

رَضِيَ اللهُ تَعَالَى عَنْهُ

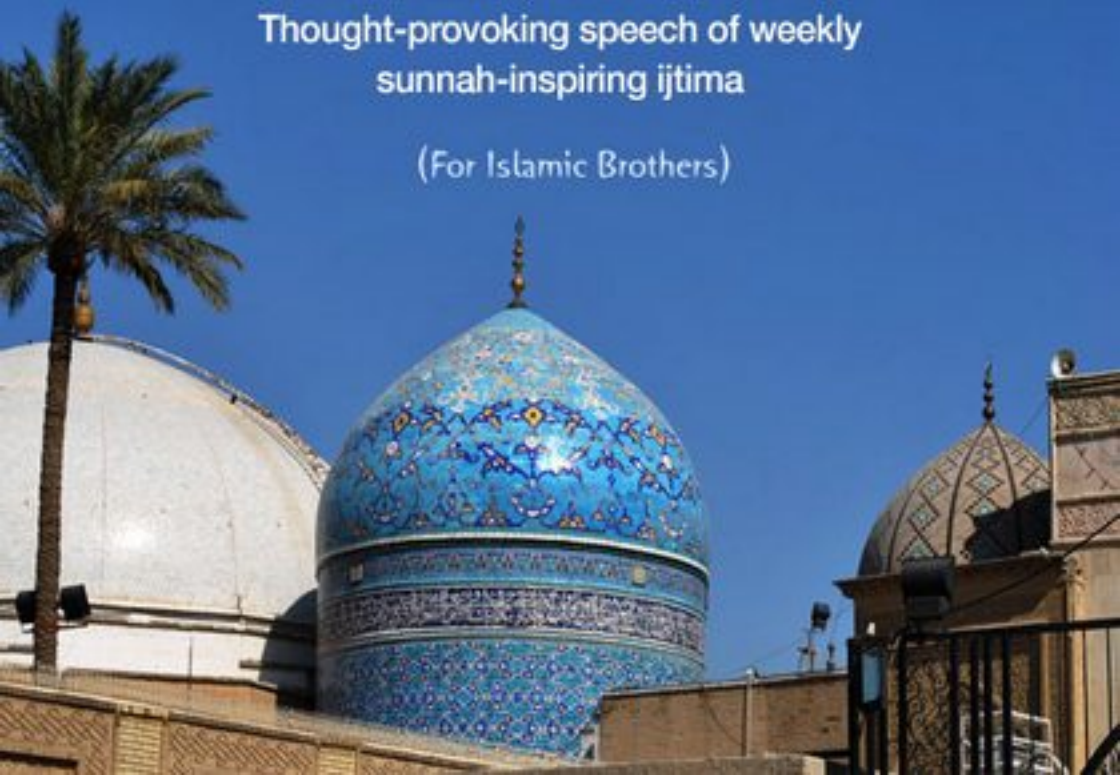
O Ghaus-e- A'zam,

Help Me

04-January-2018

Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)



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

O Ghaus-e-A'zam, Help Me

وَعَلَى إِلِكِ وَأَصْحَبِكِ يَا حَبِيبَ اللَّهِ
 وَالصَّلَاةَ وَالسَّلَامَ عَلَيْكَ يَا رَسُولَ اللَّهِ
 وَعَلَى إِلِكِ وَأَصْحَبِكِ يَا نُورَ اللَّهِ
 وَالصَّلَاةَ وَالسَّلَامَ 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 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

Sayyiduna 'Abdul Azeez Dabbaagh رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: It is beyond any doubt that reciting Salat upon the Holy Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the most superior action of all the acts of worship. This is a Zikr of those blessed angels who dwell in the surroundings of Jannah and when they recite Salat upon the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, by the blessings of this, Jannah becomes spacious. (*Al-Abreez, vol. 2, pp. 338*)

جائیں نہ جب تک غلام خُلد ہے سب پر حرام
ملک تو ہے آپ کا تم پہ کروڑوں دُرود

Brief explanation: O the Owner of Jannah, the Beloved Rasool ﷺ! What a great elevated status you possess that nobody can enter Jannah before your Ummah. You are the owner of Jannah, then how can anybody enter it without your permission.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool ﷺ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a believer is better than his action.*

(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

Two Madani pearls

- Without a good intention, no reward is granted for a good deed.
- The more righteous intentions one makes the greater reward he will attain.

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit 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 **صَلُّوا عَلَى الْحَبِيبِ**, **أَذْكُرُوا اللَّهَ**, **تُؤْتُوا 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**

O Ghaus-e-A'zam, help me

Once, an Islamic scholar from Baghdad went to a graveyard with his pupils for Fatihah Khuwani after Friday Salah. He saw a black snake there and he killed it. After some time a dust cloud appeared and he disappeared in it. All the students were sitting worried and astonished because of their teacher's sudden missing. After some time they saw that their respected teacher was coming wearing a very nice kind of dress. When he was asked about the situation he said: Jinns picked me up and took me to an island, plunged me into the river and then presented me to their king. I saw that the king of jinns was sitting on his throne with a naked sword in his hand and before him was lying a dead body of a young man that was bleeding. When the king of jinns was asked about me he was informed that I was the murderer of the young man. Having heard this, the king became furious and said: He did not harm you even then you have killed him. I replied: I have not murdered this young man; your servants are accusing me of this murder. The servants said: The proof of his being the murderer is that his staff is blood-stained. I said: It is the blood of a snake that I killed. The king said: The snake you killed was my son. Then the king said to the Qadi: This person has admitted that he has committed the murder, therefore an order of his killing should be issued. Hearing this, the Qadi issued an order of killing me.

After this the king of jinns was about to strike me with a sword, I, in my heart, called out Sayyiduna Ghaus-e-A'zam **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** for help. A person with a luminous face immediately appeared and started saying to the king: Do not kill this Islamic scholar; he is the disciple of Sayyiduna Ghaus-e-A'zam **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ**. If Sayyiduna Ghaus-e-A'zam **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** asks you about his killing, what would

you reply? As the king of jinns heard the blessed name of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, he kept the sword and said to me: I forgive your mistake for the sake of the respect and reverence I have for Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in my heart. Now you lead the funeral Salah of this murdered person and make Du'a of forgiveness for him. Afterwards I was made to wear a robe of honour and was then sent with jinns.

تھر تھراتے ہیں سبھی جنات تیرے نام سے
بے ترا وہ دبدبہ یا غوثِ اعظم دست گیر

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! From this event it has been understood that Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was Murshid (spiritual guide) of jinns as well humans, that is, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is Sayyid-us-Saqalayn. Saqalayn means humans and jinns. Like the title of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is Rasool-us-Saqalayn, that is, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Rasool of jinns and humans. Similarly, Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is also the spiritual guide of jinns and humans and he also rules over them. اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, the glory and greatness of our Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is very eminent. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ solves the difficulties of his well-wishers. If someone needs something and he asks for the need, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ fulfils his needs. If someone calls him out for help and makes a request from the bottom of the heart, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also helps him. Let's listen to a very beautiful parable in this regard:

Once a person whose father had passed away, came to Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and humbly said: Last night, I saw my late father being tormented, my late father told me, 'Torment has been inflicted upon me in the grave. Go to Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and request him to make Du'a of forgiveness for me.' Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked, 'Did your father ever pass by my Madrasah?' That person replied, 'Yes.' Having heard this Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ became quiet and the young man then returned home.

At night, he saw his father extremely happy, wearing a green dress and saying, 'By the Du'a of Sayyiduna Shaykh 'Abdul Qadir Jeelani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ Allah عَزَّوَجَلَّ has removed my torment and I have also been made to wear this dress by virtue of his blessing. Therefore, I advise you to compulsory keep on visiting his blessed court. That person related this event to Sayyiduna Ghaus-e-Pak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. Hearing it Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: By Allah عَزَّوَجَلَّ! This promise has been made to me that the torment of anyone who passes by my Madrasah will be reduced.' (Bahjat-ul-Asraar, pp. 194)

مل گیا مجھ کو غوث کا دامن، فضلِ ربِّ کریم سے روشن
 میری تقدیر کا ستارہ ہے، واہ کیا باتِ غوثِ اعظم کی
 غوثِ رنج و آلمِ مٹاتے ہیں، اُس کو سینے سے بھی لگاتے ہیں
 آ گیا جو بھی غم کا مارا ہے واہ کیا باتِ غوثِ اعظم کی

Dear Islamic brothers! Have you noticed that Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was very helpful and would fulfil the needs of people. When at the request of a sad person he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ made a Du'a for the salvation of his late father from the torment of the grave, the deceased was released from the torment. From this parable it has been understood that visiting pious saints bring about mercy. Whenever we suffer any problem, we should go to the righteous people of Allah عَزَّوَجَلَّ instead of going to the rich and the kings of the world. We should request them to make Du'a for the solutions of our problems and from time to time get benefits of their blessed company. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, it will prove to be very fruitful for the betterment of our world and the Hereafter. Advising us for the same thing, our Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Should I not guide you about the essence by which you attain the goodness of the world and the Hereafter? (That essential thing is) Attend the gathering of those who do Zikr and when you are alone, do Zikr of Allah عَزَّوَجَلَّ as far as possible; love for Him and hate (anybody) for Him. (Shu'ab-ul-Iman, vol. 6, pp. 492, Hadees 9024)

Commenting on the above Hadees, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: It (the gathering of

people doing Zikr) implies the gatherings of Islamic scholars, pious saints, pious and beloved bondmen of Allah ﷺ because these gatherings are the gardens of Heaven. It is stated in another Hadees: Whether these Majalis (gatherings) are from a Madrasah or these are the Majalis of Dars of Quran and Hadees or Majalis of Zikr of blessed Sufis—all fall under this category. The gathering that develops the passion for the fear of Allah ﷺ, devotion to Beloved Mustafa ﷺ and enthusiasm for obedience to the Beloved Rasool ﷺ is very beneficial. (*Mirat-ul-Manajih, vol. 6, pp. 603*)

کے اچھوں کے پاس آ کے پا مدنی ماحول
 بُری صحبتوں سے گنارہ گشی کر
 تم اپنائے رکھو سدا مدنی ماحول
 سنور جائے گی آخرت ان شاء اللہ

Dear Islamic brothers! The company of righteous people of Allah ﷺ have many benefits. For example, one develops the mind-set to avoid sins by seeing their life and character and good deeds.

- By virtue of the company of righteous people of Allah ﷺ one is privileged to perform good deeds.
- By virtue of the company of righteous people of Allah ﷺ one can get rid of the hard-heartedness.
- The company of righteous people creates softness in the heart.
- The company of righteous people develops good habits.
- One can get rid of bad habits by having the company of righteous people.
- By virtue of the company of the righteous people of Allah ﷺ one dies in faith and ponders over the Hereafter.
- Whenever a person gets this privilege, he should not go there for any worldly purpose, but rather with the intention to get religious benefits as this good company has many blessings.

Bad company has many disadvantages: For example,

- The effects of bad company are immediate and destructive.
- Bad company destroys a righteous and naive person.
- Bad company causes an increase in evils and spoils the society.
- Bad company sometimes proves a deadly poison for faith.

Therefore, before having the company of someone we should think deeply whether or not his company will prove to be beneficial for us or harmful for our world and the Hereafter.

Ameer-ul-Mu`mineen, Sayyiduna Maula 'Ali Mushkil Kusha رضي الله تعالى عنه has said: Do not befriend a sinner (one who openly commits sins) because he will present his bad deed under a guise of showing it better and will want you to be also like him and will show his worst habit under the guise of a good one. His visit to you is a defect and shameful. Do not have brotherhood with a fool either as he will put himself in trouble, but will not benefit you. And maybe sometimes he will desire to benefit you, but will harm you. His silence is better than speaking; his distance is better than closeness and [his] death is better than life. Do not have brotherhood with a liar either because socializing with him will not benefit you; he will convey to others whatever you say to him and will bring to you what others say to him, and if you speak the truth, even then he will not speak the truth. *(Tareekh Ibn 'Asakir, vol. 42, pp. 516)*

Dear Islamic brothers! Anyhow, good company is after all good and bad company is certainly bad. Good company brings about success and bad company destroys a person. Therefore, have good company. الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, Madani environment of Dawat-e-Islami provides the company of devotees of Rasool. Avail this company firmly and travel with the Madani Qafilahs. إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, by virtue of its blessings you will attain the blessings for which you would perhaps wish after death: Would that I could spend my whole life in the Madani environment of Dawat-e-Islami! Would that I could make it my routine to travel with Madani Qafilahs for three days at least a month! Would that I could spend my entire life in teaching and learning Sunnahs in the

company of devotees of Rasool! May Allah ﷺ enable us to have good company and keep away from the bad company!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

سیکھنے سنتیں قافلے میں چلو

لوٹنے رحمتیں قافلے میں چلو

پائو گے راحتیں قافلے میں چلو

علم حاصل کرو جہل زائل کرو

ہر مہینے چلیں قافلے میں چلو

سنتیں سیکھنے تین دن کیلئے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Some Mashaikh have narrated: We were sitting at the Madrasah of Sayyiduna Shaykh Abdul Qadir Jeelani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stood up and wore his wooden slippers and made Wudu. After making Wudu he started offering two Rak'at Nafil Salah. After offering Nafil Salah he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ shouted a slogan loudly and threw one of his slippers in the air which disappeared. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then shouted the second slogan and threw the second slipper as well and it also disappeared before our eyes. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then sat at his place. None of us dared to know the facts about the situation.

After 23 days a caravan reached Baghdad. The chief of the caravan started saying: We have a gift for Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. People informed Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ of it so he asked them to bring it. The people of the caravan gave us forty kilograms silk cloth, plenty of gold and both the blessed slippers which Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ threw in the air a month ago. Upon our asking they said that they were travelling through a jungle on 3rd Safar-ul-Muzaffar (Sunday). Suddenly robbers, who had two chiefs, attacked them; they robbed them of their belongings and also killed some travellers. After robbing the caravan they went to a nearby valley where they started distributing the belongings and possessions. We said loudly by calling out: At this time, if Shaykh 'Abdul Qadir Jeelani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ helps us, we will present this much gift to him. In

the meantime, we heard slogans which heard through the whole valley, causing the robbers to become frightened. We thought perhaps other robbers attacked these robbers, but after sometime some robbers came to us trembling and said: Get your things back and go there to see what has happened to us. When we reached there we saw that both the chiefs had died and one wet slipper each was lying with them. Returning our belongings they said: This incident has something incredible! (*Bahjat-ul-Asraar, pp. 132*)

تمہیں نا خدائی ملی غوثِ اعظم	ہمارا بھی بیڑا لگا دو کنارے
ہوائے مُخالف چلی غوثِ اعظم	تباہی سے ناؤ ہماری بچادو
یہ ہے اس کی خوابش دلی غوثِ اعظم	فدا تم پہ ہوجائے نُوری مُضطر

ہیں باعثِ برکتِ غوثِ پاک	اللہ کی رحمتِ غوثِ پاک
دریائے کرامتِ غوثِ پاک	ہیں صاحبِ عزتِ غوثِ پاک
مرحبا یا غوثِ پاک	مرحبا یا غوثِ پاک

Dear Islamic brothers! From this parable it has become clear that if we are in trouble and there is no one to help us anywhere even far away, so even under these conditions we should call out our spiritual guide to get our needs fulfilled by calling out such as 'Ya Ghaus-e-Pak, help me', so there is a hope from the mercy of Allah ﷻ that Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ will come to help his afflicted disciple. It has also been persuaded in a blessed Hadees to call pious people for help at such a difficult time.

The Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: When someone amongst you loses something or he is lost somewhere and wants help at the place where he finds none to help him, he should then call out loudly like: 'يَا عِبَادَ اللَّهِ أَعِيْثُونِي، يَا عِبَادَ اللَّهِ أَعِيْثُونِي' O bondmen of Allah ﷻ! Help me! O bondmen of Allah ﷻ! Help me! As there are some bondmen of Allah ﷻ who he does not see. (*Al-Mu'jam-ul-Kabeer, vol. 17, pp. 117, Hadees 290*)

Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: Anyone who asks me for help or calls me out in trouble, I will remove his trouble, and the one who begs Allah عَزَّوَجَلَّ to fulfil his need through me, Allah عَزَّوَجَلَّ will fulfil his need.

(Bahjat-ul-Asraar, pp. 197)

How is it to seek help from anyone other than Allah?

Dear Islamic brothers! Remember! It is absolutely permissible to seek help from anyone other than Allah. Shari'ah has not prohibited from it anywhere, and even evidence proves that we can seek help from anyone other than Allah. However, we should have this belief that the blessed Ambiya عَلَيْهِمُ السَّلَام and pious saints of Allah عَزَّوَجَلَّ help us by His bestowal. The people who say that help should only be sought from Allah عَزَّوَجَلَّ not from blessed Ambiya عَلَيْهِمُ السَّلَام and pious saints رَحْمَةُ اللَّهِ تَعَالَى are in fact attacked by Satan. Such people sometimes happen to commit blasphemy against the blessed Ambiya عَلَيْهِمُ السَّلَام and pious saints رَحْمَةُ اللَّهِ تَعَالَى and due to insulting blessed Ambiya they commit Kufr (disbelief).

In order to get rid of this suspicion, keep in mind that helping someone is in fact solely associated with Allah عَزَّوَجَلَّ. Without His bestowal no one can bring even a little benefit. However, by His bestowal His chosen bondmen or other living beings and non-living objects can bring benefit and do harm. In Ayah 45 of Surah Al-Baqarah part 1, Allah عَزَّوَجَلَّ has stated:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ط

Translation from Kanz-ul-Iman: And seek help from patience and Salah.

Just ponder! The Creator of all the creation is Himself commanding us to seek help from patience and Salah. If seeking help from anyone other than Allah was impermissible, then why would Allah عَزَّوَجَلَّ command us to seek help from patience and Salah as patience and Salah are not God, but other than god. Similarly, it is stated in Ayah 64 of Surah An-Nisa part 5:

وَنَوَّاتَهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا

اللَّهِ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٢٦﴾

Translation from Kanz-ul-Iman: And if they, when they have wronged their own souls, come humbly to you (O dear Rasool Muhammad) and seek forgiveness from Allah, and the Noble Messenger intercedes for them, they will certainly find Allah as the Most Accepting of Repentance, the Most Merciful.

Commenting on the abovementioned blessed Ayah, Imam of Ahl-us-Sunnah, Imam Ahmad Raza Khan رحمته الله تعالى عليه has stated: Could Allah عَزَّوَجَلَّ Himself not forgive the sins of the Ummah of His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ? Why did He عَزَّوَجَلَّ then say: O the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! When they humbly approach you and you seek forgiveness from Allah عَزَّوَجَلَّ for them, they will certainly find treasure and blessing. (The Divine command of Allah عَزَّوَجَلَّ for sinners to visit the blessed court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and their act of requesting the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to become their intercessor over there are in fact seeking help from other than Allah and) it is exactly the same what we mean and this stand justified from the blessed Ayah of the Holy Quran clearly. (*Fatawa Razawiyyah, vol. 21, pp. 305*)

Dear Islamic brothers! It has become clear that it is absolutely permissible to seek help from other than Allah, or rather it is a Sunnah of blessed Ambiya عليهم السلام. Even Allah عَزَّوَجَلَّ has also commanded His bondmen to help religion (Islam) though He is the Omnipotent and does not need anyone's help at all. Let's listen, in what words He عَزَّوَجَلَّ is commanding His bondmen to help religion (Islam). In Ayah 7 of Surah Muhammad part 26, Allah عَزَّوَجَلَّ has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُخَيِّبْ أَقْدَامَكُمْ ﴿٧﴾

Translation from Kanz-ul-Iman: O believers! If you help the religion of Allah, He will help you and will make your foothold firm.

Just ponder! Can Allah عَزَّوَجَلَّ not propagate His religion? Surely He can but there is a Divine Will behind it that He is saying to His bondmen: If you help the religion of your Lord, Allah عَزَّوَجَلَّ will help you. Remember! Allah عَزَّوَجَلَّ is Ghani and Bay-Niyaz. He does not need the help of His bondmen to propagate His religion and make it dominant. Here the commandment Allah عَزَّوَجَلَّ gives His bondmen to help His religion is in fact for their own benefits because it is the way through which they will get the help of Allah عَزَّوَجَلَّ and they will attain steadfastness from Allah عَزَّوَجَلَّ. (Siraat-ul-Jinaan, vol. 9, pp. 299)

Similarly, blessed Ambiya عَلَيْهِمُ السَّلَام also sought help from other than Allah. Sayyiduna 'Isa Ruhullah عَلَيْهِ الصَّلَاةُ وَالسَّلَام also asked his companions for help. In Ayah 14 of Surah As-Saf part 28, it is stated:

قَالَ عِيسَى ابْنُ مَرْيَمَ لِحَوَارِيِّنَ
مَنْ أَنْصَارِي إِلَى اللَّهِ ط قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ

Translation from Kanz-ul-Iman: 'Isa the son of Maryam had said to the disciples, 'Who will help me, inclining towards Allah?' The disciples said, 'We are the helpers of Allah's religion'.

When Sayyiduna Musa عَلَيْهِ الصَّلَاةُ وَالسَّلَام was commanded to go to pharaoh for preaching, he عَلَيْهِ الصَّلَاةُ وَالسَّلَام made Du'a to Allah عَزَّوَجَلَّ for getting the help of His bondman:

وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي ﴿٢٨﴾ هَارُونَ أَخِي ﴿٢٩﴾ اشْدُدْ بِهِ أَزْرِي ﴿٣٠﴾

Translation from Kanz-ul-Iman: And appoint for me a minister from my family. Who is that, Haroon, my brother. Strengthen my back with him.

(Part 16, Surah Taahaa, Ayah 29-31)

Dear Islamic brothers! Surely after listening to these blessed Ayahs this satanic whisper must have been removed because blessed Ambiya عَلَيْهِمُ السَّلَام

also sought help from other than Allah. If **مَعَاذَ اللَّهِ عَزَّوَجَلَّ** seeking help from other than Allah would have been Shirk (polytheism), how could have blessed Ambiya **عَلَيْهِمُ السَّلَام** do it? Our pious predecessors also had the same belief when the righteous bondmen of Allah **عَزَّوَجَلَّ** are called out for help in any difficulty, calamity and trouble; they help people by the power bestowed on them by Allah **عَزَّوَجَلَّ**. Therefore, when they would call out Sayyiduna Ghaus-e-A'zam **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** in trouble by saying 'Ya Ghaus Al-Madad', their trouble would get removed. Let's listen to a parable about it:

Help me 'Ya Ghaus-e-A'zam'

Sayyiduna Bishr Qarzi **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has stated: Once, I was [travelling] with a business caravan along with 14 sugar-loaded camels. We camped in a terrifying jungle during the night. In the first part of the night, four of my loaded camels got lost. They could not be found despite my tireless efforts. The caravan left, but the camel driver stayed with me.

The following morning, I suddenly recalled that my Murshid, Ghaus-e-A'zam **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** had once said to me, 'Whenever you get into trouble, call me out, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** your trouble will be removed.' Therefore, I cried for help saying, 'O Shaykh 'Abdul Qadir! I have lost my camels!' All of a sudden, I saw a pious man, dressed in white clothes, standing on a small hill towards the east. The pious man was calling me towards him by gesture. As I approached him along with my camel driver, he disappeared. We were looking around astonishingly. All of a sudden, we saw our four lost camels sitting at the bottom of the hill. We caught them immediately and joined the caravan. (*Bahjat-ul-Asraar, pp. 196*)

کیوں نہ جاؤں میں غوث پر واری، آفتیں دُور ہوگئیں ساری

جب تڑپ کر انہیں پکارا ہے، واہ کیا بات غوثِ اعظم کی

سُلْطَانِ وِلَايَتِ غَوْثِ پَاکِ وَلِیوں پہ حَکومتِ غَوْثِ پَاکِ

شَہبازِ خَطَابَتِ غَوْثِ پَاکِ فَاؤُسِ بِدَايَتِ غَوْثِ پَاکِ

مَرَحبا یا غَوْثِ پَاکِ مَرَحبا یا غَوْثِ پَاکِ مَرَحبا یا غَوْثِ پَاکِ

Madani Dars, one of the 12 Madani activities

Dear Islamic brothers! In order to protect your belief, ponder over the Hereafter, hate sins and get the mindset of performing virtuous deeds associate yourself with the Madani environment of Dawat-e-Islami and participate actively in 12 Madani activities. One of the daily 12 Madani activities is 'Madani Dars' that is an extremely effective source of imparting and gaining Islamic knowledge.

- Madani Dars is a very lovely Madani activity by virtue of which one is privileged to go to Masjid.
- By virtue of Madani Dars one gets the opportunity to study.
- By virtue of Madani Dars the Sunnah of meeting and saying Salam to Muslims is propagated.
- By virtue of Madani Dars precious Madani pearls of Islamic knowledge from the books and booklets of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه** written on different topics are conveyed to Muslim Ummah.
- Madani Dars is very helpful in making those people Salah-offering, who do not offer Salah.
- If Madani Dars is delivered in Chowks (public places), markets, shops besides Masajid, so by virtue of its blessing the Madani environment of Dawat-e-Islami will be publicised at those places as well.

Du'a of 'Attar

Ya Rab **عَزَّوَجَلَّ** of Muhammad **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! The Islamic brothers and Islamic sisters who give or listen to two Dars everyday, forgive them and me without any accountability and let us live together in the neighbourhood of the Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

جو دے روز دو درسِ فیضانِ سنت
میں دیتا ہوں اس کو دُعاے مدینہ

Let's listen to a Madani parable in order to develop the passion for delivering Madani Dars:

Blessings of giving Dars alone

No words can express the greatness of delivering Dars from *Faizan-e Sunnat*. One brother from the Lines Area of Bab-ul-Madinah, Karachi narrated: I was standing on the roof of my house when I saw an Islamic brother of Dawat-e-Islami, with a green 'Imamah on his head, giving Chowk Dars all alone by the street corner. No one was sitting there to listen to him. Even though I was away from religion and would avoid Islamic brothers who wore green 'Imamahs, when I saw that brother giving Dars all alone, I felt bad. I went down and joined his Dars in sympathy. Joining that Dars became a source for my reformation and I became attached to the Madani environment.

أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, at the time of giving this statement, I am in charge of Madani In'amaat in my locality. There was a time when I used to run away from people wearing green 'Imamahs and أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, today the crown of the green 'Imamah is shining on my head.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! We were listening to the glory and greatness of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. If he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is called out by the words 'Ya Ghaus, Ya Ghaus Al-Madad, Ya Shaykh 'Abdul Qadir', etc., he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ helps [people]. Similarly, it is absolutely permissible to call out pious saints from a distance because these chosen bondmen of Allah عَزَّوَجَلَّ not only hear the request of people by the powers bestowed by Allah عَزَّوَجَلَّ, but they also come to help them. A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was humbly asked that Sayyiduna Ahmad Zarroq رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: When someone has a trouble, he should call out by saying 'Ya Zarroq', I will immediately help him. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then said in reply: Whenever I sought help, I only said 'Ya Ghaus' يُكْ دَرْ كَيْرُ مُحْكَمِ كَيْرُ' (be faithful to one). (*Malfuzaat A'la Hadrat, part 3, pp. 400*)

It has become obvious that our pious predecessors had the practice of calling out their spiritual guides in trouble whether they were near or at a distance. Remember! To listen to someone's request from a distance and become aware

of the condition of that place are not something new which are impossible for a person. In fact, all these are possible by the bestowal of Allah ﷻ, or rather have been proved.

Sayyiduna Saariyah رَضِيَ اللهُ تَعَالَى عَنْهُ was busy in Jihad (battle against non-believers) in Nahawand. One day while delivering a sermon at the pulpit of Masjid Nabawi Sayyiduna 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ suddenly said: 'يَا سَارِيَةَ الْجَبَلِ (O Saariyah! Turn your back towards the mountains.) The people present in the Masjid became astonished because Sayyiduna Saariyah رَضِيَ اللهُ تَعَالَى عَنْهُ was in Nahawand which was hundreds of miles away from Madinah Munawwarah. They were wondering as to what made Ameer-ul-Mu'mineen call him out that day.

But when a messenger of Sayyiduna Saariyah رَضِيَ اللهُ تَعَالَى عَنْهُ came from Nahawand, he said: When we confronted non-Muslims in the battle field, we were about to suffer a defeat. In the meantime, a voice was heard 'O Saariyah! Turn your back towards the mountain.' Sayyiduna Saariyah رَضِيَ اللهُ تَعَالَى عَنْهُ said that it was the voice of Ameer-ul-Mu'mineen Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ. Having said this he رَضِيَ اللهُ تَعَالَى عَنْهُ immediately ordered his army to make a row by turning their backs towards the mountain and then the tide of battle turned. The army of the non-Muslims fled from the battlefield and the army of Islam achieved a superb victory.

(Tareekh-ul-Khulafa, pp. 99)

Dear Islamic brothers! This event has made it clear that it is absolutely possible to see someone or hear the voice of someone from a distance by the bestowal of Allah ﷻ. In this scientific era, it is not difficult to understand that we not only can talk to a person from any part of the world, but we can also see him. For example, when we call an Islamic brother who is living in Baghdad, he will talk to us on phone through a scientific connection.

When the voice of each other can be heard through a phone and people can see one another through a video call despite so much distance, it means these saints of Allah ﷻ have more power than these inventions because it is stated in a blessed Hadees about them: A bondman keeps on attaining My closeness through Nawafil to the extent that I make him My beloved bondman.

I then become his hands through which he holds, I become his ears through which he hears, I become his eyes through which he sees, I become his tongue through which he speaks, I become his legs through which he walks. *(Sahih Bukhari, vol. 4 pp. 248, Hadees 2502)*

That is, Allah ﷻ grants them so much power that they see people from a distance and also hear their request; they know the condition of their hearts. When these righteous people of Allah ﷻ attain the power of hearing and seeing from a distance and get plenty of power in walking and holding by the bestowal of Allah ﷻ, they also help [people] and also fulfil the needs of those who call them out, then if someone says, 'Ya Ghaus, Ya Khuwajah, Ya Mu'eenuddin, Ya Daata Ganj Bakhsh', all are permissible. Now take the example of scientists they have made so much progress that they have invented such instruments all over the world through which we can talk to a person anywhere in the world and watch whatever we want. When this system can be so strong that one can hear our voice and we can hear his voice from a distance of thousands of kilometres, then how is it possible that the saint of Allah ﷻ and the chief of all the saints cannot hear the voice of his disciples through a spiritual connection?

Remember! Scientific connection has no comparison with spiritual connection; spiritual connection is very strong and powerful. All the scientific instruments are not even equal to the dust of the blessed feet of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, so how can they be more powerful than him? اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, whatever we have, we have got by virtue of the Sadaqah of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. This Dawat-e-Islami is a very big caravan of his slaves, his followers and the ones who say, 'Ya Ghaus'.

میں جہنم میں نہ اب جاؤں گا ان شاء اللہ
رہنما تم کو جو میں نے بے بنایا یا غوث

Majlis Mazaraat-e-Awliya

Dear Islamic brothers! **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, Dawat-e-Islami is busy propagating the call towards righteousness, spreading Sunnah and developing the devotion to pious saints in the hearts of people all over the world. Approximately 104 departments have been established all over the world in order to organize Madani activities. One of them is 'Majlis Mazaraat-e-Awliya'.

The responsible Islamic brothers of this Majlis go to the shrines of pious predecessors and perform different religious duties over there besides other Madani activities. For example, on the occasion of the 'Urs of the pious saint (resting in the shrine), they arrange, as far as possible, Ijtima' of Zikr and Na'at and send Madani Qafilahs of devotees of Rasool to the surrounding Masajid of blessed shrines. During the days of 'Urs, they, in particular, arrange Sunnah-inspiring Halqahs in the premises of blessed shrines in which the method of Wudu, Ghusl, Tayammum, Salah and Isal-e-Sawab, the manners of visiting shrines and the Sunnah of the Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** are taught. Moreover, devotees of Rasool are also persuaded to attend weekly Sunnah-inspiring Ijtima'at, travel with Madani Qafilahs and act upon Madani In'amaat. During the days of 'Urs, plenty of Isal-e-Sawab is made to the pious saint (resting in the shrine). Further, they (Majlis Zimmahdars) meet Sajjadah Nasheens (successors of saints), caliphs and the Mutawwalis (keepers) of shrines from time to time and inform them about the services of Dawat-e-Islami, Jami'a-tul-Madinah, Madaris-ul-Madinah and Madani activities which are being performed within and outside the country. May Allah **عَزَّوَجَلَّ** bestow success upon Dawat-e-Islami by leaps and bounds!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Summary of speech

Dear Islamic brothers! In today's weekly Sunnah-inspiring Ijtima', we have heard about the chief of pious saints, Sayyiduna Ghaus-e-A'zam **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ**.

- Allah ﷻ granted great powers to Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.
- Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ fulfils the needs by the bestowal of Allah ﷻ.
- Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would help his disciples in difficulty.
- Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is the chief of humans as well as jinns.
- By virtue of the Du'a of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, the torment of grave used to be removed.
- It is permissible to call Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ 'Al-Madad Ya Ghaus-e-A'zam' and 'Ya Shaykh 'Abdul Qadir Jeelani'.
- Our pious predecessors would also seek help from the righteous bondmen of Allah ﷻ in difficulty.

We make Du'a to Allah ﷻ to protect us from satanic thoughts and enable us to have devotion to pious saints and get benefits from their blessings.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In conclusion, I would like to take the opportunity to mention the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever loves my Sunnah, loves me, and whoever loves me will be with me in Jannah.' (Ibn 'Asakir, vol. 9, pp. 343)

سینہ تری سُنَّتِ کا مدینہ بنے آقا
جَنَّتِ میں پڑوسی مجھے تم اپنا بنانا

Madani pearls about drinking water

1. Two blessed sayings of Beloved Mustafa ﷺ:
 - a. Do not drink (water) all at once like a camel does, rather drink in two or three sips (while breathing away from the glass). Recite بِسْمِ اللّٰهِ before you drink and say الْحَمْدُ لِلّٰهِ when you finish.

(Sunan-ut-Tirmizi, vol. 3, pp. 352, Hadees 1892)
 - b. The Noble Rasool ﷺ has forbidden us to breathe into the vessel or to blow into it.

(Sunan Abi Dawood, vol. 3, pp. 474, Hadees 3728)

The renowned commentator of the Holy Quran, Hakeem-ul-Ummat Mufti Ahmad Yar Khan رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ has said in his commentary of this Hadees: To breathe into the vessel is an act of animals. Furthermore, the breath, sometimes, may be poisonous therefore one should breathe moving the mouth away from the vessel (i.e. to take the mouth away from the glass while breathing). Do not cool hot milk by blowing it, wait for some time, and drink it when it is a bit cool. *(Mirat, vol. 6, pp. 77)* But there is no harm to blow by reciting any Ayah of the Quran or Salat-'Alan-Nabi etc. with the intention of cure.

2. Recite بِسْمِ اللّٰهِ before drinking (water, beverages, etc.).
3. Drink water in small sips, large sips cause damage to the liver.
4. Drink water in three breaths.
5. Drink water with the right hand whilst sitting.
6. Look into the utensil before drinking water ensuring that nothing harmful is in it. *(Ithaf-us-Sadah liz-Zabeedi, vol. 5, pp. 594)*
7. Recite الْحَمْدُ لِلّٰهِ after drinking (water, beverages, etc.).
8. The leftover clean water of a Muslim should not be thrown away.

9. The leftover of a Muslim is a cure¹.
10. After some moments of drinking the water, if you observe the empty glass, some drops of water will still be found collected at the bottom trickling down from its inner sides, drink them as well.

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

¹ Al-Fatawa Al-Faqihi-tul-Kubra li Ibn Hajar Al-Haytami, vol. 4, pp. 117; Kashf-ul-Khifa, vol. 1, pp. 384

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 'A'la Sayyid-is-Sadat, pp. 151)*

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

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

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

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

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

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

5. Nearness to the Distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When he recites Salat upon me, he does so in these words.' (*Al-Qaul-ul-Badi'*, pp. 125)

6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْزِلْهُ الْبَقْعَةَ الْمُقَرَّبَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

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

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

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

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

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

2. An easy way to spend every night in worship

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

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

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