

# ASHRA DHUL HIJAH



MAULANA  
**ABDUL SATTAR** حفظہ اللہ





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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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# SESSION #01



أَلْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَ  
أَصْحَابِهِ أَجْمَعِينَ أَمَّا بَعْدُ! فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٥﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٥﴾

وَالْفَجْرِ ﴿١﴾ وَأَيَّامٍ عَشْرٍ ﴿٢﴾ وَالشَّفْعِ وَالْوَتْرِ ﴿٣﴾ وَاللَّيْلِ إِذَا  
يَسْرَعُ ﴿٤﴾ هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ ﴿٥﴾ (الفجر: 5)

وَالْوِزْنِ يُوَمِّدُ ۚ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ  
الْمُفْلِحُونَ ﴿٨﴾ (الاعراف: 8)

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

My respected Muslim brethren and dignified mothers' and daughters' of the Ummah!

The true value and significance of good deeds is unknown in this world, and it shall only be revealed in the Hereafter. The Eternal Owner of all Sovereignty and the Possessor of all Majesty & Honor has told us that the pious shall be in abundance of His Blessings when the true price for their deeds shall be paid in the market of the Hereafter. Like we value the monetary worth of dollars, pounds and rupees in this world because trade markets run on these currencies, similarly, the reality is that our deeds shall be the currency for the trade market of the next world.





Allah ﷻ . said in Surah al-Mutaffifeen, verse 22:

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ (المطففين: 22)

**"Indeed the righteous will be in absolute bliss."**

## WHAT IS TRUE SUCCESS?

It is not stated that the wealthy, or the mighty or those with noble stature will be in bliss. The coin of the affluent will be worthless in the hereinafter and there will be a different coin for that market. The Holy Prophet ﷺ once passing by a graveyard while accompanied with

Hazrat Abdullah Bin U'mar رضي الله عنه . said:

*'O Abdullah! If the dead were asked to rise and granted a wish, they would wish to pray two units of Salah and they would bargain for this wish against all the treasures in this world.'* The real value of a deed is ascertained only when a person passes away.

When asked who the better amongst the living was, the Holy Prophet ﷺ said,

مَنْ طَالَ عُمُرُهُ وَحَسَنَ عَمَلُهُ

"He who has a long life full of good deeds"(Tirmidhi)

He is luckiest because he invested in his Akhirah and gathered a lot of deeds for his afterlife which shall never end and only Allah ﷻ will pay the price in full for those deeds, as mentioned in Verse 22-25 in Surah al-





Mutaffifeen:

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ (٢٢) عَلَى الْأَرَآئِكِ يَنْظُرُونَ (٢٣)  
تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ (٢٤) يُسْقَوْنَ مِنْ رَحِيقٍ  
مَخْتُومٍ (٢٥)

"Indeed the righteous will be in absolute bliss. While (sitting) on thrones they will be watching (the scenes of Paradise). You will recognise the glamour of bliss on their faces. They will be served with a pure sealed wine to drink."

## THE DELIGHT OF THE HEREAFTER

In the hereinafter, the pious will truly see and taste the blessings of their Lord and their faces will reflect radiance and glow. They will be seated on heavenly couches as they reap the fruit of their hard work in this world. Whoever has a heavier weight on the scale of their good deeds will be labeled successful, in worldly comparison to a relatable smaller success of a person who aces an examination and immediately rushes to their friends and family in excitement as they are glorified for their devotion.

*"Now, as for him who is given his book in his right hand, he will say (to his colleagues), "Come here, read my book.*





*"I was sure that I would encounter my reckoning." (Al-Haaqah, Verse 19-20)*

Imagine the ecstasy of a person running around showing everyone their records! Even though, the pious in this world have a blessed life but not everything is made visible by Allah ﷻ for everyone to see. It is not necessary that Allah ﷻ grants His virtuous believers tangible materialistic goods but rather peace and satisfaction that are immeasurable and intangible. Believers may live in poverty but they will be at peace in small houses with big hearts. On the other hand, the ignorant may be affluent and live lavishly but in chaos and with intolerance against each other. The power of good deeds will be immensely huge in the afterlife where every eye will witness the remarkable value all the accumulated actions in this world had hidden. The spiritually devout will be welcomed honorably in the paradise as they enjoy the Barakah bestowed upon them by their Lord. This Barakah cannot be put into words as is not witnessed in this world and is only experienced by the might of faith. Either one spends time with a sincere believer to understand and taste the Barakah of Allah ﷻ blessings or one gathers the currency of good deeds to witness Barakah oneself.





## THE SEASON OF GOOD DEEDS

My dear readers, even though our Ummah has a lesser average lifespan than those who preceded us, but because of Allah ﷻ dearly beloved Prophet ﷺ, we have been granted a few priceless occasions that are invaluable to store a great deal of virtuous deeds. For instance, the Holy Month of Ramadhan and the Night of Power (Layl'atul'Qadr) stand out, followed by the first ten days of the last month of the Islamic Calender, i.e. Dhul-Hijjah.

Worshipping during the 1st till the 10th Dhul-Hijjah is liked by Allah ﷻ in particular and these days are very dear to Him; *may we all understand the worth of these days and may Allah ﷻ . help us worship accordingly!* Ameen.

One who is in hunt of such a season knows the immense value these days hold. From around the world, Muslims gather to uphold the fifth pillar of Islam, to perform pilgrimage, at the House of Allah ﷻ Those who don't perform Hajj themselves try to mimic the state of pilgrims (Ehraam) and avoid trimming hair and nails during these days. They remove unwanted hair before the month starts and keep themselves in a likewise condition as the pilgrims so as to seek the mercy of Allah ﷻ.





Fasting on any of these days is equivalent to fasting all year round, worshipping during these nights is equivalent to worshipping on Layla'tul'Qadr and fasting particularly on the 10th i.e. Day of Arafah is extremely beneficial, as enunciated by our Holy Prophet ﷺ:

يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ

*"Fasting on the day of Arafah expiates sins from the previous year and the following year."*(Muslim)

All of these are mere excuses from our Benevolent Creator for Rasool Allah's ﷺ Ummah to gather an investment for tomorrow. Despite the average minimal lifespan of Prophet's Ummah, these frequent blessed seasons help us catch up with other previous generations by utilizing the ten day and nights.

## **WORSHIPPING EXCLUSIVELY IN DHUL-HIJJAH**

There are two exclusive kinds of practices in this season, Pilgrimage and Prophet Ibraheem ﷺ Sunnah ritual of Sacrifice. Apart from these two, every other kind of worship is actualized throughout the year, be it prayers, fasts, charitable acts etc., but these two are individual with respect to the time of the year.

One more action practiced after every prayer from the





Fajr Prayer of 09th Dhul Hijjah till the 'Asr Prayer on 13th Dhul Hijjah is the recitation of Takbeer-e-Tashreeq:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ  
وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَاللَّهُ أَحْمَدُ

Reciting the Takbeer-e-Tashreeq once during these five days after every obligatory prayer is Wajib (Fard-al-ayn) upon every Muslim male and female, the only difference is that for men, the recitation is loud whereas for women, the recitation is in a low audible tone.

Hazrat Mufti Shafi' Uthmani رحمته الله (remarked at the unique state of affairs as to how the believers are even ordained to beseech their Creator silently, as mentioned in the Holy Quran, Surah al-'Araaf, Verse 55:

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

"Supplicate to your lord humbly and secretly. Surely, He does not like those who cross the limits."(Araaf:55)

It is important to note that in ordinary circumstances, supplications are to be made silently but the Takbeer should be supplicated loudly so that Muslims demonstrate their dominion and strength, esp. when they march towards the 'Eid congregation, Islam is portrayed loud and clear. For men, the entire congregation reciting it alike encourages everyone to do so but for women





praying in solidarity, it often goes amiss so it's advisable to write it down near the place of worship inside the house.

## THE HUNT FOR LOGIC & PHILOSOPHY IN SHARI'AH RULINGS

Pilgrimage and sacrifice teaches us a specific habit to fight evil temptations and desires of the Fitnah around us. Normally, people tend to question the reason and purpose for various commandments in Shari'ah and if they are satisfied by logic, they practice the commandment and if not, they tend to neglect it on the basis of their own judgement. For these two commandments, i.e. pilgrimage and sacrifice, Muslims are taught that reason, logic or judgement holds no value, but it is the mere order of Allah ﷻ that needs to be obeyed blindly, without questions.

When Prophet Ibraheem عليه السلام dreamed that he was sacrificing his son, he did not question the action and not once did he implore Allah ﷻ about the philosophical logic behind this apparently incomprehensible action. Ibraheem عليه السلام knew that the greatest philosophy is submitting to Allah ﷻ will, and his son, Prophet Ismail عليه السلام realized this too but he also didn't question his father. Scholars mention that Prophet Ibraheem عليه السلام didn't even





ask his son permission because he felt Ismail عليه السلام would decline and that would delay the commandment of Allah ﷻ. So he wanted to check how he had brought his son up.

Cutting your own throat may be more of a logical possibility than cutting your child's throat, likewise, sorrows and pain inflicted upon you can still be tolerated but if your child was to go through pain and discomfort, it would be unbearable. Knowing all this, Prophet Ibraheem عليه السلام taught us that the might of Allah ﷻ's order is such that a believer looks at nothing but submission when it comes to obeying Him. Every year, the spirit of sacrifice is reinvigorated when a believer submits to the ritual sacrifice for Allah ﷻ. Whereby the believer claims that his life, wealth, property, status and everything can be sacrificed for Allah ﷻ, but His order can never be sacrificed for anything else!

For the ritual of sacrifice every year, a believer should acknowledge, *'O Allah! You eased us by ordaining the sacrifice of animals but the worth of your order is such that had you asked us to sacrifice our lives or the lives of our children, we would have done so!'*

All this is contingent upon the fact that the entire household is fearful of Allah ﷻ. The father should hold





the commandments as dear as his kin, and he should keep a strict check and balance on his kin. The father worshipping alone is not enough, but the child should also follow in his footsteps. The father only should not stay away from unlawful while earning lawfully, but also ensure that his children do the same.

Allah ﷻ beautifully explained the sacrifice of Prophet Ismail عليه السلام in Verse # 103, Surah as-Saffaat:

فَلَمَّا اسْتَمَا وَتَلَّهُ لِلْجَبِينِ

So, (it was a great episode) when both of them submitted themselves (to Allah's will), and he laid him on his forehead (to slaughter him).(Saffaat:103)

The father is ready to sacrifice, the son is ready to be sacrificed. The son requests his father to be laid on his forehead just so if a fatherly gaze of compassion and mercy was to fall on him, Abraham عليه السلام would (god forbid) delay the commandment of Allah ﷻ. Then, Ismail عليه السلام also asks him to protect his clothes from blood that would pour as he would be sacrificed, because the blood stains would remind his mother of this painful separation and she might not be able to take it well.

Allah ﷻ praised Prophet Ibraheem عليه السلام

وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمَ (١٠٤) قَدْ صَدَّقْتَ الرُّعْيَا إِنَّا كَذَلِكَ نَجْزِي  
الْمُحْسِنِينَ (١٠٥)





And then We called out to him, "O Ibrahim, you did make the dream come true." This is how We reward those who are good in their deeds."( As-Saffaat:104-105)

This is the mandatory sacrificial ritual for all followers of Ibraheem عليه السلام where they slaughter an animal but have firm faith that the Will of Allah ﷻ is beyond any logical reasoning. To believer, His commandments are held dearest and they imitate Ibraheem عليه السلام action to reinvigorate the sacrificial spirit so as to please Allah ﷻ

On one end, in the last month of every Islamic calendar year, we can see liberals opposing this action by protesting that sacrifice damages economy by wasting wealth that could otherwise be used on socially charitable work. Woe to these liberals, what would they know of the sacredness of our Lord's decree!

On the other end, Prophet Ibraheem عليه السلام did not even beseech Allah ﷻ to sacrifice something else except his son because he knew the spirit of sacrifice was to uphold His verdict regardless of worldly reasoning of profit/loss. A believer's true success lies in the fulfilment of these verdicts.

When sacrificing animals for the sake of Allah ﷻ as believers, we affirm that while the knife slits the throat of a goat, we remain obedient servants to sacrifice everything for our Allah ﷻ .





قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say, "My prayer, my offering, my life and my death are for Allah, the lord of all the worlds." (Al-In'aam:162)

Praying and sacrifice are both great elements of worship, but our Rabb ﷻ wants more from us, our life and our death should be for His sake alone. Praise be to Allah ﷻ, May this season of worship enable us to take baby steps towards attaining His clemency. Even our Holy Prophet ﷺ sacrificed tens of camels in spite of extremely tight financial situations, and often times offered sacrifices on behalf of his Ummah as well.

Thus, those amongst us who are affluent and have resources should reciprocate the same for him ﷺ and his companions. This deed holds great reward, for every hair on the animal's skin, there is compensation from our Creator. The elderly should offer optional sacrifices on behalf of their kin and those that have passed away, because this season of worship comes once in a year only so it's best to avail it fully while it lasts!

My dear readers, offering pilgrimage is an extremely blessed act of worship in this month and like there is remarkable wisdom behind every act in our religion, there is numerous latent lessons in Hajj too. Scores of pilgrims from all over the world gather in unison and spend loads of money to pay homage to the Prophet of





Allah ﷻ and Ibrahim ؑ

From religious scholars to engineers and doctors, from wealthy to poor, pilgrims from all walks of life reach the House of Allah. They gather stones at Muzdalifa and pelt them on the symbolic satanic statues in Mina, but what's the logic behind this? Nothing but adherence to the Holy Commandments of Allah ﷻ. There would be no reward if Muslims visited these places apart from this month but for visiting. Arafah on 09th Dhul Hijjah, the Prophet of Allah ﷻ said

*"The day of Arafah is so big that everyone is granted clemency except who remains in doubt whether they are forgiven or not!"* The divine order of our Creator is bigger than everything, it is what grants weightage to places and events. We all know that praying in Masjid-al-Haraam holds the reward of 100,000 prayers but on 08th Dhul Hijja we are ordered to leave Makkah and go to Mina to offer Dhuhr, 'Asr, Maghrib and Isha. Now, imagine if a person stays back on 08th to gain the reward of 100,000 prayers in Haram rather than going to Mina, then that person is obviously going against the will and commandment of Allah ﷻ, so there is no reward in such worship. Because in essence, the significance of places are only determined upon the orders of Allah ﷻ, and following orders is what matters which is the distinction





between true compliance to Shari'ah and innovating something in Deen. Any addition to religious deeds that is not ordained by Allah ﷻ or His Prophet ﷺ is Ijarah, Ikhtirah, Jiddat or Bid'at. If a person was to add a fourth raka'ah in Maghrib prayers, technically he is not sinning as he recites additional Surah Fatiha, Tasbeehat etc. but it is not the way of Sharia'ah therefore a unanimous opinion would render his prayer null and void. Any action which is seemingly extremely pleasant but goes against the will of our Lord ﷻ and Rasool Allah ﷺ is **Bid'at**. All our good deeds should be based on the orders of our Almighty ﷻ and the way of our Prophet ﷺ.

These divine directives should be followed regardless of all worldly rationale, logic and benefit, therefore, in this blessed month, the two vital elements of reverence to our religion is pilgrimage and sacrifice. Before this month, Muslims observe fasting in Ramadan followed by the joyous occasion of Eid-al-Fitr where charity (Sadqa-tul-Fitr) is given. And then, after offering sacrifice, we observe Eid-al-Adha. This is the chronological continuation of adoration towards our religion. Once Ramadan ends, the days of Hajj begin from Shawwal, and pilgrims can thus come into the state of Ehraam then. Previously, pilgrims used to travel from far across the corners of the world and the journey often took 2-3 months. Even though, the procedure of the deeds performed in Hajj take place in





Dhul-Hijjah only but the state of Ehraam can be observed from Shawwal, as soon as Ramadan ends.

## WHEN DOES SACRIFICE BECOME OBLIGATORY ON MUSLIMS'

While pilgrims head towards the Holy City of Makkah for Hajj, Muslims around the world follow the Sunnah of Ibrahim عليه السلام to offer sacrifice. Those Muslims who have Sadqah-tul-Fitr obligatory upon them, have the ritual of sacrifice obligatory upon them. In a particular household, if there are multiple mature adults, then all of them have these two obligations to perform individually. One sacrifice for everyone is not enough as this is a prevalent misconception. Every sacrificial action shall be with purity of heart and solely for Allah sake, with the spirit to please Him on what He has ordained. Indeed, one who is ever-ready to bow down to every commandment in Deen is blessed and truly amongst the luckiest! As Allah ﷻ stated in Verse#125 of Surah-al-In'aam:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ

"So, Whomsoever Allah wills to guide, He makes his heart wide open for Islam."(Anaam:125)

May Allah ﷻ guide us and open our hearts to the vistas of Islam, so that we reflect upon our lives and rectify our actions that go against the will of Allah ﷻ. When Prophet Ibrahim عليه السلام was ready to sacrifice his son for the





divine orders of Allah ﷻ, then can we not sacrifice our evil temptations and unlawful desires for the sake of Allah ﷻ? To truly relive the spirit of sacrifice is actually severing our haram and lustful wishes when we sever the throat of the sacrificial animal.

## THE INVESTMENT OF PIETY

This blessed season is a great investment for our hereafter and every good deed in this world will reap us great returns tomorrow! Allah ﷻ has given us freedom, health, well-being and the blessing of faith. With everything we have today, it makes sense if we compete against each other in investing and securing a better life in the hereafter. When the Companions of Rasool Allah ﷺ were blessed with wealth, they spent in the way of Allah ﷻ and they envied each other because of who spent more. This envy was out of love for the sake of Allah ﷻ, as Umar رضي الله عنه said to Abu Bakr رضي الله عنه once: *'O Siddiq! That one night you accompanied Prophet ﷺ when his life was in danger during migration, I implore you to give me your deeds of that night and in return, take my whole life's worth of deeds!'*

Umar رضي الله عنه always thought a day would come he would surpass Abu Bakr رضي الله عنه in piety and a day came, in the Expedition of Tabuk, when the Prophet of Allah ﷺ asked his companions for resources and ration. Umar رضي الله عنه felt that he would eventually outdo.





Abu Bakr رضي الله عنه in bringing half his rations but to his surprise, Abu Bakr رضي الله عنه brought everything he owned to the Prophet ﷺ, who accepted it. That day, Umar رضي الله عنه knew that he would never be able to compete with Siddiq-e-Akbar رضي الله عنه whose piety knew no bounds. On the other hand, we Muslims' compete with each other in wealth, status, fame, ornamentation and worldly competitions. Woe to our thinking! When we have been granted health and contentment, it is vital we make the most out of it at the earliest, as Prophet ﷺ said:

*"Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. (During which one would feel directionless) A man would be a Mu'min in the morning and a non-believer in the evening or he would be a Mu'min in the evening and an unbeliever in the morning, and would sell his faith for worldly goods."(Muslim)*

The spiritual imprints from the invested virtuous actions of today would safeguard us in times of Fitnah tomorrow. All of us should have a keen interest to struggle in the path of piety and enhance our good deeds. The Prophet of Allah ﷺ said that *"(A believer) who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allah's reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two Qirats. Each Qirat is like the size of the (Mount) Uhud.."*





When Abdullah Ibn Umar رضي الله عنه, a companion who adhered to Sunnah religiously, heard this, he let out a desperate sigh regretting how many opportunities of investments he had lost in his lifetime (by not attending funeral processions). This, my dears, is the true essence of piety. Those who can perform good deeds, should leave no stone unturned in doing so, and those who can't, should at least wish and make intention for the same. Like in this world we lose no opportunity in attaining wealth and if we can't amass it, we often tend to regret and wish we could; this illustrates the importance, wealth holds in our hearts'. Similarly, in well-being and prosperity, we should lose no opportunity in amassing good deeds for our hereinafter and if we are unable to, let us at least let out a sigh of yearning, let that lost chance make us desperate, let that worry us like money worries us!

## **LONGING FOR VIRTUE IS A RARE SIGHT!**

When Abdullah ibn Mubarak RA passed away, someone saw him in a dream and asked him, "How did Allah ﷻ deal with you?" He replied, "Allah ﷻ has blessed me with various favors but my neighbor who was a blacksmith has acquired a much higher position." On awakening, the person proceeded to the house of the blacksmith and enquired from the wife about her husband, how did he manage to acquire a position higher than Abdullah Ibn Mubarak رضي الله عنه." The wife said, "He was a normal person that





carried out his fundamental duties such as the Faraaidh, Waajibaat, Sunnah-tul-Muakkadah, etc., but he used to always say that Abdullah Ibn Mubarak رضي الله عنه is accepted by Allah ﷻ and beloved and famous amongst the people. He therefore receives plenty of gifts and is free to spend most of his time in worship without having to work. If I had such an income then I too would have dedicated my life for the worship of Allah ﷻ.” This was merely an intention in his heart as a result of which Allah ﷻ blessed him very greatly.

Hazrat Mufti Shafi'i رحمته الله said that this longing is a rare sight when a man desires another because of his piety and his own inability to reach that level. And thus, craving virtue when you are incapable of attaining it due to circumstances is equally rewarding as evident from the above incident, and Allah ﷻ exalts the person just because of these intentions.

So my dear students of Deen, whatever sincerely religious endeavors we can accomplish today, let us do them while we have the strength, courage and prosperity. And what we cannot achieve, let us have true yearning for what we have missed out on, and certainly, Allah ﷻ will not abandon us. The season of Dhul Hijja is indeed very glorious, may Allah ﷻ grant us all the ability to reap the most out of it! Ameen.





# SESSION #02

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَ  
أَصْحَابِهِ أَجْمَعِينَ أَمَا بَعْدُ! فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٥﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٥﴾

وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي  
كُنَّا نَعْمَلُ أَوْ لَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ  
فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ (فاطر: 37)

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

My dearly beloved Muslim brethren and sisters!  
Allah ﷻ here relates in Surah al-Faatir Verse 37:

وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي  
كُنَّا نَعْمَلُ أَوْ لَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ  
فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ (فاطر: 37)

There they will be 'ferverently' screaming, "Our Lord! Take us out 'and send us back'. We will do good, unlike what we used to do." They will be told:

"(Allah will say to them) "Did We not give you an age in your life in which lesson could have been learnt by the one who wished to take lesson? and (furthermore) the warner had (also) come to you."



Allah ﷻ warns us about the day of reckoning when mankind would desperately crave for one more chance to go back to the mortal world and become pious to please Him. But Allah ﷻ shall respond that He already gave mankind enough time to repent, and enough Messengers to spread His Message which is why our dear Prophet ﷺ said:

نِعْمَتَانِ مَغْبُورٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصِّحَّةُ وَالْفَرَاغُ

*There are two blessings that many people are deceived into losing: health and free time. (Tirmidhi)*

When people are endowed with these blessings and they waste away their health and time, only then they regret the moments lost. Only those who are guided by Allah ﷻ bring these godsend blessings into good use and value them more than gold and silver! Moments of our lives are beyond any precious worldly belonging and their worth is more than mountains of gold, only if we understood! Intelligent and far-sighted people treasure the healthy and free days like we treasure our riches. Hafiz Ibn Hijr رحمته الله was a great scholar, a renowned author and teacher of Hadith who used to pen down the narrative chains of Prophet's traditions from wooden sticks. Allah ﷻ had accepted him for His Deen. Often times, the nib of the wooden pen used to wear out and filing out a new nib from a knife took some time. Even those moments spent





while sharpening the new nib, Hafiz Sahib did not waste and spent them in the Dhikr of Allah, reciting:

سبحان الله والحمد لله ولا اله الا الله والله اكبر

Therefore, Allah ﷻ questions us as mentioned:

أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ (فاطر: 37)

*"(Allah will say to them) "Did We not give you an age in your life in which lesson could have been learnt by the one who wished to take lesson? and (furthermore) the warner had (also) come to you."*

that had He not given us enough days to repent and do anything we wanted to do! Had He not sent His Messengers and Scholars for our rectification, and did we not bury our loved ones by our own hands? Sadly, we did not accept these notices and alerts to mend ourselves and even ignored our Merciful Prophet ﷺ who was the most caring, loving and concerned for his Ummah's fate!

## PROPHET OF ALLAH'S ﷺ GOLDEN WORDS

Imam Abu Daud رحمته الله used to say that there are a few traditions of our Prophet ﷺ that are enough for this world and the next. Among which, there is a saying of the Holy Prophet ﷺ :



نِعْمَتَانِ مَغْبُورٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصِّحَّةُ وَالْفَرَاغُ

*"There are two blessings granted by Allah ﷻ which many people are deceived into losing, health and well-being."(Tirmidhi)*

Many people are unwary of the significance of health and well-being, and oftentimes these are wasted on useless things. Adulthood and strength do not last forever, even the healthiest person can succumb to a sudden illness. Good health is a unique blessing, which keeps many deceived that it is going to last forever. What use is this deception even? One who gave us all this can also take it away, therefore whatever Allah ﷻ has blessed us with should be utilized in the best possible way otherwise there shall be catastrophic consequences!

## THE LOSS FROM A PURPOSELESS LIFE

My dear readers, when we do not put our free time to good use, we often end up doing aimless activities, in a conspicuous boastful manner which creates a societal chaos. Fifty years ago, society was not caught up in a bragging competition as it has been enshrouded now. If leisure is not consumed towards constructive chaos, it is bound to be consumed destructively! When mankind spent a purposeful life, there was no time for any useless activity, but today, day and night, we waste our



time, abilities and wealth while fretting about pointless outward things which don't even matter. Large scale industries have been brought to existence to satisfy our cravings for unnecessary clothing, fashion, entertainment and multiple other unlawful interests.

## **THE LIFE OF OUR NOBLE & PIOUS ANCESTORS**

In older times, men and women were deeply engrossed in harvesting the most out of this world for the next life. Reciting each section (Manzil) of the Noble Quran for seven days enabled them to complete the entire Quran in merely a week. This was the routine of normal Muslims who would perhaps be shocked if they saw our state. And the more pious ones finished the entire Quran in three days, or at times, finished one in Tahajjud, one in Nafil Prayers, and one during regular recitation. This is a great lesson for all of us. To inculcate these practices on a routine basis is mandatory for all of us. To worry about how to reap the most out of the precious moments we have been granted today should be our top priority. In households where women love to recite Quran, perform Allah ﷻ Dhikr and serve Deen, how can they ever have time for any nonsense?





## IMAM ABU YOUSUF رحمته HABIT OF WORSHIP

Imam Abu Yousuf رحمته was the Chief Justice of his time and he used to preach and teach along with carrying out the delegated administrative duties. Aside from all this, he managed to pray 200 units of Nawafil prayers daily. On the other hand, we have been granted countless blessings, including health and well-being and we could turn the moments we have today into gold only if we value them. If we keep track of our day and night and monitor our daily routine, we would know that in reality, we are not doing any constructive work that would reap us benefits in this life or the next. The Prophet of Allah ﷺ is our greatest well-wisher and he is warning us to not be deceived by the abundance of these blessings. Without health, what good is wealth? Without health, what good is our business or our lavish homes? Health is an immeasurable blessing and should never be taken for granted. Every second in good health is in itself a great blessing indeed. Let us all pledge to value health and leisure lest troublesome responsibilities befall us!

## THE FAVORITE DAYS OF OUR MERCIFUL CREATOR

All of us can harvest for a better afterlife if we value time. The first ten days of Dhul-Hijjah are like the spring season





for Muslims, an excuse to bless and gratify the Ummah of Allah ﷺ loved Messenger (Peace Be Upon Him). After Ramadan, these days and nights are dearest to Allah ﷻ. Those who do not consider the significance of these days usually spend them in negligence and numerous such spring seasons come and go, but they do not change their routine. During health, prosperity and peace, let us learn to value each and every moment, especially the days of the last Islamic Calendar month.

Allah ﷻ blessings are unlimited; the group that gathers from all corners of the world to circumambulate the Holy Ka'abah is blessed by Allah ﷻ mercy but those who can't perform Hajj, are also not deprived of the same mercy, only if the latter were to mimic the former for these days. Pilgrims, in the state of Ehraam do not trim their hair or nails until they've performed the sacrificial ritual. Likewise, non-pilgrims should also trim their hair and nails before this month and copy the state of pilgrims so that they are also granted Allah ﷻ clemency.

The ten days and nights of Dhul-Hijjah are extremely valuable as discussed above in Session 01. Fasting on the 09th, Day of Arafah, holds unparalleled importance and extreme care should be taken to offer Tahajjud prayers as well. If this is not possible, then a few extra optional prayers should be offered by the intention of Tahajjud prior to sleeping and Fajr should be offered in mosques





to ensure obedience to Allah ﷻ .

## DEPRIVATION DUE TO DISESTEEM (NA-QADRI)

On some occasions and some places, there is downpour of Allah ﷻ favors and blessings. But if there is disobedience on these places and occasions, it is bound to attract His wrath as well. Whenever Abdullah Ibn Masu'd رضي الله عنه visited the House of Allah ﷻ , the color of his face changed. When asked by people that normally visitors are happy but why is your face so tensed? To this, he replied that visitors look out for what Allah ﷻ will reward them with but I'm worried if I happen to err here, how would Allah ﷻ wrath be like? Thus, where Allah ﷻ rewards his creations in abundance, He can also be angered if someone shows disrespect or negligence on such occasions or places.

## HOW TO SPEND THE FIRST TEN DAYS OF DHUL-HIJJAH

If we cannot fast on all ten days, then we should fast on the 9th at least. If we cannot worship all day and night, then we should spend some portion of the night in worship and offer Fajr in congregation and keep ourselves away from sins. These ten days are of immense importance and if piety was to be practiced in its truest essence, then it will be a great success. Apart from this, from 9th





morning till 13th evening, we should recited the Takbeer-e-Tashreeq :

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ  
وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

After every Fard Salah (as discussed above)

For men, the Takbeer recited loudly in congregation is easy to practice but since women offer prayer in solidarity, therefore, there is a chance they might miss out on this obligation so it is wise to write it down and hang it somewhere near the place of worship inside the house. The strength of Islam is demonstrated when Takbeer echoes loudly from mosques and this appeases our Lord in these days. And finally, the greatest act of worship, as Prophet Muhammad ﷺ puts it, is the magnificent ritual of sacrifice.

## PROPHET IBRAHIM عليه السلام SUNNAH

The Sunnah ritual of sacrifice is a tribute to our dear Prophet Ibrahim عليه السلام as discussed in the Holy Quran:

فَلَمَّا بَلَغَ مَعَهُ السَّعَىٰ قَالَ يَبْنَئِي إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ  
فَانظُرْ مَاذَا تَرَىٰ قَالَ يَا بَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ  
اللَّهُ مِنَ الصَّابِرِينَ (١٠٢) فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ (١٠٣)  
وَنَادَيْتُهِ أَنْ يَا بُرْهِيمُ (١٠٤)





قَدْ صَدَّقَتِ الرَّءْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (١٠٥)

*Thereafter, when he (the boy) reached an age in which he could work with him, he (Ibrahim) said, "O my little son, I have seen in a dream that I am slaughtering you, so consider, what is your opinion? He said, O my dear father, do what you have been ordered to do. You will find me, In-Sha-Allah, (if Allah wills) one of those who endure patiently. So, (it was a great episode) when both of them submitted themselves (to Allah's will), and he laid him on his forehead (to slaughter him). And then We called out to him, "O Ibrahim, you did make the dream come true." This is how We reward those who are good in their deeds." (As-Saffaat, 102-5)*

Scholars mention that Prophet Ibraheem عليه السلام didn't even ask his son permission because he felt Ismail عليه السلام would decline and that would delay the commandment of Allah ﷻ. so he wanted to check how he had brought his son up. The son, Ismail عليه السلام was also greatly devout, from whose descendants, Prophet Muhammad ﷺ eventually followed. His reply to the father's wish was an amazing testimony to the devotion for Allah ﷻ cause. Imagine the love and obedience to Allah ﷻ to put forth your son before a knife. Its easier written than done, its easier said than done. One may sacrifice themselves but to sacrifice your only precious son is an altogether different order.





## THE PROPOGANDA SURROUNDING SACRIFICE

Many people struggle to find the philosophy behind sacrifice. These people are unaware of the spirit of sacrifice and are in reality, immature. Their notion every year is that the money spent on this ritual could otherwise be used for social work. Only if they knew that the real purpose of sacrifice is to uphold the Divine Commandment. With Prophet Ibrahim عليه السلام son on the blade of his knife, and with animals on our knives, how can we ever compare the same spirit? So let us try to imitate the great Sunnah. Our Lord does not need the sacrificial meat from us or the blood we spill; He only judges us if we can uphold His wish! Ibrahim عليه السلام did not question Allah عز وجل about his dream, nowhere in the world and nowhere in any religion did a father sacrifice his male off-spring by his own hands, thus, he could have questioned the logic as well. But he submissively carried out the orders.

Today, our young generation is being raised in a very unorthodox environment where every Divine Commandment is doubted and questioned. The rulings of Shari'ah may not be rationally explained always. When intelligence wanders away from divine revelations, it can result in catastrophic consequences. This intelligence also poses questions on inter-family wedlock, e.g. if a stranger girl comes to a new home after marriage, there





is risk of whether she may not adopt to the norms of the new house, thus, by logic, a girl should be married off to her brother, so as to mitigate this probable risk. Those who base everything on logic, support this and many such unlawful notions, basing everything rationally, no matter how far-fetched it gets from Shari'ah. We have the glorious example of Prophet Ibrahim عليه السلام and Prophet Ismail عليه السلام, both father and son submitting to the Will of Allah , as mentioned in Chapter 37, Verse 103.

### فَلَمَّا أَسْلَمًا وَتَلَّهُ لِلْجَبِينِ

By definition, therefore, Muslim is one who submits **completely** to the order of Allah ﷻ without regard to any gain or loss. In essence, profit and loss are also slave to Allah ﷻ. In a nutshell, this ritual of sacrifice is a brilliant test for all Muslims on how much are we ready to sacrifice for our Creator. Every year, the practice of this Sunnah rekindles our faith and pledge to sacrifice our worldly desires for the One who gave us everything. We have sacrificial animals, like goats, sheep, cows and camels to spill the blood of and not our sons, but while we slaughter these animals, we reaffirm our pledge that had Allah ﷻ asked for more, we shall have sacrificed more. When Allah ﷻ takes away a son or daughter, people often grieve and complain to the point they begin to lose their intrinsic principles of faith. Did we not see how Ismail عليه السلام





asked his father to lie him down on his forehead to prevent a fatherly gaze from falling on him which could melt his father's heart? The spirit of both father and son is, to date, commendable, and thus, this Sunnah is alive till the end of times. The fire of love for Allah ﷻ was huge in their hearts, and they had understood the real purpose of life, to live and die for the cause of

Allah ﷻ, as mentioned in Surah al-In'aam above in Verse 162.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say, "My prayer, my offering, my life and my death are for Allah, the lord of all the worlds." (Al-In'aam:162)

Our pledge should be firm to our Lord: *O Allah! On your command we sacrifice everything. Today we sacrifice goats and cows and our wealth, and on your command we can sacrifice our lives, respect, honor, dignity, and all our evil desires.*

While slaughtering Ismail ؑ, there was even frenzy among the angels of how Allah ﷻ friend, Khaleel-ullah Ibrahim ؑ, was doing this task

وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمَ (١٠٢) قَدْ صَدَّقْتَ الرُّءْيَا ؑ إِنَّا كَذَلِكَ  
نَجْزِي الْمُحْسِنِينَ (١٠٥)

And then We called out to him, "O Ibrahim, you did make the dream come true." This is how We reward those who





are good in their deeds."

The mission was accomplished, and today we have innumerable lessons from that holy mission. The outward apparent elements are of the animal we purchase according to our stature. Animals should be bought to please Allah ﷻ and not mortals, therefore, purity of heart plays a great role here. Hazrat Ali ؑ used to sacrifice two sheep, one for himself, and one for the Holy Prophet ﷺ, as Prophet ﷺ used to sacrifice on behalf of the Ummah, and instructed the Ummah to sacrifice on his behalf as well. Therefore, those who have been granted with enough resources should definitely offer sacrifice on behalf of the Prophet of Allah, his Companions, the entire Ummah and even the young immature kin in the household. The Prophet ﷺ told us that there is reward for every hair on the sacrificial animal's skin, and when Sahaba posed a question about the sheep's wool, he said that even if it is in millions, Allah ﷻ doesn't have a limited treasure of rewards.

Therefore, my dear readers, let us not practice pride or show-off while sacrificing for Allah ﷻ sake, rather, practice this worship with humility and devotion. Let us all pledge to reawaken

Ibrahim ؑ spirit of sacrifice, may Allah ﷻ help us all and enable us to become better Muslims. Ameen.







## BAITUSSALAM BOOK SHOPS

### Baitussalam Book Shop Phase 4

Near Baitussalam Masjid, Defence Phase 4, Karachi.  
Contact: 0308-2140022, +92-21-35313229

### Baitussalam Book Shop Phase 6

32-C, Rahat Lane-1, Defence Phase 6, Karachi.  
Contact: 0334-3093500, +92-21-35341805

### Baitussalam Book Shop Phase 8

Shop No 1, C-9-0, Al-Murtaza Comm, Lane 1, phase VIII, DHA Karachi.  
Contact: 0300-0508172

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Shop No 4, Building No 34-C, Bukhari Lane 1 phase 6 near Tee-Emm Mart DHA, Karachi.  
Contact: 021-5848264-5

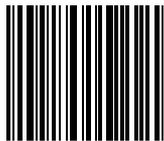
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K-64, Ground floor commercial Area, main Ghazi Road phase 1, DHA, Lahore.  
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