

Weekly Booklet



(A Speech Delivered by
Ameer Ahl al-Sunnah **داعية الإسلام العالمية**)

Ways to Attain Steadfastness in Pious Deeds



Asking for One Thing
for 20 Years

Working on Two Things
for 30 Years

A Matchless Example of
Humility (Incident)

The Du'a of the
Holy Prophet **صلوات الله عليه وآله وسلم**

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ways to Attain Steadfastness in Pious Deeds

Du'a of Attar:

O Merciful Lord! Whoever reads or listens to the 16-page booklet “Ways to Attain Steadfastness in Pious Deeds”, grant them steadfastness in pious deeds. Bless them, their parents, and their entire family with entry into Jannat al-Firdaus without accountability.

أَمِيرِنِ بَجَاءِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Excellence of Salat Upon the Prophet

The Final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: “Decorate your gatherings by reciting upon me, because your reciting of *ṣalāt* upon me will be a light for you on the Day of Judgement.”¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

The Steadfastness of a Cat

A Tābi‘ī saint, Sayyidunā Imam Sha‘bī رَضِيَ اللَّهُ عَنْهُ, says:

- The slave of Ziyād, ‘Ajlān, told me that whenever Ziyād would leave his house, I would walk ahead of him until he reached the Masjid. After entering the Masjid, I would continue walking ahead of him until he sat down. One day, he saw a cat sitting in a corner of the house. I went to shoo it away, but

¹ Jami’ Saghir, p. 280, Hadith 4580

Ziyād said, “Leave it, let us see what it does.” He then prayed the Zuhr prayer and returned. When we returned after praying Asr, the cat was still there. A short while before sunset, a mouse came out. The cat jumped and caught it. Ziyād then said, “Whoever has a need should stay focused (meaning stay steadfast) like this cat; he will surely gain success.”¹

Where Did you Learn Meditation (*murāqabah*)?

The 12th spiritual master of the Qādiriyyah Razawiyyah ‘Aṭṭariyyah Sufi order, Sayyidunā Abū Bakr al-Shiblī رَحْمَةُ اللَّهِ عَلَيْهِ, came to Sayyidunā Abū al-Ḥusayn Nūrī رَحْمَةُ اللَّهِ عَلَيْهِ. He found him sitting in a corner, completely still (meaning in meditation) and fully focused.

Sayyidunā Abū Bakr al-Shiblī رَحْمَةُ اللَّهِ عَلَيْهِ asked: “Where did you learn such focus and meditation (meaning such steadfastness and sitting without moving)?”

He replied: “We had a cat. I learned this from it. When it intended to hunt a mouse, it would wait near the hole and sit so still that not even a single hair of its body would move.”²

This shows that when a person wants to achieve a goal, they should wait with steadfastness and not get tired. رَانَ شَاءَ اللَّهُ, they will reach their goal. (A proverb says):

مَنْ جَدَّ وَجَدَ - meaning, the one who strives, finds.

The Most Liked Action in the Sight of Allah

O Devotees of the Prophet! Steadfastness is a great blessing. Even if a pious deed looks small, if it is done regularly (steadfastly), it is most liked by Allah. As mentioned in a Hadith:

The Final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was asked: “Which action is most liked in the sight of Allah?”

¹ Hilyat al-Awliya, vol. 4, p. 351, Quote Number: 5826

² Ihya al-‘Ulum, vol. 5, p. 131

The Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: “That action which is done consistently, even if it is small.”¹

Unfortunately, there is a major lack of steadfastness among us today. We are unable to keep anything going consistently. We start many things with great passion, but then slowly pull back and stop.

What is Steadfastness?

Staying regular in pious deeds while avoiding sins is called steadfastness.² Mufti Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ writes: “Steadfastness is that a person does not turn his face away from the worship of Allah in times of sadness or joy, or in difficulty or ease. Steadfastness is the root of sainthood (*wilāyah*), through which one gains the company of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.”³

The truth is that doing any work with steadfastness is very difficult for the carnal-self (*nafs*). When starting any pious deed, there is a lot of excitement. For example, people start praying salah with great passion, but then slowly they stop. Similarly, some people are not steadfast in checking their progress through the Pious Deeds booklet. Some are not steadfast in travelling in the 3-day Qafilah every month. Some are not steadfast in attending the weekly Sunnah-inspired gathering. Some say they cannot find steadfastness in the 12 religious activities of Dawat-e-Islami. In short, everyone complains about a lack of steadfastness.

There is an Arabic saying: مَنْ طَلَبَ شَيْئًا وَجَدَّ وَجَدَّ وَمَنْ قَرَعَ الْبَابَ وَلَمْ يَلْمَجْ. Meaning, whoever works hard and strives to find something, they surely find it. And whoever knocks at a door and keeps knocking, they will surely enter one day.⁴

This means that the door will be opened for them, and they will succeed in entering it.

¹ Bukhari, vol. 4, p. 237, Hadith 6465

² Al-Ta'rifat lil-Jurjani, p. 20

³ Tafsir Noor al-'Irfan, Para 12, Surah Hud, under verse 112, p. 372

⁴ Ta'lim al-Muta'allim Tariq al-Ta'allum, p. 34

Sayings of the Pious Predecessors regarding Steadfastness

The fourth Caliph of Islam, Sayyidunā ‘Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ, said: “Steadfastness is half of success, just as sadness is half of old age.”¹

Sayyidunā Abū ‘Alī Jūzjānī رَحِمَهُ اللهُ عَلَيْهِ says: “Adopt steadfastness and do not become a seeker of miracles, because your carnal-self looks for miracles, while your Lord demands steadfastness from you.”²

The Sufi masters say: “One [instance of] steadfastness is better than a thousand miracles.”³

Another famous saying is: **الْإِسْتِقَامَةُ فَوْقَ الْكِرَامَةِ**. Meaning, steadfastness is greater than a miracle.

O Devotees of the Prophet! If you are not able to find steadfastness in a pious deed, while pondering it seriously, tell yourself that **إِنْ شَاءَ اللهُ**, I will not let this pious deed stop, whether my heart feels like doing it or not. Then, strive fully. **إِنْ شَاءَ اللهُ**, you will slowly become successful in this and gain steadfastness.

Look! If a drop of water falls constantly on a stone, it makes a hole in that stone. Therefore, if any work is done constantly, it has its own effect.

If you have noticed (I have noticed), that a mixer tap for hot and cold water has two handles. Usually, one handle is used more. The handle that is used constantly and touched by hands stays shiny and clean. But the handle which is not touched at all gets covered in rust.

Similarly, many things and machines are such that if they are not used constantly, they become jammed and sometimes even stop working. To get them to run again, one has to work hard.

Therefore, if we do work with steadfastness, even if it is a little, a day will come when it will fully enter our heart and mind. Then, we will not find peace without

¹ ‘Uyoon al-Hikayat, p. 173

² Risala al-Qushayriyya, p. 240

³ Tafsir Noor al-‘Irfan, Para 12, Surah Hud, under verse 112, p. 372

that work. Just like those who are regular in salah, they do not find peace without praying. For example, if someone is awake at night and only a short time is left for the Fajr Adhan, a regular prayer-goer will not sleep. If he does lie down, he will not fall asleep because he will be worried that he might miss his prayer.

Similarly, one who is regular in praying with the congregation (*Jamā'ah*), no matter how busy he is, as soon as he hears the adhan, he will leave everything to join the congregation. This becomes a part of his nature. On the other hand, a person who prays but not with the congregation does not feel sad if he misses it.

Similarly, those who are not regular in salah do not care if the congregation is missed. They do not even feel anything if their prayer is missed (*qaḍā*). But a regular worshipper will never let his prayer be missed and will not leave the congregation. Similarly, one who is used to praying in the first row will strive to attain it and will not forego it.

I (i.e. Ameer Ahl al-Sunnah) noticed during the *i'tikāf* of Ramadan that some people have such passion in this regard that they sit in the first row even during Sehri and eat from their bags so that they do not lose their spot.

On the other hand, there are some observing *i'tikāf* who are unaffected whether they attain the first row or not. There are some from among them who miss several units of the congregational salah, and perhaps some of them miss it entirely. This all depends on a person's passion and steadfastness. In any case, one can only attain steadfastness through doing a certain thing consistently.

Asking for One Thing for 20 Years

O devotees of the Prophet! Our pious predecessors رَحْمَةُ اللَّهِ عَلَيْهِ would work hard for many years to make pious deeds a habit and to stay steadfast in them. For example, Sayyidunā Muwarriq al-'Ijlī رَحْمَةُ اللَّهِ عَلَيْهِ stated: "It has been 20 years and I have been asking Allah for one thing. I have not received it yet, but I have not lost hope either."

Someone asked: "For what thing have you been making dua for 20 years?"

He رَحْمَةُ اللَّهِ عَلَيْهِ replied: "(My need was) that I stop talking about useless things."¹

سُبْحَانَ اللَّهِ! We learn a great lesson from Sayyidunā Muwarriq al-‘Ijlī رَحْمَةُ اللَّهِ عَلَيْهِ that he kept making the same dua for 20 years. Sadly, we stop making dua thinking that our prayer is not being accepted. Some people even start saying (Allah forbid!): "Allah does not listen to us." Keep asking Allah! If you are not getting what you asked for and there is a delay, there is definitely something good for you in that. We do not know what is best for us.

For example, sometimes a mother gets angry and says bad words to her son, like "may you be ruined." Allah does not accept this immediately (meaning He does not show the effect of it). If Allah showed the effect and the son was actually ruined, who would cry? The son or the mother? The son would be gone, but the mother would cry for the rest of her life. Therefore, it is a blessing and mercy from Allah that He did not accept the mother's dua against her son. If He had, the mother would have been in great pain, and Allah saved her from that pain.

Similarly, we ask for many other things in dua, but they are often not accepted because they are not good for us (meaning their effect is not shown). Otherwise, every dua is guaranteed acceptance, but remember there are different ways a dua is accepted:

One way is that the effect of the dua is shown, like when we say, "so-and-so's work was done because of dua." This is one form of acceptance.

Another way is that because of that dua, a difficulty is resolved or a impending calamity is removed, even though we do not realize it.

The third way is that since dua is a form of worship, its reward will be kept safe for the Day of Judgment. When a person sees the reward for those duas that were not accepted in the world, they will wish that none of their duas had been accepted in the world so they could get all the rewards on that day.

There is a great lesson of steadfastness in dua. Sayyidunā Muwarriq al-‘Ijlī رَحْمَةُ اللَّهِ عَلَيْهِ had been making dua for 20 years. He said that even if he does not get what he

¹ Al-Zuhd lil-Imam Ahmad bin Hanbal, p. 310, Quote: 1762

is asking for, he will not leave this door and he is not hopeless. We should also never leave the door of our Lord. We should keep knocking at His door because by staying there, our need will be fulfilled. We should stay humble in His court and keep asking for our needs, because He is Merciful and His mercy is endless.

It was such a beautiful dua that Sayyidunā Muwarriq al- al-¹ رَحْمَةُ اللَّهِ عَلَيْهِ made too: he made dua to be rid of the habit of talking about useless things. Unfortunately, we look for chances to talk about useless things. As soon as we see any issue on social media, we start commenting. Similarly, if friends find an issue or a topic, we start giving our long lectures and opinions. Even if those things are useless or full of sins (Allah forbid!), we are not ready to stop. Look at the humility of the people of Allah! They do not leave Allah's door and keep making dua. This shows that only by working hard to stop useless talk will one gain steadfastness.

20 Years of Worship with Hardship

Sayyidunā ‘Utbah al-Ghulām رَحْمَةُ اللَّهِ عَلَيْهِ says: “I prayed salah with hardship for 20 years, and (after that) I have been enjoying the sweetness of salah for 20 years.”¹

This means for 20 years, he forced his carnal-self to worship. His carnal-self did not want to, but he kept struggling and working hard. Now, 20 years have passed where his heart is so attached to worship that he enjoys this blessing and feels peace in the worship of Allah. On the other hand, our condition is such that if our heart does not feel like it, we leave salah. If the heart is not in it, we stop doing pious deeds.

If we do not feel like it, we leave the Qafilah which is a way for us to learn and teach Sunnahs. If we do not feel like it, we stop going to the Sunnah-inspired gatherings which helps us in our Hereafter. If the heart is not in it, we leave good company and join bad company. Remember! Whether the heart feels like it or not, if we stay busy in pious deeds for the sake of Allah, then رَانَ سَاءَ اللَّهُ, our hearts will also become attached like those pious predecessors رَحْمَةُ اللَّهِ عَلَيْهِ.

¹ Hilyat al-Awliya, vol. 9, p. 10, Quole Number: 14305

Dear readers! To gain steadfastness in pious deeds, it is very helpful to read and listen to the stories of those saints who worshipped Allah with steadfastness. This gives us strength to worship and stay steadfast.

Attaining a High Status

Sayyidunā ‘Abdullāh b. Mubāarak رَحْمَةُ اللَّهِ عَلَيْهِ stated: “The Tābi‘ī saint, Sayyidunā ‘Abdullāh b. ‘Awn رَحْمَةُ اللَّهِ عَلَيْهِ, attained a high status because of his steadfastness.”¹

Did Not Laugh for 40 Years

Sayyidunā Ḥasan al-Basrī رَحْمَةُ اللَّهِ عَلَيْهِ did not laugh for 40 years (due to the fear of Allah).²

Remember! Laughing loudly is not a Sunnah.

Taught the Holy Quran for 40 Years

Sayyidunā Abū ‘Abd al-Raḥmān al-Sulamī رَحْمَةُ اللَّهِ عَلَيْهِ taught the Holy Quran in the Masjid for 40 years.³

Sadly! We do not feel like learning or teaching in Madrasa-tul-Madinah for adults. I wish we had the same steadfastness in seeking pious deeds as we have in seeking worldly things and money!

Avoiding Worldly Talk for 20 Years

The Tābi‘ī saint, Sayyidunā Rabī‘ b. Khaytham رَحْمَةُ اللَّهِ عَلَيْهِ, did not speak about worldly matters for 20 years.⁴

No Talking After Isha for 40 Years

Sayyidunā Maṣṣūr b. Mu‘tamir رَحْمَةُ اللَّهِ عَلَيْهِ did not talk after Isha for 40 years⁵

¹ Hilyat al-Awliya, vol. 3, p. 47, Quole Number: 3111

² Ihya al-Uloom, vol. 4, p. 231

³ Allah walon ki Baatein, vol. 4, p. 241

⁴ Ihya al-Uloom, vol. 3, p. 137

Working on Two Things for 30 Years

An Islamic scholar said: "I have been working on (treating) two things for 30 years: 1. To stop having a desire for what people have 2. To do every action purely for Allah."¹

The Routine of Sayyidunā Junayd Baghdādī رَحْمَةُ اللهِ عَلَيْهِ

The 11th spiritual master of the Qādiriyyah Razawiyyah ‘Aṭṭāriyyah Sufi order, Sayyidunā Junayd Baghdādī رَحْمَةُ اللهِ عَلَيْهِ, had a routine for 30 years that after the Isha prayer, he would stand and perform Zikr of Allah until the morning. He would then pray the Fajr salah with the same Wudu. He رَحْمَةُ اللهِ عَلَيْهِ did not miss the first Takbīr (*al-Takbīr al-Ūlā*) for 20 years.²

O devotees of the Saints! The first Takbīr said in the congregational prayer is known as "*Takbīr Taḥrīmah*." Just ponder for a moment! Sayyidunā Junayd Baghdādī رَحْمَةُ اللهِ عَلَيْهِ prayed with the first Takbīr for 20 years with steadfastness.

He prayed salah with the first Takbīr for 20 years. If someone asks us, "Did you pray all five prayers today with the first Takbīr?" the answer might be that I did not get the first Takbīr in even one prayer. It is also possible that five days have passed without getting the first Takbīr once, and it is even possible that five months have passed, but I could not arrive for the first Takbīr even once.

Sayyidunā Junayd Baghdādī رَحْمَةُ اللهِ عَلَيْهِ was not an ordinary person. He was a great leader of the Qādiriyyah Razawiyyah order and a saint of Allah. He رَحْمَةُ اللهِ عَلَيْهِ is among the teachers and spiritual guides of our *murshid* Shaykh ‘Abd al-Qādir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ. In our Shajrah of the Qādiriyyah order, the line that is read: "*Jund-e-Haq may gin Junayd-e-ba-safa kay waastay*" refers to him رَحْمَةُ اللهِ عَلَيْهِ. Look at his steadfastness; he did not miss the first Takbīr for 20 years. Sadly, let alone the first Takbīr, we do not even pray with the congregation (Jamā‘ah) for any of the five prayers.

⁵ Ihya al-Uloom, vol. 3, p. 137

¹ Hilyat al-Awliya, vol. 7, p. 320, Quote: 10673

² Sharh Shajrah Qadiriyyah, p. 73

Sometimes if we have free time or feel like it, we go to the masjid and offer salah in full with the congregation; otherwise, we get usually manage half. Unfortunately, even among those who perform *i'tikāf*, some do not get the full congregation. May Allah make us regular in salah. Otherwise, our condition will be such: "I am an old sinner; I could not become a regular worshipper in years."

May Allah Almighty send His mercy upon these saints and grant us forgiveness without accountability for their sake.

اٰمِيْنُ بِجَاةِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

A Matchless Example of Humility (Incident)

It is mentioned about the respected teacher of Sayyidunā Junayd Baghdādī رَحْمَةُ اللهِ عَلَيْهِ that a person invited him for a meal three times. Each time he went, the person sent him back. This happened until the fourth time when the person finally took him inside his house. He asked the teacher why he did not get angry despite being sent back many times. His reply is something that should be reflected on by those people who call themselves humble, sinners, or poor.

He رَحْمَةُ اللهِ عَلَيْهِ said that he did not get angry because: "For 20 years, I have been conditioning my carnal-self to staying happy with being insulted. Now, my condition is like a cat; when it is shooed away, it leaves, and when it is called, it comes back. Even if you had sent me back 50 times and then called me again, I would have come back."¹

O devotees of the Prophet! This is called real steadfastness and humility! We call ourselves humble, poor, lowly, sinners and with our tongues. Remember! If someone calls themselves this, we will not think bad of them, but the person who says it should ponder himself: is the condition of his heart really humble and lowly? Or is it that as soon as something happens that he does not agree with, he

¹ Ihya al-'Uloom, vol. 5, p. 81 summarized

forgets all his humility and starts complaining! Such a person can never be truly humble.

Real humility is that of the teacher of Sayyidunā Junayd Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ, which is worthy of emulation. May Allah grant us true humility.

Elders of the religion رَحْمَةُ اللَّهِ عَلَيْهِ have written that whoever utter words of humility in front of others is actually being a show-off so that he can impress people. But remember, whoever uses words of humility, we will not think bad of him, and neither will we speak ill about any specific person, because we do not know the condition of their heart.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Obstacles in Steadfastness

O devotees of the Prophet! On the path of steadfastness, a major obstacle is laziness. When a person does not feel like doing something, how will he gain steadfastness in it? Therefore, drive away laziness and rid yourself of it, because this is a big calamity and misfortune. A lazy person cannot do any great work for religion or the world. On the other hand, the one who does a little work with steadfastness reaches his goal one day. Just like the competition between the rabbit and the tortoise.

The rabbit thought in his mind: "I am very fast; I will reach there in a few moments by jumping." Therefore, he showed laziness and decided to rest for a few minutes. But the tortoise kept walking constantly with his slow speed and reached the goal before the rabbit. Think! Even though the rabbit was fast, he lost because of laziness. This shows that even if the work is a little and slow, if it is consistent, success can be achieved.

The One Who Leaves Worship Because of Laziness

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: "When Allah makes a person habitual in worship, and then that person leaves it because of laziness, Allah

becomes displeased with him."¹

The great leader of the Hanafis, al-Imam al-A‘zam Abū Ḥanīfa رَحْمَةُ اللَّهِ عَلَيْهِ, said to his most talented student, Imam Abū Yūsuf رَحْمَةُ اللَّهِ عَلَيْهِ: "You were dull-minded (meaning weak in studies), but your hard work and constant effort (meaning steadfastness) caused you to move forward."²

O devotees of the Prophet! Imam Abū Yūsuf رَحْمَةُ اللَّهِ عَلَيْهِ continued studying despite being weak in studies. He never stepped back. But sadly! Many of our students step back. It is usually the case that in every Madrasah, many students take admission in the first year of Dars-e-Nizami, but then they start leaving in the second and third years. By the time they reach the final year of studies (Dawra al-Hadith) only a few students are left. Those students who are studying Dars-e-Nizami in Jamia-tul-Madinah or memorising the Quran in Madrasa-tul-Madinah should keep in mind that even if it takes 50 years, stay steadfast. إِنَّ شَاءَ اللَّهُ, you will continuously receive the reward of studying.

Tell yourself that no matter what happens, whether you understand or not, whether you remember the lessons or not, whether grammar seems hard or easy, you must stay. It might seem hard in the beginning, but slowly the sacred knowledge will become easier. Similarly, when you start studying, make an intention that "I want to gain Islamic knowledge." Then make dua for it, read litanies, and ask others to make dua as well. إِنَّ شَاءَ اللَّهُ, you will succeed in your studies.

Look at the example of Imam Abu Yusuf رَحْمَةُ اللَّهِ عَلَيْهِ; he was not the sharpest, but because he kept working hard, he became a major Imam and a Mujtahid. This is a great rank. Imam Abū Ḥanīfa رَحْمَةُ اللَّهِ عَلَيْهِ had many students, but his two best and greatest students were Imam Muhammad and Imam Abū Yūsuf رَحْمَةُ اللَّهِ عَلَيْهِمَا.

¹ Ithaf al-Sadah al-Muttaqin, vol. , p. 763

² Rah-e-'Ilm, p. 45

The Dua of the Holy Prophet ﷺ

Our Beloved Prophet ﷺ used to make this dua: " **أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْكَسَلِ وَأَرْدَقِ الْعُمُرِ وَعَذَابِ الْقَبْرِ وَفِتْنَةِ الدَّجَالِ وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ** " meaning: (O Allah!) I seek Your refuge from stinginess, laziness, extremely old age, the punishment of the grave, the trial of Dajjal, and the trials of life and death.¹

In this Hadith, "extreme old age" refers to those old people who are useless and just lie in a corner of the house and are not able to do anything. The Beloved Prophet ﷺ sought refuge from such an age. Similarly, the Beloved Prophet ﷺ sought refuge from laziness as well. Although there is no one more active than the Beloved Prophet ﷺ, he still prayed to Allah regarding laziness.

Similarly, the Immaculate Prophet ﷺ is free from all sins, yet various reports say that he used to seek forgiveness (*istighfār*) 70 or 100 times a day, whereas we do not find the time to ask for forgiveness even once despite committing sins day and night.

The following is a translation of two couplets of Shaykh Najm al-Dīn رَحْمَةُ اللهِ عَلَيْهِ:

Stay obedient, keep working hard, and do not work with laziness, because one day you surely have to return to your Lord.

Stop sleeping during the nights. The best among the creation is the one who sleeps very little at night (so that he can worship well).²

Remember! Here, waking up at night does not mean those people who return home at 2:00 AM and do not even have the sense to get out of the car and ring the doorbell. Instead, they stay in the car and keep honking the horn inside the street. It is as if they are announcing their foolishness by saying, "If you have never seen a fool, look at me." Nor does it mean those young people who roam around at midnight after removing the mufflers from their bikes, playing in the street,

¹ Bukhari, vol. 3, p. 257, Hadith 4707

² Rah-e-'Ilm, p. 85

making noise, and sitting in groups to gossip. They will get no reward for staying awake at night in this way.

Even a dog stays awake at night, and by barking constantly, it neither sleeps itself nor lets others sleep. Here, those people are meant who stay awake for the worship of Allah. For example, they spend the night in a Sunnah-inspired congregation where there is a break for some sleep and they also get to perform the Tahajjud prayer. Likewise, they stay awake at night to take part in Madani Muzakarah, gain religious knowledge, sit in the company of a religious scholar, study religion, and recite the Holy Quran. Their staying awake is certainly worship.

As for those who trouble others, it is better for them to stay asleep day and night (except for the obligatory prayers) so that people remain safe from their harm. Saving people from one's own harm is also a rewarding act, but it is necessary to have a good intention for this. It should not be the case that someone is stubborn and cannot keep people safe from his harm, so he just stays asleep or takes a sleeping injection.

May Allah Almighty not allow us to become such wicked people that others are troubled by our harm. Instead, may we become pious. If we stay in the company of Prophetic devotees of Dawat-e-Islami, then **رِزْقًا مِنَ اللَّهِ**, we will also become pious.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

