

Purification of The Self

14-March-2024

Thought-provoking speech of weekly
sunnah-inspiring ijtimia

(for Islamic Brothers)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ،
 أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Purification of the Self

وَعَلَى إِلِكِ وَأَصْحِيكَ يَا حَبِيبَ اللَّهِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
 وَعَلَى إِلِكِ وَأَصْحِيكَ يَا نُورَ اللَّهِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention for the Sunnah of *i'tikāf*.

Whenever you enter a masjid, upon remembering, make the intention of *i'tikāf* because as long as you stay in the masjid, you will keep getting the reward of *i'tikāf*. Remember! There is no *Shar'ī* permission to eat and drink, sleep or do *suḥūr* and *iftār*, even to drink Zamzam water and the water on which *Dam* has been made, in a masjid. However, if the intention of *i'tikāf* is made, all these acts will become permissible. One should not make intention to observe *i'tikāf* only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatāwā Shāmī*:

If someone wants to eat, drink or sleep in a masjid, he should make intention to observe *i'tikāf*, perform *dhikr* of Allah Almighty for some time, then he may do that which he wants (i.e., now, if he wants to eat, drink or sleep, he can do so.).

Virtue of Sending *ṣalāt* upon the beloved Prophet ﷺ

The final Prophet ﷺ said:

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

Translation: O people! Indeed, On the Day of Judgement, those of you that will be foremost in attaining salvation from its terrors and its places [of trial] will be those who sent the most *ṣalāt* upon me in this world.¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Dear Islamic brothers, a truthful man possesses a great quality that grants eternal blessings and success, whereas a liar cannot escape from his web of lies. The truthful are capable of thanking Allah Almighty, but liars become ungrateful and disgruntled when they cannot fulfil their desires. Truth is a sign of courage, high intellect, wisdom, piety and patience. As for lying, it distances one from Allah Almighty. Today, we will learn about the harms of lying, and the benefits and blessings of telling the truth.

An important point

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

Intentions of listening to Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. 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.

¹ *Firdaws al-Akhbār*, vol. 2, p. 471, Hadith 8210

3. When I hear صَلُّوا عَلَى الْحَبِيبِ, أُذَكِّرُوا اللَّهَ, تُؤَيِّدُوا إِلَى اللَّهِ, etc., I will reply loudly with the intention of gaining reward and pleasing those who make Sada [call out] loudly.
4. After the Bayan, I will approach people to say Salaam, shake hands and to make individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

A neighbourhood of people who fast

Sayyidunā Mālik b. Dīnār رَحِمَهُ اللَّهُ عَلَيْهِ was a great saint of Allah Almighty. Like all the saints رَحِمَهُ اللَّهُ عَلَيْهِمْ, he strived to suppress his desires. The renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri رَاحَتِ بَرَكَاتُهُمْ الْعَالِيَةَ, writes in his book *Blessings of Ramadan*:

Sayyidunā Mālik b. Dīnār رَحِمَهُ اللَّهُ عَلَيْهِ did not eat a date for 40 years in order to refrain from succumbing to his desires. When he was overwhelmed with an extreme urge to eat a date after 40 years, he fasted for an entire week to stifle his self. During the day, he purchased dates and entered a masjid in Basra. As he took out the dates to eat, a child cried out, “Father! A non-Muslim has entered the masjid.” Upon hearing this, the child’s father rushed over with a stick in his hand, but when he recognised Sayyidunā Mālik b. Dīnār رَحِمَهُ اللَّهُ عَلَيْهِ, he asked for forgiveness and said, “All the Muslims in our neighbourhood fast during the day. Nobody eats during the day except for non-Muslims, which is why the child said this. Forgive us for this mistake.”

Sayyidunā Mālik b. Dīnār رَحِمَهُ اللهُ عَلَيْهِ responded out of spiritual passion, “The tongue of a child is a tongue from the unseen.” Then he took an oath to never eat a date again.¹

Dear Islamic brothers! There are two lessons for us in this beautiful incident.

(1) Love for Fasting

Muslims of the past loved to fast. Even when it was not the month of Ramadan, the entire neighbourhood was fasting as if they were in the blessed month. They fasted so much that the child thought eating in the day was a sign of the non-Muslims.

Unfortunately, our condition is the complete opposite. There is a worrying amount of people who abandon the obligatory fasts of Ramadan without a lawful excuse. This is forbidden and a major sin which leads to Hell. When these people are not fasting, they eat in front of people and smoke cigarettes. Some shameless people eat and drink in public too. May Allah protect us from heedlessness during Ramadan.

امين بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The Fasts of Ramadan are Obligatory

It is obligatory upon every sane, mature Muslim to fast for the entire month of Ramadan. The noble Quran states:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ

لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

¹ *Tadhkirat al-Awliyā'*, p.33

Translation from *Kanz al-'Irfān*: O you who believe! Fasting was made incumbent upon you, as it was made incumbent upon those who preceded you that you may become pious.¹

This verse clearly explains how the fasts of Ramadan are obligatory. Therefore, abandoning one fast of Ramadan without a lawful excuse is a major sin which leads to Hell.² It is written in *Kitāb al-Kabā'ir*:

Whoever abandons a fast of Ramadan without an illness or valid excuse, he is more abhorrent than a fornicator, extortionist and alcoholic.³

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Benefits of Fasting

The noble Quran and sacred Aḥādīth explain many virtues of fasting. For example, Allah Almighty will forgive those who observe fasts, and He has prepared a great reward for them.⁴ A Hadith states that there is a gate in Paradise that only the people who observe fasts will enter.⁵ The fasts of Ramadan are an expiation for previous sins.⁶ Fasting is a fortress

¹ [*Kanz al-'Irfān* (translation of Quran)] (Part 2, Surah Al-Baqarah, Verse 183)

² *Rasa'il ibn al-Nujaym*, 33rd treatise in explanation of minor and major sins, p.353

³ *Al-Kabā'ir*, 10th Major Sin: Abandoning the fast of Ramadan without and excuse or permission, p. 55

⁴ Part 22, Surah Al-Aḥzāb, verse 35

⁵ *Ṣaḥīḥ al-Bukhārī*, p. 502, Hadith 1896, selectively

⁶ *Ṣaḥīḥ Ibn Hibbān*, p. 957, Hadith 3433, selectively

of protection from Hell.¹ The fast will intercede on the Day of Judgement for those who keep it.²

The one who observes one fast during Ramadan in silence with peace, a house made of emeralds or rubies will be made for him in Paradise.³ The sleep of a fasting person is worship, and his silence is glorification of Allah Almighty.⁴ The supplication of a fasting person is not rejected at the time of *iftār*.⁵ Observing fasts is beneficial for health.⁶ If a fasting person says *لَا إِلَهَ إِلَّا اللَّهُ*, or *سُبْحَانَ اللَّهِ*, or *اللَّهُ أَكْبَرُ*, 70,000 angels record good deeds for him until sunset.⁷

سُبْحَانَ اللَّهِ! Dear Islamic brothers! The blessings of fasting are endless. There are a number of Muslims who do not fast during Ramadan. Some complain about the weather and say it is too difficult to fast in the heat. Others abandon the fasts because of their jobs; they say, “Earning halal sustenance is also worship. If we fast, we will be unable to work. If we cannot work, how will we feed our kids?” These excuses may work to reassure yourself, but what will happen on the Day of Judgement? The day of immense heat, the floor will be heated copper, the sun will be blazing above causing us to sweat profusely, and brains will be boiling. Some people will sweat so much that it reaches their ankles, some to their stomachs, some to their chests, and others will be drowning in

¹ *Shu‘ab al-Īmān*, vol. 3, p. 289, Hadith 3571

² *Al-Mustadrak*, vol. 2, p. 255, Hadith 2080

³ *Al-Mu‘jam al-Awsaṭ*, vol. 1, p. 479, Hadith 1768

⁴ *Shu‘ab al-Īmān*, vol. 3, p. 415, Hadith 3938

⁵ *Shu‘ab al-Īmān*, vol. 3, p. 407, Hadith 3903

⁶ *Al-Mu‘jam al-Awsaṭ*, vol. 6, p. 147, Hadith 8312

⁷ *Shu‘ab al-Īmān*, vol. 3, p. 299, Hadith 3591

their own sweat. **إِنْ شَاءَ اللَّهُ** The people who fast will not be tormented by the severe heat.

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

(2) Virtues of suppressing the self

O devotees of the Prophet! We heard how the pious people of Allah Almighty fought against their selves. Sayyidunā Mālik b. Dīnār رحمته الله عليه did not eat a date for 40 years, and when he intended to eat one, he fasted for one week as a form of payment from his self! Sayyidunā Mālik b. Dīnār رحمته الله عليه never ate tasty foods for many years. He usually fasted during the day and ate dry bread for *iftār*. One day, he purchased meat upon the request of his self. As he travelled back home, he smelt the meat and said, “O self! There is pleasure in smelling it too. Now there is no share in it for you.” After giving it to the poor, he said, “O self! I do not burden you with difficulty because I am your enemy. I only make you patient so we receive the bounty of Allah’s pleasure.”¹

Virtues of purifying the self

Dear Islamic brothers! Purification of the self is to protect it from corrupt beliefs and adopt the true Islamic creed instead. Avoiding evil habits and sins, and cleansing the soul from spiritual diseases like ostentation, pride, jealousy, greed, miserliness, and love of the world, etc., are acts of great virtue. The noble Quran states:

جَنَّتْ عَدَنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى ﴿٤٦﴾

¹ *Tadhkirat al-Awliyā'*, p. 33

Translation from *Kanz al-'Irfān*: (For them are) Gardens for living, beneath which rivers flow, abiding in them forever; and this is the reward of him who became pure.¹

اللّٰهُ! الله! Whoever purifies their soul through faith and good deeds, and adopts good manners and habits, the gardens of Paradise, beneath which rivers flow, await him.

Purification of the people's selves is the purpose of Prophethood

Dear Islamic brothers! When the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sent to this world, one of his main purposes was to purify the people's selves. The noble Quran states:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ

Translation from *Kanz al-'Irfān*: Just as We sent to you, from among you, a Messenger who recites Our verses to you, and purifies you,²

The renowned exegete of the Quran, Mufti Aḥmad Yār Khan Naʿīmī رَحِمَهُ اللهُ عَلَيْهِ states:

The complete purification of the body, heart, spiritual thoughts, etc., is called *tazkiyyah*.³ One of the meanings of this noble verse is: O people! The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ cleanses your outwards bodies from impurities by teaching you how to clean yourselves, and purifies your hearts from immorality, defects, shirk and disbelief.⁴

¹ [*Kanz al-'Irfān* (translation of Quran)] (Part 16, Surah Ṭāhā, Verse 76)

² [*Kanz al-'Irfān* (translation of Quran)] (Part 2, Surah Al-Baqarah, Verse 151)

³ *Tafsīr-e-Naʿīmī*, part 1, Surah Al-Baqarah, under the verse 129, vol. 1, p. 739

⁴ *Tafsīr-e-Naʿīmī*, part 2, Surah Al-Baqarah, under the verse 151, vol. 2, p. 65

The actual standard of success

Dear Islamic brothers! People today define success in various ways. Some think success is to be wealthy, or famous, or to hold a high rank in society, and people spend their lives attempting to achieve this corrupted understanding of success. What is the basis of true success? What is success in the court of Allah Almighty? After taking 7 oaths, Allah Almighty says:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ وَقَدْ خَابَ مَنْ دَسَّاهَا ۖ

Translation from *Kanz al-'Irfān*: Indeed, he who purified himself attained prosperity. And he who covered it in sin failed.¹

The criterion for success is not honour, fame, wealth, pleasure or rank, rather it is the purification of the self. The one who cleanses his self and protects it from corrupt beliefs, bad mannerisms, harmful habits, and spiritual illness is successful. Those who fail to do this will never be successful, regardless of what they achieve in this world.

King or slave of the slaves?

Dear Islamic brothers! It is an easily understood matter. A slave who is bound by chains can earn as much as he can and attain an honourable rank in society, but nobody will call him successful unless he is free. Ponder! What is worse than being enslaved by your own self?

A king said to a pious old man, “Old man! Ask for something and I will give it to you.”

The pious man replied, “I do not ask for anything from the slave of my slaves.”

The king was astonished and said, “Me? A slave? I am a king!”

¹ [*Kanz al-'Irfān* (translation of Quran)] (Part 30, Surah Al-Shams, Verse 9-10)

The pious man explained, “You are enslaved by greed and lust, whereas these desires are my slaves. Therefore, you are the slave of my slaves.” If someone conquers the world but cannot overcome his self and suppress inner evils such as lust, greed, pride and jealousy, he is not successful, in reality, he is a slave. May Allah Almighty grant us freedom from our self, protection from the devil and our self, and the ability to obey Allah Almighty, alone.

امین بجاہِ خاتَمِ النَّبِیِّینَ صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم
 صَلُّوْا عَلَی الْحَبِیْبِ
 صَلَّی اللہُ عَلَی مُحَمَّدٍ

How can we purify our Self?

O devotees of the Prophet! Purifying *al-nafs al-ammārah* (the self which commands wrong) is necessary, otherwise it can drown us in the pleasures of this world and lead us into the pits of Hell by making us habitual in sin and disobedience. So, instead of looking for faults within others, we must focus on how we can better ourselves.

The Most Superior Act

Sayyidunā Abū Sulaymān al-Dārānī رَحْمَةُ اللّٰهِ عَلَيْهِ said, “Opposing the self is the greatest deed.”¹

The Best Time to Defeat the Self

Dear Islamic brothers! It is the bounty of Allah Almighty that He has granted us sinners the blessing of Ramadan again. This is best time to suppress one’s self. If we utilise our time correctly and value this month as we should, we can suppress our self and purify our internal **اِنْ شَاءَ اللّٰهُ**.

¹ *Kashf al-Mahjūb*, p. 209

We must not be heedless during this month. Try your utmost to spend every moment in worship, whether it be reciting the noble Quran, performing *dhikr*, sending *ṣalāt* upon the beloved Prophet ﷺ, offering the daily prayers in congregation with the opening *takbīr*, praying *tahajjud*, *ishrāq*, *ḍuḥā* and *awwābīn*. Even when you are walking or sitting, perform *dhikr* and send *ṣalāt* upon the beloved Prophet ﷺ.

Continuously supplicate for yourself, your family, friends, relatives, and pray for the forgiveness of the entire Muslim ummah. Ask Allah Almighty for the power to overcome the Devil and your own self, for the purification of your heart and soul, and plead for the mindset of hating sins.

Observe all the fasts of Ramadan. Offer all 20 units of the *tarāwīḥ* prayer passionately. Recite the noble Quran every day and improve your understanding of it by reading *Tafsīr Ṣirāṭ al-Jinān*. This is an excellent exegesis written in simple Urdu for ease of understanding. You can also read *Kanz al-Īmān*, the translation of the noble Quran in English and Urdu. If you want to understand and learn the literal translation of the Quran, read *Maʿrifat al-Quran*. *Tafsīr Ṣirāṭ al-Jinān* and *Maʿrifat al-Quran* are available as mobile applications, so install them and gain immense benefit. An exclusive form of worship during this month is *iʿtikāf*. Brothers who are able to perform this should eagerly do so and reap an abundance of mercy and blessings.

Iʿtikāf

O devotees of the Prophet! *iʿtikāf* is an ancient form of worship that was practised by previous nations. ﷺ Dawat e Islami conducts a collective *iʿtikāf* every year. It is a request for everyone to sit *iʿtikāf* for 30 days, but if this is not possible, then at least make an intention for the final 10 days. This is a great opportunity to refrain from sin, perform an abundance of good deeds and worship, and obtain a treasure of knowledge ﷻ.

3 Methods of purifying the self

The Proof of Islam, Imām Muḥammad al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ, explains three ways in which *al-nafs al-ammārah* can be purified. If we adopt these methods during Ramadan, it will be a means of cleansing our inner selves رِشَاءَ اللهِ. Imām Muḥammad al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ states:

Our scholars رَحْمَةُ اللهِ عَلَيْهِمُ said:

"Three things can aid in suppressing the influence of *al-nafs al-ammārah*:

1. Abstaining from desires.
2. Burdening your self with worship.
3. Requesting help from Allah Almighty. ¹

(1) Abstain from desires

An evil of the self is that it creates desires. If we abstain from acting upon these desires, it will nullify the strength of the self. The Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ, said:

If you desire success, obey your Lord and oppose your self. If your self wishes to obey Allah Almighty, fulfil its desire, but if it wants to disobey Him, refrain from it.²

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ *Minhāj al-‘Abidīn*, p. 143, selectively

² *Al-Fatḥ al-Rabbānī*, p. 160

(2) Burden your self with worship

Dear Islamic brothers! The second way we can suppress our self is to burden it with worship. The self naturally likes laziness and pleasure, and is not inclined to worship. Despite this, we must strive to oppose our self and perform an abundance of worship. Offer the five prayers in congregation, perform optional worship, offer *tahajjud*, *ishrāq*, *duḥā* and *awwābīn* prayers, perform *dhikr* and send *ṣalāt* upon the beloved Prophet ﷺ, and recite the noble Quran. Spend as much time in worship as you can. It will seem difficult at first, but once it becomes a habit, your self will taste the pleasure of worship and never turn away from it.

Adopt Pious Deeds

An excellent way of burdening your self with worship is to act upon the *Pious Deeds* booklet, compiled by the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar al-Qadiri راحته تبركاً لله والعالمة. There are 72 pious deeds for Islamic brothers, 63 for Islamic sisters, 92 for students, and 40 for children. Acting upon these pious deeds will allow you to perform an abundance of worship. For example, offering the daily prayers in congregation, making good intentions, performing optional worship, reciting the Quran, reciting *dhikr* and *ṣalāt*, adopting various *sunan* and etiquettes, etc. If we act upon these pious deeds, we can purify our souls and overcome the evil of our self with ease **إِنْ شَاءَ اللَّهُ**.

Pious Deed 24

Dear Islamic brothers! In order to perform good deeds with ease and refrain from committing sins, affiliate yourselves with the religious environment of Dawat e Islami. Participate in the 12 religious activities, travel with the Madani qafilahs, and act upon the *Pious Deeds* booklet.

Performing good deeds and inviting others to do the same is a great way of purifying the self. Pious deed 24 from the *Pious Deeds* booklet says:

Today, have you delivered or listened to at least one Islamic dars (in a masjid, shop, marketplace etc., wherever it is convenient)?

Through the blessings of acting upon this deed, we invite others towards goodness and perform good deeds ourselves. May Allah Almighty grant us the ability to act upon the *Pious Deeds* booklet. **امين**

(3) Request help from Allah Almighty

The most effective way in which we can purify our self is to always seek help from Allah Almighty because *al-nafs al-ammārah* is a rebellious enemy. The Devil possessed knowledge and was a great worshipper, but even he could not overcome his self, and now he is a disbeliever and forever disgraced. How can we fight against it? It is only with the aid of Allah Almighty that we can be successful. The words of Prophet Yusuf **عليه السلام** are mentioned in the Quran:

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي^ط

Translation from *Kanz al-Irfān*: Indeed the soul excessively commands evil except for one upon whom my Lord bestows mercy.¹

Al-nafs al-ammārah commands us to do evil, and nobody is safe from it except those upon whom Allah Almighty has mercy.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ [*Kanz al-Irfān* (translation of Quran)] (Part 13, Surah Yūsuf, Verse 53)

Department of Madrasa-tul-Madinah Balighan

Dawat e Islami is propagating the teachings of the Holy Quran and blessed Sunnah in over 80 departments, and one of them includes Madrasa-tul-Madinah Balighan. The work of this department takes place in masjids, educational institutes, markets, homes etc., and adult Islamic brothers are taught how to recite Madani Qaidah and the noble Quran correctly, free of charge. The schedule in masājid is approximately 45 minutes, whereas in markets, it is approximately 35 minutes. This includes listening to a lesson, learning about prayer, ghusl, ablution, funeral prayer, and various sunan and etiquettes. At the end of the session, reflecting upon pious deeds is performed from the Pious Deeds booklet. Make an intention to participate in these sessions in order to learn the noble Quran, and encourage others too **إِنْ شَاءَ اللَّهُ**.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Pearls of wisdom for the seeker of knowledge

Dear Islamic brothers! Here are some Madani pearls for the people who seek knowledge. But first, here are two blessed statements of the beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**:

1. Whoever sets upon a path in search of knowledge, Allah (Almighty) makes the path to Paradise easy for him.¹
2. Whoever leaves his home in search of knowledge, the angels spread their wings for him in happiness.²

¹ *Ṣaḥīḥ Muslim*, pp. 1110, Hadith 6853

² *Al-Muʿjam al-Kabīr li al-Tabarānī*, vol. 8, p. 55, Hadith 7350

- Travelling in order to acquire knowledge is the practise of our pious predecessors.¹
- Asking questions in order to learn is no doubt beneficial, but it is essential to abide by the etiquettes of asking questions.²
- Knowledge is a treasure, and questions are its key.³
- Do not shy away from asking questions when learning.⁴
- Flattery is not from the character of a believer, but it can be done for the purpose of gaining knowledge.⁵
- Avoid asking questions that serve no benefit in this world or the Hereafter.⁶

In order to learn more *sunan*, read the publication of Maktaba-tul-Madina, *Bahār-e-Sharīʿat*, volume 3, part 16, and the 105-page booklet of Mawlana Muhammad Ilyas Attar al-Qadir *دامت بركاتهم العالمة* called *550 Sunnahs and Manners*. Another excellent method of learning *sunan* is to travel with the Madani qafilahs.

May Allah Almighty grant us the ability to perform good deeds.

امين بجاہ خاتم النبیین صلی اللہ علیہ والہ وسلم

Announcement

The remaining pearls of wisdom for the seeker of knowledge will be mentioned in the study circles. Please do participate in them.

¹ 40 *Farameen-e-Mustafa* ﷺ, p. 23

² *Faizan-e-Dātā-Alī-Hujwīrī*, p. 13

³ *Al-Firdaws bi Ma'thūr al-Khiṭāb*, vol. 2, p. 80, Hadith 4011

⁴ *A'rabi kay Sawalat aur Arabi Aaqa kay Jawabat*, p. 8

⁵ *Shu'ab al-Īmān*, vol. 4, p. 224, Hadith 4863

⁶ *A'rabi kay Sawalat aur Arabi Aaqa kay Jawabat*, p. 9

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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



1. The Duroid for the night preceding Friday

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

The saints of Islam have quoted that whoever recites this duroid 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 ﷺ 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 ﷺ lowering him into the grave with his own merciful hands.¹

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyidunā Anas رضي الله عنه that the beloved and blessed Rasool ﷺ has stated, 'Whoever recites this duroid upon me whilst standing, then prior to his sitting, and if he recites it whilst sitting,

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

then before he stands, his sins will be forgiven.’¹

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this durood, 70 portals of mercy are opened for him.²

4. The reward of 600,000 duroods

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

Shaykh Ahmad Saawi رحمته الله عليه reports from some saints of Islam that the one reciting this durood once receives the reward of reciting durood 600,000 times.³

5. Nearness to the distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the beloved and blessed Rasool صلى الله عليه واله وسلم], and the noble Rasool صلى الله عليه واله وسلم made him sit in between himself and Sayyidunā Abu Bakr Siddeeq رضي الله عنه. The respected Companions رضي الله عنهم were surprised as to who that honoured person was. When he had left, the beloved Rasool صلى الله عليه واله وسلم said, ‘When

¹ *Ibid*, p. 65

² *Al-Qaul-ul-Badi’*, p. 277

³ *Afdal-us-Salawat ‘ala Sayyid-is-Sadat*, p. 149

he recites durood upon me, he does so in these words.¹

6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْمُقْعَدَ 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.'²

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyidunā 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.'³

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.

¹ *Al-Qaul-ul-Badi'*, p. 125

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

³ *Majma'-uz-Zawaid*, p. 254, vol. 10, Hadith 17305

Halqa schedule for weekly Ijtima' - overseas - 14 March 2024

1. Learning sunnahs and Etiquettes: **5 minutes**
2. Memorising the du'a: **5 minutes**
3. Summary: **5 minutes**
4. Total length: **15 minutes**

Remaining pearls of wisdom for the seeker of knowledge

- The similitude of one who learns knowledge, but then does not speak about it, is like the one who hoards treasure and does not spend from it.¹
- Seek permission from a scholar out of respect before asking him a question.²
- Knowledge increases by searching for it, and familiarity is built through asking questions. So, seek knowledge for that which you do not know, and act upon what you know.³
- The initial stage of youth is the best time to gain knowledge, and the best time to study is prior to Fajr and the time between Maghrib and 'Ishā'. These are the best times to study, but a student of knowledge should always be busy learning.⁴
- A student of knowledge must refrain from arguments and fights because they are a waste of time.⁵

¹ *Al-Mu'jam al-Awsaṭ*, vol. 1, p.204, Hadith 689

² *A'rabi kay Sawalat aur Arabi Aaqa kay Jawabat*, p. 6

³ *Jāmi' Bayān al-'Ilm wa-Faḍlih*, vol. 1, p. 122, Hadith 402

⁴ *The Path of Knowledge*, p. 73

⁵ *ibid*, p. 74

- A student of knowledge must bear the problems and humiliations during his journey with a smile on his face.¹
- The more pious a student is, the more beneficial his knowledge is.²
- A student of knowledge should keep books with him at all times so he can read them at every opportunity.³

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

Supplication to recite before ablution

The supplication to recite before performing ablution is:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ

Translation: I begin with the name of Allah, and all praise belongs to Allah.⁴

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

¹ *ibid*, p. 80

² *ibid*, p. 81

³ *ibid*, p. 85

⁴ *Laws of Ṣalāh*, p. 8

Collective accountability - 72 Pious Deeds

The Messenger of Allah ﷺ said, "A moment of contemplation 'over the Hereafter' is better than sixty years of worship."¹

Let us make good intentions before filling in the Pious Deeds booklet.

1. To please Allah Almighty, I will take account of myself 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 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 Prophet 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, piety, good character, and to spread Islam.
8. I will fill the Pious Deeds booklet in tomorrow.
9. I will not fill the Pious Deeds booklet out of formality. I will take true account of my deeds and fill it in.

For all the Pious Deeds you acted upon, fill in the box next to them with

¹ Al-Jāmi' al-Ṣaghīr, p. 365, hadith 5897

an inverted tick. For all the ones you missed, put a O in the box next to them.

Only look at your Pious Deeds booklet when taking accountability. Do not look at others.

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 Tasbīḥ-i-Fāṭima after the five salah?
6. Have you read or listened to at least three verses of the 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 Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 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, or bad language etc?

11. Did you keep your gaze lowered today, and refrained from looking here and there without need?
12. Did you read a book written by Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ, 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-Madina 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) occur 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 recited the duas before and after eating?
30. Did you give salam 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 ḡuhr salah, did you offer four units of sunnah?
33. Did you offer tahajjud salah at night? If you did not sleep, did you offer ṡalāt 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 ‘aṡr 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 slanders 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 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 outdoors 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, or 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, or 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, if even 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 Qufi-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 Muzakarah?
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. Performed 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?

Monthly 3 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?

Yearly 1 Pious Deed

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

Lifelong 2 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?

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 calendar month, do not give him death until he recites the Kalimah.

امين بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ