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The Incident of the People of the Trench



(For Islamic Brothers)

Thought-provoking speech of weekly
sunnah-inspiring Ijtima

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

The Incident of the People of the Trench

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

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make the intention of Sunnah i'tikāf.

Dear Islamic brothers! Whenever you enter a masjid, make the intention of i'tikāf, for you will then continuously gain the reward of i'tikāf as long as you stay inside. Remember, eating, drinking, sleeping, having saḥūr or ifṭār, or even drinking Zamzam water or the water upon which prayers have been recited is not permitted inside a masjid. If the intention of i'tikāf is made, all of these acts become permissible. One should not make this intention solely to eat, drink, or sleep; rather, it should be made to please Allah.

As mentioned in *Fatāwā Shāmī*:

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

The Excellence of reciting *Ṣalāt* upon the Beloved Prophet ﷺ

The beloved Prophet ﷺ said:

إِنَّ اللَّهَ وَكُلَّ بَقِيرٍ مَلَكَ أَعْطَاهُ أَسْمَاءَ الْخَلَائِقِ فَلَا يُصَلِّيْ عَلَيَّ أَحَدٌ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا أَبْلَغَنِي بِأَسْمِهِ وَأَسْمِ أَبِيهِ هَذَا قُلَانُ بْنُ قُلَانَ قَدْ صَلَّى عَلَيْكَ

“Indeed, Allah has appointed an angel at my grave and granted him the ability to hear the voices of all creation. So, until the Day of Resurrection, whoever sends blessings upon me, the angel presents to me his name and the name of his father, saying: ‘So-and-so, son of so-and-so, has sent blessings upon you.’”¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Speech Intentions

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ 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 Islamic knowledge.
- I will sit in a respectful fashion.
- I will not be lazy or inattentive during the speech.
- 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

A Brief Introduction to Surah al-Burūj

Dear Islamic brothers, Surah al-Burūj is a short Surah of the noble Quran, in the 30th Juz'. It comprises only one *rukū'* and twenty-two verses. The word *burūj* refers to the stations of the stars, or constellations. As this blessed Surah begins with an oath by the sky possessing these constellations, it has been

¹ Majma' al-Zawa'id, vol. 10, p. 251, Hadith 17291

² Al-Jāmi' al-Ṣaghīr: Hadith 1284

named Surah al-Burūj.

At the beginning of this blessed Surah, an instructive, thought-provoking, and faith-inspiring incident is mentioned. Allah Almighty states:

قَتِيلَ أَصْحَابِ الْأَخْدُودِ ۖ النَّارِ ذَاتِ الْوَقُودِ ۖ إِذْ هُمْ عَلَيْهَا قُعُودٌ ۖ وَهُمْ عَلَى مَا يَفْعَلُونَ
بِالْمُؤْمِنِينَ شُهُودٌ ۖ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ۖ

Woe to the people of the ditch. of the blazing fire. When they were sitting around it. And they themselves are witnesses to what they were doing to the believers. And they were only averse to this that they (Muslims) embraced faith in Allah, the Most-Exalted, the Most-Praiseworthy,¹

The Incident of the People of the Ditch

These verses mention “the people of the ditch”. Who were they? What is their story? Its details are found in the famous Hadith collection *Ṣaḥīḥ Muslim*. The Hadith is lengthy; its summary is as follows:

In earlier nations, there was a king who claimed divinity. People regarded him as their god and worshipped him. When guidance was decreed for that nation, Allah Almighty guided a young man from among them. He was blessed with the company of a righteous believer, and through the blessings of his company, the young man recited the testimony of faith and became a follower of the true religion.

Allah Almighty granted this youth an elevated rank, honoured him with spiritual sainthood, and caused marvels to manifest at his hands. By the blessings of his supplications, the blind regained their vision, and those afflicted with leprosy were cured. Soon, his fame reached the king. The king’s false claim to divinity was now in danger—if the blind continued to be cured by the supplications of this friend of Allah, who would believe the king’s claim to divinity?

¹ Al-Quran, Al-Burūj, verse 4-8; translation from *Kanz al-‘Irfān*

Thus, the king made tremendous efforts to kill this saint. He attempted to hurl him from the peak of a mountain—but failed. He then tried to drown him in the sea—this also failed. Eventually, the saint said: “O King! If you truly wish to kill me, there is only one method. Gather all the people in an open field, tie me to the trunk of a date-palm tree, say: **بِسْمِ اللَّهِ رَبِّ الْعَلَامِ** — ‘In the name of Allah, the Lord of this young man’ — and then shoot an arrow at me.”

The king was delighted upon hearing this method. Immediately, the people were gathered in an open plain, a date-palm trunk was brought, and the friend of Allah was tied to it. The king placed an arrow on the bowstring, drew it, and proclaimed: **بِسْمِ اللَّهِ رَبِّ الْعَلَامِ** — “In the name of Allah, the Lord of this young man.” Then he fired the arrow, which struck the saint on his temple, causing his soul to depart.

When the people witnessed this event—that the king, who claimed divinity, had failed in all his attempts, and that ultimately only the name of the young man’s Lord was effective—they realised that the true Lord was not the king, but the Lord of the youth. After that, they all recited the testimony of faith and embraced the true religion.

The king was consumed with extreme fury. His false claim to divinity had been exposed, and the people had abandoned him and believed in the One and only true Lord, Allah Almighty. The enraged king commanded that trenches be dug along the roadsides and fires lit within them. Then he ordered that whoever refused to renounce their faith and accept the divinity of the king shall be thrown into the fire.

This order was carried out, and people were thrown into the flames. Then a woman arrived carrying an infant in her arms. The believing woman feared nothing for herself, but the tenderness of motherhood caused her to hesitate slightly when looking at her child. At that moment, the infant spoke: “Mother, remain steadfast. Do not fear, for indeed you are upon the true religion.”¹

Then the mother and child were thrown into the fire.²

¹ Muslim, p. 1145, Hadith 3005 summarised

² Tafseer Sirat al-Jinan, part 30, Al-Burūj, under verse 4-7, vol. 10, p. 605

According to narrations, the king faced the wrath of Allah Almighty because of his cruel oppression. Suddenly, the very fire which the king had lit to burn the believers burst forth from the trenches and burnt the tyrants to ashes.¹

Lessons Derived from the Quranic Event

Dear Islamic brothers, we have been blessed with the opportunity to listen to this Quranic account, and we learn many profound lessons from it.

(1) The Believer and Trials

This event teaches us that tests and trials come upon the believers by the decree of Allah Almighty. The successful Muslim is the one who remains steadfast in these trials with patience and gratitude.

This is a great lesson. Many among us hold the thought — and at times even ask the question — that we are Muslims, we believe in Allah Almighty, we recite the *Kalimah* of the beloved Prophet ﷺ, we bow before Allah Almighty, and worship Him; yet despite all of this, we still face trials. Muslims across the world are facing poverty, hardship, and various kinds of difficulties. Meanwhile, the condition of the non-Muslims is far better than ours; they are wealthy, they enjoy prosperity, and they have everything they could ever ask for. Why is this so?

The answer is very simple. It is stated in a blessed Hadith:

الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ

“The world is a prison for the believer and a paradise for the disbeliever.”²

Now reflect: what is found in a prison? Trials, restrictions, and hardships. Therefore, since we are Muslims, trials will inevitably come upon us in the world.

People Think being a Muslim Is Easy

Allah Almighty states in the Quran:

¹ Tafseer Baghawi, part 30, Al-Burūj, under verse 5, vol. 4, p. 590 summarised

² Muslim, p. 1133, Hadith 2956

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢٤﴾

Do people think they will be left as they say, “We believe”, and they will not be tested?¹

Tafsīr *Şirāṭ al-Jinān* explains:

From this it is understood that testing Muslims according to the strength of their faith is the law of Allah Almighty. Illness, poverty, affliction, and hardship — all are trials sent by Allah Almighty, through which the sincere person and the hypocrite are distinguished.²

Trials Come Upon Those Whom Allah Loves

Sayyidunā Anas رَضِيَ اللهُ عَنْهُ reports that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Great reward comes with great affliction. When Allah Almighty loves a people, He tests them. Whoever is pleased with this receives the pleasure of Allah, and whoever is displeased receives displeasure.”³

Trials Are Also a Mercy

Dear Islamic brothers, there is an important clarification to make: the difficulties and trials that the believers face in this world are, in reality, a mercy from Allah Almighty. Here is a faith-inspiring narration regarding this:

It is reported that two angels met—one was descending from the heavens to the earth, and the other was ascending from the earth to the heavens.

One angel asked the other, “Where are you coming from?”

He replied: “A non-Muslim lives in such-and-such city. He was extremely ill, and his final moments were near. The recompense of his good deeds had already been given in this world; therefore, no goodness remained by which he would receive any reward on the Day of Judgement. Only one good deed

¹ Al-Quran, Al-Ankabūt, verse 2; translation from Kanz al-'Irfān

² Tafseer Sirat al-Jinan, part 20, Al-Ankabut, under verse 2, vol. 7, p. 342

³ Ibn Maja, p. 651, Hadith 4031

remained. In the final moments of his life, he desired to eat fish. Fish was sought, but not a single fish could be found in the entire city. I was commanded by Allah Almighty to arrange fish for him so that the reward of the final good deed may also be given to him in this world, leaving him empty-handed for the Hereafter.”

After narrating this, he asked the other angel: “And you—where are you going?”

He replied: “In such-and-such city, there is a Muslim whose final moments have also arrived. He has already been afflicted with trials in exchange for the sins he has committed, and now no sins remain in his record except one. In these last moments he felt thirsty and wished to drink water. I have been commanded to spill his water so that, through this final trial, his last remaining sin may be erased, and he may leave this world completely purified of sins.”¹

سُبْحَانَ اللَّهِ! Dear Islamic brothers, behold the majesty of our Most Merciful and Compassionate Lord! We are His servants; whether He grants us happiness or tests us with trials, it is all His decree, and in every state it is His favour upon us. Yet how astonishing is His mercy—we commit sins, making ourselves worthy of Hell, but our All-Powerful and All-Sustaining Lord wipes away our sins through trials and makes the path to Paradise easier for us.

Detesting Disbelief Is Essential

Dear Islamic brothers, الْحَمْدُ لِلَّهِ, we are Muslims—undoubtedly this is an immense blessing of Allah Almighty. Reciting the *Kalimah* and being Muslim will, إِنَّ شَاءَ اللَّهُ, become a means of entering Paradise and being saved from Hell. But remember! Merely being Muslim is not enough for salvation and entry into Paradise; rather, it is necessary to leave this world with faith intact.

Therefore, we must be concerned about the protection of our faith. Allah Almighty has granted us the blessing of *īmān*; we must value it, express gratitude for it, and continuously maintain hatred for disbelief.

It is stated in a blessed Hadith:

¹ Nawadir al-Qalyubi, p. 113

“Whoever possesses three qualities will taste the sweetness of faith.”

One of the three is:

“After accepting faith, he dislikes returning to disbelief just as he dislikes being thrown into fire.”¹

It is evident from this that, in order to remain a believer, enter the grave with faith intact, and thereby become deserving of Paradise, it is necessary to constantly maintain hatred for disbelief.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

(2) Do Not Harm Others

Dear Islamic brothers, after listening to the incident of the People of the Ditch, there is another important lesson we learn from this Quranic account. Allah Almighty mentions it in the noble Quran:

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابٌ

الْحَرِيقِ

Surely, those who persecuted the believing men and the believing women, then they did not repent, there is the punishment of Hell for them and there is the punishment of fire for them.²

From this we learn that causing harm to a Muslim is a grave sin and a terrible crime, and its punishment is severe. The king who claimed divinity inflicted unjust torment upon the Muslims and burnt them in fire. What was the outcome? The wrath and anger of Allah Almighty overtook them, and the king and his soldiers were burned to ashes in the very fire they had lit.

الْأَمَانَ وَالْحَفِيفِ! May Allah Almighty protect us from such dreadful crimes and

¹ Bukhari, p. 75, Hadith 21 selected

² Al-Quran, Al-Buruj, verse 10; translation from Kanz al-ʿIrfān

horrific punishment.

O devotees of the noble Prophet! It is deeply regrettable that today causing harm to Muslims is considered something trivial. People inflict pain upon others without any hesitation or fear. Some people harm others through tale-bearing, foul language, usurping wealth, unleashing anger for no reason, mockery, taunting, violating others' self-respect in the name of "pranks", making videos viral on social media, and in countless other ways.

What is worse is that many feel pleased after hurting others. They consider themselves brave, and regard deceiving others as intelligence. Such people neither move towards repentance nor think about their Hereafter.

Committing a sin is one matter, but if one at least becomes ashamed afterwards, that too is something meaningful. Unfortunately, people hurt others and do not feel remorse; they do not even consider apologising. Instead, they rejoice over it! If only we developed respect for Muslims in our hearts, and learned to honour our Muslim brothers. Islam gives great importance to peace, harmony, brotherhood, and love. Those who harm this Islamic brotherhood, hurt their Muslim brothers, or violate their dignity are evil people.

The Sign of a Good and Bad Person

Once, the noble Messenger ﷺ said to the blessed Companions رَضِيَ اللهُ عَنْهُمْ, "Shall I not inform you of the good and evil among you?"

A man replied: "Yes, O Messenger of Allah ﷺ, inform us of the good and evil among us."

He said: "The best of you is the one whose goodness is hoped for, and people are safe from his evil. The worst of you is he whose goodness is not hoped for, and people are not safe from his evil."¹

The summary of the commentary of this Hadith is that the person whose behaviour gives others peace of mind, whom people trust not to harm anyone, and who looks after the welfare of others as much as they can, is truly good.

¹ Tirmidhi, p. 544, Hadith 2263

On the other hand, the person whom people fear, from whom they expect no goodness, and whose harm they try to avoid, such a person is evil.¹

A Muslim's Life, Wealth, and Honour Are Sacred

Dear Islamic brothers, our beautiful religion Islam guarantees the protection of every Muslim's life, wealth and honour.

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: **كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ** "The blood, wealth, and honour of every Muslim are unlawful for another Muslim."²

The renowned exegete of the Quran, Mufti Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ writes under this Hadith: "A Muslim must not take another Muslim's wealth without their permission, disgrace anyone, or unjustly kill a Muslim, for all these are severe crimes."³

He writes elsewhere:

Do not consider a Muslim inferior in your heart. Do not address him with degrading words or an insulting title, and do not mock him. This flaw is widespread among us today; due to someone's profession, lineage or poverty, a Muslim brother is deemed inferior because he belongs to a certain caste or community. Islam has abolished all such distinctions. When a bee draws nectar from different flowers, the result is called honey. When fire burns various types of wood, it becomes ash. Similarly, once a person holds fast to the cloak of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, all Muslims become one—whether Abyssinian or Roman, fair-skinned or dark-skinned.⁴

Imam al-Ṭabarānī رَحْمَةُ اللهِ عَلَيْهِ relates that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ أَدَى مُسْلِمًا فَقَدْ أَدَى مَنْ أَدَى مَنْ أَدَى فَقَدْ أَدَى اللهُ

¹ Mir`at al-Manajih, vol. 6, p. 579 summarised

² Muslim, p. 995, Hadith 2564

³ Mir`at al-Manajih, vol. 6, p. 553

⁴ Mir`at al-Manajih, vol. 6, p. 552

“Whoever harms a Muslim has indeed harmed me, and whoever harms me has indeed displeased Allah.”¹

A Most Heinous Crime

Sayyidunā Fuḍayl رَحْمَةُ اللَّهِ عَلَيْهِ said: “Causing unjust harm to a dog or pig is impermissible—so how grave must it be to cause harm to Muslims!”²

He Will Be Thrown into the Fire

The leader of the Messengers صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked: “Do you know who is poor?”

The Companions رَضِيَ اللَّهُ عَنْهُمْ replied: “O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, a poor man amongst us is the one who possesses neither wealth nor belongings.”

He said: “The poor of my Ummah will be the one who comes on the Day of Judgement with prayers, fasts, and zakat, but since he abused others, slandered, unlawfully consumed another’s wealth, shed someone’s blood, and beat someone, his good deeds will be given to those whom he wronged. If his good deeds are exhausted before the rights of the victims are fulfilled, their sins will be placed upon him, and he will be thrown into the Fire.”³

Even Glaring Is Forbidden

Dear Islamic brothers, Islam is such a beautiful religion that not only does it forbid harming others, striking, abusing, stealing, or destroying another’s dignity, it even forbids us from staring angrily at someone.

The comfort of hearts and souls صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Whoever frightens his brother by glaring at him, Allah Almighty will frighten him on the Day of Judgement.”⁴

The renowned exegete Mufti Aḥmad Yār Khan رَحْمَةُ اللَّهِ عَلَيْهِ writes regarding this Hadith:

¹ Mu’jam al-Awsat, vol. 2, p. 387, Hadith 3607

² Tafseer khaz’ in al-’Irfan, part 22, Al-Ahزاب, under verse 58, p. 789

³ Muslim, p. 1000, Hadith 2581

⁴ Shu’ab al-Iman, vol. 6, p. 50, Hadith 7468

‘Brother’ refers to a Muslim brother— meaning: the one who frightens a Muslim without cause by glaring at him. As for glaring at a wrongdoer to discipline him, that is necessary. (He further writes:) This also indicates that looking at a Muslim brother with mercy earns reward, as Allah Almighty will look upon him with mercy.¹

Dear Islamic brothers, reflect upon this beautiful teaching! Even glaring at someone and causing displeasure and distress is impermissible. If only we become successful in wishing well for others, loving our Muslim brothers, and becoming righteous, compassionate, and merciful Muslims.

The Boy’s Foot Was Stepped On

Sayyidunā Mis‘ar b. Kidām رَحْمَةُ اللهِ عَلَيْهِ narrates:

One day, we were walking with Imam Abū Ḥanīfah رَحْمَةُ اللهِ عَلَيْهِ when the Imam accidentally stepped on a boy’s foot. The boy cried out and instinctively said: يَا شَيْخُ الْأَتَّخَافُ الْقِصَاصَ يَوْمَ الْقِيَامَةِ! “O Shaykh! Do you not fear the divine retribution that will be taken on the Day of Judgement?”

Upon hearing this, Imam al-A‘zam رَحْمَةُ اللهِ عَلَيْهِ trembled intensely and fell to the ground unconscious. After some time, when he regained consciousness, I asked, “Why were you so shaken by the words of a child?” He replied: “Who knows — perhaps his voice was guidance from the unseen.”²

Four Causes of a Bad End

In *Sharḥ al-Ṣudūr* it is mentioned that some esteemed scholars رَحْمَةُ اللهِ عَلَيْهِمْ say there are four causes of a bad death:

1. Negligence in prayer.
2. Drinking alcohol.
3. Disobedience to parents.

¹ Mir`at al-Manajih, vol. 5, pp. 369-370 selected

² Al-Manaqib li Muwaffaq, vol. 2, p. 148

4. Causing harm to Muslims.¹

(3) The Fish Bit Off His Thumb

Dear Islamic brothers, inflicting harm on others is such a severe sin that it incurs the wrath of Allah Almighty, and at times its punishment is given in this world.

Imam Muḥammad b. Aḥmad al-Dhahabī رَحْمَةُ اللَّهِ عَلَيْهِ writes:

A saint once saw a man whose arm had been severed from the shoulder. The man was announcing, “Whoever sees me should never oppress anyone!” I asked him what happened and he said:

“My story is strange. I used to associate with criminals. One day, I snatched a fish from a fisherman and headed home. On the way, the fish bit my thumb. Somehow, I reached home and put the fish aside. The pain was so severe that I could not sleep the entire night.

“In the morning, I went to a doctor and showed him my injured hand. He said the thumb would have to be amputated, so I had it cut off. Later, one day I was struck on the hand and the old wound reopened. The pain became unbearable. I returned to the doctor, and he said the hand must be cut off, so I had it amputated. But then the pain spread throughout the entire arm. I was in extreme agony, not feeling a moment of ease. Eventually, I had to have my arm cut off; first up to the elbow, then up to the shoulder.

“People asked me how this suffering began, so I told them the incident with the fish. They said: ‘If you had gone to the fisherman at the very beginning, sought his forgiveness, and reconciled with him, perhaps your arm would not have been amputated. Even now, find him and seek his forgiveness before this affliction spreads to the rest of your body.’

“With great difficulty, I found the fisherman. I fell at his feet and begged for forgiveness. He asked in confusion, ‘Who are you?’ I said, ‘I am the one who snatched the fish from you.’ I told him the entire story

¹ Sharh al-Sudur, p. 28

and showed him my severed arm. He wept and said, ‘My brother, I forgive you.’ I took him as a witness and sincerely repented, vowing to never wrong anyone again.”¹

The Intoxication of Power

Dear Islamic brothers, there is a very dangerous spiritual disease: the intoxication of power. We must remove this disease from within ourselves, as oppression is usually committed by the one intoxicated by power and strength.

Also remember that strength is not a requirement to be intoxicated by power. Many times, a person does not possess real power, but in his own imagination he considers himself powerful.

This is the essential point: whoever eliminates this intoxication of strength from within, whoever stops being vain, controls his *nafs*—in other words, whoever kills the Pharaoh within himself—such a person can be saved from oppression. Reflect upon society. A humble person never harms others, and if he unintentionally says something hurtful, he immediately seeks forgiveness. But the one lacking humility, the one who thinks himself superior, rushes to confrontation at the slightest matter.

Thus, we must control the Pharaoh within us (i.e., *nafs al-‘ammārah*, the commanding soul) and cultivate humility. Sayyidunā Sulaymān عَلَيْهِ السَّلَام is a Prophet of Allah Almighty, and the famous bird of his court was the Hudhud (Hoopoe bird). Once, the Hudhud went somewhere without Sayyidunā Sulaymān’s عَلَيْهِ السَّلَام permission. Due to this, the Prophet was very displeased and said: “When the Hudhud returns, I will punish it.”

When the Hudhud returned and saw Sayyidunā Sulaymān عَلَيْهِ السَّلَام in a state of anger, it displayed humility. It approached with its wings dragging on the ground, and at the appropriate moment, while remaining within the bounds of respect, it mentioned standing before Allah Almighty on the Day of Judgement. The moment the Day of Judgement was mentioned, Sayyidunā Sulaymān عَلَيْهِ السَّلَام trembled and forgave the Hudhud.²

¹ Al-Kaba`ir, p. 80 selected

² Tafseer Khazin, part 19, Al-Namal, under verse 21, vol. 3, p. 342 summarised

May Allah Almighty grant us fear of Him. If only we become sincere Muslims who honour one another, and always remain dignified. Even if we find ourselves oppressed, may we never become oppressors.

اٰمِيْنَ بِجَاہِ خَاتَمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

One of the 12 Religious Activities: Madani Muzakarah

Dear Islamic brothers, remaining in the company of the devotees of the beloved Prophet is a means of increasing your love for him. Therefore, attach yourselves to the religious environment of Dawat-e-Islami. Participate in the 12 religious activities and, **اِنْ شَاءَ اللهُ**, your heart will become illuminated, you will be granted love for Allah Almighty and the beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, and you will gain countless worldly and religious blessings.

One of the 12 religious activities of Dawat-e-Islami is the Madani Muzakarah.

Amir Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri **دَامَتْ بَرَكَاتُهُمْ الْعَالَمِيَّة** conducts a live question-and-answer session every Saturday night after ‘*Ishā*’ on Madani Channel. Make an effort to watch and listen to the Madani Muzakarah regularly.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Pearls of Wisdom Regarding Good Conduct

Dear Islamic brothers, we will now have the honour of listening to some Madani pearls regarding good conduct.

First, here are two blessed sayings of the beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**:

1. “Every act of kindness is charity—whether it is towards a wealthy person or a poor one.”¹
2. “Whoever believes in Allah and the Last Day should maintain ties of kinship.”²

¹ Majma‘ al-Zawā‘id, vol. 3, p. 331, Ḥadīth 4754

² Bukhārī, vol. 4, p. 136, Ḥadīth 6138

- The noble Quran and sacred *Aḥādīth* give absolute commands to show good conduct towards relatives and close kin.¹
- One's parents are the most deserving of good conduct.²
- Good conduct has many forms: giving gifts, helping them if they need assistance in any matter, greeting them, visiting them, sitting with them, conversing with them, and treating them with kindness and gentleness.³
- Imam Abū Ḥanīfah said: "Remember! If you do not treat people with good conduct, they will become your enemies — even if they are your own parents."⁴

Announcement

The remaining pearls of wisdom regarding good conduct will be mentioned in the training circles. Therefore, make sure to attend the training circles in order to learn about them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The 6 salat upon the Prophet and 2 duas that are recited in the Sunna-inspired weekly gatherings of Dawat-e-Islami:



1. The ṣalāt for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ
الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

¹ Radd al-Muhtar, vol. 9, p. 678 derived

² Radd al-Muhtar, vol. 9, p. 678 summarised

³ Durar, vol. 1, p. 323 summarised

⁴ Imam A'zam ki Wasiyyatain, p. 25

Saints of Islam have quoted, that whoever recites this ṣalāt at least once on the night between Thursday and Friday on a regular basis, will be blessed with the vision of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at their time of death. They will even see him when they are being buried in the grave, to the extent they will see him lowering them into the grave with his own merciful hands.¹

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلَّمَ

It is narrated from Anas رَضِيَ اللهُ عَنْهُ that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Whoever recites this ṣalāt upon me whilst standing, his sins will be forgiven prior to him sitting; and if he recites it whilst sitting, his sins will be forgiven before he stands.”²

3. 70 portals of mercy

صَلَّى اللهُ عَلَى مُحَمَّدٍ

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

4. The reward of 600,000 ṣalāt

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

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

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

³ Al-Qawl al-Badī’, p. 277

Shaykh Aḥmad Ṣāwī رَحْمَةُ اللهِ عَلَيْهِ reports from some saints of Islam that whoever recites this ṣalāt once receives the reward of reciting ṣalāt 600,000 times.¹

5. Nearness to Allah's Messenger ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

Once, a person came to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Amazingly, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made this person sit between himself and Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ. The Companions were surprised as to who this honoured person was. When he left, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “When he sends ṣalāt upon me, he does so in these words.”²

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْبُقْعَةَ الْمُقَرَّبَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “My intercession becomes necessary (wājib) for whoever recites ṣalāt like this.”³

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا reports that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “Seventy angels write good deeds for a thousand days for whoever recites this.”⁴

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

² Al-Qawl al-Badī’, p. 125

³ Al-Targhīb wa al-Tarhīb: Hadith 31

⁴ Majma‘ al-Zawā'id: Hadith 17305

2. An easy way to spend every night in worship

The Prophet ﷺ said, “Whoever recites this supplication three times at night; it is as though he found Laylat al-Qadr.”¹

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

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

Study circle schedules for weekly gatherings - 8th January 2026

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

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Remaining Pearls of Wisdom Regarding Good Conduct

- Imam Abū Ḥanīfah said: “When you treat people with good conduct, they become like your parents, even if there is no relationship between you and them.”²
- The *Awliyā’* would show good conduct towards those who spoke ill of them, and even towards those who sought to harm them.³

¹ Tārīkh Ibn ‘Asākir: Hadith 4415

² Imām A’ẓam kī Waṣīyyatain, p. 26

³ Ghilbat kī Tabāh Kāriyān, p. 342 summarised

- Good conduct earns the pleasure of Allah Almighty.
- It becomes a cause of people’s happiness.
- It brings joy to the angels.
- Through good conduct, one is praised by Muslims.
- Good conduct grieves Satan.
- Good conduct increases one’s lifespan.
- It brings blessings in sustenance.¹

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Supplication for the First Morsel and for Each Morsel Thereafter

According to the schedule of Dawat-e-Islami’s weekly Sunnah-inspired gathering, the supplication “for the first morsel and for each morsel thereafter” will be memorised.

The supplication for the first morsel is:

يَا وَاسِعَ الْبَغْفَرَةِ

Translation: O Most Forgiving.

The supplication for every morsel thereafter is:

يَا وَاجِدُ

Translation: O the All-Perceiving.²

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

¹ Tanbīh al-Ghāfilīn, p. 73, summarised

² Khazīnah-e-Raḥmat, p. 103

Method of collective accountability (72 Pious Deeds)

The Prophet ﷺ has said, “Pondering over the Hereafter for a moment is better than 60 years of worship.”¹

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

1. To please Allah, I will hold myself to account through the *Pious Deeds* booklet and encourage others to do the same.
2. I will praise (i.e. thank) Allah Almighty for the pious deeds which I practised.
3. I will regret not acting upon the pious deeds I missed out on and will try to act on them in the future.
4. Allah Almighty forbid, if I have not acted on any pious deed which prevents a person from sinning, I will repent to Allah and make a firm intention to not sin in the future.
5. I will not reveal my good deeds without a need (for example, by saying that I acted on such and such or so and so amount of pious deeds).
6. I will make up for any pious deed that can be performed later (for 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.

¹ Al-Jāmi‘ al-Ṣaghīr: Hadith 5897

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

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ 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 prayers, did you at least recite Āyat al-Kursi, Sūrat al-Ikhlāṣ, and Tasbīḥ Fāṭima once?
6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with Khazā'in al-'Irfān* or *Nūr al-'Irfān*? Or, have you read or listened to at least two pages from *Tafsīr Şirāṭ al-Jinān*?
7. Have you recited some invocations from the Shajara?
8. Have you recited ṣalawāt upon the Prophet at least 313 times?
9. Have you protected your eyes from sin? (By not looking at indecent things on your mobile or elsewhere, movies and dramas, non-maḥram women, etc.)
10. Have you protected your ears from sin by not listening to backbiting, music, foul and lewd speech, etc?
11. Did you keep your gaze lowered today whilst walking or travelling and refrain from looking here and there without need?
12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of *Maktabat al-Madina*, or the Monthly Magazine Faizan-e-Madina for at least 12 minutes today?

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

meal du‘ā's?

30. Did you give salaam to the Muslims you met at home; at work; on the bus, train, etc; and other places?
31. Did you act upon at least some sunnahs related to the miswāk, exiting and entering the home, sleeping and awakening, sitting facing qibla, etc?
32. Did you offer the four units (*rak‘āt*) of sunnah for Ṣuḥr prior to the farḍ?
33. Did you offer tahajjud prayer at night? If you did not sleep, did you offer ṣalāt al-layl?
34. Did you offer the voluntary (*nafl*) prayers of ishrāq, chāsht, and awwābīn?
35. Did you offer the preceding sunnahs of ‘Aṣr or ‘Ishā’?
36. Did you encourage *someone* else to take part in at least one of Dawat-e-Islami’s 12 religious activities?
37. Did you avoid asking someone to borrow something from them? (e.g. slippers, shawl, mobile, charger, car)
38. Did you refrain from *lying* and engaging in backbiting and taletelling (including listening to these things)?
39. Did you watch Madani Channel for some time?
40. Did you refrain from forming personal friendships based on worldly gain?
41. Despite being able to do so, did you delay paying a debt back in time without the permission of the lender? Did you give back something you borrowed to its owner within the time period you both agreed?
42. Did you refrain from uttering words of humility in front of others despite not truly meaning them? For example, saying, “I am a nobody” to increase your respect in the sight of others whereas you do not truly believe yourself to be as such.
43. Did you maintain cleanliness and tidiness?
44. Upon learning of another Muslim’s flaw, did you conceal it from others (unless there was a religious reason not to)?

45. Did you deliver or take part in a tafsīr study circle?
46. Did you recite 'بِسْمِ اللَّهِ' before everything that is permissible and honourable?
47. Did you deliver or listen to an outdoor dars?
48. Did you pray for the forgiveness of your parents and spiritual guide and convey to them at least the reward of some good deeds?
49. Did you avoid wasting of any kind at home, in the masjid, at work, etc?
50. Did you abide by traffic laws?
51. If an Islamic brother (especially a nigrān) did something wrong and needed to be corrected, did you attempt to correct him in writing or by meeting him whilst being gentle and kind? (Thus, avoiding the major sin of backbiting in the form of revealing his mistake to another without a reason permitted by shariah)
52. Did you protect yourself from sinning with your tongue by avoiding slander, hurting others, swearing, etc?
53. To build the habit of avoiding trivial speech which carries no worldly or religious benefit, did you communicate even a little using gestures?
54. Did you try to avoid mocking others, ridiculing them, taunting them, hurting their feelings and guffawing?
55. Did you wear an 'imāmah?
56. Did you respect your parents?

Record of qufl-e-Madinah

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

Ten weekly pious deeds

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

Three monthly pious deeds

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

One yearly pious deed

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

Two lifetime pious deeds

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

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ 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.

أَمِيرِنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ