

The People of the *Ditch*

28-November-2024



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

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

The People of the Ditch

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَىٰ إِلَيْكَ وَأَصْحِبِكَ يَا حَبِيبَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَىٰ إِلَيْكَ وَأَصْحِبِكَ يَا نَوْرَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make intention of Sunna 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 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 sending of ṣalāt upon the Prophet ﷺ

Allah's final Prophet, our master Muhammad ﷺ declared:

مَنْ صَلَّى عَلَيَّ فِي يَوْمٍ أَلْفَ مَرَّةٍ لَمْ يَمُتْ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ

Whoever sends ṣalāt upon me 1000 times in a day shall not die until he sees his place in Paradise.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Speech intentions

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

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 this 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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ *Al-Targhīb wa al-Tarhīb: hadith 2590*

² *Jāmi' al-Ṣaghīr: hadith 1284*

Brief introduction to Sūrat al-Burūj

Dear Islamic brothers! Sūrat al-Burūj is a short chapter of the Quran found in its 30th part. It contains only 1 rukū‘ and 22 verses. The word burūj itself refers to constellations. The first verse refers to the sky, which contains constellations, thus giving this chapter its name.

The start of this chapter makes mention of a hugely significant event.

Allah announced:

قَتَلَ أَصْحَابُ الْأُخْدُودِ النَّارِ ذَاتِ الْوَقُودِ ۖ إِذْ هُمْ عَلَيْهَا قُعُودٌ ۖ وَهُمْ عَلَى مَا يَفْعَلُونَ
بِالْمُؤْمِنِينَ شُهُودٌ ۖ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ۖ

Woe to the people of the ditch, of the blazing fire. When they were sitting around it. And they themselves are witnesses to what they were doing to the believers. And they were only averse to this that they (Muslims) embraced faith in Allah, the Most-Exalted, the Most-Praiseworthy.¹

The People of the Ditch

These verses speak about the People of the Ditch. Who were these people and what is their story? Details of this can be found in *Sahīḥ Muslim*, a renowned book of hadith. This narration is lengthy, and is summarised as follows:

A king from a previous nation claimed to be God. People began worshipping him, but they were destined to be guided. This guidance began for them when Allah allowed a young man from that nation to sit with a believing and righteous man. This leading to the young man reciting the *kalima* and entering the true religion.

¹ [Translation of Quran (Kanz-ul-‘Irfan)] (Parah 30, Surah Al-Buruj, Verses 4-8)

The young man was bestowed a high rank by Allah and became a saint. Miracles began to take place at his hands. Through his duas, the blind and lepers were cured.

News of this young man soon reached the king. The false claim of the king to divinity and his entire ruse was at risk. If the blind continued to be cured through the duas of the saint, this completely shattered the king's claim to godhood. As a result, the king set out to kill the saint in any way possible.

He tried various things. He attempted to throw the saint from a mountain and drown him in the sea, but every attempt failed miserably. In the end, the saint himself said to the king, "If you wish to martyr me, then there is a way. Gather people in an open field, tie me to a date-palm tree, say **بِسْمِ اللَّهِ رَبِّ الْعَالَمِينَ** and fire an arrow at me!"

The king was overjoyed to hear this. He arranged a huge gathering. The trunk of a date-palm tree was affixed in the middle of an open field. The saint was then tied to it. The king placed an arrow in his bow, pulled it back, and said **بِسْمِ اللَّهِ رَبِّ الْعَالَمِينَ** ("In the name of Allah, the Lord of this young man"). Saying this, he fired the arrow, which struck the saint in his head and martyred him.

When the people witnessed this, they realised the king who claimed to be divine had failed in all his attempts, and it was the name of the young man's Lord which helped in the end. They understood that the king was not a god at all. Instead, they realised the true God is Allah, the Lord of that young man. They all recited the kalima and entered the true religion.

The king was outraged now, as his false claim of divinity had been exposed. Everybody left him and began believing in the one true God. In his rage, the king said ditches must be dug at the edges of the pathways and fires lit in them.

He then said that whoever leaves his religion and does not accept him as a god, they will be thrown into these fires. This threat of his was implemented and a host of people were thrown into the raging flames.

A believing woman then came forth, in whose lap was a baby. The she had no concern for herself, but her maternal instincts took over as she was brought close to the fires. As she looked at her child, she panicked for a moment. The child amazingly began to speak and said, “My mother, be patient! Do not worry, for you are certainly on the true religion.”¹

The mother and her child were then both thrown into a fire.²

These oppressive actions of the king earned him the wrath of Allah, and the very fire kindled to burn believers exited the ditches and burned all the oppressors instead.³

What we can learn from this

Dear Islamic brothers! We just had the honour of listening to one true story from the Quran. We learn many things from this. For example:

1) Muslims and trials

This teaches us that Allah tests the believers, and the successful Muslim is the one who remains steadfast in these trials with patience and gratitude.

This is a big lesson. Nowadays, we hear many saying they are Muslim, they believe in Allah and His Messenger ﷺ, and they worship Allah.

¹ *Saḥīḥ Muslim: hadith 3005*

² *Tafsīr Şirāṭ al-Jinān, vol. 10, p. 605*

³ *Tafsīr Baghwī, vol. 4, p. 590*

They ask why they still face trials despite this. They ask why Muslims are in poverty and hardship whilst disbelievers enjoy every luxury imaginable, from wealth to good quality of life.

Why is this the case?

There is a simple answer to this. It is mentioned in hadith:

الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ

The world is a prison for the believer and a paradise for the disbeliever.¹

Now think: what happens in a prison? They are places of difficulty, troubles, worries, scarcity, and hardship. As Muslims, this means the same things will certainly come to us in this world.

The responsibilities of a Muslim

Allah proclaims in the Quran:

أَحْسِبِ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

Do people think they will be left as they say, “We believe”, and they will not be tested?²

In *Tafsīr Şirāt al-Jinān*, it says, “We learn Allah shall test believers as per their strength of faith. Illness, poverty, problems; these are tests from Him which differentiate the sincere from the hypocritical.³

¹ *Saḥīḥ Muslim: hadith 2956*

² [Translation of Quran (Kanz-ul-‘Ifraan)] (Parah 20, Surah al-‘Ankabut, Verse 2)

³ *Tafsīr Şirāt al-Jinān*, vol. 7, p. 342

Allah tests those He loves

The Companion Anas رَضِيَ اللهُ عَنْهُ narrates of how Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "The greatest reward comes with the greatest trial. When Allah loves a people, He tests them. Whoever accepts that earns His pleasure and whoever is discontent earns His wrath."¹

Trials are also a mercy

Dear Islamic brothers! One thing that I wish to clarify here, is that the hardships and trials believers face in this world are also a mercy of Allah.

There were once two angels. One was going from the skies to the earth, the other from the earth to the skies. When they met one other, the first asked the second, "Where are you coming from?"

It replied: There is a non-Muslim in such-and-such city who is severely ill. His final moments have come and he has been recompensed for all good he has performed in this world (meaning, he did not have any good left for which he would be granted blessings on the Day of Judgement).

Yet, he did have one good thing left. In these final hours of his life, that non-Muslim desired to eat some fish. After searching, none was found in the entire city. Allah then commanded me to arrange a fish for the non-Muslim, so the one goodness he has remaining shall be recompensed in this world. I had just gone to arrange said fish for him.

After finishing his explanation, the second angel asked the first where it was going. It said:

There is a Muslim in such-and-such city also in his final moments. He has been subjected to hardships as per his amount of sin. As of now,

¹ *Sunan Ibn Mājah, p. 651, hadith 4031*

his book of deeds has no sin in it, except one.

He is feeling thirsty in his last moments and desires to drink some water. I have been commanded to pour his water away. His one remaining sin will be erased in recompense for this trial. He will then leave this world completely free of sin.¹

سَمِعَ اللهُ Dear Islamic brothers! Look at the infinite mercy of Allah! We are His slaves and it is His choice whether He grants us joy or hardship. Look how immense His mercy is; we sin and make ourselves deserving of Hell, but our merciful Lord sends us hardships which uproot our sins and make the path to Paradise easy for us.

Remain steadfast upon Islam

We face all kinds of difficulties in life. Financial problems, worries, problems, illnesses, and even oppression can and will come our way. Whenever they do, we **must** be patient. At that time, our most important responsibility is to do everything we can to protect our faith.

We just heard about the People of the Ditch. The king who claimed to be a god was a tyrant, who oppressed the believers and had them thrown into fire to burn alive. But look at those believers! They were willing to burn and give their lives, but they were not willing to compromise their faith at all. To the extent, a mother was even thrown into fire with her child. She welcomed death and did not give her faith away for anything.

This is matter of immense courage, unshakeable fortitude, and profound bravery.

From this, we learn a believer always remains steadfast in his faith and is not shaken by calamities. Doubt never enters his heart, and he

¹ *Nawādir al-Qulyūbī*, p. 113

remains resolute in his faith, belief, and trust in Allah. Whether he receives a bouquet of flowers or the sharp edge of a sword, he remains steadfast like a mountain in every situation.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

2) Do not cause harm

Dear Islamic brothers! As we discuss the People of the Ditch, we find another important lesson being taught to us by Allah.

He says in the Quran:

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ﴿١٠﴾

Surely, those who persecuted the believing men and the believing women, then they did not repent, there is the punishment of Hell for them and there is the punishment of fire for them.¹

This tells us that causing harm to Muslims is a major sin and a terrible crime, and the punishment for this is terrifying. The king, who claimed to be a god, caused unjustified harm to the believers by burning them alive. What was the outcome of this? They earned Allah's wrath, which led to the king and his soldiers being burned alive in their own fire.

الْأَمَانُ وَالْحَفِظُ - May Allah protect us from such terrible crimes and terrifying punishment!

O those who you love Allah's Messenger! Unfortunately, causing harm to other Muslims is given no second thought nowadays. We hurt one another without hesitation or fear.

Lying about others, swearing at them, taking their wealth unlawfully, taking our anger out on them, physically abusing them, tricking them in

¹ [Translation of Quran (Kanz-ul-'Irfan)] (Parah 30, Surah al-Buruj, Verse 10)

business, taking what belongs to them, making fun of them, demeaning their self-respect with pranks, and sharing humiliating videos on social media; with these things and many other ways, we hurt those around us.

Even more dangerous than this is the fact that people feel happy when hurt others; they consider themselves to be brave and they credit their deception of others to their intellectual sharpness. As a result, they never repent and never worry about their Hereafter.

Who is good or bad?

The Messenger of Allah ﷺ once asked his Companions, “Shall I not inform you regarding the best of you to the worst?”

“O Messenger of Allah!”, one Companion said, “Kindly inform us as to who is good and who is bad.”

The Prophet ﷺ said: The best of you is he whose goodness is hoped for whilst people are safe from his evil. And, the worst of you is he whose goodness is not hoped for whilst people are unsafe from his evil.”¹

To explain this hadith in summary, a good person is he with whom people are relaxed, content, and at ease. They consider him to never hurt others and only do good for them.

Opposite to this is a bad person. People are weary and fearful of such an individual. Nobody expects good from him and they strive to avoid him at all cost.²

¹ *Sunan al-Tirmidhī: hadith 2263*

² *Mir'āt al-Manājīh, vol. 6, p. 579*

The sanctity of Muslim blood, wealth, and honour

Dear Islamic brothers! Our religion of Islam guarantees Muslims protection in their life, wealth, and honour.

The Messenger of Allah ﷺ declared:

كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِزُّهُ

The blood, wealth, and honour of every Muslim is haram upon another Muslim.¹

Mufti Aḥmad Yār Khān رَحْمَةُ اللَّهِ عَلَيْهِ writes in commentary of this hadith, “Without permission, a Muslim cannot take the wealth of another Muslim. He cannot besmirch their honour or kill them unjustly. These are deeply despotic crimes.”²

3) The biting fish

Dear Islamic brothers! Hurting others or causing them difficulty is a huge sin. Allah can implement His wrath and severely punish a person for this reprehensible crime.

Imam Muhammad b. Aḥmad al-Dhahabī رَحْمَةُ اللَّهِ عَلَيْهِ writes of how a pious man saw a person with his arm amputated from the shoulder. The person was shouting; “Whoever has seen me should never oppress anybody!” When the pious man asked what happened, the person replied:

What happened with me is not something you hear every day. I used to spend time with thugs. One day, I stole a fish from a fisherman and made ways towards my home. On the way, the fish bit my thumb. I rushed home and put the fish to one side. The resulting pain in my

¹ *Ṣaḥīḥ Muslim*, p. 995, *hadith 2564*

² *Mir'āt al-Manājīḥ*, vol. 6, p. 553

thumb did not allow me to sleep all night. By morning, I went to a doctor and showed him the wound. As per his analysis, I had my thumb amputated.

Sometime later, my hand was injured again, subjecting me to horrific pain. I rushed to a doctor and was told my hand must be amputated entirely. I had this done straight away, but the pain had spread to my entire arm by this time. The agony was indescribable. My arm was then amputated at the elbow, but not long later, it was cut at the shoulder.

Some people asked me about the start of my ordeal, so I told them about the fish I stole. They told me, "If you had gone to the fisherman right away, returned the fish, and asked for forgiveness, perhaps you would not have had to get your arm amputated. You still have time. Go to the fisherman and ask him to pardon you, before the pain spreads to your whole body."

With great difficulty, I finally found the fisherman and fell at his feet, pleading for him to forgive me for stealing from him. He appeared concerned and asked, "Who are you?" I told him everything and showed him how I now was missing an arm.

Upon this, he began to cry and said, "My brother, I have forgiven you." I then made him a witness and repented from injustice, vowing never to wrong anybody again."¹

The intoxication of power

Dear Islamic brothers! One extremely dangerous spiritual illness is the intoxication of power. We must uproot this from ourselves, as it is usually the one who suffers from this spiritual illness who commits oppression.

¹ *Al-Kabā'ir*, p. 80

Remember, it is not necessary for a person to actually be powerful to suffer from this spiritual illness. Often times it is the case that people possess no power at all, yet they think of themselves as strong and become intoxicated in these thoughts.

Only the person who uproots this lust for power, does not think only about himself, controls his *nafs*, and removes this “Fir‘awn” from within; only this person can truly avoid being oppressive to others.

Let’s look at our society. Whoever is humble never causes harm to others, and even if he unintentionally does so, he quickly asks for forgiveness. On the other hand, whoever is arrogant and considers himself better than others, becomes angry over the smallest of things.

We must learn to control this Fir‘awn within us, otherwise known as the *nafs ammāra*, and become humble, modest, and courteous.

Sulaymān عَلَيْهِ السَّلَام is a prophet of Allah. He had a royal bird, famously known as Hudhud. It once went somewhere without Prophet Sulaymān’s permission, angering him immensely. “When Hudhud returns, I will punish it”, he announced.

When Hudhud returned and saw Prophet Sulaymān was angered, it dragged its wings across the floor when approaching him, in a display of heartfelt humility. Seeing this was the right time, it then elegantly and respectfully began speaking to Prophet Sulaymān about how we shall all stand before Allah on the Day of Judgement.

As soon as he heard the Day of Judgement being mentioned, Prophet Sulaymān began to shake in fear of Allah, and proceeded to forgive Hudhud.¹

May Allah make us those who fear Him! May He make us true embodiments of humility!

اٰمِيْنُ بِجَاوِزَاتِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Tafsīr Khāzin, vol. 3, p. 342

Pious Deed number 18

Dear Islamic brothers! To safeguard your faith, increase in doing good deeds, and protect yourself from sins, come to the religious environment of Dawat-e-Islami and take part in its 12 Islamic Activities.

إِنْ شَاءَ اللَّهُ You will gain fear of Allah, love for Him and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and gain many blessings of this world and the Hereafter.

مَوْلَانَا اِيْيَاسْ اَتَارِ الْقَادِرِي دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ has given us the 72 Pious Deeds booklet for our rectification, in which he has put together many good deeds in a question and answer format. One of these is Pious Deed number 18, which says: “Today, did you learn or teach the Quran in Madrassat al-Madinah for adults?”

By acting upon this, we can learn how to recite the Quran ourselves and teach it to others too.

Doing this is a highly rewarding deed, as a hadith explains: “The best of you are those who learnt the Quran and taught it to others.”¹

We should learn the Quran in Madrassat al-Madinah for adults, and if we already know how to recite it, we should it to teach others and gain unimaginable reward.

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Sunnas and manners of travelling

Dear Islamic brothers! Let us now have honour of studying some Sunnas and manners related to travelling. These were extracted from a book written by Mawlana Ilyas Attar al-Qadiri, entitled *The Death of Abū Jahl*:

¹ *Ṣaḥīḥ Bukhārī: hadith 5027*

- It is better to travel on a Monday, Thursday, or Saturday.¹
- The Prophet ﷺ instructed Jubayr b. Muṭ‘im رَضِيَ اللَّهُ عَنْهُ to recite the following before travelling, allowing the Companion to remain in a more prosperous state than those accompanying him: Sūrat al-Kāfirūn, Sūrat al-Nasr, Sūrat al-Ikhlāṣ, Sūrat al-Falaq, and Sūrat al-Nās.

Each should be recited once with بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ once in the beginning and end (thus, there will be 5 sūrahs and بِسْمِ اللَّهِ 6 times).

Jubayr b. Muṭ‘im recalls, “I was well off. Yet, when I travelled, I would fall into dire circumstances financially (in comparison to his friends). Ever since I began reciting these sūrahs prior to a journey, I remained prosperous and well off until my return.”²

Announcement

More Sunnas and manners of travelling will be mentioned in study circles. Please do take part in them to learn more.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ *Fatāwā Riḍāwiyya*, vol. 23, p. 400

² *Abū Ya‘lā: hadith 7382*

The six ṣalawāt and two du‘ā's recited in the sunnah-inspired weekly gatherings of Dawat-e-Islami



1. The ṣalāt for the night preceding Friday

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْاُمِّيِّ الْحَبِيْبِ الْعَالِي
الْقَدْرِ الْعَظِيْمِ الْجَاهِ وَعَلَى اٰلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted, that whoever recites this ṣalāt at least once on the night between Thursday and Friday on a regular basis, will be blessed with the vision of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death. They will even see him when they are being buried in the grave, to the extent they will see him lowering them into the grave with his own merciful hands.¹

2. All sins forgiven

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى اٰلِهِ وَسَلِّمْ

It is narrated from Sayyidunā Anas رَضِيَ اللهُ عَنْهُ that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 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

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

² *Ibid*, p.45

3. Seventy portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Seventy portals of mercy are opened for whoever recites this ṣalāt.¹

4. The reward of 600,000 Duroids

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِي عِلْمِ اللّٰهِ صَلَاةً دَائِمَةً يَدْوَامُ مُلْكُ اللّٰهِ

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

5. Nearness to the Prophet ﷺ

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضٰى لَهُ

Once, a person came to the Prophet ﷺ. Amazingly, the Prophet ﷺ made this person sit between himself and Sayyiduna Abū Bakr Ṣiddīq رَضِيَ اللّٰهُ عَنْهُ. The Companions رَضِيَ اللّٰهُ عَنْهُمْ were surprised as to who this honoured person was. When he left, the Prophet ﷺ explained, “When he recites ṣalāt 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. The ṣalāt of intercession

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّ اَنْزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “My intercession becomes necessary (*wājib*) for whoever recites ṣalāt like this.”¹

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “Whoever recites this, 70 angels write good deeds for him for 1,000 days.”²

2. An easy way to spend every night in worship

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever recites this du‘ā’ three times, it is as if he found Laylat al-Qadr.”³

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

*There is none worthy of worship except Allah, Who is Ḥalīm and Karīm.
Allah is pure, Lord of the seven skies and the magnificent ‘Arsh.*

¹ *Al-Targhīb wa al-Tarhīb: hadith 31*

² *Majma‘ al-Zawā‘id: hadith 17305*

³ *Tārīkh Ibn ‘Asākir: hadith 4415*

Weekly gathering schedule for 28th November 2024

- Sunnas and manners: **5 minutes**
- Dua memorisation: **5 minutes**
- Summary: **5 minutes**
- Total duration: **15 minutes**

Remaining Sunnas and manners of travelling

- Keep a mirror, some kohl, a comb, and a miswak on your person when travelling, as this is Sunna.¹
- When walking on an incline, when climbing stairs, or when your vehicle is going up a hill, recite **اللَّهُ أَكْبَرُ**.
- When coming downwards from anywhere, recite **سُبْحَانَ اللَّهِ**.
- When arriving at your destination, recite **أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ** – “I seek refuge in Allah by His perfect words, from the evil of all creation.” **إِنْ شَاءَ اللَّهُ** You will remain protected from every harm.²
- There should be no laziness in offering salah during the journey.
- If your bus breaks down, then instead of cursing the driver or owner of the bus and ruining your Hereafter, have patience and seek Paradise by busying yourself in dhikr and sending ṣalāt upon the Prophet.
- When it is busy on public transport and you see a weak or sick person, offer your seat to them, seeking to earn reward by doing so.

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ *Bahār-i-Sharī'at*, vol. 1, p. 105

² *Al-Ḥiṣn al-Ḥaṣīn*, p. 82

Dua for goodness in this world and the Hereafter

As per the schedule of Dawat-e-Islami's weekly Sunna-inspired gatherings, we will now take some time to learn a dua. This week, we will learn the dua you can recite to earn goodness in this world and the Hereafter.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

“O our Lord! Grant us goodness in this world and grant us goodness in the Hereafter, and save us from the punishment of Hell.”¹⁻²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Method of collective accountability (72 pious deeds)

The Prophet ﷺ has said, “Pondering ‘over the Hereafter’ for a moment is better than 60 years of worship.”³

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

1. To please Allah, I will hold myself to account through the *Pious Deeds* booklet and encourage others to do the same.
2. I will praise (i.e. thank) Allah Almighty for the pious deeds which I practised.
3. I will regret not acting upon the pious deeds I missed out on and will try to act on them in the future.
4. Allah Almighty forbid, if I have not acted on any pious deed which

¹ Al-Quran, part 2, Al-Baqara, verse 201, translation from Kanz al-‘Irfān

² Faizan-e-Du‘a, p. 246

³ Al-Jāmi‘ al-Ṣaghīr li al-Suyūṭī: hadith 5,897

prevents a person from sinning, I will repent to Allah and make a firm intention to not sin in the future.

5. I will not reveal my good deeds without a need (for example, by saying that I acted on such and such or so and so amount of pious deeds).
6. I will make up for any pious deed that can be performed later (for example, I will make up for the 313 ṣalāt I missed yesterday by reciting them today).
7. I will try to achieve the actual aim of filling in the *Pious Deeds* booklet, such as attain the fear of Allah, be pious, have good character, and spread Islam.
8. I will fill in the *Pious Deeds* booklet tomorrow as well.
9. I will not fill in the *Pious Deeds* booklet as a formality, rather I will actually assess my deeds and fill it in.

For all the pious deeds you acted upon, mark the box next to them with an inverted tick. For all the ones you missed, mark 'O' in the box next to them.

Note: When carrying out self-accountability, only look at your own *Pious Deeds* booklet.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Method of collective accountability (72 pious deeds) daily 56 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. After the five salah, did you at least recite Āyat al-Kursi, Sūrat al-Ikhlāṣ, and Tasbīḥ Fāṭima once?
6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with Khazā'in al-'Irfān* or *Nūr al-'Irfān*? Or, have you read or listened to at least two pages from *Tafsīr Ṣirāṭ al-Jinān*?
7. Have you recited some invocations from the Shajarah?
8. Have you recited ṣalawāt upon the Prophet at least 313 times?
9. Have you protected your eyes from sin? (By not looking at indecent things on your mobile or elsewhere, movies and dramas, non-maḥram women, etc.)
10. Have you protected your ears from sin by not listening to backbiting, music, foul and lewd speech, etc?
11. Did you keep your gaze lowered today whilst walking or travelling and refrain from looking here and there without need?
12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of Maktabat al-Madina, or the Monthly Magazine Faizan-e-Madina for at least 12 minutes today?
13. Did you stop talking and discontinue what you were doing to reply to azan and iqāmah?
14. If something happened that made you angry with someone, did you stay quiet and control your anger, or did you end up speaking out?
15. Did you fill in the *Pious Deeds* booklet whilst taking account of your actions?
16. Did you listen to your *nigrān* in accordance with the guidelines stipulated by the central executive committee?

17. Did you speak respectfully with everybody inside and outside the home, be they young or old?
18. Did you study or teach in Madrassa-tul-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 carrying out the religious activities of Dawat-e-Islami in accordance with the schedule provided by your nigrān?
21. Did you wake up others for Fajr salah?
22. Did you refrain from unnecessarily peeping into other people's homes?
23. Did a short lecture (*dars*) 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 permitted by the shariah and not glaringly bright or sparkling.)
26. Do you have long hair according to the sunnah?
27. Have you refrained from the sin of shaving the beard or trimming it less than a fist-length?
28. Did you repent immediately after committing a sin?
29. Did you eat according to the sunnah and recite the pre-meal and post-meal du'ā's?
30. Did you give salaam to the Muslims you met at home; at work; on the bus, train, etc; and other places?

31. Did you act upon at least some sunnahs related to the miswāk, exiting and entering the home, sleeping and awakening, sitting facing qibla, etc?
32. Did you offer the four units (*rak'āt*) of sunnah for Ṣuḥr prior to the farḍ?
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 (*nafl*) prayers of ishrāq, chāsht, and awwābīn?
35. Did you offer the preceding sunnahs of 'Aṣr or 'Ishā'?
36. Did you encourage someone else to take part in at least one of Dawat-e-Islami's 12 religious activities?
37. Did you avoid asking someone to borrow something from them? (e.g. slippers, shawl, mobile, charger, car)
38. Did you refrain from lying and engaging in backbiting and tale-telling (including listening to these things)?
39. Did you watch Madani Channel for some time?
40. Did you refrain from forming personal friendships based on worldly gain?
41. Despite being able to do so, did you delay paying a debt back in time without the permission of the lender? Did you give back something you borrowed to its owner within the time period you both agreed?
42. Did you refrain from uttering words of humility in front of others despite not truly meaning them? For example, saying, "I am a nobody" to increase your respect in the sight of others whereas you do not truly believe yourself to be as such.
43. Did you maintain cleanliness and tidiness?

44. Upon learning of another Muslim's flaw, did you conceal it from others (unless there was a religious reason not to)?
45. Did you deliver or take part in a tafsīr study circle?
46. Did you recite 'بِسْمِ اللَّهِ' before everything that is permissible and honourable?
47. Did you deliver or listen to an outdoor dars?
48. Did you pray for the forgiveness of your parents and spiritual guide and convey to them at least the reward of some good deeds?
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 Islamic brother (especially a nigrān) did something wrong and needed to be corrected, did you attempt to correct him in writing or by meeting him whilst being gentle and kind? (Thus, avoiding the major sin of backbiting in the form of revealing his mistake to another without a reason permitted by shariah)
52. Did you protect yourself from sinning with your tongue by avoiding slander, hurting others, swearing, etc?
53. To build the habit of avoiding trivial speech which carries no worldly or religious benefit, did you communicate even a little using gestures?
54. Did you try to avoid mocking others, ridiculing them, taunting them, hurting their feelings and guffawing?
55. Did you wear an 'imāmah?
56. Did you respect your parents?

Record of qufl-e-Madinah

- Communicating through writing - 12 times
- Communicating through gestures - 12 times
- Conversing without staring - 12 times

Ten weekly pious deeds

1. Did you send at least one Islamic sister from your home to the weekly sisters' gathering?
2. Did you watch or listen to the weekly Madani Muzakarah?
3. Did you attend the weekly gathering from beginning to end?
4. This week, did you observe i'tikāf on the day off?
5. This week, did you visit at least one ill or distressed person at their home or the hospital according to the sunnah and console them? Or, did you offer condolences upon someone passing away?
6. Did you fast on Monday this week (or in the case of not doing so, fast on any other day)?
7. Have you read or listened to the weekly booklet?
8. Did you conduct the area visit at least once this week?
9. This week, did you reach out to at least one Islamic brother who used to be part of Dawat-e-Islami or attended the weekly gatherings, and encourage him to join the religious environment?
10. Did you participate in the weekly study circle?

Three monthly pious deeds

1. Did you fill in last month's *Pious Deeds* booklet and submit it to your nigrān?
2. This month, did you travel in at least a 3-day Madani qāfilah?

3. This month, did you make a financial contribution to a Sunni scholar (or the imam, muezzin or worker of a masjid)?

One yearly pious deed

1. This year, did you travel in a one-month qāfilah according to the schedule?

Two lifetime pious deeds

1. Have you read the lifetime syllabus?
2. Have you travelled in an uninterrupted 12-month qāfilah and completed different courses (12 Religious Works course, 7-day Islah-e-Amaal [i.e. reformation of deeds] course, 7-day Faizan-e-Namaz course)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Amir of Ahl al-Sunna's dua

O Allah! 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; do not give them death until they recite the kalima.

أَمِينُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ