

The Grandeur and **Excellence of a Father**

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Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)



اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيِّنَ
 اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

The Grandeur and Excellence of a Father

وَعَلَىٰ إِلِكْ وَأَصْحِكْ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَىٰ 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)."

Excellence of sending *ṣalāt* upon the beloved Prophet ﷺ

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

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

Whoever sends *ṣalāt* upon me one thousand times in a day will not die until he sees his abode in Paradise.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 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

Dear Islamic brothers! Serving one's parents is a great blessing. Some people remain far from the service and blessings of their parents. They fail to understand what great personalities parents are.

¹ Al-Targheeb wa Al-Tarheeb, Kitab al-Dhikr wal-Dua, Al-Targheeb fi Ikthar al-Salah ala al-Nabi, vol. 2, p. 326, Hadith: 2590

² Al-Jāmi‘ al-Ṣaghīr: Hadith 1284

We often hear a lot about mothers, such as a mother's prayer being the breeze of Paradise. Paradise lies under the mother's feet.¹ The mother's feet have been referred to as the threshold of Paradise.²

A mother is indeed unique; there is no doubt that a mother cannot be compared to anyone else. There is no substitute for a mother in this world. However, due attention is often lacking regarding service, respect, and reverence for a father; not as much love is expressed towards the father, even though a father plays a significant role and has special importance in our lives.

Let us listen to an interesting story about serving one's father:

Serving the father made the son affluent

A man had four sons. When he fell ill, one of his sons presented a very strange proposal to his brothers, saying, "You three collectively look after our father. When you earn such a great virtue, do not take a share from the inheritance. Otherwise, give me this task. I will take care of our father, serve him, and not take any share from the inheritance". It was a strange proposal; who gives up money? But that brother knew the reward for serving his father.

Consequently, the three brothers said, "What could be better than this? You serve our father, and take nothing from the inheritance."

This proposal was agreed upon, and the brother continued to serve his father until the father passed away. The dutiful son did not take any share from the inheritance because he had promised: "I will take care of our father, serve him, and not take any share from the inheritance."

Now, what happened was that one night he slept and heard a voice in his dream. Someone said to him, "Go to such and such a place. There

¹ Musnad al-Shihāb, vol. 1, p. 102, Hadith 119

² Al-Durr al-Mukhtār, vol. 9, p. 404

are 100 dinars, take them."

So, he asked the person, "Are there blessings in those 100 dinars?"

He replied: "There are no blessings."

In the morning, the man told his wife, "I was told of a place in my dream where there are 100 dinars, but I refused to take them because there is no blessing in them."

The wife said, "You are a strange man. First, you gave up the inheritance and didn't take any share from that. Now you were offered 100 dinars, and you are poor; you should have taken them."

He replied, "I do not want wealth in which there is no blessing."

When he slept on the second night, once again a place was shown to him in his dream. It was said, "Go to such and such a place, there are 10 gold coins there; take them."

He asked, "Is there blessing in them?"

He was told, "There is no blessing in them."

In the morning, he informed his wife, to which she responded, "You are a strange man. You have come down from 100 dinars to 10; you should have at least taken the 10."

He said, "If there is no blessing, I do not want them."

When he slept on the third night, he was again shown a place in his dream: "There is one dinar there; take it".

He enquired, "Are there blessings in it?"

He was told in the dream, "Yes! There are blessings in it."

Consequently, the man woke up in the morning, went to that place, and brought back one dinar.

After this, he bought two fish for his family with that dinar, thinking, "If nothing else, at least I can feed my family a good meal."

When he came home and cut open both fish, a pearl emerged from the belly of each of them. These were very extraordinary and unique pearls. He kept these pearls with him.

On the very same day, the king issued an order stating, "I need a pearl of this colour and design." The king's representatives went to all the jewellers in the city, but they could not find such a pearl anywhere.

Finally, it was discovered that there was a person in a certain neighbourhood who found a pearl inside a fish, a pearl unlike any other the people had seen. The people searched and eventually reached his doorstep. When they saw the pearl, they said, "This is the exact pearl the king needs." When the pearl was shown to the king, he also remarked, "Yes, this is the pearl."

So, the price of this pearl was asked. Since in earlier times goods were loaded onto donkeys and horses, the man said, "30 mules' worth of gold". Thus, the king bought the pearl from him by loading sacks of gold onto 30 mules.

Look at how much wealth came through the blessings of one dinar, and only one pearl had been sold so far.

The king took this pearl and gave it to the expert in that field. He told the king, "One pearl alone will not bring beauty; it should be paired. Its true value will only be realised when another pearl of the same kind is found."

The king then announced, "Search for another pearl, even if we have to pay double the price."

Therefore, the search for a pearl began again but it could not be found anywhere. Finally, people returned to the same man's doorstep and asked him, "Do you have another pearl of this kind?"

He responded, "I do have another pearl of this kind, but it will cost you double the price." Consequently, they bought that pearl from him for 60 mules' worth of gold.¹

From this incident, along with learning the lesson of serving one's father, we also learn that a small amount of wealth with blessings is better than a large amount of unlawful wealth that is devoid of blessings.

The son served his father, and Allah Almighty blessed him with treasures from the unseen.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! This incident contains a lesson for both parents and children.

Parents often say that they must leave a lot behind for their children, "I am earning for my children, I need to build a house for my children, build a factory, set up a workshop, establish a shop, set up a business, buy a plot of land." They make all these plans for their children, but give no consideration as to whether they are earning lawful or unlawful, what kind of upbringing they are giving their children, or what they are teaching their children? How much attention is given to their children's education? How much have they taught their children about Islamic teachings and proper etiquette and manners.

Remember, a person who leaves wealth for their children but does not give them a proper upbringing—if the children misuse that wealth for unlawful deeds, the consequences will fall upon him.

It is narrated about Sayyidunā ‘Umar b. ‘Abd al-‘Azīz رَحْمَةُ اللهِ عَلَيْهِ that when he was about to leave this world, he had very little wealth.

¹ Ḥilyat al-Awliyā', vol. 4, p. 8, Hadith 4573, number 249

Someone said: "You have left nothing for your children".

He رَحْمَةُ اللَّهِ عَلَيْهِ gave a splendid reply:

"If my children are disobedient to Allah, then it is not right to leave anything for them, as they will spend it on wrong things. And if they are obedient to Allah, then Allah will grant them from His hidden treasures, make them self-sufficient, and put blessings in their sustenance."¹

A father is a shade-giving tree

Dear Islamic brothers!

Remember, a father is that shade-giving tree who takes the sun upon himself and provides shade to his children. He works day and night so that his children eat well. We do not realise it, but a father sacrifices his own desires to feed us and fulfils our requests. When a child is at the market and demands, "Dad, I want this," the father realises he doesn't have enough money in his pocket. However, as the child insists, the father still fulfils his child's wish by exceeding his budget.

Usually, there is shade under the leaves of a tree, but the tree itself is very hot from above because it takes all the sun upon itself. The same is the case with a father; he endures hardships himself while keeping his children and family immersed in blessings.

A father is a great blessing from Allah Almighty. It is the father who teaches his children to walk by holding their finger. A father always wants his son to progress. People usually feel envy when they see someone progress, but a father is that individual who feels proud when his son is successful. A father bears grief himself but does not allow his children to become sad.

If a child becomes demoralised or faces some difficulty, it is the father

¹ Ihyā` Al-'Ulum, vol. 3, p. 288

who will boost his morale. It is the father who says encouraging words in difficult moments: "Son, don't stress. Son, don't worry! Don't be scared, don't grieve! I am here, aren't I?" These are the phrases that only come from a father's mouth and alleviate the children's stress.

Although, on such occasions, the father himself might be scared. He himself might be feeling stressed, but he doesn't show anyone at home how worried he is or how many difficulties he is facing.

He knows that if he tells the children or their mother, they will all become worried too, and what is the need to put them under stress too?

Then sometimes he takes loans, lives a difficult life, works double shifts, borrows from others, goes to people seeking help. All this only so that his children remain happy and his family does not worry. A father will walk on burning coals himself but will not let any harm come to his children.

Fortunate are those who serve their parents

Eventually, life brings one to a crossroads where the child becomes an adult and the father grows old. Previously, the father held the child's hand and helped him walk; now, at this point in life, the father yearns for the hand and support of his young child. Earlier, the father took care of the child, served him, picked him up, sat him down, made him walk, and even went to the shops just to entertain the child, despite having no need there.

Now the roles have reversed. At this time, it is the child's turn to serve the father.

Remember! Even if we serve our parents our entire lives, we can never repay them for their kindness or favours. This is because they served us when we could not walk, could not eat, were unclothed and helpless. They persevered and raised us into a strong, towering tree.

When it is our turn to serve them, we should do so considering it a great blessing.

Fortunate is the child who gets the opportunity to serve their parents. Otherwise, many parents do not even give the opportunity to serve; they pass away from this world while serving us. A person says, "I didn't even get a chance. Until the very end, my father continued feeding me, my father continued being kind to me, my mother kept being kind to me. We weren't even given a chance to serve them."

Most unfortunate is the one who had the opportunity to serve his father or mother and then says, "I am troubled because of this old man or old woman. Should I spend so much money on my parents?" Shame on such offspring who consider serving their parents a burden.

It is a blessing for our money that it gets spent on our parents because they spent on us their whole lives, didn't they? Whatever they gave, they gave. Whatever we are, and the honour, fame, and wealth we received, all this is the blessing of our parents, and a father plays a huge role in this, but our state is such that sometimes we do not even thank our father.

"My mother feeds me, my mother gives me drink, my mother embraces me, my mother brings me everything." But just think, who gives money to the mother? Who is earning and bringing it home? A father is the pillar of the entire household, but no one thanks him or understands his hardship.

A father is the benefactor of the entire household and a shade-giving tree for the whole family, who toils tirelessly, provides us shade, and showers us with blessings. Whatever we have belongs to our father. Observe a very touching incident from the blessed era of the beloved Prophet ﷺ:

The story of a sorrowful father

A son came to the court of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ complaining about his father, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! My father wants to take my wealth.”

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Bring your father here.” When he arrived, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him, “Your son said you want to take his wealth. Is that true?”

The father answered, “Ask him what I do with the money I take. When I ask him for money, how do I use it? I spend it on hosting relatives and fulfilling the needs of my family and children.”

While the conversation was ongoing, angel Jibrīl عَلَيْهِ السَّلَام appeared and said, “This father has composed some verses of poetry in his heart, but he has not said them out aloud. Ask him to recite the verses.” Informing of the unseen, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “You have composed some verses in your mind that you have not recited.”

Upon hearing this, the father said, “Allah always increases our faith and insight through your miracles.” Then he recited the verses to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the translation of which is as follows:

I provided you with food since the day you were born and carried your burdens. When you were little, you were nourished by my earnings. Whenever illness or sorrow came upon you, I stayed awake all night because of your sickness. My heart feared your death, even though I knew that death is inevitable for everyone. My eyes wept as if the illness that afflicted you at night had struck me instead. I felt the pain, grew restless, and was troubled. I raised you until you grew wings and reached a point where I hoped you would now be of help to me, but you repaid me with harshness and rude words. If only when you disregarded the rights of being a father, you had treated me as a neighbour

treats another neighbour, at least then you would have cared for me a little.

Upon hearing the sorrowful words of the father, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wept, grasped the son's collar and said, **إِذْهَبْ أَنْتَ وَمَالُكَ لِأَبِيكَ**, "Go, you and your wealth belong to your father."¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Parents live for their children

Dear Islamic brothers! You heard that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said that you and everything you own belongs to your father.

Today, some sons spend lavishly on themselves but are unwilling to place a few pounds in the hand of their old and weak father. Some give money to their old father out of pity, but not before taunting him numerous times.

We hear these phrases every day: "Dad, this money is mine, and this is yours", "How much more should I give? Why do you ask repeatedly? I gave you money just a few days ago! Have you spent the money already? Should I give you everything? Now don't ask for more money before the end of the month."

The father's situation was that he was happy to feed us from his earnings. When we enjoyed his money, he never took it badly. He never said while feeding us that he would have to sell the house.

He would even withhold his own morsel to put it in our mouth. The father himself rarely wore new clothes, but he brought us new clothes and new shoes. Whatever we asked for, our father fulfilled it. Have we ever thought about when our father bought something for himself?

¹ Al-Mu'jam al-Şaghīr, vol. 2, p. 63, Hadith 944

Did he ever say: "Son, I really liked these shoes today, so I bought them for myself"? Never! Instead, the father was always heard saying, "I brought this for my son, for my daughter, for my wife."

Parents are extraordinary people. They live not for themselves, but for their children. When a child grows up and treats their parents disrespectfully and unkindly, speaking hurtful words, how much pain must that bring to their parents' hearts?

In Islamic literature, the level of respect a father deserves is mentioned to the extent that: "A son should be before his father like a servant before his master."¹ When a father gives an order to his son, the son should willingly obey. This is a father's right over his son and a matter of respect.

Today, the situation has reached a point where the son acts like the father, and the father acts like a servant. Now the father asks, "Son, I need a little money," and the son refuses, saying: "I don't have any money." The father says: "Son, come here, I have a small task," and the son replies: "I don't have time."

The unfortunate son who left His father in the wilderness

It is stated in a Hadith, "Allah may defer the punishment for all sins until the Day of Judgment, but the punishment for disobeying parents is given in this life while one is alive."²

The consequence of disobeying parents is that one's own children will disobey them. There is a famous incident where a young man got married. His father was old and used to frequently cough. His wife said: "Get this old man out of the house". Since the son had become a slave to his wife, he took his father to abandon him somewhere in the

¹ Tafsīr al-Durr al-Manthūr, part 15, Banī Isrā'īl, under verse 24, vol. 5, p. 259

² Al-Mustadrak, vol. 5, p. 217, Hadith 7325

wilderness. The father said: "Son! Are you taking me to abandon me in the cold. At least give me a blanket."

His young son was also with him. He said to his grandfather: "Granddad, I will bring a blanket for you."

When the child brought the blanket, the disobedient son saw that the blanket had been cut in half and he only brought half of it. That disobedient son asked his own son, "Why did you bring half a blanket?"

He replied, "I brought half for him, and when you get old, I will have to abandon you somewhere too, so I will give you the other half then."

The disobedient son wept as he understood that what he was about to do to his father today, his own children would do to him tomorrow.

As you sow, so shall you reap

It is narrated that a son grew tired of his father. He put his father in the car and planned to push him into the canal once they reached its bank. When he reached the bridge of the canal with his father, the father understood and said: "Son! Not here. Go a little further, where the water is deep, and push me from there".

The son said: "What are you saying?"

The father replied: "I also pushed my father from this very spot."

"What you are about to do to me today, I also did to my father, and now I am facing its consequences."¹

This world is a place of recompense for deeds. Children who respect their father will, in turn, be respected by their own children later on.

If you see children kissing their father's hand somewhere, go and ask the father whether he honoured and respected his own father, and he will

¹ Jaisi Karni Waisi Bharni, p. 90

surely say: "أَحْصَىٰ لِيَّهٗ", I respected my father". Whoever respects his father, Allah Almighty will make his children obedient.

Therefore, love your father, respect him, and do not discourage him! Some people are so foolish that they do not even talk to their father or meet him. A mother cuddles her son, calling him "my darling," and other loving words. Although a father may not say it in clear words, he also loves his children; that is why he does everything for them. He may not express it verbally, but his heart is also full of love for his children.

At least acknowledge him, and show appreciation for his love sometimes. Sometimes, a son should say to his father: "Whatever I am today, it is because of you." The father's eyes will certainly fill with tears.

Excellences of the father in light of the blessed *Aḥādīth*

Some people only get along with their mother and quarrel with their father; this should not be done. It is obligatory to respect and revere the father as well.

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "The father is the middle door of Paradise; it is up to you whether you protect it or abandon it."¹

In one Hadith, it is stated: "A son cannot fulfil his father's right until the son finds his father as a slave, buys him, and sets him free."²

In another place in a blessed Hadith, a very important thing has been stated: "Allah's pleasure is in the father's pleasure, and Allah's displeasure is in the father's displeasure."³ In simple words, it means: "He with whom the father is pleased, Allah Almighty is pleased, and he with whom the father is displeased, Allah Almighty is displeased."

¹ Jāmi' al-Tirmidhī, vol. 3, p. 259, Hadith 1906

² Sahih Muslim, p. 624, Hadith 3799

³ Jāmi' al-Tirmidhī, vol. 3, p. 360, Hadith 1907

Someone came to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and asked, "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who has the greatest right to my good conduct?"

He replied, "Your mother."

He inquired again, "After that, who?"

He responded, "Your mother."

He questioned, "After that, who?"

This time too, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, "Your mother".

He asked again, "After that, who?"

Then he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: "Your father".¹

Every word uttered by the truthful tongue of the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is full of wisdom. Ultimately, why did the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mention the mother three times and the father once? Explaining the reason, scholars have stated that a mother has three favours upon a child: (1) The mother carries the child in her womb for nine months. (2) She endures the pain of childbirth, and (3) She nurtures the child, while the father has one favour: he nurtures the child.²

Although a father has one right and a mother has three rights, this does not mean that the father should not be respected at all. Instead, scholars have written: "Serve the mother more, and honour the father more, because he is your mother's husband and the crown upon her head."³

Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ writes:

If a dispute arises between parents, the son should neither argue

¹ Ṣaḥīḥ al-Bukhārī, vol. 4, p, 93, Hadith 5971

² Mir'āt al-Manājīḥ, vol. 6, p. 515

³ Al-Fatāwā al-Riḍāwiyyah, vol. 24, pp. 387-390, summarised

with the mother in favour of the father nor with the father in favour of the mother. The son is not permitted to quarrel with either of them. In such situations, he must hold firmly to the way of respect and good manners.¹

Reward of one accepted Hajj for every gaze

Remember! Both parents are worthy of respect. Respect and revere both of them, and earn the reward of an accepted Hajj by looking at them with a gaze of love.

It is stated in a Hadith: "If a righteous child looks at their parents with love, Allah will write the reward of one accepted Hajj for every gaze."²

The reward of Hajj is available at home, but there must also be a loving gaze. Today, children look at their parents with sharp and intimidating gazes.

It is stated in a Hadith: "Whoever looked at his father with a sharp gaze did not treat his father well".³

Pity such children whom parents fear to speak to. A mother who is afraid to speak to her son, fearing he will quarrel or argue if she speaks. What good is such a son or daughter whom the mother fears to speak to?

It should be that when parents say something, the reply should be **كَيْبِك**, as this is what Islam teaches us. But today, children do not understand this.

What to do if parents passed away displeased?

Whoever's parents passed away in a state of displeasure should supplicate abundantly for their forgiveness, as the greatest gift for the

¹ Al-Fatāwā al-Riḍāwīyyah, vol. 24, p. 390, summarised

² Shu‘ab al-Īmān, vol. 6, p. 186, Hadith 7856

³ Tafsīr al-Durr al-Manthūr, part 15, Banī Isrā’īl, under verse 23, vol. 5, p. 260

deceased is a prayer of forgiveness. Also, they should send abundant good deeds to their souls.

If gifts of good deeds continuously reach them from their children, it is hoped that the deceased parents will be pleased. The Messenger of Allah ﷺ said: "If someone's parents, or one of them, passed away, and he used to disobey them, but now continuously seeks forgiveness for them, Allah will write him down as righteous."¹

Reward of Visiting Parents' Grave on Friday

The beloved Prophet ﷺ said: "Whoever visits the grave of both his parents, or one of them, every Friday, Allah will forgive his sins and he will be written down as one who was good to his parents."²

We pray to Allah Almighty that He grants us the ability to treat our parents with goodness.

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيْبِ

Encouragement for pious deed no. 56

Dear Islamic brothers! To gain awareness of the importance of parents, to increase the zeal for serving them, to become worthy of their prayers, and to learn ways to keep them pleased, associate yourselves with the religious environment of Dawat-e-Islami. Travel in the Qafilahs and make it a habit to fill in the *Pious Deeds* booklet. رِنْ شَاءَ اللهُ, this will create a zeal to serve and obey parents.

¹ Shu'ab al-Īmān, vol. 6, p. 202, Hadith 7902

² Al-Jāmi' al-Ṣaghīr li al-Suyūṭī, p. 528, Hadith 8718

From the "72 Pious Deeds" given to us by the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ**, Pious Deed no. 56 mentions: "Did you pay respect and reverence to your parents today?"

(Obeying what they say if it is according to Shariah, kissing their hand, keeping your voice lower than theirs, etc.). This is such a beloved pious deed that if we act upon it, we will succeed in becoming obedient to our parents.

Remember! If our parents are pleased with us, then **إِنْ شَاءَ اللَّهُ**, Allah Almighty will also be pleased with us.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Sunan and etiquettes of sleeping and waking

Dear Islamic brothers!

Let us listen to the *sunan* and etiquettes of sleeping and waking from the booklet *101 Madani Pearls* by the leader of Ahl al-Sunnah

دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ:

- Before sleeping, shake the bed thoroughly so that any harmful insects are removed.
- Before sleeping, recite this supplication: **اللَّهُمَّ بِاسْمِكَ أُمُوتُ وَأَحْيُ**. Translation: O Allah! With Your Name I die and I live (i.e., I sleep and wake up).¹
- Do not sleep after ‘Aṣr; there is a fear of losing one's intellect. The beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: "Whoever sleeps after ‘Aṣr and loses his intellect, let him blame himself."²

¹ Ṣaḥīḥ al-Bukhārī, vol. 4, p. 196, Hadith: 6325

² Musnad Abī Ya‘lā, Hadith: 4897, vol. 4, p. 278

- Taking a siesta (i.e., resting for a while) at noon is recommended.¹
- The erudite Hanafi jurist, Mufti Amjad ‘Alī al-A‘zamī رَحْمَةُ اللَّهِ عَلَيْهِ states: "Perhaps this is for those who keep night vigils, perform prayers at night, engage in the remembrance of Allah, or remain busy in reading books or studying, so that the fatigue from night vigil can be removed by the siesta."²
- Sleeping in the early part of the day or between Maghrib and ‘Ishā’ is disliked (*makrūh*).³
- It is recommended to sleep in a state of purity.
- For some time, sleep on your right side, placing your right hand under your cheek, facing the Qiblah, and then on your left side.⁴

Announcement

The remaining sunan and etiquettes of sleeping and waking will be explained in the study circles. Please do participate in them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ 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

¹ Al-Fatāwā al-Hindiyyah, vol. 5, p. 376

² Bahār-e-Sharī‘at, Part 16, vol. 3, p. 79

³ Al-Fatāwā al-Hindiyyah, vol. 5, p. 376

⁴ Ibid

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

Seventy portals of mercy are opened for whoever recites this ṣalāt.³

4. The reward of 600,000 Duroods

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

² Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 65

³ Al-Qawl al-Badī’, p. 277

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

Shaykh Aḥmad Ṣāwī رَحِمَهُ اللهُ عَلَيْهِ reports from some saints of Islam that by reciting this ṣalāt once, a person attains the reward of reciting ṣalawāt 600,000 times.¹

5. Nearness to the Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

Once, a person came to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Amazingly, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made this person sit between himself and Sayyiduna Abū Bakr Ṣiddīq رَضِيَ اللهُ عَنْهُ. The noble Companions رَضِيَ اللهُ عَنْهُمْ were 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.”²

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ 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.”³

¹ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 149

² Al-Qawl al-Badī’, p. 125

³ Al-Targhīb wa al-Tarhīb: Hadith 31

1. Good deeds for 1000 days

جَزَى اللَّهُ 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.”¹

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.”²

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 19th June 2025

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

Remaining *sunan* and etiquettes of sleeping and waking

¹ Majma‘ al-Zawā‘id: Hadith 17305

² Tārīkh Ibn ‘Asākir: Hadith 4415

- When going to sleep, remember sleeping in the grave, where one will sleep alone, with no companion except one's deeds.
- When sleeping, engage in the remembrance of Allah Almighty; recite *tahlīl*, *tasbīh*, and *tahmīd* (i.e., continuously recite لا إِلَهَ إِلَّا اللَّهُ رَبُّهُمُ الْعَزِيزُ الرَّحِيمُ and الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) until you fall asleep, as a person rises in the same state in which they sleep, and will be resurrected on the Day of Judgment in the same state in which they die.¹
- After waking up, recite this supplication: اَلْحَمْدُ لِلّٰهِ الَّذِيْ اٰخٰیَاَنَا بَعْدَ مَا اَمَاتَنَا وَاِلَيْهِ النُّسُوْرُ.² Translation: All praises are for Allah, Who gave us life after causing us to die, and to Him is the return.
- At that very moment, make a firm intention to practice piety and righteousness and not to harm anyone.³
- When boys and girls reach the age of ten, they should sleep separately. Moreover, a boy of this age should not sleep with boys of his own age (i.e., grown-up boys) or with older men.⁴
- When husband and wife sleep on one bed, they should not let a ten-year-old child sleep with them. When a boy reaches the age of legal maturity, he is considered a man.⁵
- After waking up from sleep, use a *miswak*.

¹ Al-Fatāwā al-Hindiyyah, vol. 5, p. 376

² Sahih Bukhari, vol. 4, p. 196, Hadith 6325

³ Al-Fatāwā al-Hindiyyah, vol. 5, p. 376

⁴ Al-Durr al-Mukhtār, Radd-al-Muhtār, vol. 9, p. 629

⁵ Al-Durr al-Mukhtār, vol. 9, p. 630

- It is a great blessing to wake up from sleep at night and perform *Tahajjud* prayer. Our beloved Prophet ﷺ said, "The best prayer after the obligatory prayers is the night prayer."¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Supplication before ablution

According to the schedule of Dawat-e-Islami's weekly Sunnah-inspired gathering, the "Supplication before *Wuḍū'*" will be memorised.

That supplication is:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ

Translation: In the name of Allah, and all praises are for Allah.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Method of collective accountability (72 Pious Deeds)

The Prophet ﷺ has said, "Pondering 'over the Hereafter' for a moment is better than 60 years of worship."³

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

1. To please Allah, I will hold myself to account through the *Pious Deeds* booklet and encourage others to do the same.

¹ Ṣaḥīḥ Muslim, p. 591, Hadith: 1163

² Namaz ke Ahkam, p. 13

³ Al-Jāmi' al-Ṣaḡhīr: Hadith 5897

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 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 Ṣuḥr 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.

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ