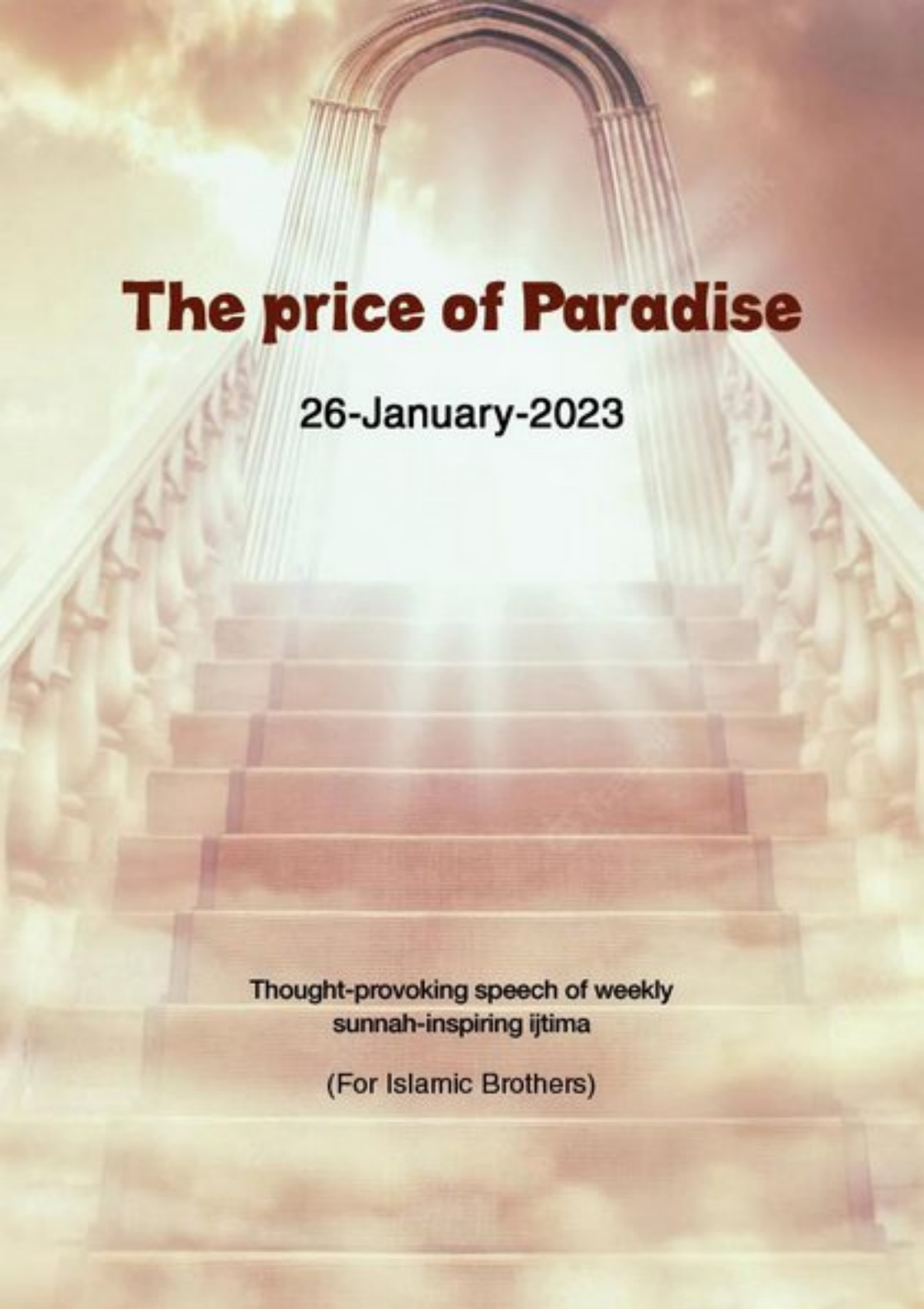




The price of Paradise

26-January-2023

**Thought-provoking speech of weekly
sunnah-inspiring ijtimā**

(For Islamic Brothers)

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

The price of Paradise

وَعَلَى إِلِكْ وَأَصْحِبِكْ يَا حَبِيبَ اللَّهِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
 وَعَلَى إِلِكْ وَأَصْحِبِكْ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: “I have made the intention of Sunnah *i’tikāf*.”

Dear Islamic brothers, whenever you enter a masjid, make the intention of *i’tikāf*, for you will be rewarded as long as you stay in the masjid. Remember, inside a masjid, there is no *shar‘ī* permission to eat, drink, sleep, have suhoor or iftar, and not even to drink Zamzam water or the water on which *dam* has been performed. However, if the intention of *i’tikāf* is made, all these acts will become permissible. One should not make the intention of *i’tikāf* only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatāwa Shāmī*: “If someone wants to eat, drink or sleep in a masjid, he should make intention to observe *i’tikāf* and do the dhikr of Allah for some time. Then, he may proceed as he wishes (i.e. eat, drink or sleep).”

Excellence of sending *ṣalāt* upon the Prophet ﷺ

The final Prophet of Allah ﷺ said:

مَنْ صَلَّى عَلَيَّ يَوْمَ الْجُمُعَةِ كَانَتْ شَفَاعَتِي لَهُ عِنْدِي يَوْمَ الْقِيَامَةِ

“I will intercede on the Day of Judgement for the one who sends *ṣalāt* upon me on the day of Friday.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Prophet ﷺ has stated: أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ, “A truthful intention is the best action.”² O devotees of the Prophet! Make good intentions before every action, because this can be a means of entering Paradise. Before listening to the speech, make good intentions, such as:

- You will listen to the entire speech to gain knowledge.
- You will sit in a respectful manner.
- You will refrain from being lazy during the speech.
- You will listen to the speech to reform yourself.
- Whatever you hear, you will try to convey it to others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Jam‘ al-Jawāmi‘ li al-Suyūṭī, vol. 7, p. 199, Hadith: 22,352

² Jāmi‘ al-Ṣaghīr, p. 81, Hadith: 1,284

Dear Islamic brothers, the topic of today's speech is, '*The Price of Paradise*'. We will speak about those who will receive palaces in Paradise, some Quranic verses and Hadith regarding maintaining ties of kinship, a description of Paradise, how an individual who was upset was conciliated, benefits of calling towards righteousness, how an affluent person became a godly person, those who will enter Paradise, the love that some godly people had for salah, and many other matters will be addressed too. Try to listen to the entire speech with good intentions.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Allah Almighty will facilitate for reconciliation

Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ narrates:

One day, when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sitting, he smiled. Sayyidunā 'Umar b. al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ asked, "O Messenger of Allah! صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ May my mother and father be sacrificed for you! Why did you smile?"

He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, "Two people from my nation will fall upon their knees in the court of Allah Almighty. One will say, 'O Allah Almighty! I seek justice from You in dealing with him, for he oppressed me.'

Allah Almighty will say to the claimant, 'What can this poor man do now (i.e., the defendant); he has no good deeds remaining.'

The oppressed man (claimant) will respond, 'Add my sins to his account.'"

After saying this, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ began to cry and said, "That will be a significant day, for everyone will be in need of lightening their burden on the Day of Judgement.

Then, Allah Almighty will say to the oppressed man, ‘Look at what is front of you.’

The man will reply, ‘O Lord! I see great cities of gold and grand palaces before me that are decorated with pearls. Which prophet, *ṣiddīq*, or martyr do these cities and fine palaces belong to?’

Allah Almighty will say, ‘They are for the one who pays their price.’

‘Who can pay their price?’ the man will ask.

Allah Almighty will reply, ‘You can pay it.’

‘How?’ the man will ask.

So, Allah Almighty will say, ‘By pardoning the rights of your brother.’

The man will exclaim, ‘O Allah Almighty! I have forgiven all rights.’

Allah Almighty will say, ‘Take your brother’s hand and both of you enter Paradise.’”

Then, the Prophet ﷺ said, “Fear Allah Almighty and reconcile between creation, for Allah Almighty will also reconcile between Muslims on the Day of Judgement.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

O devotees of the Prophet! There are many points that can be mentioned regarding this Hadith. Let us go through some of them:

1. The Day of Judgement has not yet taken place, and neither have the matters that will occur on the plains of resurrection. The same applies regarding people being held to account and the judgement concerning reward and punishment. However, may we be sacrificed

¹ *al-Mustadrak*: 8,758

for the Prophet ﷺ, for not only did he witness the events of Judgement Day before they took place, but he mentioned them to the Companions عَلَيْهِمُ الرِّضْوَانُ too.

2. The matter regarding the rights of people is a very sensitive one, because on the Day of Judgement, a person will make a claim in the court of Allah Almighty against another to seek his right. Unfortunately, it seems that due to being negligent of religion and lacking knowledge, people do not give due regard to the matter of other people's rights.

The following are some examples: an employer does not fulfil the rights of his employees; employees violate their employer's rights by damaging his property; some parents are not prepared to give children their rights; some children are not fulfilling the rights of their parents; a wife is falling short in fulfilling the rights of her husband; a husband attempts to absolve himself of fulfilling the rights of his wife; relatives have been at war with each other for years because of matters concerning the fulfilment of rights; and some are falling short in fulfilling the rights of neighbours.

Take heed! If somebody has violated another's right in this world, then wisdom lies in fulfilling that right here, or asking the individual in concern to forego it, otherwise one can face severe disgrace in the hereafter.

The Messenger of Allah ﷺ said, "On the Day of Judgement, you will certainly fulfil the rights of those who are entitled, such that even a hornless goat will take revenge from a horned one."¹ Here, the purport is that if you do not fulfil the rights of people in this world, you will most certainly fulfil them on the Day of Judgement. In this world, rights are fulfilled with wealth, and

¹ *Ṣaḥīḥ Muslim: 6,580*

in the hereafter, they are fulfilled with one's deeds. Hence, it is better for you to fulfil them in the world, otherwise you will regret it.

Mufti Aḥmad Yār Khān Naʿīm رَحْمَةُ اللهِ عَلَيْهِ writes, "Although animals are not bound by the laws of shariah, they too must fulfil the rights amongst one another."¹

O devotees of the Prophet! What will the matter between animals be like? Let us go through what the honourable Mufti mentions,

"If a horned goat gouged a non-horned goat in the world, then on the Day of Judgement, its horns will be given to the non-horned goat, and it will gouge the other in retaliation."²

3. Living in harmony with one another is very beloved to Allah Almighty, for the Lord Himself will make people reconcile on the Day of Judgement and grant them entry into Paradise. Therefore, if we wish to please Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, see a peaceful society, spread love everywhere, enter Paradise enjoy its bounties, and protect ourselves from disgrace on the Day of Judgement, then we must develop the habit to reconcile amongst ourselves and promote this action that makes one worthy of Paradise.

Step forward and immediately reconcile with those Muslims you had a row with due to your lower-self (*nafs*). Do so even if you are older and were not at fault. اَلْحَبْدُ لِلّٰهِ Reconciling between people like this is a Sunnah of our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Moreover, Allah Almighty also instructs us in the Quran to reconcile. It is stated in part 26 of the Quran, verse 10 of Sūrah al-Ḥujurāt:

¹ *Mirāt al-Manājīh*, vol. 6, p. 674

² *Mirāt al-Manājīh*, vol. 6, p. 674

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٩٠﴾

Translation from Kanz al-Imān: “The Muslims are brothers (to each other). Therefore, make peace between your two brothers, and fear Allah so that you may attain mercy.”¹

Similarly, the virtues of reconciling are mentioned in Hadith too.

An action superior to fasting, praying and charity

The Prophet ﷺ said, “Shall I not inform you of an action that is superior to fasting, salah and giving charity (*sadaqah*)?”

The noble Companions رَضَوْنَ عَلَيْهِمُ replied, “O Messenger of Allah ﷺ! Most definitely.”

So, the Prophet ﷺ said, “That action is to reconcile between two individuals who are upset with each other, for the corruption that takes place among those who are upset severs goodness.”²

Note that it is only permissible to reconcile or encourage other Muslims to reconcile when it is within the boundaries of shariah. It is not permissible to carry out reconciliation which will involve making the halal into haram, and the haram into halal. It is narrated from *Sayyidunā* Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ said, “It is permissible to reconcile between Muslims, except for that reconciliation which makes the haram into halal, and the halal into haram.”³

For instance, it is not acceptable to reconcile between husband and wife in a way whereby the man will no longer visit his other wife. Another example is to facilitate for a reconciliation whereby a Muslim who owes

¹ Al-Quran, 49:10

² Sunan Abī Dāwūd: 4,919

³ Sunan Abī Dāwūd: 3,594

money will pay interest to his creditor.¹ Likewise, if a husband issues his wife three divorces, it is certainly not permissible to reconcile between them by telling them, “It does not matter; Allah Almighty will forgive the mistake you have made. You two should reconcile.” In reality, after the three divorces were given, the woman became haram for the man, and this haram cannot become halal merely through reconciliation. Attempting to do so is to make haram into halal, and this is never permissible.

If a debtor is unable to pay back his debt within the stipulated time, then to reconcile with the condition that he will pay a penalty for the delay is not permissible. Reconciling with someone on the condition that they will end their relationship with their brother or sister is not permitted. Compelling a friend to reconcile by saying, “If you wish to reconcile with me, you must watch or listen to such-and-such drama or song” is not permitted.

Dear Islamic brothers, we come to know from these examples that reconciliation is tied to personal rights; it is not permissible to reconcile in matters that entail opposing the shariah. People are not to be obeyed if it involves disobeying Allah Almighty and His Messenger ﷺ nor is it permissible to compromise in religion (i.e. doing *mudāhanat*). It is mentioned in a Hadith of *Ṣaḥīḥ Muslim*, “لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ” (It is not permissible to obey someone if it involves disobeying Allah Almighty; obedience is only in righteous matters).²

When reconciling, it is necessary to keep in mind that there is no compromise concerning acts of disobedience. For example, there could be a wedding function at home, and children insist on there being singing, dancing and musical events. As a result, the parents concede to the wishes of their children on the basis that Islam gives great importance to maintaining ties and they do not wish to upset the

¹ *Mirāt al-Manāḥij*, vol. 4, p. 303

² *Ṣaḥīḥ Muslim*: 4,765

children. Such reconciliation is impermissible, haram, and an action that leads to Hell.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Benefits of reconciliation

May Allah Almighty grant us the ability to reconcile according to the stipulations of shariah. To reconcile is something praiseworthy. By doing so, one pleases Allah Almighty and His Messenger ﷺ; the experiences in the grave are made easy; the stages in the hereafter become easy; one becomes close to Paradise and distant from Hell; one's honour increases in the eyes of people; one gains a good reputation; love spreads and hatred diminishes; Satan is disgraced; discord amongst families end; one feels committed to do good towards relatives; one gains peace; and restlessness comes to an end. In short, there are countless benefits of reconciling.

It is unfortunate that despite there being so many benefits, some people avoid reconciling and fuel discord. Their lack of Islamic knowledge plays a major part in this. In such situations, Satan also lays down his trap by preventing people from reconciling and strives his utmost to maintain enmity between people. We should take the initiative by reconciling and attempt to gain the benefits of this world and the hereafter.

What was the approach of our pious predecessors رَحِمَهُمُ اللَّهُ عَلَيْهِمُ to reconciliation? Let us look at one faith-inspiring incident in this regard.

The desire to not enter Paradise before his brother

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet ﷺ said, "It is not permissible for a Muslim to break ties with his brother for more than 3 nights, and the first to reconcile will be the first to enter Paradise."

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ mentions:

I came to know that Imam Ḥasan and Imam Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا were no longer speaking to each other due to some issue, so I said to Imam Ḥusayn رَضِيَ اللَّهُ عَنْهُ, “People consider you both to be their leaders. So, do not break ties with one another. Go to your brother and speak to him, for you are younger than him.”

Upon this, Imam Ḥusayn رَضِيَ اللَّهُ عَنْهُ replied, “If I had not heard the statement of Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘The one who is first to reconcile will be the first to enter Paradise’, I would certainly visit him, but I do not wish to enter Paradise before him.”

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ further narrates:

[Hearing these sincere sentiments of Imam Ḥusayn رَضِيَ اللَّهُ عَنْهُ] I went to Imam Ḥasan رَضِيَ اللَّهُ عَنْهُ and mentioned everything to him. Imam Ḥasan رَضِيَ اللَّهُ عَنْهُ said, “صَدَقَ أَخِي” – “My brother has spoken the truth.” Then, he stood, went to his brother Imam Ḥusayn رَضِيَ اللَّهُ عَنْهُ and spoke to him. Like this, both brothers reconciled.¹

Dear Islamic brothers, there is much we can learn from this account of Imam Ḥasan and Imam Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا.

Why do we not reconcile?

We should ponder over why we do not take steps towards reconciliation, and why we do not have the mindset to be the first to do so. Is it because we believe it will dishonour us? Someone might extend his hand to reconcile but we move our hand back because our mood is off. In fact, we turn our face the other way, which is not appropriate. We should make an effort for the sake of Allah Almighty and gaining reward and not allow ourselves to lose the opportunity to gain reward.

¹ *Dhakhāir al-‘Uqbā*, p. 238

How lofty is the rank of the Prophet ﷺ! Let us pay attention to an account showing the exemplary manner in which he taught those who loved him.

At the time of his passing, the Prophet ﷺ announced in a gathering:

If I owe anybody anything, caused harm to someone's life, possessions or honour, then my life, possessions and honour are at hand. They should take what they are owed in this world. None of you should fear that I will become upset with them if you take your right; this is not befitting of me. I would prefer that if somebody has a right over me, they should take it from me or pardon me.

Then, he ﷺ said,

O people! If anybody owes another a right, he should fulfil it. He should not think he will be disgraced, for the disgrace in this world is much easier [to face] than disgrace in the hereafter.¹

Harms of not reconciling

Remember, if a person does not reconcile, not only does this harm relations between families, but it causes such a person to fall in the eyes of people. Nobody helps him; few people are there to support him in times of happiness and grief; and such a person is also deprived of many benefits in the hereafter.

What does reconciliation bring with it?

One attains humbleness through reconciliation. The Prophet ﷺ said, “وَمَا تَوَاضَعْ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ” (Whosoever humbles himself for the sake of Allah Almighty, Allah Almighty raises him.)²

¹ *Tārīkh Ibn ‘Asākir*, vol. 48, p. 323

² *Ṣaḥīḥ Muslim*: 6,592

Reconciliation does away with arrogance, and it turns hatred into love. Would that we attain the mindset to forgive one another. Not reconciling causes loved ones to become strangers. On the other hand, reconciling causes strangers to become like loved ones.

During an *ijtimā'* that took place on one of the significant religious nights, a brother who was associated with the religious environment was sitting down when another individual (who was not yet affiliated with the religious environment of Dawat-e-Islami) passed by and unexpectedly stepped on his hand, causing him pain.

Ironically, the individual who stepped on the brother's hand glared at him and said, "Can you not see?" Conversely, the Islamic brother who had been hurt immediately asked for forgiveness. Being inspired by this, the other individual also became affiliated with the religious environment of Dawat-e-Islami.

Similarly, there was an Islamic brother who would sell sandals. In a large marketplace, an elderly woman began to berate him over some issue. Instead of replying in a similar manner, he began to make *du'ā'* for her proclaiming, "Mother! May Allah Almighty allow you to perform Hajj. May Allah Almighty show you Makkah. May Allah Almighty show you Madina. May Allah Almighty forgive you."

Just after a short while, the same elderly woman—who was insulting the man in the big marketplace—was holding a piece of fruit in her hand, saying, "Son, take this fruit."

The man replied, "Mother! What is this? You were insulting me a moment ago, but now you are offering me fruit?"

The elderly woman said, "Son, I was insulting you, and you were giving me *du'ā'*. I felt ashamed. So, I have come to ask for your forgiveness and brought this gift for you."

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

One religious work from the 12 religious works: to wake others for Fajr Salah

Dear Islamic brothers, to learn about reconciliation and other such deeds which lead to Paradise, to act upon these deeds, to protect your faith and increase the purity of your heart and eyes, remain attached with the religious environment of Dawat-e-Islami and wholeheartedly take part in its 12 core religious works.

One of the 12 religious works is to wake others for Fajr Salah. The booklet for this religious work has also been published. Read it and try to spread this religious work according to the method mentioned in it.

اَلْحَمْدُ لِلّٰهِ! Through the blessing of waking others for Fajr, the following benefits are attained:

- One is honoured to pray Tahajjud.
- One does not miss salah.
- One can offer Fajr Salah in the masjid with the first takbir in the first row.
- One can attain the reward of calling towards righteousness.
- Dawat-e-Islami's reputation is enhanced.
- The one who wakes others for Fajr Salah repeatedly makes *du'ā'* for other Muslims to perform Hajj and visit Madina. If Allah Almighty wills, these supplications will also be accepted in favour of the one offering them.
- Through the blessings of waking to wake up others for Fajr Salah, a person gains good health.

- Waking up Muslims for Fajr Salah is a Sunnah of the Prophet ﷺ and Sayyidunā ‘Umar b. al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ.

The second Caliph of Islam, Sayyidunā ‘Umar b. al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ would go to the masjid whilst waking up people for Fajr Salah.¹

Dear Islamic brothers, we have heard about the price for a palace in Paradise. Let us now listen to some faith-refreshing points regarding Paradise.

A brief description of Paradise

On page 98, volume two of his famous work, ‘*Faizan-e-Sunnat*’, the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyās ‘Aṭṭār al-Qādirī دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ writes the following in the chapter entitled ‘*Destructions of Backbiting*’:

- If something the size of a fingernail from Paradise was to become apparent in the world, the heavens and the earth would become adorned.
- If a heavenly bangle was to become apparent, it would dominate the light of the sun, just as the sun dominates the light of the stars.
- The space of a whip’s length in Paradise is better than the entire world and what it contains. The walls of Paradise are made of gold and silver bricks, and its mortar of musk.
- The dwellers of Paradise will receive the tastiest of foods; whatever they desire will be immediately presented before them.
- If they see a bird and desire to eat its meat, it will come to them at once, cooked.
- If they desire to drink water, for example, waterskins will appear in their hands by themselves. They will contain the right amounts

¹ *Ṭabaqāt al-Kubrā*, vol. 3, p. 263

of water, milk, wine and honey; not a drop or more or less than what they wish for. After they finish drinking, the waterskins will return to where they came from.

- The wine of this world has a smell and bitterness, and it intoxicates. It causes its drinker to become irrational, lose control and utter profanities. The pure wine of Paradise will be free of all of this.
- There will be no impurity, uncleanness, bodily waste, saliva, phlegm, earwax or bodily dirt.
- One will experience a pleasant burp from which fragrance emanates.
- People will emit a pleasant-smelling perspiration.
- All the food one eats will be digested.
- Burps and perspiration will give off a musk like fragrance.
- A person will constantly glorify and praise Allah Almighty, intentionally and unintentionally, just like breathing.
- Every individual will have at least 10,000 servants standing by his pillow. Every servant will have a silver bowl in one hand and a gold one in the other, and every bowl will contain a bounty of different colours. Continuously eating will not reduce the deliciousness of the food; it will only increase. Every morsel will contain 70 delights, and every delight will be distinct from the other. People will experience all these delights simultaneously; one will not prevent the other.
- The clothing of the people in Paradise will not become worn, nor will their youth end.

- If the clothing of Paradise was to be worn in the world, those who would see it would fall unconscious, and people would not be able to deal with looking at it.
- If a heavenly maid was to spit in the sea, the sea would become sweet due to the sweetness of her saliva. In another narration, it is mentioned that if a heavenly maiden was to spit in the seven seas, they would become sweeter than honey.
- Except for their eyelashes, eyebrows and the hair on their head, the people of Paradise will not have any hair on their body. They will all be beardless, have kohl-lined eyes and always look 30 years of age.
- By the command of Allah Almighty, people will go to a marketplace that will be surrounded by angels. It will contain things whose likeness the eyes have not seen, the ears have not heard, and the mind has not imagined. Whatever they desire from there will be given to them; there will be no buying or selling.
- The people of Paradise will meet each other in this marketplace. The person of a lower rank will see someone of a higher rank and like his clothing, and the conversation will not yet end when the person of a lower rank will think, "My clothing is better than his." This is because nobody will experience sadness in Paradise.
- When the people of Paradise wish to meet one another, their throne will reach the other.
- The most honourable of them in the sight of Allah Almighty is the one who will be honoured with beholding Him every morning and evening.
- When the people of Paradise enter Paradise, Allah Almighty will say to them, "Is there anything else you want me to give you?"

They will reply, “You have lit up our faces, granted us entry into Paradise and saved us from Hell.” At that moment, the veil that was over creation will be lifted, and they will not have received anything greater than the vision of Allah Almighty.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

سُبْحَنَ اللَّهِ! You have heard how beautiful and splendid Paradise is, and of the great bounties Allah Almighty has placed therein. Therefore, if we also wish to attain a share of these immense bounties of Paradise and desire for Heaven to be our final abode, we must do those things that lead to Paradise. You have already heard that reconciling is one such action that leads to Paradise. Let us now go through some other actions that lead to Paradise.

We should keep in mind here that alongside having faith, it is also important to do good deeds which lead to Paradise. There has been mention of righteous and good deeds in approximately more than 56 places in the Quran. Here are some good deeds: offering salah, observing fasts, giving zakat, performing Hajj, offering optional (*nafl*) salah in abundance, speaking the truth, feeding Muslims, displaying good conduct, seeking religious knowledge, teaching religious knowledge, enjoining good, forbidding evil and fulfilling each other's rights.

Comforting others

To comfort someone who experienced a tragedy and to advise that person to be patient is a beautiful deed that leads to Paradise. Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُ narrates that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

Whoever comforts someone distressed, Allah Almighty will clothe him in the clothing of piety and have mercy upon his soul amongst the souls. And whoever comforts a calamity-stricken

individual, Allah Almighty will clothe him with two such garments of Paradise whose price is not matched by the entire world.¹

Hence, we should pursue this act that leads to Paradise by comforting Muslims, thereby attaining its blessings. **اَلْحَمْدُ لِلّٰهِ**. One of the acts from the *Pious Deeds* booklet revolves around comforting and condoling Muslims. Pious deed 61 states:

This week, did you visit at least one sick or grief-stricken person at his home or at the hospital, and comfort and console him according to the Sunnah, or condole with him upon the death of a loved one? (Earn reward by recommending ta‘wizat-e-Attariyyah to them)

In this regard, let us listen to a faith-refreshing incident from the life of the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyās ‘Aṭṭār al-Qādirī **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**

Someone upset became content

The renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyās ‘Aṭṭār al-Qādirī **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** states:

Sometimes, the benefits of comforting and condoling with others are witnessed in the world. The following is an incident from when I was an imam at Noor Masjid in Kaagazi Bazar, Karachi. There was an Islamic brother who used to be close to me, but then began to grow distant. However, I did not realise. One day, after Fajr Salah, I received news that his father had passed away, so I immediately went to his house.

The ghusl of the deceased had not yet taken place. I made *du‘ā’* of Fātiḥāh and returned. Then, I attended the funeral salah,

¹ *al-Mu‘jam al-Awsaṭ, Hadith 9,292*

accompanied them to the graveyard and remained with them during the burial. The benefits of this were beyond what I had imagined.

The Islamic brother himself revealed, “Somebody misled me regarding you, so I accepted what he said and grew distant from you. I became so distant that whenever I would see you coming, I would hide. However, your sympathetic approach upon the death of my beloved father has caused my heart to change. The individual who gave me the wrong impression of you did not even attend my father’s funeral prayer.”

It has probably been 35 years since this incident took place. That Islamic brother still shows me a lot of love today. He is very influential and carries out work for the organisation. He has a beard and is my brother in *ṭarīqah*, but his children, brothers and other family members are ‘Aṭṭārī. His younger brother is a representative of Dawat-e-Islami, and his elder brother wore an ‘*imāmah* too.¹

Madani Muzakara Department

O devotees of the Prophet! You have heard how the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyās ‘Aṭṭār al-Qādirī وَدَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ had a commendable manner of wishing well for others. Therefore, if we also wish to attain this passion of wishing well for Muslims, we should read his works. Furthermore, we should take out time from our schedule and routinely watch the weekly ‘*Madani Muzakara*’ to benefit from his words.

اَلْحَمْدُ لِلّٰهِ The movement of prophetic devotees, Dawat-e-Islami, has over 80 departments, one of which is known as the Madani Muzakara

¹ Faizan-e-Baba Bullay Shah, p. 43

Department. **اَلْحَمْدُ لِلّٰهِ**! Practically reflecting the statement, “Knowledge is a collection of countless treasures which are obtained through asking questions”, the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyās ‘Aṭṭār al-Qadīrī **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** began a question-and-answer series, which is known as ‘*Madani Muzakara*’ within the religious environment of Dawat-e-Islami.

During the *Madani Muzakara*, devotees of the Prophet ask questions regarding beliefs; actions; virtues; shariah; *ṭarīqah*; history; prophetic biography; science; medicine; ethics; Islamic knowledge; societal, economical, organisational matters; and many other topics. The answers given by the honourable Shaykh are filled with great wisdom and rooted in prophetic love.

اَلْحَمْدُ لِلّٰهِ! To spread the fragrance of the honourable Shaykh’s knowledge and wisdom-filled words to the Muslims of the entire world, the Madani Muzakara Department is busy in presenting the *Madani Muzakara* in written form and on memory cards. May Allah Almighty grant further blessings to the Madani Muzakara Department.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

صَلُّوْا عَلٰى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

Abandoning Paradise is more difficult than abandoning the world

Dear Islamic brothers, we were going through actions that lead to Paradise. In order to live our lives, we cannot avoid worldly matters, but there is a difference between us and the righteous servants of Allah Almighty. They too would eat and drink just how we also eat and drink. They too would sleep just how we also sleep. They too would marry just how we also marry. However, they would do all of these things for the sake of

Allah Almighty and with good intentions, but we only do it for worldly purposes.

All these actions of theirs were for the hereafter, and our actions are for this world. Note that these worldly matters are not separate from religion, but to consider them to be everything is certainly not from the teachings of Islam.

Who will enter Paradise?

With the grace of Allah Almighty, the person who enters Paradise will be the one who pleases Allah Almighty. The one whose heart has the fear of Allah Almighty will enter Paradise. The one who loves the Sunnah of the Prophet ﷺ will enter Paradise. The one who performs good deeds will enter Paradise. The one whose heart is filled with love for the Companions and Prophetic Household رَضِيَ اللَّهُ عَنْهُمْ will enter Paradise. The one who has true love for Allah's saints رَحِمَهُ اللَّهُ عَلَيْهِمْ أَجْمَعِينَ will enter Paradise. The one who protects his limbs from sins will enter Paradise. The one who obeys the commands of shariah will enter Paradise. The one who fulfils the rights of Allah Almighty and people will enter Paradise.

The importance of salah

One very important action that leads to Paradise is to offer the five daily salahs. اَلْحَمْدُ لِلّٰهِ!

- Salah is a great form of worship.
- Salah leads to Paradise.
- It is one of the best deeds for a believer.
- It is a light.
- Two units of salah are better than the world and what it contains.
- It is an action beloved to Allah Almighty.

- With every prostration, one good deed is recorded, one sin is wiped away, and one increase in rank occurs.
- Sins are forgiven.
- A person who offers salah will be rewarded in full.

Salah is a means of entering Paradise

The Prophet ﷺ said:

Allah Almighty has prescribed five salahs upon people. Whoever offered them without missing any of them and without taking them lightly, Allah guarantees him entry into Paradise. And whoever did not offer them, he has no guarantee with Allah; if He wishes, He will punish him, and if He wishes, he will make him enter Paradise.¹

In another instance, the Prophet ﷺ said, “Whoever goes to the masjid in the morning and evening, Allah Almighty will prepare hospitality for him in Paradise for as many times as he goes.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Etiquettes of reconciliation

Dear Islamic brothers, we will now have the honour of listening to some Madani pearls regarding reconciliation.

- Reconciling between Muslims is a divine sunnah.³
- It is mentioned in a hadith, “Reconcile between people, for Allah Almighty will also reconcile between Muslims on the Day of Judgement.”⁴

¹ Sunan Abī Dāwūd, Hadith 1,420

² Ṣaḥīḥ Muslim, Hadith 1,524

³ Faisla Karnay Kay Madani Phool, p. 31

⁴ al-Mustadrak, Hadith 8,758

- Creating love between Muslims and making them reconcile is also a Sunnah of the Prophet ﷺ.¹
- The Prophet ﷺ reconciled between two tribes: Aws and Khazraj.²
- Lying in order to reconcile between two men or a man and a woman is permissible.³ A hadith states that it is not lawful to lie except in certain cases, one of which is to lie to reconcile between people.⁴
- One would not be sinful for lying in the following two cases as it is permissible to do so:

1) To avoid the oppression an oppressor intends to inflict.

2) To reconcile between two Muslims who have a disagreement. For example, someone says to one of them, “He [meaning, the second person] considers you to be good; he praises you,” or, “He has conveyed salaam to you.” Then, to go to the second person and say something similar so that animosity diminishes between them and they reconcile.⁵

Announcement

The remaining Madani pearls regarding reconciliation will be mentioned in the study circles. Therefore, make sure you take part in the study circles to learn about them.

صَلُّوا عَلَى الْحَبِيبِ ﷺ

¹ *Şirāṭ al-Jinān*, vol. 2, p. 19

² *al-Durr al-Manthūr, Āl ‘Imrān*, verse 100, vol. 2, p. 279

³ *Jahannam Mein Lay Janay Wale A’maal*, vol. 2, p. 713

⁴ *Jāmi‘ al-Tirmidhī*: 1,945

⁵ *Bahār-i-Sharī‘at*, part. 16, p. 517