

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْوَلَدِ أَدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

In The Name Of Allah The Most Compassionate Very Merciful
All Praise Due To Allah And Peace And Blessings Be Upon His Beloved Messenger

Beautiful Sunnah of the Holy Prophet - may Allah
send peace and blessings upon him

ہمیں کرنی ہے شاہنشاہِ بطحا کی رضا جوئی

وہ اپنے پوگئے تورِ حمتِ بروردگار اپنی

Hame karni hai Shaahen-shaah-e-Bataha ki Reza joi
Wo apne ho gaye to Rahmat-e-Parward gaar apni
All we need to do is strive for the pleasure of the king of Madinah
Munawwarah

For if he becomes ours then so does the Mercy of Allah Almighty

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ

الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۖ

Undoubtedly, you have the best in the following of the Messenger, for him who hopes for Allah and the Last Day and remembers Allah much.
(Al-Ahzab 33, Verse 21)

When it comes to the Sunnah of the Holy Prophet – may Allah send peace and blessings upon him – Allah Almighty revealed this beautiful verse of the Holy Quran that we have the best example of following the Mubarak Sunnah of RasoolAllah – may Allah send peace and blessings upon him.

Shaykh Sa'di – may Allah be pleased with him – echoed the beauty of his Sunnah in the following manner which should come as a word of encouragement for all of us who love and honour our beloved Nabi – may Allah send peace and blessings upon him:

بَدَعَ الْعُلَى بِكَمَالِهِ

كَشَفَ الدُّجَى بِجَبَالِهِ

حَسُنَتْ جَمِيعُ خِصَالِهِ

صَلُّوا عَلَيْهِ وَإِلَيْهِ

He attained eminence by his perfection
The darkness was eliminated by his beauty
Lovely are all of his qualities
Blessings upon him and his family

This is why we are called Ahle Sunnah!

This is one of the reasons that we are called “Ahle Sunnah” and not “Ahle Waajib” or “Ahle Fard”, etc. Even though the performance of the Fard and the reward attached to it is far superior to the reward for the performance of a Sunnah, nonetheless we will see that without the Sunnah being completed, many

acts of Fard remain incomplete. When we enter the Masjid to perform the Fard of Salaah, we realise that we have to perform the Sunnah first. If one does not perform Nikah, which is a Sunnah, the child born from the couple would be considered as illegitimate.

Every Sunnah is to be performed, but it is not possible to practice on every Hadith and this is the reason that we are called Ahle Sunnah. As for those who call themselves Ahle Hadith, we like to see them practice upon every Hadith. As a matter of fact, we would appreciate it if they spend their entire life trying to practice on every Hadith, in this way, at least they will be so occupied that they will not have the time to insult the Ahle Sunnah wa Jamaah.! Let us give you an example of this.

It is a Hadith Shareef which tells us that the moon was split in two. It is a Hadith Shareef which tells us that the sun retreated its steps as per the command of the Beloved Nabi Sallal Laahu 'Alayhi Wasallam, the stones read the Kalimah, etc. Can such people please practice on this first, and when they are finished they can find the time to insult others. Those who accept every Hadith Shareef and practice upon every Sunnah, they are called the "Ahle Sunnah wa Jamaah."

Yes, if one performs any action without practicing on the Sunnah, the action would be performed, but the reward for practicing upon the Sunnah would not be achieved. If you drink water while sitting, looking at the glass while drinking, and holding it in your right hand, this is a Sunnah. If you read the "Bismillah," drink in three gulps and after drinking, you say "Al hamdulillah", then all of these acts would be considered as Sunnah and you will receive manifold reward for this!

In one Hadith Shareef, it is mentioned that, "In whichever time my Sunnah is forgotten, to revive that Sunnah of mine would achieve for the person reward equal to a hundred Martyrs."

At times, it may seem that the person has omitted a single Sunnah, yet through this action, he may sometimes rob himself of the rewards of many other Sunnah. If a person does not have a beard, he will be robbing himself the reward of putting oil in his beard, the reward of combing his beard, and the reward of passing his fingers through his beard. The great Awliya state that, "If a person has a nap during midday (Qaylulah) with the intention that this is a Sunnah, then this is considered as more rewarding than performing a thousand Nawafil. If a person eats food on the day of Eid, then it is considered as more rewarding than keeping a thousand Nawafil fast."

When a child is born, the child cries. The doctor thinks that it is because the child is hungry, yet, we know that a human has his entire life to eat. Actually, the child is not crying for food. It is crying because it wishes to listen to the Adhan which it used to listen to in the world from where it came!

There is no doubt that following the Beloved Nabi Sallal Laahu 'Alayhi Wasallam is the ultimate path of salvation. Hadrat Sheikh Muhiyudeen states that, "I have managed to practice on the Sunnah of nearly all the Sunnah of Sayyiduna Rasoolullah Sallal Laahu 'Alayhi Wasallam except one and that is, if I had a daughter, I would have allowed her to marry a beloved friend of mine." Such is the importance that the great Awliya placed on the performance of the Sunnah.

Hadrat Imam Ahmed bin Hanbal Radi Allahu 'Anhu narrates, "I was once in the company of a few people when they entered the public bath without any clothes. However, as per the Sunnah of the Beloved Nabi Sallal Laahu 'Alayhi Wasallam, I tied a cloth around my waist so that the lower part of my body could be concealed. During the night, I heard someone declare, 'O Ahmed! Allah azza wajaal has pardoned your sins and will make you an Imam among people because of your practice upon one single Sunnah.' When I asked who the person was who

had declared these words, the reply came that it was Jibra'eel Ameen Alayhis Salaam."

Human Rights Taught by the Master of Mankind:

Sayyiduna Abu Amaarah Bara bin Aazib – may Allah be pleased with him – narrates that Sayyiduna Rasoolullah – may Allah's peace and blessings be upon him – commanded them to perform seven actions and prohibited them from seven things. Sayyiduna Rasoolullah – may Allah's peace and blessings be upon him – commanded to:

To visit the sick and ill.

To perform the Janazah Salaah.

To reply when someone sneezes.

When a person swears an oath, he should fulfil that oath.

To help the oppressed.

To accept the invite of someone who invites.

To spread the salaam.

The seven things which were prohibited are:

To wear a gold ring (for the men).

To eat and drink in containers made from silver.

To wear the clothes of a certain region (and abandon Islamic clothing).

To wear silk (for men).

To wear a silk brocade.

To wear clothing which has silk edging.

Hadrat Sayyiduna Abu Hurayrah – may Allah be pleased with him – mentions that Sayyiduna Rasoolullah – may Allah's peace and blessings be upon him – has stated that there are five rights which a Muslim has over another Muslim. They are:

To reply to his Salaam.

To visit the one who is ill.

To join in the Janazah.

To accept an invitation.

To say “Yar Hamakumullah” when a person sneeze. (Sahih Bukhari Shareef)

In another narration, Hadrat Sayyiduna Abu Hurayrah – may Allah be pleased with him – narrates that Sayyiduna Rasoolullah – may Allah’s peace and blessings be upon him – has stated that a Muslim has six rights over another Muslim. They are:

When you meet him, you should greet him.

When he invites you, should go to his invite.

When he asks you for ease or goodness, you should accord ease and goodness towards him.

And when he sneezes and utters the word “Al Hamdulillah”, you should reply by saying “Yar Hamakumullah”.

When he becomes ill, you should visit him.

When he passes away, you should join in his Janazah Salaah. (Sahih Muslim Shareef)

Rights of Parents:

There are numerous places in the Qur’an wherein Allah Subhanahu Wa Ta’ala, side by side with commanding us to worship Him, has also commanded Muslims to be kind and respectable towards their parents. This is especially true when they reach old age. This is a time when we should avoid being impolite to them or say things which could annoy them.

Sometimes when they reach this old age their limbs become frail, including the way they think, they might say things to us which may seem childish. This is when we need to be very careful about saying something that might hurt their feelings.

It is said that, there was an old female who decided to test her son. She asked him a few questions repeatedly. On the third instance, the son became very angry at the repeated questions of his frail mother. She then went and brought a piece of paper to show him. On the piece of paper was recorded the number of times he had asked the same question to her when he was young. She also told him that every time he had asked the question, instead of shouting and getting irritated, she kissed him and given him the same answer over, and over again. She also told him that this was the occasion for which she had kept the piece of paper.

We should remember that even if the parents become helpless and paralysed, still they are a means of mercy for the children. One should never consider their condition at this time as a burden. The sign of a good child is that when he comes home tired from work, the moment he sees his parents, all his wordily tiredness should disappear.

The 'Ulama say that one of the greatest gifts in this world is having parents and the greatest gift in the next world is to be lucky enough to enjoy the intercession of the Noble Messenger of Allah Sallal Laahu 'Alayhi Wasallam. Only those people who do not have parents any longer understand the real status of a parent. They are also the very means of you having family in the first place. Through them, you have sisters and brothers, uncles and aunts, etc. In like manner, being a genuine follower of the Noble Messenger of Allah Sallal Laahu 'Alayhi Wasallam, you have also created spiritual relationship with everything associated with his blessed being.

Presently this is what happens:

Presently, we see that once the father retires after working his entire life, instead of allowing him to rest, we give him the duty of taking the grandchildren to the shop so that they can be kept occupied. In other words, the parents are not kept

in the house as esteemed guests, but as mere servants. Do not consider parents as a burden when their hair has become white through old age. Remember that whatever you have in life is through their Barakah.

In the Qur'an, we are told that Nabi Shu'aib Alayhis Salaam had no sons and only two daughters. They were so obedient that they never allowed him to do any work.

The same type of concern was shown by Nabi Yusuf Alayhis Salaam when he intended to keep back Bin Yameen instead of returning him to their father. When his brothers complained that by keeping him back it would create immense stress for their father, Nabi Yusuf Alayhis Salaam gave a piece of his clothing to them so that his father could recognize whose clothing this was and thereby become happy and comfortable.

N.B.

The reason that we are not allowed our Zakah to our parents is because this is considered as the impurity of one's wealth, and obviously one's parents never fed you impure things when you were young, hence you are not allowed to feed them such impure things when they are in need.

Sayyiduna 'Alqamah – may Allah be pleased with him – once became very ill. His wife approached the Noble Messenger of Allah Sallal Laahu 'Alayhi Wasallam and informed him that these were the last few moments of Alqamah in this world and she wished that the Noble Messenger of Allah Sallal Laahu 'Alayhi Wasallam could make a special Du'a for him.

The Noble Messenger of Allah Sallal Laahu 'Alayhi Wasallam then sent Hadrat Bilal, Hadrat Ammaar, Hadrat Ali and Hadrat Salman Radi Allahu 'Anhum to visit Alqamah and keep him informed about his condition. When they visited Alqamah, they advised him to read the Kalimah. But Alqamah could not speak

or even move his tongue. They then told Hadrat Bilal Radi Allahu ‘Anhu to report to the Noble Messenger of Allah Sallal Laahu ‘Alayhi Wasallam what they had seen.

Hadrat Bilal Radi Allahu ‘Anhu then mentioned to the Noble Messenger of Allah Sallal Laahu ‘Alayhi Wasallam, “O Prophet of Allah! We have endeavored to make him recite the Kalimah, but no words seem to appear from his lips.”

The Noble Messenger of Allah Sallal Laahu ‘Alayhi Wasallam asked whether his parents were alive and was told that he still had a very old mother who was still alive. The Noble Messenger of Allah Sallal Laahu ‘Alayhi Wasallam requested someone to go to his mother and inform her that if she had the strength to come, she should visit the Noble Messenger of Allah Sallal Laahu ‘Alayhi Wasallam. If she could not, he would go to her. Hadrat Bilal Radi Allahu ‘Anhu then went to the mother of Alqamah and conveyed Salaams and the message of the Noble Messenger of Allah Sallal Laahu ‘Alayhi Wasallam.

When she heard this, she replied, “May I be sacrificed for the Noble Messenger of Allah Sallal Laahu ‘Alayhi Wasallam. I will go to him myself.”

She then took her walking stick and appeared in front of the Noble Messenger of Allah Sallal Laahu ‘Alayhi Wasallam. The Noble Messenger of Allah Sallal Laahu ‘Alayhi Wasallam then asked her about her son. She replied that he was very pious, generous, etc.

The Noble Messenger of Allah Sallal Laahu ‘Alayhi Wasallam replied, “He is as you say, however, how is his relationship with you?”

She replied that she was very angry with him because he had chosen most of the time the words of his wife and had also tried to make her subservient to his wife. Besides this, she had no other complaints about him.

The Noble Messenger of Allah Sallal Laahu 'Alayhi Wasallam then ordered Hadrat Bilal Radi Allahu 'Anhu to collect some wood so that Alqamah could be put into the fire and burnt alive.

When the old lady heard this, she was very perturbed. The Noble Messenger of Allah Sallal Laahu 'Alayhi Wasallam also advised her that if she did not forgive Alqamah, then none of his worship would be accepted by Allah Subhanahu Wa Ta'ala and that he would burn in the fire of Hell.

As a mother, she then forgave Alqamah.

The Noble Messenger of Allah Sallal Laahu 'Alayhi Wasallam then asked Hadrat Bilal Radi Allahu 'Anhu to go and see the state of Alqamah. When Hadrat Bilal Radi Allahu 'Anhu arrived at the front door of Alqamah, he could hear Alqamah reading the Kalimah and these were his final words before he passed away.