



Protection of
Faith

25-March-2021

Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

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

Protection of Faith

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى إِلِكْ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى إِلِكْ وَأَصْحَابِكَ يَا نُوْرَ 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 the 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 صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

إِذَا كَانَ يَوْمُ الْخَبِيسِ بَعَثَ اللَّهُ مَلَائِكَةً مَعَهُمْ صُحُفٌ مِّنْ فِصَّةٍ وَأَقْلَامٌ مِّنْ ذَهَبٍ يَكْتُبُونَ يَوْمَ الْخَبِيسِ وَلَيْلَةَ الْجُمُعَةِ أَكْثَرَ النَّاسِ عَلَى صَلَاةٍ

i.e. when the day of Thursday arrives, Allah Almighty sends angels who have silver papers and pens of gold. They write down those who recite Salat upon me in abundance on the day of Thursday and night of Friday. (Kanz-ul-Ummal, vol. 1, p. 250, Hadith 2174)

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 Almighty and to earn reward. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'يَبْتِغِي الْمُؤْمِنُ حَيْثُ مِنْ عَلَيْهِ' *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 اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, تَوَبُّوا إِلَى اللَّهِ, أَذْكُرُوا اللَّهَ, صَلُّوا عَلَى الْحَبِيبِ, 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 the '*Protection of Faith*'. In this speech, we will hear about how much emphasis has been placed on remaining steadfast upon faith in the Quran and Hadith, how necessary it is for a Muslim to remain concerned regarding the protection of his faith, how would our noble predecessors yearn for the protection of their faith, how fearful they remained about losing their faith, how important it is to remain fearful in relation to losing one's faith, and what precautions one should observe in order to attain salvation in the Hereafter. In addition to this, we will also hear about such matters that can become a cause of ruining one's faith.

First of all, let us hear the Quranic account of those pious bondsmen of Allah Almighty who sought refuge in a cave to protect their faith.

The account of Ashaab-e-Kahf

Many years ago, there was a city (in Rome, at the edge of the Arabian sea) called 'Ufsoos'. This city was under the rule of 'Daqyanoos' [Decius]. He would engage in polytheism himself and also force others to do the same. He would oppress those who would refuse to do so and inflict punishment upon them.

The people of faith would hide from him to remain safe from his oppression and save their faith. One group of believers feared that Daqyanoos would capture them one day and force them into polytheism. With this danger in mind, they decided to leave the city and fled.

On the way, they met a shepherd who was fleeing the city to safeguard his faith. He also had a dog with him. The shepherd and his dog joined them also. There was a cave on the way which they took as their dwelling, and they lay down there to rest. After lying down inside the cave, many strange and wondrous events took place with them:

1. They slept in the cave for 309 years. When they woke up after 309 years with the command of Allah Almighty, then not only were their bodies intact, but so were their clothes, money and even their dog.

2. They were asleep inside the cave, but in such a way that if someone would see them, he would deem them to be awake.
3. With the command of Allah Almighty, the sun would move to the right side of the cave while rising and to the left when setting; in this manner, despite lying in the open area of the cave, these pious bondsmen remained safe from the rays of the sun.

When Daqyanoos found out that some people have inhabited a cave in order to save themselves from polytheism, he gave the command to build a wall at the entrance of the cave so that they can never come out of it and die inside restlessly.

The person who was given the responsibility of building the wall by Daqyanoos was a pious individual. He could not get this decision overturned, hence, he wrote the names of the inhabitants of the cave on a tablet along with some details and placed it inside a box. Then, he preserved that box in the foundation of that wall.

Three hundred and nine years later, the Ashaab-e-Kahf woke up with the command of Allah Almighty during the reign of a pious and righteous king known as Baydroos. *(Tafseer Khaazin, Part 15, Surah Al-Kahf, under the verse 18, vol. 3, pp. 198-203)*

The account of Ashaab-e-Kahf, i.e. the People of the Cave, has been mentioned in the 15th part of the Quran, in the 9th verse of Surah Al-Kahf, in the following manner:

أَمْ حَسِبْتُمْ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٩﴾

Did you know that the People of the Cave and the People on the edge of the Forest were a wonderful sign of Ours?

[Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Al-Kahf, Verse 9)

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

Dear Islamic brothers! You just heard that Ashaab-e-Kahf were so concerned in relation to the protection of their faith that they rejected the invitation of polytheism by the king Daqyanoos, and fled to a cave in order to stay safe from his oppression and tyranny, and to remain steadfast upon their faith. This is the reason why the grace of Allah Almighty was showered upon them, they were enveloped with Divine grace and mercy, and remained under the protection of Allah Almighty for over three centuries. The passing of time did not have an effect upon them and it was as though time had stopped for them. When they awoke three hundred and nine years later, they were still young, fresh and full of life, and in this way, Allah Almighty made them His wondrous sign.

What do we learn from this account?

Regarding the account of Ashaab-e-Kahf, the commentator of the Quran, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ writes: 'Two rulings are derived from this (account):

One is that the saintly miracles of the Awliya are true. The Ashaab-e-Kahf are the Awliya of Bani Israel. Staying alive for such a long period of time without eating or drinking anything is a saintly miracle.

The second thing deduced from this is that the miracle of a saint can also manifest while he is asleep, and after his passing as well.

The earth not consuming the bodies of these Awliya is also a saintly miracle. (*Noor-ul-'Irfan*, p. 469)

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

There is no guarantee

Dear Islamic brothers! It is an immense favour of Allah Almighty that He made us among the Ummah of His Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and blessed us with the treasure of Islam. There is no doubt in the fact

that it is a great fortune that **أَلْحَمْدُ لِلَّهِ** we are Muslims. However, alongside this, it is also a matter of great concern that none of us have the surety whether we will stay Muslim until our last breath. The way numerous non-Muslims fortunately embrace Islam, similarly, it is **مَعَادَةَ اللَّهِ** proven for many unfortunate Muslims to have left the folds of Islam.

The groups of the children of Adam

In a long Hadith, the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** also stated the following:

‘The children of Adam have been created in different groups. Among them,

1. Some were born as believers, lived as believers and passed away as believers,
2. Some were born as non-Muslims, lived as non-Muslims and also passed away as non-Muslims,
3. Some were born as believers, lived as believers but passed away on disbelief, and
4. Some were born as non-Muslims, lived as non-Muslims and passed away as believers.’ *(Tirmizi, vol. 4, p. 81, Hadith 2198)*

What is true success?

We come to know that true success does not imply that one only be a believer and Muslim in this world, rather, in addition to this, true success lies in keeping one’s faith intact at the time of death. This has been explicitly highlighted in the following Hadith:

The Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said: **‘يُبْعَثُ كُلُّ عَبْدٍ عَلَى مَا مَاتَ عَلَيْهِ’** i.e. *every person will be resurrected in the state that he passes away in.* *(Muslim, p. 1178, Hadith 7232)*

Under this Hadith, the commentator of the Quran, Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ writes, 'i.e. the end is the determining factor. If someone passes away on disbelief, then he will be resurrected upon disbelief too even if he remained a believer during his lifetime; and if he passes away on faith, then he will be resurrected upon faith even if he lived as a non-Muslim during his lifetime.' (*Mirat-ul-Manajih, vol. 7, p. 153*)

What should be done for the protection of faith?

Dear Islamic brothers! We should do the following:

- Continue to pay gratitude to Allah Almighty upon receiving the treasure of faith.
- Keep supplicating to remain steadfast upon faith throughout our life.
- Acquire Islamic knowledge, especially pertaining to faith and disbelief, for the protection and strengthening of your faith.
- In order to protect your faith, avoid loose and rough usage of the tongue and utilise it for Zikr and reciting Salat upon the Prophet, and only for necessary conversation.
- Protect your faith from every possibility of disbelief.
- Save yourself from all the matters that can lead to the destruction of faith.
- To remain steadfast upon faith until your last breath, offer Salah, fast and abide by the Shari'ah steadfastly.
- Keep performing the actions that please Allah Almighty and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in order to attain steadfastness upon faith.
- For steadfastness upon faith, refrain from the acts that displease Allah Almighty and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at all times.

Allah Almighty states in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٢﴾

O believers! Fear Allah as He should be rightfully feared, and never die but as Muslims.

[Kanz-ul-Iman (translation of Quran)] (Part 04, Surah Aal-e-Imraan, Verse 102)

Under this verse, it is stated in *Tafsir Noor-ul-'Irfan*, 'This implies that the determining factor is to pass away on Islam. If one remains a believer throughout his life, and becomes a non-Muslim at the time of death, then he is like an actual non-Muslim.'

Under another verse of a similar meaning, the honourable Mufti writes the following, 'We come to know that accomplishment does not lie in being a Muslim, but to die as a Muslim. May Allah Almighty grant us all death upon faith, آمين.' (Part 1, Surah Al-Baqarah, under the verse 132)

The seal of Prophets صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ' i.e. *deeds are dependent upon the end.* (Bukhari, vol. 4, p. 274, Hadith 660)

May Allah Almighty raise us with our faith intact and resurrect us among the righteous.

أَمِينٌ بِجَاكِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Lest an action that displeases Allah is performed

Sayyiduna Imam Hasan Al-Basri رَحِمَهُ اللهُ عَلَيْهِ was asked, 'What is your state?'

He رَحِمَهُ اللهُ عَلَيْهِ responded, 'What would be the state of a person whose boat breaks in the middle of a sea, scattering its planks in every direction and every person is seen drowning on those planks?'

The people humbly replied, '(His state would be) extremely distressing.'

He رَحْمَةُ اللَّهِ عَلَيْهِ replied, 'My state is also the same.'

Once, he رَحْمَةُ اللَّهِ عَلَيْهِ became so sorrowful that he did not laugh for many years. People would witness him as if he was imprisoned in solitude and is about to be sentenced to death. He was asked the reason for this grief and restlessness that, 'Why do you remain so worried despite performing so much worship and other spiritual struggles?', to which he responded, 'I remain fearful at all times lest I commit such an action which displeases Allah Almighty and He says: Do whatever you want but my mercy will not accompany you. It is due to this reason that I am in the state of grief.' (Kimiya-e-Sa'adat, vol. 2, p. 832)

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has also frequently encouraged those who are in the folds of Islam to remain in the light of Islam; staying safe from the darkness of disbelief and remaining distant from disbelief at all times.

Hence, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'There are three such traits that the one who possesses them will attain the sweetness of faith by them:

1. The one to whom Allah Almighty and His Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are more beloved than others,
2. The one who loves someone and his love is solely for the sake of Allah Almighty, and
3. The one who dislikes converting back to disbelief after Allah Almighty took him out of it, just as he dislikes being thrown into fire.' (Muslim, Kitab-ul-Faith, p. 47, Hadith 165)

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Alongside adopting pious deeds at all times, we should also seek refuge from Hell, remaining fearful of it. This also has many virtues and blessings. Allah Almighty has mentioned those who seek refuge from Hell at several places in the Holy Quran.

Allah Almighty states:

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا أَمْنَا فَأَغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦١﴾

Those who say, 'O our Lord! We have accepted faith, (we plead) so, forgive our sins and save us from the punishment of Hell.'

[Kanz-ul-Iman (translation of Quran)] (Part 3, Surah Aal-e-Imraan, Verse 16)

He Almighty further states:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ ۗ

رَبَّنَا مَا خَلَقْتَ هٰذَا بٰطِلًا ۗ سُبْحٰنَكَ قِنَا عَذَابَ النَّارِ ﴿١٩١﴾

Those who remember Allah (whilst) standing, and sitting, and lying on their sides, and contemplate on the creation of the heavens and the earth (saying), 'O our Lord, You have not created this in vain. Glory be to You; so, save us from the punishment of the Fire.'

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-Imraan, Verse 191)

In another place, He Almighty has said:

وَالَّذِينَ يَسْتَعِينُونَ رَبَّهُمْ سُبْحٰنًا وَقِيَامًا ۗ ﴿١٧١﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ

جَهَنَّمَ ۗ اِنَّ عَذَابَهَا كَانَ غَرَامًا ۗ ﴿١٧٢﴾ اِنَّهَا سَاءَتْ مُسْتَقَرًّا وَّ مُقَامًا ۗ ﴿١٧٣﴾

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)

(i.e. Hell is the place of punishment for him whose abode is Hell. It is not a place of punishment for the angels that are appointed in Hell or those dwellers of Paradise who will go to Hell to take sinful believers out of there).

It is stated in *Tafseer Siraat-ul-Jinan*, ‘This verse mentions the Du’a of those with complete faith, those who stay awake at night (for worship), and the worshippers; stating that they make Du’a in the following manner after their Salah and at other times: ‘O our Lord! Remove the punishment of Hell from us which is extremely painful. Its punishment is indeed a noose around the neck. Undoubtedly, Hell is the most evil abode and place to dwell in.’ Two things are learnt from this verse:

1. Instead of relying on one’s worship and spiritual practices, one should rely on the grace and mercy of Allah Almighty, remaining fearful of His hidden decree, as this is the practice of the people with complete faith. Hence, Imam Abdullah Bin Ahmad Nasafi رَحْمَةُ اللَّهِ عَلَيْهِ has stated, ‘The purpose of this Du’a of theirs is to reveal that despite worshipping Allah Almighty abundantly, they still possess the fear of Allah Almighty, and they humble themselves and plead in His court.’
2. ‘Allamah Isma’eel Haqqi رَحْمَةُ اللَّهِ عَلَيْهِ has stated, ‘It has been stated in this verse that those with complete faith greatly fear Allah’s punishment despite treating the creation with kindness and striving their hardest to worship Allah Almighty. Moreover, they implore and beseech that punishment be removed from them. So, despite their abundant worship and piety, when they make Du’a in the court of Allah Almighty, they count themselves among the sinners, and the reason for this is that they do not give importance to their deeds and they do not rely on their state.’ (*Ruh-ul-Bayan, Surah Al-Furqan, under verse 64, vol. 6, p. 242; Siraat-ul-Jinaan, vol. 7, p. 56*)

The plea of Paradise and Hell

Sayyiduna Anas Bin Malik رَضِيَ اللهُ عَنْهُ states: The Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Whosoever asks Allah Almighty for Paradise three times, Paradise says, 'O my Lord! Enter him into Paradise.' And, whosoever seeks refuge from Hell three times, Hell says, 'O my Lord! Grant him protection from the fire.' (*Jami'-ut-Tirmizi, vol. 4, p. 257, Hadith 2581*)

Hakeem-ul-Ummah, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ states: Whoever utters 'اللَّهُمَّ ادْخِلْنِي الْجَنَّةَ' (O Allah Almighty, grant me entry into Paradise), daily, in the morning and evening, or once a day, or once in his lifetime thrice, and utters 'اللَّهُمَّ أَجِرْ مِنَ النَّارِ' (O Allah Almighty, save me from Hell) thrice, then Paradise itself will supplicate for his entry, and Hell will request for his protection from itself, in the court of Allah Almighty. (*Mirat-ul-Manajih, vol. 4, p. 67*)

Sayyiduna Mis'ar رَحِمَهُ اللهُ عَلَيْهِ states: Sayyiduna Abdul A'la Taymi رَحِمَهُ اللهُ عَلَيْهِ has stated: Paradise and Hell are attentive towards mankind; when a person asks for Paradise, Paradise says, 'O Allah Almighty! Enter him into me,' and when a person asks to be protected from Hell, then Hell says, 'O Allah Almighty! Protect him from me.' (*Allah walon ki Baatayn, vol. 5, p. 113*)

It is mentioned in one narration: The Honourable Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Allah Almighty says to the angels, 'Look in the book of deeds of my slave; whoever has asked of Paradise from Me, I have given him Paradise, and whoever has sought my refuge from Hell, I have granted him refuge from Hell.' (*Hilya-tul-Awliya, vol. 6, p. 175*)

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

An attack on one's faith in the form of relatives

Dear Islam brothers! As far as coming to this world is concerned, then we have made it here. But now, in order to leave the world with our faith intact, we must face harsh trials and tribulations, and even then, we do not know what our end will be.

Remember! At the time of one's death, Satan tries all sorts of tricks in order to snatch a person's faith, so much so that he adopts the form of one's parents and attacks his faith through this. And sometimes, at the time of death, he appears in the form of one's loved ones and tries to prove deviants to be correct and encourages the dying person to adopt their religion, and sometimes he uses other tricks to snatch one's faith.

No doubt, it is a very sensitive time and only the one who is bestowed with the special grace and favour of Allah Almighty can be successful in protecting his faith.

If death upon faith is to come, then it should come immediately!

Dear Islam brothers! Leaving this world with one's faith intact is a very difficult matter. If only we are all granted the passion to remain steadfast in protecting our faith. If only we are granted death upon faith, with well-being.

A summary of a pious predecessor's statement that is reported by Sayyiduna Imam Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ is as follows: 'If death upon faith is present at the door of this special room of mine, and martyrdom is waiting at the main gate of the building, then despite martyrdom being a greater honour, I will accept death upon faith at the door of my room, because what if the state of my heart changes before I reach the main gate of the building, resulting in being deprived of the honour of dying with faith!' (*Ihya-ul-'Uloom, vol. 4, p. 211*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The one who is fearless of his faith being destroyed

Dear Islamic brothers! Nevertheless, we should continue begging for protection of faith from the graceful court of Allah Almighty. A very worrying matter is this that just like heedlessness in protecting worldly

wealth can result in financial loss, in a similar manner, in fact, a more severe matter than this is the matter of faith; carelessness in protecting one's faith and being fearless about it being snatched away is very harmful. The honourable scholars state, 'The one who does not fear his faith being snatched away from him, there is a risk of his faith being snatched at the time of death.' (*Malfuzaat-e-A'la Hadrat, p. 495*)

We have come to learn that carelessness in protecting one's faith is very harmful. Therefore, we should strive to please Allah Almighty at all times, while remaining in fear of his hidden decree regarding us. Let us listen to an emotional account regarding the hidden decree of Allah Almighty:

The reason for always making Du'a for death upon faith

Sayyiduna Abdullah Muazzin رَحْمَةُ اللَّهِ عَلَيْهِ states, 'I was occupied in the Tawaf (circumambulation) of the Ka'bah when I saw an individual who was repeating the same Du'a while clinging on to the cover of the Ka'bah: 'O Allah Almighty! Allow me to leave the world as a Muslim.' I enquired from him, 'Why don't you make a Du'a other than this?' He replied, 'I had two brothers. My elder brother delivered the Azaan in a Masjid for a long time without taking any payment for it. When the time of his death arrived, he asked for the Quran, so we gave it to him in order that he takes blessings from it. But he took the Quran in his hand and said: 'All of you become witnesses to the fact that I express my displeasure at all of the beliefs and commandments of the Quran. Thus, he adopted a false religion and died in a state of disbelief.'

My other brother delivered the Azaan in a Masjid for 30 years without payment, but his faith was also destroyed at the time of death. Therefore, I am extremely worried about my end and I remain engaged in making Du'a for a good end.'

Sayyiduna Abdullah Bin Muazzin رَحْمَةُ اللَّهِ عَلَيْهِ asked him, 'What sin did your brothers commit that caused their bad end?' He replied, 'They

would take interest in non-relative women and befriend Amrads (i.e. beardless) boys.’ *(Ar-Raud-ul-Faa'iq, Al-Majlis Al-Saani, p. 14)*

صَلِّ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

‘Awakening others for Fajr’ is one of the 12 Religious Works

Dear Islamic brothers! In order to attain the treasure of sound faith, and to increase the purity of the eyes and the heart, attach yourself to the religious environment of the Islamic movement of devotees of the Prophet, Dawat-e-Islami, and take part in the 12 religious works of the Zayli Halqah. One daily work from the 12 religious works of Dawat-e-Islami is ‘Awakening others for Fajr’. The booklet regarding this religious work has also been released; read it and try to increase this work according to the methods provided in the booklet.

- **اَلْحَمْدُ لِلّٰهِ** with the blessings of ‘Awakening other for Fajr’, one can gain the honour of offering Tahajjud Salah.
- One’s Salah is protected.
- One has the honour of offering the Fajr Salah in the first row of the Masjid, with the first Takbeer.
- One can earn the reward of giving the ‘invitation to righteousness’.
- Dawat-e-Islami will receive positive appraisals.
- The one who awakens others for Fajr continuously makes Du’a for other Muslims to perform Hajj and visit the beloved city of Madinah; if Allah Almighty wills, these Du’as will also be accepted in his favour.
- Due to walking in order to awaken others for Fajr, one’s health also improves.
- Awakening Muslims for Fajr Salah is a Sunnah of the Prophet, and awakening Muslims for Fajr Salah is also a Farooqi Sunnah:

Ameer-ul-Mumineen, Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ would awaken the Muslims whilst going to the Masjid for Fajr Salah. (*Tabqat-e-Kubra, vol. 3, p. 263, Extracted*) Let us listen to an account for motivation:

Due to the blessings of ‘Awakening others for Fajr’, land for Faizan-e-Madinah was acquired

A devotee of the Prophet accompanied the movement of the devotees of the Prophet, Dawat-e-Islam, in a Qafilah to another city. He was awakening others for Fajr when suddenly a modern youngster joined them and offered the Fajr Salah in congregation, in the Masjid. Later, the father of that youngster came to meet the devotees of the Prophet of the Qafilah; he was a wealthy individual. He said, ‘Through the blessings of ‘awakening others for Fajr’, my disobedient, non-praying son became regular in offering his 5 daily Salahs.’ اَلْحَمْدُ لِلّٰهِ the father of that youngster was so inspired that he gifted some land for a Faizan-e-Madinah to be built in that city.

Four causes of a bad end

Dear Islamic brothers! It is stated in *Sharh-us-Sudoor*: Some scholars have stated that there are four causes of a bad end: (1) laziness in offering Salah (2) Drinking alcohol (3) Disobedience to parents (4) Hurting Muslims. (*Sharh-us-Sudoor, p. 27*)

Ameer-e-Ahl-e-Sunnat, ‘Allamah Maulana Muhammad Ilyas Qadiri دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ states: Bad company is extremely dangerous for one’s faith, but Alas! People do not avoid bad friends, they do not save themselves from gatherings of gossip, they do not abstain from mocking, joking and other inappropriate acts. Unfortunately, the affliction of bad company is so bad that one does not wish to spend even a moment alone in the remembrance of Allah Almighty. Even though one may have the desire to protect his faith, but he is not prepared to let go of bad company, in fact, he is not prepared to make any sort of sacrifice for this. Remember! A bad friend can prove to be

dangerous for one's faith. Our Beloved Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'A man is on the religion of his friend; he should be careful about who he befriends.' (*Musnad Imam Ahmad, Musnad Abi Hurayrah, vol. 3, p. 168, Hadith 8034*)

Company always has an effect; the company of the righteous is a cause of good fortune in the world and the Hereafter, and the company of evil people is cause of misfortune in the world and the Hereafter. Just like Sayyiduna Abu Zar رَضِيَ اللهُ عَنْهُ states: I said, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, an individual loves a group of people, but he cannot perform deeds like them?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'O Abu Zar! You will be with the one you love.' I said, 'I love Allah Almighty and his Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'O Abu Zar! You will remain with the one you love.' (*Abu Dawood, vol. 4, p. 429, Hadith 5126*)

Hakeem-ul-Ummah, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ states regarding this Hadith: 'Meaning, before befriending someone, find out whether he is obedient to Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ or not.' (*Mirat-ul-Manajih, vol. 6, p. 599*)

We have learnt that we should love the righteous and adopt their company only; the company of the righteous is beneficial in the world and a means of success in the Hereafter also. Whereas, the company of evil people and deviants is a fatal poison for the believer.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Necessary knowledge regarding faith and disbelief

Remember! Attaining the necessary knowledge regarding faith and disbelief, in fact, knowing all those Islamic beliefs through which one becomes a firm Muslim, is important. Meaning, knowing all those beliefs which will cause one to leave Islam or become misguided if he rejects them. In order to gain knowledge regarding them, reading the following three books published by Maktaba-tul-Madinah will be very

beneficial: (1) *Kitab-ul-'Aqaaid* (2) *Bunyadi 'Aqaaid aur Ma'loomat-e-Ahl-e-Sunnat* (3) The first part of the first volume of *Bahar-e-Shari'at*

صَلِّ عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

O devotees of the Prophet! No doubt, the companionship of Ameer-e-Ahl-e-Sunnat and Janasheen-e-Ameer-e-Ahl-e-Sunnat in Madani Muzakarah is a great blessing and means of protecting one's faith. Perhaps someone will have this question in mind that 'I am far away from them; how can I attain the blessings of their companionship?' Let us listen to how we can attain the blessings of such pious personalities despite being deprived of their physical company.

Just as Madani Channel is spreading the call to righteousness, it is also protecting the faith of people as well. In fact, countless non-Muslims have accepted Islam through the blessings of Madani Channel. It is often possible to see Ameer-e-Ahl-e-Sunnat and Janasheen-e-Ameer-e-Ahl-e-Sunnat on Madani Channel.

The I.T Department of Dawat-e-Islami has done an amazing service for the devotees of the Prophet; let us hear what that is:

Introduction to Janasheen-e-Ameer-e-Ahl-e-Sunnat Application

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ the movement of the devotees of the Prophet, Dawat-e-Islami, is adopting different methods to spread the invitation to the Quran and Sunnah in this modern era. In this regard, an application has also been launched under the name of Janasheen-e-Ameer-e-Ahl-e-Sunnat Maulana Ubayd Raza Attari Madani دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ, it is called: 'Al-Haaj Ubayd Raza Attari'. This application has speeches and short clips of Maulana Ubayd Raza Attari, his various organisational engagements, Madani Channel Radio, and video searching and downloading features have also been incorporated in

this. Download this application on your mobile today and take immense benefit from it.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Striving for the preservation of faith

Dear Islamic brothers! We were hearing regarding the importance of protecting faith. If only we attain the mindset and concern to safeguard our faith, just like our pious predecessors. The pious people of Allah Almighty would remain in great fear regarding their faith being taken away from them. Let us listen to some accounts regarding this:

Imploring all night out of the fear of faith being taken away

Sayyiduna Yusuf Bin Asbaat رَحْمَةُ اللهِ عَلَيْهِ states: 'I was once present with Sayyiduna Sufyan Sawri رَحْمَةُ اللهِ عَلَيْهِ. He spent the entire night crying. I enquired, 'Are you crying from the fear of sins?' He picked up a straw and said, 'Sins hold less weight than this straw in the court of Allah Almighty; I am fearful of my faith being snatched away from me.'
(*Minhaj-ul-'Aabideen*, p. 169)

I am surrounded by the worries of a good end

Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ reports the following about him: 'Sayyiduna Sufyan Sawri رَحْمَةُ اللهِ عَلَيْهِ began to cry and scream at the time of death. The people tried to reassure him by saying, 'Ya Sayyidi! Do not worry, focus on the mercy of Allah Almighty.' He رَحْمَةُ اللهِ عَلَيْهِ replied, 'The fear of a bad end is making me cry; if I receive a guarantee of death upon faith, then I am not concerned about having sins equivalent to mountains when I meet Allah Almighty.'
(*Ihya-ul-'Uloom*, vol. 4, p. 211)

Make Du'a for the protection of my faith

Sayyiduna Ibn-e-Abu Jameelah رَحْمَةُ اللَّهِ عَلَيْهِ states: 'Whilst seeing off Sayyiduna Rajaa رَحْمَةُ اللَّهِ عَلَيْهِ, an individual said: 'O Abu Miqdaam! May Allah عَزَّوَجَلَّ protect you.' He رَحْمَةُ اللَّهِ عَلَيْهِ replied, 'O my nephew! Make Du'a for the protection of my faith, not my life.' (*Hilya-tul-Awliya, vol. 5, p. 196, Raqm 6809*)

Seclusion from people for the protection of faith

It is stated in *Qoot-ul-Quloob*: 'A man used to stay in seclusion, away from everyone else. When Sayyiduna Abu Darda رَضِيَ اللَّهُ عَنْهُ went to him and asked him the reason for this, he said, 'A fear has settled into my heart that perhaps I will lose my faith and I will remain unaware of it.' (*Qoot-ul-Quloob, vol. 1, p. 388, summarised*)

O devotees of the Awliya! Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ is the king of saints (Awliya) but he said a few couplets on the day of Eid, the translation of which is:

People are saying, 'Tomorrow is Eid! Tomorrow is Eid! And everyone is joyous. But Eid for me will be the day on which I leave this world with my faith intact.' (*Siraat-ul-Jinaan, vol. 1, p. 263*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! You have just heard that the honourable saints (the Awliya) رَحْمَتُهُمُ اللَّهُ would remain in fear of their faith being taken away from them. Despite worshiping excessively, they would avoid actions and speech that would displease Allah Almighty. They would ask others to pray for their death to be upon faith. They would shed tears, worrying about the preservation of their faith. They would avoid unnecessary interaction for the sake of protecting their faith. Therefore, we should also follow in the footsteps of those pious people of Allah Almighty; we should control our tongues, avoid unnecessary interactions, develop a passion in our hearts to perform good deeds,

shed tears over our sins and repent sincerely from them, and we should make Du'a to Allah Almighty for wellbeing and protection in this world and the Hereafter, and practically strive for this also.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! We should remember our sins, shed tears over them, and repent to Allah Almighty and seek His forgiveness for them.

Unfortunately, nowadays, we do cry, but not due to the fear of Allah Almighty or over our sins, rather we cry due to the worries of this world. Whereas according to our pious predecessors رَحِمَهُمُ اللهُ, crying in the love of this world or due to worldly losses was not something praiseworthy. Rather, according to these personalities, crying in the fear of Allah Almighty, shedding tears in the love of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, weeping over sins and pleading due to the fear of faith being snatched away was praiseworthy.

Worldly provisions can be lost but faith should never depart

Someone complained to Sayyiduna Abdullah Tustari رَحِمَهُ اللهُ عَلَيْهِ: 'Shaykh! Thieves have stolen all the wealth from my house.' He رَحِمَهُ اللهُ عَلَيْهِ replied, 'Had Satan entered your heart and stolen your faith, what would you do then?' (*Kimiya-e-Sa'adat, vol. 2, p. 805*)

If only we would follow in the footsteps of our pious predecessors رَحِمَهُمُ اللهُ and:

- Cry in the fear of Allah Almighty.
- Cry for death upon faith and shed tears out of the fear of a bad end.
- Weep in the remembrance of Allah Almighty.
- Weep in the love of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

- Become restless out of longing for Madinah
- Plea for the attainment of Jannat-tul-Baqi'
- Shed tears in order to be saved from the terrors of Judgement Day.
- Cry for easy passage across the bridge of Siraat.
- Cry for the side of good deeds on the scale of deeds to become heavy.
- Weep and cry in order to be forgiven without accountability on the Day of Judgement.
- Cry over our mistakes and seek forgiveness and make sincere repentance for our sins.

What can be done to safeguard faith?

Dear Islamic brothers, in order to safeguard faith:

- Avoid the company of bad people
- Strengthen your relations with pious people
- Seek knowledge
- Abstain from sins
- Attain steadfastness on good deeds
- Study the lives of those who possessed perfect faith
- Avoid useless speech
- Remain cautious in the matter of religion
- Make abundant Du'a for the protection of faith
- Make spiritual litanies a part of your schedule.

اَلْحَمْدُ لِلّٰهِ various litanies (Awraad) for the protection of faith are mentioned in 'Shajarah Qadiriyyah Razawiyyah Attariyyah'; if one

reads these regularly, then he will observe a lot of blessings in the world and the Hereafter, by the grace of Allah Almighty. The one who recites 'يَا حَيُّ يَا قَيُّوْمُ لَا إِلَهَ إِلَّا أَنْتَ' 41 times every morning, his heart will remain alive and he will pass away on faith.

Another excellent way of safeguarding one's faith is to pledge allegiance (Bay'ah) to a legitimate Shaykh. Those who cling onto the rope of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ are certainly blessed. Shaykh Abu Sa'ood Abdullah رَحْمَةُ اللهِ عَلَيْهِ states: 'Shaykh Abdul Qadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ is the guarantor for his disciples till the Day of Judgement on the fact that none of them will pass away without repenting.' (*Bahjat-ul-Asraar*, p. 191)

رَحْمَةُ اللهِ عَلَيْهِ, in this age of tribulations, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Muhammad Ilyas Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ is a great blessing for us. Whoever becomes his disciple, he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ links him to the rope of Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ. Therefore, we too should become disciples of Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ through Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ, whenever we get the opportunity to do so.

Virtues of Zikr and Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

O devotees of the Prophet! Let us have the honour of listening to some virtues regarding Zikr and Salat upon the Prophet: Let us listen to two statements of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ first:

1. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The example of the one who performs the Zikr of his Merciful Lord and the one who does not is like that of the living and the dead.' (*Bukhari*, vol. 4, p. 220, Hadith 6407)
 2. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The closest person to me on the Day of Judgement will be the one who recited the most Salat upon me in the world.' (*Tirmizi*, vol. 2, p. 27, Hadith 484)
- Performing the Zikr of Allah Almighty is spiritual nourishment.

- Perform the Zikr of Allah Almighty in abundance, you will become His special bondsmen. *(A'raabi kay suwalaat aur 'Arbi Aaqa kay jawabaat, p. 3)*
- Sayyiduna Sulayman عَلَيْهِ السَّلَام stated: 'The rooster says, 'أَذْكُرُ وَاللَّهِ يَا غَافِلِينَ'. I.e. O Heedless people! Perform the Zikr of Allah Almighty!' *(Fayd-ul-Qadeer, vol. 1, p. 488, under Hadith 695)*
- Reciting Salat upon the Prophet is in reality an excellent means of asking from the court Allah Almighty. *(Guldastah-e-Durood-o-Salam, p. 22, summarised)*

Announcement

The remaining virtues of Zikr and Salat upon the Prophet will be mentioned in the learning sessions, therefore participate in the learning sessions to learn about 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 الْجَاهِ وَعَلَىٰ إِلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat upon the holy Prophet صَلَّى اللَّهُ 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 اللَّهُ 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 اللَّهُ 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 وَعَلَىٰ إِلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ that the Beloved and Blessed Rasool رَضِيَ اللَّهُ عَنْهُ 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 اللهُ عَلَى مُحَمَّدٍ

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

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

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ

مَا فِي عِلْمِ اللَّهِ صَلَاةً ذَاكِرَةً بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi رَحِمَهُ اللهُ عَلَيْهِ reports from some saints of Islam that the one reciting this Salat upon the Prophet رَحِمَهُ اللهُ عَلَيْهِ 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 صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ.

The respected companions رَضِيَ اللهُ عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللهُ 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 وَأَنْزِلْهُ الْبَقْعَدَ الْبُقْرَبِ 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, Hadith 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, 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 الْكَرِيمُ

سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

Translation: There is none worthy of worship except Allah عَزَّوَجَلَّ Who is 'كَرِيمٌ' (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), 25 March 2021

1. Learning Sunnahs and etiquettes: **5 minutes**
2. Memorising Du'a: **5 minutes**
3. Ja'izah: **5 minutes**
4. Total duration: **15 minutes**

Remaining virtues of Zikr and Salat upon the Prophet

- Reciting Salat and Salam upon the Prophet is a means of attaining the pleasure of Allah Almighty and His Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. *(Guldastah-e-Durood-o-Salam, p. 12, summarised)*
- There is no greater means of attaining blessings and the proximity of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ than reciting Salat and Salam upon the Prophet in abundance. *(Guldastah-e-Durood-o-Salam, p. 17, summarised)*
- Salat upon the Prophet is a means of Du'a being accepted. *(Firdaus-ul-Akhbar, vol. 2, p. 22, Hadith 3554)*
- Salat upon the Prophet is sufficient for having all needs being fulfilled and all problems being resolved. *(Tafseer Durr-e-Mansoor, Part 22, Surah Al-Ahzaab, under verse 6, vol. 56, p. 654, summarised)*
- Salat upon the Prophet is an expiation for sins. *(Jila`-ul-Afham, p. 234)*
- Salat upon the Prophet is equivalent to Sadaqah, in fact, it is more superior than Sadaqah. *(Jazb-ul-Quloob, p. 229)*
- Reciting Salat upon the Prophet removes difficulties.
- Reciting Salat upon the Prophet provides cure from diseases.
- Reciting Salat upon the Prophet removes fear.
- Reciting Salat upon the Prophet frees one from oppression.

- Reciting Salat upon the Prophet helps one attain victory over the enemies.
- Reciting Salat upon the Prophet will protect one from the horrors of Judgement Day.
- Reciting Salat upon the Prophet will create ease in the pangs of death.
- Reciting Salat upon the Prophet protects one from the hardships of this world.
- Reciting Salat upon the Prophet distances one from poverty.
- Reciting Salat upon the Prophet helps one remember forgotten things.

(Jazb-ul-Quloob, p. 229)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Du'a to be recited upon seeing the moon

According to the schedule of Dawat-e-Islami's weekly Sunnah Inspired Ijtima', this time we will learn the Du'a to be recited when looking at the moon. The Du'a is:

أَعُوذُ بِاللَّهِ مِنْ شَرِّ هَذَا الْعَاسِقِ ۝

Translation: I seek the refuge of Allah Almighty from the evils of this which becomes dark.

(Tirmizi, vol. 5, p. 240, Hadith 3377)

(Khazeena-e-Rahmat, p. 67)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

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

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

(Al-Jami'-us-Sagheer, pp. 365, Hadith 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 اللهُ عَلَيْهِ وَسَلَّمَ

Method of collective reflection (72 Pious Deeds)

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 Wazaaif 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 Jumuh'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 Qufl-e-Madinah

- 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 Qafilah 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)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ