

# The blessings of Sacred Relics

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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 blessings of sacred relics

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَىٰ إِلِكِ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَىٰ إِلِكِ وَأَصْحَابِكَ يَا نُوْرَ اللَّهِ

### نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

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 and drink, sleep or do Sahari and Iftari even to drink Zamzam water and the water on which *Dam* has been made in a Masjid. However, if the intention of I'tikaf is made, all these acts will become permissible. One should not make intention to observe I'tikaf only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: If someone wants to eat, drink or sleep in a Masjid, he should make intention to observe I'tikaf, do Zikr of Allah Almighty for some time, then whatever he wants he can do (i.e. now if he wants to eat, drink or sleep, he can do so.).

## Virtue of Salat upon the Prophet ﷺ

Our master, a mercy for all creation, the Messenger of Allah ﷺ has stated:

مَنْ سَرَّهَ أَنْ يَلْقَى اللَّهَ غَدًا رَاضِيًّا، فَلْيُكْثِرِ الصَّلَاةَ عَلَيَّ

**Translation:** ‘Whoever wishes to meet Allah Almighty on the day of Judgement in such a state that He is pleased with him, he must send *salat* upon me in abundance.’ (*Kanz-ul-Ummaal*, vol. 1, p. 255, Hadith 2226)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let’s first of all make good intentions for attaining the Divine pleasure and earning reward. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ’ *The intention of a Muslim is better than his deed.* (*Al-Mu’jam-ul-Kabeer*, vol. 6, p. 185, Hadith 5942)

## An important point

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

## Intentions of listening to Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall, etc., I will sit in the Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. When I hear تَوْبُوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَيَّ الْحَبِيبِ، etc., I will reply loudly with the intention of gaining reward and pleasing those who make call out loudly.
4. After the Bayan, I will approach people to say Salaam, shake hands and to make individual efforts upon them.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Dear Islamic brothers! Something which has connection to the beloved servants of Allah Almighty is commonly referred to as a 'تَبَرُّكٌ' (i.e. a sacred relic). رَضِيَ اللهُ عَنْهُمْ, from the honourable Sahabah اَلْحَمْدُ لِلَّهِ, until now, it is a practice of the Islamic community to respect and honour the sacred relics, as well as gain blessings from them. Whether it is the clothing of the Awliya, a thread from their clothing, an *Imamah* belonging to them, their hairs, even a bowl they would use, etc., when coming across such things, we kiss them and place them on our eyes or above our heads, we touch them and then rub our hands on our bodies, hoping to gain their blessings, and we make Du'a in the court of Allah Almighty presenting them as our means.

Today, we will have the privilege of discussing: What significance do sacred relics have? Is there mention of sacred relics in the Holy Quran? What did our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ teach us in regards to the sacred relics, and also, what blessings can one attain from them? We will have the honour of listening to some Madani pearls in relation to this. May Allah Almighty grant us the ability of speaking, listening to and acting upon the correct matters that are mentioned in light of the Holy Quran and blessed Hadith.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## He regained his eyesight through the blessings of the shirt

When the brothers of Sayyiduna Yusuf عَلَيْهِ السَّلَام threw him into the well and then went to their father, Sayyiduna Yaqoob عَلَيْهِ السَّلَام, and said that a wolf had eaten him, Sayyiduna Yaqoob عَلَيْهِ السَّلَام was extremely aggrieved and saddened. He عَلَيْهِ السَّلَام continued to cry on account of his son for many days, and due to crying so profusely, his eyesight became weak.

Then after many years, when the brothers of Sayyiduna Yusuf عَلَيْهِ السَّلَام went to Egypt for the second time during the drought to take some grain, and his brothers expressed remorse after recognising him, and sought his forgiveness, he عَلَيْهِ السَّلَام forgave them and said, 'There is no blame upon you today. May Allah Almighty forgive you, He is the Most Merciful.'

When he عَلَيْهِ السَّلَام asked regarding the state of his father, Sayyiduna Yaqoob عَلَيْهِ السَّلَام, his brothers told him that due to weeping so much on account of being separated from him, he عَلَيْهِ السَّلَام has become extremely fragile, and his eyesight has become very weak. Hearing the state of his father from his brothers, Sayyiduna Yusuf عَلَيْهِ السَّلَام became deeply upset, and he عَلَيْهِ السَّلَام said to his brothers:

اَذْهَبُوا بِقَمِيصِي هَذَا فَالْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾

'Take this shirt of mine and place it on my father's face; his vision will be restored. And bring your entire household to me.'

*[Kanz-ul-Iman (translation of Quran)] (Part 13, Surah Yusuf, verse 93)*

Thus, the brothers of Sayyiduna Yusuf عَلَيْهِ السَّلَام took this shirt and travelled from Egypt to Kan'aan. From among his brothers, Yahooda said, 'I will take this shirt to Sayyiduna Yaqoob عَلَيْهِ السَّلَام, as it was me who placed Sayyiduna Yusuf عَلَيْهِ السَّلَام in the well and then took his blood-stained shirt to him (Sayyiduna Yaqoob عَلَيْهِ السَّلَام). And it was me who caused him grief by telling him that a wolf had eaten Sayyiduna Yusuf عَلَيْهِ السَّلَام. Therefore, as I had previously caused him grief, today, I will give this shirt and bring him joy by giving him the glad tidings that Sayyiduna Yusuf عَلَيْهِ السَّلَام is alive.'

So, Yahooda took that shirt and ran barefoot for 80 Kaus. He had 7 pieces of bread as provision for the journey, but due to his excessive happiness and desire to arrive home, he was unable to even eat the

bread. He traversed the journey very quickly and arrived in the presence of his noble father.

As soon as Yahooda left Egypt for Kan'aan with the shirt, Sayyiduna Yaqoob عَلَيْهِ السَّلَام sensed the fragrance of Sayyiduna Yusuf عَلَيْهِ السَّلَام in Kan'aan, and he عَلَيْهِ السَّلَام said to his grandchildren:

إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تَفْقِدُونِ ﴿٩٤﴾

'Indeed, I find the fragrance of Yusuf, if you do not refer to me as senile.'

*[Kanz-ul-Iman (translation of Quran)] (Part 13, Surah Yusuf, verse 94)*

His grandchildren said, 'By Allah! You are still upon your old infatuation, so please tell us where Yusuf is and where his fragrance is?' However, when Yahooda arrived in Kan'aan with the shirt, and as soon as he placed it upon the face of Sayyiduna Yaqoob عَلَيْهِ السَّلَام, his eyesight returned at once. Hence, Allah Almighty stated in the Holy Quran:

فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّ بَصِيرًا ۚ قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ مِنَ

اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾

Then, when the bearer of glad tidings came (i.e. one brother - Yahooda), he placed the shirt on the face of Ya'qoob; he immediately regained his eyesight. He said, 'Did I not tell you? I know those Grandeurs of Allah which you know not.'

*[Kanz-ul-Iman (translation of Quran)] (Part 13, Surah Yusuf, verse 96)*

Dear Islamic brothers! Indeed, the clothing of the people of Allah Almighty contains great blessings and miracles, just as we come to know from this Quranic account that after the shirt of Sayyiduna Yusuf عَلَيْهِ السَّلَام was placed on the face of Sayyiduna Yaqoob عَلَيْهِ السَّلَام, his eyesight returned. Therefore, keeping the clothing and garments of the

righteous as a sacred relic, seeking blessings and cure through them, and presenting them as a means when making Du'a in the Divine Court, is a major means of acceptance and gaining honour.

## The beloved servants of Allah and their relics

Shah Waliullah Muhaddis Dihlvi رَحْمَةُ اللَّهِ عَلَيْهِ states, 'When a person becomes beloved to Allah Almighty:

1. Allah Almighty keeps him under His Merciful blessings
2. He becomes loved in the skies
3. Wherever a beloved servant of Allah Almighty is, a procession of angels descends at that place
4. Light showers upon such a place
5. The mercy of Allah Almighty is always with him
6. Anything that establishes a connection with a beloved servant of Allah, the mercy of Allah also descends upon that thing too.

For this reason, anything which has a connection to the beloved servants of Allah, is highly esteemed and distinct from other things. For example, their clothing compared to the clothing of common people, their bowls and utensils they used compared to the bowls of common people, their prayer mats compared to the prayer mats of common people, their homes compared to homes of others, their shrines etc., are all unique and blessed, due to having connection to a beloved servant of Allah Almighty.' (*Fuyuz-ul-Haramayn*, p. 60, summarised)

Whilst mentioning the blessings of worship, the father of A'la Hazrat, Maulana Naqi 'Ali Khan رَحْمَةُ اللَّهِ عَلَيْهِ writes the following: 'Whosoever worships Allah Almighty in abundance, Allah Almighty makes him an embodiment of blessings, to the extent that people will take blessings

from his home and clothing, and they will benefit from this.’ (*Anwaar-e-Jamaal-e-Mustafa*, p. 334, summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

## Sacred relics mentioned in the Holy Quran

Dear Islamic brothers! In the Holy Quran, we find that many times Allah Almighty has mentioned things which have connection to His beloved and close servants. In particular, three words are used to describe ‘تَبَيُّنَات’ (i.e. the sacred relics), and these are:

1. أَثَرٌ
2. سَكِينَةٌ
3. شَعَائِرُ اللَّهِ

### 1. The first word, ‘أَثَرٌ’, and its explanation

There was a person from Bani Israel named Musa Saamiri. Now consider this! Two people at one time, in the same place and from the same nation, possess the same name. However, both of them were different in their actions. One was Sayyiduna Musa عَلَيْهِ السَّلَامُ, an esteemed Prophet of Allah Almighty, and the other was Musa Saamiri, a disbeliever and a hypocrite. When Allah Almighty called Sayyiduna Musa عَلَيْهِ السَّلَامُ to Mount Sinai (Toor) in order to give him the Torah, he remained there for forty days. As this was taking place, Saamiri manipulated Bani Israel, taking all of their jewellery, melting it down and forging a statue of a calf from it. Although this calf was not living and it could not speak or move, but Saamiri had something amazing in his possession. He placed this unique thing in the mouth of the calf, and it suddenly came to life and began to speak.

Now, Saamiri began to say to Bani Israel: 'This calf is your god, so worship it!' (*Tafseer Siraat-ul-Jinan, Part 9, Surah Al-A'raf, under the verse 148, V 3, p. 435, summarised*)

'أَسْتَغْفِرُ اللَّهَ-----أَسْتَغْفِرُ اللَّهَ' Whilst on Mount Sinai, Sayyiduna Musa عَلَيْهِ السَّلَام received news of Saamiri's mischief. In a state of anger, Sayyiduna Musa عَلَيْهِ السَّلَام returned and asked Saamiri:

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ ﴿٩٥﴾

Said Moosa, 'And what is your position, O Saamiri?'

[*Kanz-ul-Iman (translation of Quran)*] (Part 16, Surah Taha, verse 95)

Meaning, 'O Saamri! Why did you do this? What is the reason for this?' (*Tafseer Siraat-ul-Jinan, Part 16, Surah Taha, under the verse 95, V 6, p. 235*) to which Saamri replied:

بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا

'I saw what the people did not see. I took a handful of sand from the footprint (of the horse of Jibra'eel), then placed it (into the mouth of the calf),

[*Kanz-ul-Iman (translation of Quran)*] (Part 16, Surah Taha, verse 96)

Which means, 'O Musa عَلَيْهِ السَّلَام I have seen that which Bani Israel did not. Meaning, I saw Jibreel عَلَيْهِ السَّلَام and recognized it was him. He was riding upon a horse, and I proceeded to pick up a fistful of sand from the hoof-prints that his horse left in the earth. After this, I put it into the mouth of the calf, and it sprung to life due to this and began to speak.' (*Tafseer Siraat-ul-Jinan, Part 16, Surah Taha, under the verse 95, V 6, p. 235*)

Did you see, O devotees of the Prophet! In the Holy Quran, the earth that came into contact with the hooves of the horse of Sayyiduna Jibreel عَلَيْهِ السَّلَام is described as 'أَثْرٌ'. Sayyiduna Jibreel عَلَيْهِ السَّلَام is beloved to Allah Almighty, and is undoubtedly, blessed, but let us

count the links from beginning to end: Sayyiduna Jibreel عَلَيْهِ السَّلَام is loved by Allah Almighty, then his horse had a connection with him, then the earth had a connection with the horse's hooves, and then Allah Almighty placed such power in this earth that by simply coming into contact with it, an inanimate object was brought to life and even began to speak.

اللَّهُ أَكْبَرُ! It has become clear that 'تَبَرُّكَات' (i.e. sacred relics) are able to give life where there was none before. From their blessings, dead hearts are brought to life, and nations are given prosperity.

## This is the rank of those in servitude

O devotees of the Prophet! There is another faith-refreshing point to consider here. The earth which comes into contact with the hooves of Sayyiduna Jibreel's horse has the ability to bring life into inanimate objects, and who is Sayyiduna Jibreel عَلَيْهِ السَّلَام? He is the leader of all angels, and a servant of our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Just ponder! If the soil that touches the hooves of the horse of the servant contains such power, then what can be said about the greatness of the soil that touches the noble foot of the blessing of Allah Almighty, our beloved master, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## 2. The second word, 'سَكِينَةٌ', and it's meaning

The second word used in the Holy Quran, when describing sacred relics, is 'سَكِينَةٌ'. The literal meaning of this word is: Something which gives peace and serenity to the heart. In this regard, the incident of *Taboot-e-Sakina* [the box of covenant] is famous, and Allah Almighty has mentioned this towards the end of the 2<sup>nd</sup> Juz of the Holy Quran.

What occurred was that when Sayyiduna Taloot رَضِيَ اللهُ عَنْهُ was appointed the king of Bani Israel, they objected to this decision, and said, 'Taloot is but a poor person, how can he become the king?' Upon this, with the command of Allah Almighty, the Prophet of that time, Sayyiduna Shamweel عَلَيْهِ السَّلَام, stated:

إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ

'The sign of his kingdom will be the coming of a (wooden) box to you, containing that which is the contentment of hearts from your Lord;

*[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, verse 248)*

Allah Almighty referred to the things within the Taboot, which is a box, as 'سَكِينَةٌ'. What was in that particular box? The Holy Quran answers this question; hence, it is stated:

وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ

Some relics left behind by the honourable Moosa (Moses) and the honourable Haaron (Aaron)

*[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, verse 248)*

It is stated in Tafseer Siraat-ul-Jinan: Within that box, there were pieces of the tablets upon which the Torah was inscribed, the blessed clothes and shoes of Sayyiduna Musa عَلَيْهِ السَّلَام, and the blessed *Imamah* and staff of Sayyiduna Haaron عَلَيْهِ السَّلَام. Whenever Bani Israel would encounter any difficulty, they would place the box in front of them and make Du'a, and their Du'a would be accepted. With the blessings of the box, they would receive victory in battles. Thus, we come to know that those things which have connection to the beloved servants of Allah Almighty contain the peace of hearts, and through

their blessings, calamities are removed, Du'a is accepted, and the mercy of Allah Almighty showers down in abundance.

### 3. The third word, 'شَعَائِرُ اللَّهِ', and it's meaning

The third word used to describe sacred relics in the Holy Quran is 'شَعَائِرُ اللَّهِ'. The literal meaning of 'شَعَائِرُ اللَّهِ' is: The signs of Allah Almighty. This is found in four places within the Holy Quran. The renowned Quranic commentator, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ states: 'شَعَائِرُ اللَّهِ' refers to anything that Allah Almighty has declared as a sign of Islam, a sign of His power or mercy, or anything which holds esteem in an Islamic context, and to honour it is a sign of being a Muslim.' (*Tafseer Na'eemi, Part 6, Surah Ma'idah, under the verse 2, V 6, p. 172*)

In another place, he states: 'The honourable Prophets, Awliya and scholars are all included within 'شَعَائِرُ اللَّهِ'. In fact, they make things into 'شَعَائِرُ اللَّهِ', meaning, anything which establishes a connection with them, becomes 'شَعَائِرُ اللَّهِ' itself.

For example, the Holy Ka'bah became revered and honoured because it has a connection to the Prophets. Sayyiduna Ibrahim عَلَيْهِ السَّلَام built it with the assistance of Sayyiduna Ismail عَلَيْهِ السَّلَام and the leader of the Prophets صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ possessed love for it. 'Arafaat (where Hajj takes place), and Mina (where the people performing Hajj carry out ritual sacrifice), were also declared as esteemed and honourable places due to their connection to the close servants of Allah Almighty. In Mina, two righteous servants of Allah Almighty, Sayyiduna Ibrahim and Sayyiduna Ismail عَلَيْهِمَا السَّلَام, presented their respective sacrifices, and thus, Mina became associated with two righteous people of Allah. (*Mawa'iz Na'eemiyyah, p. 221, amended*)

Also, Allah Almighty mentioned Safa and Marwah are 'شَعَائِرُ اللَّهِ'. Hence, it is stated:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

Undoubtedly, Safa and Marwah (i.e. two hills near the Holy Ka'bah) are amongst the signs of Allah;

*[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, verse 158)*

Safa and Marwah are two sacred mountains found close to the Holy Ka'bah. The mother of Sayyiduna Ismail عَلَيْهِ السَّلَام, Sayyidatuna Hajrah رَحْمَةُ اللَّهِ عَلَيْهَا, ran between them seven times in search of water. Until the Day of Judgement, whosoever performs Hajj or Umrah, it is necessary for them to run between Safa and Marwah in remembrance of Sayyidatuna Hajrah رَحْمَةُ اللَّهِ عَلَيْهَا. Thus, we come to know that the sacred relics of the honourable Prophets, Awliya and pious servants of Allah Almighty are things of great honour, and respecting them is a sign of Islam.

## Respecting sacred relics is a sign of the piety of the heart

Within the Holy Quran, respecting 'شَعَائِرِ اللَّهِ' is declared to be the piety of the heart. It is stated:

وَمَنْ يُعْظِمِ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٣٢﴾

And whosoever respects the symbols of Allah; so, this is from the piety of the hearts.

*[Kanz-ul-Iman (translation of Quran)] (Part 17, Surah Al-Hajj, verse 32)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## The command to gain blessings from sacred relics

It is mentioned in Hadith number 2889 of Sahih Bukhari: The servant of

the Messenger, Sayyiduna Anas Bin Malik رَضِيَ اللهُ عَنْهُ, narrates: ‘One day, the final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was returning from Khaybar. The honourable Sahabah رَضِيَ اللهُ عَنْهُمْ were also accompanying him. As they approached Madina al-Munawwarah, the mountain of Uhud began to come into view. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ placed his blissful gaze upon it and stated, ‘هُذَا جِبَلٌ يُحِبُّنَا وَنُحِبُّهُ’, meaning, ‘This mountain loves us and we love it.’ (Bukhari, vol. 1, p. 746, Hadith 2889)

اللَّهُ أَكْبَرُ! May we be sacrificed upon the fortune of Mount Uhud! We all say we are the servants of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and we have raised slogans in this regard for many years. Truly fortunate is the one who is accepted by the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Whosoever loves the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, whosoever the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ takes as his beloved; undoubtedly, his rank, status and excellences are extremely high and raised. However, an important point to understand and take into our hearts here is how the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered his *Ummah* to treat this devotee of his. In the 239<sup>th</sup> Hadith of Jami’ al-Sagheer, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ expressed his love for Mount Uhud. After this, he stated, ‘فَإِذَا جِئْتُمُوهُ’ ‘When you come to Mount Uhud, eat the leaves from the trees that grow upon it (as a source of blessings)!’ (Jami’ al-Sagheer, p. 21, Hadith 239)

اللَّهُ أَكْبَرُ! اللَّهُ أَكْبَرُ! Consider this closely! A mountain, which apparently appears as inanimate; if it were to love the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, it becomes blessed. Then think! Did Ghaus al-A’zam رَحِمَهُ اللهُ عَلَيْهِ not love the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? Did Daata Ali Hajwayri رَحِمَهُ اللهُ عَلَيْهِ not love the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? Did Khawajah Ghareeb Nawaz رَحِمَهُ اللهُ عَلَيْهِ not love the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? Did Baba Fareed Ganj Shakar رَحِمَهُ اللهُ عَلَيْهِ not love the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? Did A’la Hazrat Maulana رَحِمَهُ اللهُ عَلَيْهِ

Na'eem-ud-Deen Muradabadi رَحْمَةُ اللَّهِ عَلَيْهِ, Mufti Amjad Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ, Ziya-ud-Deen Madani رَحْمَةُ اللَّهِ عَلَيْهِ, Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ and other pious people and saints; did all of them not love the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with their heart and soul? Without doubt, all of them were great devotees of the Messenger. In fact, they were those who distributed the love of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to others. If Mount Uhud is blessed and unique due to this love, then are the Awliya not blessed and unique?

Now consider this: Mount Uhud loves the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and thus became blessed and sacred. Furthermore, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ even gave the order to eat from the leaves of a tree growing upon it, and gain blessings this way. Thus, we come to know that whosoever is accepted in the court of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, becomes blessed, and everything connected to it also becomes full of blessings. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ taught us and desires that these things are considered blessed, and for us to gain blessings from them.

The matter does not end here. It was further commanded in this Hadith: 'وَلَيُؤْمَنُ عَصَاهِمُ' 'Even if the thorns of the tree growing upon Uhud are attained (they should be chewed to attain blessings)'. (Jami' al-Sagheer, p. 21, Hadith 239)

Allamah Manaawi رَحْمَةُ اللَّهِ عَلَيْهِ states: 'Thorns are not things meant to be chewed normally. In order to do so, one will have to go through great difficulty. The meaning of this statement of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ highlights the fact that Mount Uhud is blessed. If one cannot easily attain blessings from its trees, then one should place himself in difficulty in order to do so!' (Derived From, Fayz-ul-Qadeer, jazz 1, p. 239, under the Hadith 239)

We come to know that if a person has to queue up in long queues and go through several hardships just to behold the sacred relics, draw

closer to them, touch them or kiss them out of respect, then he should do so, but he should not let the golden opportunity of taking blessings from them slip from his grasp.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## With the blessings of the sacred relics, peace is attained

Dear Islamic brothers! Do not consider sacred relics to be ordinary at all. For their sake, countless blessings are attained. Sacred relics are a means of being safeguarded from punishment and remaining in peace. In the Holy Quran, the land of Egypt is mentioned, which was ruled by Fir'awn. He was a disbeliever who claimed to be God, and who arrogantly opposed the Prophet of Allah, Sayyiduna Musa عَلَيْهِ السَّلَام. He was mischievous, rebellious and spread tribulations across the land. Allah Almighty drowned him, and all of his nation who followed his suit in a river, and had them destroyed.

Read the Holy Quran, with the translation of Kanz-ul-Iman, the Tafseer of Khaza'in-ul-Irfan, Noor-ul-Irfan, or the Tafseer Siraat-ul-Jinan; attempt to understand the Holy Quran, and see how Allah Almighty has mentioned disbelieving nations in Part 8 (Surah Al-A'raf), in Part 19 (Surah Al-Shu'ara'), and in many other places. Allah Almighty mentions the punishment that came upon them; the nation of 'Aad disbelieved, and punishment came upon them and in their town; the nation of Thamood disbelieved, and punishment came upon them and their town; the nation of Sayyiduna Loot عَلَيْهِ السَّلَام disbelieved, and punishment came down upon them and in their town; but punishment did not befall Fir'awn within his town, he was taken out of his city and was drowned in a river.

The honourable scholars have written about the wisdom behind this. One of these wisdoms is that Egypt is a blessed place. The shrines of Sayyiduna Yusuf عَلَيْهِ السَّلَام and his eleven brothers, who themselves are saints and friends of Allah Almighty, are found in Egypt. Due to their blessings, Egypt was not destroyed, rather, the disbelievers who lived there were taken out of the city and drowned in a river. Read the Holy Quran, Para 9, Surah Al-A'raf, in which Allah Almighty has mentioned the drowning of Fir'awn. It was stated thereafter that the Bani Israel, whom Fir'awn had forcibly made his servants, were made the rulers of the East and West of Egypt. It is stated by Allah Almighty:

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَعَارِبَهَا الَّتِي بَرَكْنَا فِيهَا<sup>ط</sup>

And We made the people who were suppressed already the inheritors of the Eastern and Western parts of the land in which We have placed blessings.

*[Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-A'raf, verse 137)*

The famous commentator of the Holy Quran, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ writes in explaining this blessed verse: 'Egypt remained safe from being destroyed because the shrines of the children of Sayyiduna Ya'qoob عَلَيْهِ السَّلَام, who are from the friends of Allah Almighty, are found in Egypt.' (*Tafseer Na'eemi, Part 9, Surah Al-A'raf, under the verse 137, V 9, p. 160, Slightly amended*)

## The shrines of the Awliya are places of safety

There was once a pious predecessor, Sayyiduna Yahya Bin Yahya رَحْمَةُ اللهِ عَلَيْهِ. Imam Abu Hasan Nayshapuri رَحْمَةُ اللهِ عَلَيْهِ states: 'One day, my fortune shone, and I was blessed with beholding the final Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream. I saw that He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to the shrine of Sayyiduna Yahya Bin Yahya رَحْمَةُ اللهِ عَلَيْهِ, and honourable companions رَضِيَ اللهُ عَنْهُمْ were also alongside him. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went upon the *Musalla* of *Imamat*, the honourable

companions رَضِيَ اللهُ عَنْهُمْ formed rows behind him and offered Salah behind the Beloved Master, the Imam of the Prophets صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. After Salah, He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: 'The shrine of Yahya bin Yahya is safety for the people of this city.' (*Siyar A'alaam al-nubala*, juz 12, p. 292)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Repentance is accepted with the blessings of the sacred relics

The ancestral country of the Bani Israel was Shaam. When Sayyiduna Yusuf عَلَيْهِ السَّلَام became the King of Egypt, Sayyiduna Ya'qoob عَلَيْهِ السَّلَام and his children came to Egypt. When Fir'awn was drowned, at that time, the nation of 'Amaliqah had control over Shaam. After Fir'awn was destroyed, Allah Almighty commanded the Bani Israel: 'Go to Shaam! Perform *Jihad* against the nation of 'Amaliqa, and have your ancestral country freed!' The Bani Israel were not wholeheartedly pleased with this, and set out for *Jihad* out of compulsion despite not wanting to do so. Reaching the place called Teh, they showed their cowardice and said: 'Oh Musa عَلَيْهِ السَّلَام! You go with your Lord! Perform *Jihad*, we will be sitting here!' (*'Ajaab-ul-Quran*, p. 31, summarised) Allah! Allah, what great cowardice!

On one side, there is the Bani Israel, for whom food descended from the skies. Despite this, they showed cowardice. Then on the other side, with the blessings of Allah Almighty, look at those who sacrificed their lives for the embodiment of mercy, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Sometimes they sustained themselves only on dates, at times they went without food for extended periods of time, and sometimes they would tie stones around their blessed stomachs due to the severity of hunger. Despite all of this, when being called to Badr, they reached Badr, when being called to Uhud, they reached Uhud; sometimes their

army of 313 overpowers an army of 1000, on other occasions, they conquer Khayber and challenge the Roman and Persian empires. The Bani Israel ate Mann and Salwa, and yet still remained cowardly; the honourable Sahaba would remain hungry, but their awe-inspiring presence would make the great kings of their time shake and quiver! May Allah Almighty shower millions of mercies upon the honourable Sahaba, who despite enduring countless difficulties, did not even let an atom's worth of harm reach Islam.

Anyhow, the Bani Israel showed cowardliness, and Allah Almighty confined them at Teh. They would set out in the morning, travel all day long, and stop at night, only to find out that they are standing at the place where they left from in the morning. They remained in this imprisonment for 40 years. (*'Ajaib-ul-Quran, p. 32, summarised*)

In the end, this imprisonment of theirs ended and Allah Almighty commanded them to go to Bait al-Maqdas. In regards to travelling there, Allah Almighty mentioned two etiquettes. It was stated:

وَادْخُلُوا الْبَابَ سُجَّدًا

**And enter the gate while prostrating**

*[Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah, verse 58)*

This means, when entering Bait al-Maqdas, perform the prostration of thankfulness! Or it means to enter the city lowering oneself, with respect and reverence. The second command was:

وَقُولُوا حِطَّةٌ نَّغْفِرْكُمْ خَطِيئَتِكُمْ

**And declare, 'May our sins be forgiven.' We shall forgive your sins,**

*[Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah, verse 58)*

One question arises here: Repentance can be made anywhere, as Allah Almighty hears, knows and sees all. Then why was the command given for the Bani Israel to go to Bait al-Maqdas, for them to ask for forgiveness when entering the doors, and to enter the city whilst lowering themselves out of respect and reverence? In answer to this, the honourable scholars state: 'Bait al-Maqdas is an exceedingly blessed place. Shrines of the Noble Prophets عَلَيْهِمُ السَّلَام and the Awliya are found therein.' (*Tafseer Na'eemi, Part 1, Surah Al-Baqarah, under the verse 58, vol. 1, p. 410*)

It thus comes to our knowledge that repentance is quickly accepted near the shrines of the pious people of Allah Almighty due to their blessings. We also come to learn that wherever the shrines of the Noble Prophets عَلَيْهِمُ السَّلَام and the Awliya are found, those cities and pieces of land will also be shown respect, adoration and reverence.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Cure is attained from sacred relics

One blessing of the sacred relics is that Allah Almighty grants cure from illnesses by means of them. In Part 12, Surah Yusuf, the blessed shirt of Sayyiduna Yusuf عَلَيْهِ السَّلَام is mentioned. Due to being separated from Sayyiduna Yusuf عَلَيْهِ السَّلَام, Sayyiduna Ya'qoob عَلَيْهِ السَّلَام cried to such an extent that it had an effect on his blessed eyesight. As such, the shirt of Sayyiduna Yusuf عَلَيْهِ السَّلَام, which he had received in inheritance from Sayyiduna Ibrahim عَلَيْهِ السَّلَام, was placed over the eyes of Sayyiduna Ya'qoob عَلَيْهِ السَّلَام. What happened then? Allah Almighty states:

فَأَرْتَدَّ بُصِيرًا

He immediately regained his eyesight.

[*Kanz-ul-Iman (translation of Quran)*] (Part 13, Surah Yusuf, verse 96)

## Attained remedy from infectious diseases

Allamah Ali Qaari رَحْمَةُ اللَّهِ عَلَيْهِ relates: ‘Once, plague spread in Baghdad, which became so severe that up to a thousand funerals would take place everyday. In a state of panic, people presented themselves in the court of the chief of saints, Sayyiduna Ghaus al-A’zam رَحْمَةُ اللَّهِ عَلَيْهِ, and explained their worries to him.

Sayyiduna Ghaus al-A’zam رَحْمَةُ اللَّهِ عَلَيْهِ stated: ‘The grass found around our Madrasa, rub it upon the body and eat it. Allah Almighty will grant remedy to the ill with its blessings.’ He further went on to state: ‘Whosoever drinks water from the well of our Madrasa, he will also be given cure.’

People acted upon this statement, and اَلْحَمْدُ لِلَّهِ, they received cure. The narrator of this incident says: ‘After this, plague never spread in Baghdad for the entire life of Sayyiduna Ghaus al-A’zam رَحْمَةُ اللَّهِ عَلَيْهِ.’  
(*Tafreeh-ul-Khaatir*, p. 43)

## Cure for every illness in a garland of flowers

It can be found in ‘Hayat-e-A’la Hazrat’: ‘Sayyid Ayyub Ali رَحْمَةُ اللَّهِ عَلَيْهِ had flowers granted to him by A’la Hazrat, the Imam of Ahl- us-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ. He states: ‘As long as this sacred relic remained with me, I never needed medicine. If I had a headache, I would grind the flowers and place them on my forehead. If I had a fever, cold, or cough etc., I would grind the flowers, mix them in water and drink it. The illness would then be removed with the mercy of Allah Almighty.’ (*Hayat A’la Hadrat*, vol. 3, p. 205)

## The blessings of the names of the Awliya

Dear Islamic brothers! Everything that has an attachment or connection to the Awliya is blessed. Allah Almighty has placed blessings even in their names. اَلْحَمْدُ لِلَّهِ, for the sake of the blessed

names of the Awliya, difficulties are removed and one becomes destined for blessings. The exegete of the *Ummah*, Sayyiduna ‘Abdullah Bin ‘Abbas رَضِيَ اللهُ عَنْهُ narrates: ‘For the sake of the names of the As’haab al-Kahf, (who are from the nation of Sayyiduna Isa عَلَيْهِ السَّلَام and highly ranked saints; about whom Allah Almighty revealed an entire *Surah* with their name, *Surah al-Kahf* in the Holy Quran; for the sake of their names,) desires are fulfilled and calamities are dispelled.

1. If a child cries, write the names of the As’haab al-Kahf and place it under his head. **إِنْ شَاءَ اللهُ**, blessings will occur.
2. If you want to protect a crop, dig one piece of wood into the crop and write the blessed names of the companions of the Cave on a piece of paper and hang it on the wood.
3. If you get fever, or desire blessings in wealth, or want to protect wealth from robbery, or if you are to embark upon a sea journey and want to remain safe from drowning; then keep the names of the As’haab al-Kahf written with you. **إِنْ شَاءَ اللهُ**! You will receive countless blessings due to this. (*Tafseer Gharaib-ul-Quran, Part 1, Surah Al-Baqarah, under the verse 22, jald 1, p. 412*)

Dear Islamic brothers! If you cannot write the blessed names of the As’haab al-Kahf yourself, then do not worry. **اَلْحَمْدُ لِلّٰهِ**, from the stalls of Spiritual Cures, a department of Dawat-e-Islami, a *Ta’weez* (Islamic amulet) containing the names of the As’haab al-Kahf is given totally free of charge, for the sake of Allah Almighty. With the blessings of this, numerous ill people have received cure and remedy.

## The names and relics of the Awliya help even in the grave

Dear Islamic brothers! **سُبْحَانَ اللهِ**! Look at this faith-refreshing matter! The blessed names of the Awliya and those things which have

connection with them not only help in this world, but after we die, they help and assist in the grave too. Let us revive our faith by listening to a narration regarding the blessings of ‘Shajarah Qadiriyyah Razawiyyah Attariyyah’, which has the blessed name of the King of Prophets, the Master of both worlds, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and the names of 41 Awliya, and du’as are asked through their medium in the form of couplets:

In August 2004, an Islamic sister passed away in the famous city of Pakistan, Hyderabad. The Islamic sister who gave *Ghusl* to the deceased, gave a copy of Shajarah Qadiriyyah Razawiyyah Attariyyah to the relatives of the Islamic sister who had just passed away, and said to her: ‘Kindly have this placed inside her grave’. By means of the male household members, the blessed Shajarah was placed in her grave alongside her. After some time, the deceased Islamic sister was seen in a dream by one of her relatives, sitting on a beautiful mat. She appeared extremely happy, and said smilingly: ‘Take this blessed Shajarah, and return this to that Islamic sister while thanking her. This is her entrustment. اَلْحَمْدُ لِلّٰهِ, due to the blessings of the Shajarah Attariyyah, I received great serenity and peace in the grave.’ (*Shajarah Qadiriyyah Razawiyyah Attariyyah, p. 159*)

## Even the actions of the Awliya are full of blessings

Dear Islamic brothers! Taking on the actions of the Awliya is also a form of sacred relic. Shah Waliullah Muhaddis Dihlvi رَحْمَةُ اللهِ عَلَيْهِ states: ‘The one who desires to purify his heart and attain angelic attributes should do two things:

1. Pay attention to remaining clean and pure, and
2. Offer Salah in old Masjid, within which the Awliya offered Salah. (*Fuyuz-ul-Haramayn, pp. 25,26*)

In the same way, whatever work was initiated or started by someone close to Allah Almighty; to perform that work, for example: Organizing gatherings of Giyarween Sharif, reciting Qasidah al-Burdah, making punctual recital of Durood al-Taaj, etc.; these are all means of attaining blessings. **اَلْحَمْدُ لِلّٰهِ**! In the present day, in order to further spread the blessings related to the relics of the Awliya, and to increase love of them in the hearts of the people, the religious movement of devotees of the Prophet, Dawat-e-Islami, has performed a prominent role.

One quality of the religious environment of Dawat-e-Islami is that encouragement is given to respect and honour the sacred relics of the Awliya and gain blessings from them. Alongside this, great lengths are taken to encourage others to gain blessings from the character and personalities of the Awliya, and to take on their actions and habits. For example, to leave one's household and give sacrifices in the path of religion is a deed very much beloved by the Awliya. In order to gain blessings from this act of the Awliya, and to spread the Sunnah far and wide, thousands of devotees of the Prophet travel in the Madani Qafilahs of Dawat-e-Islami. Inviting people to righteousness in streets, marketplaces, by going to their homes, and by meeting everyone, encouraging them to act upon the Sunnah, conditioning their minds to reform their Nafs; these actions are all found in the lives and practices of the Awliya. **اَلْحَمْدُ لِلّٰهِ**, those affiliated with Dawat-e-Islami gain the blessings of individual effort, going from home to home and shop to shop, performing Madani Dora; thus, taking on the practices and actions of the Awliya.

## Encouragement to perform Pious Deed number 48

Dear Islamic brothers! **اَلْحَمْدُ لِلّٰهِ**, the religious environment of Dawat-e-Islami conditions and trains us in all forms of religious and character-related affairs. The founder of Dawat-e-Islami, Shaykh-e-Tareeqat, the Ameer of Ahl-us-Sunnah, 'Allamah Maulana Abu Bilal, Muhammad

Ilyas Attar Qadiri **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ** has granted us a great prescription to become pious, namely '72 Pious Deeds', in the form of questions and answers. In order to become habitual in performing good deeds and to avoid sins, it is of a great benefit to act upon the 72 Pious Deeds booklet.

Taking daily account of your deeds, kindly develop the practice of filling in the Pious Deeds booklet. From amongst these 72 Pious Deeds, one of them is Pious Deed number 48, in which it is asked: 'Today, did you supplicate for the forgiveness of your parents and Peer-o-Murshid (i.e spiritual guide), and make some Isal-e-Sawab for them? (Isal-e-Sawab can even be made after reciting Salat upon the Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** only once.)'

## Department Khuddam-ul-Masajid

**أَلْحَنَهُ لِلَّهِ**, the Madani movement of devotees of the Prophet, Dawat-e-Islami, is serving Islam in over 80 departments. From amongst them, one department is 'Khuddam-ul-Masajid'. Under the supervision of this department, Masajid are built in the areas where there is need for them. Furthermore, the appointment of Imams, Mu`azzins, and sermonisers for these Masajid, as well as their respective salaries, also come under the responsibility of this department.

In reality, this department is a result of the love that the Ameer of Ahl-us-Sunnah **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ** has for the Masajid. It is a great pain of his to enliven the Masajid. One can get an idea of the extent of this love he has for Masajid from the fact that he entitled Dawat-e-Islami as a Masajid enlivening movement. From time to time, be it in the weekly Ijtima or Madani Muzakarah, he continues to remind and encourage towards enlivening the Masajid. If only, in accordance with the beautiful mindset of the Ameer of Ahl-us-Sunnah, we become those who build Masajid and invite others towards enlivening them.

**صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**

Dear Islamic brothers! Pious children are a great blessing from Allah Almighty. No doubt, only those children will prove to be beneficial for their parents in the Hereafter who are pious and righteous. Moreover, this reality is not hidden from anyone either that the upbringing of parents plays a vital role in making their children pious or impious.

However, nowadays it is seen that parents are extremely negligent when it comes to teaching and raising their children correctly. **اَلْحَمْدُ لِلّٰهِ**, Shaykh-e-Tareeqat, the Ameer of Ahl-us-Sunnah **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** grants us Madani pearls of wisdom regarding the upbringing of children too in Madani Muzakaraha. Let's now listen to some of these:

## The manners of raising children

- On occasions, parents themselves influence their children in becoming disobedient and averse from them. This is because many parents themselves are not educated, and for this reason, they cannot properly raise and bring up their children.
- From childhood, concerted effort must be focused on raising and educating children properly. For example, from their infancy, you should do the zikr 'Allah Allah' in front of them whilst consoling them, so that when the child opens his/her tongue to speak for the first time, his/her first word shall be the name of Allah Almighty.
- It is of great foolishness to constantly tell off children over everything, as this leads towards making a child more reckless. Therefore, instead of harshness and telling off, things should be done with love and care instead.
- By continuing to humiliate or belittle a child in front of everyone, their tender heart will become estranged and averse to their parents.

## Announcement

Remaining manners regarding the upbringing of children will be mentioned in the study circles. Therefore, attend the study circles in order to learn them.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## The 6 Duroods and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtimā' (congregation) of Dawat-e-Islami



### 1. The Durood for the night preceding Friday

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

The saints of Islam have quoted that whoever recites this Durood 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 Durood upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' (*Ibid, p. 65*)

### 3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Durood, 70 portals of mercy are opened for him.

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

### 4. The reward of 600,000 Duroods

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

Shaykh Ahmad Saawi رَحْمَةُ اللَّهِ عَلَيْهِ reports from some saints of Islam that the one reciting this Durood once receives the reward of reciting Durood 600,000 times. (*Afdal-us-Salawat 'ala Sayyid-is-Sadat*, p. 149)

### 5. Nearness to the Distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

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

## 6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

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

*(Attargheeb Wattarheeb, vol. 2, p. 329, Hadith 31)*

### 1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُمَا that the Noble Rasool صَلَّى اللَّهُ 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 اللَّهُ 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 اللَّهُ الْحَلِيمُ الْكَرِيمُ  
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيمِ

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

## (Overseas) Schedule for Madani Halqa in the Weekly Gathering, 23<sup>th</sup> December 2021.

3. Learning Sunnahs and Etiquettes: **5 minutes**
4. Memorising the Du'a: **5 minutes**
5. Accountability: **5 minutes**
6. Total duration: **15 minutes**

### Remaining manners of raising children

- It is not a wise approach to complain about the child in his presence to a respectable person; for example, saying things like: 'explain him, he troubles a lot; he is very naughty; he doesn't listen to his parents, etc.' Let alone this reforming the child, it would perhaps make the child think that my parents have disgraced me in front of so-and-so.
- Parents are a role model for their children. The child observes their character, and then tries to adopt it. So, if the parents' statements contradict their actions, then this will have a negative impact on the child.
- In order to make the child stop crying, it is often said that a cat has come, or a dog has come, etc. Through this, we are teaching our children to lie, because generally, these kinds of statements have nothing to do with reality.
- Seeing the ill-habits of children, some people ignore them instead of reforming them. Their mindset is that let them become a bit mature first, then we will start reforming them. This should not be the case. This is because if we don't stop the child from this very age, then those ill-habits will embed in their character, which at a

later stage will become very difficult to get rid of. (*Tazkirah Ameer-e-Ahl-e-Sunnat, episode 8, pp. 69-72*)

## Du'a for parents

According to the schedule of the weekly Sunnah-inspired Ijtima of Dawat-e-Islami, the 'Du'a for parents' will be taught. The Du'a is as follows:

(اللَّهُمَّ) رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ﴿٣٢﴾

'O my Lord, have mercy on them both, just as they brought me up in my childhood.'

[*Kanz-ul-Iman (translation of Quran)*] (Part 15, Surah Bani isra'eel, verse 24)

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, p. 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 practised.

3. I will regret the Madani In'amaat which I did not practise 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 the sins, I will make a firm intention of not committing sin in the future, along with making repentance and Istighfar.
5. I will not reveal my good deeds without need (for example, I act on such and such or these many Madani In'amaat).
6. I will act afterwards or tomorrow on the Madani In'amaat which can be practised afterwards (for example, one did not recite Durood upon the Holy Nabi 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, Divine fear, 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 عَلَيْهِ وَآلِهِ وَسَلَّمَ

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

### Daily 56 Madani In'amaat

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 Wazaaif 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 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 I'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 اللهُ عَلَى مُحَمَّدٍ

## 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 بِجَاةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ