



A Collection of Madani Pearls
on the significance of schedule
and its methodology

THE BLESSED SCHEDULE OF THE NOBLE PROPHET ﷺ



The
importance and
necessity of a
schedule

A brief
schedule of
Madani Qafilah

What
should our
schedule be
like?

Schedules
of some pious
predecessors

Presented by

Majlis **Al-Madina-tul-'Ilmiyyah**

Translated into English by

Translation Department (Dawat-e-Islami)

آقا ﷺ کا جدول

Aaqa ﷺ ka Jadwal

THE BLESSED SCHEDULE OF THE NOBLE PROPHET ﷺ

THIS booklet was presented in Urdu by Majlis Al-Madina-tul-‘Ilmiyyah. **Majlis-e-Tarajim** (the Translation Department) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

Translation Department (Dawat-e-Islami)

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: ☎ +92-21-111-25-26-92 – Ext. 1262

Email: ✉ translation@dawateislami.net

The Blessed Schedule of the Noble Prophet ﷺ
An English translation of 'Aaqa ﷺ ka Jadwal'



ALL RIGHTS RESERVED

Copyright © 2023 Maktaba-tul-Madinah

No part of this publication may be reproduced, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of Maktaba-tul-Madinah.

2nd Publication: Safar-ul-Muzaffar, 1445 AH – (September, 2023)

Publisher: Maktaba-tul-Madinah

Quantity:

ISBN:

SPONSORSHIP

Feel free to contact us if you wish to sponsor the printing of a religious book or booklet for the Isal-e-Sawab of your deceased family members.

Maktaba-tul-Madinah

Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

✉ **Email:** maktabaglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93 – 34126999

🌐 **Web:** www.dawateislami.net

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**,

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah Almighty! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Glorious, and the Honourable!

(*Al-Mustatraf, vol. 1, pp. 40*)

Note: Recite Salat upon the Prophet ﷺ once before and after the Du'a.

Table of Contents

THE SCHEDULE OF THE NOBLE PROPHET ﷺ	1
The Virtues of Sending Blessings upon the Prophet ﷺ	1
The SCHEDULE OF THE NOBLE PROPHET ﷺ	2
The Schedule on the blessed home	2
The schedule outside the blessed home	4
The status and the schedule of the gathering	6
No one will be like you, O Shah!	7
Oh, I wish we could also receive something	9
Extracted from the authentic Hadith, here is a Madani pearl	11
What is a schedule?	12
The importance and necessity of a schedule	12
The benefit of a schedule	15
What should our schedule be like?	17
Schedule for Worship and Spiritual Practices	17
Household Chores Schedule	21
An Incident of a Muslim Brother	23
The Schedule for Learning and Teaching Religious Knowledge	24
The Schedule for Eating and Sleeping	26
How much sleep and when should it be taken?	27
The schedules of some pious predecessors	28
The schedule of Imam Abu Hanifah, the Great Imam	28
The schedule of Hazrat Rabi'ah al-Basri	29
The schedule of Hazrat Ghaus-e-A'zam	30
The Schedule of Hazrat Bahauddin Zakariyya Multani	31
The Schedule of Hazrat Baba Farid Ganj Shakar	33

The Schedule of A'la Hazrat Imam Ahmed Raza Khan رَحْمَةُ اللهِ عَلَيْهِ	34
The Schedule of Hazrat Pir Syed Mahr Ali Shah.....	35
The Schedule of Sadr-ush-Shariah, Badr al-Tariqah Mufti Muhammad Amjad Ali Azmi	37
The schedule of Sadrul Afaazil.....	38
The schedule of Muhaddis-e-A'zam	39
The schedule of Muafissar-e-Shaheer, Hakeem-ul-Ummat	40
The schedule of Hafiz-e-Millat	42
The Schedule for the Sharih of Bukhari.....	43
The schedule of the Shaykh of the spiritual path, the leader of the Ahl-e-Sunnat.....	44
In the view of Ameer-e-Ahl-e-Sunnat, the importance of a schedule.....	46
Form the intention of creating an organizational schedule	48
Form good intentions for creating a schedule.....	49
The Medina-inspired Pearls regarding the schedule derived from the consultations of the central Majlis-e-Shura.....	51
The Schedule of Nigran Halqah Mushawarat.....	56
Daily Schedule.....	56
Weekly Schedule.....	57
Monthly Schedule.....	58
Complete schedule.....	58
Brief Schedule for the Madani Qafilah.....	60
Sources and References.....	66

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE BLESSED SCHEDULE OF THE NOBLE PROPHET ﷺ

Excellence of reciting Salat upon the Prophet ﷺ

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Recite Salat upon me abundantly. Surely, your reciting Salat upon me is forgiveness for your sins.”¹

Hazrat Sayyiduna Shaykh Abdul Haq Muhaddis of Delhi رَحْمَةُ اللهِ عَلَيْهِ stated: It is truly astonishing that a believer does not dedicate even a single hour during the day and night for the worship (i.e., Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), which is the source of spiritual effulgence and blessings, as well as the gateway to all goodness and privileges.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Tareekh-e-Madinah Damishq, vol. 60, p. 381, Hadith 12661

² Jazb-ul-Quloob, p. 232

The Blessed Schedule of the Noble Prophet ﷺ

The Schedule in the blessed home

Imam Hussain رضي الله عنه said about the events and experiences from the blessed life of our Beloved Prophet صلى الله عليه وآله وسلم: When I asked my father, Sayyiduna Ali al-Murtaza رضي الله عنه as to what the Holy Prophet صلى الله عليه وآله وسلم would do during the time spent in his blessed house. He رضي الله عنه said that when the Holy Prophet صلى الله عليه وآله وسلم entered the house, he صلى الله عليه وآله وسلم would divide his time into three parts: One part devoted to (worshiping) Allah Almighty, another for (attending) his family, and the third for his own self.

Then, he صلى الله عليه وآله وسلم would divide his own part for himself and the ordinary people:

- ❖ He صلى الله عليه وآله وسلم would preach to those who would remain unable to come to the blessed home, through the close companions present in the blessed court of the Holy Prophet صلى الله عليه وآله وسلم. He صلى الله عليه وآله وسلم would not hide any advice and guidance from both elite and ordinary people.

- ❖ In terms of the part for the Ummah, it was his way that he ﷺ would prioritize the virtuous people¹ so that they could reach out and benefit others even more, and he ﷺ would divide this part for the Ummah according to the religious necessities.
- ❖ If anyone of those who have been blessed with dignity had to ask about an Islamic matter, someone had to ask about two, and some had to ask about many Islamic matters, the Holy Prophet ﷺ would pay attention to the questioners, allowing them to ask only those questions which could benefit the Ummah. He ﷺ would then explain the rulings according to their states.
- ❖ After that, he ﷺ would ask the attendees in the court to pass on these rulings to the rest of the Ummah who were not in attendance. And for those (like women, the sick, absentees, etc.) who could not present their needs directly to the Holy Prophet ﷺ, the attendees had to convey their needs to him, because if someone presents the need of another person to the king, which the person himself cannot present, Allah Almighty will grant him steadfastness (on the Bridge of Sirat) on Judgement Day.

¹ *Three types of the companions here can be referred to as Ahl-e-Fadl: Those who hold elevated status due to their noble lineage, Those who took the lead in embracing Islam, and Those who are more pious and cautious.*”

The Blessed Schedule of the Noble Prophet ﷺ

- ❖ The similar matters which had some benefits used to be brought to the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and such matters that had no benefit were never entertained.
- ❖ The students and questioners would enter the blessed court, learn from the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and leave the court as guides for the people.

The Schedule outside the blessed home

Hazrat Imam Hussain رَضِيَ اللهُ عَنْهُ said, "Afterward, I asked my honourable father as to what the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would do during the time he would spend outside the house. He replied:

- ❖ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would mostly remain silent and only speak when it was necessary and beneficial.
- ❖ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would win over people with his good manners and avoid saying anything that would make them dislike you.
- ❖ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would honour the elderly people of every nation and make them their leaders.
- ❖ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would warn people (to perform good deeds and instil fear of divine punishment into them),

protect himself from (engaging in) such deeds, and always act with good manners.

- ❖ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would inquire about the well-being of his companions (like visiting the sick, praying for travellers, and seeking forgiveness for the deceased).
- ❖ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would gather information about the conditions of the people from his special companions to maintain justice for the oppressed against the oppressor.
- ❖ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would praise good things, affirm them, mention the evil of bad things, and reject them.
- ❖ His state was always balanced and free from any extremes.
- ❖ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would pay special attention to ensure that no one should become negligent or lazy.
- ❖ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was always prepared for all types of worship, neither lacking nor going beyond what was right.
- ❖ Those who would remain present in his blessed court (for benefits) were the best of people. According to him, the most virtuous among them was the one who would wish for the well-being of all Muslims, and according to him, the highest in rank was the one who would comfort the needy and help the brothers (in important matters).”

The status and schedule of the gathering

Hazrat Sayyiduna Imam Hussain رضي الله عنه said, ‘Afterward, I inquired my revered father about the gathering of the Noble Prophet صلى الله عليه وآله وسلم. He said:

- ❖ The Holy Prophet صلى الله عليه وآله وسلم would never get up or sit in a gathering without mentioning the remembrance of Allah Almighty.
- ❖ Whenever he صلى الله عليه وآله وسلم was present in a gathering, he صلى الله عليه وآله وسلم would sit in the vacant place and instruct others to do the same.
- ❖ Whoever sat with him, he صلى الله عليه وآله وسلم would benefit every person with knowledge and understanding, according to their circumstances and needs.
- ❖ Every person being honoured with the company of the Holy Prophet صلى الله عليه وآله وسلم believed that there was no one more honourable than him in his eyes.
- ❖ When someone sat with him or spoke with him about any need, he صلى الله عليه وآله وسلم would remain in that state with them until they would leave.
- ❖ When someone asked him to fulfil any need, he صلى الله عليه وآله وسلم would fulfil their need or give a kind suggestion to them (like making a promise or asking them to borrow a loan from so-and-so on his behalf).

- ❖ His 0 and good character were common for everyone.
- ❖ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ became a father figure (from the perspective of compassion) to all, and in his eyes, everyone was equal in rights. (Everyone received their rights according to their circumstances).
- ❖ His gathering used to be characterized by patience, modesty, trustworthiness, and perseverance. Voices never went up, disrespect was never shown to anyone, and indecent news were never spread in the gathering.
- ❖ In his gathering, everyone was equal, but some excelled in piety. They were all humble, giving respect to elders, showing compassion to children, and putting the needs of others before their own. In addition, they would advocate the rights of travellers and strangers.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

No one will be like you, O Prophet ﷺ!

Dear Islamic brothers! May we be sacrificed for the excellence of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, regarding which Allah Almighty has stated in the Holy Quran:

¹ *Shuma`il-e-Muhammadiyah*, p. 530, *Hadith 336*

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٥١﴾

Translation from Kanz-ul-Iman: And (O Beloved), your (excellent) character is undoubtedly of a superb standard.¹

A'la Hazrat, Imam Ahl-e-Sunnat, Maulana Shah Imam Ahmed Raza Khan رَحْمَةُ اللهِ عَلَيْهِ paid tribute to the excellence of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the following way:

تیرے خلق کو حق نے عظیم کہا تیری خلق کو حق نے جمیل کیا
کوئی تجھ سا ہو ہے نہ ہو گا شہا تیرے خالق حُسن و ادا کی قسم

Difficult words and their meanings:

1. Khilq: creation, nature
2. Shah: king, ruler, master
3. Husn-o-ada: beauty and grace, blessed habits

Explanation of Raza's poetry: O Allah Almighty's Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Allah Almighty has extremely elevated the good manners of yours صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and adorned the perfection of your blessed birth with beauty. O my Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! By the One Who created your beauty and blessed habits! No one has been like you, nor will anyone ever be like you.

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 29, Surah Al-Qalam, Verse 4)

If only we received something!

Dear Islamic brothers! The blessings we are enriched with in this world are all charities from the court of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. As it is mentioned in Sahih Bukhari: Undoubtedly, I am the distributor and Allah Almighty is the Provider.¹ In order to attain the noble character, Shaykh-e-Tariqat, Ameer Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ requests in the court of the Holy Prophet in the following way:

Dear Islamic brothers!

- ❖ If only we received a share from the noble character, gave up the habit of laughing unnecessarily, and attained the eyes to shed tears due to fear of Allah Almighty, love for the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and remorse for our sins.
- ❖ If only we received a share from the noble character, and, instead of engaging in futile conversations, we spent most of our time in the recitation of the Holy Quran, Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, invocations and supplications, and the call towards righteousness.
- ❖ If only we received a share from the noble character and displayed good manners with good intentions instead of pushing people away with our poor behaviour, we persuaded them to get associated with the religious

¹ Bukhari, p. 92, Hadith 71

environment of Dawat-e-Islami and carry out religious activities, and so we could earn continuous reward.

- ❖ If only we received a share from the noble character, knew about our organizational Nigrans and subordinate Islamic brothers, visited the sick, encouraged those traveling with the Madani Qafilahs, appreciated those returning from journeys, and strived to participate in the funeral prayers, burials, rituals, and death anniversaries to earn abundant rewards.
- ❖ If only we received a share from the noble character and had the opportunity to bring happiness to a Muslim by showing our gratitude towards our Islamic brothers for their brilliant performance in the religious activities. Ameer Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ* states: *Expressing appreciation is necessary for both a new-born baby and an elderly man.*
- ❖ If only we received a share from the noble character and refrained from fluctuating between activity and inactivity, giving Dars and skipping it, participating in Congregation from beginning to end and missing it, traveling with Qafilahs and spending months aimlessly, reflecting on our actions daily and losing the booklet of pious deeds, observing fasts and sleeping with negligence, and eating less and eating our fill. If only we attained a balance in religious activities instead of experiencing highs and lows.

- ❖ If only we received a share from the noble character and continuously made efforts to awaken our Islamic brothers from negligence and laziness through meetings, individual efforts, SMS, email, WhatsApp, phone calls, and letters.
- ❖ If only we received a share from the noble character and gave up efforts for being prominent in the Congregation and meetings.
- ❖ If only we received a share from the noble character, and we treated every Islamic brother equally instead of forming exclusive groups and alliances, presented ourselves in a manner that we became dear to all, and served the Sunnah on a large scale.
- ❖ If only we received a share from the noble character and attained the virtues of forbearance, humility, modesty, patience, contentment, gentle accent, and respect towards Muslims.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Madani pearls extracted from Hadith

Dear Islamic brothers! In the Hadith mentioned above, one of the numerous valuable pearls for our teachings is that we should allocate specific times for completing our tasks. That is

The Blessed Schedule of the Noble Prophet ﷺ

to say, we should create a specific schedule to perform our tasks. As the Holy Prophet ﷺ divided his time and carried out his daily routines according to a specific schedule.

What is Jadwal?

Dear Islamic brothers! 'Jadwal' is a particular term widely used in the religious environment of Dawat-e-Islami, a global non-political movement for propagating the Quran, which means that every Islamic brother and sister assess their daily activities and structure their day and night in such a manner that they know very well how to complete specific tasks during specific times. This term is not new, rather everyone knows it, and it is translated as 'schedule' in English.

The importance and necessity of a schedule

Dear Islamic brothers! If we observe the system of the universe, we can see the manifestation of Allah Almighty's divine power, and every object follows a specific order and schedule. Therefore, the particular system and schedule evident in every aspect of the universe is a clear indication of the existence of Allah Almighty, whereas it is also a clear indication that He is Qadir and Hakeem, because He is the One Who has a complete control over life and death in this system. No one can live or die without His will. He has established a connected system of everything from His wisdom, and as long as He desires, it will continue to function

that way according to His will. In the Noble Quran, Allah Almighty has mentioned His system of wisdom at various instances. For example, it is mentioned:

يُكَلِّمُ نَبِيًّا مُسْتَقَرًّا

*Translation from Kanz-ul-Iman: For every prophecy
(mentioned in the Qur'aan) there is a fixed time,¹*

Sadr-ul-Afadil Hazrat Allamah Maulana Syed Muhammad Naeem-ud-din Muradabadi رَحْمَةُ اللهِ عَلَيْهِ stated in relation to this Ayah: Allah has designated fixed times for the prophecies He has ordained,² and their occurrence will take place at the exact time. For example, as Allah Almighty specified the time of death, He stated as follows:

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا

*Translation from Kanz-ul-Iman: Allah takes away the souls at
the time of their death,³*

In another verse, Allah Almighty has stated:

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 7, Surah Al-An'aam, Verse 67)

² (Khazain-ul-Irfan, Part 7, An'aam, Verse 67, p. 259)

³ [Kanz-ul-Irfan (translation of Quran)] (Part 24, Surah Al-Zumar, Verse 42)

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا ط

Translation from Kanz-ul-Iman: And no life can perish except by the command of Allah; for everyone there is an appointed time.¹

Similarly, a specific schedule was created for the rising and setting of the moon and sun which have been following for thousands of years. And as long as Allah Almighty wills, they will continue to rise and set at their appointed times. As it is mentioned:

وَسَخَّرْنَاكُمْ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ ع

Translation from Kanz-ul-Iman: And He made the sun and the moon subservient to you, which are constantly moving.²

Dear Islamic brothers! In His magnificent creation, Allah Almighty governs a huge system with His divine wisdom. He has crowned us as the noblest creation and sent us into this world. It is incumbent upon us to work with the wisdom and knowledge bestowed upon us and establish specific rules and regulations for all our affairs so that our every task is accurate and systematic. Otherwise, remember that other creatures, such as animals also eat, drink, sleep and move like us. They

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 4, Surah Aale 'Imraan, Verse 145)

² [Kanz-ul-Irfan (translation of Quran)] (Part 13, Surah Ibrahim, Verse 33)

also have hands, feet, noses, ears, hearts, and brains, just like us. If there is a disorder in our activities, what difference will remain between us and other creatures? Therefore, we should make a schedule for our times and follow it as much as possible. As mentioned earlier, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to carry out all his tasks according to a specific schedule, whether it was worship, ascetic practices, or household chores. Every task was allocated an appropriate time.

The benefit of a schedule

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “To be occupied in unproductive activities is a sign that Allah has turned His grace away from that person. And for the purpose for which human beings are created, if even a single moment of their life passes without fulfilling that purpose, they deserve to be surrounded by regret.¹ And if despite living for more than 40 years, their virtues do not outweigh their immoralities, they should be prepared to enter the fire of Hell.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before death takes us away from this world, we should strive to utilize our time in performing good

¹ *Majmu'ah Rasa'il Imam Ghazali*, p. 275

² *Al-Firdous bi-Masoor-Al-Khitaab*, vol. 3, p. 498, Hadith 5544

deeds and avoiding sins as much as possible. This is because on the Day of Judgment, our time, actions, means, and matters will all be accounted for. As stated by the Noble Prophet ﷺ: *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*: On the Day of Resurrection, one will not be able to move from the court of the Lord until they have answered five questions:

1. How did you spend your life?
2. How did you spend your youth?
3. Where did you earn your wealth from?
4. How did you spend your wealth?
5. To what extent did you act upon your knowledge?¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! If we desire success in the hereafter, it is essential for us to divide our time according to a specific schedule and live our lives accordingly. The greatest benefit of living according to a schedule is that our entire focus will be directed towards accomplishing the tasks assigned to each allocated time. This will eliminate laziness, cultivate diligence, improve productivity, and bring refinement to our work and attention. Completing each task within its designated time and

¹ Tirmizi, p. 574, Hadith 2416

achieving our goals will also lead to social and financial benefits. **إِنْ شَاءَ اللَّهُ**

What should our schedule be like?

Dear Islamic brothers! If we don't adhere to a schedule, we end up wasting a lot of time, and as a result, there is lack of concentration in our tasks. For, while doing one task, our mind remains engaged in other tasks, making it difficult to complete any work on time. Moreover, with an excessive workload, there is always a concern of neglecting important tasks.

Therefore, it is important for us to create a specific schedule for our time so that we can accomplish every task on time and with consistency. By following Beloved Prophet's **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** example, our schedule should be organized in a way that allocates dedicated time for obligatory acts of worship, voluntary worship and spiritual practices, family time, learning and teaching religious knowledge, as well as specific times for meals, rest, and sleep.

Let us briefly assess what our daily schedule should ideally be like.

Schedule for worship and spiritual practices

Dear Islamic brothers! The Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** was so devoted to his worship that he would stand in prayer for so

long that even his blessed feet would swell. Someone would say, "Why do you endure this hardship and difficulty?" He would reply: "Should I not be a grateful servant of my Lord?" Umm-ul-Mu'minin Hazrat Sayyidatuna 'Aisha Siddiqah رَضِيَ اللهُ عَنْهَا narrated that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once stood in Salah all night and repeatedly recited the same verse of the Quran. Hazrat Sayyiduna Mullah Ali Qari رَضِيَ اللهُ عَنْهُ stated that the blessed verse was as follows:

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾

*Translation from Kanz-ul-Iman: 'If you punish them; so, they are Your bondsmen, and if you forgive them; so, only You are indeed the Overpowering, the Wise.'*¹

سویا کئے نابکار بندے

رویائے زار زار آقا

Difficult words and their meanings:

1. نابکار (Nabkaar): incompetent, unfit
2. زار زار (Zaar Zaar): crying excessively, weeping bitterly

Explanation of Raza's couplet: Incompetent and unworthy individuals spend the entire night in heedlessness, but our

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 7, Surah Al-Maa'idah, Verse 118)

Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is so compassionate that he continuously weeps and prays shedding tears for the forgiveness of the Ummah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Once the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed a righteous deed, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would always continue it. It is narrated by Umm-ul-Mu'minin Hazrat Sayyidatuna 'Aisha Siddiqah رَضِيَ اللهُ عَنْهَا that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was humbly asked: "Which action is most beloved to Allah?" He replied: "The action that is small but consistent."¹ This was the level of worship of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in ordinary days, but on special occasions, the level was different. For example, when the noble month of Ramadan arrived, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would perform Salah in abundance and supplicate with humility and submission.² Not only that, it is also narrated that upon the arrival of the blessed month of Ramadan, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would become so absorbed in worship that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would not come to bed.³ Hazrat Sayyiduna Jibraeel عَلَيْهِ السَّلَام would come to him every night of Ramadan and the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would recite the Qur'an and then listen it

¹ Bukhari, p. 1589, Hadith 6465

² Shu'ab-ul-Iman, vol. 3, p. 310, Hadith 3625

³ Shu'ab-ul-Iman, vol. 3, p. 310, Hadith 3625

back from him.¹ Therefore,² we should always remain devoted during specific times of worship, especially in Ramadan, etc.

Dear Islamic brothers! The easiest way of attaining steadfastness in worship and spiritual practices is to make it a routine to act upon the pious deeds routine suggested by Ameer Ahl-e-Sunnat *رَأَيْتُمْ بَرَكَاتَهُمُ الْعَالِيَةَ*. By doing so, our minds will be inclined towards avoiding sins and we will have the privilege to carry out invocations, abundant recitation of Salat, Ishraq and Chasht, Awaabeen, Tahajjud, Salah of repentance, Tahiyat al-Masjid, Tahiyat al-Wudu, and recitation of three verses with their translation from Kanz al-Iman and the commentary from Khaza'in al-'Irfan, Nur al-'Irfan, or Sirat al-Jinan. Apart from this, we will be blessed with other countless benefits and blessings.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

A'la Hazrat, Imam Ahl-e-Sunnat, Hazrat Maulana Shah Imam Ahmed Raza Khan *رَحِمَهُ اللَّهُ عَلَيْهِ* quoted the saying of Hazrat Sayyiduna Junaid Baghdadi *رَضِيَ اللَّهُ عَنْهُ* on page 538 of Fatawa Razawiyah in volume 21: "Even if I were to live for a thousand

¹ *The Daur of the Quran is that one person reads, and another person listens; then the one who listened, reads, and the one who read, listens. (Mirat-ul-Manajih, vol. 8, p. 454)*

² *Bukhari, p. 67, Hadith 6, derived*

years, the obligatory and necessary acts are the most important. The voluntary and recommended acts that are prescribed, I would not diminish any of them without a valid Shar'i excuse." How great is our Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnah **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** that despite his huge literary and organizational schedule, he does not abandon invocations, Ishraq and Chasht, etc. After completing Fard and Sunnahs of Maghrib, he regularly recites Surah Yasin and Surah Mulk in the Nafil Awwabeen Salah. If only we too could have the opportunity to recite these Surahs on a daily basis.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The schedule of domestic chores

Dear Islamic brothers! Carrying out domestic chores is a Sunnah. As it is mentioned in Shifa Sharif, our Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** would personally participate in the household chores. He would clean his clothes, milk the goats, mend his clothes, tie shoelaces, perform his works by himself, and sometimes, he would even clean the house. Apart from tying the camel, he would also prepare its fodder, at times, he would even knead the dough and bring the groceries from the market.¹

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

¹ *Kitab-ul-Shifa*, p. 107

The Blessed Schedule of the Noble Prophet ﷺ

Therefore, apart from organizational and business engagements, we should also include household chores in our daily schedule. We should allocate time for our parents, siblings, and children. In order to create religious environment in our homes, we should follow the practices according to the 19 Madani pearls prescribed by Shaykh Tariqat, Ameer Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ**. These 19 Madani pearls are mentioned in the booklet of pious deeds. Apart from striving to reform ourselves and the people of the entire world, we should also make efforts to reform our family members. Allah Almighty has revealed in verse six of Surah At-Tahrim in part 28:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ
مَا يُؤْمَرُونَ ﴿٦﴾

Translation from Kanz-ul-Iman: O believers! Save yourselves and your families from the Fire, the fuel of which are humans and stones; appointed over it are extremely powerful angels who do not refuse the command of Allah and they only do what they are commanded.¹

As the Noble Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** recited this verse in front

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 28, Surah Al-Tahreem, Verse 6)

of his companions رَضِيَ اللهُ عَنْهُمْ, they humbly asked: “O the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! How can we save our families from the fire of Hell?” He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ answered: “You should ask your families to carry out such actions that Allah Almighty likes and forbid them from actions that Allah dislikes.”¹

An incident of an Islamic brother

Islamic brothers who perform household chores, bring groceries, care for elderly parents, purchase essential medication, etc., attend to siblings and children, and keep time for them, their call towards righteousness has a significant impact at home. Otherwise, family members may be a hurdle in religious activities.

A preacher of Dawat-e-Islami narrated that an Islamic brother came to me. When he was invited to travel with a Qafilah, etc., he responded, "I do not receive permission from my family. My elder brother prohibits me from travelling with the Qafilah or attending the Congregation." As the preaching Islamic brother was experienced, he immediately said, "Let me tell you why your family prohibits you from travelling with the Qafilah and attending the weekly Congregation. It is because you would have failed to perform household chores and disobeyed

¹ *Durr-e-Mansoor, part 28, Al-Tahreem, under the verse 8, vol. 6, p. 225*

The Blessed Schedule of the Noble Prophet ﷺ

your elders." The Islamic brother immediately acknowledged and affirmed, "Yes, that's true."

Dear Islamic brothers! If we want to establish religious environment at our homes, we should follow the permissible orders from our elders, do household chores, reach home on time, and maintain good manners even at homes. إِنَّ شَاءَ اللَّهُ, religious environment will gradually prevail even at homes.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Schedule for learning and teaching Islamic knowledge

Dear Islamic brothers! It is essential to include the learning and teaching of religious knowledge in our schedule. Studying religious books is extremely beneficial for this purpose. Through the study of beneficial books, we can gain knowledge and fulfil our responsibilities in speeches, individual efforts and meetings, etc., in a better way. Shaykh-e-Tariqat Ameer-e-Ahl-e-Sunnat keeps emphasizing the continuous study of three books:

1. *Bahar-e-Shariat*
2. *Ihya-ul-Uloom*
3. *Fatawa Razawiyyah*

In Dawat-e-Islami, there are a number of Islamic brothers who have completely studied Kanz-ul-Iman ma' Tafsir Khazain-ul-

Irfan / Nur-ul-Irfan and Fatawa Razawiyyah. We should repeatedly study Blessings of Sunnah, especially Backbiting and Call to Righteousness. **الْحَمْدُ لِلَّهِ**! Hundreds of speeches can be prepared from these. If only we were fortunate enough to study the books and pamphlets of Shaykh-e-Tariqat Ameer Ahl-e-Sunnat **دَاعَتِ بَرَكَاتِهِمُ الْعَالِيَةِ**. If only we were fortunate enough to study Kufriya Kalmaat kay Baray Main Sawal Jawab, Laws of Salah, Parday kay Bare Mein Sawal Jawab, Questions and answers about donations. Those who are enthusiastic can even read a booklet on a daily basis. Those fortunate brothers who start preparing for Salah as the Azan is said have also been seen reading booklets after performing pre-Fard Sunnah prayers. May Allah Almighty also grant us interest!

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

We should also study the books written by Al-Madina-tul-Ilmiyyah, one of the 103 departments of Dawat-e-Islami consisting of Islamic scholars. For example, Tafsir Sirat-ul-Jinan, Jannat Mein Lay Jane Wale Amaal, Jahannam Mein Lay Jane Wale Amaal (Volume 1 and 2). These contain numerous chapters. Similarly, we should also study books, such as Baatini Bimariyon ki Maloomat, Hikayat and Nasihatain, Hazrat Umar bin Abdul Aziz **رَضِيَ اللهُ عَنْهُ** ki 425 Hikayat, 152 Rahmat Bhari Hikayat, Aasan Naikiyan, Guldasta-e-Durood-o-Salam, Seerat-e-Mustafa, Seerat-e-Rasool-e-Arabi, Nayk Banne aur

The Blessed Schedule of the Noble Prophet ﷺ

Banane ke Tareeqay, Jannat ke Talab Garon ke liye Madani Guldasta, Khof-e-Khuda, Tawbah ki Riwayat o Hikayat, etc.

Studying the booklets of Dawat-e-Islami is also very important for the organizational heads. This book contains the booklets of organizational training, such as Ehsas-e-Zimmedari, Madani Kamon ki Taqseem, Madani Kamon ki Taqseem kay Taqazay, Waqf-e-Madina, Importance of Meetings, and Introduction to Dawat-e-Islami.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Schedule for eating and sleeping

Dear Islamic brothers! There are three principles for good health: (1) eat less, (2) speak less, and (3) sleep less. If we practice these principles i.e. eating less, speaking less, and sleeping less, then we will have ample time to strive to reform the people of the entire world. For example, if we get able to observe the abstinence suggested, it will become easier for us to speak less and sleep less. إِنَّ شَاءَ اللَّهُ!

Shaykh-e-Tariqat Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has written a book, titled "The Excellence of Hunger" and by limiting his diet, he lost approximately 22.5 kilograms of weight.

اٰمِيْنُ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

How much sleep and when should it be taken?

Dear Islamic brothers! As far as scheduled sleep is concerned, we should follow the theme of pious deeds and sleep within two hours after 'Isha at night. Undoubtedly, taking rest at night is more beneficial than during the day and is in line with our biological requisites. It is stated in verse 73 of Surah Al-Qasas in part 20:

وَمِنْ رَّحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ
فَضْلِهِ وَتَعْلَمُوا تَشْكُرُونَ ﴿٧٣﴾

*Translation from Kanz-ul-Iman: And with His Mercy, He made the night and the day for you, so that you may rest during the night and seek His benevolence (i.e. sustenance) during the day, and in order that you may appreciate.*¹

Taking rest at night is better than during the day. However, whether it is day or night, it is recommended that we sleep for at least six to eight hours so that one can effectively carry out their religious and worldly responsibilities. By controlling our sleep, **إِنْ شَاءَ اللَّهُ**, we will also have the opportunity to perform Fajr Salah in congregation, in addition to Tahajjud and calls for waking others up for prayer.

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 20, Surah Al-Qasas, Verse 73)

Schedules of some pious predecessors

Dear Islamic brothers! Let's see how our pious predecessors رَحْمَةُ اللهِ organized the schedule to carry out their daily activities:

The schedule of Imam Abu Hanifah

Hazrat Sayyiduna Mus'ab ibn Kidam رَضِيَ اللهُ عَنْهُ stated: "I attended the Masjid of Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ (passed away on the 2nd of Sha'ban, 150 AH). After performing Fajr Salah, I witnessed that he رَحْمَةُ اللهِ عَلَيْهِ would impart the religious knowledge to people throughout the day. During that, intervals were only dedicated to Salahs. After 'Isha Salah, he رَحْمَةُ اللهِ عَلَيْهِ went into his house. Shortly after that, he رَحْمَةُ اللهِ عَلَيْهِ returned, dressed up in simple clothes, wearing a pleasant fragrance, illuminating the atmosphere with his radiant face, he remained busy performing Nawafil at a corner in the Masjid until dawn. Then, he went to his house again and came back after changing clothes. Having performed Fajr Salah in congregation, the session of teaching and learning continued until 'Isha as the previous day.

I thought that he should be exhausted and take rest that night, but the same routine even continued on the second night. Then, the third day and night also passed in a similar manner. I was deeply moved and decided that I would serve him for the rest of my life. Hence, I chose to reside permanently in his

Masjid, and during this period, I never saw Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ neglecting fasting during the day or worship and Nawafil during the night. However, he would take rest before Zuhr prayer for a while.¹

May Allah Almighty shower His mercy upon them and forgive us without accountability by their virtue!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The schedule of Hazrat Rabi'ah al-Basri

Hazrat Sayyidatuna Rabi'ah al-Basri رَحْمَةُ اللهِ عَلَيْهَا (passed away in 185 AH, according to the year 801 CE) had a routine that when it was night and everyone went to sleep, she would say to herself, "O Rabi'ah! This may be your last night, and you may not be fortunate enough to witness tomorrow's sunrise. Rise and worship your Lord so that on the Day of Judgment, you do not have to face remorse. Be courageous, do not sleep, wake up and worship your Lord." After saying this, she would stand up and continue performing Nawafil until morning. When she completed Fajr Salah, she would address herself again, "O my Nafs! Congratulations on enduring great hardship last night, but remember, this day could be the last day of your life." After saying this, she would engage in worship once again. And

¹ *Akhbar Abi Hanifah, p. 53, extracted*

The Blessed Schedule of the Noble Prophet ﷺ

when sleep overcame her, she would get up and start walking in the house, saying to herself, "Rabi'ah! Is this sleep worth anything? Leave it and sleep peacefully in the grave for a long time. Today, you may not have slept much, but in the coming night, you will have a sound sleep. Be determined and please your Lord." In this manner, she spent 50 years and never rested on a bed or rested her head on a pillow until she passed away.¹

May Allah Almighty shower His mercy upon her and forgive us without accountability by her virtue!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِيْبِ

The schedule of Hazrat Ghaus-e-A'zam

Shaykh Abu Abdullah Muhammad ibn Abu al-Fath Harawi رَحْمَةُ اللهِ عَلَيْهِ narrated that he served Hazrat Shaykh Muhyi-ud-Deen Sayyid Abdul Qadir Jilani Qutb-e-Rabbani قُدْسِ سَيِّدُ التَّوْرَانِي (passed away on the 11th of Rabi' al-Sani, 561 AH) for 40 years. During this period, he would perform Fajr Salah with the Wudu of 'Isha, and it was his routine that whenever his Wudu broke, he would immediately perform Wudu and offer two

¹ *Fakir-e-Madina*, p. 39

Rak'at Nafil Salah.¹ He رَحِمَهُ اللّٰهُ عَلَيْهِ completed one Quran every night for 15 years² and performed one thousand Rak'at Nafil Salah every day.³

The schedule of Hazrat Bahauddin Zakariyya Multani

Hazrat Sayyiduna Bahauddin Zakariyya Multani قُدِّسَ سَيْرُهُ التَّوْرَانِي (passed away on the 7th of Safar al-Muzaffar, 661 AH, according to December 21, 1262) would arrive at the Masjid upon hearing 'Asr Azan and perform 'Asr Salah with congregation. After that, he would ascend the pulpit and deliver a sermon on the Quran and Hadith. People from far and wide would leave their work and gather to listen to his sermon. His words had such an impact that anyone who heard him was necessarily moved, leaving behind their evil deeds and embracing asceticism, piety, and righteous deeds. Through his efforts, thousands of people from different religions embraced the religion Islam.⁴ The author of "Shawahid al-Nubuwwah," Hazrat Allamah Abdul Rahman Jami قُدِّسَ سَيْرُهُ التَّوْرَانِي stated: Seventy scholars and learned individuals would benefit from his knowledge every day.⁵

¹ Bahjat-ul-Asrar, p. 164

² Bahjat-ul-Asrar, p. 118

³ Ghous-e-Pak kay Halaat, p. 36

⁴ Faizan-e-Baha-ud-Deen Zakariyya, p. 22

⁵ Nafhat-ul-Anas translated, p. 528

Every night, he would recite the complete Quran. He maintained the congregational Salah for his entire life. After performing Fajr, Ishraq, and Chasht Salaha, he would appear on the pulpit in the drawing room daily. At that time, all the scholars and spiritual leaders would attend his session and ask for the solution to problems of Sulook (spiritual path) and Ma'rifat (Divine recognition). They would present accounts for trade, agriculture, and food distribution place and receive instructions for future matters. At the same time, the destitute and needy people from the city and its suburbs would come and receive dirham, dinar, crops, and clothes from the court of this holy man. In the afternoon, he would go home and take his lunch, and when he observed fasting, he would continue fasting. The household matters were always presented in the afternoon. Afterward, he would take a rest for a while as per Sunnah and perform Zuhr Salah with congregation in the Masjid. After that, he would go to his chamber and remain busy in invocations and supplications for long. The session would commence and he would meet the responsible individuals traveling in Allah Almighty's way and assess their performances. Moreover, issues faced while preaching used to be resolved. Students would pose their questions and get the pearls of wisdom. When 'Asr Azan was called, he would go to the Masjid and perform Salah with congregation. After Salah, he would ascend the pulpit and deliver a sermon, teaching the Quran and Hadith. The number of listeners would sometimes reach up to 40,000. Before the sunset, he would take a walk

outside. After performing the Maghrib Salah with congregation, he would perform invocations and supplications in seclusion. After performing 'Isha Salah, he would remain busy worshipping until late at night. Following that, he would go to his house, eat dinner, and take a rest for a little while. After waking up, he would have the opportunity to perform Tahajjud and continue to recite the Holy Quran until Fajr Salah.¹

The schedule of Baba Farid Ganj Shakar

Hazrat Sayyiduna Baba Farid Ganj Shakar (passed away on the 5th of Muharram, 664 AH, according to October 17, 1265) would perform 'Isha Salah and remain busy in worship and contemplation all night long. During the blessed month of Ramadan, he would complete the Holy Quran two times every night.² In this regard, he himself said that he remained busy in such rigorous efforts for 30 years that day and night became indistinguishable. He would recite the Holy Quran all day long, pray to Allah Almighty all night long, and remain engrossed in Nawafil and worship.³ Initially, he would observe fasting in alternate days. One day, Hazrat Shaykh Ali Mirthi Baba Sharif visited him. While having a meal, Hazrat Shaykh Ali thought to himself that if Hazrat Baba Farid Ganj Shakar

¹ *Faizan-e-Baha-ud-Deen Zakariyya, p. 22-31, summarised*

² *Hasht behisht translated, p.153, with amendments*

³ *Faizan-e-Baba Fareed Ganj-e-Shakar, p. 84, summarised*

were to observe fasting daily, how wonderful it would be. Baba Farid perceived this thought from his spiritual ability and stated, "From now on, I commit to observe fasting regularly." He remained steadfast in this commitment until the end of his life.¹

After Fajr and Maghrib Salahs, he would recite special invocations, and after 'Asr Salah, he would meet and greet travellers and pilgrims. Whenever he visited a place, instead of staying at the homes of his disciples or devotees, he would stay in the Masjid. He would strictly adhere to congregational Salah and advise his disciples to perform Salahs with congregation.²

The schedule of A'la Hazrat

A'la Hazrat, Imam Ahl-e-Sunnat, Maulana Shah Imam Ahmed Raza Khan رَحْمَةُ اللّٰهِ عَلَيْهِ (passed away on the 25th of Safar, 1340 AH, as of 1921), had a daily routine of taking only two hours of rest.³ The rest of his time was spent in solitude, focusing on writing, composing books, performing invocations, and engaging in spiritual practices. He رَحْمَةُ اللّٰهِ عَلَيْهِ would go to the Masjid during the five daily Salahs and offer Salah congregationally. He رَحْمَةُ اللّٰهِ عَلَيْهِ would often perform Wudu at home and go to the Masjid. At times, he رَحْمَةُ اللّٰهِ عَلَيْهِ would go to the Masjid and perform Wudu. Once he رَحْمَةُ اللّٰهِ عَلَيْهِ finished

¹ *Faizan-e-Baba Fareed Ganj-e-Shakar, p. 39, summarised*

² *Faizan-e-Baba Fareed Ganj-e-Shakar, p. 72, summarised*

³ *Anwaar Raza, p. 306, with amendments*

‘Asr Salah, he رَحْمَةُ اللَّهِ عَلَيْهِ would sit on a charpoy positioned at the entrance of his home, and chairs would be arranged all around. Visitors would come and sit on the chairs, and if the chairs were not enough due to the large number of visitors, additional benches were brought in. The rest of the visitors would sit on them. They would present their needs, and their needs used to be fulfilled, and everyone used to be accommodated.

The rivers of knowledge and spiritual blessings would flow, benefitting the people and scholars of Ahl-e-Sunnat. In the winter season, from ‘Asr to Maghrib, he رَحْمَةُ اللَّهِ عَلَيْهِ would stay in the Masjid. All attendees would also stay in the Masjid with the intention of I’tikaf, where teaching and learning would continue. After offering Maghrib Salah, he رَحْمَةُ اللَّهِ عَلَيْهِ would go to the private room. This was his daily routine.¹

The schedule of Pir Mehr Ali Shah

Hazrat Sayyiduna Pir Syed Mehr Ali Shah رَحْمَةُ اللَّهِ عَلَيْهِ (passed away on the 29th of Safar al-Muzaffar, 1356 AH, as of 11th May, 1937) would spend his time in the remembrance of Allah Almighty and calling people to righteousness. After offering the Sunnah of Fajr Salah, he would go to the Masjid from his chamber, waiting for the Imam. If the Imam could not come due to rain or illness, he would appoint a sincere capable

¹ *Hayat-e-A’la Hazrat, pp. 88-140, slightly amended*

person to be the Imam. After performing the Fard Salah, he would recite Ayat al- Kursi, **سُبْحَانَ اللَّهِ**, **الْحَمْدُ لِلَّهِ**, and **اللَّهُ أَكْبَرُ** and pray. Then, he would get busy in audible Zikr, recite Kalimah Sharif three or four times, and pray again. After that, he would perform Zikr in an audible voice, recite the Kalimah Sharif four times, and pray for the third time. Afterward, it was his routine to engage in invoking invocations and supplications. At times, these activities would take place in the Masjid and sometimes in his chamber. During this, he would not engage in any conversation with anyone. He had an awesome demeanour, and people would not approach him without a purpose. At around 11 AM, he would come out of his room and proceed to the drawing room. At that time, everyone could present their requests. During this, a call to righteousness and conversation with those in attendance would continue. Amulets would be given and *Dam* would also be done.

At times, lessons would also start. In that gathering, he was seen teaching various books, such as Mathnawi Sharif by Maulana Rumi, Futuhat al-Makkiyah, Fusus al-Hikam, Bukhari Sharif, and Sharh Chaghmini, etc. At around 12:30 PM, he would return to his room, have lunch, and take a short nap. After one hour, he would wake up, perform Wudu, and go to the Masjid to offer the Zuhr Salah at its earliest time. After Zuhr, he would go to his room and remain engaged in the remembrance of Allah Almighty, but during this time, if someone wanted to ask something, they would be given

permission. Occasionally, specific individuals would be invited for a short gathering and discussion. Then, he would perform the 'Asr Salah with the same Wudu. After offering 'Asr Salah, he would arrange for the recitation of Khatm Sharif Khwajgan Chishtiya and Qadiriya, and perform the Isal-e-Sawab. Then, he would either return to his room or take a ride on a horse to visit Meerabad, which was about 3-4 miles away. Sometimes, he would go even further. He would offer Maghrib and 'Isha Salaha outside and continue with his Zikr and other activities. He would return late at night, take his dinner, and go to sleep. In the last part of the night, he would wake up and prepare for Tahajjud, and after Wudu, he would drink green tea.¹

Schedule of Sadr-ush-Shariah

The daily schedule of Sadr-ush-Shariah, Badr-ut-Tariqah Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ (passed away on the 2nd of Zul-Qa'dah, 1367 AH) was something like this that after Fajr prayer, he would engage in necessary invocations and recitation of the Quran, and carry out the press work for one and half hours. Then, he would immediately go to the Madrasah for teaching. After the lunch, he would again spend some time on the press work. After the Zuhr Salah, he would engage in teaching at the Madrasah until 'Asr Salah. After 'Asr Salah, he would sit in the service of A'la

¹ Faizan-e-Peer Mehar 'Ali Shah, p. 12, Summarized

The Blessed Schedule of the Noble Prophet ﷺ

Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ. From Maghrib until 'Isha and after 'Isha until midnight, he would remain involved in writing Fatwas in the service of A'la Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ. Afterward, he would return home and after completing some written work, he would take a rest at around 2 AM. This daily routine continued until the last years of A'la Hazrat's life, for more than 10 years. The dedication and determination displayed by Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ amazed the senior scholars of that time. Brother of A'la Hazrat, Hazrat Nanne Miyan Maulana Muhammad Raza Khan, used to say that Mufti Amjad Ali was like a machine, a machine that never failed.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The schedule of Sadr-ul-Afaazil

Hazrat Maulana Manzoor Ahmed Sahib Ghosvi رَحْمَةُ اللَّهِ عَلَيْهِ described his experience that the daily routine of Sadr-ul-Afaazil Allamah Maulana Syed Muhammad Naeem-ud-Din Muradabadi رَحْمَةُ اللَّهِ عَلَيْهِ, the author of Khazain-ul-Irfan, [who passed away on 19th Zul-Hijjah 1367 AH] was that he would perform the Fajr Salah in his local Masjid. Before going to the Masjid, he رَحْمَةُ اللَّهِ عَلَيْهِ would put the tea-making ingredients in a four-foot boiling container and start the fire. The tea would be ready after he was done with Salah. He would sit in a guest room, and in a short while, the devotees would gather in a large number. There was often a group of 50 to 200 people, and

on occasion, so many attendees would show up that it was difficult to move through the guest room and veranda. Once, he رَحْمَةُ اللَّهِ عَلَيْهِ sat down, the servants would serve him cups of tea and biscuits on saucers. He رَحْمَةُ اللَّهِ عَلَيْهِ would take the saucer and give it to the person sitting on his right. Likewise, he would pass four to six saucers by himself. The servants would pass one cup of tea and one biscuit to the rest of the group in the same way. He رَحْمَةُ اللَّهِ عَلَيْهِ would also take one cup of tea and one biscuit. It was like serving the breakfast.

Hazrat Maulana Syed Manzoor Ahmed Sahib رَحْمَةُ اللَّهِ عَلَيْهِ confidently stated that whether the attendees were a few or many, he observed that the tea made was always sufficient for all the daily attendees. It never happened that as the number of attendees increased, there was a need to make more tea.

The observation of Hazrat Maulana Syed Manzoor Ahmed Sahib رَحْمَةُ اللَّهِ عَلَيْهِ clearly indicated that among the routine miracles of Hazrat Sadr-ul-Afaazil, this was an extremely kind miracle.¹

The schedule of Muhaddis-e-A'zam

Muhaddis-e-A'zam Pakistan (who passed away on the 1st Sha'ban 1382 AH, as of 1962) used to wake up before Fajr time; after getting fresh, he would engage in Zikr and supplications.

¹ *Faizan-e-Sunnat*, p. 397

In Shahi Masjid, he would offer congregational Salah with the first Takbeer, and teach from morning until noon and then from Zuhr until ‘Asr. During ‘Asr and Maghrib, he would answer the queries and letters. He would then meet the guests and receive visitors. After ‘Isha, he would focus on important matters, give religious suggestions to the followers of the religion and devotees of Ala-Hazrat رَحْمَةُ اللهِ عَلَيْهِ, and discuss about the construction projects of Masjid and Madrasah until it was night. After studying throughout the day, the exhausted students would fall asleep, but his works would never come to an end. If he sat to study, he would continue studying until late at night.¹

The schedule of Mufassir-e-Shaheer, Hakeem-ul-Ummat

Mufassir-e-Shaheer, Hakeem-ul-Ummat, Mufti Ahmed Yar Khan رَحْمَةُ اللهِ عَلَيْهِ (who passed away on 3rd Ramadan 1391 AH) had a significant and remarkable aspect of his personality that he exceptionally valued time and amazingly adhered to a strict schedule regarding his daily routine activities and engagements. He exactly divided the hours of day and night, and whatever he designated for a specific time, he always completed it within the designated time. The activities that came into his life were always completed on a schedule until

¹ *Faizan-e-Muhaddis-e-A’zam*, p. 22 with reference to *Hayat-e-Muhaddis-e-A’zam*, p. 197, selected,

the end. At the time of Suhur, he would wake up approximately one to two hours before Fajr for Tahajjud Salah. After Tahajjud, he would take a rest for a while. When it was time for Fajr, he would perform the Sunnah of Fajr Salah at home and go to the Masjid for Salah. After completing the Fajr Salah, he would teach the Quran (and in later years, Hadith as well). After completing his lectures, he would take breakfast at home. After breakfast, he would sit to teach lessons. Upon finishing the lessons, he would complete one part of writings. After taking lunch, he would take a nap. Then, after Zuhr Salah, he would complete the remaining work of writing. At the same time, he would usually write Fatawa and answers to the letters. After performing 'Asr Salah, he would go for a walk. After coming back, he would perform Maghrib Salah in the Masjid and take dinner after coming back home. After 'Isha Salah, he would go to bed early.

Each of the activities mentioned was a regular activity and was always performed at the time that was once designated for its performance. The start time of each task was predetermined, and its completion time was also specified. Consequently, he would keep a track of every minute and have a precise estimate. Now, all those practices had become ingrained in his habits and second nature to him. He would also recite the Holy Quran daily and maintain such discipline as if it was the obligation of fulfilling the religious duties. He would recite Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ while getting up, sitting,

The Blessed Schedule of the Noble Prophet ﷺ

walking, and in any state. In a state of wakefulness, he would engage in teaching Quranic lessons or lessons on Fiqh and Hadith, dictating a paragraph from a book, explaining an issue to a questioner, or reciting Salat.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The schedule of Hafiz-e-Millat

Hafiz-e-Millat رَحِمَهُ اللَّهُ عَلَيْهِ (who passed away on the 1st Jamadi-ul-Akhir 1396 AH, as of 31st May, 1976) was extremely disciplined and conscious of time. He would perform each task at its appointed time. For instance, he would perform Salah on time with congregation in the nearby Masjid. During his teaching hours, he fulfilled his responsibilities excellently and diligently. After finishing, he would return home, take lunch, and take a nap. The time of his nap remained consistent, whether it was one or two sessions in Madrasah. He would anyhow wake up at the designated time of Zuhr, and after performing Salah with congregation, he would go to Madrasah if there was a second session in Madrasah; otherwise, he would engage in reading books, read from a particular book to people, or provide amulets to the needy. After ‘Asr Salah, he would go for a walk away from the crowds, but still, students

¹ *Halaat-e-Zindagi Hakeem Al-Ummat Mufti Ahmed Yar Khan Na’eemi Badayuni, p. 179, extracted*

would often accompany him, asking him questions and receiving satisfactory answers. If he had to visit someone, it would mostly be done after 'Asr Salah. As he walked past the graveyard, he would often stop at the roadside, recite Fatiha, and send Isal-e-Sawab to the deceased.

After Maghrib Salah, he would take dinner and walk in his courtyard. After 'Isha Salah, he would engage in reading books and simultaneously look after the students in the hostel, making sure that they were busy studying. He would usually sleep at around 11 PM, waking up for performing Tahajjud in the last part of the night. Even after performing Tahajjud, he would sleep for a short while. No matter how late he stayed awake at night, he would never miss Fajr Salah.¹

The schedule of Sharih Bukhari

Hazrat Sayyiduna Muhammad Sharif-ul-Haq Amjadi رَحْمَةُ اللَّهِ عَلَيْهِ, the commentator of Sahih Bukhari, (who passed away on 6th Safar al-Muzaffar 1421 AH, as of 11th May, 2000), was extremely particular and precise about managing his time. He never allowed any moment to go to waste.²

¹ *Faizan-e-Hafiz-e-Millat*, p. 12, referenced with *Hayat-e-Hafiz-e-Millat*, pp. 79-80, summarized

² *Maqalat-e-Sharih Bukhari*, vol. 1, p. 48

The Blessed Schedule of the Noble Prophet ﷺ

After offering the Fajr Salah, he would remain absorbed in writing the explanation of Sahih Bukhari. At 8 AM, he would be present at Dar-ul-Ifta and for four hours continuously until 12 PM, he would dictate Fatawa. He would listen to the Fatawa of his deputies, rectify them, and jurisprudentially train the students of Takhassus-fil-Fiqh. After performing Zuhr Salah, he would again return to Dar-ul-Ifta and work continuously for another two hours. After 'Asr Salah, there would be a general session, which he would chair. In this session, various topics used to be discussed. After 'Isha Salah until 11 PM, he would continue writing the explanation of Sahih Bukhari. This was his daily routine. On Thursdays and Fridays, the workload would increase even more.¹

The schedule of Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat

Dear Islamic brothers! Allamah Maulana Muhammad Ilyas Attar Qadiri Razavi **داعية بركاتهم العالوية**, the founder of Dawat-e-Islami, the global non-political movement of preaching the Quran and Sunnah, introduced Dawat-e-Islami in 1981 from Karachi and spread it to approximately 200 countries worldwide. He wrote numerous books and authored hundreds of booklets. He delivered thousands of speeches and conducted Madani Muzakaraha. He brought the Madani revolution in the

¹ Maqalat-e-Sharih Bukhari, vol. 1, p. 49

lives of millions of Islamic brothers and sisters. Let us now take a look at his daily routine.

Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat **دامت بركاتهم العالیه** always observes fasting except prohibited days. It means, he fasts daily. After Maghrib Salah, he regularly recites Surah Yasin and Surah Mulk either while performing Nawafil or by looking [at the Holy Quran]. He spends hours writing. He engages in extensive reading. To give you an idea, he has delivered more than 900 audio speeches on various topics, and the Madani Muzakaraha have exceeded one thousand. You can imagine the extensive amount of study from a great book, "Kufriyah Kalimat Kay Baray Mein Sawal Jawab," based on the identification of words of disbelief; "Faizan-e-Sunnat", a wonderful collection of countless Sunnahs; "Namaz Kay Ahkam", an easy way of understanding laws on Salah; "Rafiq-ul-Haramain", a book on Hajj and 'Umrah written in a plain language, "Rafiq-ul-Mo'tamareen", a book on 'Umrah; "Parday Kay Baray Mein Sawal Jawab" and hundreds of booklets on different subjects.

اَلْحَمْدُ لِلّٰهِ He is simultaneously an eminent scholar of Shari'ah, Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat and Ameer-e-Dawat-e-Islami, the global non-political movement of preaching the Quran and Sunnah. This means that he also upholds the Shari'ah, maintains the spiritualism, and oversees

The Blessed Schedule of the Noble Prophet ﷺ

the non-political Sunnah-inspiring movement, Dawat-e-Islami.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Importance of a schedule in the eyes of Ameer-e-Ahl-e-Sunnat

Dear Islamic brothers! Ameer-e-Ahl-e-Sunnat writes in his booklet, titled "Priceless Diamonds": If possible, make your daily schedule. Firstly, after performing 'Isha Salah, try your best to sleep within two hours. It is greatly detrimental to engage in a futile conversation at night, sit in restaurants, and waste time in gatherings of friends (when there is no religious benefit). It is stated on page 495 of Tafsir Rooh-ul-Bayan in volume 6: One of the evils of the people of Lut was that they would sit on street corners and ridicule others.¹

Dear Islamic brothers! Tremble with the fear of Allah! Even if friends seem pious-looking, seek repentance from their heart-hardening gatherings that distract you from Merciful Allah. At night, after you are done with religious matters, try to sleep early as taking a rest at night is healthier than taking a rest

¹ *Rooh-ul-Bayan, Part 20, Al-'Ankaboot, under the verse 29, vol. 6, p. 495, extracted*

during the day, and it is also in line with nature. It is mentioned in verse 73 of Surah Al-Qasas in chapter 20:

وَمِنْ رَّحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ

فَضْلِهِ وَتَعْلَمُوا تَشْكُرُونَ ﴿٧٣﴾

*Translation from Kanz-ul-Iman: And with His Mercy, He made the night and the day for you, so that you may rest during the night and seek His benevolence (i.e. sustenance) during the day, and in order that you may appreciate.*¹

He further states: It is appropriate to consider the nature and state of work while making a fixed schedule. For example, those Islamic brothers who sleep early at night are fresh and energetic in the morning. Therefore, the morning time is very suitable for the religious matters. Imam Tirmizi narrated this supplication of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: “O Allah! Grant blessings to my Ummah in the morning hours.”² Mufasssir-e-Shaheer, Hakeem-ul-Ummat, Hazrat Mufti Ahmed Yar Khan رَحِمَهُ اللهُ عَلَيْهِ stated in relation to the Hadith: “(O Allah Almighty!) Bless all the religious and worldly activities of my

¹ [Kanz-ul-Irfan (translation of Quran)] (Part 20, Surah Al-Qasas, Verse 73)

² Tirmizi, p. 316, Hadith 1212

The Blessed Schedule of the Noble Prophet ﷺ

Ummah with enormous benefits that they perform in the early morning, such as travelling, seeking knowledge, trade, etc.”¹

Make an effort to schedule all activities from waking up in the morning to going to sleep at night. For example, specify times for Tahajjud Salah, educational matters, Fajr Salah with congregation with the first Takbeer (similarly other Salahs as well), Ishraq, Chasht, breakfast, job, lunch, domestic affairs, evening activities, good company (if not possible, then solitude is way better), and time for meeting Islamic brothers for religious necessities, etc. For those who are not accustomed to this, it may be challenging in the beginning. However, once it becomes a habit, its blessings will become evident, **إِنْ شَاءَ اللَّهُ**.²

Make your intention to create an organizational schedule

O devotees of the Holy Prophet! O devotees of the companions and family of Sayyidah Fatimah **رَضِيَ اللَّهُ عَنْهَا**! O devotees of Awliya! O devotees of Ghaus and Raza! O devotees of ‘Attar! O devotees of Dawat-e-Islami! With a passionate desire to reform ourselves and the people of the entire world, and with our good intentions, cultivate a mindset of seeking the pleasure of Allah Almighty, earning rewards, preaching Islam, and conveying the teachings of Sunnah to the Ummah of the Holy

¹ *Mirat-ul-Manajih, vol. 5, p. 491*

² *Anmol Heeray, p. 19-22, selected lines*

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; and ensure that you commit to submitting your monthly schedule to the Nigran in advance. Once approved, adhere to it and promptly provide the Nigran with your scheduled performance without his notification. As it is mentioned in the meetings of Markazi Majlis-e-Shura that one of the blessings of creating a schedule in advance is that sometimes issues are resolved through just information from a meeting. If issues are resolved through information, imagine how many organizational benefits will be achieved from the meetings!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Good intentions of creating a schedule

- ❖ The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: **بَيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ**. The intention of a Muslim is better than his action.¹
- ❖ I will make a schedule aimed at seeking Allah Almighty's pleasure and attaining reward.
- ❖ After creating a schedule for the meetings, I will present the inquiry of Madani activities, analysis of performance, and targets for the future.
- ❖ I will create a monthly schedule in advance so that I can

¹ *Al-Mu'jam Al-Kabeer, vol. 3, p. 525, Hadith 5809*

immediately attain lots of reward through the blessing of my intention of religious activities.

- ❖ I will provide advance information on the schedule to the relevant representatives in order to ensure thorough preparations for meetings, Qafilahs, Congregations, etc.
- ❖ I will remind the relevant representatives about the meetings, Congregations, etc., at least three days earlier to ensure thorough preparations.
- ❖ I will share the schedule and its performance with my Nigran through WhatsApp, email, or post before his notification.
- ❖ I will also create a schedule for the weak and new Halqahs / Regions / Divisions.¹ إِنْ شَاءَ اللَّهُ

By virtue of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, may we be granted the opportunity to create a schedule in advance with good intentions and submit its performance to Nigran!

أُمِّيْنُ بِجَاهِ النَّبِيِّ الْأُمِّيْنِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ In making a schedule for the weak and new areas, baser-self perhaps does not cooperate, because the response is not received, or there is not much cooperation from them.

Madani pearls regarding schedules derived from the meetings of Markazi Majlis-e-Shura

- ❖ Zimmedaran of Dawat-e-Islami (Islamic brothers and Islamic sisters) are organizationally committed to making their monthly schedules in advance, emailing it to their Nigran, and submitting the scheduled performance upon the completion of a month.¹
- ❖ The schedule should be purposeful and strengthen the religious activities. It should not be a waste of effort and time, as they say: "Look busy, do nothing."²
- ❖ To achieve a task successfully, it is essential to define the purpose, create a schedule, and strive according to the requirements of the task.³
- ❖ Send the advance schedule to the Nigran, as it will bind us to the religious activities.⁴

¹ Madani Mashwarah Markazi Majlis-e-Shura, Shawwal Al-Mukarram 1434 Hijri as of August 2013

² Madani Mashwarah Markazi Majlis-e-Shura, Shawwal Al-Mukarram 1434 Hijri as of August 2013

³ Madani Mashwarah Markazi Majlis-e-Shura, Shawwal Al-Mukarram 1436 Hijri as of August 2015

⁴ Madani Mashwarah Markazi Majlis-e-Shura, Shawwal Al-Mukarram 1436 Hijri as of August 2015

- ❖ Nigran-e-Kabinah should give full attention to 12 Religious activities in their Kabinahs, create a schedule and conduct meeting at the division level to strengthen the religious activities, and practically participate in the religious activities.¹
- ❖ As far as possible, try to reach at least 12 hours before the start of the meeting, allowing time for meals, rest, and other preparations for the meeting in a relaxed manner.
- ❖ The department responsible for Pakistan level should make a schedule at the country level and make diligent efforts to improve their department.
- ❖ Those who engage in the religious activities will shine in their work.
- ❖ Organize your schedule, write down all tasks, and consider which one is the most important. Perform the most important religious activity first. Allocate one day of the week (preferably Tuesday) for reviewing the religious activities of the past and future weeks.
- ❖ Every task should have its allocated time, and every time should have a task.

¹ *Madani Mashwarah Markazi Majlis-e-Shura, Shawwal Al-Mukarram 1436 Hijri as of August 2015*

- ❖ Stay easy and busy.
- ❖ Achieve the desired outcome that the organization aims at, as simply expressing productivity through words is insufficient.
- ❖ No matter how good the syllabus is, if the teachers are not competent and well-trained, how the desired results will be achieved. Similarly, if the schedule is not strong, there are weaknesses in administrative matters, then success and desired objectives cannot be attained.¹
- ❖ Create a schedule considering people's engagements. If you work against the natural routine, people will become disengaged and even disconnected.²
- ❖ The responsible Islamic brothers should arrange their schedule according to the nature of the religious activities. Pay attention to the areas where improvement is needed.
- ❖ All Nigrans and Zimmedaran should arrange their schedules in a way that multiple tasks are completed in a single journey. Avoid unnecessary return trips to the city, as it is not suitable for health and expenses. Consult with

¹ *Madani Mashwarah Markazi Majlis-e-Shura, Rabi'-ul-Awwal 1435 Hijri as of January, 2014*

² *Madani Mashwarah Markazi Majlis-e-Shura, Zul Hijja-tul-Haraam 1426 Hijri as of January, 2006*

your Nigran when arranging your schedule or present the finalized schedule to them.

- ❖ The members of Kabinah should present their advance schedule to the Nigran of Kabinah. If Nigran of Kabinah makes any changes, thank him for assistance.
- ❖ If there is a need for any changes in the schedule, consult with the Nigran of Kabinah about this as well.
- ❖ Once the monthly schedule is completed, fill out the scheduled performance form and email it to the Nigran of Kabinah. If you attend the weekly Congregation, write brief performances of the Congregation schedule, participants, Madani Qafilahs, arrangements, etc. If there is a Meeting, write down the Madani pearls, number of participants, and timings. In short, keep your Nigran of Kabinah informed about all matters.
- ❖ Include meetings with the members of Shura and Kabinah, especially with the Islamic scholars, Madani training centers, meetings with personalities in their offices, Jamia-tul-Madinah, Madrasa-tul-Madinah, and Maktaba-tul-Madinah. Specifically allocate a day off for the gatherings to ensure that the participants of meetings do not have to take leave.

- ❖ The Thursday schedule should not only be for the weekly Congregation but should also include organizational engagements throughout the day.
- ❖ Separate individual and collective religious activities in your diary. Write down emails/SMS, phone calls/meetings separately. First: Important and Urgent, Second: Urgent, Third: Important.
- ❖ If a prescribed religious activity cannot be completed within the designated time, request for additional time one day before.¹
- ❖ It is the responsibility of the assistant to provide daily updates on the progress of assigned tasks, including what has been done, what is in progress, and what hasn't been done.
- ❖ By creating, implementing, and ensuring the timely execution of the schedule, many issues related to religious activities will be resolved. **إِنْ شَاءَ اللَّهُ**
- ❖ The religious activities you are assigned have already been consulted properly. Therefore, try your level best to follow the instructions and schedule provided by your Nigran.

¹ *Madani Mashwarah Markazi Majlis-e-Shura, Jumada al-Oula 1428 Hijri, corresponding to June 2007*

The Blessed Schedule of the Noble Prophet ﷺ

- ❖ If the prescribed schedule is followed, the religious activities of Dawat-e-Islami will flourish. *إِنْ شَاءَ اللَّهُ*
- ❖ All the Congregations of Dawat-e-Islami, including weekly Congregations should start and end on time.
- ❖ Make a routine of consulting with the Nigran immediately about the issues faced during the schedule to resolve them.
- ❖ Each department's head should stay connected to their Nigran of the department. The more connected they are, the stronger they will be, *إِنْ شَاءَ اللَّهُ*.
- ❖ In addition to passion, there should also be a sense of fondness. The one who carries out a religious activity with fondness gets determination, *إِنْ شَاءَ اللَّهُ*.
- ❖ While performing your entrusted religious activities, also consider that the spiritual leader is aware of his disciple's condition.¹

The schedule of Halqah Mushawrat Nigran

Daily Schedule

- ❖ In a Zaili Halqah (Masjid), Nigran Halqah Mushawrat

¹ *Madani Mashwarah Markazi Majlis-e-Shuraa, Dhul-Qa'dah-tul-Haraam 1428 Hijri, corresponding to June 2007*

should participate daily in Sada-e-Madinah, Madani Halqah conducted after Fajr, and Madrasa-tul-Madinah for adults and assist Islamic brothers in the religious activities. In this way, make arrangements every week for all five Zaili Halqahs.

- ❖ Allocate Fajr timings for your five Zaili Halqahs on Saturday, Sunday, Monday, Tuesday and Wednesday. On Thursday, Zaili Halqah should alternatively make a Qafilah and participate in the weekly Congregation. Also, on Friday / Sunday, perform I'tikaf alternatively on a public holiday in different Zaili Halqahs, and participate from beginning to end on Saturday in the Madani Muzakaraha that is watched congregationally.
- ❖ Conduct a "Chowk Dars" daily in various places such as markets, schools, colleges, etc., or participate in them.

Weekly schedule

- ❖ In the weekly religious activities, (Zaili Halqah should alternatively) make arrangements for VCD / cassette Congregation, area visits for calling people to righteousness, and I'tikaf on a public holiday.
- ❖ In the evenings, make weekly arrangements for meeting those Islamic brothers who would come earlier but are no longer attending it, visit the sick (for condolences,

recitation of Fatiha, etc.), and act upon the pious deed no. 55.

Monthly schedule

- ❖ Every month, on the designated date, travel with the Madani Qafilah and in the weekly Congregation (in the session for reflecting on one's actions), receive the previous month's booklets of pious deeds from Islamic brothers.
- ❖ Participate in a monthly meeting of City / Regional Mushawrat Nigran, and when Area Mushawrat Nigran or Divisional Mushawrat Nigran comes to that Halqah, ensure that all Islamic brothers from Zaili Mushawrat, preachers, teachers, and associated Islamic brothers should participate in the Meeting.
- ❖ Take measures to fulfil the objectives given by the Area / Divisional Mushawrat Nigran.
- ❖ In the same manner, Halqah Mushawrat Nigran can provide a schedule to his members of the Halqah Mushawrat.

Complete schedule

Dear Islamic brothers! Indeed, the complete schedule is one in which the obligatory five daily Salahs are performed with

congregation in the Masjid, provided there is no Shar'i excuse. It includes performing Fard and Wajib acts, fulfilling individual worship, serving parents, appreciating siblings, undertaking religious upbringing of children, earning lawful sustenance, and maintaining a disciplined routine of sleeping and waking up on time. Moreover, it involves fasting at a designated time, reflecting on your actions, participating and assisting in daily religious activities, carrying out weekly area visit for calling people to righteousness, attending Congregation from beginning to end, taking part in the Madani Muzakarah that is watched congregationally on Saturdays, and travelling for three days every month, for one month in every twelve months, and for 12 months at least once in a lifetime.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

May Allah Almighty grant us with the devotedness to Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ الْعَالَمِينَ and the steadfastness in Dawat-e-Islami with sincerity!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

A brief schedule of Madani Qafilah

Dear Islamic brothers! Below is a brief schedule of the Madani Qafilah:

Number	Task	Description
1.	Repetition of schedule and announcement, and Halqah of Mashwarah (9:30 to 9:56)	In this Halqah, dedicate five minutes for the recitation of the holy Quran and Naat, and in the remaining 26 minutes, conduct the repetition of schedule and announcements, and Halqah of Mashwarah. In a 3-day Madani Qafilah, Ameer Qafilah himself should carry out the repetition of schedule. Mashwarah should be conducted for each task. A suggestion should be taken as a suggestion only.
2.	Explanation of Madani Mission (9:56 to 10:37)	(41 minutes) In this session, for the first 26 minutes, deliver the speech from the booklets of Ameer-e-Ahl-e-Sunnat Hazrat Allamah Maulana Muhammad Ilyas Attar Qadiri <i>دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ</i> , and in the last 15 minutes, make a mindset of at least one from the religious activities of the Zaili Halqah.

<p>3.</p>	<p>Individual Worship Halqah (10:37 to 10:56)</p>	<p>(19 minutes) This Halqah should include recitation of the Quran, remembrance of Allah Almighty, sending Salat upon the Holy Prophet ﷺ, صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and spiritual cures from the booklet, 40 Spiritual Cures. Participants can also study in this Halqah.</p>
<p>4.</p>	<p>A brief Call to Righteousness (10:56 to 11:08)</p>	<p>(12 minutes) Participants should be encouraged to memorize a brief call to righteousness. If someone already has memorized it, they should be motivated to memorize the motivational texts for individual efforts.</p>
<p>5.</p>	<p>Method of Individual Effort (11:08 to 11:20)</p>	<p>(12 minutes) Ameer-e-Qafilah should teach the method of individual efforts and demonstrate it practically. Those Islamic brothers who did not memorize the motivational texts in the previous Halqah should be motivated to memorize in this Halqah as well.</p>
<p>6.</p>	<p>Individual Effort's Halqah (11:20 to 12:00)</p>	<p>(40 minutes) In this, Islamic brothers should go out, make individual efforts at different places and immediately manage Islamic brothers to bring to the Masjid. During this, some Islamic brothers motivate each other for the</p>

		religious activities of the Zaili Halqah in Masjid. During the same time, meet influential personalities like scholars, spiritual leaders, Chaudhry, land owners, etc., and introduce Dawat-e-Islami and its departments to them and invite them to travel with a Madani Qafilah.
7.	Halqah of Learning Sunnahs (12:00 to 12:30)	(30 minutes) In this Halqah, Ameer-e-Qafilah should teach the participants the method of learning Sunnahs. Arrangements for learning Sunnahs will be different for three days, 12 days, and 30 days Madani Qafilahs. ¹
8.	Break for Lunch and Chowk Dars (12:30)	Take lunch and 12 minutes before the Zuhr Azan, give Chowk Dars (for seven minutes) from Faizan-e-Sunnat. After Dars, call participants to perform the Zuhr Salah and bring them to the Masjid. Islamic brothers who will go to the nearby Masajid for Dars should leave after the Chowk Dars.
9.	Post-Zuhr Dars	(7 minutes) Dars should be given from Faizan-e-Sunnat.

¹ You can find its details on pages 154-157 of the book, titled 'Method of Becoming Pious'.

10.	Laws of Salah (30 minutes)	In this Halqah, arrangements for learning the laws of Salah will be different for the 3-day, 12-day, and 30-day Madani Qafilahs. ¹
11.	Halqah of Learning Dars and Bayan (19 minutes)	In this Halqah, Ameer-e-Qafilah should teach those participants who cannot give Dars and speech.
12.	Halqah of Du'a (19 minutes)	This Halqah will take place immediately in summer and after 'Isha in winter.
13.	Rest Break	After the Halqahs, there will be a rest break until 'Asr Salah.
14.	Announcement and Speech after 'Asr	(12 minutes) Deliver a speech on the blessings of a call to righteousness. ²
15.	Area visits for a call to righteousness	Area visits for a call to righteousness should only be conducted after 'Asr prayer.
16.	Dars from 'Asr	During this time, deliver Dars from

¹You can find its details on pages 160-171 of the book, titled 'Method of Becoming Pious'.

²You can find the speeches of 'Asr on page 328 of the book, titled 'Method of Becoming Pious'.

	to Maghrib	Faizan-e-Sunnat (volume 1) and Discourses of Attar. At the end, Allocate a few minutes for learning and teaching Sunnahs.
17.	Announcement and Speech after Maghrib	After Maghrib Salah, arrange a speech of a good preacher. After that, individual efforts should be made (for 12 minutes). On the first day, a speech should be given on the intentions of Madani Qafilah, the importance of travelling in the path of Allah Almighty, and the blessings of intentions. On the second day, encourage participants to get the names written down, and the names should be written down. On the third day, narrate them the sacrifices of pious predecessors for the religion, encourage them to travel, and immediately make arrangements for travelling. ¹
18.	Dinner Break	Take dinner between Maghrib and 'Isha.
19.	Post-'Isha Dars	(7 minutes) Dars should be given from Faizan-e-Sunnat (referenced edition).

¹ You can find the speeches of 'Maghrib on page 379 of the book, titled 'Method of Becoming Pious'.

20.	Cassette Speech	Before starting the cassette speech, make individual efforts (for 7 minutes) outside and then start the cassette speech. If a cassette speech is not possible, read out any booklet for 26 minutes from the booklets of Ameer-e-Ahl-e-Sunnat.
21.	Repetition Halqah	Ameer-e-Qafilah should repeat whatever has been learned throughout the day, and if someone wants to repeat it happily, listen to it and encourage him as well.
22.	Pre-Sleep and Post-Sleep Routine	After reflecting on actions, performing Salah al-Tawbah, listening to Surah Mulk, take a rest break, wake up (19 minutes) before dawn, and perform Tahajjud Salah. Those Islamic brothers who will go to the nearby Masajid for Dars should leave before the Fajr Azan. After the Fajr Azan, carry out Sada-e-Madinah.
23.	Announcement and Speech after Fajr	Deliver a speech on any one of the following topics for 7 to 12 minutes: remembrance of Allah Almighty, Bismillah Sharif, recitation of the Quran, or blessings of Salat.

24.	Madani Halqah	After the Fajr speech, Ameer-e-Qafilah should gather the participants into a Halqah and recite three verses with their translations and explanations from Kanz-ul-Iman, as well as read four pages from Faizan-e-Sunnat. After that, he should recite Shajrah together with the participants.
25.	Halqah of Learning the Last Ten Surahs or Madrasa-tul-Madinah	In a 3-day Madani Qafilah, make arrangements for teaching the participants the last ten Surahs. In a 12-day and 30-day Madani Qafilahs, make arrangements for Madrasa-tul-Madinah for adults, where the complete Madani Qa'idah is taught.
26.	Break for Rest and Breakfast after Ishraq and Chasht	Take breakfast at 9:00 AM and start the Madani Halqah again at 9:30 AM.

Sources and References

Book	Printed	Book	Printed
Quran Majeed		Akhbar Abi Hanifah	'Alam Al-Kutub Beirut 1405 Hijri

Kanz-ul-Iman	Maktaba-tul-Madinah, Baab-ul-Madinah Karachi 1432 Hijri	Bahjat-ul-Asrar Wa M'adini al-Anwaar	Mo`ussisa-tul-Sharf Lahore Pakistan
Al Durr-ul-Mansoor	Dar-ul-Fikr Beirut 1432 Hijri	Ghaus-e-Pak kay Halaat	Maktab-tul-Madinah, Baab-ul-Madinah Karachi 1427 Hijri
Rooh-ul-Bayan	Dar-ul-Kutub Al-'Ilmiyyah Beirut 1430 Hijri	Faizan-e-Baha` Al-Deen Zakariyya	Maktab-tul-Madinah, Baab-ul-Madinah Karachi
Khaza`in-ul-'Irfan	Maktab-tul-Madinah, Baab-ul-Madinah Karachi 1432 Hijri	Faizan Baba Fareed Ganj-e-Shakar	Maktab-tul-Madinah, Baab-ul-Madinah Karachi 1432 Hijri
Sahih Al-Bukhari	Dar-ul-Ma`rifah Beirut 1428 Hijri	Anwaar-e-Raza	Ziya`-ul-Quran publications Lahore 1406 Hijri
Sunan Al-	Dar-ul-	Faizan Peer	Maktab-tul-

The Blessed Schedule of the Noble Prophet ﷺ

Tirmizi	Kutub Al- 'Ilmiyyah Beirut 2008 Hijri	Mehar Ali Shah	Madinah, Baab-ul- Madinah Karachi 1432 Hijri
Al-Mu'jam-al- Kabeer	Dar-ul- Kutub Al- 'Ilmiyyah Beirut 2007 Hijri	Hayat-e-A'la Hazrat	Maktabah Nabawiyah Ganj Bakhsh Lahore 2003 Hijri
Shu'ab-al-Iman	Dar-ul- Kutub Al- 'Ilmiyyah Beirut 1429 Hijri	Halaat-e-Zindagi Hakeem-ul- Ummat Mufti Ahmed Yar Khan Na'eemi Badayuni	Na'eemi Kutub khanah Gujraat 2004 Hijri
Al-Firdous Bi – masoor-Al- Khitaab	Dar-ul- Kutub Al- 'Ilmiyyah Beirut 1406 Hijri	Tazkirah Sadr Al-Shariah	Maktab-tul- Madinah, Baab-ul- Madinah Karachi
Miraat-ul- Manajih	Na'eemi Kutub Khanah Gujraat	Faizan-e- Muhaddis A'zam	Maktab-tul- Madinah, Baab-ul- Madinah Karachi
Fatawa Razawiyah	Raza Foundation Lahore	Faizan Hafiz-e- Millat	Maktab-tul- Madinah, Baab-ul-

			Madinah Karachi
Majmu'ah Rasa'il Imam Ghazali	Al-Maktab- tul- Taufiqiyah Al-Qahirah Misr	Ahtiraam-e- Muslim	Maktab-tul- Madinah, Baab-ul- Madinah Karachi 1432 Hijri
Nafhat-ul-Anas Mutarjam	Shabeer brothers Lahore 2002 Hijri	Faizan-e-Sunnat	Maktab-tul- Madinah, Baab-ul- Madinah Karachi 1428 Hijri
Hasht Behesht Mutarjam	Shabeer brothers Lahore 2006 Hijri	Fikr-e-Madinah	Maktab-tul- Madinah, Baab-ul- Madinah Karachi 1435 Hijri
Anmol Heeray	Maktab-tul- Madinah, Baab-ul- Madinah Karachi	Maqalaat Sharih Bukhari	Maktabah Barkati Al- Madinah, 1428 Hijri
Al-Shuma'il Al Muhammadiyah ah	Dar-ul-Yusr Sa'oodiyyah 1428 Hijri	Nayk bannay aur bananay kay tareeqay	Maktab-tul- Madinah, Baab-ul- Madinah

The Blessed Schedule of the Noble Prophet ﷺ

			Karachi 1432 Hijri
Al-Mawahib Al-La-Dunniyyah Ala-Al-Shamaa`il Al Muhammadiyyah	Dar-ul-Yasir Sa`oodiyyah 1428 Hijri	Hada`iq Bakhshish	Maktab-tul-Madinah, Baab-ul-Madinah Karachi 1433 Hijri
Tareekh-e-Madinah Damishq	Dar-ul-Fikr Beirut 1415 Hijri	Zauq-e-Na`at	Shabeer Brothers Lahore 1428 Hijri
Jazb-ul-Quloob Ila diyaar Al-Mahboob	Maktabah Nooriyah Razawiyyah Lahore 1431 Hijri	Wasa`il Bakhshish (Murammam)	Maktab-tul-Madinah, Baab-ul-Madinah Karachi 1436 Hijri
Kitab Al-Shifa	Dar-ul-Fikr Beirut 1432 Hijri	Noor-e-Iman	Dar-ul-Islam Lahore 1433 Hijri
Sharah Al-Shifa	Dar-ul-Kutub Al-`Ilmiyyah Beirut 1428 Hijri	Oxford English Urdu Dictionary	Oxford University Press 2007 Hijri

FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-Inspiring Ijtima' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah ﷻ with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasool, to fill out the Madani In'amaat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

My Madani Aim: 'I must strive to reform myself and people of the entire world, **إِن شَاءَ اللَّهُ عَزَّوَجَلَّ**. In order to reform ourselves, we must act upon Madani In'amaat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, **إِن شَاءَ اللَّهُ عَزَّوَجَلَّ**.



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: www.maktabatulmadinah.com | E-mail: feedback@maktabatulmadinah.com