

Excellence of tolerance

30 April 2026



(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

Excellence of tolerance

وَعَلَى إِلِكْ وَأَصْحِكْ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى إِلِكْ وَأَصْحِكْ يَا نُورَ 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*, for you will then continuously gain the reward of *i'tikāf* as long as you stay inside. Normally, inside 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 upon which prayers have been recited. Yet, if intention of *i'tikāf* is made, all these acts will become permissible. One should not make this intention only to eat, drink, or sleep. Instead, one should do so to please Allah.

As mentioned in *Fatāwā Shāmī*:

If somebody seeks to eat, drink, or sleep in a masjid, he should make an intention of *i'tikāf* and make 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)."

Excellence of reciting Ṣalāt upon the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

حَيْثُ مَا كُنْتُمْ فَصَلُّوا عَلَيَّ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي

‘Wherever you are, send *ṣalāt* upon me, as your *ṣalāt* reaches me.’¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Speech intentions

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: **أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ** – “The best of deeds is a sincere intention.”²

O those who love Allah’s Messenger! Make it a habit to form good intentions before every action, as good intentions can lead one to Paradise. Before listening to the speech, we can make the following good intentions:

- I will listen to the entire speech to gain knowledge.
- I will sit respectfully.
- I will avoid being lazy.
- I will listen with the intention of self-improvement.
- I will try to convey what I learn to others.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Dear Islamic brothers! Today, we will listen to a speech with regards to tolerance. We will listen to the virtues of being tolerant and forgiving that have been mentioned in the blessed *aḥādīth*. Some stories relating to the tolerance of pious people of Allah Almighty will also be mentioned. Controlling anger is fundamental to being tolerant;

¹ Mu’jam Kabir, vol. 3, p. 82, Number 2729

² Al-Jāmi‘ al-Ṣaḡhīr: Hadith 1284

therefore, some methods of controlling anger will also be mentioned. Let us first listen to an account:

Exemplary tolerance!

People would come to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to accept Islam. One day, a descendant of the king of Yemen, Wā'il b. Ḥujr رَضِيَ اللهُ عَنْهُ came to the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with a delegation to accept Islam. The Companions عَلَيْهِمُ الرِّضْوَانُ told him: 'The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had already informed us about your arrival 3 days ago.'

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ showed a lot of affection towards him, spread his blessed shawl for him, made him sit next to him, said praiseworthy words about him on the blessed pulpit, prayed for blessing and assigned Sayyidunā Amir Mu'āwiyah رَضِيَ اللهُ عَنْهُ to take him to the place where he was going to stay.

Sayyidunā Amir Mu'āwiyah رَضِيَ اللهُ عَنْهُ was young at that time. He was also the son of a leader of Makkah but he did not have the ego of a leader within him due to the blessing of the company of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Being assigned the task from the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he instantly went with Wā'il b. Ḥujr. Wā'il b. Ḥujr was mounted on a she-camel whilst Sayyidunā Amir Mu'āwiyah رَضِيَ اللهُ عَنْهُ was walking alongside the camel. Due to the intensity of the heat, he said to Wā'il b. Ḥujr after walking a little while: 'It is very hot and now my feet are burning from inside as well. Allow me to mount on the camel behind you.'

Wā'il b. Ḥujr refused. Upon this, Sayyidunā Amir Mu'āwiyah رَضِيَ اللهُ عَنْهُ said: 'At least give me your shoes so I can protect myself from the heat'. Wā'il b. Ḥujr replied: 'You are not from those people who can wear the clothes of kings. Walking in the shade of my she-camel is sufficient for you.'

Hearing this, Sayyidunā Amir Mu'āwiyah رَضِيَ اللهُ عَنْهُ displayed great

tolerance and did not say anything back. A time came when Sayyidunā Amir Mu‘āwiyah رَضِيَ اللهُ عَنْهُ became the governor of Syria and called Sayyidunā Wā'il b. Ḥujr رَضِيَ اللهُ عَنْهُ to Damascus. When he went to Damascus, Sayyidunā Amir Mu‘āwiyah رَضِيَ اللهُ عَنْهُ was extremely respectful towards him and instead of taking revenge against him for this event of the past, he made Sayyidunā Wā'il b. Ḥujr رَضِيَ اللهُ عَنْهُ sit next to him on the throne and asked: 'Is my throne better or the hump of your she-camel?'

Sayyidunā Wā'il Bin Hujr رَضِيَ اللهُ عَنْهُ replied: 'O leader of the believers! I was a new Muslim at that time and what I said was the common practice of the era of ignorance. Now, Allah Almighty has honoured us with Islam and whatever you have done is the way of Islam.'

Sayyidunā Wā'il b. Ḥujr رَضِيَ اللهُ عَنْهُ was so moved by the kind behaviour of Sayyidunā Amir Mu‘āwiyah رَضِيَ اللهُ عَنْهُ that he said: 'If only I had allowed him to mount ahead of me.'¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! We learn from this account that the companions of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were of a tolerant and soft nature:

- ❖ They would treat others with affection
- ❖ They were full of humility and humbleness
- ❖ They had a habit of being patient and tolerant
- ❖ They were soft-hearted and kind
- ❖ They were pure from malice and holding grudges
- ❖ They would treat others with kindness despite being treated rudely

¹ Mu'jam Sagheer, vol. 2, pp. 143

- ❖ They would return evil with goodness
- ❖ They were patient
- ❖ They would forgive instead of taking revenge
- ❖ Only if we could also follow their footsteps and make it a habit of ours to be tolerant.

اُمِّيْنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Forbearance of Sayyidunā Amir Mu‘āwiyah رَضِيَ اللهُ عَنْهُ

Sayyidunā Amir Mu‘āwiyah’s رَضِيَ اللهُ عَنْهُ tolerance was second to none.

A person once spoke very harshly to Sayyidunā Amir Mu‘āwiyah رَضِيَ اللهُ عَنْهُ, so someone said: ‘If you wish, you can punish him.’ He replied: ‘I feel ashamed of the fact that my tolerance decreases due to the mistake of my people.’¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O devotees of Companions and Ahl-e-Bayt! By learning a lesson from the tolerance of the companion of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidunā Amir Mu‘āwiyah رَضِيَ اللهُ عَنْهُ, we should also instil the passion of patience within ourselves. We should become tolerant. We should develop the habits of gentleness and forgiveness within ourselves. We should always treat others kindly. We should make a habit of giving other people gifts. Such habits will not only strengthen relations and increase love with one another but will also create a pleasant atmosphere in the society.

¹ Hilm Mu‘āwiyah, pp. 22, Raqm, 14

What does tolerance mean?

Dear Islamic brothers! The literal meaning of tolerance is to endure, not to be angry, to not lose one's cool. Whereas, tolerance has been defined as being calm and at peace whilst in the state of anger.¹

This is such an excellent act that whichever fortunate Muslim acts upon it, he is counted amongst the beloveds of Allah Almighty. Just as Allah Almighty mentions in Juz' 4, Surah Āl-'Imrān, Verse no. 134:

وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ۗ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿١٣٤﴾

and control rage, and forgive people—and Allah loves the righteous.²

Whereas, another verse teaches us to forgive, be patient and tolerant in this manner. It is mentioned in Juz' 18, Surah al-Nūr, verse no. 22:

وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ اَلَا تُحِبُّوْنَ اَنْ يَّعْفِرَ اللّٰهُ كُفْرَكُمْ ۗ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٢٢﴾

Let them forgive and overlook. Do you not like that Allah should forgive you?
And Allah is Most-Forgiving, Most-Merciful.³

What does Satan want?

Dear Islamic brothers! We learn that forgiving and overlooking faults of others is a means of attaining forgiveness from Allah Almighty and Allah Almighty likes this habit very much. There is no doubt in the fact that Satan is an eternal enemy of humans, as Allah Almighty mentions in the Holy Quran:

¹ Derived from Kitab-ul-Ta'reefat, pp. 66

² Al-Quran, Āl -Imran, verse 134; translation from Kanz al-'Irfān

³ Al-Quran, Al- Nūr, verse 22; translation from Kanz al-'Irfān

إِنَّ الشَّيْطَانَ يَنْزَعُ بَيْنَهُمْ ۖ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٥٣﴾

Satan creates discord among them. Indeed Satan is an open enemy for mankind.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Satan will definitely not bear the fact that Muslims:

- Remain united with one another
- Be well-wishers of one another
- Safeguard each other's honour
- Overlook the mistakes of one another
- Forgive one another
- Forgive one's own rights
- Take care of the rights of one another
- Help each other.

Rather, **Satan will wish** that Muslims:

- Fight and quarrel a lot with one another
- Tarnish the honour of one another
- Indulge in immorality and indecent talks
- Swear at one another
- Slap a person twice in revenge when he has been slapped once

¹ Al-Quran, Bani Isra`il, verse 53; translation from Kanz al-'Irfān

- Punch or kick someone many times when he has been punched or kicked once
- Taunt and insult mother of his children if she makes a mistake
- Treat a relative's mistake as a matter of one's own prestige and boycott him for the rest of his life
- Insult an employee or someone below you harshly due to a small mistake of theirs
- A Muslim, who has a high status or is in a high post, thinks of others as inferior to himself and deem them to be equivalent to ants.

In short! Satan wants Muslims to continue fighting with one another. Now, we should think about whether we follow the way of Satan or the way of Allah Almighty in our matters. Satan wishes for Muslims to fight and kill one another over little things whereas Allah Almighty has ordered Muslims to forgive one another so that He may forgive them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! There is no doubt that tolerating a Muslim after he has made a mistake and then forgiving him is very difficult for the nafs, but if we keep the virtues of tolerating and forgiveness in mind, then becoming tolerant will become easy.

In order to develop the passion of **tolerance** and **forgiving people**, let us listen to 5 blessed *ahādīth* on its virtues:

Virtue of tolerating and forgiving

1. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Whoever has 3 things within him, Allah Almighty will take his accountability with great ease (on the Day of Judgement) and will admit him into Paradise through His

mercy.’ The blessed companions **عَلَيْهِمُ الرِّضْوَانُ** asked: ‘O Prophet of Allah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**! What are those things?’ He **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** replied: ‘(1) Give to the person who deprives you, (2) Maintain ties with those who cut them off with you, and (3) Forgive those who oppress you.’¹

2. The Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** stated: ‘Knowledge is gained through learning, tolerance is gained through bearing difficulties, and whoever tries to attain goodness, he is given goodness and whoever wants to refrain from evil, he will be protected from it.’²
3. The Noble Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** mentioned: ‘5 things are a Sunnah of noble prophets **عَلَيْهِمُ السَّلَامُ**; one of them is tolerance.’³
4. The Merciful Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated: ‘Verily, a person attains the status of a fasting person and a person who stays awake all night (for worship) due to tolerance.’⁴
5. A person came to the blessed court of the Holy Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and asked: ‘O Prophet of Allah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**! How many times should we forgive a servant?’ The Holy Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** remained silent. The person asked the same question again. The Holy Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** remained silent again. When the same question was asked for the 3rd time, the Holy Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** replied: ‘70 times every day.’⁵

Mufti Aḥmad Yār Khān Na‘īmī **رَحْمَةُ اللهِ عَلَيْهِ** writes in the commentary of this hadith:

¹ Mu‘jam Awsat, vol. 4, pp. 18, Hadees no. 5064

² Tareekh-e-Madinah Damascus, Raqm 2162, Rija Bin Haiwiyah, vol. 18, pp. 98

³ Mawsu‘ah Al-Imam Ibn Abi Dunya, vol. 2, pp. 24, Hadees no. 6

⁴ Mawsu‘ah Al-Imam Ibn Abi Dunya, vol. 2, pp. 27, Hadees no. 8 selected

⁵ Tirmizi, vol. 3, pp. 381, Hadees no. 1956

In Arabic, the number 70 is used to denote abundance of something. In other words, forgive him many times on a daily basis. This is in that case when the servant has made a mistake unintentionally and not due to the evil of the *nafs* (by purpose/due to a bad habit) and it should be the master's personal violation, not the violation of Shariah, the nation or the country, as these faults are not forgiven.¹

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

Whispers of Satan!

Dear Islamic brothers! By mentioning forgiving 70 times daily, it is an indication that we should become tolerant. Regardless of the enormity of the mistakes that occur, we should never abandon tolerance. We see today that we may be patient once or twice upon someone's mistake, but if that same mistake happens again, then revenge is taken with full force; and some foolish people become angry instantly over small things. For example:

- Not getting favourite food
- A small child urinating on clothes
- Someone rang us by mistake
- Someone honking in an emergency whilst stuck in a traffic jam
- Receiving un-ironed clothes
- In the ablution area, whilst making ablution, water sprinkled from the next person onto your clothes

Then on such occasions, Satan whispers in the ears that 'you can't survive

¹ Mirat-ul-Manajih, vol. 5, pp. 170

if you keep forgiving’, ‘if you become soft-hearted, this world will not let you live’, ‘nowadays, you shouldn’t choose to forgive’, ‘it is not the era to forgive!’ ‘people begin to mistreat you if you forgive them,’ etc.

So, remember! Do not pay attention to these kinds of whispers at all. You do not become tolerant and forgiving to make this life better, but rather, tolerating and forgiving others make the Hereafter better. This is the reason that our pious predecessors رَحِمَهُمُ اللهُ would make it a habit of never leaving tolerance and forgiveness, no matter how big the loss was.

For motivation, let us listen to 3 accounts relating to the tolerance and forgiveness of our pious predecessors رَحِمَهُمُ اللهُ:

1. Forgiving someone is after being capable of taking revenge!

Sayyidunā Ma‘mar b. Rashīd رَحِمَهُ اللهُ عَلَيْهِ narrates: ‘A person slapped the son of Sayyidunā Qatāda b. Di‘āmah رَحِمَهُ اللهُ عَلَيْهِ very powerfully. Sayyidunā Qatāda b. Di‘āmah رَحِمَهُ اللهُ عَلَيْهِ requested the help of Bilal b. Abī Burdah against him, so Bilal b. Abī Burdah called upon the person who had slapped him and also the leaders of Basra.

They began to propose a course of action but Sayyidunā Qatāda رَحِمَهُ اللهُ عَلَيْهِ did not accept this and told his son: ‘You also slap him just like he slapped you’ and then said: ‘Son! Roll up your sleeves and give him a powerful slap by raising your hand.’ Therefore, the son rolled up his sleeves and raised his hand to slap him. At that very moment, Sayyidunā Qatādah رَحِمَهُ اللهُ عَلَيْهِ grabbed his hand and said: ‘We have forgiven him for the sake of Allah Almighty because it is said that forgiveness occurs after being capable of taking revenge.’¹

¹ Allah waloun ki baatayn, vol. 2, pp. 519

2. Giving Dua even to the one who was oppressive

It is written in *'Iḥyā al-'Ulūm'*, Volume 3, page 216: 'Once, Sayyidunā Ibrāhīm b. Ad-ham رَحْمَةُ اللَّهِ عَلَيْهِ travelled to a desert where he came across a soldier.

The soldier asked him: 'Are you a slave?'

He replied: 'Yes.'

He then asked: 'Which way is the town?'

Sayyidunā Ibrāhīm b. Ad-ham رَحْمَةُ اللَّهِ عَلَيْهِ pointed towards the graveyard.

The soldier said: 'I am asking about the town.'

Sayyidunā Ibrāhīm b. Ad-ham رَحْمَةُ اللَّهِ عَلَيْهِ then said: 'That (very place) is the graveyard.'

Hearing this, the soldier became angry and he whipped him on his head, and took him towards the town after injuring him. Sayyidunā Ibrāhīm b. Ad-ham's رَحْمَةُ اللَّهِ عَلَيْهِ companions saw him and asked the soldier: 'What happened?'

The soldier explained the matter. The companions told the soldier that he is (the wali of this era) Sayyidunā Ibrāheem b. Adham رَحْمَةُ اللَّهِ عَلَيْهِ. Listening to this, the soldier came down from his horse, began to kiss his hands and feet and asked for forgiveness.

Sayyidunā Ibrāhīm b. Ad-ham رَحْمَةُ اللَّهِ عَلَيْهِ was asked: 'Why did you say that you are a slave?'

He رَحْمَةُ اللَّهِ عَلَيْهِ replied; 'He (the soldier) didn't ask me whose slave I was. He just asked are you a slave? So, I said 'Yes! Because I am the slave of Allah Almighty. When he hit me on my head, I asked Allah Almighty to grant him Paradise.'

He was then asked: ‘He oppressed you, so why did you make dua for him?’

He replied: ‘I knew that I would get reward for being patient over this calamity. Therefore, I did not find it appropriate that I get reward and he gets inflicted with punishment.’¹

3. Freed the slave

Water fell onto the clothes of Sayyidunā Imam Ja‘far al-Şādiq رَضِيَ اللهُ عَنْهُ from the hands of one of his slaves. Imam Ja‘far al-Şādiq رَضِيَ اللهُ عَنْهُ looked at him with a sharp glance.

The slave said: ‘My master! وَالْكُظَّيْنِ الْعَيْتِ (And who restrain anger).’

Imam Ja‘far al-Şādiq رَضِيَ اللهُ عَنْهُ replied: ‘I have controlled my anger.’

The slave then said: ‘وَالْعَافِينَ عَنِ النَّاسِ (And forgive people).’

Imam Ja‘far al-Şādiq رَضِيَ اللهُ عَنْهُ replied: ‘I have forgiven you.’

The slave then said: ‘وَاللَّهُ صِبْءُ الْمُحْسِنِينَ (And the righteous people; are the beloveds of Allah).’

Imam Ja‘far al-Şādiq رَضِيَ اللهُ عَنْهُ replied: ‘Go! You are free for the sake of Allah Almighty and 1000 dinars from my wealth are also yours.’²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! You have heard about how excellent the manners of the pious people of Allah Almighty are that if anyone harms them, even then, getting angry and taking revenge is a far-fetched thought, rather, these noble personalities would bless them in different

¹ Ihya-ul-‘Uloom, vol. 3, pp. 216, summarised

² Bahr-ul-Damu’, pp. 202, Aansu’on ka dariya, pp. 274; summarised

ways in return. Therefore, we should also follow the footsteps of these great personalities and instead of taking revenge against Muslims for our own self, we should forgive them and become worthy of reward in the Hereafter.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Refrain from anger to become tolerant!

Dear Islamic brothers! Not losing control if something you dislike happens and remaining patient over it is also a part of tolerance.

In today's era, it is no doubt a courageous task to be tolerant because anger has become firmly rooted within our nature. Frowning upon small things, losing control, speaking unnecessarily, polluting the tongue with indecent words and getting ready to fight; all these are becoming a norm in our society. A basic reason for this is also not controlling anger.

Remember! Anger is such a fire that leaves a person deserted and useless like a burnt building. After unnecessary anger, a person becomes full of regret and embarrassment. To become tolerant and attain its blessings, it is very important to control your anger. Alongside making one commit numerous sins, it can also destroy your Hereafter.

- It can entrap a person in many sins.
- It entices a person to fight.
- It becomes a means of ruining the honour of others.
- It causes you to talk about shameless and bad things.
- It becomes a means of other people hating you.
- It becomes a cause of violating the rights of others.
- It prevents you from giving a deserving person his right.

- It makes apparent the difference between the internal and external state of a person.
- It brings an end to love.
- It gives rise to being distant from one another.
- It also weakens strong and deep relations.
- It deprives you from maintaining ties with blood relatives.
- It takes you far away from beautiful qualities such as affection and kindness.
- It takes you closer to many evil things.

Remember! Becoming enraged and breaking strong things, overcoming strong people and scaring others through your anger are not the acts of bravery. Rather, controlling yourself at the time of anger is true bravery.

The Beloved Prophet ﷺ stated: 'Whoever controls his anger whilst he had the power to enforce it, Allah Almighty will fill his heart with His pleasure on the Day of Judgement.'¹

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ صَلُّوا عَلَى الْحَبِيبِ

Cures for anger

Dear Islamic brothers! In order to become tolerant and control one's anger, it is important to also keep in mind the harmful effects of anger because it becomes a means of numerous evils. It becomes a means of separating two brothers. It becomes the reason for divorce between

¹ Kanz-ul-'Ummal, vol. 3, pp. 163, Hadees 7160; Ghussay ka Ilaj, pp. 11

husband and wife. It gives rise to hatred between one another, and can even lead to murder.

Amir Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ** states:

When you become angry with someone and feel like fighting and breaking things, then make yourself understand in this way: 'Even if I have gained some power over others, Allah Almighty has infinitely more power over me. If, in the state of anger, I hurt anyone's feelings or violate anyone's rights, then how will I remain safe from the wrath of Allah Almighty on the Day of Judgement?'¹

Another cure for anger is that at the time of anger, recall the way of life and accounts of the pious predecessors. Let us listen to 3 such accounts:

1. A person once rudely addressed Amir al-Mu'minīn, Sayyidunā 'Umar b. 'Abd al-'Aziz **رَحْمَةُ اللَّهِ عَلَيْهِ**. He bowed his head and said: 'Do you want me to become angry and that Satan plunges me into the pride of arrogance and power, I make you a target of oppression and on the Day of Judgement, you seek its compensation from me? I will certainly not do this.' Saying this, he remained silent.²
2. A person swore at Sayyidunā Salmān al-Fārsī **رَضِيَ اللَّهُ عَنْهُ**. He replied: 'On the Day of Judgement, if my scale of bad deeds is heavier, then I am worse than what you have said. However, if it is lighter, then I do not care about your swearing.'³
3. A person cursed at Sayyidunā Sha'bi **رَحْمَةُ اللَّهِ عَلَيْهِ**. He replied: 'If you have spoken the truth, then may Allah Almighty forgive me and if you have lied, then may Allah Almighty forgive you.'⁴

¹ Ghussay ka Ilaj, p. 15

² Kimiya-e-Sa'adat, vol. 2, p. 597; Ghussay ka Ilaj, p. 12

³ Ithaf-us-Sadah, vol. 9, p. 416, Az Ghussay ka Ilaj, p. 12

⁴ Ihya-ul-'Uloom, vol. 3, p. 212; Ghussay ka Ilaj, p. 13

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Encouragement for Pious Deed No. 14

Dear Islamic brothers! In order to develop patience and tolerance and to rid yourself of anger, join the religious environment of Dawat-e-Islami and take part in the 12 Religious Activities. One of these is to fill in the Pious Deeds booklet. From the 72 Pious Deed given to us by Amir Ahl al-Sunnah *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ*, Pious Deed No. 14 mentions: Today, upon becoming angry with someone (inside or outside the home), did you remain silent and control your anger, or did you respond?

Dear Islamic brothers! By acting upon this Pious Deed we can save ourselves from the bad habit of becoming angry and be successful in developing patience and tolerance within ourselves. There are many other Pious Deeds like this in the booklet that have been presented in question-and-answer form. By acting upon them, we can easily perform good deeds and avoid sins.

May Allah Almighty grant us all the ability to act.

أَمِينُ بَجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Sunan and etiquettes of cutting the nails

Dear Islamic brothers! Let us hear some points regarding cutting the nails from the booklet *101 Madani Pearls* written by Amir Ahl al-Sunnah *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ*:

- It is recommended (*mustahabb*) to cut the nails on Friday. However, if they are extremely long then do not wait for Friday.¹ Mufti Amjad ‘Alī al-A‘zamī رَحْمَةُ اللهِ عَلَيْهِ states: It is narrated that the one who cuts his nails on Friday will be protected by Allah Almighty from calamities till the next Friday, and three more days, meaning, ten days. It is also narrated that by cutting the nails on a Friday, mercy arrives and sins depart.²
- The following is a summary of the narrated method of cutting the nails: Begin with the index finger of the right hand and cut your nails in order up to and including the little finger, but do not cut your thumb nail. Then beginning with the small finger of the left hand, cut your nails in order up to and including the thumb. Finally, cut the nail of the right thumb.³

Announcement

The remaining sunan and etiquettes of cutting the nails will be mentioned in the study circles. Therefore, do attend the study circles in order to learn them.

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

¹ Durr-e-Mukhtar, vol. 9, p. 668

² Durr-e-Mukhtar, Radd al-Muhtar, vol. 9, p. 668; Bahar-e-Shari'at, Juzz 16, pp. 225-226

³ Durr-e-Mukhtar, vol. 9, p. 270; Ihya al-'Ulum, vol. 1, p. 193

The six ṣalawāt and two du‘ā’s 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 اللَّهُ 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 اللَّهُ عَنْهُ that the Prophet صَلَّى اللَّهُ 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

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

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

3. Seventy portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Seventy portals of mercy are opened for whoever recites this ṣalāt.¹

4. The reward of 600,000 Duroods

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.²

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.”³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Al-Qawl al-Badī', p. 277

² Afḍal al-Ṣalawāt 'alā Sayyid al-Sādāt, p. 149

³ Al-Qawl al-Badī', p. 125

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآَلِهِ 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 وَآَلِهِ وَسَلَّمَ has stated, “Whoever recites this, 70 angels write good deeds for him for 1,000 days.”²

2. An easy way to spend every night in worship

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآَلِهِ 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 Allah Who is Ḥalīm and Karīm.
Allah is pure, Lord of the seven skies and the magnificent ‘Arsh.

¹ Al-Targhīb wa al-Tarhīb: Hadith 31

² Majma‘ al-Zawā‘id: Hadith 17305

³ Tārīkh Ibn ‘Asākir: Hadith 4415

Weekly gathering schedule for 30th April 2026

- Sunnas and manners: **5 minutes**
- Dua memorisation: **5 minutes**
- Summary: **5 minutes**
- Total duration: **15 minutes**

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Remaining sunan and etiquettes of cutting the nails

- No specific order of cutting the toe nails has been narrated. It is better to start from the small toe of the right foot and cut in order including the big toe, then cut the nails of the left foot in order beginning with the big toe up to and including the small toe.¹
- It is *makrūh* (disliked) to cut the nails in a state of *janābah* (i.e. in the case of ghusl being *farḍ*).²
- It is *makrūh* (disliked) to cut the nails with the teeth, and there is a fear of being afflicted with leprosy by doing so.³
- Bury the nails after cutting them, and there is no harm in throwing them away either.⁴

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Durr-e-Mukhtar, vol. 9, p. 270; Ihya al-'Ulum, vol. 1, p. 193

² 'Alamgiri, vol. 5, p. 358

³ Ibid

⁴ Ibid

Dua to be recited after sneezing

According to the schedule of the weekly Sunnah-inspiring gathering of Dawat-e-Islami, the ‘*Dua to be recited after sneezing*’ will be memorised. The dua is as follows:

أَلْحَمْدُ لِلَّهِ

All praise is for Allah.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Method of collective accountability (72 Pious Deeds)

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said, “Pondering ‘over the Hereafter’ for a moment is better than 60 years of worship.”²

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

1. To please Allah, I will hold myself to account through the *Pious Deeds* booklet and encourage others to do the same.
2. I will praise (i.e. thank) Allah Almighty for the pious deeds which I practised.
3. I will regret not acting upon the pious deeds I missed out on and will try to act on them in the future.
4. Allah Almighty forbid, if I have not acted on any pious deed which prevents a person from sinning, I will repent to Allah and make a firm intention to not sin in the future.

¹ Khazina-e-rahmat, p. 58

² Al-Jāmi‘ al-Ṣaghīr: Hadith 5897

5. I will not reveal my good deeds without a need (for example, by saying that I acted on such and such or so and so amount of pious deeds).
6. I will make up for any pious deed that can be performed later (for example, I will make up for the 313 ṣalāt I missed yesterday by reciting them today).
7. I will try to achieve the actual aim of filling in the *Pious Deeds* booklet, such as attain the fear of Allah, be pious, have good character, and spread Islam.
8. I will fill in the *Pious Deeds* booklet tomorrow as well.
9. I will not fill in the *Pious Deeds* booklet as a formality, rather I will actually assess my deeds and fill it in.

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

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

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 prayer in congregation?
3. Wherever you were in the day, did you invite others to offer prayer?
4. Did you read or listen to Sūrat al-Mulk at night?

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

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

27. Have you refrained from the sin of shaving the beard or trimming it less than a fist-length?
28. Did you repent immediately after committing a sin?
29. Did you eat according to the sunnah and recite the pre-meal and post-meal du‘ā's?
30. Did you give salaam to the Muslims you met at home; at work; on the bus, train, etc; and other places?
31. Did you act upon at least some sunnahs related to the miswāk, exiting and entering the home, sleeping and awakening, sitting facing qibla, etc?
32. Did you offer the four units (*rak‘āt*) of sunnah for Ṣuhr prior to the farḍ?
33. Did you offer tahajjud prayer at night? If you did not sleep, did you offer ṣalāt al-layl?
34. Did you offer the voluntary (*nafl*) prayers of ishrāq, chāsht, and awwābīn?
35. Did you offer the preceding sunnahs of ‘Aṣr or ‘Ishā'?
36. Did you encourage someone else to take part in at least one of Dawat-e-Islami's 12 religious activities?
37. Did you avoid asking someone to borrow something from them? (e.g. slippers, shawl, mobile, charger, car)
38. Did you refrain from lying and engaging in backbiting and taletelling (including listening to these things)?
39. Did you watch Madani Channel for some time?

40. Did you refrain from forming personal friendships based on worldly gain?
41. Despite being able to do so, did you delay paying a debt back in time without the permission of the lender? Did you give back something you borrowed to its owner within the time period you both agreed?
42. Did you refrain from uttering words of humility in front of others despite not truly meaning them? For example, saying, “I am a nobody” to increase your respect in the sight of others whereas you do not truly believe yourself to be as such.
43. Did you maintain cleanliness and tidiness?
44. Upon learning of another Muslim’s flaw, did you conceal it from others (unless there was a religious reason not to)?
45. Did you deliver or take part in a tafsīr study circle?
46. Did you recite ‘بِسْمِ اللَّهِ’ before everything that is permissible and honourable?
47. Did you deliver or listen to an outdoor dars?
48. Did you pray for the forgiveness of your parents and spiritual guide and convey to them at least the reward of some good deeds?
49. Did you avoid wasting of any kind at home, in the masjid, at work, etc?
50. Did you abide by traffic laws?
51. If an Islamic brother (especially a nigrān) did something wrong and needed to be corrected, did you attempt to correct him in writing or by meeting him whilst being gentle and kind? (Thus, avoiding the

major sin of backbiting in the form of revealing his mistake to another without a reason permitted by shariah)

52. Did you protect yourself from sinning with your tongue by avoiding slander, hurting others, swearing, etc?
53. To build the habit of avoiding trivial speech which carries no worldly or religious benefit, did you communicate even a little using gestures?
54. Did you try to avoid mocking others, ridiculing them, taunting them, hurting their feelings and guffawing?
55. Did you wear an '*imāmah*'?
56. Did you respect your parents?

Record of qufl-e-Madinah

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

Ten weekly pious deeds

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

Or, did you offer condolences upon someone passing away?

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

Three monthly pious deeds

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

One yearly pious deed

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

Two lifetime pious deeds

71. Have you read the lifetime syllabus?
72. Have you travelled in an uninterrupted 12-month qāfilah and completed different courses (12 Religious Works course, 7-day

Islah-e-Amaal [i.e. reformation of deeds] course, 7-day Faizan-e-Namaz course)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Amir of Ahl al-Sunna's dua

O Allah Almighty! 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 he recites the kalima.

اٰمِيْنُ بِجَاہِ خَاتَمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ