

Worldly Benefits of

Pious Deeds

01-May-2025



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

Worldly Benefits of Pious Deeds

وَعَلَى إِلِكْ وَأَصْحِكْ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى إِلِكْ وَأَصْحِكْ 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 will then continuously gain the reward of *i'tikāf* as long as you stay inside. Normally, inside 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 upon which prayers have been recited. Yet, if intention of *i'tikāf* is made, all these acts will become permissible. One should not make this intention only to eat, drink, or sleep. Instead, one should do so to please Allah.

As mentioned in *Fatāwā Shāmī*:

If somebody seeks to eat, drink, or sleep in a masjid, he should make an intention of *i'tikāf* and make 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 excellences of sending *ṣalāt* upon the Prophet

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

حَيْثُ مَا كُنْتُمْ فَصَلُّوا عَلَيَّ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي

Send ṣalāt upon me wherever you are, for your ṣalāt reaches me.¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Speech intentions

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: **أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ** – “The best of deeds is a sincere intention.”²

O those who love Allah’s Messenger! Make it a habit to form good intentions before every action, as good intentions can lead one to Paradise. Before listening to the speech, we can make the following good intentions:

- I will listen to the entire speech to gain knowledge.
- I will sit respectfully.
- I will avoid being lazy.
- I will listen with the intention of self-improvement.
- I will try to convey what I learn to others.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Blessings of love of al-Ṣiddīq and al-Fārūq

Yaḥyā b. Ismā‘īl رَضِيَ اللهُ عَنْهُ narrates the following story:

I had an elder sister who fell ill. It even affected her mental

¹ Al-Mu‘jam al-Kabīr: Hadith 2729

² Al-Jāmi‘ al-Ṣaghīr: Hadith 1284

wellbeing, and she underwent this test for around 10 years. In this time, there was a room on the roof of the house in which she stayed.

As I slept in my room one night, I heard somebody knocking at the door. I asked who it was.

When the person mentioned their name, I asked, "Is that you, my sister?"

She said it indeed was her.

I rushed to the door and opened it. My sister was entering my room after 10 long years. I wondered; how did her mental health improve? How was her hardship removed? She explained, "I had a dream in which somebody said to me, 'Due to the good deed of your grandfather, Allah protected your father Ismā'īl. Due to your grandfather, Allah protects you. Your father and grandfather had love for the *Shaykhayn* (Abū Bakr al-Ṣiddīq and 'Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُمَا), so both sought help from Allah and interceded in your matter. Now, if you wish, I will pray for you and Allah will cure you. Or if you wish, you can be patient and Paradise is yours.'"

"I said, 'It is Paradise I desire, but the mercy of Allah is unlimited. If He wishes, He can grant me both cure in this world and Paradise in the Hereafter.'"

The person in the dream said to me, "Your father and grandfather had love for the *Shaykhayn*. Because of this, Allah has cured you and gives you glad tidings of Paradise."¹

سَيِّدِنَا اللهُ Dear Islamic brothers! Look at the unique blessings of having love

¹ Majmū' Rasā'il Ibn Rajab, vol. 3, p. 101

for the Companions and Ahl al-Bayt! May Allah grant us this love too!

اٰهِيْنَ بِجَاةِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Good deeds never expire!

Dear Islamic brothers! Good deeds lead to goodness in both worlds. Whether the good deed is small or big, one will definitely receive its reward. Look at how Yaḥyā b. Ismā‘īl’s father had love for the Companions رَضِيَ اللهُ عَنْهُمْ, and due to his love and good deeds, his daughter was cured in the world and given glad tidings of Paradise in the Hereafter. سُبْحَانَ اللهِ

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

اَلْبِرُّ لَا يَمُوتُ وَ الْاِثْمُ لَا يُنْسَى وَ الدَّيَّانُ لَا يَمُوتُ فَكُنْ كَمَا شِئْتَ كَمَا تَدْرِيْنَ تُدَانُ

Righteousness does not expire, sin is not forgotten, and He Who Requits (i.e., Allah) does not die. So be as you wish; you will be treated according to how you act.¹

Dear Islamic brothers! These are beautiful words we must engrave upon our hearts. We should try to memorise them:

- اَلْبِرُّ لَا يَمُوتُ – Righteousness does not expire
- وَ الْاِثْمُ لَا يُنْسَى – Sin is not forgotten
- وَ الدَّيَّانُ لَا يَمُوتُ – He Who Requits (Allah) does not die
- فَكُنْ كَمَا شِئْتَ – So, be as you wish

¹ Muṣannaf ‘Abd al-Razzāq, vol. 10, p. 189, Hadith 20430

- كَمَا تُدِينُنَّ تُدَانُ – you will be treated according to how you act

Worldly benefits of righteous deeds

O those who love Allah’s Messenger! It is a reality that good deeds never expire! As for the reward for good deeds that will be given in the Hereafter, what words can be used to describe this? Allah has prepared such bounties for the Muslims who do good deeds, which no eye has seen, no ear has heard, and no heart has even imagined.

Allah declares in the Quran:

وَلَا جُزْءَ الْآخِرَةِ أَكْبَرُ

And certainly, the reward of the Hereafter is greater.¹

Alongside this, one also witnesses the positive outcomes of good deeds in this world. In fact, Quran and hadith explain many worldly benefits of good deeds.

Worldly benefit of good deeds: a peaceful and virtuous life

Allah proclaims in the 30th verse of of Sūrat al-Naḥl:

لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَلَدَارُ الْآخِرَةِ خَيْرٌ

For those who did good deeds in this world, there is goodness. And undoubtedly the abode of the Hereafter is the best.²

Regarding this, *Tafsīr Şirāṭ al-Jinān* says: “Those who believed and did good deeds; they will receive its good reward in the world too.”³

¹ Al-Quran, al-Naḥl, verse 41; translation from Kanz al-‘Irfān

² Al-Quran, al-Naḥl, verse 30; translation from Kanz al-‘Irfān

³ Tafsīr Şirāṭ al-Jinān, part 14, al-Naḥl, under verse 30, vol. 5, p. 306

It is stated in another verse:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّاهُ حَيٰوةً طَيِّبَةً

And whosoever does righteous deeds, whether man or woman, and is a Muslim, then We shall most certainly grant him a pure life,¹

So, we come to know that through the blessings of good deeds, a believer is granted a life full of halal sustenance, piety, purity, peace, tranquillity, and ease.

Three benefits of good deeds

Ḥasan b. Šālih رَحْمَةُ اللَّهِ عَلَيْهِ said, “Good deeds lead to bodily strength, an enlightened heart, and keenness of vision. Bad deeds cause physical weakness, a dark heart, and loss of sight.”²

Physical strength preserved at the age of 100

There was a major Islamic scholar by the name of Abū Ṭayyib al-Ṭabarī رَحْمَةُ اللَّهِ عَلَيْهِ. He lived for more than 100 years, yet was still physically and mentally healthy. Someone asked him the secret behind his health, to which he replied, “In my youth, I protected my physical abilities from sin. Due to this, although I may be old today, yet Allah has preserved my physical faculties.”³

Dear Islamic brothers! This is the worldly benefit of good deeds! He who avoids sin and performs good deeds; Allah grants him a life of health, well-being, and peace.

Worldly benefit of good deeds: ease in hardships

Another worldly benefit of good deeds is that one experiences ease

¹ Al-Quran, al-Naḥl, verse 97; translation from Kanz al-‘Irfān

² Ḥilyat al-Awliyā’, vol. 7, p. 385, number 10941

³ Majmū‘ Rasa’il Ibn Rajab, vol. 3, p. 100

during hardships.

As mentioned in the Quran:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴿٢٥١﴾

Whosoever fears Allah, He will make his matter easy for him.¹

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢٥٢﴾

And whosoever fears Allah, He will create a way out for him.²

Dear Islamic brothers! An important foundational benefit of performing good deeds is that during difficult times, Allah will create ease for us., When we see no way out, Allah will create pathways for us.

Good deeds prevent evil

The final Prophet ﷺ stated:

صَنَائِعُ الْمَعْرُوفِ تَقِي مَصَارِعَ الشُّؤْمِ

Good deeds protect against evil.³

Who delivered milk to the cave?

Around 150 to 175 years ago, there was a person by the name of Ibn Jud'ān, who lived in a village of Arabia. During spring, he once inspected his camels in their enclosure and saw they were stout and healthy. One of the she-camels was particularly plump and producing a large amount of milk. Seeing this, he lowered his head in gratitude. He then

¹ Al-Quran, al-Ṭalāq, verse 4; translation from Kanz al-ʿIrfān

² Ibid, verse 2

³ Al-Muʿjam al-Awsaṭ, vol. 4, p. 311, Hadith 6086

remembered the following verse of Sūrah Āl ‘Imrān:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۗ

You will never attain piety until you spend in the way of Allah that which you hold dear.¹

He decided that he would give away that she-camel and its offspring in charity. He took them to a neighbour’s home, who was poverty-stricken and had 7 daughters. Ibn Jud‘ān knocked on the door, and when the neighbour emerged, he placed the camel’s reigns in their hands and said, “Brother, keep this. It is a gift from me.”

The neighbour’s face lit up with joy, and there is no doubt that he made many supplications for Ibn Jud‘ān in his heart. Ibn Jud‘ān returned home, many days passed by, spring eventually came to an end, and autumn arrived. Leaves began to fall from the trees, heat began to intensify, and water became scarce in the desert, leaving people looking for even one drop.

In this situation, Ibn Jud‘ān went out with his sons in search of water. After travelling a long distance, they came across an underground cave. Ibn Jud‘ān estimated that there would definitely be some water there, and he told his sons to wait outside as he went inside the cave. He had hoped to find water, but instead found himself stuck in soft and muddy ground. His sons awaited his return, but a long time passed. Eventually, they assumed their father had died in the cave.

The sons returned home and started to discuss how they would divide their father’s possessions. They remembered their father had gifted a she-camel to their neighbour. The materialistic sons arrived at the neighbour’s house to demand the she-camel back. When the neighbour

¹ Al-Quran, Āl-‘Imrān, verse 92; translation from Kanz al-‘Irfān

had heard the full story, he gave their she-camel back and set out in search of his benefactor himself. When he arrived at the cave where Ibn Jud‘ān had gone missing, he bravely went inside.

It was extremely dark inside and the ground was unstable, but he pressed onwards. Suddenly, he heard someone barely breathing, and after looking around in the dark, he realised it was a human. He called out to Ibn Jud‘ān, who was still alive. The neighbour helped him out of the cave and brought him home.

When they arrived home, he asked, “O Ibn Jud‘ān! You were trapped in the cave for around a week. How did you survive so long without food or drink?”

Ibn Jud‘ān replied:

It was extremely dark and I could not see anything, but a bowl of milk would appear by my mouth every day. I would drink it, and I survived because of this. The only exception is, for the last 2 days, the bowl of milk stopped coming.

The neighbour then explained:

I have understood. You gifted me a she-camel, but your sons took it back from me two days ago. We poor people would drink the milk produced from the camel gifted by you, and you were being recompensed for it in the cave.

O those who love Allah’s Messenger! The good deeds we do are never forgotten and they benefit us at times of hardship, so we should continue performing them.

Protection of one’s family and offspring

There are many other worldly benefits of good deeds. For example:

- Good deeds protect us against enemies.

- We gain the blessings of the heavens and the earth through them.
- We attain salvation from poverty and dependency.
- We earn the special help of Allah Almighty.
- Our lifespan increases.
- Our willpower is strengthened.
- Our honour increases.
- Allah places love of the righteous person in the hearts of people.
- One important benefit of good deeds is that their blessings do not remain restricted to the one who does good, but his family and offspring also benefit by them.

Safeguarding of orphans' property

The noble Quran contains a description of the account of Prophet Mūsā and Prophet Khidr عليهما السلام. At one point in their journey, they passed by a place where Sayyidunā Khidr عليه السلام saw a wall that was about to collapse, which he fixed. When Sayyidunā Mūsā عليه السلام asked about the wisdom behind this, Sayyidunā Khidr عليه السلام replied:

وَأَمَّا الْحِدَادُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ
 أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا ^ق رَحْمَةً مِنْ رَبِّكَ

As for the wall, it belonged to two orphan boys in the city, and their treasure was beneath it, and their father was a righteous man; so your Lord willed that they both reach their maturity and 'then' take out their treasure; 'it is' mercy from your Lord.¹

¹ Al-Quran, al-Kahf, verse 82; translation from Kanz al-'Irfān

اللَّهُ أَكْبَرُ Dear Islamic brothers! Reflect upon this generosity and grace. There was a wall beneath which the property of orphans was buried, so Allah Almighty sent his Prophet Khidr عَلَيْهِ السَّلَامُ to fix it so their property does not suffer any harm.

Why were these orphans given such an immense favour? Because:

وَكَانَ أَبُوهُمَا صَابِحًا

and their father was a righteous man;¹

Scholars of Islam mention this righteous man's name was Kāshih and he was the 8th or 10th forefather of the two orphans.²

سُبْحَانَ اللَّهِ Such are the blessings of good deeds!

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, "Due to a man's righteousness, Allah improves the situation of their offspring generation by generation, and takes care of their descendants and neighbours."³

Unique manner of protecting children

Sa'īd b. Musayyab رَحْمَةُ اللَّهِ عَلَيْهِ would say to his son, "Son, I offer prayer in abundance, hoping Allah grants you protection through this."⁴

سُبْحَانَ اللَّهِ Dear Islamic brothers! We also protect our children and worry for their well-being. When a child is born, in fact, even before, we begin to think about their future. We worry about how they should not be dependent on others, not lack anything, become someone important, and not rely on the handouts of others. We make plans to this end, and

¹ Al-Quran, al-Kahf, verse 82; translation from Kanz al-'Irfān

² Tafsīr Şirāṭ al-Jinān, part 16, al-Kahf, under verse 82, vol. 6, p. 25

³ Tafsīr al-Khāzin, part 16, al-Kahf, under verse 82, vol. 3, p. 174

⁴ Majmū' Rasa'il Ibn Rajab, vol. 3, p. 100

once the child enters our lives, we begin striving to earn even more than before.

This is praiseworthy, and we should have concern regarding our children. But look at the unique practice of our pious predecessors. Sa'īd b. Musayyab رَحْمَةُ اللَّهِ عَلَيْهِ would offer prayer in abundance so that his son remained under the protection of Allah, and was safeguarded from calamities, hardships, poverty, and other issues. سُبْحَانَ اللَّهِ

May Allah grant us the ability to do the same.

If Allah has granted us the blessing of children, we should begin offering 2 extra units of voluntary prayer, increase any charity we used to give, and recite more Quran. We should begin doing good deeds, which will lead to Allah protecting our children in both worlds and making them pious.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! In this age of tribulations, Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ has given us a unique method of consistently doing good deeds. This in the form of the beautiful and unique Pious Deeds booklet.

He has prepared 72 Pious Deeds for Islamic brothers, 63 for Islamic sisters, and 92 for students. Let us hear the worldly benefits of some of these virtuous actions.

Three worldly benefits of good intentions

The first pious deed from the 72 Pious Deeds is: “Today, did you make at least one good intention before carrying out a permissible action?”

Whilst good intentions have their benefits in terms of the Hereafter, they have many worldly benefits too.

1) Positive mindset

According to modern psychology, to achieve success and progress in anything, a positive mindset is one of the most important and necessary qualities a person must possess. Negative mindsets fall short of success, and even if they do attain some, they are unable to maintain it. A positive mindset is an essential condition to achieving success in the world.

One of the most important benefits of being habitual in making good intentions is that a person gains a positive mindset. In reality, what is a good intention? A good intention is to attach something positive to a task. Before carrying out any task, we seek a positive aspect of that task and then bringing it to our mind, we make that positive feature our goal. This is positive thinking.

For example, there is a young person who wishes to complete their BA, MA, or PhD, but his parents enrol him into the Islamic scholarship course. Out of compulsion before their parents, children might go ahead with the course, but they remain rebellious in their mindset. They simply pass the time and do not study with full concentration.

If the child makes a good intention of carrying out the Islamic scholarship course for the sake of obeying his parents, and thereby make them happy, which will lead to Allah being pleased; this is a good intention that will create positivity within him. It will completely transform his mindset; he will become dedicated to his studies and develop a passion for it, saving himself from wasting his time.

A good intention for raising children properly

The scholars of Islam mention, "A father should raise his children with the intention that this son or daughter of his will intercede for him on the Day of Judgement."¹

¹ Ḥāshiyā Shaykh Zāda 'alā Tafsīr al-Bayḍāwī, part 19, al-Shu'arā', under verse 88, vol. 6, p. 347

Make this intention and witness what happens. If we are successful in truly making this good intention, our mindset will become positive at once. We already possess love for our children, but it will increase further. We will wish to be gentle in our approach to raising them, and we will become positive in relation to any dreams and plans we have regarding their futures.

2) Blessings are protected from becoming misfortunes

We receive much goodness and success in the world, but it is not necessary that every outwardly good thing is a blessing for every person. Worldly success, wealth, health and status can become a hardship. Look at Fir'awn. He was a king, but was it a blessing for him? No! Qārūn was extremely wealthy, and perhaps richer than the richest person alive today, but was it a blessing for him? No! It was a misfortune in his right.

If we get into the habit of making good intentions, **إِنْ شَاءَ اللَّهُ** any blessings and successes we receive in the world will be safeguarded from becoming misfortunes. Just think! Wealth which is earned for the sake of the world is a means of ruin in the Hereafter, but if we make good intentions in earning money, then it will become a means of salvation in the Hereafter.

He is on the path of Allah

In a hadith narrated in *al-Mu'jam al-Ṣaghīr*, the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** was sitting with his Companions **رَضِيَ اللَّهُ عَنْهُمْ** one morning, when a strong and physically able young man passed by them on his way to earn a living. The Companions looked at him and commented, "If only his youth and strength was spent in the way of Allah."

Upon this, the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** stated:

Do not say this. If he is striving to save himself from begging and to become independent of people, he is then undoubtedly in the

way of Allah. If he strives for his elderly parents and weak children, he is still in Allah's way. If he strives so that he might boast and seeks excess wealth, he is in on the path of Satan.¹

O those who love Allah's Messenger! Let us contemplate! The young man was going to earn a living, but this one act of his could either be in the way of Allah or the way of Satan. The only difference is intention. If the intention is good, this earning of a livelihood will become a good deed, which one will benefit from in the world and find it to be a means of salvation in the Hereafter. Yet, if one has a bad intention, it will become a source of misfortune, and regardless of whether a person benefits by it in the world or not, it will definitely become a means of loss in the Hereafter.

3) The outcome is in accordance with the intention

Dear Islamic brothers! One more worldly benefit of good intentions is that through its blessings, if Allah wills, a person not only achieves their goal but does so in the best manner. If the intention contains corruption, even if we reach our goal, we will incur some loss too.

Worldly benefits of prayer

The second pious deed from the 72 Pious Deeds is: "Today, did you offer all five daily prayers in congregation?"

Prayer is the key to success in both worlds. No doubt, it will benefit us in the Hereafter, but there are countless worldly benefits of it also.

1) Societal benefits of prayer

Prayer is a form of gratitude, which itself leads to an increase in bounties. It is an obligation on every Muslim. He who offers the five daily

¹ Al-Mu'jam al-Ṣaghīr: Hadith 940

prayer consistently will be well-acquainted with his other religious obligations **إِنْ شَاءَ اللَّهُ**. He will also be successful in avoiding a lack of direction, carelessness, and laziness. According to modern psychology, strong willpower is necessary to achieve success in any task, and the one who lacks willpower will remain unsettled. This is why it is considered a fundamental condition for success. One excellent worldly benefit of prayer is that by carrying out this righteous deed, a person's willpower is strengthened.

Another important benefit of prayer is that it acts like a protective shield. If we take medicine as an example, we can divide them into 2 categories: one is simple medicine that alleviates a sick person's illness, and the second is a vaccine. Not only does a vaccine do away with a person's ailment, it also protects them from that virus in the future. We can say that prayer is like a spiritual vaccine.

Allah announces:

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ^ط

certainly the prayer prevents evil and indecency.¹

This is a very important benefit. Not only does it transform our negative mindset, conduct, and character into a positive one, it safeguards our actions, conduct, character, habits, and speech from becoming negative again.

Prayer - a means of rectification

A Companion once came and said, "O Messenger of Allah! So-and-so offers prayer but also steals."

Allah's Messenger **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** replied, "Leave him. His prayer will

¹ Al-Quran, al-ʿAnkabūt, verse 45; translation from Kanz al-ʿIrfān

prevent him from stealing.”¹

سُبْحَانَ اللَّهِ Dear Islamic brothers! Prayer has 6 conditions, 7 farā'id, 30 wājibāt, 92 Sunan, and many inward spiritual manners. If we offer prayer while adhering to all of them, it will polish our character and make it positive - إِنَّ شَأْنَ اللَّهِ .

May Allah grant us the ability to consistently offer all 5 prayer, with the opening takbīr in the masjid.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

2) Health benefits of prayer

Dear Islamic brothers! There are many health benefits of prayer too.

By performing it, a person is protected from:

- mental, neural, and psychological issues
- joint pain
- stomach ulcers
- diabetes
- stroke
- high blood pressure
- eye and throat diseases.

Offering prayer in the correct manner is a means of keeping one's cholesterol levels in check. Standing upright in prayer brings relief to the backbone; bowing relieves one of back pain, makes our abdominal muscles stronger, improves our digestive function, and reduces the

¹ Musnad Imam Aḥmad: Hadith 10030

chances of developing stones in the urinary tract. It strengthens our knee and ankle joints, and is also a good form of exercise for our shoulder and neck muscles.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Worldly benefits of other good deeds

O those who love Allah’s Messenger! In a similar manner, there are many benefits and blessings of the remaining 72 Pious Deeds. For example, Pious Deed number 21 states: “Today, did you wake others for fajr?”

By acting upon this, one has the opportunity to walk in the morning, which is beneficial for a person’s health. Walking protects a person from many ailments, such as heart attack, stroke, paralysis, psychological issues, body pain, tongue and throat issues, mouth ulcers, chest and lung problems, heartburn, diabetes, high blood pressure, liver and gallbladder diseases, etc. It helps maintain a healthy bodyweight, strengthens the bones, and helps the limbs function optimally.¹

In accordance with Pious Deed number 31, there are many blessings of using a miswak consistently. According to scientific research, the fibres of the miswak get rid of bacteria directly and protect the teeth from many diseases. It is an excellent means of cleaning the mouth and teeth, and improving gum health. In America, a seminar on dental health showed miswak contains substances that protect the teeth from becoming weak. It is more beneficial than all other pastes used to clean the teeth.²

In accordance with Pious Deed number 33, by offering tahajjud prayer, one ages slowly and the face begins to glow.

¹ Şadā-i-Madīna, pp. 16-17

² Miswāk Sharīf kē Fazāil, p. 7

As mentioned in Pious Deed number 38, speaking the truth improves a person's physical and mental health. It was mentioned in a report that lying has a negative impact on a person's health and can lead to insomnia and ulcers. Due to hiding the truth, those who lie fall prey to depression. One can avoid all of this by speaking the truth.

As mentioned in Pious Deed number 62, we are encouraged to fast on Mondays (or, if not possible, on any other day), and this is beneficial for stomach issues, as it improves digestion, and keeps glucose, cholesterol, and blood pressure levels in check. It also reduces the risk of heart attacks. This is because blood volume decreases whilst fasting, which brings relief to the heart. Fasting also puts an end to physical tension, stress, depression and mental health issues; it reduces one's weight, as well as excess body fat. It also increases the chances of a woman becoming pregnant.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Bringing the speech to an end, I will attain the honour of mentioning some Sunna actions, as well as some life skills.

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

مَنْ أَحَبَّ سُنَّتِي فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي كَانَ مَعِيَ فِي الْجَنَّةِ

Whoever who loves my Sunna loves me, and whoever loves me will be with me in Paradise.²

Bringing a religious environment into the home

Dear Islamic brothers! Let us see how we can bring a religious environment into our homes. We will begin with two hadith of the

¹ Tafsir Şirāṭ al-Jinān, part 2, al-Baqarah, under verse 184, vol. 1, p. 293

² Tārīkh Madinat Dimashq, vol. 9, p. 343

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. Do not make your homes into graveyards. Indeed, the home in which Sūrat al-Baqara is recited; Satan flees from it.”¹

2. The example of the home in which Allah is remembered and the home in which He is not remembered, is like that of the living and the dead.”²

- When entering and leaving the home, give salam aloud.
- If you see your mother or father coming, stand up out of respect.
- Islamic brothers should kiss the hands of their father at least once a day, and Islamic sisters should do the same with their mother.
- Keep your voice low in the presence of your parents, and do not look them directly in the eyes.
- Whenever they ask you do something, do it at once, as long as it does not oppose Islamic law.
- Address your mother, and in fact anybody else, respectfully, even if it is a newborn baby.
- Try to sleep within 2 hours after the ‘ishā’ congregation of your local masjid.
- We should awaken for tahajjud prayer. If not, we should try our best to offer fajr prayer in the first row of the masjid congregation. By doing this, we will not feel lazy in any work we do throughout the day.
- If the home does not have family members within it who offer prayer or who do similar actions, one must not constantly rebuke them.

¹ Ṣaḥīḥ Muslim: Hadith 1824

² Ṣaḥīḥ Bukhārī: Hadith 6407

Announcement

More tips about this topic will be discussed in study circles. Please do join them to learn more!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

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



1. The ṣalāt for the night preceding Friday

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

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

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

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

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

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.”¹

3. Seventy portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Seventy portals of mercy are opened for whoever recites this ṣalāt.²

4. The reward of 600,000 Duroods

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بَدْوَامٍ
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.³

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

¹ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 65

² Al-Qawl al-Badī’, p. 277

³ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 149

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

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزلهُ الْمُفْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “My intercession becomes necessary (*wājib*) for whoever recites ṣalāt like this.”²

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.”³

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.”⁴

¹ Al-Qawl al-Badī’, p. 125

² Al-Targhīb wa al-Tarhīb: Hadith 31

³ Majma‘ al-Zawā‘id: Hadith 17305

⁴ Tārīkh Ibn ‘Asākir: Hadith 4415

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ 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.

Weekly gathering schedule for 1st May 2025

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

Remaining points

- With gentleness, have everyone at home listen to Sunna-inspired bayans. **إِنْ شَاءَ اللَّهُ** You will witness positive results.
- No matter how much you are scolded at home, always remain patient. If you respond in the same manner, there will no hope of establishing a religious environment at home, and this can make things worse.
- Excessive strictness can sometimes lead Satan to making people stubborn. Rid yourself of the habit of becoming angry, complaining, and rebuking.
- Deliver or listen to a *dars* from *Faizan-i-Sunnat* every day in the home.
- Continue making heartfelt supplications for the betterment of your family’s life in this world and the Hereafter, as supplication is the

weapon of a believer.

- For those who live with their in-laws, they should show the same respect and good conduct towards their mother-in-law and father-in-law as they would their own mother and father, so long as it does not involve something Islamic law forbids.¹
- Steer your family members away from sin-filled TV channels and encourage them to only watch Madani Channel.²
- If you always joke within the home, become angry over small issues and are rude, criticise food, rebuke younger siblings, or constantly disagree and argue with elders, then change your conduct at once and apologise to everyone.³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Supplication to be recited when looking at stars

In accordance with the schedule of Dawat-e-Islami's weekly Sunna-inspired gatherings, we will now memorise a dua. This week, we will learn what we can recite when we look at the stars.

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

“O our Lord! You did not create ‘all of’ this without purpose. You are Pure, so save us from the punishment of the Fire.”⁴⁻⁵

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Jannat Kī Tayārī, pp. 116-118

² Faizan-i-Data Ali Hujwari, p. 7

³ Faizan-i-Shams al-‘Arifin, p. 27

⁴ Al-Quran, Al Imran, verse 191; translation from Kanz al-‘Irfān

⁵ Khazina-i-Rehmat, p. 70

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.”¹

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

¹ Al-Jāmi‘ al-Ṣaghīr: Hadith 5897

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 عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ 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 prayer in congregation?
3. Wherever you were in the day, did you invite others to offer prayer?
4. Did you read or listen to Sūrat al-Mulk at night?
5. After the five prayer, 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 Shajara?
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' prayer 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 prayer?
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 Ṣuhr prior to the farḍ?

33. Did you offer tahajjud prayer 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 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

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 عَلَى الْحَبِيبِ صَلَّى اللهُ 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.

اٰوِيْنُ بِجَاةِ خَاتَمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ