

Thought-provoking speech of weekly

Sunnah-Inspiring Ijtima

21 July 2016



أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Showing Off

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى إِلَيْكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
 أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى إِلَيْكَ 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 Prophet of Rahmah ﷺ has said: The person, who would have recited Salat more than others upon me, amongst the people will be the closest to me on the Day of Judgement. (*Sunan-ut-Tirmizi, vol. 2, pp. 27, Hadees 484*)

پڑھتا رہوں کثرت سے دُرود اُن پہ سدا میں
 اور ذکر کا بھی شوق پئے غوث و رضا دے

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, 'نِيَّةُ 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 as I sit in Tashahhud 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 and calm and avoid staring, snapping, and arguing with them.
5. When I hear تَوْبُوْا 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.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Evil consequence of showing off

It is stated on page 16 of a 165-page book namely ‘*Riya Kari*’ [Showing Off] published by the publishing department of Dawat-e-Islami, Maktaba-tul-Madinah. A man asked the Beloved Prophet ﷺ, ‘What will bring us salvation on the Day of Judgement?’ He ﷺ replied, ‘Do not be disloyal to Allah ﷻ.’ He then asked, ‘How can a person be disloyal to Allah ﷻ?’ He ﷺ replied, ‘In a way that you perform the deed which has been commanded by Allah ﷻ and His Prophet (ﷺ) but with the intention of pleasing someone other than Allah ﷻ. Therefore, abstain from showing off, because it is associating partners with Allah ﷻ. On the Day of Judgement, a show-off will be called by four names, ‘O sinner, O deceiver! O infidel! O loser! Your deed was ruined and your reward went to waste, today there is no share for you, O you who attempted to deceive! Now go and seek your reward from whoever you did the deed for.’

(Az-Zawajir ‘Aniqtiraf-il-Kabaair, vol. 1, pp. 85)

تُو بس رہنا سدا راضی، نہیں ہے تابِ ناراضی
تُو ناخوش جس سے ہو برباد ہے تیری قسم مولیٰ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! We too should learn a lesson from the above mentioned narration that the one performing deeds in order to show off to people will be regretful and deeply ashamed on the Day of Judgement. Unfortunately, first of all, our Nafs and Satan do not let us do good deeds, and secondly if we do succeed in struggling to do good deeds then our Nafs and Satan try their best to prevent our worship from being accepted. They do this by either making us commit such a mistake in our worship that invalidates it, or the desire for name and fame settles in our heart after we perform a worship. Regardless of whether or not anyone talks about our good deeds, we ourselves (without any valid Shar’i reason) cannot stop advertising them by mentioning our good deeds and therefore we end up

falling into the trap of showing off set for us by the Nafs and Satan. For example, someone says, 'Every year I observe fasts in Rajab, Sha'ban and Ramadan!' (even though the fasts of Ramadan are Fard anyway, but because this show off observes Nafil fasts for two months, he mentions three months (Rajab, Sha'ban and Ramadan) a year in which he observes fasts just to increase the weight of his showing off, **وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ**).

Another person says, 'I have been fasting on the 13th, 14th, and 15th of every Madani month for many years!' Some people mention the number of Hajj and 'Umrah they have performed. Some say, 'I recite Salat-'Alan-Nabi so many times every day! I have been reciting the book *Dalaail-ul-Khayraat* for a long time! I recite so much of the Holy Quran, I donate so much money to such and such Madrasah every month!' In short, unwise people talk about their Nawafil, Tahajjud, Nafil fasts and other acts of worship excessively without any reason. Alas! O sincerity, where are you? All these things are wrong if they are done with the intention of showing off.

(Taken from the words of Ameer-e-Ahl-e-Sunnat)

The beloved son of A'la Hadrat, the grand Mufti of Hind (Mufti-e-A'zam Hind), Hadrat 'Allamah Maulana Mustafa Raza Khan **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** would show humility himself and advise us in the following manner:

نَفْسِ بَدَكَارِ نِي دَلِ پِي يِه قِيَامَتِ تُوڑِي

عَمَلِ نِيكَ كِيَا بِي تُو چِهَانِي نِي دِيَا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Show-off will be left with nothing

Dear Islamic brothers! Certainly, good deeds should be performed to please Allah **عَزَّوَجَلَّ** and to make the Hereafter better. Remember! The good deeds of the show offs, who perform them for the purpose of showing off, have no role in pleasing Allah **عَزَّوَجَلَّ** and making their Hereafter better, but such people

are given in return for what they do only in the world. In this context, the 15th verse of Surah Hood is quoted wherein Allah ﷻ has said in part 12 of the Holy Quran:

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا
نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾

Translation from Kanz-ul-Iman: Whoever desires the life of the world and its luxuries, We will give them the full compensation for their deeds in it, and will not make any reduction in it. *(Part 12, Surah Hood, verse 15)*

Commenting on the abovementioned verse, Sayyiduna Ibn ‘Abbas رضي الله تعالى عنهما has stated, ‘Those who show off are given the reward of their good deeds in their worldly life, and are not oppressed at all.’ *(Tafseer Tabari, vol. 7, pp. 13)*

Allah ﷻ says in another blessed verse of the Glorious Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِيقًا
النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ
وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۗ

Translation from Kanz-ul-Iman: O you who believe! Do not invalidate your charity by boasting of favour and causing injury - like one who spends his wealth for people to see, and does not believe in Allah and the Last Day; his example is similar to that of a rock covered with dust and hard rain fell on it, leaving it as a bare rock; they shall get no control over (or benefit from) anything they have earned *(Part 3, Al-Baqarah, verse 264)*

Regarding this blessed verse, in *Khaza'in-ul-'Irfan*, 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: The way a hypocrite does not aim to get the pleasure of Allah عَزَّوَجَلَّ he wastes his wealth by spending it on showing off, similarly you should not waste the reward of your Sadaqat (charities) by expressing your favours and hurting others. This (the example which has been given in the blessed verse) is the example of a hypocrite who shows off, as dust is seen on a rock but is removed after rain, leaving only a stone, the same is the condition of the deed of a hypocrite. Apparently, it seems that he has performed a deed, but all these deeds will become invalid on the Day of Judgement because they were not performed for the pleasure of Allah عَزَّوَجَلَّ. (*Khaza'in-ul-'Irfan*, part 3, *Al-Baqarah*, *Taht-al-Ayah*: 264)

Let's beg Allah عَزَّوَجَلَّ for sincerity!

کَرِ إِخْلَاصِ ابْسَا عَطَا يَا إِلَهِي

مِرَا بِرِ عَمَلِ بَسِ تَرْتِ وَاسَطِي هُو

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Worldly precaution is better than regret in the Hereafter

Dear Islamic brothers! Now just ponder, on the Day of Judgement when everyone will be worried about their own deeds and in that critical situation, if someone's Book of Deeds is handed to him and he realises that many of his good deeds have gone to waste only due to showing off, what will be his condition then? He will be very sad and frustrated, since he thought that the good deeds he had done would become a means of salvation in the Hereafter when he will desperately need good deeds, but his good deeds have been wasted, due to showing off. He has lost the earnings of his life. He always thought that he had plenty of good deeds in his lifetime, but on the Day of Judgement he will be standing hopeless with regret. Therefore, it is important for us to ponder over our condition whilst we are still alive and get rid of this horrible plague of showing off. We should ponder over each of our deeds so that it can be known whether or not the purpose of performing this deed is to attain the pleasure of Allah عَزَّوَجَلَّ or to attain wealth or any other

worldly benefits. Do we perform good deeds for the pleasure of Allah ﷻ or for worldly riches, money, or any other worldly benefits? Unfortunately, nowadays there is no sincerity in our worship. Every Islamic brother should ask this question from the bottom of his heart: I perform good deeds properly in the presence of people but what happens to me in seclusion? Why do I perform them in a hurry when I am alone? Why can I not maintain humility in my worship when I am alone? Isn't showing off the reason for this, Allah ﷻ forbid! Therefore, by pondering over your deeds, start reforming yourself from today, otherwise tomorrow on the Day of Judgement, there will be nothing but sorrow, embarrassment and regret. If you are unable to make up your mind to ponder over your deeds or you are worried as to how to do it or what will have to be done, then do not worry, simply join the company of only those people who know how to make the accountability of deeds. Seek such an environment where people are taught how to make accountability of their deeds.

Remember! A person's company and environment play a vital role in the matters of reformation and upbringing. A great help of attaining a pure environment and good company is to associate yourself with the Madani environment of Dawat-e-Islami. ﷻ, by the blessings of the association of Dawat-e-Islami not only do we receive a Sunnah-inspiring environment, but we also have the company of the lovers of the Beloved Rasool. In addition to these things, Islamic brothers are persuaded to act upon the Madani In'amaat in the Madani environment of Dawat-e-Islami. Their minds are made to observe Fikr-e-Madinah (i.e. calling your Nafs and deeds to account) daily. They are also privileged to travel with Madani Qafilahs, have good company and attain many other blessings.

چل پڑو، چل پڑیں، قافلے میں چلو

آؤ کوشش کریں، قافلے میں چلو

کی چھٹیں عادتیں، قافلے میں چلو

اچھی صحبت ملے، خوب برکت ملے

کُفر کی کالیکیں، دور ہوں ظلمتیں

بے شک اعمالِ بد، اور افعالِ بد

صَلَّى اللّٰهُ تَعَالَى عَلٰى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِيْبِ

Dear Islamic brothers! Showing off is a dangerous disease that affects the soul of good deeds so badly that due to it, Allah ﷺ does not accept the good deeds that are done. Let's listen to the destruction of showing off regarding destroying the deeds in the light of blessed Ahadees:

4 Blessed sayings of the Beloved Prophet in condemnation of showing off

1. The Beloved and Blessed Prophet ﷺ has said: When a nation adorns itself with (deeds of) the Hereafter and beautifies itself for the world, then Hell is their abode. (*Jami'-ul-Ahadees, vol. 1, pp. 183, Hadees 1169*)
2. The Holy Prophet ﷺ has stated: 'إِنَّ اللَّهَ تَعَالَى حَرَّمَ الْجَنَّةَ عَلَى كُلِّ مُرَاءٍ' Allah ﷺ has declared Heaven Haraam for every show off (i.e. a Muslim who shows off will not enter Heaven at the beginning). (*Jam'-ul-Jawami' lis-Suyuti, vol. 2, pp. 242, Hadees 5329*)
3. The Greatest Prophet ﷺ has said: The fragrance of Paradise can be smelt from a distance of five hundred years' travel, but the one who seeks the world with deeds for the Hereafter, will not be able to smell it. (*Kanz-ul-'Ummal, Kitab-ul-Akhlaq, vol. 3, pp. 190, Hadees 7489*)
4. The Noblest Prophet ﷺ has said, 'Whoever acts for fame, Allah ﷺ will humiliate him. Whoever shows his deeds off, Allah ﷺ will torment him.' (*Jami'-ul-Ahadees, vol. 7, pp. 44, Hadees 20740*)

بنادے مجھ کو الہی خلوص کا پیکر
قرب آئے نہ میرے کبھی ریا یا رب!
آندھیری قبر کا دل سے نہیں نکلتا ڈر
کروں گا کیا جو تو ناراض ہو گیا یا رب!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Have you seen! How terrible is the act of showing off, as good deeds are not accepted due to it. One who is involved in showing off

does not attain Heaven. He will be humiliated on the Day of Judgement. Due to showing off, a good deed is rejected, as a result no reward will be given for them, instead the deeds performed to show off, causes Allah’s displeasure.

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated on page 890, volume 3 of the 1286-page book *Ihya-ul-‘Uloom* – published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Sayyiduna Qatadah رَضِيَ اللهُ تَعَالَى عَنْهُ said: When a person commits an act of showing off, Allah عَزَّوَجَلَّ says to the angels, ‘Look, he is making fun with Me.’

For example, if a person stays before the king all day long like a servant in his court, as is the habit of servants, but his aim to stay there is to see a slave of the king, so he gives a false impression to the king because he does not gain the closeness of the king to serve him, but for his slave. Therefore, nothing will be more disrespectful than a person who worships Allah عَزَّوَجَلَّ to show it off to a weak bondman who is not (personally) the owner of any profit and loss. (*Ihya-ul-‘Uloom, vol. 3, pp. 890*)

Dear Islamic brothers! Indeed the disease of showing off is extremely destructive. Therefore, it is absolutely necessary to refrain from it. Therefore, before performing any good deed, we must contemplate over our intention, otherwise that deed will become useless due to showing off. Let’s listen to the definition of showing off so that we can understand it properly and can easily protect ourselves from it.

Definition of Riya

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyaae دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has written on page 66 of his 616-page book titled *Nayki ki Da’wat* [Call to Righteousness]: ‘To perform worship with any intention other than the pleasure of Allah عَزَّوَجَلَّ (is showing off).’

In other words, showing off is to perform worship with the intention of informing people about our worship so that the show off can get money from them or be praised or considered to be pious or treated with respect etc. by them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Introduction to the book 'Riya Kari' [Showing Off]

Dear Islamic brothers! It is a very sensitive matter if the intention goes astray a bit, the one who performs that good deed falls into the trap of showing off. Therefore, we should be well-informed about the disasters of showing off in order for it to become easy for us to get rid of this fatal disease. In regards to this, the study of a 165-page book namely, 'Showing Off' published by the publishing department of Dawat-e-Islami (Maktaba-tul-Madinah) is very effective. **الْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ**, this book contains the definition of Riya (showing off), its causes, signs, its horrible consequences and the remedies of this disease. Therefore, it is a Madani request for you to study it yourself and persuade others to do so as well. This book can be read online or downloaded for free from the website of Dawat-e-Islami www.dawateislami.net.

Let's listen to some examples of showing off from page 73 of the excellent book of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** named 'Call to Righteousness' (Nayki Ki Da'wat) 1st volume, so that we can learn how showing off could be hidden in our actions. We sometimes mention it openly and do not pay any attention to it nor do we have the mind-set to protect ourselves from it. Therefore, after listening to these examples of showing off try to protect yourself from it. Keep in mind that showing off is a deed based solely on intention, therefore, the examples presented here, though categorised as showing off, but in many cases the rulings change according to the difference in intentions. Let's listen to the examples attentively with the intention of our own reformation:

19 Examples of showing off

1. To learn the art of the recitation of the Holy Quran to impress people so one can be called a Qaari Sahib.
2. To maintain a voice pitch [i.e. the rise and fall of voice] and other rules of recitation during Ijtima'aat according to the number of attendees so that they can be impressed.
3. To speak or write words of humbleness like addressing oneself as a Faqeer, sinful, useless person etc. so that people consider you a humble-natured person and praise your humbleness.
4. To meet people warmly and politely so that people consider you a sociable and well-mannered person.
5. To wipe tears from the eyes, when weeping during Du'a etc. in the presence of others, so that people will get the impression that he is wiping tears quickly to avoid showing off.
6. To say such sentences to impress others as: *I am very fearful of sins, I am in constant fear of having a bad end, alas, what will happen to me in the dark grave! Alas, how will I face accountability on the Day of Judgement!* etc.
7. To utter such sentences to give the impression of piety as: *I avoid meeting the rich and renowned people.*
8. To say sympathetic sentences for someone after hearing his trouble so that people call him you merciful and sympathetic.
9. To hold rosary beads in one's hands in such a way, and make it noticeable to people, or keep on moving one's lips for others to hear the sound, or to recite Salat-'Alan-Nabi or Azkaar so that people can consider him a pious person.
10. To ensure in public that you act upon the Sunnah properly, when eating, drinking, standing or sitting, etc., only in the presence of others, whilst ignoring practicing the Sunnah when alone.

11. To eat less at a function or in the presence of others, so that people will get impressed and consider him as a person that practices eating less and one who is steadfast on the Sunnah.
12. To disclose one's own good deeds to another person and then request that person not to relate them to others in order to impress that person so that he will consider him as a sincere person, not wanting his good deeds to be revealed to others.
13. To perform I'tikaf in blessed Ramadan so that one can eat food for free, at Sahari and Iftari which is usually provided for.
14. To relate one's own religious services to others so that they consider him as an active servant of Islam and for them to acknowledge his greatness.
15. To inform others that one is an Imam or religious teacher offering his services free of charge so that they get impressed and give him respect.
16. If a person who is an Islamic student or a Haafiz of the Glorious Quran or an Imam of a Masjid or a Muazzin or a preacher etc. expressing his religious status whilst purchasing something or hiring someone for paid work so that the latter will give him a discount or will not take money from him, is an indication of showing off.
17. To include admonitory narrations, interesting parables and good Madani pearls in a book or a booklet at the time of writing it so that he (one who includes them) can be admired and appreciated by the readers.
18. To tell people the number of Hajj and Umrahs that he has performed, the amount of daily recitation of Quran, all the observed fasts in Rajab and Sha'ban and other Nafl fasts, Nafl Salahs and Salat-'Alan-Nabi recited in abundance so that people admire him and treat him with respect.
19. To stay silent or communicate in sign language or in writing in the presence of others so that people consider him a serious and quiet person and an observer of the Madani guard of the tongue, whereas roaring with laughter when at home or with his close friends.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Valley of Hell for show offs

Dear Islamic brothers! Ponder over the definition of showing off once again while keeping the above-mentioned examples in mind. Worshipping with the intention other than seeking the pleasure of Allah ﷻ is called showing off. As if to assert pre-eminence over others in worship; drawing praise, admiration and honour or having the intention of acquiring gifts, food, sweetmeats, an envelope of money or clothing, by carrying out any good acts etc., are forms of showing off. Hubb-e-Jah, i.e., 'Desire for fame and honour' has also been mentioned in the examples as the desire for fame and honour is the major reason for showing off.

Remember! The abovementioned examples of showing off are aimed at motivating the listener and reader to detect showing off in their own deeds only, not in those of others. Showing off is, in fact, related to the heart and not everyone can be aware of the intentions in the hearts of others. Therefore, one should never have evil opinions about a Muslim by suspecting him to be involved in the evils mentioned in the examples. To have an evil thought about a Muslim is a Haraam act that leads to Hell. Similarly, to look for someone's sins, to find signs of showing off in him and to reveal his faults to others in order to defame him are all Haraam.

The aim of presenting these examples is to check our own good deeds, because the hidden showing off enters the good deed slower than the pace of an ant and ruins the deed completely. One of the reasons of suffering from this is that the pleasure one receives from showing off can neither be found in delicious foods nor in an abundance of wealth, therefore, it is absolutely necessary to refrain from this pleasure as it leads one to Hell. Therefore, if anyone suspects even a bit of showing off in any of his good deeds, he should fearfully repent of it as the Holy Prophet ﷺ has stated, 'Without doubt, there is a valley in Hell from which Hell seeks refuge four hundred times daily. Allah ﷻ has prepared this valley for those people who show off, from the Ummah of Muhammad, who are Haafiz of the Holy Quran, give charity for [anything or anyone] other than Allah ﷻ, perform Hajj of the house of Allah ﷻ and travel in the Divine path.'

(Al-Mu'jam-ul-Kabeer, vol. 12, pp. 136, Hadees 12803)

دولتِ إخلاص ہم کو دیجئے کیجئے رحمت اے نانائے حسین

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Cure disease instead of giving up good deeds

Dear Islamic brothers! Think carefully, how terrible and dangerous is the act of showing off that desire to acquire a little fame or praises and false self-acquired respect of this world and publicizing of one's deeds for the sake of getting a few coins may plunge one into the horrible valley of Hell, on the Day of Judgement, from which Hell itself seeks refuge four hundred times daily. Therefore, it is better to perform good deeds for the pleasure of Allah ﷻ, rather than seeking the pleasure of the people. Overcome by the tricks of Satan and Nafs-e-'Ammarah (the uncontrollable desires inclined to evil) if anyone indulges in showing off, assuming that it is very difficult to avoid showing off; how should I stop the tricks of the Nafs-e-'Ammarah? How should I get out of this dangerous trap of Satan? Sometimes such types of people fill this idea in their minds that if they are unable to perform good deeds without showing off, then it is pointless to perform good deeds. Thus, they gradually stop performing good deeds and turn away from good fortune and rewards.

Therefore, all these types of Islamic brothers are requested to cure this disease if it appears while calling themselves to account. Disregarding any disease after considering it incurable is not an act of wisdom. On the contrary, the more serious is the disease, the greater care it needs. As showing off is an internal disease, therefore, its treatment is the most practical solution rather than neglecting it. If a fly sits on one's nose then it is the fly that is removed, not the nose. Thus, virtuous acts should not be given up due to the fear of showing off, one should rather strive to get rid of showing off.

Ruling on showing off

The renowned commentator, a great thinker of the Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'Remember that showing off does not make worship unlawful (that is, offering Salah with showing off will not be deemed

as not performing it), however, there is a risk of such worship not being accepted. If a show off finally and sincerely repents of showing off, it is not Wajib for him to repeat (Qada) the worship which he performed with showing off, but the unaccepted acts performed with showing off of worship will also be accepted by virtue of the blessings of repentance. It is very rare to be fully free from showing off. One should make Du'a to protect himself from showing off without leaving the acts of worship for fear of showing off.

(Mirat-ul-Manajih, vol. 7, pp. 127)

مرا ہر عمل بس ترے واسطے ہو کرِ إخلاص ایسا عطا یا الہی

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Introduction to Majlis Madani Muzakarah

Dear Islamic brothers! A great means of attaining salvation from showing off and other heart-related diseases is to attend Madani Muzakaraha in which our attention is focused on these heart-related and spiritual diseases from time to time. We are also told about the ways of protecting ourselves from them.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri رَحْمَةُ بَرَكَاتِهِمُ الْعَالِيَةِ has started a question-answer program to act upon the saying 'Knowledge is a collection of countless treasures and a question is a source of acquiring them.' In the Madani environment of Dawat-e-Islami, this is called 'Madani Muzakarah'.

A large number of Islamic brothers attend 'Madani Muzakaraha' during which they ask different questions about beliefs and deeds, virtues and abilities, Shari'ah and Tareeqah, history and life history, science and medicine, morality and Islamic information, economic, social and organizational matters and many other topics. Ameer-e-Ahl-e-Sunnat رَحْمَةُ بَرَكَاتِهِمُ الْعَالِيَةِ gives them answers full of wisdom and love of the Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ ‘Majlis Madani Muzakarah’ is one of the 103 departments of Dawat-e-Islami which has the privilege of presenting these Madani Muzakaraha in booklets, audio and video form with the passion of conveying these interesting Madani pearls full of knowledge and wisdom to the Muslims on a global scale. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ Until now, Majlis Madani Muzakarah has the privilege to present many Madani Muzakaraha in audio cassettes and video CDs as well as Madani Muzakaraha in written form and more efforts continue in this regard.

Weekly Madani Muzakarah

It is a Madani request for you to attend these Madani Muzakaraha and also motivate other Islamic brothers to do so as well. Attending the Madani Muzakarah is also a weekly Madani activity that is one of the 12 Madani activities of Zayli Halqahs. Remember! Arranging Ijtima’at of sound advice for the reformation of people with the intention of conveying Madani pearls full of knowledge and wisdom is a way of our blessed predecessors.

It is reported that Sayyiduna Shaykh Muhiyyuddin Sayyid ‘Abdul Qadir Jeelani رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ also advised people for 40 years from 521 Hijri to 561 Hijri. *(Bahjat-ul-Asraar, pp. 184)*

And he رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ himself stated, ‘On my hand, more than 500 non-believers embraced Islam and more than one hundred thousand robbers, thieves, people indulged in immoral activities, cruel people and innovators in religion repented on my hands. *(Bahjat-ul-Asraar, pp. 184)*

Through the blessings and favours of Sayyiduna Shaykh ‘Abdul Qadir Jeelani رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ also gives the Madani pearls of advices through these Madani Muzakaraha. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, these Madani Muzakaraha are not only a source of receiving precious information, but also through its blessings, many people are reformed and many people of corrupt beliefs and those who are non-practicing, repent of their corrupt beliefs and deeds and become practicing Muslims, of correct beliefs. Let’s listen to a Madani parable in this context:

Remorse for a sinful life

Here is a Madani parable for your persuasion. An Islamic brother from Keamari Bab-ul-Madinah (Karachi) has stated: I used to abuse and argue with people over minor issues. I was extremely fond of watching films and dramas and listening to songs and music. I had wasted a large part of my life in these sins. I used to work as a driver of the owner of a mansion. What led me to repent of my sins is that one day after I had done my work I sat in a room where I listened to a Sunnah-inspiring speech being telecast on Madani Channel. The speech made me tremble with fear, causing me to feel ashamed of sins. I sincerely repented of my sins to Allah **عَزَّوَجَلَّ**, and firmly intended to tread on the path of Sunnah.

When the announcement of the 30-day Tarbiyyati I'tikaf in the holy month of Ramadan was made on Madani Channel to persuade Muslims to attend it, I immediately made the intention of attending the I'tikaf. Acting upon my intention, I am now reaping the blessings of the I'tikaf in the global Madani Markaz of Dawat-e-Islami, Faizan-e-Madinah, Bab-ul-Madinah, Karachi. I will also travel with a 12-month Madani Qafilah immediately after the I'tikaf, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

Signs of showing off

Dear Islamic brothers! As there are some symptoms of every disease through which disease is diagnosed, in the same way the disease of showing off also has some signs. Let's listen to these signs in order to become aware of it properly and cure it easily. The leader of the believers, Sayyiduna 'Ali **كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ** has stated, 'There are three signs of a show off':

1. He is lazy in performing good deeds when alone but is active when he is in front of people.
2. He increases his deeds if praised.
3. He decreases his deeds if criticized.

(Az-Zawajir 'Aniqtiraf-il-Kabaair, vol. 1, pp. 86; Nayki ki Da'wat, pp. 80)

We should all honestly ponder over whether we are lazy in worship when away from people but display eagerness when in front of people. After performing any pious or noble actions do we unnecessarily inform others of these deeds? When we are praised do we become proud and increase these righteous actions? Do we become sad, resulting in a decrease in our good deeds, if we are not praised? Do we get pleasure while performing good deeds in the presence of people and get no pleasure with the same action when alone? Do we humble ourselves in front of people by calling ourselves sinners, transgressor, criminals, beggars, humble and bad etc., just to impress them? Taking advantage of our Sunnah-conforming Madani attire, do we buy things from the shopkeepers who are impressed by us so that they sell us goods at a discount or give us things for free? If the answer to these questions is yes, then we should repent immediately, and strive to create sincerity in our actions, otherwise we might meet our death before repenting, and we are thrown into Hell because of showing off.

عطا کردے اخلاص کی مجھ کو نعمت نہ نزدیک آئے ریا یا الہی
 ہی اے کاش گزرے سدا یا الہی مری زندگی بس تری بندگی میں

Cure the disease of ‘showing off’

Dear Islamic brothers! If we feel the symptoms of showing off in our heart, then after repenting, do not delay treating this sickness. If we strive to heal our inner self, then **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** our outer self will automatically also get cleaned. The Beloved and Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, ‘One who reforms his inner self, Allah **عَزَّوَجَلَّ** will reform his outer self (as well).’

(Al-Jami’-us-Sagheer lis-Suyuti, pp. 508, Hadees 8339)

Let’s listen to some treatments to get rid of the destruction of showing off:

1. Seek help through Du’a!

The first cure of showing off is to make the following Du’a to Allah **عَزَّوَجَلَّ**:
 ‘O Rab of Mustafa **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! Cure me of the disease of showing off. Fill

my empty begging bowl with the wealth of sincerity. I have to face the enemy (i.e. Satan) who sees me. I cannot see him, but You **عَزَّوَجَلَّ** are seeing him. O Allah **عَزَّوَجَلَّ**! Protect me from the deception of that enemy. O Allah **عَزَّوَجَلَّ**! I seek Your refuge from being considered as a pious person by people, whereas I am actually deserving of punishment in Your court’.

عاشقِ مصطفیٰ بنا یا ربِّ

حُبِّ دنیا سے تو بچا یا ربِّ

بس رہوں طالبِ رضا یا ربِّ

حِرصِ دنیا نکال دے دل سے

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

2. Keep in mind the disadvantages of showing off

Dear Islamic brothers! The second cure of showing off is that one should keep in mind the evils of showing off, because the heart of a person likes something for as long as it is beneficial and pleasing to him, but as he becomes aware of its harms then he avoids it. For example, if an Islamic brother who likes honey because of its taste and sweetness, is informed that the honey which he is going to drink has poison mixed in it, he will never drink this because he will fear the effects of the poison, regardless of the sweetness of the honey. Similarly, the Nafs becomes pleased when good deeds are revealed and praised by the people, but if we keep in mind the disadvantages of showing off instead of this pleasure, then it will become very easy to stay safe from this. Furthermore, we will also be able to have this mind-set that such praises of the people is not good for us because it can destroy our hard work and struggles. *(Nayki ki Da'wat, pp. 84)*

3. Eradicate the causes of showing off

Dear Islamic brothers! The third cure of this disease is to remove it. There are causes to every disease. If the cause is removed, the disease will also be cured. Similarly, there are basically three causes of showing off. If these three causes are removed, then it will be very easy to avoid showing off, **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

The causes are: (1) Desire for fame (2) Fear of being criticized (3) Greed for wealth. (*Nayki ki Da'wat*, pp. 86)

پیچھا مرا دنیا کی محبت سے چھڑا دے
یا رب مجھے دیوانہ مدینے کا بنا دے

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

4. Create sincerity in your deeds

The fourth cure for showing off is sincerity. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'O people! Perform deeds with sincerity for Allah عَزَّوَجَلَّ, as Allah عَزَّوَجَلَّ accepts only those deeds performed with sincerity for Him, and do not say this (deed) is for Allah عَزَّوَجَلَّ and for the sake of relationship.' (*Sunan Dar Qutni*, vol. 1, pp. 73, Hadees 130)

Who is sincere?

A saint was once asked, 'Who is a sincere person?' He replied, 'A sincere person hides his good deeds as he hides his evils.' Another pious person was asked, 'What's the limit to sincerity?' He replied, '[Its limit is that] you have no desire to be praised by the people.' (*Az-Zawajir*, vol. 1, pp. 90; *Nayki ki Da'wat*, pp. 89)

یکساں ہو مدح و ذم مجھ پہ کر دو کرم
نہ خوشی ہو نہ غم تاجدارِ حرم

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

5. Protect your intention

The fifth cure for showing off is to protect your intention. The Blessed and Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'Deeds are based on intentions, and everyone will get what he intended.' (*Sahih Bukhari*, vol. 1, pp. 5, Hadees 1)

Therefore, before performing any deed, its purpose should be kept in mind. If you find showing off in it, immediately rectify your intention and keep in mind that only those deeds will be accepted which are performed for the pleasure of Allah ﷻ. If I perform a deed to show off or to make people hear about it, then I will deserve the torments of Hell, let alone the deed being rejected! Though Satan will use every trick, it is equally essential to avoid an intention to show off and make a good intention, thus removing satanic obstacles.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

6. Refrain from satanic whispers while performing worship

Dear Islamic brothers! The sixth cure for showing off is to refrain from satanic whispers, because Satan constantly tries to whisper into our hearts. Sincerity is the key to the acceptance of deeds. As it is necessary to create sincerity in one's heart before performing a good deed, it is also equally important to maintain sincerity during the performance of every good deed and worship. Three things are necessary to avoid satanic thoughts during worship: (1) To detect the satanic whisper (2) To despise it (3) To refuse to accept it.

For instance, a person started performing Salat-ut-Tahajjud with good intentions. During the Salah, Satan puts the satanic whisper of showing off into the heart of this person that people will get very impressed with him when they become aware of his Tahajjud. It is now absolutely essential for this person to immediately recognise that this whisper is from Satan. After recognising this, he should also despise it since the act of impressing people with this religious deed instead of doing it for the pleasure of Allah ﷻ is similar to inviting Divine wrath. He should then ignore the satanic whisper. Although difficult, it is not impossible to prevent satanic whispers in this way. Indeed, it seems difficult in the beginning, but once a person is steadfast in doing this with patience for a long time, it becomes easy for him by the blessings and bounties of Allah ﷻ. We must put in our efforts, as success is granted by Allah ﷻ. (Nayki ki Da'wat, pp. 94)

7. Hide your deeds!

Dear Islamic brothers! The seventh cure for this disease of showing off is to hide your good deeds. If only we could hide our good deeds as we hide our bad deeds and be satisfied with just this thought that Allah عَزَّوَجَلَّ is aware of our good deeds. We should keep an eye on our Nafs after we have performed good deeds, especially the hidden ones as our Nafs may desire to reveal this worship and say things like: If people are informed of this great deed of yours then they may also begin to perform this worship. Why are you hiding your deeds? In this way, people will not become aware of your status and rank. As a result, they will not have respect for you and will be deprived of your obedience. How will you then become their spiritual leader? How will the call towards righteousness be spread? etc. If one faces such a situation, he should make Du'a to Allah عَزَّوَجَلَّ for steadfastness by turning your attention to the eternal favour of Paradise that will be given as a reward for good deeds that are performed. He should be afraid that the one seeking something from the creation of Allah عَزَّوَجَلَّ in exchange for the worship of Allah عَزَّوَجَلَّ, faces Divine wrath.

Furthermore, it is also possible that a person shows himself to be pious to get close to the people by revealing his deeds to them but he is disliked by Allah عَزَّوَجَلَّ, causing his deeds to be ruined. He should also make it clear to his Nafs that he cannot 'sell' his deeds in exchange for praises of the people who are themselves helpless and powerless, and they cannot give him sustenance nor have any power over life and death. If we have such a Madani thought, then اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ it will become easy for us to get rid of this disease.

(Nayki ki Da'wat, pp. 96)

نیکیاں چھپ کر کریں ایسی ہدایت دے خدا

ہم کو پوشیدہ عبادت کی تو لڈت دے خدا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

8. Associate yourself with the Madani environment

Dear Islamic brothers! The eighth cure for the disease of showing off is to be part of good company that blesses us with good manners. The Madani environment of Dawat-e-Islami invites you. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**, by virtue of the association of the Madani environment of Dawat-e-Islami, the global non-political movement for the propagation of Quran and Sunnah, great moral values will become part of your character. Every Islamic brother should attend the weekly Sunnah-inspiring Ijtima' (congregation) in his own city and travel in the path of Allah **عَزَّوَجَلَّ** with a Madani Qafilah in the company of the lovers of the Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ By virtue of the blessing of travelling with these Madani Qafilahs, an Islamic brother will receive the opportunity to look into his past way of life and his heart will become restless for the betterment of the Hereafter. As a result, he will feel ashamed and repent over his abundant sins. As an outcome of continuous traveling with Madani Qafilahs, foul language and useless talks will be replaced by Salat-'Alan-Nabi and the tongue will become habitual of reciting the Glorious Quran, Zikr and Na'at. Anger will be replaced by gentleness, impatience will be replaced by patience, arrogance will be replaced by the enthusiasm to respect Muslims, the greed for worldly wealth will be replaced by the greed to do good deeds.

In short, by repeatedly travelling in the way of Allah, a Madani transformation will take place **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ**. Islamic sisters should regularly attend the weekly Sunnah-inspiring Ijtima' (congregation) of Islamic sisters in their cities.

نہ چھوٹے کبھی بھی خدا مدنی ماحول	دعا ہے یہ تجھ سے دل ایسا لگا دے
سکھاتا ہے ہر دم سدا مدنی ماحول	ہمیں عالموں اور بزرگوں کے آداب
جسے خیر سے مل گیا مدنی ماحول	یقیناً مقدر کا وہ ہے سکندر
خدا کے کرم سے بنا مدنی ماحول	تُو آ بے نمازی ہے دیتا نمازی
چڑھائے گا ایسا نشہ مدنی ماحول	گر آئے شرابی مٹے ہر خرابی
گناہوں کی دیگا دوا مدنی ماحول	اے بیمارِ عصیان تُو آ جا یہاں پر

Summary of speech

Dear Islamic brothers! In today's speech we have heard about showing off.

- The fortunate people, who abstain from showing off in their deeds and do not become disloyal to Allah عَزَّوَجَلَّ, will be able to attain salvation on the Day of Judgement, but unfortunately the deeds of those who show off, who become disloyal to Allah عَزَّوَجَلَّ by committing the sins of showing off, go to waste.
- They are not given the reward for the deeds they performed due to showing off.
- They will be called evil-doers, deceivers, infidels and losers. They will be told to ask for the reward of their deeds from those for whom they used to perform their deeds.
- More unfortunate things for the show offs have been mentioned in the light of blessed Ahadees. They will not even be blessed with the fragrance of Paradise which can be smelt from a distance of 500 years' travel, let alone Paradise!
- The torment of Allah عَزَّوَجَلَّ will be inflicted upon them. Therefore, pondering over our deeds, we should protect them from showing off, otherwise, Allah عَزَّوَجَلَّ forbid! The good deeds that we think will become the cause of our salvation in the Hereafter, will go to waste due to showing off and we will be left with nothing on the Day of Judgement.
- May Allah عَزَّوَجَلَّ protect us from showing off and bless us with the treasure of sincerity!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In conclusion, I would like to seize the 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.' (*Mishkat-ul-Masabih, vol. 1, pp. 97, Hadees 175*)

سینہ تری سُنَّت کا مدینہ بنے آقا جَنَّت میں پڑوسی مجھے تم اپنا بنانا

Wearing shoes: 7 Madani pearls

1. A saying of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Wear shoes sufficiently, because it is as if one is on a ride (that is, he does not tire much) as long as he is wearing shoes.' (*Sahih Muslim, pp. 1161, Hadees 2096*)
2. Clean out the shoes before wearing them so that any insects or stones are removed.
3. First put on the right shoe then the left. When taking them off, take off the left one first then the right.
4. Men should wear men's shoes and women should wear women's shoes.
5. Sadr-ush-Shari'ah, Badr-ut-Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated, 'Women should not wear men's shoes. Furthermore, all those things which differentiate the two genders are not allowed for the opposite, whether it is the action or appearance. Neither should men adopt feminine styles nor should women adopt masculine styles.' (*Bahar-e-Shari'at, pp. 65, vol. 16*)
6. When you sit down take off the shoes as this gives comfort to the feet.
7. One of the causes of poverty is to leave the shoe lying upside down when found like that. If you see a used shoe upside down, put it upright.

To learn various Sunan, get 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

مَجْہ کو جَذْبہ دے سفر کرتا رہوں پَرَوَرِدْگار

صَلَّى اللّٰهُ تَعَالَى عَلٰى مُحَمَّد

صَلُّوْا عَلٰى الْحَبِیْب

The 6 Salawaat-'Alan-Nabi and 2 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 بَدْوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْوَهَّابِي 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 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. Duood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْزِلْهُ 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 اللهُ 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 اللهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللهِ 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.