



Virtues and Topics of
Surah al Fatihah

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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

Virtues and Topics of Sūrah al-Fātiḥah

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَى الْإِلَهِ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
وَعَلَى الْإِلَهِ وَأَصْحَابِكَ يَا نُورَ اللَّهِ
نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

Dear Islamic brothers! Whenever you enter a masjid, make the intention of *i'tikāf*, for you shall continuously gain the reward of *i'tikāf* for as long as you stay inside. Normally, when we are in a masjid, shar'īah does not give permission for us to eat, drink, sleep, have suḥūr or ifṭār, and not even to drink Zamzam water or the water on which *dam* has been made. Yet, if the intention of *i'tikāf* is made, all these actions will become permissible. One should not make this intention only to eat, drink or sleep. This intention should instead be made to please Allah.

In Fatāwā Shāmī: If someone wants to eat, drink or sleep in a masjid, he should make the intention to observe *i'tikāf* and perform the dhikr of Allah for some time. Then he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so).

Virtue of sending *ṣalawāt* upon the Prophet ﷺ

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ ، وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ تَرَةً
فَإِنْ شَاءَ عَذَّبَهُمْ
وَإِنْ شَاءَ عَفَّرَ لَهُمْ

“The gathering in which Allah is not remembered and ṣalawāt is not sent upon the Prophet will be a means of regret for people on the Day of Judgement. If Allah wills, He can punish them or forgive them.”¹

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Before listening to the Bayan, let's first of all make good intentions for attaining the Divine pleasure and earning rewards. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ □ عَمَلِهِ' *The intention of a Muslim is better than his deed.*²

An important point

For righteous and permissible work, the more we make good intentions, the more we attain reward.

Intentions of listening to Bayan

- Lowering my eyes, I will listen to the Bayan attentively.
- Instead of resting against a wall, etc., I will sit in the Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
- When I hear صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, أَذْكُرُوا اللَّهَ, تَوَبُّوا إِلَى اللَّهِ etc., I will reply loudly with the intention of gaining reward and pleasing those who make Sada [call out] loudly.
- After the Bayan, I will approach people to say Salaam, shake hands and to make individual efforts upon them.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ Al-Tirmidhī, vol.5, p.247, hadith 3,391

² Al-Mu'jam-ul-Kabeer, vol. 6, p. 185, Hadith 5942

The greatest chapter of the Quran

Sayyidunā Abū Sa'īd bin Mu'allā رَضِيَ اللهُ عَنْهُ was a companion of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He stated:

I was praying, and the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by and called me, but I did not go until I had completed salah. When I went, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "What prevented you from coming?"

I replied, "I was praying."

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Did Allah not say,

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۗ

[Translation:] 'O you who believe! Come forth to the court of Allah and His Messenger when they call you to that which gives you life.'¹

After reciting this verse, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ added, "Shall I not tell you of the most superior chapter in the Quran before I leave the masjid?" Then, he held my hand. When the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ intended to leave the masjid, I reminded him.

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, "الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ" [i.e. Surah al Fātiḥah]. This is the greatest chapter in the Quran; they are the seven oft-repeated verses (Sab' al-Mathānī) which were given to me."²

Obedience to the Prophet: a fundamental of faith

Dear Islamic brothers, this incident teaches us that when the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ calls out to someone whilst they are praying, it is necessary to leave the salah and go to him immediately.

¹ Kanz al-'Irfān (translation of Quran) (part 9, Surah al-Anfāl, verse 24)

² Al-Bukhārī, p.1178, hadith 4,703

الله أكبر! This illustrates how salah is a great act of worship, but going to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is even more important and superior. The scholars state if the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ calls out to someone who is praying, he should leave his salah and go to him; the salah will not become invalid, rather the duration he spends with the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be considered a part of the salah. After returning, he should continue the salah from where he left off.

We learn that the command of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is unique. Speaking to someone and addressing them with salam whilst you are praying invalidates the salah. However, note that when you recite التَّحِيَّاتِ, you are addressing the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in your salah and saying salaam: اَسْلَامًا عَلَيْكَ أَيُّهَا النَّبِيُّ (O Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Peace be upon you). This greeting does not invalidate the prayer, rather it completes it.¹ this is because it is necessary (*wājib*) to recite التَّحِيَّاتِ during salah.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

What it means for Sūrah al-Fātiḥah to be the most superior chapter?

The aforementioned narration informs us that Sūrah al-Fātiḥah is the most superior chapter of the Quran. Remember, the entire Quran is the speech of Allah, and from this aspect, all of it contains virtue. When it is said that such and such chapter or verse is more superior, this has two meanings:

1. Reciting that sūrah (e.g. Surah al Fātiḥah) grants you more reward.
2. The themes of the sūrah are greater in comparison to the others.

¹ *Mirāt al-Manājīḥ*, vol.3, p.224

For example, Sūrah Lahab describes the disbeliever Abū Lahab, and Surah al-Ikhlāṣ explains the oneness of Allah. The great difference between mention of a disbeliever: Abū Lahab, and the oneness of Allah, is abundantly clear. Both sūrahs are the speech of Allah and are equal in this regard, but they differ in their themes. Similarly, in terms of its themes, Sūrah al-Fātiḥah is greater than all other sūrahs.¹

Facts about Sūrah al-Fātiḥah

Dear Islamic brothers, Sūrah al-Fātiḥah is a short chapter of the Quran. It contains one rukū', seven verses, 27 words and 140 letters. Imam Mujāhid رَحْمَةُ اللَّهِ عَلَيْهِ states, "Sūrah al-Fātiḥah was revealed in Madinah. According to one opinion, it was revealed twice: once in Makkah and once in Madinah."²

The devil wept

Imam Jalāl al-Dīn al-Suyūṭī al-Shāfi'ī رَحْمَةُ اللَّهِ عَلَيْهِ said:

Iblis wept on four occasions:

1. When he was cursed.
2. When he was cast upon the earth.
3. When the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared his prophethood.
4. When Sūrah al-Fātiḥah was revealed.

Imam Mujāhid رَحْمَةُ اللَّهِ عَلَيْهِ stated, "When Sūrah al-Fatiḥah was revealed, the Devil felt immense grief, so he cried and wailed."³

¹ Tafsīr Sūrah al-Fātiḥah, p.38

² Tafsīr Şīrāt al-Jinān, part 1, Sūrah al-Fātiḥah, vol.1, p.37, selective

³ Tafsīr al-Dur al-Manthūr, part 1, Sūrah al-Fātiḥah, vol.1, p.17

The chapter of healing

Another virtue of this sūrah is that it is a chapter of healing. In reality, the entire Quran is a source of healing, as evident from the following verse:

وَأُنزِلُ مِنَ الْقُرْآنِ مَا بُو شِفَاءً وَرَحْمَةً لِّلْمُؤْمِنِينَ ۝

[Translation:] “And We reveal in the Quran that which is healing and mercy for the people of faith.”¹

However, Sūrah al-Fātiḥah has specifically been referred to as the healing chapter. The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

هِيَ أُمُّ الْكِتَابِ وَهِيَ شِفَاءٌ مِّنْ كُلِّ دَاءٍ

“Sūrah al-Fātiḥah is *umm al-Kitāb* (the essence of the Quran), and it contains a cure for every illness.”²

Cure from a scorpion’s sting

Here is a summary of a narration from *al-Bukhārī* and *Muslim*. Thirty companions رَضِيَ اللهُ عَنْهُمْ were travelling on a journey when a man approached them and said, “Our leader has been stung by a scorpion. Can you help him?”

One companion رَضِيَ اللهُ عَنْهُ replied, “Yes, I will perform *ruqyah (dam)* on him.” So, the Companion رَضِيَ اللهُ عَنْهُ went to the patient, recited Sūrah al-Fātiḥah and performed *ruqyah*. Through the blessings of this, he was cured.³

Sayyiduna Khārijah bin Ṣalt رَضِيَ اللهُ عَنْهُ reports from his uncle that as he was returning after having visited the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he

¹ Kanz al-‘Irfān (translation of Quran) (Part 15, Sūrah Banī Isrā‘īl, verse 82)

² Tafseer al-Dur al-Manthūr, part 1, Sūrah al-Fātiḥah, vol.1, p.15

³ *al-Bukhārī*, p.585, *hadith* 2,276

Fātiḥah and performed ruqyah. Through the blessings of this, he was cured.¹

Sayyiduna Khārijah bin Ṣalt رَضِيَ اللهُ عَنْهُ reports from his uncle that as he was returning after having visited the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he passed by a community. One of their people was mentally ill; he was tied in shackles. The people asked him if he could cure that individual, and so he performed ruqyah over him by reciting Sūrah al-Fātiḥah in the morning and evening for three days. By virtue of this, he was cured.²

Performing ruqyah (dam) is permissible

Dear Islamic brothers, these incidents teach us that seeking a cure from the Quran, reciting the Quran and performing ruqyah, and writing verses of the Quran and wearing them as an amulet are all permissible. The noble Companions رَضِيَ اللهُ عَنْهُمْ performed ruqyah. In fact, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did so too, and he also taught others to do the same. The Mother of the believers, Lady ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, said, “The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered me to perform ruqyah [for protection] from the evil eye.”³

سُبْحَانَ اللهِ This illustrates that performing ruqyah by reciting verses of the Quran or other sacred words is a Sunnah of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the noble Companions رَضِيَ اللهُ عَنْهُمْ, as well as Sayyidunā Jibrīl عَلَيْهِ السَّلَام. Some narrations do prohibit us from wearing amulets (*ta’wīdh*), but these narrations refer to the amulets which contain impermissible words, as was the practise of people during the age of ignorance. Apart from this, performing ruqyah by reciting Quranic verses, the names of Allah, and supplications is permissible. It is also

¹ *al-Bukhārī, p.585, hadith 2,276*

² *al-Mu’jam al-Kabīr, vol.7, p.89, Hadith 13,944*

³ *al-Bukhārī, p.1,451, hadith 5,738*

treatment is absolutely permissible so long as the treatment does not involve anything that goes against shariah. However, we should also develop a mindset to receive spiritual treatment. The Prophet ﷺ said, “Before the creation praised Allah, Allah Almighty praised Himself. Cure yourselves through this praise.”

The noble Companions رَضِيَ اللَّهُ عَنْهُمْ asked, “O Messenger of Allah ﷺ! What is this praise?”

The Prophet ﷺ answered, “Sūrah al-Fātiḥah and Sūrah al-Ikhlāṣ.” Then he said, فَمَنْ لَمْ يَشْفِهِ الْقُرْآنُ فَلَا شِفَاءَ لَهُ – “Allah Almighty will not cure the one who did not attain cure from the Quran.”¹

Dear Islamic brothers, note how there is an explicit hadith encouraging us to seek cure from the Quran, especially from Sūrah al-Fātiḥah. Be it a flu, headache, pain in the body, diabetes, cancer, heart-related illnesses or any other minor or major illness, we should develop the mindset to seek cure from the Quran. إِنَّ شَاءَ اللَّهُ Allah Almighty will shower His Mercy upon us and grant us relief.

Dawat-e-Islami and its department for spiritual cure

لِلَّهِ Dawat e Islami is serving Islam through more than 80 departments. Amongst these departments is the ‘Department for Spiritual Cure’, which provides its services to the ummah of the Prophet ﷺ in various forms. This includes serving thousands on a daily basis by giving amulets, performing *istikhārah* and providing litanies to those in need. Madani Channel also airs a programme called Spiritual Cures, in which *istikhārah* is performed and litanies are provided to those who are unwell or distressed.

Sūrah al-Fātiḥah: a solution for every problem

¹ *Tafseer al-Dur al-Manthūr, part 1, Sūrah al-Fātiḥah, vol.1, p.17*

Dear Islamic brothers, not only does Sūrah al-Fātiḥah contain a cure for illnesses, but it also contains a solution for every problem. Sayyidunā ‘Aṭā` رَحْمَةُ اللَّهِ عَلَيْهِ states, “If someone has a need, he should recite Sūrah al-Fātiḥah. By virtue of this, his need will be fulfilled.”¹

The scholars state that whoever recites Sūrah al-Fātiḥah 100 times and then supplicates, his supplication will be accepted.

Litany for the acceptance of du‘ā`

سُبْحَانَ اللَّهِ This is a simple solution to problems. If you are facing troubles or experiencing financial difficulties, or if you have any need, recite Sūrah al-Fātiḥah and supplicate. إِنَّ شَاءَ اللَّهُ All your difficulties will be removed by virtue of Allah’s mercy.

Protection from the evil eye

The Companion Sayyidunā ‘Imrān bin Huṣayn رَضِيَ اللَّهُ عَنْهُ reports that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The house in which Sūrah al-Fātiḥah and Āyat al-Kursī are recited will remain protected that day from the evil eye of jinn and man.”²

Equivalent to a third of the Quran

Sayyiduna ‘Abdullah bin ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا reports that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever recited Sūrah al-Fātiḥah and Sūrah al-Ikhlāṣ, it is as if he has recited a third of the Quran.”³ Another hadith states that Sūrah al-Fātiḥah is equivalent to two thirds of the Quran.⁴

¹ Tafṣīr al-Dur al-Manthūr, part 1, Sūrah al-Fātiḥah, vol.1, p.17

² al-Jāmi’ al-Saghīr, p.360, hadith 5,830

³ al-Mu’jam al-Awsaṭ, vol.3, p.281, hadith 4,594

⁴ al-Jāmi’ al-Saghīr, p.360, hadith 5,828

Virtue of reciting Sūrah al-Fātiḥah before sleeping

Sayyidunā Anas bin Mālik رَضِيَ اللهُ عَنْهُ reports that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Recite Sūrah al-Fātiḥah and Sūrah al-Ikhlāṣ when you lie down in bed; this will protect you from everything except death.”¹ It is mentioned in another hadith, “When someone amongst you lies on his bed and recites Sūrah al-Fātiḥah, Allah Almighty stations an angel by his side to protect him.”²

Dear Islamic brothers, Sūrah al-Fātiḥah contains seven verses, which we recite in our daily salah. It takes a few seconds to recite it, but its virtues are immense. **سُبْحَانَ اللَّهِ!** Reciting Sūrah al-Fātiḥah earns you ten good deeds for every letter. The one who recites Sūrah al-Fātiḥah is like the one who recited a third of the Quran. And Allah Almighty stations an angel for the protection of the one who recites Sūrah al-Fātiḥah before sleeping. May Allah Almighty grant us the ability to recite Sūrah al-Fātiḥah regularly, in fact the whole Quran.

أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sūrah al-Fātiḥah is a prayer

The scholars say Sūrah al-Fātiḥah is a *munājāt*. Munājāt is defined as speaking secretly, praying or making a plea. When someone supplicates to Allah as though conversing, it is called munājāt. Sūrah al-Fātiḥah is sūrah munājāt. The sūrah begins with the praise and glory of Allah, followed by a supplication from the people.

Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ reports that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

Allah Almighty states,

¹ *Musnad al-Bazzār*, vol.14, p.11, hadith 7,393

² *Tārīkh Dimashq*, vol.22, p.413

“I have divided the prayer [i.e. Sūrah al-Fātiḥah] into two halves between me and My servant. The servant says:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾

‘All praise is for Allah, the Lord of all the worlds.’¹

In response to this, Allah Almighty says, “My bondsman has thanked Me.” The servant continues:

الرَّحْمَنَ الرَّحِيمَ ﴿٢﴾

“The Infinitely Gracious, the Most Merciful.”²

Allah Almighty says, “My bondsman has glorified Me.” The person says,

مَلِكِ يَوْمِ الدِّينِ ﴿٣﴾

“The Master of the Day of Recompense.”³

Allah Almighty replies, “My slave has glorified Me.” He continues:

إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ ﴿٤﴾

“We worship You alone, and We only seek Your help.”⁴

Allah Almighty responds, “This is equal between Me and My bondsman [for when someone worships Allah, He will help and aid him].” The worshipper adds:

إِنَّا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۗ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَ لَا الضَّالِّينَ ﴿٧﴾

¹ Kanz al-‘Irfān (translation of Quran) (part 1, Sūrah al-Fātiḥah, verse 1)

² Kanz al-‘Irfān (translation of Quran) (part 1, Sūrah al-Fātiḥah, verse 2)

³ Kanz al-‘Irfān (translation of Quran) (part 1, Sūrah al-Fātiḥah, verse 3)

⁴ Kanz al-‘Irfān (translation of Quran) (part 1, Sūrah al-Fātiḥah, verse 4)

“Guide us onto the straight path; the path of those upon whom You have bestowed favour, not of those who have earned Your wrath, nor of those who have gone astray.”¹

Allah Almighty states, “This is for My servant, and My servant will receive what he asks for.”²

سُبْحَانَ اللَّهِ Dear Islamic brothers, ponder over the excellences of this chapter. There are seven verses of Sūrah al-Fātiḥah, and we as Allah’s people recite each verse one at a time, and the Almighty listens to and responds to each verse. ‘Allāmah Ibn Rajab Ḥanbalī رَحْمَةُ اللَّهِ عَلَيْهِ states, “[For Allah Almighty to reply to each verse of Sūrah al-Fātiḥah when it is recited] is a unique virtue of Sūrah al-Fātiḥah, which is not found for any other sūrah.”³

The themes of Sūrah al Fātiḥah

Dear Islamic brothers, Sūrah al-Fātiḥah is that magnificent chapter in which the entire Quran has been summarised in its seven verses. It is mentioned in a Hadith, “The one who recites Sūrah al-Fātiḥah is as if he has recited the Torah, Zabūr, Injīl and the Quran [i.e. all four heavenly books].”⁴

Imam Ḥasan al-Baṣrī رَحْمَةُ اللَّهِ عَلَيْهِ reports that Allah Almighty revealed 104 scriptures. The themes of these 104 scriptures are explained in the Torah, Injīl, Zabūr and Quran. The branches of knowledge of the Torah, Zabūr and Injīl are mentioned in the Quran, and all the teachings of the Quran are found in Sūrah al-Fātiḥah. So, whoever understands the

¹ Kanz al-‘Irfān (translation of Quran) (part 1, Sūrah al-Fātiḥah, verses 5-7)

² Muslim, p.154, hadith 395

³ Tafsīr Ibn Rajab Ḥanbalī, part 1, Sūrah al-Fātiḥah, vol.1, p.68

⁴ Tafsīr al-Dur al-Manthūr, part 1, Sūrah al-Fātiḥah, vol.1, p.16

commentary of Sūrah al-Fātiḥah has read the commentary of all the heavenly books.¹

Dear Islamic brothers, reflect on how comprehensive Sūrah al-Fātiḥah is. Its seven verses contains so much knowledge. The fourth Caliph of Islam, Sayyidunā ‘Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ s aid, “If I wished, I could load 70 camels with the commentary of Sūrah al-Fātiḥah.”²

Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ said, “A camel can carry many maunds. How many thousands of chapters amount to one maund? We can estimate that this amounts to about 25,000 volumes. This is only for the commentary of Sūrah al-Fātiḥah; what can be said about the rest of the Quran!”³

Pious deed 6

Dear Islamic brothers, today we learned about the excellences of just one surah of the Quran: Sūrah al-Fātiḥah. Imagine the blessings and virtues of the entire Quran. For this, we must read its translation and commentary. اَلْحَمْدُ لِلّٰهِ Amongst the 72 pious deeds given to us by Maulana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, there is one, which if acted upon, will make it easy for us to comprehend the Quran whilst reading. That pious deed is as follows: “Today, have you recited or listened to at least three verses with translation and explanation from Kanz al-īmān and Khazā`in al-‘Irfān or Nūr al-‘Irfān, or have you read or listened to approximately two pages of Şirāṭ al-Jinān?”

Dear Islamic brothers, اَلْحَمْدُ لِلّٰهِ Tafsīr Şirāṭ al-Jinān, which is published by Maktaba-tul-Madina, is an easily understandable commentary of the

¹ *Shu‘ab al-īmān, vol.2, p.451, hadith 2,371*

² *Qūt al-Qulūb, vol.1, p.92*

³ *Fatawa Razawiyyah, vol.22, p.619*

Quran. If we make it a habit of ours to act upon this pious deed, we will have access to an ocean of knowledge.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Tips on refraining from wasting water

Dear Islamic brothers, here are some tips on how to avoid wasting water from Maulana Ilyas Qadiri's booklet "Method of Wudu". First, let us look at two sayings of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. There is no goodness in using excessive amounts of water during wudu; it is an action inspired by the Devil.¹
2. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw someone performing wudu and said, "Do not waste, do not waste."²
 - If wudu is performed using water that is religiously endowed (*waqf*), to use more than required is unanimously forbidden.³
 - Some people allow water to overflow out of their hands when filling their cupped palms. Care should be taken to avoid this.⁴
 - If you have wasted water, you should repent and try your best to avoid doing so in the future.
 - Open the tap carefully during wudu. Whenever possible, keep one hand on the tap and turn it off when water is not needed.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ *Kanz al-'Ummāl*, vol.9, p.144, hadith 26,255

² *Sunan Ibn Mājah*, vol.1, p. 254, hadith 4240

³ *Wudu ka Tariqa*, p. 42

⁴ *Wudu ka Tariqa*, p. 42

Announcement

Remaining tips on refraining from wasting water should be delivered in the Learning Circles. Please attend the Learning Circles to learn them.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The 6 Duroods and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtima'
(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 وَ عَلَى آلِهِ وَ صَحْبِهِ وَ سَلِّمْ

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 اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands.¹

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَ عَلَى آلِهِ وَ سَلِّمْ

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

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

² *Ibid*, p. 65

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 ذَا أَيْمَةٍ 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 وَ تَرْضَى 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

6. Durood-e-Shafa'at

¹ Al-Qaul-ul-Badi', p. 277

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

³ Al-Qaul-ul-Badi', p. 125

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ 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 وَ رَبِّ 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.

Halqa schedule for weekly Ijtima’ - overseas - 11 January 2024

1. Learning Sunnahs and Etiquettes: 5 minutes

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

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

2. Memorising the Du'a: **5 minutes**
3. Summary: **5 minutes**
4. Total length: **15 minutes**

Remaining tips on refraining from wasting water

- Make a habit of turning the tap off and not wasting a single drop of water whilst using a miswak; rinsing the mouth; gargling; cleaning the nose; wiping the head; and doing *khilāl* of the beard, fingers and toes.
- During winter, people let the tap run and wait for the water to become hot before using it for wudu; ghusl; and washing the dishes, clothes, etc. Instead of wasting the cold water, collect it in a container and use it for another purpose.
- Avoid wasting water when using soap to form a foam to wash your hands or face.
- After using a bar of soap, place it in a soap dish that does not contain water.
- Instead of throwing away leftover drinking water, offer it to someone else or make use of it another way.
- Use a lota to clean yourself after using the toilet. Do not use a bidet spray, as this uses more water and often results in staining the feet.
- Repair a leaking tap as soon as possible, otherwise water will continuously go to waste.
- Masjids and madrasahs usually have leaking taps that nobody repairs. Managements must take responsibility and repair them immediately for the betterment of their hereafter.

- Ensure nothing goes to waste when eating, drinking, cutting fruit, etc.¹

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Du'ā` to recite when receiving a gift

According to the schedule of Dawat-e-Islami's weekly Sunnah-inspired gathering, we will learn a du'ā`. This week's du'ā` is to be recited when receiving a gift. It is as follows:

بَارَكَ اللهُ فِي أَهْلِكَ وَمَالِكَ

Translation: "May Allah place blessings in your family and wealth."²

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

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.³

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

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 practised.

¹ Wudu ka Tariqah, pp. 45-47

² Khazina-e-Rahmat, p.47

³ Al-Jami'-us-Sagheer, p. 365, Hadith 5897

3. I will regret the Madani In'amaat which I did not practise 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 the 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 these many Madani In'amaat).
6. I will act afterwards or tomorrow on the Madani In'amaat which can be practised afterwards (for example, one did not recite Durood upon the Holy Nabi 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, Divine fear, piety, correcting manners, progress in the Madani activities, etc.).
8. I will fill in the Madani In'amaat booklet (i.e. carry out Fikr-e-Madinah) tomorrow as well.
9. I will not consider it a usual formality but fill in the Madani In'amaat booklet while pondering.

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

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

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

Daily 56 Madani In'amaat

1. Made good intentions?
2. Offered all five Salahs with congregation?
3. Invited others to Salah before every Salah?
4. Recited or listened to Surah al-Mulk at night?
5. Recited Aaya-tul-Kursi, Tasbih-e-Fatimah and Surah Al-Ikhlās after every Salah?
6. Read or listened to three verses of Kanz-ul-Iman or two pages of Siraat-ul-Jinaan with translation and commentary?
7. Recited the Wazaaif of the Shajarah?
8. Recited Salat upon the Prophet 313 times?
9. Protected eyes from sins?
10. Protected ears from sins?
11. Kept gaze lowered while saving yourself from unnecessary glances?
12. Read a reforming book of Maktaba-tul-Madina for 12 minutes?
13. Replied to Azaan and Iqamah?
14. Cured your anger?
15. Reflected upon your actions?
16. Obeyed your Nigran?
17. Conversed in a respectful manner?
18. Studied or taught in Madrassa-tul-Madina Baalighan?
19. Arrived home within two hours of Isha Jumu'ah?

20. Spent two hours on religious works?
21. Awoke others for Fajr Salah?
22. Refrained from peering into others' homes?
23. Did home Dars take place?
24. Delivered or listened to Masjid Dars?
25. Wore clothes in accordance to Sunnah?
26. Are you complying with the Sunnah of keeping tresses?
27. Do you have a fist-length beard?
28. Immediately repented upon committing a sin?
29. Ate according to Sunnah?
30. Gave Salam to Muslims?
31. Acted upon some Sunnahs?
32. Offered the preceding Sunnahs of Zuhr Salah before the Faraaid?
33. Offered Tahajjud or Salah-tul-Layl?
34. Offered Awwabeen or Ishraq and Chasht?
35. Offered the preceding Sunnahs of 'Asr or 'Isha?
36. Gave encouragement for one religious work from the 12 religious works?
37. Refrained from asking others for things and using them?
38. Saved yourself from lying, backbiting and tale-telling?
39. Watched Madani Channel for at least some time?
40. Refrained from forming personal friendships?

41. Paid back debt on time?
42. Refrained from speaking such words of humility that were not in conformity with your heart?
43. Maintained cleanliness and decorum?
44. Concealed the faults of Muslims?
45. Delivered or attended the circle of Quranic commentary after Fajr Salah?
46. Recited 'بِسْمِ اللَّهِ' before some permissible works?
47. Delivered or listened to Chowk Dars?
48. Conveyed reward to your parents and spiritual guide?
49. Avoided Israaf (wastage)?
50. Abided by the laws of traffic?
51. Resolved issues in accordance to the organisational procedure?
52. Saved yourself from the sins of tongue?
53. Refrained from unnecessary speech?
54. Avoided joking, mocking, taunting, hurting others' feelings and laughing out loud?
55. Wore 'Imamah?
56. Respected your parents?

Record of Qufl-e-Madinah

- Communicating through writing - 12 times
- Communicating through gestures - 12 times

- Conversing without staring - 12 times

Weekly 10 Pious Deeds

57. Sent at least one Islamic sister from your home to the Weekly Ijtima of Islamic sisters?
58. Watched or listened to the Weekly Madani Muzakarah?
59. Attended the Weekly Ijtima from beginning till end?
60. Conducted the holiday I'tikaf?
61. Inquired after an ill person or sympathised with a grieved person, and offered condolences on someone's death?
62. Fasted on any day of the week?
63. Read or listened to the weekly booklet?
64. Performed area visit?
65. Persuaded an Islamic brother, who would once attend but no longer attends, to join the religious environment?
66. Took part in the weekly Madani Halqah?

Monthly 3 Pious Deeds

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

Yearly 1 Pious Deed

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

Lifelong 2 Pious Deeds

71. Read the lifelong syllabus?

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

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ