

Condemnation Of Desiring Fame

(20-November-2025)



Thought-provoking speech of weekly
sunnah-inspiring ijtimā
(For Islamic Brothers)

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

Condemnation of desiring fame

وَعَلَى إِلِكْ وَأَصْحِيكَ يَا حَبِيبَ اللَّهِ
وَعَلَى إِلِكْ وَأَصْحِيكَ يَا نُورَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaf.

Dear Islamic brothers! Whenever you enter a masjid, make the intention of i'tikaf, for you will then continuously gain the reward of i'tikaf 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. If the intention of i'tikaf 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'tikaf 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)."

Virtue of reciting *ṣalāt*

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ صَلَّى عَلَيَّ يَوْمَ الْجُمُعَةِ كَانَتْ شَفَاعَةً لَهُ عِنْدِي يَوْمَ الْقِيَامَةِ

“Whoever recites *ṣalāt* upon me on Friday, it will be a means of intercession for him with me on the Day of Judgement.”¹

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 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

Where is the Pious Man?

Sayyidunā Wahb b. Munabbih رَضِيَ اللهُ عَنْهُ said:

A saint of Allah had chosen a life of seclusion. People would visit him, and he would offer them advice and counsel. Those who returned from his gatherings would leave with a treasure of beneficial knowledge. Once, when people were gathered in his

¹ Jam'a Al-Jawami Lil-Suyuti, vol. 7, p. 199, Hadith 22352, From Zia'ay Durood-o-Salaam, p. 11

² Al-Jāmi' al-Ṣaghīr: Hadith 1284

assembly, he said: "O people, we have left our homes and families so that we do not fall into sin by being with them. However, I fear an even greater calamity, one that afflicts the wealthy. May it not be that any of us desires people to fulfil our needs, or discounts in trade because of our piety. May it not be that, when meeting people, we desire their reverence and admiration. O people, all these matters are destructive, so always protect yourselves from them."

The wise counsel of the saint spread far and wide, even reaching the king of the time.

When the king arrived to greet the saint, the people said: "O righteous one, look, the king has come to visit you."

"Why has the king come to visit me?" asked the saint.

They replied: "He has come to listen to your words of wisdom."

Hearing this, the saint asked: "Is there anything to eat?"

Someone replied: "Yes, I have some dates. Break your fast with them at *iftār*."

After saying this, he handed the dates to the saint, who immediately began eating them, even though he would fast throughout the year. The king witnessed this and was astonished.

He asked the people: "Where is the pious man I came to visit? Is it him?"

The people responded: "Yes, this is the saint whose wise counsel is famous."

Unimpressed, the king said: “I do not see any virtue in him,” and left.

After the king departed, the pious man said: “Praise be to Allah Who kept the king away from me. It is good that the king was not impressed by me, but rather spoke against me. This has protected me from desiring fame and showing off.”¹

Dear Islamic brothers, you heard how our pious predecessors رَحِمَهُمُ اللَّهُ disliked seeking status among people or gaining respect and fame from kings and rulers. These saints would distance themselves from worldly recognition, honours, and pleasures, preferring seclusion.

On the other hand, many of us desire respect and recognition in all matters, not just from common people but also from the wealthy and influential. We hope to be praised, admired, and rewarded by others.

Contemplate on the Hereafter

Dear Islamic brothers! If such desires arise in your heart, reflect like so: “Hearing people praise me, being admired, or gaining fame may please my ego, but it will not guarantee success in the court of Allah on the Day of Judgement. Those who praise me will be trembling in fear on the Day of Judgement.”²

By adopting this mindset, we can rid ourselves of the desire for fame إِنَّ شَاءَ اللَّهُ.

The concept of desiring fame

¹ Uyoon Al-Hikayaat, p. 352, part 1

² Naiki ki Dawat, p. 87, part 1

The leader of Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar Qadiri **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** states that desiring fame is defined as wanting renown and respect.¹

In criticising the desire for fame, The Proof of Islam, Imām Muḥammad al-Ghazālī **رَحْمَةُ اللَّهِ عَلَيْهِ** said: “The purpose of seeking fame is to establish a status for oneself in the hearts of people. This desire is the root of every corruption.”² To protect yourself from desiring fame, we should reflect upon the Quran and *Aḥādīth* that highlight its dangers:

Verse 83 of Surah al-Qaṣaṣ states:

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا^ط

This abode of the Hereafter We create for those who neither seek supremacy in the earth nor discord;³

In this verse, the intention of seeking fame and the intention of causing corruption are mentioned, indicating that the Hereafter is only for the one who is free from both of these intentions.

Furthermore, verses 15 and 16 of Surah Hūd state:

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطْلٍ مَّا كَانُوا يَعْمَلُونَ ﴿١٦﴾

Whosoever desires the life of this world and its adornment, We shall recompense them fully for their deeds in this life, and they will not receive less in

¹ Naiki ki Dawat, p. 87

² Ihya'-'al-'Uloom, vol. 3, p. 34

³ Al-Quran, Al-Qasas, verse 83; translation from Kanz al-'Irfān

it. They are those for whom there is no Hereafter except the Fire; whatever they did therein (in the world) was destroyed, and their deeds were futile.¹

This verse, in its generality, includes the desire for fame, because the longing for fame is among the greatest pleasures and adornments of worldly life.²

In another part of the noble Quran, it states:

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ۗ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا

لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢٠﴾

Whosoever seeks the harvest of the Hereafter, We increase his harvest for him, and whosoever seeks the harvest of this world, We grant him a part of it, but he has no share in the Hereafter.³

Here is the commentary on various parts of this verse from *Tafsīr Nūr al-‘Irfān*:

“Whoever desires the harvest of the Hereafter” refers to those who intend to please Allah and the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and do not perform deeds to show off.

“We increase his harvest for him” means that We shall grant him the ability to perform more good deeds, make righteous acts easy for him, and reward him abundantly without measure.

“And whoever desires the harvest of this world” refers to the one who performs good actions only to gain worldly benefit, becomes a scholar, pilgrim, or warrior merely to gain respect,

¹ Al-Quran, Hud, verse 15-16; translation from Kanz al-‘Irfān

² Ihyā’-al-‘Uloom, vol. 3

³ Al-Quran, Al-Shura, verse 20; translation from Kanz al-‘Irfān

fame, or wealth. “He has no share in the Hereafter” because his actions were not performed for it.

From this we learn that a show-off is deprived of reward, albeit his action remains valid according to Islamic law. For example, when such a person prays, the obligation of prayer is fulfilled, but there is no reward for it. That is why Allah said: ‘*فِي الآخِرَةِ*’ (i.e., he has no share in the Hereafter).¹

Dear Islamic brothers, we too should refrain from performing actions to show off, to earn praise, or to gain social recognition. Instead, we should perform good deeds solely to please Allah Almighty, earn reward, and to improve our Hereafter.

The beloved Prophet *صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ* said: “If a person performs a deed inside a solid rock where there is neither a door nor window, that deed will still become apparent, and whatever is destined will come to pass.”²

The famous Quranic exegete, Mufti Ahmad Yār Khan *رَحْمَةُ اللّٰهِ عَلَيْهِ* explains this Hadith:

The purpose of this blessed saying is: why waste your reward by showing off? Perform actions sincerely and secretly; Allah Himself will reveal your good deeds to people. Their hearts will begin to acknowledge your piety. This has been proven time and again; some people secretly perform *tahajjud*, yet others, without knowing, refer to them as “those who offer *tahajjud*”. The light of *tahajjud*, rather the light of every good deed appears on the face and can be witnessed day and night. People refer to Shaykh ‘Abd al-Qādir al-Jīlānī and Khawājah Ajmerī *رَحْمَهُمَا اللّٰهُ* as

¹ Noor-al-‘Irfan, p. 774

² Musnad Ahmad, vol. 4, p. 57, Hadith 11230

saints because Allah makes them known as such. This is a manifestation of this Hadith.¹

Dear Islamic brothers, there is no doubt the pious servants of Allah perform deeds purely for His pleasure. As a result, Allah Almighty instills love and respect for them in the hearts of people, and their piety becomes known throughout the world. Our situation is quite the opposite; not only do we seldom perform good deeds, but when we do, we hasten to publicise them in order to earn praise.

To protect yourself from the spiritual disease of desiring fame, here are a few prophetic sayings:

1. Avoid mixing the love of people's praise with obedience to Allah, otherwise your deeds will be ruined.²
2. Love for wealth and status nurtures hypocrisy in a believer's heart just as water causes vegetation to grow.³
3. Two hungry wolves let loose upon a flock of sheep do not cause as much harm as the love of wealth and fame do to a Muslim's faith.⁴
4. Loving to be praised makes a person blind and deaf.⁵

This is enough to be considered evil

Sayyidunā Anas رَضِيَ اللهُ عَنْهُ narrates that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "It is enough for a man to be considered evil that people point towards him regarding his religious or worldly affairs (i.e. praise him), except for the one Allah protects."⁶

¹ Mirat-al-Manājīh, vol. 7, p. 145

² Firdaus-al-Akhbar Lil-Daylami, vol. 1, p. 223, Hadith 1567

³ Ihya`-al-'Uloom, vol. 3, pp. 286, 342

⁴ Tirmidhi, vol. 4, p. 166, Hadith 2383

⁵ Firdaus-al-Akhbar Lil-Daylami, vol. 1, p. 347, Hadith 2548

⁶ Shu'ab-ul-Iman Lil Bayhaqi, vol. 5, p. 366, Hadith 697

The ruling regarding love for fame

Dear Islamic brothers! We learn that desiring fame is an evil and condemnable act, whereas obscurity and humility are praiseworthy. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Indeed, there are people from my nation that if they ask you for a dinar, you would refuse, and if they ask for a dirham, you would refuse, and if they ask for a coin, you would still refuse. Yet, if they ask Allah Almighty for Paradise, He will grant it to them; and if they ask for worldly things, He will withhold them, because this world is worthless in His court. Many people who wear worn clothes are such that if they swear an oath by Allah, He fulfils it.¹

It is mentioned in another Hadith:

The people of Paradise are those with dusty faces, unkempt hair and worn clothes; those who are looked down upon. If they seek permission to visit kings, they are denied; if they propose for marriage, they are rejected; and when they speak, their words are ignored. Their needs weigh heavily upon their hearts, yet they are the ones destined for Paradise. If the light of even one of them were divided among all the people on the Day of Judgement, it would suffice for everyone.²

Respect every righteous person

Dear Islamic brothers! Acceptance in the court of Allah is not based on popularity and fame, but on sincerity. Those truly accepted by Allah may be unknown in this world; no one may stand beside them, search for them, weep for them, or even notice their presence in a gathering. Therefore, we must respect every Muslim who adheres to the Shariah, and if we cannot show respect, we must at least refrain from disrespect, for some of them are hidden saints whose rank is unknown to us.

¹ Al-Mu'jam Al-Awsat, vol. 5, p. 366, Hadith 7568

² Shu'ab-ul-Iman Lil Bayhaqi, vol. 7, p. 332, Hadith 10486

Disrespecting such individuals can lead a person to ruin.¹

Dear Islamic brothers! The pious servants of Allah Almighty find peace in performing righteous deeds solely for His pleasure and living a life of humility and anonymity. Remember, if a person performs good deeds to gain respect, fame, or the praise of people, Satan will never hinder him, and he will carry out good deeds without any hesitation or laziness. But what benefit is there in an action that is tainted by ostentation?

Catching the Nafs in a strange way

Sayyidunā Abū Muḥammad Murtaʿish رَحْمَةُ اللهِ عَلَيْهِ said:

I performed many pilgrimages, and most of them without carrying any provisions. Later, it became clear to me that this was the deception of my *nafs*. Once, my mother told me to fill a jug of water, and her command felt burdensome upon my *nafs*. I then realised that my *nafs* only cooperated with me on my journeys to Hajj for its own satisfaction and had deceived me. If my *nafs* had been subdued, then fulfilling the religious duty of obeying my mother would not have felt so difficult.²

The sweetness of fame makes worship easy

Dear Islamic brothers! You just heard how beautifully our pious predecessors رَحْمَةُ اللهِ thought and how humble they were. Some people have the habit of being polite and soft-spoken with the general public, lowering their heads and greeting warmly, but at home they are harsh, rude and even hurtful towards their parents, siblings, and children. Why? Because displaying good character publicly leads to popularity

¹ Jannati Mahal ka Soda

² Al-Risala-tul-Qushayriyyah, p. 135) (Aashiqan-e-Rasool ki 130 Hikayaat, p. 102

and admiration, while being kind at home brings no worldly fame or recognition. Therefore, they remain “sweet” only in public!

Similarly, there are Islamic brothers who go to great lengths in performing *mustahab* (recommended) acts but neglect their *farā'id* (obligatory duties), such as obeying their parents, raising their children according to Islamic teachings, or acquiring essential Islamic knowledge for themselves. This account contains a warning for them too.

The reality is that those good deeds which bring fame and praise are performed with great enthusiasm, even if they are difficult, because the satisfaction gained from the love of fame makes the greatest tasks seem easy. Remember, love for fame only leads to destruction.

Important Madani pearls regarding love for fame

Dear Islamic brothers! Here are some Madani pearls regarding love for fame taken from *Ihyā al-'Ulūm*, volume 3, pages 616 to 617:

(Love for fame and ostentation) are among the spiritual diseases that destroy the soul and are counted among the hidden traps of the *nafs*. Scholars, worshippers, and those striving for the Hereafter often fall prey to them. Such people make great efforts in acts of worship, in suppressing their desires, and even in protecting themselves from doubtful matters. They may keep their limbs safe from outward sins, yet they seek comfort for their *nafs* by showing their good deeds, religious services, and efforts for spreading righteousness before people.

They may say things such as “I did this,” “I did that,” “I gave a speech there,” “I have another speech here,” “These are the dates I have been booked for speeches or Prophetic odes,” “Last night our Madani mashwarah went on till late; that’s why my voice is weak,” “I’m travelling on a Madani Qafilah, and I’ve already travelled to such and such cities and countries for religious work.”

Through such remarks, they seek inner satisfaction and pleasure that comes from being admired. They reveal their knowledge and deeds so that people respect and praise them, and they begin to enjoy the sweetness of being honoured and famous.

When they begin to receive acceptance and fame, their *nafs* desires to make their knowledge and deeds even more apparent to people so that their honour increases further. So, they seek additional means of publicising their good deeds and intellectual capabilities. They are no longer content with the fact that Allah Almighty is aware of their actions and will reward them; rather, they feel delighted when people praise them and are unsatisfied with the praise they receive from their Lord.

The *nafs* knows well that when the people become aware that a certain individual has abandoned his desires, avoids doubtful matters, spends generously in the way of Allah Almighty, exerts great effort in worship, weeps out of fear of Allah Almighty and love for the Prophet ﷺ, participates in religious works, works tirelessly to rectify others, travels frequently in Madani Qafilahs, controls his tongue, eyes, and stomach, delivers dars from Faizan-e-Sunnat daily, is punctual in attending Madrasa-tul-Madina for adults, waking others for *Fajr*, and inviting people in the neighbourhood to righteousness—then those people will praise him abundantly.

They will look at him with honour and respect, consider meeting and seeing him a means of blessing and a treasure for their Hereafter. They will humbly request him to visit their homes or shops, to supplicate for them, to drink tea with them, or to accept their invitation for a meal. They will regard following his advice as a source of goodness in both worlds.

Wherever they see him, they will serve him and greet him with salam. They will desire to eat and drink his leftovers, compete to receive gifts from him or anything that has touched his hands, kiss what he gives them, and kiss his hands and feet. They will address him with titles such

as ‘Shaykh’ and ‘Sayyidī’ in a humble and quiet tone. With hands folded and heads lowered, they will request supplications from him. They will stand in respect when he enters a gathering, seat him in a place of honour, and not begin eating before him. They will present gifts and money to him while displaying humility, as though they are his servants or slaves.

In their dealings and transactions, and in other matters, they will show generosity towards him, offering him the best quality items, and that too at a low cost or even for free. In his personal matters, they will lower themselves out of respect.

This devotion-filled conduct of the people brings immense pleasure to the *nafs*, and this is that pleasure which dominates over all desires. The delights felt through such displays of piety make it easy for him to abstain from sins, for the one afflicted with the spiritual disease of love for fame, finds that his *nafs*, instead of calling him towards sin, warns him: “If you commit sins, these devoted admirers will turn away from you!”

Therefore, with the assistance of the *nafs*, his desire to maintain honour among people makes the burden of remaining steadfast in worship feel light and easy, for inwardly he experiences the “pleasure of pleasures”, the greatest desire of all: the satisfaction gained from the people’s admiration.

He foolishly imagines that he has lived his life for Allah Almighty and in accordance with His pleasure, whereas in reality, he has lived under the influence of this hidden desire; the love for fame and praise, a subtle desire that even the strongest intellects struggle to perceive. He considers himself sincere in his worship of Allah Almighty, and believes he abstains from the unlawful, but in truth, he only delights in adorning himself and displaying pretence before people. He is extremely pleased with the respect and fame he receives. In this way, the reward of worship and righteous deeds are wasted, and his name is written among

the hypocrites, though the poor soul assumes that he has attained closeness to Allah Almighty.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! In order to remove the desire for honour and fame from your heart, to free yourself from the calamity of arrogance, and to save your good deeds from being wasted due to ostentation, study the lives and sayings of the pious predecessors رَحِمَهُمُ اللهُ, and make an intention to act upon them.

It is narrated that a man once accompanied Sayyidunā ‘Abdullāh bin Muḥayrīz رَحِمَهُ اللهُ عَلَيْهِ. When he was about to part from him, he requested: “Please give me some advice.” Sayyidunā Ibn Muḥayrīz رَحِمَهُ اللهُ عَلَيْهِ said: “If you are able to do so, act upon these three matters:

1. Recognise others, but do not seek to be recognised.
2. Walk, but let no one walk behind you.
3. Ask questions, but let no one be in need of asking you.”²

A unique account of humility

A man once visited Sayyidunā Dāwūd al-Ṭā‘ī رَحِمَهُ اللهُ عَلَيْهِ. He رَحِمَهُ اللهُ عَلَيْهِ asked the reason for the visit, and he replied: “I have come to visit you.”

He رَحِمَهُ اللهُ عَلَيْهِ said: “Due to your good opinion of me, you have done a good deed for yourself by visiting me. But what about me? If I am asked, ‘Who are you that people visit you?’ - what will I answer? If I am asked if I am from the worshippers, I will reply, ‘By Allah! I am not among them.’ If I am asked whether I am from the ascetics (those detached from the

¹ Batni Beemariyon ki Ma’loomat

² ‘Ihya-al-‘Uloom, vol. 3

world), I will reply, ‘By Allah! I am not among them.’”

After saying this, he rebuked himself and said: “O Dāwūd! in your youth you were disobedient; in middle age you became deceitful; and now, in old age, you have become ostentatious!”

Then he supplicated: “O Lord of the heavens and the earth! Grant me such mercy that rectifies my youth, protects me from all evils, and elevates my rank among the righteous.”¹

The excellence of Sayyidunā Dāwūd al-Ṭāʿī رَحْمَةُ اللَّهِ عَلَيْهِ

Dear Islamic brothers! You heard about the humility of Sayyidunā Dāwūd al-Ṭāʿī رَحْمَةُ اللَّهِ عَلَيْهِ! He was a great *walī* of Allah, counted among the *Quṭub al-Aqṭāb*, and one of the distinguished students of Imām Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ. The great scholar, jurist and compiler of the Ḥanafī school, Imām Muḥammad رَحْمَةُ اللَّهِ عَلَيْهِ would often come to him for the solution of difficult juristic issues. He would engage abundantly in worship and recitation of the noble Quran.²

Despite this, his level of humility was such that he did not deem himself worthy of being visited. Unfortunately, the state of our hearts today is pitiful. We crave position and rank in this world, find happiness in being honoured, and take delight in being praised and recognised by people. If only we could attain the blessed mindset of humility and sincerity possessed by our pious predecessors, for in this lies success in both worlds.

To learn more about the condemnation of love for fame, read about this topic in volume 3 of *Iḥyāʾ al-ʿUlūm*, published by Maktabat al-Madinah. Remain connected with the religious environment of Dawat-e-Islami,

¹ Bahr al-dumu’ Li Ibn Al-Jauzi, p. 58

² Kufriyah Kalimat kay baray mayn Suwal Jawab

and make a habit of travelling in the Madani Qafilahs regularly.

One of the 12 Religious Activities: The Weekly Gathering

Dear Islamic brothers! To become steadfast in prayer, to protect yourself from sins, and to develop a passion for performing good deeds, attach yourself to the religious environment of Dawat-e-Islami.

Participate in the 12 religious activities regularly and, **إِنْ شَاءَ اللَّهُ**, you will attain countless blessings in this world and the Hereafter. Among these religious works is the weekly gathering.

Dawat-e-Islami's weekly gathering takes place every Thursday after the Maghrib prayer. In this gathering, recitation of the noble Quran, Prophetic odes, speech, the remembrance of Allah Almighty, and an emotional supplication are conducted. It is a humble request that you make it your routine to attend the weekly gathering. How great must be the status of those who sit in a religious gathering and engage in the remembrance of Allah! According to a Hadith, the one who even sits with them no longer remains unfortunate.¹

During the gathering, you will have the opportunity to engage in *dhikr*, learn Islamic knowledge, sit in the company of the pious, and spend time in the house of Allah Almighty. Another special blessing is that attending the weekly gathering is considered setting out in the path of Allah Almighty. **إِنْ شَاءَ اللَّهُ**! From the moment you leave your home until you return, all that time will be recorded as being spent in the path of Allah Almighty. Therefore, make a firm intention to attend the weekly gathering every Thursday from beginning to end.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Sahih Muslim, p. 1037, Hadith 2689

Madani Pearls on Burial

Dear Islamic brothers! Let us benefit from some Madani pearls regarding burial practices:

- It is impermissible to bury more than one person in a grave without necessity. If there is a need, it may be done.¹
- It is recommended to place the deceased at the Qiblah side of the grave before lowering into the grave so that the body enters the grave from the direction of the Qiblah. Do not place the deceased at the feet-side of the grave and then bring them from the head side.²
- If necessary, two or three people may enter the grave to lay the deceased, but it is better for strong and righteous people to do this. For a deceased female, her *mahrams* (close male relatives) should lower her. If she has none, other relatives may do so, and if no relatives are available, pious individuals may perform this duty.³
- From the time of lowering the female deceased into the grave until placing the mud slabs, the body should be covered with a cloth.
- While lowering the deceased into the grave, recite this supplication: بِسْمِ اللّٰهِ وَبِاللّٰهِ وَعَلَىٰ مِلَّةِ رَسُوْلِ اللّٰهِ.⁴
- Lay the deceased flat, turn the face towards the Qiblah, and open the shroud bindings, but leaving them closed is also permissible.⁵

¹ Bahar-e-Sahi'at, vol. 1, p. 846; Alamgiri, vol. 1, p. 166

² Bahar-e-Shari'at, vol. 1, p. 844

³ 'Alamgiri, vol. 1, p. 166

⁴ Tanwir al-Absar, vol. 3, p. 166

⁵ 'Alamigir, vol. 1, p. 166; Johar, p. 140

- Whoever opens the knot of the shroud should recite this supplication: **اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ** O Allah! Do not deprive us of his reward, and do not put us to trial after him.¹
- Seal the grave with mud bricks. If the soil is soft, placing wooden planks is also permissible.²
- Now pour soil into the grave. It is recommended to throw soil three times with both hands from the head-side. After throwing the first time, say: **مِنْهَا خَلَقْنَاكُمْ**. After throwing the second time, say: **وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى**. After throwing the third time, say **وَفِيهَا نُعِيدُكُمْ**. Then cover the grave with the remaining soil using shovels or similar tools.

Announcement

The remaining Madani pearls regarding burial will be mentioned in the study circles, therefore take part in the study circles to learn about them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The 6 Durūds and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtima' of Dawat-e-Islami



1. The Durūd for the night preceding Friday

¹ Hashiya al-Tahtavi 'ala al-Maraqi al-Falah, p. 609

² Bahar-e-Shari'at, vol. 1, p. 844

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 durūd 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 Prophet صَلَّى اللَّهُ 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 Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands.¹

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ narrate that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites this durūd upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back up, his sins will be forgiven.’²

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this durūd, 70 portals of mercy are opened for him.³

¹ Afdal-us-Salawat ‘ala Sayyid-is-Sadat, p. 151

² Afdal-us-Salawat ‘ala Sayyid-is-Sadat, p. 65

³ Al-Qaul-al-Badi’, p. 277

4. The reward of 600,000 Durūds

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

Shaykh Aḥmad Ṣāwī رَحْمَةُ اللَّهِ عَلَيْهِ reports from some saints of Islam that the one reciting this durūd once receives the reward of reciting durūd 600,000 times.¹

5. Nearness to the Distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. The respected companions رَضِيَ اللَّهُ عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When he recites durūd upon me, he does so in these words.’²

6. Durūd-e-Shafā’at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْمَفْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

¹ Afdal-us-Salawat ‘ala Sayyid-is-Sadat, p. 149

² Al-Qaul-al-Badi’, p. 125

The Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this durūd upon me, my intercession will become Wājib for him.¹

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated from Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا that the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘For the one who recites this supplication, seventy angels write good deeds (in his account) for 1000 days.’²

2. An easy way to spend every night in worship

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘If anyone recites the following du‘a three times at night it is as if he has found Layla-tul-Qadr.’ Here is the du‘a:

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

Translation: There is none worthy of worship except Allah عَزَّوَجَلَّ Who is ‘حَلِيمٌ’ and ‘كَرِيمٌ’. Allah عَزَّوَجَلَّ is ‘سُبْحَانَ’, Lord of the seven heavens and Lord of the magnificent Throne.

(Overseas) Schedule for Madani Halqa in the Weekly Gathering, 20th November 2025.

1. Learning Sunnahs and Etiquettes: 5 minutes

¹ Attargheeb Wattarheeb, vol. 2, p. 329, Hadith 31

² Majma’-al-Zawaid, p. 254, vol. 10, Hadith 17305

2. Memorising the Du'a: **5 minutes**
3. Accountability: **5 minutes**
4. Total duration: **15 minutes**

Remaining Madani Pearls regarding Burial

- It is disliked to put more soil in the grave than the amount that was removed.¹
- The grave should not be square-shaped; rather, it should have a dome-like shape, similar to a camel's hump. After the burial, it is recommended to sprinkle water on the grave. The grave should be a hand-span high or slightly more.²
- Giving the azan at the grave after burial is a good deed and highly beneficial for the deceased.³
- It is recommended to recite the beginning and end of Surah al-Baqarah at the grave after burial; from **مُفْلِحُونَ** to **اللَّهُمَّ** at the head side, and from **إِئْتَى الرَّسُولُ** to the end of the surah at the feet side.⁴
- It is permissible to place a *shajarah* or *ahd nāmah* in the grave, and it is better to place it in a niche dug near the deceased's face on the Qiblah side. It is written in *al-Durr al-Mukhtār* that writing an *ahd nāmah* on the shroud is permissible, and there is hope for forgiveness through it.
- Writing **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** on the chest and forehead of the deceased is permissible. Alternatively, one may write **بِسْمِ اللَّهِ** on the forehead and

¹ Fatawa Hindiyyah, vol. 1, p. 166

² Bahar-e-Shari'at, vol. 1, p. 846 summarised

³ Fatawa Ridawiyah, vol. 5, p. 370 derived

⁴ Bahar-e-Shai'at, vol. 1, p. 846

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the chest with a finger after bathing the deceased but before shrouding. It should be written with the index finger, not with ink.¹

- If the bones of the deceased come out of the grave, it is necessary to bury them.²

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Supplication for excellence in worship

According to the schedule of the weekly Sunnah-inspired Ijtima of Dawat-e-Islami, the ‘supplication for excellence in worship’ will be learnt. It is as follows:

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

Translation: O Allah! Aid me in remembering you, thanking you, and worshipping you in an excellent manner.³

Method of collective accountability (72 Pious Deeds)

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “Pondering ‘over the Hereafter’ for a moment is better than 60 years of worship.”⁴

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 Bahar-e-Shai’at, vol. 1, p. 848

² Fatawa Ridawiyah, vol. 9, p. 406 derived

³ Faizan-e-Du’a, p. 291

⁴ Al-Jāmi‘ al-Ṣaghīr: 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.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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

1. Have you made good intentions?

2. Did you offer the five daily prayers in congregation?
3. Wherever you were in the day, did you invite others to offer prayer?
4. Did you read or listen to Sūrat al-Mulk at night?
5. After the five prayer, did you at least recite Āyat al-Kursi, Sūrat al-Ikhlāṣ, and Tasbīḥ Fāṭima once?
6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with Khazā'in al-'Irfān* or *Nūr al-'Irfān*? Or, have you read or listened to at least two pages from *Tafsīr Şirāṭ al-Jinān*?
7. Have you recited some invocations from the Shajara?
8. Have you recited ṣalawāt upon the Prophet at least 313 times?
9. Have you protected your eyes from sin? (By not looking at indecent things on your mobile or elsewhere, movies and dramas, non-maḥram women, etc.)
10. Have you protected your ears from sin by not listening to backbiting, music, foul and lewd speech, etc?
11. Did you keep your gaze lowered today whilst walking or travelling and refrain from looking here and there without need?
12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of *Maktabat al-Madina*, or the Monthly Magazine *Faizan-e-Madina* for at least 12 minutes today?
13. Did you stop talking and discontinue what you were doing to reply to azan and iqāmah?
14. If something *happened* that made you angry with someone, did you stay quiet and control your anger, or did you end up speaking out?

15. Did you fill in the *Pious Deeds* booklet whilst taking account of your actions?
16. Did you listen to your *nigrān* in accordance with the guidelines stipulated by the central executive committee?
17. Did you speak respectfully with everybody inside and outside the home, be they young or old?
18. Did you study or teach in Madrassa-tul-Madina for adults?
19. Did you try to sleep within two hours after the 'Ishā' prayer congregation?
20. Did you spend at least two hours carrying out the religious activities of Dawat-e-Islami in accordance with the schedule provided by your *nigrān*?
21. Did you wake up others for Fajr prayer?
22. Did you refrain from unnecessarily peeping into other people's homes?
23. Did a short lecture (*dars*) take place in your home? In your absence, did somebody else carry this out?
24. Did you listen to or deliver at least one Madani dars in the masjid, workplace, or wherever else possible?
25. Did you dress according to the sunnah? (These clothes must be a colour permitted by the shariah and not glaringly bright or sparkling.)
26. Do you have long hair according to the sunnah?
27. Have you refrained from the sin of shaving the beard or trimming it less than a fist-length?

28. Did you repent immediately after committing a sin?
29. Did you eat according to the sunnah and recite the pre-meal and post-meal du‘ā's?
30. Did you give salaam to the Muslims you met at home; at work; on the bus, train, etc; and other places?
31. Did you act upon at least some sunnahs related to the miswāk, exiting and entering the home, sleeping and awakening, sitting facing qibla, etc?
32. Did you offer the four units (*rak‘āt*) of sunnah for Ṣuhr prior to the farḍ?
33. Did you offer tahajjud prayer at night? If you did not sleep, did you offer ṣalāt al-layl?
34. Did you offer the voluntary (*nafl*) prayers of ishrāq, chāsht, and awwābīn?
35. Did you offer the preceding sunnahs of ‘Aṣr or ‘Ishā'?
36. Did you encourage *someone* else to take part in at least one of Dawat-e-Islami's 12 religious activities?
37. Did you avoid asking someone to borrow something from them? (e.g. slippers, shawl, mobile, charger, car)
38. Did you refrain from *lying* and engaging in backbiting and taletelling (including listening to these things)?
39. Did you watch Madani Channel for some time?
40. Did you refrain from forming personal friendships based on worldly gain?
41. Despite being able to do so, did you delay paying a debt back in time without the permission of the lender? Did you give back something

- you borrowed to its owner within the time period you both agreed?
42. Did you refrain from uttering words of humility in front of others despite not truly meaning them? For example, saying, “I am a nobody” to increase your respect in the sight of others whereas you do not truly believe yourself to be as such.
 43. Did you maintain cleanliness and tidiness?
 44. Upon learning of another Muslim’s flaw, did you conceal it from others (unless there was a religious reason not to)?
 45. Did you deliver or take part in a tafsīr study circle?
 46. Did you recite ‘**بِسْمِ اللَّهِ**’ before everything that is permissible and honourable?
 47. Did you deliver or listen to an outdoor dars?
 48. Did you pray for the forgiveness of your parents and spiritual guide and convey to them at least the reward of some good deeds?
 49. Did you avoid wasting of any kind at home, in the masjid, at work, etc?
 50. Did you abide by traffic laws?
 51. If an Islamic brother (especially a nigrān) did something wrong and needed to be corrected, did you attempt to correct him in writing or by meeting him whilst being gentle and kind? (Thus, avoiding the major sin of backbiting in the form of revealing his mistake to another without a reason permitted by shariah)
 52. Did you protect yourself from sinning with your tongue by avoiding slander, hurting others, swearing, etc?
 53. To build the habit of avoiding trivial speech which carries no worldly or religious benefit, did you communicate even a little using gestures?

54. Did you try to avoid mocking others, ridiculing them, taunting them, hurting their feelings and guffawing?
55. Did you wear an *'imāmah*?
56. Did you respect your parents?

Record of qufl-e-Madinah

- Communicating through writing - 12 times
- Communicating through gestures - 12 times
- Conversing without staring - 12 times

Ten weekly pious deeds

57. Did you send at least one Islamic sister from your home to the weekly sisters' gathering?
58. Did you watch or listen to the weekly Madani Muzakarah?
59. Did you attend the weekly gathering from beginning to end?
60. This week, did you observe i'tikāf on the day off?
61. This week, did you visit at least one ill or distressed person at their home or the hospital according to the sunnah and console them? Or, did you offer condolences upon someone passing away?
62. Did you fast on Monday this week (or in the case of not doing so, fast on any other day)?
63. Have you read or listened to the weekly booklet?
64. Did you conduct the area visit at least once this week?
65. This week, did you reach out to at least one Islamic brother who used to be part of Dawat-e-Islami or attended the weekly gatherings, and encourage him to join the religious environment?

66. Did you participate in the weekly study circle?

Three monthly pious deeds

67. Did you fill in last month's *Pious Deeds* booklet and submit it to your nigrān?
68. This month, did you travel in at least a 3-day Madani qāfilah?
69. This month, did you make a financial contribution to a Sunni scholar (or the imam, muezzin or worker of a masjid)?

One yearly pious deed

70. This year, did you travel in a one-month qāfilah according to the schedule?

Two lifetime pious deeds

71. Have you read the lifetime syllabus?
72. Have you travelled in an uninterrupted 12-month qāfilah and completed different courses (12 Religious Works course, 7-day Islah-e-Amaal [i.e. reformation of deeds] course, 7-day Faizan-e-Namaz course)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Amir of Ahl al-Sunna's dua

O Allah! Whoever sincerely acts upon the *Pious Deeds* booklet, fills it in everyday whilst taking account of himself, and submits it on the first of every Islamic month to the relevant Islamic brother; do not give them death until they recite the kalima.

اٰمِيْنُ بِجَاۗءِ خَاتَمِ النَّبِيِّۦنَ صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِيْبِ