

The wisdom of رَحْمَةُ اللَّهِ عَلَيْهِ

Imam al-Ghazālī

(16-October-2025)

Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)



الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The wisdom of Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَىٰ إِلِكِ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَىٰ إِلِكِ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make intention of Sunna i'tikāf

Dear Islamic brothers! Whenever you enter a masjid, make intention of performing i'tikāf whenever you remember. If you do this, then for as long as you stay inside, you will earn the reward of i'tikāf.

Remember! Normally in masjids, Islamic law does not give us permission to eat, drink, sleep, partake in saḥūr or ifṭār, or even drink Zamzam water. Yet, if one makes intention of i'tikāf, he will be allowed to do these actions in the masjid. It is also important that one shouldn't make this intention of i'tikāf just to eat, drink, or sleep. It should be done only to please Allah.

As mentioned in Fatāwā Shāmī, "If someone wants to eat, drink, or sleep in a masjid, he should intend i'tikāf, engage in the dhikr of Allah for some time, and then do what he desired (now, he may eat, drink, or sleep)."

The excellences of sending ṣalāt upon the Prophet ﷺ

The final Prophet of Allah, our master Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared:

مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ، وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ تِرَةٌ فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَ لَهُمْ

No people gather in an assembly in which they neither remember Allah nor send ṣalāt upon their Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, except that gathering shall become a cause of regret for them (on the Day of Judgment). Then, Allah may punish them if He wills, or forgive them if He wills.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Speech intentions

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

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 laziness.
- I will listen with the aim of reforming myself.
- I will try to convey what I learn to others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

An introduction to Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ

Imam Muhammad b. Muhammad al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ was one of the most

¹ Jāmi‘ al-Tirmidhī: Hadith 3391

² Al-Jāmi‘ al-Ṣaghīr: Hadith 1284

prominent and elevated influential of the fifth century after hijra. He was born in 450 AH in Tābarān, a district of Ṭūs, in the province of Khorasan.¹

His name, his father's name, and his grandfather's name were all Muhammad, whilst his great-grandfather's name was Aḥmad. He had a son, Imam Ḥāmid al-Ghazālī, who was also an expert Islamic scholar. It is in reference to him that Imam al-Ghazālī adopted the title of Abū Ḥāmid.

Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ was an extraordinary scholar who mastered jurisprudence, theology, philosophy, and taṣawwuf. Witnessing his scholarly excellence and intellectual brilliance, the prime minister of the time, Niẓām al-Mulk, honoured him with the titles *Zayn al-Dīn* – the Beauty of Islam – and *Sharaf al-Millat* - Honour of the Islamic Nation. Another of his well-known titles was *Imam al-Baḥr* - the Ocean of Knowledge and Wisdom.

His teacher was Al-Juwaynī رَحْمَةُ اللهِ عَلَيْهِ, the imam of the Ḥaramayn, who would often say about him: **الْغَزَالِي بَحْرٌ مُعَدَّنِي** – “Al-Ghazālī is a surging ocean of knowledge.”²

Imam Aḥmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ, in his *Fatāwā Riḍawiyyah*, referred to Imam al-Ghazālī as *Ḥakīm al-Ummah* - The Thinker of the Ummah.³

Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ silenced heretics and non-Muslims who attacked Islam, defeating them with strong proofs and arguments. For this reason, he became known as Ḥujjat al-Islam - The Proof of Islam. He memorized a significant number of hadith, but he did not study hadith sciences formally with a teacher until later in his life.

Despite being globally renowned and a source of benefit for even leading scholars, he constantly sought even more knowledge.

When he began the formal study of hadith under a teacher, he passed away whilst engaged in this endeavour.

He lived for 55 years and passed away on the 14th of Jumādā al-Ākhir 505 AH.⁴

¹ Ittiḥāf al-Sāda, vol. 1, p. 9

² Ṭabaqāt Shāfi'iyyah, vol. 5, p. 171

³ Fatāwā Riḍawiyyah, vol. 4, p. 528

⁴ Siyar A'lam al-Nubalā', vol. 14, p. 332

When he passed away, the famous hadith collection *Ṣaḥīḥ al-Bukhārī* rested upon his chest.¹

Ibn al-Jawzī رَحْمَةُ اللهِ عَلَيْهِ narrates:

Imam al-Ghazālī awoke in the morning, made wudu, and offered Fajr salah. He then asked for his funeral shroud to be brought. He placed it upon his eyes and said: “The command of my Lord is upon my head and eyes.”

He turned his face towards the qibla and laid his legs straight. At this point people saw his soul had already departed. His shrine is in Ṭūs, Khurāsān, in the graveyard known as *Maqābir al-Ghazālī*.²

Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ as a mujaddid

A hadith announces, “At the start of every century, Allah shall indeed send a reviver (mujaddid) for this Ummah, to revive its religion for it.”³ Scholars say Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ is the mujaddid of the fifth Islamic century.⁴

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Life-changing words

Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ was 15 years old when his father passed away. As a result, the household's financial condition became dire. Despite immense hardships, Imam al-Ghazālī attended a madrasa and began learning the sacred knowledge of Islam.

He began his early education in his hometown of Ṭūs, under the tutelage of father's friend, Imam Aḥmad b. Muhammad Rādihkānī رَحْمَةُ اللهِ عَلَيْهِ. He then travelled to Jurjān, where he studied under Imam Abū Naṣr Ismā'īl رَحْمَةُ اللهِ عَلَيْهِ. Later, he journeyed to Nishapur and spent many years studying Islam under

¹ Al-Muntaẓim, vol. 17, p. 127

² Al-Thibāt 'Inda al-Mamāt, p. 178

³ Sunan Abī Dāwūd: Hadith 4291

⁴ Ittiḥāf al-Sāda, vol. 1, p. 36

the supervision of Imam Juwaynī رَحْمَةُ اللهِ عَلَيْهِ.¹

Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ carefully wrote everything he learned from his teachers and preserved these lessons in the form of detailed notes.

On one occasion, while returning from Jurjan, his caravan was attacked by bandits. They looted the belongings of the travellers, including Imam Ghazālī's invaluable notes. Deeply distressed, the imam approached the leader of the bandits and reminded him he must stand before Allah one day. The imam said, "I only ask that you return my notes. They contain nothing of benefit to you."

The leader laughed and replied mockingly, "How can you claim to possess knowledge when, with these notes taken away, you are left with nothing?"

Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ explains:

That one sentence moved my heart. I realized that these were not merely his words, but that Allah Almighty had placed them on his tongue for my guidance. I took my notes, returned home, and spent the next three years diligently memorising every matter contained within them.²

Dear Islamic brothers! Look how Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ always looked for ways to reform or better himself. When he heard those words from the leader of the bandits, he neither took offense nor considered them an insult. Instead, he treated it as a lesson. From that moment onwards, he preserved his knowledge in a way that no thief could ever steal. This teaches us that sometimes, a single sentence can be enough to change the entire direction of one's life.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ travels to Baghdad

Imam Ghazālī رَحْمَةُ اللهِ عَلَيْهِ spent much time in Nishapur studying under Imam al-

¹ Faizān-i-Imam Ghazālī, pp. 10-12-15

² Ṭabaqāt Shāfi'iyyah Kubrā, vol. 6, p. 195

Juwaynī رَحْمَةُ اللهِ عَلَيْهِ, mastering the sciences of Islam.

When al-Juwaynī رَحْمَةُ اللهِ عَلَيْهِ passed away, Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ travelled to Baghdad, which was the capital of the Seljuk Empire and a hub of knowledge. The prime minister of that era, Nizām al-Mulk, was a man of knowledge and noble character. The royal court often hosted gatherings of scholars, where legal issues were discussed, debated, and resolved with refinement and respect.

When Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ first appeared in the royal court, he engaged in discussions with many scholars in the presence of the prime minister. Witnessing his brilliance and intellectual mastery, Nizām al-Mulk was deeply impressed and overjoyed. He offered the imam the prestigious position of Shaykh al-Jāmi'ah (vice chancellor) at the world-renowned Nizāmiyya Islamic University of Baghdad. At that time, Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ was only 34 years old.

He taught there for the next four years, and during this time, his scholarly reputation spread far and wide. His lectures were attended by leading scholars, official ministers and advisors, and seekers of knowledge from across the land, all eager to quench their thirst for knowledge.¹

Imam Ghazālī's self-imposed seclusion

The favours of Allah Almighty upon Imam Ghazālī رَحْمَةُ اللهِ عَلَيْهِ were immense. From an early age, the imam had passion for knowledge, a deep desire to seek the truth, and a yearning to attain closeness to Allah Almighty.

Despite his great fame and respect in Baghdad, his heart remained restless. He immersed himself in further study, and when he read the works of ṭaṣawwuf (which discusses spirituality), his heart turned away from the world entirely.

He realized that true closeness to Allah Almighty is not found in rank, status, or fame, but in turning away from worldly attachments and purifying the heart.

¹ Faizān-i-Imam Ghazālī, pp. 15-22

Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ left everything; his name, fame, widespread acclaim, and high-ranking state position. He took on Sufi attire and set out to Syria, dedicating himself to spiritual struggle and acts of worship.¹

Dear Islamic brothers! Reflect on the courage of Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ. When top scholars came to him as students and he was universally respected by leading names of the time, he left everything behind in an instant. This was no small decision, as it required immense strength and trust in Allah Almighty.

We, on the other hand, are often held back by fears and excuses. When invited to weekly Sunna-inspired gatherings, to Madani Qafilas, or to join Madrasat al-Madinah for adult students, our minds are flooded with doubts: “Who will run the shop? Who will manage the business? Who will do this? Who will do that? What will happen?” With these excuses, we deprive ourselves of good deeds and being close to Allah Almighty. We stop ourselves from walking the path to Paradise.

Remember! Whoever shackles himself with fear can never succeed in life. Our worldly tasks will never end, to the extent we ourselves will leave this world, but they will remain unfinished. The Angel of Death will arrive and we will be taken to our graves, yet the tasks we used as excuses to neglect our Islamic duties will continue as before.

We should not think this world revolves around us. Countless lay in their graves right now. At one point, they must also have thought, “If I am gone, my household will collapse, my business will fail, and my children will starve.” In the end, death came, their breathing ceased, their souls departed, but the world continued the same.

O seekers of Paradise! Take courage and break the chains of fear! Our Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ فَتَحَ لَهُ بَابَ مِنْ خَيْرٍ فَلْيَبْتِئْهُمْ وَأَقَاتَهُ لِكَيْدِ رِيٍّ مَتَى يُغْلَقُ عَلَيْهِ

¹ Faizān-i-Imam Ghazālī, p. 27

Whoever a door of goodness is opened for should hasten to enter it, for he does not know when it will close for him.¹

O you who love Allah's Messenger! The very fact that you are breathing is a door to goodness. A good thought in the heart, an invitation to a good deed, a moment of spiritual awakening- each is a door to goodness. Shake off your fears, stop searching for excuses, and step quickly through these doors.

Consider Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ. He too had children, a family, and responsibilities far greater than ours. He was widely celebrated and held in soaringly high regard. People from all walks of life came to him. Great scholars sought knowledge from him. He was the headteacher of one of the leading Islamic seminaries in that time.

The king of the Seljuk Empire pleaded with him, asking him not to leave, but he paid no heed to anything. With courage and trust in Allah Almighty, he left everything and went to Syria, choosing a life of seclusion. Allah Almighty bestowed mercy upon him, opening for him doors of closeness, and granted him the rank of *wilāyah*.

The highest station of sainthood is *Ṣiddīqiyyat* (utmost truthfulness), and Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ was elevated to this rank.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Imam al-Ghazālī's murshid

Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ was a scholar of formidable rank. When he decided to walk the path of spirituality, he spent some time reflecting on this. He knew this path was challenging, and without the guidance of a murshid, taking this path successfully would be near impossible.

¹ Kanz al-‘Ummāl: Hadith 43127

He went to Shaykh Abū 'Alī al-Fārmidhī رَحْمَةُ اللهِ عَلَيْهِ. He set aside all his scholarship and rank, emptied his heart, and began acting upon the words of a true murshid.

Tāj al-Dīn al-Subkī رَحْمَةُ اللهِ عَلَيْهِ said:

Whatever litanies, acts of worship, or spiritual disciplines Shaykh Farmidhī رَحْمَةُ اللهِ عَلَيْهِ instructed al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ to perform, he did so with steadfastness, until Allah Almighty granted him his intended goal.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O those who love the Awliyā'! O admirers of Imam al-Ghazālī! Reflect for a moment! If even an accomplished and eminent scholar like al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ required a spiritual guide to walk the path of taṣawwuf and ṭarīqah, then we have a greater need for one.

In fact, Allah Almighty states in the 35th verse of Surah al-Mā'idah:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ

تُفْلِحُونَ

O you who believe! Fear Allah, seek the means of nearness (*wasilah*) to Him, and perform jihad in His way that you may attain success.²

Mufti Aḥmad Yār Khan al-Na'īmī رَحْمَةُ اللهِ عَلَيْهِ explains this verse:

Every search has its own door. Everybody looking to buy something specific must locate the right shop. In other words, to find anything, one must go through the correct door. If you seek Allah Almighty, go

¹ Siyar A'lām al-Nubalā', vol. 14, p. 321

² Al-Quran, al-Mā'idah, verse 35; translation from Kanz al-'Irfān

to the door of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. If you seek the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, go to the doors of the saints.¹

This verse, after enjoining piety, commands the seeking of a wasīlah. This indicates that nobody can do without this, no matter how righteous they are.

No Muslim should think, “I am pious, so I no longer need a wasīlah.” Just as every believer needs good deeds and piety, every pious person needs a wasīlah.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ as a mujaddid

For around eleven years, Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ lived in seclusion, devoting his time to acts of worship and spiritual discipline. During this time, trials and tribulations arose that required a learned scholar to confront them. The king of the time wrote letters to al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ, requesting him to leave his solitude, return to Baghdad, and rescue the Ummah from these trials.

After repeated requests, al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ consulted various Sufi masters, all of whom said that the time for seclusion had ended. It was now necessary to confront the trials and prevent the Ummah from going astray. Some Sufi masters even received spiritual indications through dreams confirming this.

Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ began teaching and writing yet again, busying himself with countering tribulations and protecting the community from misguidance.

He faced three major challenges simultaneously:

1) Misguided philosophers.

In that era, philosophy was at an all-time high in terms of popularity. Select misguided philosophers began objecting to Islam due to their limited

¹ Tafsīr Na‘īmī, part 6, al-Mā'idah, under verse 35, vol. 6, p. 402

² Tafsīr Na‘īmī, part 6, al-Mā'idah, under verse 35, vol. 6, p. 394

understanding. They questioned the Quran, hadith, and fundamental beliefs of Islam.

Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ addressed these objections with meticulous research, refuting them with answers founded in logic. He also authored works defending Islamic beliefs and answering these objections in detail, protecting the faith of the Ummah in the process.

2) The Bāṭiniyya.

This misguided sect was developing a large following. They sought to mislead the Ummah by distorting Islamic beliefs and spreading false teachings in place. Al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ refuted them firmly, safeguarding the creed of the Muslims.

3) Muslim decline in practical implementation.

Another critical challenge was the lack of practice exhibited by some Muslims of the time. Select aspects of Muslim society were wandering wayward. Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ focused on helping them reform their ways and devoted his efforts to this. He authored masterpieces such as *Iḥyā' al-'Ulūm*, *Kīmīyā-i-Sa'ādāt*, *Mukāshifat al-Qulūb*, and *Minhāj al-'Ābidīn*. These addressed questions like: How can the heart be purified? How do we become true worshippers? How can one control the *nafs*? How can we combat Satan? Which deeds lead to Hell, and what is the path to Paradise? How can we attain closeness to Allah Almighty? How do we cure ourselves of spiritual diseases? How should a person reform himself, his family, and ultimately the society around him?

Al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ did not stop at writing. He established lodges for dhikr, built madrasas, organised gatherings of sacred knowledge, delivered lectures, gave sermons, reminded people of the Hereafter, and constantly invited them to act upon the Quran and Sunnah.¹

¹ Faizān-i-Imam Ghazālī, p. 65

A summary of Ghazālian teachings

Let us have the honour of looking at one part of Imam al-Ghazālī's final book, *Minhāj al-Ābidīn*. Let us see what he mentions regarding ways we can improve ourselves as Muslims. The central theme of this work is based on the 56th verse of Surah al-Dhāriyāt, in which Allah Almighty states:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

And I did not create jinn and mankind but to worship Me.¹

In light of this verse, how can we become devoted worshippers? Imam Ghazālī رَحْمَةُ اللهِ عَلَيْهِ explains that there are several essential qualities, without which a person cannot become a true worshipper.

The first quality is knowledge. Only the one who possesses knowledge can become a worshipper. A person who does not know what acts are considered worship and what are not, can never become a true worshipper. If someone has not learnt how to perform salah, not studied the Quran, or learnt the rulings of fasting, how will he ever worship correctly? What nullifies worship? What turns worship into sin? How can daily, worldly tasks that are not acts of worship be transformed into worship? Unless a person knows these matters, they cannot use their time correctly, nor can they become a worshipper in this world. Without knowledge, how could this ever be achieved?

The second quality is repentance. Knowledge is of two types: 1) **عِلْمٌ عَلَى اللِّسَانِ** - knowledge that remains only on the tongue and does not enter the heart. This knowledge is of no benefit; on the Day of Judgment, it will testify against its bearer. 2) **عِلْمٌ فِي الْقَلْبِ** - knowledge that enters the heart. This is true knowledge. When such knowledge is acquired, a person becomes absorbed in self-reflection; he begins to see his sins, recall his mistakes, envision the grave before his eyes, and remember the Day of Judgment and standing before Allah

¹ Al-Quran, al-Dhāriyāt, verse 56; translation from Kanz al-ʿIrfān

Almighty. At this point, he breaks down within, remorse overwhelms him, tears flow from his eyes, and his heart becomes restless.

Imam Ghazālī رَحْمَةُ اللهِ عَلَيْهِ says:

At this stage, one should perform ghusl, wear clean clothes, seek seclusion, offer the salah of repentance, perform prostration, and repent with a sincere heart to Allah Almighty. Let him make a firm pledge never to return to sin, and resolve to live a new life filled with good deeds.¹

But now, four major obstacles rise before him:

The first obstacle is the world. Thoughts arise such as:

If I dedicate myself to worship, what will happen to my career plans? How will my dreams be fulfilled? I want to become successful and reach a high position, but how will this happen? If I keep a beard, wear an imama, and start going to the masjid, what status will I have left in society? How will I ever get married?

Imam Ghazālī رَحْمَةُ اللهِ عَلَيْهِ says:

The cure for all this is to give preference to the Hereafter over the world. The 4th Caliph of Islam, ‘Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ said, “The world is departing, the Hereafter is approaching, and both have seekers. O people! Do not become people of the world; be of the Hereafter. Now is the time for action, not reckoning; tomorrow will be the Day of Accountability, and then you will not be able to perform any deeds.”²

The second obstacle is regarding social interaction. Walking the path of worship requires dedicating time to it. Yet, thoughts arise: What will happen to our restaurant get-togethers? Our parties? Chatting with friends? Outings? These thoughts grip the heart and hold a person back from worship.

¹ Minhāj al-‘Ābidīn, p. 73 Derived

² Sahih Bukhari, p. 1581

The cure is to reduce unnecessary interactions. Any friend or relative who becomes an obstacle in the path of worship is not a true friend. Remember the Day of Judgment! Then, everyone will cry out in fear: *nafsī, nafsī!* A mother will abandon her only child, a father will forsake his son, and a brother will flee from his brother. Nobody will be willing to give away even a single deed. Those who wasted their time in worldly gatherings instead of worship will be regretful, their heads lowered in shame, crying out in despair:

يَوَيْلَتِي لَيْتَنِي لَمْ أَخَذْ فَلَانًا حَلِيلًا

Alas, my ruin! Would that I had not taken such a man as a friend.¹

The third and fourth obstacles are the nafs and Satan. In fact, Satan wants nothing more than to keep us away from worship, casting whispers of doubt and distraction. The nafs, on the other hand, constantly desires comfort, laziness, and ease, and will never willingly incline towards worship. The cure? Wage war against Satan, seek Allah Almighty's protection from Satan's evil, and force the nafs into obedience by carrying out acts of worship no matter what.

Once a person crosses through all these valleys, they reach the stage of gratitude. At this point, one must thank and praise Allah Almighty, for ingratitude can destroy a person. Look at the example of Bal'am b. Bā'ūrā', who was a devout worshipper and great scholar. He could read the Preserved Tablet from earth, and his supplications were accepted. Yet, his ingratitude became his ruin; his faith was taken from him, he died a disbeliever, and he became fuel for the Fire forever.

So, O seekers of Paradise! Engage in worship, perform good deeds, and strive to be good human beings, but never forget to thank Allah Almighty. May Allah Almighty grant us the ability to become pious and to inspire righteousness in others.

أَمِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

¹ Al-Quran, al-Furqān, verse 28; translation from Kanz al-'Irfān

Encouragement for Pious Deed No. 71

The pious servants of Allah Almighty have left us countless pieces of advice, and we can only benefit from them through study. Sadly, in today's times, the passion for reading has almost disappeared among Muslims. To revive this zeal, the Amir of Ahl al-Sunna دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ has included the act of reading in his Pious Deeds booklet.

Pious Deed no. 71 asks us:

Have you completed the lifetime course? The syllabus includes Minhāj al-‘Ābidīn, Jā‘a al-Ḥaqq, Bahār-i-Shariat: Part 9 (rulings on apostasy), Part 16 (rulings on business), and the section about the rights of parents. For those who are married: Part 7 (prohibited relations and spousal rights), and Part 8 (upbringing of children, divorce, rulings on *hurmat al-muṣāharat*, *ḏihār*, and implied divorce). From the books of Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ: *Tamhīd al-Imān*, and *Ḥusām al-Ḥaramayn*. From the publications of Maktabat al-Madinah: *Kufriya Kalimat Ke Bare Main Sawal Jawab*.

Many more books and booklets are listed in the Pious Deeds booklet.

So, we must act upon this good deed by reading these works, gaining sacred knowledge, and benefitting from the advice of our elders. Make intention today to fill in the Pious Deeds booklet and study these valuable books. May Allah Almighty grant us the ability to act upon this.

In this era of widespread tribulations, the Amir of Ahl al-Sunna دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ has spread the blessings of Imam Ghazālī رَحْمَةُ اللهِ عَلَيْهِ far and wide. He has immense love for the imam, regularly reading his books, acting upon them, and encouraging others to do the same. It was upon his desire that Dawat-e-Islami's scholarly and research department, the Islamic Research Centre, translated al-Ghazālī's works into Urdu, which were then published by Maktabat al-Madinah. You can obtain these books, such as *Iḥyā' al-‘Ulūm*, *Mukāshafat al-Qulūb*, and *Minhāj al-‘Ābidīn*, from Maktabat al-Madinah, read them, and gain the blessings of acting upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Madani Pearls on Avoiding Waste of Water

Dear Islamic brothers! Let us listen to some Madani pearls from the booklet *Method of Wudu*, written by the Amir of Ahl al-Sunna دَامَتْ بَرَكَاتُهُمُ الْعَالَمِيَّةُ, which also discusses how we can avoid wasting of water.

First, here are two blessed hadith of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. There is no good in wasting large amounts of water during wudu, and this act is from Satan.¹
 2. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw a person performing wudu and said, “Do not be wasteful, do not be wasteful.”²
- If one performs wudu using public (*waqf*) water, wasting it is unanimously considered *ḥarām*.³
 - Some people pour water into their palms in such a way that it overflows; this wastage must be avoided.⁴
 - Repent sincerely for all past extravagance and make a firm intention to avoid it in the future.
 - Open the tap carefully while performing wudu. If possible, keep one hand on the tap handle, and close it whenever water is not being used.
 - Make a habit of closing the tap tightly when using *miswāk*, rinsing the mouth, gargling, cleaning the nose, and doing *khilāl* of the beard, fingers and toes. Also, ensure not a single drop of water is wasted when wiping the head.

¹ Kanz al-‘Ummāl: Hadith 26255

² Sunan Ibn Majah: Hadith 424

³ Wudu Ka Tariqa, p. 42

⁴ Ibid

Announcement:

More pearls of wisdom about avoiding wastage in water usage will be mentioned in study circles. Please do join them to learn more!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The 6 ṣalāt and 2 dua recited the Sunna-inspired weekly gatherings of Dawat-e-Islami:



1. The Durood 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 Durood at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands.¹

¹ Afdal-us-Salawat 'ala Sayyid-is-Sadat, pp. 151

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلَّمَ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Durood upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.'¹

3. 70 Portals of mercy

صَلَّى اللهُ عَلَى مُحَمَّدٍ

Whoever recites this Durood, 70 portals of mercy are opened for him.²

4. The reward of 600,000 Duroods

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

Shaykh Ahmad Saawi رَحْمَةُ اللهِ عَلَيْهِ reports from some saints of Islam that the one reciting this Durood once receives the reward of reciting Durood 600,000 times.³

5. Nearness to the Distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

¹ Afdal-us-Salawat 'ala Sayyid-is-Sadat, p. 65

² Al-Qaul al-Badi', p. 277

³ Afdal-us-Salawat 'ala Sayyid-is-Sadat, pp. 149

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ. The respected companions رَضِيَ اللهُ عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When he recites Durood upon me, he does so in these words.'¹

6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْزِلْهُ الْبُقْعَةَ الْمُقَرَّبَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Durood upon me, my intercession will become Wajib for him.²

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbas رَضِيَ اللهُ عَنْهُمَا that the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.'³

2. An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharaib-ul-Quran*, 'If anyone recites the following Du'a three times at night it is as if he has found Layla-tul-Qadr.' We should recite it every night. Here is the Du'a:

¹ Al-Qaul al-Badi', p. 125

² Attargheeb Wa al-tarheeb, vol. 2, p. 329, Hadith 51

³ Majma al-Zawaid: Hadith 17305

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيمِ

There is none worthy of worship except Allah, Who is 'حَلِيمٌ' and 'كَرِيمٌ'. Allah is 'سُبْحَانَ', Rab of the seven skies and Rab of the magnificent 'Arsh.¹

Jadwal for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 16 October 2025

1. Short speech on different topics: 5 minutes
2. Memorising dua: **5 minutes**
3. Self-accountability: **5 minutes**
4. Total duration: **15 minutes**

Remaining Madani Pearls for Avoiding Water Waste

During winter, when performing minor ablution (Wuḍū) or major ablution (Ghusl), or washing dishes and clothes, devise a method to collect the cold water initially held in the pipe (after turning the tap on) into a container, rather than simply letting it run to waste while waiting for hot water.

Exercise caution when using water to lather soap for washing your face.

After use, place the soap in a soap dish that does not contain any water.

Instead of discarding water remaining in a glass after drinking, offer it to another person or use it for some other purpose.

In the toilet area, use a water jug (lōṭā), as using a spray or jet for purification (ṭahārat) wastes more water and often leads to the feet becoming soiled.

¹ Tarikh Ibn 'Asakir, vol. 19, p. 155, Haith 4415

If a tap is constantly dripping, immediately find a solution, otherwise, water will continue to be wasted.

It often occurs that the taps in mosques and religious schools (Madāris) keep dripping, but no one takes notice! The administration should consider it their responsibility and immediately devise a plan for the betterment of their Hereafter.

Be highly careful when eating food, drinking tea or any beverage, cutting fruit, etc., so that every grain, every particle of food, and every drop is consumed.¹

The dua to be read before sleeping

As per the schedule of Dawat-e-Islami's weekly Sunna-inspired gatherings, we will now memorise a dua. This week, we will learn what we can recite before sleeping. This is:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

O Allah! With Your name do I die and live.²

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

Method of collective accountability (72 Naik Aamaal)

Saying of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: Pondering (over the Hereafter) for a moment is better than the worship of 60 years.³

Let's make "good intentions" before filling in the Naik Aamaal booklet:

1. To please Allah Almighty, I will carry out today's collective accountability (i.e. self-accountability) myself through the Naik Aamaal booklet and persuade others as well.

¹ Wuḍū kā Ṭarīqah, pp. 45, 46, 47

² Madani Panj Surah p. 203

³ Al-Jami al-Saghir: Hadith 5897

2. I will praise (i.e. thank) Allah Almighty for the Naik Aamaal which I practised.
3. I will regret the Naik Aamaal which I did not practise and try to act on them in the future.
4. Allah forbid, if I have not acted on any such Pious deed which saves a person from the sins, I will make a firm intention of not committing sin in the future, along with making repentance and Istighfar.
5. I will not reveal my good deeds without need (for example, I act on such and such or these many Naik Aamaal).
6. I will act afterwards or tomorrow on the Naik Aamaal which can be practised afterwards (for example, one did not recite Durood upon the Holy Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times today).
7. I will try to achieve the actual aim of filling in the Naik Aamaal booklet (for example, Divine fear, piety, correcting manners, progress in the Madani activities, etc.).
8. I will fill in the Naik Aamaal booklet (i.e. carry out collective accountability) tomorrow as well.
9. I will not consider it a usual formality but fill in the Naik Aamaal booklet while pondering.

Mark the boxes given below with a “correct (i.e. inverted tick)” sign for the Naik Aamaal you have practised today and mark them with a “(0) sign” in case you have not practised them.

Attention: Carry out collective accountability while keeping an eye on your own Naik Aamaal booklet only.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Method of collective accountability (72 pious deeds) daily 56 pious deeds

1. Made good intentions?

2. Offered all 5 daily Salahs with Jama'at and Takbeer-e-Aula?
3. Recited Ayat-ul-Kursi, Tasbih-e-Fatimah and Surah Al-Ikhlās after every Salah?
4. Replied to Azan and Iqamat?
5. Recited Durood upon the Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times?
6. Paid Salam to Muslims?
7. Conversated using the words "Aap" and "Jee"?
8. Said 'إِنْ شَاءَ اللهُ' upon intending for permissible things?
9. Replied to the Hamd of the one saying Salam or who sneezed?
10. Used terminologies of Dawat-e-Islami?
11. Applied Qufi-e-Madinah of stomach while eating less than hunger?
12. Delivered or listened to two Madani Dars?
13. Studied or taught in Madrasa-tul-Madinah Baalighan?
14. Read or listened to a reformative book for 12 minutes and 4 consecutive pages of *Faizan-e-Sunnat*?
15. Performed Fikr-e-Madinah?
16. Offered Salat-ut-Taubah?
17. Slept on mat? Kept Sunnah box by the pillow?
18. Offered Sunnahs before Fard and Nawafil after the Faraaid?
19. Offered Tahajjud, Ishraq, Chasht and Awwabeen?
20. Offered Tahiyya-tul-Wudu and Tahiyya-tul-Masjid?
21. Recited or listened to three Ayahs from Kanz-ul-Iman with translation and commentary?
22. Performed individual efforts on two (Islamic) brothers?
23. Spent two hours in Madani activities?
24. Obeyed your Nigran?

25. Refrained from using things asking from others?
26. In case one committed a mistake, did you reform him?
27. Performed veil within veil? Moreover, faced towards the Qiblah?
28. Controlled your anger?
29. Refrained from useless questions?
30. Observed Shar'i veil from your non-Mahram relatives / neighbours?
31. Refrained from films, dramas, songs and music etc.?
32. Made efforts to establish Madani environment at home?
33. Refrained from slandering and abusing?
34. Refrained from intervening into other's conversation?
35. Called out Sada-e-Madinah?
36. Kept your gaze lowered while applying Qufl-e-Madinah of eyes?
37. Made the efforts to refrain from peeping into others' houses?
38. Refrained from lying, backbiting, tale-telling, jealousy, arrogance and breaking promises?
39. Stayed in the state of Wudu for most part of the day?
40. Refrained from staring at the face of the addressee?
41. Paid back the loan on time?
42. Concealed Muslims' faults?
43. Kept unified relations?
44. Made efforts to create humility and self-mortification during Salah and Du'a?
45. Refrained from uttering such words of humility which your heart does not approve to?
46. While applying Qufl-e-Madinah of tongue, did you converse through gestures and by writing 4 times?
47. Watched or listened to the video/audio of one Bayan or Madani Muzakarah, or watched Madani Channel for 1 hour 12 minutes?

48. Refrained from joking, taunting, hurting feelings and laughing aloud?
49. Used minimum words for necessary conversation?
50. Wore Madani attire the whole day?

Qufi-e-Madinah performance

- Conversing through writing – 12 times
- Conversing through gestures – 12 times
- Conversing without staring – 12 times
- Usage of Qufi-e-Madinah glasses – 12 minutes

Weekly 8 Pious deeds

1. Attended the weekly Ijtima' from beginning to end?
2. Performed individual efforts on at least 4 brothers after the Ijtima'?
3. Inquired after an ill person?
4. Took part in Area visit?
5. Made efforts to bring those back who were associated to the Madani environment but do not come anymore?
6. Attended the Masjid Ijtima' (weekly Madani Muzakarah)?
7. Sent a letter?
8. Kept Sawm on Monday?

Du'a of Amir Ahl al-Sunna دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ

O Allah Almighty! Please do not give death to the person until he recites Kalimah who acts upon the Naik Aamaal with the sincerity of the heart, fills in the booklet through collective accountability daily and submits it to his responsible Islamic person on the 1st of every month.

اٰمِيْنُ بِجَاةِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَي الْحَبِيْب