

The Greatness of Sayyiduna Bilal

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Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

The Greatness of Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط
 أَمَّا بَعْدُ! فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط
 أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَىٰ إِلِكِ وَ أَصْحَابِكَ يَا حَبِيبَ اللَّهِ
 أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَىٰ إِلِكِ وَ أَصْحَابِكَ يَا نُورَ اللَّهِ

Virtue of Salat upon the Prophet

The Final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

إِنَّ اللَّهَ وَكُلَّ بَقِيَّةِ بَرِيٍّ مَدَكَ أَنْعَاةَ أَسْمَاءِ الْخَلَائِقِ فَلَا يُصَلِّ عَلَيَّ أَحَدٌ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا أَبْلَغَنِي بِاسْمِهِ وَاسْمِ أَبِيهِ هَذَا فُلَانٌ
 بِنُ فُلَانٍ قَدْ صَلَّى عَلَيْكَ

‘Indeed, Allah has assigned an angel at my grave who has been given the power to listen to all of creation’s voices. Thus, until the Day of Judgement, whoever sends Salat upon me, that angel will present to me that person’s name and his father’s name, that so and so, son of so and so has sent Salat upon you.’ (Majma’-ul-Zawaaid, Kitab-ul-Ad’iyah, vol. 10, p. 251, Hadees 17291)

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
 صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers, all of the companions رَضِيَ اللهُ عَنْهُمْ hold their own respective rank and status. Having said that, Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ holds a special rank and status. He endured many difficulties for the sake of Islam. Whether it be the fear Allah Almighty or love for the Prophet, piety and abstinence or religious passion, exhibiting saintly miracles and nobility or steadfastness, or whether it be humility and good character, his life encompassed all of these great attributes. His status is such that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself mentioned his virtues. So, today, we will listen to a brief introduction to him and hear about his virtues. In particular, we will listen

about the steadfastness he showed in his belief and the love for the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that he displayed. Let's first of all listen to an account of Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ.

The Freeing of Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ

Sayyiduna 'Urwah Bin Zubair رَضِيَ اللهُ عَنْهُ narrates the following from his father: 'One day, Waraqah Bin Nawfal (who was the paternal cousin of Sayyidatuna Khadijah رَضِيَ اللهُ عَنْهَا) passed by Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ while he was being beaten [due to having accepted Islam]. Even in this state, he was saying 'أَحَدٌ، أَحَدٌ', meaning 'Allah is one, Allah is one.' Waraqah Bin Nawfal saw this and said, 'Bilal, continue to mention the name of Allah Almighty.' He then addressed Umayyah Bin Khalaf, the individual beating Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ, and said, 'I swear by Allah, if you martyr him because of this, I will make his shrine to attain mercy and blessings.'

One day, when the leader of the believers, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ passed by Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ, those people were treating him in the same manner. The leader of the believers, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ addressed Umayyah Bin Khalaf and said, 'Do you not fear Allah Almighty regarding the matter of this poor individual? How long will you continue to torture him for?' Umayyah responded, 'You have spoiled him. Save him from this pain that you observe.' Hence, the leader of the believers, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ said, 'I have slaves who are healthier and stronger than Bilal. Give me Bilal and take them.' He responded, 'I accept.' As a result, the leader of the believers, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ gave Umayyah his slave, took Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ and set him free.' (Hilya-tul-Awliya, Bilal Bin Rabah, vol. 1, p. 199, Raqm 486; Faizan-e-Siddiq-e-Akbar, p. 118)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O devotees of the companions, you just heard of the difficulties that Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ experienced in the way of Allah. Despite this, he رَضِيَ اللهُ عَنْهُ did not succumb to falsehood. He was prepared to lose his life if he had to, but he was not willing to forsake Islam and lower his head before

falsehood. This action of his teaches us that if we have to lose everything in standing for the truth, then so be it. However, the truth should never be neglected, and falsehood should be confronted sternly. Even if there is no gain in this world, such people undoubtedly better their hereafter, and Allah Almighty showers such people with reward and honour.

Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ remained steadfast upon Islam with sincerity and determination until his final breath. He رَضِيَ اللهُ عَنْهُ risked his life in the way of Allah Almighty without this impeding his steadfastness in the slightest. After accepting Islam, he رَضِيَ اللهُ عَنْهُ never complained about anything despite having experienced a life of oppression. Those people who express love for the companions and yet end up creating a scene upon merely receiving a scratch should take a lesson from this. They are seen expressing impatience when afflicted by some minor difficulty.

Dwell on how Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ showed forbearance despite going through difficulties of immense severity, and how it was evident from his conduct that he رَضِيَ اللهُ عَنْهُ was willing to even give up his life but not his faith. Therefore, we should also live our lives following his way and refresh our belief by reading about him and the events surrounding his sacrifices. Prior to hearing about the other incidents where he displayed great steadfastness in his belief, let us listen to a brief introduction to him.

Brief Introduction

- Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ was a slave of the Banu Jumah tribe.
- His name was Bilal, his father's name was Rabah, and his mother's name was Hamamah. (*Hilya-tul-Awliya, Bilal Bin Rabah, vol. 1, p. 200 summarised*)
- His kunyahs [patronymics] are Abu Abdullah, Abu Abdul Kareem, Abu Abdul Rahman and Abu 'Amr. (*Al-Istee'ab fi Ma'rifah-til-As'haab, Bilal Bin Rabah, vol. 1, p. 218, Raqm 214*)
- He was famous by the titles Muazzin ur Rasool and Sayyidul-Muazzineen, i.e. the leader of those who give Azaan. In this regard,

the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Bilal is a good person and the leader of those who give Azaan.' (*Mu'jam Kabeer, vol. 5, p. 209, Hadees: 5119*)

- He is classed amongst those fortunate people who accepted Islam at an early stage. (*Sifa-tul-Safwa, vol. 1, p. 227*)
- Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ would worship in solitude, he was a man of virtue and generosity, and he was the slave of the leader of the believers, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ.
- Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ was persecuted greatly because of having accepted Islam.
- He was the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ treasurer. He loved the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and would take the lead in performing good deeds. He had utmost reliance and belief in Allah Almighty. (*Hilya-tul-Awliya, Bilal Bin Rabah, vol. 1, p. 199*)
- He was sincere in his belief in Islam and had a pure heart.
- When the heat would intensify in the afternoon, Umayyah Bin Khalaf would bring him out, lay him on his back on the sandy grounds of Makkah, call for a boulder and place it on his chest. Despite being a victim of this tremendous suffering, he would proclaim, 'أَحَدٌ', 'أَحَدٌ', meaning 'Allah is one', 'Allah is one.' (*Hilya-tul-Awliya, Bilal Bin Rabah, vol. 1, p. 200*)
- He رَضِيَ اللهُ عَنْهُ passed away in 20 A.H.

(*Ibn-e-'Asakir, Bilal Bin Rabah, vol. 10, p. 445, Raqm: 974*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ embodied patience and loyalty, and he was a true reflection of Islam. He loved Islam, and he underwent troubles and was even willing to give up his life for the sake of Islam. Let us listen to another incident in which he رَضِيَ اللهُ عَنْهُ illustrated the conviction in his belief.

A True Reflection of Islam

Sayyiduna ‘Amr Bin ‘Aas رَضِيَ اللهُ عَنْهُ states: ‘One day, I passed by Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ, and he was being tortured with his body laid down on the burning ground. [The heat was so severe that] If a piece of meat was placed on the ground, it would be roasted.’ (Subul-ul-Huda Wal Rashad, vol. 2, p. 357)

The Significance of Belief

O devotees of the companions, you heard how firm Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ was in his belief. Alas, many people today are oblivious to safeguarding their belief. For example, some unfortunate people, Allah forbid, are seen joyfully listening to songs in which there are statements of disbelief (Kufr), or they are seen singing along to such songs. How unfortunate it is that their lack of religious knowledge results in them not even realising that they are listening to or singing songs containing words of disbelief. Similarly, when a difficulty or calamity strikes, for example, someone’s young son or daughter passes away or is involved in an accident, some people are seen to utter such statements of complaint which put their belief in danger. May Allah Almighty have mercy on our state and give us the mindset to safeguard our belief.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

O devotees of Sayyiduna Bilal! We heard about the steadfastness of Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ upon Iman. Let us listen to more accounts in regards to this.

Steadfastness upon Iman

It is narrated: In order to sway Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ away from Islam, the non-Muslims would sometimes tie him and hand him over to the children who would drag him through the streets of Makkah, however, irrespective of this, the words, ‘أَحَدٌ أَحَدٌ’ i.e. ‘Allah Almighty is One, Allah Almighty is One,’ would remain on his tongue. (Musannaf li Ibn-e-Abi Shaybah, vol. 7, p. 537, Hadees 1)

O devotees of Sayyiduna Bilal! You have heard about the devotion of Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ to Islam. He رَضِيَ اللهُ عَنْهُ was even ready to sacrifice his life for the sake of Islam; this was the purpose of his life. He رَضِيَ اللهُ عَنْهُ demonstrated the level of devotion a Muslim should have for Islam and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and left behind a great example for the Muslims that were to come. He رَضِيَ اللهُ عَنْهُ loved Allah Almighty and his Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ more than his own desires, wealth, means, children, relatives and even his own life. He رَضِيَ اللهُ عَنْهُ always fostered this love within his heart, and as a result of this, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was pleased at his actions and praised him on many occasions, and even heard the sound of his footsteps in Paradise.

Sound of footsteps

On the night of Mi'raaj, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ heard the sound of someone's footsteps in Paradise and was told that they were the footsteps of Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ. *(Mishkat-ul-Masabih, vol. 2, p. 418, Hadees 6037 selected)*

سُبْحَانَ اللهِ! May we be sacrificed upon the greatness of Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ! The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ heard the sound of the footsteps of his devotee in Paradise. What was the reason for him achieving this rank and status? Let us hear the reason:

Action that led to Paradise

Sayyiduna Buraydah رَضِيَ اللهُ عَنْهُ states: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ woke up one day and said to Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ, 'O Bilal! What led you to Paradise before me? When I entered Paradise last night, I heard the sound of your footsteps ahead of me.' Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ said, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! (After making Wudu) I always offer two units of Nafil Salah and give the Azaan, and when my Wudu breaks, I perform it again straight away.' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'This is the reason why.' *(Tirmizi, Kitab-ul-Manaqib, vol. 5, p. 385, Hadees 3709 selected)*

O devotees of the companions! You heard of the passion of Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ for offering Nafil Salah. On the other hand, if we were to look

towards our society for a moment, then we will come to realise that there is a large number of people who are not only heedless of performing the Nawafil, but of the Faraaid and Wajibat also. Many people spend countless hours speaking of useless matters with their friends, similarly, they will arrive at marriage ceremonies two hours early. But alas! They do not even have ten minutes for Salah. Sadly, the state of some is that even if they do go to the Masjid, they arrive at the exact time of Jama'at, and on Fridays, they quickly perform their Wudu at the time of the Khutbah and enter the Masjid and join the Jama'at whilst the droplets of water fall from their body on to the floor of the Masjid even though it is not correct in Shari'ah for one to allow the droplets of Wudu water to drip onto the Masjid floor.

We should ponder! Have we forgotten the purpose of our lives and are we spending our lives in violating the rights of Allah Almighty day and night?

Remember! After rectifying one's Iman and beliefs, the most important right from the rights of Allah Almighty is Salah. Hence, it is stated on pages 158–159 of volume 9 of *Fatawa Razawiyyah*: After Iman and rectifying one's beliefs (i.e. acknowledging Iman and the correct beliefs), the most important and greatest right from the rights of Allah Almighty is (the performance of) Salah. (*Islamic Behno ki Namaz, p. 81*)

Neglecting Salah will result in one having to face terrifying punishments in the grave and on the plains of resurrection.

The punishment of one who does not offer Salah

The Beloved Prophet صلى الله عليه وآله وسلم said: On the Day of Judgment, the faces of those who neglected Salah will be the first to be disgraced, and verily, in Hell, there is a valley known as 'Mulham'. It contains snakes, and every snake is the size of a camel and its length is a month's journey. When it will bite the one who neglects Salah, its poison will continue to intensify for seventy years, and then his flesh will melt and separate from his bones. (*Kitab-ul-Kaba'ir, p. 26*)

O devotees of the Prophet! We ought to tremble with the fear of Allah Almighty, wake up from the sleep of heedlessness, and begin to offer our Salah punctually from today. Not only should we offer all five Salahs in the

first row of the Masjid with Jama'at, but we should offer 'Tahiyya-tul-Wudu' and other Nawafil also. اَلْحَمْدُ لِلّٰهِ the motivation for offering 'Tahiyya-tul-Wudu' has also been given in the booklet of Ameer-e-Ahl-e-Sunnat وَاَمَتْ بَرَكَاتُهُ الْعَالِيَةِ, '72 Madani In'amaat'. Offering these Nawafil will allow us to act upon this righteous action too. Let us listen to three sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in order to develop a mindset of offering Nafil Salah.

Virtues of Nawafil

1. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Whoever offered two Rak'at of Nafil in which he did not speak to himself, his past sins will be forgiven. *(Bukhari, Kitab-ul-Wudu, vol. 1, p. 78, Hadees 159)*
2. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Whoever performs Wudu in a good manner and offers two Rak'at with the presence of heart, Paradise will become Wajib for him. *(Muslim, p. 118, Hadees 553)*
3. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Whoever performed Wudu in a good manner, then stood up and offered two or four Rak'at and performed their Ruku and Sujud with humility and then sought forgiveness from Allah Almighty, Allah Almighty will forgive him. *(Musnad Ahmad, Baqiya Hadees Abi Darda'. vol. 10, p. 430, Hadees 27616)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Sayyiduna Bilal's devotion to the Prophet

O devotees of the companions! The praiseworthy attributes of Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ are so numerous that a small amount of time is insufficient to mention them all. However, one attribute of his is unmatched and unrivalled, and that is his devotion to the Prophet. Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ was always so engrossed in the love and devotion of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that he رَضِيَ اللهُ عَنْهُ did not have any concern for worldly things.

He رَضِيَ اللهُ عَنْهُ could tolerate everything but he رَضِيَ اللهُ عَنْهُ could not tolerate anyone disrespecting or dishonouring the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in

the slightest. It is due to this true love that Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ attained such a high rank, status and honour in this world and the hereafter that one is left amazed at his fortunate.

It was due to the greatness of his love that his desire for meeting the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would keep him restless even in the most trying of situations. To such an extent that even at the time when his soul was leaving his body, Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ was joyous at the prospect of meeting the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Let us revive the love of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ within our hearts by listening to one such account of Sayyiduna Bilal's رَضِيَ اللهُ عَنْهُ devotion to the Prophet.

Joy of meeting the Beloved Prophet ﷺ

When the soul of Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ began to leave his body during his final illness, his wife became restless and said: 'وَاحِرُنَا' i.e. O my calamity! So, Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ opened his eyes and in a state of jubilation said: 'وَاطِرِبَانَا' i.e. O my happiness! The final words that he رَضِيَ اللهُ عَنْهُ said were: عَدَا نَلْقَى الْأَحِبَّةَ مُحَمَّدًا وَ حُزْبَهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his companions رَضِيَ اللهُ عَنْهُمْ. (*Ihya-ul-Uloom, Kitab Zikr-ul-Maut, vol. 5, p. 231*)

O devotees of Sayyiduna Bilal! You just heard of the great level of devotion of the true and sincere devotee, Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ, towards the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَضِيَ اللهُ عَنْهُ welcomed death with a smile and open arms because he رَضِيَ اللهُ عَنْهُ was to meet the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ after his death and he was due to meet the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his companions رَضِيَ اللهُ عَنْهُمْ in Paradise.

Through his conduct, Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ proved and taught us that devotion to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the first prerequisite of Islam. Whether in travel or not, whether during his lifetime or at the time of death, in short, in every place and every situation, he رَضِيَ اللهُ عَنْهُ made the love for the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ the objective of his life and engrossed himself in the love of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. This is the reason

why despite many hundreds of years passing by, Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ is still the heartbeat of the devotees of the Prophet today. On the other hand, there are those who restrict this love to the claims of their tongues only whilst their conduct does not reflect this love for the Prophet.

Think for a moment! Do those whose hearts are full of love for the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ argue and quarrel with someone for no reason? Do they seek opportunities for revenge? Do they swear? Do they abandon good manners and character? Do they shave their beards or trim it below a fist-length? Do they hurt the feelings of Muslims? Certainly not. Rather, the true devotee always makes sure that his beloved is pleased with him and he employs different methods for achieving this. He makes note of his beloved's daily affairs and embraces them with his entire heart. He strives to live his life according to the liking of the beloved. He dislikes those things that his beloved dislikes and all those things which are attached to the beloved become dear to the devotee too. This is the reason why Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ would have great love for the tribe of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and make Du'a for them.

Du'a for the Quraysh

Sayyiduna 'Urwah Bin Zubayr رَضِيَ اللهُ عَنْهُ states: 'A female companion رَضِيَ اللهُ عَنْهَا of Banu Najjaar said: In the vicinity of Masjid Nabawi, my house was the highest and Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ would give the Azaan of Fajr from it. He would come in the last part of the night there and sit on the roof of the house, waiting for the rise of Fajr. When he رَضِيَ اللهُ عَنْهُ would see it, he would stretch his arms and make this Du'a, 'اللَّهُمَّ إِنِّي أَحْمَدُكَ وَأَسْتَعِينُكَ عَلَى فُرْشِشِ أَنْ يُقِيمُوا دِينَكَ', meaning, 'O Allah Almighty! I praise you and seek your assistance in the matter of the Quraysh that they establish your religion.' He would call out the Azaan after this.' That female companion رَضِيَ اللهُ عَنْهَا states: 'By Allah! According to my knowledge, there was not a single night in which he did not make this Du'a. (Abu Dawood, Kitab-ul-Salah, vol. 1, p. 219, Hadees 519)

O devotees of the companions! We learn two things from the aforementioned account:

1. If making Du'a for the Quraysh before the Azaan is permissible and the Sunnah of Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ, then making Du'a for the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, i.e. reciting Salat and Salam is undoubtedly permissible, rather, a means of attaining many rewards.
2. Before giving the Azaan, Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ would make Du'a for himself and the tribe of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ every day. When we make Du'a, we should not only make it for ourselves but for all of the Muslims, for this is from the etiquettes of the Du'a being accepted.

A'la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ says: If the one making Du'a is not worthy of being bestowed upon himself, then he will attain his request by using the mediation of someone else, i.e. if the one making Du'a is not such that he be given anything, then he will achieve his wish through the means of a righteous person. (*Fazaail-e-Du'a*, p. 86)

Sayyiduna Abu Shaykh Asbahani رَحْمَةُ اللهِ عَلَيْهِ narrates the following from Sayyiduna Saabit Bunaani رَحْمَةُ اللهِ عَلَيْهِ: It was mentioned to us that, 'Whoever makes Du'a of wellbeing for the male and female Muslims, then when he passes by their groups on the Day of Judgement, a caller will say, 'He is the one who would make Du'a of wellbeing for you in the world', thus, they will intercede for him and they will plead in the Divine Court and take him to Paradise.' (*Fazaail-e-Du'a*, p. 86)

Remember!

- Du'a is a means of acquiring abundance of goodness of this world and the hereafter.
- It is a means of attaining proximity to Allah Almighty and an excellent way of achieving your desires in His Divine court.
- It is an extremely easy way of attaining forgiveness and a means of attaining salvation from the trials and tribulations of this world and the hereafter.

- It is an excellent form of worship and a Sunnah of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- Du'a is a great blessing and favour of Allah Almighty for the sinful.

Regarding making Du'a for all the Muslims, Allah Almighty states in part 26, verse 19 of Surah Muhammad:

وَأَسْتَغْفِرُ لِمَن يَدْعُكَ وَ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ط

and O Beloved, seek forgiveness for the sins of your special and common believing men and women.

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Muhammad, Verse 19)

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once heard someone saying, 'اللَّهُمَّ اغْفِرْ لِي' (i.e. O Allah Almighty! Forgive me)', and said, 'If you were to have included all of the Muslims in your Du'a, your Du'a would have been accepted.' (*Radd-ul-Muhtar, Kitab-ul-Salah, vol. 2, p. 286*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Weekly Madani Halqah, one of the 12 Madani activities

Dear Islamic brothers! We learn that including other Muslims in our Du'a is a sign from the signs of our Du'a being accepted. Therefore, whenever we have the opportunity to make Du'a, we should always remember all of the Muslims in our Du'a, especially our Peer-o-Murshid (i.e. spiritual guide), our parents, our teachers and the deceased. If we hold on firmly to the Madani environment of Dawat-e-Islami, the Madani movement of the devotees of the Prophet, then we will continue to receive the motivation for making Du'a for Muslims. So, from today, in fact, from this very moment, take hold of this Madani environment and take part in the 12 Madani activities of the Zayli Halqah.

One Madani activity from the 12 Madani activities of the Zayli Halqah is also the 'Weekly Madani Halqah' by means of which, weekly Madani Halqah takes place at division level for the people of various languages and by which, the call towards righteousness and an introduction to Dawat-e-Islami is spread to the people of various nations. Also, the weekly Madani Halqah or Masjid Ijtima takes place in those small cities and areas where the weekly Sunnah-inspired Ijtima has not yet started.

Recitation of the Quran, Na'at, Sunnah inspired bayan, Du'a and Durood-o-Salam are included in the schedule of the weekly Madani Halqah. You should also support the movement of the devotees of the Prophet for enlivening Masajid, Dawat-e-Islami, for the progression of religious activities. الْحَمْدُ لِلَّهِ through the blessings of this movement, many wayward people have been rectified. Let us listen to one account for motivation.

Shower of mercy

An Islamic brother of Pakistan was roaming the dark valleys of sins before he attached himself to the Madani environment of Dawat-e-Islami. He was so engrossed in the liveliness of this world that he was completely heedless of Salah and had no concern for the grave and hereafter. His sole purpose in life was to amass the world only. Thus, the precious moments of his life were being wasted to acquire this world only. May Allah Almighty protect and grant success to the Madani movement of the devotees of the Prophet, Dawat-e-Islami, for it is due to blessings of this movement that hundreds of thousands of Muslims have come on to the path of righteousness.

The account is somewhat as follows: This Islamic brother was once blessed by Allah Almighty to go to the Masjid to offer Salah. After performing Salah, he had the honour of sitting in the Madani Dars (Dars of Faizan-e-Sunnat) that took place in the Masjid. He enjoyed the Dars a lot. At the end, a persuasion to attend the weekly Sunnah-inspired Ijtima was given. He made an intention to attend the Ijtima and arrived at the Sunnah-inspired Ijtima at the specified time. He found a completely different world there. He witnessed the blessings of Sunnah everywhere. There was a remarkable atmosphere. The soulful bayan (i.e. speech) and heart-touching Du'a struck his heart. He

repented from his previous sins and associated himself with the Madani environment of Dawat-e-Islami. He adorned his head with the 'Imamah, kept hair according to the Sunnah, and adorned his face with a beard.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! We were listening to the accounts of Sayyiduna Bilal's رَضِيَ اللهُ عَنْهُ devotion to the Prophet. After accepting Islam and being freed from slavery, the great devotee, Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ, spent his blessed life in the service of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Undoubtedly, when a true devotee is deprived of seeing his beloved, he finds no peace and becomes restless to see his beloved. It is for this reason that when the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ left this physical world, Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ was grief-stricken and he رَضِيَ اللهُ عَنْهُ would roam the streets of Madina saying: 'O people! If you have seen the Beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ anywhere, then show me also or tell me where I can find him.' Thus, due to this grief, he رَضِيَ اللهُ عَنْهُ migrated from Madina to Syria.

Invitation from the court of the Beloved Prophet ﷺ

After migrating from Madina, Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ settled in the area of Syria known as 'Daarayyaa'. One night, he رَضِيَ اللهُ عَنْهُ was blessed with the vision of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in his dream, who said: 'O Bilal! Why this distance? Has the time not come for you to visit me in Madina?' The great devotee, Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ woke up in a state of grief and fear, mounted his animal and set off in the direction of Madina.

When he رَضِيَ اللهُ عَنْهُ entered the fragrant and illuminating atmosphere of Madina, he رَضِيَ اللهُ عَنْهُ restlessly presented himself at the blessed shrine of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Tears began to flow from his eyes and he رَضِيَ اللهُ عَنْهُ began to rub his face on the blessed soil of the blessed shrine. The two fragrant flowers of the Prophetic garden, Sayyiduna Imam Hasan and Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُمَا arrived there and Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ embraced both of them and showered them with love. They both said: 'O Bilal! We desire to hear the same Azaan that you would give in the morning

during the blessed apparent lifetime of our Beloved Grandfather صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.'

Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ ascended the portion of the roof of Masjid Nabawi from which he would give Azaan during the apparent life of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. When Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ began the Azaan with 'اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ', the residents of Madina became restless, and when he said the words 'أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ', the people grew so restless that crying could be heard in every direction. Then when he reached the words 'أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ', there was quite a commotion and the people began to ask: 'Has the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ come out from his blessed grave?'

After the physical passing of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the people of Madina did not experience so much sorrow as they did on that day. (*Ibn-e-Asakir, Raqm 493, Ibraheem Bin Muhammad, vol. 7, p. 137; Fatawa Razawiyyah, vol. 10, p. 720 summarised*)

O devotees of the Prophet! It is a reality that the one who cries in devotion to the Prophet succeeds in this world and the hereafter. As Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ spent his entire life in love and devotion to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Allah Almighty granted him a lofty rank in this world and the hereafter. Love for him has been poured into the hearts of all Muslims who will come until the Day of Judgement, and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned such merits and virtues of his that reading or hearing them increase one's love for him.

What great worldly rank and status Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ, the beloved companion of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, held in this world, and what great bounties he shall receive in the hereafter through the grace of Allah Almighty and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Let us listen to two sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in this regard:

The excellence of Bilal from the tongue of Mustafa

1. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once indicated towards Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ and said: On the Day of Judgement, he will ride a she-camel

of Paradise and give the Azaan, and when he will say the words **أَشْهَدُ أَنْ مُحَمَّدًا رَّسُولُ اللَّهِ عَلَيْهِ السَّلَامُ** and their nations will be looking at Bilal (رَضِيَ اللهُ عَنْهُ). After the prophets and martyrs, Bilal will be the first to be clothed in the garment of Paradise. *(Ibn-e-'Asakir, Raqm 974, Bilal Bin Rabah, vol. 10, p. 459, Hadees 2655)*

2. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: On the Day of Judgement, Bilal (رَضِيَ اللهُ عَنْهُ) will be riding such a camel whose saddle will be adorned with gold and rubies, and there will be a flag with him and all of the Muazzins will be behind that flag until it will admit them into Paradise, and even the one who gave Azaan for 40 days for the pleasure of Allah Almighty will also enter Paradise. *(Ibn-e-'Asakir, Raqm 974, Bilal Bin Rabah, vol. 10, p. 460, Hadees 2657)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! One very beautiful quality of Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ was that he would give Azaan. Calling out Azaan is an extremely virtuous action, therefore, whenever an opportunity arises, we should also give the Azaan for the pleasure of Allah Almighty and gain reward.

It is mentioned in a blessed Hadees: Jinns, humans and everything that hears the call of the Muazzin shall bear witness for him on the Day of Judgement. *(Bukhari, Kitab-ul-Azaan, vol. 1, p. 222, Hadees 609)*

Similarly, leading the Salah (i.e. doing Imamah) is also a great honour. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Three people will be on mounds of musk on the Day of Judgement; neither shall they grieve nor shall they fear when the people will be in fear. One amongst them is also the one who learnt the Quran and then for the pleasure of Allah Almighty and with the hope of reward, he led a group in Salah. *(Mu'jam Kabeer, vol. 12, p. 331, Hadees 13584)*

May Allah Almighty grant us both of these honours.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! **الْحَمْدُ لِلَّهِ** The month of Muharram-ul-Haraam is currently showering its blessings. The ‘Urs of Mufti-e-Dawat-e-Islami, Mufti Muhammad Farooq Attari Madani رحمته الله عليه is on the 18th of this month. Let us listen to a short introduction of his:

Short introduction to Mufti-e-Dawat-e-Islami رحمته الله عليه

- The name of Mufti-e-Dawat-e-Islami, Mufti Muhammad Farooq Attari Madani رحمته الله عليه is ‘Muhammad Farooq.’
- He was born on 26th August 1976 in the blessed month of Ramadan in Larkana, Sindh.
- He undertook his preliminary studies and memorised the Quran at a Sunni Jami’ah in Hyderabad, Sindh. He shifted from Larkana to Hyderabad, and then to Karachi in 1989. *(Mufti Dawat-e-Islami, p. 13 summarised)*
- Through the blessings of attending the weekly Sunnah-inspired Ijtima of Dawat-e-Islami, the Madani movement of the devotees of the Prophet, he became associated with the Madani environment.
- He was distinguished from his fellow students in terms of his manners.
- It was his routine to read one Manzil of the Quran every day, thus, he would complete the entire Quran in 7 days.
- He had a very strong mindset of protecting his tongue. He would not initiate the conversation himself and would usually wait for the other person to start.
- He was never seen laughing out aloud, but a smile was observed on his face.
- He has approximately 4000 written Fatawa (legal verdicts).
- On 7th of February 2002, he had the honour of travelling with his Murshid, Ameer-e-Ahl-e-Sunnat, ‘Allamah Maulana Muhammad Ilyas

Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ for Hajj and visiting Madina. (Mufti Dawat-e-Islami, pp. 14-16 summarised)

- After the Hajj pilgrimage, he was made a member of Markazi Majlis-e-Shura (i.e. the central advisory committee) of Dawat-e-Islami in 2002 and retained this position until his passing. (Mufti Dawat-e-Islami, p. 17 summarised)
- It was his habit to hand in the 72 *Madani In'amaat* booklet every month. (Mufti Dawat-e-Islami, p. 25)
- He possessed many praiseworthy qualities, such as fear of Allah Almighty, love for the Prophet, turning away from the world, being content, patience, forbearance, and humility.
- Besides this, he would act upon the Faraaid, Wajibaat, Sunnahs and Mustahabb actions. He possessed good character, valued time and was a great teacher and an excellent Imam. (Mufti Dawat-e-Islami, pp. 34-56 summarised)
- He left this world on 18th Muharram-ul-Haraam 1427 AH, corresponding to 17 February 2006 AD, on a Friday after the Jum'u'ah prayer. (Mufti Dawat-e-Islami, p. 57 summarised)
- His funeral prayer was led by his Peer-o-Murshid, Ameer-e-Ahl-e-Sunnat صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at the Global Madani Markaz of Dawat-e-Islami, Karachi. His blessed resting place is located in Sahra-e-Madinah, Toll Plaza, Karachi. (Mufti Dawat-e-Islami, pp. 61-65 summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Etiquettes of entering and leaving the house

O devotees of the Prophet! Let us listen to the etiquettes of entering and leaving the house from the booklet of Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ, entitled '101 Madani Phool':

- When leaving the house, recite this Du'a:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. Translation: In the name of Allah, I placed my trust in Allah, there is no might or power except through Allah. *(Abu Dawood, vol. 4, p. 420, Hadees 5098)* By the blessings of this Du'a, you will remain on the correct path, you will be protected from calamities and you will attain the help of Allah Almighty.

- Du'a when entering the house:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْبُؤَدِجِ وَخَيْرَ الْبَخْرَجِ بِسْمِ اللَّهِ وَلَجْنَا وَبِسْمِ اللَّهِ خَرَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا

(Abu Dawood, vol. 4, p. 420, Hadees 5096)

(Translation: O Allah! I ask you for the goodness of entering and the goodness of exiting. In the name of Allah, we entered (the house) and in the name of Allah, we left, and we placed our trust in Allah, our Lord). After reading this Du'a, give Salam to the people of the house, then present Salam in the court of the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and recite Surah Ikhlas after that. **إِنْ شَاءَ اللَّهُ**! This will increase blessings in your sustenance and protect you from quarrelling in the house.

- When entering and leaving your house, give Salam to your male and female Mahram relatives (for example, mother, father, brother, sister, children etc.)
- The one who enters his home without mentioning the name of Allah Almighty, for example, without saying **بِسْمِ اللَّهِ**, the devil also enters with him.

Announcement

The remaining etiquettes of entering and leaving the house will be mentioned in the study circles, so make sure to take part in the study circles to learn them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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



1. The Salat upon the Prophet for the night preceding Friday

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

The saints of Islam have quoted that whoever recites this Salat upon the Prophet 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. (*Afdal-us-Salawat 'ala Sayyid-is-Sadat, pp. 151*)

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

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

3. 70 Portals of mercy

صَلَّى اللهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat upon the Prophet, 70 portals of mercy are opened for him.

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

4. The reward of 600,000 Salat upon the Prophet

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

Shaykh Ahmad Saawi رَضِيَ اللهُ عَنْهُ reports from some saints of Islam that the one reciting this Salat upon the Prophet 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 صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

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 Salat upon me, he does so in these words.' (*Al-Qaul-ul-Badi'*, pp. 125)

6. Salat upon the Prophet to attain intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ وَأَنْزِلْهُ الْبَقْعَةَ الْمُقَرَّبَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

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

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

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn-e- '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.

Schedule for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 03 September 2020

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 etiquettes of entering and leaving the house

- If you are going to a place where nobody is present (even if it is your own house), then say this:

سَلَامٌ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ (i.e. peace be upon us and the righteous slaves of Allah Almighty). The angels will reply to this Salam. (*Rad-ul-Mukhtar, vol. 9, p. 682*) Or say: سَلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ (i.e. peace be upon you, O Prophet), because the soul of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ blesses the houses of the Muslims. (*Bahar-e-Shari'at, part 3, vol. 16, p. 453; Sharh-ul-Shifa, vol. 2, p. 118*)

- When you wish to enter somebody's house, say this: سَلَامٌ عَلَيْكُمْ, can I come inside?
- If you do not receive permission to enter, return happily. It is possible that due to some necessity, the owner of the house did not give permission.
- When somebody knocks on your door, it is Sunnah to ask: Who is it? The person at the door should mention his name, for example, 'Muhammad Ilyas.' It is not Sunnah to say 'Madina', 'It is me', 'Open the door' etc., at this time instead of mentioning your name.
- After giving your name, stand up and move away from the door, so that your gaze does not fall inside the house as soon as the door opens.
- It is forbidden to peer inside other's houses. There are sometimes houses in front of people's homes at a lower level. Therefore, one

must be cautious when looking out from the balcony and ensure that his gaze does not fall into their houses.

- When you visit someone's home, do not criticise their arrangements unnecessarily. Their feelings could be hurt by this.
- When leaving, make Du'a for the people of the house, thank them, give Salam and if it is possible, gift them a Sunnah-inspiring booklet etc.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Du'a when bidding farewell to someone

According to the schedule of the weekly Sunnah-inspired Ijtima of Dawat-e-Islami, 'The Du'a for when bidding farewell to someone' will be memorised. The Du'a is as follows:

أَسْتَوِدِعُ اللَّهَ دِينَكَ، وَأَمَاتَتِكَ، وَخَوَاتِيمَ عَمَلِكَ

Translation: I entrust your religion, your trusts and the last of your deeds to Allah Almighty.

(Tirmizi, Kitab-ul-Da'wat, vol. 5, p. 277, Hadees 3454)

Sayyiduna Saalim رضي الله عنه narrates: When Sayyiduna Ibn 'Umar رضي الله عنه would bid farewell to someone who was intending to travel, he would say to him, 'Come close to me! Let me bid you farewell just as the Beloved Prophet صلى الله عليه وآله وسلم would bid us farewell', and then he would recite these words.

(Faizan-e-Du'a, p. 287)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

Saying of the Beloved Rasool صلى الله عليه وآله وسلم: Pondering (over the Hereafter) for a moment is better than the worship of 60 years.

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

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

1. To please Allah عَزَّوَجَلَّ, I will carry out today's Fikr-e-Madinah (i.e. self-accountability) myself through the Madani In'amaat booklet and persuade others as well.
2. I will praise (i.e. thank) Allah عَزَّوَجَلَّ for the Madani In'amaat which I practised.
3. I will be regretful about the Madani In'amaat which I did not practise and try to act on them in the future.
4. Allah عَزَّوَجَلَّ forbid, if I have not acted on any such Madani In'aam which saves a person from 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 Salat upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times today).
7. I will try to achieve the actual aim of filling in the Madani In'amaat booklet (for example, fear of Allah, 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-Oula?
3. Recited Ayat-ul-Kursi, Tasbih-e-Fatimah and Surah Al-Ikhlash after every Salah?
4. Replied to Azan and Iqamat?
5. Recited Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times?
6. Gave Salam to Muslims?
7. Conversed using the words 'Aap' and 'Jee'?
8. Said 'إِنْ 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 Qufl-e-Madinah of stomach while eating less than hunger?
12. Delivered or listened to two Madani Dars?
13. Studied or taught in Madrasa-tul-Madinah Baalighan?
14. Read or listened to a reformative book for 12 minutes and 4 consecutive pages of *Faizan-e-Sunnat*?
15. Performed Fikr-e-Madinah?
16. Offered Salat-ut-Taubah?

17. Slept on mat? Kept Sunnah box by the pillow?
18. Offered Sunnahs before Fard and Nawafil after the Faraaid?
19. Offered Tahajjud, Ishraq, Chashtand 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 Qufl-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?

Qufl-e-Madinah performance

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

O 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.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ