

Surah Al-Zilzal

(Warnings and Counsel)

16-May-2024



Thought-provoking speech of weekly
sunnah-inspiring ijtima
(for Islamic Brothers)

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

Sūrah al-Zilzāl (Warnings and Counsel)

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَىٰ إِلَيْكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَىٰ إِلَيْكَ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the 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, Islamic law does not give permission for us to eat, drink, sleep, have suhūr 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 of i'tikāf 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 (i.e. now if he wants to eat, drink or sleep, he can do so).

The excellence of reciting *ṣalāt* upon the Prophet

The final Prophet of Allah, our master Muhammad ﷺ, said:

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

Whoever recites a hundred ṣalāt upon me has freedom from hypocrisy and Hellfire written between their eyes by Allah Almighty. On the Day of Judgement, Allah Almighty shall place them with the martyrs.¹

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Intentions for the speech

The final Prophet صَلَّى اللَّهُ 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:

- I will listen to the entire speech to gain knowledge of Islam.
- I will sit in a respectful manner.
- I will not be lazy or inattentive during the speech.
- I will listen to the speech to reform and better myself.
- Whatever I hear and learn, I will try to convey to others.

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

The virtue of Sūrah al-Zilzāl

Sayyidunā Anas b. Mālīk رَضِيَ اللَّهُ عَنْهُ narrates of how the Messenger of Allah

¹ Al-Mu‘jam al-Awsaṭ, Man Ismuhū Muḥammad, vol. 5, p. 252, Hadith 7235

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

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained:

Whoever recites Sūrah al-Zilzāl, this equals half of the Quran for them. Whoever recites Sūrah al-Kāfirūn, this equals a quarter of the Quran for them. Whoever recites Sūrah al-Ikhlāṣ, this equals a third of the Quran for them.¹

Dear Islamic brothers, Sūrah al-Zilzāl is a Makkan sūrah of the Quran, which means it was revealed before Hijrah. Located in the Quran's 30th part, it is one of its shortest sūrahs. It has one *rukū'*, 8 verses, and 35 words.²

Lifelong lessons

These 35 words comprising al-Zilzāl are full of many lessons, wisdom, and counsel. Our entire lives would change for the better if we implemented these lessons in our lives.

- Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was once approached by a man who said, "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ! Kindly teach me a comprehensive sūrah of the Quran!"

In response, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited Sūrah al-Zilzāl, to which the man said, "I take an oath by the One Who sent you as a truthful Prophet! I will remain steadfast upon this and not do anything more."

He said this much and left. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then declared, **أَفْدَحَ الرُّؤْيُجِلُ أَفْدَحَ الرُّؤْيُجِلُ** – "The man has succeeded, the man has succeeded."³

¹ Sunan al-Tirmidhī, p. 672, hadith 2,893

² Tafṣīr Ṣīrāṭ al-Jinān, Part, 30, Sūrah al-Zilzāl, vol. 10, p. 787

³ Sunan Abū Dāwūd, p. 230, hadith 1,399

Sayyidunā Zayd b. Aslam رضي الله عنه narrates:

A person once came, and the beloved Prophet صلى الله عليه وآله وسلم said to a Companion, “Teach him the Quran.” So, the Companion began teaching him Sūrah al-Zilzāl. When the person had memorised the 7th verse, he said, “This is enough for me.”

The Companion then came to the beloved Prophet صلى الله عليه وآله وسلم and said, “This person has learnt seven verses and says these are enough for him.”

The beloved Prophet صلى الله عليه وآله وسلم then declared, “Let him be, for he has been given understanding of the religion.”¹

Dear Islamic brothers, if we take the 35 words of Sūrah al-Zilzāl, understand their meanings, internalise them, and implement them in our lives, we shall find our lives full of success إن شاء الله.

The central topics of this sūrah

The main theme of this sūrah revolves around the responsibilities of mankind. In other words, it explains how mankind is not free to do as they will in the world, and they must take responsibility for each moment of their life. It explains how whether a person does good or bad, all their deeds are preserved, and they must answer for them before Allah Almighty on the Day of Judgement. We as humans must be mindful of every moment of our life.

Now, let us discuss Sūrah al-Zilzāl in more detail.

The first verse

Allah Almighty declares:

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝

¹ Tafsīr al-Durr al-Manthūr, part, 30, Sūrah al-Zilzāl, vol. 8, p. 596

When the earth is shaken violently with its destined tremor.¹

Zalzalāh refers to forceful jolts which occur multiple times over (commonly referred to as earthquakes).² These take place consistently across Earth to varying degrees, and measurements are made of their severity.

The Day of Judgement's *zalzalāh*

The earthquakes we research and measure today have many reasons for their occurrences, one of which was mentioned by the Reviver of Islam, the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رحمته اللہ علیہ. He writes, “When the order is given for an earthquake to occur, a mountain with its roots in the Earth shakes and causes this to happen.”³

When the roots of mountains shake, this causes destruction and brings panic to everybody. Science can only measure the earthquake, but not stop it. Earthquakes flatten huge buildings and leave the strongest of people quivering in fear.

Then, just think of the earthquake that will happen when the roots of mountains will not shake, but the mountains themselves will be shattered to particles and fly in the wind like pieces of cotton. At that time, the stars will fall like rain, the sun and moon will lose their light, and large stars will collide with one another. Can anybody even begin to imagine how severe that intense earthquake will be? No scientific instrument can be used to measure it.

Explaining with an example

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once gave an example when

¹ Al-Quran, part 30, al-Zilzāl, verse 1; translation from Kanz al-'Irfān

² Mufridāt Imām Rāghib, vol. 231

³ Fatāwā Riḍāwīyah, vol. 27, p. 93

describing the violent earthquake that will occur on the Day of Judgement.

A summary of the hadith is as follows:

At that time, the example of the Earth will be like that of a boat caught in a storm at sea. Waves from the storm collide against the ship, causing those on board to fall upon their faces. When the earthquake takes place on the Day of Judgement, the Earth shall move with the intensity that a ship rocks back and forth.¹

The terrors of this catastrophic event

Allah Almighty says in the Quran, in verses 1 and 2 of Sūrah al-Hajj:

إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ۝ يَوْمَ تَرُودُنَّهَا تَرْوُدُهَا تَدْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا

The tremor of the Hour is a most severe thing. The Day you shall see it, every nursing woman will become oblivious to her suckling child, and every pregnant woman will miscarry her child,²

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained:

When the earthquake takes place on the Day of Judgement, nursing women will forget the children drinking their milk, pregnant women will miscarry, and children will become old from terror. At that time, there will be chaos like never before. People will run from here to there, calling one another.³

Dear Islamic brothers, this is the unimaginable earthquake associated with the Day of Judgement. It will turn the entire universe upside down.

¹ Musnad Is'ḥāq b. Rāhwayh; Musnad Abī Hurayrah, vol. 1, p. 261, hadith 10 selected

² Al-Quran, part 17, Ḥajj, verses 1-2; translation from Kanz al-'Irfān

³ Musnad Is'ḥāq b. Rāhwayh; Musnad Abī Hurayrah, vol. 1, p. 261, hadith 10

It is regarding this Allah Almighty said:

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝

When the earth is shaken violently with its destined tremor.¹

The second verse

Allah Almighty says in the second verse of Sūrah al-Zilzāl:

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۝

And (when) the earth casts out (all of) its burdens.²

One opinion regarding this verse is that when this earthquake occurs, i) the Earth will shake severely, ii) panic will set in amongst people as they run here and there aimlessly, iii) the earth shall expel all its treasures; these include gold, silver, and other precious things.

Imam Fakhr al-Dīn al-Razī رحمته اللہ علیہ said:

The uppermost layer of Earth shall be filled with gold and other treasures. Yet, nobody will even look at it. It is as though the gold is saying, “O people, it is me you ruined your worldly life and harmed your religion for.”³

It is as though the gold, silver, and treasure are saying, “For me, you took the lives of one another, threatened your brothers, hurt your parents, and worked hard. You left your salah and abandoned fasting in your greed to acquire me.” Yet, when all is said and done, mankind will not

¹ Al-Quran, part 30, al-Zilzāl, verse 1; translation from Kanz al-'Irfān

² Al-Quran, part 30, al-Zilzāl, verse 2; translation from Kanz al-'Irfān

³ Al-Tafsīr al-Kabīr, part 30, Sūrah al-Zilzāl, verse 2, vol. 11, p. 254

even stop to look at it.

Sayyidunā Abū Hurayrah رضي الله عنه narrates that the Messenger of Allah صلى الله عليه وآله وسلم said:

The Earth shall reveal its inner parts, like pillars of gold and silver. A murderer shall look at this and say, “I committed murder due to this wealth.” He who severed family ties will look and say, “I broke ties of kinship due to this.” A thief will look and say, “I stole and was punished because of this.” They shall all leave the wealth alone and not take any of it.¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The third verse

Allah Almighty further declares:

وَقَالَ الْإِنْسَانُ مَا لَهَا ۚ

And mankind says, “What has happened to it?”²

This means, when this calamitous earthquake signalling the Day of Judgement arrives, people will say, “What has happened to the Earth? Why is it shaking so much?”³

Imam Fakhr al-Dīn al-Razī رحمته الله عليه explains, “Some scholars say regarding non-Muslims who do not believe in the Day of Judgement that when the dead are brought to life again, these non-Muslims will say, مَا لَهَا –

¹ Saḥīḥ Muslim, p. 363, hadith 1,013

² Al-Quran, part 30, al-Zilzāl, verse 3; translation from Kanz al-'Irfān

³ Tafṣīr Ṣīrāt al-Jinān, part 30, Sūrah al-Zilzāl, verse, 3 vol. 10, p. 790

‘What has happened to the Earth?’¹

In other words, they will say, “We thought the Day of Judgement will never come!” In Sūrah Yāsīn, Allah Almighty describes how when the dead are brought to life again, the non-Muslims will say:

مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ۗ

Who has awakened us from our sleep?²

In reply, Muslims, who believe in the Day of Judgement, will say:

هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٣﴾

This is what the Infinitely Gracious had promised us, and the Messengers had spoken the truth.³

The fourth and fifth verses

The fourth verse in this sūrah is:

يَوْمَئِذٍ تُنَادِي بِأُخْبَارِهَا ۗ

On that Day, the earth will narrate (all) its news.⁴

When everything comes to pass, the Day of Judgement begins, and people have gathered on the Plains of Resurrection, the Earth itself shall

¹ Al-Tafsīr al-Kabīr, part 30, Sūrah al-Zilzāl, Verse, 3, vol. 11, p. 255

² Al-Quran, part 23, Yāsīn, verse 52; translation from Kanz al-‘Irfān

³ Al-Quran, part 23, Yāsīn, verse 52; translation from Kanz al-‘Irfān

⁴ Al-Quran, part 30, Al-Zilzāl, verse 4; translation from Kanz al-‘Irfān

speak. It will say who did what actions upon it.¹ The Earth is lifeless and has no tongue, so how will it speak? Allah Almighty explains this in the fifth verse:

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۗ

Because your Lord sent a command to it.²

To help us understand this easily, let us take the following into consideration. Our beloved Prophet ﷺ was granted great ability and status by Allah Almighty. With a gesture, he could split the moon or make a rock recite the *kalimah*. By his blessings, life can enter the lifeless. Trees and stones presented their salaam to him. When he ﷺ was granted all this by Allah Almighty, what can be said regarding the limitless power of Allah Almighty Himself? Although the Earth does not speak or have eyes or ears, with the power given to it by Allah Almighty, it sees our deeds and will give news of them on the Day of Judgement when ordered.

The Earth as a witness on the Day of Judgement

Sayyidunā Abū Hurayrah رضي الله عنه narrates:

The Messenger of Allah ﷺ recited **يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا** and asked, “Do you know what its news is?” The Companions عليهم replied, “Allah Almighty and His Messenger know best.” He then declared, “Certainly, its news is that it shall testify regarding the deeds performed upon it by every male and female. It will

¹ Al-Tafsīr al-Kabīr, part 30, Sūrah al-Zilzāl vol. 11, p. 255

² Al-Quran, part 30, al-Zilzāl, verse 5; translation from Kanz al-'Irfān

say, ‘They did so-and-so action on such-and-such day’. This is its news.”¹

The fourth Caliph of Islam, Sayyidunā ‘Alī b. Abī Ṭālib رضي الله عنه, had a beautiful habit. Whenever distributing wealth from the state treasury, he would first offer salah, then address the walls by saying, “O walls of the state treasury! Be witness! I placed wealth in you via rightful methods and distributed it rightfully.”²

Dear Islamic brothers, as the Earth will testify as to what we did, we should be mindful of our actions. We should make it a witness of our good deeds by performing salah and remembering Allah Almighty. We should also make the trees, stones, and even particles of sand our witnesses.

Making the path a witness to performing the dhikr of Allah

Whenever going anywhere, Sayyidunā Abū Malīḥ رحمته اللوعليه used to make dhikr of Allah Almighty along the way. If he forgot, he would go back and walk the same path whilst making dhikr. He explained, “I want every part of Earth I pass by to be a witness of my dhikr on the Day of Judgement.”³

سُيُحِنَ اللَّهُ – The lives and practices of our pious elders are indeed unique. If they went somewhere and could not make dhikr, they would return to the same path and walk it again whilst making dhikr. They did not want a single street or path to pass by without them remembering Allah Almighty.

¹ Sunan al-Tirmidhī, p. 577, hadith 2,429

² Al-Tafsīr al-Kabīr, part, 30, Sūrah al-Zilzāl, verse, 4, vol. 11, p. 255

³ Tanbīh al-Mughtarrīn, p. 88

Then we have us who spend all our time in negligence. Sadly, we sin wherever we go. For example, be it in a car, train or plane, we find ourselves passing time watching films or listening to music. When we are out, we listen to music on our phones or use them to commit other sins. We should think about the deeds we are making the Earth a witness to.

The Messenger of Allah ﷺ said:

تَحَفُّظُوا مِنَ الْأَرْضِ فَإِنَّهَا أُمَّكُمْ وَإِنَّهُ لَيْسَ مِنْ أَحَدٍ عَمِلَ عَلَيْهَا خَيْرًا وَشَرًّا إِلَّا هِيَ مُخْبِرَةٌ

Remain mindful of the Earth, for indeed it is your point of origin. On the Day of Judgement, the Earth will certainly bear witness regarding whoever performs even an atom of good or bad upon this.

When hills become mountains

الحمد لله Our pious elders would make the Earth a witness to their faith. Imam Aḥmad Razā Khān رَحِمَهُ اللهُ عَلَيْهِ once went to Jabalpur, in India. He had some students and others with him. As they passed by a mountain range, the imam saw they were speaking with one another. He then said, “Let us make these mountains a witness to our faith.” He then related an amazing story:

There was a person who, whenever visiting the masjid, would recite the kalimah and make seven nearby hills witnesses to his faith. He would also do the same when returning. When he died, the angels began taking him to Hellfire, but these seven hills came in the form of mountains and blocked the seven doors of Hell for him.

“We are witnesses to him reciting the kalimah”, they said. Because he simply made the hills a witness to his faith, this led to him being saved from Hell.

The imam added, “Hills can become mountains to save a person from Hell; and these here are already mountains.” Everybody then began reciting the kalimah aloud.¹

The Ameer of Ahl al-Sunnah’s successor, Mawlana Ubayd Raza Attari al-Madani مَدَّ ظِلُّهُ الْعَالِي, said:

It was the year 1418 Hijri. We were in Sharjah when we passed by a tree. The Ameer of Ahl al-Sunnah دَاعَتْ بِرُكَاةِهَا الْعَالِيَةَ stood under it and recited the kalimah aloud. When we asked why, he said, الحمد لله “I am reciting this here so the tree can be a witness to my faith.”

May Allah Almighty allow us to make the Earth, trees, stones, etc., witnesses to our faith and good deeds.

اٰمِيْنَ بِجَاہِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The sixth verse

Allah Almighty declares in Sūrah al-Zilzāl’s sixth verse:

يَوْمَئِذٍ يَصُدُّرُ النَّاسُ اَشْتَاتًا ۗ لِيُرَوْا اَعْمَالَهُمْ ۗ

On that Day, people will return towards their Lord, in different paths, in order to be shown their deeds.²

One meaning of this verse is that it relates to when people will leave their graves on the Day of Judgement. They will head to the Plains of Resurrection in differing states and conditions. Some faces will be

¹ Malfūzāt Alā Hazrat, p. 313 summarized

² Al-Quran, part 30, al-Zilzāl, verse 6; translation from Kanz al-'Irfān

shining bright, others pitch dark. Some will ride their way there. Others will walk in chains and shackles. Some will be at peace, others stuck with fear. They will all head to the Plains of Resurrection to be shown their deeds.¹

The seventh and eighth verses

At the end of this sūrah, Allah Almighty announces:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۖ

So, whosoever does a good deed equal to the weight of an atom, (he) shall see it.

And whoever does an evil deed equal to the weight of an atom, (he) shall see it.²

These verses explain the responsibility we have. If we spend even a few seconds doing either good or bad deeds, these shall be preserved and shown to us on the Day of Judgement. In this short life, we must always keep this reality in mind.

It does not befit a Muslim to waste time

We do many things just for the sake of them, without any real reason. Whether it be going out, playing games, using our phones, being involved in certain activities, or meeting friends, we seem to have no real goal behind any of this besides passing time.

This mindset of doing things just for the sake of them does not befit a Muslim. We believe in the Day of Judgement, the Day when we will stand before Allah Almighty and be questioned. When we know this will happen, how can any of our actions be meaningless? How can we simply pass time?

¹ Tafsīr Şirāṭ al-Jinān, part 30, Surah Zilzāl, verse 6, vol. 10, p. 792

² Al-Quran, part 30, Al-Zilzāl, verses 7-8; translation from Kanz al-'Irfān

Sayyidunā Shurayḥ رَحْمَةُ اللَّهِ عَلَيْهِ once saw two people involved in trivial things. He said, **أَلْفَارِعُ مَا أَمْرِي بِهِذَا** – “A free person is not ordered to do this. Rather, Allah Almighty declares:

فَإِذَا فَرَغْتَ فَانصَبْ ﴿١﴾

‘So, when you finish, strive in supplication.’¹

This means one should spend their free time worshipping Allah Almighty. By extension, this means that when one has finished doing one act of worship, he should begin another, and not spend any time away from this. This is because the world was made for this very reason: to worship Allah.”²

Do not await tomorrow

Another problem we have is procrastination. “I will do it tomorrow”, we say. Some people are tricked by their *nafs* and Satan, and begin giving themselves false hope. For example, they delay good deeds and repentance until tomorrow, the next Friday, or even the next Ramadan. Ponder a moment! The time between now and then is still a part of your life, and you will have to give account for it on the Day of Judgement.

Fearing standing before Allah Almighty

The reality of standing before Allah Almighty should be firmly fixed in our hearts. If only we spent our lives with this in mind. Without any shadow of doubt, the Day of Judgement has extremely difficult trials. If we are held to account on that Day, we shall have nothing but shame and regret to show.

¹ Al-Quran, part 30, Al-Sharḥ, verse 7; translation from Kanz al-‘Irfān

² Anwār-i-Jamāl-i-Muṣṭafā صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, p. 323, with some changes

Sayyidunā Maṣṣūr Maghribī رَحْمَةُ اللَّهِ عَلَيْهِ said:

A righteous person passed away. I saw him in my dream and asked, “How did Allah Almighty deal with you?” He replied, “I was made to stand before Allah Almighty. Every sin I admitted to, Allah Almighty forgave. One sin was too shameful for me to admit to, however. Upon this, I felt intense embarrassment to the extent I became drenched in sweat and the flesh of my face fell away.”¹

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Pious deed number 42

Dear Islamic brothers, to become righteous and well-mannered Muslims, act upon the sunnah, and spread Islam, become a part of the religious environment of Dawat-e-Islami. Take part in its 12 religious activities, fill in the Pious Deeds booklet, and travel in Madani qafilahs; you will see this help you avoid sin, perform good deeds, and prepare for the Hereafter إِنَّ شَاءَ اللَّهُ الْكَرِيمِ.

From the Pious Deeds booklet, pious deed number 42 states:

Today, have you refrained from committing the sin of hypocrisy and ostentation by uttering such words of humility which your heart does not agree to? For example, to create one’s own respect in the hearts of other people by saying things like, “I am inferior”, or “I am lowly”, but in fact, one does not consider himself inferior or lowly in his heart.

¹ Iḥyā' al-'Ulūm, vol. 5, p. 654

May Allah Almighty allow us to fill in the Pious Deeds booklet and submit it to the relevant responsible Islamic brother at the beginning of every month. **أَمِينٌ**

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Madrasah al-Madina Online

Dear Islamic brothers! In Dawat-e-Islami's religious environment, we are encouraged to perform good deeds and avoid sin. To do this, as well as acquire Islamic knowledge and increase in our love for Allah's Messenger, we should become a part of this beautiful environment.

As of now, Dawat-e-Islami works across over 80 departments and seeks to spread Islam far and wide. One of these is the Online Madrasah al-Madinah Department.

This was established in Shawwal 1432 AH, corresponding to September 2011. Via online resources, it teaches Muslims across the world how to recite the Quran correctly, how to make wudu, pray, give azan, pay zakat, fast, perform ḥajj, etc. Dawat-e-Islami's website contains more detail regarding this department, as well as entry forms for admission. Islamic brothers who want to study should go to www.dawateislami.net to enrol.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Bringing this speech to a close, let us now discuss some *sunan* and etiquettes we can all implement. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ declared:

مَنْ أَحَبَّ سُنَّتِي فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي كَانَ مَعِيَ فِي الْجَنَّةِ

Whoever loves my sunnah loves me, and whoever loves me shall be with me in Paradise.¹

Sunan and etiquettes of siwāk

Let us listen to some sunan and manners related to siwāk taken from the Ameer of Ahl al-Sunnah's book, *163 Madani Pearls*. First, let us listen to two hadith of Allah's Messenger ﷺ.

1. Using siwāk and performing two units of salah is better than 70 units performed without siwāk.²
 2. Make usage of siwāk mandatory upon yourselves, for it cleanses the mouth and pleases Allah Almighty.³
- It is narrated that Sayyidunā ‘Abdullah bin ‘Abbās رضى الله عنه once said:

Siwāk has ten qualities. (Some of them are:) It cleanses the mouth, strengthens the molars, improves eyesight, removes phlegm, takes away bad breath, is part of the sunnah, makes the angels happy, and pleases Allah Almighty.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Announcement

More sunan and etiquettes related to siwāk will be mentioned in the study circles. Please do join them to learn more.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Mishkāt al-Maṣābīḥ, vol. 1, p. 55, hadith 175

² Al-Targhīb wa al-Tarhīb, vol. 1, p. 102, hadith 18

³ Musnad Imām Aḥmad b. Ḥanbal, vol. 2, p. 438, hadith 5,869

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 وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

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

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Durood upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.'²

3. 70 Portals of mercy

² Afḍal al-Ṣalawāt 'alā Sayyid al-Sādāt, p. 151

² Ibid, p. 65

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

4. The reward of 600,000 Duroids

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

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

5. Nearness to the Distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

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

¹ Al-Qawl al-Badī, p. 277

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

³ Al-Qawl al-Badī, p. 125

6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

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

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

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

2. An easy way to spend every night in worship

The Holy Prophet صَلَّى اللهُ 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 الْكَرِيمُ الْكَرِيمُ
سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

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

¹ Al-Targhīb wa al-Tarhīb, vol. 2, p. 329, Hadith 31

² Majma‘ al-Zawā‘id, p. 254, vol. 10, Hadith 17305

Halqa schedule for weekly Ijtima' - overseas - 16th May 2024

Teaching sunnahs and manners – **5 minutes**

Memorising dua – **5 minutes**

Summary – **5 minutes**

15 minutes in total

Remaining sunan and etiquettes of siwāk

Imam al-Shāfi'ī رَحِمَهُ اللهُ عَلَيْهِ said, “Four things increase a person in intellect: refraining from trivial speech, using siwāk, spending time with pious people, and acting upon one’s knowledge.”¹

- Siwāk should be made from real mustard trees, olive trees, margosa trees, or any other bitter-tasting wood. It should be as thick as one’s little finger.
- When the siwāk cannot be used anymore, do not throw it away, as it is something used to act upon a sunnah (and thus is deserving of utmost respect). Place it carefully somewhere, bury it, or have it tied to a stone and placed in the ocean.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The du‘ā' to be recited when thanking somebody

¹ Iḥyā' al-'Ulūm, vol. 3, p. 27

As per the schedule of Dawat-e-Islami's weekly gathering, we shall now memorise a du'a'. This week, we shall learn the du'a' to be recited when thanking somebody.

جَزَاكَ اللهُ خَيْرًا¹

May Allah Almighty give you goodness.

This short phrase contains acknowledgement that bounties and blessings are from Allah Almighty, highlights one's humility, and it itself is a prayer for goodness to be given to another. This is the real meaning behind thanking somebody.²

A hadith explains that the one who is not grateful to people, is not grateful to Allah Almighty.³

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Method of collective Fikr-e-Madinah (72 Pious Deed)

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.⁴

Let's make good intentions' before filling in the Pious Deed booklet:

¹ Sunan al-Tirmidhī, vol. 3, p. 417, Hadith 2042

² Mir'āt al-Manājīh, vol. 4, p. 357

³ Mishkāt al-Maṣābīh, vol. 2, p. 557, Hadith 3025

⁴ Al-Jamī' -us-Sagheer, p. 365, Hadith 5897

1. To please Allah Almighty, I will carry out today's Fikr-e-Madinah (i.e. self-accountability) myself through the Pious Deed booklet and persuade others as well.
2. I will praise (i.e. thank) Allah Almighty for the Pious Deed which I practised.
3. I will regret the Pious Deed 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 Pious Deed 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 Pious Deed).
6. I will act afterwards or tomorrow on the Pious Deed 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 Pious Deed booklet (for example, Divine fear, piety, correcting manners, progress in the Madani activities, etc.).
8. I will fill in the Pious Deed booklet (i.e. carry out Fikr-e-Madinah) tomorrow as well.
9. I will not consider it a usual formality but fill in the Pious Deed booklet while pondering.

Mark the boxes given below with a 'correct (i.e. inverted tick)' sign for the Pious Deed 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 Pious Deed booklet only.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

How to do collective accountability - 72 Pious Deeds

The 56 daily Pious Deeds

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

- 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. 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. 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 عَلَى مُحَمَّدٍ

The Ameer of Ahl al-Sunnah's prayer

Ya Allah Almighty! The one who sincerely acts upon Pious Deed, 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.

اٰمِيْنُ بِجَايِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ