



Virtues of Blessed

Sayyids

14 Dec, 2017

Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

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

Virtues of Blessed Sayyids

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَى آلِكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
وَعَلَى آلِكَ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

Dear Islamic brothers! Whenever you enter a Masjid, upon remembering, make the intention of Nafil (supererogatory) I'tikaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafil 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, make some Zikr and then do what he wants (i.e. eat, drink or sleep).'

Excellence of Salat-'Alan-Nabi ﷺ

The Beloved Rasool ﷺ said, 'Whoever sends Salat upon me, his Salat reaches to me, and I seek forgiveness for him. Other than this, ten virtues are written for him.' (*Al-Mu'jam-ul-Awsat, vol. 1, pp. 446, Raqm 1642*)

گرچہ ہیں بے حد قُصُور تم ہو عَفْوٌ و عَفْوُ
بخش دو جُرم و خَطَا تم پہ کروڑوں دُرُود

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 عَلَيْهِ وَآلِهِ وَسَلَّمَ, اذْكُرُوا اللَّهَ, تُؤْبِئُوا إِلَيَّ اللَّهُ, 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.

The reward of serving noble Sayyids

It is written on page 197 of the first volume of 'Uyoon-ul-Hikayaat (published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami): Sayyiduna Abu 'Abdullah Waaqidi Qadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ states: Once, on the

occasion of Eid, I did not have anything at all to cover my expenses. They were days of immense poverty. At the time, Yahya Bin Khalid Barmaki was the ruler. Eid was drawing nearer but still we had nothing. A maid of mine came to me and said, 'Eid is just around the corner, but we have nothing to cover our household expenses. Arrange something so that the family can also experience the happiness of Eid.'

Thus I went to a businessman friend of mine, and told him of my troubled circumstances. He immediately gave me a sealed package, which contained 1200 dirhams. I brought them home and gave them to my family members, which gave them some peace of mind that Eid would now pass happily. We hadn't even opened the package when a friend of mine belonging to a Sayyid family came and told me that his financial situation was dire, Eid was drawing nearer, he had nothing to cover his household expenses, and asked to borrow an amount of money if possible. I said to my wife, 'We should lend him half of the money, and keep the other half for our own expenses.' My wife replied, 'When you went to your businessman friend to complain about your plight, he gave you a package containing 1200 dirhams. But now that one of the blessed offspring of the Beloved Rasool ﷺ has come to you with his plight, you wish to give him only half? Does your love accept this? Go, and place the entire amount at the feet of the noble Sayyid!' Having heard these love-filled words of my wife, I gave the entire amount to my friend, who made Du'a for us and left.

When the noble Sayyid reached his home, he was visited by the very same businessman friend of mine, who said to him, 'I am currently experiencing financial difficulties, please lend me some money.' Hearing this, the noble Sayyid gave my businessman friend the very same sealed package containing the amount. My businessman friend immediately recognised the package when he saw it, so came to me and asked, 'Where is the money that I gave you?' I told him the entire story, and he said, 'That noble Sayyid is also my friend. I was only in possession of these 1200 dirhams that I gave to you, which you gave to the noble Sayyid, who then gave them back to me. By doing this, all three of us preferred the other over ourselves and sacrificed our happiness for the happiness of others.'

This event of ours somehow reached the ruler, Yahya Bin Khalid Barmaki who immediately sent his courier with this message - 'Due to my responsibilities, I was unaware of your situation, but now I am sending my servant with 10000 Dinars. From this, 2000 are for you, 2000 for your businessman friend, 2000 for the noble Sayyid, and the remaining 4000 are for your well-fortuned and noble wife, because she is the best example of devotion to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ amongst all of you.' (*'Uyoon-ul-Hikayat, vol. 1, pp. 196*)

Dear Islamic brothers! You have heard how the hearts of our pious predecessors رَحْمَتُهُمُ اللهُ تَعَالَى were filled with enthusiasm to take care of the needs and empathise with noble Sayyids. To the extent that even on the occasion of Eid, they would not neglect them. They would accept poverty over their own happiness and contentment and for the pleasure of Allah عَزَّوَجَلَّ and Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ they would never turn away a noble Sayyid empty handed as a result of his connection to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. They would sacrifice their own happiness and wealth at their feet, and therefore be worthy of the generosity of Allah عَزَّوَجَلَّ and His Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

We too should follow those who are close to Allah عَزَّوَجَلَّ and occupy our hearts in love and devotion for noble Sayyids. Recognise their rank and nobility, support them, and make assisting needy Sayyids an integral part of our life. From this account, we can also pick a Madani pearl that if someone is known as a Sayyid, we should not ask for proofs of them being a Sayyid, but rather accept them as such, respect them with our hearts and souls and serve them in whichever way we are able to.

Asking a Sayyid for proof of lineage?

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه was asked, 'If there is no proof that a particular individual is actually a Sayyid, should he be respected?'

He replied, 'Respecting someone is not predicated on certainty or a specific proof of lineage. For this reason, whoever is known as a Sayyid should be

respected, without any need of researching their lineage as we have not been ordered to do this.

A'la Hadrat, the Imam of the Ahl-us-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was asked about an individual who demanded proof of lineage from Sayyids and would speak against them if they could not produce it. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied: This servant has repeatedly issued the Fatwa that in order to accept someone as a Sayyid and respect them, it is not necessary for us to have personal proof that they are a Sayyid. We have no need to undertake any research, nor have we been ordered to demand proof of lineage from Sayyids. To forcibly demand someone to show their proof of lineage, and speak against them and damage their reputation if they do not, are all Haraam. النَّاسُ أَمَنَاءٌ عَلَى أَنْسَابِهِمْ 'People are truthful about their lineage'. Of course, if we are truly aware that someone is not a Sayyid though he claims to be one, we will neither respect him nor refer to him as a Sayyid, and it is appropriate to inform those who are unaware of his fraud.

(Fatawa Razawiyah, vol. 29, pp. 587; Sadaat Kiraam ki 'Azmat, pp. 14-15)

Dear Islamic brothers! This statement of A'la Hadrat, the Imam of the Ahl-us-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ contains a Madani pearl of admonition for those immature individuals who refuse to respect, revere and assist a noble Sayyid until he presents some evidence or documentation of his lineage. Such individuals should fear that this negative habit of theirs may become a cause of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to become displeased with them. If he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ demands evidence of them being a Muslim on the Day of Judgment, remember that they will experience severe remorse. Let's listen to another thought-provoking similar account that is replete with Madani pearls of admonition and counsel!

A majestic palace in Jannah

It is written on pages 471-472 of 'Mukashafa-tul-Quloob' (published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami): Some young daughters of Sayyids lived in a house with their families. Their father passed away by the will of Allah عَزَّوَجَلَّ, so his young daughters found themselves

orphaned, suffering great poverty and deprivation. The situation was such that they left their native country out of shame, and lived in an abandoned Masjid in another city.

Their mother left them there whilst she set out to search for food. She headed to a wealthy man in the city, who was a Muslim, and told him of her dire circumstances. He, however, refused to believe her, and said, 'Bring a witness who is able to verify your story, and then I will support you.' She left there saying, 'I am a stranger in this land, who should I bring as a witness?'

She then went to a non-Muslim and when she told him her story, he accepted it as truthful, and sent a woman with her to bring her and her daughters to his house, leaving no stone unturned in their respect and reverence. When half the night passed, the wealthy Muslim dreamt that the Day of Judgement had begun and that the Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was standing next to a magnificent palace, with a flag of Hamd tied around his blessed head. This wealthy man drew closer and asked, 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, who is this palace for? He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'It is for a Muslim man.' The wealthy man replied, 'I am a Muslim man who believes that Allah عَزَّوَجَلَّ is One!' Upon hearing this, the Beloved Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Bring a witness who is able to confirm that you are really a Muslim.' He became extremely troubled, so the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ reminded him of the Sayyidah lady from whom he had demanded witnesses. Hearing this, he was engulfed with sorrows. He immediately set out to reach for the Sayyidah lady and her daughters, and found them at the house of that non-Muslim man. He said, 'Give me the Sayyidah lady and her daughters', but he refused and said, 'Due to them, I have received countless blessings.' The wealthy man replied, 'Take 1000 dinar (gold coins) from me but let me take custody of them,' but he still refused.

The wealthy man then thought troubling the Sayyidah lady, but upon seeing his bad intention, the non-Muslim said, 'I am more worthy (than you) of those you have come to take. The palace you saw in your dream was built for me. Are you proud of your Islam? By Allah عَزَّوَجَلَّ! Neither I nor my entire family slept before we accepted Islam at the hands of the Sayyidah lady. I saw a dream like yours and was blessed with the vision of the Beloved Rasool

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, who said to me, 'Are the Sayyidah lady and her daughters with you?' I replied, 'Yes, Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'This palace is for you and your family.' Hearing this, the wealthy Muslim departed, and Allah عَزَّوَجَلَّ knows better with what sorrow he must have departed. (*Mukashafa-tul-Quloob*, pp. 471-472)

مِرے سب عزیز چھوٹیں میرے دوست بھی گو روٹھیں
 شہا تم نہ روٹھ جانا مدنی مدینے والے
 میں اگرچہ ہوں کمینہ تیرا ہوں شہ مدینہ
 مجھے قدموں سے لگانا مدنی مدینے والے

If my relatives and relations abandon me

Don't abandon me O Beloved one of Madinah!

Even though I am useless, I belong to you, King of Madinah

Place me at your feet, O Beloved one of Madinah!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

The booklet 'Sadaat Kiraam ki 'Azmat'

Dear Islamic brothers! Have you heard what a blessed action of having feelings about the troubles and sorrows of noble Sayyids and coming to their assistance is. By means of serving the offspring of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, a non-Muslim was not only blessed with Iman, but also become worthy of a heavenly palace. Just think, when a non-Muslim - due to his respecting the noble Sayyids - was blessed with the luminosity of Iman and declared worthy of a heavenly palace, what will be the reward and nobility bestowed by Allah عَزَّوَجَلَّ to a Muslim who adopts beautiful character with them and is fortunate enough to serve them wholeheartedly.

Thus we too should attempt to recognise the importance and virtue of noble Sayyids and try to include ourselves amongst the fortunate individuals who

serve and assist them. May Allah ﷺ preserve the Madani movement of devotees of Rasool, Dawat-e-Islami, which is working actively to raise awareness of the importance and greatness of noble Sayyids. A clear example of this is the booklet published by Maktaba-tul-Madinah compiled from the Madani Muzakaraths of Ameer-e-Ahl-e-Sunnat *دامت بركاتهم العالیه* called 'Sadaat Kiraam ki 'Azmat' [Respect of Noble Sayyids].

This booklet contains many Madani pearls such as: The definition of a Sayyid, the magnificence of noble Sayyids, the reason for the respect and nobility of Sayyids, the ruling relating to a deviant Sayyid, the virtues of the Ummat-e-Muhammadiyah, the Du'a to be read when seeing someone smiling. Buy this booklet from Maktaba-tul-Madinah today and both read it yourself alongside encouraging others to read it. You can also read this booklet on Dawat-e-Islami's website www.dawateislami.net, download it or print it out.

Introduction to booklet '40 Farameen-e-Mustafa'

Dear Islamic brothers! To acquire knowledge of Deen and become steadfast on many good deeds, study of the booklet '40 Farameen-e-Mustafa' is quite beneficial. *الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ*, this booklet contains the blessed Ahadees regarding the excellence of Salah, Miswak, Salat and Salam, knowledge of Deen, repentance and modesty, Salam and Du'a and many more good deeds. Therefore, in order to attain steadfastness, buy this booklet today from the stall of Maktaba-tul-Madinah. Do read it yourself and also persuade others with good intentions to read. This booklet can also be read online, downloaded and printed out from Dawat-e-Islami's website: www.dawateislami.net.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Without any doubt, it is a reality that whenever an individual loves someone, he also begins to love and respect everything connected with him - for example, the beloved's house and its walls, the beloved's street and town, his family, children and so on. Then consider: if an individual is engulfed in the love of the Beloved Nabi *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*, how will he not love his family and Ahl-e-Bayt i.e. Sayyids! The Quran itself

demands from us to love these blessed individuals, as in Ayah 23 of Surah Ash-Shura in the part 25:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ۗ

Translation from Kanz-ul-Iman: Say you (O beloved) ‘I do not ask any remuneration from you for this (propagation of religion), except (your) love of (my) close relatives’.

Commenting upon the above Ayah, A’la Hadrat, the Imam of the Ahl-us-Sunnah, Imam Ahmad Raza Khan رحمته الله تعالى عليه states: Close relatives’ means noble Sayyids and the auspicious Ahl-e-Bayt رحمهم الله تعالى عنهم.

(Malfuzaat-e-A’la Hadrat, pp. 501)

رحمهم الله تعالى عنهم, the respected Ahl-e-Bayt and noble Sayyids رحمهم الله تعالى عنهم are such blessed personalities that the virtues of loving them and maintaining good character with them are even mentioned in the blessed Ahadees.

The virtue of good character with noble Sayyids

The Rasool of Rahmah صلى الله تعالى عليه وآله وسلم said: Whoever maintains good character with anyone from my Ahl-e-Bayt, I will give him the reward of this on the Day of Judgement. *(Al-Jami’-us-Sagheer, pp. 533, Hadees 8821)*

In another Hadees, he صلى الله تعالى عليه وآله وسلم states: Whoever behaves well with any of the offsprings of ‘Abdul Muttalib in the world, he has the right to receive its reward from me when he will meet me on the Day of Judgement.

(Tareekh Baghdad, vol. 10, pp. 102, Hadees 5221)

ہم کو سارے سیدوں سے پیار ہے
 ان شاء اللہ اپنا بیڑا پار ہے

Dear Islamic brothers! We have learnt that maintaining good character with the blessed descendants of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ (i.e. Sayyids) is beloved to Allah عَزَّوَجَلَّ and His Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

رَحْمَةُ اللهِ تَعَالَى were such devotees of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that each and every action of theirs was a manifestation of their respect and reverence. Devotion to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was their priceless wealth, and love for his blessed family was like spiritual oxygen for them. They spent their entire lives in loving Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and persuading others to have devotion to the Noble Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and respecting and serving his blessed offspring.

Let us now hear a few precious accounts of such pious predecessors so as to encourage us and refresh our Iman.

Farooq-e-A'zam was happy with the happiness of Hasanayn Karimayn

Sayyiduna Imam Ja'far Sadiq رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ narrates from his noble father, Sayyiduna Imam Muhammad Baaqir رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that when Ameer-ul-Mu'mineen, Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ received some fine clothes from Yemen, he distributed it amongst the Muhajireen and Ansaar. When the people wore it, they became extremely happy.

He رَضِيَ اللهُ تَعَالَى عَنْهُ was standing between the Mimber of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his illuminated resting place and people were presenting themselves before him, giving him Salam and making Du'a for him. Suddenly, Sayyiduna Imam Hasan and Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا came in front of him from the blessed house of Sayyidah Fatima-tuz-Zahra رَضِيَ اللهُ تَعَالَى عَنْهَا. (Because the blessed house of Sayyidah Fatima-tuz-Zahra رَضِيَ اللهُ تَعَالَى عَنْهَا was in the courtyard of Masjid-un-Nabawi.)

Neither of the two princes رَضِيَ اللهُ تَعَالَى عَنْهُمَا were dressed in those fine clothes, and as soon as he رَضِيَ اللهُ تَعَالَى عَنْهُ saw them, his condition changed and he became troubled. He رَضِيَ اللهُ تَعَالَى عَنْهُ exclaimed, 'By Allah عَزَّوَجَلَّ! I am not even a little happy when I see the fine clothes I have dressed you people in!'

Hearing this, all people became worried and confused, and said, ‘What has happened that you are saying this? After all, you yourself gave us these clothes.’ He replied, ‘I am saying this due to these two princes, who walk amongst people in such a state they have no fine clothes.’

The narrator states that he رَضِيَ اللهُ تَعَالَى عَنْهُ immediately wrote to the ruler of Yemen asking him to prepare two fine and expensive suits for Imam Hasan and Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا and dispatch them. The ruler of Yemen acted immediately, and got two suits prepared and sent. He رَضِيَ اللهُ تَعَالَى عَنْهُ gave them to Imam Hasan and Imam Husayn to wear, and became extremely happy and said, ‘By Allah عَدَّوَجَلَّ! Up until these two were not dressed in new clothes, everyone else wearing them didn’t please me.’

Another narration is that, having given Imam Hasan and Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا the clothes to wear, he رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘Now I am happy.’

(Tareekh Ibn ‘Asakir, vol. 14, pp. 177)

A’la Hadrat’s reverence for blessed Sayyids

It is stated in the book *Hayat-e-A’la Hadrat*: Janab Sayyid Ayyub ‘Ali Sahib رَضِيَ اللهُ تَعَالَى عَلَيْهِ has stated, ‘A young man was employed to assist with the household chores in the blessed home of A’la Hadrat رَضِيَ اللهُ تَعَالَى عَلَيْهِ. Later, it became known that the young man was a Sayyid, and so (A’la Hadrat رَضِيَ اللهُ تَعَالَى عَلَيْهِ) firmly instructed his family members, ‘Do not give any chores to the noble Sayyid, for he is here to be served (i.e. as he is the dignified descendant of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, he is here to be served, not to serve us.) Thus, whatever he requires, whether it be food and so on, present it to him. Whatever salary had been promised, give it to him as an honorarium from now on. Thus, his orders were carried out, and after a period of time the young Sayyid left of his own accord.’ *(Hayat-e-A’la Hadrat, vol. 1, pp. 179)*

جو ہے اللہ کا ولیٰ بے شک
عاشقِ صادقِ نبیٰ بے شک
عوثِ اعظم کا جو ہے متوالا
واہ کیا بات اعلیٰ حضرت کی

A friend of Allah, without a doubt!

A sincere devotee of the Beloved Nabi, without a doubt!

The stalwart of Ghaus-e-A'zam! Incomparable is A'la Hadrat, without a doubt!

The respect of Ameer-e-Ahl-e-Sunnat for the blessed Sayyids

It is written on pages 3 to 5 of the booklet 'Sadaat Kiraam ki 'Azmat' (published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami): Whilst staying in UAE, someone took Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه** to a hospital laboratory to carry out some tests. Despite the person's insistence, he refused to let him take the bottle containing his urine sample.

When he was later asked, 'What was the wisdom in refusing to hand over your bottle of urine sample to that individual?' He replied, 'That individual was a noble Sayyid, how could I have given it to him to carry? What if, on the Day of Judgement, his Blessed and Noble Grandfather, our Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said to me, 'Ilyas, was there no one other than my son to carry your urine?' What answer would I be able to give? Due to love for the Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** and the relation of noble Sayyids to him, who from his Ummah and the servant of Sayyids would be happy to do so? It is essential to love and admire noble Sayyids and to honour and respect them.'

Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه** possesses immense love for noble Sayyids, and is always at the forefront in embodying appropriate respect and reverence for them. It has been constantly observed that if he is informed that someone is a Sayyid Sahib whilst he is meeting them, he kisses their hands with great humility.

He is set above others by the manner in which he demonstrates his love and compassion for the children of blessed Sayyids, as he has been observed on many occasions to place their small feet on his head. He considers it to be contrary to true respect to stretch his feet out towards blessed Sayyids or even turn his back to them.

The glimpse of devotion of Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qadiri Razavi **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه** towards the blessed Sayyids can be revealed from his poem collection 'Wasail-e-Bakhshish', therefore, he writes:

کاش ہوتا میں سگ سیدوں کا بن کے دربان پہرا بھی دیتا
ربّ نے بھیجا ہے انسان بنا کر، تُو سلام اُن سے رو رو کے کہنا

Sometimes, when he sees a Sayyid, he enthusiastically recites this couplet of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ:

تیری نسلِ پاک میں ہے بچہ بچہ نُور کا
تُو ہے عینِ نُور تیرا سب گھرا نا نُور کا

*Every child in your blessed offspring is Noor (light)
You are the source of light, your entire household, light!*

(Sadaat Kiraam ki 'Azmat, pp. 3-5)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Weekly Sunnah-inspiring Ijtima' - one of the 12 Madani activities

سُبْحَانَ اللهِ عَزَّوَجَلَّ! Have you heard how lofty the character of the pious people is in respecting noble Sayyids and giving them utmost reverence and nobility - to the extent that they preferred the happiness of the offspring of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to their own happiness.

For this reason, we should also seek to define ourselves in terms of servitude to noble Sayyids, make serving them one of our essential traits, be steadfast in maintaining their respect and reverence, consider their happiness as our own happiness and their sorrows as our own sorrows. To attain this Madani mindset, we should remain attached to the Madani environment of Dawat-e-Islami and enthusiastically participate in the 12 Madani works in our Zayli Halqah. One of the 12 Madani works in the local area is to attend the 'weekly Sunnah inspiring Ijtima'.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, by the blessing of attending the weekly Sunnah-inspiring Ijtima', the true respect of noble Sayyids is obtained, one is blessed with the

opportunity to seek knowledge of the Deen, Du'as are accepted in the weekly Sunnah-inspiring Ijtima', and the pious servants of Allah are mentioned in the weekly Sunnah-inspiring Ijtima'. Sayyiduna Sufyan Bin 'Uyaynah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ states, 'عِنْدَ ذِكْرِ الطَّيِّبِينَ تَنْزِلُ الرَّحْمَةُ' With the mention of the pious people, mercy of Allah عَزَّوَجَلَّ descends. (Hilya-tul-Awliya; Sufyan Bin 'Uyaynah, vol. 5, pp. 335, Hadees 10750)

For persuasion, let's listen to a faith-refreshing Madani parable about attending the weekly Sunnah-inspiring Ijtima':

A comedian's repentance

An Islamic brother from Markaz-ul-Awliya', Lahore was lost in the path of sins and negligence. An Islamic brother wearing the 'Imamah invited him to attend the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami. He accepted the invitation of this Islamic brother and attended the Sunnah-inspiring Ijtima', which he liked very much. Thus, he began to regularly attend the Ijtima', perform Salah regularly and even began to wear an 'Imamah.

Some of his family members began to severely oppose this, but the beauties of the Madani environment and the good character of the devotees of the Beloved Rasool drew him even closer to Dawat-e-Islami. He was consistently encouraged by listening to audio recordings of Sunnah-inspiring Bayanaat produced by Maktaba-tul-Madinah and اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ eventually a Madani environment took root in his entire home.

اے بیمارِ عَصِيَانِ تُو آ جا یہاں پر
گناہوں کی دیگا دوا مدنی ماحول

*O sufferer of sins, come and join us,
Of every sin, the Madani environment will cure us!*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Remember! To be a perfect Muslim, love of the Beloved Rasool ﷺ is absolutely essential and binding, for he ﷺ has said, ‘None of you can become true believer until I am more beloved to him than his father, children and all people.’

(*Sahih Bukhari; Kitab-ul-Iman, vol. 1, pp. 17, Hadees 15*)

One of the demands of love for the Beloved Rasool ﷺ is to also love and respect all noble Sayyids, for whoever commits blasphemy and insults noble Sayyids, opposes/incurs enmity towards them or disrespects them in anyway is dishonest in his claims of love for the Beloved Rasool ﷺ. Such an individual does not only harm them by doing so, but also displeases the Beloved Rasool ﷺ:

Sayyiduna Shaykh Abul Mawahib Shaazili رحمه الله تعالى has stated: Whoever wishes to be blessed with a vision of the Beloved Rasool ﷺ should remember him abundantly day and night and love noble Sayyids and the Awliya, otherwise the door (of such visions) will remain closed for him in the dream. For these blessed souls are the kings of all people. Whoever they are displeased with, Allah عزوجل and His Beloved Rasool ﷺ are also displeased with. (*Afzal-us-Salawat ‘ala Sayyid-is-Sadaat; pp. 127*)

A’la Hadrat, the Imam of the Ahl-us-Sunnah, Imam Ahmad Raza Khan رحمه الله تعالى has stated, ‘The respect of noble Sayyids is Fard, and to disrespect them is Haraam. Indeed, the blessed ‘Ulama have said, ‘Whoever calls an ‘Aalim ‘Mawlawiya’ [مولويًا] or calls a Meer (another word for Sayyid) ‘Meerwa’ [ميروا] intending to belittle them (بروجه تحقير), he is a Kafir.’ (*Fatawa Razawiyyah, vol. 22, pp. 420*)

Let us listen to an account with many admonitory Madani parable, and seek the protection of Allah عزوجل from the displeasure of blessed Sayyids, disrespecting them and the displeasure of Mustafa ﷺ in this regard.

A strange incident of hitting a Sayyid

Sayyidi ‘Abdul Wahhab Sha’rani رحمه الله تعالى has said: Sayyid Shareef narrated at the khanqah (residency) of Sayyiduna Khattab رحمه الله تعالى that Kashif-ul-

Buhayrah [كَاشِفُ الْبُحَيْرَةِ] once hit a Sayyid and that night dreamt that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was turning his blessed face away from him. He said, 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, what sin have I committed?' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'You hit me, even though I am your intercessor on the Day of Judgement.' Kashif-ul-Buhayrah replied, 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I do not remember hitting you!' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Did you not hit my offspring?'

Kashif-ul-Buhayrah humbly replied in the affirmative, and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Your strike hit my wrist' and then showed (Kashif-ul-Buhayrah) his blessed wrist, which was swollen as though it had been stung by a bee. We seek mercy from Allah عَزَّوَجَلَّ (*Barakat Aal-e-Rasool, pp. 267-268*)

مَحْفُوظ سَدَا رَكْهِنَا شَهَا! بِي اَدْبُوْنَ سِي
 اَوْر مَجْه سِي بِي سِر زَد نِه كِبِي بِي اَدْبِي بُو

*Protect me, O Beloved, from disrespectful folk, always,
 And do not let me develop any disrespectful ways!*

Majlis Maktaba-tul-Madinah

Dear Islamic brothers! We have learnt that the affairs pertaining to noble Sayyids are very sensitive, for whichever ill-fortuned person troubles them in reality troubles the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, displeases him and thus becomes deprived of his affection and generosity.

For this reason, we should all adopt respectful manners with all of the Muslims, and noble Sayyids in particular and abstain from giving them trouble, and associate ourselves with the Madani environment of Dawat-e-Islami to get such a Madani mindset.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! The Madani movement of the devotees of Rasool, Dawat-e-Islami is actively working in 104 departments of serving Islam for the propagation of calling towards righteousness 'Majlis Maktaba-tul-Madinah' is one of them. Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ founded

the publishing department of Dawat-e-Islami, Maktaba-tul-Madinah in 1406 Hijri, corresponding to 1986 first of all to produce audio cassettes of Bayanaat.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! In this short period of time, Maktaba-tul-Madinah has achieved unparalleled progress. In this short period of time, Maktaba-tul-Madinah has not only distributed Sunnah-inspiring Bayanaat and memory cards throughout the world, but also published books of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ and Al-Madina-tul-'Ilmiyyah in the hundreds of thousands and placed them in the hands of the public causing them to develop deep love for the Sunnah.

اللہ کرم ایسا کرے تجھ پہ جہاں میں
اے دعوتِ اسلامی تیری دھوم مچی ہو!

صَلُّوْا عَلَي الْحَبِيْبِ صَلَّى اللهُ تَعَالَى عَلَي مُحَمَّد

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, the illuminated month of Rabi'ul-Awwal is spreading its blessings as it moves towards its end. After this month, the blessed month of Rabi'ul-Aakhir will bless us with its presence, which is particularly associated with Ghaus-e-A'zam, the king of Baghdad, Shaykh 'Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. In the same way as Allah عَزَّوَجَلَّ blessed him with many other virtues, another unparalleled virtue of his is that he hailed from a Sayyid household such that he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was both descended from Imam Hasan and Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا. Let us hear a brief summary of a portion of his blessed personality.

Ghaus-e-A'zam's name and lineage

Sayyiduna Ghaus-e-A'zam, Shaykh 'Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born on the 1st Ramadan 470 AH on the day of Jumu'ah [Friday] in the city of Jeelan. His Kunyah is Abu Muhammad and Muhiyyuddin, Mahboob-e-Subhani, Ghaus-e-A'zam, Ghaus-us-Saqalayn, etc., are some of his titles.

His noble and pious father's name is Sayyiduna Abu Saalih Musa Jangi Dost and his respected mother's name is Umm-ul-Khayr Fatimah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was a 'Hasani Sayyid' (i.e. a descendant of Imam Hasan) from his father's side and a 'Husayni Sayyid' (i.e. a descendant of Imam Husayn) from his mother's side. (*Sharh Shajarah Qadiriyyah Razawiyyah Attariyyah; pp. 83*)

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ passed away from this temporal world occurred in the month of Rabi'-ul-Aakhir in 561 AH after Maghrib Salah.

(*At-Tabqat-ul-Hanabilah; vol. 3, pp. 251*)

تُو حُسَيْنِي حَسَنِي كِيوں نہ مُجِي الدّين ہو
اے خِضَر مَجْمَع بَحْرين ہي چِشمہ تيرا

Summary of the speech

Dear Islamic brothers! In today's weekly Sunnah-inspiring Ijtima', we were blessed with the opportunity to hear the virtues and praises of noble Sayyids. In summary, we have heard:

- The one who serves noble Sayyids is declared to be worthy of the blessings of Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- A non-Muslim was blessed with the treasure of faith due to serving noble Sayyids.
- Demanding blessed Sayyids produce proof of his lineage causes the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to be displeased.
- There is a clear example for us in the manner in which our pious predecessors respected and assisted noble Sayyids.
- Respecting all noble Sayyids is Fard, and insulting them is Haraam.
- The one who troubles noble Sayyids in reality troubles the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

- Finally, we heard briefly that Sayyiduna Shaykh ‘Abdul Qadir Jeelani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was a Hasani and Husayni Sayyid, and some other brief details from his blessed life.

May Allah عَزَّوَجَلَّ, for the sake of Sayyiduna Ghaus-e-A’zam, grant us all the ability to understand the importance of noble Sayyids, assist them and respect them in every possible way.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

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)

سِينَهُ تَرَى سُنَّتَ كَا مَدِينَهُ بَنَى آفَا
جَنَّتْ مِيْنِ پَرُوسِي مَجْهِي تَمِ اِيْنَا بِنَانَا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sunan and manners of sneezing

Sayings of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. Allah عَزَّوَجَلَّ likes the sneeze (of a person) and does not like the yawn (of a person). (Sahih Bukhari, vol. 4, pp. 163, Hadees 6226)
2. When one sneezes and says ‘الْحَمْدُ لِلَّهِ’, the angels say ‘رَبُّ الْعَالَمِينَ’ and if he says, ‘رَبُّ الْعَالَمِينَ’ the angels say, ‘May Allah عَزَّوَجَلَّ have mercy upon you’. (Al-Mu’jam-ul-Kabeer, vol. 11, pp. 358, Hadees 12284)

3. Lower your head, cover your face as you sneeze, and sneeze in a low sound as it is foolish to sneeze loudly. (*Rad-dul-Muhtar*, vol. 9, pp. 684)
4. One should say 'اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ' after sneezing. It is better to say 'اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ' (it is stated in *Khaza'in-ul-'Irfan* on page 3 with reference to *Tahtaawi* that it is a Sunnat-e-Muakkadah to recite the Hamd of Allah عَزَّوَجَلَّ after sneezing).
5. It is Wajib for the one who hears the sneezer, to say 'يَرْحَمُكَ اللهُ' (*May Allah عَزَّوَجَلَّ have mercy on you*) immediately in such an audible voice that the one who sneezed can hear it. (*Bahar-e-Shari'at*, vol. 16, pp. 119)
6. Upon hearing 'يَرْحَمُكَ اللهُ', the person who sneezed should say 'يَغْفِرُ اللهُ لَنَا وَلَكُمْ' (*may Allah عَزَّوَجَلَّ forgive us and you*) or say 'يَهْدِيْكُمْ اللهُ وَيُصَلِّحْ بِالْكَمِّ' (*may Allah عَزَّوَجَلَّ guide you and improve your condition*).
(*Fatawa 'Aalamgiri*, vol. 5, pp. 326)
7. Whoever says 'اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ' after sneezing and passes his tongue over all his teeth, اِنْ شَاءَ اللهُ عَزَّوَجَلَّ he will be safe from dental diseases.
(*Mirat-ul Manajih*, vol. 6, pp. 396)
8. Sayyiduna 'Ali-ul-Murtada رَضِيَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيْمُ has said, 'Whosoever says 'اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ' upon sneezing, he will never suffer from pain in the molars or from an earache.' (*Mirqat-ul-Mafatih*, vol. 8, pp. 499, *Taht-al-Hadees* 4739)

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، ائیں سنت کے پھول
دینے لینے چلیں، قافلے میں چلو

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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



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

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

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 وَسَلِّمْ 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 اللهُ عَلَى مُحَمَّدٍ

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

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

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

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

5. Nearness to the Distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَ تَرْضَى 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 وَ أَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

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

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

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.’

(Majma’-uz-Zawaid, pp. 254, vol. 10, Hadees 17305)

2. An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharaib-ul-Quran*, ‘If anyone recites the following Du’a three times at night it is as if he has found Layla-tul-Qadr.’ We should recite it every night. Here is the Du’a:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيمِ

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