اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖن

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Pride and Its Signs

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ الله وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا حَبِيْبَ الله

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ الله وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا نُوْرَ الله

نَوَيْتُ سُنَّتَ الْاِعْتِكَافِ

I make the intention of Sunnah i'tikāf.

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

As mentioned in *Fatāwā Shāmī*:

If somebody wishes to eat, drink, or sleep in a masjid, he should make an intention of i'tikāf and engage in the *dhikr* of Allah 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).

Excellence of Sending Ṣalāt

The Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated:

اِنَّ اللّٰهَ وَكَّلَ بِقَبْرِيْ مَلَكًا اَعْطَاهُ اَسْمَاعَ الْخَلَائِقِ فَلَا يُصَلِّيْ عَلَيَّ اَحَدٌ اِلٰى يَوْمِ الْقِيَامَةِ اِلَّا اَبْلَغَنِيْ بِاِسْمِهٖ وَاسْمِ اَبِيْهِ هٰذَا فُلَانُ بْنُ فُلَانٍ قَدْ صَلّٰى عَلَيْكَ

Indeed, Allah Almighty has appointed an angel at my grave, who has been given the ability to hear the voices of all creation. So, until the Day of Judgement, whenever someone sends salat upon me, he presents their name and their father's name to me, saying: "So-and-so, son of so-and-so, has sent *salāt* upon you."[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Speech Intentions

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: اَفْضَلُ الْعَمَلِ اَلنِّيَّةُ الصَّادِقَةُ – The best of deeds is a sincere intention.[2]

Dear Islamic brothers! Make it a habit to form good intentions before every action, as good intentions can lead one to Paradise. Before listening to the speech, we can make the following good intentions:

- I will listen to the entire speech to gain Islamic knowledge.
- I will sit respectfully.
- I will not be lazy or inattentive during the speech.
- I will listen with the intention of self-improvement.
- I will try to convey what I learn to others.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

I am the Angel of Death!

Sayyiduna Wahb ibn Munabbih رَحْمَةُ اللهِ عَلَيْه states:

A king prepared a ride to go somewhere. He asked for clothes to wear, but he did not like them. He asked for other clothes, but he did not like them

[1] Majmaʿ al-Zawāʾid, vol. 10, p. 251, Hadith 17291

[2] Al-Jāmiʿ al-Ṣaghīr, p. 81, Hadith 1284

either. After doing this several times, he put on his favourite clothes. Similarly, he asked for a ride, but he did not like it either, until various rides were brought to him, and he mounted the finest one. Meanwhile, Iblīs came and blew into his nostrils, filling him with pride. Then he set off with his army, refusing to look at people due to pride.

During this time, a person wearing torn and old clothes arrived. He greeted the king, but the king did not reply. The man grabbed the reins of the king's ride. The king said, "Leave the reins, you have shown great disrespect." The man replied, "I have something to discuss with you." The king said, "Wait until I get down." The man said, "No, right now." He then pressed the reins firmly. The king said, "Speak! What is the matter?" He replied, "It is a secret." The king lowered his head close to him, and he whispered, "I am the Angel of Death."

Upon hearing this, the king's colour changed, his speech faltered, and he said to him, "Give me enough time to go home, finish my tasks, and say goodbye to my family." The Angel of Death (Sayyiduna ʿIzrāʾīl) عَلَيْهِ السَّلَام replied, "No, by Allah Almighty! Now you will never get the chance to see your wealth, goods, or family again." Then he seized his soul, and he fell like a piece of wood.[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Destructive Effects of Pride

Dear Islamic brothers! From the narrated parable, we learn that arrogance and pride come from Satan. A person affected by arrogance and pride considers himself great and regards other people as low and worthless. Affected by arrogance and pride, a person considers it beneath his dignity to reply to the greeting of those lower in status than him. Affected by arrogance and pride, a person becomes afraid of death and even the mention of death. Affected by arrogance and pride, a person remains busy only in improving his worldly life and remains careless about preparing for the grave and the Hereafter, and its

[1] Lubāb al-Iḥyāʾ, p. 344

trials. Affected by arrogance and pride, a person faces severe embarrassment at the time of death. Affected by arrogance and pride, a person gets no respite at the time of death, nor does he get the opportunity to repent.

Since pride has such destructive effects and a terrible outcome, we should protect ourselves from this cursed calamity and save others too. Allah Almighty forbid, if anyone is suffering from this disease, he should separate himself from it as quickly as possible. For as long as he remained arrogant, he should sincerely repent in the court of the Merciful Lord and continue learning about pride to avoid it in the future, because gaining knowledge of pride is amongst the most important obligations.

The Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْه writes in volume 23 of *Fatāwā Razawiyyah*, page 624: "It is also amongst the important obligations of every Muslim to gain knowledge of inner prohibitions, such as pride, showing off, self-admiration, envy, and their treatments."[1]

Sadly, our religious knowledge is very little compared to worldly knowledge, and how much of it is correct? Yet, we will get no reward in the Hereafter for having lots of worldly knowledge, nor any punishment for not having much of it! However, not having basic necessary religious knowledge leads to loss in the Hereafter, because pious deeds done in this temporary world bring success in the Hereafter, whereas sins cause ruin, and having religious knowledge is of utmost importance to recognise pious deeds and sins. Therefore, we should certainly acquire religious knowledge so that our Hereafter improves.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

What is Pride?

Dear Islamic brothers! Before listening further about pride, let us listen to the definition of pride.

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated:

[1] Fatāwā Razawiyyah, vol. 23, p. 624

اَلْكِبْرُبَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ

"Pride is opposing the truth and considering people inferior."[1]

Imam Rāghib Iṣfahānī رَحْمَةُاللّٰهِعَلَيْه writes: "Pride means that a person considers himself superior to others."[2]

ʿAllāmah ʿAbd al-Ghanī Nāblusī رَحْمَةُاللّٰهِعَلَيْه states: "Being pleased by considering oneself superior, higher, and better than others is called pride."[3]

Types of Pride

Imam Muhammad al-Ghazālī رَحْمَةُاللّٰهِعَلَيْه states:

Pride has three types:

1. The pride that is shown against Allah Almighty, such as the pride of Satan, Nimrod, and Pharaoh, or the pride of people who claimed divinity and turned their faces away from the servants of Allah Almighty out of hatred.

2. The pride that is against the Messenger of Allah Almighty (صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم), just as the disbelievers of Makkah displayed and said, "We will not obey a human like you. Why did Allah Almighty not send an angel or a leader for our guidance? You are just an orphan."

3. The pride that is shown towards common people, such as looking at them with contempt, not accepting the truth, and considering oneself better and greater.[4]

Ruling on All Three Types of Pride

Showing pride in the court of Allah Almighty and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is disbelief, whereas showing pride towards common human beings is not

[1] Ṣaḥīḥ Muslim, Kitab-ul-Iman, Bab Tahrim-il-Kibr, p. 60, Hadith 91
[2] Al-Mufradāt, p. 421
[3] Al-Ḥadīqat al-Nadiyyah, vol. 1, p. 466
[4] Iḥyā al-ʿUlūm, vol. 3, pp. 423-425

disbelief, but a major sin. May Allah Almighty protect us from the calamity of pride and its destruction.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

Dear Islamic brothers! The bad end of arrogant people has been described in the Holy Quran.

Just as in *juz* 9, Surah al-Aʿrāf, verse 146, Allah Almighty states:

سَاَصْرِفُ عَنْ اٰیٰتِیَ الَّذِیْنَ یَتَكَبَّرُوْنَ فِی الْاَرْضِ بِغَیْرِ الْحَقِّ ؕ

And I shall turn away from My verses those who unjustly desire eminence for themselves.[1]

Under this sacred verse, the commentator of the Holy Quran, Imam al-Baghawī رَحْمَۃُ اللّٰہِ عَلَیْہ writes:

> Sayyiduna ʿAbdullāh b. ʿAbbās رَضِیَ اللّٰہُ عَنْہُمَا states, "Its meaning is that those people who show pride towards My servants and oppose My saints, I shall turn them away from accepting My verses and confirming them, so that they do not believe in Me. This is the punishment for their enmity hidden in their hearts, that they were deprived of guidance."[2]

The result of unjust pride and the end of arrogant people mentioned in this verse shows that even if arrogant people see all the signs, they will not believe, and if they see the path of guidance, they will not make it their way, but if they see the path of misguidance, they will make it their way. From this, it is known that pride is a fire that burns and destroys all abilities of the heart, especially

[1] Al-Quran, Surah Al-Aʿrāf, verse 146; translation from Kanz al-ʿIrfān
[2] Tafsir al-Baghawī, Surah Al-A'raf, under verse 146, vol. 2, p. 199

when pride is shown against the chosen people of Allah Almighty. May Allah Almighty grant us protection. [1]

In juzʾ 14, Surah al-Naḥl, verse 23, Allah Almighty states:

اِنَّهٗ لَا یُحِبُّ الْمُسْتَكْبِرِیْنَ ﴿۲۳﴾

Indeed, He does not like the arrogant.[2]

Similarly, in Part 23, Surah Ṣād, verse 76, it is stated:

خَلَقْتَنِیْ مِنْ نَّارٍ وَّ خَلَقْتَهٗ مِنْ طِیْنٍ ﴿۷۶﴾

You created me from fire and You created him from clay. [3]

Under the above-mentioned sacred verse, Imam Nasafī writes:

> Allah Almighty said to the angels, “I shall create Ādam (عَلَیْہِ السَّلام) from clay. Then, when I complete his creation and breathe My special soul into him to give him life, you must fall down in prostration for him.” When the stages of Prophet Ādam’s (عَلَیْہِ السَّلام) creation were completed, all the angels prostrated together by the Command of Allah Almighty. However, Satan did not prostrate. He showed pride, and he was already among the disbelievers in the knowledge of Allah Almighty. Allah Almighty said, “O Iblīs! What stopped you from prostrating to Ādam (عَلَیْہِ السَّلام), whom I created with My own power? Did you show pride, or were you already among those people whose habit is pride?' Satan said, “I am better than him because You created me from fire and created him from clay.”

By this, Iblīs meant that even if Prophet Ādam عَلَیْہِ السَّلام were created from fire and were equal to me, I still would not prostrate to him. So, how is it possible to prostrate to him when I am better than him? Allah Almighty said:

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[1] Tafsīr al-Ṣāwī, Surah Al-A'raf, under verse 146, vol. 2, p. 719

[2] Al-Quran, Surah Al-Nahl, verse 23; translation from Kanz al-ʿIrfān

[3] Al-Quran, Surah Ṣād, verse 76; translation from Kanz al-ʿIrfān

> Get out of Paradise, for indeed you are driven away due to your rebellion, disobedience, and pride. Indeed, My curse is upon you until the Day of Judgement. After the Day of Judgement, there will be curses and various punishments.

Then Allah Almighty changed his appearance. Previously he was handsome, but he was made ugly, and his light was also taken away.[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Dear Islamic brothers! Just as the condemnation and outcome of pride are mentioned in the Holy Quran, similarly, its condemnation and warnings have been stated in several hadith.

Let us listen to five blessed sayings of the Final Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and take heed:

- He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated: “Shall I not inform you about the worst servants of Allah Almighty? They are the ill-mannered and the arrogant.”[2]
- He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated:

  > On the Day of Judgement, arrogant people will be raised in the form of human beings like ants. Humiliation will cover them from all sides. They will be taken to a prison of Hell, fire will overcome them, and they will be made to drink *Tīnat al-Khabāl*, which is the pus and blood of the people of Hell.[3]

- He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated: “On the Day of Judgement, arrogant people will be raised in the shape of ants and people will trample them, because they will have no value in the court of Allah Almighty.”[4]

[1] Tafsir Nasafī, Surah Sad, under verse 76, p. 1045
[2] Musnad Aḥmad, Hadith Bashīr Ibn Al-Khaṣāṣiyyah, vol. 8, p. 107, Hadith 21419
[3] Jāmiʿ al-Tirmidhī, vol. 4, p. 221, Hadith 2500
[4] Al-Firdaws bimaʾthūr al-Khiṭāb, vol. 5, p. 416, Hadith 8600

- He صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم stated: "Indeed, there is a valley in Hell called Habhab. Allah Almighty has decided to make all the arrogant people stay in it. O Bilāl! Do not be among those who enter it."[1]
- He صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم stated: "Whoever has even a mustard seed's weight (that is, a small amount) of pride in his heart shall not enter Paradise."[2]

Under the last sacred hadith, ʿAllāmah ʿAlī al-Qārī رَحْمَۃُ اللّٰہِ عَلَیْہ writes:

> Not entering Paradise means that no one will enter Paradise with pride. Rather, after being punished for pride and every bad trait, or after becoming clean and pure through the forgiveness and grace of Allah Almighty, one will enter Paradise.[3]

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

I will crush him

Dear Islamic brothers! Remember, showing pride does not suit any human being. Rather, the example of an arrogant person is like a servant who wears his master's clothes without permission, starts using his personal belongings considering them his own, and starts issuing orders like him. Such a servant will receive severe punishment from his master. In the exact same way, a person making a disgraceful attempt to share in the attribute of pride will deserve punishment from Allah Almighty.

The Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم stated: "The Merciful Lord states, 'Greatness is My cloak. Therefore, whoever disputes with Me regarding My cloak, I will crush him.'"[4]

Mufti Aḥmad Yār Khān رَحْمَۃُ اللّٰہِ عَلَیْہ states:

> By "*Kibr*" is meant personal (*dhātī*) greatness, and by "*ʿAzamat*" is meant attributive (*ṣifātī*) greatness. Saying cloak and lower garment is for our

[1] Al-Muʾjam-ul-Awsaṭ, vol. 2, p. 384, Hadith 3589
[2] Ṣaḥīḥ Muslim, p. 60, Hadith 91
[3] Mirqāt al-Mafātīḥ, vol. 8, p. 838, under Hadith 5108
[4] Sunan Abī Dāwūd, Kitāb al-Libās, vol. 4, p. 82, Hadith 4090

understanding, just as two men cannot wear one cloak and one lower garment together, similarly, greatness and pride cannot be for anyone except Me.[1]

Dear Islamic brothers! Remember! Every inner disease has some signs. Similarly, pride also has some signs. So, let us first learn about some signs of pride, and then try to hold ourselves accountable seriously. Let us listen about the signs of pride:

Signs of Pride

1. Liking the idea that people stand up out of respect upon seeing you, so that your splendour is displayed to others. Therefore, keeping this sign in mind, we should reflect whether we are like this too. Yes! If an Islamic brother likes people standing up so that less-learned Islamic brothers know his status and accept his advice regarding religion, with no trace of pride in his heart, then this is not pride.[2]

2. Desiring that Islamic brothers remain standing respectfully in front of you to honour you, so that your rank and status are shown among other Islamic brothers. In this matter as well, we should reflect whether this habit is found in us.

3. Desiring while coming or going that a student, devotee, or friend walks beside or behind me so that other people consider me worthy of respect. Sayyiduna Abū Dardāʾ رَضِیَ اللّٰہُ عَنْہُ states: "As long as people walk behind a person, his distance from Allah Almighty keeps increasing."[3] However, sometimes it is in someone's habit that someone must walk with him, because he feels nervous walking alone or fears an enemy causing harm, so taking someone along in such a situation is not included in pride.

4. Considering it humiliation to walk to meet someone oneself, and liking that the other person comes to meet you himself. If someone does not go to meet people due to being occupied in religious or worldly matters, or does

[1] Mirʾāt al-Manājīḥ, vol. 6, p. 651
[2] Iḥyāʾ al-ʿUlūm, vol. 3, p. 439
[3] Iḥyā al-ʿUlūm, vol. 3, p. 439

not meet to avoid falling into sins like backbiting, or because his meeting will be disliked by the other person, then doing so is not pride, nor is avoiding meeting for these reasons blameworthy.

5. Finding it offensive when someone seemingly inferior sits next to you, thinking "I am better than him;" this is also included in pride.

6. Avoiding sitting near sick, disabled, and poor people while considering them inferior is also a sign of pride. Therefore, we should reflect whether this state is found in us as well.

7. It is also a sign of pride not to initiate the greeting to someone while considering them inferior, but expecting others to greet you instead.

8. Among the signs of pride is disliking shaking hands with one's subordinate or any other Islamic brother while considering them inferior, and feeling unpleasant if one has to shake hands.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Dear Islamic brothers! We have just listened to the signs of pride. Keep them in mind. If we sense any of these signs within ourselves, we should address it immediately, save ourselves from the calamities of pride, and adopt humility. Let us listen to the definition and ruling of humility:

Definition of Modesty

On page number 10 of the book of Maktaba-tul-Madinah, *Najāt Dilānay Wālay Aʿmāl Ki Maʿlūmāt*, it is written: "Adopting a gentle side towards people according to their natures and statuses, and considering oneself low, inferior, and small is known humility and modesty."[1]

Remember! Humble people are liked by Allah Almighty. It is narrated from the Mother of the Believers, Sayyidatuna ʿĀisha al-Ṣiddīqah رَضِیَ اللّٰہُ عَنۡہَا, that the Final

[1] Najāt Dilānay Wālay Aʿmāl Ki Maʿlūmāt, p. 10

Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated: “O ʿĀisha! Adopt humility, for Allah Almighty loves the humble and dislikes the arrogant.”[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

What is Gained from this Pride?

Dear Islamic brothers! You heard that the Merciful Lord likes humble people, while He does not like arrogant people. Just think! What is the benefit of this pride? Only pleasure of the base self (*nafs*), and that too for a few moments! But its outcome includes major harms like the displeasure of Allah Almighty and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, hurting the feelings of Muslims, humiliation in the plains of resurrection, deprivation from the mercy of the Merciful Lord and blessings of Paradise, and becoming deserving of Hell. Pride is such a dangerous disease that it brings many other evils with it, while depriving a person of much goodness and virtues.

Harms of Pride

Imam Muhammad al-Ghazālī رَحْمَةُ اللّٰهِ عَلَيْه writes:

> An arrogant person cannot like for another Muslim what he likes for himself. Such a person is not capable of humility either, which is the root of piety. He cannot leave malice either, he lies to save his honour, he cannot leave anger because of this false honour, he cannot avoid envy, he cannot wish well for anyone, he is deprived of accepting advice from others, and he gets involved in backbiting people. In short, a person caught in pride is forced to commit every evil and becomes unable to do any good work just to maintain his image.[2]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

[1] Shuʿab al-Īmān, Bāb fī Taʿẓīm al-Nabī, vol. 2, p. 174, Hadith 1472
[2] Iḥyāʾ al-ʿUlūm, vol. 3, p. 423

Dear Islamic brothers! It is known that an arrogant person, by getting caught in pride, falls victim to many calamities and wrongs. Therefore, we are in desperate need to get rid of it. Just as we adopt various measures for treating physical illness, similarly, or even more than this, we should worry about treating inner and spiritual diseases like pride and take practical steps towards this.

Let us listen to a few methods to get rid of pride and try to act upon them.

A Few Methods to Get Rid of Pride

To get rid of pride, reflect and review your actions like this: I will have to give an account of my actions in the court of my Lord in the plains of resurrection. If my Lord becomes displeased with me due to pride and I am thrown into Hell, how will I bear the terrifying punishment of Hell? By the blessing of holding oneself accountable in this way, اِنْ شَآءَ الله, it will help greatly in avoiding pride.

Take the support of supplication to get rid of pride and other evils, as supplication is the weapon of a believer.[1] Therefore, pray: "O my Lord! I want to become pious, I want to get rid of pride and all other evils, but the base self (*nafs*) and Satan come in my way. Grant me victory against them, and make me pious and humble."

Looking at one's own faults is very useful for avoiding pride, and decorating one's habits with piety helps greatly in recognising faults. Another treatment for pride is that whenever there is a fear of falling into pride, we should reflect deeply on its harms and punishments so that a desire to avoid this destructive act (that is, pride) is formed.

Greet every Islamic brother to get rid of pride, rather initiate the *salām*, whether he is rich or poor, older or younger. Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم used to initiate *salām* even with children.[2] Try to do your work with your own hands to get rid of pride, and carry your own belongings. It is stated in a hadith: "Whichever person carried his own items became free from pride."[3] Similarly, giving charity regularly is also a means of safeguarding against pride.

[1] Al-Mustadrak, vol. 2, p. 162, Hadith 1855
[2] Ṣaḥīḥ al-Bukhārī, vol. 4, p. 167, Hadith 6247
[3] Shuʿab al-Īmān, vol. 5, p. 163, Hadith 6197

The Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: “A Muslim’s charity is a cause of increase in life, saves one from a bad death, and Allah Almighty removes pride, poverty, and boasting because of it.”[1]

Dear Islamic brothers! Remember! Pride is the opposite of humility. Pride is a blameworthy quality, whereas humility is a praiseworthy quality. Therefore, we should try at every moment to adopt the habit of humility, because the pleasure of Allah Almighty is hidden in it, and this is the secret of success in this world and the Hereafter. May Allah Almighty grant us the ability to avoid arrogance and pride, and to adopt humility and modesty at every moment.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Encouragement for Pious Deed Number 55

Dear Islamic brothers! اَلْحَمْدُ لِلّٰه, the movement of Dawat-e-Islami provides us with such a religious environment in which we are encouraged to become punctual in prayers, avoid sins, refrain from pride, and adopt modesty. We are taught to reform ourselves and others, and to achieve this goal, the mindset of travelling in Qafilas with the prophetic devotees and filling in the Pious Deeds booklet is provided. By acting upon the Pious Deeds booklet, many people have been successful in reforming themselves. We should also fill in the Pious Deeds booklet regularly and submit it to the relevant responsible person on the first of every month.

In the Pious Deeds booklet, Pious Deed number 55 is: Did you tie an *ʿīmāmah* today? Dear Islamic brothers! The blessed *ʿīmāmah* is a beautiful Sunnah of our Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. By acting upon this pious deed, we will get the reward of acting upon a Sunnah, and along with this, many other religious benefits will also be achieved.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

[1] Al-Muʿjam al-Kabīr, vol. 1, p. 341, Hadith 1018

Sunnahs and Etiquettes of Clothing

Dear Islamic brothers! Let us listen to a few Madani pearls regarding clothing from the booklet of the renowned spiritual guide, the Amir of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه, entitled "*163 Madani Pearls*."

- The Final Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated: "The veil between the eyes of the jinn and the private parts of people is that when a person removes his clothes, he should say بِسْمِ الله."[1]
- Mufti Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْه writes: "Just as a wall and a curtain become a barrier for people's sight, similarly, this remembrance of Allah Almighty will become a barrier against the sight of the jinn, so that the jinn cannot see it (that is, the private part)."[2]

Announcement

The remaining etiquettes of clothing will be explained in the learning circles, so please do participate in the study circles to learn them.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

The 6 ṣalat and 2 duas that are recited in the Sunnah-inspired weekly gatherings of Dawat-e-Islami:

◆◆◆

1. The ṣalāt for the night preceding Friday

[1] Al-Muʿjam al-Awsaṭ, vol. 2, p. 59, Hadith 2504
[2] Mirʾāt, vol. 1, p. 268

اَللّٰهُمَّ صَلِّ وَ سَلِّمْ وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدِ النَّبِيِّ الْاُمِّيِّ الْحَبِيْبِ الْعَالِى الْقَدْرِ الْعَظِيْمِ الْجَاهِ وَعَلٰى اٰلِهٖ وَصَحْبِهٖ وَ سَلِّمْ

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 اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم at their time of death. They will even see him when they are being buried in the grave, to the extent they will see him lowering them into the grave with his own merciful hands. [1]

2. All sins forgiven

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَّعَلٰى اٰلِهٖ وَسَلِّمْ

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

3. 70 portals of mercy

صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

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

4. The reward of 600,000 ṣalāt

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ عَدَدَ

[1] Afḍal al-Ṣalawāt ʿalā Sayyid al-Sādāt, p. 151

[2] Afḍal al-Ṣalawāt ʿalā Sayyid al-Sādāt, p. 65

[3] Al-Qawl al-Badīʿ, p. 277

مَا فِیْ عِلْمِ اللّٰہِ صَلَاۃٌ دَآئِمَۃٌ بِدَوَامِ مُلْكِ اللّٰہِ

Shaykh Aḥmad Ṣāwī رَحْمَۃُ اللّٰہِ عَلَیْہ reports from some saints of Islam that whoever recites this ṣalāt once receives the reward of reciting ṣalāt 600,000 times.[1]

5. Nearness to Allah's Messenger ﷺ

اَللّٰھُمَّ صَلِّ عَلٰی مُحَمَّدٍ کَمَا تُحِبُّ وَ تَرْضٰی لَہٗ

Once, a person came to the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Amazingly, the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم made this person sit between himself and Abū Bakr al-Ṣiddīq رَضِیَ اللّٰہُ عَنْہُ. The Companions were surprised as to who this honoured person was. When he left, the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم explained, "When he sends ṣalāt upon me, he does so in these words."[2]

6. The ṣalāt of intercession

اَللّٰھُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّ اَنْزِلْہُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ یَوْمَ الْقِیَامَۃِ

The Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم stated, "My intercession becomes necessary (*wājib*) for whoever recites ṣalāt like this."[3]

1. Good deeds for 1000 days

جَزَی اللّٰہُ عَنَّا مُحَمَّدًا مَا ھُوَ اَھْلُہٗ

Ibn ʿAbbās رَضِیَ اللّٰہُ عَنْہُمَا reports that the Messenger of Allah صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم declared, "Seventy angels write good deeds for a thousand days for whoever recites this."[4]

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[1] Afḍal al-Ṣalawāt ʿalā Sayyid al-Sādāt, p. 149
[2] Al-Qawl al-Badīʿ, p. 125
[3] Al-Targhīb wa al-Tarhīb: Hadith 31
[4] Majmaʿ al-Zawāʾid: Hadith 17305

2. An easy way to spend every night in worship

The Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "Whoever recites this supplication three times at night; it is as though he found Laylat al-Qadr."[1]

لَآ اِلٰهَ اِلَّا اللهُ الْحَلِيْمُ الْكَرِيْمُ

سُبْحٰنَ اللهِ رَبِّ السَّمٰوٰتِ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيْمِ

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

Schedule for Weekly Congregation Circles (Overseas), 22 October 2026

1. **Learning Sunnahs and etiquettes:** 5 minutes
2. **Memorising supplication:** 5 minutes
3. **Review:** 5 minutes
4. **Total duration:** 15 minutes

Remaining Etiquettes of Clothing

- Whoever leaves luxurious clothing out of humility despite having the ability to do so, Allah Almighty will dress him in a garment of honour.[2]
- Clothing should be from lawful earnings, and any prayer, obligatory or supererogatory, is not accepted in clothing obtained from unlawful earnings.[3]
- When wearing (clothing), start from the right side (as it is a Sunnah). For example, when wearing a shirt, first put your right hand into the right sleeve, then your left hand into the left sleeve.[4]

[1] Tārīkh Ibn ʿAsākir: Hadith 4415
[2] Sunan Abī Dāwūd, vol. 4, p. 326, Hadith 4778
[3] Kashf-ul-Iltibas fit-Tihbab-il-Libas lish-Sheikh Abdul Haq Ad-Dahlawi, p. 36
[4] Ibid, p. 43

- Similarly, when wearing trousers, first put your right foot into the right leg of the trousers, and when taking off (the shirt or trousers), do the opposite, that is, start from the left side.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Supplication Before Entering the Washroom

According to the schedule of Dawat-e-Islami's weekly Sunnah-inspired gathering, the "Supplication before entering the washroom" will be memorised today. That supplication is:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْخُبُثِ وَ الْخَبَائِث

"O Allah! I seek Your protection from male and female unclean jinn."[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Method of collective accountability (72 Pious Deeds)

The Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم 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.

[1] Madani Panj Surah, p. 204
[2] Al-Jāmiʿ al-Ṣaghīr: Hadith 5897

4. Allah Almighty forbid, if I have not acted on any pious deed which prevents a person from sinning, I will repent to Allah and make a firm intention to not sin in the future.

5. I will not reveal my good deeds without a need (for example, by saying that I acted on such and such or so and so amount of pious deeds).

6. I will make up for any pious deed that can be performed later (for example, I will make up for the 313 ṣalāt I missed yesterday by reciting them today).

7. I will try to achieve the actual aim of filling in the *Pious Deeds* booklet, such as attain the fear of Allah, be pious, have good character, and spread Islam.

8. I will fill in the *Pious Deeds* booklet tomorrow as well.

9. I will not fill in the *Pious Deeds* booklet as a formality, rather I will actually assess my deeds and fill it in.

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

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

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

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

1. Have you made good intentions?

2. Did you offer the five daily prayers in congregation?

3. Wherever you were in the day, did you invite others to offer prayer?

4. Did you read or listen to Sūrat al-Mulk at night?

5. After the five prayers, did you at least recite Āyat al-Kursi, Sūrat al-Ikhlāṣ, and Tasbīḥ Fāṭima once?

6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with Khazāʾin al-ʿIrfān* or *Nūr al-ʿIrfān*? Or, have you read or listened to at least two pages from *Tafsīr Ṣirāṭ 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 ʿIshāʾ 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 duʿāʾs?
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 (*rakʿāt*) of sunnah for Ẓuhr 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 ʿAṣr or ʿIshāʾ?

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 اللہ' 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 ʿ*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 iʿtikāf 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)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

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.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّمَ

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد