

Blessings Of
Holy Relics

10-October-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

Blessings of holy relics

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
 أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

Whenever you enter a Masjid, upon remembering, make the intention of 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 مَتَحَابِّينَ فِي اللَّهِ يَسْتَقْبِلُ أَحَدَهُمَا صَاحِبَهُ فَبِصَا فِجْهِ وَيُصَلِّيَانِ عَلَى النَّبِيِّ
 إِلَّا لَمْ يَفْتَرِقَا حَتَّى تُغْفَرَ ذُنُوبُهُمَا مَا تَقَدَّمَ مِنْهُمَا وَمَا تَأَخَّرَ

‘When two persons, who love each other for Allah ﷺ, shake hands and recite Salat on Rasool their former and latter sins are forgiven before they leave.’ (Musnad Abi Ya’la, vol. 3, pp. 95, Hadees 2951)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ 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 ﷺ has said, ‘نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ’ *The intention of a Muslim is better than his deed.* (Al-Mu’jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

An 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 صَلُّوا عَلَى الْحَبِيبِ اللَّهُ، اذْكُرُوا اللَّهَ، تُؤْبَهُوا إِلَى اللَّهِ، 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 اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** In today’s weekly Sunnah-inspiring ijtima’, we will listen to the **blessings of holy relics**, the proof of holy relics from the

stories of the Holy Qur'an, parables of the respect the Companions عَلَيْهِمُ الرِّضْوَانُ used to have of the holy relics of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the benefits of respecting holy relics and the harmful effects of disrespecting holy relics. Let's first listen to a soul-refreshing parable relating to the blessing of holy relics:

Cure from the shirt of Yusuf عَلَيْهِ السَّلَامُ

The story of Sayyiduna Yusuf and Ya'qoob عَلَيْهِمُ السَّلَامُ has been mentioned by Allah عَزَّوَجَلَّ in Surah Yusuf: When the step-brothers of Sayyiduna Yusuf عَلَيْهِ السَّلَامُ threw him into the well and some business people took him to Misr (Egypt) after taking him out of the well and sold him, Sayyiduna Ya'qoob عَلَيْهِ السَّلَامُ suffered profound sorrow due to being separated from his son. He عَلَيْهِ السَّلَامُ wept for many days, and due to his excessive weeping, his eyesight became weak. After many years, when Sayyiduna Yusuf عَلَيْهِ السَّلَامُ found out, through his brothers, that his father's eyesight has become very weak, he عَلَيْهِ السَّلَامُ sent his blessed shirt as a holy relic for his father عَلَيْهِ السَّلَامُ, and what he said, has been mentioned in the Holy Qur'an, as such.

It is mentioned in Part 13, Surah Yusuf, verse 93:

اٰذْهَبُوْا بِقَمِيْصِيْ هٰذَا فَاَلْقُوْهُ عَلٰى وَّجْهِ اَبِيْ يٰٓاْتِ بِصِيْرًا

Translation of Kanz-ul-Iman: Take this shirt of mine and place it on my father's face; his vision will be restored.

[Kanz-ul-Iman (Translation of Quran)] (Part 13, Surah Yusuf, Ayah 93)

When the brothers of Sayyiduna Yusuf عَلَيْهِ السَّلَامُ put the shirt on Sayyiduna Ya'qoob's عَلَيْهِ السَّلَامُ face, then what happened? This has been mentioned a few verses later:

فَلَمَّا اَنَّ جَاءَ الْبَشِيْرَ اَلْقَمَهُ عَلٰى وَّجْهِهِ فَارْتَدَّتْ اَبْصِيْرًا

Then when the bearer of glad tidings came (i.e. one brother, Yahuda), he placed the shirt on the face of Ya'qoob, he immediately regained his eyesight.

(Parah. 13, Surah Yusuf, Ayah 96)

It is stated in Tafseer Siraat-ul-Jinaan that the majority of commentators of the Holy Qur'an رَحْمَةُ اللَّهِ state: The giver of good news was the brother of Sayyiduna Yusuf عَلَيْهِ السَّلَام, Yahuda. Yahuda said: I am the one that had given the shirt filled with blood to Sayyiduna Ya'qoob عَلَيْهِ السَّلَام, I am the one that had said that a wolf had eaten Sayyiduna Yusuf عَلَيْهِ السَّلَام and I am the one that made him sorrowful. For this reason, I will be the one to take the shirt to him and I will be the one to inform him of the existence of Sayyiduna Yusuf عَلَيْهِ السَّلَام. Therefore, Yahuda took the shirt and came running 240 miles. When Yahuda put the shirt of Sayyiduna Yusuf عَلَيْهِ السَّلَام onto the face of Sayyiduna Ya'qoob عَلَيْهِ السَّلَام, his eyesight was restored instantly, his strength came back after being weak and his happiness came back after being sad. Then, Sayyiduna Ya'qoob عَلَيْهِ السَّلَام said: Had I not told you that I know from Allah عَزَّوَجَلَّ, what you do not know, that Sayyiduna Yusuf عَلَيْهِ السَّلَام is alive and Allah عَزَّوَجَلَّ will make us meet with each other.

(Tafseer-e-Kabeer, vol. 6, pp. 508) (Siraat-ul-Jinaan, vol. 5, pp. 54 Summarised)

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Just ponder over! Sayyiduna Yusuf عَلَيْهِ السَّلَام is himself a Prophet, and he is sending his shirt as a relic in order to cure the eyes of another Prophet, his father Sayyiduna Ya'qoob عَلَيْهِ السَّلَام. And when the shirt was put onto his father's face, Allah عَزَّوَجَلَّ cured him from the illness of his eyes. From this, we got to know that to believe anything that has a connection to the pious predecessors and gaining blessings from it has been the way of the Prophets عَلَيْهِمُ السَّلَام and mentioning this parable in the Holy Qur'an is an announcement to the fact that holy relics do have benefits. Let's listen to a soul-refreshing parable relating to this:

Deliverance from famine!

Famous commentator Shaikh 'Abdul Haq Muhaddis Dehlvi رَحْمَةُ اللَّهِ عَلَيْهِ states: Once upon a time there was a severe drought. Despite abundant prayers by people, it did not rain. Sayyiduna Nizamuddin Awliya رَحْمَةُ اللَّهِ عَلَيْهِ held a string of his blessed mother's apparel in his hand and said, 'O Allah عَزَّوَجَلَّ! This string is from the apparel of a woman who has never been looked at by any non-

Mahram man; my Lord **عَزَّوَجَلَّ**! For its sake, shower rains of mercy upon us.' Even before the prayer finished, clouds of mercy covered the sky and it began to rain heavily. (*Akhbar-ul-Akhyar*, pp. 294)

Benefits of holy relics

O the devotees of Awliya! You heard that even a thread from the cloth, that is linked to the body of pious predecessors **رَحْمَتُهُمُ اللَّهُ**, has such a high status that the Du'a made, whilst holding the thread in the hand, got accepted. Allah **عَزَّوَجَلَّ**, Who is the Master of all blessings, has blessed His pious people such that if anything from this world becomes linked to them, that also becomes sanctified.

أَلْحَقَهُ لِلَّهِ عَزَّوَجَلَّ Anything linked to the Prophets **عَلَيْهِمُ السَّلَام**, companions of the Holy Prophets **عَلَيْهِمُ الرِّضْوَان** and pious predecessors **رَحْمَتُهُمُ اللَّهُ** has great blessing and is full of grace, i.e. those devotees of Rasool who respect and honour these sacred relics, receive many bounties.

Let's listen to the definition of holy relics:

What is a holy relic?

Holy relics are those things that are linked to the Prophets **عَلَيْهِمُ السَّلَام**, companions of the Holy Prophet **عَلَيْهِمُ الرِّضْوَان** or pious predecessors **رَحْمَتُهُمُ اللَّهُ** and are kept as a means of attaining blessings (*Tabarrukaat ka suboot*, pp. 2 Summarised). Every single thing that touched the body and was connected with the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** is a holy relic. Similarly, anything that touched the body and was connected with the companions **عَلَيْهِمُ الرِّضْوَان** of the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and pious predecessors is also a holy relic (and worthy of respect). (*Tabarrukaat ka suboot*, pp. 3, 4) Therefore, we must respect and honour everything that is linked to the pious people. Their blessed hair, shirt, jubbah, turban, cup, leftovers, in short, anything that is connected with them, whether it be a straw or a thread from their clothes, respecting and honouring it will be a means of gaining many blessings **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** .

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

To attain blessings, having complete trust is a condition!

O devotees of the Holy Prophet! To attain blessings from holy relics, you must have complete trust. For example, thinking about whether visiting the shrine of a certain Wali (Saint) رَحْمَةُ اللَّهِ or a certain pious person is beneficial or not? Whether the blessed hair of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is beneficial or not? By drinking Zam Zam water, do illnesses get cured or not? Do problems get resolved from Ta'wizaat or not? Is there any benefit of dam and Durood, etc.? Whilst having these kinds of intrusive thoughts, no specific Islamic invocations or Ta'weez will benefit you at all. The more stronger your trust will be, the blessings will be as great, by the grace of Allah عَزَّوَجَلَّ because to attain blessing, having complete trust is a condition.

Keep this ruling in mind that whosoever read Islamic invocations for his own desire will not be rewarded for it. Therefore, it should be done solely for the pleasure of Allah عَزَّوَجَلَّ and through the means of Islamic invocations, make Du'a in the court of Allah عَزَّوَجَلَّ to fulfil your need.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

O devotees of the Holy Prophet! From holy relics, we gain blessings, problems are solved and calamities are removed. Having this belief is not a bad thing or a new thing. The reason for this is that there are many verses in the Holy Qur'an that mention the importance of holy relics and there are stories of previous nations who have gained blessings from holy relics. Bani Israel gained blessings from the Taboot-e-Sakeenah (that blessed wooden-box in which holy relics of the Prophets عَلَيْهِمُ السَّلَامُ were kept), the making of Du'a by Sayyiduna Zakariyya عَلَيْهِ السَّلَامُ in the arch of Maryam and it being accepted. These events of gaining blessings from holy relics have been mentioned in the Holy Qur'an in great detail. Let's listen to one event from the Holy Qur'an relating to the blessings of holy relics:

Gaining blessings from Maqaam-e-Ibrahim

Maqaam-e-Ibrahim is that blessed stone, upon which the Prophet of Allah عَزَّوَجَلَّ, Sayyiduna Ibrahim عَلَيْهِ السَّلَامُ had put his blessed feet on. Whichever section of the stone came under his feet, it became soft like wet clay, such

that his feet became firm within it. Then, when Sayyiduna Ibrahim عَلَيْهِ السَّلَام lifted his feet, Allah عَزَّوَجَلَّ made that section of the stone solid again to preserve his footprint. (*Fatawa Razawiyyah, vol. 21, pp. 398 summarised*) Allah عَزَّوَجَلَّ made it compulsory for every Muslim in this world to respect the Maqaam-e-Ibrahim, to acquire closeness to it and to offer Salah close to it.

Allah عَزَّوَجَلَّ mentions in Part 1, Surah Baqarah, verse 125:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى^ط

Translation from *Kanz-ul-Iman*: And make ‘Maqam Ibrahim’ (place of standing of Ibrahim) a station for Salah

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na’eemi رَحِمَهُ اللهُ عَلَيْهِ stated: Maqaam-e-Ibrahim is that stone upon which Sayyiduna Ibrahim عَلَيْهِ السَّلَام stood and constructed the Ka’bah. Through the blessing of Sayyiduna Ibrahim عَلَيْهِ السَّلَام, the stone also became شَعَائِرُ اللهِ (one sign from the signs of Allah عَزَّوَجَلَّ) and its respect became compulsory, such that to stand and offer Nafl of Tawaf before it is Sunnah. When the footsteps of the pious predecessors became a sign from the signs of Allah عَزَّوَجَلَّ, like Safa Marwah and Maqaam-e-Ibrahim, and became worthy of respect, then the shrines of the Prophets عَلَيْهِمُ السَّلَام and the pious predecessors رَحِمَهُمُ اللهُ, in which they are resting for a long period of time, surely they are also a sign from the signs of Allah عَزَّوَجَلَّ and respecting them is compulsory upon every Muslim.

(*‘Ilm-ul-Quran, pp. 48 Summarised*)

It is written in **Tafseer Siraat-ul-Jinaan**: From this verse, we learned that that stone, which had the opportunity to kiss the blessed feet of a Prophet عَلَيْهِ السَّلَام, became great. We also learned that when a stone became blessed by touching the blessed feet of a Prophet عَلَيْهِ السَّلَام, then what can we say about the greatness of the blessed wives of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Ahl-e-Bayt عَلَيْهِمُ الرِّضْوَان and the companions رَضِيَ اللهُ عَنْهُمْ of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? Therefore, it reveals the proof of respecting holy relics.

(*Siraat-ul-Jinaan, vol. 1, pp. 205*)

“Weekly Madani Halqah” of the 12 Madani activities

O the devotees of Awliya! Surely, whichever item gets linked with the pious people of Allah ﷺ, it becomes blessed. Therefore, remain associated with the pious people of Allah ﷺ, respect holy relics in abundance, honour them and seek refuge in Allah ﷺ from disobedience to holy relics. To develop this type of mindset, associate yourself with the Madani environment of Dawat-e-Islami and take part in the 12 Madani activities of the Zayli Halqah. One Madani activity out of the 12 Madani activities is ‘Weekly Madani Halqah’, through which Madani Halqahs are held at a local level for Islamic brothers who speak different languages, personalities and businessmen. In small cities or those places where there is no weekly Ijtima’ taking place till now for some reason, Madani Halqahs or Masjid Ijtima’ are held there on a weekly basis. Tilawat, Na’at Shareef, Sunnah-inspiring bayan, Du’a and Durood and Salaam are included in the schedule of weekly Madani Halqah. More than one weekly Madani Halqahs can be held in any city or area on different days and different locations. You are also requested to assist with propagating the teachings of Islam by joining the Masjid filling movement, Dawat-e-Islami. الْحَمْدُ لِلَّهِ ﷺ through the blessing of this Madani environment, many people have been reformed. For persuasion, let’s listen to a parable:

Rain of blessings

In Fareed Town, Punjab, Pakistan, a resident Islamic brother was engrossed in the darkness of sins before joining the Madani environment of Dawat-e-Islami. He was so lost in this world, that he neither had the sense to offer Salah nor did he ever worry about the grave or the hereafter. To gain everything of this materialistic world had just become his mission. He was wasting the precious time of his life in trying to gain the world. May Allah ﷺ keep the Madani movement of Dawat-e-Islami safe and sound and grant it much success, as through the blessing of this movement, hundreds and thousands of Muslims have come onto the path of goodness. So, what happened was that one day, from the ability granted by Allah ﷺ, that brother went to the Masjid to offer Salah. After performing Salah, he had the privilege to sit and listen to the Madani Dars (Dars of Faizan-e-Sunnat). He

liked the Dars very much. In the end, the persuasion was made to attend the weekly Sunnah-inspiring Ijtima'. He also made the intention of attending the weekly Ijtima' and at the prescribed time, he reached the Sunnah-inspiring Ijtima'. It was a new world in existence [for him], the elegance of Sunnah was everywhere, it was a pleasing environment, a heart-rending bayan and a highly emotional and tearful Du'a had changed his life. He repented of his previous sins and associated himself with the Madani environment. He also adorned his head with an Imamah Shareef, he grew his hair according to the Sunnah and adorned his face with a beard.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Refrain yourself from evil presumption!

O the devotees of Ghaus-e-A'zam! There should be no doubts or any sort of confusion in your heart when you attain a blessed item from the Awliya رَحْمَةُ اللهِ or the pious people. Allowing various whispers to enter your heart, and then taking holy relics with a wish to test or examine them, can in turn become a means of punishment. Let's listen to a story to understand this point:

A king once came into the court of a Wali (Saint), who had a few apples gifted to him by someone. He gave one apple to the king and said: Eat. The king also requested the Wali to eat. So, both the king and he ate the apple. At that moment, the king thought to himself: "If the Wali picks up the biggest and best-coloured apple and gives it to me, then I will understand that he is definitely a Wali. The Wali picked up that same apple and said: We went to Misr (Egypt). There were lots of people gathered in one area. We saw that one person had a donkey whose eyes were covered with a ribbon. An item of one person was put next to another person. The donkey is then asked about the item, at which the donkey goes around the whole Majlis, and wherever the item is, it drops its head. The pious person then said: I narrated this parable because if I do not give the apple to you, then I am not a Wali and if I do give the apple to you, then what skill have I shown that's greater than that donkey? Saying this, he threw the apple towards the king. (*Bad Gumani, pp. 35*)

Dear Islamic brothers! Ponder over! We can learn a lot of things from this parable that we should always think positive about others. Even if there is a pious bondman of Allah **عَزَّوَجَلَّ**, who is a famous Wali, we should always think positive about him and refrain from examining him.

Similarly, we should have no doubts about holy relics. Remember! A Wali strictly abides by the rules of Shari'ah. If we find a person outside a shrine with very long hair, who wears a lot of rings and does not offer Salah, then how can he be a Wali? Also, remember this! A Wali is an 'Aalim (Islamic scholar). If you read the stories of Data Sahib, Khuwajah Sahib, Ghaus-e-Pak **رحمته الله** or any other famous pious person, you will find one thing common in their biographies that the early stages of their lives were spent in gaining the knowledge of Islam.

Remember! There are many benefits of thinking positive, whereas there are many harmful effects of evil presumption. Alas! There are many people in our society that are more inclined towards having evil presumption as compared to good thoughts. There are scenes of evil presumption upon every matter. If we ring someone and they don't pick up, then evil presumption is made. If the son's attention towards the mother decreases, then evil presumption about the daughter-in-law is made. If we are made to leave a good job from somewhere, then evil presumption is made about one of the workers. If we suffer loss in our business, then evil presumption is made about a businessperson close-by. If our organisational responsibility has been ended or changed due to our own lack of progress or in the light of organizational policy, then evil presumptions are made about other responsible Islamic brothers. If the arrangements for a Na'at Khuwani is weak, then evil presumptions are made about responsible Islamic brothers for the arrangements. If someone is swaying in the love for the Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** whilst listening to a Na'at or crying due to remembering his own sins, then evil presumption is made. If a pious person or a Peer (spiritual guide) narrates a story of his own for persuasion of his followers or for expressing gratitude, then evil presumption is made about them. Whoever has taken a loan or has booked some stock and is not contactable, evil presumption is made. If someone has given a time and came late, evil presumption is made. If someone possesses a car, a nice house and other facilities in a short period of

time, evil presumption is made. In short, our society is currently surrounded by the terrifying disaster of evil presumption.

Remember! Evil presumption entangles you into other sins. Evil presumption makes you find faults in other people. Evil presumption causes jealousy to rise. Evil presumption makes you backbite. Evil presumption creates a seed of hatred in your heart. Evil presumption finishes the love and drives further wedges between one another. Evil presumption deprives you of good behaviour. Evil presumption makes a person ill-mannered. Evil presumption causes a rise in blaming one another. In short, evil presumption makes you disgraced in this world and the hereafter. Therefore, the wise person is one who makes a habit of thinking positive as opposed to evil presumption because positive thinking is an excellent form of worship. Positive thinking saves you from sins. Positive thinking is from the demands of faith. Positive thinking is a part of faith. Positive thinking is from the habits of pious people. Positive thinking makes a person rightful to good deeds. Positive thinking allows one to learn about protecting people's honour. Peace and tranquillity come from positive thinking. Positive thinking protects you from the devil's deceit. Positive thinking gives strength to the faith. Positive thinking cleans the heart and soul. Positive thinking makes a person pious. Positive thinking is a means of attaining the pleasure of Allah ﷺ and the Holy Prophet ﷺ.

Our Beloved Prophet ﷺ once addressing the Holy Kaaba stated: "You and your atmosphere is so good? How great you are and how great is your sanctity? By Allah ﷻ! In Whose Power the soul of Muhammad ﷺ is, the sanctity of the life and wealth of a believer and to think good of him is greater in the sight of Allah ﷻ than your sanctity. (*Ibn-e-Majah 319/4, Hadees 3932*)

Holy relics of the Holy Prophet ﷺ

O the devotees of Awliya! The companions عَلَيْهِمُ الرِّضْوَانُ of the Holy Prophet ﷺ understood the fact that the Holy Prophet ﷺ is mercy and blessing from head to foot. Whatever thing was connected to the Holy Prophet ﷺ, the companions عَلَيْهِمُ الرِّضْوَانُ of the Holy Prophet

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would deem that to be blessed. For this very reason, the companions عَلَيْهِمُ الرِّضْوَانُ of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would try to attain some of these blessings through various means; they would touch the blessed body of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to gain blessings, they would believe that his leftover water of Wudu (ablution) is a blessing and would therefore get blessings from it, they would rub the water that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would use to wash his hands, onto their faces and parts of their body to get blessings, they would gain blessing from the leftover blessed food of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, they would gain blessings from his blessed sweat, his blessed saliva, his blessed hair, his blessed ring, his blessed bed, his blessed clothes, his blessed charpoy and the blessed chathaai (mat) the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would use. In short, everything that was somehow connected to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, whether the connection was a little or more, the companions عَلَيْهِمُ الرِّضْوَانُ of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would make it a means of attaining blessings. There are many Ahadees narrating parables like these. Let's listen to 3 parables to attain blessings:

1. It is narrated: The famous companion of the Holy Prophet, Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ had the blessed shirt and some pieces from blessed nails of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. When his time of death came, he made a will that I want to be shrouded in the shirt that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had granted me and I want that blessed shirt to fully touch my body. Whereas, he made a will with regards to the blessed nails of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that they be made into tiny pieces and put onto my eyes and mouth. After this, he said: You must definitely do these things and then send me to the most Compassionate and Kind Lord عَزَّوَجَلَّ. (*Asad-ul-Ghaabah, vol. 5, pp. 223*)
2. It is stated in Muslim Sharif: "Hadrat Asma رَضِيَ اللهُ عَنْهَا daughter of Ameer ul Mu'mineen Hadrat Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ had a blessed Jubbah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. She رَضِيَ اللهُ عَنْهَا (once) took out the blessed Jubbah and said: "This [blessed] Jubbah belongs to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to wear it. Now, we soak it into water for patients and attain cure with it. (*Bahar-e-Shari'at 3/405*) (*Muslim Shareef pp.883 Hadees 2069*)

Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ stated: When people would come to see the blessed Jubbah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, she رَحِمَى اللهُ عَنْهَا would say, "this is the blessed Jubbah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, which he used to wear before his apparent demise", and then show the jubbah. From this, we learn that showing the clothes of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a Sunnah of the companions عَلَيْهِمُ الرِّضْوَانُ of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ just like nowadays the blessed hair of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is shown. We learn that to look at the holy relics of the pious predecessors, soaking their clothes and giving the water to ill people to drink is a Sunnah of the companions رَحِمَى اللهُ عَنْهُمْ of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. There is cure within. The water of Zamzam emerged from the blessed heel of Sayyiduna Isma'eel عَلَيْهِ السَّلَامُ, which has cure for every illness. *(Mirat-ul-Manajeer, vol. 6, pp. 98 Summarised)* Some people would come to the court of Sayyidatuna 'Aishah Siddiqah رَحِمَى اللهُ عَنْهَا to see the holy relics of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and she would show it to them. *(Mirat-ul-Manajeer, vol. 6, pp. 91 Summarised)*

3. It is also narrated in Muslim Shareef that Sayyiduna Anas رَحِمَى اللهُ عَنْهُ stated: "I have fed the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ every type of sharbat, honey, Nabidh (a drink traditionally made from raisins, grapes or dates steeped in water), water and milk from this bowl of mine." *(Muslim, pp. 857, Hadees 2008)*

Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ stated as commentary to this Hadees: Sayyiduna Anas رَحِمَى اللهُ عَنْهُ had a wooden bowl in his hand. He رَحِمَى اللهُ عَنْهُ showed it to the people and said: "I have fed the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ many types of sharbat and milk from this, i.e. this bowl is a very blessed bowl because the Holy Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hands and lips have touched it many times." We learn that the companions عَلَيْهِمُ الرِّضْوَانُ of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would keep the used blessed utensils of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as a holy relic and would show it to people.

It is narrated in Masnawi Shareef: Sayyiduna Jabir رَحِمَى اللهُ عَنْهُ had that blessed dining mat, which the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had wiped his hands and mouth with. When that blessed dining mat would become soiled, it would be

put into the fire. The dirt would get burned but the cloth would remain safe.
(*Mirat-ul-Manajeeh, vol. 6, pp. 81 Summarised*)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

O the devotees of the companions and Ahl-e-Bayt! We learn that it was the belief of the companions عَلَيْهِمُ الرِّضْوَانُ of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that there were many blessings in the holy relics of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. We should also have the same belief. And the holy relics of the pious people, such as their clothes, things they used, the place they lived in and the places where they worshipped, in short, anything that was connected to them, we should respect and honour it. There is no doubt that by the blessings of the holy relics of pious people, we are cured. Attaining grace from the blessings of the holy relics of pious people is the way of the Prophets عَلَيْهِمُ السَّلَامُ. By the blessings of the holy relics of pious people, livelihood is increased. By the blessings of the holy relics of pious people, we attain peace. Attaining grace from the blessings of the holy relics of pious people is the way of the companions عَلَيْهِمُ الرِّضْوَانُ of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. By the blessings of the holy relics of pious people, the problems of this world and the hereafter are solved.

By the blessings of the holy relics of pious people, Du'as are accepted. By the blessings of the holy relics of pious people, illnesses are removed. By the blessings of the holy relics of pious people, our sins are forgiven and by respecting and honouring the relics of pious people, those who are astray from the right path attain guidance. There is no doubt that the hearts find peace by seeing holy relics. The eyes find coolness by seeing holy relics. The chances of prayers being accepted is increased at the time of seeing holy relics. The Divine mercy descends by seeing holy relics. The mind finds peace by seeing holy relics. The tongue starts to do the Zikr of Allah عَزَّوَجَلَّ at the time of seeing holy relics. We get the passion to do good deeds by seeing holy relics. Let's listen to a parable relating to this:

The blessings of respecting holy relics

The sister of Sayyiduna Abu 'Ali Roozbaari, Sayyidatuna Fatimah Bint Ahmad رَحْمَةُ اللَّهِ عَلَيْهَا has stated: In the city of Baghdad, some young people sent a person amongst them for some purpose but he did not return soon, so these people became angry. In the meantime, he returned smiling, carrying a melon. His friends said: 'You are smiling, even though you have arrived late.' He replied: 'I have brought something strange for you people.' Everyone asked: 'What is it?' He presented the melon to them that he was carrying in his hand and said: 'Sayyiduna Bishr Haafi رَحْمَةُ اللَّهِ عَلَيْهِ had placed his hand on this melon, so I purchased it for 20 dirhams.' Listening to it, everyone kissed the melon and touched it to their eyes. One of them said: 'What quality has earned Sayyiduna Bishr Haafi رَحْمَةُ اللَّهِ عَلَيْهِ such high rank?' Someone said: 'Piety'. The questioner said: 'I repent to Allah عَزَّوَجَلَّ, making you witness.' Thereafter, everyone repented in the same way. Then, they all went to Turtoos and embraced Shahadat [martyrdom] over there. (*Rauz-ur-Riyaheen, pp. 218*)

Forgiveness of devotees

Amee-e-Ahl-e-Sunnat Allamah Maulana Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ has stated in one of his books 'Rulings of Salah' on page 372: "After the death of Hazrat Bishr-e-Haafi رَحْمَةُ اللَّهِ عَلَيْهِ, Qaasim bin Munabbih saw him in a dream and asked: مَا فَعَلَ اللَّهُ بِكَ؟ How did Allah عَزَّوَجَلَّ deal with you? He replied: Allah عَزَّوَجَلَّ forgave me and said: I have forgiven you, rather, everyone that attended your funeral, I have forgiven them as well. I then requested: O Allah عَزَّوَجَلَّ forgive those people who love me. Allah عَزَّوَجَلَّ showered even more mercy and He عَزَّوَجَلَّ said: Until the Day of Judgement, whosoever loves you, I have also forgiven every single one of them." (*Sharh-us-Sudoor, pp. 289*)

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

O the devotees of Awliya! Just think! The lives of the youngsters that respected the melon that was touched by Hazrat Bishr-e-Haafi رَحْمَةُ اللَّهِ عَلَيْهِ turned for the better. They repented from their sins and attained the high status of martyrdom. We learn from this parable that if we respect anything connected to the pious predecessors from the bottom of our hearts, then our

life and hereafter can become blessed. Even today, when holy relics are shown in the Masajid, gatherings of Meelad and other places, people gather with love and devotion to see the holy relics, and to cool their eyes. Due to this, their passion to act upon Islam awakens and they become inclined to perform good deeds.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Punishments for disrespecting holy relic

Dear Islamic brothers! Just like you attain many benefits and blessings from respecting and honouring holy relics, now and again you could get punishment in this world by disrespecting and dishonouring the holy relics. The biggest proof of this is the 'Taboot-e-Sakeenah':

It is written on page 52-53 of the book named 'Ajaib-ul-Quran Ma' Gharai-ul-Quran: Taboot-e-Sakeenah was a wooden box that descended upon Sayyiduna Aadam عَلَيْهِ السَّلَامُ, which remained with him all his life. It was then passed down in the form of inheritance, generation after generation via his offspring. It was a very sacred and blessed wooden box. Whenever there would be any disagreement between Bani Israel, they would get the decision from this wooden box. A voice, informing them of the decision and good news of victory would be heard from the wooden box. Bani Israel would make Du'a through its means and their Du'a would be accepted. Calamities and illnesses would be removed. In short, this wooden box was Taboot-e-Sakeenah, a treasure of blessings, bounties and the best and sacred means of receiving the help of Allah عَزَّوَجَلَّ. But when Bani Israel indulged in various sins, and disobedience and other sins became common, then due to their bad actions, Allah عَزَّوَجَلَّ punished them in such a way that the ill-fated people from the nation of 'Amaliqah attacked them with an army. They destroyed the cities of Bani Israel and killed numerous people, creating a bloodbath. They demolished the buildings and totally damaged and destroyed the city, and took the blessed wooden box with them. They threw the sacred wooden box into rubbish. Their disrespect of the blessed wooden box resulted in them being bound into various types of diseases and problems. Therefore, 5 cities of the nation of 'Amaliqah became totally destroyed and deserted, until

they found out that this was all due to their disrespect of the blessed wooden box, which opened their eyes. They then put the sacred wooden box onto a bullock cart and drove the bullocks towards the settlement of Bani Israel. *(‘Ajaib-ul-Quran Ma’ Gharaib-ul-Quran, pp. 52, 53 Summarised)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! We learnt from the above parable that by disrespecting the holy relics of pious predecessors, you are inviting the wrath of Allah عَزَّوَجَلَّ because when the nation of ‘Amaliqah disrespected the blessed wooden box, the wrath of Allah عَزَّوَجَلَّ befell on them that they were stuck in various types of problems and they were so sure that we are being punished and being inflicted with diseases because we disrespected the blessed wooden box. For this reason, they put the sacred wooden box onto a bullock-cart and sent it towards the settlement of Bani Israel so that they could get salvation from the wrath of Allah عَزَّوَجَلَّ.

Moreover, we learnt from this parable that any nation is able to attain the mercy and blessings of Allah عَزَّوَجَلَّ, as long as they remain obedient to Him. When they start to become disobedient to Allah عَزَّوَجَلَّ and indulge in sins, then many problems of this life and the hereafter become their destiny, just like Bani Israel. As long as they were obedient to the Prophets عَلَيْهِمُ السَّلَامُ, were acting upon their sayings and were obeying their commandments, they were in great peace and tranquillity. But as soon as they turned away from the rules passed on to them from the Prophets عَلَيْهِمُ السَّلَامُ, disgrace and dishonour became their destiny. If we ponder over, the Muslims of today are in this very situation. For centuries, Muslims were dominant over the world and were ahead in every field. As soon as we moved away from acting upon the teachings and rulings of the Holy Qur’an and turned away from the Islamic rulings and obedience of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, we became involved in many types of difficulties and problems. And now the situation is right in front of us.

O the devotees of the Rasool! There is still time. If we act upon the Shari’at even today, we can attain salvation from our problems. By the blessings of acting upon Shari’at, all discomforts can go away. By the blessings of acting

upon Shari'at, the walls of hatred can turn into an atmosphere of love. When the primary purpose of our creation is to worship Allah ﷻ, we are not free from the rules of Shari'at and on the Day of Judgement, we will need to give accountability for every action of ours, then to be negligent of His worship, not giving due importance to His commands and to remain busy in the affairs of this world, are not wise decisions.

Jami'a-tul-Madinah online

Dear Islamic brothers! To make our life purposeful and to develop a mindset to act upon Shari'ah and Sunnah, please associate with the Madani environment of devotees of Rasool, Dawat-e-Islami. ﷻ, Dawat-e-Islami is busy propagating 'Call to Righteousness' in more or less 107 departments. 'Jami'a-tul-Madinah online' is also one of the departments of Dawat-e-Islami. Jami'a-tul-Madinah online is running a "4-year Dars-e-Nizami Course", class duration is approximately 1 hour daily. Under the "Department of online courses" 30 courses are being offered. Some of the course titles and their brief description are appended for your perusal:

- 1) "Tafseer Sirat-ul-Jinaan", the complete Tafseer of the Holy Quran is taught to the participants. Course duration is 26 months.
- 2) "Faizan-e-Tafseer", brief Tafseer of the complete Holy Quran is taught to the participants. Course duration is 92 days.
- 3) "Faizan-e-Bahar-e-Shari'at Course", in this course almost complete Bahar-e-Shari'at is taught to the participants. Its duration is 12 months.
- 4) "Fiqh o Aqaaid Course", its duration is also 12 months. The participants are taught various books of Aqaaid and Fiqh and also Fard Uloom are being taught.
- 5) "Faizan-e-Namaz and Taharat Course", in both these courses Salah and rulings of Taharat (purity/impurity) are taught in detail. The duration of both these courses is 63 days.
- 6) "Faizan-e-Haj and Faizan-e-Umrah Course", these are very useful courses for those fortunate pilgrims who are going to attain the privileges of Haj

and Umrah. These courses cover the detailed rulings of Haj and Umrah. The duration of these courses is approximately one month and the class duration is 30 minutes daily.

- 7) “New Muslim Course”, this is a very useful and informative course for the newly converted Muslims. Its duration is 72 days.
- 8) “Sunnat-e-Nikah Course”, this course is equally effective for married and unmarried persons. It contains rulings of Nikah (marriage), rights of husband and wife; how to attain a peaceful environment at home? And many more. Its duration is 30 days.

In addition to the above mentioned courses, the following courses are also conducted:

1) Faizan-e-Fard ‘Uloom course, 2) Kafan Dafn course (Shrouding and burial course), 3) Faizan-e-Ramadan course, 4) Faizan-e-Zakah course, 5) Faizan e Tasawwuf course, 6) Arabic grammar course, 7) Faizan-e-Shumaail-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ course, 8) Ahkam e Qurbani (Rulings of Qurbani) course etc. Duration of the most of the courses classes is daily 30 minutes and some courses have 1 hour class daily. The devotees of Rasool who are interested in gaining the knowledge of Deen can quench their thirst of knowledge via these courses. Log on to www.dawateislami.net, click Departments, select “Jami’a-tul-Madinah online”, and fill up the admission form and start gaining the treasure of the knowledge of Deen.

Sunnahs and etiquette of tying Imamah

Dear Islamic brothers! Let’s listen to some Sunnahs and etiquette of tying Imamah from the booklet “162 Madani Peals”, written by Ameer-e-Ahl-e-Sunnat دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Firstly, let’s listen to 2 blessed Sayings of the Beloved Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 2 Rak’aat of Salah performed whilst wearing an ‘Imamah are better than offering 70 Rak’aat without wearing ‘Imamah.’ (*Al-Firdaus bima Soor-il-Khitab, vol. 2, pp. 265, Hadees 3233*)

2. Wearing an 'Imamah over a cap is the difference between us and the polytheists. For every fold of the 'Imamah that a Muslim wraps around his head, he will be given one Noor [light] for it on the Day of Judgement.

(Al-Jami'-us-Sagheer, pp. 353, Hadees 5725)

- It is mentioned in the 1334-page book *Bahar-e-Shari'at*, published by Dawat-e-Islami's publishing department, Maktaba-tul-Madinah, on page 660, part 16, volume 3: Tie 'Imamah whilst standing, and put on the pyjamas [i.e. trousers] whilst sitting. Whoever does the opposite to this (i.e. he ties the 'Imamah whilst sitting, and puts on the trousers whilst standing); he will suffer from such a disease, for which there is no cure.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Announcement

Remaining etiquette of tying Imamah will be mentioned in the Tarbiyyati Halqahs [learning circles]. Therefore, do attend the Tarbiyyati Halqahs in order to learn them.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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 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 عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. (*Afdalus-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 عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللهُ 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 رَحِمَهُ اللهُ الْوَالِدُ 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 اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ. The respected companions رَضِيَ اللهُ عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللهُ 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 وَآَنْزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool صَلَّى اللهُ 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 اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

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

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

2. An easy way to spend every night in worship

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

لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

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

Jadwal for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 10 October 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 rules in relation to tying an Imamah

- It is appropriate to wrap the first fold of the 'Imamah towards the right side of the head. (*Fatawa Razawiyyah, vol. 22, pp. 199*)
- The Shimlah [i.e. unwrapped end] of the blessed 'Imamah of the Beloved Rasool ﷺ would generally hang behind (his blessed back), sometimes it would be on the right hand side, and sometimes there would be two Shimlahs between his two blessed shoulders. To hang the Shimlah on the left hand side is against the Sunnah. (*Ashi'a-tul-Lam'aat, vol. 3, pp. 582*)
- The length of the Shimlah of the 'Imamah should be equal to at least four fingers in width, and up to the middle of the back at most, i.e. approximately the length of one arm. (*Fatawa Razawiyyah, vol. 22, pp. 182*)
- Tie the 'Imamah whilst standing facing the Qiblah. (*Kashf-ul-Itibas, pp. 38*)
- The Sunnah of 'Imamah is that it should not be shorter than 2½ yards in length, nor should it be longer than 6 yards, and
- it should be tied in a dome-like shape. (*Fatawa Razawiyyah, vol. 22, pp. 186*)
- If you have a large kerchief with which you can make enough folds to cover the whole head, it will be considered as an 'Imamah.
- It is Makruh to tie a small kerchief with which one can only make one or two folds. (*Fatawa Razawiyyah, vol. 7, pp. 299*)

- When removing ‘Imamah, (instead of taking it off all at once), untie each fold one by one. (*Fatawa Hindiyyah, vol. 5, pp. 330*)
- ‘Allamah Shaykh ‘Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللَّهِ عَلَيْهِ has stated, ‘The blessed ‘Imamah of the Holy Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was often white, sometimes black and sometimes green.’ (*Kashf-ul-Iltibas, pp. 38*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Du’a to be invoked whilst entering and leaving the Masjid

In the Madani Halqahs of the weekly Sunnah-inspiring Ijtima’ of Dawat-e-Islami today, the ‘Du’a to be invoked whilst entering and leaving the Masjid’ will be taught. The Du’a is as follows:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Translation: O Allah! Open your doors of mercy for me.

(*Muslim, pp. 281, Hadees 1652*)

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

Translation: O Allah عَزَّوَجَلَّ! I ask You for Your favour. (*Al-Hasan Al-Haseen, pp. 54*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

Saying of the Beloved Rasool ﷺ: 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 ﷻ, 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 ﷻ 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 ﷻ 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 ﷺ 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 عَلَى مُحَمَّدٍ

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 عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times?
6. Paid Salam to Muslims?
7. Conversated using the words “Aap” and “Jee”?
8. Said ‘لِنْ شَاءَ اللهُ’ 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 Qul-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 reformatory 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 Qufl-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?

Qufi-e-Madinah performance

- Conversing through writing – 12 times
- Conversing through gestures – 12 times
- Conversing without staring – 12 times
- Usage of Qufi-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.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ