

ENGLISH

*Piety is the Highest
Standard of Excellence*

Thought-provoking speech of weekly

Sunnah-Inspiring Ijtima



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

Piety is the Highest Standard of Excellence

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

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

Whenever you enter a Masjid, upon remembering, make the intention of Nafil I'tikaf because as 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 Rasool of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: **أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً**

The person, who would have recited the most Salat upon me, will be the closest to me amongst the people on the Day of Judgement.

(Sunan-ut-Tirmizi, vol. 2, pp. 27, Hadees 484)

Regarding the abovementioned blessed Hadees, a renowned commentator, a great thinker of the Ummah, Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: On the Day of Judgement, the person who is blessed with the company of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will be most comfortable one and the means of attaining the companionship of the Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

is to recite Salat upon him abundantly. This Hadees teaches us that reciting Salat upon the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is an excellent deed. All good deeds are sources to attain Jannah, whereas reciting Salat-‘Alan-Nabi is a source of attaining the companionship of the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. *(Mirat-ul-Manajih, vol. 2, pp. 100)*

یا نبی! تجھ پہ لاکھوں دُرُود و سلام
اپنی رحمت سے تُو شاہِ خیرالانام
اِس پہ بے ناز مجھ کو ہوں تیرا غلام
مجھ سے عاصی کا بھی ناز بردار ہے

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 صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, *‘نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ 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**, اذْكُرُوا اللَّهَ، اذْكُرُوا اللَّهَ، اذْكُرُوا إِلَى اللَّهِ، 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 اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Cobbler with a pale face

A wonderful book, ‘*Uyoon-ul-Hikayat*’, published by Maktaba-tul-Madinah, contains very interesting parables of the pious predecessors **رَحِمَهُمُ اللَّهُ تَعَالَى**. Listen to one of its faith-refreshing parables: Sayyiduna Khuld Bin Ayyub **رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ** has said that a worshipper from Bani Israel spent 60 years of his life in worshipping Allah **عَزَّوَجَلَّ**, on top of a mountain. One night, he dreamt that somebody was saying: ‘So-and-so cobbler is a greater worshipper than you and his rank is higher than yours.’

Upon awakening, he thought about the dream and said to himself: ‘It is only a dream and there is no real truth in this.’ So he did not pay any attention to it. After some time, he again had a dream like the previous one in which it was said that so-and-so cobbler was greater than him. But even this time, he paid no attention to the dream. Then, third time, he was again informed about this in another dream. Upon repeatedly seeing the same thing in his dreams, he descended from the mountain and approached that cobbler. The moment the cobbler saw him, he stood up immediately in respect and kissed the worshipper’s hands out of reverence and humbly asked about his arrival: ‘Your majesty! What caused you to come out of the place of your worship?’ That worshipper replied: ‘I have come here because of you. I have been informed that in the court of Allah **عَزَّوَجَلَّ**, you have a higher rank than me. Therefore, I have come to see you; now inform me of your good deed which has earned you such a high rank in the court of Allah **عَزَّوَجَلَّ**?’ The cobbler

remained silent as if he was hesitating to reveal his deed, and then said: 'There is no special deed. However, I remain busy all day long to earn lawful sustenance and refrain from unlawful wealth. Then whatever sustenance I earn throughout the day by the grace of Allah **عَزَّوَجَلَّ**, I spend half of it in the way of Allah and spend the other half on my family. The other deed is that I observe Siyam [fasts] abundantly. Except for these two deeds, there is nothing in me which earns me excellence.'

Listening to this, the worshipper went back to the mountain and again engaged himself in worshipping. After a short period of time, he was instructed to ask the cobbler about his pale face. The worshipper approached him again and asked why his face was pale. The cobbler replied: 'Whenever I glance at anybody, I presume that this man is better than me, that he is a dweller of Jannah and I am a dweller of Hell. I think of myself to be worthless over all others and also consider myself to be the biggest sinner as I fear Hell each and every moment. This is what makes my face pale.' That worshipper went back to his worshipping place.

Sayyiduna Khuld Bin Ayyub **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** has stated: That cobbler was granted superiority over that worshipper because the cobbler used to presume that others are better than him and except for himself, he considered all other believers to be dwellers of Jannah. May Allah **عَزَّوَجَلَّ** have mercy on such virtuous people and forgive us for their sake!

فخر و غرور سے تُو مولیٰ مجھے بچانا

یا رب! مجھے بنا دے پیکر تُو عاجزی کا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! A cobbler attained a greater status than that pious person who devoted 60 years in worshipping on top of the mountain. The distinctive qualities of the pious cobbler were that he would earn Halal [i.e. lawful] sustenance all day long, refrain from Haraam [i.e. unlawful] and then he would spend half of his earning in the way of Allah as a Sadaqah. The

second blessed deed of that righteous cobbler was that he would observe Siyam abundantly. Especially, the blessed action which elevated his status more than that pious person was that he would think positively about everyone, presuming others to be better than him; presuming all others to be deserving of Jannah except himself. His own state and condition was that his face had turned pale with the fear of Hell. Allah عَزَّوَجَلَّ granted him such a lofty position that the pious worshipper approached him. But alas! In our society, the highest quality of standard is that wealthy, capitalists, land-lords, officers, ministers; those possessing high worldly positions, expensive vehicles, costly mobile phones, computers, laptops; those wearing expensive clothes, those living in tall buildings, beautiful palaces and posh areas; those with fair complexion and excellent lineage are considered better and greater than others. People are seen admiring them all the time, whereas in the sight of Allah عَزَّوَجَلَّ, only that Muslim is more honourable who excels others in piety and abstinence, as Allah عَزَّوَجَلَّ says in Surah Al-Hujurat, Ayah 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ط
 إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ط إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

Translation from Kanz-ul-Iman: O mankind! We have indeed created you from one man and one woman, and have made you into various nations and tribes so that you may know one another; indeed the more honourable among you, in the sight of Allah, is one who is more pious among you; indeed Allah is All Knowing, All Aware. (Piety is the basis of honour in Allah's sight.)

(Part 26, Surah Al-Hujurat, Ayah 13)

Commenting on the above-mentioned blessed Ayah, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: Sayyiduna Aadam عَلَيْهِ السَّلَام and Sayyidah Hawwa رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا are the origin of all human beings and they have been created from clay. Therefore, clay is the origin of all the people, then why do you boast of your lineage and

ancestry? Different tribes and lineages have been made for the identification of one another. It is not meant to boast and feel pride.

Describing the ‘circumstance of revelation’ of this blessed Ayah, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went to the market of Madinah. There, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw a slave saying, ‘Whoever buys me should not prevent me from offering five-time Salah led by the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ’. One person bought him. Thereafter, that slave fell ill. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went to enquire after him. Then, the slave passed away. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ attended his funeral prayer. Upon this, some people were surprised as to why such favour upon a slave. Therefore, the following blessed Ayah was sent down:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا
 إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَى إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ١٣

Translation from Kanz-ul-Iman: O mankind! We have indeed created you from one man and one woman, and have made you into various nations and tribes so that you may know one another; indeed the more honourable among you, in the sight of Allah, is one who is more pious among you; indeed Allah is All Knowing, All Aware.

(Noor-ul-'Irfan) (Part 26, Surah Al-Hujurat, Ayah 13)

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has stated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Indeed, Allah عَزَّوَجَلَّ has rooted out from you, the arrogance of ignorance and pride in lineage. Now a Mu`min will either be a pious or transgressor. *(Jam' Tirmizi, vol. 5, pp. 497, Hadees 3981)*

Sayyiduna ‘Ali-ul-Murtada كَرَّمَهُ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم has said that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: On the Day of Judgement, people will be made to stand before Allah عَزَّوَجَلَّ in an uncircumcised state. Then Allah عَزَّوَجَلَّ will say: O My bondmen! I had commanded you and you ignored My commandment.

You preferred your lineages and through this you swelled with pride over one another. (Therefore) today, I am declaring your lineage contemptible. I am the only One, Who is the Greatest Judge for doing justice. Where are the pious people? Where are the pious people? Undoubtedly, in the sight of Allah عَزَّوَجَلَّ, more honourable amongst you is the most pious amongst you.

(Tareekh Baghdad, vol. 11, pp. 337, Raqm 6172)

Dear Islamic brothers! Have you observed! Only pious people are honourable in the sight of Allah عَزَّوَجَلَّ. Though, due to their poverty, people do not show respect and importance towards them in our society, but on the Day of Judgement, these pious people will be escorted with great glory. It is stated in Surah Maryam, Ayah 85:

يَوْمَ نَخْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾

Translation from Kanz-ul-Iman: On the day when We shall assemble the righteous towards the Most Gracious, as guests. *(Part 16, Surah Maryam, Ayah 85)*

Though, in worldly life they live in simple houses instead of beautiful palaces but the grand palaces will be bestowed upon them as reward in Jannah, as it is stated in Surah An-Nahl Ayah 30:

وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٣٠﴾

Translation from Kanz-ul-Iman: And the final home is the best; and indeed what an excellent final home for the pious. *(Part 14, Surah An-Nahl, Ayah 30)*

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! These blessed people are considered contemptible in the worldly life as well as they are badly reproved and outcast by the rich people but these blessed people obedient to Allah عَزَّوَجَلَّ, offering Salah, observing Siyam, eating Halal sustenance, Allah fearing, following the Sunnah of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, guarding their heart and sight and carrying

out virtuous deeds will be attaining such a great glory and splendour in the Hereafter. These pious people are not only the chosen people of Allah ﷺ but also the beloved people of the Holy Rasool ﷺ.

Umm-ul-Mu`mineen, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has stated: Nothing would surprise the Beloved Rasool ﷺ nor would anything of this world except the pious person.

(Musnad Imam Ahmad, vol. 9, pp. 341, Hadees 24457)

Similarly, the Beloved Rasool ﷺ said: The excellence of knowledge is greater than the excellence of worship and the best thing of your religion is piety. *(Al-Mu'jam-ul-Awsat, vol. 3, pp. 92, Hadees 3960)*

Who is the most honourable person?

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ narrated: Someone asked: O Beloved Rasool ﷺ! Who is the most honourable [person]? The Beloved Rasool ﷺ replied: The one who is the most pious amongst people. *(Sahih Bukhari, vol. 2, pp. 421, Hadees 3353)*

It is mentioned in another narration that the Beloved Rasool ﷺ said to Sayyiduna Abu Zar Ghifari رَضِيَ اللهُ تَعَالَى عَنْهُ: You are not better than any with red or black [skin] unless you excel him in piety.

(Musnad Imam Ahmad, vol. 8, pp. 93, Hadees 21464)

Commenting on the above-mentioned blessed Hadees, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said: The true Muslim with black skin is greater than thousands of disbelievers with red and fair complexion. The pious Muslim with black skin is greater than thousands of adulterers with red and fair complexion. Pious person is greater than the transgressor, careful person is greater than heedless one. The mentioned blessed saying is extremely vast.

(Mirat-ul-Manajih, vol. 7, pp. 32-33)

Dear Islamic brothers! It is learnt that in Islam merely being wealthy or possessing famous lineage or having black or fair complexion does not bring

excellence for anyone but rather the standard of excellence in Islam for human is piety and asceticism. The piety and asceticism is such an incredible wealth that whenever the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would raise his blessed hands for supplication in the court of Allah عَزَّوَجَلَّ, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would also supplicate for piety.

Sayyiduna Ibn Mas'ood رَضِيَ اللهُ تَعَالَى عَنْهُ narrated: The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to supplicate the following Du'a: 'اَللّٰهُمَّ اِنِّىْ اَسْتَلِكُ الْهُدٰى وَالشُّبْحٰى وَالْعَفَافَ وَالْغِنٰى' O my Allah عَزَّوَجَلَّ! I beg of You the guidance, piety, chastity and wealth.

(Sahih Muslim, pp. 1457, Hadees 2721)

Mufti Ahmad Yar Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said: Guidance refers to good beliefs, piety refers to good deeds, chastity refers to refraining from evils and wealth refers to not being the needy of creatures. Everyone has to be the needy of Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. This blessed supplication contains all goodness of religion. (Mirat-ul-Manajih, vol. 4, pp. 71)

الہی میں تجھ سے دعا مانگتا ہوں
کرم مغفرت کی دعا مانگتا ہوں

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Remember! Gaining wealth, any worldly position, status or ministry is not the act of any great achievement but rather it is a test and trial. A large number of people possess these things but the piety is such a great wealth which is not granted to everybody. Piety is not something ordinary rather it is a huge treasure.

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Ghazali رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said: Piety is a unique treasure. If you have succeeded to obtain this treasure, you will find extremely valuable pearls and diamonds and you will have the great treasure of knowledge and spiritual wealth. You will have blessed sustenance. You will achieve great success. You will have great

blessings and will become the owner of Jannah. Understand it in this way that the goodness of the world and Hereafter has been made the part of piety. Ponder over the Glorious Quran that somewhere it is stated: *'If you adopt piety, you will become the owner of every kind of goodness and blessing.'* Somewhere you will see the promises of good return and reward upon adopting piety and somewhere it is stated: *'Adopting piety and asceticism is the source of privilege.'* Sayyiduna Imam Muhammad Ghazali رحمۃ اللہ تعالیٰ علیہ said: Let me explain 12 advantages of piety derived from the Glorious Quran:

1. Allah عَزَّوَجَلَّ glorifies the pious person.
2. The pious person remains safe and sound from enemies.
3. Allah عَزَّوَجَلَّ helps the pious person.
4. The pious person will remain safe from the horrors and severities of Hereafter.
5. The pious person will be blessed with Halal sustenance in the world.
6. The deeds of pious person will be rectified.
7. By the blessings of piety, all the sins of a pious person are forgiven.
8. The pious person becomes the friend of Allah عَزَّوَجَلَّ.
9. By virtue of piety, the deeds of a pious person reach the level of acceptance.
10. The pious person deserves honour and favour in the court of Allah عَزَّوَجَلَّ.
11. A pious person, at the time of his demise, is granted a glad tiding of seeing the blessed vision of Allah عَزَّوَجَلَّ and the salvation from Hell in the Hereafter.
12. The pious people will remain protected from hellfire and they will have privilege to live in Jannah for ever. *(Minhaj-ul-'Aabideen, pp. 144 to 148)*

دے حُسنِ اخلاق کی دولت کر دے عطاِ إخلاص کی نعمت
مجھ کو خزانہ دے تقویٰ کا یا اللہ میری جھولی بھر دے

Supplications of a pious person are answered

Dear Islamic brothers! When the flame of piety and abstinence kindles in the heart of anybody though his skin is dark, becomes extremely fortunate as words coming from his mouth become so effective and persuasive that they turn into reality as soon as these are spoken even if this paradigm of piety prays to Allah **عَزَّوَجَلَّ** to turn the ordinary thing like wood into gold, Allah **عَزَّوَجَلَّ** does not reject it and turns it into gold so that people come to know that he is not any ordinary person rather he is a spiritual personality possessing high rank. Let's listen to a faith-refreshing parable in this regard:

How bundle of wood turned into gold

Sayyiduna Dawood Bin Rasheed **رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ** said: In Syria, there were two beautiful young worshippers. Due to abundance of the acts of worship and piety, they were known as 'Sabeeh and Maleeh'. They related one of their incidents: Once we were experiencing extreme hunger. I said to my companion: Let's go to such and such desert and teach some Islamic laws to someone so that we improve our Hereafter. Therefore, we both headed to desert, there we found a person with black skin who was carrying a bundle of wood. We asked him: Tell us! Who is your Rab **عَزَّوَجَلَّ**? Listening to this, he threw off the bundle of wood and replied sitting on it: Do not ask me that as to who my Rab **عَزَّوَجَلَّ** is but rather ask this question as to where in my heart Iman lies. Having listened to such a mystical answer, we were pretty amazed. Thereafter he addressed to us: 'Why did you fall silent? Ask me, question me, no doubt student does not resist questioning.' We left speechless. When he noticed our silence, he prayed to Allah **عَزَّوَجَلَّ** in this way: O My Rab **عَزَّوَجَلَّ**! You know best that there are also some of Your such bondmen when they beg You, You grant to them for sure. O My Rab **عَزَّوَجَلَّ**! Turn this bundle of wood into gold. The moment he prayed, the bundle of wood turned into glittering gold. Then he made Du'a again: O My Rab **عَزَّوَجَلَّ**! Undoubtedly, You like Your those bondmen the most who do not demand for fame. O My Rab **عَزَّوَجَلَّ**! Turn this bundle of gold into wood again. As soon as his words were over, all gold again turned into wood. He placed that bundle of wood back on his head and went away. (*'Uyoon-ul-Hikayat, part2, pp. 246*)

دیکھنا مت تم حقارت سے کسی آن پڑھ کو بھی

کیا خبر پیشِ خدا مقبول بندہ ہو وہی

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Dear Islamic brothers! The pious people possess an incredible importance in Islam. If any person is supposed to be designated to any position or designation, along with his good traits, his piety and asceticism is also kept in view. Our pious predecessors رَحْمَةُ اللهِ تَعَالَى also showed affection towards specially those ones out of their followers and disciples who used to excel others in piety.

It is stated on page 324, volume 5 of the book *Ihya-ul-'Uloom*: A pious mystic رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had a young disciple. The mystic used to show great honour, affection and preference towards him. Once a disciple asked the mystic: 'Why do you show such a great respect towards this young-man whereas we are the aged?' The mystic asked for some birds then handed over each bird and knife to every disciple and said: 'Slaughter it in a place where no one can see you.' In the similar way, he gave a bird to the young disciple and asked him to do the same. All the disciples slaughtered and brought back the birds except that young disciple, he brought his bird back alive. 'Why did you not slaughter it like others?' Asked the mystic. I found no such place where no one can see because Allah عَزَّوَجَلَّ is seeing me everywhere. Having seen it, all the disciples liked his way of paying full attention towards Allah عَزَّوَجَلَّ and commented: Indeed you deserve respect and reverence. (*Ihya-ul-'Uloom*, vol. 5, pp. 324)

A'la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, along with his blessed father Maulana Naqi 'Ali Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came in the court of Shah Aal-e-Rasool Ahmad Qadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and took Bay'at (initiated into Qadiri spiritual order). Together with Bay'at, the Murshid Kamil (perfect spiritual guide) conferred A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ with the certificate of Hadees, permission and authority of the Khilafat of all spiritual orders. (*Hayat A'la Hadrat*, vol. 1, pp. 49)

Though Shah Aal-e-Rasool رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was extremely cautious in terms of giving authority and permission of Khilafat. Having noticed such favours, a man from monastery could not resist and asked: O honourable Shaykh! In your family, Khilafat is conferred to anybody after a great devotion and spiritual exercise. But you have immediately bestowed your Khilafat upon him. Relating the excellence and importance, Shah Aal-e-Rasool رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: People approach me with blotted hearts and dirty Nafs (self); so it takes plenty of time to purify them but he came with the purification of Nafs, and he needed spiritual connection which I have granted to him. Thereafter, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ addressed to the attendees: For a long period, I was concerned about a matter but اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ today I felt a huge surge of relief. On the Day of Judgement, when the Rab عَزَّوَجَلَّ will ask as to what you have brought for Us, to which, I will present my [noble] disciple ‘Ahmad Raza Khan (رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ)’.
(Anwaar-e-Raza, pp. 378)

اس کی ہستی میں تھا عمل جوہر
سنتِ مصطفیٰ کا وہ پیکر
عالمِ دین صاحبِ تقویٰ
واہ کیا بات اعلیٰ حضرت کی

Attributes of the pious people

Dear Islamic brothers! It is learnt that the standard of acceptance and excellence in the sight of our pious predecessors رَحْمَةُ اللهِ تَعَالَى is also piety and asceticism. Being merely renowned and famous is not the standard of excellence, being aged is not the standard of excellence at all, being beautiful and good-looking apparently is not the standard of excellence at all, being highly qualified is not the standard of excellence at all, being influential is not the standard of excellence at all, being owner of big shot and house is not the standard of excellence at all, one with valuable mobile and vehicle is not the standard of excellence at all, being charming conversationalist is not the standard of excellence at all, one with expensive dress is not the standard of excellence at all.

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated in *Ihya-ul-'Uloom*: Undoubtedly, on the Day of Judgement, those people will be nearer to Allah عَزَّوَجَلَّ who would have

remained hungry, thirsty and sad for a long time in the world. These are the people who remain hidden from the sight of public and are pious either that even if they exist but are not identified, if they disappear out of sight, they are not searched. The pieces of land identify them and they remain surrounded by the angels of the heavens. People become happy from the worldly life and these pious people are happy showing obedience and submission to Allah **عَزَّوَجَلَّ**. People sleep on soft mattresses whereas these people spend their nights prostrating and worshipping. People turn away from Sunnah and the graceful manner of the blessed Ambiya **عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام** whereas these people guard the Sunnah and graceful manners of the blessed Ambiya **عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام**. When anyone out of them passes away, the soil weeps and the city which do not have such pious people is subjected to the Divine wrath. These people do not desire the worldly pleasures as the dogs rush to a decomposed carcass rather these blessed people eat less and wear old dress. They have dishevelled hair and dusty faces. People assume them ill though they are not, people consider them having mental illness which usually causes mental disorder though actually they are perfect mentally, but they engrossed themselves in the remembrance of Allah **عَزَّوَجَلَّ** and by virtue of it they got rid of the love for the world. To the public, these blessed people walk like an unwise person though their wisdom would be functioning even at that time when the worldly people will be deprived of it. These blessed people will have high rank in Hereafter. When you witness them in any city then be assured that they are the source of safety for the peoples of this city. Allah **عَزَّوَجَلَّ** does not cause torment upon the nation in which they live. The soil remains pleased with them and the Rab **عَزَّوَجَلَّ** is [also] pleased with them. You make them your brother, so that, soon, by their sake, you are granted salvation.

(Ihya-ul-'Uloom, vol. 3, pp. 246)

Sada-e-Madinah

Dear Islamic brothers! In order to develop the mindset of refraining from sins and performing good deeds, stay associated with the Madani environment of Dawat-e-Islami and travel in Madani Qafilahs with the devotees of Rasool. Furthermore, take an active part in the 12 Madani activities of the Zayli Halqah. Sada-e-Madinah is also one of the 12 Madani activities. Sada-e-Madinah is a

term used in the Madani environment of Dawat-e-Islami. It implies ‘awakening the Muslims for Salat-ul-Fajr’ which is an act of great reward. Blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ used to do it. It is narrated that Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ would offer Salah at night. Near the end of the night, he would wake up his family members, saying: ‘As-Salah’. (Summarized from: *Mishkat-ul-Masabih, Kitab-us-Salah, Hadees 1240*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Site acquired for Faizan-e-Madinah

An Islamic brother stated: We reached a city along with a Madani Qafilah of Dawat-e-Islami. After the Fajr Azan, we went out of the Masjid to do Sada-e-Madinah. A young man came out of his home and joined us. He also performed congregational Fajr Salah in Masjid. Later on, his father who was a wealthy person came and met the Islamic brothers of the Madani Qafilah. He said, ‘By the blessing of Sada-e-Madinah, my disobedient son has started offering Salah five times.’ اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! The father of the young man was extremely impressed; and he donated a site to Dawat-e-Islami in that city for the construction of the Madani Markaz Faizan-e-Madinah.

صدائے مدینہ دوں روزانہ صدقہ

اَبُو بَكْرٍ وَ فَارُوقُ كَا يَا اَلِهِي

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Let’s now listen to the literal meaning and Shar’i definition of Taqwa [i.e. piety] along with its kinds. Let’s also intend that by the blessing of listening to it, we will refrain from sins and adopt piety, اِنْ شَاءَ اللهُ عَزَّوَجَلَّ.

What is piety?

The word 'Taqwa' implies protecting one's Nafs from anything one feels fear from. In the terminology of Shari'ah, 'Taqwa' implies protecting one's Nafs from committing or from missing every such act that makes a person deserving of punishment. For example, protecting oneself from Kufr [i.e. disbelief], Shirk [i.e. polytheism], major sins and indecent acts. Moreover, refraining from Haraam things and performing Fard acts is also Taqwa. It is also narrated that Taqwa means that you should not be found at the place where your Lord has prevented you from being found.

Sayyiduna Sufyan Sawri رَضِيَ اللهُ تَعَالَى عَنْهُ has stated: The pious are called 'Muttaqi' for the reason that they refrain from even those things which are usually difficult for a person to refrain from.

A poet has said: The one who fears Allah عَزَّوَجَلَّ gets the beneficial thing. It is only piety and good deed that remain with a person in his grave.

(Minhaj-ul-'Aabideen, pp. 150)

Let's now listen to the kinds of piety:

Kinds of piety

As per the blessed saying of A'la Hadrat, Imam of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَضِيَ اللهُ تَعَالَى عَلَيْهِ, there are seven kinds of piety: (1) Refraining from disbelief (2) Refraining from heresy [i.e. deviation from correct Islamic beliefs] (3) Refraining from major sins (4) Refraining from minor sins (5) Refraining from doubtful things (6) Refraining from desires of Nafs (7) And avoiding those acts which divert attention from Allah عَزَّوَجَلَّ. The Holy Quran provides guidance about all of these levels of piety.

(Khaza'in-ul-'Irfan, Al Baqarah, pp. 4)

Dear Islamic brothers! Some people sing praises of high-ranking professionals and prominent businessmen and show warm hospitality towards them. But regrettably they, look down upon those Muslims who have inferior but permissible jobs or businesses. These types of people even make a fun of the poor and hurt their feelings.

Similarly, some people, despite committing unlawful and impermissible acts, consider themselves superior to all others. They consider the Muslims of other tribes and professions inferior. They criticize their tribes or occupation, use insulting nicknames for them and dislike any type of relationship with them. They neither invite them nor accept their invitation. Undoubtedly, those who have this type of mentality are extremely mistaken. They have themselves set this criterion for superiority which is not proven by the Glorious Quran and the blessed Ahadees of the Beloved Rasool ﷺ. Instead, the Glorious Quran and the blessed Ahadees forbid people from making fun of Muslims and calling them with bad titles without a Shar'i reason:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ ۚ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمَاءُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

Translation from Kanz-ul-Iman: O those who believe! Men must not ridicule other men because the ridiculed may be better than the mockers; nor must the women ridicule other women, because the ridiculed women may be better than the mockers; and do not taunt one another, nor give bad names to each other; how bad it is to be called a transgressor after being a Muslim! And those who do not repent, are oppressors.

(Part 26, Surah Al-Hujurat, Ayah 11)

Regarding the above-mentioned Ayah, it is stated in *Tafseer Khaazin* that Sayyiduna 'Abdullah Bin 'Abbas رضى الله تعالى عنهما has said: Sayyiduna Saabit Bin Qays رضى الله تعالى عنه was hard of hearing [i.e. he was unable to hear very well]. When he used to come to attend the blessed gathering of the Holy Nabi ﷺ, the blessed companions would let him come ahead and sit near the Holy Nabi ﷺ so that he could listen to the sayings of the Beloved Nabi ﷺ easily.

One day, he got late and the blessed place was crowded with attendees. It was the custom for the latecomer to stand where he was present, if there was no space in the place. However, Sayyiduna Saabit Bin Qays رَضِيَ اللهُ تَعَالَى عَنْهُ came ahead, saying, 'Make space for me'. He continued to come forward until there was only one person between him and the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He said to even that person, 'Make space for me'. The person said, 'You have reached here. Now sit down'. Sayyiduna Saabit Bin Qays رَضِيَ اللهُ تَعَالَى عَنْهُ sat behind him in anger. After some time, Sayyiduna Saabit Bin Qays رَضِيَ اللهُ تَعَالَى عَنْهُ asked him, 'Who are you?' The person replied that he was so-and-so. Hearing it, Sayyiduna Saabit Bin Qays رَضِيَ اللهُ تَعَالَى عَنْهُ said mentioning the name of his mother, 'Oh! So you are the son of so-and-so woman.' Hearing these comments, the person hung his head in shame because that way of talking used to be used in that era to make a person ashamed. Thereafter, the Quranic Ayah mentioned above was revealed.

Commenting on the above-mentioned blessed Ayah, Sayyiduna Imam Ahmad Bin Hajar Makki Shaafi'i رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: The purpose of this Divine commandment is that you should not consider anyone inferior because that person may be better and greater than you in the Divine court and dearer to Allah عَزَّوَجَلَّ than you. (*Az-Zawajir*, vol. 2, pp. 11)

Nowadays, an adverse and worrying trend is growing. Some people ridicule carders [i.e. those who clean and prepare wood or cotton], weavers, butchers, barbers, etc. even if these are sincere and pious Muslims. Furthermore, they even look down upon the scholars of these communities merely because of their race. They make fun of them in their gatherings, laughing and making others laugh.

Even worse, those who became scholars by learning from their teachers for many years make fun of their own teachers merely on the basis of race difference. Boasting of their family and caste, they degrade and derogate others. For the sake of Allah عَزَّوَجَلَّ! Tell how big sinners they are! Read the following commandments and warnings mentioned in the Holy Quran

1. No community should ridicule the other community, as it is possible that the ones being ridiculed may be better than the ridiculing ones, in this world and in the Hereafter.
2. It is not permissible for the Muslims to taunt one another.
3. It is Haraam (prohibited) for the Muslims to use bad names for one another.
4. One who does so is a transgressor, despite being Muslim.
5. One who does not repent of such acts is an oppressor.

Sayyiduna Ibn ‘Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا has mentioned: If a sinful Muslim has repented of his sin, it is prohibited to embarrass him about that sin. Similarly, it is also prohibited to call a Muslim a dog, donkey or a pig or to call a Muslim with such name or title that shows his fault or that is offensive to him. All such forms of acts are also included in this prohibition.

(Tafseer Khaza`in-ul-‘Irfan, pp. 930; part 26, Surah Al-Hujurat, Ayah 11)

Sayyiduna ‘Abdullah Bin Mas’ood رَضِيَ اللهُ تَعَالَى عَنْهُ has said, ‘I feel fear from ridiculing someone and considering him inferior in case Allah عَزَّوَجَلَّ transform me into a dog.’ *(Tafseer As-Saawi, vol. 5, pp. 1994; part 26, Surah Al-Hujurat, Ayah 11)*

Dear Islamic brothers! Have you heard that assuming oneself better than others and considering the pious Muslims inferior and of lower rank without a Shar’i reason or looking down upon others is extremely harmful. Therefore, if anyone is indulged in this deadly epidemic should show sensibility and make himself to be the paradigm of humbleness. Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ know better who is superior or inferior. If possible, he should find those Muslims whose feelings have been hurt by him until today regarding them to be inferior and seek forgiveness; he should seek forgiveness in the court of Allah عَزَّوَجَلَّ also and keep praying to Allah عَزَّوَجَلَّ to get rid of this evil epidemic. Beware! If he apparently finds any pious Muslim doing anything against the usual practice, he should not harbour suspicion against him, as let alone any benefit out of such thing, mostly it makes him

feel ashamed. In this connection, let's listen to 2 admonitory parables and learn lesson by obtaining Madani pearls:

Can he become better than me?

Sayyiduna Imam Hasan Basri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a very humble person who used to think of himself as lower than everyone else. One day at the bank of the River Tigris he saw a Habashi (dark-skinned person) along with a woman and a bottle of alcohol. Shaykh thought to himself, 'Can this alcoholic Habashi be better than me?' In the meanwhile, a boat passed by with seven people on board. All of a sudden, that boat sank and all people aboard began to drown in the river. After seeing that, the Habashi jumped into the river and took out 6 people one after another, and then said to me: 'You save the life of only one person. I was testing whether you have spiritual insight or not'.

Beware! This woman is my mother and what I have in this bottle is nothing but water.' Shaykh realized that the Habashi is not just a common man but was sent from the unseen to reform him. Shaykh then threw himself on Habashi's feet and requested to save him from arrogance as he saved 6 people from drowning. He made the supplication, 'May Allah عَزَّوَجَلَّ bestow upon you the eyes that can see the spiritual insight and keep you away from pride and arrogance.' After that, the Shaykh never thought of himself better than anybody. (*Tazkira-tul-Awliya, vol. 1, pp. 43*)

فخر و غرور سے تُو مولیٰ مجھے پہچانا

یا رب مجھے بنا دے پیکر تُو عاجزی کا

Jewel in rags

On page 18 of book 'Uyoon-ul-Hikayat, part 2 (the 413-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami), it is reported: Sayyiduna Ibraheem Aajuri Kabeer رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: It was the time of winter and I was sitting at the entrance of the Masjid. Someone passed by me who was wearing two ragged sheets. I thought to myself, he may be a beggar and that it would be better if he could earn with his own hands. When I fell asleep I saw two angels come down, they grabbed me by the arm and

took me to the same Masjid. There was someone sleeping with two rags on him. When one of the blankets was taken off, I was surprised to see that he was the same person who had passed by me. The angels then asked me, 'Eat his flesh.' I said, 'I did not backbite him.' They replied, 'You did. You thought badly of him in your heart and felt he was lower in rank than you and you were unhappy with him.' I then woke up and was trembling out of the fear. I stayed at the entrance for thirty days at the same Masjid; I would only get up for Fard Salah and kept praying to see the same person so I can ask him to forgive me.

One month later, I saw the same person wearing two ragged sheets. I tried to get a hold of him; he started walking fast after he saw me following him. I then called him and said, 'I want to talk to you.' He replied, 'O Ibraheem! Are you one of those who backbite in their hearts against Muslims?' I fainted after hearing him reveal the unseen about me. When I got up, I saw the person standing by me. He asked, 'Would you do it again?' I replied to him, 'No, I will never do this again.' Then that mysterious man disappeared from my view and I never saw him again. (*'Uyoon-ul-Hikayat, pp. 212*)

Dear Islamic brothers! The foregoing parable clearly shows that it is not necessary at all for a saint to be famous, wear unusually attractive clothes and turban and have a large number of disciples and devotees. Allah عَزَّوَجَلَّ favours whomever He عَزَّوَجَلَّ wills. Allah عَزَّوَجَلَّ has concealed His saints amongst His bondmen. Therefore, we should treat every pious person with respect as we do not know who is a jewel in rags (i.e. hidden Wali)!

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has said: Once I [the author] was travelling with the devotees of Rasool in a Madani Qafilah of Dawat-e-Islami. A beardless, thin and unattractive boy was sitting near us. Dressed in simple clothes, he was lost in his thoughts.

The train stopped at a station for two minutes. Getting off the train, the boy sat on one of the benches at the station. We all began to offer Salat-ul-'Asr with Jama'at. We had hardly offered just one Rak'at when we heard the whistle [as the train was about to leave]. People started shouting that the train was leaving. We discontinued our Salah and were about to dash to

board the train when this boy got up and strictly signalled to me to continue Salah. We again started our Jama'at.

Amazingly, the train stood there until we had finished our Salah and boarded back on the train. That boy was still sitting there, gazing around, as our train left the station. I reckoned that perhaps he was from amongst those who remain lost in spiritual meditation. He may have held back the train with his spiritual powers.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Probably it has been noticed that instead of aged person if any young Islamic brother is entrusted with any responsibility for example he is appointed to be Imam or Khateeb, Naazim of Madrasah or Jami'ah, Mudarris, teacher or checker, entrusted with any responsibility of Zayli Halqah, area, division or Kabinah then for provoking disagreement and quarrel, Satan whispers evil into the hearts that when so and so experienced or aged Islamic brother was capable of it and could be made Zimmahdar, what was that reason a young Islamic brother was entrusted with this responsibility.

Remember! This is a very powerful satanic attempt to keep someone away from the Madani environment. Satan, in no way, likes that we, being in Madani environment, improve our Hereafter. He just wants to make us indulge in the sins by keeping us away from the Madani environment through hurting the feelings of Muslims, committing suspicion, backbiting and tale-telling. By foiling Satanic attempt, we have to make up our mind that each Muslim with correct belief is better than me; whoever is appointed our Zimmahdar, we should obey him because being aged or experienced is not the evidence of supremacy or superiority rather piety and asceticism are also very crucial. Whoever along with other virtuous traits possesses the excellence of piety, fear of Allah عَزَّوَجَلَّ and devotion to the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, will also be entitling to the exalted ranks than others in terms of excellence. The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also appointed Ameer (commander) who was

better than others in piety and asceticism. As a motivation, let's listen to a blessed Hadees in this context:

Sayyiduna 'Abdullah Ibn 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrated: The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sent an army and appointed Sayyiduna Usamah Bin Zayd رَضِيَ اللهُ تَعَالَى عَنْهُ as their commander. Some people objected to his commandership. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: If you are objecting to his commandership, [it means] you also used to object to his father's commandership. By Allah عَزَّوَجَلَّ! He [i.e. his father] deserved being made the commander and was dearest to me among people. And after him [i.e. after his father], he is also dearest to me among people. *(Sahih Bukhari, Hadees 4469)*

Commenting on the above-mentioned blessed Hadees, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, in his lifetime, appointed Sayyiduna Usamah Ibn Zayd رَضِيَ اللهُ تَعَالَى عَنْهُ commander of the army many times. Near his apparent demise, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also made him the commander of an army which is called 'Sarya-e-Usamah'. This incident occurred when he رَضِيَ اللهُ تَعَالَى عَنْهُ was made commander for the first time, or people may have objected to his commandership each time. Those who objected were hypocrites and the Arab Bedouins. They used to object to the leadership of Sayyiduna Zayd رَضِيَ اللهُ تَعَالَى عَنْهُ and Sayyiduna Usamah Ibn Zayd رَضِيَ اللهُ تَعَالَى عَنْهُ for the reason that these blessed individuals were slave and the people of Arab did not use to make any slave to be their leader.

Further, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ added: Islam considers discrimination between a slave and a free person wrong because whether Muslims are slaves or free, they all are equal. Dignity lies in piety. By doing so, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ removed this difference. *(Mirat-ul-Manajih, vol. 8, pp. 465)*

مَرِي عَادَتِيں ہوں بہتر بنوں سنتوں کا پیکر

مجھے مَّتَقِي بناانا مَدَنِي مدینے والے

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

How to get rid of considering others inferior?

Dear Islamic brothers! Considering oneself better than other Muslims and considering them inferior is a dangerous spiritual disease which causes many other evils such as arrogance, backbiting, tale-telling, jealousy etc. Therefore, whoever has got this destructive spiritual disease should get rid of it as soon as possible. Let's listen to some methods on how to get rid of it. Let's also intend to act upon these methods:

1. Recite the Glorious Quran with translation from '*Kanz-ul-Iman*' and commentary from '*Khaza'in-ul-Irfan*', '*Noor-ul-Irfan*' or '*Siraat-ul-Jinaan*'. During recitation of the Holy Quran, one will read about different topics such as attributes of the pious, rewards which will be given to the pious, rights of the Muslims and torments of Hell. By the blessing of this recitation of the Quran, one will feel ashamed of considering others inferior and one will also develop the mindset of repentance, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
2. If Allah *عَزَّوَجَلَّ* and His Beloved Rasool *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* become displeased because of regarding other Muslims inferior, calling them with bad nicknames and making fun of them, then how can we bear the painful torments of the grave and Hereafter. One should feel fear from it.
3. Routinely read the following books, '*Ihya-ul-Uloom*', '*Minhaj-ul-Aabideen*', '*Mukashafa-tul-Quloob*', '*Qoot-ul-Quloob*' and '*Allah Walon ki Baatayn*' published by Maktaba-tul-Madinah. This is also an excellent method to get rid of this spiritual disease.
4. Attend Sunnah-inspiring weekly congregation and Madani Muzakarah punctually and watch Madani Channel regularly. It will prove to be helpful.
5. Stay associated with the Madani environment of Dawat-e-Islami and make yourselves habitual of travelling at least with a 3-day Madani Qafilah every month.
6. Practicing Fikr-e-Madinah daily, fill in the boxes given in the Madani In'amaat booklet and submit it to the relevant responsible Islamic brother of your locality on the 1st of the Islamic month. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, by

virtue of it, you will get rid of the mentality of considering the Muslims inferior.

7. In order to act upon these suggestions easily, join any of the departments of Dawat-e-Islami and make use of your talent and qualification, promoting the pious deeds.

Majlis for Reforming Players

Dear Islamic brothers! **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, Dawat-e-Islami is the global non-political movement for propagating Quran and Sunnah, and is serving Islam in more than 103 departments. One of these departments includes Majlis for Reforming Players. This Majlis conveys the Madani message of Dawat-e-Islami to the players, trying to make them join the Madani environment of Dawat-e-Islami and develop the mindset of living their life with the Madani aim 'I must strive to reform myself and the people of the entire world.'

Summary of Bayan

Dear Islamic brothers! In today's Bayan, we have heard that criterion for respect and honour is piety and abstinence. In the court of Allah **عَزَّوَجَلَّ** and His Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, criterion for respect is piety.

- Those adopting piety will be granted great reward and favours on the Day of Judgement.
- People remain safe from the Divine torment by the blessing of pious people.
- Those adopting piety are usually simple by nature and do not like fame.
- Those adopting piety have such an exalted greatness that Allah **عَزَّوَجَلَّ** praises them.
- Those adopting piety remain protected from enemies.
- Those adopting piety are granted Divine help.

- Those adopting piety get Halal sustenance.
- Those adopting piety rectify their deeds.
- Sins of pious people are forgiven.
- Those adopting piety will remain protected from hellfire.
- Those adopting piety become the friend of Allah **عَدُوَّ جَلَلٍ**.

واسطہ میرے پیر و مُرشد کا

مجھ کو تُو مُتَّقَى بنا یا رَبِّ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ 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 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)*

سینہ تری سُنَّتِ کا مدینہ بنے آقا

جَنَّتِ میں پڑوسی مجھے تم اپنا بنانا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sunan and manners of walking

Let's listen to the Sunan and manners of walking with the intention of acting upon Sunnahs:

1. Allah ﷻ has said in Surah Bani Israel, part 15, Ayah 37:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا
إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا

Translation from Kanz-ul-Iman: And do not walk arrogantly on the earth; undoubtedly, you cannot tear the earth and nor can you reach height of the mountains. *(Part 15, Bani Israel, Ayah 37)*

2. The Beloved and Blessed Rasool ﷺ has said, 'A man wearing two shawls was strutting [i.e. walking arrogantly]. He was sunk into the ground and he will continue to sink until the Day of Judgement. *(Sahih Muslim, pp. 1156, Hadees 2088)*
3. When the Holy Rasool ﷺ walked, he ﷺ would lean a little bit forward as though he ﷺ was descending from a height. *(Shumail-ut-Tirmizi, pp. 87, Hadees 118)*
4. If there is no hindrance, walk on the side of the pathway at a medium pace. Neither walk so fast that people start looking at you in surprise, nor walk too slowly that people consider you to be ill.
5. It is not Sunnah to look here and there (unnecessarily) while walking. Walk in a dignified manner with your gaze lowered.
6. While walking or coming up or down the stairs, make sure that your shoes do not make noise.
7. If two women are standing or walking on the way, do not pass them by walking in between them. It is prohibited in a blessed Hadees to do so.

8. Some people are habitual of kicking whatever comes in their way. It is absolutely an uncivilized manner that may also cause injury to their foot. Furthermore, kicking newspapers or boxes, packets and empty bottles of mineral water with inscriptions on them is also an act of disrespect.

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 بَدْوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْوَهَّابِي reports from some saints of Islam that the one reciting this Salat-‘Alan-Nabi once receives the reward of reciting Salat-‘Alan-Nabi 600,000 times. (*Afdal-us-Salawat ‘ala Sayyid-is-Sadat*, pp. 149)

5. Nearness to the Distinguished 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 وَآلِهِ وَأَنْزِلْهُ الْبَقْعَةَ الْمُقَرَّبَةَ 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.