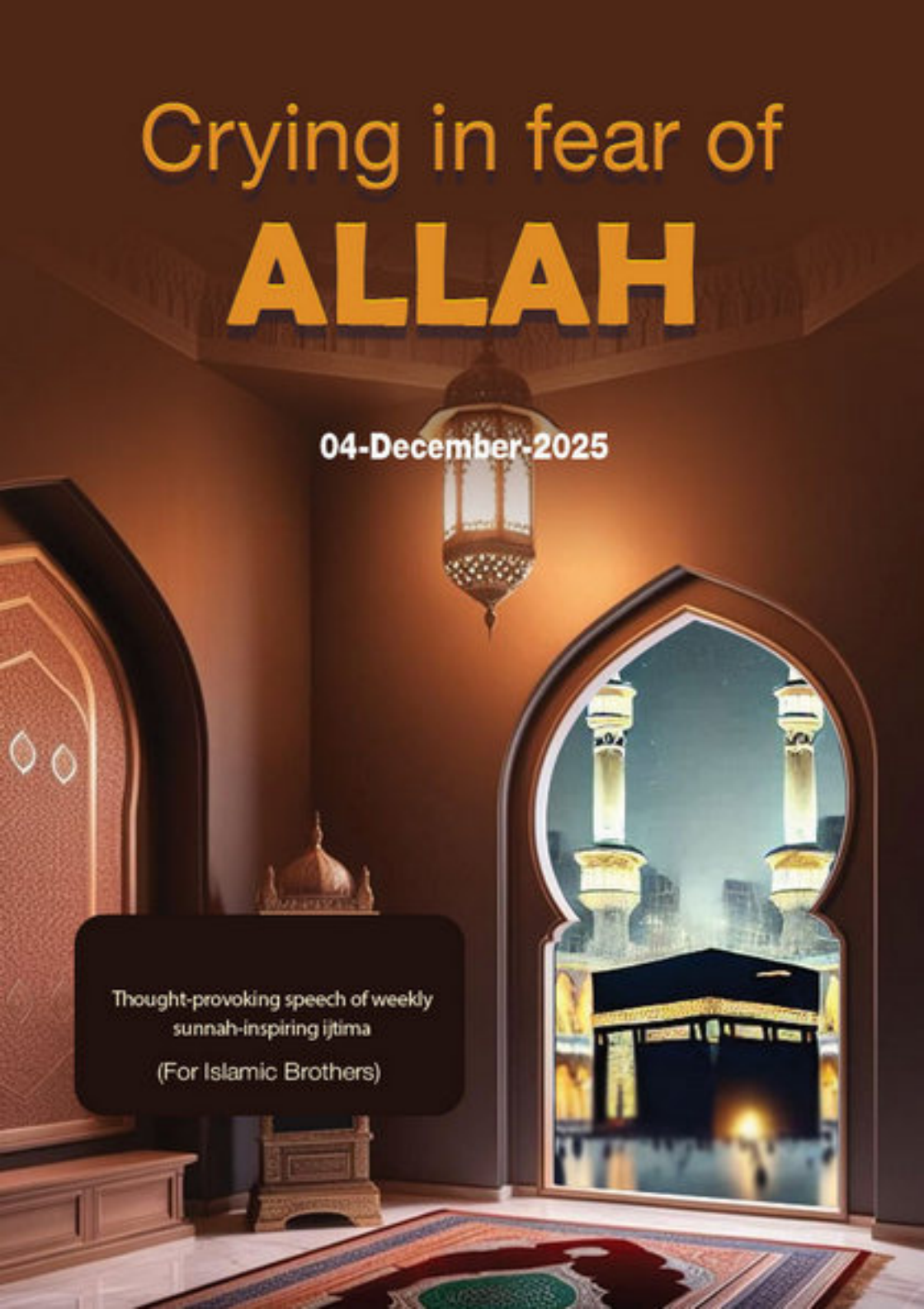


Crying in fear of **ALLAH**

04-December-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

Crying in fear of Allah

وَعَلَى إِلِكِ وَأَصْحِكِ يَا حَبِيبَ اللَّهِ
وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَى إِلِكِ وَأَصْحِكِ يَا نُورَ اللَّهِ
وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make the intention of Sunnah i'tikaf.

Dear Islamic brothers! Whenever you enter a masjid, make an 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 suḥūr or ifṭār, or even drink Zamzam water. Yet, if one makes an 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, make dhikr of Allah for some time, and then do what he desires."

The excellence of sending *ṣalāt* upon the beloved Prophet ﷺ

The final Prophet of Allah, our master Muhammad ﷺ declared:

مَنْ سَرَّهٗ أَنْ يَلْقَى اللَّهَ غَدًا رَاضِيًا، فَلْيُكْثِرِ الصَّلَاةَ عَلَيَّ

Whoever who wishes to meet Allah tomorrow whilst He is pleased with them should send an abundance of *ṣalāt* upon me.¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Speech Intentions

The Messenger of Allah ﷺ said: **أَفْضَلُ الْعَمَلِ 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 Islamic knowledge.
- I will sit in a respectful manner.
- I will not be lazy or inattentive.
- I will listen with the intention of self-improvement.
- I will try to convey what I learn to others.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

¹ Firdaws al-Akhbar, vol. 2, p. 284, Hadith 6083

² Al-Jāmi‘ al-Ṣaghīr: hadith 1284

Dear Islamic brothers! **إِنْ شَاءَ اللَّهُ** In today's speech, we will discuss the importance of crying in fear of Allah. We will learn how beneficial this is, understand what "fear of Allah" truly means, and delve into narrations which explain this topic. Without doubt, crying in fear of Allah is a great blessing and honour. Even medically, crying has remarkable benefits, which will also be mentioned.

We will look at amazing incidents from the lives of the noble Prophets **عَلَيْهِمُ السَّلَامُ** and blessed saints of Islam **رَحِمَهُمُ اللَّهُ**, showing how they used to cry in fear of Allah and make heartfelt supplications to Him.

May Allah Almighty grant us ability to listen to the complete speech with attentiveness and good intentions.

Freedom from Hell because of a single tear

On the Day of Judgment, a man will be made to stand before Allah Almighty. When he receives his book of deeds, he will find it replete with numerous sins. He will say: "O Lord! I did not commit these sins."

Allah Almighty will reply: "I have staunch witnesses against you."

That man will look to his right and left, but see nobody around. "O Lord! Where are the witnesses?" he will exclaim. Allah Almighty will then command the man's limbs to testify. The ears will say: "Yes, we listened to haram, and we bear witness to this." The eyes will say: "Yes, we looked at haram." The tongue will say: "Yes, I spoke what is haram." Likewise, the hands and feet will say: "Yes, we moved towards haram."

Hearing this, the man will be left astonished. When Allah Almighty commands for the man to be taken to Hellfire, a single eyelash from the man's right eye will seek permission to speak with Allah Almighty. When permission is granted, it will say: "O my Lord! Did You not declare that whoever wets even one eyelash with tears shed in fear of You, that You will forgive him?"

Allah Almighty will proclaim: "Indeed, I did." The hair will then testify: "I bear witness that this sinful servant of Yours once wept in fear of You, and I became wet with those tears." At this, Allah Almighty will order for the man to be

admitted to Paradise. An announcer will proclaim: “Listen! This man has been saved from Hellfire because of a single eyelash.”¹

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

The limitless mercy of Allah Almighty

O those who love Allah’s Messenger! From this story, we not only learn the significance of crying in fear of Allah, but also realise how vast and boundless His mercy is.

Allah Almighty showers limitless mercy upon His servants. In this world, the rule is that mistakes are instantly met with scolding or punishment. Yet, how boundless is the mercy of Allah! Despite our countless disobediences, He conceals our faults! Despite our sins, He does not withhold our sustenance! Despite our continuous errors, He does not close the doors of His grace upon us. Out of pure mercy He hides our sins, for indeed, His mercy precedes His wrath.

However, there is one principle we must always remember. We are His servants, and He is our Master. It is obligatory for us to act according to His commands. After we do this, He will bless us as per His unlimited grace.

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

What is “fear of Allah”?

Dear Islamic brothers! It is a huge honour, blessing, and privilege to cry in fear of Allah. In fact, having fear of Allah itself is an unimaginable blessing. Without this priceless quality, it is extremely difficult to avoid sin, and love performing good deeds. But once this treasure enters the heart, it becomes easy to obey Allah Almighty and stay away from disobedience.

So, what is this great blessing? What does fear of Allah truly mean? Let us now discuss this.

¹ Durrat al-Nāṣiḥīn, p. 253

Shaykh Ilyas al-Qadiri writes: “Fearing Allah Almighty means remaining fearful of His hidden plan, His independence, His displeasure, His punishment, the torments He sends, His wrath, and the destruction of one’s faith as a result.”

In the noble Quran, Allah Almighty has repeatedly commanded the believers to adopt this quality.

For example, he says in the Quran, in the 131st verse of Surah al-Nisā’:

وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ

Indeed, we emphasized to those who were granted the Book before you, and to you, to fear Allah.¹

Then, in the 70th verse of Surah al-Aḥzāb:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

O you who believe! Fear Allah and speak the true word.²

Similarly, in Surah Āl ‘Imrān, verse 175:

وَخَافُونَ إِنْ كُنْتُمْ مُؤْمِنِينَ

and fear Me, if you are people of faith.³

What should we truly cry over?

Dear Islamic brothers! It has become clear that fear of Allah is among the requirements of faith. Truly, being restless due to concern for bettering one’s Hereafter, weeping out of fear of Hell, and remaining overwhelmed by fear of Allah; these are profound blessings.

¹ Al-Quran, al-Nisā’, verse 131; translation from Kanz al-‘Irfān

² Ibid, al-Aḥzāb, verse 70

³ Ibid, Āl ‘Imrān, verse 175

Unfortunately, today, people cry over worldly troubles instead. Nobody sheds even a single tear for the Hereafter. Reflect for a moment; what is this world worth, that one should cry for it? This world is nothing but a temporary resting place, where travellers stop for a moment and leave after a few days.

A traveller who stays for a few days does not build long-term hopes there, nor does he become attached to its luxuries and charms.

We should not grieve over this temporary world nor shed tears for it. Instead, we should cry out of fear of Allah, love for the Messenger of Allah ﷺ, and out of concern for bettering our Hereafter. We should shed tears over the huge number of sins we have committed and our inability to perform good deeds. We should cry whilst thinking of the pangs of death we will soon experience. Shed tears out of longing for Madina. Cry out of fear of Allah's hidden plan for us. Shed tears thinking about the grave we will soon be lowered into. Weep thinking about how lonely, dark, and constricting the grave will be.

Cry thinking about the terrifying stages of the Day of Judgment. Shed tears thinking how you will answer for everything you ever did. Weep thinking about the severe heat of the Day of Judgement. Cry imagining the *Ṣirāṭ*, which is sharper than a sword and thinner than a hair, which we must traverse over. Cry out of worry for whether you will leave this world with your faith intact or not.

In short, we must cry out of concern for our Hereafter. If our eyes do not shed tears, then this itself is something we must cry over. We must ask ourselves, "Why do my eyes not flow with tears out of fear of Allah?"

Build the habit of crying out of fear of Allah Almighty

Dear Islamic brothers! Let us listen to three blessed *Aḥādīth* of the noble Prophet ﷺ that encourage us to cry out of fear of Allah.

- 1) On the Day of Judgment, all eyes will shed tears except for three, and one of them shall be the eye that wept in fear of Allah.¹
2. O people! Cry, and if you cannot cry, then strive to do so. For indeed, the people of Hell will weep so much that their tears will flow over their faces like

¹ Kanz al-'Ummāl: Hadith 4335

streams. When their tears run dry, blood will begin to flow, and their eyes will become damaged as a result.¹

3. A man once came to the Messenger of Allah ﷺ and asked, “O Allah’s Messenger! What will give me safety from Hellfire?”

The beloved Prophet ﷺ replied: “Through the tears your eyes shed.”

The man humbly asked, “How will I attain salvation from Hellfire through the tears my eyes set forth?”

The beloved Prophet ﷺ declared, “Let them both flow in fear of Allah, for the eye that weeps out of the fear of Allah shall not be punished in Hell.”²

Dear Islamic brothers! Alongside the Quran and Hadith, the statements of our pious predecessors also emphasise developing fear of Allah. Let us listen to a few of their heart-touching words regarding this subject.

1. Sayyidunā Anas رَضِيَ اللهُ عَنْهُ once said to his son, “Never become a *siflah*.”

The son asked, “Father, who is a *siflah*?”

Sayyidunā Anas رَضِيَ اللهُ عَنْهُ replied: “A *siflah* is he who does not fear Allah.”³

2. Sayyidunā ‘Abdullāh b. ‘Amr b. al-‘Āṣ رَضِيَ اللهُ عَنْهُمَا said:

Cry often! If you cannot, then at least make your face appear as though you are crying. I take an oath by He Who has power over my soul! If one of you truly knew the reality of things, he would scream so much (out of fear of Allah) that his voice would fade away, and would pray so much that his back would break.”⁴

3. Sayyidunā ‘Abdullāh b. ‘Umar رَضِيَ اللهُ عَنْهُمَا said, “A single tear shed out of the fear of Allah is dearer to me than giving mountains of gold in charity.”⁵

¹ Sharḥ al-Sunnah: Hadith 4314

² Al-Targhīb wa al-Tarhīb: Hadith 9

³ Shu‘ab al-Īmān: Hadith 771

⁴ Ihyā’ ‘Ulūm al-Dīn, vol. 4, p. 480

⁵ Ihyā’ ‘Ulūm al-Dīn, vol. 4, p. 480

4. Sayyidunā Ka‘b al-Aḥbār رَضِيَ اللهُ عَنْهُ said, “I take an oath by He who has power over my soul! For me to weep out of the fear of Allah until my tears flow down my cheeks; this is more beloved to me than giving a mountain’s worth of gold in charity.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! We learn that if one cannot cry, he should at least try to do so. At times, due to an abundance of sins and hardness of the heart, tears cease to flow. One way to soften such a heart is through hunger and voluntary fasting. When the heart is soft, one will then find themselves crying in fear of Allah.

The excellence of crying in fear of Allah Almighty

Let us now learn about the excellences of crying in fear of Allah, taken from the book entitled *Call to Righteousness*, written by Shaykh Ilyas al-Qadiri رَضِيَ اللهُ عَنْهُ. How beautiful would it be if we too could shed tears in fear of Allah and earn the virtues that come with it!

1. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared:

Whichever believer sheds a tear in fear of Allah, even if this tear is equal in size to the head of a fly, and that tear then reaches his face; Allah shall make Hellfire haram upon him.²

2. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also announced, “He who cries in fear of Allah shall not enter Hell.”³

3. The 4th Caliph of Islam, Sayyidunā ‘Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ وَجْهَهُ الْكَرِيم explained, “When any of you cry in fear of Allah, do not wipe away your tears with a cloth. Let them flow upon your face, for you will be presented before your Lord in that state.”⁴

¹ Ihyā’ ‘Ulūm al-Dīn, vol. 4, p. 480

² Shu‘ab al-Īmān: Hadith 802

³ Shu‘ab al-Īmān: Hadith 798

⁴ Shu‘ab al-Īmān: Hadith 808

He who cries in fear of Allah Almighty will be forgiven

Sayyidunā Anas رَضِيَ اللهُ عَنْهُ narrates that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “Allah shall forgive whoever cries in fear of Him.”¹

The medical benefits of crying

Dear Islamic brothers! Modern medical research has also proven that crying has several benefits.

- Experts say that the fluid that flows as tears from the eyes is different from other fluids produced by the eyes.
- Research suggests that it is beneficial for individuals to cry at least once a week for approximately 15 minutes.
- Crying once a week has a positive effect on mental performance. Tears help reduce cholesterol levels in the body.
- Tears shed during emotional stress relieve mental pressure, which helps prevent high blood pressure, diabetes, and heart disease.
- Holding back tears can cause dryness in the eyes, leading to weakened eyesight, whereas crying once a week helps maintain healthy vision.
- Studies have shown that tears contain several beneficial chemical components. Even a small amount of such tears can slow down blood clot formation and protect against certain skin diseases.

This information has been compiled from various medical websites.

Dear Islamic brothers! Perhaps after hearing these benefits, you may feel encouraged to cry, but remember: according to Islamic teachings, the crying that one is rewarded for is only that which is done for the sake of Allah, out of concern for the Hereafter, or due to the fear of Allah. Crying for worldly reasons may benefit your eyes and health, but it holds no reward in the Hereafter.

Sadly, today we are only worried about worldly matters; we strive endlessly to improve our worldly life. We desire good health, financial comfort, relief from

¹ Ibn ‘Adī, vol. 5, p. 396

problems, and success in material goals, such as wealth, luxury cars, and expensive phones. But where is the same concern for the Hereafter?

How unfortunate that the yearning to improve our eternal life is so rare! If only we truly realised how temporary this world is! If only our hearts were cleansed from heedlessness. If only, along with hope in Allah's mercy, we also feared Him as we should. If only we began working to protect our faith and save ourselves from a bad end. If only we feared disobeying Allah Almighty and did everything we could to avoid this. If only we keep in mind the upcoming pain of death and being bathed and shrouded. If only we remembered how helpless we will be as a lifeless body.

If only we never forget the darkness of the grave, its loneliness, the angels who will question us, and the torment that awaits within. If only we keep in mind the searing heat of the Day of Judgement and the *Şirāt*. Remember, we must stand in the court of Allah Almighty one day and our sins and shortcomings will be exposed to everybody.

If only the terrifying nature of Hell, its dreadful punishments, and the thought of being deprived of the endless blessings of Paradise shook us to our core.

We sincerely hope that by keeping all this in mind, this fear becomes a means of guidance and mercy for us!

أَمِينُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

How the noble Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ feared Allah Almighty

Dear Islamic brothers! There is no doubt that the blessed Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ are noble and exalted personalities. They are the highest ranked of all creation in the court of Allah Almighty. These chosen ones are entirely protected from His wrath, His displeasure, and His punishment. So much so that Allah Almighty Himself has promised their protection, such that sin cannot even occur from them.¹

Their status is so elevated that those they intercede for are also saved from the punishments of this world and the Hereafter. Despite being sinless and fully

¹ Bahār-e-Sharī'at, Part 1, vol. 1, p. 38

devoted to pleasing Allah Almighty, these pure personalities would still weep and show humility before their Lord. The noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would spend the entire night in worship. Many Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ would cry and plead in fear of Allah Almighty for days on end.

Regarding Prophet Dāwūd عَلَيْهِ السَّلَامُ - he never raised his head toward the sky out of profound modesty before Allah Almighty. He once performed *sajdah* for forty consecutive days, crying during this time. He cried so profusely that grass began to grow because of his tears, eventually covering his blessed head.¹

When Prophet Ibrāhīm عَلَيْهِ السَّلَامُ would stand for prayer, he would weep so intensely in fear of Allah Almighty that the resulting sounds from his chest could be heard a mile away.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The noble saints رَحِمَهُمُ اللهُ and their fear of Allah Almighty

The righteous servants of Allah Almighty and saints رَحِمَهُمُ اللهُ would also shed many tears out of fear of Allah. In fact, many saints even lost their eyesight due to the amount they cried. Even then, they would not stop crying in fear of Allah Almighty.

Let us look at some examples of this.

1. Sayyidunā Abū Bishr Šāliḥ al-Murrī رَحِمَهُ اللهُ عَلَيْهِ was a great scholar of Hadith and a remarkable preacher. While delivering speeches, he would physically tremble and weep uncontrollably in fear of Allah Almighty, just like a mother who cries upon the death of her only child. Sometimes, his intense crying and trembling resulted in a joint of his body becoming dislocated. His state of fear was such that if he saw a grave, he would remain silent and stunned for two or three days, abandoning food and drink entirely.³
2. Sayyidunā Khawājah Mu‘īn al-Dīn al-Chishtī رَحِمَهُ اللهُ عَلَيْهِ was so overwhelmed by fear of Allah Almighty that he would constantly pray and

¹ Hikāyatēn aur Naṣīhatēn, p. 135

² Ihyā' 'Ulūm al-Dīn, vol. 4, p. 226

³ Awliyā' -i-Rijāl al-Ḥadīth, p. 151

shake in fear. He would advise people: “If you knew the condition of those lying beneath the earth, you would melt away out of fear right where you stand!”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Sunan and manners of sneezing

Dear Islamic brothers! Let us consider some *Sunan* and manners of sneezing, referenced from Shaykh Ilyas al-Qadiri’s book, *101 Madani Pearls*. Before that, we begin with two *Aḥādīth*.

- The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “Sneezing is loved by Allah, whilst He dislikes yawning.”²
- The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ proclaimed, “When somebody sneezes and says اَلْحَمْدُ لِلّٰهِ, the angels say, رَبِّ الْعَالَمِينَ. If he says رَبِّ الْعَالَمِينَ, the angels say, ‘May Allah have mercy upon you.’”³
- When sneezing, one should lower the head, cover the mouth, and keep the sound low, as raising the voice while sneezing is foolishness.⁴

Announcement

More *Sunan* and manners of sneezing will be mentioned in the study circles. Please participate in them to learn more.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Mu’īn al-Arwāḥ, p. 185

² Ṣaḥīḥ al-Bukhārī: Hadith 6226

³ Al-Mu’jam al-Kabīr: Hadith 12284

⁴ Radd-al-Muhtar, vol. 9, p. 684

The 6 Duroods and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtima' (congregation) 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

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyidunā Anas رَضِيَ اللهُ عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Durood upon me whilst

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

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 اللَّهُ 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
بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi رَحْمَةُ اللَّهِ 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

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyidunā Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ. The respected companions رَضِيَ اللَّهُ عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When he recites

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

² Al-Qaul-ul-Badi’, p. 277

³ Afdal-us-Salawat ‘ala Sayyid-is-Sadat, p. 149

Durood upon me, he does so in these words.’¹

6. Durood-e-Shafa’at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ 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 Sayyidunā 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:⁴

لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ

¹ Al-Qaul-ul-Badi’, p. 125

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

³ Majma’-uz-Zawaid, p. 254, vol. 10, Hadith 17305

⁴ Tārīkh Ibn ‘Asākir: hadith 4415

سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

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

Study circle schedule for weekly gatherings - 4th December 2025

1. Sunnahs and manners: **5 minutes**
2. Dua memorization: **5 minutes**
3. Summary: **5 minutes**
4. Total duration: **15 minutes**

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Remaining *Sunan* and manners of sneezing

- When one sneezes, they should say **أَلْحَمْدُ لِلَّهِ**. It is even better to say **أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ** or **أَلْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ**. The listener must immediately respond by saying **يَرْحَمُكَ اللَّهُ** - "May Allah have mercy upon you." He should say it loudly enough for the person who sneezed to hear it.¹
- Hearing this response, the one who sneezed should say: **يَغْفِرُ اللَّهُ لَنَا وَلكُمْ** – "May Allah forgive us and you", or **يَهْدِيكُمْ اللَّهُ وَيُصِدِّقْ بِأَلْسِنَتِكُمْ** – "May Allah guide you and improve your condition."²

¹ Bahar-i-Shariat, Part 16, vol. 3, p. 476

² Fatawa Hindiyya, vol. 5, p. 326

Supplication to recite during a storm

As per the schedule of Dawat-e-Islami's weekly gathering, we will now memorise a supplication. This week, we will learn the supplication we can recite during a storm.

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ

O Allah! I ask You for the goodness of this wind, the goodness that is within it, and the goodness it has been sent with. And, I seek Your protection from its evil, the evil that is within it, and the evil it was sent with.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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."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).

¹ Madani Panj Surah, p. 211

² Al-Jāmi' al-Ṣaghīr: hadith 5897

6. I will make up for any pious deed that can be performed later (for example, I will make up for the 313 ṣalāt I missed yesterday by reciting them today).
7. I will try to achieve the actual aim of filling in the *Pious Deeds* booklet, such as attain the fear of Allah, be pious, have good character, and spread Islam.
8. I will fill in the *Pious Deeds* booklet tomorrow as well.
9. I will not fill in the *Pious Deeds* booklet as a formality, rather I will actually assess my deeds and fill it in.

For all the pious deeds you acted upon, mark the box next to them with an inverted tick. For all the ones you missed, mark 'O' in the box next to them.

Note: When carrying out self-accountability, only look at your own *Pious Deeds* booklet.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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 Ṣirāṭ 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 صَلُّوا عَلَى الْحَبِيبِ

The Amir of Ahl al-Sunnah's dua

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

اٰمِيْنَ بِجَايِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ