

Deeds making deserving of

Divine Mercy

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Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

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

Deeds Making Deserving of Divine Mercy

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَى آلِكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
وَعَلَى آلِكَ 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. In addition, eating and drinking (water etc.) will also become permissible for you in the Masjid.

Excellence of Salat- 'Alan-Nabi ﷺ

The Holy Nabi ﷺ has said: Whoever recites Salat upon me one time, Allah ﷻ sends ten mercies upon him. And whoever recites Salat upon me ten times, Allah ﷻ sends 100 blessings upon him and whoever recites Salat upon me 100 times, Allah ﷻ will write between both of his eyes that he is free from hypocrisy and the hellfire; and Allah ﷻ will keep him with the martyrs on the Day of Judgement. (Al-Mu'jam-ul-Awsat, vol. 5, pp. 252, Hadees 2735)

اُنْ پَر دُرود جن کو گسِ بے گساں کہیں
اُنْ پَر سَلام جن کو خَبَر بے خَبَر کی بے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool ﷺ 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 *تُؤْتُونَا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ*, etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayan, I will approach other people by making Salam, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Divine mercy will lead to Paradise

Sayyiduna Jabir رَضِيَ اللهُ تَعَالَى عَنْهُ has said that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came to us and said: Just now my Khaleel Jibra'eel عَلَيْهِ السَّلَام came to me and said: O Muhammad (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) I swear to the One Who has sent you with truthfulness! On the peak of a mountain in the sea a bondman of Allah عَزَّوَجَلَّ worshipped Allah عَزَّوَجَلَّ for 500 years. The length and width of the mountain were 30 arms each. Allah عَزَّوَجَلَّ would take out a sweet canal as wide as a finger in which sweet water would flow slowly and accumulate beneath the mountain and would take out a pomegranate from the pomegranate tree every night for him. In the evening, he would come down, make Wudu and would eat the pomegranate and then would stand for Salah. At the time of death he humbly asked to Allah عَزَّوَجَلَّ to seize his soul in the state of Sajdah and to raise him [on the Judgement Day] in the state of Sajdah.

Sayyiduna Jibra'eel عَلَيْهِ السَّلَام said: When he will be raised on the Judgement Day and he will be standing in the blessed court of Allah عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ will say about him: Make My bondman enter Paradise by virtue of My mercy. He will humbly say: O my Lord عَزَّوَجَلَّ! By virtue of my deeds. Allah عَزَّوَجَلَّ will say: Make My bondman enter Paradise by virtue of My mercy. He will again humbly say: O my Lord عَزَّوَجَلَّ! By virtue of my deeds. Then Allah عَزَّوَجَلَّ will say to the angels: Compare the deeds of My bondman with the blessings I bestowed. The blessing of eye will surround his 500 hundred-years' worship and the blessings of the rest of the body will be more than it [his worship].

Allah عَزَّوَجَلَّ will say: Make My bondman enter the Hell. So he will be dragged towards the Hell. He will call out: O my Lord عَزَّوَجَلَّ! Make me enter Paradise by Your mercy. Then Allah عَزَّوَجَلَّ will say: Bring him back. He will be made to stand in the court of Allah عَزَّوَجَلَّ then Allah عَزَّوَجَلَّ will ask him about those blessings which were bestowed upon him in the middle of the sea on a mountain. He will humbly say: O my Lord عَزَّوَجَلَّ! All these things are done by You. Allah عَزَّوَجَلَّ will say: All these happened because of My mercy and I make you enter Paradise also by My mercy. He then will be made to enter Paradise.

Sayyiduna Jibra'eel عَلَيْهِ السَّلَام humbly said: O Muhammad (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)! Undoubtedly, all things are by virtue of the mercy of Allah عَزَّوَجَلَّ.

(Al-Mustadrak, vol. 5, pp. 355, Hadees 7712)

گناہ گار طلبگارِ عفو و رحمت ہے
عذاب سپہنے کا کس میں ہے حوصلہ یا رب

Dear Islamic brothers! Have you noticed! When Allah عَزَّوَجَلَّ did justice to the pious person who worshiped Him for as long as 500 years continuously, so that person also became deserving of Hell. Finally, he succeeded for the sake of the mercy of Allah عَزَّوَجَلَّ. This Madani pearl has been obtained from the parable that no matter how much a person worships Allah عَزَّوَجَلَّ, he should not trust his deeds, but rather he should look towards the mercy of Allah عَزَّوَجَلَّ. The guarantee of his success rests on it. Surely the mercy of Allah عَزَّوَجَلَّ is very vast; He عَزَّوَجَلَّ does not disappoint anyone, but rather forgives lots of sins of big sinners. In Ayah 25 of Surah Ash-Shura, part 25, Allah عَزَّوَجَلَّ has stated:

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ
وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾

Translation from Kanz-ul-Iman: And it is He Who accepts repentance from His bondsmen, and pardons the sins, and knows whatever you do.

Dear Islamic brothers! Surely the mercy of Allah عَزَّوَجَلَّ is endless and uncountable. We [His sinful bondmen] disobey Him day and night, violate His Divine rights, but even then He عَزَّوَجَلَّ continues to give us more and more time. If we repent truthfully, He عَزَّوَجَلَّ forgives all of our sins and showing further mercy to us changes even our sins into virtuous deeds. We should also perform good deeds in our life refraining from sins. If we commit a sin due to being a human, we should not delay showing repentance. Having great expectation from Him we should hope for forgiveness.

Most Merciful

A Bedouin humbly asked the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: O Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who will call the creation to account? The Beloved

Rasool ﷺ replied: 'Allah عَزَّوَجَلَّ'. He humbly asked, 'Will He call (the creation) to account Himself?' The Beloved Rasool ﷺ replied, 'Yes'. Thereafter the Bedouin smiled. The Beloved Rasool ﷺ asked the reason for his smile. He humbly said, 'When the merciful has power over someone, He forgives, when He calls someone to account, He forgives.' The Beloved Rasool ﷺ said, 'This Bedouin has spoken the truth. Be informed that no one is more merciful than Allah عَزَّوَجَلَّ. He عَزَّوَجَلَّ is the most Merciful of all.' (*Hikayatayn aur Naseehatayn*, pp. 637)

Then the Bedouin recited some couplets in Arabic the meaning of the couplets are as follows:

- When the right of the Merciful is proven to a person, He forgives him due to His own respect.
- He overlooks the disobedient person and forgives his sins, though it is proved that he is a sinner and a criminal.

میں نے مانا کہ سب سے بُرا ہوں کس کا ہوں؟ تیرا ہوں میں ترا ہوں
 نازِ رحمت پہ مجھ کو بڑا ہے یا خدا تجھ سے میری دعا ہے

Dear Islamic brothers! We should also have good expectation and hope for goodness from our Lord عَزَّوَجَلَّ who provides us sustenance, shows mercy to us, protects us from troubles and forgives us.

Remember! It is Wajib to have good expectation from Allah عَزَّوَجَلَّ. One should not be disappointed with His mercy at all. He blesses whoever He wants in the way He wants. If He wants, He can torment us for only one sin or if He wants, He can forgive us by His favours for the sake of only one virtuous deed. Revealing good news of forgiveness to the sinners in order to give them consolation, Allah عَزَّوَجَلَّ has stated in Ayah 53 of Surah Az-Zumar of part 24:

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ۗ اِنَّ اللّٰهَ يَغْفِرُ
 الذُّنُوْبَ جَمِيْعًا ۗ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿٤٧﴾

Translation from Kanz-ul-Iman: Say you (O beloved), ‘O my slaves (all Muslims are truly the slaves of Nabi Muhammad), those who have committed excess against their own souls (by committing sins), do not lose hope in Allah’s mercy; indeed Allah forgives all sins; indeed He only is the Oft Forgiving, the Most Merciful.

Divine mercy is for everyone

Dear Islamic brothers! Surely, there is no limit of the mercy of Allah عَزَّوَجَلَّ which reaches everyone whether he is righteous or sinful. It is narrated that Sayyiduna Musa Kaleemullah عَزَّوَجَلَّ عَلَى نَبِيَّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ humbly said in his Munajat [Du’a], ‘Ya Rab عَزَّوَجَلَّ!’ Allah عَزَّوَجَلَّ said: ‘لَبَّيْكَ يَا مُوسَى!’ He عَزَّوَجَلَّ عَلَى نَبِيَّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ humbly said: ‘Ya Allah عَزَّوَجَلَّ! You are my Creator, what is my status that you replied to me by saying ‘Labbayk’. So Allah عَزَّوَجَلَّ said: ‘I like it that a bondman calls Me ‘Ya Rab’, and I reply to him by saying ‘Labbayk.’ Sayyiduna Musa عَزَّوَجَلَّ عَلَى نَبِيَّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ humbly said, ‘Ya Rab عَزَّوَجَلَّ! Is it for every obedient bondman?’ It was replied, ‘Yes! But rather for every sinful person too.’ Then Sayyiduna Musa عَزَّوَجَلَّ عَلَى نَبِيَّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ humbly said, ‘For the obedient it is for the sake of his obedience but why is this favour for the sinner?’ So it was replied, ‘O Musa! If I reward those who do goodness and do not bestow favour upon evil-doers due to their evil acts, this is not the Divine Style of My Kindness and Mercy?’ (*Hikayatayn aur Naseehatayn*, pp. 641)

سَبَقَتْ رَحْمَتِي عَلَى غَضَبِي تو نے جب سے سنا دیا یا رب
 اَسْرَأ بِمِ گنہگاروں کا اور مضبوط ہو گیا یا رب

A misconception found amongst people

Dear Islamic brothers! Surely Allah ﷻ is merciful to His bondmen, but it does not mean at all that bondmen should disobey Him and become lazy in acting upon His commandments and then also hope for His mercy. Keep missing Salah deliberately and having this mind-set that the mercy of Allah ﷻ is very great. Keep missing Fard Siyam of the month of Ramadan without any Shar'i reason and having this mind-set that the mercy of Allah ﷻ is very great. We must expect forgiveness from the mercy of Allah ﷻ, but we should also perform good deeds along with it.

There is a misconception about the mercy of Allah ﷻ amongst people that sinful people usually get unconcerned about their torment by giving evidence of the mercy of Allah ﷻ and say like this: *We have a perfect belief that Allah ﷻ will not torment us, His mercy is very vast. Nothing will be reduced from the treasure of His mercy if we commit a few sins*, etc. Remember! People having such thoughts have been called fools in a blessed Hadees.

The Beloved Rasool ﷺ has said: Wise is he who makes his Nafs obedient and prepares for the death and fool is he who makes his Nafs follow desires and (despite this) holds (good) expectations from Allah ﷻ.

(Mishkat, vol. 3, pp. 130, Hadees 5289)

Sayyiduna Yahya Bin Mu'aaz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: No act of foolishness will be greater than this that a person sows the seed of Hell and expects to reap the crops of Paradise; he performs deeds of sinful people and looks for the status of righteous people. (Kimiya-e-Sa'adat, vol. 2, pp. 811)

مرے گرچہ گناہ ہیں حد سے سوا مگر ان سے امید ہے تجھ سے دعا
تو رحیم ہے ان کا کرم ہے گوا وہ کریم ہیں تیری عطا کی قسم

Dear Islamic brothers! Another disadvantage of holding expectation for Divine mercy despite committing sins is that a person commits sins unhesitatingly. The habit of accepting such statements from Satan after committing a sin encourages him to commit sins in future in spite of making him feel ashamed of his past sins.

Second disadvantage is that such a person does not like advice and **مَعَاذَ اللَّهِ عَزَّوَجَلَّ** such a person sometimes even expresses his displeasure at the blessed Ayahs and blessed Ahadees consisting of torments. Remember! It is Wajib to have belief in the mercy of Allah **عَزَّوَجَلَّ**, but it is an evil act to become busy doing bad deeds by giving reason for mercy.

Two ways to get rid of vain hopes

Dear Islamic brothers! Ponder like this in order to get rid of this vain hope that if every sinner is forgiven by virtue of Divine mercy, then why do thousands of Muslims suffer or will suffer torment? In addition, it should also be kept in mind that no one has more faith in the Divine mercy of Allah **عَزَّوَجَلَّ** than blessed Ambiya **عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ**, companions **رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ** and pious saints **رَحِمَهُمُ اللَّهُ تَعَالَى** despite this, these holy personages did not become lazy in worshipping and reciting the Holy Quran and performing good deeds abundantly. Who would be more blessed in the court of Allah **عَزَّوَجَلَّ** than our Beloved Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, even then he **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** used to worship the whole night.

Shouldn't I be a thankful person?

Umm-ul-Mu`mineen, Sayyidatuna 'Aishah Siddiqah **رَضِيَ اللَّهُ تَعَالَى عَنْهَا** has said that the Beloved Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** would get up during the night and offer Salah until his blessed feet would swell. I humbly asked, 'Why do you do it although Allah **عَزَّوَجَلَّ** has forgiven the sins of your preceding and succeeding generations for your sake?' The Beloved Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** replied, 'Should I not like to become the thankful bondman of Allah **عَزَّوَجَلَّ**?'

(Sahih Bukhari, vol. 1, pp. 384, Raqm 1130)

وہ شافع محشر بے سردار مدینے کا
غم خوار ہے، سادہ بے مختار مدینے کا

روتا ہے جو راتوں کو اُمّت کی محبت میں
راتوں کو جو روتا ہے اور خاک پہ سوتا ہے

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! It has become obvious that refraining from sins we should hold expectation of forgiveness from the mercy of Allah ﷺ along with performing good deeds. Further, we should always have fear of His Hidden Plan. Let's listen to a few good deeds by virtue of which a person becomes deserving of Divine mercy.

1. Doing Zikr of Allah ﷺ

One of the deeds which makes a person deserving of Allah's mercy is to do the Zikr of Allah ﷺ. Zikr of Allah ﷺ gives comfort to the heart; Zikr of Allah ﷺ gives relief from illnesses and sorrow; Zikr of Allah ﷺ removes poverty; one who does Zikr of Allah ﷺ always receives Divine mercy. The Beloved Rasool ﷺ has said: Allah ﷺ said, 'When a bondman does My Zikr, I am with him. If he remembers me in loneliness, so I also remember him alone and if he does My Zikr in any gathering, so I do his Zikr [mention] in a better gathering than this. If he gets closer to me one span (the maximum distance between the tips of the thumb and the little finger), so My mercy gets close to him one arm [half a yard] and if he gets one arm close to Me, so My mercy gets two arms [one yard] close to him and if he comes to Me by walking, so My mercy comes to him by running.'

(Sahih Bukhari, vol. 4, pp. 541, Raqm 7405)

ذکر آٹھوں پہر ترا یا رب	کاش لب پر مرے رہے جاری
اپنی الفت کی مہ پلا یا رب	چشم تر اور قلبِ مضطر دے

صَلِّ اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ صَلُّوْا عَلٰى الْحَبِيْبِ

2. Fear of Allah ﷺ

Another deed which makes a person deserving of Divine mercy is the fear of Allah ﷺ. By virtue of the fear of Allah ﷺ it becomes easy to refrain from sins; fear of Allah ﷺ gets a person to ponder over the Hereafter; the one who fears Allah ﷺ will get two Paradises; one who fears Allah ﷺ will be

bestowed upon the palace of green pearls; the part of the face from which the tear [which flows out of fear of Allah ﷻ] flows becomes Haraam for Hell.

Sayyiduna Nadar Bin Sa'd رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: If tears flow from someone's eyes out of Divine fear, Allah ﷻ will make his face Haraam for Hell. If the tear flows on his cheek, so on the Judgement Day neither will he be disgraced nor be oppressed. If a sad person weeps amongst some people out of the fear of Allah ﷻ, so due to his weeping, Allah ﷻ also extends mercy to other people. Every deed will be weighed except the tear and a drop of tear extinguishes the oceans of fire.

(Mawsu'ah Imam Ibn Abid Dunya, vol. 3, pp. 172, Hadees 14)

مرے اشک بہتے رہیں کاش ہر دم ترے خوف سے یا خدا یا الہی
ترے خوف سے تیرے ڈر سے ہمیشہ میں تھرتھر رہوں کانپتا یا الہی

3. Recitation of Holy Quran

Another deed that makes a person deserving of Divine mercy is recitation of the Holy Quran. The Holy Quran is the Revelation of Allah ﷻ. It is the source of attaining closeness to Allah ﷻ and the source of guidance; it will intercede on behalf of its reciters on the Judgement Day; on the Judgement Day those who recite the Holy Quran will not feel any nervousness, nor will they be called for accountability; the recitation of the Holy Quran is an excellent worship and a source of obtaining mercy and blessings.

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has said: The home in which the Holy Quran is recited becomes spacious to its dwellers, its goodness is abundant, angels visit it and Satans get out of it. *(Ihya-ul-'Uloom, vol. 1, pp. 826)*

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The group of people who gather in any of the Masajid for reciting the Holy Quran and for learning and teaching it to each other, peace descends on them, mercy covers them, angels touch them (with their wings) and Allah ﷻ mentions them in front of angels. *(Sahih Muslim, pp. 1110, Raqm 6853)*

دے شوق تلاوت دے ذوق عبادت
رہوں با وضو میں سدا یا الہی

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

4. Devotion to Masajid

Another deed that makes a person deserving of Divine mercy is to love Masajid. It is stated in a blessed Hadees, 'مَنْ أَيْفَ الْمَسْجِدِ أَيْفَهُ اللَّهُ' i.e. The one who loves the Masjid, Allah ﷺ makes him His beloved.

(Majma'-uz-Zawaid, vol. 2, pp. 135, Raqm 2031)

Going to Masajid, worshipping Allah ﷺ, becoming occupied with Zikr and Salat bring about Divine mercy. The Beloved Rasool ﷺ has stated: Masjid is the home of every pious person and the one whose home is Masjid, Allah ﷺ bestows His mercy and pleasure upon him, makes him safely cross the Bridge of Siraat and guarantees him a home in Paradise.

(Majma'-uz-Zawaid, vol. 2, pp. 134, Raqm 2026)

It is stated in another narration: When a person makes Masjid his abode for Salah and Zikr, Allah ﷺ is pleased with him in a way as people become happy when they find the lost person. (Sunan Ibn Majah, vol. 1, pp. 438, Raqm 800)

ہو جائیں مولا مسجدیں آباد سب کی سب
سب کو نمازی دے بنا یا رب مصطفے

Causes which deprive (someone) of Divine mercy

1. Being deprived of Divine mercy due to sins

Dear Islamic brothers! We were listening to the deeds which make a person deserving of Divine mercy. Doing Zikr of Allah ﷺ, fearing Allah ﷺ, reciting the Holy Quran, having devotion to Masajid, and offering Salah in it,

etc., are the deeds by virtue of whose blessings a bondman becomes deserving of the mercy of Allah ﷺ. May Allah ﷺ enable us to perform virtuous deeds and refrain from sins because a person gets deprived of Allah's mercy due to the curse of sins.

Sayyiduna 'Abdullah Bin 'Alawi Shaafi'i رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: A sign of being deprived of Allah's mercy and incurring His displeasure is that a person starts committing sins. (*Risala-tul-Muzakarah, pp. 43*)

And a curse of sin is that he starts committing other sins, therefore whether sin is major or minor it is better to stay away from it. Sayyiduna Bilal Bin Sa'd رَضِيَ اللَّهُ تَعَالَى عَنْهُ has said: Do not see that the sin is minor, but rather see as to who you are disobeying. (*Az-Zawajir 'Aniqtiraf-il-Kabaair, vol. 1, pp. 27*)

If we develop the Madani mind-set at the time of intending to commit a sin that the Lord ﷺ I am disobeying is seeing me all the time in every state, so إِنَّ شَاءَ اللَّهُ ﷺ in this way, we will get rid of sins to a greater extent. Remember! All the sins are the reason of being deprived of Divine mercy. Let's listen to some of them.

2. Disobedience to parents

One of the causes of being deprived of mercy of Allah ﷺ is to disobey parents, annoy them, hurt their feelings and being deprived of forgiveness by not looking after them [especially when they are ill]. The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, '(Jibra'eel عليه السلام made Du'a:) May Allah ﷺ get the person away from His mercy who finds his parents or one of them (alive) but did not treat them well, and thus entered the Hell. I replied: Aameen. (*Al-Mu'jam-ul-Kabeer, vol. 12, pp. 66, Hadees 12551*)

کس کے در پر میں جاؤں گا مولا
گر تو ناراض ہو گیا یا رب

Dear Islamic brothers! Allah ﷺ has commanded us to do good to parents which makes it clear that it is extremely necessary to look after parents. Goodness to parents is that one should neither say anything nor do anything

which causes inconvenience to them; he should look after them as much as possible physically and financially. He should love them and respect them when sitting or standing near them, talking to them and in all other acts. He should spend [his wealth] money happily to look after them and when they need him he should remain available at their disposal. (*Siraat-ul-Jinaan, vol. 1, pp. 153*)

We should also treat our parents well and should try our best to make them happy by following Shari'ah because Allah ﷺ will be pleased if they are pleased and if they are displeased Allah ﷺ will also be displeased.

دل دکھانا چھوڑ دیں ماں باپ کا
ورنہ ہے اس میں خسارہ آپ کا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

3. Breaking off relations with relatives

Another cause of being deprived of Allah's mercy is to break off relations with relatives. Therefore, get into the habit of maintaining a kind relationship with them in order to become deserving of Allah's mercy and to make your home and the society a peaceful place. Also try your best to refrain from breaking off relations with them because the curse of other sins only fall on the one who commits them but the curse of breaking off relations with relatives falls upon the entire nation because due to it the entire nation gets deprived of Divine mercy.

Whilst mentioning a blessed Hadees of the Beloved Rasool ﷺ, Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ once said, 'Every single person who breaks off his relations with his relatives must leave our gathering.' Listening to this, a young man stood up and went to his paternal aunt with whom he had an old dispute. After the aunt and the nephew got reconciled with each other, the aunt said to her nephew: Go and ask the reason for it (i.e. what was the reason behind the announcement made by Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ?). The young man went and asked the reason for it. Sayyiduna

Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ replied that he had heard the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say, 'The mercy of Allah عَزَّوَجَلَّ does not descend to the nation which has a relation-severing person.' (*Az-Zawajir 'Aniqtiraf-il-Kabaair, vol. 2, pp. 153*)

Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: The nation in which a person violates the rights of his relatives, and other people help him commit this sin or despite being powerful they do not prevent him from this cruelty so all of them are deprived of mercy. (*Mirat-ul-Manajih, vol. 6, pp. 529*)

So we all should treat our relatives well and maintain a kind relationship with them and those who are displeased should be pleased. Further, from now onwards we should not break off our relations with anyone.

بہائی حق مت مارنا گھر بار کا
ورنہ ہوگا مستحق تُو نار کا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

4. Dragging cloth out of arrogance

Dear Islamic brothers! Dragging the cloth of Tahband, Qamees and 'Imamah just because of pride is also a cause of deprival of Allah's mercy. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Hanging occurs in Tahband, Qamees and 'Imamah. One who out of arrogance drags any one of them Allah عَزَّوَجَلَّ will not have mercy on him on the Judgement Day. (*Abu Dawood, vol. 4, pp. 83, Hadees 4094*)

Mufti Ahmad Yar Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: Only lowered Tahband is not Makruh and prohibited, but rather if the loose end of turban, Daaman [the part of garment that hangs below the chest] of Kurta are also lowered more than they should be, they are also prohibited and will be considered to be the same. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ further said that the loose end of turban should be lowered to half-back; some people lower it more than this which is prohibited. Some people keep the Daaman of Qamees below the ankles which is also prohibited. (*Mirat-ul-Manajih, vol. 6, pp. 102*)

A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said that if the Tahband is kept below the ankles out of arrogance, it is Haraam and in this case, the Salah will be Makruh Tahreemi, otherwise it will be only Makruh Tanzeehi and also in Salah maximum contrary to the better [Khilaf-e-Awla].

It is stated in *Sahih Bukhari*: Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ humbly asked: Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! My Tahband hangs if I do not take special care of it. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: **كُنتَ وَمَنْ يَصْنَعُهُ خِيْلَاءٌ** i.e. You are not amongst those who do it out of arrogance.

(Sahih Bukhari, vol. 4, pp. 45, Hadees 5784)

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, Madani environment of Dawat-e-Islami gives us the mind-set of protecting ourselves from sins and adopting the life style of pious predecessors. Observing the days of pious predecessors in order to sustain their love and devotion in the hearts of people is a great achievement of this Madani movement. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, the blessed month of Ramadan is in progress and 10th of Ramadan is the day when the 'Urs of Umm-ul-Mu`mineen Sayyidatuna Khadija-tul-Kubra رَضِيَ اللهُ تَعَالَى عَنْهَا is celebrated. Therefore, with reference to it listen briefly about her for attaining blessing and receiving mercy.

Introduction to Sayyidah Khadija-tul-Kubra

Sayyidah Khadija-tul-Kubra رَضِيَ اللهُ تَعَالَى عَنْهَا was born 15 years before 'Aam-ul-Feel. Her name is 'Khadijah', father's name is 'Khuwaylid' and mother's name is Fatimah. Her Kunyat are Umm-ul-Qaasim¹ and Umm-e-Hind². Her titles are Taahirah, Sayyidatu Quraysh, Siddiqah and Al-Kubra. Her last title is so much used with her name that it seems as if it is the part of her name. She was the first woman to embrace Islam. She is the mother of Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ تَعَالَى عَنْهَا and the grandmother of Hasanayn Karimayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا. She sacrificed her entire wealth for the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and spent her entire life looking after him. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Seer A'laam-un-Nubula, vol. 2, pp. 109

² Ma'rifat-us-Sahabah, vol. 5, pp. 144

did not have Nikah with [marry] any other woman in her life. She lived almost 25 years with the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and on the 10th year of the announcement of Prophethood, in the sacred month of Ramadan, she passed away and was buried in Jannat-ul-Ma'la.

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
جنت میں پڑوسی مجھے تم اپنا بنانا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Sunan and manners regarding ring

1. It is Haraam for men to wear a gold ring. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has forbidden wearing a gold ring. (*Sahih Bukhari, vol. 4, pp. 67, Hadees 5863*)
2. It is Haraam to have a (non-pubescent) boy wear the jewellery made of gold and silver, and the one having the boy do so will be a sinner. (*Bahar-e-Shari'at, vol. 3, pp. 428; Durr-e-Mukhtar, Rad-dul-Muhtar, vol. 9, pp. 598*)
3. (For men) the iron-ring is the jewellery of the damned (i.e. the Hell-dwellers). (*Sunan-ut-Tirmizi, vol. 3, pp. 305, Hadees 1792*)
4. It is permissible for men to wear only a masculine ring i.e. the one with only one gem. If there is more than one gem or there are many gems, then it will not be permissible for men even if it is made of silver. (*Rad-dul-Muhtar, vol. 9, pp. 597*)

5. It is not permissible [for men] to wear a ring without a gem because a gemless ring is not actually considered a ring.
6. If an Islamic brother is wearing a metal-made bracelet or gemless ring or chain or any type of impermissible ring, it is obligatory for him by Shari'ah to take them off immediately, to repent to Allah عَزَّوَجَلَّ and to make a firm intention of not wearing them any longer.

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 اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The 6 Salawaat-'Alan-Nabi and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtima' (congregation) of Dawat-e-Islami:



1. The Salat-'Alan-Nabi for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ
الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat-'Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. *(Afdal-us-Salawat 'ala Sayyid-is-Sadat, pp. 151)*

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' *(Ibid, pp. 65)*

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-'Alan-Nabi, 70 portals of mercy are opened for him. (*Al-Qaul-ul-Badi'*, pp. 277)

4. The reward of 600,000 Salawat-'Alan-Nabi

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بَدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْوَهَّابِ 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 وَ أَنْزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

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