

# Accounts of the Modesty of our Pious Predecessors

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Thought-provoking speech of weekly  
sunnah-inspiring ijtimia

(For Islamic Brothers)

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

## Accounts of the Modesty of our Pious Predecessors

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
 وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ  
 أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ  
 وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

### نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

Dear Islamic brothers! Whenever you enter a Masjid, upon remembering, make the intention of I'tikaf because as long as you stay in the Masjid you will keep getting the reward of I'tikaf. Remember! There is no Shar'i permission to eat, drink, sleep, do Sahari and Iftari, or even to drink Zamzam water and the water on which *Dam* has been made in a Masjid. However, if the intention of I'tikaf is made, all these acts will become permissible. One should not make intention to observe I'tikaf only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

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

### Excellence of Salat upon the Prophet ﷺ

Ameer-ul-Mu'mineen Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ states:

خَلَقَ اللهُ تَعَالَى فِي الْجَنَّةِ شَجْرَةً تَسْمِيهَا أَكْبَرُ مِنَ التُّفَّاحِ، وَأَصْغَرُ مِنَ الرُّمَّانِ، أَلْيَنُ مِنَ الرُّبْدِ، وَأَحْلَى مِنَ الْعَسَلِ، وَأَطْيَبُ مِنَ الْبَسِكِ، وَأَغْضَانُهَا مِنَ اللُّؤْلُؤِ الرَّطْبِ، وَجُدُّوْعُهَا مِنَ الدَّهَبِ، وَوَرَقُهَا مِنَ الزَّرِّجَدِ لَا يَأْكُلُ مِنْهَا إِلَّا مَنْ أَكْثَرَ مِنَ

الصَّلَاةِ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Translation: Allah Almighty has created a tree in Paradise, the fruit of which is bigger than an apple, smaller than a pomegranate, softer than butter, sweeter than honey and more fragrant than musk. The branches of that tree are made of pearls, the trunk is of gold and the leaves are of emerald. The fruit of that tree can be eaten only by he who abundantly sends Salat upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Al-Haawi-lil-Fatawa, vol. 2, p. 48)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's first of all make good intentions to please Allah and to earn reward. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' The intention of a Muslim is better than his action. (Mu'jam-ul-Kabeer, vol. 6, p. 185, Hadees 5942)

## An important point

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

## Intentions of listening to Bayan

1. In order to gain knowledge of Deen, lowering my eyes, I will listen to the Bayan attentively.
2. I will sit in the Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. When I hear صَلُّوا عَلَى الْحَبِيبِ أَذْكُرُوا اللهَ، etc., I will reply loudly with the intention of gaining reward.

4. After the Ijtima', I will approach people to say Salaam, shake hands and make individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic Brothers, **إِنَّ هَذَا اللَّهُ** in the Bayan of today's weekly Sunnah-inspired Ijtima' today, we will hear the events and accounts of the modesty of our pious predecessors.

### Even the angels feel shy of him

Umm-ul-Mu'mineen Sayyidatuna Aishah Siddiqah **رَضِيَ اللَّهُ عَنْهَا** narrates, 'Once the Merciful Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** was lying on his bedding with my shawl around him. During this time, Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq **رَضِيَ اللَّهُ عَنْهُ** sought permission from Allah's Messenger **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** to enter. He **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** gave him permission and fulfilled his need. Then Sayyiduna Umar **رَضِيَ اللَّهُ عَنْهُ** sought permission, he **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** granted him permission and fulfilled his need and he also left, whilst the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** remained in the same state in the shawl.

Then Sayyiduna Usman **رَضِيَ اللَّهُ عَنْهُ** sought permission from him and he **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** sat up and said to Sayyidah Aishah **رَضِيَ اللَّهُ عَنْهَا**: 'Take your shawl and cover yourself with it!' Then Sayyiduna Usman **رَضِيَ اللَّهُ عَنْهُ** had his need fulfilled and he also left.

Umm-ul-Mu'mineen Sayyidatuna Aishah Siddiqah **رَضِيَ اللَّهُ عَنْهَا** said: 'O Allah's Messenger **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**! You did not make arrangements upon the arrival of Sayyiduna Abu Bakr and Sayyiduna 'Umar **رَضِيَ اللَّهُ عَنْهُمَا** as you did for Sayyiduna 'Usman **رَضِيَ اللَّهُ عَنْهُ**.'

He **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** replied: 'Usman is a very modest person and I feared that if I permitted him to enter in that same state, then his need would not have been fulfilled (i.e., he would have returned without saying anything).' (*Muslim, p. 1307, Hadees 2402*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic Brothers! Did you hear about the level of modesty possessed by Sayyiduna Usman, Zun-Nurayn رَضِيَ اللهُ عَنْهُ, who is a product of the blessed training of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? It was to such an extent that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, an embodiment of modesty himself, would honour his modesty and even the infallible angels of Allah Almighty would feel shy of him.

Sayyiduna Abdullah Bin ‘Amir Bin Rabi’ah رَضِيَ اللهُ عَنْهُ said: ‘We were with Ameer-ul-Mu’mineen Sayyiduna ‘Usman رَضِيَ اللهُ عَنْهُ (during the days of the siege) and he said: ‘By Allah, I did not commit adultery during the age of ignorance nor after embracing Islam. Rather, after accepting Islam, there has been an increase in my modesty.’ (Nasai, p. 2351, Hadees 4024, summarised)

Dear Islamic Brothers! Let us listen to some highlights from the life of Ameer-ul-Mu’mineen Sayyiduna Usman, Zun-Nurayn رَضِيَ اللهُ عَنْهُ.

- His name is ‘Usman’, his patronymic (Kunyah) is ‘Abu ‘Amr’ and his titles are ‘Jami’-ul-Quran’ (the Compiler of the Quran) and ‘Zun-Nurayn’ (the Possessor of the Two Lights).
- He is the third caliph among the Khulafa-e-Rashideen (the rightly guided caliphs).
- Two daughters of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were married one after the other to him.
- In appearance, he resembled Sayyiduna Ibraheem عَلَيْهِ السَّلَام and the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- Verses of the Holy Quran were revealed in his honour.
- Angels would feel shy before him.
- He migrated twice in the way of Allah Almighty.
- He was a very big trader and very generous.
- The Holy Prophet, the Owner of Paradise صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, gave him the glad tidings of Paradise.

- He lived for 82 years.
- He was martyred under great oppression, in the state of fasting whilst reciting the Holy Quran.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## The modesty of the Beloved Prophet ﷺ

Dear Islamic brothers! Ponder that if this is the level of modesty of a Sahabi of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, then what will be the state of the modesty of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself?!

In this regard, the renowned companion, Sayyiduna Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ, states the following regarding the modesty of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was even more shy than an unmarried girl behind her veil.' (*Mishkat, vol. 2, p. 365, Hadees 5813*)

The famous Mufasssir, Hakeem-ul-Ummah, Mufti Ahmad Yar Khan رَحِمَهُ اللَّهُ عَلَيْهِ states in the commentary of the aforementioned Hadees: 'When a girl is about to get married, she is seated in a corner of the house. During this time, the girl feels extremely shy. She also feels very shy of her family members. She does not talk openly with anyone. The shyness of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was even more than this. Modesty is a special jewel of a person; the stronger the faith, the more modesty there will be.' (*Mirat-ul-Manajih, vol. 8, p. 73*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic Brothers! In general, a person has to go through three stages of life: (1) Childhood, (2) Youth and (3) Old age. In childhood, human nature inclines towards playing. In old age, the limbs become weak, illnesses take over, the tendency towards sin decreases and the inclination towards worship is created, while youth is the most important period of life, in which, human nature is dominated by the desires of the soul because the body parts

are healthy and fit in this part of life. Thus, young people forget their purpose of life by following the concept of 'Live your youth to the full'.

Instead of spending these precious moments of life in acts which please Allah Almighty, they waste them in immodest actions.

Therefore, the exemplary lives of the pious predecessors رَحْمَةُ اللَّهِ عَلَيْهِمْ serve as being ideal to save the young generation from the destruction of immorality. These noble individuals were incited by the Nafs and Satan to do evil, but even in their youth, they would hold fast to the path of modesty and they became worthy of reward and honour from Allah Almighty. Let us listen to the faith-inspiring account of one such youth.

### Certainly, I have been bestowed with two Paradises

In the era of Ameer-ul-Mu'mineen, Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ, there was a young man who was very pious and devout. Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ would also be amazed by his worship. The young man used to go to serve his old father after performing Isha Salah in the Masjid. On the way, a beautiful woman would call to him, but the young man would pass by without looking at her or giving any attention to her. Eventually, one day, the young man went towards the woman with the intention of evil falling prey to the whispers of Satan and the invitation of the woman, but when he reached the door, he remembered these glorious words of Allah Almighty:

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَئِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾

Indeed, those who fear (Allah), whenever a temptation from the Devil touches them, they become alert; and at that very moment, their eyes open-up.

*[Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-A'raaf, Verse 201)*

As soon as he remembered this blessed verse, the fear of Allah Almighty overcame his heart so much that he fell unconscious on the ground. When he did not arrive home for a long time, his old father went out looking for him and with the help of some people, he was picked up and brought home.

When he regained consciousness, his father asked him about the whole incident. When the young man narrated the whole incident and mentioned this verse, he was once again overwhelmed with the fear of Allah Almighty. He fiercely screamed out and he passed away.

Overnight, his shrouding and burial were arranged. In the morning, when this incident was presented to Ameer-ul-Mu'mineen Sayyiduna Umar Farooq A'zam رضي الله عنه, he offered his condolences to his father. He رضي الله عنه said to him: 'Why didn't you inform us at night? We would also have attended the funeral.'

He said: 'Ameer-ul-Mu'mineen! Considering you were asleep, it did not seem appropriate.'

He رضي الله عنه said: 'Take me to his grave.' Subsequently, he رضي الله عنه read this verse:

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَيْنِ

**And for the one who fears standing in the Majestic Court of his Lord are two  
Paradises (i.e. Jannah 'Adn and Jannah Na'eem).**

*[Kanz-ul-Iman (translation of Quran)] (Part 27, Surah Al-Rahmaan, Verse 46)*

Then the young man called out from the grave in a loud voice: 'O Ameer-ul-Mu'mineen! Surely, my Lord has granted me two Paradises.' *(Sharh-us-Sudoor, p. 213)*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic Brothers! You have heard how the people of Allah Almighty had such a strong mind-set in their youth to perform the acts of worship and avoid immorality; even in their youth, they often spent time in the worship of Allah Almighty and in the service of their parents. These noble individuals would always be on guard from Satan's tricks; for this reason, in spite of their ability to sin, they guarded their eyes and kept their chastity from being soiled by immoral acts.

Remember! Satan is the eternal enemy of a Muslim. He tries his best to divert Muslims from the path of good people and put them on the path of evil so that the existence of modesty disappears from society, and so that obscenity and immorality become more common. Therefore, the wise person should hold fast to the footsteps of these flag bearers of modesty, i.e., the pious predecessors رَحْمَةُ اللَّهِ, and continue the war against the accursed Satan and never give in to his lure.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Allah Almighty has forbidden the Muslims from following Satan:

وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ نَكُمْ عَلِيمٌ بِمَا تَعْمَلُونَ ﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ

وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

And do not follow the footsteps of the Devil; undoubtedly, he is your open enemy. He (the Devil) will instruct you only towards evil and indecency, and (he will order) this; that you should fabricate matters concerning Allah, that which you know not.

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Verses 168-169)

## What is the task of Satan?

It is written in *Tafseer Siraat-ul-Jinan* under these verses: 'Satan's work is to call people towards evil, Kufr, Shirk, attributing wrong beliefs about Allah Almighty, or to call what is Halal as Haraam, and to call what is Haraam as Halal and to call towards actions such as lying, backbiting, tale-telling, breaking promises, slandering, fighting, jealousy, hatred and malice.

It is the work of Satan to call towards obscene acts, such as singing, playing instruments, movies, dramas, dancing, obscenities, obscene talk, immodest talk, illicit relationships, glancing with bad intentions, touching, adultery, etc. The sad thing is that many of these evils today involve the support and

encouragement of family and friends, the home, the marketplace, society, superiors, etc.' (*Siraat-ul-Jinan, vol. 1, p. 270*)

Dear Islamic brothers! We should try to reform ourselves and our families, loved ones, relatives and all Muslims and give them the mindset to wear the Shar'i veil according to Islamic teachings, because Islam is the only religion that is the protector of women's honour and dignity. While living within the confines of the home, alongside the responsibility of household affairs, providing a good education and upbringing of children is also entrusted to a woman. Thus, it has been stated in part 22, Surah Al-Ahzaab, verse 33:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْمُجَاهِلِيَّةِ الْأُولَى

**And stay in your homes and do not remain unveiled like the former unveiling in the times of ignorance,**

*[Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Al-Ahzaab, Verse 33)*

It is stated in part 18, Surah Noor, verse 31:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا

ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ

**And command the Muslim women to keep their gaze slightly low, and to protect their chastity, and not to reveal their adornment except what is apparent itself, and to keep the head-covering wrapped over their bosoms, and not to reveal their adornment**

*[Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Noor, Verse 31)*

Dear Islamic Brothers! Women play a great role in the destruction and rectification of society. For example, if a woman is virtuous, pious and modest, then these same virtues will be passed on to her descendants; so, women should not adopt impermissible fashions and frequent the places of immodesty. Instead, they should adopt the custom of living within their veil

and the four walls of their homes whilst learning from the sanctified life and character of Ummahat-ul-Mu'mineen (Mothers of the Believers) and the daughters of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, especially Sayyidatuna Fatimah-tuz-Zahra رَضِيَ اللهُ عَنْهَا, as these are the noble personalities who, owing to the companionship of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, were an exemplification of modesty. In particular, the modesty of the beloved daughter of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidatuna Fatimah-tuz-Zahra رَضِيَ اللهُ عَنْهَا, is highly admirable and to be followed. Let us listen to an account regarding her unparalleled modesty.

### The Veil of Sayyidatuna Fatimah-tuz-Zahra رَضِيَ اللهُ عَنْهَا

After the apparent demise of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Khatoon-e-Jannat, the Queen of Both Worlds, Sayyidatuna Fatimah-tuz-Zahra رَضِيَ اللهُ عَنْهَا was struck by sadness to such an extent that the smile on her lips even vanished! She was only seen smiling once before her demise.

This account is as follows: Sayyidatuna Fatimah-tuz-Zahra رَضِيَ اللهُ عَنْهَا was concerned that she had protected herself from the eyes of non-Mahram men all her life, and now, after her death, it might be that her shrouded body is seen by the people!

On one occasion, Sayyidatuna Asma Bint-e-Umayy رَضِيَ اللهُ عَنْهَا said: 'I saw in Abyssinia that the branches of a tree are tied on the funeral bier and made into a covering like a palanquin.' Then she ordered for the branches of the date palm tree, tied them together, stretched a cloth over them and showed it to Sayyidatuna Fatimah-tuz-Zahra رَضِيَ اللهُ عَنْهَا. She was very happy and a smile appeared on her lips. This was the only smile that was seen from her after the apparent demise of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Jazb-ul-Quloob*, p. 159)

سُبْحَانَ اللهِ! The sky would have hardly seen such a unique sight of modesty. Despite the fact that after the demise of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the grief of the loss prevailed throughout her life, but in spite of this, she رَضِيَ اللهُ عَنْهَا held firmly to the rope of modesty till her last breath. The only thing that worried her was that the glance of a non-Mahram man would fall on her shroud after her passing.

## The Veil of Umm-e-Khallad رَضِيَ اللهُ عَنْهَا

Similarly, an incident took place of the Sahabiyyah, Sayyidatuna Umm-e-Khallad رَضِيَ اللهُ عَنْهَا, whose son was martyred in one of the battles. She رَضِيَ اللهُ عَنْهَا came to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ while she was veiled, searching for her son. Upon this, someone said in astonishment: ‘You have come while veiling your face at such a time?’ She رَضِيَ اللهُ عَنْهَا said: ‘Surely, I have lost my son, but I have not lost my modesty.’ (Abi Dawood, vol. 3, p. 9, Hadees 2488)

Dear Islamic Brothers! You have heard how Sayyidatuna Umm-e-Khallad رَضِيَ اللهُ عَنْهَا maintained her veil in spite of the martyrdom of her son. Sadly, in our society, the veil is now considered as a burden, مَعَادَ اللهِ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic Brothers! The shamelessness and obscenity of women is increasing by going to open marketplaces and places of entertainment, and because of this unveiling, immorality is also becoming rife among men. Today, our youth are becoming accustomed to immorality. For the sake of this impure purpose, they wander the streets, marketplaces, shopping centres, leisure centres, schools, colleges, and wherever unveiled women gather, taking many unlawful glances and accumulating provisions for the destruction of their world and Hereafter. Remember! Looking at women with an unlawful glance is not the work of humans, but of Satan. Let us listen to 3 sayings of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in condemnation of unlawful glancing:

1. الْمَرْأَةُ عَوْرَةٌ فَإِذَا خَرَجَتْ اسْتَشَفَّهَا الشَّيْطَانُ, meaning, ‘The woman is something to hide, so when she goes out, Satan looks at her closely.’ (Tirmizi, vol. 2, p. 392, Hadees 1176)
2. زَنَا الْعَيْنِ النَّظَرُ, meaning, ‘The adultery of the eyes is looking.’ (Abu-Dawood, vol. 2, p. 358, Hadees 2152)
3. ‘The gaze is a poisonous arrow from the arrows of Satan, thus, the one who leaves it out of My fear, I will grant him such Iman whose

sweetness he shall feel in his heart.’ (Mu’jam Kabeer, vol. 10, p. 173, Hadees 10362)

Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ says in Minhaj-ul-‘Aabideen: ‘It is narrated from Sayyiduna Isa عَلَيْهِ السَّلَام: ‘Protect yourself from unlawful glancing because it sows the seed of lust in the heart, then lust tempts the one who glances unlawfully.’ (Minhaj-ul-‘Aabideen, p. 62)

Dear Islamic brothers! You have heard how the blessed Ahadees condemn unlawful glancing. Therefore, those who are suffering from this bad habit should repent from it and try to get rid of it, otherwise, remember! Unlawful glancing leads one to an abysmal place. Due to this, a person not only receives the wrath of Allah Almighty but Satan constantly disturbs his heart and mind. Moreover, a strange restlessness, carnal desires and thoughts prevail across him, and to satisfy his Nafs, the person indulges in even more deadly sins. Let us listen to some incidents of modesty of the pious predecessors رَحْمَةُ اللهِ عَلَيْهِم and the protection of their eyes.

It is narrated: Sayyiduna Aswad Bin Kulsoom رَحْمَةُ اللهِ عَلَيْهِ was a very modest and pious young man. When walking, his eyes would stay lowered in such a manner that he would not even notice those passing by. At that time, the walls of the houses were not so high. Once, he رَحْمَةُ اللهِ عَلَيْهِ was passing near the houses when a woman said to another women: ‘Hurry up and go inside your home, a young man is coming.’ On hearing this, the other women said: ‘Oh, this is Sayyiduna Aswad Bin Kulsoom رَحْمَةُ اللهِ عَلَيْهِ, his eyes do not even raise from the ground, so how would he look at a non-Mahram woman?’ (‘Uyoon-ul-Hikayaat, p. 329)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## I will never look up again

Once, Sayyiduna Majma رَحْمَةُ اللهِ عَلَيْهِ looked up and saw a woman on the roof. He immediately looked down and was so embarrassed that he vowed never to look up again. (Ihya-ul-‘Uloom, vol. 5, p. 141)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic Brothers! Modesty is a very beloved attribute, but unfortunately in today's world, the new style of sin has put an end to modesty. The veil of shame is being taken apart; and the means of destruction in the Hereafter are being accumulated through mobile phones, internet, social media and by establishing unlawful contact with others. Nowadays, it is not only in the form of talking to each other but also sending pictures to each other. Nowadays, **مَعَاذَ اللَّهِ** on many occasions like Eid, sometimes in the name of Independence Day, sometimes in the name of a child's birthday, they make arrangements to listen to music. It is as if shamelessness and immorality are at their peak. **مَعَاذَ اللَّهِ**, unveiled women adorn themselves and invite the gaze. Now, whether travelling via bus, train, coach or airplane, it has become extremely difficult to protect oneself from the scenes of obscenity and immorality everywhere. May Allah Almighty protect our faith and keep our tongue, eyes, ears and other body parts safe from sins.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Eyes pleasing Allah Almighty

A famous saint of his time, Sayyiduna Yunus Bin Yusuf **رَحِمَهُ اللَّهُ عَلَيْهِ** was a young man. He spent most of the time in the Masjid. Once, on his way home from the Masjid, he suddenly saw a woman and his heart was inclined towards her, but then he was immediately ashamed and repented, and made the following Du'a in the court of Allah Almighty: 'O my Lord! Although the eyes are a great blessing, but now I am beginning to feel the danger that they may be the cause of my downfall and a cause for my punishment. My Lord! Take away my sight.' Thus, his Du'a was accepted and he became blind. (*'Uyoon-ul-Hikayaat, p. 165*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic Brothers! You have heard how our pious predecessors **رَحِمَهُمُ اللَّهُ** possessed such modesty that if they saw a woman suddenly, they would immediately lower their gaze and repent and seek forgiveness from Allah Almighty. Today, there are many who accept the Noble Awliya **رَحِمَهُمُ اللَّهُ** and

who hold gatherings for their Isal-e-Sawab, but with great regret, there are very few who try to adopt their blessed lives, there are very few who safeguard their eyes, there are very few who are embodiments of modesty, there are very few who always focus on the fact that Allah Almighty is All-Seeing, there are very few who consider that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is also observing everything, there are very few who have the fear of the Hereafter, there are very few who avoid sins whilst keeping in mind the punishment of the afterlife, and there are very few who have the mind-set of safeguarding their eyes.

أَلْحَفْتُ لِلَّهِ, in today's age, not only does Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ act on the life of the pious saints رَحِمَهُمُ اللهُ himself, but he encourages those that are connected to him, those who are his disciples and his devotees, to follow these pious personalities as well whilst giving them a mind-set of having the fear of Allah Almighty and protecting one's modesty and eyes.

Thus, once, before visiting Karachi from the United Arab Emirates, making individual efforts, he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ sent an E-mail about protecting the gaze to his eldest son and successor, Maulana Al-Haaj, Abu Usayd, Ubayd Raza Attari Madani مَدِيْنَةُ الْعَالِي, a part of which is presented below:

إِنْ شَاءَ اللهُ Departure via P.I.A is at around 12 am between Thursday and Friday night and إِنْ شَاءَ اللهُ I will land at Karachi Airport at 3pm. Since the airport is an environment full of unveiled women, I am considering that I should not ask anyone to come to the airport, lest they come because of my request and they are not able to save themselves from unlawful glancing and so I do not have to account for this in the Hereafter that when I was aware of the situation that not everyone could protect their eyes at the airport, then why did I keep gathering people at the airport to please myself? Ah! I cannot bear the reckoning, I have repented again and again for all my sins, I repent now too after having you as a witness. Make Du'a for my steadfastness. (But) we are also compelled for the security guards to arrive at the airport. Where possible, only drivers and security guards should come and they should also wait in the car park. *(Infiradi Koshish, p. 117)*

## Encouragement for Pious deed number 9 and 11

Dear Islamic Brothers! You have heard how cautious Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** is in regards to protecting the eyes such that he even discouraged those devotees of the Prophet who wanted to welcome him on his arrival at the airport to not come due to the immodest environment there. In fact, he also explained the reason behind not telling them to come as it is extremely difficult to save oneself from unlawful glances at such a place.

Thus, we should also become embodiments of modesty by following in the footsteps of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** and the pious predecessors **رَحِمَهُمُ اللَّهُ**. In order to protect your eyes from a sinful environment at home and outside, and to attain steadfastness upon this, make a habit of taking yourself to account daily through the booklet of 72 Pious deeds. **الْحَمْدُ لِلَّهِ** there are two such pious deeds within the *72 Pious deeds'* booklet that if we start following them, we will succeed in saving our eyes from sins. Let us listen about these two pious deeds and make an intention to act upon them also:

**Pious deed number 9:** Did you save your eyes from sins today? (i.e., from unlawful gazing, watching films and dramas, watching obscene images or videos on the phone, looking at Non-Mahram women and cousins, etc.)

**Pious deed number 11:** Whilst walking or travelling in a car or a bus today, did you keep your gaze lowered whilst protecting yourself from useless gazing? Moreover, did you save yourself from looking here and there unnecessarily? (May we keep our gaze lowered when conversing with someone instead of continuously staring at his face without a need)

**صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ**

Dear Islamic brothers! In this time of tribulation when the majority seems to be engaged in the acts of immodesty and obscenity, and when vulgarity and obscenity have become so common in our society that it is very difficult for any of us to be safe from this sin. Wherever a few friends are gathered, laughter and joking starts and for many hours they are engrossed in vain and

obscene talk without the fear of the Hereafter. They do not care that their conversation may cause the wrath of Allah Almighty to befall them and that He has forbidden us from talking about such things. Thus, in part 14, Surah Al-Nahl, verse 90 it is stated:

وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ

**And forbids from obscenity, and evil and rebellion.**

*[Kanz-ul-Iman (translation of Quran)] (Part 14, Surah Al-Nahl, Verse 90)*

We should also follow this command of Allah Almighty and practise the deeds that please Him and try to become perfect believers by avoiding the deeds that entail disobedience to Him. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'A believer does not take out the faults of others, nor does he curse, nor is he foul nor immodest.' (*Sunan Tirmizi, vol. 3, p. 393, Hadees 1984*) The state of modesty of our pious predecessors رَحْمَةُ اللَّهِ was such that not only did they refrain from obscenities and bad speech, but they also forbade their followers from listening to obscene things.

As Sayyiduna Ahmad Bin Yahya رَحْمَةُ اللَّهِ عَلَيْهِ states: 'Once, Sayyiduna Imam Shaafi'i رَحْمَةُ اللَّهِ عَلَيْهِ left the candle market and we began to follow him. We saw a person speaking in inappropriate words to a scholar, so Sayyiduna Imam Shaafi'i رَحْمَةُ اللَّهِ عَلَيْهِ turned to us and said, 'Keep your ears free of listening to obscene words, just as you keep your tongues free of speaking indecent words, for the one who (intentionally) listens is a partner to the one who speaks, and it is only the foolish person who wishes to fill your container (i.e., mind) with evil words. If the words of the foolish one are returned to him, then the one who returns them is fortunate just as the one who said them is unfortunate.' (*Lubab-ul-Ihya, p. 29*)

Dear Islamic brothers! From this account, we learn that if indecent and inappropriate conversations are taking place in a gathering, and we have the ability to stop it, then we should stop it. Otherwise, at the very least, we should consider it bad in our hearts and leave that place. Sometimes, we come across individuals who avoid obscene speech themselves but if they hear someone else speaking obscenities and vulgarities, مَعَاذَ اللَّهِ they are

impressed and they enjoy it. Moreover, instead of stopping them from their inappropriate speech, they destroy their Hereafter by encouraging them.

Such people should take heed from the following saying of the Beloved Prophet ﷺ: *صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*: There are four types of people of Hell who will run between boiling water and fire whilst seeking destruction. One from among them is a person from whose mouth pus and blood will be flowing. The dwellers of Hell will say, 'What has happened to this misfortunate individual who adds to our punishment?' It will be said, 'This misfortunate person would incline to impure and evil speech, and would find pleasure in it, like matters of intercourse.' (*Ithaf-us-Sadat, vol. 9, p. 187*)

Sayyiduna Shu'ayb Bin Abi Sa'eed رَضِيَ اللَّهُ عَنْهُ states: On the Day of Judgement, pus and blood will flow from the mouth of the one who takes pleasure from immodest speech. (*Ibid, p. 881*)

## In the form of a dog

Dear Islamic brothers, those who converse obscenely, those who are fond of dramas and obscene films, those who visit the cinema and those who hum songs just to satisfy their lustful desires should take heed from the following Hadees.

Sayyiduna Ibraheem Bin Maysarah رَضِيَ اللَّهُ عَلَيْهِ states: 'The one who converses obscenely will appear in the form of a dog on the Day of Judgement.' (*Ithaf-us-Sadaat, vol. 9, p. 190*)

The famous commentator of the Quran, Mufti Ahmad Yar Khan رَضِيَ اللَّهُ عَلَيْهِ states: 'Remember! Humans will be raised in humanly form from their graves, then some will be deformed after reaching the plains of Mahshar.' (*Mirat-ul-Manajih, vol. 6, p. 660*)

## Introduction to the booklet, 'Ba Haya Naujawan'

Dear Islamic brothers! In order to learn important information regarding the modesty and humility of the pious predecessors رَضِيَ اللَّهُ عَنْهُمْ, refer to the 64-page booklet of Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ entitled 'Ba Haya Naujawan'. He دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has

mentioned the definition of modesty, its types, the rulings of modesty, the definition of a Dayyoos and a Faasiq, the method of rectifying women and the modesty of the limbs. Maktaba-tul-Madinah has published another booklet in *Tazkira-e-Ameer-e-Ahl-e-Sunnat*, Qist 7, entitled 'Paykar-e-Sharm-o-Haya'; in this booklet, some accounts from the blessed life of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** serve as great guidance for us. Therefore, purchase both of these booklets from the stall of Maktaba-tul-Madinah today, and present it to others as a gift also. Both of these booklets can be read, downloaded and printed from the website of Dawat-e-Islami ([www.dawateislami.net](http://www.dawateislami.net)) also.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! There are various groups among people in terms of modesty; some from among them are those righteous slaves of Allah Almighty who refrain from immodesty and sins out of His fear, and there are others who avoid evil actions in front of people due to the fear of being dishonoured and embarrassed. But there are some who have no regard for being dishonoured and such people commit every type of sin shamelessly; they cross the limits of morality and enter the domain of evil character, and they feel no shame in committing acts that are far from being moral. Night and day, their hands, feet, tongues, eyes, heart and mind remain busy in sins. Remember! These sound limbs of ours are a great blessing of Allah Almighty; we should be grateful to Allah Almighty and fulfil our right of modesty before Him by saving our limbs from committing sins.

### The meaning of being modest before Allah Almighty

Sayyiduna Abdullah Bin Mas'ood **رَضِيَ اللَّهُ عَنْهُ** narrates that the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said to the Sahabah **رَضِيَ اللَّهُ عَنْهُمْ**, 'Observe modesty before Allah Almighty as it deserves to be observed.' Sayyiduna Abdullah Bin Mas'ood **رَضِيَ اللَّهُ عَنْهُ** said: We asked, 'We have modesty before Allah Almighty, and all praises belong to Allah Almighty.' He **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, 'Not this, rather, the meaning of observing modesty duly before Allah Almighty is that you protect your head and all the parts it contains, and the stomach and all the parts it

encompasses, and that you remember the burning and decomposing after death. And the one who desires the Hereafter leaves the splendours of the world, and the one who does this has fulfilled the right of observing modesty before Allah Almighty.’ (*Musnad Imam Ahmad, vol. 2, p. 33, Hadees 3671*)

If we have spent our entire lives committing sins with our hands and feet, being habitual in using our tongue for obscene speech and using our eyes to take unlawful glances, then remember, these very limbs will become witnesses against us on the Day of Judgement, just as it is mentioned in part 18, Surah Noor, verse 24:

يَوْمَ تَشْهَدُ عَلَيْهِمُ أَلْسِنُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

**On the Day when their tongues, and their hands, and their feet will testify against them, regarding what they used to do.**

*[Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Noor, Verse 24)*

Dear Islamic brothers! We should fear that these limbs which we do not feel shame in using to commit immodest actions today and disobey our Lord with without any hesitation, will become witnesses against us in the court of Allah Almighty and cause us to enter Hell. Therefore, make sincere repentance from all sins, make an intention to avoid all immodest acts from today onwards, and make efforts to adopt modesty. Let us now listen to some ways by which we can attain modesty.

## Allah Almighty is watching

Dear Islamic brothers! It is a natural thing for us to become embarrassed if someone we know was to see us committing a sin in private, and we feel ashamed to go in front of them. If we were to adopt the same mindset regarding our Lord that ‘Allah Almighty is watching us,’ then alongside avoiding sins, modesty will also be created within us.

## A method of protecting the eyes

Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ states the following in *Ihya-ul-Uloom*: ‘A man asked Sayyiduna Junayd Baghdadi رَحْمَةُ اللَّهِ عَلَيْهِ, ‘Which thing will

help me in lowering my gaze?’ He رَحْمَةُ اللَّهِ عَلَيْهِ said, ‘Make a mindset that whatever you look towards, there is somebody (i.e. Allah Almighty) who is watching you already.’ (*Ihya-ul-‘Uloom, vol. 5, p. 325*)

## Virtues of modesty and warnings of immodesty

In order to develop a habit of modesty, continuously read and listen to the virtues of modesty and the warnings of immodesty, and ponder in this regard. Also, impart this mindset to others by mentioning these narrations to them. A benefit of this is that these narrations will remain preserved in our minds, and by avoiding immodest and evil actions, we will be blessed with modesty too. إِنَّ شَاءَ اللَّهُ

## Shu’bah Rabitah bil-Ulama

An excellent way to rid ourselves of immodesty, protect our eyes and gain the blessing of modesty is to associate ourselves with the religious environment of Dawat-e-Islami, the movement of the devotees of the Prophet. Therefore, adopt this religious environment today, rather, at this very moment, إِنَّ شَاءَ اللَّهُ you will gain the great blessing of modesty.

الْحَمْدُ لِلَّهِ, the religious movement of the devotees of the Prophet, Dawat-e-Islami, is spreading the call to righteousness in around 109 departments over the entire world. One of these departments is known as ‘Shu’bah Rabitah bil-Ulama,’ whose primary goal is to make the Sunni Ulama and Mashaikh, like Imams of Masjid, Khateeb and Peers etc., aware of the religious services of Dawat-e-Islami, attaining their help in religious works, receiving their Du’as and organising religious works in Sunni Jami’aat and Madaris, making the students of Sunni Jami’aat and Madaris attend the weekly Sunnah-inspired Ijtima’ and other Ijtimas, and to make appropriate arrangements for their betterment. May Allah Almighty grant further success to ‘Shu’bah Rabitah bil-Ulama,’ and grant us true attachment to the religious environment of Dawat-e-Islami.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Study the lives of the pious predecessors

Dear Islamic brothers! Another way of adopting modesty is to study the accounts and lives of the pious predecessors **رَحْمَةُ اللَّهِ**. Sometimes, people are greatly affected by the lives and conduct of the people of Allah Almighty and develop a hatred for immodest and sinful actions, as well as gaining an inclination towards good deeds and a desire to be like them. Let's listen to a saying of the Sahabi of the Prophet, Sayyiduna Salman Farsi **رَضِيَ اللَّهُ عَنْهُ**, regarding modesty: He **رَضِيَ اللَّهُ عَنْهُ** states, 'According to me, it is better if I die and then come alive, then die and then come alive, then die and then come alive than if I look at someone's private area or they look at mine.' (*Tanbih-ul-Ghafilien, p. 258, summarised*)

## Adopt good company

Dear Islamic brothers! The environment and upbringing play a big role in spreading modesty. Coming across an environment of modesty greatly increases modesty, whereas, immodest company snatches the purity of the heart and eyes, and brings about obscenity, which causes a person to fall into immodest, immoral and impermissible actions. Every Muslim should adopt the company of the righteous people of Allah Almighty, and before adopting the company of anyone, a person should ponder over whose company he is adopting. Whilst giving encouragement for finding religious friends, Ameer-ul-Mu'mineen Sayyiduna Umar-e-Farooq **رَضِيَ اللَّهُ عَنْهُ** states the following: 'Seek true friends and live your life in their refuge, for a true friend is an adornment in times of joy, and provision in times of difficulty. And do not adopt the company of a sinner, otherwise you will learn how to sin from him.' (*Ihya-ul-Uloom, vol. 2, p. 214*)

## Ponder upon the harms of immodesty

Dear Islamic brothers! The harms of immodesty for one's Hereafter have their own place, but its worldly losses are also great; the immodest person is shamed and disgraced in the society, his awe and authority ceases, people do not have slightest respect for him in their hearts, and there are many other harms besides this.

One way of creating modesty within ourselves is that we ponder over the harms of immodesty, for its harms in the Hereafter are severe, just as Sayyiduna Ibraheem Bin Maysarah رَحْمَةُ اللَّهِ عَلَيْهِ states, 'The one who speaks of immodest things will come in the form of a dog on the Day of Judgment.'

(*Ithaf-us-Sadat, vol. 9, p. 190*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Etiquettes of making Du'a

O devotees of the Prophet! Let us listen to some etiquettes of making Du'a from page 217 of the book of Ameer-e-Ahl-e-Sunnat دَاعِيَتُ بَرَكَاتِهِمُ الْعَالِيَةِ Faizan-e-Sunnat's chapter 'Etiquettes of eating':

- It is Wajib to make Du'a at least 20 times a day. اَلْحَمْدُ لِلَّهِ, those who offer Salah fulfil this Wajib by reciting Surah Al-Fatihah in Salah, because the following is Du'a:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Enable us to walk the Straight Path.

[*Kanz-ul-Iman (translation of Quran)*] (Part 1, Surah Al-Fatihah, Verse 5)

, as is the following as well:

اَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All praise is due to Allah, the Owner of all the worlds.

[*Kanz-ul-Iman (translation of Quran)*] (Part 1, Surah Al-Fatihah, Verse 1)

(*Faizan-e-Sunnat, pp. 123-124*)

- Do not exceed the limits when making Du'a, for example, asking for the rank of the Noble Prophets عَلَيْهِمُ السَّلَامُ or desiring to scale the skies. It is also forbidden to ask for every good and excellence of both abodes, as the ranks of the Noble Prophets عَلَيْهِمُ السَّلَامُ are included in these excellences, which cannot be attained. (*Faizan-e-Sunnat, pp. 80-81*)

- Do not make Du'a for those things which are impossible or close to impossible. For example, to make Du'a for perpetual health and remaining protected from all types of hardship is to make Du'a for something that is almost impossible. Similarly, it is forbidden for a tall person to make Du'a to become shorter or a small-eyed person to make Du'a for bigger eyes, for this is to make Du'a for such a matter which has been sealed by destiny. *(Faizan-e-Sunnat, p. 81)*
- Do not make Du'a for a sinful thing, for example, making Du'a to acquire unlawful wealth, as seeking sin is also a sin. *(Faizan-e-Sunnat, p. 82)*
- One should not make Du'a for severing ties (e.g., may so-and-so relatives quarrel with each other). *(Faizan-e-Sunnat, p. 82)*

## Announcement

The remaining etiquettes of making Du'a will be mentioned in the study circles, therefore, take part in the study circles to learn about them.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The 6 Salat upon the Prophet and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtima' (congregation) of Dawat-e-Islami:



## 1. The Salat upon the Prophet for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ

الْحَبِيبِ الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. (*Afdal-us-Salawat 'ala Sayyid-is-Sadat, p. 151*)

## 2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' (*Ibid, p. 65*)

### 3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 70 portals of mercy are opened for him.

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

### 4. The reward of 600,000 Salat upon the Prophet ﷺ

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

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

### 5. Nearness to the Distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

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

## 6. Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to attain intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

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

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

### 1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn-e- 'Abbas رَضِيَ اللهُ عَنْهُمَا that the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.'

*(Majma'-uz-Zawaid, p. 254, vol. 10, Hadees 17305)*

### 2. An easy way to spend every night in worship

The holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'If anyone recites the following Du'a three times at night it is as if he has found Layla-tul-Qadr.' Here is the Du'a:

لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ  
سُبْحَانَ اللهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

**Translation:** There is none worthy of worship except Allah عَزَّوَجَلَّ Who is 'حَلِيمُ' (Most Forbearing) and 'كَرِيمُ' (Possessor of all excellences). Allah عَزَّوَجَلَّ is free from every fault, Rab of the seven skies and Rab of the magnificent 'Arsh.

## Schedule for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 31 December 2020

1. Short Bayan on different topics: **5 minutes**
2. Memorising Du'a: **5 minutes**
3. Fikr-e-Madinah: **5 minutes**
4. Total duration: **15 minutes**

### The remaining etiquettes of making Du'a

- Do not only ask for inferior things from Allah Almighty, for He is Ghani, rather, focus your complete attention towards Him and ask everything from Him. *(Faizan-e-Sunnat, p. 84)*
- Do not be shaken by grief and difficulty, and then make Du'a for death. Remember! It is impermissible to desire death in order to save yourself from worldly harm, and it is permissible if it is to protect from some religious harm. *(Faizan-e-Sunnat, pp. 85-87)*
- Do not curse any Muslim, and do not call him accursed. Also, do not name and curse the disbeliever whose death upon disbelief is not certain. Likewise, it is forbidden to curse mosquitoes, wind, animals, and non-living things (for example, stones, iron, etc.) However, some animals, like scorpions, have been cursed in the Hadees. *(Faizan-e-Sunnat, p. 90)*
- Do not make a Du'a against a Muslim like, 'May the wrath of Allah Almighty descend upon you! May you enter the Fire of Hell,' as this has been prohibited in the Hadees. *(Faizan-e-Sunnat, p. 100)*
- Making Du'a for the forgiveness of someone who died as a disbeliever is Haraam and Kufr. *(Faizan-e-Sunnat, p. 101)*
- It is not permissible to ask Allah Almighty to forgive all sins of all Muslims, as it opposes various Ahadees which state that certain Muslims will enter Hell. *(Faizan-e-Sunnat, p. 106)* However, it is permissible to make Du'a for the forgiveness of the Ummah of the

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, or for all of the Muslims to be forgiven. (*Faizan-e-Sunnat, p. 102*)

- It is better to include all the Muslims in one's Du'a; one benefit of this is that if he is not worthy of that righteous matter himself, he will attain it by the means of the righteous Muslims.
- Sayyiduna Imam Muhammad Ghazali رَحِمَهُ اللهُ عَلَيْهِ states, 'One should make Du'a with absolute belief and have certainty of its acceptance.' (*Ihya-ul-'Uloom, vol. 4, p. 770*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Du'a when travelling

According to the schedule of the weekly Sunnah-inspired Ijtima' of Dawat-e-Islami, 'The Du'a to be recited when travelling' will be learnt. The Du'a is as follows:

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ

(*Tirmizi, vol. 5, p. 277, Hadees 3454*)

Translation: *I entrust your religion, your entrustment, and the end of your deeds to Allah Almighty.*

Dear Islamic brothers! If someone goes on a journey, then the one seeing him off should make this Du'a for him. Today, it is usually seen that if our relative goes abroad, we speak, but to only express a desire for them to send such-and-such thing, or bring such-and-such thing back for us. But we do not move our tongues to recite the Du'a (which is like a fortress for the traveller). In this Du'a, we have been told to make Du'a for the protection of Iman and a good end for our Muslim brother who is travelling, because accidents tend to occur in journeys. (*Khazinah-e-Rahmat, p. 140*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

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

Saying of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: Pondering (over the Hereafter) for a moment is better than the worship of 60 years.

*(Al-Jami'-us-Sagheer, pp. 365, Hadees 5897)*

Let's make 'good intentions' before filling in the Madani In'amaat booklet:

1. To please Allah عَزَّوَجَلَّ, I will carry out today's Fikr-e-Madinah (i.e. self-accountability) myself through the Madani In'amaat booklet and persuade others as well.
2. I will praise (i.e. thank) Allah عَزَّوَجَلَّ for the Madani In'amaat which I acted upon.
3. I will be regretful about the Madani In'amaat which I did not act upon and try to act on them in the future.
4. Allah عَزَّوَجَلَّ forbid, if I have not acted on any such Madani In'amaat which saves a person from sins, I will make a firm intention of not committing sin in the future, along with making repentance and Istighfar.
5. I will not reveal my good deeds without need (for example, I act on such and such or this many Madani In'amaat).
6. I will act afterwards or tomorrow on the Madani In'amaat which can be practised afterwards (for example, if one did not recite Salat upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times today).
7. I will try to achieve the actual aim of filling in the Madani In'amaat booklet (for example, fear of Allah, piety, correcting manners, progress in the Madani activities, etc.).
8. I will fill in the Madani In'amaat booklet (i.e. carry out Fikr-e-Madinah) tomorrow as well.
9. I will not consider it a usual formality but fill in the Madani In'amaat booklet while pondering.

Mark the boxes given below with a 'correct (i.e. inverted tick)' sign for the Madani In'amaat you have practised today and mark them with a '(0)' sign in case you have not practised them.

**Attention:** Carry out Fikr-e-Madinah while keeping an eye on your own Madani In'amaat booklet only.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

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

### Daily 50 Madani In'amaat

1. Made good intentions?
2. Offered all 5 daily Salahs with Jama'at and Takbeer-e-Oula?
3. Recited Ayat-ul-Kursi, Tasbih-e-Fatimah and Surah Al-Ikhlās after every Salah?
4. Replied to Azan and Iqamat?
5. Recited Salat upon the Holy Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times?
6. Paid Salam to Muslims?
7. Conversated using the words 'Aap' and 'Jee'?
8. Said 'إِنْ شَاءَ اللهُ' upon intending for permissible things?
9. Replied to the Hamd of the one saying Salam or who sneezed?
10. Used terminologies of Dawat-e-Islami?
11. Applied Qufi-e-Madinah of stomach while eating less than hunger?
12. Delivered or listened to two Madani Dars?
13. Studied or taught in Madrasa-tul-Madinah Baalighan?
14. Read or listened to a reformatory book for 12 minutes and 4 consecutive pages of *Faizan-e-Sunnat*?

15. Performed Fikr-e-Madinah?
16. Offered Salat-ut-Taubah?
17. Slept on mat? Kept Sunnah box by the pillow?
18. Offered Sunnahs before Fard and Nawafil after the Faraaid?
19. Offered Tahajjud, Ishraq, Chashtand Awwabeen?
20. Offered Tahiyya-tul-Wudu and Tahiyya-tul-Masjid?
21. Recited or listened to three Ayahs from Kanz-ul-Iman with translation and commentary?
22. Performed individual efforts on two (Islamic) brothers?
23. Spent two hours in Madani activities?
24. Obeyed your Nigran?
25. Refrained from using things asking from others?
26. In case one committed a mistake, did you reform him?
27. Performed veil within veil? Moreover, faced towards the Qiblah?
28. Controlled your anger?
29. Refrained from useless questions?
30. Observed Shar'i veil from your non-Mahram relatives / neighbours?
31. Refrained from films, dramas, songs and music etc.?
32. Made efforts to establish Madani environment at home?
33. Refrained from slandering and abusing?
34. Refrained from intervening into other's conversation?
35. Called out Sada-e-Madinah?
36. Kept your gaze lowered while applying Qufl-e-Madinah of eyes?
37. Made the efforts to refrain from peeping into others' houses?

38. Refrained from lying, backbiting, tale-telling, jealousy, arrogance and breaking promises?
39. Stayed in the state of Wudu for most part of the day?
40. Refrained from staring at the face of the addressee?
41. Paid back the loan on time?
42. Concealed Muslims' faults?
43. Kept unified relations?
44. Made efforts to create humility and self-mortification during Salah and Du'a?
45. Refrained from uttering such words of humility which your heart does not approve to?
46. While applying Qufi-e-Madinah of tongue, did you converse through gestures and by writing 4 times?
47. Watched or listened to the video/audio of one Bayan or Madani Muzakarah, or watched Madani Channel for 1 hour 12 minutes?
48. Refrained from joking, taunting, hurting feelings and laughing aloud?
49. Used minimum words for necessary conversation?
50. Wore Madani attire the whole day?

### Qufi-e-Madinah performance

- Conversing through writing – 12 times
- Conversing through gestures – 12 times
- Conversing without staring – 12 times
- Usage of Qufi-e-Madinah glasses – 12 minutes

### Weekly 8 Madani In'amaat

1. Attended the weekly Ijtima' from beginning to end?

2. Performed individual efforts on at least 4 brothers after the Ijtima'?
3. Inquired after an ill person?
4. Took part in Madani Daurah?
5. Made efforts to bring those back who were associated to the Madani environment but do not come anymore?
6. Attended the Masjid Ijtima' (weekly Madani Muzakarah)?
7. Sent a letter?
8. Kept Sawm on Monday?

### Du'a of Ameer-e-Ahl-e-Sunnat

Ya Allah **عَزَّوَجَلَّ**! The one who sincerely acts upon Madani In'amaat, fills in the booklet by performing Fikr-e-Madinah daily and submits it to his relevant responsible Islamic brother on the 1<sup>st</sup> of every Madani [Islamic] month, do not give him death until he recites the Kalimah.

أَمِينُ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ