

# SAYYIDUNA عَلَيْهِ السَّلَام IBRAHIM

16-December-2021



Thought-provoking speech of weekly  
sunnah-inspiring ijtima

(For Islamic Brothers)

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

## Sayyiduna Ibrahim عَلَيْهِ السَّلَام

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَالِي إِلَيْكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَالِي 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.).

## The excellence of Salat upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The intercessor of the sinners, our master صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

مَنْ صَلَّى عَلَيَّ فِي يَوْمٍ أَلْفَ مَرَّةٍ لَمْ يَمُتْ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ

The one who sends Salat upon me 1000 times in a day will not die, until he sees his place in Paradise. (*Attargheeb Wattarheeb, vol. 2, p. 326, Hadith 2590*)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: *أَفْضَلُ الْعَمَلِ الْبَرِّ السَّادِقَةُ* A truthful intention is the best action. (*Jami' Sagheer, p. 81, Hadith 1284*) O devotees of the Messenger! Get into the habit of making good intentions before every action because a good intention can be the cause of entering Heaven. Before listening to the Bayan, make good intentions. For example, you will listen to the entire Bayan to gain the knowledge of Islam; you will sit in a respectful manner; you will refrain from laziness during the bayan; you will listen to the Bayan to reform yourself and whatever you hear and learn, you will attempt to pass onto others.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## Dead birds brought back to life

On one occasion, the beloved Prophet of Allah, Sayyiduna Ibrahim عَلَيْهِ السَّلَام saw a dead man laying on the sea shore. When he was submerged in water, fish would eat away at his body, and when the tide pushed him to land, the creatures of the jungle would do the same. When the jungle creatures left, birds began to eat him instead. Seeing this, Sayyiduna Ibrahim عَلَيْهِ السَّلَام became interested in seeing how the dead will be resurrected. He requested: 'O Allah! I have no doubt that you will bring the dead back to life and you will gather the remains of people from the stomachs of sea creatures, birds and beasts of the jungle but, I yearn to witness unique spectacle for myself.' Allah Almighty said: 'Why; do you not have certainty upon this?' Allah Almighty is عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ, and He is perfectly knowledgeable regarding the complete faith and unshakeable certainty possessed by Sayyiduna Ibrahim عَلَيْهِ السَّلَام. The asking of this question by Allah Almighty, does not cast doubt on Sayyiduna

Ibrahim عَلَيْهِ السَّلَام at all. The reason this was asked, is so the listener becomes aware of the question's purpose and implication.

Sayyiduna Ibrahim عَلَيْهِ السَّلَام humbly replied: 'Why would I not have certainty? However, I wish to see this with my own eyes, so my heart can attain peace.' Due to Sayyiduna Ibrahim عَلَيْهِ السَّلَام having the title of Khalil, the friend of Allah Almighty, this, meaning would become: From these signs, my heart would be at ease knowing that You made me your Khalil. (*Khaazin, Al-Baqarah, Taht al-Ayah 260, vol. 1, p. 203 - 204*)

Allah Almighty mentions this incident in the Quran as follows:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۗ قَالَ أَوَلَمْ تُؤْمِنُ ۗ قَالَ بَلَىٰ وَنَسِئْتُ  
لِيُطَمِّئَنَّ قَلْبِي ۗ

And when Ibrahim submitted, 'O my Lord, show me how You will revive the dead?' He (Allah) said, 'Do you not believe?' Ibrahim submitted, 'Why not? But I wish to put my heart at ease.'

*[Kanz-ul-Iman (translation of Quran)] (Part 3, Surah Al-Baqarah, Ayah 260)*

Upon the request of Sayyiduna Ibrahim عَلَيْهِ السَّلَام, Allah Almighty commanded him to take four birds and make them accustomed to him. He was then to slaughter them, mix their meat together, place this mixture at the peaks of different mountains and call out to them. He was also informed, that each one will return to him in their original form and appearance, alive and well.

As per the order of Allah Almighty, Sayyiduna Ibrahim عَلَيْهِ السَّلَام acquired four different birds. According to one statement, these were a peacock, a chicken, a pigeon and a crow. He عَلَيْهِ السَّلَام slaughtered them, removed their feathers and mixed their flesh together. He placed a portion of this mixture on various different mountains, keeping their heads with himself. He then called the birds towards him, and as soon as he called out to them, the organs and body parts of the birds began to fly back together, combining until they were whole.

Once their bodies had become formed as per their original state, they ran towards Sayyiduna Ibrahim عَلَيْهِ السَّلَام to join with their heads, and became identical to what they originally were. *سُبْحَانَ اللَّهِ (Sirat-ul-Jinan, vol. 1, p. 393)*

Allah Almighty mentions this incident in the Quran as follows:

قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ  
ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ط

So, (Allah) said, 'Well, take four birds and familiarise them to yourself, then (after slaughtering them), place a part of each of them on separate mountains, then call them; they will come running to you on their feet.

*[Kanz-ul-Iman (translation of Quran)] (Part 3, Surah Al-Baqarah, Verse 260)*

Dear Islamic brothers! From this event, we can deduce that Allah Almighty accepts the supplications of the Noble Prophets عَلَيْهِ السَّلَام and the dead can be brought back to life by means of their prayers. We also come to know: Just as Allah Almighty is capable of creating something from nothing, He is also capable of bringing the dead back to life.

Dear Islamic brothers! Sayyiduna Ibrahim عَلَيْهِ السَّلَام is the beloved Messenger of Allah, and he is from amongst the highest of Messengers. In line with this fact, the topic of today's Bayan is 'The Life of Sayyiduna Ibrahim عَلَيْهِ السَّلَام'. We will listen to many things about Sayyiduna Ibrahim عَلَيْهِ السَّلَام such as his name; his father's name; his birth and how he invited his nation to goodness as well other information regarding him.

## Introduction of Sayyiduna Ibrahim عَلَيْهِ السَّلَام

His blessed name was 'Ibrahim Bin Taarukh'. He عَلَيْهِ السَّلَام was so hospitable towards his guests that he became popular with the appellation 'أَبُو الضَّمِيمَان', meaning the one who is hospitable and generous towards guests. *(Tafseer-e-Khaazin, vol. 1, p. 434)*

Allah Almighty granted Sayyiduna Ibrahim عَلَيْهِ السَّلَام this honour, that every Prophet after him would be from his family. This is why one of his appellations is 'أبو الانبياء', meaning 'Father of the Prophets.' (*Tafseer-e-Na'eemi, vol. 1, p. 618, summarised*) He has been mentioned in the Quran 56 times and has been described with these 5 qualities:

1. Khalil, meaning close friend (*Part 5, Surah Al-Nisa, Verse 125*)
2. Haleem, meaning extremely forbearing
3. Awwah, meaning soft hearted
4. Muneeb, meaning returning to Allah, penitent (*Part 12, Surah Hood, Verse 75*)
5. Siddeeq, meaning the one who would always tell the truth. (*Part 16, Surah Maryam, Verse 41*)

He عَلَيْهِ السَّلَام was born in the land of Ahwaaz, in a location known as Soos. His father then took him to Babylon, which was a part of the kingdom of Namrud at that time. Allah Almighty granted Sayyiduna Ibrahim عَلَيْهِ السَّلَام authority and wisdom, showing him everything in the skies and land.

Allah Almighty has said:

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿٥٦﴾

And We show Ibrahim the entire kingdom of the heavens and the earth in a like manner, and so that he becomes of those who believe with certainty of sight.

[*Kanz-ul-Iman (translation of Quran)*] (*Part 7, Surah Al-An'aam, Verse 75*)

## The birth of Sayyiduna Ibrahim عَلَيْهِ السَّلَام!

Scholars of Tafseer and historians both narrate that Namrud Bin Kan'an was a tyrant ruler; he introduced the custom of wearing a crown. This king would force people to worship him, and there were many soothsayers and astrologers present in his court. One night, he saw a dream in which a star had risen. Due to its incredible illumination, it extinguished the light of the sun and moon. He became terrified after seeing this, and summoned his

soothsayers to explain the meaning of what he saw. They said that a boy will be born in his kingdom that year, who will become the means by which said kingdom will come to an end, with those following Namrud also being destroyed by this boy.

Namrud became worried, giving the order to kill every new-born and that women and men must live separately. Even though he appointed people to survey and enforce these laws, nobody can change what Allah wills. The noble mother of Sayyiduna Ibrahim عَلَيْهِ السَّلَام became pregnant and soothsayers conveyed the news that a woman is bearing the child who would be the cause of Namrud's downfall. However, because the noble mother was young in age, nobody realised that she was pregnant. When the birth of Sayyiduna Ibrahim عَلَيْهِ السَّلَام was near, his mother went into a hidden room under the earth, which his blessed father had kept in preparation, far away from the city.. Thus he was born here, and the entrance to this hidden place would be sealed off with stones. His noble mother would go there every day to feed her child and when she would arrive, she would see that he عَلَيْهِ السَّلَام was sucking the tip of his finger from which milk was flowing. He عَلَيْهِ السَّلَام grew up very quickly. (*Sirat-ul-Jinaan, vol. 3, p. 143*)

Dear Islamic brothers! Sayyiduna Ibrahim عَلَيْهِ السَّلَام possesses many great and grand qualities. Some of those attributes will be mentioned so listen carefully.

## The Love of Prayer

Sayyiduna Ibrahim عَلَيْهِ السَّلَام would offer his worship in the most excellent of ways. He عَلَيْهِ السَّلَام would perform Salah with great enthusiasm, and would become upset knowing that the people had become negligent of worship. Sayyiduna Ka'b رَضِيَ اللهُ عَنْهُ states: Sayyiduna Ibrahim عَلَيْهِ السَّلَام once said: 'O my Lord! It saddens me that I am the only one on this land that worships you.' So, Allah Almighty sent Angels who would pray and stay with him. (*Hilyat-ul-Awliya, vol. 6, p. 26, Raqm 7694*)

Dear Islamic brothers! You have heard how the beloved Prophet of Allah Almighty, Sayyiduna Ibrahim عَلَيْهِ السَّلَام had a great passion for worship and immense love for Salah. He would become saddened seeing the people abandon the worship of Allah. Nowadays, we have no care or concern for our

prayers. We do not have the desire to worship Allah. Reflect and contemplate; Sayyiduna Ibrahim عَلَيْهِ السَّلَام is the Prophet of Allah Almighty, free from sin,, and he has this deep rooted passion for worship. We on the other hand, despite our book of deeds being filled with sins and not knowing whether we will gain salvation, are still negligent of Salah and have no worry for it. We are called to the house of Allah five times a day but we remain busy in our work. We are worried about our shops, we have concern for our businesses and jobs but alas! There is no concern for Salah. If only we are granted with worry, concern and care for our Salah!. آمين

## Warnings if the Prayer is not Offered

Dear Islamic brothers! We will now listen to three narrations of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that serve as warnings those who do not offer Salah. The one who regularly performs Salah, it shall be light, guidance and salvation for him; whereas for the one who does not offer Salah consistently, it will not be light, guidance or a means of salvation for him. On the Day of Judgement, that person will be raised with Qaroon, Fir'aun, Haamaan and Ubay bin Khalf. *(Musnad Ahmed, 2, p. 574, Hadith 6587)*

The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: 'The one who misses the Asr prayer (intentionally), it is as if he has lost his family and property.' *(Bukhari, vol. 1, p. 202, Hadith 552)*

The embodiment of light, the king of all Prophets صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: "There is a valley in Hell in which there are snakes that are as wide as the neck of a camel. The snake will bite the one who does not pray, its poison will remain in the body and its effects will be felt for 70 years. Then his flesh will rot, causing it to be separated from the bones. *(Kitab-ul-Kaba'ir lil Zahabi, p. 59)*

## Good manners

The etiquette of Sayyiduna Ibrahim عَلَيْهِ السَّلَام were also impeccable and of the highest calibre. Allah Almighty gave him the command to remain steadfast upon them. Hence, it is narrated from Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Allah Almighty said to Sayyiduna Ibrahim عَلَيْهِ السَّلَام: 'O my Khalil! Continue displaying good manners even if (the ones in front of you) are disbelievers. (By doing so) you will come under the category

of the Abrar. Indeed, for the ones who have good etiquettes, I have declared for them the shade of My Throne, I will satiate him from My Holy court and I will bring him closer to My mercy.’ (Mu’jam ul Awsat, vol. 5, p. 37, Hadith 6506)

## Trust, obedience and approval

He عَلَيْهِ السَّلَام was supreme in these qualities too. Upon the command of Allah, he was prepared to sacrifice his own son, Sayyiduna Ismail عَلَيْهِ السَّلَام. Thus, upon the command of Allah, leaving his wife, Sayyidatuna Haajirah رَضِيَ اللهُ عَنْهَا and their young son in the desert is a display of obedience and acceptance. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘When Ibrahim عَلَيْهِ السَّلَام was cast into the fire, he said: ‘حَسْبِيَ اللهُ وَنِعْمَ الْوَكِيلُ’ Allah Almighty is sufficient for me and He is best disposer of affairs. Thus, nothing apart from the ropes were burned.’

(Kanz-ul-‘Ummal, vol. 6, p. 220, Hadith 32284)

## Generosity and Hospitality

Sayyiduna Ibrahim عَلَيْهِ السَّلَام was extremely generous and hospitable. It is mentioned, that he would not eat until guests were sitting on the dining mat. One day, Sayyiduna Jibraeel عَلَيْهِ السَّلَام arrived at his home, with ten or twelve angels accompanying him. After greeting the host, they entered the house. All the Angels were in the form of beautiful humans. They had arrived at a time that was not usual for guests to do so, and entered the house without seeking permission. Sayyiduna Ibrahim عَلَيْهِ السَّلَام catered for his guests, as per his usual hospitable manner, and brought them a roasted calf, but they refused to eat. Due to these three actions of the guests, Sayyiduna Ibrahim عَلَيْهِ السَّلَام began to consider if these were enemies, as in that era, when someone entered the house of his enemy, he would not eat or drink in it. Hence, he عَلَيْهِ السَّلَام had feelings of worry enter his blessed heart. Upon seeing this, Sayyiduna Jibraeel عَلَيْهِ السَّلَام said: ‘O Prophet of Allah, remain totally unworried, as we are Angels sent by Allah Almighty and we are here for two matters. The first is to give you glad tidings that Allah Almighty will bless you with a knowledgeable child, and our second matter is to punish the nation of Sayyiduna Lut عَلَيْهِ السَّلَام.’

It is reported from Sayyiduna Umar bin Khattab رَضِيَ اللهُ عَنْهُ, that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Allah Almighty sent my friend Jibraeel عَلَيْهِ السَّلَام towards

Sayyiduna Ibrahim عَلَيْهِ السَّلَام (with this message): ‘O Ibrahim! I did not make you Khalil because you are My servant who performs the most worship. Rather, I made you Khalil because your heart is the most generous from the people of faith.’ (*Attargheeb Wattarheeb, vol. 3, p. 312, Hadith 4002*)

Sayyiduna ‘Ubaid bin ‘Umair رَحْمَةُ اللَّهِ عَلَيْهِ states: Sayyiduna Ibrahim عَلَيْهِ السَّلَام would be hospitable towards his guests. (One day, a guest did not arrive so) he عَلَيْهِ السَّلَام left the house in search of another guest, but could not find someone that he could invite. So, he عَلَيْهِ السَّلَام returned, only to see a man standing in his house, so he said: ‘O bondsman of Allah! Who admitted you into my home?’ The man replied: ‘I have entered with the permission of my Lord Allah Almighty.’ Sayyiduna Ibrahim عَلَيْهِ السَّلَام asked: ‘Who are you?’ He replied: ‘The Angel of Death. I have been sent towards a servant from the servants of Allah Almighty, so that I may give him glad tidings that Allah has made him His friend.’ Sayyiduna Ibrahim عَلَيْهِ السَّلَام stated: Who is this person? I swear by Allah! If you tell me about him and he lives in a distant city, I would still go to and remain with him until death separates us. The Angel of Death عَلَيْهِ السَّلَام replied: ‘That individual is you.’ He stated: ‘Me?’ The Angel of Death responded: ‘Yes’. He عَلَيْهِ السَّلَام further asked: Why has Allah made me His Khalil? He replied: This is because you give to people and not ask from them in return. (*Tafseer Ibn-e-Abi Hatim, al-Nisa, Ayah 125, vol. 4, p. 1075, Raqm 6016*)

## Remembering Allah in Abundance

Sayyiduna Khalid bin Ma’dan رَحْمَةُ اللَّهِ عَلَيْهِ states: When a bowl of grapes would be presented to Sayyiduna Ibrahim عَلَيْهِ السَّلَام, he would perform the Zikr of Allah Almighty whilst eating each individual grape (*Hilyat-ul-Awliya, vol. 5, p. 240, Raqm 6966*)

## The first to do...

Sayyiduna Ibrahim عَلَيْهِ السَّلَام was the first to do certain things, such as:

1. His عَلَيْهِ السَّلَام hair was the first to become white.
2. He عَلَيْهِ السَّلَام was the first to apply henna (to white hair) and the dye of Katam (i.e. blue leaves)

3. He عَلَيْهِ السَّلَام was the first to wear a pair of sewn trousers.
4. He عَلَيْهِ السَّلَام was the first to deliver a Khutbah on a pulpit.
5. He عَلَيْهِ السَّلَام was the first to perform Jihad in the way of Allah Almighty.
6. Sayyiduna Ibrahim عَلَيْهِ السَّلَام was the first to (with great care and preparation) cater and be hospitable towards guests.
7. He عَلَيْهِ السَّلَام was the first to prepare the dish of Sarid. (A dish in which bread is soaked in gravy/curry)
8. He عَلَيْهِ السَّلَام was the first to hug someone when greeting them. (*Mirqat, vol. 8, pp. 264, 265, Under Hadith no 4488, summarised*)

### **Islamic Belief and the incident of Sayyiduna Ibrahim** عَلَيْهِ السَّلَام

Sayyiduna Ibrahim عَلَيْهِ السَّلَام constantly supported and propagated the belief of Tawheed and objected to acts of disbelief. Then, during one night, he saw the planet of Venus or Jupiter, then began to preach to people about the oneness of Allah. This is because, during this era, people would worship stars and he عَلَيْهِ السَّلَام preached that everything was brought into existence and it (the stars) is something that will perish. It cannot be worshipped, rather it in itself is dependent on other things in existence which continue to change in nature and authority. Hence, Ibrahim عَلَيْهِ السَّلَام looked towards the stars and said: 'Do you call this my Lord?' Then, when it disappeared, he said: 'I do not like those that disappear.' Meaning, the thing in which such changes occur can never be worthy of worship. After that, he عَلَيْهِ السَّلَام saw the shining moon and said: Do you call this my Lord? Then when it disappeared he said: If my Lord had not guided me, I too would be amongst the misguided. There was a warning for the nation in this that he عَلَيْهِ السَّلَام declared the ones who worshipped the moon as misguided and announced himself as being upon guidance. We also learn that these statements of Ibrahim عَلَيْهِ السَّلَام were only for him to reject. After that, he saw the radiant sun and said: 'do you call this my Lord? This is even greater', then when it set he said: Oh my nation! I am adverse towards the things which you associate with Allah. Like so, Sayyiduna Ibrahim عَلَيْهِ السَّلَام had proven that every star, no matter how big or small, was not capable of being a deity. For them to be worshipped is incorrect and

Ibrahim عَلَيْهِ السَّلَام expressed disgust at the shirk the nation was committing. After this, he عَلَيْهِ السَّلَام explained the true religion. The statements of Ibrahim عَلَيْهِ السَّلَام regarding the stars, moon and sun were made to advise the people and مَعَادَةَ اللَّهِ, not about himself. (*Sirat-ul-Jinaan, vol. 3, p. 144*)

## Inviting his nation towards goodness

Dear Islamic brothers! When Sayyiduna Ibrahim عَلَيْهِ السَّلَام announced his Prophethood, then from amongst his household, he began with his uncle when it came to inviting towards goodness. He عَلَيْهِ السَّلَام invited his uncle to refrain from committing polytheism, and to believe Allah Almighty alone is worthy of worship. Instead of accepting the truth, the uncle of Sayyiduna Ibrahim عَلَيْهِ السَّلَام instead became an enemy, and this incident is mentioned in the Holy Quran, 16<sup>th</sup> Juz, Surah Maryam, verse number 42 and 43:

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾ يَا أَبَتِ

إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾

When he said to his father (paternal uncle), 'O my father, why do you worship the one who neither hears nor sees, and cannot benefit you in any way?' 'O my father, indeed there has come to me that knowledge which did not come to you, therefore, follow me; I will show you the straight path.'

Dear Islamic brothers! In this noble verse, the uncle of Sayyiduna Ibrahim عَلَيْهِ السَّلَام is referred to as father. In explaining this, Mufti Sayyid Muhammad Na'eemuddin Muradabadi رَحِمَهُ اللَّهُ عَلَيْهِ states: The name of the uncle of Sayyiduna Ibrahim عَلَيْهِ السَّلَام is Azar, as derived from encyclopaedic sources; Allamah Jalaluddin Suyuti رَحِمَهُ اللَّهُ عَلَيْهِ wrote the same in Masalik-ul-Hunafa. The practice of referring to one's uncle as their father is common in every country, especially in Arabia. We find evidence for this in the Holy Quran:

تَعْبُدُوا إِلَهَكُمْ وَاللَّهُ أَبَاكُمْ إِنَّهُمْ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا ﴿٥٦﴾

'We shall worship He Who is your God, and the God of your fathers; Ibrahim, Isma'eel and Is-haaq.

*[Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah, Verse 133)*

Within this, Sayyiduna Ismail عَلَيْهِ السَّلَام is mentioned to be from amongst the preceding fathers of Sayyiduna Ya'qoob عَلَيْهِ السَّلَام, whereas Sayyiduna Ismail عَلَيْهِ السَّلَام is his uncle. *(Khaza'in-ul-Irfan, p. 261)*

In summary, Sayyiduna Ibrahim عَلَيْهِ السَّلَام undertook every method of explanation, but his uncle was not prepared to leave the religion of his forefathers and replied in an extremely harsh fashion. This is mentioned in the Holy Quran, in the these words:

قَالَ أَرَأَيْتَ إِنْ تَبَرَّأْتَ عَنِ آلِهَتِي يَا إِبْرَاهِيمُ لَئِنْ لَّمْ تَنْتَهِ لَأَرْجُمَنَّكَ وَاهْجُرْنِي مَلِيًّا ﴿٦٦﴾

He (Aazar) said, 'What! Do you turn your face from my gods, O Ibrahim? If you do not desist, I will certainly stone you; and do not have any connection with me for a long time.'

*[Kanz-ul-Iman (translation of Quran)] (Part 16, Surah Maryam 46)*

## A cold fire

The uncle of Sayyiduna Ibrahim عَلَيْهِ السَّلَام did not accept anything said to him, and instead became an enemy. After this, Sayyiduna Ibrahim عَلَيْهِ السَّلَام went on to also invite his nation towards goodness. They too did not listen to him. However, he remained engaged in inviting them towards goodness and removing them from the darkness of disbelief and polytheism. They did not refrain from these evil acts, and also ended up becoming the enemy of Sayyiduna Ibrahim عَلَيْهِ السَّلَام as well. They said:

أَقْتُلُوهُ أَوْ حَرِّقُوهُ

'Kill him or burn him.'

*[Kanz-ul-Iman (translation of Quran)] (Part 20, Surah Al-Ankaboot, Verse 24)*

Mufti Sayyid Na'eemuddin Muradabadi رَحْمَةُ اللَّهِ عَلَيْهِ states: Namrud and his nation agreed upon setting fire to Sayyiduna Ibrahim عَلَيْهِ السَّلَام. They confined him in a building, and gathered wood together for a month. Having done this, they kindled an enormous fire, which was so large, birds flying in the sky would be burnt to ashes by its heat. They had a catapult set up, and having tied up Sayyiduna Ibrahim عَلَيْهِ السَّلَام, used it to launch him into the fire. At that time, the blessed tongue of Sayyiduna Ibrahim عَلَيْهِ السَّلَام was reciting حَسْبِيَ اللَّهُ وَنِعْمَ

الْوَكِيلُ (Allah Almighty is sufficient for me, and He is the greatest organiser of affairs) Sayyiduna Jibraeel عَلَيْهِ السَّلَام requested: 'Is there anything needed to be done?' Sayyiduna Ibrahim عَلَيْهِ السَّلَام stated in reply: 'Not from yourself.' Sayyiduna Jibraeel عَلَيْهِ السَّلَام requested: 'Kindly, ask from your Rab!', and it was stated in reply: 'By asking, it is enough for me that He knows my state'.

(*Khaza'in-ul-Irfan, Part 17, Surah Al-Anbiya, Under Ayah 68*)

Allah Almighty then gave an order to the fire:

يِنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

'O fire! Become cool and peaceful upon Ibrahim.'

[*Kanz-ul-Iman (translation of Quran)*] (Part 17, Surah Al-Anbiya, Verse 69)

Besides the ties upon Sayyiduna Ibrahim عَلَيْهِ السَّلَام, the fire did not burn anything else of his, its heat reduced to nought with its light still remaining.

(*Khaza'in-ul-Irfan, Part 17, Surah Al-Anbiya, Under the Verse 69*)

## A test of love

Dear Islamic brothers! Observe how many difficulties Sayyiduna Ibrahim عَلَيْهِ السَّلَام endured for the propagation and spreading of Islam. We can gather an idea of this from the aforementioned incidents; when he called people to worship Allah Almighty instead of their false objects of worship, rather than accepting and welcoming this, they instead became enemies seeking to harm him.

مَعَادَةَ اللَّهِ, they even attempted to burn him alive. However, the hidden plan ordained by Allah Almighty overpowered their evil, and He protected

Sayyiduna Ibrahim عَلَيْهِ السَّلَام by cooling the fire. We learn from this incident, that one should remain steadfast and continue to invite towards goodness, and not to panic or sway when any difficulties arise. Those who invite towards goodness, are commended and praised in the Holy Quran. Allah Almighty says in the 21<sup>st</sup> Juz, Surah Sajdah, in verse number 33:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

And whose speech is better than he who calls towards his Lord and does righteous deeds, and says, 'I am a Muslim.'?

*[Kanz-ul-Iman (translation of Quran)] (Part 24, Surah Haa-Meem Sajdah, Verse 33)*

In explaining this blessed verse, Mufti Sayyid Na'eemuddin Muradabadi رَحِمَهُ اللهُ عَلَيْهِ writes: Sayyida Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا stated: According to me, this verse was revealed in regards to Muazzineen (those who give Azan, the call to prayer). There is another saying, that whosoever calls to Allah Almighty in any way (meaning, everyone who invites towards goodness), they are included in this.

## The best of all people

The generous, merciful and kind Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was once upon his blessed pulpit. One of the honourable Companions requested: 'O Messenger of Allah! Who is the best from amongst the people?' It was stated in reply: 'From amongst people, the best of all is he who recites the Holy Quran in abundance, he of greater piety, he who orders good and forbids evil the most, and he who maintains good ties the most. (Meaning, keeping good conduct and relationship with one's family.)' (*Musnad Ahmed, vol. 10, p. 402, Hadith 27504*)

The master of all Messengers, the seal of all Prophets صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has also stated: 'Whosoever calls towards guidance will attain the same reward as those who acted upon it, and by this, they (those who acted upon it) will have no form of reduction in their own reward; and whosoever calls towards misguidance, will be sinful in equal amount to all of the misguided who followed it, and this will not cause any reduction in their (the one calling to misguidance) sins. (*Muslim, p. 1438, Hadith 2674*)

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ stated: This ruling includes the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and by his sake, all of the honourable Companions, أَكْبَرُهُمْ مُجْتَهِدِينَ, and scholars of previous and later generations. For example, if somebody were to make one thousand people punctual upon Salah via preaching, that preacher shall receive the reward of one thousand Salah all of the time, and those offering Salah will receive their own respective rewards. From this one learns, that the reward of the Holy Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) is outside the understanding or calculation of the rest of creation. Allah Almighty states:

وَأَنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣٠﴾

**And definitely for you is everlasting reward.**

*[Kanz-ul-Iman (translation of Quran)] (Part 29, Surah Al-Qalam, Verse 3)*

In the same way, a writer from whose books people draw guidance and benefit, shall attain the reward of thousands until the Day of Judgement.

Dear Islamic brothers! Be eager for good deeds, and make it a personal campaign to make others punctual upon their Salah. When headed to the Masjid to offer congregational Salah, encourage others to accompany you. Furthermore, one should teach those who do not know how to offer Salah. If one person becomes regular in Salah because of you, one will attain the reward of every Salah that person offers. Normally, Dawat-e-Islami's Madrasa-tul-Madinah (for adults) takes place for 40 minutes, after Isha Salah. Kindly take admission into this, strive to learn the Holy Quran yourself and teach it to others. Whenever somebody you taught will recite the Holy Quran, you will also receive the reward of his recitation. Kindly strive to act upon the Sunnah and prompt others to do so; if you teach someone one Sunnah, whenever they act upon it, you shall receive the same reward. Affiliate yourself with the religious environment of Dawat-e-Islami, and take part in the 12 religious activities of the Zayli Halqah. الْحَمْدُ لِلَّهِ, one of the 12 Madani works of the Zayli Halqah, is Chowk Dars. Besides the Masjid and in homes, whatever place in which Dars is given (marketplace, school, colleges, institutions, etc.), this is referred to as Chowk Dars, within the terminology of Dawat-e-Islami. The goal of these Dars, is to invite those people towards

goodness who do not attend the Masjid, so they may start to attend, offer Salah in congregation, and become steadfast upon the path of the Sunnah.

Examples of giving dars outside the Masjid (in an appropriate place) can be found from the blessed era of the honourable Companions رَضِيَ اللهُ عَنْهُمْ. As such, Shaykh Nasr bin Muhammad bin Ibrahim Samarqandi رَحِمَهُ اللهُ عَلَيْهِ narrates, in his book 'Tanbih-ul-Ghafilteen': 'One group of jurists told me, that during governing period of Sayyiduna Mu'awiyah رَضِيَ اللهُ عَنْهُ, Sayyiduna Sumayr Asbahi رَحِمَهُ اللهُ عَلَيْهِ entered Madina-tul-Munawwarah. He saw a large gathering of people at a place. He asked the reason behind this from someone, and they explained: 'Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ is giving a Dars on Hadith Sharif.' As such, he went forward and took his share from that ocean of knowledge. *(Tanbih-ul-Ghafilteen, p. 6, summarised)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## The order to construct the Holy Ka'bah

In books of history, it has been mentioned that the structure of the Ka'bah built by Sayyiduna Aadam عَلَيْهِ السَّلَام remained until the storm of Sayyiduna Nuh عَلَيْهِ السَّلَام. When the storm took place, it was lifted up onto the skies. After this, in place of the esteemed Ka'bah, there was an elevated mound which appeared different from the rest of the earth, and no structure upon it. People would aim to visit it and considered it a place in which supplications were accepted. Allah Almighty then ordained for Sayyiduna Ibrahim عَلَيْهِ السَّلَام to take Sayyiduna Isma'eel عَلَيْهِ السَّلَام with him and construct the Ka'bah. Allah Almighty marked the place of construction by sending part of a cloud, so the parameters of the Ka'bah could be ascertained by seeing the shadow of the cloud upon the floor. Thereafter, Sayyiduna Jibraeel عَلَيْهِ السَّلَام drew a line in accordance with the shadow, and Sayyiduna Ibrahim dug from that line so far into the earth, that the foundations of the structure built by Sayyiduna Aadam عَلَيْهِ السَّلَام became visible. Upon that very foundation, Sayyiduna Ibrahim عَلَيْهِ السَّلَام began construction of the Holy Ka'bah. Sayyiduna Ismail عَلَيْهِ السَّلَام brought rocks, and Sayyiduna Ibrahim عَلَيْهِ السَّلَام would join them together using a mixture of natural materials, and thus set them in place. When the structure reached the height of a person, Sayyiduna Ibrahim

عَلَيْهِ السَّلَام wanted something to stand upon, so he may continue construction. He then instructed Sayyiduna Ismail عَلَيْهِ السَّلَام to bring a rock upon which he could stand, and continue building. Sayyiduna Ismail عَلَيْهِ السَّلَام went to the mountain of Abu Qubays, in search of a suitable rock. He met Sayyiduna Jibraeel عَلَيْهِ السَّلَام on the way, who then began to say: 'Kindly come, I shall show you two rocks which came upon the earth alongside Sayyiduna Adam عَلَيْهِ السَّلَام, and possess great blessings in them. Take one for Sayyiduna Ibrahim عَلَيْهِ السَّلَام, and affix the other in the corner of the Holy Ka'bah, on the right side of it's door. This is so, whoever performs Tawaf of the Ka'bah, they shall kiss it (the stone) and begin.'

Sayyiduna Ismail عَلَيْهِ السَّلَام took these back stones back one by one. Sayyiduna Jibraeel عَلَيْهِ السَّلَام then came, and asked for Sayyiduna Ibrahim عَلَيْهِ السَّلَام to place a stone (Hajar-e-Aswad) in the corner of the Holy Ka'bah. As such, one stone was affixed into the Ka'bah, and Sayyiduna Ibrahim عَلَيْهِ السَّلَام stood on the other to complete the construction of the Holy Ka'bah. (*Tafseer 'Azeezi, vol. 1, p. 292-294, summarised*)

During construction, Sayyiduna Ibrahim and Ismail عَلَيْهِمَا السَّلَام would make this Du'a:

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

'O our Lord, accept (this service) from us; undoubtedly, only You are the All-Hearing, the All-Knowing.'

[Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah, Verse 127)

Dear Islamic brothers! We learn, that it is a Sunnah of the noble Prophets of Allah Almighty, to ask for the acceptance of a good deed after performing one. We should also make Du'a, after performing any virtuous work, that it is accepted by Allah Almighty.

## The Black Stone

In the beginning, Hajar-e-Aswad was extremely white in colour, and darkened over time until it became completely black. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: Hajar-e-Aswad and Maqam-e-Ibrahim are two rubies from the rubies

of Paradise, whose light Allah Almighty has removed. If He did not do this, everything between the East and West would become illuminated. (*Tirmizi, vol. 2, p. 248, Hadith 879*)

He also stated: Hajar-e-Aswad descended from Paradise, and it was whiter than milk; then, the sins of the offspring of Aadam made it black. (*Tirmizi, vol. 2, p. 248, 878*)

## Maqam-e-Ibrahim

This is blessed stone, placed a few feet away from the Holy Ka'bah. This is the same stone that Sayyiduna Ibrahim عَلَيْهِ السَّلَام stood on to build the walls of the Holy Ka'bah, when they had reached higher than head height. It was a Prophetic miracle of Sayyiduna Ibrahim عَلَيْهِ السَّلَام, that this rock became soft, similar to wax, which led to a deep and clearly distinguishable imprint of the blessed feet of Sayyiduna Ibrahim عَلَيْهِ السَّلَام being left upon them. Allah Almighty has mentioned this blessed stone twice in the Holy Quran, such is its excellence, rank and esteem. He has stated:

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ

Therein are clear signs; (such as) the standing place of Ibrahim (to pray).

[*Kanz-ul-Iman (translation of Quran)*] (Part 4, Surah Aal-e-Imran 97)

## The esteem of Maqam-e-Ibrahim

The stone which Sayyiduna Ibrahim عَلَيْهِ السَّلَام stood upon to build the Holy Ka'bah, harbours such esteem and honour, that Allah Almighty ordered to make it a place of Salah. It is mentioned in the Holy Quran:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

And make the standing place of Ibrahim (i.e. Maqaam-e-Ibrahim) a station for Salah

[*Kanz-ul-Iman (translation of Quran)*] (Part 1, Surah Al-Baqarah, Verse 125)

It is Mustahab (liked) to make Maqam-e-Ibrahim a place upon which one offers Salah, and according to one view, that the Salah being referred to here, is that which is offered after completing Tawaf (two Wajib Rak'at). (*Baydawi, Surah Al-Baqarah, Under the verse 125, vol. 1, pp. 398, 399*) We come to know, that a stone which was honoured to kiss the feet of a Prophet, becomes esteemed and honourable itself. سُبْحَانَ اللَّهِ، the Prophets of Allah Almighty عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ possess unimaginable rank, as even in an act of worshipping Allah Almighty, their respect and honour is also displayed. One must respect Maqam-e-Ibrahim even in their Salah, as they are to keep it in their perspective and make it their goal, offering Salah close to it. There are many other examples of the honour and respect of the Prophets found during Salah, like the sending of Salam upon the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in first person, humbly presenting one's Salam directly to them. Also, the recital of Durood Ibraheemi. Every Muslim is aware, that Salat and Salam are forms of respect, and the order is to always recite them with respect, reverence and humility. Nobody even imagines reciting it in an unbecoming manner, or without any respect. From the verses of the Holy Quran which mention Maqam-e-Ibrahim, we also derive proof for respecting and honouring of things belonging to the pious.

### After completing construction of the Holy Ka'bah, supplicating for the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to arrive...

After completing the great task of building the Holy Ka'bah, Sayyiduna Ibrahim and Ismail عَلَيْهِمَا السَّلَامُ made Du'a in the following manner: 'O Allah Almighty! Make your beloved, the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ born from our offspring, and grant us this honour.' This Du'a was accepted, and the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was born from the progeny of these two distinguished personalities. Imam Baghawi narrates a blessed hadith, that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: 'In the court of Allah Almighty, I was written as the seal of all Prophets, when the substance of Hadrat Adam عَلَيْهِ السَّلَامُ was being prepared. I will give you news of my initial state: I am the Du'a of Ibrahim, the good news of Isa, the interpretation of the dream of my mother, which she saw at the time of my birth, and one tall light became apparent, by which the palaces and neighbourhoods of Syria became enlightened for her.' (*Sharh-us-Sunnah, vol. 7, p. 13, Hadith 3520*)

## The fearful appearance of Malak-ul-Mawt

It is narrated, that Sayyiduna Ibrahim عَلَيْهِ السَّلَام stated to Malak-ul-Mawt عَلَيْهِ السَّلَام: Can you show that visage, in which you come and seize the souls of the disobedient? Sayyiduna Izra'eel عَلَيْهِ السَّلَام said: You shall not withstand it. Sayyiduna Ibrahim عَلَيْهِ السَّلَام stated: Why not so? Sayyiduna Izra'eel عَلَيْهِ السَّلَام then said: Separate yourself from I. Sayyiduna Ibrahim عَلَيْهِ السَّلَام moved away from him, and when focusing his blessed attention back, he saw a person draped in black clothes, with dark complexion, whose hair was standing and from whom a bad smell was emanating; fire and smoke was coming from his mouth and nostrils. Upon seeing this, Sayyiduna Ibrahim عَلَيْهِ السَّلَام had unconsciousness come upon him. When awaking, he saw Malak-ul-Mawt in his original form. Sayyiduna Ibrahim عَلَيْهِ السَّلَام then stated: O Malak-ul-Mawt! At the time of death, simply seeing your appearance is enough of a punishment for the sinners and transgressors. (*Ihya-ul-'Uloom, vol. 5, p. 210*)

Sayyiduna Ibrahim عَلَيْهِ السَّلَام saw a few people crying over a deceased person. Seeing this, he stated: Instead of crying over the deceased, it would have been better for you to cry over your own souls, as this deceased has succeeded in passing three obstacles of utmost danger:

1. He has seen Malak-ul-Mawt
2. He has tasted death
3. He no longer has fear of a bad death. As such, a person of sound intellect should cry over his own soul, as this (the soul) is more deserving of him to do so, and this matter should never be neglected, that death is in search of and in pursuit of him. (*Hikayatayn aur Naseehatayn, p. 548*)

Sayyiduna Ibrahim عَلَيْهِ السَّلَام had a long blessed life, and at the age of 175 or 200, he passed away from the world. (*Tareekh Tabari, vol. 1, p. 120*)

## 10 unique specialities

Sayyiduna Ibrahim عَلَيْهِ السَّلَام has 10 specialities that are unique to him.

1. After the Messenger of Allah our beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Ibrahim عَلَيْهِ السَّلَام is the highest.

2. Sayyiduna Ibrahim عَلَيْهِ السَّلَام is the father of all noble Prophets عَلَيْهِمُ السَّلَام to come after him. (*Bahar-e-Shari'at, vol. 1, p. 52*)
3. Every heavenly religion commands to follow and obey him.
4. Followers of every religions respect him
5. Qurbani is an act of remembering him
6. The rites of Hajj are memories of him
7. He was the first to build the Holy Ka'bah, meaning, the first to build it in the appearance of a home.
8. The rock he stood upon (Maqam-e-Ibrahim) to build the Holy Ka'bah, became a place of Qiyam and Sajdah.
9. Muslim children who pass away, are raised by Sayyiduna Ibrahim عَلَيْهِ السَّلَام and his blessed wife, Hadrat Sara رَضِيَ اللهُ عَنْهَا, in the world of Barzakh.
10. On the Day of Judgement, the first to be given elegant clothing will be Sayyiduna Ibrahim عَلَيْهِ السَّلَام, and immediately after this, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Tafseer Na'eemi, vol. 1, p. 621, summarised*)

## A star worshipper became Muslim

It is narrated, that a star worshipper desired to become the guest of Sayyiduna Ibrahim عَلَيْهِ السَّلَام. When this happened, Sayyiduna Ibrahim عَلَيْهِ السَّلَام stated: 'If you bring faith (become Muslim), I will make you my guest.' Hearing this, the fire worshipper left. Allah Almighty then sent a divine revelation to Sayyiduna Ibrahim عَلَيْهِ السَّلَام: 'O Ibrahim! You have the giving of food conditional upon changing religion, whereas despite his disbelief, I have given him food for 70 years. If you were to make him a guest for one night, what harm shall it cause you?' Sayyiduna Ibrahim عَلَيْهِ السَّلَام then ran behind that fire worshipper, brought him back and made him a guest. The fire worshipper asked for the reason behind this change, Sayyiduna Ibrahim عَلَيْهِ السَّلَام mentioned the divine revelation to him. The fire worshipper said: 'Allah Almighty has ordained such in my regard?' He also went on to say: 'Kindly include me amongst the believers.' In the end, he became Muslim. (*Ihya-ul-'Uloom, vol. 4, p. 447*)

## The vision of Imam Bukhari returning

Imam Bukhari رَحْمَةُ اللَّهِ عَلَيْهِ was still young, when his father, Hadrat Ismail bin Ibrahim رَحْمَةُ اللَّهِ عَلَيْهِ passed away. All responsibility of raising and nurturing Imam Bukhari, was now on the shoulders of his exceedingly pious and righteous mother. Imam Bukhari رَحْمَةُ اللَّهِ عَلَيْهِ also faced another difficulty in his childhood that he lost his eyesight. From this, his blessed mother was overwhelmed with grief. In this state of worry, she made tearful Du'a and supplicated in the court of Allah Almighty. These Du'a were accepted, and this became apparent one night, when she fell asleep and saw a dream. In this, she beheld a vision of Sayyiduna Ibrahim عَلَيْهِ السَّلَام. He gave her the good news, that her fortunate son would have his vision return. In the morning, this dream became a reality, and the eyes of Imam Bukhari رَحْمَةُ اللَّهِ عَلَيْهِ had their vision returned to them. *(Hafizah kayse mazboot ho?, p. 37)*

## Pious Deeds number 12

Dear Islamic brothers! Affiliate yourself with the religious environment of Dawat-e-Islami. In this unique environment, you can become pious, save yourself from evils, and also make others pious. One can spread an invitation to righteousness everywhere, and also take part in the 12 Religious Works of the Zayli Halqah. A daily task from amongst these 12 Religious Works, is the filling of the Pious Deeds booklet. With the blessings of this, one attains a mindset of performing good deeds and safeguarding one's self from sins. آخِذُوا بِاللَّهِ, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, has granted us the Pious Deeds booklet, which contains questions and answers. From these, Pious Deeds number 12 is: 'Today, have you read or listened to a book of A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ, or a book or booklet of Maktaba-tul-Madinah, or the monthly magazine 'Faizan-e-Madinah', for at least 12 minutes?' We will increase our religious knowledge by acting upon this Pious Deed, and we shall also attain its blessings, إِنَّ شَاءَ اللَّهُ.

## Manners of hosting guests

Dear Islamic brothers! Come, let's have the honour of learning about some manners of hosting guests. Firstly, let's start with three blessed statements of the Messenger of Allah إِنَّ شَاءَ اللَّهُ.

1. The one who does not have hospitality to guests (despite having the power to do so), there is no goodness in him.
2. It is lowest of a person intelligence, that he takes servitude from his guest
3. The Sunnah is this, that a guest is seen off up until the door.

A guest should attempt to keep the busyness and responsibilities of his host in mind. Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ states: There are four things necessary for a guest.

1. Wherever he is sat, he should remain sitting there.
2. He should be happy with whatever is presented to him (He should not say: I eat better than this in my own home, or other words like this).
3. He should not get up without permission of his host.
4. When he leaves, he should make Du'a for the host.

## Announcement

More manners of hosting and being a guest will be discussed in Halqah. As such, in order to find out about them, definitely participate in the study circles.

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ

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



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

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ  
الْحَبِيبِ الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَىٰ إِيَّاهِ وَصَحْبِهِ وَسَلَّمَ

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 وَعَلَىٰ إِيَّاهِ وَسَلَّمَ

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)

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

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 ﷺ

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 ﷺ to attain intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ 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, 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 Almighty Who is 'حَلِيمٌ' (Most Forbearing) and 'كَرِيمٌ' (Possessor of all excellences). Allah Almighty is free from every fault, Rab of the seven skies and Rab of the magnificent 'Arsh.

صَلَّى اللهُ عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ

## Schedule for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 16 December 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 Manners of hosting guests

1. There should be no criticism made in any household or food-related matter, nor should there be any false praise. The host should also avoid asking questions, which may lead to their guest lying to appease them. For example: 'How was our food?' Did you like it or not?' On occasions like these, if the guest did not like the food, he will be forced to say that he did, commit a lie and thus become sinful. Other questions similar to these should also not be asked, such as: 'Did you eat to a full stomach or not?' If somebody eats less out of abstinence, or due to any other reason, there is fear that he will be forced to lie in order to avoid any dispute with the host, and say that he has eaten to his full when he has not in reality.
2. The host should instead ask his guest to eat more from time to time, but not force him to do so. By forcing a guest to eat more, one may place him in a position in which he eats more than is safe for him, and lead to some form of issue.
3. The host should not remain completely silent, nor should he disappear after serving food to his guests; the host should remain present with the guest.

صَلَّى اللهُ عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ

## Du'a

In accordance with the schedule of the weekly Sunnah-inspired Ijtima of Dawat-e-Islami, the Du'a made in thankfulness when another Du'a is accepted, is taught and memorized. This is:

الْحَمْدُ لِلَّهِ الَّذِي بِعِزَّتِهِ وَجَلَالِهِ تَتِمُّ الصَّالِحَاتُ

Translation: All praises are for Allah Almighty, by Whose power and grandeur, good works become completed.

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 Almighty, 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 Almighty 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 Almighty 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 اللَّهِ' 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 Qufi-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)

صَلَّى اللهُ عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ

## Du'a of Ameer-e-Ahl-e-Sunnat

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

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ