

Conceal your good deeds

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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

Conceal your good deeds

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.).

Virtue of Salat upon the Prophet ﷺ

The final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

إِنَّ اللَّهَ وَكُلَّ بَقْعَةٍ مَلَكًا أَعْطَاهُ اسْمَاءَ الْخَلَائِقِ فَلَا يُصَلِّي عَلَيَّ أَحَدٌ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا أَبْلَغَنِي بِاسْمِهِ وَاسْمِ
أَبِيهِ هَذَا فَلَانُ بْنُ فُلَانٍ قَدْ صَلَّى عَلَيْكَ

Indeed, Allah ﷺ has stationed an angel at my grave which has been granted the power to hear the voices of the entire creation. So whoever recites Salat upon me until the Day of Judgement, it (the angel) presents the name of the reciter as well as the name of his father to me (as follows); so and so, son of so and so has recited Salat upon you. (*Majma'uz-Zawaid, to the end, vol. 10, p. 251, Hadees 17291*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ 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 ﷺ 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 the knowledge of Deen, lowering my eyes, I will listen to the Bayan attentively.
2. I will sit in the Attahiyyaat position for as long as possible with the intention of showing respect for religious knowledge.
3. When I hear صَلُّوا عَلَى الْحَبِيبِ، اذْكُرُوا اللَّهَ، تُؤَبِّوْا إِلَى اللَّهِ، 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, the topic of today's speech is 'conceal your good deeds'. In this speech, we will hear Quranic verses and Ahadees related to concealing good deeds, the mindset of the pious predecessors, excellences of concealing good deeds, sayings and accounts of pious predecessors رَحْمَةُ اللَّهِ، how is it to lie in order to conceal good deeds, permissible cases of revealing good deeds and many other important points. May we be fortunate to listen to the entire speech with good intentions.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Concealed action of Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ

Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ would, at night, carry out housework for a blind elderly woman who lived in an area of Madinah-tul-Munawwarah. For example, he would fill water for her and perform all her chores.

As per his routine, he once went to the elderly woman's house but was astonished to see that someone had already carried out all the work before him. The following day, he arrived a bit earlier only to find the same situation. When this carried on for three days, he رَضِيَ اللَّهُ عَنْهُ became very anxious as to which individual had preceded him in good deeds?

One day, he came during the daytime and hid somewhere. At night, he saw that the caliph of the time, the leader of believers, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ arrived and performed all the chores for the elderly woman. He رَضِيَ اللَّهُ عَنْهُ was astonished that despite being the caliph of the time, he رَضِيَ اللَّهُ عَنْهُ was so humble.

He himself then exclaimed: It is indeed Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ who always precedes me in good deeds. (Kanz-ul-'Ummal, Juzz 12 vol. 6, p. 221, Hadees 35602)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, you heard how the caliph of the Muslims, Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ would go and perform the chores of that elderly woman despite being the caliph of the time! We also learn that he رَضِيَ اللَّهُ عَنْهُ completely disliked that anyone should become aware of his deed and in return praise him for it. This was why he would go discreetly in the darkness of the night and carry out the household tasks of that blind elderly woman.

Countless salutations on the passion of Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ to hide his good deeds. His humility and modesty in this account is matchless. There is also a beautiful glimpse in this account of how he رَضِيَ اللَّهُ عَنْهُ was a well-wisher of the Ummah of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The example of his love for the poor people is also exceptional in this account and what great passion he possessed in his heart to take precedence in good deeds!

If only we can gain a portion of all these distinct characteristics of Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ.

أَمِينٌ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

O devotees of the Prophet! There are many people in the society who adopt certain ways by which they can become famous, whereas the men of Allah عَزَّ وَجَلَّ do not like fame, rather they strive to conceal their acts of worship and good deeds.

I do not desire to live after attaining fame

Sayyiduna 'Allamah Yaafi'i رَحِمَهُ اللَّهُ عَلَيْهِ narrates: A pious predecessor رَحِمَهُ اللَّهُ عَلَيْهِ would make the Du'a: 'O Allah Almighty! Bless me abundantly with Your

grace and generosity but keep me unknown amongst the people so that they do not recognise me’.

One night, he was crying in his Salah when some people saw a radiant lantern above his head, the brightness of which dazzled the eyes. The next morning, the saintly miracle of the night was mentioned to him which made him restless about why his worship had been made apparent to the people.

Suddenly, he lifted his hands in the court of Allah Almighty and prayed: ‘O my Lord, the Bearer of secrets! My secret has become apparent; hence I do not desire to live after attaining fame’.

Saying this, he placed his head in Sajdah. People began to move his body but realised that his soul had departed. *(Raud-ur-Riyaheen, p. 288)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

A unique way of hiding good deeds

Sayyiduna Abul Hassan Muhammad Bin Aslam Tusi رَحْمَةُ اللَّهِ عَلَيْهِ would be very cautious about concealing his good deeds, so much so that he once said, ‘If I had it my way, I would even hide from the two angels that record my deeds when worshipping’.

Sayyiduna Abu Abdullah رَحْمَةُ اللَّهِ عَلَيْهِ states: ‘I remained in the company of Sayyiduna Abul Hassan رَحْمَةُ اللَّهِ عَلَيْهِ for over 20 years, but I was unable to see him offer even two Rak’ah of Nafl (voluntary prayer), except for the Jumu’ah (and other Fard and Wajib Salahs), because he would take a bowl of water in his allocated room and lock the door from inside. I never came to know what he was doing in the room until one day his son began to cry excessively and his mother was trying to silence him. I asked: ‘Why is the child crying so excessively?’ She replied, ‘his father (Abul Hassan Tusi رَحْمَةُ اللَّهِ عَلَيْهِ) recites the Quran in that room and cries while reciting it, so he (the child) too begins to cry after hearing his father crying.’

Shaykh Abu Abdullah رَحْمَةُ اللَّهِ عَلَيْهِ states: ‘(in order to abstain from the harms of ostentation), Sayyiduna Abul Hassan رَحْمَةُ اللَّهِ عَلَيْهِ would strive to keep his good

deeds concealed in such a way that before leaving his allocated room of worship, he would wash his face and apply Kohl in his eyes so no one could tell that he was crying.’ (*Hilyat-ul-Awliya, Muhammad Bin Aslam, vol. 9, p. 254, Raqm 13803*)

Etiquettes of recitation

Dear Islamic brothers, we have just learnt that crying while reciting or listening to the Quran is the way of pious predecessors, in fact it is a Sunnah of the Beloved Prophet ﷺ. Yes! Sometimes, tears would flow from the blessed eyes of our Beloved Prophet ﷺ when reciting or listening to the Quran. Anyhow, when we think of the magnificence, the greatness, and the eminence of Allah Almighty, when we realise that ‘I am reciting the words of Allah Almighty, my Generous Lord is talking to me’, and when we recite the Quran with comprehension, alongside its translation and commentary, and ponder over the circumstances of the Day of Judgement and the hellfire, and the severe reckoning by Allah Almighty, then we too shall have the good fortune of weeping.

A narration

Sayyiduna Abu Saalih Murri رَحْمَةُ اللهِ عَلَيْهِ states: ‘I recited the Quran in front of the Beloved Prophet ﷺ in my dream, so he ﷺ asked: ‘This is the recitation of the Quran, where is the weeping?’ (*Ihya-ul-‘Uloom, vol. 1, p. 836*)

Those who spend their nights in prostration

Dear Islamic brothers, we have heard the virtues of crying in the fear of Allah Almighty. This has been the way of the men of Allah ﷺ, that where they would cry in the fear of Allah Almighty, they would also spend their days and nights in His worship. Allah Almighty states regarding such people in Parah 19, Surah Furqan, verses 64-66:

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿١٩﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۗ

إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٢٠﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٢١﴾

And those who spend the night prostrating and standing for their Lord. And

those who submit, ‘O our Lord, avert the punishment of Hell from us, its punishment is indeed a noose around the neck.’ Indeed, that is a most wretched abode.

[Kanz-ul-Iman (translation of Quran)] (Part 19, Surah Al-Furqan, Verses 64-66)

Let us listen to the summary of what has been said regarding these verses in *Siraat-ul-Jinaan*: ‘Here, the private life of those with perfect Iman has been mentioned, so it is stated: The state of the solitude of those with perfect Iman is such that their night is spent performing Sajdah on their faces and standing in prayer on their feet.’

صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ صَلَّى اللّٰهُ عَلَى الْحَبِيبِ

Dear Islamic brothers, we have just heard how much preparation our pious predecessors would make to keep their good deeds concealed. If only we too would become pious for the sake of these pious people and not share our Nafil fasts, recitation of the Quran, Sadaqah and charity, litanies and invocations, us being a Sayyid, scholar, or a Hafiz with other people, without necessity or a valid Shar’i reason.

Mufti-e-A’zam Hind, Maulana Mustafa Raza Khan رَحْمَةُ اللّٰهِ عَلَيْهِ, who is the elder son of A’la Hadrat رَحْمَةُ اللّٰهِ عَلَيْهِ, states: ‘Firstly, our Nafs-Ammarah does not allow us to perform any good deed, and if we are actually fortunate enough to carry out a good deed, then our Nafs does not allow us to conceal it.’

The virtues of concealing good deeds

Our Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has also encouraged us to hide our good deeds:

He صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever from you has the ability to conceal his good deeds, then he should do so (i.e. conceal his good deeds). (*Jami’ Sagheer*, p. 512, *Hadees 8405; Naykiyan Chupao*, p. 12)

The Merciful Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘That Zikr of Allah عَزَّ وَجَلَّ which even the overseeing angels are unable to hear is 70 times better than the Zikr

that they are able to hear.’ (*Kanz-ul-Ummal, juz 1 vol. 1, p. 227, Hadees 1925; Booklet Naykiyan Chupao, p. 12*)

If only we would stop unnecessarily publicising our Nafil Salahs and fasts, Hajj, Umrah, Sadaqah, charity work, and religious services. If only we are able to conceal our Tahajjud, Ishraq, Chasht, and Awwabeen prayers from people and adopt the habit of offering them in secret.

Let me tell you of a virtue...

Means of freedom from Hell

Ameer-e-Ahl-e-Sunnat ‘Allamah Maulana Abu Bilal Muhammad Ilyas Qadiri رَامَتْ بَرَكَاتُهُو الْعَالِيَةِ writes on page 79 of ‘*Faizan-e-Namaz*’: ‘The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘whoever offers two Rak’ah of Nafil Salah in such a way that other than Allah Almighty and His angels, nobody else sees him, freedom from hell is decreed for him’. (*Kanz-ul-Ummal, vol. 4, p. 125, Hadees 19015*)

Listen to four more statements of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. For a person to offer Nafil Salah at such a place where nobody can see him is better than 25 Salahs that were offered in front of people. (*Kanz-ul-Ummal, juz 3, vol. 2, p. 12, Hadees 5263*)
2. Giving charity in secret extinguishes the wrath of Allah عَزَّوَجَلَّ. (*Mu’jam Kabeer, vol. 8, p. 261, Hadees 8014*)
3. A good deed performed in private is 70 times better than the good deed performed openly. (*Firdaus-ul-Akhbar, vol. 3, p. 129, Hadees 4348*)
4. A good deed performed in private is better than the good deed performed openly. (*Firdaus-ul-Akhbar, vol. 2, p. 347, Hadees 3572*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, remember! The purpose of hiding good deeds is to protect them from being wasted, because Nafs and Satan are open enemies of a man. The Nafs and Satan prevent a person from carrying out good deeds, and if a person makes an effort and finally performs a good deed, then the

Nafs and Satan encourage him to make his good deeds apparent in order that his Salahs, recitation, Zikr, charity and donations all become destroyed by him mentioning them and hearing praise about them, resulting in arrogance, love of status and ostentation.

O devotees of the Prophet! We should try to conceal our good deeds as much as possible and not publicise them to others without a need, as making good deeds apparent can cause a decrease in its reward.

Making good deeds apparent can destroy the good deeds and make a person sinful. May Allah ﷺ have mercy on our state, concealing a good deed after performing it is difficult, but not impossible. Remember, there is difficulty in performing good deeds, but the difficulty of concealing a good deed is much harder than performing it at the first place.

Like the Generous Prophet ﷺ stated: 'No doubt, protecting a good deed from ostentation after having performed it is more difficult than performing the good deed. A person does an act for which such a good deed is written for him which is done in solitude, and the reward is increased for him 70 times. Then Satan continues encouraging a person until he publicises this good deed to the people, so now instead of a concealed act, an apparent act is written for him, and the 70 times surplus reward is erased. Then Satan sticks with the person until he mentions that good deed in front of people for a second time and wants people to spread this too and praise him for it. Then it is removed from being a publicised deed and written as an ostentatious act. Therefore, a person should fear Allah Almighty, protect his Iman, and undoubtedly ostentation is a small form of polytheism (Shirk). (Naykiyan Chupao, p. 22)

Sayyiduna 'Allamah Abdul-Ghani Nabulusi رَحِمَهُ اللهُ عَلَيْهِ states: 'When there are Satanic tricks and traps in each of ostentation and sincerity, then it is necessary on you to be vigilant. If you do not know whether you are sincere or a show-off, then it is better for you to hide your good deeds as this has no harm in it for you.'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Let us listen to a narration regarding the life of Sayyiduna Dawood Ta'i رَحْمَةُ اللَّهِ عَلَيْهِ in order to make a mindset of concealing our good deeds and protecting them from the harms of ostentation.

Fasted for 40 years but...

Sayyiduna Dawood Ta'i رَحْمَةُ اللَّهِ عَلَيْهِ fasted for 40 years continuously, but his sincerity was of such a level that he did not even let his family notice. He would take his lunch with him on the way to work and give it to someone on the way, then he would eat when he would return from work after Maghrib. *(Tareekh-e-Baghdad, Dawood Bin Naseer, vol. 8, p. 346)*

Dear Islamic brothers, Sayyiduna 'Isa عَلَيْهِ السَّلَام has stated the following regarding concealing our good deeds, fasts, and charity etc: 'When any one of you is fasting, you should apply oil to your head and beard, and wipe the hands over your lips as well so that people do not become aware that you are fasting. When you give (charity) with your right hand, your left hand should be unaware of it and when you offer Salah, you should hang a veil on your door.' *(Ihya-ul-'Uloom, to the end, vol. 3, p. 361)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

O devotees of the Prophet! You have just heard that whoever can hide his good deeds, he should do so because a concealed good deed is better, in fact it is 70 times better than a publicised deed. Offering Nafil prayers secretly in solitude is better than offering them in front of people; freedom from hell is written for the one offering 2 Rak'at of Nafil Salah secretly in solitude.

Concealed acts of piety extinguish the wrath of Allah Almighty, protect one from pride, love of status (desiring to be honoured) and the harms of ostentation, help one attain a place under the shade of the throne of Allah Almighty, help one attain the forgiveness of sins and become a means of attaining the supplications of a large group of angels and their protection.

Virtue of worship in solitude

The noble Taabi'i saint, Sayyiduna Ka'b-ul-Ahbaar رَحْمَةُ اللَّهِ عَلَيْهِ states: 'whoever worships Allah Almighty for even one night in such a way that no one familiar

to him sees him, then he has left sins like he leaves from the night (into the day).’ (Hilyat-ul-Awliya, Ka’b-ul-Ahbaar, vol. 5, p. 420, Raqm 7590)

Virtue of keeping good deeds concealed

He further states: ‘Whoever desires that a large group of angels pray for his forgiveness, protect him and that he becomes free from distress, then he should offer Salah secretly at home as far as possible. There are glad-tidings for those who make their houses places of Sajdah.’ He states: ‘Masjids are the residence of Allah-fearing people on earth, and Allah Almighty expresses pride in front of His angels for those people who conceals their prayers, fasting and charity.’ (Hilya-tul-Awliya, Ka’b-ul-Ahbaar, vol. 5, p. 421, Raqm7595)

The praise of those who conceal their Sadaqah and charity has been mentioned in the Holy Quran. Allah Almighty states in Parah 3, Surah al-Baqarah, verse 271:

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهِيَ خَيْرٌ لَكُمْ وَيُكَفِّرُ
عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾

If you give charity openly; so, what an excellent thing that is, and if you give it secretly to the poor; this is better for you, and in this (way), some of your sins will reduce. And Allah is Aware of your actions.

[Kanz-ul-Iman (translation of Quran)] (Part 3, Surah Al-Baqarah, Verse 271)

How is it to lie in order to conceal good deeds?

O devotees of the Prophet! It is important to conceal good deeds in order to avoid the harms of ostentation and the likes. However, it is not by any means permissible to lie in order to conceal good deeds. For example, if someone asks regarding Hajj, Nafl fasts, Nafl Salahs, memorisation of the Quran, being a scholar or a Sayyid, then it is impermissible to lie.

Permissible cases of publicising good deeds

Dear Islamic brothers, remember! There is betterment in keeping good deeds

concealed as much as possible. However, sometimes there is permission to make them public with good intentions. For example, if someone is a leader of people, people love him and look up to him and follow him in good acts, then it is not only permissible, but better for such a person to make his good deeds apparent.

Sayyiduna Abdullah Ibn-e-Umar رَضِيَ اللهُ عَنْهُمَا has narrated: 'The Prophet of mercy صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Concealed worship is better than open worship, but the one who is followed by people, his open worship is better than his concealed worship.' (Shu'ab-ul-Iman, vol. 5, p. 376, Hadees 7012)

It is also permissible to make one's good acts public in order to avoid ill assumptions of people and their false allegations. As it is stated in Tafseer Ruh-ul-Bayan: 'If a good deed is from the category of Fard (obligatory), then it is from the rights of the Fard that it be announced and publicised. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'One should not conceal the obligatory (Fard) acts of Allah Almighty.' (Al-Nihayah, vol. 3, p. 348)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, if one finds within himself a quality or is able to carry out a good deed, then he should be grateful to Allah Almighty, for it was He who bestowed him with the quality and ability to perform the good deed.

Then after having performed the good deed, one should have an element of fear in him, pondering 'has this act of mine even been accepted in the court of Allah عَزَّوَجَلَّ? What is the point of showing or informing others of the good deed when one is unaware of the acceptance of it? If the good deed has been accepted, then Allah Almighty, Who will bestow reward for it, is Knowing of it.'

Therefore, one should avoid mentioning his qualities and good deeds from his own mouth in order to make himself appear pure. The prohibition of this has been mentioned in the Glorious Quran:

فَلَا تَرْتَفُوا أَنفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ

Therefore do not make the claim of yourselves to be pure. He knows well who are the pious.

[Kanz-ul-Iman (translation of Quran)] (Part 27, Surah Al-Najm, Verse 32)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The harms of ostentation

Dear Islamic brothers, ostentation (showing off) is a major sin, Haraam, can lead one to the hellfire, a means of causing the displeasure of Allah Almighty and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and it can also cause good deeds to be destroyed. Those who indulge in ostentation will be regretful on the Day of Judgement, a deed done in ostentation is not accepted in the court of Allah Almighty, an ostentatious person will be given a painful punishment, Paradise is Haraam on him, he will be deprived of the scent of Paradise, he has been cursed and there is no share for him in the Hereafter. May Allah عَزَّوَجَلَّ protect us from the affliction of ostentation.

Dear Islamic brothers, we must conceal our good deeds while keeping the harms of publicising them in our minds. However, if you observe someone publicising his good deeds, then do not have an ill assumption about him that 'he is publicising his good deeds due to ostentation or love of praise.' Instead, one should keep a positive opinion about him; for example, it is possible that he is doing it with the intention of publicising a blessing, or for encouraging others to perform good deeds. Therefore, because of the good intentions in publicising his good deeds, that person will not be sinful, rather the one holding ill assumptions regarding a Muslim will be indulging in a Haraam act. May Allah cure us from ostentation, holding ill assumptions and all other inner diseases.

Hide your sins too

Dear Islamic brothers, we have been encouraged to conceal our good deeds, whereas we have been commanded to conceal our sins too. Good deeds are concealed to avoid wasting them due to ostentation and pride. Whereas, sins

are hidden because they are already the cause of the displeasure of Allah ﷻ and to publicise them is daring and shamelessness. Therefore, they should not be publicised. It is stated in *Fatawa Shaami*: 'إِظْهَارُ الْمَعْصِيَةِ مَعْصِيَةٌ'. Meaning, *publicising a sin is also a sin.* (*Rad-ul-Muhtar, vol. 2, p. 650*)

The merciful Prophet ﷺ has been heard saying: 'Each and every one of my followers will be forgiven, except for those who publicise their sins. Publicising a sin is for a man to commit a sin at night, and then when morning arrives, Allah Almighty has covered his sin but he says, 'Oh so and so! I did such and such thing last night', although he spent his night in such a state that his Merciful Lord had veiled him, and in the morning he removes the veil that Allah Almighty had placed (upon him).' (*Bukhari, vol. 4, p. 118, Hadees 6069*)

'Madani Dars' One of the 12 Madani activities

Dear Islamic brothers, there are many ways of ridding oneself of sins and the destructiveness of ostentation, and from them is a Madani work from the 12 Madani works of the Zayli Halqah known as 'Madani Dars', which is an effective way of seeking and spreading the knowledge of Islam.

Madani Dars is to read out any of the books or booklets written by Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ excluding a few in the house, Masjid, office, market, shop, etc., especially the following books:

1. 'Faizan-e-Sunnat' first volume.
2. The following chapters from 'Faizan-e-Sunnat' second volume: 'Backbiting – a cancer in our society' and 'Call to righteousness'.
3. The chapter 'Faizan-e-Namaz' from the third volume of 'Faizan-e-Sunnat'.

Madani Dars is a beautiful Madani activity by which one obtains the pleasure of attending the Masjid regularly, meeting and greeting Muslims with the Sunnah of Salam, spreading valuable Islamic knowledge by means of the books and booklets written by Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ on various topics, and it helps make people become regular in offering their daily Salah.

Delivering Madani Dars at places other than the Masjid, like the office, shops, markets etc. will make people familiar with the religious environment of Dawat-e-Islami as well.

For encouragement, let us listen to an incident regarding 'Madani Dars'.

Salvation from bad company

A brother from Pakistan had been so negatively affected by bad company that he had no regard for being compassionate towards the youth and neither did he have any care for respecting the elders. It had become normal for him to cause fights over the smallest of matters. His family had also become fed up of his bad habits.

One day, he was fortunate enough to attend a Dars of '*Faizan-e-Sunnat*', and soon after, he became a regular attendee of the Dars. Due to the blessings of the Dars, he repented from his sinful lifestyle, turned away from bad company and joined the religious environment of Dawat-e-Islami.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

A few ways to attain the passion of concealing good deeds

1. In order to attain the passion of concealing good deeds, make Du'a in the court of Allah Almighty with utmost sincerity because the blessings of Du'a resolve all issues.
2. Study the virtues of concealing good deeds.
3. Study the harms of publicising good deeds.
4. Read the faith enlightening stories from the lives of the pious predecessors رَحِمَهُمُ اللَّهُ.
5. Make a habit of attending the weekly Sunnah inspired Ijtima' and watching or listening to the Madani Muzakarah.
6. Travel 3 days in the Madani Qafilah with the devotees of the Prophet.

7. Fill in the booklet '72 Pious Deeds' and hand it in to the local responsible Islamic brother at the beginning of every month.
8. Adopt the company of the devotees of the Prophet.
9. Read the booklet of Maktaba-Tul-Madinah, 'Naykiyan Chupao'. This booklet consists of Quranic verses and blessed Ahadees regarding hiding good deeds, stories of the pious men of Allah Almighty, best method of rectification, the permissible cases of publicising good deeds, signs of sincerity and much more interesting information is present in this booklet.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Madani Channel

Dear Islamic brothers, in the present era, the media is working like a very effective weapon to shape mindsets and characters. Many people misuse it to spread their deviant, incorrect and immodest opinions which the young generation has fallen prey to.

In the midst of all of this, the devotees of the Prophet have only one wish: if only in this war of the media, there was someone to raise the flag of protecting the beliefs of Ahl-us-Sunnah and start a pure Islamic channel with the passion to purify thoughts and reform deeds and beliefs.

The religious movement of the devotees of the Prophet, Dawat-e-Islami, and its central executive committee (Markazi Majlis-e-Shura) severely felt that it was difficult to remove TVs from the houses of Muslims, so there was only one solution that just like when the river begins flowing quicker, its direction is changed towards the fields so that they can be watered and so it does not harm the residents, similarly, we must enter the houses of Muslims via TV and awaken them from their sleep of heedlessness. When research was carried out regarding this department, it became clear that it was possible to start a T.V channel providing 100% Islamic knowledge while avoiding broadcasting movies, dramas, songs, musical tunes and women.

اللَّحْمَدُ لِلَّهِ the central executive committee of the religious movement, Dawat-e-Islami, worked tirelessly to start broadcasting the message of the Sunnah in

every house from Ramadan Al-Mubarak, 1429 AH, around September 2008, by means of Madani Channel. The environment of people's homes transferred into one of love and affection, people started to become aware of Islamic legal rulings due to Madani channel, and amazing results were witnessed within a short duration.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Sunnahs and etiquettes of Zulfayn (tresses) and hair

Dear Islamic brothers! Let us listen to the etiquettes of Zulfayn and hair etc. from the book of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ entitled '163 Madani Pearls':

- The Zulfayn [tresses] of the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would sometimes be until half the blessed ears,
- sometimes, till the blessed earlobes
- and sometimes, would reach the blessed shoulders. (*Al-Shamail-ul-Muhammadiyah*, pp. 18.34,35)
- 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحِمَهُ اللَّهُ عَلَيْهِ has stated: It is not permissible for a man to have long hair like women. Some so called Sufis keep extremely long hair which hang on their chest like a snake, and some of them braid their hair similar to women. This is all impermissible and against the Shari'ah. (*Bahar-e-Shari'at*, vol. 3, p. 587)
- Do not get young girls' hair cut in a masculine style. Give them the mindset of keeping long hair right from their childhood.
- If one has hair on the head, the Sunnah is to make a parting from the centre. (*Bahar-e-Shari'at*, vol. 3, p. 587)

Announcement

The remaining Sunnahs and etiquettes of Zulfayn and hairstyles will be mentioned in the learning sessions, so make sure that you partake in them.

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 الْجَابِوَعِ عَلَى إِلِهِ 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 إِلِهِ 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 ‘حَلِيمٌ’ (Most Forbearing) and ‘كَرِيمٌ’ (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), 14 January 2021

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**

Sunnahs and etiquettes of Zulfayn and hair

- It is not a Sunnah to cut hair as it is done these days by cutting them short with scissors or a trimmer from some parts and keeping them big on the other parts.
- It is a Bid'ah to pluck or shave the hair in between the bottom lip and the chin. (*Fatawa Hindiyyah, vol. 5, p. 358*)
- One should not sleep having applied henna on the hair or beard. According to a herbalist, sleeping after having applied henna causes the heat of the head to come down to the eyes, due to which, it is harmful for the eyesight.
- Whiteness begins to appear just a few days later in the moustache, lower lip, and the borders of the beard of the one who is habitual of applying henna which does not look nice, therefore, even if one is unable to dye the entire beard again and again, one should at least apply some henna after every four days to those areas where whiteness becomes apparent.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Du'a to be recited when suffering a burn

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

أَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ اِشْفِ اَنْتَ الشَّافِي لَا شَافِيَ اِلَّا اَنْتَ

(Sunan Kubra-lil-Nasai, vol. 6, p. 254, Hadees 10864)

Translation: O Lord of the people! Remove the pain. Cure me, for You are the curer, there is no other healer except You. (Khazeenah-e-Rahmat, p. 151)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ 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'aam 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 اللَّهُ 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 اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times?
6. Paid Salam to Muslims?
7. Conversated using the words 'Aap' and 'Jee'?
8. Said 'إِنْ شَاءَ اللَّهُ' 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 Qul-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 Qufi-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 Qufl-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 1st of every Madani [Islamic] month, do not give him death until he recites the Kalimah.

اٰمِيْنَ بِجَايَةِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيْبِ