

Blessings of *Islamic Gatherings*

05-December-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

Blessings of Islamic Gatherings

وَعَلَى إِلِكْ وَأَصْحَبِكْ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى إِلِكْ وَأَصْحَبِكْ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ 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 suḥūr or ifṭār, and not even to drink Zamzam water or the water on which dam has been made. Yet, if the intention of i'tikāf is made, all these actions will become permissible. One should not make this intention only to eat, drink or sleep. This intention should instead be made to please Allah.

As mentioned 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).

Excellence of sending ṣalāt upon the Prophet ﷺ

عَنْ أَبِي طَلْحَةَ الْأَنْصَارِيِّ قَالَ: أَصْبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا طَيِّبَ النَّفْسِ يُرَى فِي وَجْهِهِ الْبُشَى قَالُوا يَا رَسُولَ اللَّهِ أَصْبَحْتَ الْيَوْمَ طَيِّبَ النَّفْسِ يُرَى فِي وَجْهِكَ الْبُشَى قَالَ أَجَلَ أَتَانِ آتٍ مِنْ رَبِّي عَزَّ وَجَلَّ فَقَالَ مَنْ صَلَّى عَلَيْكَ مِنْ أُمَّتِكَ صَلَاةً كَتَبَ اللَّهُ لَهُ عَشْرَ حَسَنَاتٍ وَمَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ وَرَفَعَ لَهُ عَشْرَ دَرَجَاتٍ وَرَدَّ عَلَيْهِ مِثْلَهَا

Sayyidunā Abū Ṭalḥah al-Anṣārī رَضِيَ اللَّهُ عَنْهُ narrated:

One morning, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was joyful, and happiness was evident from his radiant face. The companions رَضِيَ اللَّهُ عَنْهُمْ asked, "O Messenger of Allah! You seem so pleased today and happiness is visible in your countenance!" He replied, "Indeed, an angel came to me from my Lord, the Mighty and Majestic, and said, 'Whoever from your *ummah* sends one blessing upon you, Allah will record ten good deeds for him, erase ten sins from him, and elevate him by ten degrees. And Allah will send the same amount of blessings upon him in return.'¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Speech intentions

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

أَفْضَلُ الْعَمَلِ الْبَيِّنَةُ 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

¹ Musnad Aḥmad, vol. 5 p. 509: Hadith 16352

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

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 اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The weekly Sunna-inspired gathering

Dear Islamic brothers! We are present in the weekly Sunnah inspired gathering of Dawat-e-Islami, the religious movement of devotees of the beloved Prophet. The weekly gathering is a very important activity among the twelve important religious activities of Dawat-e-Islami. The founder of Dawat-e-Islami, the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ, initiated the religious activities of Dawat-e-Islami with this very gathering. Allah Almighty blessed it with success, and it continued to grow. Now, by the grace of Allah Almighty, weekly Sunnah-filled gatherings are held in thousands of places around the world.

Many blessings are associated with these weekly gatherings. From these gatherings, Madani qafilahs were formed, preachers were trained, and Dawat-e-Islami received its workforce. This religious activity has grown and, by the grace of Allah Almighty, has reached the entire world.

- What is the importance of religious gatherings?
- What is their historical significance?

- What religious and worldly benefits do we derive from these gatherings?
- What are the teachings of Islam regarding religious gatherings?

We will have the blessing of listening to these and other matters in today's speech. First, let us first mention a blessed religious gathering of our beloved Prophet ﷺ.

The Mention of a Remarkable Islamic Gathering

In the renowned book of Hadith, *Ṣaḥīḥ al-Bukhārī*, it is narrated that in al-Masjid al-Nabawī, the greatest orator among the Prophets, the Imam of the Prophets, the Messenger of Allah, Muhammad ﷺ, was present with the noble Companions رَضِيَ اللهُ عَنْهُمْ, and a gathering of learning and remembrance was taking place.

(سُبْحَانَ اللهِ! What a beautiful, unique, love-filled, and faith-enhancing scene it must have been!)

The narrator says:

The Messenger of Allah ﷺ was sitting with the people in the Masjid when three individuals approached. One of the three continued on his way, but the other two went towards the Messenger of Allah ﷺ and stood. As for one, he saw a vacant space in the gathering and sat there, while the other sat behind the people.

When the beloved Prophet ﷺ completed his discourse, he said, "Shall I not tell you about these three individuals? As for one of them, he sought refuge in Allah, so Allah granted him refuge. As for the second, he felt shy, so Allah showed him mercy and did not punish him. As for the other, he turned away, so

Allah deprived him of mercy."¹

In the explanation of this Hadith, the scholars say: The meaning of the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ statement is that out of these three individuals:

1. The first noble Companion رَضِيَ اللهُ عَنْهُ who sought a spot at the front of this blessed gathering in al-Masjid al-Nabawi was granted a place near the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, or it means that by virtue of this noble act, he will be granted a place under the shade of the 'Arsh on the Day of Judgement.
2. The second noble Companion رَضِيَ اللهُ عَنْهُ displayed modesty towards the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (as he was speaking to the people, so he humbly sat at the back and listened). In return for his modesty, Allah showed him mercy and forgave his sins.
3. The third individual, (who perhaps was a hypocrite),² turned away from the religious gathering without any excuse. The unfortunate consequence was that Allah deprived him of His mercy.³

Lessons to Learn from the Hadith

Dear Islamic brothers! This blessed Hadith provides us with many lessons, such as:

- It teaches us that organising religious circles or gatherings in *masājid* is a praiseworthy act.
- It shows that attending a gathering where religious knowledge is being shared places the individual under the protection of Allah Almighty, and the angels spread their wings for such fortunate attendees.⁴

¹ Ṣaḥīḥ al-Bukhārī, p. 90, Hadith 66

² Faṭḥ al-Bārī, vol. 2, p. 207, under Hadith 66

³ 'Umdat al-Qārī, vol. 2, pp. 46-47, under Hadith 66, selected

⁴ 'Umdat al-Qārī, vol. 2, p. 47, under Hadith 66, selected

Furthermore, this Hadith teaches us three important etiquettes related to religious gatherings, circles of knowledge, and other gatherings for the remembrance of Allah Almighty.

1. Fill empty spaces

Whenever you attend a religious gathering, a circle of knowledge, or any similar event, you should try to sit as close as possible to the speaker. This way, you can listen to and understand the speech with full concentration and ease. If there is an empty space in the gathering place or circle, fill it.

Notice that in the blessed gathering of the Beloved Prophet ﷺ, one of noble Companions رَضِيَ اللَّهُ عَنْهُمْ saw an empty spot and immediately went forward to sit there. Regarding this, the beloved Prophet ﷺ explained:

أَبَى إِلَى اللَّهِ فَأَوَّأَ اللَّهُ

He sought refuge in Allah, so Allah granted him refuge.

سُجِّعَ اللَّهُ We should also strive to fill any empty spaces when attending religious gatherings or circles of knowledge, instead of sitting scattered around the room. The downside of sitting scattered is that hearts can become distant. If we sit together, close to one another, by the will of Allah Almighty, we will receive many blessings.

إِنْ شَاءَ اللَّهُ It will also make it easier for us to hear and understand the religious discussions being shared.

2. Sit wherever you find space

This Hadith also teaches us the second etiquette: When you arrive at a gathering or circle and you do not find space at the front, do not jump

over people's shoulders or force your way through. Instead, sit wherever you find an available space. Jumping over others causes discomfort to Muslims, and this can disturb the environment of the gathering.

Notice that the noble Companion رَضِيَ اللهُ عَنْهُ who could not find a place at the front in the blessed gathering of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sat humbly at the back. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said about him:

إِسْتَحْيَا فَأَسْتَحْيَا اللهُ مِنْهُ

He showed shyness, so Allah had mercy on him and forgave his sins.

3. Show eagerness for religious gatherings

Dear Islamic brothers! One more important lesson we can take from this Hadith is that out of the three people who passed by the blessed gathering of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, two individuals came and sat in the gathering, but the third person, who was possibly a hypocrite, did not join the gathering despite having no excuse.

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said about this individual:

أَعْرَضَ فَأَعْرَضَ اللهُ عَنْهُ

He turned away, so Allah deprived him of mercy.

الله! الله! This Hadith holds a powerful lesson for us. Sometimes we think to ourselves, "Attending the weekly gathering, the gathering on the Night of Salvation, or the gathering for the night of the Ascension or other major gatherings is not obligatory or compulsory, so if I do not go, it is not a big issue."

This is a whisper from Satan. Remember! There are two aspects here: One is the gravity of an action (such as it being a sin and forbidden), and

the other is the misfortune of an action.

Sometimes, there can be a difference between these two aspects.

Now consider religious gatherings:

- In such gatherings, the words of Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are discussed.
- Religious knowledge is learned and taught.
- People discuss the reform of their morals and character.
- Thought about the grave and the Hereafter is instilled.
- Love for Allah Almighty and devotion for the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are nurtured.

Attending these gatherings may not be obligatory and those who do not participate in them are not sinful. Yet, reflect on the misfortune for them in missing out on all the blessings.

The person who failed to attend the blessed gathering of our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ without any valid excuse, and turned away and walked off, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said about him:

أَعْرَضَ فَأَعْرَضَ اللَّهُ عَنْهُ

He turned away, so Allah deprived him of mercy.

This is the misfortune of turning away from religious gatherings.

The esteemed scholar, ‘Allāmah Badr al-Dīn al-‘Aynī رَحْمَةُ اللهِ عَلَيْهِ, says: "From this Hadith, we learn that whoever turns away from the gatherings of religious scholars [i.e., circles where religious knowledge is taught], Allah does not show him mercy."¹

¹ ‘Umdat al-Qārī, vol. 2, p. 47, under Hadith 66

Therefore, never turn away from religious gatherings. The meaning of 'turning away' is deliberately turning one's heart away from something.¹

Sometimes, it may happen that a religious gathering is taking place where the words of Allah Almighty and His Messenger are being discussed, and religious knowledge is being shared. Your heart might desire to participate, but there could be some unavoidable circumstance or valid excuse preventing you from attending. This is a different matter.

However, turning your heart away from religious gatherings without any valid reason, and without any Shariah-approved excuse, is dangerous. Although it may not be classified as sinful or forbidden, it certainly leads to much deprivation.

The misfortune of turning away from the remembrance of Allah Almighty

Allah Almighty says in the Holy Qur'an:

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا

And whosoever turned away from My remembrance, then indeed there is a deprived life for him,²

One interpretation of this verse is that "My remembrance" refers to the caller of good, meaning the one who invites others towards good deeds and calls them towards the worship of Allah Almighty.³ Therefore, the meaning would be that whoever turns away from the invitation towards good will suffer a life of deprivation.

¹ Tafsir al-Baḥr al-Muḥīṭ, part 1, al-Baqarah, under verses 83-86, vol. 1, p. 409

² Al-Quran, part 16, Ṭā Hā, verse 124, translation from Kanz al-'Irfān

³ Tafsir al-Bayḍāwī, part 16, Ṭā Hā, under verse 124, vol. 4, p. 75

In *Tafsīr Şirāṭ al-Jinān*, it is explained:

A "deprived life" refers to a life of deprivation in this world, where the person does not follow guidance and is embroiled in forbidden, evil deeds. Deprived of contentment, he constantly covets more, and finds no peace, despite having abundant wealth and material possessions.¹

This is the "deprived life"...!! And who is it for? It is for the one who turns away from the remembrance of Allah Almighty and from those who call towards righteousness.

Keep attending religious gatherings!

Dear Islamic brothers! Allah Almighty has granted us the inclination towards good deeds and the ability to attend religious gatherings. For this, we should be grateful to Allah Almighty and continue to perform this good deed regularly, as it carries many blessings. For example:

- Through this good deed, we are blessed with the love of Allah Almighty and His Messenger.
- We develop an inclination towards righteousness.
- We grow to dislike sins.
- We stay informed about each other's circumstances.
- It provides an opportunity to engage in conversations, which helps to resolve misunderstandings, grievances, and dispel suspicions.
- We gain religious knowledge.
- We develop concern for the Hereafter.

¹ Tafsīr Şirāṭ al-Jinān, part 16, Ṭā Hā, under verse 124, vol. 6, p. 261

- We are granted the ability to cry out of fear of Allah Almighty.
- We also receive the ability to repent.

In short, religious gatherings are a great means for staying connected with a religious environment, remaining steadfast in good deeds, and nurturing a passion for doing more religious work.

The noble Prophets and the Invitation to Collective Good Deeds

Dear Islamic brothers! **تَذْكِيرٌ** (reminding and giving advice) is something sought after by the Shariah. It is one of the most important topics in the holy Quran. The noble Prophets **عَلَيْهِمُ السَّلَامُ وَالسَّلَامُ**, the honourable Companions **رَضِيَ اللَّهُ عَنْهُمْ**, and the pious predecessors **رَجَحَهُمُ اللَّهُ** adopted various methods for offering reminders and advice. One of the most efficacious methods that touched hearts deeply and brought about great social change were religious gatherings.

- There are narrations about the beloved Prophets **عَلَيْهِمُ السَّلَامُ وَالسَّلَامُ** holding gatherings, bringing people together, delivering reminders and advice, and collectively inviting others towards good deeds.
- Prophet Mūsā **عَلَيْهِ السَّلَامُ** would gather the Banī Isrā'īl at different times and deliver sermons to them. The contents of these sermons have been mentioned in various narrations.
- Prophet Zakariyyā **عَلَيْهِ السَّلَامُ** used to deliver reminders and advice to people collectively.
- There are also narrations regarding Prophet Sulaymān **عَلَيْهِ السَّلَامُ** holding gatherings.
- About Prophet Dāwūd **عَلَيْهِ السَّلَامُ**, there are narrations that he

would organise gatherings, and out of the fear of Allah Almighty, he would cry so much that the entire assembly would be overcome with emotion. Due to the overwhelming fear of Allah Almighty in these gatherings, some people would pass away. His gatherings were known to be deeply impressive and emotionally moving.

- Similarly, Prophet Nūḥ عَلَيْهِ السَّلَام, Prophet Ṣāliḥ عَلَيْهِ السَّلَام, Prophet Hūd عَلَيْهِ السَّلَام, and Prophet Shu‘ayb عَلَيْهِ السَّلَام would invite their respective nations to good deeds collectively and deliver reminders and advice. The contents of their sermons have been mentioned in the holy Quran.

In short, human history is filled with examples of religious gatherings. There has hardly been a time when such gatherings were not convened.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

One of the Most Significant Gatherings in Human History

Dear Islamic brothers! In terms of its virtue and importance, one of the most significant gatherings in human history took place during the Farewell Pilgrimage. The speaker at this gathering was our Master, Imam of the Prophets, Muhammad, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and the listeners were the noble Companions رَضِيَ اللهُ عَنْهُمْ. According to narrations, Prophet Mūsā عَلَيْهِ السَّلَام, Prophet Khidr عَلَيْهِ السَّلَام, and Prophet Ilyās عَلَيْهِ السَّلَام were also present at this sacred gathering.

This was the most important gathering in human history, in which the Messenger of Allah, صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ delivered the Farewell Sermon. It was such an extraordinary sermon that no other sermon before or after it in human history can compare to its greatness.

In conclusion, these practices of organising religious gatherings, delivering sermons and advice in this manner, educating people about religious matters, encouraging thoughts of the Hereafter, instilling the fear of Allah Almighty, and giving speeches on reformatory topics such as the grave and resurrection, organising gatherings for the remembrance of Allah Almighty, making collective supplications, and seeking blessings have always been the practice of the believers in every era. It is also one of the finest forms of worship, and many virtues of this practice have been mentioned in *Aḥādīth*.

Those who choose pure words

The beloved Prophet ﷺ, said:

On the Day of Judgement, there will be some people who will neither be Prophets nor martyrs, yet the light on their faces will dazzle the eyes of those who see them. The Prophets and martyrs will rejoice upon seeing their high status and proximity in the court of Allah.

The noble Companions رَضِيَ اللهُ عَنْهُمْ asked:

O Messenger of Allah ﷺ, who will these people be?

He replied:

They will be people from different tribes and localities, who used to gather in this world for the remembrance of Allah, and they used to choose pure words just as one selects the best dates when eating dates.¹

¹ Al-Targhīb wa al-Tarhīb, vol. 2, p. 252, Hadith 2334

Even those who sit with them do not remain unfortunate

The noble Companion, Sayyidunā ‘Abdullāh b. ‘Abbās رَضِيَ اللهُ عَنْهُمَا, narrates:

One day, the noble Prophet, the dignified leader of Makkah and Madinah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, passed by Sayyidunā ‘Abdullāh b Rawāḥah رَضِيَ اللهُ عَنْهُ, who was delivering a sermon to the Companions رَضِيَ اللهُ عَنْهُمْ. Seeing this, the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ joyfully said, “When your group sits together, an equal number of angels also sit with you. If your group says, “سُبْحَانَ اللهِ”, the angels also say “سُبْحَانَ اللهِ”. If you say “أَسْجُدُ لِيْهِ”, the angels also say “أَسْجُدُ لِيْهِ”. If you say “اللهُ أَكْبَرُ”, the angels also say “اللهُ أَكْبَرُ”.

Then, these angels go back to present themselves before their Lord, although Allah Almighty knows better than them. The angels say, “O our Lord! Your servants were glorifying You, so we also glorified You. They declared Your greatness, so we too declared Your greatness. They praised You, so we too praised You.”

Allah Almighty then says, “O My angels! Be witnesses that I have forgiven them.”

The angels then say, “But there was a certain individual among them who was a great wrongdoer.”

Allah Almighty responds, “This is such a group that even those who sit among them do not remain unfortunate.¹

سُبْحَانَ اللهِ! Dear Islamic brothers! Just imagine how blessed religious gatherings are! Whoever participates in these gatherings what can be said of their virtue! Even those who sit for a short while with such

¹ Majma‘ al-Baḥrayn, vol. 4, p. 192, Hadith 4520, selected

fortunate people are not deprived of blessings. Keep in mind! Although reciting Allah's name is undoubtedly a form of remembrance of Allah Almighty, reciting the noble Quran, praising Allah Almighty, supplicating, reciting *ṣalāt* upon the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, reciting Prophetic odes, reciting eulogies relating to pious personalities, delivering sermons, imparting religious lessons, and delivering Sunnah-filled speeches are all included in remembrance of Allah Almighty. Therefore, the Sunnah-filled gatherings of Dawat-e-Islami are also circles of remembrance.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Religious and worldly benefits of religious gatherings

Dear Islamic brothers! We should regularly participate in religious gatherings (such as the weekly Sunnah-filled gathering, or gatherings on significant nights like the Night of Salvation, Night of the Ascension, Night of Power, and collective Madani Muzakaras, etc.). There are many blessings associated with these gatherings. I will summarise both the religious benefits mentioned in hadith and the findings from modern scientific research regarding these gatherings. Listen and rejoice!

- Angels spread their wings over those who attend gatherings of remembrance of Allah Almighty (i.e., religious gatherings).
- Tranquillity descends upon them.
- Mercy envelops them.¹
- Good news of forgiveness is given to them.
- Their sins are replaced with good deeds.²

¹ Ṣaḥīḥ Muslim, p. 1039, hadith 2700

² Al-Muʿjam al-Kabīr, vol. 3, p. 546, Hadith 5907, derived

- The reward for participating in gatherings of remembrance is Paradise.¹
- Religious gatherings are referred to as gardens of Paradise in the blessed *Aḥādīth*.²
- Allah Almighty mentions the virtue of those who attend gatherings of remembrance and mentions praise of them to the angels.³⁻⁴

These are the blessings mentioned in the *Aḥādīth*. Additionally, through the blessings of religious gatherings:

- One attains closeness to Allah Almighty.
- Negligence is removed.
- People help each other in goodness and righteousness.
- Faith is strengthened through the blessings of religious gatherings.
- Goodness is attained in both worlds.
- Society is reformed.
- Love, affection, unity, and agreement are nurtured among people.
- Morals are improved.
- Character is refined.
- Intelligence increases.
- Experience in social life (i.e., living in society and interacting with others) is enhanced.

¹ Musnad Imam Aḥmad, vol. 3, p. 573, hadith 6811

² Sunan al-Tirmidhī, p. 804, Hadith 3510

³ Ṣaḥīḥ Muslim, p. 1040, Hadith 2701

⁴ Ṣaḥīḥ Muslim, p. 1039, Hadith 2700

- According to various survey reports, religious people (those who participate in Friday prayers, congregational prayers, and other religious gatherings) are less likely to suffer from psychological problems compared to non-religious people.
- Depression, which is a major issue in today's world, is one of the leading causes of high blood pressure, kidney diseases, and heart attacks. According to a survey, religious people who attend gatherings are largely protected from depression.
- Since these people are aware of others' difficulties and pains, they possess greater sentiments of goodness, kindness, and social welfare.
- Suicide is also a major issue in the world today, and suicide rates are continually rising. Religious gatherings are an important means to prevent this crime. Essentially, those who feel hopeless in life, who believe that there is nothing left for them and that all doors and paths have been closed, often choose the path of suicide. The benefit of religious gatherings is that:
 - They broaden one's thinking.
 - New opportunities in life become apparent.
 - Life gains a purpose.
 - By mingling with good, upright people, the burden on the heart is lifted.
 - It helps one cope with sorrows and difficulties.

In this way, a person who had given up hope in life can gain a new sense of enthusiasm, passion, and motivation to continue living.

Dawat-e-Islami and religious gatherings

Dear Islamic brothers! Reflect on the immense blessings of religious gatherings. **اَلْحَمْدُ لِلّٰهِ** Dawat-e-Islami, the religious movement of the devotees of the beloved Prophet, is honoured to spread the invitation to righteousness all over the world. In today's era, Dawat-e-Islami is playing a prominent role in promoting religious gatherings and organising them in an organised manner.

- **اَلْحَمْدُ لِلّٰهِ** Under Dawat-e-Islami, weekly Sunnah-inspired gatherings are held at thousands of locations around the world, in which millions of Muslims participate and receive blessings.
- Additionally, weekly gatherings for Islamic sisters are also held at thousands of locations.
- Moreover, on occasions such as the 12th of Rabī' al-Awwal (the celebration of the beloved Prophet's birth), the gathering of the Grand 11th (Giyarwin Sharīf), Night of the Ascension, Night of Salvation, and Night of Power, large gatherings are held. These gatherings are attended by hundreds of thousands, and even millions of Islamic brothers world-wide who come to participate and receive blessings.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Schedule of the weekly gathering and its blessings

Dear Islamic brothers! The weekly Sunnah-inspired gathering has three sessions. The first session is between Maghrib and 'Ishā' (its duration is 2 hrs). The second session is from after 'Ishā' prayer until the rest break. The third session is from tahajjud prayer until *ṣalāt* and *salām* after *ishrāq* and *ḍuḥā* prayers.

Through the blessings of participating in the weekly gathering from start to end (i.e., all three sessions) we can become deserving of many virtues. The first and foremost of these blessings is that by virtue of attending it we attain the felicity of offering prayers in congregation. We also gain the blessings of listening to the recital of verses of the noble Quran at the very beginning of the gathering. Then we listen to the recital of a Prophetic ode. Thereafter, we listen to a Sunnah-inspired speech. After that, we are made to recite six forms of *ṣalāt* and supplications. Another important aspect of the weekly gathering is the remembrance of Allah Almighty. Then there are the blessings of the tearful supplication by which many people's needs are fulfilled.

These are just examples of the blessings found in the Sunnah-inspired weekly gathering. If we reflect deeply, there are numerous other virtues and blessings which we gain through it. Therefore, taking your life and health as valuable treasures, make your participation in the Sunnah-inspired weekly gathering a reality from today in preparation for your Hereafter. Also invite others to participate and try to bring them along with you. According to the noble Hadith, a good Muslim is one who wishes for others that which he wishes for himself.

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّوْا عَلَى الْحَبِيبِ

The Sunnas and etiquettes of wearing the 'imāmah

Dear Islamic brothers! Let us listen to the *sunan* and etiquettes of wearing the 'imāmah from the booklet *163 Madani Pearls* written by the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ. First, let us reflect on two sayings of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Two units of prayer offered with an 'imāmah are superior to seventy

units without a ‘*imāmah*.¹

2. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

‘*Imāmahs* are the crowns of the Arabs, so wear the ‘*imāmah* and your dignity will increase. For every fold of the ‘*imāmah*, one good deed is recorded.”²

In *Bahār-i-Sharī‘at*, volume 3, page 660, it is mentioned:

One should tie the ‘*imāmah* while standing and wear the trousers while sitting. Whoever does the opposite (i.e., ties the ‘*imāmah* while sitting and wears trousers while standing) will suffer from an incurable illness.

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who came as a mercy to the world, usually wore a white ‘*imāmah*, though he sometimes wore a black or green ‘*imāmah* as well.³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Announcement

The remaining Sunnas and etiquettes of wearing the ‘*imāmah* will be taught in the study circles; please do participate in them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

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



¹ Al-Firdaws bi Ma'thūr al-Khiṭāb, vol. 2, p. 265, Hadith 3233

² Kanz al-‘Ummāl, vol. 15, p. 133, number 41138

³ Kashf al-Ilṭibās fī Istiḥbāb al-Libās li al-Shaykh ‘Abd al-Haqq al-Dīhlawī, p. 38

1. The ṣalāt for the night preceding Friday

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

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 اللَّهُ 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

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated from Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ that the Prophet صَلَّى اللَّهُ 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

3. Seventy portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

² Ibid, p. 65

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

4. The reward of 600,000 Duroids

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

Shaykh Aḥmad Ṣāwī رَحْمَةُ اللَّهِ 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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

Once, a person came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Amazingly, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made this person sit between himself and Sayyiduna Abū Bakr Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. The noble Companions رَضِيَ اللَّهُ عَنْهُمْ were surprised as to who this honoured person was. When he left, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “When he recites ṣalāt upon me, he does so in these words.”³

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآزَلِهِ الْمَقْعَدَ 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
سُبْحَانَ اللهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

There is none worthy of worship except Allah Who is Ḥalīm and Karīm.

¹ Al-Targhīb wa al-Tarhīb: hadith 31

² Majma‘ al-Zawā‘id: hadith 17305

³ Tārīkh Ibn ‘Asākir, vol. 19, p. 155, Hadith 4415

Allah is pure, Lord of the seven skies and the magnificent ‘Arsh.

Weekly gathering schedule for 05th December 2024

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

The remaining *sunan* and rulings of wearing the ‘*imāmah*

- The length of the tail (*shimla*) of the ‘*imāmah* should be at least four fingers and at most one cubit (up to approximately half the back).¹ (The distance from the tip of the middle finger to the elbow is considered one cubit).
- The ‘*imāmah* should be tied while standing, facing the Qiblah.²
- The Sunnah is that the length of the ‘*imāmah* should not be less than 2.5 yards and not more than 6 yards, and it should be tied in a dome-like shape.³
- According to medical research, wearing the ‘*imāmah* is very beneficial for headaches.
- Wearing the ‘*imāmah* strengthens the brain and improves memory.
- Wearing the ‘*imāmah* helps to prevent chronic colds, or if it

¹ Al-Fatāwā al-Riḍāwīyah, vol. 22, p. 182

² Kashf al-Ilṭibās, p. 38

³ Al-Fatāwā al-Riḍāwīyah, vol. 22, p. 186

occurs, it reduces its effects.

- The tail of the *'imāmah* protects the lower body from paralysis because it provides protection to the spinal cord from the effects of weather, such as extreme cold or heat.
- For more information on the virtues and benefits of the *'imāmah*, refer to the booklet *163 Madani Pearls* the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةَ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Supplication for burns

As per the schedule of Dawat-e-Islami's weekly Sunnah-inspired gathering, the supplication for burns will be taught. It is as follows:

أَذْهِبِ الْبَأْسَ رَبِّ النَّاسِ اشْفِ أَنْتَ الشَّافِي لَا شَافِيَ إِلَّا أَنْتَ¹

Translation: "O Lord of all people! Remove the pain, grant healing; You are the Healer, there is no healer except You."²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Method of collective accountability (72 pious deeds)

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, "Pondering 'over the Hereafter' for a moment is better than 60 years of worship."³

¹ Sunan al-Kubrā, vol. 6, p. 254, Hadith 10864

² Madani Panj Surah, p. 219

³ Al-Jāmi' al-Ṣaghīr li al-Suyūṭī: Hadith 5,897

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 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 اللهُ عَلَيْهِ وَسَلَّمَ

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 Şirāṭ 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 taletelling (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 tafsir study circle?
46. Did you recite 'بِسْمِ اللّٰهِ' 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

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. This week, did you observe i'tikāf on the day off?

61. 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?
62. Did you fast on Monday this week (or in the case of not doing so, fast on any other day)?
63. Have you read or listened to the weekly booklet?
64. Did you conduct the area visit at least once this week?
65. 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?
66. Did you participate in the weekly study circle?

Three monthly pious deeds

67. Did you fill in last month's *Pious Deeds* booklet and submit it to your nigrān?
68. This month, did you travel in at least a 3-day Madani qāfilah?
69. 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

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

Two lifetime pious deeds

71. Have you read the lifetime syllabus?

72. 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 عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ 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.

اٰمِيْنُ بِجَاۗلِ خَاتِمِ النَّبِيِّۦنَ صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ