

Thought-provoking speech of weekly Sunnah-Inspiring Ijtima

19 JANUARY, 2017



The Grandeur of Friends of Allah عَزَّوَجَلَّ

(ENGLISH)

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

The Grandeur of Friends of Allah عَزَّوَجَلَّ

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

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

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

Excellence of Salat- 'Alan-Nabi ﷺ

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever recites Salat upon me 100 times in the night and day of Friday, Allah عَزَّوَجَلَّ will fulfil 100 of his needs, 70 of the Hereafter and 30 of the world; and Allah عَزَّوَجَلَّ will appoint an angel who will present that Salat to my grave, as gifts are presented to you. Undoubtedly, my knowledge after my demise from this world will remain the same as it is in my life.' (*Jam'-ul-Jawami' lis-Suyuti, vol. 7, pp. 199, Hadees 22355*)

اُنْ پَر دُرُودِ جَن كُو كَسِ بے گَسَا كِهِيں اُنْ پَر سَلَامِ جَن كُو خَبَرِ بے خَبَرِ كِي بے

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 Rasool ﷺ 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 صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, اذْكُرُوا اللهَ، etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayan, I will approach other people by making Salam, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Grandeur of pious saints

In his famous Quranic commentary ‘*Ruh-ul-Bayan*’, Sayyiduna Isma’eel Haqqi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has mentioned a faith-refreshing parable. Listen to it very attentively and revitalize your faith:

Sayyiduna Imam Abul Hasan Shaazili رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Once I fell asleep in Masjid-ul-Aqsa and saw that a throne was placed outside Masjid-ul-Aqsa. A large crowd started gathering there. I asked about the gathering of the crowd. I was informed that all the Rusul and Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ have come in the court of the Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. I then looked towards the throne where our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was sitting alone and all Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ including Sayyiduna Ibraheem Khaleelullah, Sayyiduna Musa Kaleemullah, Sayyiduna ‘Isa Ruhullah and Sayyiduna Nuh عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ (and besides them, other Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ) were all seated on the ground. I stayed there and started listening to the conversation of these sacred Personalities.

In the meantime, Sayyiduna Musa عَلَى نَبِيِّنَا وَعَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ requested the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘Your Highness! You have stated: The ‘Ulama [i.e. Islamic scholars] of my Ummah [i.e. nation] are like the Ambiya of Bani Israel (considering the way they have preached and propagated the religion. Therefore, none of the scholars of any previous Ummah served the religion more than the scholars of this Ummah). So, show me any of them.’

The Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gestured towards Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Sayyiduna Musa عَلَى نَبِيِّنَا وَعَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ asked Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ a question. Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ gave 10 answers to it. Sayyiduna Musa عَلَى نَبِيِّنَا وَعَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ said, ‘Answer should be given according to the question; one answer should have been given to one question; why did you give ten answers?’ Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ humbly replied: ‘O Nabi of Allah! Allah عَزَّ وَجَلَّ had also asked you only one question as it is stated in the Holy Quran:

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَىٰ

Translation from Kanz-ul-Iman: O Musa! What is this in your right hand?

(Part 21, Surah Taahaa, Ayah 17)

You gave many answers to it such as: This is my staff; I lean against it and pluck leaves for my goats with it; in addition, I also perform many tasks with it. Though the answer to the question of Allah ﷻ was, 'This is my staff', but actually, when you were privileged to converse with Allah ﷻ, you prolonged your conversation so that you could have more and more privilege to converse with Allah ﷻ and fortunately, now I have also been privileged to converse with you, that's why I also prolonged my conversation with you out of love and pleasure.'

Sayyiduna Imam Abul Hasan Shaazili رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: I was awe-struck by the spectacle that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, alone, is present on the throne whereas all blessed Ambiya عَلَيْهِمُ السَّلَامُ and Rasool, specially the glorious ones, such as Sayyiduna Ibraheem عَلَيْهِ السَّلَامُ and Sayyiduna 'Isa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are present on the ground before the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. What a great majesty and nobility it is! In my dream, I was lost in my thoughts observing the greatness and eminence of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in my heart. At once, someone shook me by his foot which awakened me. When I saw him, I found that he was the keeper of Masjid-ul-Aqsa and was lighting the lamps of Masjid-ul-Aqsa. He said to me: 'Why are you amazed at the highest rank of the King of Ambiya, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ? All of them are created with the Noor of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.'

Having heard this, I fell unconscious. I came back to my senses when the congregational Salah began. I searched that keeper of Masjid-ul-Aqsa, but could not find him until today. *(Ruh-ul-Bayan, vol. 5, pp. 374; Kawsar-ul-Khayraat, pp. 39)*

Dear Islamic brothers! Through the above-mentioned parable, the great majesty and eminence of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ can clearly be observed; together with the greatness, eminence and exalted rank and status of the blessed saints and blessed scholars رَحْمَتُهُمُ اللهُ تَعَالَى of the Ummah of the Beloved

Rasool ﷺ. When Sayyiduna Musa عَلَيْهِ السَّلَام humbly asked the Beloved Rasool ﷺ to present any scholar who is like the Ambiya of Bani Israel, the Beloved Rasool ﷺ mentioned Sayyiduna Imam Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Remember that no Wali, in terms of status and position can be higher in rank than any Nabi or even equal to any Nabi. A'la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: No one other than Nabi, can be equal to any Nabi. (*Fatawa Razawiyyah, vol. 29, pp. 228*)

It should also be remembered that every Wali is certainly an Islamic scholar because it is a condition for a Wali. 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated in *Bahar-e-Shari'at*: Wilayat means special closeness that Allah عَزَّوَجَلَّ bestows upon His pious bondmen merely by His grace and benevolence. Wilayat is not granted to the one who has no knowledge. (It is granted to an Islamic scholar only.) Acquisition of knowledge means that he may have gained Islamic knowledge by apparent means or Allah عَزَّوَجَلَّ may have granted Islamic knowledge to him before he attained this rank. (*Bahar-e-Shari'at, part 1, vol. 1, pp. 264*)

A'la Hadrat, Imam of Ahl-us-Sunnah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Shari'ah and Tareeqah are not opposite to each other, and no one can become a Wali without being an Islamic scholar. (*Fatawa Razawiyyah, vol. 21, pp. 530*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Allah عَزَّوَجَلَّ has bestowed great ranks upon His Awliya. These are the people who are the real beauty of the world. These are the people whose sincere efforts have benefited the entire world. They remember Allah عَزَّوَجَلَّ with their hearts all the time. Let's listen to the dignity, glory, status and rank of the Awliya of Allah عَزَّوَجَلَّ so that we could also develop more love and devotion to these friends of Allah عَزَّوَجَلَّ and His chosen bondmen and, following their footsteps, we may perform good deeds and try to refrain from sins. In Ayah 34 of Surah Al-Anfaal, part 9 of the Holy Quran, Allah عَزَّوَجَلَّ declared that His Awliya are righteous and pious:

إِنْ أَوْلِيَاءُ إِلَّا الْمُسْتَقُونَ

Translation from Kanz-ul-Iman: His Awliya are pious indeed.

(Part 9, Surah Al-Anfaal, Ayah 34)

Commenting on the aforementioned blessed Ayah, the renowned commentator, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: No disbeliever or transgressor can be the Wali of Allah عَزَّوَجَلَّ because Wilayat is attained by Islamic faith and piety. *(Tafseer-e-Na'eemi, vol. 9, pp. 543)*

Likewise, in Ayah 62, 63 and 64 of Surah Yunus, part 11, mentioning the glory of His Awliya, Allah عَزَّوَجَلَّ has said:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٢﴾ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿١٣﴾ لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ﴿١٤﴾ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ﴿١٥﴾ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٦﴾

Translation from Kanz-ul-Iman: Indeed, upon the friends of Allah is neither any fear, nor any grief. Those who have accepted faith and adopt piety. There are good tidings for them in the life of this world and in the Hereafter; the Words of Allah cannot change; this is the supreme success.

(Part 11, Surah Yunus, Ayah 62-64)

Commenting on this blessed Ayah, Sayyiduna Ibn 'Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has stated: Here 'the Awliya of Allah' refer to those righteous people who make others remember Allah عَزَّوَجَلَّ when others see them.

(Khaazin, part 11, Surah Yunus, vol. 62, pp. 322)

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'أَوْلِيَاءُ اللَّهِ الَّذِينَ إِذَا ذُكِرَ اللَّهُ' i.e., Awliya are those people who make others remember Allah عَزَّوَجَلَّ when others see them. (*Kanz-ul-'Ummal*, vol. 1, pp. 214, Hadees 1779)

Regarding this blessed Ayah, mentioning the attributes of Awliya رَحْمَةُ اللهِ تَعَالَى, 'Allamah Maulana Mufti Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللهِ تَعَالَى has stated: The Wali of Allah عَزَّوَجَلَّ is the one who attains Divine closeness by performing Faraaid [obligatory acts]. He obeys Allah عَزَّوَجَلَّ and his heart is blessed with the Ma'rifah of Allah عَزَّوَجَلَّ. He sees the evidences of Divine power in everything; he only listens to the Ayahs of Allah عَزَّوَجَلَّ; he praises Allah عَزَّوَجَلَّ whenever he speaks. He makes every movement in obedience to Allah عَزَّوَجَلَّ. He does the only thing which is a means of earning him closeness to Allah عَزَّوَجَلَّ. He does not feel tired of the Zikr of Allah عَزَّوَجَلَّ, and does not see anyone but Allah عَزَّوَجَلَّ with the eyes of his heart. These are the attributes of Awliya. When a person reaches this status, Allah عَزَّوَجَلَّ becomes his Friend and helps him.

Dear Islamic brothers! The blessed Ayahs and Tafaseer show how high status and rank the Awliya رَحْمَةُ اللهِ تَعَالَى have! They have firm faith in Allah عَزَّوَجَلَّ and are very pious. These beloved bondmen of Allah عَزَّوَجَلَّ never go against Shari'ah. They always remain busy worshipping and obeying Allah عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ is pleased with them and grant them His Ma'rifah [i.e. recognition] and make them aware of secrets. The people of world call them Awliya of Allah. When people mention them, they recite 'رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ', praying for the mercy of Allah عَزَّوَجَلَّ for the Wali.

Sayyiduna Sawban رَضِيَ اللهُ تَعَالَى عَنْهُ narrated, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The bondman continues to seek the pleasure of Allah عَزَّوَجَلَّ. He carries on this struggle until Allah عَزَّوَجَلَّ says to Sayyiduna Jibraeel: 'So-and-so bondman of Mine wants to please Me. Be aware that My mercy is upon him.' Sayyiduna Jibraeel says: The mercy of Allah عَزَّوَجَلَّ is upon so-and-so person. The 'Arsh-holding angels as well as the angels around them and those on the seventh sky all say the same thing. Then the person is blessed with the mercy on the earth. (*Mishkat-ul-Masabih*, vol. 2, pp. 4444, Hadees 3379)

Commenting on the part of blessed Hadees ‘*be aware that My Mercy is upon him*’, the renowned commentator, Mufti Ahmad Yar Khan Na’eemi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: My Great Mercy is upon him in the sense that I am pleased with him. Remember that the pleasure of Allah عَزَّوَجَلَّ is the greatest of all blessings. If Allah عَزَّوَجَلَّ becomes pleased with His bondman, then the bondman will attain goodness of both worlds. Lord عَزَّوَجَلَّ said:

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ط

Translation from Kanz-ul-Iman: Allah is pleased with them and they are pleased with Him. (Part 30, Surah Al-Bayyinah, Ayah 8)

Thereafter, a time comes when Allah عَزَّوَجَلَّ pleases His bondman as He عَزَّوَجَلَّ mentions about Sayyiduna Siddeeq-e-Akbar رَضِيَ اللَّهُ تَعَالَى عَنْهُ: ‘وَلَسَوْفَ يَرْضَى ﴿٦٦﴾’ Allah عَزَّوَجَلَّ will bestow so much upon Siddeeq that he will be very pleased. This believer, who is a seeker of Divine pleasure, becomes famous on skies.

He further states: ‘رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ’ is a type of prayer which means: ‘May the mercy of Allah عَزَّوَجَلَّ be upon him’, the angels say this prayer because they love him or they say it in order to enhance closeness in the Divine court. Then this mercy is sent down for that believer in a way that people naturally say these prayers ‘رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ’, ‘رَضِيَ اللَّهُ تَعَالَى عَنْهُ’ for him, and the hearts of people are naturally attracted to him. This natural attraction of the heart proves that he is the beloved of Allah عَزَّوَجَلَّ. We have not seen many blessed Awliya such as Sayyiduna Ghaus-e-A’zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and Khuwajah Ghareeb Nawaz رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ but we have deep devotion towards them. This is the reason for it.

(Mirat-ul-Manajih, vol. 3, pp. 389)

Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: When Allah عَزَّوَجَلَّ loves any bondman, He عَزَّوَجَلَّ calls Sayyiduna Jibraeel عَلَيْهِ السَّلَام and says to him: I love so and so; you also love him. Then Sayyiduna Jibraeel عَلَيْهِ السَّلَام loves him. Then he makes an announcement in

the skies, saying: Allah ﷺ loves so and so and you also love him, and then those on skies also love him and popularity is granted to him on the earth. (Sahih Muslim, pp. 1417, Hadees 1637/157)

Sayyiduna ‘Umar Farooq-e-A’zam رضى الله تعالى عنه narrated: The Renowned and Revered Rasool صلى الله تعالى عليه وآله وسلم has said: On the Day of Judgement, there will be some people who will neither be Ambiya nor martyrs but even Ambiya عليهم الصلوة والسلام and martyrs will envy them seeing their status. People humbly asked, ‘O Rasoolallah صلى الله تعالى عليه وآله وسلم! Who will be these people?’ The Beloved Rasool صلى الله تعالى عليه وآله وسلم replied: They are the people who will have been loving each other due to the love of Allah ﷺ though they will not be the relatives of one another nor will there be any financial deal between them. By Allah ﷺ! On the Day of Judgement, their faces will be Noor and surely they will be on Noor. They will be fearless when people will be fearful, and they will have no grief when people will have grief. (Mishkat, Hadees 5012)

Dear Islamic brothers! Have you heard the great eminence and dignity granted to the blessed saints رضى الله تعالى عنهم by Allah ﷺ. On the Day of Judgement when there will be a state of utter selfishness people will be worried but the blessed saints of Allah ﷺ have no sorrow and agitation but rather they will be warmly welcomed; what could be more greatness of blessed saints رضى الله تعالى عنهم than this that Allah ﷺ will lay the pulpits for them made of Noor and will make them sit on them and this is a fact that whoever spends every moment of his life in virtuous deeds, Allah ﷺ will not only grant them honour in this world but also bestow upon them respect and dignity on the Day of Judgement, and these are the very people who are loved by Allah ﷺ due to their virtuous deeds and Allah ﷺ grants them His special closeness.

The Beloved and Blessed Rasool صلى الله تعالى عليه وآله وسلم has stated: Allah ﷺ has said, ‘None of my bondmen has sought closeness to Me with any better act than carrying out the Faraaid [obligatory acts] and he continues to gain closeness to Me by means of Nawafil [supererogatory Salah], until I start to love him. When I make the bondman My beloved, I become his ears through which he hears, I become his eyes by which he sees, I become his hands through which he holds and I become his legs through which he walks. Then if he begs Me, I grant him surely, and if he seeks My protection, I grant him protection surely.’ (Sahih Bukhari, vol. 4, pp. 248, Hadees 6502)

Regarding the abovementioned blessed Hadees, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: This doesn't mean that Allah عَزَّوَجَلَّ enters the body of a saint as fire into coal or colour and smell into flowers, as Allah عَزَّوَجَلَّ is free from entering [anything/anybody] and [this belief that Allah عَزَّوَجَلَّ enters the body of a saint is Kufr]. It means: The person becomes فَنَّا فِي اللهِ (Absolute devotion to Allah عَزَّوَجَلَّ), by which Divine powers work in his body parts and he performs those deeds which are beyond comprehension. Sayyiduna Sulayman عَلَيْهِ السَّلَام heard the voice of an ant from a distance of 3 miles; Sayyiduna Asif Bin Barkhiya رَضِيَ اللهُ تَعَالَى عَنْهُ brought the throne of Bilqees from Yemen to Syria before the blinking of an eye. Delivering a sermon at Madinah Munawwarah, Sayyiduna 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ made his voice heard far away in Nahawand. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ examined the events until the Day of Judgement through his blessed eyes. All these are the miracles of this power. (*Mirat-ul-Manajih*, vol. 3, pp. 308-309)

Those who deny the powers of the blessed saints رَحْمَهُمُ اللهُ تَعَالَى, should learn from the above mentioned blessed Hadees.

Dear Islamic brothers! When one gets the honour of special closeness of Allah عَزَّوَجَلَّ, he, by the ability and power of seeing bestowed by Allah عَزَّوَجَلَّ, can view distances of miles as it is stated by Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

نَظَرْتُ إِلَى بِلَادِ اللهِ جَمْعًا
كَخَرْدَلَةٍ عَلَى حُصْمِ التِّصَالِي

Translation: I see all the cities of Allah عَزَّوَجَلَّ like a mustard seed on my palm.

Further he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: I swear by the honour of Rab عَزَّوَجَلَّ! All the fortunate and the unfortunate are presented to me. My eye is on Lawh-e-Mahfuz (Protected Tablet) i.e., I can view Lawh-e-Mahfuz. (*Bahjat-ul-Asraar*, pp. 50)

Sayyiduna Shaykh 'Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has quoted a blessed saying of His Grace Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ on page 15 of the book *Akhbar-ul-Akhyar*: If Shari'ah had not kept a rein on my mouth; I would have told you what you have eaten at home and what you have stored. I

know your inner and outer self because you are like a transparent glass in my eyes.’ (Akhbar-ul-Akhyar, pp. 15)

Maulana Roomi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated in his book Masnawi:

لَوْحٌ مَحْفُوظٌ أَسْتُ بِبَيْتِ أَوْلِيَاءِ
أَزْجِهْ مَحْفُوظٌ أَسْتُ مَحْفُوظٌ أَزْ خَطَا

Translation: The Lawh-e-Mahfuz which is flawless, is in front of the blessed eyes of Awliya رَحْمَتُهُمُ اللهُ تَعَالَى. (Masnawi, vol. 2, pp. 181)

Similarly, a faith refreshing parable regarding the supernatural power of Ameer-ul-Mu`mineen Sayyiduna ‘Umar Farooq-e-A’zam’s رَضِيَ اللهُ تَعَالَى عَنْهُ visibility.

Once Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ sent Sayyiduna Saariyah رَضِيَ اللهُ تَعَالَى عَنْهُ towards the land of ‘Nahawand’, designating him as the commander-in-chief. When Sayyiduna Saariyah رَضِيَ اللهُ تَعَالَى عَنْهُ was at war against the disbelievers, one day, Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ suddenly ordered whilst delivering the sermon standing at the blessed pulpit of Masjid-un-Nabawi, ‘يَا سَارِيَّةُ الْجَبَلِ’ i.e. O Saariyah! Turn your back towards the mountain. The people present in the Masjid were amazed, for Sayyiduna Saariyah رَضِيَ اللهُ تَعَالَى عَنْهُ was sent in Jihad hundreds of miles away at the land of Nahawand; then what made Ameer-ul-Mu`mineen call him out today?

The confusion dispelled when a war-participant envoy of Sayyiduna Saariyah رَضِيَ اللهُ تَعَالَى عَنْهُ came and reported that while confronting the disbelievers on the battlefield, when the signs of defeat were obvious to us, meanwhile, we, suddenly heard a voice, ‘O Saariyah! Turn your back towards the mountain.’ Sayyiduna Saariyah رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘Oh! This is the voice of Ameer-ul-Mu`mineen, Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ.’ Then he (Sayyiduna Saariyah رَضِيَ اللهُ تَعَالَى عَنْهُ) immediately ordered the army to be rearranged as directed by Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ. Thereafter, we the Muslims attacked the disbelievers fiercely; as a result, it turned the tide of

battle at once and after a while the Islamic army defeated the army of wicked disbelievers so badly that the disbelievers, in the face of dominating strikes of Islamic army, had no option but to flee the battlefield. The Islamic army hoisted the victory flag.

Dear Islamic brothers! By virtue of this miraculous wonder of Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ, we privilege to derive several Madani pearls of knowledge and wisdom: Sayyiduna Farooq-e-A’zam’s voice reached hundreds of miles away at the place of Nahawand and everyone in the army heard it. Ameer-ul-Mu`mineen Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ observed the battlefield of Nahawand and watched its situation though he رَضِيَ اللهُ تَعَالَى عَنْهُ was hundreds of miles away in Madinah Munawwarah standing at the pulpit and then advised the strategic solution of the difficulties to the commander-in-chief of Islamic force.

Dear Islamic brothers! By this parable we came to know that one should never consider the power of hearing and seeing of Allah’s beloveds saints similar to that of ordinary people, rather it should be believed that Allah عَزَّوَجَلَّ has bestowed tremendous power of seeing and listening to His beloved bondmen. And the power of their eyes, ears and other organs is so much matchless and incomparable and they perform such miraculous wonders that are called nothing but Karamat, and why is not it be? As they devote their lives for the pleasure of Allah عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ helps them in their matters, and provides them such an excellent means which are beyond our imagination. Remember! All the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ of the most Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ enjoy the privilege of being the most highly ranked saints of the Ummah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! You have observed that the matchless powers, great eminence and the exalted rank of the beloved saints of Allah عَزَّوَجَلَّ have been mentioned in the blessed sayings of Allah عَزَّوَجَلَّ and the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. But remember! The true blessed saints رَضِيَ اللهُ تَعَالَى عَنْهُمْ are busy

providing Quran and Sunnah, ethical, religious, inner-self and outer-self Tarbiyyat (training) to their disciples and followers, but unfortunately nowadays, some so called fake Peer Faqeer etc., in the guise of sainthood, cheat people and deprive people of their Iman and have been plunging the people into the ditch of ignorance. Let alone reforming other Muslims, their miserable condition is that when they are asked to obey Shar'i commandments مَعَادَةَ اللَّهِ عَزَّوَجَلَّ they try to make various types of lame excuses to cover up their misdeeds such as *'we are not bound to follow Shari'ah but Shari'ah is bound up with us'*. Some comment in this way: *'You follow Shari'ah, our way of Tareeqah is different from it. You act upon apparent commands whereas we act upon unapparent and internal laws'* and some make this lame excuse: *Gentleman! We offer Salah in Madinah and Salah is the name of spirituality which lies in heart and our hearts are Salah-offering etc.'*

Remember! There is no credibility and credence of such black-hearted and malicious people and nor have these wicked people any connection with such a great blessing like sainthood. Such types of people can never be the saints of Allah عَزَّوَجَلَّ at all. It is necessary to protect your belief and Iman from them. Whoever is real saint of Allah عَزَّوَجَلَّ, he abides by Shari'ah because Tareeqah is not different from Shari'ah.

A'la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: Shari'ah is the blessed sayings of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and Tareeqah is the blessed acts of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Haqiqat (i.e. true reality) is the blessed lifestyle of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as well as Ma'rifat (i.e. true understanding) is the matchless knowledge of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Fatawa Razawiyah, vol. 21, pp. 460*)

Dear Islamic brothers! Did you listen that Shari'ah and Tareeqah are not two different or opposite things, it is for the reason, the blessed saints رَحْمَةُ اللَّهِ تَعَالَى, in their entire lives, not only encouraged people to follow the commandments of Shari'ah but also they themselves keep acting upon the commandments strongly as Sayyiduna Imam Haafiz Abu Nu'aym Ahmad Bin 'Abdullah Asfahani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: The blessed saints رَحْمَةُ اللَّهِ تَعَالَى remain engrossed in Divine

recognition and devotion as well as they always comply with the commands of Allah ﷻ.

Introduction to the Book ‘Allah Walon ki Baatayn’

For more in-depth and detailed information about the great eminence of the blessed saints رَحْمَةُ اللهِ تَعَالَى, read the remarkable piece of writing ‘Allah Walon ki Baatayn’ comprising of 5 volumes, publication of Maktaba-tul-Madinah, a publishing department of Dawat-e-Islami. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, this book contains the detailed biography of many blessed saints, saintly miracles, their blessed sayings and their obedience to Islamic laws; in addition to all these, their unique attributes and virtues are also the part of this book. Therefore, it is requested to all Islamic brothers to read this book as well as encourage other Islamic brothers to do so. Apart from this, other related information has been penned down in a very excellent way. Therefore, buy the aforementioned book from Maktaba-tul-Madinah immediately today. This book can be read online from Dawat-e-Islami’s website www.dawateislami.net and can be downloaded and printed out.

Attributes of blessed saints

Sayyiduna Zunnoon Misri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Undoubtedly, out of the creation of Allah ﷻ, there are some of His chosen and virtuous bondmen. Someone asked: What are their signs? He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied: When one gives up his comforts and struggles in order to obey and worship Allah ﷻ, and he doesn’t like to have status and dignity. Thereafter he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ recited two verses in the glory of Allah loving people.

1. The glorious Quran, with its pledge and warning, has abstained them from every evil. In nights, they are away from their sleep.
2. They have understood the word of Allah ﷻ in this way that their heads are bowed before Allah ﷻ.

Out of attendees, someone humbly said: May Allah ﷻ have mercy upon you! Who are these people? He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: These are the people when they carried glorious Quran in their hearts, their hearts became gentle, when

they touched it to their chest, their chest became broad. By its blessings, clouds of their worries and sorrows dispersed. They have made it a light for them in their darkness and they have made recitation upon them as compulsory as piece of fabric for sleeping. They have made it guide for them and authority for their success. Other people celebrate their happy moments whereas they appear to be sad; other people sleep whereas they stay awake; people enjoy eating and drinking (water etc.) whereas they observe Siyam (fasts); people remain heedless and fearless of grave and the Day of Judgement whereas they remain fearful of the matter of grave and the Day of Judgement. These blessed people fear Allah ﷻ and they keep themselves refrained from the act of disobedience, they appear to be anxious and they struggle hard to carry out virtuous deeds. In the fear of missing deeds, they perform them hurriedly and they always remain prepared for death. Horrific punishments of Allah ﷻ and the glorious reward promised by Allah ﷻ make the matter of death deeply significant to them.

They are sincere in the matter of practicing Quran and giving sacrifices in the way of Allah ﷻ. Their hearts remain illuminated by the Noor of Rahman ﷻ, and await the fulfilment of the promises made to them in the Glorious Quran, and peaceful abode they will be made to stay and their hearts be bestowed with peace from warning. So, these blessed people, through Glorious Quran, have been granted heavenly maidens and they have saved themselves from destruction and bad end because they have abandoned the hustle and bustle of the world having gazed it fiercely, and paid their attention towards the reward of Hereafter and bought the life of Hereafter for good, quitting mortal worldly life. They have done excellent trade and obtained the benefit and goodness of both worlds, and succeeded perfectly in getting excellence. Having exercising patience in the world and worshipping, they got to their destination of life Hereafter. Under the shadow of torments, they spent their lives with contentment merely with belongings. In the days of respite, they hurried to goodness. Instead of wasting their lives in fun and sports, they experienced hard labour for the attainment of good deeds.

By Allah ﷻ! The tiredness of worship has weakened their strength and the hard labour has changed the colour of their face. They remembered the blazing fire. Their attributes are beyond description. By virtue of their

existence, calamities are repelled away and blessings are sent down. They are light for the creation, minarets of the cities, source of light in darkness, mines of blessings, fountain of wisdom, pillar of Ummah. Due to worshipping all night long they are away from their beds. They are the biggest acceptors of apologies of people, most forgiving, and the most generous. They abandoned their hopes from world. Divine fear left no inclination and desire towards their wealth; therefore, you will see, neither do they like to hoard money and nor do they have any keenness for building tall palaces nor have any aspiration to wear any excellent silk clothing nor desire for glorious vehicles. They have restricted their bodies from Haraam (unlawful) acts. They refrained themselves from sinful acts and straighten themselves on the right path for virtuous deeds; and mingling with worldly people they took part in improving their Hereafter. They showed great patience in the face of hardship, abandoned hopes, remained fearful of death and its severity and accountability of the Day of Judgement and have fear standing before their Rab ﷺ as well. (*Allah Walon ki Baatayn, vol. 1, pp. 62-60*)

اللَّهُ غَنِيٌّ! شَانِ وَلِيٌّ! رَاجِ دُلُوبِ

دنیا سے چلے جائیں حکومت نہیں جاتی

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Ponder over the fact that these blessed saints رَحْمَةُ اللَّهِ تَعَالَى, despite being the chosen and accepted bondmen in the court of Allah ﷺ, they feared Allah ﷺ much, admirably fulfilled the rights of Allah ﷺ and the rights of humans, had inclination towards good deeds and hatred towards sins. If we observe our state we are out of good deeds but committing sins committedly الْآمَانُ وَالْحَفِيفُ.

Unfortunately, the majority of people fall prey to non-practicing attitude, neither do they honour the rights of people and nor realization of constant trampling on the rights of Allah ﷺ; carrying out good deeds has become so

hard for us and committing sins has become extremely easy. Desolation of Masajid and the crowded cinemas and stage dramas bring about deep yearning for those having devotion to Islam. Those misusing TV, Dish Antenna, Internet and cable etc., is also not insignificant. In the excessive struggle of meeting the needs and acquisition of comfort have made the majority of Muslims sheer heedless of Fikr-e-Aakhirat (contemplating Hereafter). Lying, backbiting, tale-telling, theft, murder, gambling, giving and taking interest, adultery, breach of trust, disobedience to parents, hurting Muslims without a Shar'i reason, malice and spite, arrogance, jealousy, addressing Muslims with bad names, watching movies and dramas, listening to music and songs, leering, men to imitate women and women to imitate men, women without veils, showing off, stinginess, nursing grudge and malice, rejoicing at any Muslim's distress and illness, transgressing Shari'ah boundaries, greed of sins, love for the world, self-praise etc., are being frequently and fearlessly committed in our society today.

If only! We could become amongst those who follow the footstep of the blessed saints and have true devotion to them. Perform five times Salah in congregation in the first row. Along with performing it, you will also be amongst those who observe Fard Sawm of Ramadan and perform Nafil Siyam. Always speak the truth, you will also become the embodiment of good etiquette and will also fulfil the rights of parents and other relatives. Hopefully our neighbour would not be hurt by any of our deed; people act upon Madani In'amaat and witness the great outcome of it; all devotees of Rasool become the traveller of Madani Qafilah and have privilege to seek Islamic teachings and impart it to others too. For practically taking part in 12 Madani activities, every Islamic brother should be prepared to make this society a Madani society. If only we keep ourselves away from sins and do not miss any of our Salah nor Sawm in the blessed month of Ramadan and refrain from abusive language, lying, tale-telling and backbiting.

أَمِينَ بِجَاوِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

ہماری بگڑی ہوئی عادتیں نکل جائیں
مِلے گناہوں کے امراض سے شفاء یا رب
کرم سے "نیکی کی دعوت" کا خوب جذبہ دے
دو دھوم سُتتِ محبوب کی مچا یا رب

صَلُّوا عَلَي الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَي مُحَمَّدٍ

Madani Halqah after Fajr Salah

Dear Islamic brothers! If we want to lead our lives according to the footsteps of the blessed saints of Allah then we should associate ourselves with the Madani environment of Dawat-e-Islami. One of the 12 Madani activities of the Zayli Halqah is to attend the Madani Halqah daily after Fajr Salah. In this Madani Halqah, 3 Quranic Ayaat are recited with their translation from *Kanz-ul-Iman* and the commentary from *Khaza'in-ul-Irfan/Noor-ul-Irfan* or *Siraat-ul-Jinaan*. Also, 4 pages Dars is also delivered from *Faizan-e-Sunnat* and *Shajarah Qadiriyyah, Razawiyyah, Ziyaiyyah, Attariyyah* is also read. There are great blessings of reciting and teaching the Holy Quran.

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'حَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ' The best amongst you is the one who learnt the [Glorious] Quran and taught it to others. (*Sahih Bukhari, Fazaail-ul-Quran, vol. 3, pp. 410, Hadees 5027*)

Therefore, you also make intention to regularly attend a Madani Halqah. Travel regularly with Madani Qafilahs in order to spread the call towards righteousness after being associated with the Madani environment of Dawat-e-Islami. إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, lots of blessings will be attained. Let's listen to a Madani parable for persuasion:

A non-Muslim embraced Islam (Madani parable)

A preacher of Dawat-e-Islami from Khanpur (Punjab, Pakistan) has stated: 'A Sunnah-inspiring Madani Qafilah came to our city from Bab-ul-Madinah Karachi. Along with the participants of the Madani Qafilah, I was also privileged to take part in the area visit to call people towards righteousness. Gathering people outside a tailor shop we presented the 'call to righteousness.' When

the speech ended, a young worker from the shop said, 'I am a non-Muslim. Your 'call to righteousness' has made a profound impact on my heart. Please make me a Muslim.' **صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ**, he then embraced Islam.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Allah **صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ** grants the oath taken by the saints

Dear Islamic brothers! Let's further listen about the greatness and eminence of the blessed saints **صَلَّى اللهُ تَعَالَى عَلَيْهِمُ**. Commenting about the eminence of the blessed saints **صَلَّى اللهُ تَعَالَى عَلَيْهِمُ**, Sayyiduna Imam Haafiz Abu Nu'aym Ahmad Bin Abdullah Asfahani **رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ** has stated: In terms of eating food and wearing dress, the blessed saints of Allah remain in poor condition. Suffering any calamity or trouble, if they take an oath mentioning the name of Allah **صَلَّى اللهُ تَعَالَى عَلَيْهِ** in any matter, Allah **صَلَّى اللهُ تَعَالَى عَلَيْهِ** grants them their oath.

Sayyiduna Abu Hurayrah **رَضِيَ اللهُ تَعَالَى عَنْهُ** narrated: The Holy Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, 'There are many such people who have tousled hair, [wearing] old clothes, people change their attitude towards them. If they take an oath mentioning the name of Allah **صَلَّى اللهُ تَعَالَى عَلَيْهِ**, then Allah **صَلَّى اللهُ تَعَالَى عَلَيْهِ** grants them what they oath for'. (*Al-Mustadrak, vol. 5, pp. 467, Hadees 8002*)

Similarly, Sayyiduna Anas Bin Malik **رَضِيَ اللهُ تَعَالَى عَنْهُ** said, the Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated: There are many weak, elderly, and those wearing old clothes if they take an oath mentioning the name of Allah **صَلَّى اللهُ تَعَالَى عَلَيْهِ**, Allah **صَلَّى اللهُ تَعَالَى عَلَيْهِ** grants them their oath. Sayyiduna Bara Bin Maalik **رَضِيَ اللهُ تَعَالَى عَنْهُ** is also one of them. The narrator of the above-mentioned Hadees also narrated a faith-refreshing parable regarding the above-mentioned saying of the Beloved and Blessed Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Listen to it and refresh your faith.

The narrator has stated: There was a battle between the Muslims and the disbelievers. During the battle, the disbelievers caused huge loss to Muslims. Gathering together, the Muslims requested him, 'O Bara **رَضِيَ اللهُ تَعَالَى عَنْهُ**! Pray for victory by taking an oath mentioning the name of Allah **صَلَّى اللهُ تَعَالَى عَلَيْهِ**!' He **رَضِيَ اللهُ تَعَالَى عَنْهُ** prayed, 'O Allah **صَلَّى اللهُ تَعَالَى عَلَيْهِ**! I take an oath in Your name and pray that You make us

dominate the disbelievers and unite me with Your Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ (i.e. grant me martyrdom).’ His prayer was soon answered. The Muslims won the battle and Sayyiduna Bara Bin Maalik رَضِيَ اللهُ تَعَالَى عَنْهُ was martyred during the same battle. (*Al-Mustadrak lil-Haakim, vol. 4, pp. 340, Hadees 5325*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Saintly miracle of paternal aunt of Ghaus-e-Pak

Once in Jeelan there was a severe drought, people performed Namaz-e-Istisqa (Salah performed for rain in a drought period) but there was no rain. People came to the paternal aunt of Sayyiduna Ghaus-e-Pak and requested her to pray for rain. She رَحِمَهُ اللهُ تَعَالَى عَلَيْهَا came to the courtyard of her house and swept the floor and supplicated raising her hands. O Rab عَزَّوَجَلَّ! I have swept the floor and now You shower the rain. After a short while, there was such a torrential downpour as if it was pouring from a tub. People returned to their houses they were fully drenched in water and the city of Jeelan became prosperous.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! For improvement of our worldly and Hereafter life, we should adopt the company of virtuous people so that by virtue of this company, we also have privilege to show respect towards the blessed saints. Because where there are number of virtues for showing devotion towards the blessed saints, there are also warning for those who bear malice against them as well as there is a declaration of war from Allah عَزَّوَجَلَّ against such wicked people who despise the blessed saints رَحِمَهُمُ اللهُ تَعَالَى. Let’s listen to a blessed Hadees in this context:

Declaration of war from Allah عَزَّوَجَلَّ

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Allah عَزَّوَجَلَّ has said, 'Whoever possesses enmity towards My saint, I declare war against him.' (*Sahih Bukhari, vol. 4, pp. 248, Hadees 6502*)

Introduction to Majlis Madani In'amaat

Dear Islamic brothers! In accordance with Ameer-e-Ahl-e-Sunnat's wishes, to make Islamic brothers, Islamic sisters and the male and female students of Jami'a-tul-Madinah and Madrasa-tul-Madinah practicing Muslims and to encourage them to act upon the Madani In'amaat, Majlis Madani In'amaat has been established.

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ states: If only all the Islamic brothers and Islamic sisters would act upon the Faraaid (obligatory) and Sunan deeds as well as these Madani In'amaat. All the Zimmahdaran of Majlis Madani In'amaat are advised to make Zayli Halqah schedule along with all the Zimmahdaran and Islamic brothers of Zayli Halqah, Halqah, area and division. Make individual efforts on Islamic brothers by visiting them many times; present Madani In'amaat booklets in order to make up their minds to act upon them. Tell them about Fikr-e-Madinah; write down the names of those who are prepared. Zayli Zimmahdaran should have the list of Zayli Islamic brothers, Halqah Zimmahdar should have Halqah's Islamic brothers and area/city Zimmahdaran should have area/city's Islamic brothers. All these Zimmahdaran should keep in contact with these Islamic brothers and then keep reminding them to observe Fikr-e-Madinah. Let's perform good deeds whole-heartedly and earn lots of rewards by acting upon the Madani In'amaat and encourage other Islamic brothers to do the same.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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 اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever loves my Sunnah, loves me, and whoever loves me will be with me in Jannah.' (*Ibn 'Asakir, vol. 9, pp. 343*)

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

Dear Islamic brothers! Let's listen to a few Madani pearls of clothes:

1. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The veil between the eyes of the jinn and the Satr (parts of the body that must be concealed) of people is to recite بِسْمِ اللّٰهِ when anyone is about to take off his clothes.' (*Al-Mu'jam-ul-Awsat, vol. 2, pp. 59, Hadees 2504*)

A renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'As a wall or a curtain serves as a barrier to the sight of people, this Zikr of Allah عَزَّوَجَلَّ will serve as a barrier to the sight of jinns, preventing them from seeing a person's private parts.

(*Mirat-ul-Manajih, vol. 1, pp. 268*)

2. Despite having the means to wear good clothing, if a person avoids them due to humility, Allah عَزَّوَجَلَّ will make him wear the attire of Karamah [a heavenly dress]. (*Sunan Abi Dawood, vol. 4, pp. 326, Hadees 4778*)
3. Clothing must be obtained from Halal earnings. No Salah, whether Fard or Nafil, is accepted if offered in the clothing obtained from Haraam earnings. (*Kashf-ul-Iltibas fis-Tihbab-il-Libas, pp. 36*)
4. Start wearing clothes from the right side. For example, when wearing your upper garment, put your right arm into the right sleeve first and then your left arm into the left sleeve. (*Ibid*)

5. In the same way, when putting on the lower garment, put your right foot into the right side first and then the left foot into the left side. When taking clothes off, do the opposite, i.e. start from the left side.
6. It is stated on page 409 of the 3rd volume of the 1197-page book *Bahar-e-Shari'at*, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: It is a Sunnah that the length of the Kurta (upper garment) be up to half of the shin, and that of the sleeve be up to the fingertips at the most, with its width of one hand-span.
(*Rad-dul-Muhtar*, vol. 9, pp. 579)
7. It is a Sunnah for males to keep the bottom of their trousers/Tahband above the ankles. (*Mirat-ul-Manajih*, vol. 6, pp. 94)
8. Men should wear only masculine clothing and women should wear only feminine clothing. Take the same care when dressing small children.
9. Wearing clothes showing arrogance is forbidden. Whether one has become arrogant or not can be determined by pondering over one's feelings. If one has the same state after wearing the clothes he had before wearing, it indicates that he has not become arrogant. If the previous state does not exist anymore, this shows he has become arrogant. Therefore, he should refrain from wearing such clothes because arrogance is a very evil trait. (*Bahar-e-Shari'at*, vol. 3, pp. 409; *Rad-dul-Muhtar*, vol. 9, pp. 579)

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 with the Madani Qafilahs of Dawat-e-Islami with the devotees of the Beloved Rasool.

عاشقانِ رسول، آئیں سنت کے پھول

دینے لینے چلیں، قافلے میں چلو

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 الْقُدْرِ 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 بِدَوَامِ مُلْكِ اللَّهِ

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْمَقْعَدَ 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 Wajib 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 Rab of the magnificent 'Arsh.