

Good and bad
greed

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Thought-provoking speech of weekly
sunnah-inspiring ijtimia

(For Islamic Brothers)

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

Good and bad greed

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 sending Salat upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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

إِنَّ اللَّهَ وَكُلَّ بَقَرِيٍّ مَلَكًا أَعْطَاهُ اسْمَاءَ الْخَلَائِقِ فَلَا يَصِلُنِي عَلَيَّ أَحَدٌ إِلَّا يَوْمَ الْقِيَامَةِ إِلَّا ابْلَغَنِي بِاسْمِهِ وَاسْمِ
 أَبِيهِ هَذَا فَلَنْ يَنْفُلَانِ قَدْ صَلَّى عَلَيْكَ

Translation: *Indeed, Allah Almighty has appointed an angel at my grave who has been given the power to listen to the voices of the entire creation. So, whoever recites Salat upon me till the Day of Judgement, the angel presents his name alongside his father's name to me (that), 'So and so, the son of so and so has recited this Salat upon you.'* (Majma'-uz-Zawaid, vol. 10, p. 251, Hadith 17291)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's first of all make good intentions to please Allah Almighty and to earn reward. The Beloved Prophet صَلَّى اللَّهُ 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 اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, أَذْكُرُوا اللَّهَ، 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

Dear Islamic brothers, the topic for our Bayan today is 'Good and bad greed'. In today's Bayan, we will hear about: The tongue that was hanging down to the chest, what greed is, the consequences of greed, the affliction of greed for wealth, the lure of greed, the methods of avoiding bad greed and adopting good greed, and we will also have the honour of listening to other important points as well.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The tongue hung down to the chest

The exegete of the Quran, 'Allamah Ahmad Bin Muhammad Saawi رَحْمَةُ اللهِ عَلَيْهِ writes in *Tafseer Saawi*: Bal'am Bin Ba'oorah was a great scholar, worshipper and ascetic of his time, he even had the knowledge of Ism-e-A'zam, and by means of his spirituality, he was able to see the 'Arsh (throne) while remaining seated in his place, and his supplications were mostly accepted. He had a large number of students, and it is well known that the inkpots of the students of knowledge at his institute numbered twelve thousand.

When Sayyiduna Musa عَلَيْهِ السَّلَام set off with the armies of Bani Israel to do Jihad (battle) against the Qawm-e-Jabbareen, the nation of Bal'am Bin Ba'oorah came to him and worryingly said, 'Sayyiduna Musa عَلَيْهِ السَّلَام is going to attack with an enormous and strong army; he wants to drive us out of our lands and give this land to his own nation, Bani Israel. Therefore, مَعَادَ اللهِ make such a supplication against Musa عَلَيْهِ السَّلَام that he returns defeated, because your supplications are accepted, so it will definitely be accepted now as well.'

Hearing this, Bal'am Bin Ba'oorah trembled and said, 'May you be destroyed! I seek refuge in Allah! Sayyiduna Musa عَلَيْهِ السَّلَام is a Messenger of Allah and his army consists of believers and angels. How can I supplicate against him?' But his nation begged and pleaded to him, thus, he was compelled to say, 'If I receive permission after performing Istikharah, then I will supplicate against him.' When he did not receive permission in the Istikharah for supplicating against them, he categorically denied supplicating against them, saying that, 'If I supplicate against them, both my world and Hereafter will be destroyed.'

The next time, his nation placed many expensive gifts before him and insisted that he should supplicate against them, so much so that Bal'am Bin Ba'oorah was overcome with greed and he agreed to fulfil their request. Thus, he mounted his donkey and set off to supplicate against them.

On the way, his donkey would constantly stop and try to run away, but he would hit it and force it to move forward. Then Allah Almighty gave the donkey the power to speak, and it said, 'Alas! O Bal'am! Where are you going? Look! There are angels in front of me that are blocking my path and are pushing me back. O Bal'am! May you be destroyed! Will you supplicate against a Prophet of Allah Almighty and a group of believers?'

But Bal'am Bin Ba'oorah was blinded by greed, hence, he did not return despite the donkey's warnings. He climbed a mountain called 'Husbaan' and began to imprecate from a height, whilst looking closely at the army of Sayyiduna Musa عَلَيْهِ السَّلَام. But, look at the will of Allah Almighty, though he intended to supplicate against Sayyiduna Musa عَلَيْهِ السَّلَام, he ended up supplicating against his own nation.

Witnessing this, his nation admonished many times, saying, 'O Bal'am! You are supplicating against the wrong people!' He replied, 'What can I do; I say what you want me to say but something else leaves my

tongue.’ All of a sudden, the wrath of Allah Almighty descended upon him and his tongue came out and started to dangle onto his chest. At that time, Bal’am Bin Ba’oorā` said to his nation cryingly, ‘Alas! My world and Hereafter have both been destroyed! My faith has departed, and I have been seized by the wrath of Allah Almighty! Go! None of my supplications will ever be accepted again.’ (*Tafseer Saawi, part 9, Surah Al-A’raaf, under the verse 2, pp. 571-727, summarised*)

صَلُّوا عَلَی الْحَبِیْبِ صَلَّى اللهُ عَلَی مُحَمَّدٍ

The consequences of bad greed

This account has been mentioned in Part 9, Surah Al-A’raaf, verse 175:

وَآتَلُّ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٥﴾

And, O Beloved, narrate to them the case of the one (Bal’am Baa’oor) to whom We gave Our verses; consequently, he stepped away from them completely. So, Shaytaan went after him, he therefore became amongst the misguided.

[*Kanz-ul-Iman (translation of Quran)*] (Part 09, Surah Al-A’raaf, Verse 175)

It is stated in *Siraat-ul-Jinaan*: Meaning, if we wanted, we could have stopped him before he committed the disobedience and then granted him the lofty status of the Abrar (the righteous ones) due to acting upon these verses. But he became inclined towards the world and he followed his desires in preferring the world and its delights over the Hereafter and its bounties. (*Qurtubi, Surah Al-A’raaf, under the verse 176, vol. 4, p. 230; Madarik, Surah Al-A’raaf, under the verse 176, p. 395, selected*) Allah Almighty punished Bal’am Bin Ba’oorā for his greed in such a way that his state became like that of a dog. Hence, it is stated in Part 9, Surah Al-A’raaf, verse 176:

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ
تَحْمِلَ عَلَيْهِ يَلْهَثُ أَوْ تَتْرُكُهُ يَلْهَثُ

And had We willed, We would have exalted him because of the signs,
but he clung to the (pleasures of this) earth and followed his own
desires; his condition therefore is like that of a dog; so, if you attack
him, he hangs out his tongue; and if you leave him, he (still) hangs out
his tongue;

[Kanz-ul-Iman (translation of Quran)] (Part 09, Surah Al-A'raaf, Verse 176)

Greed and desires destroyed him

Dear Islamic brothers! The state of Bal'am Bin Ba'oorah has been mentioned here, this individual had reached such levels of virtue and merit that he had the knowledge of the previous scriptures, he had knowledge of the Ism-e-A'zam of Allah Almighty, his supplications were always accepted, he could see the 'Arsh (throne) from the place where he was sitting, and twelve thousand students would attend his lessons and write down his teachings. *(Saawi, Surah Al-A'raaf, under the verse 175, vol. 2, p. 727)*

When this individual, who possessed such a high rank of virtue and merit, began to follow his desires and developed a desire for the wealth of the world and its luxuries, and turned his back on the Hereafter and its bounties, everything that was granted to him was taken away from him, his Iman was destroyed, he became unsuccessful and he faced loss in this world and the Hereafter. *(Khaazin, Surah Al-A'raaf, under the verse 176, vol. 2, p. 160)*

Remember! The greed for wealth and status is extremely harmful for one's Deen, whereas the wealth attained with good intentions is blessed by Almighty Allah.

Sayyiduna Hakeem Bin Hizaam رَضِيَ اللهُ عَنْهُ states: The Messenger of Allah

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me, 'O Hakeem! This wealth is fresh and sweet, whoever takes from it with good intentions, he is given blessings in this wealth; and whoever takes it out of greed, so he will not be given any blessings and he will be like a person who eats but whose stomach does not become full, and (remember!) the upper hand is better than the lower hand.' *(Bukhari, vol. 4, p. 230, Hadith 6441)*

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

What is greed?

Dear Islamic brothers! It is generally understood that greed is only related to wealth and material possessions, whereas that is not the case, because greed is to desire more of something, and that thing could be anything; wealth or something else. 'Allamah Abdul Mustafa A'zami رَحْمَةُ اللهِ عَلَيْهِ states: The desire of greed and avarice can be for food, clothes, house, material possessions, money, honour, fame, and every other blessing. *(Jannati Zaver, p. 111, summarised)*

It is stated in Part 5, Surah Al-Nisa, verse 128:

وَأُحْضِرَتِ الْأَنْفُسَ الشُّحَّ ط

And the heart is trapped in greed;

[Kanz-ul-Iman (translation of Quran)] (Part 5, Surah Al-Nisa, Verse 128)

It is stated in the commentary of this verse in *Tafseer Khaazin*: Greed is an essential part of a heart, because it has been created like this. Greed, avarice and jealousy have been placed in the instincts of humans and they will remain until the Day of Judgement. *(Al-Mustatraf fi Kul fan Mustazarf, to the end, p. 112)* Salvation from these three things or any one of them is obtained only by the one who is granted the Taufiq by Allah Almighty. Hence, it is stated in the Quran:

وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

And whosoever is saved from the greed of his own-self, so it is only they who are the successful.

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Hashr, Verse 9)

It is stated in *Tafseer Siraat-ul-Jinan* in the commentary of this verse: We learn from this verse that those whose lower selves (Nafs) have been purified from greed, they are truly successful. We also learn that it is extremely difficult to avoid the habit of greed of the lower self; only the one who is accompanied by the special mercy of Allah Almighty can stay away from this habit. The harm of this habit can be gauged from this blessed Hadith: The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Avoid committing oppression, because oppression is the darkness of the Day of Judgement, and avoid the greed of the lower self, because this greed has destroyed the nations prior to you, for greed encouraged them to commit unjust killings and Haraam actions.' *(Muslim, p. 1394, Hadith 56 (2578))*

The importance of avoiding greed can also be understood from this narration: Sayyiduna Abdur Rahman Bin 'Awf رَضِيَ اللهُ عَنْهُ was seen to be only making this supplication whilst performing Tawaf of the Ka'bah, 'O Allah Almighty! Protect me from the greed of my lower self (Nafs).' When he was questioned regarding this, he said: 'When I am protected from the greed of my lower self (Nafs), then I will not commit theft nor will I commit an act of indecency nor anything similar to it.' *(Tafseer Tabari, Surah Al-Hashr, under the verse 9, vol. 12, p. 42)*

Dear Islamic brothers! People have various states in terms of greed; some are greedy for wealth, while others are greedy for land and property, some have been blinded by the greed of sins, while others are afflicted by the greed of the desire for fame. Just as there are people who are greedy for such evil acts, there are also people whose hearts are filled with the desire for good deeds, who remain restless

due to their well-wishing for the Ummah, and they remain occupied in serving the Sunnah and guiding the Ummah day and night.

If we were to observe in this era, then Ameer-e-Ahl-e-Sunnat Maulana Muhammad Ilyas Attar Qadiri **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ** is also from among those blessed personalities whose hearts are pure from worldly greed. Not only does he have a desire for performing good deeds himself, rather he makes others desirous of performing good deeds also. He possesses such a desire for the well-wishing of the Ummah and performing good deeds that none of his actions are free of well-wishing for the grief-stricken Ummah of the Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and good deeds.

His old age is not an obstacle in his desire for performing good deeds, rather, even at this age, he remains occupied in serving the religion, on Madani Channel, and writing books and booklets, and he invites people towards righteousness by means of print media and electronic media. His booklet, '72 Pious Deeds' is clear proof of this longing of his. Those who read and act upon this booklet, have already a good idea of this. In Pious Deed number 1, he has given encouragement to make good intentions, in Pious Deed number 2 to pray the 5 daily Salah, to invite to Salah in Pious Deed number 3, to recite and listen to Surah Mulk in number 4, to recite Ayat-ul-Kursi, Surah Ikhlas, Tasbih Fatimah after each Salah in number 5, and similarly there is encouragement for other pious deeds also. Therefore, purchase this booklet from your local Maktaba-tul-Madinah stall and strive to reflect upon your deeds according to it, daily. **إِنْ شَاءَ اللهُ** the greed for sins will leave and you will attain a desire for performing good deeds.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Types of greed

Dear Islamic brothers! From the greed for things which is found within

humans, some of them are a means of reward, some are a means of punishment, and some are merely permissible; for which there is no reward nor punishment nor will one be taken to task regarding them. However, if someone performs a permissible act with good intentions, then he will be deserving of reward, and if he does it with an evil intention, then he will be deserving of the punishment of Hellfire.

Similarly, there are also three types of greed: 1) Good greed 2) Bad greed 3) Permissible greed, but if there is a good intention in this type of greed, then it will become good greed, and if the intention is bad, then it will become bad greed. *(Hirs, p. 13)*

If, with the will and mercy of Allah Almighty, one has the desire for performing Salah, fasting, Hajj, Zakat, Sadaqah, recitation of the Quran, Zikr, reciting Salat upon the Prophet ﷺ, seeking knowledge of Islam, maintaining ties of kinship, taking care of others, giving the invitation to righteousness, and performing other good deeds, then such greed is praiseworthy. If one has a greed for eating, drinking, sleeping excessively, accumulating Halal wealth, building a good house for himself, receiving gifts, wearing elegant clothing, and other such things, then such a greed is Mubah (permissible).

If, Allah forbid, due to falling for the tricks of Satan and the Nafs, one has a greed for bribery, stealing, unlawful glancing, doing indecent acts, being attracted to beardless attractive boys, fame, praise, watching movies and dramas, listening to music, using intoxicants, gambling, backbiting, making false accusations, taletelling, cursing, having evil presumption, searching for faults in people and exposing them, and committing other sins like this, then such greed is bad, Haraam and sinful.

Which greed should we adopt?

Dear Islamic brothers! All three types of greed are before us, now we need to ponder as to which greed we have within us? We have the

ability to change the course of our greed towards righteousness, to become greedy for performing good deeds and to completely remove the evil greed of sins, because evil greed destroys a person. As the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Avoid greed, because it is such a poverty that is experienced immediately.' (*Al-Zuhd-ul-Kabeer, p. 86, Hadith 101*)

The greed of humans

Sayyiduna Anas Bin Malik رَضِيَ اللهُ عَنْهُ has narrated: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Even if the son of Adam (i.e. a person) had two valleys (i.e. the space between two mountains) of gold, he would still desire a third one, and the stomach of the son of Adam can only be filled with the soil of the grave.' (*Muslim, p. 521, Hadith 116*)

The greed of humans has no end

'Allamah Abu Zakariyya Yahya Bin Sharaf Nawawi رَحِمَهُ اللهُ عَلَيْهِ states in Sharh Muslim: The Hadith means that a human will always remain greedy on earth until he dies and only the soil of the grave will fill his stomach. (*Faizan-e-Riyad-us-Saliheen, vol. 1, p. 278, with reference to Sharh Muslim-lil-Nawawi, vol. 4, p. 139*)

Extremely greedy and miserly

'Allamah Ali Qari رَحِمَهُ اللهُ عَلَيْهِ states: In this Hadith, there is a warning that there is a miserliness in the nature of a human that makes him greedy, just as Allah Almighty has said:

قُلْ لَوْ أَنَّكُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ

فَتُورًا

Say you (O Beloved), 'If you possessed the treasures of the Mercy of my Lord, you would have hence held it back as well out of fear that it may get spent; and man is a great miser.'

[*Kanz-ul-Iman (translation of Quran)*] (Part 15, Surah Bani Isra'eel, Verse 100)

It is stated in one of the famous commentaries of the Quran, *Tafseer Kabeer*: Here, man has been referred to as ‘a great miser’ from the aspect of his nature, because humans have been created dependant. A dependant person always desires and keeps for himself those things that will free him of his dependency. Whereas, the generosity of a human is due to external causes, such as desiring praise or having the hope of attaining reward. This proves that a human is miserly by nature. (*Tafseer Kabeer, Surah Bani Isra'eel, under the verse 100, vol. 7, p. 412*)

This verse is a proof of humans being extremely greedy and stingy. Humans are stingier and greedier than a bird that dies out of thirst on the shore of a sea, fearing that if it drinks water, the water will finish. Humans are stingier and greedier than an insect whose food is soil but it dies out of hunger, fearing that the soil will finish if it eats. (*Mirqat-ul-Mafatih, vol. 9, p. 124, under the Hadith 5273*)

Dear Islamic brothers! The greed for wealth is such an evil greed that in many verses of the Quran, Allah Almighty has ordered us to abstain from it and has condemned it too. In one place, He says, ‘O believers! Your wealth nor your children, nothing should make you negligent of the remembrance of Allah Almighty.’ In another place, He said, ‘Wealth is a tribulation for you.’ In another place, He says, ‘Whoever seeks the splendours of this world, we will give him the full fruits of it in this world.’ He says regarding those who love wealth, ‘Indeed, he is definitely very severe in his love for wealth, but he is negligent of showing gratitude for the favours of Allah Almighty, and His remembrance.’

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated the following in condemnation of wealth on various occasions: The love of wealth gives rise to hypocrisy in a heart, just like water causes greenery to grow. Excessive wealth ruins a person, and causes its owner to be from among the evil people. Wealth is a means of misfortune in the Hereafter. The greed for wealth and status causes more harm to one’s religion than the harm two hungry wolves cause to a flock of sheep.

(Tirmizi, vol. 4, p. 166, Hadith 2383) A person of wealth, i.e. Dirham and Dinar, has been cursed. (Tirmizi, vol. 4, p. 166, Hadith 2382) He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also stated: A person may become old, but his greed for wealth and hopes for a long life become younger. (Muslim, p. 521, Hadith 115 (1047))

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

A greedy person's god

O devotees of the Prophet! No doubt, greed is an extremely bad affliction. Sayyiduna Imam Muhammad Ghazali رَحِمَهُ اللهُ عَلَيْهِ states: The person with whom the greedy person has hope of benefit, it is as if he becomes his (i.e. the greedy person's) god. Then he tries everything to befriend him, to become his beloved and to reach him. The least level of this is that he flatters him with insincere praise, and he abstains from 'أَمْرٌ بِالْبِعْذُوفِ' and 'نَهْيٌ عَنِ النَّكْرِ' (i.e. commanding good and forbidding evil) and commits Mudahanat (i.e. conceals the truth) in front of him. (Ihya-ul-'Uloom, vol. 3, p. 102)

The splendour of greed

Ameer-ul-Mu'mineen, Sayyiduna Ali Al-Murtada رَضِيَ اللهُ عَنْهُ states: The intellect often takes a hit upon seeing the splendours of greed. He رَضِيَ اللهُ عَنْهُ also states: Even alcohol does not damage the intellect of men like greed does. (Al-Mustatraf fi Kul fan Mustazarf, to the end,,, p. 112)

The misfortune of having greed for wealth

Dear Islamic brothers! Certainly, the intellect takes a hit upon seeing the splendours of greed, and like this, the greedy person succumbs to greed, becomes disobedient to Allah Almighty and does not hesitate to oppose the righteous people of Allah Almighty; he becomes greedy and loses his Iman, destroys his Hereafter and is humiliated in the world too.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The desire for a long life

Dear Islamic brothers! Other than the greed of wealth, one form of greed is the desire for a long life, the desire of which is possibly found in the heart of every person today; people form long-term plans and have long hopes.

Dear Islamic brothers! The excellence of a believer is such that he only wishes to live a long life so that he can perform more good deeds and make preparations for the Hereafter. Wishing for life in order to make preparations for the Hereafter is not a desire for life, rather it is preparation for the Hereafter and a good type of greed. But Remember! A long life and a lot of wealth are not a sign of Allah Almighty being pleased; in fact, these can sometimes become a means of ruin.

Ameer-ul-Mu'mineen, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ states: A person said, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who is the best from among the people?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'The one whose life is long, and whose actions are good.' The person asked, 'Who is the worst from among the people?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'The one whose life is long, and whose actions are bad.' (Tirmizi, vol. 4, p. 148, Hadith 2337)

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ صَلُّوا عَلَى الْحَبِيبِ

Not all greed is bad

Dear Islamic brothers! We have just heard regarding the greed of wealth and a long life. Remember! Not all greed is bad, the greed for something good, is good, and the greed for something bad, is bad; and choosing the good or the bad is in our control. Wealth is not generally a good thing nor is it just a bad thing nor is the desire for earning wealth a bad thing in every case. Earning wealth beyond one's needs with the intention to support relatives is a good greed, whereas earning more in order to boast before others is a bad thing.

The summary of what is stated in volume 3, part 16, page 609 of *Bahar-e-Shari'at*, is as follows: It is Fard upon a person to earn that much which is enough for himself, his family, those whose expenditure is necessary upon him, and to pay off debts. Moreover, earning enough to suffice poor parents is also Fard. After fulfilling this Fard, it is up to him if he suffices with that or earns more to save for the future. The Mustahab (desirable) case of earning is that he earns to help the poor or his close relatives; this is Mustahab (desirable) and more superior than voluntary worship. If he earns with the intention that his honour and respect will increase by having more wealth, without any arrogance or pride, then earning this much is Mubah (permissible). If the purpose of earning more is solely to amass an abundance of wealth, or involves arrogance and pride, then it is prohibited. (*Fatawa Hindiyyah, vol. 5, p. 348, summarised*)

Ways of avoiding greed

Dear Islamic brothers! No doubt, avoiding greed completely is impossible as it is a part of human nature, but it is possible to transform bad greed into good greed. In order to abstain from bad greed:

- Supplicate in the court of Allah Almighty to be able to abstain from greed
- Focus on the harms of having greed for wealth
- Adopt patience and contentment
- Control your wishes
- Trust your Merciful Lord and adopt a moderate approach in your expenditure
- Don't have long hopes
- Remember death

- Imagine the accountability that will be taken from the wealthy on the Day of Judgement
- Adopt the habit of being generous
- Keep in mind the terrible consequences of those who are greedy for wealth.

The desire for worship

Dear Islamic brothers! It is extremely important to avoid the greed of wealth, status, fame, and other worldly things, and to instead become desirous of performing good deeds. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stressed the importance of being desirous for good deeds by saying, ‘Be greedy for that which benefits you and seek help from Allah Almighty and do not become helpless.’ *(Muslim, p. 2341, Hadith 4662)*

‘Allamah Sharaf-ud-Deen Nawawi رَحْمَةُ اللهِ عَلَيْهِ wrote the following in commentary of this Hadith: Be very eager in the worship of Allah Almighty and be desirous of being rewarded upon it, but even in this worship, seek assistance from Allah Almighty instead of relying on your own efforts. *(Sharh Muslim-lil-Nawawi, Juz 8, vol. 61, p. 512, summarised)*

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ states in the commentary of this Hadith: Contentment and patience is good in worldly things, but in the matters of the Hereafter, greed and a lack of patience is better; do not become content after reaching a certain rank in the religion, strive to progress further. *(Hirs, p. 18, with reference to Mirat-ul-Manajih, vol. 7, p. 211)*

Increase your greed for good deeds

Dear Islamic brothers! Make this your mindset that I need to become desirous of good deeds. In order to become greedy for good deeds, study the virtues of performing good deeds, because the human nature is quickly inclined toward a thing in which it sees its own

benefit. With the intention of pleasing Allah Almighty, start performing deeds. Adopt good company in order to attain steadfastness upon good deeds, and just like the people who are greedy for wealth, make rich people their role models (thinking) I also want to be rich like them, in a similar manner, we should make the pious predecessors رَحِمَهُمُ اللَّهُ our role models in order to increase our passion for good deeds, to attain the courage to bear the hardships faced on this path, and with other good intentions. This is because the lives of these blessed personalities are truly guiding principles for us. (Hirs, p. 22)

Let us listen to some accounts in order to attain motivation:

Siddeeq-e-Akbar's fondness for worship

Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates: The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ enquired, 'Who among you has kept a fast today?' Ameer-ul-Mumineen, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ said, 'I have.' He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then asked, 'Who among you has participated in a funeral today?' He replied, 'I have.' Then, He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ enquired, 'Who among you has fed a poor person today?' He replied, 'I have.' He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, 'Who among you has visited a sick person today?' He again replied, 'I have.' Then the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The one in whom these habits have gathered, he will enter Paradise.' (Hirs, p. 28, with reference to Muslim, p. 315, Hadith 8201)

Dear Islamic brothers! سُبْحَانَ اللَّهِ! Look at the desire of Ameer-ul-Mu'mineen, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ for good deeds. May Allah Almighty also grant us this passion for his sake.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

He offered Salah in a wounded state

Ameer-ul-Mu'mineen, Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ was

fatally attacked with a dagger before the Fajr Salah. But despite being severely wounded, he continued to perform Salah until his last breath. *(Musannaf Ibn-e-Abi Shaybah, vol. 8, p. 975, Hadith 21)*

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

The Martyrdom of Usman during the recitation of the Quran

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave the glad tidings of martyrdom to Ameer-ul-Mu'mineen, Sayyiduna Usman Ghani رَضِيَ اللهُ عَنْهُ by saying: O Usman! You will be martyred whilst reciting Surah Baqarah, and your blood will fall on this verse:

فَسَيَكْفِيكَهُمُ اللهُ

(Al-Mustadrak, vol. 4, p. 26, Hadith 1164)

During the last days of his caliphate, when Ameer-ul-Mu'mineen Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ was afflicted by severe hardship, and despite knowing they were his last days, instead of making excuses, he would keep voluntary fasts and remain busy in the recitation of the Quran, to such an extent that he was reciting the Quran at the time of his martyrdom. The drops of blood from his blessed body fell onto the Quran that was opened in front of him and they fell on the exact verse which had been foretold by the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. *(Hirs, pp. 29-31)*

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Sayyiduna Ali's fondness for worship

When night would fall and the stars would appear, Ameer-ul-Mu'mineen, Sayyiduna Ali رَضِيَ اللهُ عَنْهُ was seen many times sitting in his Mihrab, holding onto his beard and sitting with such restlessness as

though a venomous snake had bitten him. He would cry like a grief-stricken person and say out aloud, 'O my Lord! O my Lord!' Then he would address this world and say, 'Have you come to deceive me? Have you adorned yourself for me? Go away! Try to deceive another, for I have already given you three divorces. Your lifespan is short, your gathering is lowly, and bearing your hardships is very easy. Alas! The journey is long and the provisions are few, and the path is full of terrors.' (*Hilya-tul-Awliya, vol. 1, p. 85*)

Dear Islamic brothers! No doubt, if we were to look at the biographies of our pious predecessors, then we will see that their blessed lives were full of greed for good deeds. Some spent their nights in the recitation of the Quran, while others spent it in offering voluntary Salah, some would spend their nights in Sajdah, while others would spend their nights pleading in the court of Allah Almighty, one would recite an entire Quran each night, while a portion of another's life would be spent in reciting the Quran twice; once in the night and once in the day. There were also such pious personalities who did not miss a single Salah with congregation in 60 years! May Allah Almighty also make us desirous of good deeds for the sake of these pious personalities and may He grant us the greed for performing voluntary worship alongside fulfilling our Faraaid and Wajibat.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Adopt good company

It is said that a melon takes its colour from other melons; if a sesame seed is kept in a rose flower, it also becomes rosy by staying in its company. Similarly, a common man who stays in the company of the devotees of the Prophet, in the religious movement of Dawat-e-Islami, becomes a unique pearl, with the grace of Allah Almighty and the

Beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; he shines brightly, and death reaches him in such a state that the onlookers envy him and wish that they too can die such a death. You should also associate yourself with the religious environment of Dawat-e-Islami. Participate in the weekly Sunnah-inspired Ijtima' that takes place in your locality and travel in the religious Qafilah's with the devotees of the Prophet who travel in the way of Allah Almighty. In fact, if it is possible, provide your services to any of the departments of Dawat-e-Islami.

Finance department

اَلْحَمْدُ لِلّٰهِ the religious movement of the devotees of the Prophet, Dawat-e-Islami, is working in over 80 departments to spread the call towards righteousness throughout the world. One of those departments is the 'Finance Department'. This department was established in order to protect the funds received by Dawat-e-Islami through Zakat, Fitrah, 'Ushr, and donations received for Masjids, Madaris, Jami'at, Langar-e-Razawiyyah, Langar-e-Ghausiyyah, etc., and to keep accounts for all of these funds, and to spend them as per Shar'i requirements. اَلْحَمْدُ لِلّٰهِ, the booklets, 'Question and Answers about Donations' and 'Islamic and Organisational Precautions about Collecting Donations' have been published by Maktaba-tul-Madina as Shar'i guidance for the Islamic brothers and sisters who collect funds. May Allah Almighty accept the efforts of the Finance Department.

اُمِّيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Causes of bad greed

Dear Islamic brothers! In order to save yourself from the evil greed of worldly wealth, fame, status and sins, it is necessary to know the things that cause it to arise. There are a few things that give rise to bad greed:

Incorrect upbringing

Dear Islamic brothers! A major reason for the development of bad greed is an incorrect upbringing, because the outcomes will be in accordance to the upbringing. If parents and teachers tell their children and students that their goal is worldly fame, status, wealth, etc., then undoubtedly, they will possess a desire for attaining that goal only and they will expend all of their efforts in trying to reach it.

If you tell them about the fear of Allah Almighty and instil the love for the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in their hearts, then certainly, they will develop a desire for this as well. Just like 'Allamah Abdur Rahman Bin Jawzi رَحْمَةُ اللهِ عَلَيْهِ states: The reason for my serious nature, religious inclination, and the passion to progress in the religion is a result of the conduct of my honourable teachers. They would often cry and had tender hearts; their tenderness was such that when they would cry, they would cry for lengthy periods. Seeing them, I started to develop such feelings and I also find tenderness in my heart. *(Hifz-'Amar, Muqaddamah, p. 9)*

Another reason for the development of bad greed is distance from religious knowledge; if a person has no knowledge about a thing, he will end up indulging in it, and thus he falls into sins. A person is saved from many sins with the blessings of knowledge and becomes occupied in performing righteous works.

Three remedies for protection against the greed of sins

Dear Islamic brothers! We have just heard about greed. Let us listen to three remedies for bad greed:

1. Recognise sins: In order to recognise sins and to know of their punishments, adopt the company of the noble scholars and the honourable Muftis, watch the Madani Muzakarah's of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالَمِيَّةُ, attain the Du'as of Ameer-e-Ahl-e-

Sunnat by reading the weekly booklets and other books of Maktaba-tul-Madinah.

2. Ponder on the harms of sins: When a person sins, he invites the wrath of Allah Almighty, he is distanced from Paradise, he is brought closer to Hell, he places himself in hardship, he makes his inner-self impure, he causes harm to the angels writing down deeds, he displeases Allah Almighty and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he deceives all humans and disobeys his Merciful Lord.
3. Develop the fear of a bad death in your heart: Remaining engaged in sins while having a desire for sins, and not being given the ability to repent are also causes of a bad end. *(Hirs, p. 42, selected)*

Methods of avoiding greed

Dear Islamic brothers! In order to avoid greed:

- Supplicate in the court of Allah Almighty to be able to abstain from greed
- Control your desires and adopt a moderate approach in your expenditure
- Have sincere trust in your Merciful Lord
- Don't have long hopes
- Remember death
- Imagine the accountability that will be taken from the wealthy on the Day of Judgement
- Adopt the habit of being generous
- Adopt patience and contentment
- Focus on the harms of having greed for wealth
- Keep in mind the consequences of those who are greedy for wealth.

All of these methods will prove to be very beneficial. (*Faizan Riyad-us-Saliheen, vol. 1, p. 280*)

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

Sunnahs and etiquettes of travelling

Dear Islamic brothers! Let us now listen to the Sunnahs and etiquettes of travelling, from the booklet of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ entitled, 'The death of Abu Jahl':

- When one intends to travel, then it is better if he sets off on Monday, Thursday or Saturday. (*Fatawa Razawiyyah, vol. 23, p. 400, summarised*)
- The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ instructed Jubayr Bin Mut'im رَضِيَ اللهُ عَنْهُ to recite the following before travelling in order to remain better-off than his fellow travellers: 1) Surah Kafiroon 2) Surah Nasr 3) Surah Ikhlās 4) Surah Falaq 5) Surah Naas. Recite each Surah once with 'بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ' at the beginning of each Surah, and recite 'بِسْمِ اللهِ' once right at the end (in this manner, there will be 5 Surah's and 6 'بِسْمِ اللهِ'). Sayyiduna Jubayr Bin Mut'im رَضِيَ اللهُ عَنْهُ states: I was generally wealthy, but when I would travel, I would become worse-off (than all my companions). However, since I have started to always recite these Surahs before travelling, I remain prosperous and wealthy until my return, with the blessings of these Surahs. (*Abu Ya'la, vol. 6, p. 265, Hadith 7382*)

Announcement

The remaining Sunnahs and etiquettes of travelling will be mentioned in the study circles, so participate in the study circles to learn them.

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

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 الْجَاهِلِ وَعَلَى آلِهِ 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 وَعَلَى آلِهِ 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 دَائِبَةً 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 وَآلِهِ وَأَنْزِلْهُ الْبَقْعَدَ الْبُقْرَبَ 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 اللهُ الْحَلِيمُ الْكَرِيمُ

سُبْحَانَ اللهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

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

Schedule for the Halqahs [learning sessions] of the weekly Ijtimā' (overseas), 1 April 2021

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

Remaining Sunnahs and etiquettes of travelling

- Keep a mirror, kohl, a comb and Miswak with you (on the journey) as it is a Sunnah. (*Bahar-e-Shari'at, part 1, vol. 6, p. 1051*)
- When travelling uphill or when climbing the stairs, or when the bus, etc., is moving upwards, then say 'اللَّهُ أَكْبَرُ', and when going downhill or down the stairs, say 'سُبْحَانَ اللَّهِ'.
- Recite 'أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ' when getting off at your destination. Translation: *I seek refuge in the perfect words of Allah Almighty from the evil of all creation.* إِنَّ شَاءَ اللَّهُ you will be protected from every harm. (*Hisn Haseen, p. 82*)
- There should be no slacking in offering Salah even during the journey.
- If the bus breaks down on the journey, do not put your Hereafter at risk by cursing the driver or the owners of the bus. Rather, be patient and remain occupied in reciting Salat upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and Zikr, in order to attain Paradise.
- In the case of the bus being overcrowded, offer your seat to any sick or weak individual that you may see, with the intention of reward.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Du'a to be recited upon hearing the crowing of a rooster

According to the schedule of Dawat-e-Islami's weekly Sunnah-inspired Ijtima', the 'Du'a to be recited upon hearing the crowing of a rooster' will be memorised.

The Du'a is as follows:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

Translation: O Allah Almighty! I ask you of your grace.

(Bukhari, vol. 2, p. 405, Hadith 3303, derived from)

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ states: The rooster makes a sound upon seeing an angel of mercy; there is hope of the angel saying 'Ameen' to the Du'a made at that time. *(Mirat-ul-Manajih, vol. 4, p. 32; Madani Panj Surah, p. 210)*

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, 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 عَلَى مُحَمَّدٍ

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 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. Conversated in a respectful manner?
18. Studied or taught in Madrassa-tul-Madina Baalighan?
19. Arrived home within two hours of Isha Jumu'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 اللَّهِ' 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)

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ