



Thought-provoking speech of weekly
Sunnah-Inspiring Ijtima

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Ways of Giving Thanks for Blessings



ENGLISH

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

Ways of Giving Thanks for Blessings

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَى إِلِكِ وَأَصْحِبِكَ يَا حَبِيبَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
وَعَلَى إِلِكِ وَأَصْحِبِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

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

Excellence of reciting Salat- 'Alan-Nabi ﷺ

The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'I fell in prostration for glorifying Allah عَزَّوَجَلَّ for the blessing He عَزَّوَجَلَّ bestowed upon me for my Ummah, that blessing is that anyone from my Ummah who recites Salat upon me one time, Allah عَزَّوَجَلَّ will record ten good deeds for him.'

(Musnad Abi Ya'la, vol. 1, pp. 354, Hadees 855)

شافی و نافی بو تم، کافی و وافی بو تم

درد کو کر دو دوا، تم پہ کروڑوں دُرود

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ 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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Parable of a thankful person

Sayyiduna Salman Farsi رَضِيَ اللهُ تَعَالَى عَنْهُ said: A man was blessed with magnificent wealth of the world and then he lost it all. He then began to praise Allah عَزَّوَجَلَّ. The only thing he was left with was a mat to lie on, yet he continued to praise Allah عَزَّوَجَلَّ. Another rich man said to the man with the mat, 'Now what are you thanking Allah عَزَّوَجَلَّ for?' He replied, 'I thank Allah عَزَّوَجَلَّ for the blessings that I won't get even for the price of all the wealth of the world.' The man enquired, 'What is that?' He responded, 'Do you not see your eyes, tongue, hands and feet (as these are also great blessings of Allah عَزَّوَجَلَّ)?'

(Shu'ab-ul-Iman, vol. 4, pp. 112, Hadees 4462)

Dear Islamic brothers! From the above-mentioned parable, we have learnt that one should not only thank Allah عَزَّوَجَلَّ when we gain wealth or happiness, but we should thank Allah عَزَّوَجَلَّ in every circumstance. On the contrary, regrettably we express thanks to Allah عَزَّوَجَلَّ for wealth and happiness, but when a little trouble affects us, in the form of an illness or becoming poor, then we start complaining. If a man ponders over himself, he will find thousands of blessings that Allah عَزَّوَجَلَّ has granted him. If he continues to thank Allah عَزَّوَجَلَّ for these blessings throughout his life, even then it is insufficient. Indeed! As a matter of fact, if a man is given the whole wealth of this universe and is deprived of the blessings like hands, legs, eyes and ears, he will then realize the importance of these blessings.

We do not even direct our attention to showing gratitude to these blessings of Allah عَزَّوَجَلَّ. The great blessing of our eyes can be understood if we ask a blind person. The great blessing of a tongue can be understood if we ask someone who is dumb. In short, our entire body is the centre of blessings of Allah عَزَّوَجَلَّ, even the saliva we have in our mouths, that we consider filthy, is also a great blessing. The importance of the saliva can be asked from the person who produces less saliva than is required. It is not sufficient to thank Allah عَزَّوَجَلَّ for parts of our body just by saying: Thanks to Allah Almighty! Listen to a parable regarding 'how should He عَزَّوَجَلَّ be thanked'.

What is showing thanks for parts of the body?

Sayyiduna Muhammad Bin Haani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has narrated with reference to a friend that once someone asked Sayyiduna Abu Haazim رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, 'O Abu Haazim! How should I show thanks for the eyes?' He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, 'If you see something good then publicise it and if you see something bad then conceal it.' He responded, 'How should I show thanks for the ears?' He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, 'If you hear something good then remember it and if you hear something bad then conceal it.' He enquired, 'How should I show thanks for the hands?' He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, 'Do not use them to obtain anything unlawful and do not restrict them from fulfilling your duties towards Allah عَزَّوَجَلَّ.' He enquired, 'How should I show thanks for the abdomen?' He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ responded, 'For it to have food in its lower portion and lots of knowledge in its upper portion.' He enquired, 'How should I show thanks for the private parts?' He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, 'As Allah عَزَّوَجَلَّ says in the Holy Quran:

وَالَّذِينَ هُمْ يُفْرَوِهِمْ حِفْظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ

غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعُدُونَ ﴿٧﴾

Translation from Kanz-ul-Iman: And who guard their private organs. Except from their wives or the legal bondwomen that they possess, for then there is no blame upon them. So whoever desires more than these two - they are crossing the limits. (Part 18, Surah Al-Mu`minoan, verse 5-8)

Then he asked, 'How should I show thanks for the feet?' He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, 'If you see a living person that you are envious of, then use your feet to act like him (i.e. perform good deeds) and if you see a dead person that you resent, then refrain from acting like him (i.e. do not step forward towards evils). If you do this, you will become one who thanks Allah عَزَّوَجَلَّ. Whoever gives verbal thanks only and not with other parts of his body, he is like that person who has a piece of cloth and takes hold of a corner of it, but does not wear it, this cloth will not protect him from the heat, cold, snow and rain.'

(Hilyat-ul-Awliya, vol. 3, pp. 279, Hadees 3963)

Dear Islamic brothers! Whoever is content with the Will of Allah ﷻ and expresses thanks to Him in every circumstance for His blessings, Allah ﷻ further increases His blessings upon him. Therefore, we should also thank Allah ﷻ no matter what our condition is. Remember! If we get into the habit of thanking Allah ﷻ for every blessing of His, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, we will attain great blessings for this.

Sayyiduna Ka'b رَضِيَ اللَّهُ تَعَالَى عَنْهُ has said: If Allah ﷻ blesses someone with something in this world and he then expresses thanks to Allah ﷻ for the blessing and becomes humble for Allah ﷻ due to this blessing, Allah ﷻ benefits him from this blessing in the world and due to it, He ﷻ elevates his ranks in the Hereafter. And the person whom Allah ﷻ blesses with something in this world but he does not express thanks for it, nor does he become humble for Allah ﷻ, Allah ﷻ deprives him of this blessing in the world and opens a Tabaq (compartment of fire) for him in Hell. Then if Allah ﷻ wants, He will torment him (in the Hereafter) or He will forgive him. *(Rasaail Ibn Abid Dunya, vol. 3, pp. 555, Hadees 93; Siraat-ul-Jinaan, vol.1, pp. 245)*

صَلِّ اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Definition of being grateful

Dear Islamic brothers! We should also thank Allah ﷻ for every blessing of His. Let's listen to the definition of showing thanks: Sayyiduna Imam Muhammad Ghazali رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has said: 'Showing thanks means to respect somebody with the tongue, heart or body parts due to his favour and blessing.'

Different ways of showing thanks

Sayyiduna Imam Muhammad Ghazali رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has further said: Showing thanks for the heart is that one should make an intention for goodness and virtuous deeds with it. For the tongue, one should praise Allah ﷻ with it. Thanks for other body parts is that the blessings of Allah ﷻ should be spent in the worship of Allah ﷻ and these blessings should be protected

from being used in disobedience to Allah ﷻ, even the thanks for eyes is that if someone sees the fault of a Muslim, then he should conceal it.

(Ihya-ul-'Uloom, vol. 4, pp. 103)

Dear Islamic brothers! If we use our blessings in the proper way and if we thank Allah ﷻ, then it is hoped from the mercy of Allah ﷻ that He ﷻ will continue to increase His blessings upon us and if despite gaining benefits from His blessings we become unthankful and complain, then due to this, Allah ﷻ will be displeased with us and we may be deprived of these blessings. Allah ﷻ has granted us countless blessings which the human intellect cannot count. Every blessing of Allah ﷻ is a collection of countless wisdoms. Today, science has progressed a lot and new things are still being invented, but nothing in this world has ever been invented by which the number of Allah's countless blessings can be counted. In verse 18 of Surah An-Nahl, part 14, Allah ﷻ has Himself stated:

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا^ط

Translation from Kanz-ul-Iman: And if you count the favours of Allah, you will never be able to count them. *(Part 14, Surah An-Nahl, verse 18)*

i.e. the blessings of Allah ﷻ in creating the human being, such as a healthy body, safe from defects, perfect eyes, common sense, hearing, the ability to understand things, holding of the hands, walking with the legs etc. and the blessings which are bestowed upon him such as all the things which have been created to fulfil the religious and worldly needs of humans are so great in number that it is impossible to count them, even if someone tries to get the Ma'rifat (insight in Divine matters) of the minor blessings of Allah ﷻ, he will never be able to achieve this, then what can we say about those blessings which cannot be counted even if all of creation counts them together. Therefore, Allah ﷻ has said: If you try to count the blessings of Allah ﷻ and spend your lives in it, even then you cannot do this.

(Khaazin, An-Nahl, Taht-al-Ayah: 18, vol. 3, pp. 117; Siraat-ul-Jinaan, vol. 5, pp. 292)

Therefore, we should thank Allah ﷻ for each of His blessings and we must abstain from disobeying Him because if we thank Him for our blessings, they will increase.

Sayyiduna ‘Utaarid Qurashi رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Prophet of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When Allah ﷻ grants His bondman the ability to thank Him, He ﷻ then does not deprive him of an increase in blessings, because He ﷻ has said:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

Translation from Kanz-ul-Iman: If you give thanks, I will give you more.

(Part 13, Surah Ibraheem, verse 7)

(Shu‘ab-ul-Iman, vol. 4, pp. 124, Hadees 4526)

Sayyiduna ‘Ali Bin Saalih رَضِيَ اللهُ تَعَالَى عَلَيْهِ said: This (verse) means that if you thank Me with obedience and worship, then I will increase your blessings.

(Tafseer Tabari, part 13, Ibraheem, Taht-al-Ayah 7, vol. 7, pp. 420, Hadees 20585)

Truth about thanks

Dear Islamic brothers! The truth behind being thankful is that one should acknowledge the blessing of the One Who has granted it, with His reverence and make the Nafs habitual of this. Here, a Madani pearl is to be noted: When a person studies the blessings, different graces and favours of Allah ﷻ, he then becomes occupied with thanking Him. This act raises the blessings and the love for Allah ﷻ continues to increase in the heart of that person. This status is very high and a higher status than this is that love for the One Who is granting these blessings should be so dominant that the heart should not be inclined towards these blessings anymore. This is the status of the Siddiqueen.

(Siraat-ul-Jinaan, vol. 5, pp. 153; slightly modified)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Undoubtedly, a person must never lose focus of the limitless and countless blessings of Allah ﷺ, no matter what circumstances he is facing. Therefore, if a difficulty arises, or a blessing is not there anymore, even then, there will be other countless blessings. So the wise person is one who remains patient under such conditions and tolerates them for the pleasure of Allah ﷺ. Under these conditions, even the act of remaining patient also brings about mercy. Listen to 4 blessed sayings of Beloved and Blessed Prophet ﷺ regarding this and develop the passion to act upon them:

1. The most Revered and Renowned Prophet ﷺ has said, 'There are two qualities, whoever possesses them, Allah ﷺ will write him down as being grateful and patient, and whoever does not possess them, Allah ﷺ will not write him down as being grateful nor patient.

(Those two qualities are) (1) Whoever looks to the one above him for his religion, and follows him in it, and whoever looks to the one who is below him in worldly matters, and is grateful to Allah ﷺ for the superiority that He ﷺ has given him over that person, then Allah ﷺ writes him down as being grateful and patient. (2) And whoever looks to the one who is below him for his religion, and looks to the one who is above him for worldly matters, and then grieves over what he has been deprived of, Allah ﷺ does not write him down as being grateful nor as patient.' (*Sunan-ut-Tirmizi, vol. 4, pp. 229, Hadees 2520*)

2. If Allah ﷺ intends a group of people to do good, then He ﷺ lengthens their life and inspires them to show thanks. (*Firdaus-ul-Akhhbar, vol.1, pp. 148, Hadees 954*)
3. The person upon whom Allah ﷺ grants a blessing, and he then wants to continue to have that blessing, then he should abundantly recite 'لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ'. (*Al-Mu'jam-ul-Kabeer, vol. 17, pp. 310, 859*)
4. When Allah ﷺ grants His bondman a blessing and he recites 'الْحَمْدُ لِلَّهِ' for it (i.e., he gives thanks) then this word is better than the granting of blessing to him, before Allah ﷺ. (*Sunan Ibn Majah, vol. 4, pp. 250, Hadees 3805*)

Dear Islamic brothers! Have you noticed! Our Beloved Prophet ﷺ loves us very much and has showed us the way to give thanks for our blessings in a beautiful manner. In worldly matters, we should thank Allah ﷻ by seeing that person who has a lower status than us, whereas in religious matters, we should look towards the one who has a higher status than us and we should try to become like him.

Furthermore, the invocation for protecting blessings has also been stated. One should abundantly recite ‘لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ’. To look at those who are richer than ourselves by thinking as to why I do not have these blessings, we should not feel sad, nor should we consider the blessings we have as small. By looking at poorer people than ourselves and by being content with the will of Allah ﷻ we should live a life being patient and thankful. We should develop this mind-set that if Allah ﷻ has granted somebody wealth more than me, then there must be some wisdom concealed in this. If I had been granted these blessings, my Nafs might have become disobedient and I might have committed the sin of ungratefulness, by being ungrateful for these blessings. If we develop this mind-set, then إِنَّ شَاءَ اللَّهُ ﷻ we will succeed in protecting ourselves from ungratefulness.

Dear Islamic brothers! It is usually in the nature of a human to remember his blessings in the moments of joy and give thanks, but when he suffers from a small trouble, worry or distress, he starts uttering words of ungratefulness by forgetting Allah’s blessings and His favours.

Sayyiduna Hasan Bin Abu Hasan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said about this blessed verse:

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

Translation from Kanz-ul-Iman: Indeed man is very ungrateful towards his Lord. (Part 30, Surah Al-‘Aadiyaat, verse 6)

Human is very ungrateful, that is, he keeps counting troubles and forgets blessings. (Shukr kay Fazaail, published by Maktaba-tul-Madinah)

Whereas it was the condition of our pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى that whether it was illness or health, convenience or difficulty, joy or sorrow they used to be grateful in every circumstance.

Grateful person

It is stated on page 211 of 'Aansuon ka Darya' [River of Tears] a 303-page book published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: There was a person from Damascus called Abu 'Abdur-Rab, and he was the richest person in the city. Once he set out on a journey and reached a pasture, when night fell. He stayed there. He heard a voice from one side of the pasture of someone abundantly praising Allah عَزَّوَجَلَّ. He went out in search of the voice and saw a person wrapped in a mat. He greeted the person and asked him who he was. That person replied that he was a Muslim. This Damascene asked him about his condition. He replied, 'It is a blessing for which it is Wajib for me to give thanks.' The Damascene asked, 'You are wrapped in a mat. What blessing is this?' He replied, 'Allah عَزَّوَجَلَّ created me, so He عَزَّوَجَلَّ did good to me as a creation and created me a Muslim and made my body parts healthy and concealed the things which I do not like to hear about, so who will be more blessed than one who has these blessings like I have.'

The Damascene said that he asked him, 'May Allah عَزَّوَجَلَّ have mercy on you! Would you like to go with me? I am staying near here beside the canal.' That person replied, 'Why?' I said, 'Because I want you to have some food and I will offer you the things which will let you become independent of this mat.' He said, 'I do not need them.'

Having said this, he refused to go with me, so I returned. (After listening to him) I forgot my own status. I said (in my heart), 'I have never seen anyone richer than me in Damascus, even then I am looking for more. I then humbly said to Allah عَزَّوَجَلَّ: O Allah عَزَّوَجَلَّ! I repent to You of this condition of mine. In this way, I repented and no one knew about this.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Have you heard! That pious bondman of Allah ﷺ was wrapped in a mat far away from any inhabited place, in a desert and was busy with the Zikr and praises of Allah ﷺ. When the Damascene asked him about his condition, that pious person instead of making lots of complaints and telling his sad story, he gave thanks to Allah ﷺ, being content with His will. Furthermore, his trust in Allah ﷺ was excellent and something to be followed. When the Damascene offered him different facilities and asked him to go with him, then that person flatly refused.

Dear Islamic brothers! Many of us are those who have attained this blessing in the form of the responsibility of any Madani activity out the Madani activities of Dawat-e-Islami. There are some who are performing Madani work in some department, so there will be some who are Nigran of any Majlis. There will be some who are making their efforts in spreading the call towards righteousness as a member. Some will be Nigran, so some will be under them, in short, whatever responsibility we have been assigned, we should make efforts to fulfil it 100 per cent by giving thanks for it.

Sometimes due to not understanding the importance of this blessing the responsibility is taken back and then later on we feel sorry and think: Would that I could do this and that while having the responsibility, but then we can only feel sorry. Therefore, whatever blessing we attain in the form of organizational responsibility and whatever targets we have been given by the Madani Markaz we should make a firm intention to achieve them within the time frame by giving thanks for them. Further, we should make our mind to include our participation in Madani activity for its completion because religious service should not be stopped, now it will be my privilege if I get my part in its completion. Therefore, we should continue to beg Allah ﷺ for ability.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Allah ﷺ tests His bondmen sometimes on illness, sometimes on fragile health and shortage of money, sometimes on the fear of enmity, sometimes on any other loss, sometimes on disasters and calamities,

and sometimes on new mischiefs. The path to Islam and preaching of Islam are especially the paths in which one faces trials every step. It differentiates the obedient with the disobedient, true devotees with those who only claim to be devotees.

Sayyiduna Nuh nation's act of not having faith in him, the throwing of Sayyiduna Ibraheem عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ into the fire, his act of sacrificing his son, the act of making Sayyiduna Ayyub عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ suffer from a disease, death of his children and loss of wealth, Sayyiduna Musa's act of going to Madyan from Egypt, his migration from Egypt, Sayyiduna 'Isa's suffering from troubles and annoyance and the acts of Prophets being martyred are all the examples of trials and patience. The trials and patience of these sacred personages are a model for Muslims. Therefore, whenever a Muslim faces trouble and suffers from pain or torture, he should remain patient and be content with the will of the pleasure of Allah عَزَّوَجَلَّ and should not become impatient.

A legendary scholar of Shari'ah, Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ الْمَوْلَى عَلَيْهِ has said: It is a very important thing that everyone knows no matter how heedless a person is, but when he suffers (from a trouble and) and a disease he remembers Allah عَزَّوَجَلَّ a lot and makes Istighfar. It is the glory of high-ranking people that they welcome troubles as they welcome comfort. However, sinful people like us should at least remain patient and should not lose reward by crying and weeping and making complaints when a trouble comes to them. Everyone knows that troubles do not go away by being impatient. (Instead due to impatience one may be deprived of the reward of blessed Ahadees that is another trouble.) (*Bahar-e-Shari'at*, vol. 1, pp. 799)

We should also be grateful to Allah عَزَّوَجَلَّ for the blessings He عَزَّوَجَلَّ has granted us, we must be content with our blessings, because if we are privileged to express thanks to Allah عَزَّوَجَلَّ for our blessings, then to show thanks is also a blessing. Sayyiduna Musa عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ عَلَيَّ تَبَيَّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ has said: O Allah عَزَّوَجَلَّ! How should I express Your thanks as the act of my expressing thanks is also your blessing. Allah عَزَّوَجَلَّ has said: When you have understood that every blessing is from Me and you remain content with it, then this is to express thanks.

(*Ihya-ul-'Uloom*, vol. 4, pp. 105)

Introduction to the book ‘Shukr kay Fazaail’

Dear Islamic brothers! To receive more virtues, advantages and interesting information about being grateful, study the book named, ‘*Shukr kay Fazaail*’ [Virtues of Giving Thanks], published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. This book contains the pious saints’ method and manners of giving thanks, parables of people who are grateful, causes of increasing blessings, different Du’as, virtues of giving thanks and warnings for those who do not give thanks and many other Madani pearls. Buy this book from a stall of Maktaba-tul-Madinah today and not only study it yourself, but also persuade others to study it. This book can be read online or downloaded for free from the website of Dawat-e-Islami: www.dawateislami.net.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Attending weekly Ijtima’ – one of the 12 Madani activities

Dear Islamic brothers! Many other books and booklets on different topics are available on this website of Dawat-e-Islami. You can gain Islamic knowledge by studying these books and booklets. For developing further yearning for knowledge associate yourself with Madani environment of Dawat-e-Islami. One of the 12 Madani activities of Zayli Halqahs is to attend weekly Sunnah-inspiring Ijtima’.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! One can receive the opportunity of reciting Quran and Na’at, listening to Sunnah-inspiring reformatory speeches, doing the Zikr of Allah عَزَّوَجَلَّ in congregation and repenting of his sins during the heart-rending Du’a as well as being part of good company in the weekly Sunnah-inspiring Ijtima’aat. We have been persuaded to adopt good company in blessed Ahadees as well. *(Musnad Imam Ahmad, vol. 3, pp. 233, Hadees 8425)*

Those who do the Zikr of Allah عَزَّوَجَلَّ in congregation have been given the good news of forgiveness and their sins will be changed into good deeds. Let’s listen to a faith-refreshing Madani parable of attending a weekly Sunnah-inspiring Ijtima’ of Dawat-e-Islami, for persuasion.

Lumps of cancer in the underarm

An Islamic sister from Nayabad [Bab-ul-Madinah, Karachi] has narrated that lumps appeared in my underarms, and the doctors declared it as cancer. I was shocked to hear about my reports, I was helpless. What else could I do? I used to cry and console myself, as my condition started to worsen everyday. My condition was so bad that I vomited for three days.

An Islamic sister consoled me, and with the intention to call me towards righteousness, invited me to attend the weekly Islamic sisters Ijtima', that takes place every Wednesday, in Nayabad, Karachi. She said, *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*, your suffering will be relieved by the blessings of the Ijtima'.

أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! By the blessing of attending the Ijtima', the symptoms started to disappear. *أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ*, I am healthy now, and the doctors were astonished to see the positive results. We cannot explain the benefits and the blessings of the Ijtima' – it caused a fatal disease, like cancer, to disappear.

دلایے گا تم کو شفا مَدَنی ماحول

اگر درد سر ہو یا کینسر کہیں ہو

یقیناً بے برکت بہرا مَدَنی ماحول

شفائیں ملیں گیں بلائیں ٹلیں گیں

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Allah *عَزَّوَجَلَّ* has bestowed the things that we need to spend our life upon us. Thousands of foods and different tastes in them are the blessing of Allah *عَزَّوَجَلَّ*. Dress that covers the body and protects it from the effect of hot and cold weather is the blessing of Allah *عَزَّوَجَلَّ*. Different vehicles which are used to travel at distant places are also the blessing of Allah *عَزَّوَجَلَّ*.

In short, every blessing of Allah *عَزَّوَجَلَّ* is itself the collection of thousands of blessings. But alas! If a blessing is not bestowed upon us due to a Hikmah (reason), we forget other blessings and become ungrateful to Allah *عَزَّوَجَلَّ* in different manners. For example, if we suffer from a minor disease or a trouble, we become immediately ungrateful and utter sentences such as so-

and-so is very prosperous, I don't know which sin I have committed that all the troubles and problems have afflicted me. Likewise, if someone suffers a little loss in his business, he does not feel calm and relax unless he expresses his troubles to many people. If someone has a motorcycle, so instead of giving thanks not only does he desire for a car, but sometimes he gets the car by impermissible and Haraam means. If someone is disabled, he falls prey to ungratefulness. If someone experiences starvation in poverty, he becomes impatient, whereas except food he possesses other thousands of Divine blessings. On such occasion, our pious predecessors رَحْمَةُ اللَّهِ تَعَالَى used to reform people in a beautiful manner. Let's listen to a parable:

Unique manner of reforming a complainant

Sayyiduna Sa'eed Bin 'Aamir رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated that a person came to Sayyiduna Yunus Bin 'Ubayd رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and complained about his poverty. So he asked him: Do you accept one hundred thousand dirhams for the eye by which you are looking? He humbly said: No. It was asked: Do you want one hundred thousand dirhams for one of your arms?" He said: No. It was further asked: So what about for the leg? He replied: No. The narrator stated: Reminding him of other blessings of Allah عَزَّوَجَلَّ he said: I can see hundreds of thousands of rupees with you and you are complaining of poverty.

Dear Islamic brothers! This is the condition of those who are ungrateful and impatient in poverty and those who Allah عَزَّوَجَلَّ has blessed with abundant wealth give no respect and importance to food and remain ungrateful in the way that instead of giving the leftovers to a Muslim they throw it away.

Alas! Like many other customary non-Shar'i practices of our society the tendency of wasting food is also rising. Everywhere heart-burnt scenes of disrespecting food can be seen. Whether it is a domestic function or the Niyaz for pious saints, a social gathering or a wedding ceremony the pathetic scenes of wasting food are everywhere. Many people did not have the mind-set to reuse the little left food that is in the trays, the leftover soup in the casseroles, the leftover gravy in the plates and the usable leftover corners and small pieces of bread. Likewise, lots of leftovers are thrown into the junk yard. It is a waste, therefore, whatever we have wasted we should repent of

them and make a promise that now onwards we will not waste even a single crumb of food, a single drop of soup and give respect and importance to food.

Sayyida tuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has said that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came to his blessed home, found a piece of bread lying, picked it up wiped and then ate and said, 'Aishah, respect good things because when this thing (i.e. bread) runs away from a nation, it never returns.

(Sunan Ibn Majah, vol. 4, pp. 49, Hadees 3353)

That is, if food gets away from a nation due to ungratefulness, then it never returns. Dear Islamic brothers! Similarly the leftover water of a Muslim in the glass despite being usable should not be thrown at all.

It is narrated 'سُورَةُ الْبُؤْسِ شِفَاءٌ' i.e. the leftovers of a Muslim has cure.

(Al-Fatawa Al-Faqiha-tul-Kubra, vol. 4, pp. 117)

Not only is there a hope of attaining cure through the leftovers of a Muslim brother, but there is also a hope of developing brotherhood, love between each other, avoiding a spiritual disease like arrogance, creating humbleness and also good news of sins being forgiven.

The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: One sign of humbleness is this that a person drinks the leftover water of his Muslim brother and the one who drinks the leftover of his brother his 70 ranks are elevated, 70 sins are erased and for him 70 virtuous deeds are recorded.

(Kanz-ul-'Ummal, vol. 3, pp. 51, Hadees 5745)

Protection from fatal diseases

Dear Islamic brothers! One way of being ungrateful to Allah عَزَّوَجَلَّ has also been seen like this that as long as a person is healthy, he does not give thanks for the great blessing of Allah عَزَّوَجَلَّ health, but as he suffers from a minor headache or fever or flu and cold, so despite earning reward by being patient on it, he becomes ungrateful and impatient. In other religions of the world, illness is only considered a trouble and a disaster, whereas the religion, Islam

is a beautiful religion that has declared not only health a blessing, but also considered illnesses and troubles to be a blessing. As illnesses bring about the expiation of sins, some minor illnesses become the source of protection from fatal illnesses as well.

Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: Cold is not an illness, but rather the cure of mental illnesses, causing many illnesses to go away. The one who suffers from a cold will never become insane and the one who has an itch will never suffer from leprosy. Cold and itch have many philosophies behind them. (*Mirat-ul-Manajih*)

Mufti Jalaluddin Amjadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: Illness apparently causes troubles, but in fact it is a great blessing that gives a true believer a great everlasting comfort and peace. In fact, this apparent illness is an excellent cure of the spiritual illnesses if a person is a true believer and remains grateful even through severe illnesses. If a person does not have patience, but rather makes complaints he will not attain any benefit, that is, he will be deprived of the reward. Some unwise people utter extremely improper words through illness and some attributing cruelty to Allah عَزَّوَجَلَّ commits the sin of unbelief. It is their extreme misfortune and the destruction of their world and Hereafter both, مَعَادَ اللَّهِ عَزَّوَجَلَّ. (*Anwar-ul-Hadees*, pp. 197)

Remember! The virtues which have been mentioned in the blessed Ahadees can be attained only when we do not make any sort of complaints and remain patient and grateful. Sayyiduna 'Ata Bin Yasaar رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has narrated: When a person falls ill Allah عَزَّوَجَلَّ sends two angels to him and says to them: See what he says to those who visit to inquire after him? Then if the patient praises Allah عَزَّوَجَلَّ (give thanks) in the presence of those who visit him so the angels mention this thing of him to Allah عَزَّوَجَلَّ, though Allah عَزَّوَجَلَّ knows better. Allah عَزَّوَجَلَّ says: My bondman has a right upon me that I make him enter Paradise and if I cure him so I replace his flesh with the better flesh and erase his sins. (*Muwatta Imam Maalik*, vol. 2, pp. 429, *Hadees 1798*)

Dear Islamic brothers! Wedding and other occasions of joy are also the great blessings of Allah عَزَّوَجَلَّ, but do we know how to celebrate these moments of joy in a correct way? How should we give thanks for this blessing of

Allah عَزَّوَجَلَّ? What are the acts due to which we can stay safe from useless acts in wedding and other ceremonies of joy and can give thanks for this blessing in a proper way? Let's listen to some Madani pearls about it:

First of all, giving thanks for these moments of joy we should try to protect ourselves from the disobedience to Allah عَزَّوَجَلَّ. Sayyiduna Ziyad Bin 'Ubayd رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has narrated: Allah عَزَّوَجَلَّ has the right upon the one who is granted a blessing that he should not commit the sin of disobedience through the blessing. (*Tareekh Madinah Damishq, vol. 19, pp. 191*)

But alas! Majority of us commit the sin of disobeying Allah عَزَّوَجَلَّ on this occasion of joy as well and become very shameless and violate the rights of people. Moreover, we displease Allah عَزَّوَجَلَّ by committing different types of sins. Some unwise people صَعَادَ اللهُ عَذْرَجَلَّ arrange the gathering of songs and music on this occasion of joy and become shameless; in such a gathering boys and unveiling girls sing songs and dance the whole night and in the co-environment of men and unveiling women fill their eyes with Haraam by gazing unlawfully, not realizing at all that this is not an act of a human, but it is an act of Satan to see a non-Mahram woman.

Sayyiduna 'Abdullah Bin Mas'ood رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'الْمَرْأَةُ عَوْرَةٌ فَإِذَا حَرَجَتْ اسْتَشْرَفَهَا الشَّيْطَانُ' a woman is 'Awrat (i.e. something to be concealed). When she goes out, Satan peeps at her. (*Sunan-ut-Tirmizi, Chapter 18, vol. 2, pp. 392, Hadees 1176*)

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: The person who is not able to close his eyes cannot protect his private parts.

(*Ihya-ul-'Uloom, vol. 3, pp. 125*)

Remember! The group of people that disobeyed Allah عَزَّوَجَلَّ after falling into luxury and pleasure were destroyed. It is mentioned on page 27, volume 4 of commentary 'Siraat-ul-Jinaan' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami:

Law of Allah about nations' rise and fall

It is the law of Allah ﷻ that after granting a nation or group of people some blessings, He does not change the blessing into torment unless that nation becomes unworthy of the blessing due to their evil deeds. This is the fixed law for the rise and fall of the past and present nations, that blessings increase if thanks are given for those blessings and if they are used appropriately, but if thanks are not given, punishment is imposed.

Remember, this law of Allah ﷻ is not only for non-Muslims, but if Muslims also act like them, Allah ﷻ takes His blessings back from them and they also fall into disgrace as those who are well aware of Muslims' rise and fall know that as long as Muslims used Allah's blessings in the correct manner, they prospered and rose to power and great 'superpowers' of the world remained under their rule and non-Muslims remained fully aware just by listening to a Muslim's name. Since Muslims stopped giving thanks for His blessings and used them improperly, they have started losing their strength and absolute rule over non-Muslims. (*Siraat-ul-Jinaan, vol. 4, pp. 27, slightly modified*)

جو کچھ بھی ہیں سب اپنے ہی ہاتھوں کے ہیں کرتوت
شکوہ ہے زمانے کا نہ قسمت کا گلہ ہے
دیکھے ہیں یہ دن اپنی ہی غفلت کی بدولت
سچ ہے کہ بُرے کام کا انجام بُرا ہے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

How to express thanks for blessings?

Dear Islamic brothers! Singing songs, arranging dance parties, violating the rights of people, causing physical or financial loss to people are indeed acts which show that we give no value and importance to the blessing we have. If we want to express our joy, we should follow the ways through which the pleasure of Allah ﷻ can be obtained. For example:

Express thanks by your tongue!

Form your habit to say ‘الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ’ to give thanks for every blessing of Allah ﷻ, or rather in every condition.

Offer Nawafil

Offer Nawafil with the intention of expressing thanks to Allah ﷻ and then make Du’a like this: O my Rab ﷻ! Enable me to appreciate the blessing that You have granted us in the form of an Independent country; enable us to perform the acts according to your commandments and pleasure and also enable us to abstain from those acts which displease You and Your Beloved Prophet ﷺ. صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Recite the Holy Quran

Similarly, one of the best ways to express thanks to Allah ﷻ is by reciting the Glorious book of Allah ﷻ (the Holy Quran), Who has granted this great blessing to us. Furthermore, we should also abundantly recite Salat-‘Alan-Nabi upon the Beloved Prophet ﷺ to attain great blessings, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ.

Attend the righteous Ijtima’aat

Another wonderful way to express thanks to Allah ﷻ is to attend Islamic gatherings and righteous Ijtima’aat so that further information about this blessing can be obtained and we can properly develop its true honour and importance in our hearts.

Travel with Madani Qafilahs

We can also express thanks to Allah ﷻ for this great blessing by traveling with a Madani Qafilah so that we, the people of this sacred country, can be inclined towards good deeds, develop love for Salah and Sunan and hatred for sins.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Summary of speech

Dear Islamic brothers! In today's Bayan, we have heard about the ways of giving thanks for blessings and its virtues. One who gives thanks to Allah ﷻ, develops more love for Allah ﷻ in his heart. If thanks is given for blessings, Allah ﷻ will further increase those blessings. The one who gives thanks for blessings, his ranks are elevated in the Hereafter and that blessing will never cause harm to him. It is half of faith to give thanks for blessings. The one who gives thanks for blessings, is blessed with obedience.

It is a habit of the pious people to give thanks for blessings. The person who does not give thanks to Allah ﷻ for His blessings, that blessing becomes a curse for him. Being ungrateful for blessings is destructive. It is a hurdle in blessings if thanks is not given for those blessings.

May Allah ﷻ enable us to give thanks for blessings and abstain from being ungrateful and complaining! May Allah ﷻ bless us with the privilege to constantly call people towards righteousness!

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 ﷺ 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*)

جَنَّتْ مِیں پڑوسی مجھے تم اپنا بنانا

سینہ تری سُنَّتْ کا مدینہ بنے آقا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madani pearls regarding Miswak*

Firstly, two sayings of the Holy Prophet ﷺ:

1. Two Rak'aat offered after using the Miswak, are better than 70 Rak'aat offered without using a Miswak. (*Attargheeb Wattarheeb, pp. 102, vol. 1, Hadees 18*)
2. Make use of the Miswak necessary upon yourselves, because in this lies the cleanliness of the mouth and a cause for (attaining) the pleasure of Allah ﷻ. (*Musnad Imam Ahmad, pp. 438, vol. 2, Hadees 5869*)
3. Miswak should be from Zaytoon, or Neem, or similar trees/plants having a bitter taste.
4. Thickness of the Miswak should be equal to the thickness of the little finger.
5. Miswak should not be longer than one's hand span, as Satan sits on it.
6. The strands of the Miswak should be soft; otherwise, they might cause spaces between the teeth and gums.
7. If the Miswak is fresh then it is excellent; otherwise soak it in a glass of water until it becomes soft.
8. Trim the strands everyday as they are beneficial only as long as they have some bitterness.
9. Brush your teeth horizontally with the Miswak.
10. Always brush your teeth with the Miswak in three cycles.
11. Rinse it after each cycle.
12. Hold the Miswak in the right hand in such a manner that the little finger remains beneath it and the middle three fingers remain over it while the thumb also beneath pointing towards the top (near the soft strands that are used to brush the teeth).

* Miswak is a piece of twig of specific trees used to clean mouth/teeth in accordance with Sunnah.

13. First brush (with the Miswak) the top right row of the teeth followed by the top left row. Then the bottom right row and lastly the bottom left row of the teeth.
14. Using the Miswak while holding it in the fist, poses the risk of piles.
15. Miswak is a Sunnah before the performance of Wudu but if one has bad breath, using the Miswak becomes Sunnat-ul-Muakkadah.

(Fatawa Razawiyyah, vol. 1, pp. 623)

16. Do not throw away a used Miswak or its strands as it is a tool used to act upon a Sunnah. Rather, keep it somewhere respectfully, bury it or put it into the sea.

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

مَجھ کو جَذبہ دے سفر کرتا رہوں پَروردگار

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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 بَدَوَامِ 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. Durood-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.