

# Blessings of having a **good opinion**

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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

## Blessings of having a good opinion

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَىٰ إِلَيْكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَىٰ إِلَيْكَ 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.).

## Method of removing all worries and concerns

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

إِنَّ اللَّهَ وَكُلَّ بَقَرِيٍّ مَلَكَ أَعْطَاهُ أَسْمَاءَ الْخَلَائِقِ فَلَا يَصِلُ عَلَيَّ أَحَدٌ إِلَّا يَوْمَ الْقِيَامَةِ إِلَّا ابْلَغَنِي بِاسْمِهِ وَاسْمِ  
 أَبِيهِ هَذَا فَلَانَ بْنِ فُلَانٍ قَدْ صَلَّى عَلَيَّ

**Translation:** Indeed, Allah Almighty has appointed an angel at my grave which has the ability to hear the voices of the entire creation. So, there is no one who sends Salat upon me until the Day of Judgement, except that it informs me of his name and his father's name, (saying,) 'So-and-so, son of so-and-so has sent 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, 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 اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Having a good opinion of others is one trait from the loftiest human traits. The one who holds a good opinion of others always succeeds, he is given the ability to thank Allah Almighty, and it becomes a sign of his high aspiration, his lofty thinking, his righteousness, his piety and his patience. In today's Bayan, we will hear about the virtues and blessings of holding a good opinion. Let us listen to an account in this regard:

### The disabled boy began to walk!

A group of thieves once came out to commit theft, during that time, they stayed in a travel lodge and told the people there that they were travellers in the way of Allah Almighty. The owner of the traveller's lodge was a pious man, and he served them with the intention of gaining the pleasure of Allah Almighty. The thieves left in the morning to commit robberies and then returned in the evening. They saw that the boy who was unable to walk only the day before was now walking without any difficulty. With amazement, they asked the owner of the travel lodge, 'Is this the same boy who was disabled yesterday?' He very respectfully replied, 'Yes, this is the same boy.' They asked, 'How was he cured?' He replied, 'This all due to the blessings of those who travel in the way of Allah Almighty, like yourselves. The truth of the matter is that you left some food and drink behind, so we gave your leftover food to our disabled child with the intention of cure and we rubbed your leftover water on his body, thus, Allah Almighty granted him cure through the blessings of the leftover food and drink of righteous people like yourself.'

When the thieves heard this, tears began to flow from their eyes, and

they said whilst crying, ‘This is all a result of your good opinion, because we are extremely sinful people. We are not travellers in the way of Allah Almighty, we are thieves; but this generous bestowal of Allah Almighty has transformed the state of our hearts and we make you witnesses that we have repented.’ Thus, they repented and adopted the way of righteousness, and remained steadfast upon their repentance until they passed away. (*Kitab-ul-Qalyoobi*, p. 20)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Introduction to Faizan-e-Sunnat

Dear Islamic brothers! The aforementioned account, which is based upon the blessings of holding a good opinion, can be found in volume one of Faizan-e-Sunnat:

- Faizan-e-Sunnat, volume one is a great book written by Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Muhammad Ilyas Attar Qadiri *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ*.
- It contains four chapters: (1) Blessings of Bismillah (2) Etiquettes of eating (3) Controlling the stomach and (4) Blessings of Ramadan.
- This book comprises of 1548 pages.
- Its first chapter, ‘Blessings of Bismillah,’ mentions the blessings of reciting Bismillah, the method of protecting belongings from the Jinn, 5 cures for fever, 7 cures for headaches, proofs for relating dreams and much more.
- The second chapter, ‘Etiquettes of eating,’ speaks about the Sunnahs and etiquettes of eating, the medical benefits of eating with one’s hands, the medical harms of eating whilst reclining, 99 various accounts, a short biography of the late Nigran-e-Shura Haji Muhammad Mushtaq Attari *رَحْمَةُ اللهِ عَلَيْهِ*, a letter written by Ameer-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ* to his son, Janasheen-e-Ameer-e-Ahl-

e-Sunnat Abu Usayd Maulana Ubayd Raza Attari Madani **مَدَّ ظِلَّهُ الْعَالِي**, and more.

- The third chapter, ‘Controlling the stomach,’ mentions the virtues of hunger and 52 other accounts.
- The fourth chapter, ‘The Blessings of Ramadan,’ alongside mentioning the virtues of Ramadan, speaks about the virtues of Taraweeh, Layla-tul-Qadr, I’tikaf, Eid-ul-Fitr and voluntary fasts, as well some accounts of fasting people and 41 transformational stories of those who observed I’tikaf.
- It has been written in a very easy manner, so that Islamic brothers and Islamic sisters who are not that educated can understand it with ease.
- Alongside being beneficial for Muballighin and Muballighat, it is also beneficial for scholars, orators, Khateebis and authors.
- Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَة** has conveyed the reward of the entire book to those fortunate Islamic brothers or Islamic sisters who deliver two Dars daily from this book for at least 40 days.
- The Wali of Allah Almighty, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَة** has made Du’a for steadfastness upon Iman, the vision of the Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** at the time of death, safety in the grave and on the plains of resurrection, forgiveness without accountability and the neighbourhood of the Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** in Jannat-ul-Firdaus for the fortunate Islamic brother or Islamic sister who completes this book within 163 days.
- This book can be purchased from Maktabah-tul-Madinah.
- It can be read, downloaded and printed for free from the website of Dawat-e-Islami, [www.dawateislami.net](http://www.dawateislami.net).
- If Islamic brothers wish to purchase this book in order to convey its

reward to their deceased loved ones and gift them to Masajid, Madaris, offices, shops, schools and colleges or to those who deliver Dars, they will amass an abundance of reward.

صَلِّ عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! From the aforementioned account of Faizan-e-Sunnat, we learn that there are many blessings of holding a good opinion. The meaning of having a good opinion: Having a good opinion or thinking positively, for example, so-and-so is very pious, my Murshid is a Wali of Allah Almighty, my Nigran performs an abundance of good deeds, etc.

## Blessings of having a good opinion

Dear Islamic brothers! The owner of the travel lodge had a good opinion of the thieves, he served them, gave their leftover food as a form of blessings to his disabled son and rubbed their leftover water on his body, and Allah Almighty granted him cure through the blessings of having a good opinion. It was only through the blessings of having a good opinion that the group of thieves repented, adopted the way of righteousness, and remained steadfast upon it. If only we too are given the ability to hold a good opinion of every pious Muslim. If only we too are given the ability to have a good opinion of our Islamic teachers, our Imam and our Nigran. امين

صَلِّ عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Another thing we learn from this account is that if there is cure in the leftovers of a common Muslim, then what can be said about the blessings that are to be found in the leftovers of a pious, righteous, Wali of Allah Almighty.

## The paralysed man was cured instantly

لَهُ، within the religious environment of Dawat-e-Islami, the

movement of the devotees of the Prophet, collective I'tikaf is arranged in the last ten days of Ramadan in the Masjid, in which those who are sitting in I'tikaf are given Sunnah-inspired training. During the I'tikaf, many sinful individuals in the society repent from their sins and turn over a new leaf in their lives. Sometimes, through the grace of Allah Almighty, many faith-refreshing events also occur.

Hence, during one such collective I'tikaf that took place in Ramadan 1425 AH, in the Global Madani Markaz of Dawat-e-Islami, Faizan-e-Madinah, Karachi, where around 2000 brothers were sitting in I'tikaf, one individual from among those who were observing I'tikaf was a 77-year-old man from Zila Chakwal (Punjab, Pakistan) by the name of Hafiz Muhammad Ashraf. The hand and tongue of Hafiz Ashraf were paralysed and he also was unable to hear. He was a man of high spirits. Once, during Iftar, whilst having a good opinion, he ate the leftover food of Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Muhammad Ilyas Attar Qadiri **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** and asked him to blow on him.

His positive opinion bore fruits for him, the Mercy of Allah Almighty enveloped him and Allah Almighty granted him cure, and he was alleviated of his paralysis. In the presence of thousands of Islamic brothers, he climbed the stage of Faizan-e-Madinah and mentioned this account that led to his cure, after which, the Zikr of 'Allah Allah' echoed throughout. During those days, some local newspapers also published this good news.

**صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ عَلَى مُحَمَّدٍ**

Dear Islamic brothers! As we are not aware of which person is a Wali of Allah Almighty and close to Him, we should value the leftover of every Muslim. But alas! Just as many other customs which oppose the Shari'ah are rampant in our society, the custom of wasting leftover food and drink is also on the rise, and has even become a trend, **مَعَادَ اللهُ**. There are unfortunate scenes of food being dishonoured everywhere we look; whether it is a function at home or the Niyaz of

the pious predecessors, whether it is social gatherings or wedding events, the unfortunate scenes of food wastage are widespread.

Most people do not have the mindset to reuse the food that is leftover in plates and cauldrons, the curry that is leftover in plates, or the leftover bread that can be used again. Likewise, much of the food that is leftover is usually thrown in the dustbin. But this falls under wastage (Israaf), therefore, we should repent from any wastage we have engaged in up till now and make a firm intention to not waste even a morsel of food or a drop of curry! Remember! Such excessiveness which involves the wastage of wealth is Haraam and an act that leads to Hell. Similarly, one should not throw away clean water or drink of a Muslim which can be used, for it is said, ‘سُورُ الْمُؤْمِنِينَ شِفَاءٌ’ i.e. ‘There is cure in the leftover of a Muslim.’ (*Al-Fatawa Fiqhiyyah Al-Kubra li Ibn-e-Hijr Al-Haytami, vol. 4, p. 117*) Just as there is hope of receiving cure through the leftover of a Muslim, there are glad tidings of an increase in brotherhood and mutual love, protection from diseases such as arrogance, an increase in humility, and glad tidings of being forgiven for one’s sins.

Hence, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘One sign of humility is that a person drinks the leftover water of his Muslim brother, and the one who drinks the leftover of his brother, his rank is increased by 70 times, 70 sins are forgiven and 70 virtues are written for him.’ (*Kanz-ul-Ummal, vol. 3, p. 51, Hadith 5745*)

Drinking the leftover water of a Muslim brother is a sign of humility, drinking the leftover water of a Muslim brother causes a person’s rank to be increased by 70 times, drinking the leftover water of a Muslim brother causes 70 sins to be forgiven, drinking the leftover water of a Muslim brother is a cause of 70 virtues being recorded for a person.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Pale-faced cobbler

It is stated in account number 74 on page 166 of the book, *Uyoon-ul-*

*Hikayat*, volume one, a book published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami:

Sayyiduna Khalid Bin Ayyub رَحْمَةُ اللَّهِ عَلَيْهِ states: There was a worshipper from Bani Israeel who worshipped Allah Almighty on the peak of a mountain for 60 years. One night, he had a dream in which he heard a caller saying, 'So-and-so cobbler is a greater worshipper than you and his rank is greater than yours.' When he woke up in the morning, he began to ponder over the dream and said to himself, 'It is only a dream, it does not have any significance.' Thus, he did not give any importance to the dream. After some time, it was said to him in a dream again, 'So-and-so cobbler is more superior than you,' but he did not give any importance to the dream again. He then saw the same dream for the third time.

After the superiority of the cobbler was mentioned to him in a dream several times, he descended the mountain and went to the cobbler. When the cobbler saw him, he left his work, stood respectfully and began to kiss that worshipper's hand with great love. He then said, 'Respected man! What has forced you to leave your place of worship?'

The worshipper replied, 'I have come here because of you; I was told that your rank in the court of Allah Almighty is greater than mine, which is why I have come to visit you. Tell me which action of yours has caused you to achieve a high rank in the court of Allah Almighty?' The cobbler remained silent, as though he was hesitant to mention his action. He then said, 'I have no special action that I do, however, there is one thing: I remain busy in earning Halal sustenance for the entire day and I save myself from Haraam sustenance, and then I give away half of the wealth which Allah Almighty grants me throughout the day as charity, and I spend the other half on my family. The second action is that I keep fasts in abundance; besides this, there is nothing else that I possess which could be a cause of this superiority.'

Hearing this, the worshipper left the righteous cobbler and busied

himself in worship again. After some time passed, it was said to him in a dream, 'Ask the cobbler, the fear of which thing has caused his face to become pale?' Thus, the worshipper went to the cobbler again and asked him, 'Why is your face pale? What is it that you fear so much?' The cobbler replied, 'Whenever I see someone, I think that he is better than me, and that he is a dweller of Paradise and I am worthy of Hell. I consider myself inferior to everyone and the most sinful of people, and I am in constant fear of Hell. It is only because of this that my face has become pale.' The worshipper then went back to his place of worship.

Sayyiduna Khalid Bin Ayyub رَحْمَةُ اللَّهِ عَلَيْهِ states: The cobbler was given superiority over the worshipper because he considered himself to be inferior to others and he considered everyone apart from himself to be a person of Paradise.

Dear Islamic brothers! The cobbler was a greater worshipper and achieved a greater rank than the man who worshipped Allah Almighty for 60 years on the top of a mountain. The distinction of the righteous cobbler was that he would earn Halal sustenance for the entire day, save himself from Haraam and then give away half of his wealth in the way of Allah Almighty. The other action of the pious cobbler was that he would keep fasts in abundance, and the specific action of that righteous cobbler which caused him to attain a higher rank than the one who worshipped Allah Almighty for 60 years was that he held a good opinion of everyone and considered everyone to be better than himself. He considered everyone to be a person of Paradise and his own state was such that his face had become pale due to his fear of Hell.

Dear Islamic brothers! Remember! Having a good opinion of others is a superior form of worship; the heart which beats in our chests can also become a means of an increase in good deeds or it can equally become a means of an increase in sins. When accountability will be taken on the Day of Judgement from one's hands, feet, ears, and other body parts, this heart will also accompany the other limbs. If we have a good

opinion of Muslims, this heart will become a means of an increase in our good deeds, and if we have a bad opinion of Muslims without a reason, then remember, there is fear of being taken to task for this! Hence, it is stated in part 15, Surah Bani Israeel, verse 36:

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

**Indeed, the ear, the eye, and the heart; all of these are going to be questioned.**

*[Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Bani Isra'eel, Verse 36)*

A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states: The heart which has the best interests of the entire body, such that if one body part feels pain the heart also feels it, but our state is such that it has become sick due to repeatedly sinning, then how will this heart wish well for us? Only Allah Almighty knows what will become of us.

Dear Islamic brothers! Remember! And remember well! After spending a few days in this temporary world, we will be lowered into a dark grave and we do not know how long we will spend in the loneliness of the grave, and then we will be presented in the court of Our Creator and Lord on the Day of Judgement, where we will be shown every action from our book of deeds, just as it is stated in the Quran, in part 30, Surah Zil-Zaal, verses 6, 7 & 8:

يَوْمَئِذٍ يَصُدُّ النَّاسَ أَسْمَاتُاهُمْ لِيُرَوْا أَعْمَالَهُمْ ۗ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۗ وَمَنْ

يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۗ

**On that Day, people will return towards their Lord, in different paths, in order to be shown their deeds. So, whosoever does a good deed equal to the weight of an atom, (he) shall see it. And whoever does an evil deed equal to the weight of an atom, (he) shall see it.**

*[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-Zilzaal, Verses 6-8)*

Dear Islamic brothers! We do not know whether Allah Almighty will forgive us or give the command for us to be thrown into Hell, مَعَادَ اللَّهِ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

It is stated in the book of Maktaba-tul-Madinah, Allah Walon Ki Baatayn, volume 2: When Sayyiduna Bakr Bin Abdullah Muzani رَحْمَةُ اللَّهِ عَلَيْهِ would see an elderly person, he would say, 'He is better than me and has the honour of worshipping Allah Almighty before me,' and when he would see a younger person, he would say, 'He is better than me, for I have committed more sins than him.' He would also say, 'Make it necessary upon yourself to do such a thing that when you do it, you will be worthy of reward, and if you cannot act upon it, then you will not be sinful, and refrain from such an action that if you were to perform it, you will not gain reward, and if you leave it, you will be sinful.' It was asked, 'What is that?' He said, 'Having a bad opinion of people, because if your bad opinion is correct then you will not gain any reward for it, but if your opinion is not correct, you will be sinful.'

Dear Islamic brothers! May we be sacrificed upon the excellence of the people of Allah Almighty! They would save themselves from having a bad opinion of Muslims and maintain a good opinion of them! If only, for their sake, we too are given the ability to save ourselves from having a bad opinion and instead given the ability to have a good opinion of every Muslim.

It is stated in part 26, Surah Al-Hujurat, verse 12:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

**O believers! Avoid much suspicions; indeed, some suspicions become sin.**

*[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Hujuraat, Verse 12)*

Mentioning the reason behind some assumptions being declared as sinful in this verse, Imam Fakhr-ud-Deen Raazi رَحْمَةُ اللَّهِ عَلَيْهِ stated: This is

because a person's actions might sometimes appear to be bad, but the reality is in opposition to this; it is possible that the person is doing it out of forgetfulness or the one who is watching him is himself mistaken.' (*Tafseer-e-Kabeer, vol. 10, p. 110*)

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

## The sinner and the worshipper of Bani Israeel

An individual from Bani Israeel who was a grave sinner once passed by a devout worshipper who would be shaded by the clouds. The sinful individual thought to himself, 'I am a grave sinner of Bani Israeel and he is a devout worshipper, if I sit with him then I have hope that Allah Almighty will have mercy upon me too.' Thinking this, he sat with the worshipper. But the worshipper did not like this and thought to himself, 'How great is my rank and how low is the state of this grave sinner! How can he sit with me!' So, he addressed that individual in an unpleasant manner and said, 'Move from here!'

Upon this, Allah Almighty sent revelation to the Prophet of that time and said, 'Tell both of them to start their actions afresh, for I have forgiven the sinner (on account of his good opinion) and I have nullified the actions of the worshipper (on account of his pride).' (*Ihya Uloom-ud-Deen, vol. 3, p. 429*)

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

## Shrouding and burial department

Dear Islamic brothers! Did you hear how the worshipper looked down upon the sinner, and as a result, his worship was wasted, whereas the sinner held a good opinion of the worshipper, and through the blessings of his good opinion, Allah Almighty forgave him. Therefore, we should never fall into pride by looking down upon another Muslim, rather, we should always try to hold a good opinion wherever possible.

اَلْحَمْدُ لِلّٰهِ, the movement of the devotees of the Prophet, Dawat-e-Islami teaches Muslims to remove pride from their hearts and encourages them to have a good opinion of Muslims. Therefore, in order to rid yourself of pride and to attain the blessing of having a good opinion of others, attach yourself to the religious environment of Dawat-e-Islami and aid Dawat-e-Islami in serving the religion.

اَلْحَمْدُ لِلّٰهِ, Dawat-e-Islami is currently working in 80 departments to spread the message of Islam to the entire world, and one of these is known as 'Shrouding and Burial Department'. The job of this department is to bathe and shroud deceased Muslims in accordance with the Shari'ah and the instructions of Madani Markaz, and they also fulfil the requirements of the bereaved and earn great reward. اَلْحَمْدُ لِلّٰهِ, from time to time, under the Shrouding and Burial Department, Sunnah-Inspired Ijtimas are organised for the responsible brothers and devotees of the Prophet, both in Pakistan and overseas. Under the Shrouding and Burial Department, gatherings after three days, forty days and annual gatherings are organised in order to convey reward to the deceased, and various booklets are also distributed in these gatherings.

اَلْحَمْدُ لِلّٰهِ through the combined efforts of Shrouding and Burial Department and the I.T. Department, a mobile application by the name of 'Muslim's Funeral' has been created for the convenience of the devotees of the Prophet, this includes: Important steps to be taken at the time of death, the complete method of bathing the deceased, the method of preparing the shroud, the method of the funeral prayer, the method of preparing the grave and the method of burial, which have all been explained via 3D video. Those Islamic brothers who have a desire to gain Islamic knowledge can download and install this application from the play store by searching for 'Muslim's Funeral'.

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## Definition of assumption

Dear Islamic brothers! Every such thought which is determined from an apparent sign is known as assumption, and is also referred to as opinion. For example, seeing smoke from a distance and having the thought of a fire being present is known as assumption. *(Mufridat Imam Raghīb, p. 539)*

## Types of assumption

Assumption has two types: One is good assumption and the second is bad assumption.

## Definition of good assumption

The meaning of good assumption is: 'إِعْتِقَادُ الْخَيْرِ وَالصَّلَاحِ فِي حَقِّ الْمُسْلِمِينَ', i.e., 'Having certainty of goodness and uprightness regarding a Muslim.' *(Mirqat-ul-Mafatih, vol. 8, p. 779)* For example, seeing someone exiting the Masjid at the exact time of Jama'at and assuming that he must not have Wudu or has another valid Shar'i excuse.

## The ruling on having a good assumption

Maulana Sayyid Muhammad Na'eem-ud-Deen Muradabadi رَحْمَةُ اللَّهِ عَلَيْهِ mentions the types of assumption and their rulings as follows: There are many types of assumption: One is Wajib which is to have a good opinion of Allah Almighty; one is Mustahab, which is to have a virtuous opinion of a righteous Muslim; one is forbidden and Haraam, which is to have a bad opinion of Allah Almighty and a believer; one is permitted, which is to have an opinion of an open sinner in accordance to the actions he performs. *(Khaazin-ul-'Irfan, Part 26, Surah Al-Hujurat, under the verse 12, p. 950)*

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ أَعْلَىٰ عَالِيَةِ states: There is no harm in having a good opinion, and there is no benefit in having a bad opinion.

## Some Ahadith regarding good opinion

1. 'إِنَّ حُسْنَ الظَّنِّ مِنَ الْإِيمَانِ', i.e. 'Indeed, having a good opinion is a part of faith.' (*Tafseer Ruh-ul-Bayan, under the verse 'ان بعض الظن اثم' vol. 9, p. 84*)
2. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ addressed the Ka'bah and said, 'How magnificent you are and how pure is your atmosphere! How great you are and how great is your sanctity! By the one in whose power is the soul of Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), the sanctity of a believer in terms of his wealth, his life, and to assume nothing of him but good is greater to Allah Almighty than your sanctity.' (*Ibn-e-Majah, vol. 4, p. 319, Hadith 3932*)
3. 'حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ', i.e. 'Good opinion is an excellent worship.' (*Abu Dawood, vol. 4, p. 388, Hadith 4993*)

Hakeem-ul-Ummat Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ states: Having a good opinion of Muslims and not having a bad opinion of them is one worship from the excellent forms of worship. (*Mirat-ul-Manajih, vol. 6, p. 621*)

Dear Islamic brothers! No doubt, having a good opinion of a Muslim is a good deed, but the accursed Satan will try his utmost to deter us from this and will attack us again and again so that we fall into having a bad opinion of others. Sometimes, Satan attempts to deceive us into having a bad opinion by whispering to us, 'This is your awareness and intelligence, and as you are a believer, and a believer sees with the light of Allah Almighty, you have uncovered the reality through your believing insight.' But the reality is that he has fallen prey to the trap of Satan and has fallen into the sin of having a bad opinion.

Similarly, if we need to speak to someone regarding an important matter over the phone, we hold a good opinion the first or second time they don't answer, but if the phone is not answered after trying several times, relentless bad opinions, backbiting, accusations, and hurtful words ensue. Even if another person tries to give the call to righteousness on such an occasion regarding having a good opinion,

avoiding bad assumption and maintaining ties of kinship, he is also scolded harshly. But, as long as nothing clear presents itself, we should have a good opinion. Giving encouragement to have a good opinion on such occasions, Ameer-e-Ahl-e-Sunnat Maulana Muhammad Ilyas Attar Qadiri **دَامَتْ بَرَكَاتُهُمْ أَلْعَالِيَةِ** states:

## Mobile Phone

If you have phoned, texted or emailed someone a few times, in fact even a hundred times, you should still have a good assumption of your Muslim brother and earn the reward of an excellent worship (and you should make your mindset in the following way, by thinking:) he must not be replying due to some necessity. Also, even if a person does not intentionally answer your call, or reply to your text or email, it is not necessary that he is sinful according to the Shari'ah, otherwise, everyone who has a phone will be sinful over and over again, and you yourself, do not answer every phone call. But alas! When a person's call is not answered, Satan sometimes makes a person forget everything and causes him to become angry, but you should do things with a cool mind, otherwise, if you become impatient in your anger, sinful statements full of backbiting, slander and bad opinion can leave your mouth. *(Gheebat ki Tabah Kariyan, p. 391)*

## Answer calls and attain rewards

He further states: Indeed, it is not necessary to answer every call, but with good intentions of bringing happiness to another Muslim and to save him from backbiting, slander, and other sins, one should answer calls and reply to texts straight away. It is also possible that the one who is calling is in an emergency, so if you cannot answer his call due to some necessity then you should phone him back later and earn rewards for bringing joy to his heart, and what can be said about the reward of bringing joy to the heart of a Muslim! Hence, it is stated on page 534 of the book '*Jannat mayn lay jaanay walay a'maal,*' the 743-

page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Sayyiduna Ibn-e-Abbas رَضِيَ اللهُ عَنْهُمَا narrated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'After the fulfilment of the Faraaid, the most superior action in the sight of Allah Almighty is to enter happiness into the heart of a Muslim.' (*Mu'jam Kabeer, vol. 11, p. 59, Hadith 11079; az Gheebat ki Tabah Kariyan, p. 392*)

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! Besides the mobile phone, there are many other occasions where bad opinions can arise, but in most cases, a person can attain rewards by having a good opinion. Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةَ states: There is no harm in having a good opinion, and there is no benefit in having a bad opinion. In order to develop the habit of having a good opinion, let us listen to the benefits of having a good opinion and the harms of having a bad opinion.

## Benefits of having a good opinion

There are many benefits of holding a good opinion, for example:

1. Through the blessings of good opinion, a person earns great reward by avoiding a bad opinion.
2. Through the blessings of having a good opinion, a Muslim brother's honour is protected.
3. The one who has a good opinion of his Muslim brother, he has peace of mind, and the one who has the evil habit of having a bad opinion, his heart becomes full of grief.
4. The greatest benefit of having a good opinion is that a person attains the pleasure of Allah Almighty and His Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

## Harms of harbouring a bad opinion

There are many harms of having a bad opinion. These are a few of them:

1. If you were to express your bad opinion in front of someone, there is a strong chance that you will hurt his feelings, and it is Haraam to hurt the feelings of a Muslim without a valid Shar'i reason.
2. If you reveal it to another person in his absence, it will result in backbiting, and backbiting a Muslim is Haraam.
3. Another harm of having bad opinion is that it results in spying, for the heart does not suffice with only having an opinion, rather, it seeks confirmation, which causes a person to fall into spying, and spying, i.e., waiting for your Muslim brother to sin is also forbidden.
4. Having a bad opinion leads to internal diseases, such as hatred, envy, animosity and enmity. (*Fatah-ul-Bari, vol. 10, p. 410, Hadith 6066*)
5. People avoid the person who forms bad opinions over every little matter and such a person becomes disgraced in the eyes of people.

صَلَّى اللهُ عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ

## Method of adopting a good opinion

Dear Islamic brothers! Listen to the following methods of developing a habit of having a good opinion.

### 1. Focus on the merits of Muslims

Instead of searching for the faults of Muslims, you should focus on their merits. Allah Almighty will raise backbiters, tale-tellers, and those who search for the faults of innocent people in the form of dogs (on the Day of Judgement). (*Attargheeb Wattarheeb, vol. 3, p. 325, Hadith 10, selected*)

### 2. If you have a bad opinion, change your focus

Whenever a bad opinion regarding a Muslim enters your heart, then ignore it at once and try to establish a good opinion regarding his

action. For example, if you see an Islamic brother crying while reciting a Na't or delivering a Bayan, and a thought enters your heart that he is showing off, then immediately form a good opinion that he is crying sincerity. The Taabi'i, Sayyiduna Sa'eed Bin Musayyab رَضِيَ اللهُ عَنْهُ states: Some of my brothers from the companions of the Prophet رَضِيَ اللهُ عَنْهُمْ wrote to me and said, 'Interpret the actions of your Muslim brother in a good light until a dominant proof in opposition to it is not presented, and do not have a bad opinion of any word that leaves the mouth of a Muslim brother as long as you can interpret it in a good way, and the one who presents himself to be accused should not blame anyone apart from himself.' (*Shu'ab-ul-Iman, vol. 6, p. 323, Hadith 8345*)

### 3. Become pious yourself so that other appear to be pious

Continue efforts for your own rectification, because the one who is pious himself will also have a virtuous opinion of others, whereas, the bad person only sees the bad in others. An Arabic proverb states: 'إِذَا سَاءَ فِعْلُ الْمَرْءِ سَاءَتْ تَفَكُّرُهُ', i.e. 'When a person's actions become evil, his thinking also becomes evil.' (*Fayd-ul-Qadeer, vol. 3, p. 157*)

### 4. Make Du'a of goodness

Whenever a bad opinion of a Muslim arises in your heart, make Du'a for him and increase in your honour and respect for him. Imam Muhammad Ghazali رَحِمَهُ اللهُ عَلَيْهِ states: Whenever a bad opinion of someone arises in your heart, you should increase in your honour for him and make Du'a of goodness for him, for this angers Satan and causes him to run from you. Like this, Satan will fear placing a bad opinion in your heart again, lest you become engaged in honouring your brother and making Du'a for him.' (*Ihya-ul-Uloom, vol. 3, p. 187*)

### 5. Adopt good company

Avoid bad company and adopt good company; alongside receiving

other blessings through this, you will develop a habit of having a good opinion.

## 6. Travel in the Madani Qafilah and fill in the Pious Deeds booklet

In order to develop the habit of having a good opinion and to leave having a bad opinion, attach yourself to the religious environment of Dawat-e-Islami, the movement of the devotees of the Prophet. **إِنْ شَاءَ اللَّهُ**, through the blessings of the religious environment, good traits will become a part of our character without us even realising it. Attend the weekly Sunnah-inspired Ijtima' of Dawat-e-Islami that takes place in your local area, travel in the way of Allah Almighty with the Madani Qafilahs of the devotees of the Prophet and try to fill in the Pious Deeds booklet daily, because through the blessings of travelling in the Madani Qafilahs and filling in the Pious Deeds booklet, you will have an opportunity to reflect on your former way of life and your heart will become restless in contemplation over the Hereafter. This will result in you feeling regret over your many sins and you will gain the ability to repent, **إِنْ شَاءَ اللَّهُ**.

By continuously travelling in the Madani Qafilahs of the devotees of the Prophet, the routine of indecent speech and useless talk on your tongue will be replaced with recitation of the Quran, praise of Allah Almighty, and Na't of the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**; your angry nature will depart and gentleness will take its place; the habit of impatience will leave and you will become patient and grateful; the habit of having a bad opinion will end and you will develop the habit of having a good opinion; you will gain salvation from pride and attain the desire for honouring Muslims; the greed for worldly wealth will come to an end and you will gain a desire for good deeds. In short, a transformation takes place in the life of the one who continuously travels in the way of Allah Almighty.

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ

## Etiquettes of wearing clothes

Let us listen to some etiquettes of wearing clothes from the booklet of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ '163 Madani Pearls'. Firstly, we will listen to two sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. The veil between the eyes of Jinn and the private area of the people is that when a person takes off his clothes, he should recite 'بِسْمِ اللَّهِ'. *(Mu'jam Awsat, vol. 2, p. 59, Hadith 2504)* Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ has stated, 'As a wall and curtains become a barrier to the sight of people, similarly this Zikr of Allah Almighty will become a barrier to the gaze of Jinn. That is, the Jinn will not be able to see him (i.e. his private parts). *(Mirat-ul-Manajih, vol. 1, p. 268)*
2. The one who leaves elegant clothing out of humility despite having the means to wear them, Allah Almighty will clothe him in the garments of honour. *(Abu Dawood, vol. 4, p. 326, Hadith 4778)*
  - The noble clothing of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was usually white. *(Kashf-ul-Iltibas fi Istihbab-bil-Baas, p. 36)*

## Announcement

The remaining etiquettes of wearing clothes will be mentioned in the study circles, therefore take part in the study circles to learn about them.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ عَلَى مُحَمَّدٍ

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



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

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ  
الْحَبِيبِ الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِلِ 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 صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' (*Ibid, p. 65*)

### 3. 70 Portals of mercy

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

### 5. Nearness to the Distinguished Rasool 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 الْبُقْعَةَ 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 Ijtima' (overseas), 03 June 2021

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

### Remaining etiquettes of wearing clothes

- Fard or Nafil Salah is not accepted in clothing which is earned through Haraam means. (*Kashf-ul-Iltibas fi Istihbaab-bil-Baas, p. 41*)
- It is narrated: Whosoever ties his Imamah whilst sitting, or wears his lower garment (i.e. pyjamas or trousers) whilst standing, Allah Almighty will afflict him with such a disease for which there is no cure. (*Kashf-ul-Iltibas fi Istihbaab-bil-Baas, p. 39*)
- When putting clothes on, start from the right side (because it is Sunnah). For example, when putting on a shirt, put your right hand into the right sleeve first and then your left hand into the left sleeve. (*Kashf-ul-Iltibas fi Istihbaab-bil-Baas, p. 43*)
- Similarly, when putting on the lower garment, put your right foot into the right leg first and then your left foot into the left leg, and when you are taking your clothes off, do the opposite, i.e. start with the left.
- It is stated on page 409, volume 3 of the book *Bahar-e-Shari'at*, a publication of Maktaba-tul-Madinah: It is Sunnah to have the length of the lower garment up to halfway down the shin, the length of the sleeve up to the fingertips at most, and its width should be one hand-span. (*Rad-ul-Muhtar, vol. 9, p. 579*)
- It is Sunnah for males to keep their sarong (Tehband) or lower garment above the ankles. (*Mirat-ul-Manajih, vol. 6, p. 94*)
- Men should wear only masculine clothing and women should wear

only feminine clothing. This distinction should also be taken into account when dressing small children.

- It is stated on page 481, volume 1 of *Bahar-e-Shari'at*: The part of man's body from below the navel up to below the knees is 'Awrat i.e. concealing it is Fard. The navel is not included in this but the knees are included. (*Durr-e-Mukhtar, Rad-ul-Muhtar, vol. 2, p. 93*)

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## Du'a for warding off whispers

According to the schedule of the weekly Sunnah-inspired Ijtima' of Da'wat-e-Islami, 'The Du'a for warding off whispers' will be learnt. The Du'a is as follows:

اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

**Translation:** Allah is One. 'Allah is the Independent.' 'He has no children, nor is He born from anyone.' 'And there is no one equal to Him.' I seek refuge of Allah عَزَّوَجَلَّ from cursed Satan.

Dear Islamic brothers! Whenever a whisper enters the heart whether it be in relation to beliefs or actions recite this Du'a till 'كُفُوًا أَحَدٌ', and then spit three times to the left, then recite اَعُوذُ بِاللَّهِ. When one recites the Du'a before spitting, then all of those evil whispers regarding beliefs will come to an end, because there is mention of the Oneness and Independence of Allah Almighty in this. When he recites Ta'awwuz (i.e. اَعُوذُ بِاللَّهِ), then all of those whispers regarding actions will come to an end.

(*Khazeena-e-Rahmat, p. 54*)

## 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 ﷻ, 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 ﷻ 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 ﷻ 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 ﷺ 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.

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## 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-Ikhlas 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 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 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 Qufi-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 عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ