

# Arrogance and its signs

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Thought-provoking speech of weekly  
sunnah-inspiring ijtima

For Islamic Borthers

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

## Arrogance and its signs

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ  
 وَعَلَى إِلِكْ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ  
 وَعَلَى إِلِكْ وَأَصْحَابِكَ يَا نَوْرَ 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.).

## A method for warding off all concerns and grief

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

إِنَّ اللَّهَ وَكَلَّ بِقَبْرِى مَلَكًا أَعْطَاهُ اسْمَاعَ الْخَلَائِقِ فَلَا يَصَلِّ عَلَيَّ أَحَدٌ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا أُبَلِّغُنِي بِاسْمِهِ  
وَأَسْمِ أَبِيهِ هَذَا فَلَانَ بِنُ فَلَانَ قَدْ صَلَّى عَلَيْكَ

**Translation:** Indeed, Allah Almighty has appointed an angel to my grave which has been granted power 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 the name of his father, (saying,) ‘So-and-so, son of so-and-so has sent Salat upon you.’ (*Majma’ Al-Zawa’id Kitab Al-Ad’eeet, 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 الْمُسْلِمِ 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, اذْكُرُوا اللَّهَ, تَتُوبُوا إِلَى اللَّهِ, etc., I will reply loudly with the intention of gaining reward.

4. After the Ijtima', I will approach people to say Salaam, shake hands and make individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! The topic of our bayan today is 'Pride, arrogance and their signs'. During this, we will have the opportunity to hear about the destructions of pride, what pride is, types of pride and its rulings, the signs and harms of pride, and many more interesting points. May Allah Almighty allow us to listen to the entire bayan with good intentions. آمين

### I am the angel of death!

Sayyiduna Wahb bin Munabbih رَحِمَهُ اللهُ عَلَيْهِ states: A king once prepared a ride in order to travel somewhere. He called for some clothes to wear but he did not like them, so he asked for some other clothes, but did not like them either. After doing this several times, he eventually wore some clothes that he liked. Similarly, he called for a conveyance but did not like that either, thus, various conveyances were brought to him and he eventually mounted the best one. Soon after, Satan arrived and blew in his nose, causing him to become puffed up with pride, and then he set off with his army, but did not look towards the people out of pride.

During this time, an individual came to him whose clothes were old and torn; he greeted the king with Salam, but the king did not reply. Thus, he seized the reins of the king's conveyance. Upon this, the king said, 'Leave the reins! You have shown great disrespect!' The man said, 'I have a job for you.' The king said, 'Have patience until I dismount.' The man replied, 'No! Now!' He then pulled the reins with force. The king said, 'Speak! What do you require?' He replied, 'It is a secret.' Thus, the king lowered his head and brought it closer to him, so he whispered to him, 'I am the angel of death.' Hearing this, the king's colour changed, his voice began to shake and he said, 'Give me some time to go home and complete my tasks and bid farewell to my family members.' The angel of death (Sayyiduna 'Izra'eel) عَلَيْهِ السَّلَام said, 'No! By Allah Almighty! You will never see your wealth, possessions and

family member again.’ Then the angel took his soul, and he fell like a piece of wood. (Lu-Bab Ul-Ihya`, p. 344)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Destructions of pride

Dear Islamic brothers! From the aforementioned account, we learn that:

- Pride and arrogance are from Satan
- The one who is afflicted by pride and arrogance considers himself to be of importance whilst he looks down upon others
- The one who has pride and arrogance considers it an insult to himself to reply to the Salam of those who are lower in status than him
- The one who is afflicted by pride and arrogance greatly fears death and dying, in fact, he fears even the mere mention of death
- After being afflicted by pride and arrogance, a person only worries about bettering his worldly life, whilst remaining heedless of preparing for the grave and hereafter
- The one who has pride and arrogance faces immense shame at the time of death
- The one who is afflicted by pride and arrogance does not receive even the smallest amount of respite at the time of death
- The one who is affected by pride and arrogance does not have the opportunity to repent at the time of death.

Thus, if pride has so many destructions and its consequences are so grave then we ought to save ourselves from this destructive calamity and save others from it also. **مَعَادَ اللَّهِ**, if anyone is afflicted by this disease, he should separate himself from it at once, he should also make sincere repentance in the court of Allah Almighty for the time that he remained involved in it, and in order to save himself from it in the future, he should acquire knowledge regarding pride too, for gaining knowledge regarding pride is from the most

important obligatory acts. Hence, Ala Hazrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ writes on page 624 of volume 23 of Fatawa Razawiyyah: To have knowledge of ‘مَحْرَمَاتِ بَاطِنِيَّهِ’ (i.e. internal prohibitions, such as) pride, ostentation, self-admiration, envy, etc, is from the most important obligatory acts prescribed to Muslims. (*Fatawa Razawiyyah, vol. 23, p. 624*)

But alas! In comparison to our worldly knowledge, our knowledge of the religion is very little, and then how much of it is even correct? Even though we will not receive any reward in the hereafter for possessing an abundance of worldly knowledge nor any punishment for a lack thereof. Whereas not being aware of the basic necessary religious knowledge is a means of loss in the hereafter, for the good deeds performed in this temporary world are a cause of happiness in the hereafter, whereas, sins are a means of ruin, and having knowledge of the religion is necessary for to distinguish good deeds from sins. Therefore, we should also seek religious knowledge, so that our hereafter is can be bettered. Knowledge of the religion can be acquired by enrolling into Jami'ah-tul-Madina that is established under Dawat-e-Islami and undertaking the Aalim course, and by doing various other courses.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## What is pride?

Dear Islamic brothers! Before hearing more about pride, let us first listen it's definition:

- The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: اَلْكِبْرُ بَطْرُ الْحَقِّ وَغَضَبُ النَّاسِ, that is, 'Pride is to oppose the truth and look down upon people.' (*Muslim, p. 61, Hadith 91*)
- Imam Raaghib Isfahani رَحْمَةُ اللهِ عَلَيْهِ writes: Pride is for a person to consider himself superior to others. (*Al-Mufridat-ur-Raghib, p. 421*)
- Allamah Abdul Ghani Nablusi رَحْمَةُ اللهِ عَلَيْهِ states: Pride is to feel joy after considering yourself to be superior, greater and better than others. (*Hadiqa Nadiyyah, vol. 1, p. 543*)

## Types of pride

Imam Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ states: There are three types of pride:

1. That pride which is shown towards Allah Almighty, like the pride of Satan, Nimrod and Fir'awn, or the pride of such individuals who claim divinity and turn their faces away from the bondsmen of Allah Almighty out of hatred.
2. That type of pride which is shown towards the Messenger of Allah Almighty, just as the disbelievers of Makkah did when they said, 'We shall not obey a human like you. Why did Allah Almighty not send an angel or leader in order to guide us; you are an orphan.'
3. That pride which is displayed towards a common person, for example, looking at them with disdain, not accepting the truth and considering yourself to be better and greater. *(Kimiya-e-Sa'adat, pp. 707,708)*

## The ruling on the three types of pride

Displaying pride towards Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is Kufr, whereas, showing pride towards common people is not Kufr, but it is a major sin. May Allah Almighty protect us from the calamity of pride and its destructions.

أُمَيْنَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ  
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! A terrible consequence has been mentioned in the Quran for those who have pride, hence, it is stated in part 9, Surah Al-A'raf, verse 146:

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ط

‘And I shall turn those people away from My verses who undeservedly wish greatness for themselves on the earth;

*[Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-A'raf, verse 146)*

The Quranic commentator, Imam Baghawi رَحْمَةُ اللَّهِ عَلَيْهِ, writes the following under the aforementioned verse: Sayyiduna Abdullah bin Abbas رَضِيَ اللَّهُ عَنْهُمَا stated: The meaning of this is that, ‘Those people who show pride towards my slaves and oppose my close servants (saints), I will turn them away from accepting and confirming my signs, so that they do not bring faith in me. The punishment for their animosity is that they are deprived of guidance.’ (*Tafseer Bagwi, under the verse 146, vol. 2, p. 167*)

The consequence of unjustified pride and those who have pride that has been mentioned in this verse, even if those who possess unjustified pride were to witness every sign, they would still not bring faith, and if they were to see the path of guidance, they would not take it as their way, and if they were to see the path of misguidance, they would instead take that as their way. From this we learn that pride is that fire which burns and destroys all faculties of the heart, especially when this pride is displayed towards the accepted people of Allah Almighty. We seek Allah’s refuge! (*Tafseer Seerat Al-Jinaan, part 9, Surah Al-’Irfan, under the verse 146, vol. 3, p. 432*)

It is stated in part 14, Surah an-Nahl, verse 23:

إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾

**Indeed, He does not like the arrogant.**

*[Kanz-ul-Iman (translation of Quran)] (Part 14, Surah An-Nhal, verse 23)*

Similarly, it is stated in part 23, Surah Saad, verse 76:

خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿٤٦﴾

**You made me from fire, and You have created him from clay.’**

*[Kanz-ul-Iman (translation of Quran)] (Part 23, Surah Saad, verse 76)*

Imam Nasafi writes the following under the aforementioned verse: Allah Almighty said to the angels: I will create Sayyiduna Adam عَلَيْهِ السَّلَام from soil, then when I complete his creation and cast a special soul into him, thereby granting him life, you must fall into prostration to him. Thus, when the stages

of Sayyiduna Adam's creation were complete, all of the angels prostrated with the command Allah Almighty, but Iblees (Satan) did not prostrate, rather, he displayed pride, and in the divine knowledge of Allah Almighty, he was from among those who commit Kufr. Allah Almighty said, 'O, Iblees! What prevented you from prostrating to this Adam عَلَيْهِ السَّلَامُ that I created with my power? Have you displayed pride, or are you from that group whose way it is to show pride?' Iblees said, 'I am better than him, for you made me from fire and created him from soil.'

What Iblees meant by this, was that even if Sayyiduna Adam عَلَيْهِ السَّلَامُ was created from fire and was equal to him, he would still not prostrate to him so how is it possible that he would prostrate to him whilst he considered himself superior Allah Almighty then said, 'Leave Paradise, for indeed, you are reviled on account of your rebelliousness, disobedience and pride. Indeed, my curse is upon you until the Day of Judgement, and after the Day of Judgement, there is My curse as well as various punishments.' Then Allah Almighty altered his appearance; he was previously good looking, but was then given a hideous and dark appearance, and his light (Noor) was also taken away. (Tafseer-e-Madarik, part 23, under the verses 71-78, p. 1027)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! The way in which the Holy Quran condemns arrogance and explains the harmful outcomes of being arrogant, numerous blessed Hadith express similar denouncement and warnings related to this.

Let us listen to five statements of the Messenger of Allah ﷺ, and take heed from them:

- He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: Should I not tell you about the worst of Allah's slaves? He who is bad-mannered and arrogant. (Musnad Imam Ahmed, vol. 9, p. 120, Hadith 23517)
- He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: On the Day of Judgement, those who are arrogant will be raised like ants in human form; disgrace will cover them from every direction, they will be taken towards the prison of Hellfire, where the fire will be cast over them and they will be made to drink 'طَيْبَةُ الْحَبَانِ',

meaning, the pus and blood of the people of Hell. (*Tirmizi, vol. 4, p. 221, Hadith 2500*)

- He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: On the Day of Judgement, those who are arrogant will be raised in the form of ants, and people will trample upon them, because they will have no significance in the court of Allah Almighty. (*Musu'at Ibn Abi Dunya, vol. 3, p. 578, Hadith 224*)
- He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: No doubt, there is a valley in Hell called Hab-Hab. Allah Almighty decreed that all those who are arrogant will reside within it. O, Bilal! Do not be from those who are made to reside within it. (*Musnad Abi y'ala, vol. 6, p. 207, Hadith 7213*)
- He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also stated: The one whose heart contains a mustard seed's amount (meaning, a small amount) of arrogance, he will not enter Paradise. (*Muslim, p. 60, Hadith 147*)

Regarding the final Hadith mentioned above, Allamah Ali Qaari رَحِمَهُ اللهُ عَلَيْهِ writes: The meaning of not entering Paradise is that nobody will enter Paradise whilst harbouring arrogance. Rather, after being cleansed by means of being punished or with the grace and pardon of Allah Almighty, he will enter Paradise. (*Kitab-ul-Adaab, vol. 8, p. 828,829*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## I will annihilate him

Dear Islamic brothers! Remember that it does not befit anyone to be arrogant. The example of an arrogant person is like an employee who dons the clothes of his boss without permission, and begins to utilise his personal belongings as if there were his own, as well as giving orders like him. This type of employee would receive severe chastisement from his employer. In the same way, the person who wretchedly attempts to adopt the attribute of كِبْرٌ for himself, is deserving of the punishment of Allah Almighty.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Allah Almighty says: Magnificence is my cloak, so whoever disputes with Me in the matters of my cloak, I will annihilate him. (*Mustadrak, vol. 1, p. 235, Hadith 210*)

Mufti Ahmad Yaar Khan رَحْمَةُ اللَّهِ عَلَيْهِ states: The meaning of 'كِبْرٌ' is personal magnificence, and the meaning of 'عَظَمَاتٌ' is magnificence in attributes. Cloak and sarong (a cloth worn around the waist covering the legs) are simply mentioned as examples, so we may understand that the way two people cannot wear a single cloak and sarong, personal magnificence and magnificence in attributes cannot be for anyone other than Allah Almighty.

*(Mirat-ul-Manajih, vol. 6, p. 259)*

Dear Islamic brothers! Remember! Internal spiritual illnesses always have some sort of sign. In this vein, arrogance also has its own signs. So, let us first learn about some signs of arrogance, and then try to take ourselves to account. We need to keep in mind that the purpose of learning about arrogance is to rectify ourselves, not to search for the shortcomings of other Islamic brothers, and due to our own lack of knowledge, we should not go around labelling other Islamic brothers as being arrogant. Ala Hazrat, Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ states: Millions of issues and rulings become altered due to a change in intention. *(Fatawa Razawiyyah, vol. 8, p. 98)* Also, remember that simply hearing or reading these signs once and taking ourselves to account superficially will not be sufficient, for the Nafs and Satan will never want us to search for these signs within ourselves and be successful in curing our arrogance. Thus, read or listen to the signs of arrogance over and over, and fix them firmly in your minds, then continue to take account of yourselves; the path of success will become easy to walk upon. Let us hear about the signs of arrogance:

## Signs of arrogance

1. Liking people to stand out of respect for him, so he appears important to other people. Therefore, keeping this sign in mind, we have to ponder over whether we are like this? On the other hand, if an Islamic brother likes people to stand so that those of lesser knowledge become aware of his status and will be willing to accept religious advice from him, and there are no arrogant inclinations in his heart, then this will not be labelled as arrogance. *(Takabbur, p. 27, Slightly Amended)*
2. To have a desire for Islamic brothers to remain standing in front of him respectfully with reverence, so other Islamic brothers consider him of high rank and status. Once again, we must think deeply about this matter – is this habit found within ourselves?

3. When going anywhere, wanting a student, friend or anyone who respects him to either walk next to him or behind him, so other Islamic brothers consider him worthy of respect.

Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ states: As long as someone has people walking behind him, he continues becoming distant from Allah Almighty. (*Ihya` Al-'Uloom, vol. 3, p. 434*) However, if it is the habit of an Islamic brother to always keep somebody with him whenever he goes anywhere, out of panic or fear, or he feels that by travelling alone, enemies may harm him or place him in difficulty, then in this case, keeping somebody alongside him would not be considered arrogance.

4. Considering going to meet others himself as debasing, and liking for others to meet him instead. If one is busy in worldly and religious duties, and because of this, is unable to meet his Islamic brothers, or he does not meet them because there is fear of being caught up in backbiting or other sins, or the one in front of him will disapprove of meeting him, then not going to meet others would not be considered arrogance. Also, if one does not meet others due to these reasons, he will not be blameworthy.
5. To dislike for an Islamic brother, who may be lesser in rank, to sit next to him whilst considering himself as greater than them; this is also considered an act of arrogance.
6. It is also a sign of arrogance to think of ill, handicapped or poor Islamic brothers as lesser than yourself, and for this reason, avoid sitting with them. Once again, reflect deeply upon these points – is this habit found within us?
7. Another sign of arrogance is to consider other Islamic brothers as inferior and not give them salaam first. Instead, you expect others to come forward to greet you.
8. To think of anyone under your supervision, or Islamic brothers in general, as inferior, and for this reason, to dislike shaking hands with them, and if they were to shake hands, it would ruin their mood and displease them.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! We have just heard about the signs of arrogance; keep them in your mind. If we feel as though one of these signs is also found in ourselves, then we must immediately address this, and save ourselves from the calamity of arrogance, and adopt humility. Let us now listen to the definition of humility and its associated rulings:

## The definition of humbleness and humility

It can be found on page 10 of '*Najat Delaney walay 'amal ki Ma'loomat'*, a book published by Maktaba-tul-Madinah: Humbleness and humility refers to showing gentleness to people in accordance to their attitudes and status, and considering oneself to be lowly, lesser in rank and small. (*Fayz-ul-Qadeer, vol. 1, p. 599, under the Hadith 925*)

Keep in mind! Allah Almighty likes those who remain humble. The mother of the believers, Sayyidatuna Aishah رضي الله عنها narrates that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stated: O Aishah! Adopt humbleness, as Allah Almighty loves those who remain humble, and dislikes those who are arrogant. (*Kanz-ul-Iman, vol. 2, p. 50, Hadith 5731*)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ عَلَى مُحَمَّدٍ

## What is gained from being arrogant?

Dear Islamic brothers! You have heard of how Allah Almighty likes those who are humble, whereas He dislikes those who are arrogant. Think about this! What good is there in arrogance? All this does is please the Nafs, and even then, just for a moment! In the end, arrogance leads to tremendous harms, such as the displeasure of Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, hurting the feelings of Islamic brothers, disgrace and humiliation on the Day of Judgement, being deprived of the mercy of Allah Almighty and His gift of Paradise, and becoming worthy of Hellfire. In fact, arrogance is such a dangerous disease that it gives rise to other evils and deprives a person of much goodness.

## The harms of arrogance

Sayyiduna Imam Ghazali رَحِمَهُ اللهُ عَلَيْهِ writes: The one who is arrogant cannot like for other Muslims that which he likes for himself. This type of person is not

capable of being humble, which is the root of piety and abstinence. He cannot leave grudges and hatred, he will lie to save his own honour, and due to this false honour, he cannot leave becoming angry. Furthermore, he cannot save himself from jealousy, nor inquire about the well-being of others. He is also deprived of accepting the advice of another, and is engaged in backbiting others. In summary, the person affected by arrogance is compelled towards every evil in order to maintain his reputation, and is unable to perform any good work. (*Ihya` Al-'Uloom, vol. 3, p. 423, summarised*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Thus, we learn that the one engaged in arrogance becomes the victim of many calamities and evils. We are in critical need of attaining freedom from this disease. The same way we take various measures to ensure our bodies are cured from physical ailments, in the same way, rather, to an even greater extent, we should ponder over cures for our internal spiritual diseases and take practical steps towards this goal too. Let us now listen to various ways we can attain salvation from arrogance and make effort to act upon them!

## Methods of saving oneself from arrogance

- ❖ In order to attain deliverance from arrogance, one should think in this manner, taking into account all of their actions, 'On the Day of Judgement, I will have to answer for all of my deeds in the court of Allah Almighty, if my Lord becomes displeased with me because of arrogance, and I am thrown into Hell, how will I withstand the horrific punishment therein?' In this way, with the blessings of performing self-accountability, *إِنْ شَاءَ اللَّهُ*, we will receive great assistance in being saved from arrogance.
- ❖ For salvation from arrogance and other evils, place your hopes in Du'a, as Du'a is the weapon of the believer. (*Mustadrak, vol. 2, p. 162, selected*) Make the following Du'a, 'O Allah Almighty! I wish to be become pious, I want to rid myself of arrogance and all other evils, but the Nafs and Satan stand in my way, so grant me success in the face of these evils, make me righteous and one who remains humble.' In order to save yourself from arrogance, it is also profoundly useful to focus on your own shortcomings

and weaknesses. Decorating your characteristics and habits with righteousness, in order to see which areas you have weaknesses in, is very helpful.

- ❖ Another remedy is that when feeling as though you are about to fall into arrogance, then ponder upon its harms and punishments; like this, one can attain salvation from this destructive disease. Another way to cure this is to give salaam to every Islamic brother you meet, and advance first to convey the greeting, whether they are rich or poor, old or small. The Messenger of Allah ﷺ would also give Salaam to children first. *(Derived from, Bukhari, vol. 4, p. 170, Hadith 6247)*
- ❖ To be saved from arrogance, one should perform all of their works with their own hands, and pick up their own belongings. It is narrated in a blessed Hadith: Whosoever (meaning whichever Muslim) picked up his own belongings, he is freed of arrogance. *(Shu'ab-ul-Iman, vol. 6, p. 292, Hadith 8201)* In the same way, giving charity is a means of being saved from arrogance. The Messenger of Allah ﷺ stated: The charity of a Muslim is a means of an increase in lifespan, it grants protection from a bad death, and Allah Almighty removes arrogance, poverty and pride because of it. *(Mujmal Al-Zawaid, vol. 3, p. 284, Hadith 4609)*
- ❖ Another way to avoid arrogance is that whenever a difference of opinion arises between yourself and another person, and later you come to know that they were indeed correct, instead of being stubborn, you should accept your mistake. Then you should admit your mistake before him and praise him for being correct, by saying, 'What you stated was correct, may Allah Almighty reward you!'
- ❖ Although admitting the truth and accepting it in this way is unpleasant for the Nafs, if we continue to do this, then recognizing and accepting the truth will become part of our routine. With the blessings of this, we will gradually rid ourselves of arrogance.
- ❖ Another remedy for arrogance is that whether you are with Islamic brothers from the environment of Dawat-e-Islami, or any other Islamic brother, and attending a function, ceremony or gathering of Na'at, do not ever give space in your heart for the desire of receiving special attention, to be sat on a raised seat, or to receive a protocol. However, if an Islamic

brother asks you himself to sit in a distinct place, there is no harm in accepting this.

- ❖ The leader of the believers, Sayyiduna Ali رَضِيَ اللهُ عَنْهُ was once sat, when the owner of the place presented a seat of honour, thus, he sat on it and said, 'Only a donkey would not accept something honourable.' (*Fatawa Razawiyyah, vol. 23, p. 720*)
- ❖ To further attain freedom from arrogance, rather than calling other Islamic brothers to you for no reason, in order to break the arrogance of the Nafs, one should himself go them to meet them instead, when possible. Also, one should accept the invitation of poor Islamic brothers. Do not develop the habit of only accepting the invitations of wealthy Islamic brothers and maintaining relations solely with them. Rather, include poorer Islamic brothers in your list of friends, and accept their invitations when they invite you, and to attain further salvation from arrogance, adopt simple clothing.
- ❖ Maulana Mufti Muhammad Amjad 'Ali A'zami رَحِمَهُ اللهُ عَلَيْهِ writes: The clothing worn out of arrogance is forbidden. One way to identify whether or not one is included in this ruling, is upon wearing clothes, if one is in the same state as before he wore them, then these clothes have not brought arrogance within him. If his state is not the same, then arrogance has taken root. As such, save yourselves from these kinds of clothes, as arrogance is an extremely reprehensible attribute. (*Bahr-e-Shari'at, part 3, vol. 16, p. 409*)

صَلَّى اللهُ عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Remember! Arrogance is the opposite of humbleness. Arrogance is one of the worst evils, whilst humbleness is one of the greatest qualities. We must constantly strive to develop a habit of humbleness, as the pleasure of Allah Almighty is hidden in this and it is the secret to success in this world and hereafter. Keep in mind! There are a multitude of ways to acquire the qualities of humbleness and humility, as explained in the Hadith. For example, wearing normal day to day clothing in gatherings develops a mindset of humbleness. In this regard, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

beautifully stated: 'الْبَيْدَادَةُ مِنَ الْإِيمَانِ', meaning, to wear old clothes is part of faith. (Abu Dawood, p. 1562, Hadith 4161) As for the one who leaves wearing fine clothing, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: Whosoever, whilst able to do so, left wearing fine clothing, for the sake of Allah Almighty, Allah Almighty will call him in front of the people on the Day of Judgement, giving him the choice to wear whatever clothing of faith he wishes. (Tirmizi, vol. 4, p. 217, Hadith 2489)

Dear Islamic brothers! Indeed, not wearing fine clothing for the sake of Allah Almighty despite having the ability to do so is an act which weighs heavy on the Nafs, which is why acting upon this is a means attaining such a great virtue. Make a sincere effort to adopt humility, as encouragement to do so is found in the Hadith. Hence, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: Allah Almighty revealed to me, 'You should adopt humbleness and none of you should have pride over another.' (Ibn-e-Majah, vol. 4, p. 459, Hadith 4179)

Dear Islamic brothers! We come to know that Allah Almighty likes humbleness, which is why He instructed the people to adopt it. Our pious predecessors رَحِمَهُمُ اللهُ accepted this command of Allah Almighty with their hearts and souls, and despite possessing the high rank of sainthood, they were never afflicted by arrogance. Rather, they became practical examples of how one should exhibit humbleness and humility. From every action of theirs, the light of humility would shine brightly. Let us now listen to two accounts for our motivation.

### The humbleness of Imam Husayn رَضِيَ اللهُ عَنْهُ

The grandson of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ once passed by a group of poor people who were eating something. Upon seeing Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ, they said: O Abu Abdullah! Please eat this food also. Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ dismounted his ride, sat alongside them, and recited the 23<sup>rd</sup> verse of Surah An-Nahl, found in the 14<sup>th</sup> Part:

إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾

Indeed, He does not like the arrogant.

[Kanz-ul-Iman (translation of Quran)] (Part 14, Surah An-Nahl, verse 23)

He then began to eat with them, and upon finishing, he said to the poor people: I accepted your invitation, so, accept my invitation in return. The poor people then all accompanied Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ back to his blessed home. Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ gave them food to eat, water to drink and gave them gifts. After finishing, they all left his blessed home. *(Tafseer Saawi, under the verse 23, vol. 3, p. 1021)*

## The humbleness of Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ

Sayyidah Aneesah رَضِيَ اللهُ عَنْهَا states: Ameer-ul-Mumineen, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ lived in our neighbourhood for three years before becoming the caliph, and for one year after becoming the caliph. The young girls from the locality would bring their goats to him, and to please them, he would himself milk the goats (to give to the children). Sayyiduna Muhammad bin Sa'd and others رَضِيَ اللهُ عَنْهُمْ state: When he (Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ) was made the caliph, a small girl who lived locally came and said, 'You have now become the caliph, you will not extract the milk (from our goats) and give it to us anymore.' Sayyiduna Abu Bakr Siddeeq then stated, 'Why wouldn't I! I will continue to extract milk and give it to you, and with the grace of Allah Almighty, I have complete certainty that there will be no change of any kind in my conduct towards you.' Thus, even after becoming the caliph, he رَضِيَ اللهُ عَنْهُ would extract milk from the goats and give it to the children. *(Tahzeeb-ul-Asma', vol. 2, p. 480)*

## Encouragement to act upon good deed number 55

Dear Islamic brothers! Without a doubt, if we look at the lives of the pious predecessors, a distinctive feature of their blessed lives was their humbleness and humility, and not even a trace of arrogance or pride can be found therein. If we also wish to remain safeguarded from arrogance and pride, and wish to adopt humbleness, then we need to associate with such an environment in which we can attain the company of virtuous people, who are punctual in their Salah, who keep fasts, and who carry the qualities of humbleness and humility themselves. أَلْحَبَدُ لِيْلَهُ, Dawat-e-Islami, the religious movement of the devotees of Prophet, provides us with such an environment in which we are encouraged to become pious worshippers and to avoid sins. We are taught to rectify ourselves and others, and in order to achieve this

rectification, we are given the mindset to join the devotees of the Prophet by travelling in Qafilahs, and to fill in the 'Pious Deeds' booklet. By acting in accordance with the teachings outlined in this booklet, many people have taken great steps towards their rectification. We should also try to fill in the 'Pious Deeds' booklet regularly, and submit it to the relevant responsible brother, every month.

Within the 'Pious Deeds' booklet, pious deed number 55 states: Did you wear an Imamah today? Dear Islamic brothers! The Imamah is a beautiful Sunnah of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. By acting upon this pious deed, we will receive the reward of acting upon the Sunnah as well as a huge number of other religious benefits.

## The etiquettes of keeping names

Dear Islamic brothers! Let us now have the honour of listening to some rulings and etiquettes of keeping names. Firstly, let us hear two statements of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. On the Day of Judgement, you will be called by your names and the names of your forefathers, so keep good names for yourselves. *(Abu Dawood, vol. 4, p. 374, Hadith 4948)*
2. Keep names upon the names of the Prophets عَلَيْهِمُ السَّلَام. *(Abu Dawood, vol. 4, p. 374, Hadith 4950)*
  - Keeping a Kunya (teknonym) is permissible and a means of gaining blessings, and for blessings, it is better to keep a Kunya after the righteous, for example, Abu Tarab (This is the Kunya of Sayyiduna Ali Al-Murtada رَضِيَ اللهُ عَنْهُ), etc. *(Bahr-e-Shari'at, vol. 3, p. 213)*

## Announcement

The remaining etiquettes of keeping names 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 الْجَاهِ وَعَلَىٰ إِلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat upon the holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. (*Afdal-us-Salawat 'ala Sayyid-is-Sadat, p. 151*)

## 2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَىٰ إِلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ that the Beloved and Blessed Rasool 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)*

### 4. The reward of 600,000 Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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 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 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: (Tareekh Ibn Asakir, vol. 19, p. 155, Hadith 4415)

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), 9 Sep 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**

### The remaining etiquettes of keeping names

- Keeping names such as Abd-ul-Mustafa, Abd-un-Nabi, and Abd-ur-Rasool are completely permissible, as the goal behind doing so is to attain the honour of being connected (to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). There are two meanings of 'Abd': slave and servant, as such, there is no issue in keeping these names. To keep names such as Ghulam Muhammad, Ghulam Siddeeq, Ghulam Farooq, Ghulam Ali, Ghulam Husain, and such names in which Ghulam is being linked to the Prophets and the pious, is totally permissible. *(Derived from, Bahr-e-Shari'at, vol. 3, p. 213)*
- Muhammad Bakhsh, Ahmad Bakhsh, Peer Bakhsh and other names like this where the name of a Prophet or saint is written alongside the word Bakhsh, is totally permissible (In reality, the one who truly gives is only Allah Almighty. He grants the authority to give, to whomever He wills. Only with the will of Allah Almighty can any of the Prophets or saints give anything). *(Bahr-e-Shari'at, vol. 3, p. 213)*
- Taha and Ya-seen should not be kept as names, as they are from the Muqatta'at letters whose meaning is not known by us. *(Bahr-e-Shari'at, vol. 3, p. 213)*
- Those names which are bad should be changed and good names kept instead. *(Bahr-e-Shari'at, vol. 3, p. 213)*

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Du'a for protection against misfortune

According to the schedule of the weekly Sunnah-inspired Ijtima of Da'wat-e-Islami, 'the Du'a for protection against misfortune' will be memorised. The Du'a is as follows:

اللَّهُمَّ لَا يَأْتِي بِالْحَسَنَاتِ إِلَّا أَنْتَ، وَلَا يَدْفَعُ السَّيِّئَاتِ إِلَّا أَنْتَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ

(Abu Dawood, vol. 4, p. 25, Hadith 3919)

Translation: O Allah! It is only You who grants goodness, and it is only You who removes evil, and the strength to avoid sins, and the ability to perform good deeds is only by your aid. (Madani Paanch Surah, p. 218)

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 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 Jumū'ah?
20. Spent two hours on religious works?
21. Awoke others for Fajr Salah?
22. Refrained from peering into others' homes?
23. Did home Dars take place?
24. Delivered or listened to Masjid Dars?
25. Wore clothes in accordance to Sunnah?

26. Are you complying with the Sunnah of keeping tresses?
27. Do you have a fist-length beard?
28. Immediately repented upon committing a sin?
29. Ate according to Sunnah?
30. Gave Salam to Muslims?
31. Acted upon some Sunnahs?
32. Offered the preceding Sunnahs of Zuhr Salah before the Faraaid?
33. Offered Tahajjud or Salah-tul-Layl?
34. Offered Awwabeen or Ishraq and Chasht?
35. Offered the preceding Sunnahs of 'Asr or 'Isha?
36. Gave encouragement for one religious work from the 12 religious works?
37. Refrained from asking others for things and using them?
38. Saved yourself from lying, backbiting and tale-telling?
39. Watched Madani Channel for at least some time?
40. Refrained from forming personal friendships?
41. Paid back debt on time?
42. Refrained from speaking such words of humility that were not in conformity with your heart?
43. Maintained cleanliness and decorum?
44. Concealed the faults of Muslims?
45. Delivered or attended the circle of Quranic commentary after Fajr Salah?
46. Recited 'بِسْمِ اللّٰهِ' before some permissible works?
47. Delivered or listened to Chowk Dars?

48. Conveyed reward to your parents and spiritual guide?
49. Avoided Israaf (wastage)?
50. Abided by the laws of traffic?
51. Resolved issues in accordance to the organisational procedure?
52. Saved yourself from the sins of tongue?
53. Refrained from unnecessary speech?
54. Avoided joking, mocking, taunting, hurting others' feelings and laughing out loud?
55. Wore 'Imamah?
56. Respected your parents?

## Record of Qufl-e-Madinah

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

## Weekly 10 Pious Deeds

57. Sent at least one Islamic sister from your home to the Weekly Ijtima of Islamic sisters?
58. Watched or listened to the Weekly Madani Muzakarah?
59. Attended the Weekly Ijtima from beginning till end?
60. Conducted the holiday I'tikaf?
61. Inquired after an ill person or sympathised with a grieved person, and offered condolences on someone's death?
62. Fasted on any day of the week?
63. Read or listened to the weekly booklet?

64. Performed area visit?
65. Persuaded an Islamic brother, who would once attend but no longer attends, to join the religious environment?
66. Took part in the weekly Madani Halqah?

## Monthly 3 Pious Deeds

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

## Yearly 1 Pious Deed

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

## Lifelong 2 Pious Deeds

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Du'a of Ameer-e-Ahl-e-Sunnat

Ya Allah عَزَّوَجَلَّ! The one who sincerely acts upon Madani In'amaat, fills in the booklet by performing Fikr-e-Madinah daily and submits it to his relevant responsible Islamic brother on the 1<sup>st</sup> of every Madani [Islamic] month, do not give him death until he recites the Kalimah.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ