

Brotherhood in Islam

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Thought-provoking speech of weekly
sunnah-inspiring ijtimia

(For Islamic Brothers)

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

Brotherhood in Islam

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
 وَعَلَى إِلِكْ وَأَصْحَبِكْ يَا حَبِيبَ اللَّهِ
 أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
 وَعَلَى إِلِكْ وَأَصْحَبِكْ يَا نُورَ 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 Final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ سَرَّاهُ أَنْ يَلْتَقِيَ اللَّهَ غَدًا رَاضِيًا، فَلْيُكْثِرِ الصَّلَاةَ عَلَيَّ

Translation: *Whosoever desires that Allah Almighty is pleased with him when he presents himself in His Court, then he should send Salat upon me in abundance. (Firdaus-ul-Akhbar, vol. 2, p. 284, Hadees 6083)*

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 the knowledge of Deen, lowering my eyes, I will listen to the Bayan attentively.
2. I will sit in the Attahiyyaat position for as long as possible with the intention of showing respect for religious knowledge.
3. When I hear صَلُّوا عَلَى الْحَبِيبِ، اذْكُرُوا اللَّهَ، تَوَبُّوا 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

In is stated on page 185 of '*Seerat-e-Mustafa*', a publication of Maktaba-tul-Madinah, with reference to *Sahih Bukhari*: As the migrant Sahabah arrived in Madinah completely empty-handed and without any provisions and left their families behind, they would feel lonely and out of place in a foreign land without any provisions, and they would feel the pain of being separated from their families. There is no doubt that the Ansari Sahabah did everything they could to host the Muhaajireen and bring them happiness, but the Muhaajireen did not like depending on others for a long time, as they were used to eating from the earnings of their own hands. Hence, there was a need to put something in place to take away the concerns of the Muhaajireen and set up an independent means of livelihood for them.

This is why the Beloved Prophet ﷺ decided to establish a relationship of brotherhood between the Ansaar and the Muhaajireen so that the loneliness of the Muhaajireen and their sense of a lack of support could be removed, and by becoming each other's helpers, the issue of the Muhaajireen's livelihood could be resolved also. Thus, after the construction of Masjid-e-Nabawi, the Beloved Prophet ﷺ gathered the Ansaar and Muhajireen in the house of Sayyiduna Anas Bin Maalik رضى الله عنه; the number of Muhajireen at that time was 45 or 50.

The Beloved Prophet ﷺ addressed the Ansaar and said, 'These Muhaajireen are your brothers.' He ﷺ then called the Muhajireen and Ansaar forward, two at a time, and said, 'He and you are brothers.' As soon as the Beloved Prophet ﷺ said these words, the relationship of brotherhood was established in the true sense. Thus, the Ansaar took the Muhaajireen to their homes and placed each thing before them, and said, 'You are our brothers! Half of these provisions are yours and half are ours.'

After witnessing the sincerity of Sayyiduna Sa'd Bin Rabi' Ansari رضى الله عنه, Sayyiduna Abdur-Rahman Bin 'Awf رضى الله عنه gratefully said, 'May Allah Almighty place blessings in all of this wealth and provisions of yours! Just show me the way to the marketplace!' Thus, he showed him the way to the famous marketplace of Madina known as Qaynuqaa'. Then Sayyiduna Abdur-Rahman Bin 'Awf رضى الله عنه purchased some ghee and cheese and continued to sell it until the evening. In this manner, he رضى الله عنه continued to frequent the

marketplace daily, and in a short space of time, he رَضِيَ اللهُ عَنْهُ became quite wealthy and gathered enough wealth that he رَضِيَ اللهُ عَنْهُ got married and began to run his own house.

When he رَضِيَ اللهُ عَنْهُ presented himself in the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, 'How much dowry did you give your wife?' He رَضِيَ اللهُ عَنْهُ replied, 'Gold equivalent to 5 Dirhams.' (Bukhari, vol. 2, p. 554, Hadees 3780) The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'May Allah Almighty bless you! Organise a Waleemah even if it is one goat.' (Bukhari, vol. 2, p. 555, Hadees 3781)

Gradually, so much blessings and success were placed in the business of Sayyiduna Abdur-Rahman Bin 'Awf رَضِيَ اللهُ عَنْهُ that he himself said, 'Even if I touch dust, it becomes gold.' It is narrated: His business goods would be loaded onto 700 camels and when his merchandise would arrive in Madinah, the entire city would become overjoyed.' (Usd-ul-Ghaabah, Abdur-Rahman Bin 'Awf, vol. 3, p. 498, summarised)

Just like Sayyiduna Abdur-Rahman Bin 'Awf رَضِيَ اللهُ عَنْهُ, other Muhaajireen also set up businesses. Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ would trade in clothes and Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ began to sell dates in the market of 'Qaynuqaa'.' Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ also became busy in trading, and other Muhajireen also began both, small and large businesses. (Seerat-e-Mustafa, p. 188, summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! You just heard how the teachings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, based upon brotherhood, were so great, and how those Noble Sahabah رَضِيَ اللهُ عَنْهُمْ left their homes and families without any provisions and arrived in Madinah upon the command of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Thus, the mercy of the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ could not allow those who migrated for Allah Almighty and His Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to remain without support and feel lonely.

Therefore, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ established a relationship of brotherhood between them and the Ansaar; the Ansaar honoured and favoured them

more than their own brothers, and together, they played their role in helping the garden of Islam to flourish. This great display of love, affection and unity between the Muhaajireen and Ansaar was so accepted in the Divine Court that He Almighty revealed verses in the praise of those honourable personalities in His Pure Speech, the Holy Quran.

Hence, Allah Almighty stated in part 10, Surah Al-Anfaal, verse no. 74:

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَٰئِكَ هُمُ
 الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾

And those who believed, and migrated and fought in the path of Allah, and those who gave shelter and provided help; it is they who are the true believers; for them is pardon and honourable sustenance.

[Kanz-ul-Iman (translation of Quran)] (Part 10, Surah Al-Anfaal, Verse 74)

In *Tafseer Siraat-ul-Jinan*, under the abovementioned verse, it is stated: In this verse, the Iman of both of them was attested and there is mention of them being worthy of Divine Mercy. The purpose of this verse is to mention the greatness and excellence of the Muhaajireen and Ansaar, for the Muhaajireen left their ancestral home for the sake of Islam, they were willing to leave their friends and family, and they did not think about their wealth, properties and gardens. Likewise, the Ansaar welcomed the Muhaajireen in Madinah in such a manner that they made them equal partners in their own homes, wealth and provisions; they are true and complete believers, they are granted forgiveness for their sins and an honourable sustenance in Paradise.

(Tafseer Siraat-ul-Jinaan, vol. 4, p. 54)

Virtues of the Ansaar

The virtues and merits of Ansaar have been mentioned in Ahadees also:

Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ narrates that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw some children and women returning from a wedding, so he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stood up and said (twice), 'O Ansaar! You are more beloved to me from all

people! O Ansaar! You are more beloved to me from all people!' (*Muslim, p. 1044, Hadees 174 (2508)*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Remember! This is not the only example of brotherhood, unity and religious affection in the age of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Rather, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also established relationships of love between tribes that were always ready to fight, who were always ready to sacrifice lives, those whose thirst would only be quenched by spilling the blood of the opposition and whose conflicts continued for years. Let us listen to how the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ created love and affection between them and made them brothers of each other.

The former name of Madinah was 'Yasrib', but when the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed that city with his presence, it became known as 'Madinah-tun-Nabi (City of the Prophet).' Then this name became shortened and became widely known as 'Madinah', and in terms of history, this is a very old city.

When the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced his prophethood, there were two Arab tribes known as 'Aws' and 'Khazraj' and some non-Muslims living in the city (of Madinah). The Aws and Khazraj used to live with great unity and harmony, but in accordance to the nature of the Arabs, they began to fight, until the final battle, which is known as 'The Battle of Bu'aas' in the Arab history, took place.

This battle was so deadly that almost all of the well-known and brave members of the Aws and Khazraj tribes were killed; thus, both of these tribes were severely weakened. After accepting Islam, and through the sacred teachings and training of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the old rivalry between the Aws and Khazraj tribes came to an end, and they both began to live together in harmony. (*Seerat-e-Mustafa, p. 149*)

This account of love and unity has been mentioned with the following words in the Holy Quran, hence, Allah Almighty states in part 4, Surah Aal-e-Imraan, verse no. 103:

وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

And remember Allah's favour upon you; when there was enmity between you,
He brought your hearts together (in love), so, due to His Grace, you became
brothers with one another.

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-Imraan, Verse 103)

It is stated in *Tafseer Siraat-ul-Jinan*: And remember the favours of Allah Almighty, out of which, one favour is that, O Muslims! Remember! When you were enemies of one another and you were fighting for a long time, to such an extent that one war between the Aws and Khazraj continued for 120 years, and as a result of this, killing and bloodshed would occur day and night. But through the blessings of Islam, animosity and enmity was removed and mutual love took its place. Allah Almighty removed your animosities through the Beloved Prophet ﷺ, extinguished the fire of war and created feelings of love and affection among the warring tribes.

The Beloved Prophet ﷺ made them brothers of each other, otherwise, these people, due to their disbelief, had reached the edge of the pit of Hell, and if they would have died in that state, then they would have gone to Hell, but Allah Almighty granted them the treasure of Iman through the means of the Beloved Prophet ﷺ, thereby saving them from that destruction. (*Tafseer Siraat-ul-Jinaan, vol. 2, p. 23, summarised*)

O devotees of the Sahabah and Ahl-e-Bayt! The aforementioned accounts contain guidance for all of us, for we also claim to love the Sahabah رَضِيَ اللَّهُ عَنْهُمْ. Thus, it should be the case that we follow in the footsteps of those noble personalities, and while staying within the boundaries of Shari'ah, we ought to leave our personal grudges and conflicts, and live with each other with love and while looking after each other. But alas! Every house is like a battlefield today; brothers are not willing to even look at each other; years-old friendships fall prey to personal disagreements; those in one office, one department, one house, even one room, do not show consideration for the pain of the other.

Some people's hearts are full of hatred, animosity and malice for Muslims,

and not even a hint of brotherhood and love can be found in any part of their hearts. Some people have hopes of receiving mercy, compassion and good conduct from others, but they themselves break ties with other Muslims over minor issues and personal grudges, they hate them intensely, they swear at them and threaten them, they use their tongues inappropriately against them, and even grab them by the collar; they file false charges against them, they use magic against them, they totally boycott them on occasions of joy and sadness, due to which, all relationships of love and brotherhood are buried forever, and walls of hatred are established in place of love.

Even if a person does treat another with love, he has some hidden agenda for his own benefit; perhaps it is because of this that despite being present in a large number, Muslims are victims of fear and oppression at the hands of others today. If Muslims were united today, wished well for each other and established relationships of love and brotherhood without differentiating between the rich and poor, then the false powers would not dare to look towards the Muslims with a hostile intention nor would the Muslims be afflicted with so much hardships.

If we were to think with a clear mind about the Aws and Khazraj tribes whose quarrels would continue for many years, and how they could forget their personal grudges and become so loving and compassionate, and become united by becoming brothers, then how is it that despite living in one area, in one city, in one county, in one country, Muslims are at each other's throats? Why are they not ready to even look at each other? Why are they fostering hatred, animosity and enmity in their hearts? What is the reason that instead of treating other Muslims with love, Muslims remain in satanic thoughts of destroying and dishonouring them?

Whereas, the Islam which we all follow is that very Islam which teaches us to remain united with one another, spread love and brotherhood, wish well for each other and display good conduct. The virtues of remaining united with each other and loving one another for the sake of Allah Almighty are mentioned in Ahadees. Let us listen to some sayings of the Beloved Prophet

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. 'Allah Almighty states, 'I love those who meet each other for my sake, I love those who love one another for my sake, I love those who spend on each other for my sake, and I love those who help each other for my sake.' *(Musnad Imam Ahmad, vol. 7, p. 113, Hadees 19455)*
2. 'The most beloved action to Allah Almighty after the Faraaid is to bring joy to a Muslim's heart.' *(Mu'jam Kabeer, vol. 11, p. 59, Hadees 11079)*
3. 'All of the Muslims are like one building; one part of which gives strength to the other.' *(Bukhari, vol. 2, p. 127, Hadees 2446)*
4. 'The example of the friendship, mercy and compassion between Muslims is like that of a body; when one part of the body ails, the entire body shares its fever and restlessness.' *(Muslim, p. 1071, Hadees 6586)*
5. 'On the Day of Judgement, the most beloved to me and the closest to my gathering will be those who have the best character among you and are gentle; they have love for the people and people love them. The most despised and furthest from my gathering on the Day of Judgement will be those who speak excessively, convince people through false facts and the arrogant.' *(Tirmizi, vol. 3, p. 409, Hadees 2025)*
6. 'A believer is one who is loving and who is loved. The one who does not show love nor is loved has no goodness within him, and the best of people is the one who benefits others.' *(Tareekh Ibn-e-'Asakir, vol. 8, p. 404)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! You have just heard about the virtues of staying united with one another, and the importance of friendship and compassion. The accursed Satan will never want Muslims to overlook their personal problems and issues and stay together; therefore, stand united with one another and make all the attacks of Satan unsuccessful.

There is a saying in Arabic: 'أَلِ تِيْحَادُ قُوَّةٌ عَظِيمَةٌ' meaning 'Unity is the greatest power'. This is a reality, when united and sharing compassion and affection with one another, we can face the greatest challenges. Whereas on the other

hand, turning our backs on one another and ceasing mutual affection, we cannot handle even the smallest of the problems. We have seen that thick ropes are made up of the unifying of the soft and weak threads, whereas, one thread alone is weak and can easily be snapped by a child. But when this one thread is unified with other threads, it forms into a strong rope which keeps large ships, that are battling with strong tides, ashore.

Like this, if we take one droplet from the ocean, place it in the palm of our hand and ask someone what it is, he would say that it is a droplet of water. However, if you put the droplet back into the ocean, then ask him what it is, then he would answer that it is the ocean.

Why is it that on both occasions, the answers were different? It is because when a droplet parts from the ocean, then it is a mere droplet, however when it joins the ocean, it is no longer a droplet, but the ocean. Even the heat of the sun can no longer dry it. The wind cannot blow it, because this droplet has united with the ocean now.

Like this, any intelligent person would say regarding many high and mighty mountains which have peaks that meet the skies that look at how high and mighty this mountain is. Although, when one dust particle is taken from this mountain and is placed in the palm of the hand, and if you ask someone what it is, the answer would be that it is a particle of soil. Ponder upon this, as when this dust particle is joined with a mountain, it is a mountain and when it is on its own, it is merely a dust particle.

We have come to know that unity is a great treasure. When one is angry towards another Muslim or someone hurts your feelings or delays giving or receiving a debt, refuses a proposal, breaks off the engagement, refuses an invitation or giving an invitation, does not attend phone calls, damages personal belongings or car, does not give any importance to anything that we say, refuses to give the requested item, or verbally abuses family or caste; in these situations, rather than turning away from fellow Muslims or spreading hatred and mischief, one should continue to keep the valuable bond of brotherhood. Let us listen to 2 sayings of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding this:

1. It is not halal on any person that he leaves his brother for more than 3 nights, such that when they meet, they turn their faces away from one another. The one who is better from them is he who says Salaam first. *(Bukhari, vol. 4, p. 120, Hadees 6077)*
2. Do not turn your backs on one another, neither have enmity towards one another, neither have jealousy, neither become the one who cuts ties. O bondsmen of Allah, become brothers with one another. A Muslim is a brother of a Muslim. He does not oppress him, neither does he deprive him nor does he disgrace him. *(Muslim, p. 1064, Hadees 6541)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic Brothers! The character of our pious predecessors رَحْمَةُ اللَّهِ is an exemplary manner to follow for the Muslims to ignite the flame of brotherhood, love and affection among them, because these noble personages encouraged the Muslims to stay united, treat other Muslims compassionately, fulfil their rights and treat them courteously all their lives under the light of the prophetic teachings. Let us listen to 2 narrations regarding this:

A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ and the proud rich man

One man would attend the court of A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ and sometimes, A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ would visit him. Once, when A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ visited him, a poor man from his neighbourhood sat hesitantly on a broken charpoy that was in the corner of the courtyard. The owner of the house looked upon him with cruel expressions, so much so that the poor man felt embarrassed and left. A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ was severely hurt with such arrogant behaviour of the owner of the house but did not say anything. Few days later, he came to the house of A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ and he رَحْمَةُ اللَّهِ عَلَيْهِ made him sit next to himself. As soon as he sat down, the barber Kareem Bakhsh came to shape the beard of A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ. He was worried thinking where should he sit down. A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ said: 'Brother Kareem Bakhsh! Why are you standing? Muslims are brothers of one another.' Saying this, he pointed at him to sit next to the other person. The barber Kareem Bakhsh sat next to

him. Now, the state of his anger was such that he was hissing like a snake. He got up and left instantly, and never returned. (*Hayat-e-A'la Hadrat, vol. 1, p. 108, summarised*)

Will of Imam-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ

While instructing his illustrious student, the leader of the millions of Hanafis, Sayyiduna Imam-e-A'zam Abu Hanifah رَحْمَةُ اللَّهِ عَلَيْهِ said to Sayyiduna Yusuf Bin Khalid رَحْمَةُ اللَّهِ عَلَيْهِ: 'necessitate condoling, patience, forbearance, good mannerism and vast-heartedness upon yourself. When you become aware of someone's evil, then make way for his reform quickly; and when you become aware of someone's quality, then pay more attention to him and be more inclined towards him. Keep meeting him who meets you and also him who doesn't meet you. Be good to he who is good to you and also to him who is bad to you. Adopt the habit of forgiving and pardoning and keep inviting towards righteousness. Stay away from useless activities. Forgive him who harms you and rush into fulfilling people's rights. Go to inquire after your Muslim brother if he falls ill, and inquire after him through your servants as well. He who is unable to come to your gathering, inquire after his state (in case he is in some sort of trouble). If someone stops coming to you, even then do not stop going to him, rather, keep meeting him. He who meets you with a cold-shoulder, treat him with kindness. He who comes to you, respect him. Forgive him who treats you badly. Talk good of the one who talks ill of you, and when any one of them passes away, then fulfil their rights duly. If someone receives any good news, congratulate him. Condole them if any calamity befalls them. Sympathise with them if any of them get inflicted with a hardship. If anyone brings his need to you, fulfil his need. If someone presents his plea to you, then listen to his plea. If someone calls you for help, then help him as per your capability. Treat people with extreme compassion. Spread Salam, even if it means giving Salam to debased people. Keep fulfilling people's permissible desires. Be gentle to them and forgive them. Do not express despise or displeasure to anyone. Become accustomed to them as if you are one of them. Treat common people in a manner that you like for yourself, and like for people what you like for yourself. To control your Nafs, save it from flaws and keep supervising its state. Do not spread mischief and discord. Do not be fed up with the one who gets angry with you; and he who

listens to you with full concentration, you too listen to him attentively. *(Imam A'zam ki Wasiyyatayn, pp. 28-30, summarised)*

Dear Islamic brothers! In order to earn the pleasure of Allah Almighty, let us listen to the sayings of pious predecessors pertaining to loving the Muslims and establishing brotherhood with them.

1. The fourth caliph, Ameer-ul-Mu'mineen, Sayyiduna Ali-ul-Murtaza رضي الله عنه has stated: Necessitate establishing brotherhood upon you, for they (i.e. the good friends) are your support in this world and the Hereafter. *(Ihya-ul-'Uloom, vol. 2, p. 579)*
2. Sayyiduna Abdullah Bin Umar رضي الله عنهما stated: By Allah! If I fast during the day and do not perform Iftar, perform Qiyam all night long without sleeping, and keep spending in the path of Allah Almighty with small intervals, but the day I die, that day I don't have the love of Allah Almighty's pious bondsmen and enmity of His disobedient people in my heart, then all these things will not benefit me at all. *(Ihya-ul-'Uloom, vol. 2, p. 579)*
3. Sayyiduna Fuzayl Bin 'Iyaaz رحمته الله عليه has stated: Alas! You desire the neighbourhood of Allah Almighty with the Prophets, Siddiqeen, martyrs and the righteous in Jannat-ul-Firdaus, but have you performed any action for the pleasure of Allah Almighty? Have you abandoned any desire for His pleasure? Have you ever controlled your anger for His pleasure? Have you ever mended a severed relationship? Have you forgiven any mistake of your brother for His sake? Have you ever distanced yourself from any close relative for the sake of Allah Almighty? Have you brought a distanced person close to you for the pleasure of Allah Almighty? *(Ihya-ul-'Uloom, vol. 2, p. 580)*
4. Sayyiduna Mujahid رحمته الله عليه has said: When those loving each other for the sake of Allah Almighty meet each other and smile by looking at each other, then their sins are forgiven the way dry leaves fall off the trees in winter. *(Ihya-ul-'Uloom, vol. 2, p. 582)*
5. Sayyiduna Abu Idrees Khawlani رحمته الله عليه said to Sayyiduna Mu'aaz Bin Jabal رضي الله عنه: 'I love you for the pleasure of Allah Almighty.'

Sayyiduna Mu'aaz رَضِيَ اللهُ عَنْهُ replied: 'Congratulations to you! I heard the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say: 'On the Day of Judgement, chairs will be placed for people around the 'Arsh, their faces will shine bright like the moon of the 14th night, people will be worrying whilst they will have no worry, people will be fearful whereas they will have no fear. They are the friends of Allah عَزَّوَجَلَّ for whom there is neither worry nor grief.' It was asked: 'Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who are those people?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'Those who love one another for the pleasure of Allah.' (*Ihya-ul-'Uloom, vol. 2, p. 572*)

Dear Islamic brothers! It is indeed a great blessing and a means of attaining the pleasure of Allah Almighty for Muslims to maintain an atmosphere of brotherhood between each other. If we desire for this beautiful orchard of love and affection to remain prosperous and for the society to become a safe haven, then we should try and find the causes that spread malice and strive to stop them.

Let's listen to a few causes:

Prejudice

Allah Almighty created all humans from one mother and father, Sayyiduna Adam عَلَيْهِ السَّلَام and Sayyidatuna Hawwa رَضِيَ اللهُ عَنْهَا, and this cycle continued until various tribes and families came into existence, just as Allah Almighty says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا^ط

O people! We have indeed created you from one man and one woman, and have made you into various nations and tribes that you may recognise one another.

[*Kanz-ul-Iman (translation of Quran)*] (Part 26, Surah Al-Hujurat, Verse 13)

Alas! The plague of prejudice based on caste, language and lineage is widespread in our society today because of which, people have divided into various groups. Everybody is boastful about their own family and caste and looks disdainfully at others due to which, malice and enmity has developed

for one another in the hearts of Muslims. The situation has now escalated from fighting to killing and daily, we hear about a person being killed due their language or caste.

Our Beloved Prophet ﷺ had already closed the door of giving preference based on the grounds of prejudice and caste. Thus, he ﷺ said: ‘The one who invites towards prejudice is not from us, the one who fights due to prejudice is not from us, and the one who dies in the state of prejudice is not from us.’ (*Mishkat-ul-Masabih, vol. 2, p. 203, Hadees 4907*)

He ﷺ said in another Hadees: ‘O people! Your Lord is one and your father is one. No Arab has superiority over a non-Arab, no non-Arab has superiority over an Arab, no white person has superiority over a black person and no black person has superiority over a white person; superiority is only on the basis of piety (Taqwa).’ (*Musnad Ahmad, vol. 9, p. 127, Hadees 23548, selected*)

Dear Islamic brothers! We learn that our Beloved Prophet ﷺ severely dislikes for one Muslim to harm another Muslim brother and consider him inferior.

He ﷺ did not declare caste to be the cause of superiority, rather he declared piety and righteousness to be the basis of superiority. Therefore, every Muslim should discard racial and linguistic discrimination and live with each other in unity.

Malice and hatred

Dear Islamic brothers! One cause of creating differences between each other is to develop hatred and malice in the hearts for Muslims. Mutual malice and hatred disrupts the harmony of the family, becomes a means of fighting and quarrelling amongst relatives and a cause of destroying the country and state. The Holy Prophet ﷺ commanded Muslims to remain as brothers.

He ﷺ said: ‘Do not be envious of one another, do not have malice and enmity for one another, do not speak ill of each other behind your backs and o slaves of Allah! **عَدُوِّكُمْ**! Become brothers.’ (*Bukhari, vol. 4, p. 117, Hadees 6066*)

Hakeem-ul-Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ writes under this Hadees: Meaning, ill-assumption, envy, hatred etc. are such things which sever love, whereas brotherhood between Muslims demands love, therefore leave these defects so that you become brothers to one another. *(Mirat-ul-Manajih, vol. 6, p. 608)*

Tale telling

Dear Islamic brothers! Tale telling is such an affliction that can turn a lush garden into a desolate place. It is because of this that Muslims are seen at each others' throats today. Those embroiled in tale telling are not satisfied in the least until they witness another person's garden burnt with the fire that they themselves ignited. It does not matter how respectful these thieves of love, i.e. tale tellers, are in the world, yet in the sight of Allah عَزَّوَجَلَّ, they are included amongst the most evil of people.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'The most evil slaves of Allah عَزَّوَجَلَّ are those who tale tell amongst the people and create separation between friends. *(Musnad Ahmad, vol. 10, p. 442, Raqm 27670)*

The pious predecessors رَحْمَةُ اللهِ عَلَيْهِمْ state: Save yourself from the enemies of the intellect and the thieves of love; these thieves speak offensively and tale tell. Thieves steal wealth, whereas these people (who backbite and tale tell) steal love. *(Mustatraf, vol. 1, p. 151)*

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! After hearing about some matters that develop hatred, it is hoped that the mindset to leave them has been gained. Let's now hear about some matters that are beneficial in strengthening love between Muslims and increasing brotherhood.

Meeting with a smile

To develop love within the hearts of Muslims, make a habit to smile when meeting as smiling is a Sunnah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyidatuna Umm-e-Darda رَضِيَ اللهُ عَنْهَا said in relation to Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ: 'He would always converse with a smile, when I asked him about

this, he replied: 'I saw that the Noble Prophet ﷺ would continue to smile when conversing.' (*Makarim-ul-Akhlaq-lil-Tabarani, p. 319, Raqm 21*)

Let's listen to a faith enlightening account for encouragement.

In the initial days of Dawat-e-Islami, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Muhammad Ilyas Attar Qadiri دامت بركاته العالیة came to know that a certain brother was badmouthing him and he even left offering Salah behind him. One day, he met him on the road whilst he was with his friend and gave him Salaam, upon which he turned his face away. However, this snub did not affect him and coming in front of him, he asked smilingly: 'You seem very upset brother?' And then embraced him and hugged him affectionately. His friend says: 'After you left, he said: What an extraordinary individual! He hugged me even though I turned my face away. When he hugged me, it seemed as though all the malice in the heart had transformed into love. Hence, If I pledge allegiance (become a Mureed), it will only be to him!' Then, according to his promise, he became a disciple of Ameer-e-Ahl-e-Sunnat دامت بركاته العالیة and also adorned his face with a beard. (*Infiradi Koshish, p. 102*)

Gentleness and forgiving others

Dear Islamic brothers! Adopting gentleness and forgiving others is not only a method of increasing love between Muslims, rather it is also a way of softening the hearts of non-Muslims and inclining them towards Islam. Listen to a beautiful account in this regard.

Sayyiduna Maalik Bin Deenar رحمته اللو علیه rented a house. Opposite his house was the home of a non-Muslim who would throw dirty water and impurity from his gutter into the house of Sayyiduna Maalik Bin Deenar رحمته اللو علیه out of malice and hatred; however, he رحمته اللو علیه would keep silent. Eventually, the non-Muslim himself came one day and said: 'Do you have any complaint about the dirt that falls from my gutter?' He رحمته اللو علیه replied in a very gentle manner: 'I use a brush to clean the dirt that falls from the gutter.' He said: 'You are not angry despite being harmed so much?' He replied: 'I do get angry but I swallow it, because Allah Almighty has said:

وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ۗ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿١٣٣﴾

And who restrain anger and forgive people. And the righteous people are the beloveds of Allah.

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-Imraan, Verse 134)

Upon hearing this reply, he became a Muslim. (Tazkirah-tul-Awliya, p. 51)

Giving Salaam, shaking hands and presenting a gift

Dear Islamic brothers! When meeting Muslims, greeting them with Salaam, shaking hands with them and presenting permissible gifts to them from time to time are also tried and tested methods of increasing love and removing enmity. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Shake hands, it will remove malice. Give gifts, love will increase and enmity will be removed.' (Mauta Imam Malik, Kitab Hasan-ul-Khaliq, vol. 2, p. 407, Hadees 1731)

Hakeem-ul-Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ writes under this Hadees: 'These two acts are great tried and tested methods. There is no enmity with the one you continuously shake hands with, and if it does somehow occur, then by the blessing of this (shaking hands), it does not remain. Likewise, giving gifts to one another also ends enmity. (Mirat-ul-Manajih, p. 6, p. 368)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Encouragement of pious deed number 30

Dear Islamic brothers! In this era of tribulations, Dawat-e-Islami, the religious movement of the devotees of the Prophet, is busy spreading affection among Muslims and spreading affection and brotherhood amongst them under the great passion of rectifying the Ummah. Therefore, you too should associate with the religious environment of Dawat-e-Islami. It is not necessary to be acquainted with the one you want to give Salaam to, rather irrespective of whether they know us or not, we should still give Salaam to them. Whilst giving encouragement to spread Salaam, Ameer-e-Ahl-e-Sunnat دَاعَتْ بَرَكَاتُهُمْ

العالية says in the pious deed number 30: 'Today, whilst going to work or returning home, in the bus/ train etc. or whilst walking through the streets, did you give Salaam to the Muslims who were sitting or standing on the path?

There are many glad tidings of virtues and rewards for those who act upon the Sunnah of Salaam. Listen to three sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding the virtues of those who act upon this Sunnah:

1. When two Muslim males meet each other and one of them gives Salaam to his friend, the most beloved one to Allah ﷺ is he who meets his friend in a more friendly manner. Then, when they shake hands, 100 mercies descend, from which 90 mercies are for the one who gives Salaam and shakes hands first and 10 mercies are for the one who was on the receiving end of the handshake. *(Musnad-e-Bazzar, vol. 1, p. 437, Hadees 308)*
2. The one who gives Salaam first is free from arrogance. *(Shu'ab-ul-Iman, vol. 6, p. 433, Hadees 8786)*
3. The closest from the people to Allah ﷺ is he who gives Salam to them first. *(Abu-Dawood, vol. 4, p. 449, Hadees 5197)*

HR Department

سُبْحَانَ اللَّهِ giving Salaam is such a beautiful form of worship which is a collection of worldly blessings as well as that of the Hereafter, and the one who gives Salaam attains immense blessings. Therefore, if we too desire to gain these blessings, then we should also spread Salaam, and in order to gain this mindset, we should associate ourselves with the religious environment of Dawat-e-Islami and disseminate the blessings of Salaam.

الْحَمْدُ لِلَّهِ Dawat-e-Islami is engaged in serving Islam in more than 109 departments across the world and one of these departments is the HR department. الْحَمْدُ لِلَّهِ hundreds of thousands of Islamic brothers and sisters are associated with the religious environment of Dawat-e-Islami and they are busy in serving the religion without taking a salary for the pleasure of Allah ﷺ.

Seeing that Dawat-e-Islami is a massive organisation with some of its departments in genuine need of employees; for example, Jami'ah-tul-

Madinah, Madrasa-tul-Madinah, Madani Centres and Madani Channel; hence, in order to allocate work for all the employees, assess their capabilities, needs and appropriately solve all their issues according to Shar'i requirements, this department was established. May Allah Almighty grant more success to this department. **أَمِين**

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic bothers! On the 11th of Jumadal Oola, the Urs of a fortunate businessman from the Quraysh and a noble companion from the Asharah Mubasharah, Sayyiduna Talhah Bin Ubaydullah **رَضِيَ اللهُ عَنْهُ** is commemorated. Let's listen to some aspects of his blessed life.

Brief introduction to Sayyiduna Talhah Bin Ubaydullah **رَضِيَ اللهُ عَنْهُ**

Sayyiduna 'Allamah Badr-ud-Deen 'Ayni **رَحِمَهُ اللهُ عَلَيْهِ** mentions his lineage as follows in *Sharh Sunan Abu Dawood*: Sayyiduna Talhah Bin Ubaydullah Bin Usman Qarashi Taymi Madani **رَضِيَ اللهُ عَنْهُ**. His patronymic is Abu Muhammad. The Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** referred to him with the titles 'طَلْحَةُ الْخَيْرِ', 'طَلْحَةُ الْقَيَّاسِ' and 'طَلْحَةُ الْجُودِ'. (*Mu'jam Kabeer, vol. 1, p. 112, Hadees 197*)

He would express generosity in abundance. (*Fayz-ul-Qadeer, Harf-e-Taa', under the Hadees 5274, vol. 4, p. 357*)

He was a resident of Makkah Mukarramah. He was from the tribe of Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq **رَضِيَ اللهُ عَنْهُ**, Banu Taym. He also has a genealogical relation with the Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Just like Sayyiduna Abu Bakr Siddeeq **رَضِيَ اللهُ عَنْهُ**, his lineage meets the lineage of the Holy Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** seven generations above (at Sayyiduna Ka'b Bin Murrah). (*Hazrat Talhah Bin Ubaydullah, p. 9, summarised*)

He displayed his bravery and courage in many battles. Eventually, during the battle of Jamal on the 11th of Jumadal Ukhra 36AH (Thursday), Marwan Bin Hakam struck an arrow in his leg which severely severed his artery. Whenever the artery was closed, the leg would become swollen and if it was left untreated, it would bleed heavily. So, he said: Leave it as it is, this is an

arrow from the arrows of Allah **عَزَّوَجَلَّ**, meaning, *my martyrdom has been decreed with this*. It was due to this that he passed away at the age of either 60 or 64 and left the mortal world for the eternal world. (*Al-Istee'ab fi Ma'rifah-tul-Ashab, Talhah Bin Ubaydullah Al-Taymi, vol. 2, p. 320, selected*)

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Sunnahs and etiquettes of Azaan

Dear Islamic brothers! Let's gain the blessing of listening to some points regarding Azaan from the booklet of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**, titled '*Blessings of Azaan*'. First, listen to two sayings of the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**:

1. When the caller gives Azaan, the doors of the heavens are opened and Du'a is accepted. (*Mustadrak, vol. 2, p. 243, Hadees 2048*)
 2. Wherever the voice of the Muazzin reaches, he is granted forgiveness and every dry and wet thing which hears his voice seeks forgiveness for him. (*Musnad Ahmad, vol. 2, p. 500, Hadees 6210*)
- If the primary Jama'at of the five Fard Salah, including Jumu'ah, is held in the Masjid at the stipulated time, it is Sunnat-e-Muakkadah to call the Azaan for them, and its emphasis is like that of Wajib. If Azaan is not called out, all the people there will be sinful. (*Bahar-e-Shari'at, vol. 1, p. 464*)
 - If somebody offers Salah at home in the city, the Azaan of the local Masjid will be sufficient for him, but it is Mustahab to call the Azaan. (*Rad-ul-Muhtar, vol. 2, pp. 62-78*)
 - It is appropriate to stop walking, eating, picking up or putting down a utensil etc., playing with children, communicating via gestures etc. during Azaan.
 - The one talking during Azan is **مَعَادَ اللَّهِ** in danger of losing faith at the time of death. (*Bahar-e-Shari'at, vol. 1, p. 473*)

Announcement

The remaining Sunnahs and etiquettes of Azan will be mentioned in the learning sessions, so ensure that you partake in them.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The 6 Salat upon the Prophet and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtimā' (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 الْجَابِوَعِ عَلَى إِلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 إِلِهِ 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 صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 70 portals of mercy are opened for him.

(Al-Qaul-ul-Badi', p. 277)

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

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

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْبَهَاوِي reports from some saints of Islam that the one reciting this Salat upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to attain intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ 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, p. 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, p. 254, vol. 10, Hadees 17305)

2. An easy way to spend every night in worship

The holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘If anyone recites the following Du’a three times at night it is as if he has found Layla-tul-Qadr.’ 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’ (Most Forbearing) and ‘كَرِيمٌ’ (Possessor of all excellences). Allah عَزَّوَجَلَّ is free from every fault, Rab of the seven skies and Rab of the magnificent ‘Arsh.

Schedule for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 21 January 2021

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

Remaining Sunnahs and etiquettes of Azaan

- If somebody is out of the city or in a village, orchard or farm, the Azaan of the city/village will be sufficient for him, provided that these places are near the city/village; but it is still better to call out the Azaan. However, if these places are not near, then that Azaan will not be sufficient. Here, nearness means that the voice of Azaan (given in the city/village) could reach there. (*Fatawa Hindiyyah, vol. 1, p. 56*)
- If a traveller did not call out both, the Azaan and the Iqamah or just the Iqamah, it is Makruh; if he calls out only the Iqamah, there is no dislike, but it is better to also say the Azaan, whether he is alone or with other companions. (*Bahar-e-Shari'at, vol. 1, p. 471; Durr-e-Mukhtar ma' Rad-ul-Muhtar, vol. 2, p. 78*)
- It is Makruh for women to say Azaan and Iqamah whether they are offering Salah (within its time) or Qada (after the elapsing of its stipulated time). (*Durr-e-Mukhtar, vol. 2, p. 72*)
- A discerning child can also call out Azaan. (*Durr-e-Mukhtar, vol. 2, p. 75*)
- Though calling out Azaan without Wudu is valid, but it is Makruh to do so. (*Bahar-e-Shari'at, vol. 1, p. 466; Maraqi-ul-Falah, p. 46*)
- It is Mustahab to say **حَيَّ عَلَى الْفَلَاحِ** after **أَلْصَلُوْةُ حَيُّ مِنْ النَّوْمِ** in the Fajr Azaan. (*Durr-e-Mukhtar, vol. 2, p. 67*) If it is not called out, Azaan will still be valid. (*Qanoon-e-Shari'at, p. 89*)
- If anybody hears the Azaan while walking, it is better for him to stop walking, listen (in silence) to the Azaan and reply to it. (*Fatawa*

Hindiyyah, vol. 1, p. 58) However, there is no harm in going towards the Masjid or the Wudu area during the Azaan; one should also reply with the tongue whilst doing so.

- It is not appropriate to go to the toilet during the Azan as one will not be able to reply to the Azaan there and this is deprivation from immense reward. However, if he needs the toilet desperately or there is a danger of Jama'at being missed, then he should go.
- If anybody hears more than one Azaan, he is required to reply to the first Azaan only, but it is better to reply to all of them. (*Durr-e-Mukhtar ma' Rad-ul-Muhtar, vol. 2, p. 82; Bahar-e-Shari'at, vol. 1, p. 473*)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Du'a to be recited for inclusion into the list of accepted people

According to the schedule of the weekly Sunnah inspired Ijtima' of Dawat-e-Islami today, the Du'a to be recited for inclusion into the list of accepted people will be memorised. The Du'a is as follows:

اللَّهُمَّ اجْعَلْنَا مِنْ عِبَادِكَ الْمُنْتَجِبِينَ الْغُرِّ الْمَحْجَلِينَ الْوَفْدِ الْمُتَقَبَّلِينَ

(*Musnad Imam Ahmad, vol. 5, p. 295, Hadees 15554*)

Translation: O Allah Almighty! Make us from your chosen people whose limbs will be resplendent, those who are the accepted group. (*Faizan-e-Du'a, p. 322*)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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

Saying of the Beloved Rasool صَلَّى اللهُ 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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ 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-Ikhlās after every Salah?
4. Replied to Azan and Iqamat?
5. Recited Salat upon the Holy Nabi صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times?
6. Paid Salam to Muslims?
7. Conversated using the words 'Aap' and 'Jee'?
8. Said 'إِنْ 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 Qufi-e-Madinah of stomach while eating less than hunger?
12. Delivered or listened to two Madani Dars?
13. Studied or taught in Madrasa-tul-Madinah Baalighan?
14. Read or listened to a reformatory book for 12 minutes and 4 consecutive pages of *Faizan-e-Sunnat*?
15. Performed Fikr-e-Madinah?
16. Offered Salat-ut-Taubah?
17. Slept on mat? Kept Sunnah box by the pillow?
18. Offered Sunnahs before Fard and Nawafil after the Faraaid?

19. Offered Tahajjud, Ishraq, 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

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

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَي الْحَبِيْب