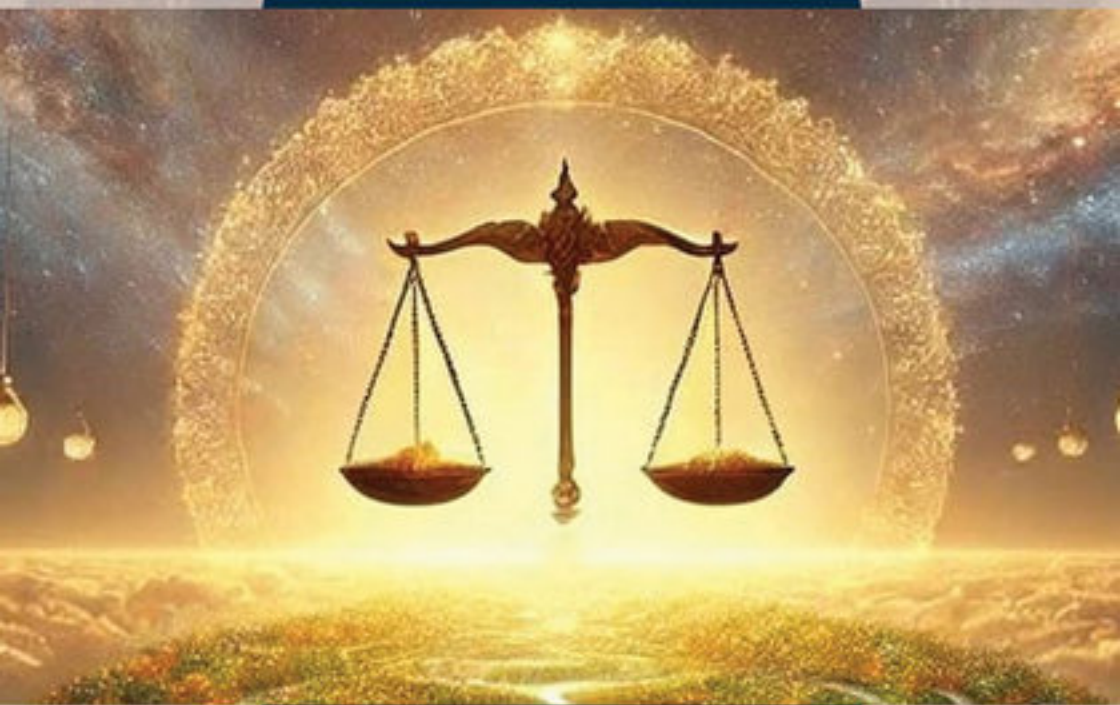


Always Speak the

# Truth

07 May 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

## Always Speak the Truth

وَعَلَى إِلِكْ وَأَصْحِكْ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى إِلِكْ وَأَصْحِكْ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا بَشِيرَ 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 Durood

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

مَنْ صَلَّى عَلَيَّ بَلَّغْتَنِي صَلَاتَهُ، وَصَلَّيْتُ عَلَيْهِ، وَكُتِبَتْ لَهُ سِوَى ذَلِكَ عَشْرُ حَسَنَاتٍ

‘Whoever recites Durood upon me, his Durood reaches me, I make Du’a of forgiveness for him and other than this, 10 good deeds are written for him.’<sup>1</sup>

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.”<sup>2</sup>

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.

صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

صَلُّوا عَلَيَّ الْحَبِيبِ

## Truthful shepherd

Sayyiduna Naafi’ رَضِيَ اللهُ عَنْهُمَا states: ‘Sayyiduna ‘Abdullah Bin ‘Umar رَضِيَ اللهُ عَنْهُمَا was travelling with some friends. They stopped at one place and spread the

<sup>1</sup> Al-Mu’jam-ul-Awsat, vol. 1, pp. 446, Raqm 1642

<sup>2</sup> Al-Jāmi‘ al-Şaghīr: Hadith 1284

tablecloth to eat food. Meanwhile, a shepherd (one who grazes goats) arrived. Sayyiduna ‘Abdullah رَضِيَ اللهُ عَنْهُ said: ‘Come! Take some food.’ He replied: ‘I am fasting.’ Sayyiduna ‘Abdullah رَضِيَ اللهُ عَنْهُ said: ‘Are you keeping an optional/voluntary fast on this day of severe heat, where you are grazing goats in these mountains?’ He replied: ‘Oath on Allah Almighty! I am fasting so that I can recompense for the days of my life that have passed.’ Sayyiduna ‘Abdullah رَضِيَ اللهُ عَنْهُ wanted to test his piety and asked: ‘Will you sell us 1 goat from your goats? We will pay you its price and also give you its meat so you can break your fast with it.’ He replied: ‘These goats are not mine; they are of my owner.’ Sayyiduna ‘Abdullah رَضِيَ اللهُ عَنْهُ wanted to test him again and asked: ‘Tell your owner that a wolf has taken 1 of the goats.’ The slave replied: ‘So then where is Allah Almighty?’ (I.e. Allah is watching). He knows the truth and will hold me accountable for this.) When Sayyiduna ‘Abdullah رَضِيَ اللهُ عَنْهُ returned to Madinah, he bought the slave and goats from the owner. He then freed the slave and gave him the goats as a gift.<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Who are the pious people of Allah?

Dear Islamic brothers! We learn from the above narration that: The pious people of Allah are those who always speak the truth and remain engrossed in the fear Allah. They do not act against Shari’ah. They follow the rules of Islam.

Would that we too could become those who follow in the footsteps of the pious people of Allah . I also hope that we perform actions for the pleasure of Allah rather than this world and follow Shari’ah rather than creation.

أَمِينُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

<sup>1</sup> Shu’ab-ul-Iman, vol. 4, pp. 329, Hadith 5291; summarised

## Importance of speaking good

Dear Islamic brothers! There is no doubt that Allah has granted mankind numerous blessings. From these, one great blessing is the ‘tongue’. Apparently, the tongue is a small piece of meat but it is also a great blessing of Allah. Using the tongue in a correct manner can lead to Paradise, whereas using the tongue in a wrong manner could lead to Hell. If someone uses his tongue in the correct manner and recites Kalimah Tayyibah sincerely from the heart, then Paradise becomes compulsory upon him. The Holy Prophet ﷺ has stated:

مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ وَوَجِبَتْ لَهُ الْجَنَّةُ

‘Whosoever recites (لَا إِلَهَ إِلَّا اللَّهُ), he will enter Paradise and Paradise will become compulsory for him.’<sup>1</sup>

If this tongue ‘مَعَادُ اللَّهِ’ (we seek refuge in Allah) is used in the disobedience of Allah ﷻ, then this could lead to a major adversity.

Just like the Holy Prophet ﷺ has stated: ‘Majority of sins performed by humans are from the tongue.’<sup>2</sup>

Therefore, intelligent is that person who utilises his tongue in a good manner and refrains from utilising his tongue in a bad manner. Save your tongue from useless talk, swearing at a person or breaking someone’s heart.

Remember! Using the tongue in a good manner can entitle a person to reap many benefits. Whereas, using the tongue in a bad manner leads to deprivation from many benefits and brings about a lot of harm. Therefore, make it a habit to use the tongue in the correct manner.

One way of utilising the tongue in a good and correct manner is to speak the truth, whereas one way of utilising the tongue in a bad manner is to speak a lie. There are many blessings of speaking the truth. People always look at a

<sup>1</sup> Al-Mustadrak, Kitab-ut-Taubah, vol. 5, pp. 356, Hadith 7713

<sup>2</sup> Shu’ab-ul-Iman, vol. 4, pp. 240, Hadith 4933

person with respect who speaks the truth, whereas there is much badness in lying. From these, one is that a person who lies is disgraced and wretched in this world, people do not trust him and look at him with hateful eyes.

## Definition of truth and lie

Remember! Truth is when speech and action is according to reality, whereas lying is when speech and action is against reality. To make it a habit to speak the truth, it is important to always stay away from lying. Apparently, a person thinks that nothing happens if you tell a lie once but this one lie shakes all foundations of truth.

## Blessings of the speech of one who always speaks the truth

Dear Islamic brothers! If a person always speaks the truth and stays away from lying, then many blessings of speaking the truth will become apparent. Hence:

Sayyiduna Maalik Bin Dinar رَحْمَةُ اللَّهِ عَلَيْهِ states: 'Just like a date tree starts off as a twig; such a twig which is very weak that if a child pulls it out from the ground or a goat eats it, then its root is finished. The twig is then continuously watered due to which it grows and nourishes until a strong foundation is established. Then, the twig that was once very weak now gives shade and fruit.

Similarly, truth is weak inside the heart initially. A person protects and looks after it, refrains from lying and enables truth to prosper and flourish. Due to this protection, Allah عَزَّوَجَلَّ grants truth strength and showers blessings upon the person speaking the truth. Then, due to speaking the truth and protecting the truth, a person reaches such a stage that his speech becomes medicine for those who commit sin and are immersed in transgression.'

After saying this, Sayyiduna Maalik Bin Dinar رَحْمَةُ اللَّهِ عَلَيْهِ asked: 'Have you seen such people who have obtained such a status?'

He then addressed himself and replied: 'Yes! Why not? Oath on Allah ! I have seen such people and they are Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ عَلَيْهِ, Sayyiduna Sa'eed Bin Jubayr رَحْمَةُ اللَّهِ عَلَيْهِ and other fortunate people like them. They are those people through whose speech Allah Almighty gives life to thousands of people. In other words, by listening to their speech, thousands of people have

left the path of evil and became travellers of the path of righteousness due to the mercy of Allah.’<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Truth will benefit in the Hereafter

O devotees of the Holy Prophet! We learn that there are many blessings of speaking the truth. Truth is such a quality that does not only make a person successful in this world but those who speak the truth will be successful even in the Hereafter. The Holy Quran mentions this point very clearly. Hence:

It is mentioned in part 7, Surah Al-Ma’idah, Ayah 119:

هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا  
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْقَوْلُ الْعَظِيمُ ﴿١١٩﴾

“This is the Day when the truthfulness of the truthful will benefit them. For them there are gardens beneath which rivers are flowing. They will reside therein forever. Allah is pleased with them, and they are pleased with Him. This is supreme success.”<sup>2</sup>

A summary of what the famous commentator of the Holy Quran, ‘Allamah Isma’eel Haqqi رَحْمَةُ اللَّهِ عَلَيْهِ wrote under this Ayah is as follows:

Truth will benefit the person speaking the truth on the Day of Judgement.

Lies spoken in the world and ostentation will not be beneficial whatsoever on the Day of Judgement. Rather, they will be a cause of entrapment.

<sup>1</sup> Allah Walon Ki Baatayn, vol. 2, pp. 548; summarised

<sup>2</sup> Al-Quran, Al-Maidah, verse 119; translation from Kanz al-‘Irfān

An intelligent person should try to walk on the path of truth.

Adopting truth inclines a person towards good deeds.<sup>1</sup>

It is mentioned in another place in the Holy Quran:

وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٦﴾

be with the truthful.<sup>2</sup>

Under this Ayah, it is written in *Tafseer Siraat-ul-Jinaan*: ‘i.e. be in the company of those people who are truthful in faith, who are sincere and who affirm the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sincerely.’<sup>3</sup>

### Who should we become friends with?

O devotees of the Holy Prophet! We learn from the above-mentioned Ayah and commentary that:

We should stay with those people who are pious.

We should adopt the company of those people who are virtuous.

We should maintain a connection with those people who speak the truth.

We should stay with those people who refrain from lying.

We should be friends with those people who act upon Shari’ah.

We should be friends with those people who offer Salah and keep fasts with steadfastness.

We should be with those people who fear Allah.

<sup>1</sup> Ruh-ul-Bayan, Al-Ma’idah, Taht-Ayah: 119, vol. 2, pp. 467-468

<sup>2</sup> Al-Quran, Al-Tawbahs, verse 119; translation from Kanz al-’Irfān

<sup>3</sup> Tafseer Siraat-ul-Jinaan, vol. 4, pp. 257

We should adopt the company of those people who are devotees of the Holy Prophet.

We should stay with those people who love the companions, Ahl-e-Bayt رَضِيَ اللهُ عَنْهُمْ and noble Awliya رَحِمَهُمُ اللهُ.

We should adopt the company of those people who stay restless whilst pondering over the Hereafter.

We should adopt the company of those people who cry in the fear of death, grave, Day of Accountability and Hell.

We should stay with those people who spend their life according to Sunnah and Shari'ah.

Remember! A person is recognised through the nature and habits of his friend. For this reason, only make friends with such a person who lives his life according to Shari'ah and Sunnah.

Sayyiduna Imam Ja'far Sadiq رَحِمَهُمُ اللهُ states: 'Do not adopt the company of 5 types of people:

**A person who lies a lot:** This is because you will be deceived by him. He is like sand which looks like water that you see in a desert. Those who are far away, he will bring them close to you and those who are close to you, he will distance them from you.

**A foolish person:** This is because you will not gain anything from him. He will want to benefit you but will cause damage instead.

**A stingy person:** This is because when you will need him most, he will end his friendship with you.

**A cowardly person:** This is because he will leave you and run away from you at the time of difficulty.

**A transgressor:** This is because he will sell you out for one morsel or an even less price. Someone asked: 'What is less than a morsel?' He replied:

‘Having greed and not attaining it.’<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## There is a reaction to every action

Dear Islamic brothers! Remember! There is a reaction to every action. As speaking the truth is a pious and good deed, its reaction will also be good. The Truthful Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has himself persuaded us to speak the truth in blessed Ahadees. Let’s listen to 2 blessed Ahadees with regards to speaking the truth for persuasion:

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘Speaking the truth is compulsory upon you because this is with piety and these two are in (will lead to) Paradise.’<sup>2</sup>

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘No doubt, truth guides towards goodness and goodness leads to Paradise. A person continuously speaks the truth until he becomes extremely truthful.’<sup>3</sup>

## Blessings of truth

Dear Islamic brothers! We learn that there are many blessings of truth. For example:

**Truthfulness** is a good deed

It is an act that leads to Paradise

It takes you towards goodness

It is a means of attaining goodness

<sup>1</sup> Ihya-ul-‘Uloom, vol. 2, pp. 214-215

<sup>2</sup> Al-Ihsan, vol. 7, p. 494, Hadith 5704

<sup>3</sup> Sahih Bukhari, vol. 4, pp. 125, Hadith 6094

It is an act from the actions of Paradise-dwellers

It allows you to attain salvation in the world

It is a means of enlightening the grave

It is a means of attaining success in the Hereafter

It spreads light in society

It improves society

It provides Mental comfort

A truthful person is always in benefit

People love truthful people

It makes a person reliable

It is a means of attaining blessing in business and trade

In short, truth can bring about a lot of success in this world and Hereafter. Therefore, make it a habit of always speaking the truth and try your best to refrain from lying forever.

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ mentions the benefits of speaking the truth. Listen to it with the ears of your heart. Mufti Sahib رَحْمَةُ اللهِ عَلَيْهِ mentions:

## 10 benefits of speaking the truth

Whoever becomes habitual in speaking the truth, Allah makes him pious (a person who performs good deeds).

Performing good deeds will become a habit for him.

Due to the blessing of truth, he will remain pious until death.

He will be saved from sins.

Whoever becomes a Siddeeq (extremely truthful) in the eyes of Allah, he will die a good death.

He will be saved from all types of punishments.

He will gain all types of rewards.

The world will also call him truthful and consider him as good.

People will have the utmost respect for him.<sup>1</sup>

Truth is such a light that becomes a means of guidance in the hearts of those who speak the truth. However much they gain closeness to Allah, that's how much light they will attain.<sup>2</sup>

Dear Islamic brothers! There is no doubt that sometimes we are faced with situations where speaking the truth is extremely difficult and it is easier to not speak the truth but remember! Just like a building made of sand could fall anytime when strong wind blows, the building established from the foundation of lies will also definitely fall. For this reason, no matter how difficult a situation is, no matter how difficult the problem is, we should not refrain from speaking the truth. Such blessings are seen of this that a person becomes amazed. Let's listen to a parable regarding this:

### Spoke the truth with much courage

It is mentioned that one day, Hajjaj Bin Yusuf was killing some prisoners. One prisoner stood up and said: 'O leader! I have one right over you.' Hajjaj asked: 'What is that?' He replied: 'One day, a certain person was saying bad things about you and I stopped him.' Hajjaj then asked: 'Is there any witness to this?' The person announced: 'For the sake of Allah, whoever heard that conversation, please testify.' Another prisoner then

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<sup>1</sup> Mirat-ul-Manajih, vol. 6, pp. 452

<sup>2</sup> Ruh-ul-Bayan, vol. Part 22, Surah Al-Ahzaab, Ayah 35, vol. 7, pp. 175

stood up and said: ‘Yes! This conversation took place in front of me.’ Hajjaj then said: ‘Release the first prisoner.’ He then asked the witness: ‘What prevented you from stopping that person when he was saying bad things about me?’ The prisoner spoke truthfully: ‘At that time, I had an old enmity against you. That’s what stopped me.’ Hajjaj then said: ‘Release him also as he has spoken the truth with much courage.’<sup>1</sup>

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

Dear Islamic brothers! Truly, a truthful person never remains in loss, but rather attains many blessings; therefore, one should make truthfulness a habit. Speaking the truth does not only improve this life but also benefits your Hereafter. How beneficial is speaking the truth for the Hereafter? Let’s listen to 2 narrations regarding this:

## 1. High status due to truth

Sayyiduna Bishr Haafi رَحْمَةُ اللهِ عَلَيْهِ states: ‘I saw Imam Awza’ee رَحْمَةُ اللهِ عَلَيْهِ with a group of Islamic scholars in Paradise. I asked: ‘Where is Imam Maalik Bin Anas رَضِيَ اللهُ عَنْهُ?’ He replied: ‘His status is very high.’ I asked: ‘Due to what reason?’ He replied: ‘Due to him speaking the truth.’<sup>2</sup>

## 2. Being truthful is a means of attaining the mercy of Allah

Sayyiduna Abu ‘Abdullah Ramali رَحْمَةُ اللهِ عَلَيْهِ states: ‘I saw Sayyiduna Mansoor رَحْمَةُ اللهِ عَلَيْهِ in a dream. I asked him: ‘How did Allah treat you?’ He replied: ‘Allah forgave me, showed mercy upon me and granted me that what I did not expect.’ I then asked: ‘What is that thing through which a person can concentrate fully towards Allah?’ He replied: ‘**Truth**.’<sup>3</sup>

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

<sup>1</sup> Wafyat-ul-A’yaan, vol. 2, pp. 28

<sup>2</sup> At-Tamheed, vol. 1, pp. 56

<sup>3</sup> Ihyā-ul-Uloom, vol. 5, pp. 116

Dear Islamic brothers! We learn that truthfulness is such an act that enables a person to be worthy of the mercy of Allah. Similarly, we also learn that lying is such an act that keeps a person very far away from the pleasure and closeness of Allah. Other than this, there are **many harmful effects of lying**. Let's listen to some these effects of lying in light of blessed Ahadees:

### Frightening outcomes of lying

When a person **lies**, Angels go one mile away from that person due to its smell.<sup>1</sup>

Speaking a lie is the biggest deceit.<sup>2</sup>

Lying is opposite to faith.<sup>3</sup>

Destruction is upon a person who lies to make people laugh.<sup>4</sup>

A person who lies to make people laugh falls into Hell so deep, the distance of which is longer than the distance between the sky and earth.<sup>5</sup>

### Weekly Booklet Study

Nowadays, unfortunately, the practice of lying is becoming common. Having a good environment is very important to develop the habit of truthfulness and to avoid lying. **الْحَدِيثُ** the religious environment of Dawat-e-Islami provides the mindset to avoid lying and to develop the habit of speaking the truth, along with many other sins. Let us all remain

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<sup>1</sup> Tirmizi, vol. 3, pp. 392, Hadith 1979

<sup>2</sup> Abu Dawood, vol. 4, pp. 381, Hadith 4971

<sup>3</sup> Musnad Ahmad, vol. 1, pp. 22, Hadith 16

<sup>4</sup> Tirmizi, vol. 4, pp. 142, Hadith 2322

<sup>5</sup> Shu'ab-ul-Iman, vol. 4, pp. 213, Hadith 4832

associated with this religious environment; **بِإِذْنِ اللَّهِ** the habit of avoiding lying and speaking the truth will be developed.

O devotees of the Messenger! In order to develop the habit of avoiding lying and speaking the truth, become associated with the religious environment of Dawat-e-Islami and take part in the 12 Religious Activities of the Zayli Halqah. One of the 12 Religious Activities of Dawat-e-Islami is Weekly Booklet Study. While there are many other means to develop the habit of speaking the truth, one excellent means is to study the books and booklets of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ** and the Islamic Research Centre (Al-Madinat-ul-Ilmiyyah) issued by Maktabat-ul-Madinah. **أَلْحَدِّدْ يَلِّهِ** Ameer-e-Ahl-e-Sunnat not only encourages the devotees of the Messenger to read and listen to a booklet every week, but he also blesses those Islamic brothers and sisters who read and listen to the booklet with prayers. Therefore, you too should take courage and, in order to gain a share of the prayers of Ameer-e-Ahl-e-Sunnat, make it a routine to read or listen to the weekly booklet given by Ameer-e-Ahl-e-Sunnat.

May Allah Karim grant us all the ability to read or listen to the weekly booklet punctually.

أَمِينُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Sunnahs and etiquette of clothing

Dear Islamic brothers! Let us listen to some Madani Pearls of dress from the booklet '163 Madani Pearls' of the Spiritual Guide, the Ameer of Ahl-ul-Sunnah **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ**:

The saying of the Chosen Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** is: 'The veil between the

eyes of the Jinn and the private parts of people is that when one removes clothes, he should say بِسْمِ اللّٰهِ.<sup>1</sup>

Hakeem-ul-Ummah Sayyiduna Mufti Ahmad Yar Khan رَحْمَةُ اللّٰهِ عَلَيْهِ states: 'Just as walls and curtains become a barrier for the sight of people, in the same way, this remembrance of Allah Almighty will become a barrier for the sight of Jinn, so that Jinn will not be able to see it (i.e. the private part).'<sup>2</sup>

Whoever, despite having the power, gives up wearing the clothing of adornment and decoration out of humility (i.e. humbleness), Allah Almighty will clothe him with the garment of honour.<sup>3</sup>

صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ      صَلَّى اللّٰهُ عَلَى الْحَبِيبِ

## Announcement

Remaining Sunnahs and etiquette of dress will be mentioned in the Tarbiyyati Halqahs [learning circles]. Therefore, do attend the Tarbiyyati Halqahs in order to learn them.

صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ      صَلَّى اللّٰهُ عَلَى الْحَبِيبِ

<sup>1</sup> Al-Mu'jam-ul-Awsat, vol. 2, p. 59, Hadith: 2504

<sup>2</sup> Mirat, Vol. 1, p. 268

<sup>3</sup> Abu Dawood, vol. 4, p. 326, Hadith: 4778

## 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.<sup>1</sup>

### 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.”<sup>2</sup>

<sup>1</sup> Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 151

<sup>2</sup> 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.<sup>1</sup>

### 4. The reward of 600,000 Duroods

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بَدْوَامٍ  
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.<sup>2</sup>

### 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.”<sup>3</sup>

<sup>1</sup> Al-Qawl al-Badī', p. 277

<sup>2</sup> Afḍal al-Ṣalawāt 'alā Sayyid al-Sādāt, p. 149

<sup>3</sup> Al-Qawl al-Badī', p. 125

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## 6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزلهُ الْمُقْعَدَ الْمُقْرَبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “My intercession becomes necessary (*wājib*) for whoever recites ṣalāt like this.”<sup>1</sup>

### 1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “Whoever recites this, 70 angels write good deeds for him for 1,000 days.”<sup>2</sup>

### 2. An easy way to spend every night in worship

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

لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ  
الْعَرْشِ الْعَظِيمِ

There is none worthy of worship except Allah Who is Ḥalīm and Karīm.

<sup>1</sup> Al-Targhīb wa al-Tarhīb: Hadith 31

<sup>2</sup> Majma‘ al-Zawā‘id: Hadith 17305

<sup>3</sup> Tārīkh Ibn ‘Asākir: Hadith 4415

Allah is pure, Lord of the seven skies and the magnificent ‘Arsh.

## Weekly gathering schedule for 07<sup>th</sup> May 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 Sunnahs and etiquette of clothing

Clothing should be from Halal earnings. No Salah – whether Fard or Nafil – is accepted if offered wearing the clothing obtained from Haraam earnings.<sup>1</sup>

When putting clothes on, start from the right side (because it is Sunnah). For example, when putting on a Kurta, put your right hand into the right sleeve first and then your left hand into the left sleeve.<sup>2</sup>

In the same way, when putting on the lower garment, put your right foot into the right leg first and then your left foot into the left leg, and when you are taking your clothes off, do the opposite, i.e. start with the left.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

<sup>1</sup> Kashf al-Iltibas fi istihbab al-libas, p. 36

<sup>2</sup> Kashf al-Iltibas fi istihbab al-libas, p. 43

## Supplication for Expressing Gratitude

According to the schedule of Dawat-e-Islami's weekly Sunnah-inspired congregation, the "Supplication for Expressing Gratitude" will be memorised. The supplication is:

جَزَاكَ اللهُ خَيْرًا

**Translation:** May Allah Almighty grant you a good reward.<sup>1</sup>

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."<sup>2</sup>

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

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

<sup>1</sup> Madani Panj Surah, p. 207

<sup>2</sup> Al-Jāmi' al-Ṣaghīr: Hadith 5897

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

أَمِيرِنُ بِجَاةِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ