

How To Increase
Our Rizq

08-February-24



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

How To Increase Our Rizq

وَعَالِي إِلِكْ وَأَصْحِكَ يَا حَبِيبَ اللَّهِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
 وَعَالِي إِلِكْ وَأَصْحِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I have made intention of sunnah *i'tikāf*.

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'iah 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.

It is stated 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 (now if he wants to eat, drink or sleep, he can do so).

The excellences of reciting ṣalāt upon the Prophet ﷺ

The final Prophet of Allah ﷺ declared:

يَا أَيُّهَا النَّاسُ إِنَّ أَنْجَاكُمْ يَوْمَ الْقِيَامَةِ مِنْ أَهْوَالِهَا وَمَوَاطِنِهَا أَكْثَرُكُمْ عَلَيَّ صَلَاةً فِي دَارِ الدُّنْيَا

O people! Indeed, the person who shall be saved earlier from the accountability and terrors of the Day of Judgement, shall be those of you who sent an abundance of ṣalāt upon me in the world.¹

صَلُّوْا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, **أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ** - “A truthful intention is the best action.”² O those who love Allah’s Messenger! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to this speech, make good intentions. For example:

- You will listen to the entire speech to gain knowledge of Islam.
- You will sit in a respectful manner.
- You will refrain from laziness during the speech.
- You will listen to the speech to reform yourself.
- Whatever you hear and learn, you will try to convey it to others.

صَلُّوْا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Two litanies for increasing rizq

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was approached by one of his Companions, who said, “O Messenger of Allah! The world has turned its back on me!” He replied, “Do you not remember what the angels glorify

¹ Firdaws Al-Akhbār, vol. 2, p. 271, hadith 8210

² Al-Jāmi‘ al-Ṣaghīr, p. 81, hadith 1284

‘Allah’ with, by blessings of which rizq is given? When fajr begins, recite

”سُبْحَانَ اللَّهِ وَيَحْمَدُهُ سُبْحَانَ اللَّهِ الْعَظِيمِ، أَسْتَغْفِرُ اللَّهَ

The Companion رَضِيَ اللَّهُ عَنْهُ committed this to memory and left. He returned after a few days and exclaimed, “O Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! The wealth of the world came rushing to me, such that I did not know what to take and where to put it.”¹

Sahl bin S’ad رَضِيَ اللَّهُ عَنْهُ explains how a man complained of his poverty to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. In reply, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Give salaam to your family when you enter your home. If nobody is inside, present salaam to me and recite قُلْ هُوَ اللَّهُ أَحَدٌ (i.e. all of Surat al-Ikhlās) once.”

The Companion رَضِيَ اللَّهُ عَنْهُ acted upon this and became so wealthy that he began distributing his wealth amongst his neighbours and relatives.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Rizq is a blessing

Dear Islamic brothers! Rizq, otherwise known as sustenance, is a great blessing given to us by Allah.

It is mentioned in the Quran:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ

Then when salah is completed, so disperse in the land and seek Allah's benevolence (i.e. lawful sustenance)³

¹ Khaṣā’iṣ al-Kubrā, vol. 2, p. 299

² Tafṣīr Qurṭubī, Ikhlāṣ, under verse 1, vol. 10, p. 4765

³ Al-Quran, part 28, Jumu’ah, verse 10; translation from Kanz al-‘Irfān

After finishing Jumu'ah salah, it is permissible to engage in matters of livelihood.¹ This verse informs us of how sustenance is a blessing and bounty from Allah.

The worldly and religious benefits of wealth

Of course, it is not good to love wealth, as this can lead a person to ruin. Having said this, wealth and rizq are things we need. Without this, we cannot meet even the most basic necessities of life.

Wealth allows us to take care of ourselves, our families, and our children. If we have wealth, we won't become poor or have to ask others for help. We can only give charity and attain the many excellences that come with it if we have money to give in the first place. The financial rights of our families and neighbours will also only be fulfilled if we have this.

Building a masjid or madrasa for the sake of Allah, travelling for hajj, or even visiting the sacred city of Madina; we can only do this with money. By having enough halal wealth to fulfil our needs, it will be easier to save ourselves from the devil's tricks.

What can lead to disbelief?

The final Prophet of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) declared, **كَادَ الْفَقْرُ أَنْ يَكْفُرَ** "Soon, poverty shall take a person to disbelief."²

Hadith explain the many benefits and virtues of poverty. In and of itself, poverty is not something bad. Yet, it is only good if accompanied with thankfulness. If a person begins complaining instead of being thankful, his poverty can lead him to ruin.

People become helpless when there is nothing to eat. For some, it is

² Tafsīr Şirāṭ al-Jinān, vol. 10, p. 157

² Shu'ab al-Īmān, vol. 5, p. 267, hadith 6612

extremely difficult to look after themselves and protect their faith when they are afflicted with the test of hunger. Due to poverty and financial problems, these people even have the audacity to object to Allah Himself and begin saying words of disbelief. Some unfortunate people even declare themselves as non-Muslim on documents just so they can acquire money or visas - **أَسْتَغْفِرُ اللَّهَ! أَسْتَغْفِرُ اللَّهَ -**

May Allah Almighty protect our faith, and may He save us from losing it! In today's day and age, the best course of action is for us to avoid poverty as much as possible and work hard to earn halal rizq to fulfil our needs.

A shield against the devil

There once lived a scholar and saint by the name of Sufyān Thawrī - **رَحْمَةُ اللَّهِ عَلَيْهِ**. Just before he passed away, he took out a bag of gold and silver coins, and said, "Give this as charity in the way of Allah." People responded, "You taught us to avoid wealth, yet you gathered it yourself. What is the wisdom behind this?"

He explained, "I used this to fight any tricks the devil attempted with me. Whenever he tried to make me worry about where I shall eat from, I replied, 'I have money to spend for this.'" ¹

سَيِّحُونَ اللَّهَ The actions of Allah Almighty's righteous servants are an example for us all. May Allah allow us to learn from these examples. It is completely permissible for us to earn as much halal rizq as we need. Adding to this, it is permissible to save money so we can tend to our basic necessities, which change depending on our living conditions, the state of our heart, and how much we rely on Allah Almighty.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Tadhkirat Al-Awliyā', p. 144

A beautiful lesson

Dear Islamic brothers! How can we protect ourselves from poverty and financial problems? How can we increase our halal rizq? Before discussing this, here is a beautiful hadith for us to learn from. I request you to listen to this closely and keep your current life situation in mind. If you're poor, keep your poverty in mind, and if you're rich, keep your wealth in mind.

The final Prophet of Allah (ﷺ) said:

The world is for four people. First is a person whom Allah Almighty grants wealth and religious knowledge. He fears Allah Almighty in matters of wealth, conducts himself well with family and fulfils the rights of wealth for the sake of Allah Almighty. This person is of the highest rank.

Then comes the person to whom Allah Almighty provides knowledge but not wealth. This person sincerely says, "If I had wealth, I would imitate the good deeds of so-and-so with it."

Their reward is both equivalent. (Explaining this part of the hadith, this means the rich person who spends his wealth properly and this poor person both earn the same reward. One is rewarded for spending wealth and the other simply for his good intention)

Then comes he to whom Allah Almighty provides wealth but not knowledge. He indulges in it without thought. (This part of the Hadith refers to a person who earns from every source imaginable, be it halal or haram. He also spends his wealth in halal and haram places. He is not a scholar, nor does he spend time with them). He does not fear Allah Almighty regarding wealth, does not behave well with family, and does not fulfil the rights of wealth. This person is of the worst level.

Then is the person to whom Allah Almighty does not provide wealth nor knowledge. He says, “If I had wealth, I would imitate the deeds of so-and-so (corrupt wealthy person) with it.” Due to his intention, their sin is the same (i.e. the sin of the corrupt wealthy person and the ignorant poor person is the same).¹

This astonishing Hadith teaches us so many things. It shows no matter what state we are in, rich or poor, wealthy or destitute, we must, must, must learn Islamic knowledge.

Money is a fire. It is only useful to those who know how to use it. Otherwise, if you don't know how to deal with this fire, it will burn you. The way to control and use this fire for your own benefit, is to learn Islamic knowledge regardless of whether you are rich or poor.

After quoting this hadith, Muftī Aḥmad Yār Khān Naʿīmī رحمته اللہ علیہ makes a beautiful dua. He writes, “May Allah Almighty give us Ottoman wealth and save us from Abū Jahl wealth!”²

Ottoman wealth: This refers to wealth which comes with Islamic knowledge. It also means money earned from halal means, spent in halal places, and that which is given its due right out of fear of Allah Almighty and seeking to please Him.

Abū Jahl wealth: If someone owns Abu Jahl wealth, it means he has wealth but no knowledge. He earns his money from haram, spends it in haram, does not fear Allah Almighty regarding it, and ignores its rights.

We too make this prayer; may Allah Almighty grant us Ottoman wealth and protect us from Abu Jahl wealth.

اٰمِيْنَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Sunan Tirmidhī, Kitāb al-Zuhd, p. 557, hadith 2325

² Mir'āt al-Manājīh, vol. 7, p. 101

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Repentance

Allah Almighty announces in the Quran:

وَأَنْ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُبْتَغِمْ مَتَاعًا حَسَنًا إِلَى أَجَلٍ مُّسَمًّى

And this; that, ask forgiveness from your Lord, then repent to Him; He will provide you excellent living until the appointed time.¹

Allah Almighty instructed His Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to command people to repent for their previous sins. They were also told to make firm intention to not sin in future. Whoever repents sincerely and wholeheartedly devotes himself to worshipping Allah is granted a huge amount of rizq, their life is made easy, and Allah becomes pleased with them. If a difficulty comes their way in this world, the fact Allah is pleased with them means said difficulty becomes a means of them increasing in rank.²

The prophetic advice of Hūd

The Holy Quran mentions the following statement of Prophet Hūd عَلَيْهِ السَّلَام:

وَلْيَقُومِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَزِيدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا

تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾

And O my people! Seek forgiveness from your Lord, then turn towards Him (in repentance); He will send rain in abundance upon you and will add strength to your present strength, and do not turn away whilst committing crimes.³

¹ Al-Quran, part 11, Hūd, verse 3; translation from Kanz al-'Irfān

² Tafsi'r Şirāṭ al-Jinān, vol. 4, p. 393

³ Al-Quran, part 12, Hūd, verse 52; translation from Kanz al-'Irfān

In *Tafsīr Şirāṭ al-Jinān*, it is stated in the commentary of this verse:

When the people of ‘Ād rejected Prophet Hūd عَلَيْهِ السَّلَام and his message, Allah Almighty did not allow rain to fall upon them for three years. A severe famine set into effect, and their women were made infertile. When panic and worry heightened, Prophet Hūd promised if they believed in Allah, repented to Him, and accepted His Messenger, rain would fall again, and they would be granted new lives by way of the fresh greenery that would spring forth as a result. They were also told they would be granted strength and offspring.¹

Piety

Allah Almighty says in His Quran:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۙ

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۗ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ

And whosoever fears Allah, Allah will create for him a way of salvation. And (Allah) will provide him sustenance from where he could not (even) imagine; and whoever relies upon Allah, so He is sufficient for him.²

Dear Islamic brothers, becoming pious and having taqwā leads to an increase in rizq. سُبْحَانَ اللَّهِ Look at the immense blessings of this; whoever becomes pious is given rizq in a way he would never have even thought of before.

¹ Tafsīr Şirāṭ al-Jinān, vol. 4, p. 450

² Al-Quran, part 28, Ṭalāq, verses 2-3; translation from Kanz al-‘Irfān

Heavenly and earthly blessings

Taqwā is defined as fearing Allah Almighty and avoiding sin. If we become pious, fear Allah Almighty, stop sinning, and perform good deeds, we will receive unimaginable blessings بِإِذْنِ اللَّهِ.

Allah Almighty declares:

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ

Had the villagers embraced faith and adopted piety, We would certainly have opened the blessings of the heavens and earth upon them.¹

If the villagers believed in Allah Almighty, His angels, His divine books, His Prophets and Messengers, and the Day of Judgement, and if they obeyed Allah Almighty and His Messenger and refrained from what was prohibited, then both earthly and heavenly blessings would have been afforded to them. Goodness would have reached them from every direction. Beneficial rain would have fallen at the right times, fruits would have sprung from the earth in abundance, their rizq made extensive, their lives made peaceful, and they would have been kept safe from calamities.²

This teaches us how piety leads to one attaining heavenly and earthly blessings. We ask Allah to grant us the treasure of piety.

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ Al-Quran, part 9, A'rāf, verse 96; translation from Kanz al-'Irfān

² Tafsīr Şīrāṭ al-Jinān, vol. 3, p. 386

Valuing what you have

Dear Islamic brothers, saving rizq from being wasted and valuing it leads to Allah granting you even more. Sadly, the value of rizq and respect for it is slowly decreasing in our hearts. This can be seen everywhere. Carelessness towards rizq is common, from the richest of the rich to the poorest of the poor.

During weddings, all kinds of different foods are thrown away for no reason. At home, plates still have food on them, but we wash them away. It is important for us to value rizq instead and not waste food at all.

Showing respect to bread

Remember, disrespecting rizq can lead to poverty.

The mother of the believers Lady ‘Āisha رَضِيَ اللهُ عَنْهَا said:

The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) entered his blessed home and saw a piece of bread upon the floor. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ picked it up, wiped it, and ate it. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, يَا عَائِشَةُ أَكْرِمِي كَرِيمًا فَإِنَّهَا مَا نَفَرَتْ عَنْ قَوْمٍ قَطُّ فَعَادَتْ إِلَيْهِمْ – “O ‘Āisha! Show honour to good things, as they never return to a nation after leaving.”¹

May Allah Almighty grant us halal rizq and the ability to respect it! May He protect us from poverty and neediness!

أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Ibn Mājah, Kitāb al-Aṭ‘imah, p. 545, hadith 3353

Dars: one of the 12 Islamic activities

Dear Islamic brothers, the Amir of Ahl al-Sunnah Mawlana Ilyas Attar al-Qadiri **دامت بركاتهم العالمة** has given us a Madani slogan, which is, "I must strive to reform myself and the people of the entire world - **إن شاء الله**." To work towards this, come to Dawat-e-Islami's Islamic environment and take part in its 12 Islamic activities.

One of these activities is to deliver a dars, which is a short lecture. By doing this, a person earns the reward of inviting others to goodness and spreading religious knowledge. He also learns a huge amount himself in the process.

As reported by the Companion Anas **رضي الله عنه**, the Prophet **صلى الله عليه وآله وسلم** once said:

Shall I not tell you of the Most Gracious? Allah is Most Gracious.
And from the children of Ādam, I am most generous.

After me is he who spread his knowledge upon acquiring it. He shall be raised on the Day of Judgement as an entire nation.

Next is he who devoted himself to pleasing Allah Almighty to the extent he was martyred.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

May we live and die in such a way that pleases Allah Almighty! May Allah Almighty be pleased with all of us, and may this lead to our success in this world and the Hereafter.

¹ Musnad Abī Ya'īlā, Musnad Anas b. Mālik, vol. 3, p. 16, number 2782

Dār al-Sunnah

Dār al-Sunnah is one of Dawat-e-Islami's many departments. It works to teach Islamic knowledge, spread the Sunnah, and teach how to recite the Holy Quran correctly.

It also works to teach brothers who travel on Madani qafilahs about the Sunnahs and manners of travelling, as well as the overall goals of the Madani qafilah itself. When they return, Dār al-Sunnah records the activities they performed.

Sunnahs and manners of cutting nails

Dear Islamic brothers, here are some Madani pearls of knowledge about cutting nails taken from the Amir of Ahl al-Sunnah's book *101 Madani Pearls*.

- It is liked for one to cut their nails on Friday (Jumu'ah). If your nails have grown long, do not wait until Friday to trim them.¹
- Muftī Amjad ‘Alī al-A‘zamī رَحْمَةُ اللهِ عَلَيْهِ said, “Reports explain that whoever trims their nails on Friday, Allah will protect him from calamities until the next Friday with an additional three days (i.e. for 10 days).”
- Other narrations state that someone who trims his nails on Friday will receive blessings and his sins will be forgiven.²

Announcement

More Madani pearls of knowledge regarding cutting nails shall be discussed in study circles. Please do join them to learn more.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

¹ Durr Mukhtār, vol. 9, p. 668

² Radd al-Muhtār, vol. 9, p. 668

The 6 ṣalāt upon the Holy Prophet ﷺ and 2 duas recited in the sunnah-inspired weekly gatherings of Dawat-e-Islami



1. The ṣalāt for the night preceding Friday

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

Saints of Islam have quoted that those who recite this ṣalāt upon the Prophet at least once on the night between Thursday and Friday on a regular basis, will be blessed with the vision of Allah’s beloved Messenger ﷺ as they are passing away. They will even see him when they are being buried, to the extent they will see him lowering them into the grave with his own merciful hands.¹

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

The Companion Anas رَضِيَ اللَّهُ عَنْهُ narrates that Allah’s Messenger ﷺ stated, “Whoever recites this ṣalāt upon me whilst standing, his sins will be forgiven prior to him sitting; and if he recites it whilst sitting, his sins will be forgiven before he stands.”²

¹ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 151

² Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 65

3. 70 doors of mercy

صَلَّى اللّٰهُ عَلَىٰ مُحَمَّدٍ

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

4. The reward of 600,000

اللّٰهُمَّ صَلِّ عَلَىٰ سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِي عِلْمِ اللّٰهِ صَلَاةً دَائِمَةً يَدْوَامِرُ مُلْكِ اللّٰهِ

Shaykh Aḥmad Ṣāwī رَحِمَهُ اللّٰهُ عَلَيْهِ reports from some saints of Islam, that by reciting this ṣalāt once, a person attains the reward of reciting ṣalāt 600,000 times.²

5. Being close to the Prophet ﷺ

اللّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَىٰ لَهُ

Once, a person came to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Amazingly, the Blessed Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made this person sit between himself and Sayyiduna Abū Bakr Ṣiddīq رَضِيَ اللّٰهُ عَنْهُ.

¹ Al-Qawl al-Badī', p. 277

² Afḍal al- Ṣalawāt 'alā Sayyid al-Sādāt, p. 149

The Companions رَضِيَ اللهُ عَنْهُمْ were surprised as to who this honoured person was. When he left, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “When he recites ṣalāt upon me, he does so in these words.”¹

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزلهُ الْمُفْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: “My intercession becomes wajib for whoever recites ṣalāt like this.”²

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

The Companion ‘Abdullah Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا narrates that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) stated, “Whoever recites this, 70 angels write good deeds for him for 1,000 days.”³

¹ Al-Qawl al-Badī, p. 125

² Al-Tarhīb wa al-Tarhīb, vol. 2, p. 329, hadith 31

³ Majma‘ al-Zawā'id, p. 254, vol. 10, hadith 17305

2. An easy way to spend every night in worship

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever recites this dua three times, it is as if he attained Laylat al-Qadr.”

لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

Study circle schedules for weekly gatherings - 8th February 2024

1. Learning sunnahs and manners: **5 minutes**
2. Dua memorisation: **5 minutes**
3. Summary: **5 minutes**
4. Total length: **15 minutes**

Sunnahs and manners of cutting nails

Let us now discuss the reported method of cutting nails.

- Begin with the first finger of the right hand, and continue cutting to the little finger. Now start with the little finger of the left hand and continue sequentially from left to right, including the left thumb. Finish by trimming the thumbnail of the right hand.¹
- There is no reported method of trimming the toenails. It is better to start with the little toe of the right foot and continue sequentially to the left until every nail is trimmed.²

¹ Durr Mukhtār, vol. 9, p. 670, Iḥyā al-‘Ulūm, vol. 1, p. 193

² Durr Mukhtār, vol. 9, p. 270, Iḥyā al-‘Ulūm, vol. 1, p. 193

- Trimming the nails in a state of major impurity (i.e. when ghusl is obligatory) is disliked.
- Cutting nails with your teeth is disliked and can cause leprosy.¹
- After trimming your nails, bury or throw them away.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dua to recite when entering the home

According to the schedule of Dawat-e-Islami's weekly gathering, we shall now learn a dua. This week, we have the dua to recite when entering the home.

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ خَيْرَ الْبُؤْحِ وَ خَيْرَ الْبُخْرِ بِسْمِ اللّٰهِ وَ لَجْنَا وَ بِسْمِ اللّٰهِ خَرَجْنَا وَ عَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا

O Allah Almighty! I ask you for the good of where we enter and exit. With Allah Almighty's name we enter and with His name we leave. And upon Allah Almighty, our Lord, do we rely.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Collective accountability - 72 Pious Deeds

The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَصَلَّمَ) said, "A moment of contemplation 'over the Hereafter' is better than 60 years of worship."³ Let us make good intentions before filling in the Pious Deeds booklet.

¹ Fatāwā Hindiyya, vol. 5, p. 358

² Madani Treasure of Blessings, p. 204

³ Al-Jāmi' al-Ṣaghīr, p. 365, hadith 5897

1. To please Allah Almighty, I will hold myself to account through the Pious Deeds booklet and encourage others to do the same.
2. I will praise and thank Allah Almighty for all the Pious Deeds I was able to perform.
3. I will regret the Pious Deeds I could not perform and try my best to do them in future.
4. If I was not able to act upon any Pious Deed which stops one from sinning, I shall repent to Allah Almighty and make firm intention to not repeat the sin.
5. I will not reveal my good deeds without reason.
6. I will perform any pious deed I can make up for later (for example, I will make up for the 313 ṣalāt upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ I missed yesterday by reciting them today).
7. I will try to achieve the actual aim of filling in the Pious Deeds booklet, which is to attain fear of Allah Almighty, piety, good character, and to spread Islam.
8. I will fill the Pious Deeds booklet in tomorrow.
9. I will not fill in the Pious Deeds booklet as a formality. I will genuinely assess my deeds and fill it in.

For all the Pious Deeds you acted upon, fill in the box next to them with an inverted tick. For all the ones you missed, put an 'O' in the box next to them.

Only look at your Pious Deeds booklet when filling it in. Do not look at others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

How to do collective accountability - 72 Pious Deeds

The 56 daily Pious Deeds

1. Have you made good intentions?
2. Did you offer the five daily salah in congregation?
3. Wherever you were in the day, did you invite others to offer salah?
4. Did you read or listen to Sūrat al-Mulk at night?
5. Did you recite at least Āyat al-Kursi, Sūrat al-Ikhlāṣ, and Tasbīh Fāṭima after the five salah?
6. Have you read or listened to at least three verses of the Holy Quran with translation and commentary from Kanz al-Īmān, Khazā'in al-'Irfān, or Nūr al-'Irfān? Or have you read or listened to at least two pages from Tafsīr Şirāṭ al-Jinān?
7. Have you recited some invocations from the Shajarah?
8. Have you recited ṣalāt upon the Beloved Prophet ﷺ 313 times?
9. Have you protected your eyes from sin by not looking at indecent things, not watching indecent videos on your phone, and not looking at women, etc?
10. Have you protected your ears from sin by not listening to backbiting, music, bad language, etc?
11. Did you keep your gaze lowered today and refrain from looking here and there without need?
12. Did you read a book written by Imam Aḥmad Razā Khān رحمه الله عليه, a book/booklet of Maktabat al-Madinah, or Monthly Magazine Faizan-e-Madinah for at least 12 minutes today?

13. Did you reply to Azan and Iqama today whilst putting a stop to your conversations or what you were doing?
14. If something happened inside or outside the home that made you angry, did you stay quiet and control your anger, or speak instead?
15. Did you fill in the Pious Deeds booklet whilst taking account of your actions?
16. Did you listen to your nigran in accordance with the guidelines stipulated by the Central Executive Committee?
17. Did you speak respectfully with everybody you met, be they young or old?
18. Did you study or teach in Madrassat al-Madinah for adults?
19. Did you try to sleep within two hours after the 'Ishā' salah congregation?
20. Did you spend at least two hours performing the Islamic activities of Dawat-e-Islami?
21. Did you awaken others for Fajr salah?
22. Did you stop yourself from looking into other people's homes, through their doors or windows?
23. Did a dars (short lecture) take place in your home? In your absence, did somebody else carry this out?
24. Did you listen to or deliver at least one Madani dars in the masjid, workplace, or wherever else possible?
25. Did you dress according to the sunnah? These clothes must be a colour allowed by Islamic law and not egregiously bright or sparkling.
26. Are you following the Sunnah of having long hair?

27. Do you have a fist-length beard?
28. Did you repent immediately after sinning?
29. Did you eat according to the Sunnah and recite the duas before and after eating?
30. Did you give salaam to the Muslims you met at home, in the workplace, on buses, trains, and other places?
31. Did you act upon at least some Sunnahs related to miswāk, exiting and entering the home, sleeping and awakening, and sitting facing qibla, etc?
32. Before the obligatory units of Zuhr Salah, did you offer four units of Sunnah?
33. Did you offer Tahajjud Salah at night? If you did not sleep, did you offer ṣalāt al-layl?
34. Did you offer the voluntary prayers of Ishrāq, Chasht, and Awwābīn?
35. Did you offer the four units of Sunnah that come before the obligatory units of ‘Aṣr or ‘Ishā’?
36. Did you encourage someone else to take part in at least one of the 12 Islamic activities?
37. Did you avoid asking others for their things or using them?
38. Did you lie, backbite, or slander others? Did you listen to this from others?
39. Did you watch Madani Channel for some time?
40. Did you make friends with someone just for worldly gain?
41. Did you delay paying a debt back in time, despite being able to do so and without the permission of the lender? Did you give back

something you borrowed to the original owner within the time period you both agreed?

42. Did you refrain from speaking humble words in front of others despite the fact your heart does not agree with them? For example, saying, "I am a bad person", when you do not believe yourself to be so?
43. Did you keep yourself clean and pure?
44. If a Muslim's shortcoming became visible, did you conceal it or show it to others (without a reason legislated by Islamic law)?
45. Did you deliver or take part in a tafsīr study circle?
46. Did you recite بِسْمِ اللّٰهِ before permissible actions?
47. Did you deliver or listen to an outdoor dars?
48. Did you pray for the forgiveness of your parents and murshid, and convey the reward of some good deeds to them?
49. Did you avoid wasting of any kind at home, in the masjid, at work, etc?
50. Did you abide by traffic laws?
51. If an issue arises with any Islamic brother (especially a head) and the situation must be resolved, did you do so via a well-worded and kind text, or did you speak to him directly (alone or with others) with love and kindness? Did you instead reveal their issue to others and commit the sin of backbiting?
52. Did you protect yourself from sinning with your tongue by not using it for slander, hurting others, swearing, etc?

53. To build the habit of avoiding trivial speech which carries no benefit for one's worldly or religious matters, did you speak with gestures, even if a little?

54. Did you try to avoid teasing, criticism, hurting others with your words, and laughing aloud?

55. Did you wear an 'Imāma?

56. Did you show respect and manners to your parents?

Record of Qufl-e-Madinah

- Communicating through writing - 12 times
- Communicating through gestures - 12 times
- Conversing without looking into the other's eyes - 12 times

Weekly 10 Pious Deeds

57. Did you send at least one Islamic sister from your home to the weekly sisters' gathering?

58. Did you watch or listen to the weekly Madani Muzakara?

59. Did you attend the weekly gathering from beginning to end?

60. Did you conduct I'tikāf on the weekend?

61. This week, did you visit the home of someone in distress, offered condolences upon a death, or visited the unwell in accordance with the sunnah?

62. Did you fast on Monday or any other day if you missed Monday?

63. Did you read or listen to the weekly booklet?

64. Did you conduct the area visit at least once?

65. This week, did you reach out to an Islamic brother who was once involved with Dawat-e-Islami but is no longer currently? Did you encourage them to come back?
66. Did you take part in the weekly study circle?

Three Monthly Pious Deeds

67. Did you fill last Islamic month's Pious Deeds booklet and submit it to your nigran?
68. Did you travel in a Madani qafila for at least three days this month?
69. Did you financially help a Sunni scholar, imam, muezzin, or worker in the masjid?

One Yearly Pious Deed

70. Did you travel in a month-long Madani qafila, as per stipulated timings?

Two Lifelong Pious Deeds

71. Have you read the lifetime syllabus?
72. Did you travel in an uninterrupted 12-month Madani qafila? Did you complete various educational courses?

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Amir of Ahl al-Sunnah's prayer

O Allah Almighty! Whoever sincerely acts upon the Pious Deeds booklet, fills it in everyday whilst taking account of himself, and submits it on the first of every Islamic month to the relevant Islamic brother/sister; do not give them death until they recite the Kalima.

اٰمِيْنَ بِجَا لَا خَاتِمَ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ