

Importance

of crying in the fear of Allah عَزَّوَجَلَّ

27-February-2020



Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Sisters)

Muballighah must read the Bayan at least 3 times before delivering speech.

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

Importance of crying in the fear of Allah عَزَّوَجَلَّ

وَعَلَى إِلِكِ وَأَصْحِبِكَ يَا حَيِّبَ اللَّهِ
وَعَلَى إِلِكِ وَأَصْحِبِكَ يَا نُورَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

Please note that this speech was originally written for Islamic brothers, we have done necessary changes for Islamic sisters. It may be possible that some words could have remained unchanged! If so, Muballighah should change the wordings accordingly at the time of delivering this speech. (Majlis-e-Tarajim)

Excellence of reciting Durood

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

مَنْ سَرَّهَ أَنْ يَلْقَى اللَّهَ غَدًا رَاضِيًا، فَلْيَكْثِرِ الصَّلَاةَ عَلَيَّ

‘Whoever likes that Allah عَزَّوَجَلَّ is pleased with him when he meets Him on the Judgement day, he should recite Salat upon me in abundance.’

(Firdaus-ul-Akhbar, vol. 2, pp. 284, Hadees 6083)

صَلُّوا عَلَيَّ الْحَيِّبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Dear Islamic sisters! Before listening to the speech let's, first of all, make good intentions to please Allah Almighty and earn reward. The Beloved Rasool صَلَّى اللهُ 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

The more righteous intentions one makes the greater reward she will attain.

Note: *The intentions mentioned below can be modified as per situation*

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for other Islamic sisters by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear **رُؤُوبُوا إِلَى اللَّهِ، أُذَكِّرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ**, etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtima', I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.
9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic sisters! **إِنْ شَاءَ اللَّهُ** In today's Bayan, we will listen to the importance of crying in the fear of Allah Almighty. We will listen to a faith-enlightening narration about how beneficial it can be to cry in the fear of Allah Almighty. We will also listen to what fear of Allah **عَزَّوَجَلَّ** is. We will listen to some narrations persuading to cry with the fear of Allah Almighty.

No doubt, crying in the fear of Allah **عَزَّوَجَلَّ** is a very fortunate thing. We will also hear parables of how the noble Prophets **عَلَيْهِمُ السَّلَام** and noble Awliya **رَحِمَهُمُ اللَّهُ** would cry in the fear of Allah Almighty. I hope that Allah **عَزَّوَجَلَّ** grants us the Taufeeq to listen to the entire speech with good intentions and full concentration. Let's listen to a faith-enlightening narration:

Freedom from Hell because of one tear

It is written on page no. 142 of '*Khauf-e-Khuda*', a book of Maktaba-tul-Madinah: On the Day of Judgement, a person will be brought in the court of Allah (**عَزَّوَجَلَّ**). He will be given his book of deeds, and he will find many sins in it. He will then ask: 'O Lord! I never committed these sins.' Allah (**عَزَّوَجَلَّ**) will say: 'I have strong witnesses over this.' He will look to his left and right but see no witness. He will then ask: 'O Lord! Where are those witnesses?'

Then Allah (**عَزَّوَجَلَّ**) will order his limbs to bear witness. The ears will say: 'Yes! We listened (to Haraam) and we are witness to this.' The eyes will say: 'Yes! We saw (Haraam).' The tongue will say: 'Yes! I spoke (Haraam).' Similarly, the hands and legs will say: 'Yes! We went towards (Haraam).' Etc.

That person will listen to all this and become surprised. Then, when Allah (**عَزَّوَجَلَّ**) will order for him to be taken into Hell, one hair of the eyelash from his right eye will then seek permission to say something to Allah Almighty. Upon getting permission, it will say: 'O Allah **عَزَّوَجَلَّ**! Did you not say that my bondsman who moistens any hair from his eye due to crying in My fear, I will forgive him?'

Allah (**عَزَّوَجَلَّ**) will reply: 'Why not?'

The hair will then say: 'I bear witness that this sinner of Yours had cried in Your fear, due to which, I became wet.'

Listening to this, Allah (ﷺ) will order him to enter paradise. An announcer will then announce: 'Listen! So and so, son of so and so, has gained freedom from Hell because of one hair of his eye.' (*Durra-tun-Nasiheen*, pp. 253; *Khauf-e-Khuda*, pp. 142)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The mercy of Allah ﷺ is vast

Dear Islamic sisters! Where we learn the importance of crying in the fear of Allah ﷺ through this narration, at the same time, we also learn that the mercy of Allah ﷺ is very vast. He showers so much mercy upon His bondsmen.

The rule of this world is to instantly scold or punish someone upon making a mistake, but may we be sacrificed upon the forgiveness and mercy of our Merciful Lord Almighty who hides our mistakes, even though we have committed a lot of sins.

- Our Merciful Lord does not stop our sustenance in spite of our sins.
- Our Merciful Lord does not take away the light of our eyes in spite of our sins.
- Our Merciful Lord does not take away our hearing power in spite of our sins.
- Our Merciful Lord does not deprive us from the ability to speak in spite of our sins.
- Our Merciful Lord does not deprive us from the blessing of feet in spite of our sins.
- Our Merciful Lord does not deprive us from the blessing of hands in spite of our sins.

Although we have plenty of sins, He does not keep us away from the door of His mercy. Only through His grace and mercy, He hides our sins because His mercy dominates His wrath.

But remember one rule! We are the servants of Allah Almighty and He is our Master. We are bound by the fact that we must act upon His commandments. Then it is His grace which has no limit.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters!

- Allah **عَزَّوَجَلَّ** is such '**كَرِيمٌ**' that He showers rain of bounty and grace upon the disobedient people too.
- He is such '**حَلِيمٌ**' that when He sees a sinful person expressing regret and remorse for disobedience to Him, He accepts his repentance.
- He is such '**عَلِيمٌ**' that He knows the secrets of the heart, the intentions of people and nothing in the earth and sky is hidden from Him.
- He is such '**عَظِيمٌ**' that it is not difficult for Him to forgive any sin.

A Hadees is mentioned in *Muslim Shareef*: Sayyiduna Salman **رَضِيَ اللَّهُ عَنْهُ** narrates that the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated: 'Allah (**عَزَّوَجَلَّ**) created 100 mercies on the day He created the earth and the sky. Every mercy was put on top of one another in between the earth and the sky. Out of them, one mercy descended onto the earth. From this one mercy, a mother shows affection upon her children and wild animals and birds show affection to one another, to the extent that a horse keeps its feet away from its children in case they get hurt. When the Day of Judgement will be established, Allah (**عَزَّوَجَلَّ**) will join this one mercy with the remaining 99 mercies and will then shower mercy upon His bondsmen on the Day of Judgement through it.'

(*Muslim, pp. 1129, Hadees 6977; Hikayatayn aur Naseehatayn, pp. 636*)

Let's listen to a faith-enlightening narration regarding the mercy of Allah Almighty:

Bestowments and Favours of Allah عَزَّوَجَلَّ

It is mentioned in *Bukhari Shareef*: Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ states: The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'On the Day of Judgement, when Allah (عَزَّوَجَلَّ) will have judged among His bondsmen, one person will be left stood between paradise and Hell, who will be the last person from the dwellers of Hell to enter paradise.

Before entering paradise, his face will be facing Hell and he will humbly say: 'O my Lord! Turn my face away from Hell because its smell has killed me and its flames have burnt me.'

Allah (عَزَّوَجَلَّ) will ask: 'If this favour is done upon you, will you ask for anything else?'

He will reply: 'Oath on Your majesty! I will not ask for anything else.'

Allah عَزَّوَجَلَّ will turn his face away from Hell. When he will face paradise, he will see the freshness of paradise. He will remain silent for as long as Allah (عَزَّوَجَلَّ) wills.

He will then humbly say: 'O my Lord! Get me closer to the door of paradise.'

Allah (عَزَّوَجَلَّ) will say to him: 'Did you not promise that you will not ask for anything else besides what you have asked for?'

He will humbly say: 'O Allah عَزَّوَجَلَّ! I do not want to be the most unfortunate person among your creation.'

Allah (عَزَّوَجَلَّ) will say: 'It could be that you ask for something else after being granted this?'

He will say: 'O Allah عَزَّوَجَلَّ! Oath on Your majesty! Now, I will not ask for anything else.'

Then, Allah (عَزَّوَجَلَّ) will move him closer to paradise. When he will reach close to the door of paradise, he will feel the freshness and delight of paradise. He will remain silent for as long as Allah (عَزَّوَجَلَّ) wills.

He will then say: 'O Allah عَزَّوَجَلَّ! Make me enter paradise.'

Allah (عَزَّوَجَلَّ) will say: 'O son of Aadam! Alas! How many promises you break! Did you not promise that you will not ask for anything else besides what you have been granted?'

He will humbly say: 'O Allah عَزَّوَجَلَّ! Do not make me the most unfortunate person among your creation.'

Allah (عَزَّوَجَلَّ) will then grant him permission to enter paradise and will say: 'Ask! What do you want?'

Hearing this, he will express his desires until his desires come to an end. Upon this, Allah (عَزَّوَجَلَّ) will say to him: 'Whatever you have asked for, you will be given, and you will be given more like it. Rather, you will even be given 10 times more than this.' (Bukhari, vol. 1, pp. 283, Hadees 806; summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

What is fear of Allah عَزَّوَجَلَّ?

Dear Islamic sisters! One never remains deprived when asking from Allah عَزَّوَجَلَّ. You are never deprived when praying to Allah عَزَّوَجَلَّ. However, it is important to keep the manners of Du'a in mind as well. Let's listen to one manner of Du'a:

It is written in *Fazaail-e-Du'a*, a book of Maktaba-tul-Madinah: 'Try to allow tears to flow even if it is one drop as it is a proof of acceptance.' (Fazaail-e-Du'a, pp. 81, Adab no. 33)

Similarly, crying in the fear of Allah عَزَّوَجَلَّ is also a very big blessing. Whereas, fear of Allah عَزَّوَجَلَّ in itself is a very big blessing. Until this great treasure is not gained, it is very difficult to save yourself from sins and love good deeds. But

when this great treasure is gained, then it becomes very easy to save yourself from sins and love the good deeds. What is this great blessing? What is the fear of Allah **عَزَّوَجَلَّ**? Let's hear about this:

Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Muhammad Ilyas 'Attar Qadiri **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** writes on page 26 of his book '*Kufriyah Kalimat kay baaray mayn Suwal Jawab*': 'Staying in fear from the hidden plan of Allah **عَزَّوَجَلَّ**, His independency, His displeasure, His seizure, punishments given by Him, His wrath, and being scared of your Iman being destroyed as a result of this, etc. is called the 'Fear of Allah (**عَزَّوَجَلَّ**)'. Allah **عَزَّوَجَلَّ** has mentioned to the believers at numerous places in the Holy Quran to adopt this pure quality.

Hence, it is mentioned in part 5, Surah An-Nisa, Ayah 131:

وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ

And indeed, We have emphasised to those who received the Books before you, and to you; that keep fearing Allah.

[Kanz-ul-Iman (translation of Quran)] (Part 5, Surah An-Nisa, Ayah 131)

Similarly, it is mentioned in part 22, Surah Al-Ahzaab, Ayah 70:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

O Believers! Fear Allah, and talk straight.

[Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Al-Ahzaab, Ayah 70)

It is mentioned in part 4, Surah Aal-e-'Imran, Ayah 175:

وَخَافُونَ إِنْ كُنْتُمْ مُؤْمِنِينَ

And fear Me, if you are believers.

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-'Imran, Ayah 175)

Let tears flow but where?

Dear Islamic sisters! We learn that one requirement out of the requirements of faith is also the fear of Allah عَزَّوَجَلَّ. No doubt, staying restless due to the fear of the Hereafter, crying about the punishment of Hell and remaining engrossed in the fear of Allah عَزَّوَجَلَّ is a very big blessing. Alas! We shed tears when experiencing grief in this world, but the passion to cry about the Hereafter seems to be dying out.

Just ponder! What is the worth of this world that we are shedding tears for? This world is like a traveller's lodge in which travellers come to stay and leave after a few days. A person staying in a traveller's lodge for a few days never keeps long hopes. A person staying in a traveller's lodge never falls in love with its liveliness. Therefore, we should also not worry about this world and shed tears for this world. Rather, if we want our tears to flow, then let them flow:

- In the fear of Allah عَزَّوَجَلَّ
- In the devotion of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
- Whilst thinking about the Hereafter
- Over the abundance of sins
- Due to not being able to perform good deeds
- In the remembrance of the difficulties faced at the time of death
- In the remembrance of Madinah
- In the fear of the hidden plan of Allah عَزَّوَجَلَّ
- Whilst remembering the grave
- Whilst thinking about the anxiety of the grave
- In the remembrance of the darkness of the grave
- In the remembrance of the narrowness of the grave
- In the remembrance of the fearful stages of the Day of Judgement

- Whilst thinking that how will we give accountability of every single action of ours on the Day of Judgement?
- Whilst thinking that how will we bear the heat of the Day of Judgement?
- Whilst thinking that how will we cross the bridge of Siraat, which is sharper than a sword and thinner than a strand of hair?
- Whilst thinking that will our end be with Iman or not?

In short, let tears flow whilst being restless over the Hereafter and if tears do not flow, then cry upon the fact that why do our tears not flow in the fear of Allah عَزَّوَجَلَّ?

Make it a habit of crying in the fear of Allah عَزَّوَجَلَّ

Let's listen to 2 blessed sayings of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ containing a persuasion to cry over the Hereafter:

1. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'On the Day of Judgement, all eyes will be crying except for 3 eyes. Out of them, one will be the one which would have cried in the fear of Allah (عَزَّوَجَلَّ).' (*Kanz-ul-'Ummal, vol. 8, pp. 356, Hadees 4335*)
2. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'O people! Do cry, and if you cannot cry, then try to cry because people in Hell will cry, to the extent that tears will flow upon their faces as if they are watercourses. When the tears will finish, then blood will begin to flow and their eyes will be wounded.' (*Sharh-us-Sunnah, vol. 7, pp. 565, Hadees 4314*)

Let's also listen to 3 blessed sayings of our pious predecessors رَضِيَ اللهُ عَنْهُمْ with regards to crying in the fear of Allah عَزَّوَجَلَّ:

1. Sayyiduna 'Abdullah Bin 'Amr Bin 'Aas رَضِيَ اللهُ عَنْهُمَا states: 'Cry in abundance, and if you cannot cry, then make your face as if you are crying. By Allah عَزَّوَجَلَّ in whose Divine Grip is my life! If anyone from you finds out the truth, then he will scream so much (due to the fear of

Allah (عَزَّوَجَلَّ) that his voice will finish and he will offer Salah so much that his back will ache' (Ihya-ul-'Uloom, vol. 4, pp. 480)

2. Sayyiduna 'Abdullah Bin 'Umar رَضِيَ اللهُ عَنْهُمَا states: 'For me, letting one tear flow in the fear of Allah (عَزَّوَجَلَّ) is more beloved than giving gold in charity equal to a mountain.' (Ihya-ul-'Uloom, vol. 4, pp. 480)
3. Sayyiduna Ka'b-ul-Ahbaar رَضِيَ اللهُ عَلَيْهِ states: 'By Allah (عَزَّوَجَلَّ) in whose Divine Grip my life is! I prefer that I cry due to the fear of Allah (عَزَّوَجَلَّ) to the extent that tears flow onto my cheeks as compared to giving gold in charity equal to a mountain.' (Ihya-ul-'Uloom, vol. 4, pp. 480)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Fasts remove hardness of the heart

Dear Islamic sisters! We learn that the one who is unable to cry should make an attempt to cry. Sometimes, due to the high number of sins and hardness of the heart, tears become dry. One method of removing this hardness is to remain hungry and keep Nafl fasts in abundance. Because of this, the heart will become soft and you will gain the privilege to cry in the fear of Allah (عَزَّوَجَلَّ).

الْحَمْدُ لِلَّهِ the blessed month of Rajab-ul-Murajjab is spreading its blessings. There are many blessings of fasting in this month. Therefore, those who have the ability to keep Nafl fasts in this month should definitely attain the privilege of doing so.

By doing this, not only the hardness of the heart will be removed, but the blessings of the month of Rajab will also be gained, it will be easier to keep the Fard fasts of Ramadan by the blessing of keeping Nafl fasts of Rajab and Sha'ban, and this way, you will be prepared to keep the Fard fasts from beforehand. إِنَّ شَاءَ اللهُ

It is narrated: 'The days of the month of Rajab are inscribed on the door of the sixth sky. If a person fasts for one day in Rajab and completes it with

piety, then that door and that day (in which he fasted) will seek forgiveness for him from Allah ﷺ and will humbly say: 'O Allah ﷻ! Forgive this bondman!' Whereas, the Holy Prophet ﷺ has stated: 'There is one day and night in Rajab; the one who fasts during that day and worships during that night, it is as if he has fasted for 100 years and worshipped Allah Almighty by staying awake at nights for 100 years; and this is the 27th of Rajab.' (*Shu'ab-ul-Iman, vol. 3, pp. 374, Hadees 3811; Kafan ki Wapsi, pp. 8-9*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Those who fast in Rajab-ul-Murajjab are very fortunate. Allah ﷻ has created a special palace for those who fast in Rajab-ul-Murajjab; Allah ﷻ will quench the thirst of those fortunate people from a lake called 'Rajab'; the doors of Hell will close for them and the doors of paradise will open for them; their fasts will become a means of erasing their sins and in the unbearable heat, hunger and thirst of the Day of Judgement, arrangements will be made for their food and rest.

After listening to such excellent virtues and blessings of Nafil fasts, we should all try our best to keep Nafil fasts along with the obligatory fasts. The arrival of Rajab-ul-Murajjab is as if the season of fasting has started. First, the fasts of Rajab-ul-Murajjab and then the fasts of Sha'ban-ul-Mu'azzam.

Let's listen to a beautiful letter of Ameer-e-Ahl-e-Sunnat دامت بركاتهم العالیه relating to the **persuasion of keeping Nafil fasts and its virtues**:

A letter from 'Attar

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Having circled around the Holy Ka'bah, having kissed the blessed Green Dome, enriched with the blessings of those who fast in Rajab-ul-Murajjab, Sha'ban-ul-Mu'azzam and Ramadan-ul-Mubarak, Salaam from Sag-e-Madinah

Muhammad Ilyas Attar Qaadiri Razavi to all Islamic brothers, Islamic sisters, teachers and students of Madrasa-tul-Madinah and Jami'a-tul-Madinah:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ

الْحَمْدُ لِلَّهِ! The days of happiness are coming once again. The month of Rajab-ul-Murajjab has started. The seed of worship is sowed in this month, watered with the tears of repentance in Sha'ban-ul-Mu'azzam and the harvest of mercy is gathered in the month of Ramadan-ul-Mubarak.

Three months of fasting

O those who value Rajab-ul-Murajjab! If studying, teaching, or earning Halal are not affected, your parents do not prevent you, and nobody's rights are violated, get ready as soon as possible to keep as many Nafil fasts along with the obligatory fasts of Ramadan. Apply Qufi-e-Madinah by eating less at the time of Sahari and Iftar. May the blossoms of fasting appear in every home and in all my Jami'a-tul-Madinah and Madaris-ul-Madinah! So begin fasting from the very first day of Rajab-ul-Murajjab.

Excellence of the first three fasts in Rajab

How great is the excellence of fasting on the first three days of Rajab-ul-Murajjab?! Sayyiduna 'Abdullah Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُمَا has narrated that the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'The fast of the first day of Rajab is atonement for three years, the fast of the second day is atonement for two years, the fast of the third day is atonement for one year and then the fast of each remaining day is atonement for one month.' (Al-Jami'-us-Sagheer Iis-Suyuti, pp. 311, Hadees 5051; Fadaail Shahar-e-Rajab lil-Khallaal, pp. 64)

الْحَمْدُ لِلَّهِ The virtues of Nafl fasts are incredible. Here are two Ahadees with regards to this:

1. Angels make Du'a for forgiveness

Sayyidatuna Umm-e-'Umarah رَضِيَ اللهُ عَنْهَا has reported, 'The Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ visited my home and I served some food in the blessed court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me, 'You eat too.' I replied that I am fasting. The Prophet of Rahmah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'As long as food is eaten in front of a fasting person, the angels continue to supplicate for his forgiveness.' (*Sunan-ut-Tirmizi, vol. 2, pp. 205, Hadees 785*)

2. When do the bones of a fasting person glorify Allah عَزَّوَجَلَّ?

Once Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ came into the blessed court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ when the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was having breakfast. The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'O Bilal! Have breakfast.' Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ said, 'Ya Rasoolallah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! I am fasting.' The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'We are eating our sustenance while Bilal's sustenance is increasing in Paradise. O Bilal! Are you aware that as long as food is eaten in front of a person who is fasting, his bones continue to glorify Allah عَزَّوَجَلَّ and the angels supplicate for him.'

(*Shu'ab-ul-Iman, vol. 3, pp. 297, Hadees 3586*)

The renowned commentator of the Holy Quran, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ has stated, 'It is evident from this that if a guest arrives whilst you are eating, asking him to eat is a Sunnah. However, this offer should be from the heart and not due to fake humbleness.

The guest should not tell a lie saying that he has no desire to eat. Instead, if the guest sees that there is less food or if he does not feel the desire to eat, then he should say اللَّهُ بَارَكَ اللَّهُ (May Allah عَزَّوَجَلَّ grant you blessings). It has also been revealed that one need not conceal his good deeds from the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, rather these should be made apparent so that the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ may bear witness for these deeds. This revelation does not fall in the category of showing off.' The explanation of

that which was said after being informed of Sayyiduna Bilal's fasting is as follows, 'We are eating our sustenance of today here, whereas Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ will be given sustenance to eat in exchange for this in Paradise, and that reward will be better in quality and more in quantity. This Hadees is upon its apparent meaning. Every bone and every joint and even every vein of the body of the fasting person glorifies Allah عَزَّوَجَلَّ at that time in actual fact, of which that person is unaware, but the Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hears it. (Mirat, vol. 3, pp. 202)

(Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has said) Even if you have studied them before, re-read both the following booklets: (1) *Return of the Shroud with the Blessings of Rajab-ul-Murajjab* and (2) *The Month of My Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*. Also, go through the chapter *Blessings of Ramadan* from *Faizan-e-Sunnat* every year in the month of Sha'ban-ul-Mu'azzam without fail. If possible, distribute 127 or 27 booklets with the connection of Eid-e-Mi'raaj-un-Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (which falls on the 27th of Rajab), or distribute *Blessings of Ramadan* according to your capacity to earn immense Sawab.

Islamic sisters should encourage other Islamic sisters and their Maharim to donate.

Special point

It is Fard for those Islamic sisters who want to collect donations to learn the necessary Islamic rulings of donations. Even if you have read it before, I emphasise that you must read the book '*Chanday kay baaray mayn Suwal Jawab* (Questions and Answers about Donations)' consisting of 96 pages, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami.

O Allah عَزَّوَجَلَّ! Those Islamic sisters (when there is no valid exemption) who fast for three months every year, and read or listen to the books '*Return of the Shroud*' in Jumadal Ukhra, '*The Month of My Prophet*' in Rajab-ul-Murajjab and '*Blessings of Ramadan*' (completely) in Sha'ban-ul-Mu'azzam, O Allah عَزَّوَجَلَّ! Bestow Your blessings upon them and upon me in this worldly life

as well as in the afterlife, forgive us without any accountability, and keep us in the neighbourhood of Your Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Paradise.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Crying and fear

Dear Islamic sisters! Do remember that according to Shari'ah, the tears that flow for Allah عَزَّوَجَلَّ, for pondering over the Hereafter and in the fear of Allah عَزَّوَجَلَّ are liked and rewarded. Whereas, crying for this world could benefit the eyes, but there will be no reward for it.

Alas! Today, we are so eager to make this life better for us. We want a good life, we want good health, we want our problems to be eradicated, we want our difficulties to be removed, we want to be rich; in short, we have many worldly aims for which, we try our very best to achieve; but alas! The passion to make our Hereafter better is not to be seen as it should be.

- If only we truly realise how unstable this world is; our heedlessness gets removed; we also be blessed with the blessing of the Divine fear in true sense along with the hope of mercy and the fear of a bad end be instilled within our hearts.
- If only we always fear the displeasure of Allah عَزَّوَجَلَّ; realise the difficulties of death, the situation of us being bathed, shrouded and buried, and our helplessness when we become a corpse.
- If only we remain restless thinking about the darkness of the grave, its fear, the questions of the angels in the grave and the punishments of the grave.
- If only we were to always remember and fear the heat of the Day of Judgement and the bridge of Siraat, presenting ourselves in the court of Allah عَزَّوَجَلَّ and the disgrace of our sins being opened up to everyone.

- If only the frightening roar of Hell, it's dreadful punishments and being deprived from the great blessings of paradise keep us restless at all times, and this fear become a means of our guidance and mercy.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Prophets' عَلَيْهِمُ السَّلَامُ crying in the fear of Allah عَزَّوَجَلَّ

Dear Islamic sisters! There is no doubt in the fact that the Prophets عَلَيْهِمُ السَّلَامُ are those blessed personalities that hold the highest status in the court of Allah Almighty amongst His creation. They are those blessed personalities who verily are free from the anger of Allah عَزَّوَجَلَّ, His punishment and His wrath. In fact, Allah عَزَّوَجَلَّ has promised to safeguard them such that they cannot commit any sin. *(Bahar-e-Shari'at, part. 1, vol. 1, pp. 38)*

In fact, their status is such that whomsoever they intercede for, Allah عَزَّوَجَلَّ will save them as well from the punishment of this world and the Hereafter. Although these pious personalities were free from sins and were in the state of Allah عَزَّوَجَلَّ being pleased with them, but yet they still cried and implored.

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would spend the entire night in worship. There were many Noble Prophets عَلَيْهِمُ السَّلَامُ who continuously cried and implored for many days. Let's listen to 2 narrations with regards to the crying of the Prophets عَلَيْهِمُ السَّلَامُ out of the fear of Allah Almighty:

1. It is said about Sayyiduna Dawood عَلَيْهِ السَّلَامُ that he once cried in prostration for 40 days and did not turn his face towards the sky due to showing modesty towards Allah Almighty. He cried so much that grass grew due to his tears and covered his head. *(Hikayatayn aur Naseehatayn, pp. 135, amended)*
2. It is mentioned about Sayyiduna Ibraheem عَلَيْهِ السَّلَامُ: When he would stand for Salah, then he would cry so much out of the fear of Allah عَزَّوَجَلَّ that the rumble in his chest (due to crying) could be heard from a

distance of one mile. (*Ihya-ul-'Uloom, vol. 4, pp. 226; derived from Nayki ki Da'wat, pp. 273*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Noble Awliya رَحْمَةُ اللَّهِ عَلَيْهِ crying in the fear of Allah عَزَّوَجَلَّ

Like the Noble Prophets عَلَيْهِمُ السَّلَامُ, the pious people of Allah, i.e. noble Awliya رَحْمَةُ اللَّهِ عَلَيْهِ cry a lot in the fear of Allah عَزَّوَجَلَّ. It is mentioned regarding many Noble Awliya رَحْمَةُ اللَّهِ عَلَيْهِ that they lost their eyesight due to crying in abundance in the fear of Allah عَزَّوَجَلَّ, but they never stopped crying. For persuasion, let's listen to 2 parables of Noble Awliya رَحْمَةُ اللَّهِ عَلَيْهِ:

1. Sayyiduna Abu Bishr Saalih Murri رَحْمَةُ اللَّهِ عَلَيْهِ was a very big Muhaddis and an excellent preacher. During delivering speech, his state would be such that he would shiver due to the fear of Allah عَزَّوَجَلَّ, tremble and weep bitterly like a woman who weeps when her only child has died. Sometimes, due to trembling and weeping a lot, his joints would move from their places. His state of being fearful of Allah عَزَّوَجَلَّ was such that if he would see someone's grave, he would be surprised and silent for 2 or 3 days, and would leave eating and drinking. (*Awliya-e-Rijaal-ul-Hadees, pp. 151, Khauf-e-Khuda*)
2. The fear of Allah عَزَّوَجَلَّ was so dominant upon Sultan-ul-Hind, Khuwajah Ghareeb Nawaz رَحْمَةُ اللَّهِ عَلَيْهِ that he would always tremble and implore with the fear of Allah عَزَّوَجَلَّ. Whilst advising people about the fear of Allah عَزَّوَجَلَّ, he would say: 'O people! If you come to know about the situation of those buried beneath the ground, you would melt whilst standing due to fear.' (*Mu'een-ul-Arwaah, pp. 185; summarised; Faizan-e-Khuwajah Ghareeb Nawaz, pp. 15*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Khuwajah Ghareeb Nawaz رَحْمَةُ اللَّهِ عَلَيْهِ and other Noble Awliya رَحْمَةُ اللَّهِ عَلَيْهِ crying in the fear of Allah عَزَّوَجَلَّ, Marhaba! The blessed 'Urs of

Sultan-ul-Hind, Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ عَلَيْهِ is commemorated on 6th Rajab-ul-Murajjab with extreme devotion and reverence.

On this occasion, Ijtima'at to convey reward to his blessed soul are organised, in which the Holy Quran is recited, Na'ats are recited, Sunnah-inspiring speeches are delivered, and booklets are distributed, etc.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Remembrance of Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ عَلَيْهِ

Dear Islamic sisters! Let's briefly hear about Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ عَلَيْهِ:

The name of Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ عَلَيْهِ is Hasan Chishti Ajmayri. His famous titles include Mu'eenuddin, Ghareeb Nawaz, Sultan-ul-Hind and 'Ata-e-Rasool. *(Mu'een-ul-Hind Hadrat Khuwajah Mu'eenuddin Ajmayri, pp. 20; summarised)*

Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ عَلَيْهِ spread Islam through his character and conduct. Hundreds of thousands of people gained blessings from his graceful sight. He prepared such a group of his successors and students that spread the message of Islam throughout the subcontinent. May Allah عَزَّوَجَلَّ grant us the passion to spread invitation towards righteousness as well for the sake of how Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ عَلَيْهِ served Islam.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Rulings of Sajdah-e-Tilawat

- Sajdah-e-Tilawat becomes Wajib when one recites or hears a verse of Sajdah [prostration]. *(Al-Hidayah, vol. 1, pp. 78)*
- It is a condition for recitation that the volume of recitation should be at least such that it can be heard by the reciter himself if there is nothing preventing him from hearing. *(Bahar-e-Shari'at, vol. 1, part 4, pp. 728)*

- It is not necessary for the listener to have intentionally heard the verse; the Sajdah becomes Wajib even on hearing the verse unintentionally. *(Al-Hidayah, vol. 1, pp. 78)*
- Recitation of the translation of a verse of Sajdah in Persian or any other language also makes the Sajdah Wajib on the reciter and the listener, whether the listener understands that this was a verse of Sajdah or not. However it is necessary to inform her that it was the translation of a verse of Sajdah if she is unaware of it. And if it was the recitation of a verse of Sajdah, then it is not necessary to inform the listener that it was a verse of Sajdah. *(Fatawa 'Aalamgiri, vol. 1, pp. 133)*
- While the recitation of the complete verse is necessary for Sajdah-e-Tilawat to become Wajib, according to some scholars of the later age, it will become Wajib even if just the root-word of Sajdah (سجده) along with its preceding or succeeding word is recited; therefore, it is safer to perform Sajdah-e-Tilawat in both cases. *(Fatawa Razawiyyah, vol. 8, pp. 229-233)*
- In case of reciting a verse of Sajdah when not offering Salah, although it is not Wajib to perform immediate Sajdah, delaying the Sajdah is Makruh Tanzeehi provided the reciter has Wudu. *(Durr-e-Mukhtar, vol. 2, pp. 703)*
- In case of reciting a verse of Sajdah in Salah, it is Wajib to perform Sajdah instantly. If the Musalli delayed the Sajdah (i.e. if she recited more than three Ayahs) she would be a sinner, and as long as she is in Salah or has not done any such act contrary to Salah after the Salam, she should perform Sajdah-e-Tilawat and then Sajdah-e-Sahw subsequently. *(Durr-e-Mukhtar, Rad-dul-Muhtar, vol. 2, pp. 704)*
- Similarly, Sajdah-e-Tilawat will become Wajib in case of listening to a verse of Sajdah even from a disbeliever or a minor.
- **Method of Sajdah-e-Tilawat:** Go down for Sajdah uttering اللهُ أَكْبَرُ from standing position and utter سُبْحَانَ رَبِّيَ الْأَعْلَى (in Sajdah) at least thrice. Then, stand up uttering اللهُ أَكْبَرُ. Uttering اللهُ أَكْبَرُ while going down for Sajdah as well as standing from Sajdah is a Sunnah whereas both Qiyams, i.e. going

down for Sajdah from standing position and standing from Sajdah are Mustahab. (*Bahar-e-Shari'at, vol. 1, pp. 731*)

Sajdah-e-Tilawat does not require raising hands at the time of uttering **اللَّهُ أَكْبَرُ**. Similarly, neither Tashahhud is recited nor Salam is performed for Sajdah-e-Tilawat. (*Tanveer-ul-Absaar, vol. 2, pp. 700*)

- Furthermore, having become adult, if someone has not yet performed Sajdahs despite hearing verses of Sajdah, she has to make a probable calculation on safer side as to how many Sajdahs she may not have performed to date and then perform Sajdahs accordingly in the state of Wudu.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ