

# THE DAY AND NIGHT OF A MU'MIN

A lecture on how a Muslim should pass  
his 24 hour daily life

by

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Translated by: Moulana Yunus Bobat

# The Day and Night of a Mumin

A lecture on how a Muslim should pass his twenty-four hour daily life by Shafeequl-Ummat Hazrat Moulana Hajee Muhammad Farouq Sahib (RA), the eminent Khalifa of Maseehul Ummat Hazrat Moulana Shah Muhammad Maseehullah Khan Sahib (RA).

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## PREFACE

The secret of acceptability and rapid success in the widely acclaimed Spiritual Order of Sayyidut Taa-ifa, Shaikhul Arab wal Ajam, Hazrat Hajee Imdaadullah rahmatullahi alaihi is subservience and obedience to the Sunnat of Rasoolullah sallallahu alaihi wasallam. In the present era, this (following the Sunnat) is the special distinction of this Order. Almighty Allah has chosen Hazrat Moulana Muhammed Farooq sahib, the distinctive khalifa of Maseehul Ummat Hazrat Moulana Maseehullah (who is the senior khalifa of Hakimul Ummat, Hazrat Moulana Ashraf Ali Thanwi), for the service of Deen, to spread the Path of Sulook, and to promote the ta'leemaate ashrafiyya (teachings of Hazrat Ashraf Ali Thanwi) according to the perception and design of Hazrat Maseehul-Ummat (rahmatullahi alaihi).

Normally the succession of talks conducted by Hazrat wala continues at all times, be it at home or on a journey. However, this series increases in quantity and quality during the month of Ramadaan. A large number of saalikeen concerned with their spiritual reformation, join Hazrat for i'tikaaf, and follow the comprehensive daily time-table formulated by Hazrat himself.

One night during Ramadaan 1413 Hazrat spoke on how a Muslim should pass his day and night in order to attain the hayaate tayyiba or "the pure life" (promised in The Quran Shareef). In this lecture he outlined the masnoon a'maal during the twenty-four-hour day and night, as well as the habitual practices of our pious predecessors, in the light of which one is enabled to spend the day and night according to the Sunnat of Rasoolullah sallallahu alaihi wasallam.

The honourable Naeem Rasheed sahib of Karachi, with the assistance of a recorder, transcribed the entire lecture to allow the general public to benefit from this talk. May Allah accept his efforts and the efforts of those who assist in its publication and distribution, and may He transform those efforts into sadaqa jaariyah, or perpetual reward – Aameen.

(Mufti) Muhammed Tayyib  
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We praise Him and send Durood upon His Noble Messenger, as well as upon all the family and companions of His Noble Messenger.

## THE TOPIC

Through The Grace of Almighty Allah the following question along with its answer came to mind during namaaz: How is it possible for a Muslim to pass his day and night in the obedience of Almighty Allah? How can he possibly spend his morning and evening in accordance with the Sunnat? What method does he adopt to acquire, through the

medium of A'maal-e-Saaliha, that Pure Life promised by Allah in The Holy Quran?

Since in Islam the night comes first, hence certain selected and Masnoon A'maal will be mentioned in the sequence of the five daily salaah (i.e. beginning from Magrib, when our night starts). If these are kept in mind and acted upon, they become the practical answers to the above questions (Insha-Allah).

#### PROTECTION OF CHILDREN

It appears in the Hadeeth Shareef that when night falls, children should be prevented from roaming around outdoors, for the Shayaateen spread out at night and cause harm to children. This dua should also be made: "O Allah! Grant us the good of this night, and safeguard us from its evil and mischief".

#### THE BENEFITS OF REMAINING IN THE STATE OF WUDHU AT ALL TIMES

Make it a habit to remain at all times with wudhu. This has many benefits, as follows:

- One who remains with wudhu becomes Maqboolud da'waat i.e. one whose duas are always accepted.
- If such a person dies, resurrection (on Qiyamat) will be among the Shuhadaa (Martyrs).
- Shayaateen can never take control of such a person.
- He always obtains jamaat from the first takbeer.
- Rulers, leaders, etc. become subservient to one always with wudhu.
- The speech of such a person becomes very effective. The beauty of the face increases tremendously.

One should therefore always remain in the state of wudhu. This is not difficult at all. Once man makes a firm intention, the assistance of Allah embraces him (thus facilitating the performance of the intended deed).

#### REPLYING TO THE AZAAN

Now, once the night has now begun, along with the above-mentioned practices, the other important duty is to answer the Magrib Azaan. It is stated in the Hadeeth Shareef that when one hears the Azaan, the following dua should be recited:

اَللّٰهُمَّ افْتَحْ اَقْفَالَ قُلُوْبِنَا بِذِكْرِكَ وَاتِمِّمْ عَلَيْنَا نِعْمَتَكَ وَاسْبِغْ عَلَيْنَا مِنْ فَضْلِكَ وَاجْعَلْنَا مِنْ عِبَادِكَ الصّٰلِحِيْنَ ؕ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَاَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ ؕ رَضِيْتُ بِاللّٰهِ رَبًّا وَبِالْاِسْلَامِ دِيْنًا وَبِمُحَمَّدٍ صَلَّي اللّٰهُ عَلَيْهِ وَسَلَّمَ رَسُوْلًا نَّبِيًّا

Trans: "O Allah! Open up the locks of our hearts with Your Remembrance, complete Your Favours over us, bring to fulfillment your Grace upon us, and make us among your righteous servants. I testify that there is no God but Allah, Who is One, without Partner. I testify that indeed Muhammad is His Servant and Messenger. I am pleased with Allah as my Lord, with Islam as my religion, and with Muhammad as my Prophet and Messenger."

Through this dua the reciter is forgiven (from all sins) by Allah, and Allah enters him into the fold of the pious people. Now answer the wordings of the azaan. Rasoolullah sallallahu alaihi wasallam said: "I have firm faith that the one who replies to the azaan will be forgiven". Allah has placed great effect in the practice of repeating the wordings of azaan. Any need or ambition one has in mind at the time of answering the azaan, becomes easily obtainable through the barakat of this practice.

One Hadeeth states that for the answerer of the azaan there is Jannat. Answering the azaan is quite a straightforward matter. In reply to the takbeer one says takbeer, and in reply to the shahadatain one also utters the shahadatain. (Shahadatain means the kalimah shahadat that is called out in the azaan, Ashadu Allah laa-ilaaha illallah...) In response to hayya alas salaah and hayya alal falaah one should say laa howla wala quwwat illa billah. Thereafter, repeat the takbeer as called out by the muazhin and repeat after him the nafi ithbaat, i.e. laa-ilaaha illallah. Then recite durood shareef and the dua of Waseelah (intercession), as follows:

اَللّٰهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ اَنْتَ مُحَمَّدٌ  
الْوَسِيْلَةُ وَالْفَضِيْلَةُ وَاَبْعَثْهُ مَقَامًا مِّمَّ مُحَمَّدٍ الَّذِي وَعَدْتَهُ اِنَّكَ لَا  
تُخْلِفُ الْمِيعَادَ -

Regarding the dua of Waseelah Rasoolullah sallallahu alaihi wa sallam said: "My intercession is incumbent for one who reads this dua regularly. I shall secure his forgiveness."

Try to be present in the masjid prior to the azaan, or upon its commencement, unless one has a valid excuse preventing you from doing so. It should be noted that the virtues connected to the sequence of rows in jamaat salaah, also apply when the masjid is empty. In other words, just as in jamaat salaah the first saff carries the greatest reward, followed by the second, then the third, and so forth, in like manner such sequence of virtue and merit will apply to the empty saffs as well. If you are asked: What is the first saff of a masjid, will you answer by saying that the saff closest to the wuzu-khaana? Certainly not! Without hesitation one would refer to the foremost saff as the first saff of the masjid. Hence, even in an empty masjid one will achieve the reward of the first saff (by occupying the front). Anyone wishing to perform nafl salaah or engage in zikr inside the empty masjid, should go to the front. Perform these deeds in the first saff. This procedure (of coming into the first saff) is not restricted to jamaat, but is in fact among the etiquette of the masjid.

#### REPLYING TO THE IQAAMAT

Jamaat namaaz should be offered with Takbeere ula (the first takbeer, also called Takbeere Tahreema). If possible, reply to the wordings of the Iqaamat as well. The reply to Iqaamat is the same as azaan, except that in reply to qadkamatis salaah the words afaamahallahu wada maha are uttered. There is no dua after Iqaamat.

In Nawaafil (Nawaafil is the plural of nafl, i.e. nafl or optional salah.) it is mustahabb to recite either before or after Thanā the following dua:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا  
 أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ  
 رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

Occasionally, if one finds time, recite the Mu-owwazhatain (Surah Falaq and Naas) before the niyyat of salah. It is the view of Imam Ghazali rahmatullahi alaihi that through the recitation of these Surahs the namaaz is protected from the disruption of Shaytaan. Now observe the niyyat or intention of salah.

#### SOME BENEFICIAL WAZEEFAS AFTER NAMAAZ

Immediately upon saying the salaam of the faraz of Magrib, say Allahu Akbar once and Astaghfirullah, thrice. Then place the right hand on the head and say the following dua:

بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ، اللَّهُمَّ اذْهَبْ عَنِّي  
 الْهَمَّ وَالْحُزْنَ

Through this dua all worry and grief dissipates. Allah removes whatever anxiety and uneasiness there is on the mind.

- If one seeks to improve the memory then say 11 times: Yaa-Qawiyyu
- If the need is to improve eyesight then say 11 times: Yaa-Nooru
- Should it be desired to achieve a cheerful appearance then write the word Allah on the forehead with the shahaadat finger (fore-finger).
- For strengthening the heart say twice: Yaa-Qawiyyu while holding the breath, and then blow onto the heart. Say this word (Yaa Qawiyyu) once more and blow onto the heart again.
- If one seeks Jannat, read Aayatul Kursi once.
- For salvation from Jahannam say seven times: Allahuma ajirnee minan naar
- If one desires cheerfulness in spirit then recite eleven times: Yaa-Basit
- If one wishes to lead a pious life then say seven times: Yaa-Barru
- If one seeks an abundant flow of knowledge, say thrice: Yaa-Fataahu

It is also the practice of our Mashaa-ikh (Spiritual seniors) to recite the Nafi Ithbaat Zikr, i.e. laailaaha illallah thrice after namaaz. Upon the third time add the words Muhammadur Rasoolullah sallallahu alaihi wasallam. (These extra non-Sunnah acts should be recited after completing the Fardh – Mujlisul Ulama of S.A.)

## DUA

The dua after faraz salah:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ ،  
 اللَّهُمَّ أَعِنَّا عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ ، لَا إِلَهَ إِلَّا اللَّهُ  
 وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ،  
 اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ  
 ذَا الْجَدِّ مِنْكَ الْجَدُّ ط

Recite Durood Shareef before and after Dua.

It is the standard practice of the Ahlullah (saintly people) to recite all the various duas and zikr mentioned above, after every faraz salah, except for the dua Allahuma ajirnee minan naar (which they read only after Fajr and Maghrib). (We disagree. The standard Sunnah practice is to recite these wazaa-if after the Sunnat & Nafl salaah. After the Fardh only the short Dua should be recited. – Mujlisul Ulama of S.A.)

## SUNAN AND NAWAAFIL

Now offer two rak'ats Sunnat-e-muakkadah. In the first rak'at recite the surah Kafiroon and in the second rak'at, surah Falaq. (Do not regard these surahs as necessary for this namaaz. Occasionally read some other surahs as well).

Thereafter perform six rak'ats of Awwaabeen namaaz. Business people or those who have important work to attend to may offer four rak'ats. In such circumstances, when one really cannot afford the time then reduce this namaaz by two rak'ats. (Even business people should perform at least six raka'ts or even more. Rizq is predetermined and sealed. By performing an additional two raka'ts, Rizq will not decrease. By rushing to get to the business, Rizq will not increase. Business is not an emergency, hence it does not justify rushing out of the Masjid. – Mujlisul Ulama of S.A.) For then, the two sunnat along with the four Awwaabeen will combine to bring one the reward of six rak'ats. However, the original method is to perform six Awwaabeen after the two sunnat of Magrib. It is stated in the Hadeeth Shareef that for these six rak'ats Almighty Allah grants the reward of twelve years of worship. The maximum number of rak'ats mentioned in the hadeeth shareef for Awwaabeen is twenty. After completing the Awwaabeen salaah recite Subhanallah 33 times, Alhamdu-lillah 33 times, Allahu Akbar 33 times, and the following kalimah once:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ  
 وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Rasoolullah (sallallahu alaihi wasallam) said: "The one who reads this is forgiven. He has indeed attained maghfirat." According to this narration Allahu Akbar should be recited 33 times, not 34. However, if one does not read the above kalimah then recite Allahu Akbar 34 times, after which dua is made.

If one is able to remain for a while longer in the Musjid then do so. Otherwise, recite one tasbeeh of the following before leaving:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

#### EMPHASIS ON THE MISWAAK

Having tended to any work that needed attention, complete your toilet, istinja, etc. Thereafter, perform a fresh wudhu in accordance with the sunnat, and regard the use of miswaak in wudhu as a necessity. This is a sunnat-e-muakkadah act of Rasoolullah (sallallahu alaihi wasallam) and one who constantly neglects a standard sunnat-e-muakkadah act should remember that on the Day of Qiymaat he is likely to be questioned about this neglect. (Neglect of Sunnah Muakkadah renders one a faasiq. It is a punishable offence. – Mujlisul Ulama of S.A.) Even Tahajjud, according to some Ulema, is sunnat-e-muakkadah. If one frequently omits it, there is the great likelihood of being questioned about the reasons for neglecting the practice of tahajjud. Therefore the pious elders have devised methods and means of averting possible punishment, (such as, for example, offering a few rak'ats of nafl salaah with an intention of salaatul-layl [Salaatul-layl is another name for Tahajjud salaah. By observing what has been said above one will obtain the reward of Tahajjud.- Translator] before going to bed).

#### ESHA NAMAAZ - ETIQUETTE OF THE COURT OF ALLAH

The answer to the azaan of all five salaah is the same as stated earlier. Now it is time to present yourself in the masjid. When entering the masjid place the right foot first, and recite this dua: Allahumaf tahlee abwaba Rahmatic

Simultaneously make the niyyat of I'tikaaf and perform the four rak'ats sunnat ghair-muakkadah. If there is time, offer two rak'ats Tahiyatul-musjid, otherwise suffice with the four rak'ats and Insha-Allah the reward of Tahiyatul-musjid will still be acquired. The salaah of Tahiyatul-musjid has been ordained as a mark of respect and reverence towards the masjid, hence it is a namaaz of great blessing.

#### TAHIYYATUL WUDHU

Businessmen do not normally have any commitments Esha time. (Businessmen are not exempted from the acts of ibaadat on account of their businesses. They are in the same class as all people. – Mujlisul Ulama of S.A.) After making wudhu at home for Esha salaah (and May Allah grant everyone the good fortune of leaving home with wudhu) two rak'ats tahiyatul wudhu should also be offered. It appears in the hadeeth shareef that Jannat becomes compulsory for one who offers two rak'ats after wudhu with complete presence of heart and mind, and free from stray thoughts. Entry into jannat has therefore been guaranteed upon the performance of tahiyatul-wudhu. Another hadeeth states that when a man sets off from home towards the masjid in the state of wudhu, he is like one setting off towards the Baitullah with a niyyat of Hajj. As from now onwards, strive to achieve the performance of Esha namaaz with takbeere-e-ula (first takbeer), especially those residing in close proximity of a masjid. For such people this is not a difficult task at all.

#### THE SUNAN AND NAWAAFIL AFTER ESHA

After the faraz of Esha repeat the duas and zikr that were mentioned after the faraz of Magrib namaaz. (Not after the Fardh. Recite these after the Sunnat & Nafl. – Mujlisul

Ulama of S.A.) Then perform two rak'ats sunnat-e-muakkadah, followed by four rak'ats nafl salaah. It is stated in the hadeeth shareef that whoever performs four rak'ats nafl (or two raka'ts – Mujlisul Ulama of S.A.) after the two sunnats of Esha, Allah Ta-ala grants that person the reward of laylatul-qadr. Now read the three rak'ats of witr, after which the following words are uttered thrice: Subhanal Malikul Quddus.

Thereafter perform another two rak'ats nafl after the witr salaah. These two rak'ats should be read standing, and Rasoolullah (sallallahu alaihi wasallam) sat and offered this salaah because of tiredness. One who is tired and weak, and reads these two rak'ats sitting, will attain the full reward. And one who reads this salaah while seated for no reason, receives half the thawaab. Rasoolullah (sallallahu alaihi wasallam) said that whoever recites Surah Zilzaal (Izhaa zul zila) in the first rak'at and Surah Kaafiroon (Qul Yaa-Ayyuhal Kaafiroon) in the second, Allah Ta-ala will register the reward for the entire night's worship

#### PARTICIPATION IN DEENI GATHERINGS

You have just completed your Esha namaaz. If in your masjid Deeni educational programs are conducted after Esha, then join in these talks. The virtue of such participation is indeed great. There should at least be some Deeni discussion after Esha. Allah Ta-ala has promised the reward of a maqbool (accepted) hajj for this practice (of attending the masjid to hear or deliver a Deeni talk).

The tasbeeh-e-fatimi mentioned after Ayatul kursi will also be recited now. Thereafter read one tasbeeh of the third kalimah, as follows:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Having done this, return home. When leaving the masjid place the left foot out first, but when wearing shoes, the right foot goes in first. Read the following dua upon emerging: Allahum inni as-aluka min fadliq

#### SPREADING THE SALAAM

Remember to say 'assalaamu alaikum' when arriving at home. It appears in the hadeeth shareef that salaam should be made even when going into an empty house. Rasoolullah (sallallahu alaihi wasallam) also said that Allah Ta-ala makes jannat wajib for one who greets his family with the words 'assalaamu alaikum', and such a home shall never be stricken with poverty. Today people will make salaam to their friends, but feel embarrassed to greet their own family, who in actual fact are the true friends. Husband and wife should greet one another, while emphasis should be laid on greeting first. The hadeeth commands us to spread the salaam. This is a practice that must be given popularity among people. Another hadeeth mentions that Allah Ta-ala makes jannat obligatory upon one who greets with salaam 20 times a day.

#### THE SUNNAT METHOD OF PASSING THE NIGHT

Now prepare for bed by making wudhu. If in the home a fire or lamp is burning, extinguished it. Put out the lights as well. At night utensils should not be left dirty. Cover all utensils with lids, or else turn them over. If this too is not possible, then the hadeeth tells us to recite Bismillah and place a thin stick across the opening of the vessel. Through the barakat of this practice, Insha-Allah no poisonous creature will enter that container.

Spread out your bedding according to the sunnat method. Remove the creases from

the sheets, etc. and dust the bedding with a cloth. If there happens to be any impurity anywhere on the bed or bedding, remove it. When one sleeps on paak (ritually clean) bedding, the bones of such a person recite Subhanallah the entire night, and the thawaab (reward) of this accrues to his Book of Deeds.

Sleeping on paak bedding is no hard task. People say: "Sir, we are not sure of the state of our bed (whether it is clean or not)." All you need to do is place a freshly washed sheet over the existing linen, and the bed will now be regarded as paak. The matter is then solved. If you still have doubts about the blanket or duvet (and washing is not possible) then have a clean, paak cover sewn onto it. Of course, the pillow will always be paak. (While sewing a clean cover makes the duvet technically 'paak', in reality one remains sleeping with an impure blanket. It should therefore be washed. – Mujlisul Ulama of S.A.)

Begin by lying down on your right side, a practice which conforms to the sunnat. Even if you are unable to sleep on the right side for the entire night, at least begin by lying down on the right. One other point to remember: A person may lie on the back, or even on the left side, but never in a prone position (i.e. on the stomach). Sleeping or lying down on the stomach is forbidden and detested in Islam. (It is the way shaitaan sleeps. – Mujlisul Ulama of S.A.) Through such an abominable practice:

- Man becomes cowardly at heart.
- He falls victim to many evils.
- His health is destroyed.
- Shayateen (devils) take control of him.
- His memory becomes weak.
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#### MUHASABA (Stock-taking)

When getting ready to sleep, carry out one more deed. Think of all the good deeds performed from the morning till evening and offer thanks to Allah for these in the following words: "O Allah! By I myself could never have achieved this good: You assisted me in the fulfilment of these deeds. You made me offer namaaz with jamaat, and a host of other good acts (and also reflect on your indulgence in sin and futility, then repent. – Mujlisul Ulama of S.A.). Tomorrow too, allow me to do the same." When any sin comes to mind, make istighfar. Always renew the Imaan before sleeping. Recite ieman-e-mufassal (as follows):

أَمِنْتُ بِاللَّهِ وَمَلَأَ نَكْتِهِ وَكُتِبَ وَرُسُلُهُ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ  
خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ ، لَا إِلَهَ إِلَّا اللَّهُ  
مُحَمَّدٌ رَسُولُ اللَّهِ –

It is quite possible that our brother may not wake up from this sleep, for the hadeeth states that, sleep is the sister of death. So at this stage think of maut or death. This brief recollection of the day's doings is called muhasaba. And thinking of death, reflecting on the horrors of Qiyamat, etc. is called muraqabah. Muhasabah and muraqabah are sunnat acts, both of which the Mashaikh have taken from the hadeeth.

## MURAQABAH OF DEATH

Reflect on the moment of death. Imagine that you are dying, the Ruh is being extracted and is ebbing away; the wife and children are crying in anguish - O Allah! What will become of me! Imagine that the Ruh has now emerged from the body. The ghusl or bath of the dead body is now in progress. This is followed by the wrapping of the kafan. Namaaz of Jan zah is then performed. Soon you are being entered into the grave, and tons of sand are being heaped over you by funeral attendants. Alone in the qabr, Munkar and Nakeer now appear to ask the following questions:

- Who is your Creator?
- What is your religion?
- What do you know about the great personality (Hazrat Muhammad – sallallahu alaihi wasallam) who was sent unto you?
- Did you practice on whatever knowledge was granted to you?

These are four questions that will be put to me, what answer will I give? Going further, imagine that the trumpet has already been blown, and the plains of Qiyamat are before you. (Tell yourself) 'I am present on these plains and it is one tremendously hectic moment, with each man for himself. None is prepared to part with even one good deed. I shall have to appear before the Glorious Throne of Allah. Again, what answer will I have, when I have brought along a mountain of sins?'

Therefore, read one tasbeeh of Istighfar before sleeping, as follows:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ - أَسْتَغْفِرُ اللَّهَ الْعَظِيمِ  
الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَآتُوبُ إِلَيْهِ -

Now recite the duas before sleeping, which is: Allahuma bismika amutu wa ahya

If anyone does not know the above Arabic dua then merely say its meaning, as follows:

O Allah! In Your Name do I sleep, and in Your Name do I wake up.

## A UNIQUE INTENTION OF SLEEP

When going to bed make an intention of abstention from sin. Once, a man said to Hakeemul Ummat, Hazrat Moulana Thanwi rahmatullahi alaihi: "Hazrat, your sleep is also ibadat!" Hazrat replied: "Dear friend, that's the status of great people. We are not on that level. When we sleep, we are avoiding sin, hence, we make an intention of abstaining from sin when we sleep." Blessed indeed is that sleep which keeps a man away from sin!

It is the perfect wisdom of Allah that he increased the desire for sleep in man during the age when he is most likely to commit sin, and that is the period of youth. Young people tend to sleep a lot. The "sleep of the youth" is quite famous. This is indeed a great favour from Allah, for through sleep Allah has saved man from sinning (for the duration of his sleep).

## TAHAJJUD AND FAJR NAMAAZ

It is stated in the hadeeth shareef that, when one who slept with wudhu wakes up in the middle of the night, whatever dua he makes at that time will be accepted by Allah. Having thus gone to bed in the state of wudhu, should one happen to be aroused in the middle of the night through the barking of a dog or the crying of a child, dua at that

time of the night will be accepted.

When it is time to arise for Tahajjud, then in order to obtain the virtue and reward mentioned in this verse,

تَجَا فِي جُنُوبِهِمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا

which means "Their sides are separated from their beds, whilst they call their Lord out of fear, and in hope for his reward", get out of bed and then sit down. You may even say Subhanallah thrice during this time. This too was a habitual practice of our elders.

Brothers, in today's discussion, I shall present to you selected, daily, devotional practices of our seniors.

#### MASNOON METHOD OF RISING FOR IBADAT

Towards the latter part of the night make a concerted effort to arise. This in reality is not a difficult task. Upon awakening from sleep, it is sunnat to rub the hands over the face thrice. This prevents yawning and removes sleepiness. (Hazrat placed the palms of his hands over the eyes and said: One should place these parts (The part spoken of here is the section of the palm adjacent to the wrist. This section of both hands will be used to massage the eyes immediately upon awakening.) Recite the first kalimah immediately upon opening the eyes, and then the following dua:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَحْيَاَنَا بَعْدَ مَا اَمَاتَنَا وَ اِلَيْهِ النُّشُوْرُ

#### THE METHOD OF WAKING OTHERS

If the person that needs to be woken up is old, then wake him up by pressing his lower legs and shins. If it is a young person, press him on the shoulder. Greet the one you have woken with salaam.

#### EXERCISE

Upon getting up, do eleven sit-ups and eleven push-ups. This too was the daily practice of our elders. We have also seen our Hazrat wala (Hazrat Moulana Maseehul-Ummat), when getting out of bed in the early morning, do this exercise very quickly. He used to remark that through this exercise a man does not age quickly, and it keeps one alert and fresh the entire day.

#### THE TAHAJJUD NAMAAZ

When going to the toilet ensure that Istinja (cleansing after answering the call of nature) is done according to the sunnat method. Similarly, perform wudhu observing all the adaab and in accordance with the sunnat procedure, then present yourself before Allah. On most occasions Rasoolullah (sallallahu alaihi wasallam) used to offer eight rak'ats of tahajjud. Since four rak'ats were already performed during the Esha salaah, observe the rest now (at the time of tahajjud). Thereafter, if Allah grants one the ability, observe the dawazda tasbeeh (the twelve tasbeeh) zikr. This tasbeeh is read in the following manner:

Recite two tasbeehs of laa ilaaha illallah, four tasbeehs of illallah, six tasbeehs of Allahu Allah, and one tasbeeh of only the Name Allah. Make this zikr with the intention of

obtaining muhabbate ilahi (love of Allah). When making the tasbeeh of laa ilaaha illallah, add Muhammadur Rasoolullah sallallahu alaihi wasallam every few times. (It should be understood that whilst these Athkaar are beneficial, they are not Masnoon. – Mujlisul Ulama of S.A.)

#### FAJR NAMAAS

The Fajr azaan has begun. The reply to this is exactly the same as was stated earlier (under the azaan of Maghrib). However, in reply to the phrase assalaatu hiraikum minun nomb one must say saducta wabarakta. After offering the sunnats of Fajr, recite Surah Fatiha with Bismillah forty one times, saying ameen at the end each time. Allah Ta-ala has placed the solution to all our difficulties in this zikr, and it is very effective in combating the evils of the spiritual self.

#### FROM YOUR HOUSE TO THE HOUSE OF ALLAH

Now proceed for the Fajr salaah, leaving the home in the sunnat manner by stepping out with the right foot first, and reading this dua:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

While proceeding towards the masjid, recite the Dua-e-nur, as follows:

اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُورًا وَّاجْعَلْ فِيْ لِسَانِيْ نُورًا وَّاجْعَلْ  
فِيْ بَصَرِيْ نُورًا وَّاجْعَلْ خَلْفِيْ نُورًا وَّامَامِيْ نُورًا وَّاجْعَلْ مِنْ  
فَوْقِيْ نُورًا وَمِنْ تَحْتِيْ نُورًا ، اَللّٰهُمَّ اَعْطِنِيْ نُورًا

Upon setting eyes on the masjid, say this dua:

“O Allah! This is your place of worship and your sacred house. Increase its holiness, honour and glory, and grant me the reward for performing namaaz therein.”

Now enter the masjid with total respect. If the sunnats of Fajr were not performed at home then offer them now. Make an effort to sit in the front saff so that people entering afterwards will not be inconvenienced

Offer your Fajr salaah with takbeer-e-ula, and after salaah observe the same mu'mulaat as mentioned on the previous pages. The dua Allahuma ajirnee minan naar will also be added seven times. Make dua asking Allah to save us from the evil of the day that is about to commence, and to grant us the goodness that is therein. Say the following:

اَصْبَحْنَا وَاصْبَحَ الْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِينَ ، اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ  
خَيْرَ هَذَا الْيَوْمِ وَفَتْحَهُ وَنَصْرَهُ وَنُورَهُ وَبَرَكَتَهُ وَهُدَاهُ وَاَعُوْذُ بِكَ  
مِنْ شَرِّ مَا فِيْهِ وَشَرِّ مَا بَعْدَهُ –

### ISHRAQ NAMAAS

If Allah grants one the courage and ability, and there is no urgent need to leave, then remain in the masjid for Ishraq salaah. About ten to fifteen minutes after sunrise one may offer two or four rak'ats Ishraq salaah. Actually the namaaz of Ishraq commences about ten minutes after sunrise, and lasts for two and a half hours. It is stated in the hadeeth shareef that whoever offers two rak'ats Ishraq salaah, in return Allah Ta-ala grants that person the reward of a maqbool hajj and umrah. And whoever offers four rak'ats, (along with the above reward) Allah Ta-ala assumes the responsibility of his entire day's work, solves all his problems for that day, grants him contentment and peace of mind, and even rectifies those matters that had gone wrong for him.

Upon returning home, attend to your necessary affairs and then leave for work whilst reciting durood shareef, asking good from Allah, and seeking protection from evil.

### THE ETIQUETTE OF EARNING HALAAL SUSTENANCE

If you are an employee then execute your work with honesty and trustworthiness. Be punctual and avoid negligence with regard to the hours of work stipulated by the employer. Do not utilize the items of the office or work-place such as the pens, paper, etc., for personal use (unless permission is granted by the employer).

If you have your own business, work with utmost diligence At the shop during business hours totally avoid reading the newspaper, discussing political issues, dissension, joking and futile discussion with friends. Devote your undivided attention to your trade and Insha-Allah there will be a lot of good, blessing and prosperity in your business.

### CHASHT NAMAAS

Chasht Namaaz begins about eleven o'clock in the morning. (Chasht Namaaz begins immediately after having performed Ishraq and ends about an hour before Zawwaal. This could even be 11am. – Mujlisul Ulama of S.A.) If the masjid is nearby and going there will in no way hamper your work, then offer this namaaz in the masjid. Otherwise perform the four rak'ats of Chasht in the shop. But do it well before zawaal. If the opportunity does not arise to perform Chasht salaah at this time of the day then one is allowed to read these four rak'ats after Ishraq namaaz as well.

### ZOHAR NAMAAS

The Sunan of Zawaal and Sunan-e-Muakkadah

The time of Zohar salaah commences after zawaal. Attend the masjid for Zohar salaah with the same adaab and manners discussed previously. If there is enough time before jamaat then offer the four sunnats of zawaal, otherwise perform only the four sunnat-e-muakkadah. The hadeeth shareef states that whoever performs twelve sunnat-e-muakkadah daily, Allah Ta-ala will create for that person a palace in Jannat. These twelve sunan-e-muakkadah are: 2 sunnats of Fajr; 4 before Zohar and 2 after; 2 after Maghrib; and 2 after the faraz of Esha.

It is absolutely necessary to pay special attention to these sunnats. Rasoolullah (sallallahu alaihi wasallam) used to leave out the sunan-e-muakkadah when travelling, but not the two sunnats of fajr salaah; these were never ever omitted. After the Zohar salaah the same practices as mentioned earlier will apply. Besides these though, you may also read one tasbeeh of:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

and three tasbeeh of durood shareef i.e. sallallahu alaihi wasallam.

Having done this, attend to your business affairs once more.

### ASR NAMAAZ

The sunan-e-ghair muakkadah before Asr namaaz are also very meritorious. Rasoolullah (sallallahu alaihi wasallam) said: "Allah Ta-ala sends down mercy upon the person who observes the sunnats of Asr." It is also learnt from another narration that Allah Ta-ala shall make Jannat incumbent for one who regularly observes the sunnats of Asr. Brothers! We should particularly fulfill such deeds for which the promise of intercession and Jannat has been made. Again the same practices that were mentioned, will be observed after the Asr salaah. Yes, one may also recite one tasbeeh of this noble ayat:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Having done this, once again resume business activity, fulfilling the rights of your business or employment with dedication. To do so is among the fara-idh (compulsory duties of Islam). If an employee is instructed by the employer to come back quickly after namaaz, such an employee should read his nafl salaah at home, not during work hours. Similarly, if during office hours lectures or Deeni lessons are conducted in the masjid, the employee should not participate in these gatherings.

### RECITATION OF QURAN IN ACCORDANCE WITH THE FIVE DAILY SALAAH

Apart from the practices mentioned thus far, I wish to discuss one or two more items of importance. One is the five surahs that are recited after each of the five salaah. For a hafiz of Quran, this is a very simple affair. Even for a non-hafiz, this should not be too difficult. Do we not read newspapers, magazines and journals? What is so difficult about reading Quran? These five surahs are:

- After Fajr – Surah Yaseen
- After Zohar – Surah Fatah
- After Asr – Surah Naba (Amma)
- After Maghrib -- Surah Waqiah
- After Esha – Surah Mulk

It appears in the hadeeth that whoever reads these live surahs after each namaaz respectively, will be among the cup-bearers of the Hauz-e-Kowthar. Such a person will be alongside Rasoolullah (sallallahu alaihi wasallam), giving drinks of water to the Ummat.

- Through the barakat of Yaseen Allah Ta-ala solves all our problems.
- Through the blessings of Surah Naba He saves us from evils and fitnah (corruption, misguidance)
- Through the barakat of Surah Fatah Allah grants one great knowledge and wisdom.
- Through the blessings of Surah Waqiah the business prospers and a situation of poverty and hunger never arises
- Through the barakat of Surah Mulk He saves us from the punishment of the grave.

Besides the above surahs, what is more important is to maintain regular tilawat of Quran from the beginning to the end. For this fix a time when you are free from other obligations. If one has free time after Fair then commence this form of tilawat after the recitation of Surah Yaseen. Since duas are readily accepted after recitation of The Holy Quran, follow up your tilawat with the masnoon duas of the book munajaat-e-maqbool,

(This is a book containing Arabic duas from Quran and Hadeeth. There are seven manzils, one for each day of the week.) which has been divided into seven sections known as manzils to make for convenient reading throughout the week.

Through the Divine assistance of Allah the discussion on the five salaah, along with the devotional practices of our pious elders, has been completed.

#### ABSTENTION FROM SIN

Now the precautionary measures to adopt, along with the fulfillment of these deeds:

- Caution regarding the tongue – all fitnah (evil and strife) stems from here.
- Extreme caution of the eyes.
- Extreme caution of the ears.
- Extreme caution of the heart.

When moving into the work-place, or the office, or the school, or amongst the public, you will encounter many different situations. The eyes will observe, the tongue will speak, the ears will hear, and diverse thoughts will flutter through the heart. Hence, constantly take stock of how these four faculties are being utilized. For, the seeker of truth is actually the seeker of The Master (Allah). Constantly review and examine in detail the use of the tongue, the eyes, the ears and the heart. Is there no disobedience of Allah, perhaps, that is emanating from these pathways? Or, for that matter, any major sins? The reason for this is that the tongue also commits zina, as well as the ears, the eyes, and the heart. So, keep a regular check on the usage of these limbs, lest one of these dams bursts, thus causing the entry of a flood of sin.

#### THE MURAQABAH OF IHSAN

A most wonderful and powerful means of assisting this process of control and check, is a concept termed muraqabah ihsani (contemplation of The Omnipresence of Allah). This entails a constant thought at all times, be it in the business, the work, the educational sphere, or at home among the wife and children, that: 'My Allah is with me; He is watching me; My Allah is closer to me than even my own soul; He is well aware of my movements (outside) and my staying (indoors); He is even aware of my intentions.' He states in The Quran:

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

"He knows the abuse of the eyes, as well as what the breasts conceal."

Therefore take special note of this factor. When will life and spirit come into these devotional practices that have been conveyed to us? Remember, the greater grounding one has in muraqabah ihsani, the more lustre and glitter in the ma'moolat. By Ihsan here is meant an awareness of Allah that has reached the stage of perfection, the stage of acceptance and proximity to Allah. There is a great need for one to have this thought uppermost in the mind for every statement, action, and deed, day in and day out, that, 'My Allah is watching me; My Allah is close me.'

#### A STORY:

A buzrug (a wali or saint) once gave each of his mureeds a knife and a pigeon, instructing them to go and slaughter their birds in a place where no one could see. All of them selected some secluded, isolated spot, and fulfilled this order of the Sheikh. Some went into rooms, some into basements, but the one in whose heart the concept of muraqabah ihsani was embedded, brought back his pigeon alive. The Sheikh demanded from him the reason for not slaughtering his bird. The mureed replied:

"Hazrat! I could not find any place where He (Allah Ta-ala) is not present!"

#### MA'MOOLAT ON THE DAY OF JUMA'AH

These daily ma'moolat (devotional practices) will continue exactly as we have described in the foregoing pages, whilst thanking Allah for granting us the ability to do so. In the course of these practices, we will face up to the difficulties that come our way with continued sabr (patience). Now arrives the day of Jumu'ah. On Jumu'ah add the following:

- Recitation of any surah from among the Musabbihat (these are surahs that begin with the words seen baa haa. They are Israa [also called Bani Israeel, 15th para], Hadeed [27th para], Hashr, Saff, Jumu'ah, Tagabun [28th para], and the shortest being A'laa [30th para]) on the night preceding Friday (i.e. Thursday night).
- Entering the masjid for Jumu'ah namaaz upon the first azaan, and to offer tahiyyatul-musjid.
- Performance of Salatut-Tasbeeh.
- Reciting Surah Kahf.
- Saying the following durood eighty times after Asr:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَسَلِّمْ تَسْلِيمًا

- The following durood 1000 times: sallallahu alaihi wasallam
- Dua in earnest before sunset.

#### THE VIRTUE OF DUROOD SHAREEF

Imam Jalalud-Deen Suyuti rahmatullahi alaihi narrates a hadeeth shareef in his book Sharhus-Sudoor, that says: "One who recites durood one thousand times on a Friday, will most certainly see his abode in Jannat before death."

#### A STORY

A buzrug once fell ill, and the illness grew worse all the time. His family members were also experiencing grief that increased with the worsening of his condition. Upon noticing the deepening anxiety of his family, the buzrug said to them: "Look, there is no reason to be so worried. It is not yet time for me to leave this world! I have always maintained the practice of reading a thousand durood every Friday. For this it has been promised that, whosoever will observe this practice shall definitely see his abode in Jannat before death. Since I have not been shown my abode in Jannat, I am not going to die as yet." One day Allah Ta-ala showed him (in a dream) his place in Jannat (and may Allah Ta-ala grant this to all, ameen). He then addressed his family, saying: "Now brace yourself for my demise. There is not much time left, for Almighty Allah has shown me my dwelling in Jannat."

The virtues of durood shareef are innumerable.

#### VERBAL ZIKR

Another amal or practice which will infuse lustre into the other deeds mentioned thus far, is zikr-e-lisani or the verbal recitation of The Name of Allah while sitting, walking, working, lying down, etc. The office-worker or businessman should frequently say the following words:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ - لَا إِلَهَ إِلَّا اللَّهُ - أَسْتَغْفِرُ اللَّهَ

On the days that one is not at work, continue the above zikr, but add sallallahu alaihi

wasallam. One who has reached an old age should maintain the recitation of mainly durood shareef at all times.

Through the barakat (blessings) of durood Shareef and making tilawat from the Holy Quran (i.e looking into the Quran and reading), the senses and intellect of a Muslim never diminish or decline. Instead, the foresight, experience and intellectual faculties of such a person remain firmly intact. We have observed that towards the latter part of his life our Hazrat wala (Hazrat Moulana Maseehul-Ummat rahmatullahi alaihi) had one wierd (fixed form of zikr) continuously, and that was this very durood shareef. He also said that the old and terminally ill, or those continuously occupied, as well as that salik (one traversing the spiritual path) who has gone through the stages of sulook (the path of spiritualism), should spend their free time in constant durood shareef. He who maintains the wierd of durood Shareef develops a special contact and spiritual link with The Holy Prophet of Allah (sallallahu alaihi wasallam). However, a strict condition for this is following the sunnat and adopting taqwa.

#### A PRICELESS REMEDY

To bring a change into your life remember this secret to success:

The hadeeth states that every week records of the ummat's deeds are presented to Rasoolullah (sallallahu alaihi wasallam). So keep this thought constantly in mind: Is there anything in my book of a'maal which will make the heart of Rasoolullah (sallallahu alaihi wasallam) happy? To reverse the evil trend of one's nature and soul, and to bring oneself towards obedience, this contemplation is indeed an effective remedy.

#### CONCLUSION

My dear friends! Through the Divine Aid of Allah the twenty four hour daily a'maal, all of which are narrated from the Sunnah, have been explained in sequence.

Furthermore, those practices which add life and vigour to these a'maal were also explained through The Grace of Allah. Al-hamdu-lillah, this entire explanation answers the question that Allah Ta-ala put into my heart during the course of salaah. Insha-Allah through these noble deeds every Muslim shall be granted that "pure life" (i.e. hayate-tayyibah). May Almighty Allah grant us all the appreciation of these masnoon a'maal, and the special favour of practicing on these deeds.

#### THE KEY TO SUCCESS

Make it incumbent upon yourself to follow the sunnat and to adopt taqwa. Without this, success is unattainable. You may recite thousands of wazeefas, but your tongue is uncontrollable; you are unable to abstain from looking at a non-mahram woman; you do not possess the ability to distinguish between halaal and haraam; when this is the case, all these forms of zikr and wazeefah are useless. If you really want to make something worthwhile of zikr and wazeefah, and you genuinely wish to benefit from these a'maal, it is a necessary condition by Almighty Allah that you submit to the sunnat of the beloved. (Allah says) follow My Beloved (sallallahu alaihi wasallam) and adopt taqwa, i.e. fear Me. Without this one cannot achieve anything. If ittiba'e-sunnat (following the life of Rasoolullah – sallallahu alaihi wasallam) is found in a person, as well as taqwa, and there is a deficiency or weakness in the mustahab acts, Allah will overlook these minor shortcomings.

May Allah Ta-ala confer upon us the ability to practice – ameen.