

27

FEBRUARY

Blessings of Zakat



(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

Blessings of Zakat

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

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make intention of Sunna i'tikāf

Dear Islamic brothers! Whenever you enter a masjid, make the intention of i'tikāf, as you shall continuously gain the reward of i'tikāf for as long as you stay inside. Normally, when we are in a masjid, Islamic law does not give permission for us to eat, drink, sleep, have suḥūr or ifṭār, and not even to drink Zamzam water or the water on which prayers have been made. Yet, if the intention of i'tikāf is made, all these actions will become permissible. One should not make this intention only to eat, drink or sleep. This intention should instead be made to please Allāh.

As mentioned in *Fatāwā Shāmī*:

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

Excellence of Salat upon the Prophet ﷺ

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ صَلَّى عَلَيَّ يَوْمَ الْجُمُعَةِ كَانَتْ شَفَاعَةً لَهُ عِنْدِي يَوْمَ الْقِيَامَةِ

“Whoever recites Salat (Durood) upon me on the day of Friday, I will intercede for him on the Day of Judgement.”¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Speech intentions

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ

A truthful intention is the best action.²

O those who love Allāh’s Messenger! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to this speech, make good intentions. For example:

- I will listen to the entire speech to gain knowledge of Islam.
- I will sit in a respectful manner.
- I will not be lazy or inattentive during the speech.
- I will listen to the speech to reform and better myself.
- Whatever I hear and learn, I will try to convey to others.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

¹ Jam’-ul-Jawami’ lis-Suyuti, vol. 7, p. 199, Hadith 22352

² Al-Jāmī’ al-Ṣaghīr: Hadīth 1284

Bad end of Qārūn

Qārūn was the son of Yas-har, who was the uncle of Sayyiduna Mūsā عَلَيْهِ السَّلَام. Allah Almighty blessed him with enormous wealth; 40 such people who were stronger than normal men used to lift the keys of his treasures. In verse 76 of Surah Al-Qasas, part 20, Allah Almighty has stated:

وَأَتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ³

And We had granted him so much treasure that its keys were certainly burdensome for a group of strong individuals.¹

When Allah Almighty revealed the commandment of Zakat to Banī Isrā'īl, Qārūn went to Sayyiduna Mūsā عَلَيْهِ السَّلَام and agreed that he would pay one dinar for every one thousand dinars, one dirham for every one thousand dirhams, one goat for every one thousand goats, and similarly he would pay 1/1000th as Zakat out of his other belongings as well. When he calculated his wealth and possessions for Zakat, he found that he had to take out a huge amount of wealth. His *nafs* did not want him to give away so much wealth. So, he gathered Banī Isrā'īl and said: “You have obeyed every order of Mūsā (عَلَيْهِ السَّلَام). Now, he wants to take your wealth. What do you say?”

They said: “You are our elder; you can order us to do whatever you want.”

Qārūn then said: “Go to so-and-so woman of bad character, pay her money and give her the task of placing accusations upon Mūsā عَلَيْهِ السَّلَام. When this happens, Banī Isrā'īl will stop following him.”

Qārūn made the woman agree to slander and place false accusations upon Sayyiduna Mūsā عَلَيْهِ السَّلَام in exchange for one thousand dirhams and one thousand dinars.

The next day, Qārūn gathered Banī Isrā'īl. Together, they went to Sayyiduna Mūsā عَلَيْهِ السَّلَام and said: “Banī Isrā'īl are waiting for you; give them guidance and advice.” Whilst Sayyiduna Mūsā عَلَيْهِ السَّلَام offered them counsel and

¹ Al-Quran, Al-Qasas, verse 76; translation from Kanz al-'Irfān

advice, he began explaining a host of punishments reserved for those who commit sins.

Qārūn started saying: “Does this apply to everyone, including even you?”

He عَلَيْهِ السَّلَام replied: “Even for me.”

Qārūn then said: “Banī Isrā’īl believe that you have committed adultery with so-and-so [woman].”

Hearing this, Sayyiduna Mūsā عَلَيْهِ السَّلَام said: “Call her here.”

When she came, he began to say, “I give you an oath by that Being Who parted the sea, made pathways for Banī Isrā’īl within it, and Who revealed the Torah; speak the truth.”

The woman then became frightened and did not say anything against this Messenger of Allah. She said to herself in her heart that it was better to repent from this. She humbly said to Sayyiduna Mūsā عَلَيْهِ السَّلَام: “By Allah, whatever Qārūn wants me to speak is falsehood. The truth is, he offered great wealth in return for me to place false accusations upon you.”

Having heard this, Sayyiduna Mūsā عَلَيْهِ السَّلَام fell into Sajdah in tears and started humbly saying, “O Lord! If I am Your Messenger, inflict Your wrath upon Qārūn for my sake”.

Allah Almighty sent a revelation to him: “I have ordered the earth to obey you. Whatever command you wish, you may issue to it.”

Sayyiduna Mūsā عَلَيْهِ السَّلَام then began to state, “O Banī Isrā’īl! Allah Almighty has sent me to Qārūn, as He sent me to Fir‘awn. Those with Qārūn should stay with him where he is, and those with me should separate from him.” Everyone then left Qārūn, except for just two people.

Thereafter, Sayyiduna Mūsā عَلَيْهِ السَّلَام issued an order to the earth: ‘يَا أَرْضُ خُذْنِيهِمْ’ - *O earth! Seize them!* They sank into the earth [ground] up to their knees. He عَلَيْهِ السَّلَام again gave the same command to the earth, and they sank up to their waists. He عَلَيْهِ السَّلَام continued to say the same until they sank up to their necks.

These people began to plea for help, and Qārūn began pleading with Sayyiduna Mūsā عَلَيْهِ السَّلَام, mentioning his kinship and relationship with him, and even began taking oaths by Allah Almighty. Sayyiduna Mūsā عَلَيْهِ السَّلَام did not pay any attention to him due to the severity of his anger. Finally, they completely sank into the ground with no traces left behind.

Sayyiduna Qatadah رَضِيَ اللهُ عَنْهُ has explained that they will continue to sink into the ground until the Day of Judgement. Banī Isrā'īl said, 'Sayyiduna Mūsā عَلَيْهِ السَّلَام made Du'a against Qārūn due to the latter's house, treasure and possessions.' Having heard this, he عَلَيْهِ السَّلَام made Du'a, and the house of Qārūn, his treasure and wealth all sank into the ground.¹

In the Holy Quran, Allah Almighty has highlighted the ending Qārūn faced in this manner: In verse 81 of Surah Al-Qasas, part 20, it is stated:

فَحَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ^٢ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ

الْمُنْتَصِرِينَ ﴿٨١﴾

So We caused him and his house to sink into the earth. So he had no group to help him against Allah; and he could not help himself.²

Dear Islamic brothers! Observe the wretched end of Qārūn, a person who denied Zakat and presented himself as an enemy towards a Messenger of Allah Almighty. Qārūn brought this upon himself due to his deep-rooted love for wealth, but neither did this nor his treasure benefit him.

Rather, he was subjected to punishment and torment, along with his treasure. Through this incident, which has been mentioned in Surah Al-Qasas, not only do we know about the dreadful end of having love for the wealth of the world, but it also clarifies the importance of Zakat.

Obligation of Zakat

Remember! Paying Zakat has also been made obligatory for the Ummah of the

¹ Tafseer Khaazin, vol. 3, p. 442

² Al-Quran, Al-Qasas, verse 81; translation from Kanz al-'Irfān

beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. In verse 43 of Surah Al-Baqarah part 1, Allah Almighty has stated:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

And establish the prayer, give zakat, ¹

Regarding this blessed verse, Allamah Mufti Sayyid Muhammad Na'im al-Dīn Murādābādī رَحْمَةُ اللهِ عَلَيْهِ has stated in *Khazā'in al-'Irfān*: The obligation of Salah and Zakat has been mentioned in this verse.

Dear Islamic brothers! Zakat is one of the pillars of Islam. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: Islam is based on five things:

1. To testify that there is none worthy of worship but Allah Almighty, and Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) is His Messenger,
2. to offer Salah,
3. to pay Zakat,
4. to perform Hajj,
5. to keep the fasts of Ramadan. ²

Zakat and Salah have been mentioned together 32 times in the Holy Quran, such is their significance and importance. ³

Importance of Zakat

Dear Islamic brothers! No matter how economically developed a country is, it always has a class [of people] that live in poverty due to various reasons. Allah Almighty has assigned the responsibility of financially supporting such people to the wealthy. By making Zakat obligatory on the wealthy, Allah Almighty has made the weak and poor people of society eligible to financial support through

¹ Al-Quran, Al-Baqarah, verse 43; translation from Kanz al-'Irfān

² Sahih Bukhari, Kitab-ul-Iman, vol. 1, p. 14, Hadith 8

³ Rad-ul-Muhtar, Kitab-uz-Zakat, vol. 3, p. 202

the means of Zakat.

In this fashion, money and wealth circulates to the poor instead of being restricted to just a few people, thus maintaining economic balance. Remember! If Allah Almighty wanted, He would make everybody rich and no one would be poor, but by His Divine will, He has made some people rich and some poor. He tests the rich with their wealth and the poor with their poverty. In verse 165 of Surah Al-An'aam, part 8, Allah Almighty has stated:

وَهُوَ الَّذِي جَعَلَ لَكُمُ الْاَرْضَ خَلِيفَةً الَّاَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي
مَا آتَاكُمْ ط

It is He who made you inheritors of the earth and elevated some above others in rank so that He may test you with that which He has granted you.¹

i.e., make you undergo tests and trials to see how grateful you are after gaining blessings, high status and wealth. Also, to test how you treat each other.²

It is clear for all to see that this world is full of trials and tests for us. We should act upon every commandment of Allah Almighty wholeheartedly, considering it to be a privilege for ourselves, and accumulate an abundance of reward for our Hereafter. One of the commands of Allah Almighty is the fulfilment of Zakat, and this act of worship benefits our worldly life, as well as our Hereafter. Let us listen to some benefits of paying Zakat and try to understand its great significance in Islam.

1. Source of completion of Iman

The first good privilege a Zakat-paying person gets is that it brings about the completion of his Iman. Let's listen to 2 blessed sayings of the Messenger of Allah ﷺ regarding this:

1. The completion of your Islam is that you give Zakat from your wealth.³

¹ Al-Quran, Al-An'aam, verse 165; translation from Kanz al-'Irfān

² Khazaain-ul-'Irfan, part 8, under the verse 165

³ Attargheeb Wattarheeb, Kitab-us-Sadaqat, vol. 1, p. 301, Hadith 12

2. The one who has Iman [faith] in Allah Almighty and His Messenger (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), it is necessary for him to pay Zakat of his wealth.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

2. Divine mercy

The second privilege a Zakat-paying person attains is that the mercy of Allah showers upon him like rain. In other words, he will receive great mercy, and in verse 156 of Surah Al-A'raf, part 9, Allah Almighty has stated:

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۗ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ

بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾

and My mercy encompasses everything, so soon I shall decree My mercy for those who are righteous and give zakat, and those who believe in Our verses.²

3. Becoming righteous

The third benefit of paying Zakat: A person becomes pious and attains true fear of Allah. In this regard, a sign of pious people has been mentioned in verse 3 of Surah Al-Baqarah, part 1:

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾

and spend in Our way from the sustenance We have granted them.³

4. The path of success

The fourth benefit of Zakat is that the person is included in the list of successful people. This is because paying Zakat is also termed as one of the blessed acts

¹ Al-Mu'jam-ul-Kabeer, vol. 12, p. 324, Hadith 13561

² Al-Quran, Al-A'raf, verse 156; translation from Kanz al-'Irfān

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

of successful people in the Holy Quran: From verse 1 to 4 of Surah Al-Mu`minoon, part 18, Allah Almighty has stated:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ
مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾

Certainly, the believers have succeeded: those who are deeply humble in prayers; those who refrain from futile activities; those who pay the zakat;¹

5. Allah helps the one who gives Zakat

The fifth virtue: Allah Almighty helps the one who pays Zakat. In verses 40 and 41 of Surah Al-Hajj, part 17, it is stated:

وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَمُنُّهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾ الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا
الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾

Allah will most definitely help those who help His religion—Allah is All-Powerful, Predominant. Those who, if We grant them authority in the earth, establish the prayer, pay zakat, encourage good, and condemn evil—and the outcome of all matters is for Allah alone.²

Some further benefits of giving Zakat

Dear Islamic brothers! There are many other benefits of paying Zakat, which includes, it brings joy to the hearts of Muslims, it benefits poor Muslims, it strengthens brotherhood among Muslims, one's wealth is purified, it removes a person's non-desirable traits by ridding the nafs of greed, love for material possessions and stinginess, it brings about blessings in one's wealth, it protects one from the evil of wealth, it preserves a person's wealth as it is protected from theft and loss; Allah Almighty will fulfil the needs of the one who gives

¹ Al-Quran, Al- Mu`minūn, verse 1-4; translation from Kanz al-'Irfān

² Al-Quran, Al-Hajj, verse 40-41; translation from Kanz al-'Irfān

Zakat, and such a person receives duas from the less fortunate.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Zakat was made Fard in the second year Hijri before the obligation of fasting.¹

When Zakat was made Fard, the honourable Companions رَضِيَ اللَّهُ عَنْهُمْ who possessed the necessary amount of wealth would pay Zakat of their possessions wholeheartedly, happily and with great enthusiasm.

Let us listen to a story related to this.

The Companions and their passion for giving Zakat

Sayyiduna Ubay b. Ka‘b رَضِيَ اللَّهُ عَنْهُ narrates:

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once sent me to collect Zakat. I visited a man, and when he gathered all his possessions in front of me, I concluded he was to give a one-year-old camel as Zakat. “Give this one-year-old-camel”, I said, “as it is Zakat for these (other) camels.” The man said, ‘What benefit will a one-year-old camel give? It can neither be used for riding nor for drawing milk. Kindly look, there is another strong, well-fed camel in my possession. Take this as Zakat instead.’

I said to him, “I will not take any such thing that I have not been commanded to. However, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is close by. Present yourself to him and forward this (the well-fed camel) yourself. If he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ accepts it from you, I will take it; if he rejects it, I will not take it.” The man agreed, and he accompanied me, taking the camel with him.

When we approached the blessed court of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the man humbly said, “O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, your representative came to me to collect the Zakat of my possessions. By

¹ Durr-e-Mukhtar, Kitab-uz-Zakat, vol. 3, p. 202

Allah, before this, I have never been blessed with the good fortune of having my wealth observed by you or your representative.

I gathered all of my camels in front of your representative, and he considers my one-year-old camel to be eligible for giving as Zakat. A one-year-old camel does not produce milk nor can it be ridden. For this reason, I presented him with a young and healthy camel to be accepted as my Zakat, but he declined to take this. O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, I have brought it in your blessed court, please accept this.”

Our beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then explained, “That is what is due upon you (the one-year-old camel). Yes, if you want to give an older she-camel at your will, then Allah Almighty will reward you for it. We accept her from you.”

He said, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, this is the very she-camel which I have brought with me. Please accept her.” The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then gave permission for this she-camel to be taken, and prayed for blessings in the man’s wealth.¹

Dear Islamic brothers! Look how enthusiastically the honourable Companions رَضِيَ اللهُ عَنْهُمْ gave Zakat. They would present their most excellent possessions in the path of Allah Almighty, and would deem it a privilege for them. But look at our state, many of us do not pay Zakat at all, let alone paying it willingly. Remember, the Holy Quran conveys a severe warning for those who do not pay Zakat, as it is stated in part 10, Surah At-Taubah, verse 34:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾

And those who accumulate gold and silver and do not spend it in the way of Allah, give them glad tidings of painful punishment.²

Listen to two blessed sayings of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ containing

¹ Sunan Abu Dawood, vol. 2, p. 148, Hadith 1583

² Al-Quran, Al-Tawbah, verse 34; translation from Kanz al-‘Irfān

warnings for those who do not pay Zakat:

1. Three people will enter Hellfire before anyone else. One of these is the wealthy person who does not fulfil the right (Zakat) of Allah Almighty.
2. Whoever owns gold or silver and does not fulfil its right (i.e., Zakat), slabs of fire will be laid out for him on the Day of Judgement, which will be heated in the fire of Hell. His sides, forehead and back will be branded with them. Whenever they begin to cool, they will return to their original state. (This will continue to happen) on that Day whose length is 50,000 years; until judgement is made regarding people. He will then see whether his path leads to Paradise or Hell.¹

Encouragement to perform 'I'tikāf

اَلْحَمْدُ لِلّٰهِ, the month of Ramadan is fast approaching. What can be said of the blessings found in this sacred month? It becomes very easy to increase the amount of good deeds and worship we perform whenever this month comes around. One of the best ways to increase our good deeds, safeguard ourselves from sins, and learn Islamic knowledge is I'tikāf., as the great excellence of this act has been explained in blessed hadith of the final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Sayyida 'Ā'isha al-Ṣiddīqa رَضِيَ اللهُ عَنْهَا narrates that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “مَنْ اِتَّقَفَ اِيْمَانًا وَاِحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ” “Whoever performed I'tikāf with faith and whilst remaining hopeful of reward, all his previous sins will be forgiven.”²

Dear Islamic brothers! If not every year, we should perform I'tikāf for the entire month of Ramadan at least once in our lives. Our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ taught us to always seek the pleasure of Allah, and especially in the month of Ramadan, he himself would perform extensive acts of worship.

As Laylat-ul-Qadr is kept hidden within one of the nights of Ramadan, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once spent the entire month in I'tikāf in search of it.

¹ Sahih Muslim, p. 491, Hadith 987

² Jamia Sagheer, p. 516, Hadith 8470

Dear Islamic brothers! There are countless good deeds we can do if we perform I'tikāf. Acting upon the Sunnah of the final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, we should try to perform I'tikāf for the entire month of Ramadan at least once in our lives, if not every year. Encourage your fellow Islamic brothers to do so too alongside this.

إِنْ شَاءَ اللهُ, under the supervision of Dawat-e-Islami, arrangements are made worldwide for I'tikāf for the entire month of Ramadan, or its last ten days. The biggest gathering of I'tikāf will take place in the Madani Markaz, Faizan-e-Madina, in Bab-ul-Madina (Karachi). اَلْحَمْدُ لِلّٰهِ, alongside being able to learn رَحْمَةُ اللهِ عَلَيْهِ priceless pearls of Islamic knowledge regarding Wudu, Ghusl, Salah, fasting, and a host of other topics, you will also be able to experience the Madani Muzakara of Shaykh-e-Tareeqat, the Ameer of Ahl Al-Sunnah دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ. These will take place twice a day, after Zuhr and Taraweeh. By listening to the amazing answers given to questions posed to the Ameer of Ahl al-Sunnah, you will attain an untold treasure of knowledge which cannot be found elsewhere.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Encouragement to give donations

Dawat-e-Islami is a movement run by devotees of the Prophet. Its message has reached across the world. اَلْحَمْدُ لِلّٰهِ, Dawat-e-Islami has over 80 Departments, all of which are actively involved in serving and spreading the religion of Islam. It costs millions to cover the yearly costs of Jamia-tul-Madina, Madrassa-tul-Madina for boys and girls, Madrassa-tul-Madina online and Madani Channel, and these are just a few of the activities undertaken by Dawat-e-Islami.

We should all try our best to give our Zakat and Sadaqaat to Dawat-e-Islami so they may continue striving and performing religious work across the world. Alongside this, encourage your family members, neighbours and friends to do the same; tell them the benefits and excellences of giving in the way of Allah, and collect donations from them.

The final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, "Sadaqah closes 70 doors

of evil.” and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also stated, “Sadaqah prevents a bad death.”

Dear Islamic brothers! Thousands of devotees of the Prophet strive to support Dawat-e-Islami financially. In line with this, countless Islamic brothers and sisters donate, seeking the pleasure of Allah and His final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Some of you may be thinking to yourselves: How can I do my part? How can I donate to Dawat-e-Islami and take part in this righteous movement?

Let me kindly inform you, of an easy way you can donate to Dawat-e-Islami. This way is so easy, even the least well-off person can take part in this virtuous action, and this is through supporting Dawat-e-Islami with the Donation Boxes.

The Department of Donation Boxes has arranged for boxes to be given out, which can be kept at stores, workplaces, marketplaces, shopping malls, medical institutions and offices, etc. Alongside this, these Donation Boxes can also be kept at home. This way, we can donate money on a daily basis, keeping our circumstances and individual financial state in perspective.

Shop-owners should make good intentions, and encourage their customers to donate in the way of Allah by means of the Donation Box. Explain the benefits and excellences of giving in the way of Allah to them, and in this way, if we all do our part, big or small, we shall all attain the blessings of giving in the way of Allah.

If you can, try to keep a fixed amount of money to donate everyday. Whether it is a big or small amount is not the key matter, the main issue is to be consistent and try your best. The donation boxes placed in shops and similar places is known as “Madani Donation Box” and the donation boxes placed in homes is known as “Home Sadaqah Box”.

Weekly Gathering - one of the 12 Religious Works

Dear Islamic brothers! We have gone through the great blessings of giving Zakat. Also, we have discussed the great losses and punishment associated with not giving it, as a person can be subjected to detrimental effects in this world and the Hereafter if he does this.

In order to develop a habit of giving Zakat and performing other Fard actions, affiliate yourself with the religious environment of Dawat-e-Islami, a movement of the devotees of the Prophet. Kindly take part in the 12 Religious

Works of the Zayli Halqa, and in particular, today we will focus on mentioning one of them, the Weekly Gathering.

اَلْحَمْدُ لِلّٰهِ, In the Weekly Gathering:

- Zikr takes place
- One can learn Islamic knowledge
- A person gains good company
- One is blessed with spending time in the masjid
- One significant blessing is that going to a religious gathering is a form of going out in the way of Allah Almighty, so from the time you leave your home until you return, it will be considered as time in the way of Allah Almighty.

Make an intention to attend the weekly gathering every Thursday without fail, from start to end.

The Sunan and etiquettes of I'tikāf

Dear Islamic brothers! The blessed month of Ramadan is fast approaching. Thousands of Islamic brothers perform I'tikāf for the entirety of Ramadan, and others for ten days. Relating to this, let us discuss some of the sunan, as well as various manners and etiquette relating to I'tikāf.

Firstly, let's listen to two blessed Hadith of the final Prophet of Allah

صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ:

1. "Whosoever performed I'tikāf with faith and intending to earn reward, all his previous sins will be forgiven."¹
2. "Whosoever performed I'tikāf for ten days in Ramadan, it is as though he performed two Hajj and two Umrah."²
 - Performing I'tikāf for the last ten days of Ramadan is Sunnah

¹ Jama' Sagheer, p. 516, Hadith 8480

² Shu'aib-ul-Iman, vol. 3, p. 425, Hadith 3966

Mu'akkadah 'alā al-Kifāyah - an emphasized communal Sunnah. If everyone were to abandon this Sunnah and not perform I'tikāf in the last ten days of Ramadan collectively, they shall all be taken to account. If in a city, one person were to perform ten days I'tikāf, this is sufficient for the entire community.¹

- Besides the I'tikāf which is Sunnah Mu'akkadah or performed due to an oath, any other form of I'tikāf is considered Mustahabb. In regards to this, there are no pre-conditions or set timing - whenever you enter the Masjid, make the intention of I'tikāf.²
- During Ramadan, the biggest objective of performing I'tikāf is to search for Layla-tul-Qadr.³

Announcement

We will discuss the remaining sunan and etiquettes related to I'tikāf in the study circles. Kindly take part to find out more.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The six ṣalawāt and two du'ās 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 الْعَالِيِ
الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

¹ Faizan-e-Ramdan, p. 235

² Faizan-e-Ramdan, p. 235, summarised

³ Faizan-e-Ramdan, p. 232

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

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلَّمَ

It is narrated from Sayyidunā 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. Seventy 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 يَدْوَامِ مُلْكِ اللَّهِ

Shaykh Aḥmad Ṣāwī رَحِمَهُ اللهُ عَلَيْهِ reports from some saints of Islam that by reciting this ṣalāt once, a person attains the reward of reciting ṣalawāt 600,000 times.⁴

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

² Ibid, p. 65

³ Al-Qawl al-Badī’, p. 277

⁴ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 149

5. Nearness to the Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

Once, a person came to the Prophet ﷺ. Amazingly, the Prophet ﷺ made this person sit between himself and Sayyiduna Abū Bakr Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. The noble Companions رَضِيَ اللَّهُ عَنْهُمْ were surprised as to who this honoured person was. When he left, the Prophet ﷺ explained, “When he recites ṣalāt upon me, he does so in these words.”¹

صَلُّوا عَلَی الْحَبِیْبِ صَلَّی اللهُ عَلَی مُحَمَّدٍ

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet ﷺ has stated, “My intercession becomes necessary (*wājib*) for whoever recites ṣalāt like this.”²

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا that the Prophet ﷺ has stated, “Whoever recites this, 70 angels write good deeds for him for 1000 days.”³

2. An easy way to spend every night in worship

The Prophet ﷺ said, “Whoever recites this du‘ā’ three times, it is

¹ Al-Qawl al-Badī’, p. 125

² Al-Targhīb wa al-Tarhīb: Hadīth 31

³ Majma‘ al-Zawā‘id: Hadīth 17305

as if 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 Allāh Who is Ḥalīm and Karīm. Allāh is pure, Lord of the seven skies and the magnificent ‘Arsh.

Schedule for the Halqahs [learning sessions] of the weekly Ijtima’ (overseas), 26th February 2026

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

The remaining Sunan and etiquettes of I’tikāf

- It is not a condition for I’tikāf to take place in a Jāmi‘ Masjid. It can also be performed in Masjid-e-Jama’at, which means any Masjid in which an Imam and Muezzin are appointed, even if five daily Salah are not offered in congregation.²
- The highest degree of I’tikāf is to perform it in Masjid-ul-Haram, then Masjid Nabawi, then Masjid al-Aqsa, then any Masjid within which large congregational Salah is offered.³
- When performing I’tikāf, if a person is unable perform certain good deeds, such as visiting the graves, meeting Muslims, inquiring about the health of the sick, or participating in Janaza

¹ Tārīkh Ibn ‘Asākir: Hadīth 4415

² Ibid, p. 239

³ Ibid, p. 240

Salah, he will still earn reward as though he had physically performed these deeds himself.¹

- Islamic sisters should make I'tikāf in Masjid-e-Bayt, which is the place in a woman's home in which she has specified to offer Salah in.²
- A person can leave the Masjid for only two things when performing I'tikāf. Firstly, a Shar'i need, such as offering Jumu'ah Salah, and secondly, an inherent physical need.³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Du'a before entering the masjid

In accordance with the schedule of the weekly Sunnah-inspired Gathering of Dawat-e-Islami, we will now memorize a dua. This week's dua is what we should recite before entering the masjid.

اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ

Translation: O Allah, open the doors of Your Mercy for me.⁴

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Method of collective accountability (72 Pious Deeds)

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, "Pondering 'over the Hereafter' for a moment is better than 60 years of worship."⁵

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

1. To please Allāh, I will hold myself to account through the *Pious Deeds*

¹ Mirat-ul-Manajih, vol. 3, p. 217

² Faizan-e-Ramdan, p. 289

³ Ibid, p. 265

⁴ Khazina-e-Rahmat, p. 85

⁵ Al-Jāmi' al-Ṣaghīr: Hadīth 5897

booklet and encourage others to do the same.

2. I will praise (i.e. thank) Allāh 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. Allāh Almighty forbid, if I have not acted on any pious deed which prevents a person from sinning, I will repent to Allāh 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 Allāh, be pious, have good character, and spread Islam.
8. I will fill in the *Pious Deeds* booklet tomorrow as well.
9. I will not fill in the *Pious Deeds* booklet as a formality, rather I will actually assess my deeds and fill it in.

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

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

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

1. Have you made good intentions?
2. Did you offer the five daily salah in congregation?

3. Wherever you were in the day, did you invite others to offer salah?
4. Did you read or listen to Sūrat al-Mulk at night?
5. After the five salah, 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 Shajarah?
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' salah 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 salah?
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 Ḥuḥr prior to the farḍ?
33. Did you offer tahajjud salah at night? If you did not sleep, did you offer ṣalāt al-layl?
34. Did you offer the voluntary (*nafl*) prayers of ishrāq, ḥāshṭ, 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 Allāh! 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 بِجَاہِ خَاتَمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ