

أَحْسَدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةِ وَالسَّلَامِ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Good Manners of A'la Hadrat

وَعَلَى إِلِكِ وَأَصْحَبِكِ يَا حَبِيبَ اللَّهِ
 وَالصَّلَاةِ وَالسَّلَامِ عَلَيْكَ يَا رَسُولَ اللَّهِ
 وَعَلَى إِلِكِ وَأَصْحَبِكِ يَا نُورَ اللَّهِ
 وَالصَّلَاةِ وَالسَّلَامِ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

Dear Islamic brothers! 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.

Remember! By Shari'ah, it is not allowed to eat, drink and sleep in the Masjid, but if one makes the intention of I'tikaf he will be allowed to do these acts in Masjid. It is also important that one shouldn't make the intention of I'tikaf just to eat, drink or sleep. It should be made to earn reward. It is stated in *Rad-dul-Muhtar (Shaami)*: 'If someone wants to eat, drink or sleep in a Masjid, he should make the intention of I'tikaf, do some Zikr and then do what he wants (i.e. eat, drink or sleep).'

Excellence of Salat- 'Alan-Nabi ﷺ

The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Undoubtedly, Allah عَزَّوَجَلَّ has appointed an angel to my grave who has been granted the ability to hear the voice of every creature. He presents to me the name of the person along with his father's name who recites Salat upon me until the Day of Judgement, [and] says, 'So-and-so has recited Salat upon you.' (*Al-Musnad-uz-Bazzaar, vol. 4, pp. 255, Hadees 1425*)

بے کرم ہی کرم کہ سنتے ہیں آپ خوش ہو کے بار بار دُرود

ذاتِ والا پہ بار بار دُرود بار بار اور بے شمار دُرود

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 صَلَّى اللَّهُ 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 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 صَلَّى اللَّهُ تَعَالَى عَلَى الْحَبِيبِ, اذْكُرُوا اللَّهَ, تَوَدُّوا 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

Dear Islamic brothers! The way A'la Hadrat, Imam of Ahl-us-Sunnah, Maulana Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had excellence in other attributes like worship and spiritual exercises, piety and abstinence, devotion to Rasool and arts and sciences, similarly, regarding good manners he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was also a great personality who had the attributes of heartening Muslims, being polite to them, pardoning and having tolerance, etc., towards them. This short time is insufficient in order to relate his life history. Therefore, today we will be privileged to hear about the faith-refreshing parables of one aspect of A'la Hadrat's life, that is, about his good manners. Let's first of all listen to a parable.

State of heart changed

In his booklet, '*Bareilly say Madinah*', on page 13, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi Ziyaee دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has narrated: There was a man in Bareilly who did not use to give importance to pious predecessors رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Some of his family members were disciples of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. One day, they persuaded him into seeing A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. On the way, they passed a confectioner's shop where Amrityaan (a type of sweets) were being fried. Seeing them, his mouth watered and he said, 'I will go only if you give me this sweet.' They told him that they would give him the sweets upon their return.

Anyway, they all reached A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Meanwhile, a man entered with a basket full of hot Amrityaan. After Fatihah, the sweets were distributed to all. It was the rule of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that the descendants of the blessed family of the Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and those who had a beard would be given double share. Since that person did not have a beard, he was given only one piece of sweet. A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ordered [the distributing person] to give him two. The distributor humbly said, 'Your honour! He does not have a beard.' A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ smiled and said, 'He feels like it, give him one more.' Seeing this saintly-miracle, the person became the disciple of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and started respecting the saints of Islam. (*Tajalliyat Imam Ahmad Raza, pp. 101*)

Dear Islamic brothers! From this parable it has been understood that the righteous people of Allah ﷺ realize what is happening in the heart of a person by the power Allah ﷻ has bestowed upon them.

The Beloved Rasool ﷺ has said: *اَتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ*, i.e. *fear the Firasah [insight and spiritual wisdom] of a believer [Mu'min] because he sees with the Noor of Allah ﷻ*.

That's why A'la Hadrat ﷺ understood the state of the heart of this person through his insight and wisdom and treated him with affection and good manners and asked the sweet distributor to give him two sweets. Otherwise, according to the rules, only beard ones and the descendants of the blessed family of the Beloved Rasool ﷺ were given double. By virtue of the blessing of his good manners not only did the person become a devotee of pious saints, but he also became his disciple. We should also develop beautiful attribute of good manners. The person who possesses this attribute gains countless benefits of the world and the Hereafter. Listen to two blessed Ahadees regarding good manners and develop the passion to practice it:

1. The Beloved Rasool ﷺ has said, 'Undoubtedly, bad manners and use of offensive language are not from Islam and undoubtedly the best amongst people with respect to Islam is the one who is the best in manners.' (*Musnad Imam Ahmad, vol. 7, pp. 410, Raqm 20874*)
2. The Beloved Rasool ﷺ has said, 'Undoubtedly amongst you the most beloved and the closest to me in the Hereafter will be the person who will have the best manners amongst you, and amongst you the person I dislike the most and who will be very far away from me in the Hereafter will be the person who will have the worst manners.' (*Al-Musnad Imam Ahmad Bin Hanbal, vo. 6, pp. 220, Raqm 17747*)

حُسْنِ أَخْلَاقٍ مِلَّةٌ بِهَيْكٍ مِیں اِخْلَاصِ مِلَّةِ
اِک بھکاری بے کھڑا آپ کے دربار کے پاس

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! We have attained the privilege of listening to two sayings of the Beloved Rasool ﷺ upon the excellence of good manners. From these blessed Ahadees it has been understood that the best with respect to Islam amongst people and the one who will attain the closeness to the Beloved Rasool ﷺ is he whose manners are the best. We should abstain from bad manners and have good manners in every matter.

Let's listen to something further about: What are good manners and bad manners? How are they identified? Because unless one knows the identification of good and bad manners, he can't adopt good manners and refrain from bad manners. Therefore, first of all, let's listen to their definitions:

Definitions of good manners and bad manners

Manners (اخلاق) is the plural of manner (خلق) and about the explanation of manner, on page 165 of *Ihya-ul-'Uloom*, volume 3, the published book of Maktaba-tul-Madinah, Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Manner (habit) is the name of such a state that exists in Nafs due to which deeds are easily performed. Pondering [over them] is not needed (in order to practically implement them). If the state existing in Nafs is in a way due to which good deeds, approved by the intellect and Shari'ah are performed, are called good manners. If it performs bad deeds in a way that are disliked by intellect and Shari'ah, it will be considered bad manners.

From the above-mentioned definition it has been understood that the person who sometimes performs a good deed due to a temporary need or enthusiasm, such as he spends his money or controls his anger, cannot attain the attributes of generosity and forbearance. Though these acts are also appreciable, one can attain the attributes of true generosity and forbearance only when these things will become the part of his nature.

Dear Islamic brothers! Remember! It is not good manners to have good relations with only the rich and the people of high ranks and become sociable to them and only treat them well. On the other hand, when a poor person or the person of low rank wants to meet us or wants to say something to us, we avoid him or listen to him inattentively with a wry face. In fact, it is good

manners that we treat everyone equally and have good manners with everyone whether they are rich or poor, employers or employees. The way the rich are respected, honoured and their invitations are accepted, similarly, the same attitude should be adopted towards the poor as well. A'la Hadrat's good manners were such that if a poor person invited him, he despite his very busy schedule, would happily accept his invitation in order to hearten him.

Heartened a poor orphan child

The Khalifah of A'la Hadrat, Maulana Sayyid Ayyub Ali Razavi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: A young child in a very informal manner and simplicity came to A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and humbly said: My mother has invited you. She has called you in the morning tomorrow. A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked him: What will you serve me in the feast? Upon this, the child spread the Daaman (lower part of Kurta) of his Kurta which he was holding with both of his hands containing pulse of Mash and 2 to 4 green chillies. The child said: Look at this! I have brought this pulse. Moving his hand on the child's head affectionately he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: He (i.e. Haji Kifayatullah Razavi Sahib) and I will come tomorrow at 10 o'clock in the morning. Then he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked Haji Sahib: Please ask about the address of his house. The child left happily after telling them the address of the house.

Next day, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came out at the given time, carrying his blessed staff and said to Haji Sahib: Let's go. He asked, where? To the child's home, said A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, as we promised him. Have you got the address or not? He replied: Yes, your Excellency. When they reached the house, they found the child waiting for them at his door. As he saw A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ he ran saying! Here comes the Maulvi Sahib. Near the door was a Chhapar [thatch] where A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stood waiting. After sometime, a worn-out Chata`ee (mat) was brought (for him to sit) and thick loaves of bread made of Baajrah (millet) in a plate and the same pulse of Mash containing pieces of green chillies was brought in the clay-plate. All these items were served to him and he was requested: Please start! A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Very good. I will start! But please bring water for washing hands.

As the child went to get water Haji Sahib said: Your highness, this is the home of drum-beating person. Hearing this, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ became sad (due to extreme piety) and said: Why did you say this now? You should have said it after I had eaten food. In the meantime, the child came with water. A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked the child about his father and his occupation. The mother of the child behind the purdah humbly replied: Your highness! My husband has passed away. There was a time when he used to beat drums, but then he repented. Now I have this boy who works with labourers. A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ happily said اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ and started eating food, but this thought came into the mind of Haji Sahib that A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ takes great care in eating food. How will he eat this bread made of Baajrah and the pulse of Mash? But may I be sacrificed for his good manners and generosity that he ate well for the pleasure of the host. In order to dispel the doubts of Haji Sahib A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said as he returned: If this kind of sincere invitation is given every day, I will accept it every day.

(Hayat A'la Hadrat, vol. 1, pp. 121)

Dear Islamic brothers! Have you heard! A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has given a beautiful lesson of good manners to his well-wishers by accepting the invitation to hearten the poor boy. Therefore we should not only accept the invitation from the rich to enjoy eating their delicious meals, but we should also accept the invitation happily from the poor and eat a very simple meal offered by them to hearten them as accepting invitation is the beautiful Sunnah of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: If I am invited [to eat] even a goat's leg (lower part of the leg with hoof), I will accept it and if I am given the front leg of a goat as a gift, I will accept it. *(Sahih Bukhari, vol. 3, pp. 455, Hadees 5178)*

Let's listen to two blessed sayings of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about accepting invitation:

1. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: When any one amongst you is invited by his brother for wedding [feast] or any other occasion, he should accept it. *(Sahih Muslim, pp. 575, Hadees 3513)*

2. The Beloved Rasool ﷺ has said: When any one amongst you is invited for a feast, he must accept it. Then it is up to him whether he eats or not. (*Sahih Muslim, pp. 575, Hadees 3518*)

Dear Islamic brothers! We should also accept the invitation with good intentions if it is not contrary to Shari'ah. Ignoring the difference between the poor and rich with the intention to hearten every Muslim brother we should also attend it as far as possible. It should not happen that when a rich person or a person of high rank invites us, we accept it immediately, but when a poor person invites us sincerely, we recall some urgent household task or *مَعَاذَ اللَّهِ عَزَّوَجَلَّ* due to pride and arrogance, we refuse to accept his invitation.

Sayyiduna Imam Muhammad Bin Muhammad Ghazali *رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ* has said: One should not see the difference between the rich and the poor regarding accepting invitation, as it is arrogance which is prohibited. Some arrogant people only accept the invitation from the rich, not the poor that is also contrary to Sunnah because the Beloved Rasool ﷺ would accept the invitation of all—slaves and poor. (*Ihya-ul-'Uloom, vol. 2, pp. 45*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! We are listening to the speech about the good manners of A'la Hadrat *رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ*. If someone used offensive language for him, he *رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ* would remain patient and forgive him. Instead of getting angry and taking revenge for himself, he *رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ* would forgive him for the pleasure of Allah *عَزَّوَجَلَّ*.

No care for any one's praise and condemnation

Once, a letter full of abuses was received. The reader read some of its lines and then said after keeping it separately: Your highness! Some deviant has shown his enmity to you. One of his new disciples picked up the letter and started reading it. Coincidentally the name and address, mentioned in the letter, belonged to the person who was living in his neighbourhood. The new disciple felt great sad. That time he remained silent, but when A'la Hadrat

رحمۃ اللہ تعالیٰ علیہ started going to his residence after Maghrib Salah, he stopped A'la Hadrat رحمۃ اللہ تعالیٰ علیہ and humbly said: That time the letter I read contained abuses from a cruel person. In my opinion, a case should be filed against him. Such people should be punished so that they can become a sign of admonition for others, otherwise other people may also dare to do so.

Having heard his new disciple, A'la Hadrat رحمۃ اللہ تعالیٰ علیہ entered his residence saying: Have a seat! I am just coming. He رحمۃ اللہ تعالیٰ علیہ then came out carrying 10 to 15 letters and said: Just read them! Seeing this, the people sitting near him were very astonished as to what kind of letters they were. They thought that those letters would also contain abuses in the same way and the purpose of getting someone read was to let them know that such letters were not new for him, but he had been receiving them for ages. But while the person was reading the letters, his face was glowing with happiness. When he had read all the letters, A'la Hadrat رحمۃ اللہ تعالیٰ علیہ said: First of all, give gifts and favours, property and money to these people who praised me a lot, then think about punishing these abusers. The obedient and emotional disciple humbly said: Your highness! I feel like giving all of them so many favours and gifts which not only will suffice them, but also to their generations, but it is beyond my reach. A'la Hadrat رحمۃ اللہ تعالیٰ علیہ said: When you cannot benefit the sincere ones, do not harm the opponents as well. *(A'la Hadrat ki Infiradi Koshish, pp. 25)*

بے فلاح و کامرانی نرمی و آسانی میں

ہر بنا کام بگڑ جاتا ہے نادانی میں

Dear Islamic brothers! Have you noticed! Our A'la Hadrat رحمۃ اللہ تعالیٰ علیہ was so well-mannered that despite taking revenge on the one who used offensive language for him, he رحمۃ اللہ تعالیٰ علیہ forgave him. Therefore following in the life of A'la Hadrat رحمۃ اللہ تعالیٰ علیہ and for the pleasure of Allah عزوجل we should also get into the habit of forgiving the ones who make mistakes, tease us deliberately and abuse us. No matter how hard a person makes us angry we should remain patient. Remember! Despite having ability to take revenge on someone due to his mistake if we forgive him, it is a very good habit. It is such a great habit which if we adopt, our society will become peaceful and in this way, quarrels and disputes and all other conflicts will end themselves.

In order to forgive others we have to suppress our anger because anger is an uncontrolled trait in human nature which quite often leads to quarrels and fights, separation between two brothers, divorce between husband and wife, hatred from one another, massacre and devastation. On such occasions, we should act upon the life of our pious predecessors and instead of being angry for ourselves we should tolerate and forgive people.

Did not take revenge for himself

Ameer-ul-Mu`mineen, Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ intended to punish a drug-addicted person. He started abusing him. Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ let him go. People humbly said: O Ameer-ul-Mu`mineen! He abused you. Why did you let him go? He رَضِيَ اللهُ تَعَالَى عَنْهُ replied: I let him go because he enraged me. If I had punished him, it would have been anger for myself and I do not want to punish any Muslim for my personal honour. *(Ihya-ul-'Uloom, vol. 3, pp. 223)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The good manners of A'la Hadrat رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ were such that once someone spoke a lie in front of him, he realized it through his spiritual insight, but even then did not become strict with him, nor did he disgrace him in front of everyone, but rather solved the problem with love and strategy.

Realized real condition through spiritual insight

A person came to A'la Hadrat رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ and humbly said: My wife has passed away and her dead body is lying at home. I do not have a single rupee for her funeral rites. Your highness! Please help me. Sayyidi A'la Hadrat رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ through his spiritual insight, realized this person's lie but instead of disgracing him, gave some money to Haji Zakauallah Khan Sahib Qadiri رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ and said: Go with him and buy the shroud etc., for him. As per the order he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ went with him and returned after some time. When he returned he gave back all the money to A'la Hadrat رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ and humbly said: After walking a short distance that person told me: O brother! There is

no dead body at my home. Actually, I lost whatever money I had in gambling. So whatever money you have brought with you, share it out.

Dear Islamic brothers! Just ponder! How well-mannered was the style of A'la Hadrat's reformation that he realized through his spiritual insight that the person was telling a lie. No dead body was lying at home. Even then instead of disgracing and insulting him, he ﷺ adopted the strategy that the person failed in his evil intention. Similarly, from this parable it has also been understood that it is not suitable for any Muslim to harm another Muslim by telling him a lie and deceiving him. Let's listen to two blessed Ahadees about it:

1. The Beloved Rasool ﷺ has said: Make truth compulsory on you because it is with virtue and both these are in Paradise and stay safe from lie because it is with a sin and both these lead to Hell. (*As-Suqaat li Ibn Habbaan, vol. 7, pp. 494, Raqm 5704*)
2. The Beloved Rasool ﷺ has said: The one who deceives us is not from us and cheating and deception is in Hell. (*Kanz-ul-Ummal, vol. 2, pp. 218, Raqm 7821*)

درد سر ہو یا بخار آئے تڑپ جاتا ہوں
میں جہنم کی سزا کیسے سہوں گا یا رب!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Attending weekly Madani Muzakarah

Dear Islamic brothers! Associate yourself with the Madani environment of Dawat-e-Islami in order to attain the passion for acting upon the life of A'la Hadrat ﷺ and take part actively in 12 Madani activities of Zayli Halqah. One of the 12 Madani activities is to attend Madani Muzakarachs from beginning to end. Madani Muzakarah is such a noble question answer session that one gains Islamic knowledge in the form of interesting answers given by Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ in reply to different questions. The

excellence of Islamic knowledge can be understood from this blessed Hadees narrated by Sayyiduna Abu Zar Ghifari رَضِيَ اللهُ تَعَالَى عَنْهُ:

Better than one thousand Nawafil

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me, 'O Abu Zar (رَضِيَ اللهُ تَعَالَى عَنْهُ)! If you learn one Ayah from the Book of Allah عَزَّوَجَلَّ in the morning, it is better for you than offering 100 Rak'at Nafil, and if you learn one chapter from (Islamic) knowledge in the morning, whether you act upon it or not, it is better for you than offering 1000 Rak'at Nawafil.' (*Sunan Ibn Majah, Kitab-us-Sunnah, vol. 1, pp. 142, Hadees 219*)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Many Islamic brothers have repented of their sinful lives. Therefore let's make intention now that we will also attend Madani Muzakahar every week from beginning to end and will also invite other Islamic brothers to attend Madani Muzakaraha. اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ, its great blessings will be attained. For persuasion, let's listen to a Madani parable of the Madani Muzakahar:

Got reformed through Madani Muzakahar

It is commonplace that during our conversation these days, we are known to engage in backbiting without even realizing it. One brother, who was staying in Bab-ul-Madinah (Karachi), came from Bab-ul-Islam (Hyderabad) relayed this Madani parable in the presence of other Islamic brothers: One of my friends told me, 'My sister is short-tempered and gets easily annoyed. If she gets upset with anyone, she does not come forward and greet them first. My sister and my sister-in-law had a confrontation on some issue and my sister stopped talking to her. Coincidentally that very evening on the channel loved by millions, the 100% Islamic channel run by Dawat-e-Islami – Madani Channel – a Silsilah (program) entitled 'Madani Muzakahar' was aired and the topic of discussion was on how to safeguard oneself from backbiting. After watching the program (my angry sister who never compromised with anyone), not only approached my sister-in-law but also apologized for her mistakes and reconciled with her.'

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلَّى اللهُ تَعَالَى عَلَى الْحَبِيبِ

Affectionate towards students

Dear Islamic brothers! Surely the people are very fortunate whom Allah ﷺ blesses with Islamic knowledge. Islamic students are given more importance because they receive the special mercy of Allah ﷺ. A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had special affection for Islamic students and would treat them well. It is said about him that he was very kind and affectionate to Islamic students. He would get new clothes made for them and serve different types of dishes to them on happy occasions and at Eids. For example, for Arab students Arab dish, for Russian, Russian dish, for Bengali, Bengali dish, for Sindhi, Sindhi dish and for Punjabi, Punjabi dish. In short, whatever dish the students liked, he would get it prepared and then serve it and would feel happy when they would eat.

Gift of one rupee

The disciple of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ Maulana Muhammad Zafaruddin Bihari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: I wrote the first Fatwa in 1322 AH and presented to A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ for correction, but it was absolutely alright. Carrying the Fatwa A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came to me himself and said while giving me one rupee with his own hand: Maulana! When I wrote the first Fatwa my father gave me a rupee to eat sweet. Today the Fatwa you have written is also the first Fatwa and مَا بَاءَ اللهُ عَزَّوَجَلَّ it is absolutely correct. Therefore following his footsteps I am giving you one rupee for eating sweet. I fell silent out of joy and could not speak anything. Because when I was presenting my Fatwa I was thinking whether my answer would be right or wrong, but by the grace of Allah ﷺ it was absolutely correct and then I was given a gift with these blessed words: 'My father gave me a gift on my first Fatwa, therefore I also give a gift on your very first and correct Fatwa'. As a matter of fact, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ showed such a respect to a servant which is beyond limits and then he continued to have the respect for ever.

Dear Islamic brothers! Have you noticed! How affectionate and well-mannered was our A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ with Islamic students! Therefore we should also be affectionate towards Islamic students and serve them as much as

possible. We should be privileged to attain blessings by fulfilling their needs. Let's listen to the practice of pious predecessors رَحْمَةُ اللهِ تَعَالَى about it.

It is narrated that a pious predecessor fixed afternoon time to teach his both sons after teaching the other students. One day, both of his sons complained that they felt tired quickly in the afternoon, therefore they should be taught before the other students. Having heard this he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: These students, who are also travellers, have come from different parts of the world to gain Islamic knowledge from me. Therefore they will be taught first. In the same way, due to having affection for other students, his both sons attained superiority over many Fuqaha [Islamic jurists] of their age. *(Rah-e-'Ilm, pp. 84)*

Similarly, Sayyiduna Daata Ganj Bakhsh Ali Hajwayri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ talking about his teacher Sayyiduna Abul 'Abbas Ahmad Bin Muhammad Ashqaani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: I had great devotion to him and he used to show special affection towards me. May Allah عَزَّوَجَلَّ also enable us to treat students with love and affection! *(Faizan Daata 'Ali Hajwayri, pp. 21)*

بے عالم کی خدمت یقیناً سعادت
ہو توفیق اس کی عطا یا الہی

Dear Islamic brothers! It was the blessed habit of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would seldom go out of the city. He would constantly remain busy with writing books and teaching, writing Fatwas, Awraad and Wazaaf (invocations), worship and spiritual exercises. Keeping in mind insistence of sincere people and the obligations of Deen, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would go to places far away to visit the patients despite being very busy. As Zakauallah Khan Sahib رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ sometimes also used to go out of city.

Went out of city for visiting sick

Once, a woman fell ill in the relatives of the two personalities who were very rich and great devotees of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in Pilibhit, district Shairpur. Some people came to take A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and insisted on his going

with them. A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ promised to go with them. Many people were present at the station for his reception. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was taken with great comfort. As A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ reached there, a person came and humbly said: Your highness! Perhaps as you got on the train, the patient started recovering. Now you have arrived, she will become absolutely healthy, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ. A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stayed there for 2 days. By the grace of Allah عَزَّوَجَلَّ, the female patient got well. A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was bid farewell with great respect and reverence. *(Faizan A'la Hadrat, pp. 183)*

Dear Islamic brothers! Have you noticed! Despite being very busy A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would visit the sick for heartening people. Surely visiting the sick is an act of reward and a great privilege, but sometimes those who visit the sick become a trouble for the sick instead of comfort. Asking about details of the illness unnecessarily, giving different types of advice despite having no knowledge in medical field and asking other useless questions bring about anguish to the patient. Anyway, while visiting a sick person his medical condition should be kept in mind and if we feel that our presence is causing inconvenience to him, we should leave as soon as possible. However, if the patient is comfortable due to our presence, it is better to be there with him.

Allamah 'Ali Qaari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has mentioned: When it is presumed that the patient prefers someone to sit with him [such as his friend or a pious man or he considers that person better for himself or gets any other benefit], there is no harm in it if that person sits with him for a long time. *(Mirqat-ul-Mafatih, vol. 4, pp. 60, Taht-al-Hadees 1591)*

Therefore we should also form the habit of visiting patients and earn huge reward. Let's listen to blessed Ahadees comprising virtues of visiting the sick.

1. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: When a Muslim goes to inquire after his Muslim brother; he always keeps picking up the fruit of Paradise until he returns. *(Sahih Muslim, pp. 1066, Hadees 6553)*
2. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The best [way of] inquiring after someone is to get up soon. *(Shu'ab-ul-Iman, vol. 6, pp. 542, Hadees 9221)*

3. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The person who inquires after a patient or goes to meet his Muslim brother for the sake of Allah عَزَّوَجَلَّ, so a proclaimer says to him by addressing: Be happy because your this walk is blessed and you have made your abode in Paradise. (Sunan-ut-Tirmizi, vol. 3, pp. 406, Raqm 2015)

May Allah عَزَّوَجَلَّ enable us to act upon the above-mentioned blessed Ahadees and visit the sick tactfully and with the intention to hearten Muslims! Aameen

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Majlis Maktubat and Ta'wizaat-e-'Attariyyah

Dear Islamic brothers! When you go to visit a sick person, persuade him to get Ta'wizaat-e-'Attariyyah for spiritual treatment along with medical treatment. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, Madani movement of devotees of Rasool, Dawat-e-Islami is serving Islam in approximately 104 departments. One of them is 'Majlis Maktubat-o-Ta'wizaat-e-'Attariyyah' which is busy helping patients and distressed people. This Majlis distributes approximately more than 400 thousands Ta'wizat and Awraad-e-'Attariyyah for the pleasure of Allah عَزَّوَجَلَّ to 125,000 sick and distressed people free of charge every month.

Remember! The blessings of this Majlis are not limited to any specific areas or cities, but rather they are spread to hundreds of cities of all the provinces of Pakistan in the form of hundreds of stalls. In addition to Pakistan, hundreds of stalls of Ta'wizat-e-'Attariyyah are arranged in other countries like South Africa, Canada, Mauritius, America, Spain, Greece, Hong Kong, South Korea, the cities of Africa (Mombasa, Tanzania, Uganda), the cities of England (Bradford, Birmingham), Bangladesh and India.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

'Urs of Daata Sahib

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, the blessed 'Urs (anniversary) of Sayyiduna Daata 'Ali Hajwayri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ falls on 20th Safar-ul-Muzaffar. Let's

listen to something about him in relation to the 'Urs for attaining blessings. His name is 'Ali and his father's name is 'Usman. His lineage is linked to Sayyiduna Imam Hasan Mujtaba رَضِيَ اللهُ تَعَالَى عَنْهُ through six relations. (*Buzurgan-e-Lahore, pp. 222*) His patronymic name (Kunyah) is 'Abul Hassan'.

(*Urdu Da`ira-tul-Ma'arif, vol. 9, pp. 91*)

His famous titles are 'Ganj Bakhsh' and 'Daata Sahib'. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was a great Islamic scholar, Shaykh (spiritual guide), worshiper and a pious saint. His book '*Kashf-ul-Mahjoob*' is famous all over the world.

Blessed birth

Dear Islamic brothers! Sayyiduna Daata Ganj Bakhsh رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was born in approximately 400 AH in Ghazni (city). After some time his family shifted to Mahallah Hajwayr, in relation to this place he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ is called Hajwayri.

(*Urdu Da`ira-tul-Ma'arif, vol. 9, pp. 91*)

He passed away on 20th Safar-ul-Muzaffar 465 AH in Markaz-ul-Awliya Lahore (Pakistan) where his shrine is situated which is the place where Du'as are accepted.

Booklet 'Faizan Daata Ali Hajwayri'

Dear Islamic brothers! You are also requested to make firm intention to travel with Madani Qafilahs in order to make Isal-e-Sawab to Sayyiduna Daata Ganj Bakhsh رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ. Study the booklet '*Faizan Daata Ali Hajwayri*' published by Maktaba-tul-Madinah in order to get more information about his blessed life. إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, you will get the treasure of Islamic knowledge.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Summary of speech

Dear Islamic brothers! اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, in today's speech, we have been privileged to listen to the speech about A'la Hadrat's good manners.

- Seeing people performing acts contrary to Shari'ah, A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would reform them in an extremely easy manner.
- A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would abstain from anger and treat everyone with extreme politeness, affection and good manners.
- A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would visit the sick.
- A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would also accept the invitation from the poor.
- A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would not take action even against the one who would abuse or speak ill of him, but rather he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would treat him with good manners.

May Allah عَزَّوَجَلَّ enable us to treat every Muslim with good manners for the sake of A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ! 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 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
جنت میں پڑوسی مجھے تم اپنا بنانا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madani pearls about sleeping and waking up

1. Dust the bed off properly before sleeping, so that poisonous insects etc. if any, are removed.
2. Recite this Du'a before sleeping:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَى

O Allah عَزَّوَجَلَّ, I die and live (sleep and wake up) by Your name.

(Sahih Bukhari, vol. 4, pp. 196, Hadees 6325)

3. Do not sleep after 'Asr, as there is a fear of losing the intellect. The Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever sleeps after 'Asr and loses his intellect, should blame only himself.'

(Musnad Abi Ya'la, vol. 4, pp. 678, Hadees 4897)

4. It is Mustahab [preferable] to nap for a while in the afternoon.

(Fatawa 'Aalamgiri, vol. 5, pp. 376)

A legendary and leading scholar of Shari'ah and Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ says, 'This is probably for those who remain awake at night offering Salah, doing Zikr of Allah عَزَّوَجَلَّ, or reading and studying religious books, so that the tiredness caused by staying awake at night can be removed by the midday nap.'

(Bahar-e-Shari'at, vol. 16, pp. 79)

5. It is Makruh [disliked] to sleep in the beginning of the day or between Maghrib and 'Isha. *(Fatawa 'Aalamgiri, vol. 5, pp. 376)*
6. To sleep in the state of purity is Mustahab.
7. First sleep on your right side facing Qiblah with your right hand under the right cheek for some duration, and then on your left side.

(Fatawa 'Aalamgiri, vol. 5, pp. 376)

8. Remember the grave as you go to sleep, as in the grave we will be alone and there will be no one but our deeds.

9. When going to sleep, busy yourself with the remembrance of Allah ﷻ. Keep reciting Tahleel, Tasbih and Tahmeed (i.e. keep reciting ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾, ﴿سُبْحَانَ اللَّهِ﴾ and ﴿الْحَمْدُ لِلَّهِ﴾) until you fall asleep because a person wakes up in the same state that he falls asleep in, and on the Day of Judgement a person will rise in the same state that he dies in.

(Fatawa 'Aalamgiri, vol. 5, pp. 376)

10. Recite this Du'a upon waking up:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

All praise is to Allah ﷻ who gave us life after death and to Him we will return. *(Sahih Bukhari, vol. 4, pp. 196, Hadees 6325)*

11. Make a firm intention upon waking up that you will adopt piety and will not cause distress to others. *(Fatawa 'Aalamgiri, vol. 5, pp. 376)*
12. When boys and girls are ten years old, they should be made to sleep separately. Even a boy of this age should not sleep with the boys of the same age or with men older than him.

(Durr-e-Mukhtar, Rad-dul-Muhtar, vol. 9, pp. 629)

13. When the husband and wife sleep on the same bed, they should not have a child of ten years old sleep with them. When a boy reaches an age where he can feel lust, the rulings for men will apply to him.

(Durr-e-Mukhtar, vol. 9, pp. 630)

14. Perform Miswak upon waking up.

15. Offer Tahajjud after waking up in the night as it is a great blessing to do so. The Beloved Rasool ﷺ has said, 'The best Salah after the Fard [Salah], is Salah performed in the night.'

(Sahih Muslim, pp. 591, Hadees 1163)

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 سنّت 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 وَ مَوْلَانَا مُحَمَّدٍ وَعَلَىٰ آلِهِ وَسَلَّمَ

It is narrated by Sayyiduna Anas رضي الله تعالى عنه that the Beloved and Blessed Rasool صلى الله تعالى عليه وآله وسلم 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 عليه رحمه الله الهادي 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 اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When he recites Salat upon me, he does so in these words.' (*Al-Qaul-ul-Badi'*, pp. 125)

6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْبُقْعَةَ 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 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 اللَّهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ 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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ