

# The destruction of Qaroon

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Thought-provoking speech of weekly  
sunnah-inspiring ijtimia

(For Islamic Brothers)

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

## The destruction of Qaroon

وَعَلَى إِلِكِ وَأَصْحِبِكِ يَا حَيِّبَ اللَّهِ  
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ  
 وَعَلَى إِلِكِ وَأَصْحِبِكِ 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 Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ قَرَأَ الْقُرْآنَ وَحَدِّدَ الرَّبَّ وَصَلَّى عَلَى النَّبِيِّ وَاسْتَغْفَرَ رَبَّهُ فَقَدْ طَلَبَ الْخَيْرَ مَكَانَهُ

Meaning, 'Whosoever recited the Quran and praised the Lord, then sent Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and sought forgiveness from his Lord, then indeed, he has sought goodness from its place.' (Tafseer Durr-e-Mansoor, vol. 8, p. 698)

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, Hadith 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 صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, اذْكُرُوا اللهَ، تَوْبُوا إِلَى الله، 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 اللهُ عَلَى مُحَمَّدٍ

The topic of our Bayan today is 'The destruction of Qaroon', in which, we will hear about the fate of Qaroon, warnings of not giving Zakah, the consequences of stinginess, the reason for referring to Zakah as 'Zakah', the harms of not giving Zakah and many more informative points. May Allah

Almighty grant us the honour of listening to the entire Bayan attentively with good intentions. آمين

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## The fate of Qaroon

Qaroon was a very handsome man, a great scholar of the Torah among Bani Israeel and an amiable person of good character, however, as soon as he received great wealth, he changed suddenly and became arrogant and an enemy of Sayyiduna Musa عَلَيْهِ السَّلَام.

When the command of *Zakah* was revealed, he made a promise before Sayyiduna Musa عَلَيْهِ السَّلَام that he would give a thousandth of his entire wealth in *Zakah*, however, when he calculated his wealth, it came to a very large amount. Seeing this, he was overcome with greed and stinginess, and not only did he reject *Zakah* himself, rather, he began to misguide Bani Israeel also and told them that Sayyiduna Musa عَلَيْهِ السَّلَام is using this as an excuse to take their wealth. To such an extent that in order to turn the people away from Sayyiduna Musa عَلَيْهِ السَّلَام, he hatched an evil plot by giving a woman a large amount of wealth and prepared her to make an accusation of indecency against him.

Thus, at the exact time when Sayyiduna Musa عَلَيْهِ السَّلَام was delivering a speech, Qaroon interrupted him. So Sayyiduna Musa عَلَيْهِ السَّلَام said, 'Bring that woman before me.' Hence, the woman was called and Sayyiduna Musa عَلَيْهِ السَّلَام said, 'O woman! By Allah Almighty who split the sea for Bani Israel and allowed them to cross the sea with safety and granted them salvation from Pharaoh! Tell me the truth. What this is all about?'

Due to the awe of Sayyiduna Musa عَلَيْهِ السَّلَام, the woman began to tremble and clearly said in the public gathering, 'O Prophet of Allah Almighty! Qaroon gave me a large amount of wealth and prepared me to make an accusation against you.'

Tears began to flow from the eyes of Sayyiduna Musa عَلَيْهِ السَّلَام at that time and he عَلَيْهِ السَّلَام made a prostration of gratitude and made the following Du'a, 'O Allah Almighty! Send down Your wrath upon Qaroon.'

He عَلَيْهِ السَّلَام then addressed the gathering and said, 'The one who is Qaroon's companion should remain with him and the one who is my companion should leave Qaroon.' Consequently, all of Bani Israel left Qaroon except for two individuals. Then Sayyiduna Musa عَلَيْهِ السَّلَام said to the earth, 'O earth! Seize him.' Thus, Qaroon sank into the ground up to his knees, then he عَلَيْهِ السَّلَام once again said the same and he sank into the ground up to his waist.

Seeing this, Qaroon began to cry and plead whilst mentioning the sake of their close relationship and family ties, but he عَلَيْهِ السَّلَام did not pay any attention to him, to the extent that he completely sank into the earth.

The two individuals who were with Qaroon began to say to the people, 'Sayyiduna Musa عَلَيْهِ السَّلَام has caused Qaroon to sink into the earth so that he can take his property and treasures.' Thus, Sayyiduna Musa عَلَيْهِ السَّلَام made the following Du'a to Allah Almighty, 'May the property and wealth of Qaroon sink into the earth also.' Hence, the house of Qaroon, which was made out of gold, and his wealth all sank into the earth.

*(Tafseer-e-Saawi, Part 20, Surah Al-Qasas, under the verse 81, vol. 4, p. 1546, summarised)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! We learn that an abundance of worldly prosperity, wealth and luxury is not a sign of Allah Almighty's pleasure, for if this was the case, then Qaroon would have a very high status in the Court of Allah Almighty.

We also learn that when a person falls prey to the greed of wealth, he destroys his Hereafter and earns the displeasure of Allah Almighty. In the end, he becomes an example for the people in the world due to divine punishment.

Remember! Wealth is a bounty of Allah Almighty, but utilising it correctly is to spend it on those works which earn the pleasure of Allah Almighty, and while giving due *Zakah* upon it, one should continue to ask for the true wealth (piety, righteousness, fear of Allah Almighty and devotion for the Prophet), for possessing wealth and authority is not a means of superiority.

Pharaoh and Namrood were also individuals of wealth and authority, but their wealth made them worthy of eternal damnation. Superiority lies in Allah

Almighty being pleased with us and possessing piety, and even if we do receive wealth, it should be like that which Sayyiduna Usman-e-Ghani, Sayyiduna Abdur Rahman Bin 'Awf and other noble Sahabah رَضِيَ اللَّهُ عَنْهُمْ possessed. Those individuals fulfilled the rights of their wealth, i.e. they would give *Zakah* and give abundant Sadaqah besides *Zakah* for the sake of Islam. May Allah Almighty protect us from the calamity that love for wealth brings and grant us the ability to pay *Zakah* on it every year, because it is Fard to pay *Zakah* on wealth, whereas, amassing it out of stinginess and not paying *Zakah* is a means of being seized in the Hereafter and of being subject to Divine punishment.

Hence, it is stated in part 4, Surah Aal-e-Imraan, verse no. 180:

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ ۗ بَلْ هُوَ شَرٌّ لَّهُمْ ۗ سَيُطَوَّقُونَ مَا بَخَلُوا بِهِ يَوْمَ الْقِيَامَةِ ۗ وَلِلَّهِ مِيرَاثُ السَّمٰوٰتِ وَالْاَرْضِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾

And those who act miserly in respect to that which Allah has bestowed upon them by His Grace must never think that it is good for them; rather, it is bad for them. Soon, (that) in which they were miserly shall be a collar (in the form of a snake) around their necks on the Day of Resurrection. And only Allah is the Owner of the heavens and the earth, and Allah is Aware of your actions.

*[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-Imraan, Verse 180)*

It is also stated in part 10, Surah Al-Tawbah, verses no. 34 and 35:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾  
يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۗ هٰذَا مَا كُنْتُمْ  
لَا تَنْفِسُكُمْ فذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ ﴿٣٥﴾

And those who pile up gold and silver and do not spend in Allah's Way; give them the glad tidings of a painful punishment. The Day when it (gold and silver) will be heated up in the Fire of Hell; then their foreheads, and their sides, and their backs will be branded with it. 'Here is what you accumulated for yourselves; therefore, taste now the flavour of your accumulation.'

*[Kanz-ul-Iman (translation of Quran)] (Part 10, Surah AL-Tawbah, Verses 34-35)*

Dear Islamic brothers! You have just heard how those who gather wealth and do not pay *Zakah* on it will be subjected to disgrace and a terrifying punishment on the Day of Judgement. Remember! Just as giving *Zakah* is beneficial for one personally, similarly, displaying stinginess in this regard is harmful for oneself.

Those who pay *Zakah* on their wealth and give abundant Sadaqah will see amazing blessings in their wealth, whereas, the state of the stingy person is that despite possessing abundant wealth, he will see his wealth to be little due to his greed, and he is hesitant to give both, Sadaqah-e-Wajibah and Naafileh, to spend on virtuous works and to help the creation of Allah Almighty throughout his life, out of fear of his wealth decreasing. In the end, the angel of death comes to him and all of his wealth is distributed to his inheritors after his death. Let us listen to an exemplary account in this regard.

### The consequence of miserliness

It is written in part 1 on page 74 of '*Uyoon-ul-Hikayaat*': Sayyiduna Yazeed Bin Maysarah رَحِمَهُ اللهُ عَلَيْهِ states: There was an individual from the nations that came before us who had gathered a lot of wealth and provisions, and who had a lot of children also. He possessed many bounties, but despite his abundant wealth, he was very stingy. He would not spend anything in the way of Allah Almighty and would always remain busy in trying to increase his wealth. When he had accumulated a lot of wealth, he said to himself, 'Now I will live a life of luxury and lavishness.' Thus, he began to live in extravagance and luxury with his family. Many servants would be at his service at all times, in wait of his command. He became so absorbed in those worldly luxuries that he completely forgot his death.

One day, the angel of death, Sayyiduna Izra'eel عَلَيْهِ السَّلَام came to his home in the form of a poor person and knocked on his door. The servants immediately ran towards the door and as soon as they opened the door, they saw a beggar; so they asked him, 'Why have you come here?'

The angel of death عَلَيْهِ السَّلَام said, 'Send your owner out, I need to see him.'

The servants lied and said, 'He has gone out to help a poor person like yourself.'

The angel of death عَلَيْهِ السَّلَام knocked the door again after a short while, and when they came out, he عَلَيْهِ السَّلَام said to them, 'Go and say to your master: I am the angel of death.'

When that wealthy individual heard this, he was overcome with fear and said to his servants, 'Go and speak to him gently.'

The servants came out and said to the angel of death عَلَيْهِ السَّلَام, 'Take the soul of somebody else in place of our master and leave him. May Allah Almighty bless you.'

The angel of death عَلَيْهِ السَّلَام said, 'This can never happen.' Then the angel of death عَلَيْهِ السَّلَام came inside and said to that wealthy individual, 'Make your will; I will not leave from here without taking your soul.'

Hearing this, all of the members of the household screamed and began to cry. That man said to his family and servants, 'Open the boxes and chests full of gold and silver, and bring all of my wealth to me.' They immediately acted upon his command and gathered all of the riches at his feet.

The man then came to the gold and silver and said, 'O lowly and evil wealth! Curse be upon you; it is you who has kept me heedless of remembering the Lord, it is you who has prevented me from preparing for the Hereafter.'

Hearing this, the wealth said to him, 'Do not criticise me! Were you not the one who was lowly in the eyes of the worldly people? I increased your honour, it is due to me that your authority reaches the courts of the kings, otherwise, the poor and righteous people cannot reach them; it is due to me that you married princesses and rich women. Otherwise, how can poor people marry them. Now it is your fault that you spent me on satanic acts. If you had spent me on righteous works, then disgrace and dishonour would not be your end. Did I tell you to not spend me on virtuous works? It is not me, rather, it is you who is worthy of criticism and damnation today.'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Undoubtedly, just as life is an excellent bounty, it is also an opportunity from Allah Almighty for us to earn good deeds and to prepare for the Hereafter. Therefore, we should realise the value of the life

that we have left and those who have any outstanding *Zakah* but did not give it out of love for wealth, laziness or out of ignorance due to being far from the religion should immediately make sincere repentance in the court of Allah Almighty and then refer to the scholars of the Ahl-us-Sunnah and pay their *Zakah* in full after working it out. The reality is that our weak bodies cannot bear the terrifying punishment of the Hereafter.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## What is *Zakah*?

Dear Islamic brothers! *Zakah* refers to that wealth stipulated by Shari'ah which is given into the possession of such a poor Muslim (i.e. he is made the owner of it) who is neither a *Haashimi* himself and nor is he a freed slave of a *Haashimi*, for the sake of seeking the pleasure of Allah Almighty, after eliminating any personal benefits from it. (*Durr-e-Mukhtar*, vol. 3, pp. 204-206, summarised)

## The reason for referring to *Zakah* as '*Zakah*'

The literal meaning of *Zakah* is 'Purification', 'Increase' and 'Blessing'. As it is a means of purifying and increasing the remaining wealth, so it is referred to as *Zakah*. (*Durr-e-Mukhtar*, vol. 3, p. 203, summarised)

Dear Islamic brothers! Allah Almighty has made *Zakah* Fard upon the rich so that they can aid the weak and needy sector of society and so that instead of being restricted to the possession of a few individuals, the wealth reaches the poor people, and like this, the balance of wealth is maintained in the society.

If Allah Almighty willed, He could have made everyone wealthy and nobody would be poor, however, through His will, He made some rich and others poor, so that He can test the rich by means of their wealth and the poor by means of their poverty, because this world is the abode of trials. We should consider every command of Allah Almighty to be an honour and act upon it wholeheartedly, and accumulate abundant rewards for the Hereafter.

If a person displays laziness in acting upon any *Shar'i* command and does not pay *Zakah* on his wealth, he will face many losses in this world and the Hereafter. Let us listen to some harms of not paying *Zakah*:

## Harms of not giving *Zakah*

The one who does not give *Zakah* will not receive the benefits that he could receive by paying it.

## He does not attain freedom from stinginess

The one who does not pay *Zakah* will never be freed of bad attributes like love for wealth and stinginess. Remember! The wealth for which we bear many hardships and difficulties today and which we protect, if we do not fulfil its right in the form of *Zakah*, then this very wealth will become a calamity for us, and it will not save us from the punishment of this world and the Hereafter. Stinginess is such an evil habit that a person prefers death but does not leave his greed for wealth. Let us listen to a cautionary account in this regard.

## The consequence of stinginess

It is narrated: There was a wealthy individual of Basra who was stingy. Once, his neighbour invited him for a meal and placed eggs alongside roasted meat in front of him, and the stingy wealthy man ate a lot of meat and then drank some water. Consequently, his stomach got bloated and he was afflicted with severe pain and death was approaching him. He became restless due to the pain and when the matter worsened further, a doctor was called, who said, 'There is no need to worry, just vomit what you have eaten.' Hearing this, the stingy man said, 'Ah, alas! How can I vomit the eggs which I ate alongside that deliciously roasted meat? I accept death but I will not vomit.'

*(Ihya-ul-'Uloom, vol. 3, p. 316)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! From this account, we learn that out of greed for wealth, a stingy person will not even care about his life. Therefore, in order to better our life in the world and the Hereafter, we should act upon the divine commands and in order to end the habit of stinginess, we should not only give *Zakah* every year to rightful Muslims, rather, we should display generosity throughout the year by aiding them financially.

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Generosity is from the bestowal of Allah Almighty; be generous and Allah Almighty will give you more. Listen! Allah Almighty created generosity and gave it the form of a man, and He fixed its root in

the root of the *Toobaa* (Heavenly) Tree, and He strengthened its branches with the branches of *Sidra-tul-Muntaha*, and He caused some of its branches to hang down towards the world, so whosoever grasps one of its branches, Allah Almighty will enter him into Paradise. Listen! Indeed, generosity is from *Iman* and *Iman* is in Paradise; and Allah Almighty created stinginess from His wrath and He fixed its root in the root of the *Zaqqoom* Tree (a thorny tree of Hell); He made some of its branches hang towards the world, so whosoever grasps onto one of its branches, Allah Almighty will enter him into Hell. Listen! Stinginess is ungratefulness, and ungratefulness is means of entering Hell.' (*Ziya-e-Sadaqat*, p. 107)

May Allah Almighty save us from stinginess and grant us the blessing of generosity.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

## Wealth is destroyed

If *Zakah* is not paid on wealth, that wealth is ruined. If we look at society today, then perhaps we hear that owners of big businesses and factories suddenly fall into bankruptcy and are overwhelmed with debts. These are those very people who yesterday were living their lives in great luxury in heedlessness, those who had many employees working for them, who had workers serving them, but today they have lost all of this. Is it perhaps that they have earned this with their own hands, because there was usurious money involved in the business, or perhaps they do not pay *Zakah* on their wealth every year and are receiving its punishment in the world. But remember! If we know of a person who was once wealthy but is now poor and we have a satanic whisper that he is being punished on account of not spending in the way of Allah Almighty, not paying *Zakah*, causing pain to the poor instead of helping them, then remember that our *Shari'ah* does not permit us to have such opinions about Muslims. We are not aware of the reality.

May Allah Almighty grant us the richness of having a good opinion (of others).

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

It is stated in a Hadith: ‘Any wealth that is wasted in wetness and dryness is due to not paying *Zakah*.’ (*Majma’-uz-Zawaid*, vol. 3, p. 200, Hadith 4335)

In another Hadith, the Beloved Prophet ﷺ said: ‘If the money of *Zakah* is mixed with something, it will destroy it.’

(*Shu’ab-ul-Iman*, vol. 3, p. 273, Hadith 3522)

*Hakeem-ul-Ummah*, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ states, ‘There are two cases of money being mixed with *Zakah*: One is that the person upon whom *Zakah* is Fard pretends to be a poor person and takes *Zakah* from the people, increasing his own wealth. The second is that a person does not take out the amount of *Zakah* from his wealth that was required and keeps it with his wealth.’

(Mentioning a situation where wealth is destroyed, he states,) ‘Due to being mixed with *Zakah*, the blessings of all of the wealth come to an end, and the wealth will finish within a short period of time or an unexpected calamity will strike, due to which, all of the wealth will be lost. For example, an illness, a law-suit, robbery, burning or drowning.’ (*Mirat-ul-Manajih*, vol. 3, p. 23)

## Not giving *Zakah* causes collective harm

Those who do not give *Zakah* can face collective punishment. If we observe today, we are subject to many collective issues; there is expense which is increasing day-by-day, unemployment has become widespread, the intensity of heat is also at its peak, there is severe concern due to a lack of water; one possibility of the issues that we face can be Muslims not giving *Zakah*. Just as the Beloved Prophet ﷺ said, ‘Allah Almighty subjects the nation which does not pay *Zakah* to famine.’ (*Mu’jam-e-Awsat*, vol. 3, p. 275, Hadith 4577)

In another place, he ﷺ said, ‘When people stop giving *Zakah*, Allah Almighty withholds the rain; if there were no quadrupeds on the earth, then not even a single drop of water would fall from the skies.’

(*Ibn-e-Majah*, vol. 4, p. 367, Hadith 4019)

## He is punished after death also

Not only do those who do not pay *Zakah* face difficulties and calamities in this world, rather, they will be made to face a terrifying punishment for it after their death also, just as the Beloved Prophet ﷺ said: Whosoever left behind *Kanz* (*Kanz* refers to that wealth upon which *Zakah* has not been paid), it will be

changed into a bald snake on the Day of Judgement. It will have two black dots on its eyes, it will run after that individual and he will ask, 'Who are you?' The snake will say, 'I am that wealth of yours which you left behind.' Then it will chase him until it chews his hand, then it will bite him and chew his entire body.

(*Mustadrak, vol. 2, p. 6, Hadith 1474*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

A'la Hadrat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ mentions the following in regards to those who do not pay *Zakah* with reference to the punishments mentioned in the Quran and Hadith: The summary is that the gold and silver upon which *Zakah* is not paid will be heated up in the Fire of Hell on Judgement Day and their foreheads, sides and backs will be branded with it. Hot stones of Hell will be placed on their heads and chests which will break their chests and come out of the shoulders, and they will be placed on the shoulder bone which will break the bones and come out from the chest, it will break the back and exit from the side, it will break the nape and come out of the forehead. The wealth upon which *Zakah* is not paid will come as an old bloodthirsty serpent which will chase him, he will stop it with his hand and it will chew his hand, then it will become like a necklace around his neck, it will take his mouth into its own mouth and bite it and say, 'I am your wealth, I am your treasure.' Then it will chew his entire body. (*Fatawa Razawiyah, vol. 10, p. 153*)

Whilst explaining and making those who do not give *Zakah* fearful from the punishment of Judgement Day, A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ says: 'O friend! Do you consider the statements of Allah Almighty and His Messenger to be jest or do you consider bearing these calamities in these fifty thousand years (i.e. one day of Judgement Day) to be easy, then heat a small coin in fire and place it on your body and see what happens; what comparison is there between this trivial heat and the wrath of that Fire, what comparison is there between a small coin and the wealth which was gathered throughout the entire lifetime, what comparison is there between this fleeting moment and that calamity of thousands of days, what comparison is there between this minor wound and that bone-breaking punishment. May Allah Almighty grant guidance to the Muslims.' (*Ibid, p. 175*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Benefits of giving *Zakah*

Dear Islamic brothers! You have heard of how many harms that those who do not give *Zakah* will have to face in the world and the Hereafter. Therefore, we should not display any kind of laziness in fulfilling any *Shar'i* command, rather, we should develop the mindset that there is always some hidden wisdom in every action of the Creator and Master of the universe; He is extremely compassionate towards His bondsmen and every command of His contains goodness for us. Therefore, we should fulfil the right of being a bondsman by accepting every command of His and acting upon them.

For example, Allah Almighty has commanded us to offer Salah, so when the time of Salah arrives, we should leave everything else and offer Salah; Allah Almighty has commanded us to fast in the month of Ramadan-ul-Mubarak, so we should keep all of the fasts of Ramadan-ul-Mubarak; Allah Almighty has commanded us to uphold the rights of our family and other Muslims, so we must fulfil the rights of people also; Allah Almighty has commanded us to be good towards our parents, so we should treat our parents with kindness. Likewise, Allah Almighty has granted us wealth and commanded us to give its *Zakah*, so we should willingly give *Zakah* on our wealth every year.

Keep the following thing in mind here also: It is common among the public that *Zakah* should only be paid in Ramadan, because just as the reward for other good deeds increases in this blessed month, the reward for spending in the way of Allah Almighty also increases; there is no doubt in this. However, o devotees of Ramadan! It is not necessary that *Zakah* be paid in Ramadan only, rather, the one upon whom *Zakah* is Fard should know the date and month of when *Zakah* becomes Fard upon him. If he does not know this, then remember, it is Fard for the one upon whom *Zakah* is Fard to know the necessary rulings regarding *Zakah*; if he does not learn this, he will be sinful. Lest it be the case that we delay the paying of *Zakah* in the hope of gaining more reward and disobey Allah Almighty and His Messenger ﷺ instead.

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ وَسَلِّمْ, Dawat-e-Islami guides us in every aspect of life. We should have a passion for seeking religious knowledge and we should have a true attachment in this regard. In the current era, we are given many opportunities of easily gaining religious knowledge through the blessings of Dawat-e-Islami's religious environment, now perhaps nobody can make an

excuse of being far away from religious knowledge due to being unaware. In order to act upon the commands of Allah Almighty, avoid those things which He has forbidden and to gain steadfastness upon good deeds, attach yourself to the religious environment of Dawat-e-Islami; **إِنَّ مَعَ الْعُسْرِ يُسْرًا**, through its blessings you will gain countless blessings of this world and the Hereafter.

## Individual efforts

**الْحَمْدُ لِلَّهِ**, just as there are many other benefits acquired through the blessings of becoming attached to the religious environment of Dawat-e-Islami, we also attain the mindset of practically taking part in 12 religious works. One religious work from the 12 religious works is 'Individual effort.'

**الْحَمْدُ لِلَّهِ**, encouragement for individual effort is present in the '72 pious deeds' booklet also, hence, pious deed number 36 states: **'Did you give encouragement for at least one religious work of Dawat-e-Islami from the 12 religious works by making individual efforts?'**

Remember! Through the blessings of individual effort:

- The number of those praying with Jama'at increases.
- It helps in keeping the Masjid enlivened.
- The number of those taking part in the study circle of *Tafseer* increases.
- Islamic brothers can be prepared for the Madani Qafilahs in order to learn *Sunnahs*.

Let us listen to an account regarding individual effort for our encouragement:

## The thief repented

A prisoner in Pakistan was once a dangerous thief. People would fear him. He was a good fighter and had fought many police battles but, in the end, the police arrested him. He was fortunate that he gained the company of some Islamic brothers who were associated with the religious environment of Dawat-e-Islami. Through the individual efforts of the Muballigh of Dawat-e-Islami, he had the opportunity to learn the entire Quran in *Madrasa Faizan-e-Quran* in the jail. He learnt how to offer Salah, alongside this, he also

memorised the six *Kalimahs*, *Iman Mufassal*, *Iman Mujmal* and the last ten *Surahs* also. After this, he began a new life in which there was no place for crimes. He himself states that the religious environment of Dawat-e-Islami and the compassion of the Islamic brothers woke his sleeping conscious and allowed him to rectify himself.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Every year we should pay the *Zakah* of our wealth to those who are rightful. If we have close relatives who are rightful of receiving *Zakah*, then it is more rewardable to give it to them, as it results in double the amount of reward. Just as the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Giving Sadaqah to a general poor person is one Sadaqah, and giving that Sadaqah to a close relative is two Sadaqahs; one is Sadaqah and the second is maintaining ties of kinship.' (*Kitab-uz-Zakat*, vol. 1, p. 474, Hadith 658)

Search for those poor and rightful individuals from your relatives who do not beg from others out of self-respect. Not only should such people be given *Zakah* annually, rather, if it is possible, then you should help them from your monthly wage form time-to-time. Remember! After helping them financially, you should not reveal it to the people in order to receive praise from them, rather, we should spend in the way of Allah Almighty for the pleasure of Allah Almighty and in the hope of reward in the Hereafter, because in part 3, Surah Al-Baqarah, verse 264, it has been forbidden to give Sadaqah and charity and then remind them of your favour:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ

**O believers! Do not invalidate your charity by boasting of favours and by causing anguish,**

[*Kanz-ul-Iman (translation of Quran)*] (Part 3, Surah Al-Baqarah, Verse 264)

Dear Islamic brothers! Instead of reminding your close relatives of your favour upon them, one should give *Zakah* for the sake of Allah Almighty, and if it is possible, donate towards virtuous works by giving to your Dawat-e-Islami with the intention of gaining reward.

اللَّحْمَدُ لِلَّهِ, there are thousands of *Madaris-ul-Madinah* and *Jami'aat-ul-Madinah* established under Dawat-e-Islami both, in Pakistan and overseas, which have great importance in terms of religious virtue, it is for this reason that millions are spent on the expenses of these *Madaris-ul-Madinah* and *Jami'aat-ul-Madinah* annually, for which a telethon takes place on Madani channel from time-to-time. Therefore, in order to receive a portion of the Du'as from the students of sacred knowledge, to increase the success of Dawat-e-Islami and in order to further strengthen the running of the *Madaris-ul-Madinah* and *Jami'aat-ul-Madinah*, you are requested to help by giving *Zakah, Fitraat, Sadaqat, Nafl* donations and *Ushr* and to encourage your family, neighbours and friends in this regard by making individual efforts on them too. If somebody develops a religious mindset and gives their *Zakah, Fitraat, Sadaqat, Nafl* donations and *Ushr* etc. towards the religious works of Dawat-e-Islami due to our individual efforts, it will become a means of ongoing reward for us. **إِنْ شَاءَ اللَّهُ**

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Prayer timings department

O devotees of Ramadan! We are currently in the month of *Rajab-ul-Murajjab* and Muslims keep *Nafl* fasts and offer *Nafl* Salah in this blessed month. No doubt, there is a need to know a specific type of knowledge for the times of these virtuous actions. This knowledge is known as 'Tawqeeet.'

اللَّحْمَدُ لِلَّهِ! The movement of the devotees of the Prophet, Dawat-e-Islami, is spreading the call to righteousness and propagating *Sunnahs* worldwide through approximately 80 departments. One of these departments is known as the 'Prayer timings department'. *Tawqeeet* refers to that branch of knowledge through the help of which the times of the five *Salahs*, sunset and sunrise, *Nisf-un-Nahaar* (midday), etc. can be determined in any place of the world, and the correct direction of *Qiblah* can be ascertained.

Through *Ilm-e-Tawqeeet*, the department has gathered the correct timings of *Salah*, sunset, sunrise and the direction of *Qiblah* in the form of a timetable.

اللَّحْمَدُ لِلَّهِ, not only has the Prayer timings department prepared timetables of *Salah* timings for countless cities, it has taken this a step further, and with the

help of the 'IT Department', it has developed a software known as 'Prayer Times', which is extremely beneficial in working out the correct timings of *Salah* on computers and mobiles. Through the computer (desktop application), the correct *Salah* timings and *Qiblah* direction can easily be worked out for approximately 27,000 places, and for approximately 10,000 places through the mobile application.

If you have any kind of issue or recommendation regarding the running of the timings, you can contact the members and responsible Islamic brothers of this department via the telephone of global Madani Markaz, Karachi or on this email address [prayer@dawateislami.net](mailto:prayer@dawateislami.net).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Let us listen to some virtues and benefits of giving *Zakah* and make an intention to give it also.

### Shower of Divine Mercy

The greatest honour for the one who gives *Zakah* is that Divine Mercy showers down upon him, hence, it is stated in part 9, Surah Al-A'raf, verse 156:

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ  
وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ

**And My Mercy encompasses all things; I shall henceforth soon decree bounties for those who fear, and pay *Zakah*, and believe in Our verses.'**

*[Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-A'raf, Verse 156)*

If a sensible person is asked if he would prefer to have all of the good deeds of the entire creation recorded in his book of deeds or that a special mercy of Allah Almighty be sent down upon him, then he would prefer to receive one special mercy of Allah Almighty over the good deeds of the entire creation. No doubt, extremely fortunate are those who give *Zakah* every year and make themselves worthy of the Mercy of Allah Almighty.

## Path to success

Through the blessings of *Zakah*, a person is included in the list of those people who attain success and salvation, just as it is stated in part 18, Surah Al-Mu'minoon, verse 4:

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾

**And those that work to pay *Zakah* (consistently).**

*[Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Mu'minoon, Verse 4)*

In this verse, an attribute of those believers who attain success is mentioned that they always give the *Zakah* that becomes *Fard* upon their wealth.

## Placing happiness into the heart of a Muslim

One benefit of giving *Zakah* is that the needs of the poor are fulfilled and happiness enters their hearts, and placing happiness into the heart of a Muslim is an act of immense reward. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'In the court of Allah Almighty, the most superior action after fulfilling the *Faraaid* is to place happiness into the heart of a Muslim.'

*(Mu'jam-e-Kabeer, vol. 11, p. 59, Hadith 11079)*

In a narration, it is stated: 'The most superior action is to enter happiness into the heart of a believer, whether that is done by concealing his faults, satiating his hunger or by fulfilling his need.' *(Attargheeb Wattarheeb, vol. 3, p. 84, Raqm 3)*

## Strong brotherhood

Another benefit of giving *Zakah* is that strong brotherhood is maintained among Muslims, through which the Islamic societies flourish. An Arabic proverb states: 'الْإِتِّحَادُ قُوَّةٌ عَظِيمَةٌ', meaning, 'Unity is a great force.'

It is a reality that if we remain united with each other with love, then we can overcome the biggest of challenges, whereas, if we turn our backs on each other and extinguish the lamp of love, then we cannot overcome even the smallest difficulty. Try to understand this in the following way: Thick ropes are made from thin and fragile threads coming together, whereas, the weakness of a single thread is such that even a small child can break it easily;

but when many weak threads come together and become a strong rope, they remain intact even in the severe force that ships experience in the water. Muslims should also remain like this with each other with compassion and love.

The Beloved Prophet ﷺ said, 'All of the Muslims are like one building; one part of which gives strength to the other.'

*(Bukhari, vol. 2, p. 127, Hadith 2446)*

In another narration, it is stated, 'The example of mutual friendship, mercy and compassion between Muslims is like a body; when one of its limbs ails, the entire body shares in its fever and restlessness.' *(Muslim, p. 1396, Hadith 2586)*

## Wealth becomes pure

The one who gives *Zakah* also receives the benefit of his wealth becoming pure, just as Sayyiduna Anas Bin Malik رضى الله عنه narrates that the Beloved Prophet ﷺ said, 'Take out the *Zakah* of your wealth, for it is a purifier; it will purify you.' *(Musnad Imam Ahmad, Musnad Anas Bin Malik, vol. 4, p. 274, Hadith 12397)*

## Introduction to the books 'Ziya-e-Sadaqat' and 'Blessings of Zakah'

Dear Islamic brothers! You have heard of how those who take out *Zakah* from their wealth every year receive countless blessings, and conversely, those who do not give *Zakah* on their wealth, or do give *Zakah* but not the full amount, then the harm of this is that not only are they ruined in the world, rather, they are seized by the wrath of Allah Almighty and become worthy of the punishment of the Fire. Therefore, we should give the full amount of *Zakah* on our wealth every year, as the Divine command will be fulfilled through this, and the poor and needy will be aided.

Reading the two books of Maktaba-tul-Madinah, '*Zia-e-Sadaqat*' and '*Blessings of Zakah*', will prove to be very beneficial in learning more about *Sadaqah* and *Zakah*. These two books mention many virtues of *Sadaqah* and *Zakah*, and each chapter has in-depth information about various topics regarding *Sadaqah*; for example, the definition of *Sadaqah* and its types, likewise, the mention of *Zakah*, who should *Zakah* be given to, the virtues of maintaining ties of kinship, how is it to gather wealth, the condemnation of stinginess, etc. Those who study these books will gain a vast treasure of knowledge. Therefore, purchase these books from Maktaba-tul-Madinah

today and make an intention to read them. These books can be read, downloaded and printed from the website of Dawat-e-Islami, [www.dawateislami.net](http://www.dawateislami.net).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Sunnahs and etiquettes of applying kohl

Dear Islamic brothers! We will now listen to the *Sunnahs* and etiquettes of applying kohl from the booklet of Ameer-e-Ahl-e-Sunnat, entitled '101 Madani Pearls': The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The best kohl is 'Ismid', for it improves the eyesight and elongates the eyelashes.'

(*Ibn-e-Majah*, vol. 4, p. 115, Hadith 3497)

- Kohl made from stones can also be used. However, it is *Makruh* for a man to use black kohl with the intention of beautification, but it is not *Makruh* if the intention is not to beautify. (*Fatawa Hindiyah*, vol. 5, p. 359)
- It is *Sunnah* to apply kohl at the time of sleeping. (*Mirat-ul-Manajih*, vol. 6, p. 180)

## Announcement

The remaining *Sunnahs* and etiquettes of applying kohl will be mentioned in the study circles. Therefore, make sure to take part in the study circles to learn about them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The 6 Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 الْجَابِعِ 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 بَدْوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْوَهَّابِي 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 الْبَقْعَةَ الْمُقَرَّبَةَ 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.

(At-targheeb Wat-tarheeb, vol. 2, p. 329, Hadith 31)

### 1. Good deeds for 1000 days

جَزَى اللَّهُ 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, Hadith 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 اللَّهُ الْحَلِيمُ الْكَرِيمُ  
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

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

## Schedule for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 25 February 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**

### Remaining Sunnahs and etiquettes of applying kohl

- Here is a summary of the three narrated methods of applying kohl:
  1. Sometimes, apply it three times to each eye
  2. Sometimes apply it three times to the right eye and twice to the left
  3. Sometimes apply it twice to each eye and then at the end, take the stick, put it into the container so the kohl sticks to it, and then use that stick once in each eye. (*Shu'ab-ul-Iman, vol. 5, p. 218, Hadith 6428*)
- By doing this, **إِنْ شَاءَ اللَّهُ** all three methods will be acted upon.
- The Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** would start every honourable action from the right side, therefore, apply kohl to the right eye first and then the left one.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Du'a for protection against backbiting

According to the schedule of the weekly Sunnah-inspired Ijtima' of Dawat-e-Islami, 'The Du'a for protection against backbiting' will be learnt. The Du'a is as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ

'Allamah Majd-ud-Deen Firozabadi **رَحِمَهُ اللَّهُ عَلَيْهِ** narrates: 'Whenever you sit in a gathering (i.e. with people) and say: 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ', then Allah

Almighty appoints an angel to you who will stop you from backbiting, and when you stand from the gathering, then recite: 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى' مُعَدِّدٌ'; the angel will stop the people from backbiting against you.'

(Al-Qaul-ul-Badi', p. 278)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

Saying of the Beloved Rasool صَلَّى اللَّهُ 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 اللَّهُ 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 56 pious deeds

1. Made good intentions?
2. Offered all five Salahs with congregation?
3. Invited others to Salah before every Salah?
4. Recited or listened to Surah al-Mulk at night?
5. Recited Aaya-tul-Kursi, Tasbih-e-Fatimah and Surah Al-Ikhlās after every Salah?
6. Read or listened to three verses of Kanz-ul-Iman or two pages of Siraat-ul-Jinaan with translation and commentary?
7. Recited the *Wazaif* of the Shajarah?
8. Recited *Salat* upon the Prophet 313 times?
9. Protected eyes from sins?
10. Protected ears from sins?
11. Kept gaze lowered while saving yourself from unnecessary glances?
12. Read a reforming book of Maktaba-tul-Madina for 12 minutes?

13. Replied to *Azaan* and *Iqamah*?
14. Cured your anger?
15. Reflected upon your actions?
16. Obeyed your Nigran?
17. Conversed in a respectful manner?
18. Studied or taught in Madrassa-tul-Madina Baalighan?
19. Arrived home within two hours of Isha Jama'ah?
20. Spent two hours on religious works?
21. Awoke others for Fajr Salah?
22. Refrained from peering into others' homes?
23. Did home Dars take place?
24. Delivered or listened to Masjid Dars?
25. Wore clothes in accordance to Sunnah?
26. Are you complying with the Sunnah of keeping tresses?
27. Do you have a fist-length beard?
28. Immediately repented upon committing a sin?
29. Ate according to Sunnah?
30. Gave Salam to Muslims?
31. Acted upon some Sunnahs?
32. Offered the preceding Sunnahs of Zuhr Salah before the Faraaid?
33. Offered *Tahajjud* or *Salah-tul-Layl*?
34. Offered *Awwabeen* or *Ishraq* and *Chasht*?
35. Offered the preceding Sunnahs of 'Asr or 'Isha?
36. Gave encouragement for one religious work from the 12 religious works?

37. Refrained from asking others for things and using them?
38. Saved yourself from lying, backbiting and tale-telling?
39. Watched Madani Channel for at least some time?
40. Refrained from forming personal friendships?
41. Paid back debt on time?
42. Refrained from speaking such words of humility that were not in conformity with your heart?
43. Maintained cleanliness and decorum?
44. Concealed the faults of Muslims?
45. Delivered or attended the circle of Quranic commentary after Fajr Salah?
46. Recited بِسْمِ اللّٰهِ before some permissible works?
47. Delivered or listened to Chowk Dars?
48. Conveyed reward to your parents and spiritual guide?
49. Avoided *Israaf* (wastage)?
50. Abided by the laws of traffic?
51. Resolved issues in accordance to the organisational procedure?
52. Saved yourself from the sins of tongue?
53. Refrained from unnecessary speech?
54. Avoided joking, mocking, taunting, hurting others' feelings and laughing out loud?
55. Wore *'Imamah*?
56. Respected your parents?

## Record of Quf-e-Madina

- ❖ Communicating through writing - 12 times

- ❖ Communicating through gestures - 12 times
- ❖ Conversing without staring - 12 times

## Weekly 10 Pious Deeds

57. Sent at least one Islamic sister from your home to the Weekly Ijtima of Islamic sisters?
58. Watched or listened to the Weekly Madani Muzakarah?
59. Attended the Weekly Ijtima from beginning till end?
60. Conducted the holiday *I'tikaf*?
61. Inquired after an ill person or sympathised with a grieved person, and offered condolences on someone's death?
62. Fasted on any day of the week?
63. Read or listened to the weekly booklet?
64. Performed area visit?
65. Persuaded an Islamic brother, who would once attend but no longer attends, to join the religious environment?
66. Took part in the weekly Madani Halqah?

## Monthly 3 Pious Deeds

67. Submitted last month's booklet of Pious Deeds to your Nigran?
68. Travelled in at least a 3-day Madani Qafila this month?
69. Rendered financial help to a *Sunni* scholar this month?

## Yearly 1 Pious Deed

70. Travelled in a 1-month Qafilah this year according to the schedule?

## Lifelong 2 Pious Deeds

71. Read the lifelong syllabus?

72. Travelled for 12 months (together) and completed different courses (12 religious works course, 7-day Islah-e-A'maal [i.e. reformation of deeds] course, 7-day Faizan-e-Namaz course)

### 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.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ