



Three Admirable
Qualities

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Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

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

Three Admirable Qualities

وَعَلَى إِلِكْ وَأَصْحِيكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى إِلِكْ وَأَصْحِيكَ يَا مُؤَرَّثَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ 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 and drink, sleep or do Sahari and Iftari 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, sleep in a Masjid, he should make intention to observe I'tikaf, do Zikr of Allah Almighty for some time, then whatever he wants he can do (i.e. now if he wants to eat, drink or sleep, he can do so.).

Excellence of Salat upon the Prophet ﷺ

The intercessor of the sinful, our beloved master, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has beautifully said:

مَنْ صَلَّى عَلَيَّ مِائَةً كَتَبَ اللَّهُ بَيْنَ عَيْنَيْهِ بَرَاءَةً مِّنَ النَّفَاقِ وَبَرَاءَةً مِّنَ النَّارِ وَأَسْكَنَهُ اللَّهُ يَوْمَ
الْقِيَامَةِ مَعَ الشُّهَدَاءِ

Meaning, “Whoever recites Salat upon me one-hundred times, Allah shall write freedom from hypocrisy and fire between his eyes, and He will keep such a person with the martyrs on the Day of Judgement.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: **أَفْضَلُ الْعَمَلِ الصَّادِقَةُ** A truthful intention is the best action.² O devotees of the Messenger! 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

Dear Islamic brothers! Sayyiduna Sa’d bin Abi Waqas رَضِيَ اللَّهُ عَنْهُ is a Companion of the Messenger. He is from amongst the 10 blessed Companions, who received glad tidings of entering Paradise, directly from the owner of Paradise himself, the distributor of Allah’s bounties, none other than the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

¹ Tirmizi, vol. 5, p. 247, Hadith 3391

² Jami’ al-Saghīr, p. 81, Hadith 1284

Sayyiduna Sa'd bin Abi Waqas رَضِيَ اللهُ عَنْهُ was extremely brave, possessing unshakeable firmness in faith and the highest extent of piety. He spent his time in abstinence from worldly pleasures, and would worship Allah in abundance. One day, he was tending to his animals, when his son, 'Umar bin Sa'd arrived and asked, "O beloved father! You are here tending to your camels and goats, when people are discussing issues of the caliphate." Hearing this, Sayyiduna Sa'd bin Abi Waqas رَضِيَ اللهُ عَنْهُ lovingly struck his hand against the chest of his son, and said, أَسْكُتْ - "Be quiet! I heard the final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stating, إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ التَّقِيَّ الْغَنِيَّ الْخَفِيَّ - "Allah indeed loves a servant who is righteous, independent and hidden."³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The servants of Allah that He loves

Dear Islamic brothers! It was indeed a brief Hadith narrated by Sayyiduna Sa'd bin Abi Waqas رَضِيَ اللهُ عَنْهُ to his son. He was showing that desiring for worldly rank and fame are not things to be proud of, nor are they anything praiseworthy. Rather, adopting taqwa and independence, as well as remaining unknown, are what leads a person to excellence and prosperity. This blessed Hadith also teaches us, that if these three qualities are found within a person, it means Allah loves them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Let us now hear an explanation of these three qualities of taqwa, independence and being hidden. Firstly, let us begin with discussing taqwa.

³ Muslim, p. 1135, Hadith 2965

The first admirable quality: taqwa

Allah Almighty says in the third Juz of the Holy Quran, Surah Aale 'Imran, verse number 76:

فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾

Allah indeed likes the pious.⁴

Dear Islamic brothers! Taqwa is the essence of servitude and obedience towards Allah. Imam Fakhr al-Din al-Razi رَحْمَةُ اللَّهِ عَلَيْهِ adds a highly intellectual point to this topic, by saying, "Allah has mentioned this quality of taqwa in the Holy Quran, highlighting that the Quran itself is guidance for the people of taqwa. He says,

هُدًى لِّلْمُتَّقِينَ ﴿٧٦﴾

guidance for those who fear (Allah).⁵

In another verse, He also says,

هُدًى لِّلنَّاسِ

(it is) guidance for the people⁶

By joining these two verses, the following conclusion is reached: only those who are pious and adopt taqwa have the right to label themselves human, in essence. Whoever is does not take on taqwa, does not have the right to even call themselves human."⁷

Let's look an example to help us understand this. A bus is travelling from Makkah al-Mukarramah to Madina al-Munawwarah, with 72

⁴ [Kanz-ul-Iman (translation of Quran)] (Part 3, Surah Aale-Imran, verse 76)

⁵ [Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, verse 2)

⁶ [Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, verse 185)

⁷ Tafseer Kabeer, Surah Al-Baqarah, Ayat 2, vol. 1, p. 268

people inside it. If somebody were to say the driver is taking 72 travellers to Madinah, this is totally correct. If somebody else were to say the driver is taking the entire bus from Makkah to Madinah, this is also completely accurate. Both statements have the same meaning, that there are 72 travellers in the bus, the driver is taking them and they are going from Makkah to Madinah.

Allah Almighty mentions in one verse, that the Quran is guidance for all of mankind. In another verse, He says the Quran is guidance for the people of taqwa. By joining the meaning of these verses together, we learn that every person must become a person of taqwa, and only those who have taqwa are rightful of even calling themselves truly human.

Taqwa is the root of goodness

O devotees of the Messenger! The same way taqwa is the root of servitude and obeying Allah, it is also the root of goodness and performing good deeds. Allah Almighty states in the Holy Quran:

وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مِمَّنْ أَتَىٰ

And it is not a virtue at all that you enter (your) houses by breaking the back wall; yes, virtue is in piety.⁸

In *Tafsir Sirat al-Jinan*: In times of ignorance, upon wearing the *ihram* of Hajj, people became habitual of breaking down the back wall of their homes to enter them, if they needed to return to their homes for a necessity. They considered this an act worthy of reward. The above-mentioned verse was revealed in response to this action of theirs, and Allah says, 'It is not a good deed for you to enter you homes from the back, rather, come towards the true good deed of taqwa.'⁹

We come to know, the truly virtuous, pious, and righteous person is

⁸ [Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, verse 189)

⁹ Sirat ul Jinan, Para 1, Surah Al-Baqarah, Ayat 189, vol. 1, p. 304

the one who has taqwa. Having this said, it is clear to understand the following principles:

- Only those who fear Allah and have taqwa in their hearts will offer Salah punctually, as there are many who offer Salah at their own leisure, even missing it entirely. Look at how many people come to the Masjid to offer Salah, but via backbiting, slander, disrespecting the sanctity of the Masjid or speaking about worldly issues inside it, they instead pile a huge burden of sins upon their shoulders.
- In the same way, only those who have taqwa can truly keep fasts, as many people resort to trivial time-wasting in the state of fasting, whilst others even do not refrain from sinning.
- Only those who have taqwa can truly perform Hajj, otherwise there are very many who are stuck in taking selfies whilst they perform Tawaf. Only those who have taqwa can truly give sadaqah, charity, help the poor, help one another and maintain good relationships with others, etc.

Every single one of these good deeds can only truly be conducted by someone who has taqwa in their heart. Very many people may perform good deeds, but ruin the reward they receive from it with their own hands. They may show off, or constantly remind others of how they helped them financially and in other ways.

Summarizing everything we have just said, we can say: In reality, the truly pious person is the one who has taqwa in their heart. Sayyiduna Ibrahim Taymi رَحْمَةُ اللَّهِ عَلَيْهِ once experienced an amazing incident regarding the importance of taqwa, and he says,

I would visit the graveyard in great amount, in order to keep death in mind. One night, I found myself becoming sleepy, and ultimately fell asleep within the graveyard itself. I began to see a dream, in which an open grave lay before me with a person inside. A voice then said, 'Take

this chain, put it in his mouth and cast it through his body.’ Hearing this, the person inside the grave exclaimed, ‘O Allah! Did I not recite the Quran? Did I not perform Hajj of your honourable House?’ The person began to recall each of his deeds, until he received this answer, ‘You conducted these deeds in front of people. Whilst you were alone, you instead declared war against Me through your acts of disobedience.’¹⁰

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Your share in the Hereafter is according to your level of taqwa

In the famous book of spirituality, *Risalah Qushayriya*, Shaykh Kattani رَحْمَةُ اللهِ عَلَيْهِ says, “Your share of the world is apportioned according to the level of trials you face, and your share of the Hereafter is apportioned according to your level of taqwa.”¹¹

This means, climbing the ladder of success in this world is done by the person who works the hardest. Honour, success and esteem in the Hereafter, however, is attained by the person who has the most taqwa.

Allah Almighty says in the Holy Quran, 12th Juz, Surah Hud, verse number 49:

إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾

indeed, for the pious is a good ending.¹²

¹⁰ *Jahannam Mein Le Jane Walay A'maal*, vol. 1, p. 69

¹¹ *Risalah Qushayriya*, p. 219

¹² [*Kanz-ul-Iman (translation of Quran)*] (Part 12, Surah Hood, verse 49)

Mentioning Jannah, Allah Almighty also says:

أُعِدَّتْ لِلْمُتَّقِينَ

(especially) kept ready for the pious.¹³

سُبْحَانَ اللَّهِ! We now come to learn, that Allah has created Jannah for the people of taqwa. The more taqwa a person has, the higher their rank will be in Jannah and the more bounties they shall receive.

Further description of the excellences associated with taqwa

Hujjat al-Islam, Imam Muhammad bin Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ explains the excellences of taqwa:

- The people of taqwa are commended by Allah, and
- He blesses them with protection from their enemies.
- They receive unique help from Allah, and
- due to the blessings of their taqwa, He also grants them halal *rizq* in this world.
- The blessings of taqwa lead to the correct rectification of deeds, forgiveness of sins and acceptance of all good deeds.
- The people of taqwa are saved from the terrors of the Hereafter,
- they become the beloved servants of Allah and they are of greater esteem in His sight.
- At the time of death, they are blessed with the honour of being able to see Allah and

¹³ [Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aale-Imran, verse 133)

- they are given good news of safety from punishment. After dying,
- they are protected from Hellfire and will remain in Jannah forever.¹⁴

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

What is taqwa?

One day, the second Caliph of the Muslims, Sayyiduna Umar Faruq al-A'zam رَضِيَ اللهُ عَنْهُ asked Sayyiduna Ka'b bin Ahbar رَضِيَ اللهُ عَنْهُ , "O Ka'b! Tell me, what is taqwa?" Sayyiduna Ka'b bin Ahbar رَضِيَ اللهُ عَنْهُ responded by saying, "O Amir al-Mumineen! Have you ever passed by a path, upon which there are thorny bushes?" Sayyiduna Umar Faruq al-A'zam رَضِيَ اللهُ عَنْهُ affirmed this, "Indeed I have crossed such a path." Hearing this, Sayyiduna Ka'b رَضِيَ اللهُ عَنْهُ went on to ask, "How did you go about travelling upon it?" In response, it was said, "I avoided the thorns and folded up my clothes (to avoid them being caught upon any thorns)." Sayyiduna Ka'b رَضِيَ اللهُ عَنْهُ exclaimed, ذَلِكَ التَّقْوَى - "O Amir al-Mumineen! That is taqwa!"¹⁵

By extension, this means: Allah has granted us a pure heart and soul, sent us into this world, and we are heading towards the Hereafter. This world is like a path with thorns upon it. One way leads to Satan, another to the *nafs*; one leads towards love of the world and another towards love of money. There are thousands of sins on this path, such as jealousy, hatred, hostility, or remaining subservient to illicit desires, etc. These sins are like thorns on the path of this world. In the journey of life, we are to protect the purity of our hearts and souls from these thorns (meaning, these sins). This itself is taqwa.

¹⁴ *Minhaj ul Aabideen, pp. 144 -148*

¹⁵ *Tafseer Baghawi, para1, Surah Al-Baqarah, Ayat 2, vol. 1, p. 13*

The taqwa of Sayyiduna Bayazid Bistami رَحْمَةُ اللَّهِ عَلَيْهِ

Sayyiduna Bayazid Bistami رَحْمَةُ اللَّهِ عَلَيْهِ was once travelling, and stopped at a place with his murids. He washed his blessed kameez, and his murids requested, "Please place your kameez over this wall in front, so it can dry." "No!", he declared in response, "We did not take permission from whoever owns this wall." The murids then asked, "What about hanging it from the branch of that nearby tree?" Sayyiduna Bayazid Bistami رَحْمَةُ اللَّهِ عَلَيْهِ explained, "Birds sit on that tree. I will not take this away from them." The murids again asked, "What if we were to take your blessed kameez and place it upon the pasture to dry?" Once again, the great saint said, "No! The pasture is where animals eat from. I will not hide their food from them." In the end, Sayyiduna Bayazid Bistami رَحْمَةُ اللَّهِ عَلَيْهِ put his blessed kameez over his back and faced the sun, causing it to dry.¹⁶

سُبْحَانَ اللَّهِ! This is taqwa! Whatever we do in this world, we should think carefully over it beforehand, so we do not fall into sin or violate anybody's rights. Let us say we wear expensive new clothes, and it begins to rain outside. Due to this rain, dirt, mud and other things which may damage our clothes begin to come upon the path. Think about how you will carefully walk upon such a path, wearing your expensive new clothes. Think about how you will fold them up carefully, making sure they do not touch anything which will leave any dirt upon them. Think about how carefully you will watch your step, so you do not fall or slip.

The same approach is what we need to take before doing anything in this world. Stop, think carefully, and consider: In what I'm about to do, is there any element of sin? Is there anything that will lead to sin? Whether you are running a shop, setting up a business, working at your job, getting married, travelling, buying or selling something; in

¹⁶ *Risalah Qushayriya* , p. 221

short, before you do anything, think over it carefully and take advice in accordance with Shari'ah. Only after this should any step be taken, so we can fully save ourselves from sin.

How do we attain taqwa?

O devotees of the Messenger! We are left to discuss an important question: How do we attain taqwa? In answer to this, there is a very short and simple answer. The core of taqwa is to avoid sins. In order to avoid sins, there are two things of great importance:

1. Knowing what sins are, and
2. Hating the sin wholeheartedly.

If a person does not know anything about sins, then it is apparent that he shall not be able to save himself from them. If a person does know about sins, but does not hate them from the very bottom of his heart, he will still find it very difficult to avoid them.

Now we move on to another question: How does a person attain these two things? How can we learn about sins in order to avoid them, and how can we develop a deep-rooted hatred for sins in our hearts? Nowadays, it is extremely easy to learn about sins. For example, Shaykh-e-Tareeqat, the Ameer of Ahl al-Sunnah, 'Allamah Maulana Muhammad Ilyas Attar Qadiri Ziyae دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ conducts a Madani Muzakarah every week. Devotees of the Messenger from around the world, ask him a host of questions regarding varying topics. In light of his knowledge and experience, the Ameer of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ answers these questions, providing intellectual guidance upon a host of sensitive issues.

Think of the Madani Muzakarah as a weekly class of Islamic knowledge, taught by a renowned spiritual and knowledgeable figure of contemporary times. Try your best to make a habit of attending this

Madani Muzakarah punctually. Keep a notepad and pen with you, and whatever Madani pearls of knowledge are given by the Ameer of Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمْ الْعَالَمِيَّة**, write them down. Slowly but surely, you will learn about sins and how to avoid them in today's day and age.

In the same way, Maktaba al-Madinah has many books related to this topic. For example, *Jahannam Mein Le Jane Wale A'maal* is a two volume work, whilst *Gunahaun Ke Azabaat* is another shorter yet comprehensive work. The latter contains mention of 52 types of sin, along with their respective definitions, Quranic verses and Hadith regarding them, rulings regarding such a sin, highlights the means through which a person may fall into said sin and how to avoid them.

There are many other books from Maktaba al-Madinah one may draw benefit from, and learn how to save themselves from sin. For example, *76 Gunah-i-Kabirah*, *Gunahaun Ki Nahusat*, *Naykiyaun Ki Jazaaein Aur Gunahaun ki Sazaein*, *Mukashafa-tul-Quloob*, etc. These works can be bought from Maktaba al-Madinah, or downloaded from www.dawateislami.net. Make it an aim of yours to read and study these books.

Another way to learn about sins and avoid them, is to keep the number of Dar al-Ifta Ahl al-Sunnah with you. If you start any important work, if you feel there is possibility of sin arising in any scenario, or there is fear of falling into un-Islamic practices, refer back to Dar al-Ifta Ahl al-Sunnah or any mufti who is a devotee of the Messenger. **اَلْحَمْدُ لِلّٰهِ** Da'wat-e-Islami's IT Department has even made a mobile application for Dar al-Ifta. Download this onto your phone, and read the fatawa uploaded onto it from time to time. **رَانَ شَاءَ اللّٰهُ**, you shall be able to learn a huge amount of religious knowledge, as well as learn about sins and how to avoid them.

We now move onto the second thing of importance, when avoiding sin. We must hate the sin from our hearts. This means, to reject and

hate the sin wholeheartedly, with every fibre of our being. How do we do this? To this end, Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ prescribes a beautiful remedy. He says, “The method of gaining taqwa, is to maintain critical supervision over these five body parts: The eyes, ears, tongue, stomach and heart.”¹⁷

The eyes should be saved from films, dramas and other sins related to them. The ears should be saved from songs, listening to backbiting, indecent speech and other forms of sin. The tongue should be saved from backbiting, slander, lying and other sins. The stomach should be saved from consuming Haram. In the same way, the heart should be saved from jealousy, arrogance, self-centredness, ostentation and all other similar sins. In this way, slowly but surely our hearts shall become pure, become free from impurity and ultimately, we shall develop a hatred for sins in our hearts, إِنَّ شَاءَ اللهُ.

If we are successful in learning about sins in order to avoid them, and whilst saving our body from falling into sin, we are able to develop hatred for them, then إِنَّ شَاءَ اللهُ, we shall be fortunate enough to receive the treasure of taqwa.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The second admirable quality: *Ghinaa* (غِنَا)- Independence

The second quality found in the beloved servants of Allah, as explained by the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, is the quality of *ghinaa*/independence. إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ الشَّعْبِيَّ الْعَنِيَّ - “Allah indeed loves a servant who is righteous, independent...”

¹⁷ *Minhaj ul Aabideen*, p. 162

The meaning of the word **غَنِيٌّ**, is independence. This means, to be free of want and need, or total independence from others. This is from the attributes of Allah Almighty, as mentioned in the Holy Quran:

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾

O people! You are dependent upon Allah; and only Allah is the Independent, the Most Praiseworthy.¹⁸

We learn from this verse, that we are all dependant on Allah Almighty, and He is free from want and need, and He is totally independent. The attribute of total independence cannot be attained by any human, and is exclusive to Allah Almighty alone.

The attribute of independence, when mentioned in reference to the servants of Allah, is material, psychological and spiritual poverty. It is not independence or wealth, in actuality. Imam Ghazali **رَحْمَةُ اللَّهِ عَلَيْهِ** has explained 6 levels of poverty, and the highest level of poverty is referred to as independence.

This means, a person becomes independent and unwanting of any thing related to the world, be it wealth or status, etc. A person who gives no importance to wealth is not concerned with whether he has it or not, as both states are the same to him. Such a person is known as *ghani*.¹⁹

The Prophet of Allah, Sayyiduna ‘Isa **عَلَيْهِ السَّلَام** was reported to have been asked by his *hawariyyun*, “O Ruhullah! What is the reason that you can walk upon water the way you do upon land, but we cannot?” In reply, he asked, “What importance do dirham and dinar have to you?” The *hawariyyun* said, “According to us, dirham and dinar are good things to be sought after.” Sayyiduna ‘Isa **عَلَيْهِ السَّلَام** explained, “According to me,

¹⁸ [Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Faatir, verse 15)

¹⁹ Ihya Uloom, vol. 4, p. 564

dirham and dinar are equivalent to a lump of dirt.”²⁰

سُبْحَانَ اللَّهِ! This is true *ghinaa*/independence, and Allah loves a person who has this quality within them.

How do we gain this quality ourselves? One way, is to satisfy the heart with the knowledge that Allah is our Creator, Sustainer and King. It is mentioned in a blessed Hadith: “Whoever wants to become the greatest *ghani*, should rely upon the power of Allah rather than his own heart and means.”

If we rely upon the power of Allah, then we shall also acquire the quality of independence ourselves, **إِنْ شَاءَ اللَّهُ**. If we have money, we should not rely upon it, as it may be here today and gone tomorrow. We should instead completely rely on Allah. In the same way,

- Let’s say we are struck with poverty. Don’t worry, as Allah is the Lord.
- Let’s say your shop is forced to close. Don’t worry, as Allah is your Lord. Let’s say there is nothing to eat at home. Don’t worry, as Allah is your Lord.
- Let’s say your children are hungry. Don’t worry, as Allah is your Lord. Let’s say you have a million worries and problems. Don’t worry, as Allah is your Lord.
- Let’s say you are going through the most difficult tests in your life. Don’t worry, as Allah is your Lord.
- Let’s say you can’t find a job. Don’t worry, as Allah is your Lord.

No matter what you are going through and whatever condition you are in, always remember that Allah is your Lord. Allah is your Creator. Allah will grant you *rizq*. When you fortify this belief in your heart and

²⁰ *Ihya Uloom, vol. 4, p. 564*

mind, then **إِنْ شَاءَ اللَّهُ**, you shall attain the quality of independence from worldly affairs, and save ourselves from chasing worldly people or wealth.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The third admirable quality: Anonymity (خِفاء)

The third quality of those beloved to Allah has been mentioned in a Hadith, and that quality is anonymity. i.e. the one who does not desire fame and popularity amongst people. He performs every good deed in secret, remaining hidden and unknown. A person of this nature is beloved to Allah.

The final Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** mentioned the six qualities of a believer, and explained that the one who possesses these qualities comes under the following statement: **إِنَّ أَعْبَطَ أَوْلِيَاءِي** - “Indeed, he is my friend worthy of being envied.” He then explained one of the six qualities, and said: “He is obscure among the people such that fingers are not pointed towards him.”²¹ Such is the importance of obscurity, anonymity and remaining hidden, that the Messenger of Allah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** praised the person who has this quality within them.

Mufti Ahmad Yaar Khan Na'eemi **رَحْمَةُ اللَّهِ عَلَيْهِ** comments on a blessed Hadith similar to the one we have just heard, and he says:

Such a person does not desire for worldly fame, accolades or power. In the same way, they do not want publication of their knowledge, acts of worship or spiritual excursions. Such fame can be dangerous for the masses, as it can cause pride and arrogance in the heart. Being anonymous is better than this prominence. There are some people

²¹ Tirmizi, p. 561, Hadith 2347

who do not become arrogant when they acquire fame, and they understand that good and bad reputation is in the control of Allah. People have no significance in this matter, as they quickly switch between chanting slogans for or against you.²²

سَمِعْنَا مِنَ اللَّهِ! O devotees of the Messenger! We have heard of the great rank of those who desire to be unacknowledged. The Prophet

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: إِنَّ أَضْيَقَ أَوْلِيَاءِي - “Indeed, he is my friend worthy of being envied.”

The one who has love for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in his heart becomes beloved to Allah. The think, what is the rank of the one the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has declared not only his friend, but a friend whose rank is so high, that others should envy him in a good way, and strive to be like him? The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would befriend those who desire secrecy and obscurity.

On one hand, we have the beautiful Hadith of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ , and on the other, we have our own deplorable condition. There is a race to acquire quick and easy fame on social media. People from all demographics and backgrounds; people of all ages are involved in this race. Some upload videos of themselves committing sins or other useless actions, in hope of becoming famous. When we purchase clothes, we want to buy expensive clothes that leave people amazed. When we buy perfume, we want to attract attention through the aroma we leave behind us. We even spend hours trying to find the perfect pair of shoes, a pair that will draw the attention of everyone’s eyes. This is even the case on occasions like marriage and Eid! If only we could be free of this spiritual disease of ostentation. If only we could become people who desire to earn the pleasure of Allah. It is mentioned in a Hadith: “Wealth and love of fame

²² *Mirat ul Manajeeh, vol. 7, p. 136*

causes more destruction to a person's faith than the destruction two hungry wolves cause in a herd of goats."

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Dear Islamic brothers! An important point to bear in mind from this Hadith, is that Allah loves those who choose to be obscure and hidden. Let us have the honour of listening to another Hadith. Sayyiduna Abu Hurairah رَضِيَ اللهُ عَنْهُ reports, the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Indeed, when Allah loves a servant, He says to Jibreel-i-Ameen عَلَيْهِ السَّلَامُ, 'O Jibreel! I love so-and-so. Love him too.' Jibreel عَلَيْهِ السَّلَامُ also then begins to love him. An announcement is then made in the skies, 'Allah loves so-and-so servant. O angels! Love him too.' All the angels of the sky begin to love him.²³

In the report of this Hadith in *Tirmizi*, we find this added, "All of those who live on Earth, have love of that servant made a necessity in their hearts."²⁴

سُبِّحَانَ اللهِ! O devotees of the Messenger! It is mentioned in a Hadith: "Allah loves those who favour anonymity." It is stated in another Hadith: "For the one whom Allah loves, love for him is made mandatory in the hearts of the people on earth. The angels also love him." We have learnt that Allah loves those who choose anonymity but does not allow his beloved servants to remain unknown.

Sayyiduna Uways Qarni رَضِيَ اللهُ عَنْهُ adopted anonymity and the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ told the Companions in Madinah of his greatness and rank. Ghawth al-A'zam رَضِيَ اللهُ عَنْهُ liked secrecy and Allah Almighty granted him longevity in his rank and honour. Such that thousands of years later,

²³ Bukhari, p. 824, Hadith 3209

²⁴ Tirmizi, p. 730, Hadith 3161

heads are lowered out of respect when his name is mentioned. Data Ali Hujweri رَحْمَةُ اللَّهِ عَلَيْهِ was free from seeking fame and today, crowds of people visit his shrine. Imam Ahmad Raza Khan

رَحْمَةُ اللَّهِ عَلَيْهِ served the religion with the pen from his home and remained distant from fame. Allah Almighty then spread the doctrine of the great Imam all over the globe. We learn that desiring and chasing fame in this world only leads to temporary fame. Then one day you will enter your grave and your fame will end too. Whereas those who do not desire fame but only wish to please their Lord, their fame, honour and love remains even after their passing. The Sufis state: مَنْ طَلَبَ الْمَوْلَا فَلَهُ الْكُلُّ - "Allah grants everything to the one who desires the pleasure of his Lord."

However, it is necessary to remain safe from the ploys of Satan. Imam Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ explains: "Sometimes, Satan appears as a sincere friend and begins to cause Satanic whispers, saying, 'O person! Perform good deeds in secret and Allah will make your actions famous amongst the people.'" Imam Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ further states:

This is also cunning Satanic trap. By saying this, Satan leads someone to ostentation. If someone hears these whispers, he should quash them and declare that he does not seek fame, and nor does he want his good deeds made aware to the public. He should only desire the pleasure of Allah and if his good deeds are hidden or made apparent, it is the will of Allah entirely.²⁵

Dear Islamic brothers! In summary, Allah loves the pious, those who are indifferent to the wealth and assets of this world, and those who desire obscurity. May Allah Almighty grant us these supreme qualities.

أَوَّيْنَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

²⁵ Minhaj ul Aabideen, p. 136

The Study Circles of reading and listening to Tafseer

Dear Islamic brothers! The religious environment of Dawat-e-Islami encourages us to refrain from sin, perform good actions and act in accordance with Shar'iah. Along with this, we are also given the mindset of trying to better our lives whilst remaining within the boundaries of Shar'iah. Our ultimate goal is to attain Paradise, but how can we work towards this? The company of devotees of the Messenger in a Madani Qafilah, the speeches of Sunnah inspired gatherings, study circles and listening to Tafsir after Fajr prayer all contribute towards this goal. The study circles of listening to Tafsir after Fajr prayer are from the 12 religious works of Dawat e Islami. On a daily basis after the Fajr, 3 verses of the Quran are recited along with translation from *Kanz al-Iman*. Tafseer of these verses are also read from *Tafsir Khaza'in al-Irfan/ Tafsir Noor al-Irfan/Tafsir Siraat al-Jinaan*. After that, 4 pages of *Faizan-e-Sunnat* are read followed by a recital of the Shajarah Attariyyah Qadiriyyah Razawiyyah. By the blessings of reading and listening to the Tafsir of the Quran, the Masjid remains populated after the Fajr prayer and an opportunity to listen to the Quran is received. It is the perfect occasion to gain Madani pearls of knowledge on an array of topics, to further increase our knowledge of Islam. The final Prophet

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ” – “The best person amongst you is he who learnt the Holy Quran and taught it to others.”²⁶

Participating in these study circles and acquiring blessings from listening to the Quran, its translation and Tafsir, a dars from *Faizan-e-Sunnat*, reciting various different litanies and the mentioning the friends of Allah is the perfect way to start the day. The study circles after Fajr are nothing but a collection of good deeds.

²⁶ Bukhari, vol. 3, p. 410, Hadith 5027

Department of Madani Qafilah

Dear Islamic brothers! To develop our mindset and steer it towards fulfilling the rights of others, Dawat-e-Islami encourages us to travel on the Madani Qafilah. Many people have learnt about the rights of people and now strive to fulfil them, after travelling on the Madani Qafilahs. **أَلْحَسَدُ إِلَهُ**, What can be said about those who travel in the way of Allah! Hence, if you wish to acquire this way of thinking, make a habit of travelling with the Madani Qafilah. **أَلْحَسَدُ إِلَهُ**! Dawat-e-Islami is currently engaged in serving Islam in over 80 departments. One of these, is the Department of Madani Qafilah. The purpose of this branch is to populate Masajid the world over. This is achieved by preparing Islamic brothers to travel on a 12-month Qafilah at least once in their lives, a one-month Qafilah every 12 months and a 3-day Qafilah monthly. This Department also strives to reform brothers into individuals who invite others towards goodness. Madani Qafilahs travel to different countries, cities and villages to propagate the Sunnah, knowledge of Islam and to extend an invitation towards righteousness. **أَلْحَسَدُ إِلَهُ**, Dar ul-Sunnahs have been established in some locations, in which Islamic brothers are trained to propagate the Sunnah and invite people to goodness all over the world. May Allah Almighty grant this department even more success.

أُمَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Madani Pearls regarding Good Company

Dear Islamic brothers! Before listening to some Madani pearls about good company, here are some blessed Hadith of the final Prophet صَلَّى

اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. **الْبِرُّ مِمَّنْ أَحَبَّ** - "A person will be with whom he loves."²⁷
2. **الْبِرُّ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ** - "A person is upon the faith and ways of his friend. Hence, he should look as to who he befriends".²⁸
 - "Verily, the example of good company and bad company is like a seller of musk and a blacksmith. The seller of musk will give you some perfume, you will buy some, or you will find good fragrance coming from him. As for the blacksmith, he will burn your clothes, or you will notice a bad smell."²⁹
 - It is mentioned in another Hadith: "Sit in the company of elders, inquire about matters from scholars and stay in contact with the wise."³⁰
 - "A good friend is he who reminds you of your Lord when you look at him, his speech brings about an increase in your (good) deeds, and his actions remind you of the Hereafter."³¹

Announcement:

The remaining Sunnah and etiquettes regarding good company will be mentioned in study circles after the Ijtima'. Take part in the study circles to learn more!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

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



²⁷ Muslim, p. 1088, Hadith 6718

²⁸ Masnad Imam Ahmad bin Hanbal, Masnad Abi Hurairah, vol. 3, p. 233, Hadith 8425

²⁹ Muslim, p. 1084, Hadith 6692

³⁰ Mu'jam Kabear, vol. 2, p. 125, Hadith 324

³¹ Jamia Al-Sagheer, p. 247, Hadith 4063

1. The Durood for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ
الْحَبِيبِ الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَىٰ إِلِهِ وَصَحْبِهِ وَسَلَّمَ

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.³²

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَىٰ إِلِهِ وَسَلَّمَ

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.'³³

3. 70 Portals of mercy

صَلَّى اللهُ عَلَى مُحَمَّدٍ

³² *Afdal-us-Salawat 'ala Sayyid-is-Sadat, p. 151*

³³ *Ibid, p. 65*

Whoever recites this Durood, 70 portals of mercy are opened for him.³⁴

4. The reward of 600,000 Duroods

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِبَةً بَدَاوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي reports from some saints of Islam that the one reciting this Durood once receives the reward of reciting Durood 600,000 times.³⁵

5. Nearness to the Distinguished Rasool صَلَّى اللَّهُ تَعَالَى 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 اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللَّهُ تَعَالَى 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 تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When he recites Durood upon me, he does so in these words.’³⁶

³⁴ *Al-Qaul-ul-Badi'*, p. 277

³⁵ *Afdal-us-Salawat 'ala Sayyid-is-Sadat*, p. 149

³⁶ *Al-Qaul-ul-Badi'*, p. 125

6. Durood-e-Shafa'at

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 Durood upon me, my intercession will become Wajib for him.³⁷

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn '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.'³⁸

2. An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharaib-ul-Quran*, 'If anyone recites the following Du'a three times at night it is as if he has found Layla-tul-Qadr.' We should recite it every night. Here is the Du'a:

لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ

سُبْحَانَ اللهِ رَبِّ السَّمَاوَاتِ 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.

³⁷ Attargheeb Wattarheeb, vol. 2, p. 329, Hadees 31

³⁸ Majma'-uz-Zawaid, pp. 254, vol. 10, Hadees 17305