

Piety is the Highest Standard of Excellence

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Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)



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

Piety is the Highest Standard of Excellence

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَالِي إِسْرَائِيلَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَالِي إِسْرَائِيلَ وَأَصْحَابِكَ يَا نُوْرَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaf.

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'ī permission to eat and drink, sleep or do Sahari and Iftari, or even to drink Zamzam water and the water on which *Dam* has been made in a Masjid. However, if the intention of I'tikaf is made, all these acts will become permissible. One should not make intention to observe I'tikaf only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: If someone wants to eat, drink or sleep in a Masjid, he should make intention to observe I'tikaf, then do Zikr of Allah Almighty for some time, and then whatever he wants, he can do (i.e. now if he wants to eat, drink or sleep, he can do so.).

Virtue of sending Salat upon the Prophet ﷺ

The Beloved Prophet ﷺ said:

مَنْ صَلَّى عَلَيَّ فِي يَوْمٍ مِائَةً مَرَّةً قَضَى اللَّهُ لَهُ مِائَةَ حَاجَةٍ سَعِينَ مِنْهَا لِآخِرَتِهِ وَثَلَاثِينَ مِنْهَا لِدُنْيَاهُ

Translation: “Whosoever sends Salat upon me 100 times in a day, Allah will fulfil 100 of his needs; 70 of the Hereafter and 30 of this world.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: أَفْضَلُ الْعَمَلِ الصَّادِقَةُ.² A truthful intention is the best action.² O devotees of the Prophet! Get into the habit of making good intentions before every action, because a good intention can be the cause of entering Paradise. Before listening to the Bayan, make good intentions. For example, you will listen to the entire Bayan to gain the knowledge of Islam; you will sit in a respectful manner; you will refrain from laziness during the bayan; you will listen to the bayan to reform yourself, and whatever you hear and learn, you will attempt to pass onto others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Yellow-Faced cobbler

There is a beautiful book of Maktaba-tul-Madinah, known as, “Uyoon ul-Hikayaat”, which contains many fascinating accounts of our pious predecessors. Here is one incident that will refresh your faith:

Sayyiduna Khuld bin Ayyub رَحْمَةُ اللَّهِ عَلَيْهِ states: A worshipper from Bani Israel spent 60 years on top of a mountain in the worship of Allah. One night, he had a dream in which someone said: “So-and-so cobbler spends more time in worship than you, and his rank is higher than yours”. After waking up, the worshipper thought about the dream and

¹ Kanz-ul-‘Amal, vol. 1, p. 255, Hadith 2229

² Jami’ al-Sagheer, p. 81, Hadith 1284

said: "This is just a dream, I should not think much of it." So, he did not pay attention to the dream. After some time, he had a similar dream in which it was said: "So-and-so cobbler is superior to you." However, the worshipper did not pay any attention to the dream again.

He saw the same dream again for the third time. After hearing about the virtue of the cobbler over and over again, the worshipper descended from the mountain and went to meet him. When the cobbler saw the worshipper, he stood up out of respect, kissed his hand, and said: "What caused you to leave your place of worship?" The worshipper replied: "I am here because of you. I have been informed that your rank is higher than mine in the court of Allah. This is why I have come to visit you. Tell me which action has given you a lofty station in the sight of Allah?" The cobbler remained silent, as if he did not want to mention what his action was.

Then he said: "I do nothing special, however, I spend the entire day earning lawful sustenance and I avoid Haram sustenance. Then I take half of the sustenance that Allah grants me in a day and give it as Sadaqah in His way, and I spend the other half on my family and relatives. The second action is that I observe a lot of fasts. Apart from these actions, I do nothing else that is worthy of virtue."

After hearing this, the worshipper left the pious cobbler and busied himself in worship again. After some time, he had a dream in which it was said: "Ask the cobbler what he fears so much that it has caused his face to turn yellow." Thus, the worshipper went to the cobbler again and asked: "Why is your face yellow? What do you fear?" The cobbler answered: "Whenever I see someone, I always think that he is better than me; he is worthy of Paradise and I am worthy of Hell. I consider myself to be the lowliest of people, and the greatest sinner. I am in fear of Hell at all times. This is the reason why my face has become yellow." The worshipper again returned to his place of worship.

Sayyiduna Khuld bin Ayyub رَحْمَةُ اللَّهِ عَلَيْهِ states: "The cobbler was granted

superiority over the worshipper because he would think of himself as the lowliest person in comparison to others, and he would consider everyone besides himself to be worthy of Paradise.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Dear Islamic brothers! You have heard about the fortunate Muslims who turn away from the pleasures of this world, refrain from sin and make the worship and pleasure of Allah the focal point of their lives. In a display of humility, they consider others to be better than themselves. They make a habit of observing optional fasts and giving to charity whilst only earning from permissible sources. Despite performing an abundance of worship, they do not make their actions apparent. They consider themselves to be the greatest sinners and always remain in fear of Allah and the fear of Hell. Allah Almighty is pleased with them and elevates them to the extent that other worshippers yearn to meet them.

It is unfortunate that in our society, the people we hold in high regard are the wealthy, officers, ministers, the ones who possess a worldly rank; the ones who drive lavish cars; the ones who own expensive phones; those who wear extravagant attire and the people that live in lofty buildings, beautiful houses and expensive areas. We consider people of fair skin and noble lineage to be the most superior and spend day and night singing their praises. However, the most honourable and noble Muslim in the sight of Allah Almighty is the one who is the most pious. Hence, it is mentioned in part 26 of the Quran, in the 13th Ayah of Surah al-Hujuraat:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ

أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

¹ Uyoon al Hikayaat, p. 103

O people! We have indeed created you from one man and one woman, and have made you into various nations and tribes that you may recognise one another. Indeed, the most honourable amongst you, according to Allah, is the one who is most pious amongst you. Indeed, Allah is All-Knowing, All-Aware.

[Kanz-ul-Iman (translation of Qur'an)] (Part 26, Surah Al-Hujurat, Verse 13)

Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ states regarding this Ayah: The root of all humans is Sayyiduna Adam عَلَيْهِ السَّلَام and Sayyidatuna Hawa رَضِيَ اللَّهُ عَنْهَا and they were made from soil. Thus, everyone's origin is soil. So why are you arrogant and why do you dispute with one another over your lineage? Humans have been made into different nations and tribes so they can know one another; not to boast or sneer (at others).

[Explaining the reason of revelation, he further states:] The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went to the markets of Madinah and witnessed a slave say, 'The one who purchases me, do not stop me from praying behind the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.' A man purchased him then the slave fell ill. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ visited him and then he passed away. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ participated in his burial. Upon this, some people expressed their surprise over how the slave acquired this blessing. Then this Ayah was revealed.¹

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ

أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

O people! We have indeed created you from one man and one woman, and have made you into various nations and tribes that you may recognise one another. Indeed, the most honourable amongst you, according to Allah, is the one who is most pious amongst you. Indeed, Allah is All-Knowing, All-Aware.

[Kanz-ul-Iman (translation of Qur'an)] (Part 26, Surah Al-Hujurat, Verse 13)

¹ Noor al-Irfan

Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrates that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Indeed, Allah Almighty has removed the pride and boasting of lineage of the age of ignorance from you. [A person is either] a pious believer or a wretched sinner.”¹

Sayyiduna Ali al-Murtada رَضِيَ اللهُ عَنْهُ narrates that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: “On the Day of Judgment, people will be made to stand in front of Allah Almighty in the state that they will be uncircumcised. Allah Almighty will say: ‘O My people! I gave you a command, but you ignored it and elevated your lineage and were boastful of it. [Therefore], today I am declaring your lineages to be low and disgraced. I am the Ruler who gives retribution. Where are the righteous? Where are the righteous?’ Certainly, the most honourable amongst you, in the sight of Allah, are those who are the most pious.”²

Dear Islamic brothers! You heard that in the sight of Allah Almighty, it is the pious people who are honourable and virtuous. Even though they may not be given any importance or respect in the society due to their lack of financial means, they will be brought forth with great splendour on the Day of Judgement. Hence, it is mentioned in part 16, in the 85th verse of Surah Maryam:

يَوْمَ نَخْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفَدًّا ﴿٨٥﴾

On the Day when We shall take the righteous people towards the Most Gracious as guests.

[Kanz-ul-Iman (translation of Qur'an)] (Part 16, Surah Maryam, Verse 85)

Even though these people live in simple houses in this world instead of beautiful mansions, they will be granted grand palaces in Paradise. Just as it is mentioned in part 14, in the 30th Ayah of Surah al-Nahl:

¹ Tirmizi, *Kitab al-Manaqib*, vol. 5, p. 497, Hadith 3981

² *Tareekh Baghdad*, vol. 11, p. 337, Raqm 6172

وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٣٠﴾

And what a definitely excellent final home for the pious.

[Kanz-ul-Iman (translation of Qur'an)] (Part 14, Surah al-Nahl, verse 30)

سُيِّطْنَ اللّٰهُ! Those who are shunned by society and who are spurned from the houses of the rich, but obey the commands of Allah; offer their prayers; observe fasts; earn Halal wealth and feed others from it; fear Allah; adopt the Sunnahs of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; who protect their eyes and hearts, and perform other good actions, will be the pious individuals brought forth with great splendour on the Day of Judgement. Just as the righteous are beloved to Allah Almighty, they are also loved by His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Umm-ul-Mu'mineen Sayyidatuna A'isha رَضِيَ اللهُ عَنْهَا states: "The Prophet would not be amazed by anything nor would anything in this world astonish him except for the people of piety."¹

Likewise, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "The virtue of knowledge is greater than the virtue of worship, and the best thing from your religion is piety."²

Who is the most honourable?

Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrates that it was said: "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who is the most honourable person?" He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: "The one who is the most righteous from among the people."³

¹ Musnad Ahmad, vol. 9, p. 341, Hadith 24457

² Mu'jam Awsat, vol. 3, p. 92, Hadith 3960

³ Bukhari, vol. 2, p. 421, Hadith 3353

In another narration, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Sayyiduna Abu Dharr رَضِيَ اللهُ عَنْهُ: “You are not better than someone who is black or red, except that you may be greater than him in piety.”¹

Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ states: “A dark-skinned believer is thousands of times superior to a light-skinned disbeliever. A dark-skinned believer is thousands of times better than light-skinned sinners. A righteous man is better than a sinner and the conscious one is better than the heedless. This narration is vast.”²

Dear Islamic brothers! We learn from this that having a noble lineage, wealth, or fair or dark skin is not a cause of gaining virtue in Islam. Rather, the standard with which one becomes superior is piety. Piety is such a treasure, that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would ask for it when supplicating to Allah Almighty.

Hence, Sayyiduna Ibn Masood رَضِيَ اللهُ عَنْهُ reports that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would make the following Du’a: اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ الْهُدٰى وَالتَّقٰى وَالعِفَافَ وَالعِنْفَ: O Allah! I ask you for guidance, piety, chastity and richness.³

Hakeem-ul-Ummah Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ states: “Guidance here means corrects beliefs; piety refers to good deeds; chastity means refraining from evil, and richness here means not being dependent upon creation; only upon Allah and His Messenger. Every goodness of the religion has been sought in this Du’a.”⁴

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Dear Islamic brothers! Remember! Acquiring wealth or status is not a something great, rather it is a test. These things are given to many

¹ Musnad Ahmed, vol. 8, p. 93, Hadith 21464

² *Mirat al-Manajih*, vol. 7, pp. 32-33, selected

³ *Muslim*, p. 1457, Hadith 2721

⁴ *Mirat al-Manajeh*, vol. 4, p. 71

people, but piety is such a tremendous richness that is not given to everyone; piety is not an insignificant thing, it is a great treasure.

Hujjat-ul-Islam, Imam Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ states: Piety is a valuable treasure. If you are successful in attaining it, you will gain its priceless pearls and jewels; and you will come to possess knowledge and spirituality. You will gain sustenance, you will be successful, wealthy and become worthy of Paradise. You can say that the goodness of this world and the hereafter is to be found in piety. Ponder a little over the Quran, wherein it is mentioned: If you adopt piety, you will possess every form of goodness and virtue. In another place it is mentioned that the one who embraces piety is promised great reward. Furthermore, it is stated that the path to happiness is to adopt righteousness and piety.

Imam Muhammad Ghazali صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ further states: I will mention 12 benefits of piety stated in the Quran:

1. The pious person is praised by his Lord.
2. The pious individual is protected from enemies.
3. Allah Almighty helps and supports the devout.
4. He is safe from the hardships and terrors of the Hereafter.
5. In this world, he will obtain Halal sustenance.
6. The actions of a pious person will be rectified.
7. By the blessings of this piety, all his sins will be forgiven.
8. He becomes the friend of Allah.
9. Due to piety, all his actions are accepted.
10. In the court of Allah Almighty, the pious individual is worthy of honour and respect.

11. At the time of death, he will be given the glad tidings of beholding Allah Almighty and attaining salvation.
12. The pious will be safe from the fire of Hell and they will remain in Paradise forever.

(Derived from Minhaj al-Aabideen, pp. 144-147, selected)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The Du'as of the pious are accepted

Dear Islamic brothers! When the candle of piety and righteousness is lit in the heart of a person, no matter what his skin colour is, he will reap its rewards. The words that he says have such an effect that they turn into reality as soon as they come out. If this embodiment of piety and virtue asks Allah Almighty to turn a simple thing like wood into gold, Allah Almighty would not reject his plea and would turn that wood into gold. He would do so in order for people to understand that this is not an ordinary person but an esteemed individual. Here is a faith refreshing event related to this.

How did the wood become gold?

Sayyiduna Dawood bin Rasheed رَحْمَةُ اللهِ عَلَيْهِ states: Two young worshippers lived in Syria and because of their piety, righteousness and abundance of worship, they were known as 'Sabeeh' and 'Maleeh'. They describe one of their incidents as follows: "One day, we experienced extreme hunger which was bothering us a lot. So, I said to my companion: 'Come! Let us go to so-and-so desert, teach some people about the rulings of Islam and work towards bettering our Hereafter.'

Thus, we went towards the desert and met a dark-skinned man who had a bundle of wood on his head. We said to him: 'Tell us! Who is

your Lord?’ After hearing this, he placed the bundle of wood on the floor, sat on it and said: ‘Do not ask me who my Lord is. Rather, ask me in which corner of my heart faith is.’ After hearing the spiritual words of this Bedouin, we looked at one another in surprise. He then said: ‘Why are you silent? Go ahead and ask me. Indeed, the student of knowledge does not refrain from asking questions.’ But we had no response to anything he was saying.

When he witnessed our silence, he said in the court of Allah: ‘O my Lord! You are well aware that there are such people whom you give to whenever they ask. My Lord! Turn these pieces of wood into gold.’ As soon as he uttered these words, the pieces of wood had turned into shining gold. He then supplicated: ‘O my Lord! Indeed, you favour those who do not desire fame. My Master! Turn this gold back into wood.’ As soon as he finished his request, the gold had turned back into wood. He then placed the bundle of wood on his head and set off.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Dear Islamic brothers! In Islam, pious people are of great importance. If a person is to be given a position, you must look towards his piety and righteousness, along with his other good qualities. Our pious predecessors would favour those who were more pious than others. It is mentioned on page 324 of the 5th volume of Ihya ul Uloom: There was a Sufi رَحْمَةُ اللهِ عَلَيْهِ who had a young disciple. The Sufi رَحْمَةُ اللهِ عَلَيْهِ respected him greatly and was favourable towards him. Another disciple asked: “You give more respect to this young man even though we are older?”

So, the Sufi رَحْمَةُ اللهِ عَلَيْهِ asked for some birds and he gave one to each of his disciples along with a knife. He said: “Slaughter this bird in a place

¹ Uyoon al-Hikayaat, part 2, p. 246, summarized

where nobody can see.” He also gave a bird and knife to the young man and said the same thing. Each one of them slaughtered the bird and returned, but the young man came back with the bird alive in his hands. The Sufi رَحْمَةُ اللهِ عَلَيْهِ said: “Why did you not slaughter the bird like everyone else?” The young man replied: “I could not find a place where I was completely hidden, for Allah Almighty is always watching me, in every place.” After witnessing this, the followers admired his Muraqabah [meaning the action of leaving everything and only focusing on Allah Almighty] and said: “You are undoubtedly deserving of honour and respect.”¹

Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ went with his father (Maulana Naqi Ali Khan رَحْمَةُ اللهِ عَلَيْهِ) to Shah Aal-e-Rasool Ahmed Qadiri رَحْمَةُ اللهِ عَلَيْهِ, pledged allegiance and entered the Qadiriyyah order. The Shaykh [along with making Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ a follower of the order] gave him authority and made him a representative in all Sufi orders. He also granted him authority in Hadith.² Shah Aal-e-Rasool رَحْمَةُ اللهِ عَلَيْهِ did all of this despite being extremely cautious in these affairs.

[After seeing what he had been granted as soon as he became a disciple] a man from the lodge could not contain himself and said: “Master! Making someone a representative in your family is only given after great spiritual effort and struggle, yet you made him a representative immediately!” Shah Aal-e-Rasool رَحْمَةُ اللهِ عَلَيْهِ said [whilst highlighting the reason for his superiority]: “People come to me with an impure heart and Nafs. It takes a long time to purify them. However, he came to me with a pure soul; he only required a link, which I gave to him.” He then said to the onlookers: “A thought had been troubling me for some time. آخِضِدْ يَلِيَّهٖ, that has been removed today. On the Day of Judgement when Allah Almighty asks, ‘What has

¹ Haya` al-‘Uloom, vol. 5, p. 324

² Hayat A ‘la, Hadrat, vol. 1, p. 49, summarized

Aal-e-Rasool brought for us?', I will present my disciple, Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ."¹

The traits of the pious

Dear Islamic brothers! We learn that in the eyes of our pious predecessors, the standard for virtue and acceptance is piety and righteousness. Merely being famous is not a requisite of excellence. Neither is old age, beauty, outward cleanliness, being highly educated, possessing an awe-striking demeanour, possessing wealth, owning multiple houses, owning an expensive mobile, being well-spoken in conversations or wearing expensive clothing.

Imam Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ states in Ihya ul 'Uloom: Without a doubt, the people closest to Allah on the Day of Judgement will be the ones who stayed hungry, thirsty and sorrowful for long periods of time in this world. These are the people who [in the eyes of the public] are hidden and pious, such that if they were present, nobody would recognise them, and if they were absent, nobody would search for them. The pieces of the earth recognise them and the angels surround them. People are satisfied by the world and these people are pleased when they obey Allah Almighty. Others sleep on comfy beds whereas they spend their nights in prostration. Some turn away from the practices and lifestyle of the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ but these individuals preserve their practices. When one of them passes away, the earth weeps, and Allah's wrath is upon the city in which there is none of them.

These people do not fall upon the earth in the way dogs fall upon rotten corpses. Rather, these people eat little and wear old clothes. Their hair is dishevelled, and their faces are dusty. People look at them and think they are unwell but they are not. They think these people

¹ Anwar Raza, p. 378; Peer par Aitraz Man'a hay, p. 47

have a mental illness that has caused them to lose their minds whereas in reality they have not gone mad. Rather, they have pondered about Allah and because of this, the [love of the] world has left their hearts. According to the people of this world, these people have lost their mind, but their minds will be sound on the day when the minds of other people are lost. They will possess a lofty rank in the Hereafter. When you see any of them in a city, know that they are a source of faith for the people of the city. Allah Almighty does not punish the group of people that they are amongst. The earth is happy with them and Allah is pleased with them. So, take them as your brothers, for the day is near when you will attain salvation through their mediation.¹

Encouragement for Pious Deed Number 11

Dear Islamic brothers! To adopt piety and righteousness, refrain from sin, and remain in the company of pious Muslims, become affiliated with the religious environment of Dawat-e-Islami and participate in the 12 religious works of the Zeyli Halqah. One of the 12 religious works is to fill in the “Pious Deeds” booklet. It would not be wrong to say that the pious deeds that have been compiled in this booklet by Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**, presented as questions and answers, are in fact the first step towards attaining piety and righteousness.

By performing these pious actions, you will feel a significant difference within yourself. The 11th good action is: “Whilst walking, or travelling in a car or a bus today, did you protect yourself from useless gazing by keeping your gaze lowered? Moreover, did you prevent yourself from looking here and there unnecessarily?” Dear Islamic brothers! Unlawful gazing can lead someone to immorality. Therefore, it is necessary for us to protect our eyes. These eyes are a great bounty that have been granted to us by Allah Almighty, with which we can

¹ *Ihya` al-'Uloom, vol. 3, p. 246, selected*

perform many good actions. However, if they exceed the boundaries of Shar'iah, the eyes can destroy our Book of Deeds. This is why both the Quran and Hadith have greatly emphasised the protection of the eyes. Hence, we ought to act upon the aforementioned pious deed and safeguard our gazes.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Dear Islamic brothers! We will now learn the linguistic and Shar'i definitions of Taqwa [piety] along with its types. Also, let us make the intention that through the blessings of this, we will refrain from sin and become embodiments of piety. إِنَّ شَاءَ اللهُ

What is Taqwa?

The meaning of Taqwa is: 'To protect oneself from something harmful.' In terms of Shar'iah, it means: 'To protect oneself from any action that a person deserves to be punished for doing or not doing.' For example, avoiding disbelief, polytheism, major sins, protecting yourself from immoral acts, leaving that which is forbidden, and fulfilling the obligations of the religion, etc. It has also been said that Taqwa is that your Lord does not find you where He has prohibited you from.¹

Sayyiduna Sufyan Thawri رَضِيَ اللهُ عَنْهُ states: "The righteous are called pious (Muttaqi) because they avoid those things that are usually difficult to avoid."²

A poet said: "It is only the one who fears Allah Almighty that attains that which is beneficial; only Taqwa and good deeds accompany a person into the grave."³

¹ Tafseer Khaza'in, part 1, Al Baqarah, under the verse 1-2, summarised

² Durr-e-Mansoor, part 1, Al Baqarah, under the verse 1.2, p. 61

³ Minhaj al-Aabideen, p. 150, summarised

Let us learn about the types of Taqwa.

The divisions of Taqwa

According to Ala Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ, there are 7 types of Taqwa:

1. Avoiding disbelief.
2. Protecting yourself from deviant beliefs.
3. Refraining from major sins.
4. Refraining from minor sins.
5. Leaving that which is doubtful.
6. Abstaining from the desires of the Nafs.
7. Staying away from every action that takes you away Allah Almighty. The Quran is a guide towards these 7 stations.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Dear Islamic brothers! Some people have a bad habit of praising those who are considered high in society. They revere them and serve them in any way possible. But unfortunately, they give no consideration to those Muslims who are seen as inferior and have legitimate professions, and even mock them. Similarly, some people, despite being involved in impermissible actions, consider themselves to be mighty and great. Not only do they despise and humiliate Muslims from other castes and professions, from time to time, they criticise their caste or profession as well and call them strange names. To such an extent that some of them wish to have no link with them. For example, inviting them to a ceremony or accepting their invitation is

¹ Khaza'in al-Irfan, part 1, Al Baqarah, under the verse 2, p. 4, summarised

viewed in a bad regard. Without a doubt, the people who have such thinking are victims of a great misunderstanding, and this basis of superiority is something of their own invention, for this standard of virtue is not established from the Quran or Hadith. In fact, the Quran and Hadith prohibit one from ridiculing and calling others by offensive names. Hence, it is mentioned in part 26, in the 11th verse of Surah Al-Hujurat:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

O believers! Men must not ridicule other men, it is likely that the ridiculed are better than the mockers; nor must the women ridicule other women, it is likely that the ridiculed women may be better than the mockers; and do not taunt one another, nor give evil nicknames. What a bad name it is to be called an evildoer after being a Muslim. And whoever does not repent, it is they who are the unjust.

[Kanz-ul-Iman (translation of Qur'an)] (Part 26, Surah Al-Hujurat, Verse 11)

Concerning this verse, it is mentioned in Tafseer-e-Khaazin that Sayyiduna Abdullah bin Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا said: "Sayyiduna Thaabit bin Qays رَضِيَ اللهُ عَنْهُ was hard of hearing. When he would participate in the gatherings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the noble companions رَضِيَ اللهُ عَنْهُمْ would seat him at the front. They would leave an empty space for him so that he could sit near the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and listen to what he was saying. One day, he arrived late to the gathering when it was full. The principle was that whoever arrived at a time when the gathering was full should remain standing wherever he was.

However, Sayyiduna Thaabit رَضِيَ اللهُ عَنْهُ wanted to sit next to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. So, he advanced forward, moving people and telling them to make space until there was only one person between himself and the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He then asked that person to move, to which that person replied: ‘Sit down, you have found some space.’ Sayyiduna Thaabit رَضِيَ اللهُ عَنْهُ then sat behind him in anger. Later on in the day, Sayyiduna Thaabit رَضِيَ اللهُ عَنْهُ squeezed his body and said: ‘Who are you?’ He replied: ‘I am so-and-so person.’ Sayyiduna Thaabit رَضِيَ اللهُ عَنْهُ mentioned his mother’s name and said: ‘Son of so-and-so.’ Upon this, the man lowered his head in embarrassment, because in that era, such words were used to bring shame. Then the above Ayah was revealed.”¹

Imam Ahmad bin Hajar Makki Shaf’i رَحِمَهُ اللهُ عَلَيْهِ states regarding this Ayah: “The purport of this Divine command is to not belittle anyone, for it is possible that they are better, superior and closer to Allah Almighty than you are.”²

Allamah Abdul-Mustafa A’zami رَحِمَهُ اللهُ عَلَيْهِ states: In this age, a sinful and criminal tradition has emerged that the so-called “Shaykhs” and “Pathaans” have made it a norm to mock sincere and pious Muslims by mentioning their occupations like weavers, butchers, barbers etc. In fact, they even humiliate and disparage the scholars just because they belong to a certain caste. They laugh and make fun of them in their gatherings. There are those who were the students of scholars from those castes for years but still belittle and mock their teachers, on the basis of their caste, despite having only become Shaykhs of Tariqah and scholars because of them. They are prideful and arrogant of their lineage and degrade others. By Allah! Tell me, in light of the Quran, how great criminals they are! [He further states:] The Quran has mentioned these rulings and warnings:

¹ Tafseer Khaza’in, part 26, Al Hujurat, under the verse 11, vol. 4, p. 149, summarised

² Al-Zawajir, vol. 2, p. 11

1. No tribe should ridicule another tribe. It could be the case that the people you are mocking are better than you in this world and the Hereafter.
2. It is not permissible for Muslims to taunt one another.
3. It is forbidden [Haraam] for Muslims to call each other by bad names.
4. The one who does so is a transgressing [Fasiq] Muslim.
5. The one who does not repent from these sins is an oppressor [Zaalim].

Sayyiduna Ibn Abbas رَضِيَ اللهُ عَنْهُمَا states: "If a sinful Muslim repents from his sins, then disgracing him for that sin is included in this prohibition. Likewise, it is impermissible to call another Muslim a dog, donkey, pig or by another name that is offensive or by something that exposes his sins. All these cases fall under this prohibition."¹ Sayyiduna Abdullah bin Mas'ood رَضِيَ اللهُ عَنْهُ said: "If I look down on someone and mock him, I fear that Allah will turn me into a dog."²

Dear Islamic brothers! You heard that thinking you are superior to others, despising other Muslims without a Shar'i reason or making fun of others is a great sin. Therefore, if somebody is involved in this sin, he should come to his senses and adopt humility; as declaring someone to be superior or inferior is the choice of Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. If you have looked down on Muslims and hurt their feelings, if possible, you should find them and ask them for forgiveness. You should also repent in the court of Allah Almighty and make Du'a to be free of this sin.

¹ Tafseer Khaza'in al-'Irfan, part. 26, Al-Hujurat, verse 11, p. 950

² Tafseer Saawi, part 26, Al Hujurat, verse 11, vol. 5, p. 1994; Ajaib al-Quran m'a Gharaib al-Quran, p. 389 edited

Be warned! If you see a pious Muslim seemingly carrying out an inappropriate act, then *never* think bad of them, for gaining any benefit from this is a distant matter; it is likely that you will face embarrassment. Let us listen to two accounts in this regard, and take heed:

Can he be better than me?

Imam Hasan Basri رَحْمَةُ اللَّهِ عَلَيْهِ possessed so much humility that he considered everyone to be better than him. The reason for this is as follows. One day, on the river Tigris, he saw an Abyssinian man and woman drinking alcohol from a bottle. He thought to himself, can these people be better than me? They are alcoholics. During this time, he saw a boat that was sinking in the distance that had 7 people on board. Upon seeing this, the Abyssinian man jumped into the water and took 6 people out, one at a time. The Abyssinian said to him رَحْمَةُ اللَّهِ عَلَيْهِ: “You save the life of just one. I was testing you to see if the eyes of your heart were open or not! The woman who is with me is my mother and there is nothing but water in this bottle.”

Imam Hasan Basri رَحْمَةُ اللَّهِ عَلَيْهِ heard this and was certain that this man was from the unseen. He رَحْمَةُ اللَّهِ عَلَيْهِ fell to the Abyssinian’s feet and said: “Just as you saved the lives of those 6 people, save me from pride.” So, he supplicated: “May Allah Almighty grant you the light of insight and save you from pride and arrogance.” After this incident occurred, Imam Hasan Basri رَحْمَةُ اللَّهِ عَلَيْهِ never considered himself to be better than anyone else.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! We should respect every pious person; we do not know who could be a hidden wali [friend of Allah]. Ameer of Ahl al-

¹ Tazkirah al-Awliya, Zikr Hassan Basri, p. 43

Sunnah **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** states: I was once travelling with the devotees of the Prophet in a Madani Qafilah. There was a thin, beardless and plain-looking boy in our cabin who was wearing simple clothing, sitting alone as if he was lost. The train stopped at a station for about two minutes and the boy went onto the platform and sat on a bench. We then offered the Asr prayer together in congregation. We had not yet even performed one cycle of the prayer when the conductor's whistle blew. People began to shout that the train is leaving. Everyone left the prayer and ran towards the train. The boy then stood up, and through gestures, he rebuked me and ordered me to offer the prayer! We established the congregation again and surprisingly, the train stopped. The train started moving as soon as we boarded it. The boy remained seated on the bench, looking around without a care. It became apparent to me that he was a "Majzoob" who stopped the train with his spiritual power in order for us to pray.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Dear Islamic brothers! It is often seen that sometimes, responsibilities are given to young Islamic brothers instead of the elderly. For example, they are appointed as an Imam and preacher; the head teacher of a Madrassah or Jamia, or they are given the position of a teacher or inspector, or a responsibility in the Zeyli Halqah, division or Kabinah. The devil then whispers in attempt to cause disunity and arguments: there was an older Islamic brother capable of being in charge, so why was the responsibility given to this young brother?

Remember! This is a great trick of the devil to take you away from the Madani environment. The devil does not want us to stay affiliated with the Madani environment and thereby prepare for the Hereafter. He wishes to distance us from this environment and become involved in

¹ *Faizan-e-Sunnat*, p. 440

sins by causing us to engage in backbiting, tale-telling, having bad opinions of others, hurting the feelings of Muslims.

But we must foil his plan and establish a mindset that every Muslim, who possesses the correct beliefs of Islam, is better than me. No matter who is appointed as our leader, we will obey him because old age and experience are not the only proof of being superiority. Rather, piety and righteousness are extremely important too. Whoever possesses piety, righteousness, the fear of Allah Almighty and the love of the Prophet, along with other good traits, he is superior to others and worthy of a greater position. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would appoint those individuals as leaders who were more pious and righteous than others. Here is a Hadith along with its commentary related to this.

Sayyiduna Abdullah Ibn Umar رَضِيَ اللهُ عَنْهُمَا reports that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ dispatched an army and appointed Usamah bin Zayd (رَضِيَ اللهُ عَنْهُمَا) as their commander, but some people criticised his leadership. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “If you are criticising his [i.e. Usama’s] leadership, then you would also criticise the leadership of his father too. By Allah, indeed he [i.e. Zayd] deserved leadership and he was one of the most beloved people to me. Now he [i.e. his son Usama] is one of the most beloved people to me after him.”¹

Hakeem-ul-Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ explains in the commentary of this Hadith: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ appointed Sayyiduna Usama bin Zayd رَضِيَ اللهُ عَنْهُمَا as the leader of an army on several occasions. Likewise, when the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was close to leaving this world, he dispatched an army and Sayyiduna Usama bin Zayd رَضِيَ اللهُ عَنْهُمَا was its commander. The people either criticised his leadership when he was appointed as the leader for the first time or it

¹ Bukhari, Kitab, al-Maghazi, vol. 3, p. 161, Hadith 4469

occurred every time he was appointed. The people who objected to his leadership were hypocrites and Bedouins. They would do so because Sayyiduna Zayd and Sayyiduna Usama bin Zayd رَضِيَ اللهُ عَنْهُمَا were once slaves and the Arabs would never give their slaves a position of authority. However, Islam elevated slaves and made them leaders.

[He further states:] In Islam, it is wrong to treat slaves and the free differently; every believer is equal, regardless of whether he is a slave or not. Being superior is based upon the level of piety. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ removed this unfair distinction that people held with this action of his [of appointing Sayyiduna Usamah bin Zayd رَضِيَ اللهُ عَنْهُمَا as a leader].¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Department of Imams of Masajid

رَضِيَ اللهُ عَنْهُمَا Dawat-e-Islami is currently working in over 80 departments to spread the call towards righteousness. One of these departments is “Imams of Masajid”. This department appoints Imams and the Muezzins [the ones who deliver the Azaan] to populate the Masjid. They also take care of their needs so that they can invite others towards good without the worry of financial issues. The Imams and Muezzings play a major role in populating the Masjid.

رَضِيَ اللهُ عَنْهُمَا, the respected Imams of Dawat-e-Islami wake others for the Fajr prayer; encourage others to pray with the congregation; deliver a short lecture from Faizan-e-Sunnat; participate in the study circles and read from the Tafseer of the Quran after Fajr and keep the Masajid full with the lovers of the Prophet who are travelling on a Madani Qafilah.

¹ *Mirat-al-Manajeer*, vol. 8, p. 465, selected

The Prophet ﷺ said: “Allah loves the one who loves the Masjid.”¹

Allamah Abdul Rauf Munaawi رَحْمَةُ اللهِ عَلَيْهِ writes: One should have love for the Masjid, make the habit of sitting in the Masjid in order to observe I'tikaaf in the Masjid, pray Salah, perform Zikr of Allah, and learn and teach Shar'i rulings, all for His pleasure. Allah Almighty loves this person to the extent that He grants him a place in the shade of His Mercy and admits him into His protection.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The Sunnahs and etiquettes of fragrance

Dear Islamic brothers! Here are some Madani peals regarding the Sunnahs and etiquettes of fragrance. Let us listen to two narrations of the Beloved Prophet ﷺ first:

1. He ﷺ said: 3 things have been made dear to me in this world of yours: perfume, women, and the coolness of my eyes is in Salah.³
2. The Prophet ﷺ said: there are 4 things that are from the Sunnah of the Prophets: Nikah, Miswak, modesty and applying perfume.⁴
 - The Prophet ﷺ would never reject a gift of perfume.⁵
 - It is Mustahab [preferable] to apply perfume for the Friday prayer.⁶

¹ Mu'jam Awsat, vol. 4, p. 400, Hadith 6383

² Fayz al-Qadeer, vol. 6, p. 112

³ Sunan Al-Nisa' i Kitab Ishrat Al-Nisa', p. 244, Hadith, 3945

⁴ Mishkat al-Masabih, vol. 1, p. 88, Hadith 382

⁵ Sunnatayn or Adab, p. 85

⁶ Bahar-e-Shari'at, vol. 1, p. 774, part 4, summarized

- Salah consists of calling upon Allah. So, it is Mustahab to adorn oneself and apply fragrance for this.¹

Announcement

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

¹ *Nayki ki Dawat, p. 207*

The 6 Duroods and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtimā' (congregation) of Dawat-e-Islami



1. The Durood for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ الْعَالِي
الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Durood at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands.¹

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Durood 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.'²

¹ *Afdal-us-Salawat 'ala Sayyid-is-Sadat*, p. 151

² *Ibid*, p. 65

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Durood, 70 portals of mercy are opened for him.¹

4. The reward of 600,000 Duroods

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi رَحْمَةُ اللَّهِ عَلَيْهِ reports from some saints of Islam that the one reciting this Durood once receives the reward of reciting Durood 600,000 times.²

5. Nearness to the Distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ. The respected companions رَضِيَ اللَّهُ عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When he recites Durood upon me, he does so in these words.'³

¹ Al-Qaul-ul-Badi', p. 277

² Afdal-us-Salawat 'ala Sayyid-is-Sadat, p. 149

³ Al-Qaul-ul-Badi', p. 125

6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Durood upon me, my intercession will become Wajib for him.¹

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُمَا that the Noble Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.'²

2. An easy way to spend every night in worship

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'If anyone recites the following Du'a three times at night it is as if he has found Layla-tul-Qadr.' Here is the Du'a:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

Translation: There is none worthy of worship except Allah Almighty Who is 'حَلِيمٌ' and 'كَرِيمٌ'. Allah Almighty is 'سُبْحَانَ', Rab of the seven skies and Rab of the magnificent 'Arsh.

¹ Attargheeb Wattarheeb, vol. 2, p. 329, Hadith 31

² Majma'-uz-Zawaid, p. 254, vol. 10, Hadith 17305

Schedule for the study circles of the weekly Ijtima [overseas] (3rd February 2022)

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

Remaining Sunnahs and etiquettes of fragrance

- The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would always utilise the most excellent of perfumes, and tell others to do the same.¹
- The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) disliked bad smells.²
- Men should utilise fragrances that spread but do not leave visible marks.³
- Women have been forbidden from wearing fragrance if its smell reaches a man she does not know. If she wears perfume or fragrance at home, and the smell reaches her husband, children, mother, and father, then there is no issue.⁴
- Islamic sisters should not wear a perfume, whose smell will diffuse and reach a non-Mahram man via the air.⁵
- The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) stated: ‘When a woman passes by a gathering wearing perfume, she is so-and-so. (Meaning, she is a fornicator).¹

¹ *Sunnatayn aur Adaab*, p. 83

² *Sunnatayn aur Adaab*, p. 83

³ *Sunnatayn aur Adaab*, p. 85

⁴ *Sunnatayn aur Adaab*, g. 85

⁵ *Sunnatayn aur Adaab*, p. 86

- It was the habit of the Beloved Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) to apply musk to his blessed hair and beard.²
- One should avoid the use of air freshener.³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Du'a for paying off debt

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

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَنِ سِوَاكَ

Translation: O Allah! Suffice me by granting me Your Halal sustenance, protect me from Haram sustenance, and free me from depending on others, with Your grace.⁴

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

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

Saying of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: Pondering (over the Hereafter) for a moment is better than the worship of 60 years.⁵

Let's make 'good intentions' before filling in the Madani In'amaat booklet:

¹ Tirmizi, Kitab al-Adab, Hadith 2795

² Sunnatayn aur Adaab, p. 83

³ Sunnatayn aur Adaab, pg. 84

⁴ Khazinah-e-Rahmat, p. 48

⁵ Al-Jami'-us-Sagheer, p. 365, Hadith 5897

1. To please Allah Almighty, 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 Almighty 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 Almighty forbid, if I have not acted on any such Madani In'aam which saves a person from sins, I will make a firm intention of not committing sin in the future, along with making repentance and Istighfar.
5. I will not reveal my good deeds without need (for example, I act on such and such or this many Madani In'amaat).
6. I will act afterwards or tomorrow on the Madani In'amaat which can be practised afterwards (for example, if one did not recite Salat upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times today).
7. I will try to achieve the actual aim of filling in the Madani In'amaat booklet (for example, fear of Allah, piety, correcting manners, progress in the Madani activities, etc.).
8. I will fill in the Madani In'amaat booklet (i.e. carry out Fikr-e-Madinah) tomorrow as well.
9. I will not consider it a usual formality but fill in the Madani In'amaat booklet while pondering.

Mark the boxes given below with a 'correct (i.e. inverted tick)' sign for the Madani In'amaat you have practised today and mark them with a '(0) sign' in case you have not practised them.

Attention: Carry out Fikr-e-Madinah while keeping an eye on your own Madani In'amaat booklet only.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Method of collective reflection (72 Pious Deeds)

Daily 56 pious deeds

1. Made good intentions?
2. Offered all five Salahs with congregation?
3. Invited others to Salah before every Salah?
4. Recited or listened to Surah al-Mulk at night?
5. Recited Aaya-tul-Kursi, Tasbih-e-Fatimah and Surah Al-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 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 عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

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

Ya Allah Almighty! 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 1st of every Madani [Islamic] month, do not give him death until he recites the Kalimah.

أَمِيرِن بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ