

The virtues and benefits of **PLANTING TREES**

08-July-2021



Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

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

The virtues and benefits of planting trees

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَىٰ إِلَيْكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَىٰ إِلَيْكَ وَأَصْحَابِكَ يَا نُوْرَ 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 the 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

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whosoever sent Salat upon

me 10 times in the morning and 10 times in the evening, he will receive my intercession on the Day of Judgement.’ (*Majma’-uz-Zawaid, vol. 10, p. 163, Hadith 17022*)

Shafa’at karay hashr mayn jo Raza ki

Siwa tayray kis ko yeh qudrat mili hay

(*Hadaiq-e-Bakhshish, p. 188*)

Dear Islamic brothers! Before listening to the Bayan, let’s first of all make good intentions to please Allah Almighty and to earn reward. The Beloved Prophet صَلَّى اللهُ 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, Hadith 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 تَتُبُّوْا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوْا عَلَى الْحَبِيبِ 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.

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! The topic of our Bayan today is ‘The virtues and benefits of planting trees,’ in which we will hear about the virtues of planting trees and its cautions, the scientific benefits of planting trees, societal and economical benefits of planting trees, good intentions which can be made when planting trees, and similarly, what can those who cannot plant trees do instead? Let us first listen to something amazing regarding why the people of Persia had long lives.

Why did the people of Persia have long lives?

Sayyiduna Salman Farsi رَضِيَ اللهُ عَنْهُ belonged to Persia. Those who lived in Persia had long lifespans; mentioning the reason behind this, the Quranic commentators رَضِيَ اللهُ عَنْهُمْ state: ‘The kings of Persia had great interest in digging canals and planting trees, and it was due to this that they had long lives too. A Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked Allah Almighty as to why the people of Persia had long lives, thus, Allah Almighty sent revelation to him, saying: ‘These people populate my city, which is why they live in the world for a long time.’ Sayyiduna Ameer Mu’awiyah رَضِيَ اللهُ عَنْهُ also began working in the fields towards the end of his life.’
(*Tafseer Kabeer, part 12, Surah Hood, under the verse 61, vol. 6, p. 367*)

Dear Islamic brothers! From the aforementioned narration, we learn that the Noble Sahabah رَضِيَ اللهُ عَنْهُمْ were also involved in planting trees. If we also plant trees with the intention of following the practice of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the Noble Sahabah رَضِيَ اللهُ عَنْهُمْ, إِنَّ شَاءَ اللهُ we will receive reward. There is also mention of reward for planting trees in many hadith. Let us listen to some Hadith in regards to this.

Saying of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

The Muslim who plants a tree or cultivates a crop, for every bird and human that eats from it, it will count as *Sadaqah* for him. (*Muslim, Raqm 1553, p. 840*)

Saying of the Beloved Prophet ﷺ:

Everything that a Muslim plants and then a human, animal or bird eats from it, it will become *Sadaqah* for him till the Day of Judgement.

(Muslim, Raqm 1882, p. 839)

Saying of the Beloved Prophet ﷺ:

Whosoever planted a tree and then bore patiently upon preserving it and taking care of it, until it began to bear fruit, then every fruit that is eaten from it will be *Sadaqah* for him before Allah Almighty. *(Musnad Imam Ahmad, vol. 5, p. 574, Hadith 16586)*

Saying of the Beloved Prophet ﷺ:

Whosoever built a house without any oppression or cruelty, or planted a tree without any oppression or cruelty, he will continue to gain reward for as long as someone from the creation of Allah Almighty benefits from it. *(Musnad Imam Ahmad, vol. 5, p. 309, Hadith 15616)*

Dear Islamic brothers! Did you hear how much encouragement our Beloved Prophet ﷺ gave regarding the planting of trees and declared it to be an excellent *Sadaqah*, from which we also learn that we can plant trees as means of conveying reward to our deceased loved ones and to those who are living, which will become an excellent form of *Sadaqah Jariyah* (continuous charity). *Sadaqah Jariyah* refers to that charity which continues to benefit even after the one who gave the *Sadaqah* departs from the world. These benefits are received by the one who gave the *Sadaqah* and by others too. The one who plants it will receive its benefit by receiving reward for as long as people benefit from that tree, and the people will benefit because as long as that tree remains, they will continue to take benefit from the tree, its branches, its leaves, its twigs, and its fruit, if it bears fruit. Even if the tree no longer remains, the people will benefit from its wood.

The wooden furniture in our homes and the bed upon which we sleep, is all from a tree which no longer remains; the sofa which we sit upon

comfortably, the table upon which we place our possessions, and most important of all, the wooden doors which become the means of decoration in our rooms and homes, we take all of them from the wood of trees. With these benefits and advantages in mind, the Noble Sahabah of the Beloved Prophet ﷺ took practical steps for this excellent task:

Tree plantation and the companion of the Prophet

Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ was once planting a walnut tree and a person passing by him said, ‘You have reached a very old age, i.e. you are so old that the time of your death is near (yet you are still planting this tree despite knowing that) you will not eat the fruit from this tree, rather, others will eat it.’ Listening to this, Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ replied, ‘(I know that) others will eat the fruit, however, I will receive its reward (even after my death).’ (*Sharh Al-Taybi, vol. 4, p. 122, under the Hadith 1900*)

Dear Islamic brothers! Did you hear the beautiful response of the Sahabi that I know others will eat the fruit, however, I will continue to receive its reward. If only we too gain this righteous passion and also take part in the initiative to plant trees. Remember that there are some precautions that must be observed during the journey from a sapling to a mature tree. Let us hear about those precautions:

Precautions of planting trees

After planting saplings, looking after them, watering them and being watchful of them until they become trees is important. If this is not done, then these saplings will die within a few days or will become food of an animal. Remember! The example of a sapling is like that of a young child; just as parents take care of every matter of a small child and nurture him with full attention, and if there is any inattentiveness then the child can fall ill, similarly, this is the case with saplings. If they are not watered in a proper manner and they are just left after planting them, they will die

before they grow into trees. However, after these saplings become mature trees, then there is no longer any need to give them special attention, rather, they will survive by themselves.

Also, after planting saplings, it is necessary to trim them so that nobody is harmed by their branches or the leaves that fall from them. There are several Shar'i precautions that must be observed in this regard too; one of which is that a sapling should not be planted on another person's land without the permission of the owner. There are many areas throughout Pakistan where one comes across many empty plots, and they are usually owned by people, therefore, if you wish to plant something on this land, then it is necessary to take permission from the owner first. This is because it is not permitted in the Shari'ah to make use of another person's possessions without their permission. One should not plant a tree after seeing somebody's empty plot of land and think that they are doing them a favour, because it is possible that the very thing that they are considering to be a favour, it could become a source of difficulty for them later.

For example, if a person has left his land empty because he wishes to build a house on it and then somebody plants trees on it, when he comes there after 4 or 5 years to build his house, removing the trees will become a very big problem for him, because the roots of the tree would have spread far and deep into the ground after such a long time. Likewise, it is necessary to be cautious when planting saplings or trees on land that is *Waqf*; among those lands is also a land of a Masjid. If someone planted a tree in that land before the Masjid was built, then there is no harm, as it was planted before the area was made *Waqf*. However, once an area has been made *Waqf* for a Masjid, now it is prohibited to plant a tree there. It is not permitted to plant trees like this in small Masjid where the space is limited.

Good intentions can also be made at the time of planting trees, so that a person can attain benefits in the Hereafter alongside the benefits in this world. Let us listen to some intentions:

Good intentions for planting trees

Many good intentions can be made when planting trees, for example:

- By planting a tree, I will act upon the practice of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, for planting trees is proven from him.
- The Noble Sahabah also planted trees and were involved in agriculture, therefore, by planting trees I will act upon their practice.
- By planting trees, I will reduce environmental pollution so that the Muslims feel comfort and ease.
- By planting trees, I will gain the reward of Sadaqah, because trees produce oxygen which is extremely beneficial for humans and animals.

Besides, many more good intentions can be made in accordance to the situation.

Let us now hear some scientific benefits of planting trees:

Scientific benefits of planting trees

According to scientific research, there are many benefits of planting trees. Trees and plants inhale carbon dioxide and exhale oxygen. Oxygen is essential for human life; a person cannot survive without it. Allah Almighty has created trees and plants for the benefit of mankind; they take in polluted air and release clean air. They do not allow the temperature to increase, they reduce atmospheric pollution (i.e. smoke, dust, etc., which remains in the air), due to the abundance of trees and plants, the environment remains cool and pleasant, and they also save electricity, because those devices which are used to reduce heat are not required as much, or are not at all. If you adorn your homeland with trees and plants like this, then you will save electricity too.

Trees also help stop landslides, as the roots of trees hold the soil in place, which prevents the land from splitting or landslides from occurring. Likewise, trees and plants reduce global warming too. Global warming refers to the increase in the global temperature to a dangerous level; from its causes are the cutting down of trees, rapid increase in industrial sites and excessive smoke from cars. If trees are protected, rather, if efforts are made to plant more trees, then we can be saved from these harms.

Dear Islamic brothers! Did you hear the tremendous scientific benefits of planting trees; no doubt, tree plantation has been important for humans in every age and will continue to be. When humans did not have homes in the early days, they took trees as their abode. When they were hungry, it was the fruit from trees that sustained them. Humans benefit a great deal from trees even today and will continue to do so. Humans acquire wood from trees, and it is from trees that they attain gum and honey. Just as humans take benefit from trees, birds and animals also benefit from them. Almost all birds make nests in trees, and plant-eating birds acquire their food from trees too.

Similarly, there are excellent societal and economic benefits of planting trees, let us hear about them:

Societal and economic benefits of planting trees

There are many societal and economic benefits attained through planting trees, for example, trees are a means of attaining wood, and wood has a great role in fulfilling the needs of people. Even today wood is widely used to make furniture, windows, doors, the roofs of houses, etc. Without exaggeration, a very large portion of society receives their livelihood through the means of wood. Hypothetically speaking, if wood were to come to an end in the world, it would have a huge impact on human life, because food is needed for the survival of human life, and fire is needed to cook food, and wood is required for a fire.

In today's age, paper has become a necessity for human life. The printing press, stationary and many other industries are established upon the use of paper. If trees were to come to an end, then all of the industries that are linked to paper would also come to an end; this is because paper is attained from trees.

A person with wisdom cannot deny the importance of fruits and dry fruits for human health, and it is trees that provide humans with a variety and selection of fruits and dry fruits, in fact, many birds and animals survive by eating these fruits. Besides, there are many people in the society whose livelihood is connected with farming and selling fruits.

The use of herbs to remain protected from illness and to cure disease is a part of human history, and it is not hidden from anyone that herbs are attained from trees and plants.

Using Miswak is a blessed Sunnah of our Beloved Prophet ﷺ, and planting trees is necessary to fulfil this Sunnah too, because it is from trees that Miswak is attained.

Drought, i.e. a lack of rainfall, is an announcement of the impending doom of not only humans, but birds, animals and insects too. When there is rain, grains and vegetables grow and every living thing survives by eating its own food. Trees also play a part in the falling of rain, this is because the trees take the water that is absorbed through their roots and release it into the air, which creates moisture in the atmosphere. Then this moisture creates clouds and the clouds begin to shower down rain. Consequently, the earth becomes fertile and produces grains, fruits and vegetables. Trees store water in their roots and then provide water to the earth during the days of drought to stop it from becoming barren. If there were no trees, there would be no rain, thus, planting trees is necessary in order to stay alive.

Commotion causes restlessness and mental stress. New research shows that trees absorb noise and provide a relaxing atmosphere,

which is why many trees are planted in industrial areas, so that the noise can be reduced and the atmosphere can be made peaceful.

Clothes are a necessity for humans; it is extremely difficult to live a life without them. Millions of people's livelihood is connected to the garment industry. The credit of fulfilling this need of ours also goes to the trees, this is because clothes are made from cotton-plants.

According to experts, those people who live among trees have greater creativity. This is why many trees are planted around educational institutes in the cities so that the creative abilities of the students increase. In short, there are many benefits of trees and there is a need to plant many of them in order to attain these benefits. It is not possible for some people to plant trees, so what should they do? Let us hear about this:

What if it is not possible to plant trees?

For those who it is not possible to plant trees, for example, those who live in a flat or do not have the means to plant trees in their house, they can plant small plants in plant pots, because they take up less space and can be planted easily too. Those Islamic brothers who place plant pots in their homes should be aware that the compost which is put in plant pots usually contains cow manure, which is impure and it makes all of the soil impure too, and the water which is poured in the manure before it becomes soil is also impure. Holes are made under these plant pots to allow the water to drain, so until the compost in the plant pots does not completely become soil, the water which comes out it will be impure, and it is necessary to protect your clothes and body from it. If it is possible, do not use compost which contains manure in the plant pots, rather, consult with a gardener and use soil which contains special chemicals instead, so that no risk of impurity remains.

Dear Islamic brothers! Dhul-Hijjah-til-Haraam is the 12th month of the Islamic year and is from the sacred months. There are four sacred months:

1. Dhul-Qa'dah-til-Haraam
2. Dhul-Hijjah-til-Haraam
3. Muharram-ul-Haraam
4. Rajab-ul-Murajjab.

Dhul-Hijjah-til-Haraam is the most superior from among these, and particularly its first 10 days and nights have many virtues. The Holy Quran has also taken an oath by the first 10 nights of this month. Hence, it is stated in part 30, Surah al-Fajr, verses 1 and 2:

وَالْفَجْرِ ۝
وَلَيَالٍ عَشْرٍ ۝

By the oath of that dawn. And by the ten nights.

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-Fajr, Verses 1-2)

Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُمَا narrates, 'These 10 nights refer to the first 10 nights of Dhul-Hijjah, because this is the time to become engaged in the rites of Hajj.' (*Khaazin, Surah Al-Fajr, under the verse 4, vol. 1, p. 401*)

أَلْحَدُ لِلَّهِ, the virtue of these ten days and nights has been mentioned in many places in the Hadith too. Let us listen to 5 sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for motivation:

5 narrations regarding the virtues of the first 10 days of Dhul-Hijjah

1. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'There is no day more esteemed before Allah Almighty than the 10 days of Dhul-Hijjah nor is any righteous

action more beloved to Him than the righteous action of these days. Therefore, make abundant Tahleel (لَا إِلَهَ إِلَّا اللَّهُ), Takbeer (اللَّهُ أَكْبَرُ) and Tahmeed (الْحَمْدُ لِلَّهِ) during these days.’ (*Musnad Ahmad, vol. 2, p. 365, Hadith 5447*)

2. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘There is no day more superior before Allah Almighty than the 10 days of Dhul-Hijjah. (*Ibn-e-Habbaan, vol. 6, p. 62, Hadith 3842*)
3. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The days in which Allah Almighty is worshipped, there is no day more beloved than the 10 days of Dhul-Hijjah; the fast of each day (excluding 10 Dhul-Hijjah) is equal to the fast of one year, and standing in each night (including 10 Dhul-Hijjah) is equal to standing in Layla-tul-Qadr.’ (*Tirmizi, vol. 2, p. 192, Hadith 758*)
4. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘There is no day more superior and beloved before Allah Almighty than these 10 days of Hajj, therefore, recite ‘سُبْحَانَ اللَّهِ، الْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، اللَّهُ أَكْبَرُ’ abundantly during these days.’ In another narration, it is mentioned to recite ‘سُبْحَانَ اللَّهِ’، ‘سُبْحَانَ اللَّهِ’، ‘لَا إِلَهَ إِلَّا اللَّهُ’ abundantly and perform the Zikr of Allah in abundance during these days, and that the fast of one day is equal to the fast of one year, and an action is multiplied 700 times during these days.’ (*Shu’ab-ul-Iman, vol. 3, p. 356, Raqm 3758*)
5. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The action performed during the 10 days of Hajj is more beloved to Allah Almighty than the action performed in other days.’ The Noble Sahabah رَضِيَ اللَّهُ عَنْهُمْ asked, ‘O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Even fighting in the way of Allah?’ He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Yes! Even fighting in the way of Allah, except for that individual who goes out with his life and wealth and does not return with any of them.’ (*Bukhari, vol. 1, p. 333, Hadith 969*)

Dear Islamic brothers! Make efforts to increase in your good deeds as much as possible during these 10 days of Dhul-Hijjah. When these days arrive, we are reminded of the Sunnah of Prophet Ibrahim عَلَيْهِ السَّلَام, and every year in this blessed month, millions of Muslims are seen to be fulfilling the command of Allah Almighty, the Sunnah of Prophet Ibrahim عَلَيْهِ السَّلَام and the Sunnah of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Therefore, the Muslim who has the means to perform Qurbani, he should fulfil the obligation of Qurbani from Halal wealth with the intention of attaining the pleasure of Allah Almighty and fulfilling the Sunnah of Prophet Ibrahim عَلَيْهِ السَّلَام, because this is a great honour. Hence, it is stated in part 30, Surah al-Kawthar, verse 2:

فَصَلِّ لِرَبِّكَ وَانْحَرْ ط

So, you should offer Salah for your Lord, and sacrifice.

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-Kawthar, Verse 2)

The well-known Quranic commentator, Imam Fakhr-ud-Din Razi رَحْمَةُ اللهِ عَلَيْهِ writes the following under this verse: 'The Hanafi scholars have derived from this verse that Qurbani is Wajib.' *(Tafseer-e-Kabeer, vol. 11, p. 318)*

Dear Islamic brothers! Hadith are full of the virtues and rulings of Qurbani. Let us hear 4 sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding the virtues of Qurbani:

1. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The one who performs Qurbani receives reward for each hair of the Qurbani animal.' *(Tirmizi, vol. 3, p. 162, Hadith 1498)*
2. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whosoever performed Qurbani with a willing heart and while hoping for reward, it will become a barrier to the fire of Hell.' *(Mu'jam Kabeer, vol. 3, p. 84, Hadith 2736)*
3. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to his beloved daughter, the Queen of Paradise, Sayyidatuna Fatima al-Zahra رَضِيَ اللهُ عَنْهَا, 'O

Fatima! Remain with your Qurbani, because all of your sins will be forgiven as soon as the first drop of its blood falls.’ (*Sunan Kubra-lil-Bayhaqi, vol. 9, p. 476, Hadith 19161*)

4. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘A person does not perform an action on the day of Qurbani that is more beloved to Allah Almighty than spilling blood. This Qurbani will come on the Day of Judgement with its horns, hair and hooves, and it is accepted by Allah Almighty before its blood falls on the ground. Therefore, perform Qurbani with a willing heart.’ (*Tirmizi, vol. 3, p. 162, Hadith 1498*)

‘Allamah Shaykh Abdul Haq Muhaddis Dihlawi رَحْمَةُ اللهِ عَلَيْهِ states: ‘The Qurbani will be placed in the scale of deeds of the one who performs it, due to which the side of good deeds will become heavy.’ (*Ashi’a-tul-Lam’aat, vol. 1, p. 654*)

Sayyiduna ‘Allamah Ali Qaari رَحْمَةُ اللهِ عَلَيْهِ states: ‘Then it will become a conveyance for him, by means of which he will traverse the Bridge of Siraat with ease, and each of its (i.e. animal’s) limb will become expiation (of freedom from Hell) for each limb of the owner (i.e. the one who performs the Qurbani).’ (*Mirat-ul-Mafatih, vol. 3, p. 574, under the verse 1470; Mirat-ul-Manajih, vol. 2, p. 375*)

Day Naza’-o-Qabr-o-Hashr mayn har jaa aman,

Aur dozakh ki aag say bacha ya Rab-e-Mustafa

(Wasail-e-Bakhshish, (Amended Version) p. 132)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Madani pearls about Hadith

Dear Islamic brothers! Let us have the honour of listening to some Madani pearls about Hadith. Let us listen to two sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ first:

1. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whosoever memorises 40 Hadith about

religious matters and conveys them to my Ummah, Allah Almighty will raise him (on the Day of Judgment) with such grandeur that he will be a jurist, I will intercede for him on the Day of Judgement and I will testify for him.’ *(Mishkat-ul-Masabih, vol. 1, p. 68, Hadith 258)*

2. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘May Allah Almighty keep the one fresh who hears my Hadith, remembers it and conveys it to others.’ *(Tirmizi, vol. 4, p. 298, Hadith 2665)*
- In Islam, after the Kalam of Allah (i.e. the Holy Quran), the speech of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (i.e. the Blessed Hadith) has the greatest rank. *(Mirat-ul-Manajih, vol. 1, p. 2)*

Announcement

The remaining Madani pearls regarding Hadith will be mentioned in the study circles, therefore, take part in the study circles to learn about them.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ 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 الْجَاهِلِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat upon the Holy Prophet صَلَّى اللَّهُ 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 اللَّهُ 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 اللَّهُ 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 اللَّهُ عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللَّهُ 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 اللهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 70 portals of mercy are opened for him.

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

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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 رَحِمَهُ اللهُ عَلَيْهِ reports from some saints of Islam that the one reciting this Salat upon the Prophet صَلَّى اللهُ 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 صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

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

6. Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to attain intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْزِلْهُ الْبَقْعَةَ الْقَرِيبَةَ 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, Hadith 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, Hadith 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), 8 July 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 Madani pearls regarding Hadith

- Obeying the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is Fard upon every human, and this obedience is not possible without being aware of the Hadith and Sunnah. (*Mirat-ul-Manajih, vol. 1, p. 9*)
- Claiming to have faith in the Quran after rejecting the Hadith is completely false. (*Nuzha-tul-Qaari, vol. 1, p. 36*)
- Until you do not know that something is definitely a Hadith, do not mention it. (*Faizan-e-Farooq-e-A'zam, vol. 2, p. 451*)
- The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Do not narrate Hadith from me until you are sure about it. Whosoever ascribed a lie to me intentionally should make his abode in Hell.' (*Tirmizi, vol. 4, p. 439, Hadith 2960*)
- Do not forward any Hadith without a reference that you receive via SMS until you have it verified by a Sunni Mufti of sound belief or by a Sunni scholar. (*Faizan-e-Farooq-e-A'zam, vol. 2, p. 440*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Du'a for martyrdom in Madinah Munawwarah

According to the schedule of the weekly Sunnah-inspired Ijtima' of Da'wat-e-Islami, 'The Du'a for martyrdom in Madinah Munawwarah'

will be learnt. The Du'a is as follows:

اللَّهُمَّ ارْزُقْنِي شَهَادَةً فِي سَبِيلِكَ وَاجْعَلْ مَوْتِي فِي بَلَدِ رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(Bukhari, vol. 1, p. 622, Hadith 1890, derived from)

Translation: O Allah Almighty! Grant me martyrdom in Your path and death in the city of Your Beloved Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

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, Hadith 5897)

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

1. To please Allah عَزَّوَجَلَّ, I will carry out today's Fikr-e-Madinah (i.e. self-accountability) myself through the Madani In'amaat booklet and persuade others as well.
2. I will praise (i.e. thank) Allah عَزَّوَجَلَّ for the Madani In'amaat which I 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 عَزَّوَجَلَّ forbid, if I have not acted on any such Madani In'aam which saves a person from sins, I will make a firm intention of not committing sin in the future, along with making repentance and Istighfar.

5. I will not reveal my good deeds without need (for example, I act on such and such or 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 صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times today).
7. I will try to achieve the actual aim of filling in the Madani In'amaat booklet (for example, fear of Allah, piety, correcting manners, progress in the Madani activities, etc.).
8. I will fill in the Madani In'amaat booklet (i.e. carry out Fikr-e-Madinah) tomorrow as well.
9. I will not consider it a usual formality but fill in the Madani In'amaat booklet while pondering.

Mark the boxes given below with a 'correct (i.e. inverted tick)' sign for the Madani In'amaat you have practised today and mark them with a '(0) sign' in case you have not practised them.

Attention: Carry out Fikr-e-Madinah while keeping an eye on your own Madani In'amaat booklet only.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Method of collective reflection (72 Pious Deeds)

Daily 56 pious deeds

1. Made good intentions?
2. Offered all five Salahs with congregation?
3. Invited others to Salah before every Salah?
4. Recited or listened to Surah al-Mulk at night?
5. Recited Aaya-tul-Kursi, Tasbih-e-Fatimah and Surah Al-Ikhlās after every Salah?

6. Read or listened to three verses of Kanz-ul-Iman or two pages of Siraat-ul-Jinaan with translation and commentary?
7. Recited the Wazaif of the Shajarah?
8. Recited Salat upon the Prophet 313 times?
9. Protected eyes from sins?
10. Protected ears from sins?
11. Kept gaze lowered while saving yourself from unnecessary glances?
12. Read a reforming book of Maktaba-tul-Madina for 12 minutes?
13. Replied to Azaan and Iqamah?
14. Cured your anger?
15. Reflected upon your actions?
16. Obeyed your Nigran?
17. Conversed in a respectful manner?
18. Studied or taught in Madrassa-tul-Madina Baalighan?
19. Arrived home within two hours of Isha Jumu'ah?
20. Spent two hours on religious works?
21. Awoke others for Fajr Salah?
22. Refrained from peering into others' homes?
23. Did home Dars take place?
24. Delivered or listened to Masjid Dars?
25. Wore clothes in accordance to Sunnah?
26. Are you complying with the Sunnah of keeping tresses?

27. Do you have a fist-length beard?
28. Immediately repented upon committing a sin?
29. Ate according to Sunnah?
30. Gave Salam to Muslims?
31. Acted upon some Sunnahs?
32. Offered the preceding Sunnahs of Zuhr Salah before the Faraaid?
33. Offered Tahajjud or Salah-tul-Layl?
34. Offered Awwabeen or Ishraq and Chasht?
35. Offered the preceding Sunnahs of 'Asr or 'Isha?
36. Gave encouragement for one religious work from the 12 religious works?
37. Refrained from asking others for things and using them?
38. Saved yourself from lying, backbiting and tale-telling?
39. Watched Madani Channel for at least some time?
40. Refrained from forming personal friendships?
41. Paid back debt on time?
42. Refrained from speaking such words of humility that were not in conformity with your heart?
43. Maintained cleanliness and decorum?
44. Concealed the faults of Muslims?
45. Delivered or attended the circle of Quranic commentary after Fajr Salah?
46. Recited 'بِسْمِ اللّٰهِ' before some permissible works?

47. Delivered or listened to Chowk Dars?
48. Conveyed reward to your parents and spiritual guide?
49. Avoided Israaf (wastage)?
50. Abided by the laws of traffic?
51. Resolved issues in accordance to the organisational procedure?
52. Saved yourself from the sins of tongue?
53. Refrained from unnecessary speech?
54. Avoided joking, mocking, taunting, hurting others' feelings and laughing out loud?
55. Wore 'Imamah?
56. Respected your parents?

Record of Qufl-e-Madinah

- Communicating through writing - 12 times
- Communicating through gestures - 12 times
- Conversing without staring - 12 times

Weekly 10 Pious Deeds

57. Sent at least one Islamic sister from your home to the Weekly Ijtima of Islamic sisters?
58. Watched or listened to the Weekly Madani Muzakarah?
59. Attended the Weekly Ijtima from beginning till end?
60. Conducted the holiday l'tikaf?
61. Inquired after an ill person or sympathised with a grieved person, and offered condolences on someone's death?

62. Fasted on any day of the week?
63. Read or listened to the weekly booklet?
64. Performed area visit?
65. Persuaded an Islamic brother, who would once attend but no longer attends, to join the religious environment?
66. Took part in the weekly Madani Halqah?

Monthly 3 Pious Deeds

67. Submitted last month's booklet of Pious Deeds to your Nigran?
68. Travelled in at least a 3-day Madani Qafilah this month?
69. Rendered financial help to a Sunni scholar this month?

Yearly 1 Pious Deed

70. Travelled in a 1-month Qafilah this year according to the schedule?

Lifelong 2 Pious Deeds

71. Read the lifelong syllabus?
72. Travelled for 12 months (together) and completed different courses (12 religious works course, 7-day Islah-e-A'maal [i.e. reformation of deeds] course, 7-day Faizan-e-Namaz course)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ