

Thought - provoking speech of
weekly Sunnah-Inspiring Ijtima

Parable of Ashab-e-Kahf

10-November-2016

أَنحَدُّ إِلَهُ رَبِّ الْعَلَمِينَ وَالصَّلَاةَ وَالسَّلَامَ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Parable of Ashaab-e-Kahf

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

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

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

Excellence of Salat-'Alan-Nabi ﷺ

The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'The one who recites Salat upon me, his Salat reaches me; I make Istighfar for him, and besides this, 10 virtues are written for him.'

(Al-Mu'jam-ul-Awsat, vol. 1, pp. 446, Raqm 1642)

گرچہ میں بے حد قصور تم ہو عفو و غفور
 بخش دو جرم و خطا تم پہ کروڑوں درود

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for obtaining rewards. The Beloved Rasool 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 good intentions one makes; the greater reward he will obtain.

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall or anything else, 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 him.
5. When I hear تَوْبُوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ etc., I will reply loudly with the intention of gaining reward and encouraging others to recite as well.
6. After the Bayan, I will approach others by saying Salam, shaking hands, and I will make individual efforts upon them.

صَلِّ اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

One of the signs of Allah

Dear Islamic brothers! **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ**, today, we will be privileged to listen to the parable of Ashaab-e-Kahf. In different Surahs of the Holy Quran, Allah **عَزَّوَجَلَّ** has mentioned the admonitory parables of previous Ummahs, the blessings they were given and the torment they rightly suffered. Moreover, different amazing wonders and signs have also been mentioned. The parable of Ashab-e-Kahf is also one of the amazing and thought-provoking parables of the Quranic wonders. In the Holy Quran, this parable has been mentioned in the following Ayahs of Surah-al-Kahf of part 15:

أَمْ حَسِبْتُمْ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ ۖ كَانُوا مِن آيَاتِنَا عَجَبًا ﴿٩﴾ إِذْ أَوَى
 الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا
 رَشَدًا ﴿١٠﴾

Translation from Kanz-ul-Iman: Did you know that the people of the cave and people near to the forest were Our wonderful signs? When the young men took refuge in the cave – then said, ‘Our Lord! Grant us mercy from yourself, and grant us guidance in our situation.’ (Part 15, Surah Al-Kahf, Ayah 9-10)

Regarding this blessed Ayah, it is stated in the Quranic commentary ‘Siraat-ul-Jinaan’, published by the publishing department of Dawat-e-Islami: The parable of Ashab-e-Kahf begins from this Ayah. Allah **عَزَّوَجَلَّ** has declared it as one of His amazing signs, because this parable contains many pieces of advice and pearls of wisdom. (Siraat-ul-Jinaan, vol. 8, pp. 540)

Elaborating on the word **رَقِيمٍ** [Raqeem] in this blessed Ayah, Sayyiduna ‘Abdullah Bin ‘Abbas **رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا** has stated: ‘Raqeem’ is the name of the valley in which Ashab-e-Kahf are resting. (Tafseer Khaazin, vol. 9, pp. 198)

Let’s listen to a spiritual and faith-refreshing parable of the Ashab-e-Kahf and get Madani pearls from it.

Parable of the Ashaab-e-Kahf

On page 541 of the 617-page Quranic commentary namely, ‘*Siraat-ul-Jinaan*’, volume 5, the faith-refreshing parable of the Ashab-e-Kahf has been mentioned in these words: The Ashab-e-Kahf were the honest people amongst the noble and respectable people of the city of Ufsoos. In their era, there was a very cruel king namely Daqiyaanoos. He forced the people to worship the creation [rather than the Creator, Allah عَزَّوَجَلَّ] and would kill anyone who did not agree to it. Ashab-e-Kahf escaped the king’s oppression in order to protect their faith and took refuge in a cave on a nearby mountain, and fell asleep over there. They remained there [sleeping] in the same state for more than 300 years. When the king searched and came to know that they were inside the cave, he ordered to seal the cave with a strong wall so that they would die (due to hunger and thirst) in it and the cave would become their grave. It was their punishment. (*Siraat-ul-Jinaan*, vol. 5, pp. 541)

Dear Islamic brothers! Ashab-e-Kahf had a great Madani mind-set for protecting their faith. These people sacrificed everything in order to protect themselves from Fitnahs [i.e. evils] and to protect their faith. They preferred to take refuge in a cave, rather than worshipping anyone other than Allah. It is also deduced that an extremely effective source of protecting faith in the era of Fitnahs [i.e. evils] is to get separated from the people.

The Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Soon there will be Fitnahs. In [the era of] these Fitnahs, a person sitting will be better than the standing one; and the person standing will be better than the walking one; and the person walking will be better than the running one. Whoever will peep at that (Fitnah), it will affect him as well. So whoever finds any refuge or shelter, he should take refuge in it.

(*Sahih Bukhari, Kitab-ul-Fitan*, vol. 4, pp. 435, Hadees 7081)

Commenting on the abovementioned Hadees, a renowned commentator, a great thinker of the Ummah, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: ‘*Sitting*’ here means completely staying away from those Fitnahs. In this way, a person can remain safe from those Fitnahs as he will remain unaffected, by not looking at them. ‘*Standing*’ here means watching them from a distance,

becoming aware and informed about them. 'Walking' here means indulging in them slightly and 'running' means indulging in them greatly.'

(*Mirat-ul-Manajih*, vol. 7, pp. 195)

Nowadays, new Fitnahs [i.e. evils] are arising; hence, we should always keep trying to protect our faith. Furthermore, in order to protect ourselves from Fitnahs and to protect our faith, we should associate ourselves with the Madani environment of Dawat-e-Islami, a global non-political movement of preaching Quran and Sunnah, which is busy reforming Ummah. We should fill in the booklet of Madani In'amaat daily and should make it our routine to travel at least with a 3-day Madani Qafilah every month. *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*, by its virtue, we will attain the mind-set of acting upon the Sunnah, hating the sins and a yearning for protecting faith.

Make a habit of reciting specific Awraad and Wazaaf for protecting the faith and dying in the state of Iman. Let's listen to a few Awraad and Wazaaf for the protection of faith.

Four Awraad [invocations] for dying in the state of Iman

Once, a person came to A'la Hadrat *رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ* and requested him to make Du'a for him for a good death in the state of Iman. A'la Hadrat *رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ* made Du'a for him and said:

1. Recite the following invocation 41 times daily in the morning with Salat-
'Alan-Nabi once in the beginning and at the end: *يَا حَيُّ يَا قَيُّوْمُ لَا إِلَهَ إِلَّا أَنْتَ*
i.e. O the Ever-Living! The Self-Subsisting, the One Who sustains and protects (the entire universe with His strategy)! None is worthy of worship but You.
2. When going to sleep, recite Surah Al-Kafiroon daily after you have recited all your other invocations. Then, go to sleep without talking to anyone. However, you can talk if necessary, but then recite Surah Al-Kafiroon again. *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will die in the state of Iman.

3. Recite the following invocation in the morning and evening three times each: ¹ **اَللّٰهُمَّ اِنَّا نَعُوْذُ بِكَ مِنْ اَنْ نُشْرِكَ بِكَ شَيْئًا نَعْلَمُهُ وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُهُ**.

(Al-Malfooz, part 2, pp. 234)

4. Recite the following invocation in the morning and evening three times each. You will have protection of your religion, faith, life, wealth and children: ² **بِسْمِ اللّٰهِ عَلَى دِيْنِيْ بِسْمِ اللّٰهِ عَلَى نَفْسِيْ وَوَلَدِيْ وَاهْلِيْ وَمَالِيْ**.

(Shajarah Qadiriyyah Razawiyyah, pp. 12)

The duration from the sunset to the dawn of the day is called night and the duration from post-midnight to the glimmering of the first ray of sun is called morning. ('Midnight' here refers to the time when the night is equidistant from sunset and Subh-e-Sadiq.)

Dear Islamic brothers! For the protection of faith, we should stay away from the bad company that may shake our faith.

It is mentioned in *Tafseer Siraat-ul-Jinaan*, published by the publishing department of Dawat-e-Islami:

Love for pious people and virtuous deeds is a sign of faith, whereas love for bad people and bad deeds is a sign of weak faith. Therefore, through the inclination of his heart, every individual should determine how strong his faith is; because the heart which is in love with the films, dramas, songs and immodesty, cannot have the love for Salah, Zikr, Salat and recitation.

(*Tafseer Siraat-ul-Jinaan*, vol. 1, pp. 168)

May Allah **عَزَّوَجَلَّ** protect our faith and bless us with a good death in the state of Iman. May He bless us with martyrdom in the shadow of Gumbad-e-Khazra, burial in Jannat-ul-Baqi' and neighbourhood of the Beloved Rasool **صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** in Jannat-ul-Firdaus.

¹ **Translation:** O Allah (**عَزَّوَجَلَّ**)! We seek Your refuge from associating partners with You knowingly, and we seek forgiveness for that which we do not know.

² **Translation:** By the blessing of the name of Allah (**عَزَّوَجَلَّ**), may my religion, life, offspring, family and wealth be protected.

ہو ایمان پر خاتمہ یا الٰہی

مُسلماں بے عطا تیری عطا سے

صَلَّى اللّٰهُ تَعَالَى عَلٰى مُحَمَّدٍ

صَلُّوا عَلٰى الْحَبِيْبِ

Dear Islamic brothers! It is stated in 'Tafseer *Siraat-ul-Jinaan*: He was a pious person whom the king Daqiyaanoos had assigned the task of killing Ashab-e-Kahf رَضِيَ اللّٰهُ تَعَالَى عَنْهُمْ. He got engraved the names of Ashab-e-Kahf رَضِيَ اللّٰهُ تَعَالَى عَنْهُمْ, how many they were, and their whole incident on a small wooden board and after placing it in a copper box, he buried it in the foundation of a wall. It has also been mentioned that a similar small wooden board was preserved in the royal treasury too.

After some time, the king Daqiyaanoos died and kingships kept changing until a very kind-hearted and just person, named 'Baydroos' became the king. He ruled the country for sixty eight years gloriously. During his reign, conflicts and riots broke out and some people denied believing in the Resurrection and the Day of Judgement. The king confined himself to a home, alone, and implored earnestly in the court of Allah عَزَّوَجَلَّ with tearful eyes: 'O Allah (عَزَّوَجَلَّ), reveal such a sign that people start believing in the Resurrection and in the Day of Judgement.' In the same era, a shepherd selected the same cave (in which Ashab-e-Kahf were present) to provide his goats with shelter. With the help of a few people, he then demolished the wall. As the wall fell, the people who demolished the wall recoiled in utter horror and ran away. By the command of Allah عَزَّوَجَلَّ, Ashaab-e-Kahf رَضِيَ اللّٰهُ تَعَالَى عَنْهُمْ happily woke up from sleep. They were fresh, happy and lively, exchanged Salam and then stood for Salah. (*Siraat-ul-Jinaan, vol. 5, pp. 542*)

Avoid Fitnahs and protect others too

اَسْبِخْنَ اللّٰهَ عَزَّوَجَلَّ! The person who migrates for the protection of his religion and faith, Allah عَزَّوَجَلَّ protects him with His Ghayb [i.e. unseen] which astonishes even the intellectuals. As Ashab-e-Kahf also turned away from the people for the sake of protecting Islam and they took refuge in the cave, Allah عَزَّوَجَلَّ protected them in it by causing the fear of cave in the people's hearts that's why no one could get to Ashab-e-Kahf. We should also stay away from

Fitnahs and from the people who create those Fitnahs. We should also have the company of pious people as it is the means by which one can remain protected from Fitnahs. Commanding us to take a safe refuge to remain protected from the Fitnahs, the Beloved Rasool ﷺ has stated: ‘Soon there will be such Fitnahs in [the era of] which, a person sitting will be better than the standing one; and the person standing will be better than the walking one; and the person walking will be better than the running one. Whoever will peep at these Fitnahs, they will affect him. So whoever finds any refuge or shelter, he should take refuge in it.’

Regarding this Hadees, ‘Allamah ‘Ali Qaari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: In this glorious saying, ‘sitting’ here means completely staying away from those Fitnahs. In this way, a person can remain safe from those Fitnahs as he will remain unaffected, by not looking at them. ‘Standing’ here means watching them from a distance, becoming aware and informed about them. ‘Walking’ here means indulging in them slightly and ‘running’ means indulging in them greatly. ‘Shelter’ means the place of peace and ‘refuge’ means the man who could protect him from the Fitnahs i.e. either he should go to the place of shelter or should stay with such a person who could protect him from these Fitnahs. (Mirqat-ul-Mafatih, vol. 9, pp. 261, Hadees 5384)

Once, while passing by the cave of Ashab-e-Kahf on the journey of battle of Rome, Sayyiduna Ameer Mu’awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ desired to enter the cave. Sayyiduna ‘Abdullah Bin ‘Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا forbade him and recited this blessed Ayah:

لَوْ أَطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَ لَمَلِئْتَ مِنْهُمْ رُعبًا

Translation from Kanz-ul-Iman: O listener, were you to look at them closely, you would turn back running away from them, and be filled with their dread.

(Part 15, Surah Al-Kahf, Ayah 18)

Dear Islamic brothers! The first thing Ashab-e-Kahf did after they had woken up was to say Salam to each other and then they offered Salah. From this act it has been deduced that Salam and Salah are very old acts of worship.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, they have special importance and excellence in Islam. But alas! Now a beautiful Sunnah of Salam is also dying out and unfortunately Masajid are also getting empty of Salah-offering people. However, in blessed Ahadees, good news has been stated for offering Salah and saying Salam to the Muslims. For persuasion, let's listen to 2 blessed Ahadees about the excellence of Salaam and Salah:

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'اَنْشُوا السَّلَامَ تَسْلِمُوْا' i.e. Spread Salam, you will attain peace and safety. (*Ibn Habbaan, vol. 1, pp. 357, Hadees 497*)

Regarding Salah, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said that Allah عَزَّوَجَلَّ has stated: I have made 5 Salah mandatory for your Ummah and about them I have promised to Myself that the person who will offer them regularly at their [appointed] time, I will make him enter Paradise and the person who will not offer them regularly, I have no promise for him. (*Abu Dawood, vol. 1, pp. 188, Hadees 430*) Therefore, we all should propagate the Sunnah of Salam and offer five-time Salah regularly with Jama'at for attaining peace and safety, and Paradise. Let's make intention that we will not miss our Salah; we will try to offer all five Salahs with Jama'at and first Takbeer, اِنْ شَاءَ اللهُ عَزَّوَجَلَّ.

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Dear Islamic brothers! Having offered Salah, Ashab-e-Kahf said to [one of their companions] Yamleekha: 'Go to the market and bring some food. Also, find out secretly what king Daqiyaanoos intends to do with us?' So, Yamleekha went to the market. While entering the city, he was astonished to see the signs of Islam and different type of people over there. He couldn't understand the matter. Till yesterday, no one could openly state about his Islamic faith whereas today, Islamic signs are clearly visible. After some time, he رَضِيَ اللهُ تَعَالَى عَنْهُ went to a bakery to purchase food and gave the baker a coin used in the times of Daqiyaanoos. This coin had been replaced centuries ago and there was no one alive who could recognize it. The shopkeepers assumed that perhaps these people have discovered some old treasure. Therefore, the shopkeepers handed him over to the ruler. The ruler was a pious person. He asked him

where the treasure is. Yamleekha said, 'There is no treasure. This is our money.' The king said, 'What you are saying is totally unbelievable because the year mentioned on this coin is more than three hundred years ago and you are still young. We are old but we didn't see this coin ever.' Yamleekha رَضِيَ اللهُ تَعَالَى عَنْهُ said: 'If you answer my questions truly, the matter will be resolved. Tell me, how is the king Daqiyanoos?' The ruler replied, 'Today, there isn't any king with this name in the world. However, hundreds of years ago, there was a dishonest king with this name.' Yamleekha رَضِيَ اللهُ تَعَالَى عَنْهُ stated, 'It was yesterday when, due to his fear, we fled to protect our lives. My companions are in a cave that is in the nearby mountain. You people come with me. I will make you meet them.' Therefore, the ruler and chiefs of the city reached near the cave in large numbers. The companions in the cave were waiting for Yamleekha. Seeing the delay in his return, they presumed that Yamleekha might have been arrested. When they heard the noise of people coming at the entrance of the cave, they thought that perhaps the army of Daqiyanoos had arrived to arrest them. Therefore, these people became occupied with the Hamd of Allah عَزَّوَجَلَّ.

In the meantime, the people of the city reached and Yamleekha related the whole story to the remaining personages of the cave. These personages understood that they had been sleeping for such a long time (for more than 300 hundred years) and that they had been awakened so that they could become the evidence and sign of resurrection for the people.

When the ruler reached the corner of the cave, he saw a copper box. The box was opened, and a wooden board was found containing the names of Ashab-e-Kahf and their dog. (*Siraat-ul-Jinaan, vol. 5, pp. 542*)

Number of companions of the cave and their blessed names

'Allamah 'Abdul Mustafa A'zami رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated that when there arose the conflict of opinion amongst the people regarding the number of Ashab-e-Kahf رَضِيَ اللهُ تَعَالَى عَنْهُمْ; the following blessed Ayah was revealed:

قُلْ رَبِّيَ أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ تَهُ

Translation from Kanz-ul-Iman: Proclaim, ‘My Lord well knows their number – no one knows them except a few’.

(Ajaaib-ul-Quran, pp. 183, part 15, Surah Al-Kahf, Ayah 22)

It has been narrated by Sayyiduna ‘Abdullah Bin ‘Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا, ‘I am amongst those few people who know the number of Ashab-e-Kahf رَضِيَ اللهُ تَعَالَى عَنْهُمْ. The number of Ashab-e-Kahf is seven whose names are as follows: (1) Maksalmeena (2) Yamleekha (3) Martoonas (4) Baynoonas (5) Saarinoonas (6) Zoonwanas (7) Kashfitatnoonas and the eighth was their dog namely, Qitmeer.’ *(Tafseer Khaazin, vol. 4, pp. 207, part 15, Surah Al-Kahf, Ayah 22)*

Blessing of the names of Ashaab-e-Kahf

Dear Islamic brothers! Pious saints have mentioned in their books, the benefits and peculiarities of the names of Ashab-e-Kahf. Let’s listen to the blessings of these names:

It is narrated: If these names are pasted to a door [of a house] after writing them [on a piece of paper, etc.], that house will remain safe from being burnt. If [the piece of paper etc.] having these names is kept on the capital/wealth, it will not be stolen. Boats and ships will not sink by their blessings. The person, who has fled, will come back by the blessings of these names. If a fire breaks out, write these names on a piece of cloth and put it into the fire. By the grace of Allah Almighty عَزَّوَجَلَّ the fire will be extinguished. These names are beneficial for the children who cry or for the fever that comes after every third day, for headache, for Umm-us-Sibyaan (i.e. an illness in which a person suffers from specific kind of mental fits), for travelling on land or sea, for the safety of life and wealth, for sharpening intellect and for the freedom of prisoners. *(Haashiyah Jamal, vol. 4, pp. 423, part 15, Surah Al-Kahf, Ayah 22)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

In addition to these names, the wooden board which was taken out from the box of Ashab-e-Kahf also contained this information that this group of people took refuge in this cave for protecting their religion, having the fear of [being forced to convert by] Daqiyanoos. When Daqiyanoos was informed about this, he ordered to erect a wall outside the cave so that they could be confined to the cave. *'We have mentioned this fact so that whenever the cave is opened, people become aware of their state'*. Having read the board, everyone was astonished and started praising Allah ﷻ as Allah ﷻ has revealed the sign that makes a person hold the belief of the Resurrection. The ruler of the city informed the king Baydroos about this incident. Along with the chiefs and the honourable people of the city, the king also went to the cave and fell into Sajdah for thanking Allah ﷻ as He had answered his Du'a. Ashab-e-Kahf embraced the king and said: We entrust you with Allah ﷻ. *'وَالسَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ'* May Allah ﷻ protect you and your country and protect [you and your country] from the evil of Jinns and humans!

The king was still standing when these people went back to the place where they had been sleeping. They again fell asleep and Allah ﷻ made them die. The king preserved their bodies in a wooden box of a tree. Allah ﷻ infused such a dignity into the hearts of the people about Ashab-e-Kahf that no one has the courage to go at that place. Afterwards, the king Baydroos ordered to construct a Masjid at the entrance of the cave. He fixed an annual celebration day, and asked the people to visit it on that day like an Eid day. (*Siraat-ul-Jinaan, part 15, Al-Kahf, Taht-al-Ayah 9, 5-10/241, 5/543*)

Dear Islamic brothers! From the above-mentioned parable, 3 Madani pearls have been obtained: Firstly, the resurrection is a reality and the parable of Ashaab-e-Kahf is a sign and evidence for it. Secondly, saintly miracles of pious saints are a reality; Ashab-e-Kahf are not prophets, but they are the pious saints of Bani Israel. It is their saintly miracle that they kept sleeping in the cave for more than 300 years. Sleeping for so long period of time without any food and death is certainly a saintly miracle. One should keep it in mind that a saintly miracle can happen even in a sleep. For a saintly miracle, it is not necessary that the pious saint should be awake.

In the Tafseer of Quran, namely ‘*Siraat-ul-Jinaan*’ published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, it is stated: Sainly miracle can occur by a pious saint even while he is asleep and in the same way after death as well. The fact that the earth does not eat away their bodies is also the saintly miracles of pious saints. It is not necessary that a saint reveals a saintly miracle by his power and he also have it in his knowledge, but rather, sometimes saintly miracle occurs without the power of a pious saint and without his knowledge as well; as it has happened in the incident of Ashab-e-Kahf رَضِيَ اللهُ تَعَالَى عَنْهُمْ. (*Siraat-ul-Jinaan, part, 15, pp. 544*)

The third Madani pearl is: The construction of Masajid near the holy shrines of pious saints and celebration of their ‘Urs every year are not prohibited at all, but rather these acts are the traditions of the pious people. In the light of this event, Sadr-ul-Afadil, ‘Allamah Maulana Sayyid Mufti Muhammad Na’eemuddin Muradabadi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: The construction of Masajid near the shrines of pious saints is an old tradition of true believers. Blessing is attained through the closeness to pious saints; therefore people use to visit the shrines of the pious saints for attaining blessings. The act of visiting graves is a Sunnah that brings about reward. (*Khaza’in-ul-‘Irfan, pp. 552*)

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would visit the blessed graves of the martyrs of the battle of Uhud in the beginning of every year and would make Du’a for them: Peace be upon you (on the right path) due to your act of being patient, and what a good abode you have of the Hereafter (which you have been blessed in return for it). (*Musannaf ‘Abdur Razzaq, vol. 3, pp. 381, Hadees 6745*)

Siraj-ul-Hind, Sayyiduna Shah ‘Abdul ‘Aziz Muhaddis Dihlvi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: To celebrate the ‘Urs of pious saints is proved by this blessed Hadees. (*Fatawa Razawiyyah, vol. 29, pp. 202*)

Mufti Ahmad Yar Khan Na’eemi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: To build a Masjid beside the shrines of the pious saints and to offer Salahs over there for attaining blessings have been proved by the Holy Quran and many blessed Ahadees. It is stated in Surah Al-Kahf: ‘لَتَنبَحِدَنَّ عَلَيْهِمْ مَسْجِدًا ﴿٢١﴾’ We promise we will build a Masjid over them. (*Part 15, Surah Al-Kahf, Ayah 21*)

Masajid do exist in the vicinity of the sacred Raudah [i.e. shrine] of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the shrines of the blessed Sahabah. These Masajid were constructed by the Sahabah and the pious people themselves. Now, generally Muslims construct Masajid in the vicinity of the shrines of the pious saints, because in the closeness to pious people, Salahs are more likely to be accepted. The reward for one Salah offered in Masjid-un-Nabawi is equal to the reward of 50,000 Salahs. By virtue of the closeness to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Allah عَزَّوَجَلَّ said to the sinful Israelis: *وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ* 'And enter the gate whilst prostrating, and say, 'May our sins be forgiven'. (Part 1, Surah Al-Baqarah Ayah 58)

By virtue of the blessings of the graves of Ambiya, repentance is accepted. Allah عَزَّوَجَلَّ has mentioned the parable of Sayyiduna Zakariyya عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ:

هٰنَا لِكَ دَعَا زَكَرِيَّا رَبَّهُ

Translation from Kanz-ul-Iman: It is here that Zakariyya prayed to his Lord.

(Part 3, Surah Aal-e-'Imran, Ayah 38)

Standing beside Sayyidatuna Maryam رَضِيَ اللهُ تَعَالَى عَنْهَا, Sayyiduna Zakariyya عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ made Du'a for his son. It is deduced that repentance is accepted and Du'as are answered a lot in the closeness to the pious saints.

(Mirat-ul-Manajih, vol. 1, pp. 440)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! It has been the practice of pious saints and Islamic scholars (who have been following the right path) that they used to visit the blessed shrines of pious saints for the solutions of their problems and difficulties. Let's listen to the practices of pious saints in this regard:

1. Sayyiduna Hasan Bin Ibraheem Khallaal Hanbali رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: Whenever I face any problem, I visit the luminous shrine of Sayyiduna Imam Musa Bin Ja'far رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ and present his Wasilah. Allah عَزَّوَجَلَّ solves my problem and fulfils my desire. (Tareekh-e-Baghdad, vol. 1, pp. 133)

2. The great leader of Shaafi'i school of thought, Sayyiduna Imam Muhammad Bin Idrees Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Whenever I am in need of something, I offer 2 Rak'at Salah, pay a visit to the luminous shrine of Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and make Du'a there. [By virtue of this] Allah عَزَّوَجَلَّ instantly fulfils my need. *(Al-Khayraat-ul-Hisaan, pp. 94)*
3. Sayyiduna Yahya Bin Sulayman رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: I needed something and I was very poor. I visited the luminous grave of Sayyiduna Ma'roof Karkhi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, recited Surah Al-Ikhlās thrice and presented the Sawab of recitation to him and to the souls of all Muslims; then I mentioned my need. He further said: I returned in the state that my need had been fulfilled. *(Ar-Raud-ur-Faa'iq, pp. 188)*
4. Sayyiduna 'Abdur Rahman Bin Muhammad Zuhri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: It is proved that by [the virtue of] the visit of the shrine of Sayyiduna Ma'roof Karkhi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, wishes are fulfilled and anyone who recites Surah Al-Ikhlās 100 times near his shrine, and then asks for something from Allah عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ will fulfil his need. *(Manaqib Ma'roof Al-Karkhi, pp. 200)*

Dear Islamic brothers! What great blessings the shrines of pious saints have! The person, who visits them, gets his wishes fulfilled! Therefore, we should also visit the shrines of pious saints and attend their 'Urs, from time to time, as per Shari'ah in order to develop love and devotion to them. On the occasion of 'Urs, various booklets should be distributed with the intention of propagating the call towards righteousness. Visitors should also be advised to offer Salah regularly. An individual effort should be made to persuade the visitors to act upon the Madani In'amaat and to travel with Madani Qafilahs. A proper arrangement should be made to watch or show Madani Muzakarah via Madani Channel inside the Masjid or in the vicinity of the Masjid, wherever it is possible. On the day of weekly Ijtima', Islamic brothers should be presented the invitation of attending nearby weekly Ijtima'. After establishing a Madani Tarbiyyat-Gah, efforts should be made to provide the devotees of Rasool with mandatory knowledge, and to teach them Sunnahs and manners.

Introduction to the Book 'Faizan-e-Mazaraat-e-Awliya'

In order to know further blessings about the glory and greatness of pious saints and visit of their shrines, study a 138-page book namely, 'Faizan-e-Mazaraat-e-Awliya' [Blessing of Pious Saints' Shrines], published by the publishing department of Dawat-e-Islami, Maktaba-tul-Madinah.

This book is the translation of the Arabic book of 'Arif-Billah Imam 'Abdul Ghani Bin Isma'eel Nabusuli into Urdu language. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, in addition to Aayat and Ahadees about the virtues of pious saints, this book contains information on sainthood, saintly miracle and types of pious saints, important things about them, different conditions of graves, condemnation of fake spiritual guides, blessings of pious saints' shrines, the manners of visiting them and various other information. Therefore, buy this book today from the stall of Maktaba-tul-Madinah and not only read it yourself, but also persuade others to do so. This book can be read, downloaded and printed from the website of Dawat-e-Islami: www.dawateislami.net.

صَلِّ اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ **صَلُّوْا عَلٰى الْحَبِيْبِ**

Dear Islamic brothers! Satan creates this evil thought in the mind of some people that it is not permissible to express joy or celebrate 'Urs on a fixed day. Remember! There is no Shar'i harm in it if a day is fixed to celebrate an occasion and the 'Urs of pious people. Further, keep it also in mind that it is not the practice of wise people to declare these permissible acts to be impermissible without any Shar'i reason. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, it has been the practice of pious and righteous people to celebrate an occasion or consider it to be the Eid day when pleasure or blessing was attained.

Upon the request of his companions, the beloved Nabi of Allah, Sayyiduna 'Isa Ruhullah **عَلٰى رَيْبِنَا وَعَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام** made a humble request to Allah **عَزَّوَجَلَّ** to descend a Khuwan from the sky and then to declare it to be an Eid day for him and his nation. It is mentioned in Ayah 114 of Surah Al-Ma'idah, part 7:

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا
عِيدًا لِلأُولَئِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَأَرْزُقْنَا وَأَنْتَ خَيْرُ الرَّزُقِينَ ﴿١١٣﴾

Translation from Kanz-ul-Iman: ‘Isa son of Maryam said, ‘O Allah, O our Lord! Send down to us a food spread (full of food) from Heaven, so that it may become a day of celebration (Eid) for us – for our former and latter people – and a sign from You; and give us sustenance – and You are the Best Provider of sustenance.’ (Part 7, Surah Al-Mai’dah, verse 114)

Shaykh-ul-Hadees, ‘Allamah ‘Abdul Mustafa A’zami رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: From the Du’a of Sayyiduna ‘Isa عَلَيْهِ السَّلَام, it has been learnt that it is the sacred Sunnah of Sayyiduna ‘Isa Rullah عَلَيْهِ السَّلَام to celebrate the day, and to celebrate Eid by expressing joy on the day when a special sign of Divine Power appears. (Ajaab-ul-Quran, pp. 93) On the occasion of ‘Urs, if non-Shar’i acts are performed anywhere, those acts should be eradicated, but not the ‘Urs itself should be stopped.

It is stated on page 206 of a 679-page book, ‘Jannati Zaywar’, published by Maktab-tul-Madinah, the publishing department of Dawat-e-Islami: Visit of the shrines of blessed saints is a great privilege and an act of blessing for Muslims. Their Niyaz, Fatihah, Isal-e-Sawab are Mustahab and a great source of goodness and blessing. However, the non-Shar’i acts which are being performed nowadays on the occasion of ‘Urs such as performing Sajdah before graves, the women wandering in the gatherings of men without any purdah, bare-headed women swaying and screaming by the shrines, seeing non-Mahram men, playing musical instruments and dancing, are all evil acts which are prohibited everywhere in every circumstance. These acts become more sinful if they are performed in the vicinity of the shrines of pious saints, but due to these evil and prohibited acts, it cannot be said that celebrating the ‘Urs of pious saints is Haraam, but rather the acts which are Haraam and prohibited in a real sense should be stopped at all costs. If an evil act is being committed in a good act, the evil act should be eradicated, not the good one. Likewise, if illiterate people or transgressors have included some Haraam and

prohibited acts in ‘Urs, these Haraam and prohibited acts should be stopped instead of declaring ‘Urs to be Haraam. (*Jannati Zaywar, pp. 206*)

ہم کو سارے اولیاء سے پیار ہے
 اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ! اپنا بیڑا پار ہے

Sada-e-Madinah - A Madani activity out of 12 Madani activities

Dear Islamic brothers! Remain associated with the Madani environment of Dawat-e-Islami all the time to attain the blessings of Quran, to further increase the love and devotion to pious saints, to gain Islamic knowledge and to develop the passion for practicing [Islamic teachings]. Further, participate in the 12 Madani activities of Zayli Halqah. Sada-e-Madinah is also one of the 12 Madani activities of everyday. In the Madani environment of Dawat-e-Islami, the term Sada-e-Madinah refers to ‘awakening the Muslims for Salat-ul-Fajr’. Therefore, you also call out Sada-e-Madinah and support Dawat-e-Islami in Masjid filling campaign. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, making Sada-e-Madinah is the Sunnah of Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ.

Sayyiduna ‘Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ used to wake up people for Salat-ul-Fajr on the way to Masjid. (*At-Tabqat-ul-Kubra, vol. 3, pp. 263*) For persuasion, let’s listen to a faith-refreshing Madani parable:

Drinker became Muazzin

Here is a summary of a delightful parable related by an Islamic brother from Maharashtra, India. He has stated: Before I associated myself with Dawat-e-Islami, I was a great sinner. I would work the whole day but would waste my hard-earned money in drinking. I would enjoy different evils, call people names, and even upset my parents and neighbours. I was also a compulsive gambler and would not offer any Salah. I was heedlessly wasting the precious moments of my life.

Luckily, I once happened to meet a responsible Islamic brother of Dawat-e-Islami. Making individual efforts, he invited me to travel with a Sunnah-Inspiring Madani Qafilah. His sweet and sincere words touched my heart, and

I accepted his invitation. I immediately travelled with a 3-day Sunnah-Inspiring Madani Qafilah. In the company of the lovers of the beloved Rasool, I listened to speeches from the booklets published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. By the blessings of the Madani Qafilah, a compulsive gambler and drinker like me who did not use to offer any Salah not only started offering Salah but was also inspired to do Sada-e-Madinah (i.e. to wake up Muslims for Salat-ul-Fajr). I also have the privilege of inviting others to travel with Madani Qafilahs. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! As a result of my individual efforts, 30 Islamic brothers have so far travelled with Madani Qafilahs. I am now a Muazzin in a Masjid and busy making efforts for Madani activities.

Blessings of Nisbat [i.e. getting associated with someone]

Dear Islamic brothers! What great blessings a person attains because of the Nisbat: The dog of Ashab-e-Kahf has attained dignity due to its Nisbat with the righteous people of Allah **عَزَّوَجَلَّ**. Remember! Nisbat is a great reality. Due to the Nisbat, even unimportant and worthless things become precious. Nisbat also has a great importance in our society; many people are recognized only due to their father and grandfather's Nisbat. If we look at the world, we can see many wonders (wonderful and strange things) such as old chairs, books, pieces of calligraphy, ancient coins, weapons, swords, planes, dresses, crockery, tools, etc. which are still the part of museums all over the world as now they are no more ordinary things, but rather by virtue of their relation [i.e. Nisbat] to ancient times, countries, kings, nations, civilizations and personalities, they have gained so much popularity that now they have been preserved with great care like precious things. If they had no special relation or connection [i.e. Nisbat], they would have remained unimportant and worthless, or rather they would have died out long time ago.

In the Holy Quran, Allah **عَزَّوَجَلَّ** has sworn by the blessed life of the Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** and the city, Makkah that has Nisbat with the Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. When the pious wives of the Beloved Rasool were blessed with his Nisbat, they were called the mothers of the true believers. When the dust of Madinah attained the Nisbat with the Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, it was called the healing dust. The Nisbat with the Beloved

Mustafa ﷺ made the Sahabah great source of giving guidance. It is by virtue of this Nisbat that Sadaat-e-Kiraam are Afzal and A'la. It was by virtue of the Nisbat that the dust of the hooves of the horse of Sayyiduna Jibra'eel became the cause of life. It was the Sadaqah of the Nisbat with Ambiya that Bani Israel would defeat the enemies by the blessing of Taboot-e-Sakeenah.

It was the blessing of the Nisbat that due to the blessed Qamees that touched the blessed body of Sayyiduna Yusuf عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ, Sayyiduna Yaqoob's vision was restored. It is the blessing of this Nisbat only, that specific countries, cities, areas, streets, towns, months, days, dates, nations, places and personalities, even the commonly used everyday items become respectable and reverent.

Highlighting the importance of Nisbat, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Safa and Marwah are the mountains on which Sayyidatuna Haajirah رَضِيَ اللهُ تَعَالَى عَنْهَا climbed up and down 7 times in search of water. By the blessing of the steps of the pious bondwoman, these both mountains have become the sign of Allah عَزَّوَجَلَّ and it has become mandatory for Hajjis to climb up and down these mountains 7 times until the Judgement Day, following the same act of that pious bondwoman. By virtue of being touched by the pious saints' feet, it has become the sign of Allah عَزَّوَجَلَّ. Maqaam-e-Ibraheem is the stone on which Sayyiduna Ibraheem Khaleelullah عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ stood and constructed Ka'bah Mu'azzamah. By the blessing of Sayyiduna Ibraheem Khaleelullah عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ, that stone also has become the sign of Allah عَزَّوَجَلَّ and its reverence has become so compulsory that it has become Sunnah to offer the Nafil of Tawaf standing in front of it. That is, one should bow his head in front of it (in the court of Allah عَزَّوَجَلَّ) in Sajdah. If by virtue of the steps of saints, Safa and Marwah and Maqaam-e-Ibraheem have become the sign of Allah عَزَّوَجَلَّ and become reverential, the graves of Ambiya and pious saints in which these personages are resting till the Judgement day, certainly are the signs of Allah عَزَّوَجَلَّ and their reverence is compulsory.

The Muslims of previous age built a Masjid there at the entrance of the cave of Ashab-e-Kahf where Ashab-e-Kahf are resting, and Allah عَزَّوَجَلَّ did not get displeased with this act. It has been learnt that reverence becomes necessary

for the place that has become the sign of Allah ﷺ. The animal, which has been specified to be sacrificed or for the sacred Ka'bah, is the sign of Allah ﷺ, hence it should be respected. As it is necessary to respect the Juzdaan [i.e. cover] of the Holy Quran, the cover of [i.e. velvety sheet spread over] Ka'bah, Zamzam water, and the land of sacred Makkah, etc., because they have Nisbat with Allah ﷺ or His beloved. Therefore, all of them should be revered. Toor-e-Seena Mountain and Makkah Mu'azzamah are of great honour and dignity because Toor has Nisbat with Sayyiduna Musa Kaleemullah عَلَيْهِ السَّلَام and Makkah Mu'azzamah has Nisbat with the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

In short, those things which belong to the beloved of Allah, are the signs of Allah ﷺ. According to the Holy Quran, the reverence and respect for the signs of Allah ﷺ is the piety of heart. Therefore, the person, who offers Salah and observes fasts but does not have reverence for sacred relics, is not pious at heart. (*‘Ilm-ul-Quran, pp. 48-50*)

جس کو ان کی چشمِ رحمت مل گئی
کتنی اعلیٰ مجھ کو نسبت مل گئی

دونوں عالم میں ہوا وہ سُرخرو
میں امام احمد رضا کا ہوں غلام

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! We have just listened to the blessings of Nisbat. If we ponder over the parable of Ashab-e-Kahf, اَلْحَمْدُ لِلّٰهِ ﷺ, we can see the blessings of Nisbat over there as well. A dog is usually considered to be an ordinary animal that barks at those, who walk on the way, out of its habit, but if an animal attains the Nisbat and company of Allah-loving people, then it does not remain an ordinary dog, but its greatness and dignity and importance increase to a great extent. The same case is with the dog of Ashab-e-Kahf as it was an ordinary dog earlier, but then it developed love and affection to Ashab-e-Kahf, therefore, it became their companion of journey and guard. Having attained the company and Nisbat with the pious saints, the dog became fortunate and its status and rank were raised so high that Allah ﷺ

has mentioned it along with His pious bondmen ‘Ashab-e-Kahf’, in the Holy Quran. It is stated in Ayah 18 of Surah Al-Kahf, part 15:

وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِأَنْوَصِيدٍ ط

Translation from Kanz-ul-Iman: And their dog is on the threshold of the cave, with its paws outstretched. (Part 15, Surah Al-Kahf, Ayah 18)

With regard to the above-mentioned blessed Ayah, Mufti Ahmad Yar Khan Na’eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: The impact of the saints’ company was so huge upon the dog that it has been mentioned respectfully in the Holy Quran and Wazaaf of its name were recited. It has been blessed with the everlasting life. The earth does not eat it, so what can be said about the [great status of the] person who is blessed with the company of a Nabi! (Noor-ul-’Irfan, pp. 470)

Wazifah of staying safe from the harm of a dog

Mufti Muhammad Na’eemuddin Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has mentioned that it is stated in *Tafseer Sa’labi*: Whoever keeps the following words with him after writing them on something, he will remain safe from the harm of a dog:

‘وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِأَنْوَصِيدٍ ط’ (Khaza’in-ul-’Irfan, pp. 551) If a dog rushes barking

or attacks you, recite the same Quranic words. اِنْ شَاءَ اللهُ عَزَّوَجَلَّ, it will not be able to harm you. (Sag-e-Madinah Kehna Kaysa?, pp. 31)

Talking about the status and rank of Ashab-e-Kahf’s dog, A’la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: The dog of Ashab-e-Kahf will enter Paradise in the form of Bal’am Baa’oor and he will enter Hell in the form of that dog. The dog of Ashab-e-Kahf helped the beloved of Allah, and Allah عَزَّوَجَلَّ bestowed Paradise upon it after making it a human and the person (Bal’am Baa’oor), who had enmity towards the beloved of Allah, was destroyed. (Malfuzaat A’la Hadrat, pp. 366)

Mufti Ahmad Yar Khan Na’eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Few animals will be sent to Paradise: (1) the female camel, Qaswa of the Beloved Rasool (2) the dog of

Ashab-e-Kahf (3) the female camel of Sayyiduna Saalih (4) the donkey of Sayyiduna 'Isa Ruhullah. (*Mirat-ul-Manajih, vol. 7, pp. 501*)

It has been stated at another place: If a land is given to build a Masjid, its glory and dignity increase. The dog of Ashab-e-Kahf devoted its life for the beloveds of Allah, so in return it has been blessed with an everlasting life. The land and dog both have become glorious by virtue of devoting their lives, therefore, if a human devotes his life for Islam in order to attain the pleasure of Allah **عَزَّوَجَلَّ**, **لَنْ يَسَاءَ اللَّهُ عَزَّوَجَلَّ** he will become even superior to the angels.

(*Tafseer Na'eemi, vol. 3, pp. 134*)

Blessing of devotion to the righteous people of Allah

Sayyiduna Imam Abu 'Abdullah Muhammad Bin Ahmad Qurtubi **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has said: When a dog, which by virtue of being in the company of pious people and pious saints, has attained so high status that Allah **عَزَّوَجَلَّ** has mentioned it in the Holy Quran, so what do you think about the Muslim, who loves pious saints and pious people and is blessed with their company. And besides, this blessed Ayah contains consolation for the Muslims who do not have any high status. (*Tafseer Qurtubi, vol. 5, pp. 269*) That is, they will be successful in the court of Allah **عَزَّوَجَلَّ** by virtue of this love and devotion. (*Siraat-ul-Jinaan, vol. 5, pp. 550*)

مُرْشِدِي نِي سَنبِهَال رَكْهَا بِي
مَجْه كُو اچْهُون مِيں ڈَال رَكْهَا بِي

خَاك مَجْه مِيں كِمَال رَكْهَا بِي
مِيْرِي عِيْبُون پِه ڈَال كَر پَرْدِه

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ

Dear Islamic brothers! We should also have great love and devotion to Allah-loving people and should offer Salah and observe fast regularly by following in their footsteps. Further, we should perform good deeds and try our best to abstain from evil deeds all the time. We should especially refrain from the disrespect, enmity and hatred towards pious people, because the end of such

evil person is very terrible. It is stated in Hadees Qudsi that Allah ﷺ has said: 'مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ' The one who bears enmity towards any of My saints, I declare war against him. (Sahih Bukhari, vol. 4, pp. 248, Hadees 6502)

While condemning the disrespect, the Beloved Rasool ﷺ has said: 'أَدَبُ الشُّعْرِ كَعِزِّ الشُّعْرِ' Disrespect is like a very bad habit.

(Shu'ab-ul-Iman, vol. 7, pp. 455, Hadees 10974)

Sayyiduna 'Abdullah Bin Mubarak رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: We desperately need a little respect as compared to more knowledge. (Risalah Qushayriyyah, pp. 317)

A'la Hadrat رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: 'لَا دِينَ لِمَنْ لَا آدَبَ لَهُ' The person who is not respectful, has no religion. (Fatawa Razawiyyah, vol. 28, pp. 158)

It is the saying of a wise person: 'مَا وَصَلَ مَنْ وَصَلَ إِلَّا بِالْحُرْمَةِ وَمَا سَقَطَ مَنْ سَقَطَ إِلَّا بِتَرْكِ الْحُرْمَةِ' Whatever a person attained, attained only by virtue of showing respect and whatever a person lost, lost only due to not showing respect. (Rah-e-'Ilm, pp. 29)

It is a famous saying: A respectful person is fortunate, while the disrespectful is an unfortunate one. Therefore, every Muslim should refrain from disrespect and stay away from those who are disrespectful and should show respect to the saints of Allah from the heart because showing respect to them brings about success, honour and fame in the world and the Hereafter. Respect and honour are those priceless attributes whose teachings have been bestowed upon the Beloved Rasool ﷺ by Allah ﷺ Himself.

The Beloved Rasool ﷺ has said: 'أَدَّبَنِي رَبِّي فَأَحْسَنَ تَأْدِيبِي' My Rab ﷺ taught me respect and taught a very good respect.

(Al-Jami'-us-Sagheer, pp. 25, Hadees 310)

Anyhow, respect and disrespect both are in the Control of Allah ﷺ. If He ﷺ wills, He ﷺ blesses a dog because of its Nisbat and showing respect to His beloved ones and blesses it Paradise with honour and if Allah ﷺ wills, He ﷺ

utterly humiliates the pious person like Bal'am Bin Baa'oor due to his acts of disrespect and blasphemy.

Bal'am Bin Baa'oor was a very competent Islamic scholar in Bani Israel. He was 'Mustajab-ud-Da'waat' (i.e. his Du'a was answered), but due to the greed of wealth he wanted to utter curse for Sayyiduna Musa عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ. The words that he wanted to say for Sayyiduna Musa عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ were [without his control] uttered for his own self. Allah عَزَّوَجَلَّ destroyed him. (*Malfuzaat-e-A'la Hadrat, pp. 367*) We beg Allah عَزَّوَجَلَّ for safety and protection.

محفوظ سدا رکھنا شہا! بے ادبوں سے
اور مجھ سے بھی سرزد نہ کبھی بے ادبی ہو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Jami'a-tul-Madinah Online

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, Dawat-e-Islami, a global non-political movement of preaching Quran and Sunnah, is busy serving Islam in more than 100 departments. One of the departments is 'Jami'a-tul-Madinah Online'. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Different courses are also offered by Jami'a-tul-Madinah Online. What are these courses? Let's listen to something about these courses: Taharat Course, Salah Course, Aqaaid and Fiqh Course, Faizan-e-Zakat Course, Dars-e-Nizami Online, Faizan-e-Bahar-e-Shari'at Course, Faizan-e-Fard 'Uloom Course, Faizan-e-Tafseer Course, Tajheez-o-Takfeen Course, Faizan-e-Tafseer Siraat-ul-Jinaan Course, Faizan-e-Ramadan Course, Qurbani Course, etc. The duration and timings of every course are different. The procedure for getting enrolled for the courses is given on the website of Dawat-e-Islami: www.dawateislami.net.

Moreover, Islamic brothers may call or WhatsApp by using these numbers [+92311-2799484](tel:+92311-2799484), [+92333-5262526](tel:+92333-5262526). The Islamic brothers, who want to attend this course, can get any desired timing according to their convenience out of 24 hours. The fee for those Islamic brothers, who study from Pakistan, is Rs. 1050.

If more than one person is studying from a family, one will have to pay full fee and the others will be offered 50 per cent concession as per Family Package.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Summary of speech

Dear Islamic brothers! In today's speech, we have heard that Ashab-e-Kahf, that is, the cave-dwellers were one of the strange signs of Allah ﷺ.

- Ashab-e-Kahf were the people who were filled with the Madani passion for protecting faith.
- By virtue of the blessing of Ashab-e-Kahf, a large number of people stayed safe from going astray.
- The blessed body of Ashab-e-Kahf survived intact even after sleeping for a long time which was their open saintly miracle.
- Ashab-e-Kahf were the people who would offer Salah and promote Salam.
- Allah ﷺ protected Ashab-e-Kahf through a specific fear in the vicinity of the cave.
- Visiting shrines and making Du'a over there were the practices of pious saints.
- Construction of Masajid in the vicinity of shrines was the practice of righteous people.
- Having attained the privilege of its Nisbat and love for the saints of Allah ﷺ, and having shown respect to them, the dog of Ashab-e-Kahf has become blessed in the court of Allah ﷺ and has been gifted with Paradise.
- By virtue of the blessing of the blessed names of Ashab-e-Kahf, one can stay safe from the fire.

- By virtue of the blessing of the blessed names of Ashab-e-Kahf, capital remains safe.
- By virtue of the blessing of the blessed names of Ashab-e-Kahf, boats and ships stay safe from sinking.
- By virtue of the blessing of sacred names of Ashab-e-Kahf, a person who has escaped will return.

In short, by virtue of their blessed names, one can get rid of many troubles. For the sake of Ashab-e-Kahf, may Allah ﷺ bless us with the respect of pious saints and their true love and devotion!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! In conclusion, I would like to take the opportunity to mention the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of the Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever loves my Sunnah, loves me, and whoever loves me will be with me in Jannah.' (Ibn 'Asakir, vol. 9, pp. 343)

سینه تری سُنَّتِ کَا مدینہ بنے آقا
جَنَّتِ میں پڑوسی مجھے تم اپنا بنانا

Entering and leaving the home: 12 Madani pearls

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

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

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

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

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

2. Du'a before entering the home:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللَّهِ وَ لَجْنَا وَ بِسْمِ اللَّهِ خَرَجْنَا وَ عَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا

Translation: O Allah عَزَّوَجَلَّ, I ask You for the goodness of coming and exiting. We entered (the home) with the name of Allah عَزَّوَجَلَّ and exited (the home) with the name of Allah عَزَّوَجَلَّ and we put our trust in Allah عَزَّوَجَلَّ, our Rab عَزَّوَجَلَّ. (Ibid, Hadees 5096)

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

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

السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

Translation: Salam be upon us and the righteous bondmen of Allah.

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

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ

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

The sacred and blessed soul of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is present in the homes of Muslims. (*Sharh Ash-Shifa lil-Qaari, vol. 2, pp. 118*)

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

To learn various Sunan, obtain the following books, *Bahar-e-Shari'ah* 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 Rasool.

عاشقانِ رسول، آئیں سنت کے پھول

دینے لینے چلیں، قافلے میں چلو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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 Rasool 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 Rasool 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 Rasool 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 رَحْمَةُ اللَّهِ الْوَهَّابِيُّ 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 Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool 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 Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When he recites Salat upon me, he does so in these words.’ (*Al-Qaul-ul-Badi’, pp. 125*)

6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

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

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

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

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

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

2. An easy way to spend every night in worship

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

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ 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.