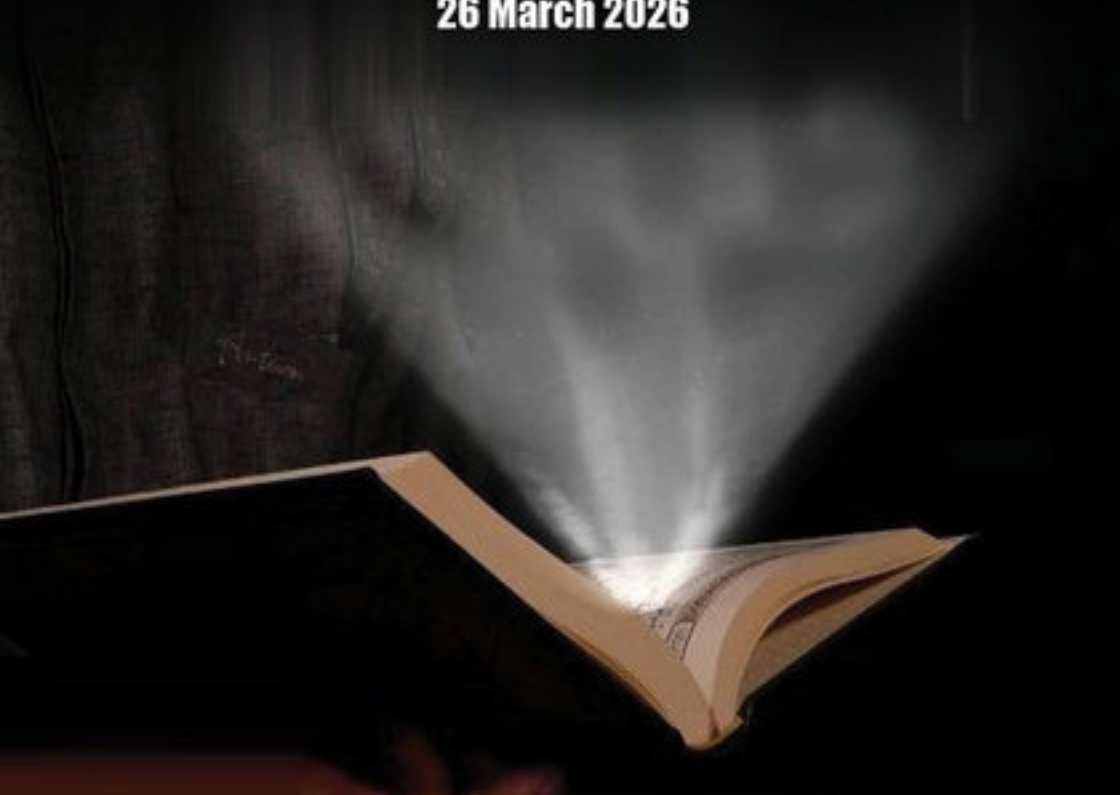


Deeds that please
Allah Almighty

26 March 2026



(For Islamic Brothers)

Thought-provoking speech of weekly
sunnah-inspiring ijtimā

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

Deeds that please Allah Almighty

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 Almighty.

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 Almighty for some time. Then, he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so).

Virtue of Sending Durood

The Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

رَيِّنُوا مَجَالِسَكُمْ بِالصَّلَاةِ عَلَيَّ فَإِنَّ صَلَاتَكُمْ عَلَيَّ نُورٌ لَكُمْ يَوْمَ الْقِيَامَةِ

Translation: “Adorn your gatherings by sending Durood upon me, because sending Durood upon me will be a نور (light) for you on the Day of Judgement.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Speech intentions

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

أَفْضَلُ الْعَمَلِ الْبَيِّنَةُ 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 عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Jami’ al-Saghir, Harf al-Zay, p. 280, Hadith: 4580

² Al-Jāmī‘ al-Şagħīr: Hadīth 1284

Ramadan Has Departed!!

Dear Islamic brothers! Just a few days ago, the lovers of Ramadan were eagerly waiting for Ramadan to arrive. Preparations were being made for Ramadan!! And now look, this sacred and blessed guest month has already departed, leaving us with the pain of separation. Now this holy month will return after eleven months. Then there will be joy again, mercy again, and blessings again, but!! Alas! Who knows whether we will even live to witness those blessings, or whether before that we will have tasted death and descended into the grave!!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

A Practice of the Righteous

A pious predecessor رَحْمَةُ اللهِ عَلَيْهِ, said: “The people of earlier times would spend six months before Ramadan supplicating to Allah Almighty to allow them to reach Ramadan, and six months after Ramadan supplicating that their worship of Ramadan be accepted.”¹

Dear Islamic brothers! This shows that now are the days for making such supplications and for regretfully striking our hands in sorrow, that alas! We did not truly value the month of Ramadan as it deserved. Now is the time to feel remorse over this and to pray for the acceptance of whatever little good deeds we were able to perform. May Allah Almighty grant us the ability to feel ashamed over our shortcomings and to continuously beg Him for mercy.

اُمِّينُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

A Special Virtue of Ramadan

Dear Islamic brothers! Among the virtues of Ramadan mentioned in the hadith, one very important and beautiful virtue is: “Ramadan is the month that grants a person a new life.”

¹ Lata'if al-Ma'arif, p. 204

Thus, it is mentioned in a hadith:

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Translation: “Whoever fasts in Ramadan with faith and seeking reward, all of his previous sins are forgiven.”¹

And in another hadith, it is mentioned that, “Whoever fasts in Ramadan and then fasts six days of Shawwāl, he emerges from sins as if he has been born anew from his mother’s womb.”²

Virtues of the Six Fasts of Shawwāl

Dear Islamic brothers! From these blessed hadith, we first learn the virtue of the six fasts of Shawwāl. It is mentioned in narrations:

- “Whoever fasts in Ramadan and then follows it with six fasts in Shawwāl, it is as if he fasted for his entire lifetime.”³
- “Whoever observes six fasts in Shawwāl after Eid al-Fitr, has observed fasts for the whole year, because one good deed is rewarded tenfold. Thus, the fasts of Ramadan equal ten months, and these six days equal two months, making a full year.”⁴

When Should the Six Fasts of Shawwāl Be Observed?

سُبْحَانَ اللَّهِ! What a great blessing these six fasts of Shawwāl are! اَلْحَمْدُ لِلَّهِ, we were granted the ability to observe the fasts of Ramadan. Now that a routine of fasting has already been formed, we should also try to observe the fasts of Shawwāl. إِنَّ شَاءَ اللَّهُ, the reward of fasting for a lifetime will be granted.

Khalil-e-Millat, Mufti Muhammad Khalil Khan Barkati رَحِمَهُ اللَّهُ عَلَيْهِ states: “There is no harm if these fasts are observed consecutively after Eid. However, it

¹ Sahih al-Bukhari, vol. 1, p. 26, Hadith 38

² Majma’ al-Zawa’id, vol. 3, p. 322, Hadith 5102

³ Şahīḥ Muslim p. 424, Hadith 1164

⁴ At-Targhīb wa’t-Tarhīb, p. 346, Hadith 2

appears better to observe two fasts each week, and one fast on the second day of Eid, spreading them across the month; this seems more appropriate.”¹

In short, fasting is not allowed on the day of Eid, but after Eid, these six fasts may be observed at any time during the month of Shawwāl.

May Allah Almighty grant us the ability to observe voluntary (*nafl*) fasts.

اٰمِيْنُ بِجَاۗءِ خَاتِمِ النَّبِيِّۦنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

A New Beginning for a New Life

Dear Islamic brothers! From the blessed hadith, another important lesson we learn is that Ramadan grants a new life. That is, whoever observes the fasts of Ramadan becomes purified from sins and is like a newborn child.

As for major sins, such as:

- not offering Salah,
- not fasting,
- unjustly harming Muslims,

Their forgiveness requires sincere repentance. Even so, Ramadan is a month of forgiveness. In it, countless people, upon whom Hell had become *wājib*, are forgiven. Therefore, we may hope in the mercy of Allah Almighty that perhaps we too have been forgiven.

In any case, after Ramadan, a new life begins. Now, we must truly make a new life. There should be a clear difference between our lives before and after Ramadan. For example:

- If we did not offer Salah before, we must now develop the habit of offering all five daily prayers in congregation.
- If we were lazy in acting upon Sunnahs before, we must now become punctual in following them.

¹ Sunni Bahishti Zewar, p. 347

- If we had bad habits before, we must now adopt good habits.
- If we were slow in worship before, we must now show enthusiasm.

In short, we must bring a clear, visible change between our lives before and after Ramadan, because a new life has now begun.

Acts that Please Allah Almighty

Since these are days of happiness, the days of Eid are ongoing, and after Ramadan, a new phase of life has begun. Let us listen to some faith-inspiring narrations and make a firm intention that the righteous deeds mentioned in these hadith will be permanently adopted in our lives from now on.

سُبْحَانَ اللَّهِ! These are days of joy, yet in the name of celebration, people end up doing all sorts of things, telling false jokes and bursting into loud laughter, and when friends gather, there is noise, chaos, and reckless behaviour. Sadly, such crude ways of celebrating joy are becoming increasingly common in our society.

إِنَّا لَنُحِبُّهُ! Islam is not opposed to happiness; rather, it promotes it. How beautiful it would be if, on these occasions of joy, and then throughout our lives, we perform those deeds which, when a person does them, Allah Almighty looks at him with pleasure (meaning He becomes extremely pleased with him). Let me share a very beautiful hadith:

Our beloved Master, the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said:

إِذَا ضَحِكَ رَبُّكَ إِلَى عَبْدِي فِي الدُّنْيَا فَلَا حِسَابَ عَلَيْهِ

Translation: When your Lord smiles upon a servant in this world, then on the Day of Judgment, there will be no accountability for him.⁽¹⁾

سُبْحَانَ اللَّهِ! This means that the righteous deeds we are about to hear have two great virtues:

1. When a person performs these good deeds, Allah Almighty becomes

¹ Musnad Ahmad, vol. 9, p. 256, Hadith 23116

extremely pleased with him and showers him with mercy.

2. Such a fortunate person will enter Paradise on the Day of Judgment without accountability.

Dear Islamic brothers! What are these beautiful, righteous deeds? Let us listen:

(1) Seeking Forgiveness for Sins

Sayyidunā Ali bin Rabe'e'ah رَحْمَةُ اللَّهِ عَلَيْهِ narrates: "Once, the fourth Caliph of the Muslims, the Lion of Allah, Ali al-Murtada, رَضِيَ اللَّهُ عَنْهُ mounted a ride and seated me behind him. We set out toward an area called Hirrah. While traveling, he raised his head toward the sky and recited:

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ أَحَدٌ غَيْرَكَ

Translation: O Allah Almighty! Forgive my sins; indeed, none forgives sins except You."

Hazrat Ali bin Rabe'e'ah رَحْمَةُ اللَّهِ عَلَيْهِ says: "After reciting this, Mawla Ali رَضِيَ اللَّهُ عَنْهُ looked toward me and smiled. I was quite surprised and asked, "O Ameer-ul-Mu'mineen! You first sought forgiveness, then you looked at me and smiled. What is the secret behind this?"

Upon hearing my question, Mawla Ali رَضِيَ اللَّهُ عَنْهُ narrated a parable (recalling a memory from his past). He said: "Once, our beloved Master, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was riding, and he honoured me by seating me behind him. Just as we are travelling toward Hirrah today, we were traveling toward Hirrah then as well. While on the way, the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ raised his blessed head toward the sky and recited the very same supplication that I recited today:

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ أَحَدٌ غَيْرَكَ

Translation: O Allah Almighty! Forgive my sins; indeed, none forgives sins except You."

Then, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ turned his radiant face toward me and smiled. I asked the same question you have just asked: ‘O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! What is the wisdom behind this blessed action?’

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: ‘O Ali! When a servant asks Allah Almighty to forgive his sins, Allah Almighty becomes pleased with that servant and smiles at him. It is because of Allah Almighty’s smile that I smiled as well.’¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Make It a Habit to Seek Forgiveness for Sins

Dear Islamic brothers! From the blessed hadith narrated by Sayyiduna Ali رَضِيَ اللهُ عَنْهُ, we learn that when a servant seeks forgiveness from Allah Almighty for his sins, Allah Almighty becomes extremely pleased with that servant and, in a manner befitting His Majesty, smiles, as if to say: Look! My servant knows that he has committed a sin, and he also knows that his Lord is the One Who forgives sins.

سُبْحَانَ اللهِ! We, too should make a habit to seek forgiveness for our sins! Recite with reflection on its meaning: اَللّٰهُمَّ اغْفِرْ لِيْ - O Allah Almighty! Forgive me.

Make it your daily routine to recite اَللّٰهُمَّ اغْفِرْ لِيْ. Even if not much, recite at least one tasbeeh daily (i.e., 100 times). There are other words of *istighfar* as well, keep reciting: اَسْتَغْفِرُ اللهَ - I seek forgiveness from Allah Almighty.

Also recite Sayyid-ul-Istighfar (as written in the Shajrah ‘Aliyyah Qadiriyyah ‘Attariyyah). In short, develop the habit of seeking forgiveness from Allah Almighty for your sins.

اِنَّ شَاءَ اللهُ, you will attain the pleasure of Allah Almighty and be granted entry into Paradise without accountability on the Day of Judgment. May Allah Almighty grant us the ability to constantly seek forgiveness.

¹ Musannaf Ibn Abi Shaybah, vol. 7, p. 63, Hadith 12

اٰمِيْنَ بِجَاہِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

(2) Worship at Night

It is narrated by the Companion of the Messenger, Sayyiduna Abu Dharr al-Ghifari رَضِيَ اللهُ عَنْهُ, that the Final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “There are three types of servants at whom Allah Almighty looks and smiles, and becomes very pleased. *The first* is the servant who wakes up at night, leaves his bed, performs wudu properly, and then stands in prayer. Seeing him, Allah Almighty says to the angels: ‘O angels! Tell Me, what encouraged My servant to do this good deed?’ The angels reply: ‘Our Lord! You know best.’ Allah Almighty says: ‘Yes, I know, but tell Me.’ They say: ‘O Most Generous Master! You instilled in him fear of one thing (Hell), so he fears it, and You gave him hope of one thing (Paradise), so he hopes for it. It is this fear and hope that made him sacrifice his sleep and stand before You.’ Allah Almighty then says: ‘O angels! Bear witness, what he fears (Hell), I have granted him safety from it, and what he hopes for (Paradise), I have made obligatory for him.’

The second is the person who participates in the battle between truth and falsehood, remains steadfast, until either he is martyred or Allah Almighty grants him victory. Seeing this servant, Allah Almighty also smiles (i.e., becomes pleased).

The third is the servant who travels at night; when he stops during the last portion of the night, his companions sleep, but he stands and begins to pray. Seeing this servant as well, Allah Almighty smiles (i.e., becomes pleased).¹

سُبْحَانَ اللهِ! Dear Islamic brothers! Reflect for a moment, how fortunate is that servant who wakes up at night, sacrifices his sleep, performs wudu properly, and stands before Allah Almighty. He is truly blessed, the one at whom Allah Almighty smiles.

¹ Zuhd by Ibn Mubarak, Part: 9, p. 345, Hadith: 1212

(3-4) Sending Durood and Reciting the noble Quran at Night

It is narrated by the great Companion, Sayyiduna Abdullah bin Mas'ud رَضِيَ اللهُ عَنْهُ that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "A servant wakes up at night, performs wudu properly, praises Allah Almighty, glorifies His greatness, sends Durood upon His Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, then opens the noble Quran and begins reciting it. This is the servant at whom Allah Almighty smiles and says: 'Look! My servant is worshipping Me while no one sees him except Me.'"¹

(5) Straightening the Rows in Prayer

Sayyiduna Abu Sa'id al-Khudri رَضِيَ اللهُ عَنْهُ narrates that the Noble Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, said: "Allah Almighty smiles upon seeing three types of servants:

The people who straighten the rows during prayer. The servant who strives in the path of Allah Almighty. The servant who worships Allah Almighty in the darkness of the night. Seeing them, Allah Almighty smiles (i.e., becomes pleased)."²

Dear Islamic brothers! These are five deeds in total: (1). Offering Salah at night. (2). Reciting Durood in the solitude of the night. (3). Reciting the noble Quran. (4). Performing any act of worship in the darkness of the night. (5). Straightening the rows in Salah.

Now reflect for a moment, how difficult are these deeds? Not difficult at all. Wake up at night, offer just two Rak'ahs, recite as much Durood as you can, and recite as much of the noble Quran as possible. If nothing more, then recite Surah al-Mulk. And whenever you attend the masjid for congregational Salah, ensure the rows are straight by aligning your heels and shoulders.

These are small, simple actions, yet look at their virtue! The person who performs them is so fortunate that his Lord smiles at his action, meaning Allah Almighty becomes extremely pleased with him. And such a blessed person is one who, **إِنْ شَاءَ اللهُ**, will enter Jannah without accountability.

¹ Ajalat al-Raghib, p. 878, Hadith: 765

² Musannaf Ibn Abi Shaybah, vol.: 1, p. 388, Hadith: 15

Virtues of Night Worship

Dear Islamic brothers! After Ramadan, a new phase of life has begun. Make a firm intention that from now on, for the rest of your life, you will dedicate at least one hour every night, even if no more, to the worship of Allah Almighty.

Nowadays, many young people's nights are wasted on useless activities: scrolling through social media, watching random content on their phones, and chatting on Facebook, Instagram, and similar platforms. Hours pass by without realization.

O devotees of the Prophet! Even if not more, set aside at least 1 hour for the remembrance of Allah Almighty. **إِنْ شَاءَ اللَّهُ**, you will receive such blessings that words cannot describe.

Night Worship Became the Means of Forgiveness

Sayyiduna Qabeesah bin Uqbah **رَحْمَةُ اللَّهِ عَلَيْهِ** narrates: After the passing of Sayyiduna Sufyan Thawri **رَحْمَةُ اللَّهِ عَلَيْهِ**, I saw him in a dream and asked, "What did Allah Almighty do with you?"

He replied: "Allah Almighty said to me: 'O son of Sa'eed! Glad tidings for you. I am pleased with you, because when night would fall, you used to worship Me with tears and a tender heart. Jannah is before you; take whichever palace you wish. And continue beholding Me, for I am not distant from you.'"¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Virtue of Straightening the Rows in Prayer

Dear Islamic brothers! It has been stated that those who straighten the rows in prayer are such people upon whom Allah Almighty smiles.

Sadly, a lot of negligence is seen in this matter today. Usually, before starting the congregational prayer, the Imam announces: "Straighten your rows by

¹ Hilyat al-Awliya, vol. 7, p. 77

aligning your heels, necks, and shoulders.” Despite this, many people do not pay attention to the Imam’s announcement or straighten the rows.

Dear Islamic brothers! Remember well, not straightening the rows in prayer is not a minor issue. The harms of this negligence mentioned in the Ahadith are very serious: failing to straighten the rows is abandoning a *wājib*, which is impermissible and sinful.¹ Because the rows were not straightened, the prayer remains deficient.² Not straightening the rows becomes a cause of whispers in prayer. A Hadith states: “Fill the gaps, because Satan enters between you like a young goat.”³ In another Hadith, it is mentioned: “Whoever breaks a row, Allah Almighty breaks him.”

In this Hadith, Fayd al-Qadeer explains that it means Allah Almighty distances such a person from reward and mercy, or deprives him of the ability to perform further good deeds.⁴ The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “O servants of Allah! Straighten your rows, otherwise Allah Almighty will create disagreement among you.”⁵

الله أكبر! Dear Islamic brothers! Reflect for a moment on how important this matter is! Not straightening the rows is not just an issue of one prayer; its effects reach our behaviour and even the entire society. Therefore, we must make a habit to always straighten the rows properly during prayer.

Self-Sacrifice

Dear Islamic brothers! Among the righteous deeds that please Allah Almighty, one great deed is self-sacrifice.

There is a well-known parable: once a hungry man presented himself in the blessed court of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had inquiries made in the homes of all the Mothers of the Believers رَضِيَ اللهُ عَنْهُنَّ to see if any food was available, but no food was found in

¹ ‘Umdat al-Qari, vol. 4, p. 354, under Hadith 718 derived

² Mir’at al-Manajih, vol. 2, p. 183 summarized

³ Musnad Imam Ahmad, Musnad al-Ansar, vol. 9, p. 198, Hadith 22901

⁴ Fayd al-Qadeer, vol. 6, p. 306, Hadith 9076

⁵ Muslim, p. 169, Hadith 436

any house. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said to the Companions رَضِيَ اللهُ عَنْهُمْ: “Whoever hosts this guest, Allah Almighty will have mercy upon him.”

Sayyiduna Abu Talha Ansari رَضِيَ اللهُ عَنْهُ stood up and took the guest to his house. When he reached home, he asked his wife: “Is there any food in the house?” She replied: “There is only a little food kept for the children.” Sayyiduna Abu Talha رَضِيَ اللهُ عَنْهُ said: “Put the children to sleep somehow, and when the guest sits down to eat, get up on the pretext of fixing the lamp and extinguish it, so that the guest may eat comfortably.”

He did this so that the guest would not realize that the household was not eating with him; otherwise, the guest would insist, and since the food was little, the guest might remain hungry. In this way, Sayyiduna Abu Talha رَضِيَ اللهُ عَنْهُ fed the guest, while he and his family spent the night hungry.

The next morning, when they presented themselves in the prophetic court, the Beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, upon seeing Sayyiduna Abu Talha رَضِيَ اللهُ عَنْهُ, said: “Last night, an amazing event occurred in the house of such-and-such people. Allah Almighty smiled upon them (meaning: He became extremely pleased with them).”

Regarding this very event, the following verse of Surah al-Hashr was revealed:

1

وَيُؤْتُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۗ وَمَن يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ

الْمُفْلِحُونَ ﴿٩﴾

and they give preference over themselves even if they themselves are in need.
And whosoever was saved from the greed of his soul, then it is they who are successful.²

¹ Sahih al-Bukhari, p. 1253, Hadith: 4889

² Al-Quran, Al-Hashr, verse 9; translation from Kanz al-‘Irfān

سُبْحَانَ اللَّهِ !Dear Islamic brothers! It becomes clear that self-sacrifice is also a deed that pleases Allah Almighty.

What is Self-Sacrifice?

It means: giving preference to the need and desire of another over one's own need and desire.¹

In a blessed Hadith, it is stated: "Whoever desires something, then restrains his desire and gives preference to someone else over himself, Allah Almighty forgives him."²

The Selflessness of Sayyidah Bibi Fatimah رَضِيَ اللَّهُ عَنْهَا

Sayyiduna Imam Hasan Mujtaba رَضِيَ اللَّهُ عَنْهُ says: One day, after observing a fast for a full day, food was prepared in our home. My respected father, Mawla Ali, and my younger brother, Sayyiduna Imam Husayn رَضِيَ اللَّهُ عَنْهُمَا, had finished eating, but my mother, Sayyidah Bibi Fatimah رَضِيَ اللَّهُ عَنْهَا, had not yet eaten. As soon as she was about to begin her meal, a beggar came to the door and said, "O daughter of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I have not eaten for two meals. Please give me some food."

Sayyidah Fatimah رَضِيَ اللَّهُ عَنْهَا immediately stopped eating and instructed me, "Go and give this food to the beggar. I have missed only one meal, whereas he has been hungry for two."³

The Great Reward of Feeding Others

Dear Islamic brothers! You have heard how Sayyidah Bibi Fatimah رَضِيَ اللَّهُ عَنْهَا, despite being hungry herself, preferred another over herself and gave away her food. We should take lessons from the lives of these blessed personalities.

¹ Madīnay ki Machhli, p. 3

² Ihya Ulum al-Din, vol.: 3, p. 115

³ Madine ki Machhli, p. 24

Believe it with certainty: feeding the hungry and giving water to the thirsty carries immense reward.

In this regard, listen to two blessed sayings of the Beloved Prophet ﷺ:

1. “Whoever feeds a Muslim who is hungry, Allah Almighty will feed him the fruits of Paradise on the Day of Judgement. And whoever gives water to a Muslim who is thirsty, Allah Almighty will give him sealed, pure, and clean drink on the Day of Judgement.”¹
2. “Whoever fully satisfies the hunger of a Muslim, Allah Almighty will admit him into Paradise through such a gate that only people like him will enter from.”²

Dear Islamic brothers! We have been blessed to hear several blessed ahadith in which those actions are mentioned that, when a servant performs them, Allah Almighty looks at him with pleasure—meaning He is extremely pleased with him. And the one whom the Lord smiles upon will be granted entry into Paradise without accountability.

These actions are:

1. Seeking forgiveness for one’s sins, i.e., making istighfar
2. Worshipping at night when people are asleep
3. Reciting Durood at night
4. Reciting the Holy Quran
5. Straightening the rows in Salah
6. Practicing selflessness

After Ramadan, our new life has now begun. Make a firm intention to permanently include these good and virtuous deeds in your daily life. May Allah Almighty grant us the ability to continue performing all these deeds.

¹ Jami’ Tirmidhi, p. 581, Hadith 2449

² Al-Mu’jam al-Kabir, vol. 8, p. 418, Hadith 16589

اٰوِيْنُ بِجَايَا خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Righteous Deed No. 33

O devotees of the Prophet! Ramadan has now taken its blessed leave. To keep the memories of this blessed month alive, to maintain the passion and enthusiasm for worship, and to keep our connection with the masjid strong, connect yourself with the religious environment of the devotees of the Prophet through the religious movement of Dawat-e-Islami. Take an active part in the 12 religious activities of the zayli halqa as well. **اِنْ شَاءَ اللهُ**, countless blessings in both the religious and worldly spheres will be attained.

Just as in Ramadan, to develop the habit of night worship in the rest of the months as well, act upon Pious Deed No. 33 from the “72 Pious Deeds” gifted by Shaykh-e-Tariqat, Ameer Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمْ اَلْعَالَمِيَّة**. That Pious Deed is: Did you pray Tahajjud today? Or, if you did not sleep, did you offer Salat-ul-Layl?

By acting upon this Pious Deed, the habit of regular prayer and night worship will remain firm. May Allah Almighty grant us the ability to act upon it.

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Dear Islamic brothers! As we bring this bayan towards its conclusion, I have the honour of mentioning the virtue of the Sunnah along with a few etiquettes of life. The Merciful Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said:

مَنْ أَحَبَّ سُنَّتِي فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي كَانَ مَعِي فِي الْجَنَّةِ

“Whoever loves my Sunnah has indeed loved me, and whoever loves me will be with me in Paradise.”¹

¹ Mishkat al-Masabih, vol. 1, p. 55, Hadith: 175.

Madani Pearls for the Seeker of Knowledge

Dear Islamic brothers! Let us listen to a few Madani pearls regarding those who seek knowledge. First, observe these two blessed sayings of the Holy Prophet

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Whoever travels a path in search of knowledge, Allah Almighty makes a path to Paradise easy for him.”¹
 2. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “When a person leaves his home seeking knowledge, the angels, being pleased with this act, spread their wings for him.”²
- Traveling to acquire knowledge is the Sunnah of the pious predecessors.³
 - Asking questions to gain knowledge is certainly virtuous, but observing the etiquette of questioning is also necessary.⁴
 - Knowledge is a treasure, and asking questions is its key.⁵
 - One should not feel shy about asking questions to learn knowledge.⁶
 - Flattery is not from the character of a believer, but it is permissible to show courtesy for the sake of acquiring knowledge.⁷
 - One should also avoid asking questions that have no worldly or religious benefit.⁸

¹ Muslim, p. 1110, Hadith 6853

² Tabarani al-Kabir, vol. 8, p. 55, Hadith 7350

³ 40 Sayings of Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, p. 23

⁴ Faizan-e-Data Ali Hujwiri رَحِمَهُ اللهُ وَعَلَيْهِ, p. 13

⁵ Al-Firdaws bi Ma'thur al-Khitab, vol. 2, p. 80, Hadith 4011

⁶ Questions of the Bedouin and the Answers of the Arab Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, p. 8

⁷ Shu'ab al-Iman, vol. 4, p. 224, Hadith 4863

⁸ Questions of the Bedouin and the Answers of the Arab Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, p. 9

Announcement

The remaining Madani pearls for seekers of knowledge will be explained in the study circles. Therefore, be sure to attend the study circles in order to learn them.

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

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 الْعَالِي
الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

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 وَسَلِّمْ

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

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

forgiven before he stands.”¹

3. Seventy portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Seventy portals of mercy are opened for whoever recites this ṣalāt.²

4. The reward of 600,000 ṣalāt

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

Shaykh Aḥmad Ṣāwī رَحِمَهُ اللَّهُ عَلَيْهِ reports from some saints of Islam that by reciting this ṣalāt once, a person attains the reward of reciting ṣalawāt 600,000 times.³

5. Nearness to the Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

Once, a person came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Amazingly, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “When he recites ṣalāt upon me, he does so in these words.”⁴

¹ Ibid, p. 65

² Al-Qawl al-Badī, p. 277

³ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 149

⁴ Al-Qawl al-Badī, p. 125

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “My intercession becomes necessary (wājib) for whoever recites ṣalāt like this.”¹

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “Whoever recites this, 70 angels write good deeds for him for 1000 days.”²

2. An easy way to spend every night in worship

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever recites this du‘ā’ three times, it is as if he found Laylat al-Qadr.”³

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.

¹ Al-Targhīb wa al-Tarhīb: Hadīth 31

² Majma‘ al-Zawā‘id: Hadīth 17305

³ Tārīkh Ibn ‘Asākir: Hadīth 4415

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

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

Remaining Madani Pearls for Seekers of Knowledge

- The example of a person who gains knowledge but does not convey it is like someone who gathers a treasure and then spends nothing from it.¹
- When you wish to ask a scholar of Islam a question, first seek permission respectfully.²
- Increase in knowledge comes through searching, and understanding comes through asking. So, learn about what you do not know, and act upon what you already know.³
- The best times for acquiring knowledge are early youth, the time before dawn, and the time between Maghrib and 'Isha. This is regarding excellence; otherwise, a student should remain engaged in seeking knowledge at all times.⁴
- A student of knowledge should avoid arguments and disputes, because quarrelling and conflict waste time.⁵

¹ Al-Mu'jam al-Awsat, vol. 1, p. 204, Hadith 689

² Questions of the Bedouin and the Answers of the Arab Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, p. 6

³ Jami' Bayan al-'Ilm wa Fadlih, vol. 1, p. 122, Hadith 402

⁴ Rah-e-'Ilm, p. 73

⁵ Rah-e-'Ilm, p. 74

- A student should bear hardships and humiliations that come in the path of seeking religious knowledge with patience and a smiling face.¹
- The more pious a student is, the more beneficial his knowledge becomes.²
- A student should keep books with him at all times so that he can study whenever he gets free time.³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Du‘a to Recite When Looking in the Mirror

According to the scheduled program of Dawat-e-Islami’s weekly Sunnah-inspired gatherings, this time the Du‘a to be memorised is the Du‘a when looking in the mirror:

اللَّهُمَّ أَنْتَ حَسَنْتَ خُلُقِي فَحَسِّنْ خُلُقِي

*Translation: O Allah Almighty! You have made my appearance beautiful, so make my character beautiful as well.*⁴

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Method of collective accountability (72 Pious Deeds)

The Merciful 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 Ibid., p. 80

² Ibid., p. 81

³ Ibid., p. 85

⁴ Madani Panj Surah, p. 206

⁵ Al-Jāmi‘ al-Ṣaghīr: Hadīth 5897

1. To please Allāh, 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) 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-Ikhlās, 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-Madinah 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 Ṣuḥr 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, chāsht, and awwābīn?
35. Did you offer the preceding sunnahs of 'Aṣr or 'Ishā'?

36. Did you encourage someone else to take part in at least one of Dawat-e-Islami's 12 religious activities?
37. Did you avoid asking someone to borrow something from them? (e.g. slippers, shawl, mobile, charger, car)
38. Did you refrain from lying and engaging in backbiting and taletelling (including listening to these things)?
39. Did you watch Madani Channel for some time?
40. Did you refrain from forming personal friendships based on worldly gain?
41. Despite being able to do so, did you delay paying a debt back in time without the permission of the lender? Did you give back something you borrowed to its owner within the time period you both agreed?
42. Did you refrain from uttering words of humility in front of others despite not truly meaning them? For example, saying, "I am a nobody" to increase your respect in the sight of others whereas you do not truly believe yourself to be as such.
43. Did you maintain cleanliness and tidiness?
44. Upon learning of another Muslim's flaw, did you conceal it from others (unless there was a religious reason not to)?
45. Did you deliver or take part in a tafsīr study circle?
46. Did you recite 'بِسْمِ اللَّهِ' before everything that is permissible and honourable?
47. Did you deliver or listen to an outdoor dars?
48. Did you pray for the forgiveness of your parents and spiritual guide and convey to them at least the reward of some good deeds?
49. Did you avoid wasting of any kind at home, in the masjid, at work, etc?
50. Did you abide by traffic laws?

51. If an Islamic brother (especially a nigrān) did something wrong and needed to be corrected, did you attempt to correct him in writing or by meeting him whilst being gentle and kind? (Thus, avoiding the major sin of backbiting in the form of revealing his mistake to another without a reason permitted by shariah)
52. Did you protect yourself from sinning with your tongue by avoiding slander, hurting others, swearing, etc?
53. To build the habit of avoiding trivial speech which carries no worldly or religious benefit, did you communicate even a little using gestures?
54. Did you try to avoid mocking others, ridiculing them, taunting them, hurting their feelings and guffawing?
55. Did you wear an ‘*imāmah*’?
56. Did you respect your parents?

Record of qufl-e-Madinah

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

Ten weekly pious deeds

57. Did you send at least one Islamic sister from your home to the weekly sisters’ gathering?
58. Did you watch or listen to the weekly Madani Muzakarah?
59. Did you attend the weekly gathering from beginning to end?
60. This week, did you observe i’tikāf on the day off?
61. This week, did you visit at least one ill or distressed person at their home or the hospital according to the sunnah and console them? Or, did you offer condolences upon someone passing away?

62. Did you fast on Monday this week (or in the case of not doing so, fast on any other day)?
63. Have you read or listened to the weekly booklet?
64. Did you conduct the area visit at least once this week?
65. This week, did you reach out to at least one Islamic brother who used to be part of Dawat-e-Islami or attended the weekly gatherings, and encourage him to join the religious environment?
66. Did you participate in the weekly study circle?

Three monthly pious deeds

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

One yearly pious deed

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

Two lifetime pious deeds

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Amir of Ahl al-Sunna's dua

O 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 خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ