

# Keeping Promise

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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

## Keeping Promise

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
وَعَلَى أَلِكْ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ  
أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ  
وَعَلَى أَلِكْ 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 Nafl (supererogatory) I'tikaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafl 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 Rasool of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever recited the Holy Quran, glorified Allah عَزَّوَجَلَّ, recited Salat upon the Nabi (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) and then asked forgiveness from Allah عَزَّوَجَلَّ, he has sought goodness from its source.' (Shu'ab-ul-Iman, vol. 2, pp. 373, Hadees 2084)

گرچہ میں بے حد قصور تم ہو عَفُو و غَفُور  
بخش دو جرم و خطا تم پہ کروڑوں دُرود

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved 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 in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
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 *تُؤْتُوا 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

## Did not care for life for the sake of keeping promise

It is stated in the book of Maktaba-tul-Madinah, a publishing department of Dawat-e-Islami, titled '*Deen-o-Dunya ki Anokhi Baatayn*': There was a king of Arab named Nu'man Bin Munzir who fixed two days in a year. One day he would give favours and honours to the person among the masses who would meet him first and there was another day when he would kill the person who he would meet first. A person from Tay [طے] tribe came out of his home after being sick of poverty and hunger and came across Nu'man Bin Munzir the same day in which he would get the one killed who he would meet first and unfortunately he was the first who he met.

When this person felt sure that he would be killed, he asked the king: It is same whether you murder me now or in the last part of the day, but I have small children and my wife and children are hungry. If you give me a little grace period, I will be able to manage food and leave a will for them. The king had mercy on his condition and asked him: Who will guarantee your return that in case you don't, he will be killed in place of you. That person looked towards the companion of the king, Shareek Bin 'Adee and requested him to become his guarantor. Shareek Bin 'Adee agreed to become his guarantor. The person left. When the afternoon passed, the king told Shareek: The afternoon has passed and he hasn't arrived yet. Shareek said: We have time until the evening. When evening was about to begin the king said to Shareek: Your time has come (therefore now) get ready to be killed. Shareek said: I can see a person coming and I think he is the same person, from Tay tribe. You can kill me if he is not the same person.

When the person came close it became obvious that he was the same person who went to his home after making Shareek his guarantor. Seeing him the king lowered his head for a while then raising his head told him: O the person of Tay Tribe! You have set a great example of keeping a promise. The king then told Shareek! O Shareek, You have set a great example of kindness and favour. (Listen!) I abolish the killing-day from today because of you both. The king then said to the person who was from the tribe Tay: What urged you to keep your promise though in keeping promise you were about to lose your life? He replied: It is my religion to keep the promise and the one who does not keep his promise has no religion. Having heard this, the king gave him

favours and honours and sent him back to his family members with great respect. *(Deen-o-Dunya ki Anokhi Baatayn, pp. 459)*

Dear Islamic brothers! From the above-mentioned parable it can be judged that people in the past had deep passion for helping others, favour and sympathy, brotherhood and keeping promise! In trouble, when a person is very near to death, let alone the strangers even family members leave him. Those who claim to sacrifice their lives also stop supporting and instead of keeping their promises they break their promises and deceive. However, the mercy of Allah ﷻ does not disappoint the ones, who firmly practise their religion, have the fear of Allah ﷻ in their hearts, keep promises and whose hearts are filled with the sacred passion for helping Muslims, but rather help them when they face any trial or test. Not only are they blessed with grace and favour, but other people also stay safe from destruction for their sake. Therefore, we should also try to understand the pain and suffering of distressed Muslims and help them when they are in trouble. We should console and support them by every permissible means, as great excellence of helping Muslims has been stated in a blessed Hadees.

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ narrated, the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: One who removes any trouble of a Muslim in the world, Allah ﷻ will remove the trouble of that person on the Judgement Day. One who relieves a poor person, Allah ﷻ will relieve him in the world and in the Hereafter. One who covers up the faults of any Muslim, Allah ﷻ will cover up his faults in the world and the Hereafter. Allah ﷻ continues to help the bondman as long as he continues to help his brother.

*(Sunan-ut-Tirmizi, vol. 3, pp. 373, Hadees 1937)*

Elaborating on this blessed Hadees, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: i.e. if you remove someone's transitory trouble, Allah ﷻ will remove your permanent (Hereafter's) trouble. If you provide transitory comfort to the true believer, Allah ﷻ will provide everlasting comfort in the Hereafter, because the reward for favour is favour. This Hadees is very comprehensive. Even if you remove a thorn from the foot of a Muslim, it will not go to waste. The blessed Hadees does not mean that one will get only reward on the

Judgement Day, but rather he must get its reward on the Judgement Day though sometimes he may get it in the world as well.

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has further said: The one who forgives or gives a grace period to the debtor, removes the poverty of a poor person, so إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ his difficulties will be removed in the world and the Hereafter.

(Mirat-ul-Manajih, vol. 1, pp. 189)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! It has become obvious that the source of great reward and countless benefits is to help needy Muslims. Remember! The act of keeping a promise is also a source of helping a Muslim. For example, if someone lends money to his Muslim brother to fulfil his need on this condition that he will pay it back by a certain date as he (the lender) has kept this amount of money for some of his needs. The debtor also makes a promise that he will pay it back on time and then he fulfils his promise. In this way, on the one hand, a creditor helps a needy Muslim and on the other hand, the needy Muslim also helps the creditor by paying his loan back as per his promise so that the creditor can fulfil his need.

Anyhow, whether you make a promise to Allah عَزَّوَجَلَّ or His bondmen, it should be fulfilled at all cost and it is our duty as the act of keeping promise is a very important part of Islamic teachings. In the Holy Quran and blessed Ahadees, commandment of fulfilling a promise, its importance, its virtues and the warning of [punishment] for breaking a promise have been mentioned. In Ayah 34 of Surah Bani Israel, part 15, the importance of promise has been stated like this:

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

**Translation from Kanz-ul-Iman:** And fulfil the promise; indeed question will be asked (on the Day of Judgement) regarding the promise.

Regarding this blessed Ayah, the commentator of Holy Quran, Sayyiduna Isma'eel Haqqi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: i.e. the commandment of fulfilling a promise has been given in the blessed Ayah no matter whether it (promise) is to Allah عَزَّوَجَلَّ or His bondmen. Promise to Allah عَزَّوَجَلَّ is to worship and obey Him. (*Tafseer Khaazin, Al-Asra, Taht-al-Ayah: 34, vol. 3, pp. 174*)

Further, promise to bondmen includes every permissible promise. Alas! We are not good at all regarding keeping promises, but rather it has become a part of our nature to break promises. Leaders break promises after making them to their nation and people break promises after making them to each other. (*Siraat-ul-Jinaan, vol. 5, pp. 458*)

It is stated in Tafseer 'Tabari': Undoubtedly, Allah عَزَّوَجَلَّ will inquire the promise-breaking person, therefore O people! Do not break the promise which has been made between you and someone else, lest the act of breaking the promise will lead to fraud.

In Ayah 20 of Surah Ar-Ra'd, part 13, mentioning the eminence of promise-keeping people, Allah عَزَّوَجَلَّ has stated:

الَّذِينَ يُوفُونَ بَعْدَ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ ﴿٢٠﴾

**Translation from Kanz-ul-Iman:** Those who fulfil the pact of Allah, and do not default on the covenant.

Regarding this blessed Ayah, the commentator of Holy Quran, Sayyiduna Isma'eel Haqqi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: i.e. the good end in the Hereafter is only for those who fulfil the promise they have made to Allah عَزَّوَجَلَّ because they bear witness that He is Rab عَزَّوَجَلَّ and obey His orders. They do not break the promise they have made to Allah عَزَّوَجَلَّ and the agreement they have had with people. (*Ruh-ul-Bayan, Taht-al-Ayah: 20, vol. 4, pp. 363*)

In Ayah 8 to 11 of Surah Al-Mu'minoon, part 18 promise-keeping people have been given the good news of Jannat-ul-Firdaus. Allah عَزَّوَجَلَّ has stated:

وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ وَعَهْدِهِمْ رِعُونَ ﴿٨﴾ وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٩﴾  
 أُولَئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ يَرْتُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾

**Translation from Kanz-ul-Iman:** And those who are proctors of their trusts and their promise. And who guard their Salah. These are the inheritors. That (these people) will get the inheritance of Paradise; they will abide in it forever.

Regarding the above-mentioned blessed Ayah no. 8 of Surah Al-Mu`minoon Sayyid Mufti Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Whether the Amanat [trusts] belong to Allah عَزَّوَجَلَّ or people, similarly whether the promise is made to Allah عَزَّوَجَلَّ or people, all are mandatory to be fulfilled. (*Khaza'in-ul-'Irfan, part 18, Al-Mu`minoon, Taht-al-Ayah: 8*)

Regarding this blessed Ayah Sayyiduna 'Allamah Qurtubi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Fulfilling every type of responsibility, which a person takes whether belongs to religion or the world, conversation or character, is the special distinction of a Muslim. (*Tafseer Qurtubi, part 18, Al-Mu`minoon, Taht-al-Ayah: 8, vol. 6, pp. 86*)

Dear Islamic brothers! Have you heard! How important is promise in Islam and how fortunate are promise-keeping people! Their importance and dignity has been stated in a beautiful manner in the blessed Ayah of the Holy Quran. Therefore, as a Muslim, the way we expect from others that no one will break a promise made to us, deceive us, but rather they will keep their promises, in the same way, we should also be accustomed to it, whenever we make a promise to someone else, we should also fulfil the promise without any delay instead of breaking it. However, if there is a fear that we will not be able to keep the promise, then we should avoid making a promise as it is very easy to make a promise, but very difficult to fulfil it.

Advising his son, 'Abdul Malik, Muhallab Bin Abi Sufrah said: O son! Do not take the lead in making a promise because it is easy to make a promise, but difficult to fulfil it. (*Shu'ab-ul-Iman, vol. 4, pp. 82, Hadees 4361*)

At times, breach of promise breeds malice and hatred. Sayyiduna Dawood عَلَيْهِ السَّلَام has stated: Do not make a promise to anyone which you cannot fulfil, otherwise malice will breed between you and him.

*(Majma'uz-Zawaid, vol. 10, pp. 405, Raqm 17728)*

Dear Islamic brothers! Have you heard! How beautiful and excellent advice the beloved Nabi of Allah ﷺ Sayyiduna Dawood عَلَيْهِ السَّلَام has given! In fact, he عَلَيْهِ السَّلَام has given us a very nice method of staying safe from malice and hatred. But alas, now breach of promise is becoming very common in our society.

This deadly disease of breaking promise has almost covered people from every walk of life whether child or the elder, men or women, the old or the young, offspring or parents, rulers or subjects, officers or servants, Nigran or subordinates, doctor or patient, skilled-worker or helper, seller or customer, landlord or tenant, teacher or student, relative or neighbour, worldly person or person having Islamic appearance, in-short, due to the curse of breach of promise; malice, hatred and personal grudges are increasing among Muslims.

Remember! Breach of promise is a grave sin, an impermissible and Haraam act and an act leading to Hell. Very stern warnings have been given in blessed Ahadees for promise-breaking people. Let's listen to four sayings of Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about the condemnation of breach of promise and learn an admonitory lesson:

1. The one who breaks a promise to any Muslim, is cursed by Allah ﷻ, His angels and all humans; neither any of his Fard (obligatory acts) nor Nafil (supererogatory acts) will be accepted.

*(Sahih Bukhari, vol. 1, pp. 616, Hadees 1870)*

2. People will not perish unless they break the promise to their people.

*(Sunan Abi Dawood, vol. 4, pp. 166, Hadees 4347)*

3. Promise is like a debt. Destruction is for him who makes a promise and then goes back on it; destruction is for him, destruction is for him.

*(Al-Mu'jam-ul-Awsat, vol. 2, pp. 351, Hadees 3514)*

4. The Beloved Rasool ﷺ has said: There are three signs of a hypocrite: (1) When he talks, he lies; (2) when he promises, he does not fulfil it and (3) when he is entrusted with something, he misappropriates. *(Sahih Bukhari, vol. 1, pp. 24, Hadees 33)*

Regarding the above-mentioned last Hadees, 'Allamah Mufti Sharif-ul-Haq Amjadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Three such signs of hypocrite have been stated in this Hadees which belong to saying, deed and intention. Lie is the disorder of speaking; misappropriation is the disorder of deed; and breach of promise is the disorder of intention. The one who is a hypocrite will surely possess these three things, but it is not necessary that the person who possesses these three bad characteristics will be a hypocrite, therefore if a Muslim possesses these bad characteristics, it is not permissible to call him a hypocrite. However! It can be said that he bears the sign of hypocrisy. *(Nuzhat-ul-Qaari, vol. 1, pp. 348)*

Dear Islamic brothers! Have you heard! How unfortunate and unwise are promise-breaking people! By breaking promises they become deserving of the curse of Allah عَزَّوَجَلَّ and His Ma'soom [infallible] angels. They become more and more hypocrite and get deprived of the blessing of the acceptance of Fard and Wajib acts. Alas! Now hardness of the heart has raised so much that despite hearing warnings of breaking promises we do not make up our mind to refrain from this sin. People trust us and fix time to meet us; they give us loan when we need; they make us trustworthy of their secrets, but we are so much out of control that we ruin all of their hopes by breaking the promise and their trust and live a very satisfactory life.

From the perspective of keeping promises if we study the blessed life history of Ma'soom (infallible) personages the blessed Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ and then we consider our own condition, so perhaps we will hang our heads in shame because these personages did not use to break promises or act evasively like us, but rather they would always fulfil their promises. Let's listen to a faith-refreshing parable of fulfilling a promise of the son of Sayyiduna Ibraheem Khaleelullah عَلَيْهِ السَّلَامُ Sayyiduna Isma'eel Zabeehullah عَلَيْهِ السَّلَامُ for persuasion.

## Nabi who would fulfil promises

Sayyiduna Sahl Bin ‘Aqeel رَضِيَ اللهُ تَعَالَى عَنْهُ has said: A person once made a promise to Sayyiduna Isma’eel عَلَيْهِ السَّلَام to meet at a place. He عَلَيْهِ السَّلَام reached the place on time, but the man who was supposed to come forgot, he عَلَيْهِ السَّلَام stayed there till the evening fell, he عَلَيْهِ السَّلَام also spent the whole night at that place. The next day when that person came and asked Sayyiduna Isma’eel عَلَيْهِ السَّلَام: Have you been here since yesterday? Didn’t you leave? He عَلَيْهِ السَّلَام replied: No, I have been here since yesterday. Having heard this, that person said sorry to him for forgetting to come yesterday. After hearing this Sayyiduna Isma’eel عَلَيْهِ السَّلَام replied, ‘I would have stayed here until you had arrived.’ That’s why he عَلَيْهِ السَّلَام became Sadiq (truthful). (*Tafseer Tabari, Surah Maryam, vol. 8, pp. 351*)

Mentioning this attribute of Sayyiduna Isma’eel عَلَيْهِ السَّلَام, Allah عَزَّوَجَلَّ has stated in Ayah 54 of Surah Maryam, part 16:

وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ﴿٥٤﴾

**Translation from Kanz-ul-Iman:** And remember Isma’eel in the Book; he was indeed true in promise and was a Messenger, a conveyor of the unseen news (a Nabi).

Dear Islamic brothers! In the eyes of Sayyiduna Isma’eel عَلَيْهِ السَّلَام, promise has great importance, that’s why Allah عَزَّوَجَلَّ bestowed the title of ‘صَادِقَ الْوَعْدِ’ [i.e. truthful of promise] upon him. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, this great attribute can be completely seen in the blessed life of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also fulfilled promises throughout his blessed apparent life.

## O young man! You have put me in trouble

Sayyiduna Abul Hamsa رَضِيَ اللهُ تَعَالَى عَنْهُ has said: I bought some goods from the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ before the declaration of Prophethood, so I had to pay some of the amount to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

I asked the Beloved Rasool ﷺ: Please stay here! I am just coming to you here after getting money from my home. The Beloved Rasool ﷺ made a promise to stay at the same place, but I had forgotten my promise when I reached home. After three days when I remembered, I reached there with money. What I saw was that the Beloved and Blessed Rasool ﷺ was waiting for me at the same place. Having seen me, the Beloved Rasool ﷺ did not even frown and say anything but: O young man! You have put me in trouble because as per my promise I have been waiting for you here for three days. (Ash-Shifa, pp. 126)

خُدا جن کو نوازے ذکر کی لذت وہ پاتے ہیں  
کیا تھا وعدہ جو روزِ آزل اُس کو نبھاتے ہیں

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

شَبِّحَنَ اللهُ عَزَّوَجَلَّ! Have you heard! The Noble Rasool ﷺ has set such a great example of keeping promise made to Sayyiduna 'Abdullah Bin Abi Hamsa رَضِيَ اللهُ تَعَالَى عَنْهُ by waiting there for three days. Surely prolonged waiting and then patience and steadfastness upon it are the great examples of his blessed life.

ترے خُلق کو حق نے عظیم کہا تری خِلق کو حق نے جمیل کیا  
کوئی تجھ سا ہوا ہے نہ ہوگا شہا ترے خالقِ حُسن و آدا کی قسم

## Keeping promise

Sayyiduna Huzayfah Bin Yamaan and Sayyiduna Abu Husayl رَضِيَ اللهُ تَعَالَى عَنْهُمَا were coming from somewhere, the enemies of Islam stopped them and asked: Are you both going to the field of Badr to help [Sayyiduna] Muhammad (ﷺ). They both refused and when they promised that they would not take part in the battle, they were released. When they reached in the blessed court of the Beloved Rasool ﷺ and mentioned the

incident, the Beloved Rasool ﷺ separated both of them from the row of those who would fight and said: We will keep the promise at all cost; we need only the help of Allah ﷻ. (*Sahih Muslim, pp. 863, Hadees 4639*)

Dear Islamic brothers! Just ponder, on the occasion of battle, every soldier is very precious, but may I be sacrificed for the blessed decision of the Beloved Rasool ﷺ! For keeping the promise to even non-Muslims, he ﷺ separated two of the brave blessed companions from the army of Islam, but did not let them break their promise.

O Islamic brothers who claim to have devotion to Rasool! Just ponder! The Blessed Master ﷺ whose slaves we are did not even break the promise made to non-Muslims, but we hurt the feelings of our Muslim brothers by breaking promises. We tell lies abundantly by committing the sin of breaking promises and say it proudly that we have deceived so-and-so person, cheated so-and-so person, etc. ﷻ. On the other hand, the life style of our pious predecessors was this that they would keep promises at all cost. They would preserve the good opinion of Muslims and avoid betraying their trust. Let's listen to two admonitory parables about it.

In *Ihya-ul-'Uloom*, Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: When the time of demise of Sayyiduna 'Abdullah Bin 'Amr Bin 'Aas رَضِيَ اللهُ تَعَالَى عَنْهُ came, he said: A Qurayshi person requested me to marry my daughter to him and I made an ambiguous promise to him. By Allah ﷻ, I do not want to meet Allah ﷻ with the third sign of hypocrisy (breach of promise). I make all of you my witness that I have performed the Nikah of my daughter to that person. (*Ihya-ul-'Uloom, vol. 3, pp. 164*)

## Repentance of robbers' chief

Sayyiduna Ghaus Pak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was going with his caravan to Baghdad from Jeelan for gaining Islamic knowledge. On the way, robbers robbed the caravan. One of the robbers came to him and said: What do you have? He replied: There are forty dinars inside my clothes. The robber considered it a joke and moved ahead. After a short while, another robber came and asked the same question while passing by, and he gave the same reply.

When all the robbers gathered around their chief after robbing the caravan, he was called. The chief asked: What do you have? He replied: Forty dinars. When he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was searched and forty dinars were found, the chief asked: Son! What made you to speak the truth? Ghaus Pak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied: I promised to my mother to always speak the truth. Hearing this, the chief of the robbers started weeping and said: This child hasn't forgotten the promise he made to his mother and I am disobeying my Lord عَزَّوَجَلَّ after forgetting the promise I had made to my Lord! The chief of the robbers along with his fellow robbers instantly repented and also returned the valuables they had snatched from the people of caravan. *(Bahjat-ul-Asraar, pp. 168; summarized)*

## One of the 12 Madani activities 'Madani Qafilah'

Dear Islamic brothers! Have you noticed! How great was the Madani mind-set of Allah-loving people about keeping the promise! They would continue to act upon the sayings of Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and take great care of keeping a promise even in dangerous situations. Therefore acting upon the blessed life of these Allah-loving people we should also keep our promises under all circumstances and have the company of those by virtue of whose blessings we can also make the mind-set of keeping promises and can get rid of breaking promises.

إِلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! By virtue of the blessings of the company of devotees of Rasool one can get the mind-set of keeping promises along with other blessings. So you are also requested to associate yourselves with the Madani environment of Dawat-e-Islami and take part actively in the 12 Madani activities of Zayli Halqah. One Madani activity out of 12 Madani activities is 'travelling with at least 3-day Madani Qafilah' every month. The virtues of travel in the way of Allah عَزَّوَجَلَّ have been mentioned at numerous places in blessed Ahadees. Sayyidatuna 'Aishah Siddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has narrated that the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: Anyone get dusty in the way of Allah عَزَّوَجَلَّ will not be touched by the fire of Hell.

*(Sahih Bukhari, vol. 2, pp. 257, Hadees 2811)*

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Not only is it beneficial for the Hereafter to travel with a Madani Qafilah, but it is also a source of getting rid of problems, difficulties and trials in the world. Let's listen to a parable of a Madani Qafilah.

## Madani parable

Here is a summary of an account given by an Islamic brother: I was unemployed and was also suffering from chronic joint pain. I was frustrated by the worries of my limited resources and troublesome joint pain. I underwent lots of treatments, but none benefitted me. Inspired by an Islamic brother's invitation, I set out with the lovers of the Beloved Rasool in a Madani Qafilah to learn the Sunnah. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, through the blessings of the Sunnah-inspiring travel with the Madani Qafilah and the affectionate company of the lovers of the Beloved Rasool, my long-term joint pain had completely gone. The very next day after returning from the Madani Qafilah, I met an Islamic brother who found a job for me.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! At the time of relaying this parable of travelling with a Madani Qafilah, one year has passed and I still have my job and the pain has not returned.

## Sayings of Ameer-e-Ahl-e-Sunnat on the importance of Madani Qafilahs

Dear Islamic brothers! We must also travel at least with 3-day Madani Qafilah every month. Madani Qafilahs and those who travel with them are very dear to Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ*. Let's listen to 5 sayings of Ameer-e-Ahl-e-Sunnat about the importance of Madani Qafilahs.

- Dawat-e-Islami's survival lies in Madani Qafilahs.
- Madani Qafilahs are the backbone of Dawat-e-Islami.
- Form a habit of staying out of your home in the path of Allah عَزَّوَجَلَّ serving religion if there is no Shar'i prohibition. By the grace of Allah عَزَّوَجَلَّ, I have had the privilege of serving religion staying out of my home.

- I love those who travel with Madani Qafilahs.
- Our goal is to promote Sunnahs all over the world through Madani Qafilahs.

لُوثْنِي رَحْمَتِي قَافِلَةَ فِي مِي چَلُو      سِيكْهِنِي سُنْتِي قَافِلَةَ فِي مِي چَلُو  
 بُونِ كِي حَلِ مَشْكَلِي قَافِلَةَ فِي مِي چَلُو      دُورِ بُونِ آفْتِي قَافِلَةَ فِي مِي چَلُو  
 يَا خِدا بِرِ گَهْژِي رَتِّ بُو عَطَارِ كِي      قَافِلَةَ فِي مِي چَلِي قَافِلَةَ فِي مِي چَلُو

صَلِّ اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ      صَلُّوْا عَلٰى الْحَبِيْبِ

Dear Islamic brothers! Sometimes, it also happens that someone makes a promise to someone such as 'I will complete your such-and-such work till that day', but due to some reasons he could not do so, now the person to whom the promise has been made, feels that the promise-giving person has broken his promise and spoken evasively to him. Thus due to a misunderstanding a quarrel breaks out between both the parties and then they start backbiting, slandering and finding faults with each other. Remember! The act of breaking a promise does not mean at all what we understand, but when a person does not intend to fulfil his promise is called 'breaking a promise'.

The Holy Nabi ﷺ has said: This is not breaking promise that a person promises to do something and he also has an intention to fulfil it. Rather breaking a promise is that a person promises to do something, but intends not to fulfil it. (*Al-Jami'ul-Akhlaq, pp. 315, Raqm 1168*)

It is stated in another Hadees: When a person promises to his brother and also intends to fulfil it, but then he is unable to fulfil it, cannot keep the promise, there is no sin upon him. (*Sunan Abi Dawood, vol. 4, pp. 388, Hadees 4995*)

Elaborating the above blessed Hadees, Mufti Ahmad Yar Khan رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ has stated: If the promise-giving person intends to fulfil it, but does not fulfil it due to some reason or a compulsion, he is not a sinner. Similarly, if somebody intends to break the promise, but he fulfils the promise by chance, he will be

a sinner due to his bad intention. Intention plays a significant role in every promise. (*Mirat-ul-Manajih, vol. 6, pp. 492*)

Sadr-ush-Shari'ah Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: If somebody makes a promise, but does not fulfil it due to some Shari reason, it will not be called breach of promise, and nor will the sin of breach of promise be in this case. For example, if a person makes a promise that 'I will come to such a place and wait for you there'. But when he goes there he sees people singing, dancing and drinking, therefore he comes back, then it is not a sin of breaking a promise. Similarly, if he promises to wait and as per his promise he waits, but the time of Salah starts, he goes back, then it is not a breach of promise. (*Bahar-e-Shari'at, part 16, pp. 7*)

## Introduction to 'Dar-ul-Madinah'

Dear Islamic brothers! It has become obvious that breach of promise does not apply to every condition after making a promise. Therefore if someone makes a promise to you, but does not fulfil it or delay in fulfilling it, so instead of making the allegation of breaking a promise against him, defaming him or having ill opinion and backbiting against him, have good opinion of him.

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, a strong mind-set of having good opinion of Muslims, keeping promises and avoiding breaking promises is taught in the Madani environment of Dawat-e-Islami. Therefore, you are also requested to associate yourself with the Madani environment of Dawat-e-Islami.

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! Dawat-e-Islami is busy spreading the call towards righteousness in approximately more than 104 departments all over the world. Jami'at-ul-Madinah, Madaris-ul-Madinah, Sunnah-inspiring Ijtima'at, Madani Qafilahs, Madani visits, Madani Tarbiyyati Course, Fard 'Uloom Course, Madani Channel and Madani Dars, etc., have their own importance, but the need was felt for the institution that could provide the education which could be a beautiful combination of religious and worldly education, in which the Madani children not only become a respectable Muslim, but can also become self-sufficient after gaining professional education and attain a great status in the society.

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! In order to practically implement this plan, Dawat-e-Islami has established Dar-ul-Madinah, so you are also requested to get your children

enrolled in Dar-ul-Madinah in order to make them the embodiment of knowledge and become the best person of the society. In this way, they will develop good habits from their childhood.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! It is very necessary to win the trust of each other in order to progress in the society. Further, assurance is needed everywhere in order to achieve success in this journey of progress. One of its ways is to fulfil the promise. Let's listen to some ways of keeping a promise and getting rid of breach of promise:

### 1. Keep in mind the virtues of fulfilling promise!

Study the parables of the virtues of keeping promises and the parables of pious predecessors in order to form the habit of keeping promises as by virtue of its blessing *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* the passion for practice will be developed. For persuasion, listen to a blessed Hadees in which promise-keeping people are considered to be amongst the best people. The Beloved Rasool *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* has said: Your best people are those who keep promises and bear good nature. Undoubtedly, Allah *عَزَّوَجَلَّ* likes unknown and pious bondman. (*Musnad Abi Ya'la, vol. 1, pp. 451, Hadees 1047*)

### 2. Ponder over worldly and Hereafter disadvantages of breaking promise!

Pondering over the disadvantages of breaking a promise will result in developing the habit of fulfilling the promise. The disadvantages of breaking a promise are as follows: Breaking a promise is a sign of hypocrite, a cause of Allah's displeasure and the destruction of respect in the world. Nothing of promise-breaking person is reliable. A promise-breaking person not only is disgraced in the world, but he also deserves severe punishments in the Hereafter.

### 3. Speak careful sentences

It is also necessary to speak careful sentences for staying safe from breach of promise. For example, if somebody is a tailor, he should not make a promise, but rather say: *'My intention is to deliver your clothes till tomorrow, but I do not make a promise, I may fall short of it'* or he should speak other careful sentences like this. There is no harm in it if the correct reason is mentioned.

#### Madani pearls of Ameer-e-Ahl-e-Sunnat

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دامت بركاته وعلو مقامه has not only guided us into many matters, but he has also stated superb Madani pearls for us in relation to refraining from breach of promise. In his book *'Gheebat ki Tabah Kariyan'* [Backbiting – A Cancer in our Society] he has said:

1. Making a promise means one should declare with assurance that he will do something or he will not. Even if the person does not use the word *'promise'* but he emphasizes his assurance by the style of conversation, then such a statement is considered to be a promise. For example, if somebody says, *'I will travel in the Madani Qafilah'* and then adds *'I promise'*, or if somebody says something like, *'I truly say'*, *'I am telling the truth'*, *'believe me; do not worry'*, or *'it is agreed'*, etc. It can be understood through the example of 'engagement' that in the engagement, the word 'promise' is not used, but families decide and agree on then, which in this case is considered to be a promise. (*Gheebat ki Tabah Kariyan*, pp. 461)
2. Some people say, 'If you do not promise, make an intention. This way of getting others to make intention can also cause many people to commit sins. Yes, indeed, if somebody says despite having no intention in the heart, *'I intend to travel with the Madani Qafilah'* of 12 months (or 30 days or 3 days), it is indeed a lie. Therefore, whenever you persuade someone else to make an intention, also persuade him to say إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ because this will at least save him from the sin of lying even if he does not have the intention in the heart. (*Gheebat ki Tabah Kariyan*, pp. 462)
3. There is also a possibility of committing sins by saying, *'I will try'*. If someone says the sentence without having that intention in the heart or

to rid himself from the person, then that is also a lie. Therefore one should persuade a person to say like this: *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, 'I will try,' or 'if Allah *عَزَّوَجَلَّ* wills, I will try'. Saying the sentence, 'I will try', is very common these days in our society and one must think about his intention before saying such a sentence. If a person gets into the habit of adding *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* to the sentence, 'I will try', then *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* he will stay safe. When saying *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, one must also keep in mind its meaning, that is, 'if Allah *عَزَّوَجَلَّ* wills'. Most people pronounce it wrongly, so please practise hard for its correct pronunciation. *إِنْ- شَاءَ- اللَّهُ*.

*(Gheebat ki Tabah Kariyan, pp. 462)*

## Summary of speech

Dear Islamic brothers! In today's Sunnah-inspiring speech, we have had the privilege of hearing about the act of keeping promises. We have heard:

- Keeping a promise is the source of helping Muslims.
- A question will be asked about promise on the Judgement Day.
- The act of keeping a promise is the sacred Sunnah of blessed Ambiya.
- The act of keeping a promise is the way of pious predecessors.
- Promise-keeping people are best people.
- A promise-breaking person is cursed by Allah *عَزَّوَجَلَّ* and His angels.
- Neither obligatory nor Nafl act of a promise-breaking person is accepted.
- A promise-breaking person is destined to only ruin.
- The act of breaking a promise is a sign of hypocrisy.
- The act of breaking a promise brings about humiliation and disgrace in the world and the Hereafter as well.

May Allah ﷺ enable us to fulfil promises and refrain from breaking promises for the sake of the Beloved Rasool ﷺ and pious predecessors! Aameen

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 ﷺ 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

## Madani pearls regarding visiting the graveyard

1. The Holy Rasool ﷺ said, 'I had prohibited you from visiting the graves. But now, do visit the graves, because it causes dislike for the worldliness and reminds one of the afterlife.'

(Sunan Ibn Majah, pp. 252, vol. 2, Hadees 1571)

2. If one intends to visit a Muslim's grave or a Mazaar (mausoleum) of some beloved of Allah, it is Mustahab for him to firstly offer two Rak'at Nafl Salah (not in Makruh timings) at his home reciting Ayat-ul-Kursi once and Surah Al-Ikhlās thrice after Surah Al-Fatihah in each Rak'at and to donate its Sawab to the Sahib-e-Qabr (i.e. the one who is buried there); Allah ﷺ will produce Noor (light) in the grave of that deceased person and will abundantly reward this person (who donated the Sawab).

(Fatawa 'Aalamgiri, vol. 5, pp. 350)

3. Don't engage in useless conversations when going to visit a Mazaar (mausoleum) or a grave. *(Ibid)*
4. Enter the graveyard from the usual pathway where there had never been graves of Muslims before. Never use the new pathways, because new path ways are usually paved on the graves. It is quoted in *Rad-dul-Muhtar: Walking on new pathways (that has been built by levelling the graves) is Haraam. (Rad-dul-Muhtar, vol. 1, pp. 612)* Even if one suspects that the new pathway may have been built over graves, it is not permissible and sinful to walk on that. *(Durr-e-Mukhtar, vol. 3, pp. 183)*
5. It has been observed at some Mazaars of the beloveds of Allah that expansion takes place by demolishing the graves of Muslims just to facilitate visitors. Walking, standing, lying down, seating arrangements for the recitation (of the Holy Quran) and invocations etc. upon such areas are Haraam. Rather, recite Fatihah from a distance.
6. In Mazaar, stand in front of the face of the beloved of Allah. Approach it from the foot side in order to remain in front of his vision; never approach from the head side as he (the buried one) would have to turn his head to look at you. *(Fatawa Razawiyyah, vol. 9, pp. 532)*
7. In the graveyard, stand with the back towards the holy Qiblah whilst facing the face of the buried one, and then recite:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ  
يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ لَنَا سَلَفٌ وَنَحْنُ بِالْآثِرِ

**Translation:** Salutation be upon you all, O inhabitants of the graves, may Allah عَزَّوَجَلَّ forgive us and you. You came (here) before us and we are about to follow after you. *(Fatawa 'Aalamgiri, vol. 5, pp. 350)*

8. Agarbatti (incense sticks) should not be lit upon the graves as it is against respect and causes discomfort to the dead; however if it is for spreading

fragrance for the comfort of visitors, it should be lit beside the grave, as perfuming is praiseworthy. *(Derived from Fatawa Razawiyyah, vol. 9, pp. 525,582)*

9. Do not place lamps or candles etc., upon the grave because fire upon a grave is disrespectful to the dead; however if it is required for the purpose of providing light to, then candles or lamps etc. may be placed besides the grave.

To learn various Sunan, obtain the following books, *Bahar-e-Shari'ah* part 16 comprising of 312 pages and *Sunnatayn aur Adaab*, comprising of 120 pages, both published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. One of the best ways to learn Sunan is to travel in the Madani Qafilahs of Dawat-e-Islami with the lovers of the Beloved Rasool.

عاشقانِ رسول، آئیں سنت کے پھول

دینے لینے چلیں، قافلے میں چلو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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



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

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

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

## 2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

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

### 3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

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

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

Shaykh Ahmad Saawi 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. Duood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

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

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

### 1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the Noble 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 اللهُ الْحَلِيمُ الْكَرِيمُ  
سُبْحَانَ اللهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

**Translation:** There is none worthy of worship except Allah عَزَّوَجَلَّ Who is 'حَلِيمٌ' and 'كَرِيمٌ'. Allah عَزَّوَجَلَّ is 'سُبْحَانَ', Rab of the seven skies and Rab of the magnificent 'Arsh.