



# Prophetic Devotion

and the Poetry of  
**A'la Hadrat**

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Thought-provoking speech of weekly  
sunnah-inspiring ijtima

(For Islamic Brothers)

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

## Prophetic Devotion and the Poetry of A'la Hadrat

وَعَلَى إِلِكِ وَأَصْحِبِكِ يَا حَبِيبَ اللَّهِ  
وَعَلَى إِلِكِ وَأَصْحِبِكِ يَا نُورَ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

### نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

Dear Islamic brothers! Whenever you enter a Masjid, upon remembering, make the intention of 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, drink, sleep, do Sahari and Iftari, or 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, or sleep in a Masjid, he should make intention to observe I'tikaf and do Zikr of Allah Almighty for some time; then he can do whatever he wants (i.e. now if he wants to eat, drink or sleep, he can do so.).

### Virtue of Salat upon the Prophet ﷺ

The mother of the believers, Sayyidatuna Aaishah Siddiqah رَضِيَ اللَّهُ عَنْهَا narrates that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ صَلَّى عَلَيَّ يَوْمَ الْجُمُعَةِ كَانَتْ شَفَاعَةً لَّهُ عِنْدِي يَوْمَ الْقِيَامَةِ

Translation: *Whoever sends Salat upon me on the day of Friday, his intercession will be my responsibility on the Day of Judgement.* (Kanz-ul-Ummal, vol. 1, p. 255, Hadees 2236)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's first of all make good intentions to please Allah and to earn reward. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his action.* (Mu'jam-ul-Kabeer, vol. 6, p. 185, Hadees 5942)

## An important point

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

## Intentions of listening to Bayan

1. In order to gain knowledge of Deen, lowering my eyes, I will listen to the Bayan attentively.
2. I will sit in the Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. When I hear صَلَّى اللَّهُ عَلَى الْحَبِيبِ, اذْكُرُوا اللَّهَ, تُؤْتُوا إِلَى اللَّهِ, etc., I will reply loudly with the intention of gaining reward.
4. After the Ijtima', I will approach people to say Salaam, shake hands and make individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! The month of Safar-ul-Muzaffar is currently distributing its blessings among us. The 'Urs (death anniversary) of the Imam of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحِمَهُ اللَّهُ عَلَيْهِ takes

place on the 25<sup>th</sup> of this month. In the Madani environment of Da'wat-e-Islami, an Ijtima' of Yawm-e-Raza is arranged to mark this blessed occasion. This Ijtima' consists of recitation of the Quran, recitation of Na'ts, and Bayans on the life of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ.

## Some highlights from the life of A'la Hadrat

Dear Islamic brothers!

- A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ was born on 10<sup>th</sup> Shawwal-ul-Mukarram, on a Saturday.
- At around the age of 4, he رَحْمَةُ اللهِ عَلَيْهِ completed the recitation of the Quran, and also conversed in pure Arabic at this age.
- He رَحْمَةُ اللهِ عَلَيْهِ delivered his first speech at around the age of 6.
- He رَحْمَةُ اللهِ عَلَيْهِ completed his formal studies at the age of 13 years, 10 months and 4 days, and graduated. On the very same day, he رَحْمَةُ اللهِ عَلَيْهِ began to officially write Fatwas, and began to teach also.
- At around the age of 19, he رَحْمَةُ اللهِ عَلَيْهِ fulfilled the Sunnah of Nikah and began married life.
- He رَحْمَةُ اللهِ عَلَيْهِ first visited Makkah and Madinah at around the age of 23, and then again at around the age of 51.
- He رَحْمَةُ اللهِ عَلَيْهِ had his final will noted down at around the age of 68, and in the end, this great master of various sciences passed away on 25<sup>th</sup> Safar-ul-Muzaffar 1340 AH, in accordance to 28 October 1921 CE, at the time of the Jumu'ah Azan, at the age of 68. (*Hayat-e-A'la Hadrat, Jahan-e-Raza, Sawanih Iman Ahmad Raza, Tajalliyat-e-Imam Ahmad Raza, Tazkirah Iman Ahmad Raza*)

May Allah Almighty shower countless mercies upon him, and forgive us without accountability for his sake.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! There is no doubt in the fact that A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ was a great devotee of the Prophet in his time. He spent his entire life in devotion to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. When he رَحْمَةُ اللهِ عَلَيْهِ would speak, he would spread Prophetic love through his words. When he رَحْمَةُ اللهِ عَلَيْهِ would pick up his pen, he would express Prophetic love through writing. Every single moment of his life was spent in drinking from the cup of Prophetic love, and giving others to drink. His poetry shows his level of devotion to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ possessed many qualities, but one specific thing was that much of his poetry is based on meanings found in the commentary of the Quran and alludes towards Ahadees. Meaning, the excellences of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that are mentioned in the Quran and Ahadees are indicated towards in the poetry of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ. Just as he رَحْمَةُ اللهِ عَلَيْهِ states in one place:

*Mu'min hoon mu'minon pay Ra'oof-o-Raheem ho*

*Saa'il hoon saa'ilon ko khushi لَا نَهْرَ ki hay*

*(Hadaiq-e-Bakhshish, p. 212)*

Here, there is an indication to this verse:

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۗ

**And do not scold the beggar.**

*[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-Duha, Verse 10)*

In another place, Sayyidi A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ states:

*Mujrim bulaye aaye hayn جَاءُوكَ hay gawah*

*Phir radd ho kab yeh shan kareemon kay dar ki hay*

*(Hadaiq-e-Bakhshish, p. 205)*

This line of poetry is an indication to the following verse:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا

رَحِيمًا

And if when they do injustice to their own souls (by committing sins), O Beloved, they should then present themselves in your august court, and then seek forgiveness from Allah, and the Messenger intercedes for them; so, they would definitely find Allah the Greatest Acceptor of repentance, the Most Merciful.

[Kanz-ul-Iman (translation of Quran)] (Part 5, Surah Al-Nisa, Verse 64)

Likewise, in another place, A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ says:

Rabb hay Mu'ti, yeh hayn qasim

Rizq us ka hay, khilatay yeh hayn

(Al-Istimdad, p. 6)

This alludes to the blessed Hadees, where the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: إِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ الْمُبْعِطُ meaning, 'Indeed, I am the distributor, and Allah is the one who bestows.' (Bukhari, vol. 4, p. 511, Hadees 7311)

From this we learn that the poetry of A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ is in accordance to the Quran and Hadees, and there is no doubt that every single Na't of A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ is at a level of perfection in light of the field of prosody, and they also make one aware of new aspects of Prophetic love. Just as every part of A'la Hadrat's رَحْمَةُ اللَّهِ عَلَيْهِ body was overflowing with Prophetic love, similarly, every single word of his poetry was absorbed in the devotion of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also.

The excellence of his Prophetic love was such that despite 100 years passing by, when his poetry is recited even today, those listening to them sense an increase in their yearning for Prophetic devotion within their hearts. Their hearts begin to experience elation, and spontaneous calls of سُبْحَانَ اللَّهِ، سُبْحَانَ اللَّهِ come forth from their tongues. The topic of today's Bayan is 'Prophetic

Devotion and the Poetry of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ. ' May we have the honour of listening to the Bayan in its entirety. Let us first listen to an account:

## Why should I praise the affluent?

Once, some poets wrote some poetry in praise of the governor of Naan Paarah (Bahraich district, U.P., India). As A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ was a master poet, some people requested him to write some poetry in the praise of the governor. However, he رَحْمَةُ اللهِ عَلَيْهِ did not write any poetry in the praise of the governor, and instead penned a Na't in praise of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in response to this request. The first line of which is as follows:

*Woh kamal-e-husn-e-Huzoor hay keh guman-e-naqs jahan nahin  
Yahi phool khaar say door hay yahi shama' hay keh dhuwan nahin*

*(Hadaiq-e-Bakhshish, p. 107)*

Meaning, the perfection of the Beloved Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ beauty is such that never mind there actually being a defect therein, one cannot even imagine there being a defect.

The meaning of the second line is that, flowers generally have thorns attached, and lanterns give off smoke, however, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is that flower of the Prophetic garden which has no thorn, and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is such a lantern which does not give off smoke.

In the final couplet of this Na't, in a loving and devotional manner, he رَحْمَةُ اللهِ عَلَيْهِ mentions the reason for not praising the governor:

*Karun madh-e-ahl-e-duwal Raza, paray is bala mayn mayri bala  
Mayn gada hoon apnay kareem ka mayra deen para-e-na nahin*

*(Hadaiq-e-Bakhshish, p. 109)*

Meaning, O Raza! Shall I praise and flatter the affluent, governors and leaders of this world? This can never happen. Extolling the affluent is a calamity, and may my own calamity fall into this calamity (i.e. I can never do this). In the second line, he رَحْمَةُ اللهِ عَلَيْهِ is saying: I am a beggar in the court of my Generous Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and my Deen (religion) is not a 'piece of bread' that I

go wherever I see some wealth. (*Malfuzaat-e-A'la Hadrat, p. 30*) May Allah Almighty also grant us self-respect like A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ.

أَوْبَيْنُ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Stay away from flattery

Dear Islamic brothers! From the aforementioned account, we come to realise that the people of Allah Almighty do not praise and flatter the people of this world, because only the one who has a desire for the lowly wealth of the world will praise the wealthy. Whereas, the people of Allah Almighty possess the precious treasure of being content; the people of Allah Almighty do not look towards the wealth of the affluent, rather, the people of Allah Almighty rely upon Divine Mercy; the hearts of the people of Allah Almighty are full of love for Allah Almighty and the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Remember! Flattering and paying compliments to the wealthy is strictly forbidden in the Shari'ah and is harmful for the religion. Let us hear two Ahadees in condemnation of flattery:

1. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The one who recites the Quran and attains understanding in the religion (i.e. he becomes a practicing scholar), and then goes to the door of a king and flatters him, and becomes engrossed in the greed of his wealth, then he has entered the fire of Hell in accordance to the sins of the king. (*Musnad-ul-Firdaus, vol. 1, p. 289, Hadees 1134*)
2. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: لَيْسَ مِنْ خُلُقِ الْمُؤْمِنِ التَّمَلُّقُ, meaning, 'A believer is not one who flatters.' (*Shu'ab-ul-Iman, vol. 4, p. 224, Hadees 4863*)

O devotees of the Prophet! We come to know that having a relationship with wealthy people which involves compromising one's religion and self-respect is not a good thing. Nevertheless, we should definitely visit them in order to

give the call to righteousness. May Allah Almighty give us the ability to serve the religion with sincerity.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيْب صَلَّى اللهُ عَلَى مُحَمَّد

## What is love and devotion?

Dear Islamic brothers! We were hearing about the poetry of A'la Hadrat صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his devotion to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ defines love in the following manner: 'Love' is for one to be inclined towards a pleasant thing. When this inclination becomes firm and intense, it is known as 'devotion.' (*Ihya-ul-Uloom, vol. 5, p. 6*)

## What is devotion to the Prophet ﷺ?

Dear Islamic brothers! The summary of Imam Ghazali's رَحْمَةُ اللهِ عَلَيْهِ statement is that the establishing of a connection with a likeable thing is love, and when this connection becomes intense, it is known as devotion.

## The requirements of devotion to the Prophet ﷺ

Even if a Muslim is non-practicing, he still has devotion for Allah Almighty and His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and this should be the case. Let us listen to the requirements of love and devotion, and its signs:

The scholars of Islam state: The requisite and sign of having love and devotion for Allah Almighty and His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is that one performs those actions that entail following and obeying them.

Sayyiduna Sahl Bin Abdullah رَحْمَةُ اللهِ عَلَيْهِ states: 'A sign of loving Allah Almighty is to love the Quran, a sign of loving the Quran is to love the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, a sign of loving the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is to love his Sunnah; and a sign of having love for all of them is to love the hereafter, and a sign of loving the hereafter is to have animosity towards the world, beyond

one's needs.' (Tafseer Qurtubi, Part 3, Surah Aal-e-Imraan, Taht-al-Ayah: 2, vol. 31, p. 47, selected)

Dear Islamic brothers! Having devotion towards the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has additional requirements, for example:

- One requirement of devotion towards the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is that Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ be loved.
- They should be remembered in abundance.
- After hearing their words, they should be adopted and spread to others.
- The city, offspring, companions and Ahl-ul-Bayt رَضِيَ اللهُ عَنْهُمْ of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, in fact, his every action should be loved.
- The Quran should be recited, understood and acted upon.
- One's life should be lived in accordance to the Sunnah.
- The life and character of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ should be adopted as one's own.
- Not even a single Salah should be missed.
- To refrain from lying.
- To avoid backbiting and tale-telling.
- To avoid every action which has been prohibited by Allah Almighty and His Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

If only we are given the ability to live and die in true devotion. آمين

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## The echoes of Raza's Salam

Dear Islamic brothers! There is no doubt that when a person develops love and devotion towards someone, then the devotee sometimes expresses the

feelings of his heart, and praises and extols his beloved through the aid of poetry, because one's heartfelt passions can be expressed in a beautiful manner through the use of poetry. A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ also used Na'ts to express his devotion to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The poetic work of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ, known as 'Hadaiq-e-Bakhshish', is a great collection of poetry that is full of devotion to the Prophet. Every single line of poetry that was penned by A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ is in accordance to the Shari'ah.

### The landscape of the universe and Hadaiq-e-Bakhshish

If we were to ponder, then we will come to realise that this universe is full of many wondrous scenes. Everyone views these scenes and sights from his own perspective. A scientist views them in light of his science. A geographer views them in light of his own knowledge. A chemist perceives them in light of chemistry. Whereas, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ, who was a true devotee of the Prophet, viewed all of these scenes through the lens of devotion to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and he رَحْمَةُ اللهِ عَلَيْهِ would mention these observations in the form of poetry.

His poetic work, *Hadaiq-e-Bakhshish*, contains many scenes which have been explained whilst drowned in devotion to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. From these many wonders is the Sun also, which is illuminating the entire world with its light, and has been lighting up the world for thousands of years, yet its splendour is not decreasing, rather, it comes out each day and spreads its light. Through its rising and setting, the world is running its course, and it holds a key position in the wonders of the universe.

What is the reality of the sun in A'la Hadrat's رَحْمَةُ اللهِ عَلَيْهِ book of love? When the generosity of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is mentioned, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ states:

*Jis ko qurs-e-mahr samjha hay jahan ay mun'imu!*

*Un kay khawan-e-jood say hay aik naan-e-saukhtah*

*(Hadaiq-e-Bakhshish, p. 136)*

Meaning, O kings! O rulers! The thing which the entire world refers to as the sun, the thing that the people call the sun, and which is known as the sun;

this very sun is a portion of burnt bread from the dining mat of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Think for a moment! If the entire universe is sufficing on a burnt piece of bread from the dining mat of the Generous Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, then what will be the state of those pieces of bread from his dining mat that are protected from burning. If looking towards the flaming piece of bread of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, i.e. the sun, causes the eyes to flicker, then what will be the state of the lights of his own blessed face?

A poet very beautifully said:

*Qadmon mayn jabeen ko rehnay do*

*Chehray ka tasawwur mushkil hay*

*Jab chand say barh ker ayri hay*

*To rukhsar ka 'alam kya hoga*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## The moon and the observations of Raza

Dear Islamic brothers! We were hearing about the poetry of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ and his devotion to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The moon is mentioned many times in poetry. Comparing the beauty of the beloved, the handsomeness of the beloved, the appeal of the beloved and the complexion of the beloved to the moon is commonplace throughout Urdu poetry. However, those common examples do not come close to the way in which A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has used the moon in comparison to the Beloved. Let us hear some examples of this:

1. Poets tend to mention the splendour of the moon, but they ignore its blemishes. However, in light of devotion, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has mentioned why the moon has blemishes. Thus, he رَحْمَةُ اللهِ عَلَيْهِ states:

*Barq-e-angusht-e-Nabi chamki thi us par aik bar*

*Aaj tak hay seena-e-mah mayn nishan-e-saukhtah*

*(Hadaiq-e-Bakhshish, p. 136)*

Meaning, the illuminating finger of the Beloved Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed hand once shone and manifested itself on the moon, and even till today, the chest of the moon still possesses the burn mark.

2. In another poem, he رَحْمَةُ اللهِ عَلَيْهِ is seen to be informing the moon about the method of removing its blemishes. Thus, in Qasidah-e-Mi'rajiyyah, he رَحْمَةُ اللهِ عَلَيْهِ states:

*Sitam kya kaysi mat kati thi qamar! Woh khaak un kay rah guzar ki  
Utha na laaya kay maltay maltay yeh daagh sab daykhta mittay thay*

(Hadaiq-e-Bakhshish, p. 232)

i.e., O moon! What is the matter with your intellect that you have committed such a grave injustice! When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ traversed the skies on the Night of Mi'raaj, you should have taken the dust from path he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ travelled on and rubbed it on your blemishes. If you had rubbed that dust on your blemishes, all of them would have vanished.

3. In another place, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ refers to the moon as the childhood toy of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; which is an indication to the following Hadees: Sayyiduna Abbas رَضِيَ اللهُ عَنْهُ states: 'I once said, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! The signs of your prophethood called me towards Islam. I saw that you would converse with the moon in the cot, and wherever you would move your finger, the moon would move in that direction.'" (Jam'-ul-Jawami', vol. 3, p. 212, Hadees 8361)

*Chand jhuk jata jidher ungli uthatay mahd mayn  
Kya hi chalta tha isharon par khilona noor ka*

(Hadaiq-e-Bakhshish, p. 249)

4. At another place, he رَحْمَةُ اللهِ عَلَيْهِ states:

*Mah-e-Madinah apni tajalli 'ata karay!  
Yeh dhalti chandni to pahar do pahar ki hay*

(Hadaiq-e-Bakhshish, p. 202)

Meaning, there is a moon in the sky and there is a moon in Madinah. The moon of the sky spreads its light, and the moon of Madinah also distributes its illumination. And the light that is given off by the moon of the sky is only for a limited time, whereas, if the moon of Madinah was to grant even one ray of light, both, this world and the hereafter, would become illuminated. This is why he ﷺ requests the attainment of the luminous splendour in another place:

*Chamak tujh say patay hayn sab panay walay  
Mayra dil bhi chamka day chamkanay walay*

*(Hadaiq-e-Bakhshish, p. 158)*

## The full moon and the moon of Taybah

5. In another place, he ﷺ states: The sun and moon are nothing in comparison to the splendour of the Beloved Prophet ﷺ, thus, he ﷺ states:

*Khursheed tha kis zor par kya barh kay chamka tha qamar  
Bay pardah jab woh rukh huwa yeh bhi nahin woh bhi nahin*

*(Hadaiq-e-Bakhshish, p. 110)*

i.e., if the sun reaches its peak luminosity at noon, and then night falls, and the moon comes into its full splendour, and then the illuminated face of the Beloved Prophet ﷺ was to be unveiled, even the sun would become ashamed. The moon would also close its eyes and conceal itself, because none is like my Beloved! There is also an indication to the Hadees, where Sayyiduna Jabir Bin Samurah رضى الله عنه states: 'I once saw the Beloved Prophet ﷺ in red (striped) clothing on a night with a full moon; I would glance towards the moon and then towards the face of the Beloved Prophet ﷺ, and I found his face to be even more beautiful than the moon. (Tirmizi, vol. 4, p. 370, Hadees 2820)

Commentating on this Hadees, Hakeem-ul-Ummah Mufti Ahmad Yar Khan Na'eemi رضى الله عنه states:

- The eyes of the noble companions رضى الله عنهم would witness realities.

- The face of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was more beautiful than the moon for several reasons;
- The moon only shines at night, whereas the face of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ shines at all times; both day and night.
- The moon only shines (fully) on 3 nights, but the face of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ shines at all times, in every day and every night.
- The light of the moon only falls upon bodies, but the face of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ illuminates the hearts as well as the bodies.
- The moon only grants light to physical things, whereas the face of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ grants light to faith.
- The moon diminishes and then increases again, whereas the face of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is free from diminishing.
- The moon can become eclipsed, but the face of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will never become eclipsed.
- The running of the physical world is dependent upon the moon, whereas the world of faith is dependent on the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.  
(*Mirat-ul-Manajih, vol. 8, p. 60, summarised*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! We were hearing about the poetry of A'la Hadrat رحمه الله عليه and his devotion to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. One benefit of listening to the poetry that is rooted in Prophetic love is that it increases one's love for Allah Almighty and devotion to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. However, the condition is that the poetry is sound, and the one writing the poetry possesses the fear of Allah Almighty and devotion for the Prophet, alongside being aware of the necessary rulings of the Shari'ah.

Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Muhammad Ilyas Attar Qadiri دامت برکاتهما العالیة presents some guidance on this matter in his book, '*Kufriyah Kalimat kay baray mayn suwal jawab*', where he writes: 'The summary of

what A'la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states is as following: 'The poetry of ignorant Na't writers is sometimes full of Kufr, therefore, it is impermissible to invite people who recite such poetry to the gatherings of Na't, to send anyone to such gatherings of Na't is Haraam, and it is also sinful to listen to such poetry.'" (*Kufriyah Kalimat kay baray mayn suwal jawab, p. 234*)

And it is stated in part 19, Surah Al-Shu'araa:

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنْتُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾

And the misguided ones follow the poets (the Prophet Muhammad is not a poet). Did you not see that they keep wandering in every valley? And they say what they do not practice.

[*Kanz-ul-Iman (translation of Quran)*] (Part 19, Surah Al-Shu'araa, Verses 224-226)

Under this verse, it is stated in *Tafseer Sirat-ul-Jinaan*: 'From this we come to know that writing down the untruthful and false poetry of poets, reciting them, reciting them to others, and to spread them in the society is the work of misguided people. Those individuals who write poetry that contains words of disrespect towards Allah Almighty and His Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, make a mockery of Islam and the Quran, and disparage those who are close to Allah Almighty should take heed from this. Similarly, alongside those who write poetry that encourages shamelessness, indecency and obscenity, and use words that ignite the passions of men and women, those who listen to their inappropriate poetry, recite and recite it to others, should also take heed.' (*Tafseer Sirat-ul-Jinaan, vol. 7, p. 171*)

## Whose poetry should be recited?

Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Muhammad Ilyas Attar Qadiri رَحْمَةُ اللهِ عَلَيْهِ states: 'Not everyone has the ability to judge poetry in the light of Shari'ah, therefore, caution lies in listening to the poetry of reputable

scholars of Ahl-us-Sunnah. In terms of Urdu poetry, seven names are presented:

1. The Imam of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ.
2. Ustaz-e-Zaman, Maulana Hasan Raza Khan رَحْمَةُ اللهِ عَلَيْهِ.
3. Khalifah-e-A'la Hadrat, Maddah-ul-Habib, Maulana Jameel-ur-Rahman Razavi رَحْمَةُ اللهِ عَلَيْهِ.
4. The son of A'la Hadrat, Mufti-e-A'zam-e-Hind, Maulana Mustafa Raza Khan رَحْمَةُ اللهِ عَلَيْهِ.
5. The son of A'la Hadrat, Maulana Haamid Raza Khan رَحْمَةُ اللهِ عَلَيْهِ.
6. Khalifah-e-A'la Hadrat, Allamah Maulana Sayyid Muhammad Na'eem-ud-Deen Muradabadi رَحْمَةُ اللهِ عَلَيْهِ.
7. Hakeem-ul-Ummah, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ, etc.

He رَحْمَةُ اللهِ عَلَيْهِ further states: If you wish to recite or listen to the poetry of a non-scholar, have it checked by an expert Sunni scholar first. Like this, رَحْمَةُ اللهِ عَلَيْهِ you will receive aid in protecting your faith.' (*Kufriyah Kalimat kay baray mayn suwal jawab, pp. 237-238*)

رَحْمَةُ اللهِ عَلَيْهِ! Maktaba-tul-Madinah has published the poetry of many of these pious predecessors in a beautiful format. In order to acquire these works, contact your local Maktaba-tul-Madinah. And in order to attain the light of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, to increase your devotion for him in your heart, and to attain a passion for doing righteous deeds, associate yourself with the Madani environment of Da'wat-e-Islami and take part in the 12 Madani works of the Zayli Halqah. One Madani work from the 12 Madani works is the 'Qafilah.'

## One Madani work from the 12 Madani works is the 'Qafilah'

رَحْمَةُ اللهِ عَلَيْهِ! There are countless people whose lives have been transformed through the blessings of travelling in the way of Allah Almighty, in the Qafilahs;

- One attains the company of righteous people.
- One can have the honour of observing Nafil I'tikaf in the Masjid.
- Those who don't offer Salah can come to know of the importance of Salah.
- One has the honour of learning many rulings of the religion.
- One has the opportunity to take part in Zikr, Dars, and Bayanaat in the Masjid.
- Masajid are populated.
- And what can be said about populating the Masajid! It is stated in a Hadees: 'The one who makes the Masjid his abode for Zikr and Salah, Allah Almighty becomes pleased with him just like people become happy at the re-appearance of a lost person.' *(Ibn-e-Majah, vol. 1, p. 438, Hadees 800)*

Let us listen to an account for motivation:

### Finding employment through the blessings of the Qafilah

An Islamic brother of Pakistan was worried for some time regarding his employment. He had given interviews at several places but did not receive a reply. During this time, he was fortunate enough to meet an Islamic brother that was associated with the Madani environment of Da'wat-e-Islami. While consoling him, the Islamic brother said: 'Dear brother, there is no need to worry! Travel in the Qafilah of Da'wat-e-Islami and make Du'a for deliverance from unemployment while you are there, *ارْتَفِعْ إِلَى اللَّهِ*, you will be blessed.'

He was due to have an interview after a few days, so he made an intention to travel for 3 days in the Qafilah after the interview. Thus, after the interview, he travelled in the Qafilah. It was only the second day when he received a message informing him that he had been successful in the interview. And a few days after returning from the Qafilah, he received a letter from the company also. Like this, *لَا حَوْلَ إِلَّا بِاللَّهِ*, he received employment through the blessings of the Qafilah.

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## A'la Hadrat's devotion to the Prophet

Dear Islamic brothers! There is no doubt that one cannot find a similar example to the rank that A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ achieved in poetry. Undoubtedly, it can be said that his written poetry had acceptance in the Prophetic court also. Let us listen to an account in regards to this:

When A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ travelled for Hajj the second time, in Madinah, he رَحْمَةُ اللهِ عَلَيْهِ stood before the blessed resting place of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ while reciting Salat-o-Salam for some time with the hope of beholding the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. However, this was not destined to occur on the first night. It was on this occasion that he رَحْمَةُ اللهِ عَلَيْهِ wrote his famous Na't, the first line of which expressed a hope in the attachment to that merciful court:

*Woh suye lala zar phirtay hayn  
Tayray din ay bahar phirtay hayn*

*(Hadaiq-e-Bakhshish, p. 99)*

Explanation of the couplet: O spring! Rejoice! For the spring of springs shall soon arrive. Look there! The King of Madinah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is advancing towards the garden.

In the final couplet, he رَحْمَةُ اللهِ عَلَيْهِ describes his humility and destitution in the Prophetic court in the following manner:

*Koi kyun phuchay tayri baat Raza  
Tujh say shayda hazaar phirtay hayn*

*(Hadaiq-e-Bakhshish, p. 100)*

In the second line, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has humbly referred to himself as a 'dog', however, this has been changed to 'Shayda' (devotee), out of respect.

Explanation of the couplet: In this couplet, the true devotee of the Prophet, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ, has very humbly addressed himself like this: 'O Ahmad Raza! Who are you and what is your reality?! Like you, thousands of dogs devotedly wander the streets of Madinah.'

After presenting this ode, he ﷺ was sitting respectfully when his fortune awoke and he ﷺ was honoured to behold the Beloved Prophet ﷺ in a wakeful state with his physical eyes. (*Tazkirah Imam Ahmad Raza Khan, pp. 11-12, summarised*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! No doubt, A'la Hadrat ﷺ was a true devotee of the Prophet, in fact, he ﷺ is the leader of the convoy of the devotees, who spent his entire life in distributing the cup of Prophetic devotion, who spread devotion of the Prophet ﷺ, and instructed the Ummah to devote themselves to the Prophet ﷺ. It was due to the blessings of this devotion that the Beloved Prophet ﷺ showed himself to this loyal devotee of his in a wakeful state. May Allah Almighty grant us sincere devotion to the Prophet ﷺ for the sake of A'la Hadrat ﷺ, and grant us the honour of seeing his Beloved (ﷺ) also.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! We learn from the aforementioned account that we too should become true devotees of the Prophet ﷺ. By doing so, our worldly life as well the life of the hereafter will flourish. There is no doubt that the one who is a true devotee of the Prophet:

- Will refrain from every such action which the Shari'ah requires us to avoid.
- Will save himself from metaphorical, romantic love
- Will spend his life according to the sayings of the Beloved Prophet ﷺ.
- Will not miss his Salah
- Will not fall prey to backbiting and tale telling
- Will not leave the obligatory fast without a Shar'i reason

- Will never hurt the feelings of his parents
- Will never harm his neighbours
- Will never sever relations with relatives
- Will never violate the right of a person
- Will never disgrace others
- Will never go towards Haraam wealth
- Will never go close to Alcohol
- Will not remain with a bad company
- Will never commit unlawful gazing

In short, he will save himself from every such action which the Shari'ah has forbidden, because the Prophetic love possessed by a true devotee of the Prophet will engage him in acts of worship, will keep him busy with good deeds, will encourage him to perform pious actions, will make him prepare for the hereafter, will persuade him to better his outer and inner state and ان شاء الله, on the Day of Judgement, it will save him from hellfire and admit him into Paradise.

A'la Hadrat رحمته الله عليه has mentioned such a beautiful point that:

*Ay ishq tayray sadaqay jalnay say chuttay sastay*

*Jo aag bujha day gi woh aag lagai hay*

*(Hadaiq-e-Bakhshish, p. 193)*

Explanation of the couplet: Generally, fire is not extinguished using fire, rather fire increases the burning of fire; however, A'la Hadrat رحمته الله عليه states: There is one such fire in the world which protects one from the fire of hell, and that fire is the fire of devotion towards the Prophet صلى الله عليه وآله وسلم. If this fire is developed in the heart, then this very fire will save one from the fire of Hell which is a very worthwhile exchange.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Majlis Faizan-e-Madinah

O devotees of the Prophet! **اَلْحَمْدُ لِلّٰهِ** In the Madani environment of Dawat-e-Islami, the teachings of A'la Hadrat **رَحْمَةُ اللّٰهِ عَلَيْهِ** are acted upon and along with this, the mindset to follow in his footsteps is also given. You should also attach yourselves to this Madani environment. **اَلْحَمْدُ لِلّٰهِ**! By the grace of Allah Almighty, Da'wat-e-Islami is engaged in spreading the call to righteousness in more than 108 departments. One of these departments is 'Majlis Faizan-e-Madinah whose purpose is to run the system of Madani Marakiz, Faizan-e-Madinah, Dawat-e-Islami, in accordance to Shar'i and organisational requirements. Nearly all works undertaken under this Majlis are related to Waqf Amlaak which indicates even more to the sensitive nature of this Majlis; therefore, there is great hope of blessings and immense reward for those Islamic brothers who are serving the religion with good intentions in this department. Under this Majlis, the honour of running Masajid, training and choosing Imams and striving to provide a beautiful and peaceful environment and appropriate opportunities for those who are avid readers through Al-Madinah Library is attained. Besides this, the great fortune of serving the organisational works of many departments which are present in Madani Marakiz Faizan-e-Madinah, such as the department of Scholars, Jami'ah-tul-Madinah, the department of Huffaz, Madrasa-tul-Madinah, Dar-us-Sunnah and various courses which take place on different occasions etc., is attained.

**صَلُّوا عَلَيَّ الْحَبِيبِ      صَلَّى اللّٰهُ عَلَيَّ مُحَمَّدٍ**

## Etiquettes of reciting Na't

O devotees of the Prophet! Let us hear some etiquettes of reciting Na't taken from page 18 of '*Tazkirah Ameer-e-Ahl-e-Sunnat, part 6, Huqooq-ul-Ibaad Ki Ihtiyatayn*'.

Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** states:

- It is better to recite Na't in your neighbourhood without using a microphone

- Do not disturb the locals for the sake of fulfilling your passion and enthusiasm
- Some children are light sleepers and they cannot tolerate even the slightest of sounds. They begin to cry instantly which greatly troubles the family members.
- There are even some patients in homes who take sleeping tablets and remain lying on their beds
- Students need to go to educational institutes and other people need to go to work
- This being the case, if the gathering is in full flow using a sound system, then there remains the possibility of severely disheartening vulnerable people and patients
- Most people remain silent out of courtesy or due to the awe of the organiser

## Announcement

The remaining etiquettes of reciting *Na't* will be mentioned in the learning sessions, so do participate to learn about 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, p. 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, p. 65)*

### 3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

(Al-Qaul-ul-Badi', p. 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 عَلَيْهِ رَحْمَةُ اللَّهِ الْهَامِي 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, p. 149)

### 5. Nearness to the Distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

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

## 6. Salat upon the Prophet to attain intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool ﷺ has stated: The one who recites this Salat upon me, my intercession will become Wajib for him.

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

### 1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

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

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

### 2. An easy way to spend every night in worship

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

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

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

## Schedule for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 08 October 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 reciting Na't

- It is inappropriate to give the following example to those who protest against the ear piercing sound coming from the speaker, 'Even in weddings, people play film songs loudly, why doesn't anyone stop them! We praise the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and people become annoyed.' مَعَادَ اللهِ this is open slander.
- No matter how sinful a Muslim may be, he could never feel annoyed by the praise of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- The complaint is only regarding the sound of the speaker system.
- The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who we are praising by using a sound system only out of 'enjoyment', will also not be pleased if this causes harm to the neighbours.
- It is not sufficient to take permission from only a few of the neighbours.
- Who will seek permission from infants, their mothers, those suffering from headaches, those afflicted with fever and the patients who are tossing and turning restlessly on their beds?
- This is a reality that people are distressed by film songs too, but they remain lying patiently due to fear.
- Nevertheless, we should all remember that the matter of 'people's rights' is more severe than the 'rights of Allah'.

- The rights of people should be considered even in acts of worship, to the extent that if the sleeping person is harmed, then even loud recitation of the Quran is not permissible by Shari'ah.
- Likewise, if the patients and those who are asleep are harmed, then it is not permissible to recite Na't using a speaker, rather, it is not permissible to even recite Na't loudly (without a speaker); and in such a situation, using the echo sound causes more harm. May Allah Almighty protect us from obstinacy and unwarranted stubbornness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Du'a upon consuming the first morsel

According to the schedule of the Sunnah inspired weekly Ijtima' of Dawat-e-Islami today, the 'Du'a upon consuming the first morsel' will be memorised. The Du'a is:

يَا وَاسِعَ الْبُغْفَرَةِ اغْفِرْ لِي

(Hilya-tul-Awliya, vol. 3, p. 51, Raqm 3128)

Translation: *O the most forgiving, forgive me.* (Khazeena-e-Rahmat, p. 103)

Sayyiduna Abdullah Bin Umar رَضِيَ اللَّهُ عَنْهُمَا states: 'When the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would consume the first morsel of food, he would recite this Du'a.' (Hilya-tul-Awliya, vol. 3, p. 51, Raqm 3128)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

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

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

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

1. To please Allah ﷺ, 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 ﷺ for the Madani In'amaat which I acted upon.
3. I will be regretful about the Madani In'amaat which I did not act upon and try to act on them in the future.
4. Allah ﷺ 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 this many Madani In'amaat).
6. I will act afterwards or tomorrow on the Madani In'amaat which can be practised afterwards (for example, if one did not recite Salat upon the Holy Prophet ﷺ 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.

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## 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-Ikhlās after every Salah?
4. Replied to Azan and Iqamat?
5. Recited Salat upon the Holy Nabi ﷺ 313 times?
6. Gave Salam to Muslims?
7. Conversated using the words 'Aap' and 'Jee'?
8. Said 'رَبِّ شَاءَ اللَّهُ' 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 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 a 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 Qufi-e-Madinah of eyes?
37. Made the efforts to refrain from peeping into others' houses?
38. Refrained from lying, backbiting, tale-telling, jealousy, arrogance and breaking promises?
39. Stayed in the state of Wudu for most part of the day?
40. Refrained from staring at the face of the addressee?

41. Paid back the loan on time?
42. Concealed Muslims' faults?
43. Kept unified relations?
44. Made efforts to create humility and focus 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. Fasted 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 1<sup>st</sup> of every Madani [Islamic] month, do not give him death until he recites the Kalimah.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ