



Welfare of the grieved Ummah

29-August-2019



Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

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

Welfare of the grieved Ummah

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

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

Whenever you enter a Masjid, upon remembering, make the intention of I'tikaf because as long as you stay in the Masjid you will keep getting the reward of I'tikaf. Remember! There is no Shar'i permission to eat and drink, sleep or do Sahari and Iftari even to drink Zamzam water and the water on which *Dam* has been made in a Masjid. However, if the intention of I'tikaf is made, all these acts will become permissible. One should not make intention to observe I'tikaf only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: If someone wants to eat, drink, sleep in a Masjid, he should make intention to observe I'tikaf, do Zikr of Allah Almighty for some time, then whatever he wants he can do (i.e. now if he wants to eat, drink or sleep, he can do so.).

Excellence of reciting Durood

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

مَا مِنْ عَبْدٍ مِنْ مُتَحَابِّينَ فِي اللَّهِ يَسْتَقْبِلُ أَحَدَهُمَا صَاحِبَهُ فَيُصَافِحُهُ وَيُصَلِّيَانِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
 وَسَلَّمَ إِلَّا لَمْ يَفْتَرِقَا حَتَّى تُغْفَرَ ذُنُوبُهُمَا مَا تَقَدَّمَ مِنْهَا وَمَا تَأَخَّرَتْ

i.e. When those who love each other for the sake of Allah Almighty meet each other, shake hands and send Durood upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, then their past and future sins are forgiven before they separate (from each other).

(Musnad Abi Ya'la, vol. 3, pp. 95, Hadees: 2951)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's first of all make good intentions for attaining the Divine pleasure and earning rewards.

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.* (Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

Important point

For righteous and permissible work the more we make good intentions, the more we attain reward.

Intentions of listening to Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall, etc., I will sit in Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. When I hear صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ, صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ, صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ, etc., I will reply loudly with the intention of gaining reward and pleasing those who make Sada [call out] loudly.
4. After the Bayan, I will approach people to say Salaam, shake hands and to make individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! **إِنْ شَاءَ اللَّهُ** today, we will listen to few parables regarding how our righteous predecessors, especially Ameer-ul-Mu`mineen Sayyiduna ‘Umar Farooq-e-A’zam **رَضِيَ اللَّهُ عَنْهُ**, carried out the welfare of the grieved Ummah of the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Farooq-e-A’zam’s **رَضِيَ اللَّهُ عَنْهُ welfare for one family**

One night, Ameer-ul-Mu`mineen, Sayyiduna Farooq-e-A’zam **رَضِيَ اللَّهُ عَنْهُ** was on the visit of Madina-e-Munawwarah. In the meanwhile, he **رَضِيَ اللَّهُ عَنْهُ** saw a tent. When he **رَضِيَ اللَّهُ عَنْهُ** went near it, he **رَضِيَ اللَّهُ عَنْهُ** heard someone in pain. One man was sitting outside the tent. He **رَضِيَ اللَّهُ عَنْهُ** greeted him with Salaam and inquired after him. Upon this, he **رَضِيَ اللَّهُ عَنْهُ** found out that he actually came to meet the Caliph of the time. However, he was unaware of the fact that Caliph of the time is standing in front of him.

Anyhow, he told Sayyiduna Farooq-e-A’zam **رَضِيَ اللَّهُ عَنْهُ** that his wife is pregnant and the time of the child’s birth has approached. Ameer-ul-Mu`mineen, Sayyiduna Farooq-e-A’zam **رَضِيَ اللَّهُ عَنْهُ** came to his house and said to his wife, Sayyidatuna Umm-e-Kulsoom Bint-e-‘Ali **رَضِيَ اللَّهُ عَنْهُمَا**: “Do you want to earn reward? Allah Almighty has made it reach you itself.”

She **رَضِيَ اللَّهُ عَنْهَا** humbly said: “Huzoor! What’s the matter?”

He **رَضِيَ اللَّهُ عَنْهُ** replied: “A woman is about to give birth to her child and there is no one with her.”

She **رَضِيَ اللَّهُ عَنْهَا** humbly said: “If you agree, I will come.”

He **رَضِيَ اللَّهُ عَنْهُ** said: “OK. Take the necessary stuff with you.”

When they reached there, he **رَضِيَ اللَّهُ عَنْهُ** sent his wife inside and sat by the man outside himself. He **رَضِيَ اللَّهُ عَنْهُ** said to him: “Light up the fire.” He lit up the fire. He **رَضِيَ اللَّهُ عَنْهُ** placed the cooking pot on it. As the food got ready, the child was born at the same time too.

Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ's wife called out from inside: "O Ameer-ul-Mu'mineen! Give your companion the glad tidings of a son."

As soon as he heard the word "Ameer-ul-Mu'mineen", he got scared and moved a bit back out of humility. He رَضِيَ اللهُ عَنْهُ said: "Sit as you were sitting." Then, he رَضِيَ اللهُ عَنْهُ gave the food pot to his wife and said: "Feed the woman to her fill." After that, he رَضِيَ اللهُ عَنْهُ also gave food to that man to eat and said: "Come to me tomorrow morning. I will fulfil your needs."

When he went to Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ the next morning, he رَضِيَ اللهُ عَنْهُ initiated an allowance for his child and also granted him wealth etc.

[At-Tabsarah, Al-Majlis At-Tasi' wal 'Ashroon Fi Fazl, vol. 1, pp. 420]

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! You have heard that how Ameer-ul-Mu'mineen, Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ carried out the welfare of a distressed person of the grieved Ummah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَضِيَ اللهُ عَنْهُ made the fire light up under his supervision. He رَضِيَ اللهُ عَنْهُ cooked food himself and arranged food for them. Thereafter, he رَضِيَ اللهُ عَنْهُ eased off their difficulty by taking out food himself and sending it to that woman through his wife.

Remember! He is the same Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ from whose shadow, even the Satan runs away. (Bukhari, Kitab Fazail As'haab-un-Nabi, Baab Manaqib 'Umar Bin Al-Khattab, vol. 2, pp. 526, Hadees: 3683)

He is the same Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ who was given the glad tidings of being a Heaven-dweller by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(Bukhari, vol. 2, pp. 525, Hadees: 3679)

He is the same Farooq-e-A'zam for whom, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ supplicated in the following manner: "O Allah Almighty! Honour Islam through 'Umar Bin Khattab."

(Ibn-e-Majah, Kitab-us-Sunnah, Fazl 'Umar, vol. 1, pp. 77, Hadees: 105)

He is the same Farooq-e-A'zam who used to stay up at nights and go out for visits to look after the orphans and helpless people.

He is the same Farooq-e-A'zam according to whose suggestion, verses of Holy Quran were revealed. (*Tareekh-ul-Khulafa*, pp. 96, *As-Sawa'iq-ul-Ma'hraqah*, pp. 99)

He is the same Farooq-e-A'zam who said:

لَوَمَاتٌ شَاءَ عَلَى شَطِّ الْفُرَاتِ ضَائِعَةٌ لَطَنَنْتُ أَنَّ اللَّهَ سَائِلِي عَنْهَا يَوْمَ الْقِيَامَةِ

Even if a baby-goat dies out of thirst by the bank of river Euphrates, then I fear in case Allah Almighty takes its account from me. (*Hilya-tul-Awliya*, vol. 1, pp. 89)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

سُبْحَانَ اللَّهِ! Despite having such great rank and status, Sayyiduna Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ is still looking after the welfare and fulfilling the needs of the Ummah of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Therefore, if any Muslim brother of ours is facing any kind of difficulty or needs our help in any matter and we are also capable of removing his difficulty, then we shall help out our Muslim brother while following the Seerah of Sayyiduna Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ.

We will listen to more parables of Sayyiduna Farooq-e-A'zam's رَضِيَ اللَّهُ عَنْهُ welfare for the Ummah of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. But before that, let's listen to his brief introduction.

Brief introduction of Sayyiduna Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ

- His Kunyah is "Abu Hafis", title is "Farooq-e-A'zam" and name is "Umar".
- Muslims were overjoyed when he رَضِيَ اللَّهُ عَنْهُ accepted Islam and they gained a very big support. To the extent that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ openly offered Salah in the 'Haram with Muslims.
- He رَضِيَ اللَّهُ عَنْهُ took part in Islamic battles and served as a loyal companion being the minister and adviser of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ while planning all the strategic tactics.

- Whilst being appointed at the rank of being a caliph, he رَضِيَ اللهُ عَنْهُ fulfilled all the responsibilities of the caliphate beautifully.
- He رَضِيَ اللهُ عَنْهُ was the desire of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (i.e. he رَضِيَ اللهُ عَنْهُ was the result of the acceptance of Holy Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Du'as).
- His blessed heart was immensely illuminated with the Noor of Allah Almighty.
- He رَضِيَ اللهُ عَنْهُ was an embodiment of wisdom.
- Examples of his courage, bravery, humility, simplicity, determination, valour, perseverance, persistence, honesty, intelligence, wisdom and patience are engraved in the books of history even today.
- He رَضِيَ اللهُ عَنْهُ moulded his habits into the Sunnahs of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- Finally, an accursed person attacked him with a dagger during Fajr Salah. Due to the intensity of wounds, he رَضِيَ اللهُ عَنْهُ embraced martyrdom on the third day [of the attack]. At that time, he رَضِيَ اللهُ عَنْهُ was 63 years old.
- Sayyiduna Suhaib رَضِيَ اللهُ عَنْهُ led his funeral Salah and he رَضِيَ اللهُ عَنْهُ was laid to rest in the blessed Raudah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ beside Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ.

(Ar-Riyad-un-Nadarah Fi Manaqib-il-'Asharah, vol. 1, pp. 285, 408-418)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Ameer-ul-Mu`mineen Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ used to look after and help out people. His blessed Seerah contains many such parables where he رَضِيَ اللهُ عَنْهُ resolved different problems of people while looking after them and helping them out. Let's listen to few parables in this regard.

Welfare of the mother of hungry children

Ameer-ul-Mu`mineen, Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ was visiting Madina-e-Munawwarah at night with his servant, Sayyiduna Aslam رَضِيَ اللهُ عَنْهُ. A woman was present in her house with her children. Just to calm her kids down, she had placed cooking pot on the stove filled with water. How Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ helped her was that he رَضِيَ اللهُ عَنْهُ brought food provisions carrying on his back, cooked food with his own hands and fed the children of that woman. He رَضِيَ اللهُ عَنْهُ did not leave until those kids did not fall asleep. When they fell asleep, then he رَضِيَ اللهُ عَنْهُ came back from there. *(Al-Kamil Fit-Tareekh, vol. 2, pp. 453)*

Welfare of an old woman

Sayyiduna Imam Awza'ee رَحِمَهُ اللهُ عَلَيْهِ narrates that once, Ameer-ul-Mu`mineen Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ left his house at night. Sayyiduna Talha Bin Ubaydullah رَضِيَ اللهُ عَنْهُ saw him and started following him discreetly to see where Ameer-ul-Mu`mineen رَضِيَ اللهُ عَنْهُ is going at this time.

Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ entered a house. After a little while, he رَضِيَ اللهُ عَنْهُ came out and entered another house. Sayyiduna Talha Bin Ubaydullah رَضِيَ اللهُ عَنْهُ made a note of that house. When he رَضِيَ اللهُ عَنْهُ went to the same house in the morning, he saw that an elderly, handicapped and blind woman lives in that house.

He رَضِيَ اللهُ عَنْهُ asked her: “ مَا بَالُ هَذَا الرَّجُلِ يَأْتِيكَ ” i.e. Why does this man come to your house?” She replied: “This man is coming to my house from a long time. (Because I am handicapped, therefore,) he carries out my domestic chores and removes my hardships.” *(Hilya-tul-Awliya, Umar Bin Khattab, vol. 1, pp. 84)*

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! You have heard that what great passion did Ameer-ul-Mu`mineen, Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ possess for carrying out the welfare of the Ummah, that despite being the leader and caliph of Muslims, he رَضِيَ اللهُ عَنْهُ would even go to people's houses and perform their household

chores. May Allah Almighty also bless us with such passion of carrying out the welfare of Muslims and may we also always be ready for their welfare.

Remember! Removing a Muslim's difficulty and helping him out at the time of hardship is a great privilege. Therefore, once you find out any of your household, relatives, acquaintances, work colleagues or any Muslim, whether you know him or not, facing any kind of hardship, then do help him out as per your capability for the pleasure of Allah Almighty. By virtue of its blessings, you will not only earn reward but it will also be extremely helpful in creating a peaceful society, **رِزْقًا لِلَّهِ**.

Under the Hadees **الَّذِينَ نَصِيحَةً** i.e. Deen is only looking after the welfare of Muslims. (*Muslim, Kitab-ul-Iman, Baab Bayan-ud-Deen An-Naseeha, pp. 51, Hadeeth: 196*) mentioned on page no. 231 of the book "Muntakhab Hadeesayn", published by Maktaba-tul-Madina, the publishing department of Dawat-e-Islami, it is stated:

"Wishing good for others" and "carrying out the welfare of" every Muslim have very comprehensive meaning. Moreover, the true fact is that "carrying out the welfare of every Muslim" is such a noble act that if every Muslim starts acting upon this very prophetic teaching holding it to be dearer than even his own soul, then the state of the deteriorated Muslim society will suddenly change and the "Muslim society" will become such an example of peace and tranquillity that it will start reflecting the peace and tranquillity of Paradise in this very world.

It is obvious that when every Muslim will make this aim of his life that I will look after the welfare of every Muslim, then ill-habits like fraud, incurring loss for others, oppression, jealousy, quarrelling, enmity, hatred, ill-will and harming others will all fade away.

Moreover, every Muslim will perform no other actions then those that benefit his Muslim brothers. Neither will one think negative about the other nor will any Muslim cheat the other Muslim. Neither will one indulge in tale-telling and backbiting and nor will he accuse the other. Neither will one let any aspect of oppression enter his heart and nor will he create hurdles in someone's successful affairs. On the contrary, he would wish good for

everyone and will do good for everyone. The natural outcome of this practice would be that people would also look after his welfare and do good to him. Moreover, he will also remain secure from every loss and he will always face goodness. (*Muntakhab Hadeesayn, pp. 231*)

Definition of welfare

While mentioning the definition of welfare, Hakeem-ul-Ummah, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ states: "In terminological terms, carrying out the welfare of someone sincerely without having any doubt of ill-will or wishing good for someone sincerely is called welfare." (*Mirat-ul-Manajeeh, vol. 6, pp. 557*)

صَلِّ اللّٰهَ تَعَالٰى عَلٰى مُحَمَّدٍ صَلُّوْا عَلٰى الْحَبِيْبِ

Dear Islamic brothers! There are many forms of looking after the welfare of Muslims. For example:

- Treating Muslims with politeness and goodness
- Helping them out financially
- Removing their distress
- Clothing them
- Feeding them
- Providing them with peace and tranquillity
- Fulfilling their needs
- Providing them with Shar'i guidance or guiding them where to attain it from
- Showing the right path to the strayed ones

In short, carrying out the welfare of your Muslim brother in any way is an act of reward.

Unfortunately, nowadays, people remain worried in only sorting out their own affairs following “Mind your own business” approach.

- There would be numerous Muslims in their surroundings facing one problem or the other but they are not bothered about them at all.
- Some people have many of their own close acquaintances, such as relatives, neighbours, etc., who struggle due to poverty and other hardships but they are not bothered about them at all.
- Countless patients are losing their nights’ sleeps and days’ peace due to not having money but majority don’t pay attention towards it either.

Remember! A good Muslim is the one who likes the same for his Muslim brother what he does for himself.

In order to ignite the passion of carrying out the welfare of the grieved Ummah of the Holy Prophet ﷺ, let’s listen to three blessed sayings of the Holy Prophet ﷺ:

Excellences of welfare

1. He ﷺ has stated: “Like the same for people what you do for yourself. Dislike the same for people what you do for yourself. When you speak, speak good or remain silent.” (*Musnad Ahmad Bin Hanbal, Hadees Mu’az Bin Jabal, vol. 8, pp. 266: Hadees: 22193*)
2. He ﷺ has stated: “A believer stays within the folds of his Deen until he wishes good for his Muslim brother. When he doesn’t wish good for him anymore, then the blessing of him being capable (of performing noble deeds, etc.) is taken away from him.” (*Firdous-ul-Akhbar Lid-Da’imi, Baab-ul-Laam, vol. 2, pp. 429, Hadeeth: 7722*)
3. He ﷺ has stated: “Deen is all about looking after the welfare of Muslims. The blessed companions رضى الله تعالى عنهم humbly asked: ‘Ya Rasoolallah ﷺ, whom for?’ He ﷺ replied: For Allah Almighty, His Book, His Prophet, and for the Imams and ordinary people of Muslims.” (*Muslim, Kitab-ul-Iman, Bab Bayan Ad-Deen-un-Naseehat, pp. 51, Hadees: 196*)

Under the last Hadees, Hakeem-ul-Ummah, Mufti Ahmad Yar Khan Na'eemi رحمته اللہ علیہ states: 'نصيحة' of Allah Almighty means:

- Keeping pure Islamic beliefs regarding Allah Almighty and His attributes
- Worshipping Him sincerely
- Loving those whom He loves
- Keeping enmity against His enemies
- Keeping your beliefs pure in relation to Him

Welfare of Kitabullah, i.e. the Holy Quran, means:

- Believing in it to be the Book of Allah Almighty
- Reciting it
- Pondering over it according to one's capability
- Acting upon it duly

Welfare of the Prophet of Allah, i.e. the Holy Prophet صلى الله عليه وآله وسلم, means:

- Believing in him to be the leader of all the Prophets
- Acknowledging all of his attributes
- Keeping him beloved more than your life, wealth and children
- Obeying him
- Raising his zikr

Imams either refer to the Islamic kings or rulers, or Islamic scholars, Mujtahideen and Awliya رحمته اللہ تعالیٰ. Carrying out their welfare means:

- Accepting every permissible command of theirs as per your capability
- Persuading people towards their lawful obedience
- Following A`immah-e-Mujtahideen

- Keeping a good presumption about them
- Honouring Islamic scholars

Welfare of ordinary Muslims means:

- Serving them as per your capability
- Removing worldly and religious problems from them
- Loving them
- Spreading 'ilm e Deen [Islamic knowledge] amongst them
- Persuading them towards virtuous deeds
- Not liking something for them what one doesn't like for himself.

(Mirat-ul-Manajeeh, vol. 6, pp. 557)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! There are numerous virtues of carrying out the welfare of Muslims. That was the reason why the passion of condoling and carrying out the welfare of Ummah was deeply embedded into the hearts of our righteous predecessors. Those sacred personalities would look after the welfare of people and comfort their hearts.

Sayyiduna Farooq-e-A'zam's رضي الله عنه welfare for a drunkard

Once, Sayyiduna Farooq-e-A'zam رضي الله عنه looked for a brave man of Syria but could not find him. He رضي الله عنه was told that he (i.e. the brave Syrian man) has become a habitual drunkard. He رضي الله عنه said to the message writer: "Write. From Umar Bin Khattab to so and so! May peace descend upon you. I am thankful to Allah Almighty in your relation except Whom, there is none worthy of worship; Who is forgiver of sins, acceptor of repentance, inflictor of severe punishment and possessor of great reward. There is none worthy of worship except Him. We are to return to Him." Then, he رضي الله عنه supplicated

for him that may Allah Almighty grant him cure from his illness, turn his heart and enable him to repent.

When his representative reached him with the letter, he (i.e. the brave Syrian man) read the letter and said: "My merciful Lord is the forgiver of sins. Allah Almighty has indeed promised me for my forgiveness and He is the acceptor of repentance. His seizure is very severe. Allah Almighty has made me feel fear of His punishment. He is the possessor of great reward and His reward is immense goodness. There is none worthy of worship except Him. We are to return to Him." He kept saying this repeatedly, to the extent that he started crying bitterly. Then, he sincerely repented from drinking alcohol and completely abandoned it.

When Ameer-ul-Mu`mineen, Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ found out about this, then he رَضِيَ اللهُ عَنْهُ said: "You people should also do the same. When you see that any brother of yours has gone astray, then try to guide him on the right path. Pay special attention towards him. Supplicate for him that may Allah Almighty enable him to repent and do not become Satan's helper against him." (*Hilya-tul-Awliya, Yazeed Bin Al-Asam, vol. 4, pp. 102*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! You have heard that what great efforts Ameer-ul-Mu`mineen, Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ used to make for people's reform and religious development. Despite being the caliph of the time and having so many commitments, he رَضِيَ اللهُ عَنْهُ would immediately realise if someone was absent in his gathering. Moreover, he رَضِيَ اللهُ عَنْهُ wouldn't ignore it, rather, he رَضِيَ اللهُ عَنْهُ would inquire after him; that if in case he is facing any problem, then he رَضِيَ اللهُ عَنْهُ could earn the reward of looking after his welfare by resolving his problem. For example, if he has fallen ill, then he may be treated so that he may recover. If he is facing any difficulty, then remove his difficulty.

Alas! Today, our state is such that there are a large number of people who, let alone strangers, do not even inquire after their own brothers. We don't even realise if those who hang around with us, our work colleagues, friends

or assistants are absent; as in where are they and why didn't they come? We don't make efforts to inquire after them either to see whether a calamity has befallen them or have they fallen ill?

If only we could also act upon the Seerah of Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ and look after the welfare of Muslims. If anyone living with us, working with us, offering Salah with us, inviting towards good with us, joining us in the Madani visit, delivering/listening to Dars and Bayan, attending Madani Muzakarah regularly, attending the weekly Sunnah-inspiring Ijtima' regularly, in short, if any Islamic brother did not come any day, then we shall inquire after him visiting his home, or at least over the phone.

In this relation, let's hear about the practices of Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ.

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ and his welfare for the Ummah

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ carries out the welfare of Muslims. When he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ finds out that a certain Islamic brother is facing a difficulty or has fallen ill, then he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ inquires after him. He دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ supplicates for the ill to be recovered and for the hardship of the distressed to be removed.

If he finds out about the death of a Muslim, then he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ condoles deceased's relatives over the phone or through voice message. He دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ supplicates for the forgiveness of the deceased. While condoling the household, he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ blesses them with invitation towards righteousness and Madani pearls pertaining to the virtues of observing patience. He دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ has also persuaded for this in the 'Virtuous actions' that he has blessed us with:

Virtuous action no. 53 is: During this week, did you visit at least one sick or grief-stricken person at his home or at hospital for consoling according to Sunnah? Further, did you present a gift (even if it was a booklet or a pamphlet published by Maktaba-tul-Madina) and advised him to seek cure through Ta'wizat-e-Attariyyah?

Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** not only carries out the welfare of Muslims himself but those who are brought up by him are also enriched with the same passion. As, the mother of the children of Mahboob-e-‘Attar, Haji Zam Zam Raza Attari **رَحْمَةُ اللهِ عَلَيْهِ** states: ‘Late Haji Zam Zam Attari **رَحْمَةُ اللهِ عَلَيْهِ** had immense passion of fulfilling the needs of the grieved ones and rendering financial help to the needy. He himself was poor but would get the financial needs of the needy fulfilled through influential Islamic brothers. Moreover, he **رَحْمَةُ اللهِ عَلَيْهِ** would also make arrangements to hide this act in order to refrain from showing-off. He **رَحْمَةُ اللهِ عَلَيْهِ** would even hide it from me, however, I would sometimes find it out from outside.’ (*Mahboob-e-Attar ki 122 hikayaat, pp. 123; summarised*)

‘Madani Dars’, one of the 12 Madani activities

Dear Islamic brothers! In order to develop the passion of carrying out the welfare of Muslims, remain associated with the Madani environment of Dawat-e-Islami, the Madani movement of the devotees of Prophet, and take part actively in the 12 Madani activities of Zayli Halqah.

Out of the 12 Madani activities, one daily Madani activity is ‘Madani Dars’, which is an extremely useful source for acquiring and teaching Islamic knowledge. Except for a few books and booklets, delivering Dars from all rest of the books and booklets of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, ‘Allamah, Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyae **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ**, especially from ‘*Faizan-e-Sunnat*’ volume one and the following chapters of ‘*Faizan-e-Sunnat*’ volume two (1) ‘*Backbiting – Cancer of society*’ and (2) ‘*Call to righteousness*’, in Masjid, Chowk (busy place), market, shop, office and home etc., is called ‘Madani Dars’ under the organisational terminology.

- Due to the blessings of Madani Dars, one gets the privilege of visiting Masjid frequently.
- Due to the blessings of Madani Dars, one gets the opportunity of studying [reading Islamic books].

- Due to the blessings of Madani Dars, Sunnahs of meeting Muslims and Salaam prevail.
- Due to the blessings of Madani Dars, one can impart the precious points filled with Islamic knowledge from the books and booklets of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** on different topics to the Muslim Ummah.
- Madani Dars is extremely useful in making non-Salah offering people into Salah-offering people.
- Home Dars is an excellent source for the reformation of the household.
- Chowk Dars is also a great means of conveying call to righteousness to those who are deprived of coming to the Masjid.
- Besides Masjid, if ‘Madani Dars’ is also delivered at the square, market, shop, etc., then by its blessings, the Madani environment of Dawat-e-Islami, the Madani movement of the devotees of Prophet, will also get publicised and acclaimed over there too.
- Due to the blessings of Madani Dars, different books and booklets of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** will get introduced.

Let’s listen to a faith-enlightening parable regarding ‘**Madani Dars**’.

Regular participant of Madani Dars became an Islamic scholar

An Islamic brother of Sindh who was a student of 9th standard was engaged in running after this world. Islamic brothers of the area conveyed invitation towards righteousness to him and brought him in the Masjid. After offering Salah, when he was about to leave the Masjid, an Islamic brother (who was standing by the front door of the Masjid) invited him to attend the Dars. Therefore, he sat in the Madani Dars (Dars of Faizan-e-Sunnat). Thereafter, upon the individual efforts of Islamic brothers, he started studying in Madrasa-tul-Madinah Baalighan (for adults). He then attended the weekly Sunnah-inspiring Ijtima’.

A few weeks later, a Bayan of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** was relayed via phone. After the Bayan, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ**

made everyone repent collectively and performed Bay'at. That Islamic brother also repented from his sins and became 'Attari. Due to the blessings of the Madani environment, he took admission in Jami'a-tul-Madinah (*Faizan-e-USman-e-Ghani, Gulistan-e-Jauhar, Karachi*) in 1999 in order to acquire the knowledge of Deen. Moreover, upon becoming an Islamic scholar in 2005, he was also privileged to have his head adorned with 'Imamah Shareef [blessed turban] through the hands of the Murshid-e-Kareem, Ameer-e-Ahl-e-Sunnat
 دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Help of the indebted one

Dear Islamic brothers! We were listening to the parables of righteous predecessors' رَحْمَةُ اللَّهِ تَعَالَى welfare for the Ummah. Our righteous predecessors رَحْمَةُ اللَّهِ تَعَالَى would always be up for the welfare of the Ummah and would not let any such opportunity get wasted. This is the very reason why the blessings of those noble personalities are even prevailing all around today.

Sayyiduna Baha-ud-Deen Zakariyya Multani Suharwerdi رَحْمَةُ اللَّهِ عَلَيْهِ is also among those great personalities who had an immense passion of carrying out the welfare of the Muslim Ummah. He رَحْمَةُ اللَّهِ عَلَيْهِ was matchless in generosity, affection, kindness and compassion. He رَحْمَةُ اللَّهِ عَلَيْهِ would always help the poor and deserving ones. Needy and destitute would come in his court and leave wealthy.

Once, he رَحْمَةُ اللَّهِ عَلَيْهِ was busy worshipping in his room. Few Darvaish were also sitting by him. All of a sudden, he رَحْمَةُ اللَّهِ عَلَيْهِ got up of his prayer mat, took a pouch of money and went outside. Astonished, Darvaish also accompanied him. When they came outside, they saw that few people are bothering a poor person to take their loan back and he didn't even have a single penny.

He رَحْمَةُ اللَّهِ عَلَيْهِ called the lenders and said: 'Take this pouch and take out as much as you need to take from this person.' One lender tried taking out a bit more than the amount he lent. Instantly, his hand dried off. He said out of agony:

‘Huzoor! Please forgive me. I repent from taking more (than what I lent).’
Straightaway, his hand recovered.

The indebted person started giving him Du’as. He رَحِمَهُ اللهُ عَلَيْهِ returned with the Darvaish and said: ‘By the order of Allah Almighty I helped this person and اَلْحَمْدُ لِلّٰهِ, his need has been fulfilled.’ (Faizan-e-Baha-ud-Deen Zakariyyah Multani, pp. 41)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! You have just heard that our righteous predecessors would carry out the welfare of Muslims and remove their difficulties, spend from their own pockets to pay off their debts and create means for their happiness. But alas! State of some people now is that:

- In order to get their personal work done, they at times cause harm to their own brother and at times, to their neighbours.
- At times, they threat someone to have their work done and at times, they cheat others by deceiving them.
- At times, they control someone by threatening them and at times, they try to get their matter resolved by the means of lying.

In short, all they are bothered about is to have their issues resolved even if it is at the expense of ruining someone else’s straight affairs.

Remember! Islam is the biggest well-wisher of humanity and teaches its followers to look after the welfare of others and treat them with goodness. As it is a means of honour in this world and in the Hereafter to remain engaged in the welfare of Muslims, at the same time, it is also a means for attaining the mercy of Allah Almighty.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: وَاللّٰهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ اَخِيهِ
‘I.e. Allah Almighty keeps helping the person as long as he (i.e. the person)

remains upon the help of his brother.' (*Muslim, Bab Fazl-ul-Ijtima', pp. 1110, Hadees 6853*)

Welfare of Muslims

Sayyiduna Khawaja Shams-ud-Deen Siyalvi رَحْمَةُ اللهِ عَلَيْهِ is also among our righteous predecessors رَحْمَةُ اللهِ تَعَالَى who were enriched with the passion of the welfare of the Muslim Ummah. He established his Khanqahi (monastic) system in Siyal Shareef on a great scale and spread all around the blessings of the great spiritual chain of the Chishtiyyah Nizamiyyah way.

Special arrangements for food were made there. Those who visited it would get food from the Langar Khana (assigned kitchen for distributing free food). Doors of his Langar Khana were always open for the poor and helpless people of the city. Excellent arrangements were also made for people to stay there. Every visitor was provided with a charpoy and bedding. Those who permanently resided there were also provided with clothes. (*Faizan-e-Sham-ul-Aarifeen, pp. 39*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! You have heard that what great system Sayyiduna Khawaja Shams-ud-Deen Siyalvi رَحْمَةُ اللهِ عَلَيْهِ had set up in his Khanqah for the welfare of Muslims and fulfilment of their needs.

Just ponder! Today, what we like for ourselves is that no one should harm us, everyone should speak the truth to us, we shall be respected, our rights shall be duly fulfilled, we shall be looked upon with honour and dignity and we shall be given the rank we deserve. The way we like all this for ourselves, likewise, we shall like the same for our Muslim brothers too.

Similarly, when we dislike the fact that someone deceives us, backbites us, accuses us, steals our belongings, takes bribe from us, oppresses us, cheats us, loots us, sells defective goods as non-defective ones, insults us; similarly, we shall dislike the same for our Muslim brothers too and refrain from these acts.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Different forms of welfare

Dear Islamic brothers! Now, in order to develop the passion of the welfare of the Muslim Ummah, let's hear about different forms of how the welfare for the Ummah can be carried out; by the virtue of acting upon which, we can attain the great reward of carrying out the welfare of the Muslim Ummah.

Inquiring after an ill person is welfare → The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'The one who inquired after an ill, he keeps diving in the river of mercy until he sits down and when he sits down, he submerges in mercy.' (*Musnad Imam Ahmad, Musnad Jabir Bin 'Abdullah, vol. 5, pp. 30, Hadees 14264*)

Removing a Muslim's difficulty is welfare → The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'The one who removes the difficulty of a Muslim, Allah Almighty will remove his difficulty from the difficulties of the Judgement Day.' (*Muslim, pp. 1069, Hadees 6578*)

Guarding a Muslim's honour is welfare → The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'The Muslim who stops (someone) from (violating) the dignity of his brother (i.e. a Muslim was being disgraced and he prevented it), then it is upon the mercy of Allah Almighty to save him from the fire of Hell on the Day of Judgement.' (*Sharh-us-Sunnah, vol. 6. pp. 3422*)

Heartening a Muslim's heart is welfare → The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'The most beloved action amongst all to Allah Almighty after Fara'id (obligatory actions) is to hearten a Muslim's heart.' (*Mu'jam Kabeer, vol. 11, pp. 59, Hadees 11079*)

Forgiving is welfare → The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'Allah Almighty increases the honour of a person due to him forgiving. Moreover, the one who adopts humility for the sake of Allah Almighty, Allah Almighty grants him elevation.' (*Muslim, Kitab-ul-Birr, Bab Istajaab-al-'Afw Wat-Tawazu', pp. 1071, Hadees 6592*)

Inviting towards good and forbidding from evil is welfare → Sayyiduna Ka'b-ul-Ahbaar رَضِيَ اللهُ عَنْهُ states: 'Jannat-ul-Firdaus is especially adorned for the one who invites towards the good and forbids from evil.' (*Tanbih-ul-Ghafilteen*, pp. 236)

Helping out poor Muslims is also welfare → The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'The one who fulfilled the need of a Muslim brother is as if he worshipped Allah Almighty all his life.' (*Kanz-ul-'Ummal, Kitab-uz-Zakah, vol. 6, pp. 189, Hadees 16453*)

Travelling in Qafilahs to learn and teach Islamic knowledge is welfare → The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'The one who leaves to acquire knowledge for the sake of Allah Almighty, Allah Almighty opens the door of Paradise for him and angels lay down their arms for him.' (*Shu'ab-ul-Iman, Bab Fi Talab-ul-'Ilm, vol. 2, pp. 263, Hadees 1699*)

Helping out an oppressed is welfare → The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: "The one who removed the difficulty of a grief-stricken believer or helped an oppressed, Allah Almighty writes 73 forgivenesses for him. (*Shu'ab-ul-Iman Lil-Bayhaqi, Baab Fit-Ta'waan 'Alal-Birru-wat-Taqwa, vol. 6, pp. 120, Hadees 7670*)

Being lenient on the indebted person is welfare → The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'The one who gives time to the needy or forgives his loan, Allah Almighty will save him from the heat of the Hell.' (*Musnad Imam Ahmad, Musnad 'Abdullah Bin 'Abbas, vol. 1, pp. 700, Hadees 3017*)

Upon a death, condoling deceased's household is welfare → The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'The one who condoles a grief-stricken person, Allah Almighty will clothe him with the attire of Taqwa [piety] and shower mercy upon his soul among the souls. Moreover, the one who condoles a person facing difficulty, Allah Almighty will make him wear 2 such dresses from the dresses of Paradise whose price cannot even be this (entire) world.' (*Mu'jam Awsat, vol. 6, pp. 429, Hadees 9292*)

May Allah Almighty enable us to carry out welfare and bless us to stay associated with the Madani environment of Dawat-e-Islami, the Madani movement of the devotees of Prophet, that gives us the mind-set of carrying out welfare.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sunnahs and manners of hospitality

Dear Islamic brothers! Let's listen to the points of hospitality mentioned by Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ in his booklet, 'The test of grave'.

Let's first listen to 2 blessed sayings of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'Anybody who believes in Allah عَزَّوَجَلَّ and the Day of Judgement should entertain his guest with respect'. (Bukhari, vol. 4, pp. 105, Hadees 6018)

Hakeem ul Ummat, Mufti Ahmed Yar Khan Na'eemi رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ states under this Hadees: 'The respect of a guest is to meet him affably, to arrange for his food and other necessities and to provide him hospitality himself as far as possible'. (Mirat-ul-Manajih, vol. 2, pp. 56)

2. The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'When a guest comes to someone's place, he brings his sustenance along with him. And when he leaves, he becomes the cause for forgiveness of sins of the host.' (Kanz-ul-Ummal, vol. 9, pp. 107, Hadees 25831)

Announcement

Remaining Sunnahs and manners of hospitality will be mentioned in the Tarbiyyati Halqahs [learning circles]. Therefore, do attend the Tarbiyyati Halqahs in order to learn them.

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



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

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Durood 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 Durood, 70 portals of mercy are opened for him.

(*Al-Qaul-ul-Badi'*, pp. 277)

4. The reward of 600,000 Duroods

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

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

5. Nearness to the Distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When he recites Durood 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 Durood 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.

Jadwal for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 29 August 2019

1. Short Bayan on different topics: **5 minutes**
2. Memorising Du'a: **5 minutes**
3. Fikr-e-Madinah: **5 minutes**
4. Total duration: **15 minutes**

Remaining Sunnahs and manners of hospitality

- Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Sayyiduna Bara Bin Maalik رَضِيَ اللهُ تَعَالَى عَنْهُ: O Bara! When a person provides his brother with hospitality for the [pleasure] of Allah عَزَّوَجَلَّ and does not want any reward or thanks for it, then Allah عَزَّوَجَلَّ sends 10 angels to his house, who make the Tasbih, Tahleel and Takbeer of Allah عَزَّوَجَلَّ [i.e. glorify Allah عَزَّوَجَلَّ] for one year, and they continue to make Du'a for his forgiveness, and when the year ends, the worship equal to the whole year worth of worship of these angels is recorded in his book of deeds, and it is upon the mercy and favour of Allah عَزَّوَجَلَّ that He عَزَّوَجَلَّ will feed him on delicious foods of Paradise in 'Jannat-ul-Khuld' and in the everlasting kingdom. (*Kanz-ul-'Ummal, vol. 9, pp. 119, Hadees 25972*)
- If a knife is placed on the hump of a camel, it will immediately fall down from it. Similarly, due to guest, blessings and goodness are showered even faster than it.
- مَبِيحُنَ اللهُ عَزَّوَجَلَّ! When a guest comes to the home of anyone, it is as if the rain of the mercy of Allah عَزَّوَجَلَّ starts pouring down, providing the host with the opportunity of earning huge reward.
- Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'It is a Sunnah for a person to go to the door to bid farewell to his guest.' (*Sunan Ibn Majah, vol. 4, pp. 52, Hadees 3358*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Du'a for thanking someone

In the Madani Halqahs of Dawat-e-Islami's Sunnah-inspiring Ijtima' this week, the Du'a for 'thanking someone' will be taught as per the schedule. The Du'a is as following:

جَزَاكَ اللهُ خَيْرًا

Translation: 'May Allah Almighty give you good return.'

(Tirmizi, vol. 3, pp. 418, Hadees 2042 – Madani Panj Surah, pp. 207)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Method of collective Fikr-e-Madinah (72 Madani In'amaat)

Saying of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: Pondering (over the Hereafter) for a moment is better than the worship of 60 years.

(Al-Jami'-us-Sagheer, pp. 365, Hadees 5897)

Let's make "good intentions" before filling in the Madani In'amaat booklet:

1. To please Allah عَزَّوَجَلَّ, I will carry out today's Fikr-e-Madinah (i.e. self-accountability) myself through the Madani In'amaat booklet and persuade others as well.
2. I will praise (i.e. thank) Allah عَزَّوَجَلَّ for the Madani In'amaat which I practised.
3. I will regret the Madani In'amaat which I did not practise and try to act on them in the future.
4. Allah عَزَّوَجَلَّ forbid, if I have not acted on any such Madani In'aam which saves a person from the sins, I will make a firm intention of not committing sin in the future, along with making repentance and Istighfar.
5. I will not reveal my good deeds without need (for example, I act on such and such or these many Madani In'amaat).

6. I will act afterwards or tomorrow on the Madani In'amaat which can be practised afterwards (for example, one did not recite Durood upon the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times today).
7. I will try to achieve the actual aim of filling in the Madani In'amaat booklet (for example, Divine fear, piety, correcting manners, progress in the Madani activities, etc.).
8. I will fill in the Madani In'amaat booklet (i.e. carry out Fikr-e-Madinah) tomorrow as well.
9. I will not consider it a usual formality but fill in the Madani In'amaat booklet while pondering.

Mark the boxes given below with a “correct (i.e. inverted tick)” sign for the Madani In'amaat you have practised today and mark them with a “(0) sign” in case you have not practised them.

Attention: Carry out Fikr-e-Madinah while keeping an eye on your own Madani In'amaat booklet only.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Method of collective Fikr-e-Madinah (72 Madani In'amaat)

Daily 50 Madani In'amaat

1. Made good intentions?
2. Offered all 5 daily Salahs with Jama'at and Takbeer-e-Aula?
3. Recited Ayat-ul-Kursi, Tasbih-e-Fatimah and Surah Al-Ikhlās after every Salah?
4. Replied to Azan and Iqamat?
5. Recited Durood upon the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times?
6. Paid Salam to Muslims?
7. Conversated using the words “Aap” and “Jee”?

8. Said 'إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ' upon intending for permissible things?
9. Replied to the Hamd of the one saying Salam or who sneezed?
10. Used terminologies of Dawat-e-Islami?
11. Applied Qufi-e-Madinah of stomach while eating less than hunger?
12. Delivered or listened to two Madani Dars?
13. Studied or taught in Madrasa-tul-Madinah Baalighan?
14. Read or listened to a reformative book for 12 minutes and 4 consecutive pages of *Faizan-e-Sunnat*?
15. Performed Fikr-e-Madinah?
16. Offered Salat-ut-Taubah?
17. Slept on mat? Kept Sunnah box by the pillow?
18. Offered Sunnahs before Fard and Nawafil after the Faraaid?
19. Offered Tahajjud, Ishraq, Chasht and Awwabeen?
20. Offered Tahiyya-tul-Wudu and Tahiyya-tul-Masjid?
21. Recited or listened to three Ayahs from Kanz-ul-Iman with translation and commentary?
22. Performed individual efforts on two (Islamic) brothers?
23. Spent two hours in Madani activities?
24. Obeyed your Nigran?
25. Refrained from using things asking from others?
26. In case one committed a mistake, did you reform him?
27. Performed veil within veil? Moreover, faced towards the Qiblah?
28. Controlled your anger?
29. Refrained from useless questions?
30. Observed Shar'i veil from your non-Mahram relatives / neighbours?
31. Refrained from films, dramas, songs and music etc.?

32. Made efforts to establish Madani environment at home?
33. Refrained from slandering and abusing?
34. Refrained from intervening into other's conversation?
35. Called out Sada-e-Madinah?
36. Kept your gaze lowered while applying Qufi-e-Madinah of eyes?
37. Made the efforts to refrain from peeping into others' houses?
38. Refrained from lying, backbiting, tale-telling, jealousy, arrogance and breaking promises?
39. Stayed in the state of Wudu for most part of the day?
40. Refrained from staring at the face of the addressee?
41. Paid back the loan on time?
42. Concealed Muslims' faults?
43. Kept unified relations?
44. Made efforts to create humility and self-mortification during Salah and Du'a?
45. Refrained from uttering such words of humility which your heart does not approve to?
46. While applying Qufi-e-Madinah of tongue, did you converse through gestures and by writing 4 times?
47. Watched or listened to the video/audio of one Bayan or Madani Muzakarah, or watched Madani Channel for 1 hour 12 minutes?
48. Refrained from joking, taunting, hurting feelings and laughing aloud?
49. Used minimum words for necessary conversation?
50. Wore Madani attire the whole day?

Quf-e-Madinah performance

- Conversing through writing – 12 times
- Conversing through gestures – 12 times
- Conversing without staring – 12 times
- Usage of Quf-e-Madinah glasses – 12 minutes

Weekly 8 Madani In'amaat

1. Attended the weekly Ijtima' from beginning to end?
2. Performed individual efforts on at least 4 brothers after the Ijtima'?
3. Inquired after an ill person?
4. Took part in Madani Daurah?
5. Made efforts to bring those back who were associated to the Madani environment but do not come anymore?
6. Attended the Masjid Ijtima' (weekly Madani Muzakarah)?
7. Sent a letter?
8. Kept Sawm on Monday?

Du'a of Ameer-e-Ahl-e-Sunnat

Ya Allah **عَزَّوَجَلَّ**! The one who sincerely acts upon Madani In'amaat, fills in the booklet by performing Fikr-e-Madinah daily and submits it to his relevant responsible Islamic brother on the 1st of every Madani [Islamic] month, do not give him death until he recites the Kalimah.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ