

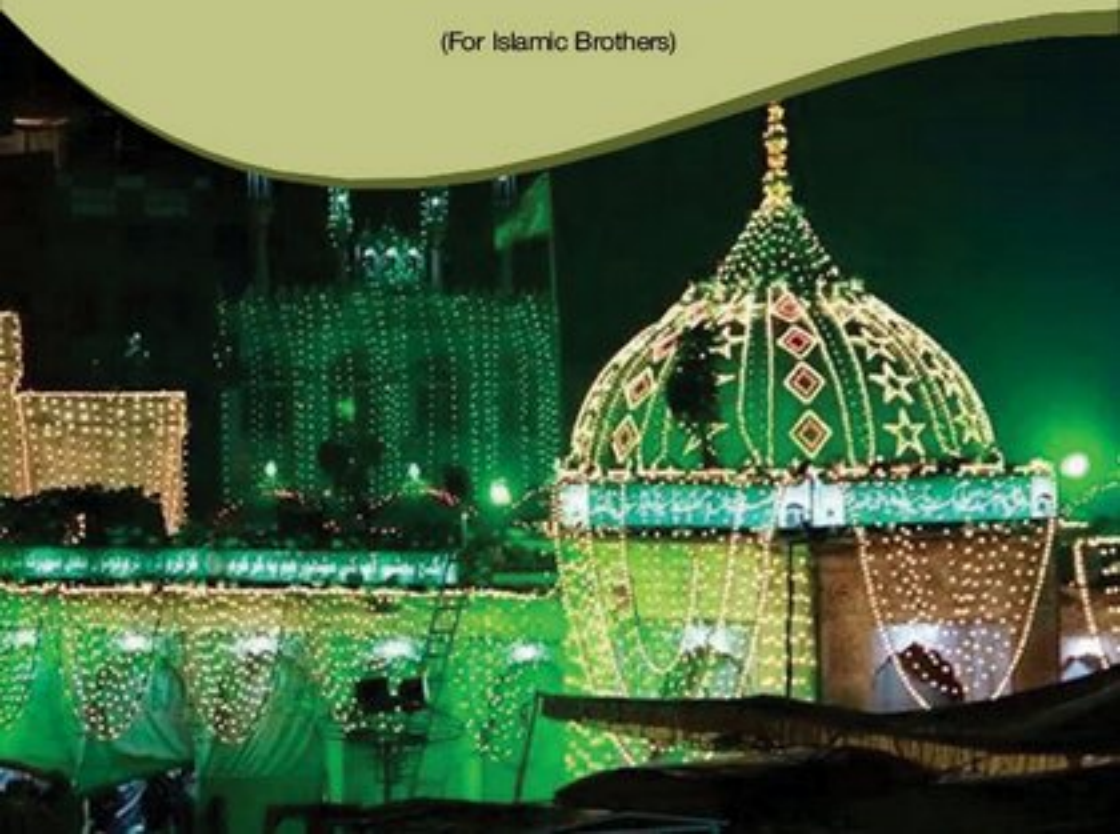
DATA GANJ BAKSH

and lessons in etiquette

07-August-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

Dātā Ganj Bakhsh and lessons in etiquette

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 the intention of Sunnah *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. Remember, eating, drinking, sleeping, having saḥūr or ifṭār, or even drinking Zamzam water or the water upon which prayers have been recited is not permitted inside a masjid. However, if the intention of *i'tikāf* is made, all of these acts become permissible. One should not make this intention solely to eat, drink, or sleep; rather, it should be made to please Allah.

As mentioned in *Fatāwā Shāmī*:

If somebody wishes to eat, drink, or sleep in a masjid, he should make an intention of *i'tikāf* and engage in the dhikr of Allah for some time. Then, he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so)."

Excellence of Sending Ṣalāt upon the Prophet

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

مَنْ صَلَّى عَلَيَّ حِينَ يُصْبِحُ عَشْرًا وَحِينَ يُبْسِي عَشْرًا أَدْرَكْتُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ

Whoever sends ṣalāt upon me ten times in the morning and ten times in the evening will receive my intercession on the Day of Judgement.¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Speech intentions

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

Dear Islamic brothers! 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 اللَّهُ عَلَيَّ مُحَمَّدٍ

The Reward of Forbearance with the Ignorant

Dātā Ganj Bakhsh ‘Alī Hujwayrī رَحْمَةُ اللهِ عَلَيْهِ has written a priceless and insightful incident from his life in *Kashf al-Mahjūb*. He states:

¹ Al-Targhīb wa al-Tarhīb, vol. 1, p. 261, Hadith 29

² Al-Jāmi‘ al-Ṣaghīr: Hadith 1284

Once, I encountered a difficulty. I had faced a similar difficulty before, during which I visited the shrine of Sayyidunā Bāyazīd Baṣṭāmī رَحْمَةُ اللَّهِ عَلَيْهِ, and through its blessings, my difficulty was resolved. This time, when a difficulty arose, I visited the illuminated shrine of Sayyidunā Bāyazīd Baṣṭāmī رَحْمَةُ اللَّهِ عَلَيْهِ again. I remained there for 3 months, performing *ghusl* 3 times and wudu 30 times daily (meaning, I observed purity, cleanliness, and full etiquette), yet my difficulty was not resolved. (Divine will dictated that this time, the problem would be solved not by staying at the walī's shrine, but through experience and observation).

He states:

When the distress did not subside, I decided to go to Khorasan. On the way to Khorasan, I came across a village where I saw a sufi spiritual lodge. In earlier times, the Awliyā' (Saints) used to build madrasas or places of worship where they would train their followers. Perhaps this was why Dātā Ganj Bakhsh رَحْمَةُ اللَّهِ عَلَيْهِ went to that lodge to spend the night. However, the situation there was different; the residents of this lodge were not worshippers or scholars, but rather ignorant and ill-mannered individuals. Dātā Ganj Bakhsh 'Alī Hujwayrī رَحْمَةُ اللَّهِ عَلَيْهِ states: Unlike common travellers, I had no luggage; I wore coarse clothes, carried a staff in my hand, and had a vessel for wudu. Seeing my condition, they mocked me. Night had fallen, and it was necessary to stay there, so despite the lack of space, I stayed in the lodge. These people made me stay on the lower floor and went upstairs themselves. When it was time to eat, they paid no regard to the etiquette of hospitality. They gave me dry, mouldy bread, while they ate rich foods, and all the while they taunted me. After eating, they ate melons and threw the peels at me. In short, they tormented and humiliated me as much as they could. I endured all this with patience.

It was solely due to the blessing of patience in bearing the behaviour of those people that Allah Almighty resolved my difficulty.¹

¹ Kashf al-Mahjub translated, p. 100

Forbearance with the Ignorant is a Point of Etiquette

Dear Islamic brothers! Exercising patience with the ignorant remarks of the ignorant is also among the etiquettes of life. Many a time, we encounter people who are distant from knowledge, morality, and the etiquettes of life. This is particularly true for preachers who invite towards goodness, as they frequently have to deal with such people. Taking a lesson from the pure life of Dātā Ganj Bakhsh ‘Alī Hujwayrī رَحْمَةُ اللَّهِ عَلَيْهِ, we should exercise patience over the words, actions, and bad manners of such people. We should respond to their ill-treatment with goodness. This patience is also a virtue, and often, through the blessings of such patience, great difficulties are resolved. Allah Almighty states to His Beloved and Merciful Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾

‘Dear Beloved Prophet,’ adopt forgiveness and enjoin righteousness and turn away from the ignorant.¹

It is stated in Tafsīr Şīrāṭ-al-Jinān:

In this verse, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was guided regarding three matters: (1) When a transgressor comes to you seeking forgiveness, forgive him with compassion and kindness. (2) Command people to do good and beneficial deeds. (3) If ignorant and foolish people speak ill of you, do not argue with them; rather, demonstrate forbearance.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

A Brief Introduction to Dātā Ganj Bakhsh ‘Alī Hujwayrī رَحْمَةُ اللَّهِ عَلَيْهِ

- Dātā Ganj Bakhsh رَحْمَةُ اللَّهِ عَلَيْهِ was born around the year 400 AH.

¹ Al-Quran, Al-A‘rāf, verse 199; translation from Kanz al-‘Irfān

² Tafsīr Şīrāṭ al-Jinān, part 9, Al-A‘rāf, under verse 199, vol. 3, p. 503

- His name is ‘Alī, and his father’s name is ‘Uthmān.
- Dātā Ganj Bakhsh رَحْمَةُ اللهِ عَلَيْهِ was a resident of Ghazni, Afghanistan. There is a neighbourhood in Ghazni called Hujwayr. He رَحْمَةُ اللهِ عَلَيْهِ lived in this neighbourhood, and thus he came to be known as Hujwayrī.
- He is a Ḥasanī and Ḥusaynī Sayyid.
- From the very beginning, he was extremely pious, devoted to worship, and deeply passionate about religious knowledge.
- Dātā Ganj Bakhsh رَحْمَةُ اللهِ عَلَيْهِ travelled to many countries including Iraq, Syria, Lebanon, Azerbaijan, Khurasan, and Turkistan to acquire religious knowledge, and he studied under the great scholars and Sufis of that time.
- At the age of approximately 34, he arrived in Lahore on the command of his spiritual guide, Shaykh Abū al-Ḥasan Khuttalī رَحْمَةُ اللهِ عَلَيْهِ.
- Here, he propagated the invitation to goodness, spread the message of Islam, and taught people the Quran and Sunnah. Through his character and conduct, sometimes by delivering speeches, and at other times by performing saintly miracles, he brought countless non-Muslims into the fold of Islam. As for those who were already Muslims, he transformed them into embodiments of the Sunnah, produced many scholars, and nurtured many people under his tutelage, guiding them to high spiritual stations of sainthood.
- Over the course of approximately 30 years, he brought about a revolution in the subcontinent.
- According to a reliable report, he passed away in the year 465 AH.
- His blessed shrine is in Lahore.
- Lahore is also known as Markaz-ul-Awliyā’ (the Centre of Saints) and

Dātā Nagar (City of Dātā) due to his association.¹

Introduction to *Kashf al-Maḥjūb*

Dear Islamic brothers! Dātā Ganj Bakhsh ‘Alī Hujwayrī رَحْمَةُ اللهِ عَلَيْهِ was a highly skilled Islamic scholar. He authored several books, but alas! His books are no longer available. However, one of his magnificent books, *Kashf al-Maḥjūb*, is still available. *Kashf al-Maḥjūb* is originally in Persian, and its Urdu translation is also available in the market.

- *Kashf al-Maḥjūb* is such an extraordinary book that many great Sufis not only studied it regularly but also taught it to their students.
- *Kashf* means ‘to unveil’, and *maḥjūb* means ‘a veiled or hidden thing’. The Sufis refer to the spiritual impurity that accumulates on the heart due to sins as *ḥijāb*. Thus, *Kashf al-Maḥjūb* means: Unveiling of the Hidden i.e. it is the book which removes the veils of the Heart.
- Khwāja Niẓām al-Dīn Awliyā رَحْمَةُ اللهِ عَلَيْهِ used to say: Whoever cannot find a perfect spiritual guide should read *Kashf al-Maḥjūb*, and they will find one.²

Summary of a Chapter from *Kashf al-Maḥjūb*

Dear Islamic brothers! There is a chapter in *Kashf al-Maḥjūb* titled “*Kashf-e-Hijāb* (Removing the veil): Description of Etiquette”. In this chapter, Dātā Ganj Bakhsh ‘Alī Hujwayrī رَحْمَةُ اللهِ عَلَيْهِ primarily mentions three things: (1) What is etiquette? (2) Types of etiquette. (3) Various etiquettes of life.

Let us attain the blessing of listening to the teachings and a few pieces of advice from Dātā Ganj Bakhsh رَحْمَةُ اللهِ عَلَيْهِ in this chapter of *Kashf al-*

¹ For more details see the booklet “Faizan-e-Data Ali Hujwayrī”

² Faizan-e-Data Ali Hujwayrī, p. 58

Maḥjūb. May Allah Almighty grant us the ability to love the Awliyā' and to act upon their teachings.

أَمِينُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Importance of Etiquette

Dātā Ganj Bakhsh 'Alī Hujwayrī رَحْمَةُ اللهِ عَلَيْهِ states: The beauty of all religious and worldly matters lies in etiquette. For every person, there are distinct etiquettes according to their status. Honour, the Sunnah, and dignity are preserved only through etiquette.¹ Allah Almighty states in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

O you who believe! Save yourselves and your families from the Fire whose fuel is humans and stones;²

The Companion of the Prophet and the authority of the exegetes, Sayyidunā 'Abdullāh ibn 'Abbās رَضِيَ اللهُ عَنْهُ, states in the commentary of this verse: O believers! It is incumbent upon you to save yourselves and your families from the fire of Hell! And how can this be done? How can you protect yourselves and your families from this fire? The way to do this is to gain an understanding of the Deen yourself and teach it to your family. Learn proper etiquette yourself, and teach it to your family as well.³

It is narrated by the mother of the believers, Sayyidatunā Aishah رَضِيَ اللهُ عَنْهُ, that the Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'A child has a right over their father that he gives them a good name and teaches them good manners'.⁴

¹ Kashf al-Maḥjūb translated, p. 492 selected

² Al-Quran, Al-Taḥrīm, verse 6; translation from Kanz al-'Irfān

³ Tafsīr Qushayrī, part 28, Al-Taḥrīm, under verse 6, vol. 3, p. 334

⁴ Shu'ab al-Iman, vol. 6, p. 402, Hadith 8667 selected

Etiquette is the Foremost Virtue

Dear Islamic brothers! Etiquette is the essence of servitude. When Sayyidunā Mūsā عَلَيْهِ السَّلَام arrived at Mount Ṭūr, Allah Almighty addressed him with these first words:

إِنِّي أَنَا رَبُّكَ فَأَخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

I am your Lord so remove your sandals; indeed you are in the sacred valley of Tuwā.¹

The exegetes state: Allah Almighty commanded Sayyidunā Mūsā عَلَيْهِ السَّلَام to remove his blessed sandals. One reason for this was that appearing in the court of kings without shoes is a sign of etiquette- and Allah Almighty is the King of kings. Sayyidunā Mūsā عَلَيْهِ السَّلَام was present before the Creator of the universe, and the valley was also sacred. Therefore, the command was given: 'O Mūsā عَلَيْهِ السَّلَام! Remove your sandals out of respect for your Gracious Lord and this blessed valley!'

!الله أكبر Dear Islamic brothers! Reflect on the importance of etiquette from this! It becomes clear that etiquette is the foremost expression of servitude, and through it, a person reaches elevated ranks. Sayyidunā Jalāl Baṣṛī رَحْمَةُ اللهِ عَلَيْهِ states: Faith requires that a servant acts upon the Shariah. Therefore, whoever does not know the Shariah cannot be a (complete) believer. Since the Shariah teaches etiquette, whoever does not know etiquette possesses neither (complete) faith nor true understanding of Shariah.² Imam Aḥmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states: 'لَا دِينَ لِمَنْ لَا آدَبَ لَهُ' – 'He who has no etiquette, has no religion'.³

¹ Al-Quran, Ṭāhā, verse 12; translation from Kanz al-ʿIrfān

² Risālah Qushayriyyah translated, p. 494

³ Fatāwā Ridawiyah, vol. 28, p. 158

Etiquette is a Means of Attaining Closeness to Allah

Shaykh Yūsuf bin Ḥusayn رَحْمَةُ اللَّهِ عَلَيْهِ states: Through the blessings of etiquette, knowledge is better understood. Through the blessings of knowledge, actions become correct. When actions are corrected, wisdom is attained. If wisdom is attained, *zuhd* (i.e., detachment from the world) is achieved. Through the blessings of *zuhd*, a desire for the hereafter arises, and whoever is blessed with this desire, Allah Almighty bestows upon them the wealth of His proximity.¹

الله! الله! Dear Islamic brothers! Reflect on how sublime etiquette truly is. It becomes clear that whoever possesses etiquette is truly fortunate, for correct understanding of knowledge is granted only to those who have etiquette. Actions are correct only for those with etiquette. Wisdom is also granted to those who have etiquette, and the proximity of Allah Almighty is bestowed upon those blessed with the wealth of etiquette. Whoever is unfortunate enough to lack etiquette is greatly deprived; even if they read thousands of books, they remain deprived of a correct understanding of knowledge. Even if they spend their entire life in worship, they remain deprived of correct actions. Neither do they attain wisdom, nor do the doors of Divine proximity open for them.

May Allah Almighty bestow upon us the wealth of etiquette.

أَوْيُنْ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(1): Etiquettes of Servitude

Dātā Ganj Bakhsh رَحْمَةُ اللَّهِ عَلَيْهِ states: There are three types of etiquette. The first type is: (الْأَدَبُ مَعَ اللَّهِ), meaning etiquette towards Allah Almighty. This is the first and most essential etiquette because, whatever we may be in this world, first and foremost, we are servants. A doctor is a doctor

¹ 'Awarif al-Ma'arif, p. 455

afterwards, but first, a servant of Allah Almighty. A scholar is a scholar afterwards, but first, a servant. An engineer is an engineer afterwards, but first, a servant. In short, whatever we are, we are first and foremost servants, and then something else. Therefore, above all, we should observe the etiquette of being a servant.

A Few Etiquettes of Servitude

There are many etiquettes of being a servant. Imam Sha'rānī رَحْمَةُ اللهِ عَلَيْهِ wrote an entire book titled *Ādāb al-Ubūdiyyah*, in which he described many etiquettes of servitude. For instance, one etiquette of being a servant is that a servant should always keep their attention focused on Allah Almighty. When a blessing is received (e.g., wealth is granted, children are born, happiness is attained, or any other blessing), one should not become absorbed in that blessing. One should not fall into heedlessness because of it, but rather continue to fulfil the rights of Allah Almighty in every condition. Always remain a seeker of Allah Almighty, for all treasures of blessings are in His control. A servant should always be content with the pleasure of Allah Almighty. ❖ They should accept every decision of His wholeheartedly. ❖ They should remain happy with whatever is granted. ❖ If sorrow comes, they should not complain. ❖ If happiness is attained, they should not become rebellious. ❖ They should simply remain seekers of Allah Almighty's pleasure. ❖ They should not regard anything in the world as their own possession. ❖ They firmly believe that everything belongs to Allah Almighty; He is the true Owner. Whatever I possess is from Allah Almighty; He has granted it to me through His mercy. ❖ They should always view their acts of worship and good deeds as deficient. ❖ They should never fall victim to pride.

Dātā Ganj Bakhsh 'Alī Hujwayrī رَحْمَةُ اللهِ عَلَيْهِ states: Among the etiquettes of being a servant is that one should abstain from disrespecting Allah Almighty (i.e., sin and disobedience) both in public and in private

(meaning, in every situation).¹

Allah is Watching

It is narrated that a shaykh used to show more honour to a young *murīd* (disciple) rather than to his elder disciples. This did not sit well with some of the elder disciples. One of them eventually complained to the shaykh, asking: 'Why do you give such preference to this young man over us, who were older and more experienced disciples?' The shaykh then replied: 'This *murīd* of mine surpasses all of you in etiquette and intellect, which is why I love him dearly. I will now give you proof of this, so that you may understand what virtue he possesses.' Then the shaykh ordered some birds to be brought and gave each of his disciples a bird and a knife, saying: 'Go and slaughter this bird in a place where no one is watching.' The young man was given a bird in the same manner, and the same instruction was given to him. After a short while, each of them returned with a slaughtered bird, but the young *murīd* returned holding a live bird in his hand. The shaykh asked why he had not slaughtered it like the others. He replied: 'O shaykh! I could not find a place where no one was watching, because wherever I went, I found that Allah Almighty was watching me. Therefore, I was compelled to bring it back alive.' Upon hearing this, the veil was lifted from the eyes of all the fellow disciples, and they not only apologised to the shaykh but also said: 'Indeed, this young man deserves to be honoured'.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

(2) Respect yourself too!

Dear Islamic brothers! The second type of etiquette is: **أَكْبِ النَّفْسَ**, meaning showing etiquette to oneself.

¹ Kashf al-Mahjūb, translated, p. 493

² Iḥyā' al-' Ulūm al-Dīn, vol. 5, p. 128

How unique this point is! Until today, we have always heard that we should show etiquette to others, but Dātā Ganj Bakhsh رَحْمَةُ اللَّهِ عَلَيْهِ states: We must show etiquette to others, but along with that, we should also show etiquette to ourselves. After all, this body of ours, our soul, everything we possess is not truly ours but belongs to Allah Almighty. The Lord of the universe states:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ

Allah has indeed purchased from the believers their lives and their wealth¹

The renowned exegete, Mufti Aḥmad Yār Khan Na‘īmī رَحْمَةُ اللَّهِ عَلَيْهِ, states concerning this verse: 'A believer should understand that my wealth and I have been sold to the Gracious Lord. Nothing truly belongs to me. One should utilise every limb, every moment, and every bit of wealth according to the Will of Allah Almighty, otherwise, they will be a *khā'in* (i.e., one who commits treachery)'.²

الله أكبر! Dear Islamic brothers! It is clear that our lives are not truly ours, but a trust given by the Gracious Lord. Therefore, it is incumbent upon us not to betray this trust, but to show proper etiquette towards it.

Examples of Disrespect Towards Oneself

Subjecting oneself to humiliation, undervaluing oneself, engaging in actions that invite mockery, adopting an appearance that provokes laughter, getting unusual tattoos on the body, disfiguring one's appearance – these are all examples of disrespecting oneself. Dātā Ganj Bakhsh ‘Alī Hujwayrī رَحْمَةُ اللَّهِ عَلَيْهِ states: Among the etiquettes towards oneself is that a person should always speak the truth (because lying is

¹ Al-Quran, Al-Tawbah, verse 111; translation from Kanz al-‘Irfān

² Tafsīr Na‘īmī, vol. 11, p. 78

bad, and polluting one's tongue with lies is a form of self-disrespect). He further states: A person should eat less so that they do not need to go to the toilet frequently. Similarly, one should not look at private parts, as this is shamelessness.¹

Dear Islamic brothers! This is the perfection of our pure religion, Islam that it teaches us the etiquettes for our own selves. We should adopt these etiquettes, show etiquette to others, and at the same time, show respect to ourselves. Modern psychologists say: One who does not show etiquette to themselves cannot show etiquette to others. People often gauge our personality by observing our outward appearance. Those who do not take care of their health, cleanliness, etc., are considered extremely irresponsible and lazy.

Therefore, we should value ourselves and avoid adopting appearances or styles that cause people to feel disgusted by us. Instead, we should remain clean and tidy and take care of our health. May Allah Almighty grant us the ability to act upon this.

اٰمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(3): Various Etiquettes of Life

Dātā Ganj Bakhsh رَحْمَةُ اللهِ عَلَيْهِ states: The third type of etiquette is to observe proper manners when interacting, sitting, and standing with other people.

At this point, Dātā Ganj Bakhsh رَحْمَةُ اللهِ عَلَيْهِ explained various etiquettes of life. Let us consider a few of them.

Good Company is Very Important

Regarding interaction and maintaining relationships with people, the

¹ Kashf al-Mahjub, translated, p. 495

most important thing is to always choose good company and constantly avoid bad company. Dātā Ganj Bakhsh رَحْمَةُ اللَّهِ عَلَيْهِ states: The *Nafs* [self] has a habit of finding comfort in its companions. Whatever kind of people one sits with, one adopts their habits. This is why the Awliyā' first pay attention to the rights of friendship and encourage their disciples accordingly, to the extent that learning and acting upon the etiquettes of friendship is considered obligatory among the Awliyā'.¹ It is stated in a Hadith: 'الرَّجُلُ عَلَى دِينِ خَلِيلِهِ، فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُعَالِلُ' – 'A person is upon the religion of their friend, so let each of you see whom you befriend'.²

Why Don't You Pray for Yourself...?

In *Kashf al-Mahjūb*, Dātā Ganj Bakhsh رَحْمَةُ اللَّهِ عَلَيْهِ writes: During *Ṭawāf*, a person was only making this supplication: 'اللَّهُمَّ أَصِدِّمْ إِخْوَانِي' – 'O Allah Almighty! Make my friends righteous.' Someone asked: 'At this sacred place, why are you not praying for yourself? Why are you only praying for your friends?' The person gave a remarkable reply, saying: 'I have to return to my friends. If they become righteous, I will become righteous too, and if they go astray, their deviation will surely affect me. Therefore, I am praying for my friends'.³

Etiquettes of Hospitality

Among the various etiquettes of life are the etiquettes of hospitality. Dātā Ganj Bakhsh رَحْمَةُ اللَّهِ عَلَيْهِ states: Among the etiquettes of hospitality is that when a traveller arrives, one should be pleased, show them respect, and welcome them with honour and reverence. Prophet Ibrāhīm عَلَيْهِ السَّلَام was very hospitable. Once, some angels came to him in human form. Although Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام did not recognise

¹ *Kashf al-Mahjūb*, translated, p. 499

² *Jāmi' Tirmidhī*, p. 566, Hadith 2378

³ *Kashf al-Mahjūb*, translated, p. 499

them, he welcomed them warmly, seated them, immediately prepared food and served it to the guests. The visitors were angels, and angels do not eat or drink. When they did not eat, he realised they were angels. Allah Almighty mentioned this incident in the Holy Quran as follows:

وَلَقَدْ جَاءَتْ رُسُلَنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالِ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ ﴿٦٩﴾

And Our angels came to Ibrāhīm with glad tidings. They said, “Peace (salām).”
He replied, “Peace”, and did not delay in bringing a roasted calf.¹

Dātā Ganj Bakhsh رَحْمَةُ اللَّهِ عَلَيْهِ states: Look! Sayyidunā Ibrāhīm عَلَيْهِ السَّلَامُ did not even ask the guests where they had come from, where they were going, or what their names were. He promptly engaged with showing them hospitality.²

We should also adopt such conduct towards guests. When our dear relatives come as guests, we certainly show them hospitality. If a stranger arrives, we should not fall short in honouring them either.

Etiquettes of Eating and Drinking

Dātā Ganj Bakhsh رَحْمَةُ اللَّهِ عَلَيْهِ states: A human cannot survive without food. However, one condition of etiquette in consuming food is to avoid overindulgence (i.e., not to eat excessively), for the one whose sole concern is filling their stomach has no more worth than what exits it.³ Sayyidunā Bāyazīd Baṣṭāmī رَحْمَةُ اللَّهِ عَلَيْهِ was once asked: 'Why do you emphasise remaining hungry so much?' He replied: 'Because if Pharaoh had remained hungry, he would never have claimed divinity, and if Qārūn had remained hungry, he would not have become rebellious'.⁴

¹ Al-Quran, Hūd, verse 69; translation from Kanz al-'Irfān

² Kashf al-Maḥjūb, translated, p. 505

³ Kashf al-Maḥjūb, translated, p. 512

⁴ Kashf al-Maḥjūb, translated, p. 513

Among the etiquettes of eating are the following:

- Do not to eat alone; share your food with others.
- Do not sit silently at the dining mat; instead, engage in pleasant conversation appropriate to the occasion).
- Begin eating by reciting '(بِسْمِ اللّٰهِ)'.¹
- Handle food, water, and utensils with care and manners, avoiding any behaviour that others may dislike.
- Eat something salty first.
- Show altruism towards those sitting at the dining mat.
- Eat with the right hand.
- Do not stare at other people eating.
- Take small morsels and chew thoroughly.
- Do not eat quickly, as it causes indigestion and is also against the Sunnah.
- After finishing the meal, be thankful to Allah Almighty.¹

Dear Islamic brothers! You have heard how Dātā Ganj Bakhsh رَحْمَةُ اللّٰهِ عَلَيْه taught these beautiful etiquettes. Pay attention to one point here! He رَحْمَةُ اللّٰهِ عَلَيْه authored the book *Kashf al-Mahjūb*. He wrote this book to explain the subtleties of Tasawwuf, to remove the veils of heedlessness from the heart, to enlighten the heart, and to describe the ways of attaining the recognition of Allah Almighty. In this very book, he also explains these etiquettes of life, highlighting their great importance. Through the blessings of acting upon them, the heart is purified, the

¹ Kashf al-Mahjūb, translated, p. 514

inner self is refined, and the light of faith descends into the heart, spreading illumination. We should understand the importance of these etiquettes, show utmost respect to the pure Court of the Lord of the universe, observe the etiquettes of our own being, respect fellow Muslims and friends, and also uphold the etiquettes of eating, drinking, walking, and so forth.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Encouragement for Pious Deed Number 43

Dear Islamic brothers! Our beloved religion teaches us all kinds of etiquettes, both outward and inward. Therefore, we should also observe these etiquettes. For your religious and moral training, associate yourselves with the religious environment of Dawat-e-Islami and actively participate in the 12 religious activities of the zeli halqa. The leader of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ has granted us 72 Pious deeds. Among these, he has given a pious deed that encourages us to observe certain etiquettes of life. Thus, Pious Deed Number 43 asks: 'Do you observe cleanliness, and are you mannerly?' (Cleanliness here means keeping your body, clothes, house, place of work and things used there neat and clean. Mannerly means being punctual, not slamming doors unnecessarily at home or when sitting in your own or someone else's car, putting something back in its place in your home, educational institute, office or someone's house which you had permission to pick up, etc.)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Sunan and Etiquette of Giving and Taking with the Right Hand

Dear Islamic brothers! Come, let us gain the blessing of listening to a few Madani pearls regarding giving and taking with the right hand. First,

here is a statement of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'Let each of you eat with his right hand, drink with his right hand, take with his right hand, and give with his right hand, for Satan eats with his left hand, drinks with his left hand, gives with his left hand, and takes with his left hand.'¹

- The right side carries a good omen, as it is the side of the people of Paradise.²
- Eating and drinking with the right hand is a Sunnah.³
- The angel who records good deeds resides on the right side; hence, this side is superior.⁴
- Mawlānā Muḥammad Sardār Aḥmad Qādirī Chishtī رَحْمَةُ اللهِ عَلَيْهِ states: 'Use your right hand for taking and giving. This habit should become so firm that, on the Day of Judgement, when the scroll of deeds is presented, your right hand naturally extends forward in accordance with this habit, then you will be successful.'⁵

Announcement

The remaining Sunan and points of etiquette related to giving and taking with the right hand will be explained in training circles. Therefore, to learn them, be sure to participate in the training circles.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Sunan Ibn Majah, vol. 4, p. 12, Hadith 3266

² Fayḍ al-Qadīr, vol. 5, p. 263, Hadith: 6995

³ Ādāb-e-Ṭa'ām, p. 130

⁴ Mir'āt al-Manājīḥ, vol. 1, p. 287

⁵ Ḥayāt-e-Muḥaddis-e-A'ẓam, p. 374

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 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

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

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

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

4. The reward of 600,000 Duroods

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ مَا فِي عِلْمِ اللَّهِ صَلَاةً ذَاتِمَةً بِدَوَامٍ
مُلْكِ اللَّهِ

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

5. Nearness to the Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْمَفْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

¹ Al-Qawl al-Badī', p. 277

² Afḍal al-Ṣalawāt 'alā Sayyid al-Sādāt, p. 149

³ Al-Qawl al-Badī', p. 125

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

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

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

2. An easy way to spend every night in worship

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

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

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

Weekly gathering schedule for 7th August 2025

- Sunan and manners: **5 minutes**
- Dua memorisation: **5 minutes**

¹ Al-Targhīb wa al-Tarhīb: Hadith 31

² Majma‘ al-Zawā‘id: Hadith 17305

³ Tārīkh Ibn ‘Asākir: Hadith 4415

- Summary: **5 minutes**
- Total duration: **15 minutes**

Remaining Sunan and Etiquettes of Using the Right Hand

- In Islam, the right side is considered blessed because on the Day of Judgement, the scroll of deeds of the righteous will also be in this hand.¹
- Sayyidatunā ‘Ā’isha Siddīqā رَضِيَ اللهُ عَنْهُ states: The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ preferred to begin all his affairs from the right side.²
- Eat with your right hand. Eating, drinking, taking, and giving with the left hand is the method of Satan.³
- When offering water to someone, the jug is usually in the right hand while the glass is in the left, and glasses are given to others with the left hand. If one needs to take both a jug and a glass, then we tend to take them with both hands at once, which is incorrect. First, take the jug with your right hand, then hold the jug in your left hand so that your right hand becomes free, and now take the glass with your right hand.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Du’a for Seeking Refuge from Ignorance

According to the schedule of Dawat-e-Islami's weekly Sunnah-inspired congregation, the 'Du’a for seeking refuge from ignorance' will be

¹ Mir’at Al-Manajih, vol. 1, p. 287

² Sahih Bukhari, vol. 1, p. 81, Hadith 168

³ Khani ka Islami Tariqa, p. 8

memorised. The du'a is:

أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

Translation: I seek refuge in Allah from being among the ignorant.¹

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

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.
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

¹ Faizan-e-Du'a, p. 245

² Al-Jāmi' al-Ṣaghīr: Hadith 5897

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 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)

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

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 بِجَااِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَيَّ الْحَبِيْبِ