

The benefits of **certainty**

15-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

The benefits of certainty

وَعَلَى إِلِكْ وَأَصْحِيكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى إِلِكْ وَأَصْحِيكَ 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 saḥūr or ifṭār, and not even to drink Zamzam water or the water upon which prayers have been recited. Yet, if the 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 Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once declared:

زَيِّنُوا مَجَالِسَكُمْ بِالصَّلَاةِ عَلَيَّ فَإِنَّ صَلَاتَكُمْ عَلَيَّ تُوَدُّ لَكُمْ يَوْمَ الْقِيَامَةِ

Decorate your gatherings by sending ṣalāt upon me, as your sending of ṣalāt upon me shall be light for you on the Day of Judgement.¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Speech intentions

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: **أَفْضَلُ الْعَمَلِ 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 this speech, we can make the following good intentions:

- I will listen to the entire speech to gain knowledge.
- I will sit respectfully.
- I will not be lazy or inattentive.
- 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

Dear Islamic brothers! Right now, we are in the holy month of Dhū al-Qa‘da. After this, Dhū al-Ḥijja will arrive. **إِنْ شَاءَ اللهُ** Then, Muslims will offer sacrifices to follow the sunna of Prophet Ibrāhīm عَلَيْهِ السَّلَام.

The especially fortunate are preparing for ḥajj, whilst some have already

¹ Al-Jāmi‘ al-Ṣaghīr, Hadith 458

² Ibid, Hadith 1284

reached the blessed lands awaiting this. There, the actions of Ibrāhīm عَلَيْهِ السَّلَام, Ismā'īl عَلَيْهِ السَّلَام, and Lady Hājira رَحْمَةُ اللَّهِ عَلَيْهَا will be celebrated and emulated.

These special days give us a special lesson of faith and trust. They teach us to have firm belief in Allah, in His mercy, and in His favors; to believe in Allah without seeing Him and have complete trust in His promises.

Let us look at the miraculous life of Prophet Ibrāhīm; a life filled with matchless certainty and trust in Allah.

When fire became flowers

The story we are about to discuss is very well-known and you may have heard it many times. The Quran mentions this account.

There was once a king named Nimrod, who was a tyrannical and oppressive king. He had an entire empire at his command. This accursed person even claimed to be God. أَشْتَقِعُ اللَّهَ People spent their time worshipping him.

On one side, there was a king and his huge kingdom. On the other side stood Prophet Ibrāhīm عَلَيْهِ السَّلَام, alone yet defiant. In these circumstances, Prophet Ibrāhīm عَلَيْهِ السَّلَام announced the truth and began inviting people towards it.

The tyrant Nimrod could not bear this and called for a massive fire to be lit. So, for many days, wood was gathered. A huge enclosure was built and a roaring fire lit. Many books report the fire being so large, that birds could not fly over it even at several metres above—if any bird tried, it would burn and fall.

A catapult was made, in which Prophet Ibrāhīm was placed before being cast towards the flames.¹

¹ Qurṭubī, part 17, al-Anbiyā', under verse 68, vol. 6, p. 146

Now, look at his incredible level of belief! Here, we are not talking about threats of being put into raging flames. It's not that only the day and time have been appointed for this. It's not even that preparations are still going on. No! At that point, Prophet Ibrāhīm عَلَيْهِ السَّلَام was cast into the air and towards the flames.

Here is an example only to help us understand. If somebody is imprisoned, there's still hope that they might escape. Even if someone is sentenced, there's still a chance that they may be released. But this isn't that kind of situation. Prophet Ibrāhīm عَلَيْهِ السَّلَام has already been thrown towards the flames—meaning, the time of hope is over. This is the moment when most people would lose all hope.

Yet, this is not an ordinary person we are talking about. This is Prophet Ibrāhīm عَلَيْهِ السَّلَام, a personality of unparalleled faith and unshakeable belief.

Narrations explain that when he was cast towards the flames, Angel Jibrīl عَلَيْهِ السَّلَام came and said, "O Ibrāhīm! If you need anything, just say the word." Ibrāhīm declared, "I do have a need, but not from you, O Jibrīl!"

Jibrīl then said, "Then kindly ask from Him who you can fulfil your need!" Ibrāhīm said, حَسْبِي مِنَ سُؤَالِ عِلْمِهِ بِحَالِي – "My Lord knows my state. Him knowing is much greater than my asking."¹

سُجِّعَ اللَّهُ What an incredible level of belief this is—firm belief in the mercy of Allah and in His kindness. Now, look at the result of this! Allah then gave the following command:

يُنَادُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

¹ Qurṭubī, part 17, al-Anbiyā', under verse 68, vol. 6, p. 146

“O fire! Become cool and safe for Ibrāhīm.”¹

الله أكبر Prophet Ibrāhīm عَلَيْهِ السَّلَام had amazing faith and belief. Due to this, Allah turned a raging fire into a garden of flowers for him.

Nimrod’s follower burnt to ashes

Narrations tell us, that a few days after Prophet Ibrāhīm عَلَيْهِ السَّلَام was cast into the flames, Nimrod climbed to the roof of his palace to see what had happened. When he looked, he was shocked to see that Prophet Ibrāhīm عَلَيْهِ السَّلَام was sitting peacefully in the flames, and the fire had become a garden full of flowers for him.

Nimrod then thought perhaps something was wrong with the fire—that maybe it wasn’t burning at all. So, to test it, he threw another man into it. As soon as that man entered the fire, he was instantly burnt to ashes.²

This meant that the fire was behaving like fire—it was still burning. But for Prophet Ibrāhīm عَلَيْهِ السَّلَام, it had turned into a garden of flowers. After seeing this magnificent miracle of this distinguished prophet of Allah, many people recited the kalima and embraced faith.³

Dear Islamic brothers! These are the blessings that come with strong belief. This is not just a poetic idea—it is a reality. When faith becomes unshakeable and belief becomes immovable, we earn ourselves the mercy of Allah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The strong belief of Abū Muslim al-Khawlānī

¹ Al-Quran, al-Anbiyā’, verse 69; translation from Kanz al-‘Irfān

² Rūḥ al-Ma‘ānī, part 17, al-Anbiyā’, under verse 69, part 17, vol. 9, p. 91

³ Tārīkh al-Khamīs, vol. 1, p. 155

Abū Muslim al-Khawlānī رَحْمَةُ اللَّهِ عَلَيْهِ, who was titled *ḥakīm al-Umma* (meaning: an exceedingly intelligent and wise person),¹ was a Tābi'i who lived in Yemen. During his time, a man named Aswad 'Ansī falsely claimed prophethood in his region.

One day, Aswad 'Ansī forcefully called Abū Muslim to him and asked, "Do you bear witness that Muhammad is the Messenger of Allah?" Abū Muslim replied, "Yes, absolutely." (Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is Allah's true Prophet. He is my master, and I have full faith in him.)

Aswad then asked, "Do you bear witness that I am the messenger of Allah?" Abū Muslim simply replied, "I did not hear what you said." Hearing this, Aswad became enraged and immediately gave the order to light a gigantic and terrifying fire. His men quickly did this. He then ordered them, "Throw Abū Muslim into this blazing fire!"

سُبْحَانَ اللَّهِ Just as Allah made the fire cool and peaceful for Prophet Ibrāhīm عَلَيْهِ السَّلَام, He also made the fire peaceful for Abū Muslim al-Khawlānī رَحْمَةُ اللَّهِ عَلَيْهِ. By Allah's grace, he came out of the fire completely safe and sound.

Seeing this extraordinary event, Aswad 'Ansī started to worry about his false claim of prophethood. He feared that if this event became known, people would never accept him as a prophet. So, he expelled Abū Muslim from Yemen, who then left for Medina.²

Important clarification

Dear Islamic brothers! We must have firm belief in Allah, in His mercy, and in His kindness—definitely! There is also something to bear in mind here.

For Prophet Ibrāhīm عَلَيْهِ السَّلَام, the flames became a garden. Abū Muslim al-Khawlānī walked into a fierce fire without hesitation. This was a was a

¹ Ḥilyat al-Awliyā', vol. 2, p. 144

² Ḥilyat al-Awliyā', pp. 150-151

mu'jiza of Prophet Ibrahim عَلَيْهِ السَّلَام and a karāma of Abu Muslim Khawlani. We on the other hand, should not knowingly put ourselves in such danger.

مَعَاذَ اللَّهِ It is not correct for us to test the power of Allah. In this regard, here is a story from the time of Prophet 'Īsā عَلَيْهِ السَّلَام. Somebody once asked, "O 'Īsā! Do you have complete trust in Allah?" He replied, "Yes, of course I do." The person said, "Then jump from this mountain and let us see if your Lord saves you or not." Prophet 'Īsā declared, "I do trust Allah completely, but I never test Him."¹

سُبْحَانَ اللَّهِ This is the same approach we must have.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

A remarkable story of faith and belief

Dear Islamic brothers! Listen to another extraordinary story of faith and belief.

Three individuals once were travelling from al-Sham. They were Prophet Ibrāhīm عَلَيْهِ السَّلَام, his blessed wife Lady Hājira رَحْمَةُ اللَّهِ عَلَيْهَا, and their infant son, Prophet Ismā'īl عَلَيْهِ السَّلَام. Angel Jibrīl عَلَيْهِ السَّلَام was also with them, showing them the way.

Now think for a moment! Prophet Ibrāhīm عَلَيْهِ السَّلَام was over 90 years old when he was blessed with a son. Now, Allah had commanded him as follows, "O Ibrāhīm! Leave your son and his mother in an uninhabited valley." Observe Prophet Ibrāhīm's spirit of obedience! He was taking his only son, still a baby, to leave him in an uninhabited valley.

Look at how deeply he obeyed Allah! It is mentioned in narrations that out of eagerness to fulfil this divine command, Prophet Ibrāhīm عَلَيْهِ السَّلَام

¹ Fayḍ al-Qadīr, vol. 3, p. 392, under hadith 3445

kept asking, “O Jibrīl! Have we reached our destination?” Jibrīl would reply, “O prophet of Allah! Not yet.”

Their journey continued until they reached a valley with no water, no food, and not a sign of life—not even a bird could be seen. There was just a small mound. What was this place? This is the place that went on to be known as Mecca. What was that small mound? That marks the place where the Ka‘ba stands today.

Jibrīl then exclaimed, “O prophet of Allah! This is the place!” Ibrāhīm عَلَيْهِ السَّلَام got down from his mount, sat his son and wife down, placed a small amount of water and a few dates beside them—and then turned to leave!

Lady Hājira followed behind and asked, “O prophet of Allah! Who are you leaving us with?” He remained silent. She asked again, and again he remained silent. She then changed her question ever so slightly and inquired, اللَّهُ أَمَرَكَ بِهَذَا – “Has Allah commanded you to do this?” To this, Prophet Ibrāhīm عَلَيْهِ السَّلَام replied, “Indeed, this is Allah’s command.”

Now, behold Lady Hājira’s level of belief! In this lifeless valley—no water, no food, no people, not even birds—and with a baby in her arms, she calmly and confidently said: إِذَا لَا يُسَبِّحُنَا اللَّهُ — “Then Allah will not let us go to waste.”¹

Dear Islamic brothers! This is something to truly reflect upon. It's a barren land—there's no sign of life for miles. Outwardly, there is nothing there!

Yet, she had firm belief in Allah and knew He is our merciful and mighty Lord.

¹ Ṣaḥīḥ al-Bukhārī, Hadith 3364

It is He who can give life to the dead. It is He who changes night to day and day to night. It is He who makes dry, lifeless land become green and full of life. It is He who can cause springs to gush forth even in deserts.

All she had was her belief in Allah. So what if there is no water? Allah will give us water. So what if there is no food? Allah will give us sustenance. So what if there are no signs of life? Allah can bring the life to the lifeless.

She peacefully bade farewell to Prophet Ibrāhīm عَلَيْهِ السَّلَام. If Allah had ordained for her to stay there, she was totally content with this, as she knew Allah would not let her and her son go to waste.

O those who love Allah’s Messenger! Look at the blessings of this strong faith and unwavering belief! It was once a lifeless land—today it is full of life and activity. There wasn’t even a sip of water to drink there, but Allah caused the spring of Zamzam to gush from the feet of Prophet Ismā’īl عَلَيْهِ السَّلَام. To this day, Muslims all over the world are drinking from this spring, and it shows no sign of running dry.

There was not a sign of life anywhere in sight, but where the feet of the righteous Lady Hājira touched the ground; Allah made running between those mountains of Safa and Marwa compulsory for all ḥajj pilgrims until the Day of Judgement.

The biggest problem of our time

Dear Islamic brothers! Let us now listen to a sacred hadith of our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The famous Companion, Abū Hurayra رَضِيَ اللهُ عَنْهُ, narrates that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: مَا أَخَافُ عَلَى أُمَّتِي إِلَّا ضَعْفَ الْيَقِينِ “What I fear for my Umma is nothing but the weakness of their *yaqīn* (certainty).”¹

¹ Mawsū’a: hadith 9

Dear Islamic brothers! Our Prophet Muhammad ﷺ knows what will happen until the Day of Judgement. He witnesses events. He knew that his Umma would not fall into polytheism, nor would they deny Allah. Yet, the problem that would befall them, is their certainty becoming weak.

Listen to another blessed hadith! The Prophet ﷺ announced:

نَجَا أَوْلَ هَذِهِ الْأُمَّةِ بِالتَّيَقِينِ وَالرُّهْدِ وَيَهْلِكُ آخِرُ هَذِهِ الْأُمَّةِ بِالتَّبَخُلِ وَالأَمَلِ

The first generation of this Umma attained salvation via certainty and detachment from the world. The last generation of this Umma will be destroyed by stinginess and fleeting hopes.¹

Dear Islamic brothers! This is something we must understand. The early generations of this Umma attained salvation through unshakeable certainty, while the later ones will be destroyed because of miserliness and wistful hopes.

Now, what is miserliness? This is what weak belief leads to. When a person does not have complete belief that Allah is the Provider; such a person becomes stingy. So, in short, it is this lack of belief that will lead this Umma towards destruction.

Some examples of weak belief

Sadly, today this condition of weak belief is becoming common. **الْحَمْدُ لِلَّهِ** We are Muslims and we believe in Allah. Unfortunately, despite believing Allah is the Provider of sustenance, we keep running after wealth like our lives depend on it.

¹ Mawsū'a: hadith 3

Some dream of luxurious lives. Others depend on interest-based income. Some ignorant people even trade their faith for money **معاد الله**.

Now, think deeply. We believe that Allah removes difficulties, yet we constantly live in worry and depression. We believe that salah will help us in both worlds. Yet, we prioritise the world over our prayers. We believe that a Muslim's success is in acting upon the Quran, yet we neither read it ourselves nor teach it to our children. We believe that Allah accepts our supplications, but there is a lack of deep-rooted belief. Very few people make dua, and those who do often ask without true conviction.

The complete certainty of Abū Bakr

The 1st Caliph of the Muslims, Abū Bakr al-Ṣiddīq **رَضِيَ اللهُ عَنْهُ**, once mentioned this verse of the Quran:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

And there is no moving creature on earth except that its sustenance is upon Allah's bestowal,¹

He then said: "From the day I read this verse, by Allah, I stopped worrying about my sustenance."²

سُبْحَانَ اللَّهِ Look at the incredible belief held by Abū Bakr al-Ṣiddīq. Is it true; when Allah has guaranteed us our sustenance, what is there to worry about? Trust in Allah. Rely upon Him. He will grant us what we need. Instead of spending our lives worrying about our sustenance, we should worry about performing good deeds and gaining access to Paradise.

¹ Al-Quran, Hūd, verse 6; translation from Kanz al-'Irfān

² Al-Lama' Fī al-Taṣawwuf, p. 171

Certainly, earning halal sustenance is our responsibility, and we must work in a proper way to do so. But it is not right to exhaust yourself pursuing as much money as humanly possible.

Instead, focus on things that please Allah. Perform good deeds, read your salah, engage in acts of worship, serve Islam, travel with Madani Qafilahs, and spread Islam's message of goodness. **رَبَّنَا صَلِّ عَلَيْنَا** Through the blessings of all this, all our worldly matters will be successful. We just need to have complete certainty.

Have trust [in Allah] and adopt the required means

Dear Islamic brothers! Allah is the Provider; He grants sustenance to all. We must have complete faith in His promise. But this absolutely does not mean that we should abandon the outward means.

For example, someone might think: "If Allah grants us sustenance, then what's the need to work? Why tire myself out all day?" Certainly, it is Allah who provides sustenance. He gives it through different means—some receive it through a shop, some through business, and others through hard labour. The Giver is always Him, only the methods differ.

We must take up the means we have available.

Shaykh Sa'dī **رَحْمَةُ اللهِ عَلَيْهِ** writes:

A man once left his home in search of work. On the way, he saw a fox that was both blind and crippled. It could not see or walk. Seeing this, he thought, "How does this fox survive? How does it eat?" The man hid himself nearby and sat down.

After a short while, he saw a lion approaching with some prey in its mouth. The lion dropped the prey in front of the fox. The fox ate as much as it needed, the lion picked up the rest, and left.

The man watched all this happen. When he saw this display of Allah’s power, he made firm intention and thought, “If Allah can give to a fox like this, then He can do the same for me, as I am from the foremost of His creations (i.e human).”

The man went to a masjid and spent all his time remembering Allah. One day passed - no food. A second day passed - still no food. The third day came, and by then, he was extremely weak from hunger. He cried and pleaded before Allah. A voice came from the unseen: “O person! You saw the fox, but did you not see the lion? How splendid would it be if you became like the lion, work hard for yourself and providing for others.” The man then realised the truth and busied himself with hard work.¹

In any case, my dear Islamic brothers! The point is that we must absolutely believe in Allah’s giving, His mercy, and His blessings—but that does not mean we should stop working. A nation that stops working does not earn Allah’s mercy. So, work hard and firmly believe in Allah.

“You will prevail”

Dear Islamic brothers! In truth, if our certainty is strong, we will be successful everywhere we go. We will succeed in this world and our Hereafter will also be beautiful.

Allah declares in the Quran:

وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣٩﴾

you shall prevail if you are people of faith.²

¹ Kulliyāt-i-Sa’dī, p. 200

² Al-Quran, Āl ‘Imrān, verse 139; translation from Kanz al-‘Irfān

That means that O Muslims, devotees of the Prophet; you will be victorious under one condition: if you become true believers. We must place our complete trust in Allah and totally rely upon Him. If this condition is fulfilled—if our faith is true and certainty complete- then and only then will we be unimaginably successful **إِنْ شَاءَ اللَّهُ**.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Yaqīn is the essence of faith

Dear Islamic brothers! Remember this well. Believing in Allah and His Messenger **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and completely trusting what they command; this is the essence of our faith. If this trust weakens, our faith can fall apart.

It is an absolute necessity for us to trust the commands and statements of Allah and His Messenger **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. We must trust them more than we do our eyes, intellect, or experience.

Mufti Aḥmad Yār Khān رَحْمَةُ اللَّهِ عَلَيْهِ writes:

Placing trust in Allah and His Messenger **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** is the true essence of faith. Everybody believes something after seeing or hearing it, but to believe in something that is unseen or beyond understanding—simply because the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said to—this is a sign that true obedience is in that person’s heart.

In reality, faith is to have more trust in the words of the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** than in one’s senses—such as the eyes, ears, and intellect. If we see with our eyes that it is daytime, and our Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** says that it is night—then our eyes are wrong and the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** is right.

Our eyes can make mistakes countless times, but the Prophet's words are never mistaken.¹

Total belief and its blessings

Dear Islamic brothers! This is important. Whether we understand something or not, whether our limited minds can reach the depth of a matter or not; whatever has been said by Allah and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the truth. If we cannot understand something, the fault lies in our understanding—not in the truth itself. This is why we must have certainty (yaqīn). There are many blessings that come with this.

The Beloved Prophet, صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “The finest thing granted to mankind in this world is certainty (yaqīn) and well-being (‘āfiya). Ask for these from Allah.”²

Ḥasan al-Baṣrī رَحْمَةُ اللهِ عَلَيْهِ mentioned this hadith and said:

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has spoken the truth. It is through certainty that one attains Paradise, runs far from Hell, completes his obligations, and remains steadfast in faith. As for well-being, great goodness has been placed in this.³

What is perfection in worship?

Luqmān the Wise رَحْمَةُ اللهِ عَلَيْهِ advised his son by saying, “Every action has a perfection and an apex. The perfection of worship is abstinence and complete certainty.”⁴

Strong belief led to Paradise

¹ Tafsīr Na‘īmī, part 1, al-Baqara, under verse 3, vol. 1, pp. 128-129

² Mawsū‘a: hadith 13

³ Ibid: hadith 13

⁴ Ibid: hadith 14

Mughīra b. Ḥabīb رَحْمَةُ اللَّهِ عَلَيْهِ explains

After ‘Abdullāh b. Ghālib passed away, somebody saw him in a dream and asked what happened to him after death. He replied, “What happened to me was excellent.” He was then asked where he would go now, to which he said, “To Paradise. I was granted this blessing due to certainty and lengthy units of nafl salah at tahajjud.”¹

Certainty earns mercy

The Companion ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ said: “Indeed, mercy and deliverance from difficulties are in certainty and being content with Allah’s decree. Sorrow and worries are in doubt and in disobedience to Allah.”²

Dear Islamic brothers! Certainty leads to Paradise, removal of worries, ease in patience, consistency in acts of worship, worldly success, and success in the Hereafter.

The result depends on certainty

In a ḥadīth qudsī, Allah declares أَنَا عِنْدَ ظَنِّ عَبْدِي بِي — “I am near what My servant thinks of Me.”³ Mufti Aḥmad Yār Khān comments on this by saying, “Here, *abd* refers to a believer. This shows Allah will deal with a person as per their certainty in Him.”⁴

Dear Islamic brothers! Let us think about this for a moment. Allah will deal with us as per our opinion of Him. What we will experience in both worlds are directly linked to the nature of our certainty in Him.

¹ Mawsū’a: hadith 17

² Ibid: hadith 23

³ Sahih Muslim, p. 1033, Hadith 2675

⁴ Mir`at al-manajih, vol. 3, p. 306

If one convinces himself that speaking the truth will ruin his business, how will blessings arrive in his sustenance? If one thinks that taking time for salah will harm their work, how will his career go anywhere? If our mindset is that worldly degrees are the only way to succeed, how will we earn the blessings of the Quran? If we think we are too young to spend time in good deeds, how do we know we will be granted the chance for this later? If we think money is everything in this world, how will we spend time earning goodness from Allah?

We must put an end to these negative thoughts. We must instead think exceptionally well of Allah and believe in Him!

Speak the truth in business and Allah will bless your income. Make it a habit to leave all work and offer your salah when the time arrives. Allah Almighty will improve your worldly life and beautify your Hereafter. Read, learn, understand, and act upon the Quran! Allah will grant you success in this world, and grant you prosperity in the grave and in the Hereafter.

Weekly Booklet reading

Dear Islamic brothers! To help perfect your level of belief, come to the religious environment of Dawat-e-Islami and take part in its 12 Islamic Activities.

One of these 12 Islamic Activities is to read a booklet weekly. While there are many ways to protect oneself from bad company, a very powerful method is to read the literature published by Maktabat al-Madina, which are authored by Mawlana Ilyas Attar al-Qadiri. One can also read literature from Dawat-e-Islami's Islamic Research Centre.

ﷺ Mawlana Ilyas al-Qadiri not only encourages us to read or listen to a booklet every week, but also prays for us if we do so. You are kindly asked to take part in this wonderful endeavour. Set a routine of reading or listening to the weekly booklet gifted by Mawlana Ilyas al-Qadiri, and gain a share in his prayers.

اَلْحَمْدُ لِلّٰهِ in the booklet titled *72 Good Deeds*, there is also a specific deed that helps us develop a routine of this. That good deed is number 63. It asks, “Have you read or listened to this week’s weekly booklet?”

May Allah grant us all the ability to regularly read or listen to the weekly booklet.

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Sunnas and manners of dressing

Dear Islamic brothers! Let us listen to a few Madani pearls about dressing, extracted from the booklet *163 Madani Pearls*, written by the Amir of Ahl al-Sunna, Mawlana Ilyas Attar al-Qadiri.

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The veil between the eyes of the jinn and a person’s *sitr* is that when someone removes their clothes, they should say بِسْمِ اللّٰهِ.”¹

- Mufti Ahmad Yar Khan رَحْمَةُ اللّٰهِ عَلَيْهِ says, “Just as walls and curtains block people’s view; in the same way, this dhikr of Allah will stop jinn seeing one’s private parts.”²

Announcement

More Sunnas and manners of dressing will be discussed in study circles. Please do join them to learn more Islamic knowledge!

¹ Al-Mu’jam al-Awsaṭ: hadith 2504

² Mir’āt al-Manājiḥ, vol. 1, p. 268

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

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 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

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

will be forgiven before he stands.”¹

3. Seventy portals of mercy

صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

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

4. The reward of 600,000 ṣalāt

اللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ عَدَدَ مَا فِي عِلْمِ اللّٰهِ صَلَاةً ذَاتِمَةً بِدَوَامٍ
مُلْكِ 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.³

5. Nearness to the Prophet ﷺ

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضٰى لَهٗ

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

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

does so in these words.”¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ 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.”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 15th May 2025

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

The remaining Sunnas and manners of dressing

- Whoever, despite having the ability, gives up wearing decorative and fine clothing out of humility, shall be clothed by Allah in a robe of honor.¹
- Clothing should be from halal earnings. If they are acquired from haram income, then no salah performed in them is accepted.²
- When putting on clothing, start with the right side, as this is Sunna. For example, when putting on a shirt, first insert the right arm into the right sleeve, then the left arm into the left.³
- Similarly, when wearing trousers or, first put the right leg in. When removing the shirt or trousers, do the opposite—start with the left side.

¹ Sunan Abī Dāwūd: hadith 4778

² Kashf al-Iltibās Fī Istiḥbāb Al-Libās, p. 36

³ Ibid, p. 43

The dua for giving thanks to others

As per the schedule of Dawat-e-Islami's weekly Sunna-inspired gathering, we will now learn a dua. This week, we will learn what we can say when giving thanks to others.

The dua we can make for them is:

جَزَاكَ اللهُ خَيْرًا

May Allah reward you with goodness.¹

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."²

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.

¹ Madani panj Surah, p. 207

² Al-Jāmi' al-Ṣaghīr: Hadith 5897

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 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 Ḥuḥr 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 Muzakah?
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.

اٰمِيْنَ بِجَاةِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ