

The Blessed Life of

Prophet Isa عَلَيْهِ السَّلَام

26-December-2024



Thought-provoking speech of weekly
sunnah-inspiring ijtima
(for Islamic Brothers)

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

The Blessed Life of Prophet 'Isā عَلَيْهِ السَّلَام

وَعَلَى الْوَالِدِ وَالْوَالِدَاتِ وَالْأَسْحَابِ وَالْمَلَائِكَةِ وَالرُّسُلِ وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَى الْوَالِدِ وَالْوَالِدَاتِ وَالْأَسْحَابِ وَالْمَلَائِكَةِ وَالرُّسُلِ وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make intention of Sunna i'tikāf

Dear Islamic brothers! Whenever you enter a masjid, make the intention of i'tikāf, for you shall continuously gain the reward of i'tikāf for as long as you stay inside. Normally, when we are in a masjid, Islamic law does not give permission for us to eat, drink, sleep, have suḥūr or ifṭār, and not even to drink Zamzam water or the water on which dam has been made. Yet, if the intention of i'tikāf is made, all these actions will become permissible. One should not make this intention only to eat, drink or sleep. This intention should instead be made to please Allah.

As mentioned in *Fatāwā Shāmī*:

If someone wants to eat, drink or sleep in a masjid, he should make the intention to observe i'tikāf and perform the dhikr of Allah for some time. Then he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so).

Virtue of sending *ṣalāt* on the beloved Prophet ﷺ

The beloved Prophet ﷺ said:

مَنْ صَلَّى عَلَيَّ مِائَةً كَتَبَ اللَّهُ بَيْنَ عَيْنَيْهِ بَرَاءَةً مِّنَ النِّفَاقِ وَبَرَاءَةً مِّنَ النَّارِ وَأَسَكَنَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مَعَ الشُّهَدَاءِ

"Whoever recites *ṣalāt* upon me 100 times, Allah will inscribe between their eyes that they are free from hypocrisy and the fire of Hell, and on the Day of Judgement, Allah will place them among the martyrs."¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Intentions for listening to the speech

The Messenger of Allah ﷺ said:

أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ

"The best of deeds is a sincere intention."²

O devotees of the Prophet! Make it a habit to form good intentions before every action, as good intentions can lead one to Paradise. Before listening to the sermon, make the following good intentions:

- I will listen to the entire sermon to gain knowledge.
- I will sit respectfully.
- I will avoid laziness during the sermon.
- I will listen with the intention of self-improvement.
- I will try to convey what I learn to others.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

¹ Al-Mu'jam al-Awsaṭ, vol. 5, p. 252, Hadith 7235

² Jāmi' al-Ṣaghīr, p. 81, Hadith 1284

Dear Islamic Brothers! Allah Almighty sent noble individuals to guide and instruct people in His commands; these individuals are called Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ. The noble Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ are humans who receive divine revelation from Allah Almighty. This revelation sometimes comes through an angel and sometimes directly without any intermediary.

The noble Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ are free from sins, and their habits are of the highest purity. Their names, lineage, physique, speech, actions, and behaviours are of the most excellent standard, devoid of anything that could cause dislike. Allah Almighty blesses them with perfect intellect, and even the most intelligent individuals on earth cannot comprehend even a fraction of their wisdom.

Allah Almighty also informs them of matters of the unseen. Day and night, they remain engrossed in the worship and obedience of Allah, delivering His commands to people and guiding them to His way. Among the Prophets, those who brought a new Shariah are called *Rasūl* (Messenger).

The ranks of the noble Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ vary; some have a higher status than others. The highest rank belongs to our Master and Leader, the Chief of all Prophets, Muhammad al-Mustafā صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He is the Seal of the Prophets (*Khātām al-Nabiyyīn*).

Allah Almighty has ended the chain of Prophethood with the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. After him, no one can receive Prophethood. Anyone who believes that Prophethood can still be granted after him departs from the folds of Islam.¹

Let us today gain the honour of learning about the faith-inspiring events and miracles from the blessed life of a very revered and noble Prophet,

¹ Kitāb al-‘Aqā’id, pp. 15-17

Sayyidunā ﷺ. Before delving into these accounts, let us first listen to an introduction to his life and some of his virtues.

Introduction to Prophet ﷺ

The blessed name of Prophet ﷺ is ﷺ, and his teknonym is Ibn Maryam (Son of Maryam).¹

His honourable titles include:

- Kalimatullāh: Born without a father, created by Allah's command “Kun” (Be).
- Masīḥ: The one who heals by touch.
- Wajīh: One of high rank and dignity.
- Muqarrab: The one proximate to Allah Almighty.
- Ṣāliḥ: A righteous servant.

ﷺ, our beloved Prophet ﷺ magnificently described the grandeur and virtues of Prophet ﷺ. He also foretold the signs of Prophet ﷺ's return near the Day of Judgement.

For the purpose of gaining blessings, let us listen to three sayings of the beloved Prophet ﷺ in this regard:

The Prophet ﷺ said, “I am the supplication of my father, Prophet Ibrāhīm ﷺ, and the one who gave the glad tidings of my arrival last was Prophet ﷺ b. Maryam ﷺ.”²

The beloved Prophet ﷺ stated:

There is no Prophet between me and Prophet ﷺ. He

¹ Tadhkirat al-Anbiyā', p. 685

² Kanz al-‘Ummāl, vol. 11, p. 182, Hadith 31886

will descend (from the skies near the end of times). When you see him, you will recognize him. His complexion will be fair with a reddish hue, and his height will be medium. He will be wearing two light yellow garments. Though there will be no moisture on him, it will appear as though drops of water are falling from his head. He will kill the swine, and during his time, Allah will eliminate all religions except Islam. Prophet ﷺ will destroy the Dajjal, stay on earth for forty years, and then pass away. Muslims will perform his funeral prayer.”¹

The final Prophet ﷺ mentioned:

Allah will send Prophet ﷺ, and he will descend on the white eastern minaret of the Jāmi‘ Masjid of Damascus. He will be wearing two light yellow garments and will place his hands on the wings of two angels. When he lowers his head, water droplets will fall from it, and when he raises it, pearls resembling silver will scatter from him.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic Brothers! One of the radiant aspects of the blessed life of Prophet ﷺ is his simplicity and his possession of the timeless virtues of humbleness and modesty. He could have chosen to live a life of luxury, amassed heaps of wealth, adorned himself with the finest garments, dined on the most exquisite foods, and resided in grand palaces.

But how admirable is his simplicity! Prophet ﷺ never chose such a life. Instead, he rejected the fleeting comforts and luxuries of this world and consistently preferred a life of simplicity, humbleness, and

¹ Sunan Abū Dāwūd, vol. 4, p. 158, Hadith 4324

² Sahih Muslim, p. 1201, Hadith 7373, selected

modesty. Moreover, he actively encouraged others to adopt the same.

The simplicity and teachings of Prophet ﷺ

Sayyidunā ‘Umar b. Sulaym رَضِيَ اللهُ عَنْهُ narrates:

Once, Prophet ﷺ visited his disciples in a state of utmost simplicity. He was wearing a woollen robe and simple pants, was barefoot, and had nothing covering his head. His complexion had changed due to hunger and his lips were dry from thirst. He greeted his disciples and said, “O Banī Isrā’īl! If I wished, by Allah’s command, the entire world and its luxuries could come to my feet, but I do not desire such things. O Banī Isrā’īl! Always consider the world as insignificant and unworthy of respect, and it will humble itself before you. Condemn the world, and your Hereafter will be adorned. Never forsake the Hereafter in favour of worldly respect and admiration, for the world is not worthy of honour or reverence. It calls you daily toward new afflictions and losses; so, beware of its deception.”

He further said, “O people! Do you know where my home is?”

The people asked, “O Prophet of Allah, where is your home?”

He replied, “The *masājid* are my place of stay, my hunger serves as my satisfaction, my feet are my conveyance, and the shining moon at night is my lamp. Performing prayer on cold winter nights is my most beloved act. My food consists of dry leaves and grass, the same that animals eat. My clothing is wool. Fear of Allah is my sign, and the poor and destitute are my dearest companions. I begin my morning with no worldly possessions, and I end my night in the same state. Yet, I do not concern myself with how wealthy someone else might be. In this state, I consider myself the most fortunate and content (because I am pleased

with my Lord's decree).”

It is also reported that Prophet ﷺ spent ten years of his life in the same woollen robe. Whenever it tore, he would mend it with rope or patch it.¹

سُبْحَانَ اللَّهِ! You heard how Prophet ﷺ embraced simplicity, willingly endured hunger and thirst, preferred austerity, offered prayers even on freezing winter nights, cried out of fear of Allah Almighty, loved the poor and needy, and remained independent of the wealthy.

Now, let us reflect on our own lives in light of his blessed life:

- Do we prefer simplicity in our lives?
- Do we offer prayers diligently in all seasons, whether hot or cold?
- Have we ever wept out of the fear of Allah?
- Do we show love and care for the poor and needy?
- Do we strive to detach ourselves from the love of this transient world?
- Do we feel a sense of accountability for the Hereafter within ourselves?

May Allah Almighty grant us the ability to evaluate our actions, regularly attend Sunnah-inspired gatherings, and remember the righteous. Through their blessings, may we become practicing.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! اَلْحَمْدُ لِلَّهِ, the esteemed mother of Prophet ﷺ, Sayyidah Maryam رَضِيَ اللَّهُ عَنْهَا, was a pious female saint (*waliyyah*)

¹ ‘Uyūn al-Ḥikāyāt, vol. 1, p. 118

who exhibited saintly marvels. Allah Almighty bestowed her with numerous special qualities.

Let us take a moment to listen to a brief introduction of this remarkable mother.

Introduction to Sayyidah Maryam رَضِيَ اللهُ عَنْهَا, Mother of Prophet ﷺ

Prophet ﷺ's blessed mother was Sayyidah Maryam رَضِيَ اللهُ عَنْهَا. The name Maryam means worshipper and servant.¹ Her father's name was 'Imrān, and her mother was named Hannah رَضِيَ اللهُ عَنْهَا.² Sayyidah Maryam رَضِيَ اللهُ عَنْهَا was a female saint from birth.³ Notably, she is the only woman mentioned by name in the holy Quran.⁴

Sayyidah Maryam رَضِيَ اللهُ عَنْهَا is one of the leaders of the women of Paradise. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, stated, "The leaders of the women of Paradise are four: Maryam, Fāṭimah, Khadījah, and Āsiyah رَضِيَ اللهُ عَنْهُنَّ."⁵

The Reviver of Islam, the Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khān رَحِمَهُ اللهُ عَزَمَةً writes:

Even after the birth of Prophet ﷺ, Sayyidah Maryam رَضِيَ اللهُ عَنْهَا remained chaste and unmarried. She will be raised in the same state and will enter Paradise as such. Furthermore, she will be honoured with marriage to the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Paradise."⁶

سُبْحَانَ اللهِ You have heard how exalted and remarkable Sayyidah

¹ Tafsīr Baghawī, Āl-'Imrān, under verse 36, vol. 1, p. 227

² 'Ajā'ib al-Quran ma'a Gharā'ib al-Quran, p. 65

³ Širāṭ al-Jinān, vol. 10, p. 605

⁴ Širāṭ al-Jinān, vol. 10, p. 231

⁵ Kanz al-'Ummāl, vol. 12, p. 65, Hadith 34401

⁶ Al-Fatāwā al-Riḍawiyah, vol. 26, p. 460

Maryam رَضِيَ اللهُ عَنْهَا was. Her virtues are explicitly mentioned in the sacred traditions. She will be blessed in Paradise to be the spouse of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Her greatness is further demonstrated by the marvels associated with her. Even while carrying Prophet ﷺ in her womb, marvels began to appear through her. Let us delve into these extraordinary occurrences.

Tree of Maryam and the stream of Jibrīl

Shaykh al-Hadith ‘Allāmah ‘Abd al-Muṣṭafā al-A‘zamī رَحِمَهُ اللهُ عَلَيْهِ, states:

Prophet ﷺ was born without a father from the pure womb of Sayyidah Maryam رَضِيَ اللهُ عَنْهَا. When the time of his birth approached, Sayyidah Maryam رَضِيَ اللهُ عَنْهَا moved away from the populated area and sat alone under a dried date palm tree. It was here, beneath this tree, that Prophet ﷺ was born.

Since Prophet ﷺ was born without a father from the pure and chaste Sayyidah Maryam رَضِيَ اللهُ عَنْهَا, she became deeply worried and immensely sorrowful. Fearing the slander and taunts of people, she refrained from returning to the settlement and instead stayed in a desolate place beneath the dried date palm tree, where there was no provision of food or drink.

Suddenly, Angel Jibrīl عَلَيْهِ السَّلَام descended and struck the ground with his heel, causing a stream to flow. At the same time, the dried date palm tree miraculously turned lush and green, bearing ripe fruit. Angel Jibrīl عَلَيْهِ السَّلَام then addressed Sayyidah Maryam رَضِيَ اللهُ عَنْهَا and spoke to her, saying:

فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٣٦﴾ وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا جَبِيًّا ﴿٣٧﴾ فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا

So he (Jibril) called out to her from beneath it (the valley), “Do not grieve, your Lord has certainly made a stream flow beneath you. And grasp the date-palm, shaking it towards yourself, it shall drop fresh, ripe dates upon you. Eat, drink, and be at ease.¹

Dear Islamic brothers, the miraculous sprouting of fruit on a dry tree and the sudden flow of a stream are undoubtedly among the marvels of Sayyidah Maryam رَضِيَ اللهُ عَنْهَا. When Sayyidah Maryam رَضِيَ اللهُ عَنْهَا was a child worshipping in the *mihrāb* of Bayt al-Maqdis, she used to receive out-of-season fruits effortlessly. However, after the birth of Prophet ﷺ, she was indeed granted ripe dates, but this time with a divine command to shake the trunk of the date palm to obtain them.

This teaches us a profound lesson: before a person has children, sustenance may come with little to no effort. But after becoming a parent, it becomes obligatory to strive and work for one’s livelihood.

Consider the example of Sayyidah Maryam رَضِيَ اللهُ عَنْهَا. Before she became a mother, sustenance in the form of fruits would arrive in her *mihrāb* without any effort or struggle. But after Prophet ﷺ was born, Allah instructed her to shake the date palm and exert effort before receiving the fruits.²

Dear Islamic brothers, the story we just heard has been narrated from the book *Quranic Wonders* published by Maktaba-tul-Madinah. الْحَمْدُ لِلَّهِ, this

¹ Al-Quran, part 16, Maryam, verse 24-26, translation from Kanz al-‘Irfān

² ‘Ajā’ib al-Quran, p. 168

book is filled with many other captivating Quranic stories and parables, offering pearls of wisdom and lessons to reflect upon.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, indeed, the noble Prophets عَلَيْهِمُ السَّلَامُ are unparalleled in every attribute. Allah Almighty bestows upon them such extraordinary qualities and miracles that even the most intelligent minds are left astonished. اَلْحَمْدُ لِلّٰهِ, Allah Almighty, the Creator of the universe, also granted numerous miracles to His beloved Prophet ﷺ. From childhood, signs of prophethood began to manifest through him.

Let us listen to an astonishing incident from the childhood of Prophet ﷺ and refresh our faith.

Spoke as a newborn!

Dear Islamic brothers, when Sayyidah Maryam رَضِيَ اللهُ عَنْهَا brought Prophet ﷺ to the settlement of Banī Isrā'īl while holding him in her arms, the people of the nation accused her of wrongdoing (Allah forbid!) and began to say: *“O Maryam! You have done an evil thing. Your father was not an evil man, and your mother was not unchaste. How can you have a child without a husband?”*

When the people continued their slander and accusations, Sayyidah Maryam رَضِيَ اللهُ عَنْهَا indicated that they should ask the child about everything.

The people responded, “How can we speak to a baby?”

Hearing their words, Prophet ﷺ began to speak. Allah Almighty mentions this event in the Holy Qur'an as follows:

قَالَ إِنِّي عَبْدُ اللَّهِ ۖ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا ۖ وَجَعَلَنِي مُبْرَكًا أَيْنَ مَا كُنْتُ ۖ وَأَوْصَانِي بِالصَّلَاةِ
وَالزَّكَاةِ مَا دُمْتُ حَيًّا ۖ وَبَرًّا بِوَالِدَاتِي ۖ وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ۖ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ
أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ۖ

He said, “Indeed I am a servant of Allah. He has granted me the Book and has made me a Prophet. And He has made me blessed wherever I may be, and He has enjoined prayer and charity upon me as long as I am alive. And ‘made me’ one who is kind to my mother; and He did not make me arrogant, ill-fated. And peace be upon me the day I was born and the day I shall die and the day I will be resurrected.”¹

Dear Islamic brothers! This is a miracle of Prophet ﷺ that He spoke so eloquently immediately upon His birth. In this profound speech, the first thing He declared was that He is a servant of Allah, ensuring that no one should later claim Him to be the Creator or the son of the Creator. This was essential because people would later make such false accusations about Him, which would ultimately be an accusation against Allah Almighty. Thus, the duty of His Prophethood necessitated that He first refute any blasphemous accusation against Allah before addressing the accusations against His mother رَضِيَ اللَّهُ عَنْهَا.

إِنَّ اللَّهَ أَكْبَرُ! Indeed, the Creator of all, who bestows the honour of Prophethood upon His chosen ones, ensures that their birth is utterly pure and immaculate. From their very childhood, the noble signs of their Prophethood begin to manifest.²

Dear Islamic brothers! From the speech of Prophet ﷺ, we learn the profound importance of offering prayers, paying zakat, and

¹ Al-Quran, part 16, Maryam, verse 30-33, translation from Kanz al-‘Irfān

² ‘Ajā’ib al-Quran, p. 170, summarized

exhibiting good conduct towards one's mother. These acts of worship have been cherished practices of the noble Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ since ancient times. الْحَقُّ دَلِيلُهُ, these are such beautiful acts of devotion that our pure Shariah has also emphasized their observance.

However, it is deeply regrettable that our *masājid* are becoming increasingly deserted while places of immorality flourish. The obligation of zakat is being neglected, and the deserving are forced to wander in distress. The same mother, beneath whose feet lies Paradise, is being subjected to ill-treatment. What has happened to us as Muslims?

When will our *masājid* once again become vibrant with worshippers? When will we see an increase in those who establish prayer? For how long will negligence and laziness persist in the payment of zakat? How much longer will this continue?

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Among the many miracles performed by Prophet ﷺ, some stood out as particularly remarkable and became widely known. Let us listen to some details of these miracles:

1. Creating a bat:

When Prophet ﷺ proclaimed his Prophethood and displayed miracles, people requested him to create a bat. He formed the shape of a bat from clay, breathed into it, and it flew away as a living creature.¹

The bat is unique among flying creatures, as it flies without feathers, has teeth, laughs, and gives birth to live offspring—characteristics not typically found in other flying animals.²

¹ Tafsīr al-Khāzin, Āl-ʿImrān, under verse 49, vol. 1, p. 251

² Ḥāshiyat al-Jamal, Āl-ʿImrān, under verse 49, vol. 1, p. 418, selected

2. Healing leprosy:

Prophet ﷺ cured those suffering from severe leprosy, even when doctors were unable to provide treatment. At that time, medicine was advancing, and physicians excelled in their practices. Hence, Allah Almighty granted Prophet ﷺ miracles related to healing to demonstrate that his abilities were divine and beyond the scope of medical science.

Sayyidunā Wahb b. Munabbih رَضِيَ اللهُ عَنْهُ narrated that patients would gather around Prophet ﷺ. Those who could walk would come to him, and he personally visited bedridden patients to cure them by supplicating for them, with the condition that they believe in his Messengership.¹

3. Reviving the Dead:

Sayyidunā ‘Abdullāh b. ‘Abbās رَضِيَ اللهُ عَنْهُمَا narrated that Prophet ﷺ revived four individuals:

1. ‘Āzar:

‘Āzar was a beloved disciple of Prophet ﷺ. When his condition became critical, his sister informed the Prophet ﷺ, but he was three days' journey away. By the time Prophet ﷺ arrived, ‘Āzar had already been dead for three days. Prophet ﷺ asked ‘Āzar’s sister to lead him to the grave. Upon reaching the grave, he supplicated to Allah Almighty, and ‘Āzar, by Allah’s command, emerged alive from the grave. He lived for many years afterward and even had children.

2. An elderly woman’s son:

Once, the funeral procession of an elderly woman's son passed by

¹ Tafsīr al-Khāzin, Āl-‘Imrān , under verse 49, vol. 1, p. 251

Prophet ﷺ. He supplicated for the deceased, and the young man came back to life, descended from the shoulders of the pallbearers, put on his clothes, and returned home. He lived on and had children.

3. A young girl:

The third was a girl that passed away at dusk. Prophet ﷺ supplicated for her, and she was revived by Allah's will.

4. Sayyidunā Sām b. Nūḥ رَحْمَةُ اللَّهِ عَلَيْهِ:

People requested Prophet ﷺ to revive Sayyidunā Sām b. Nūḥ رَحْمَةُ اللَّهِ عَلَيْهِ, who had passed away thousands of years prior. The Prophet ﷺ went to his grave, supplicated to Allah Almighty, and Sayyidunā Sām b. Nūḥ رَحْمَةُ اللَّهِ عَلَيْهِ heard the call: "Answer the Spirit of Allah!" In fear, he rose, thinking the Day of Judgment had begun. His terror was so intense that half his hair turned white. He believed in Prophet ﷺ and requested not to endure the agony of death again. His soul was then returned without further suffering.¹

4. Foretelling the unseen:

When Prophet ﷺ healed the sick and revived the dead, some sceptics accused him of practicing magic and demanded further proof of his miracles. He responded by saying, "I will inform you of what you eat and what you store in your houses."

This miracle manifested through his blessed hands. He would reveal what people ate the day before, what they would eat that day, and what they had stored for the future.

Children often gathered around him, and he would tell them what was prepared in their homes, what their families had eaten, and what was

¹ Ḥāshiyat al-Jamal, Āl-ʿImrān, under verse 49, vol. 1, p. 419

kept aside for them. The children would return home, request those items, and their families, astonished, would ask how they knew. The children would reply, "Prophet ﷺ told us." This led some people to stop their children from going to him, labelling him a sorcerer.¹

One of the 12 Religious Activities: "Day Off I'tikāf"

Dear Islamic brothers, it is evident that Allah Almighty blessed Prophet ﷺ with countless divine powers. By Allah's command, he would create birds, revive the dead, and heal those suffering from leprosy. He even foretold unseen events. Unfortunately, due to bad company, people often fall prey to satanic whispers regarding the power and authority of noble Prophets ﷺ and blessed saints رَحْمَةُ اللَّهِ عَلَيْهِمْ. Denying such Prophetic miracles and saintly marvels leads one to ruin and destruction. Therefore, always avoid bad company and surround yourself with the righteous. إِنَّ شَيْئَةَ اللَّهِ, Satan will fail in his attempts.

Remember, associating with Dawat-e-Islami is an excellent way to find good company. Stay connected to this religious environment at all times and actively participate in the 12 Religious Activities.

Among these is the "Day Off I'tikāf." On holidays, Islamic brothers visit *masājid* in underprivileged areas, villages, and small towns, filling the *masājid* with activity while inviting the locals to righteousness and encouraging them to learn and teach Islamic knowledge.

- اَلْحَضْرَةُ, "Day Off I'tikāf" provides an excellent opportunity for Islamic brothers to learn about *sunan*, manners, and the method of delivering a Madani Dars (lesson).
- It brings blessings by populating *masājid* with worshippers.

¹ Tafsīr al-Qurṭubī, Āl-ʿImrān, under verse 2, vol. 49, p. 74

- Each moment spent in the *masājid* during this time counts as worship.
- Through this, one gains the virtue of loving the *masājid* and spending as much time as possible within them.

الْحَبْدُ لِلَّهِ, spending time in the masjid holds immense virtue.

Sayyidunā Abū Saʿīd al-Khudrī رَضِيَ اللهُ عَنْهُ narrated that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

"When you see someone frequenting the masjid often, bear witness to his faith because Allah says in Surah At-Tawbah:"

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ

And the Masjids of Allah are only inhabited by those who believe in Allah and the Last Day, and establish the prayer, and give zakat,¹

Under this part of the Hadith (*"bear witness to his faith"*), Mufti Aḥmad Yār Khān Naʿīmī رَحِمَهُ اللهُ عَلَيْهِ, explains:

This is because these actions are signs of faith. Note that this testimony is similar to observing someone's appearance and demeanour, leading us to regard them as a believer and say so. However, this testimony does not imply a definitive judgment.

Further elaborating, the honourable Mufti states, "In the context of maintaining a masjid, activities such as lighting the masjid and decorating it are also included."²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Al-Quran, part 10, Al-Tawbah, verse 18, translation from Kanz al-'Irfān

² Mir'āt al-Manājīh, vol. 1, pp. 444-445, selected

Dear Islamic brothers, Allah Almighty also granted the Messenger of Allah ﷺ, countless miracles—indeed, the number of miracles bestowed upon him surpassed those granted to Prophet ﷺ. Let us listen to some details about a few of these miracles.

The Miracles of Prophet ﷺ and the beloved Prophet ﷺ:

Prophet ﷺ revived the dead, restored sight to the blind, and cured lepers. Similarly, our beloved Prophet Muhammad ﷺ also performed these miracles by the will of Allah Almighty.

During the conquest of Khaybar, a non-Muslim woman gifted a poisoned goat to the beloved Prophet ﷺ. When the Prophet ﷺ took a piece from its shoulder, it miraculously spoke and warned him, saying, "I have been poisoned."¹

This event surpasses reviving the dead because it involved the partial revival of a deceased thing (a part of the goat) while the rest of it remained lifeless.

Prophet ﷺ fashioned a bird from clay. Comparably, during the Battle of Badr, when the sword of Sayyiduna ‘Ukāshah b. Miḥṣan رَضِيَ اللهُ عَنْهُ broke, the Prophet ﷺ handed him a dry wooden stick. Upon holding it and shaking it, it transformed into a strong, white, long sword.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, one of the most illuminating aspects of the blessed life of Prophet ﷺ was that his pure gaze was never occupied with finding flaws or faults, unlike us, who often notice nothing

¹ Sharḥ al-Zurqānī, vol. 3, p. 290

² Sharḥ al-Zurqānī, vol. 2, p. 301

but imperfections in animate and inanimate things. He was a noble Prophet whose speech was free from negativity, even concerning animals. For instance:

Avoid speaking bad even about a dead dog:

The renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri رَحْمَةُ اللهِ عَلَيْهِمُ الْعَالِيَةِ, in his book *Backbiting: A Cancer in Our Society*, narrates:

Sayyidunā Mālik b. Dīnār رَحْمَةُ اللهِ عَلَيْهِ mentions that Prophet ﷺ once passed by a dead dog and his disciples remarked, "How foul-smelling this dog is!"

In response, Prophet ﷺ said, "Look at how white its teeth are!"

This indicates that Prophet ﷺ not only refrained from speaking negatively about the dead dog but also cautioned his disciples against backbiting or highlighting flaws, even in mute creatures. Instead, he encouraged them to focus on and mention the positive qualities of everything.¹

Finance Department

Dear Islamic brothers, did you hear about the exemplary character of Prophet ﷺ? His ethics were so refined that he refrained from mistreating even animals. Imagine then the lofty character of the Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, whose noble conduct inspired countless non-Muslims to embrace Islam. If only we acquired the art of excellent character through the blessings of these pure personalities and rid ourselves of bad manners.

One way to adopt good character is by becoming affiliated with the

¹ Ihyā' al-‘Ulūm, vol. 3, p. 177

religious environment of Dawat-e-Islami. **أَلْحَمْدُ لِلَّهِ**, Dawat-e-Islami operates worldwide via more than 80 departments to propagate the call to righteousness. Among them is the Finance Department, established to manage and safeguard the funds collected for Dawat-e-Islami. These funds include zakat, *ṣadaqat al-fiṭr*, *‘ushr*, and donations for *masājid*, Islamic seminaries, universities, and Langar-e-Razawiyyah and Langar-e-Ghousiah. The department ensures these funds are recorded accurately and spent according to Shariah.

To provide guidance, Maktaba-tul-Madina has also published booklets such as *“Questions and Answers about Donations”* and *“Shariah Precautions for Fundraising”* for male and female volunteers collecting donations.

May Allah Almighty accept the efforts of the Finance Department in His divine court.

أَمِيرُنْ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Signs of the Day of Judgment

Dear Islamic brothers! Remember that at present, Prophet ﷺ is alive in the second sky, and he will descend near the end of times as a follower of the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, as described in the following words of the beloved Prophet;

"ﷺ will descend as a caliph over my Ummah."¹

Before the blessed descent of Prophet ﷺ, certain signs of the Day of Judgment will appear. Describing these signs, Mufti Amjad ‘Alī al-

¹ Madārik, Āl-‘Imrān, under verse 55, p. 163

A'zamī رَحْمَةُ اللَّهِ عَلَيْهِ states:

"Before the world comes to an end, several signs will manifest:

- Knowledge will disappear.
- Ignorance will become widespread.
- Immorality and indecency will increase.
- Remaining steadfast on religion will become as difficult as holding a burning ember.
- Paying zakat will feel burdensome to people and be viewed as a penalty.
- Men will obey their wives but disobey their parents.
- Music and singing will increase.

Additionally, Dajjal will appear. Within forty days, he will travel the entire earth except for the holy sanctuaries of al-Makkah al-Mukarramah and al-Madinah al-Munawwarah. His tribulation will be extremely severe and he will claim divinity. Those who believe in him will enter what he presents as Paradise, and those who reject him will be cast into what he claims to be Hell. He will display many tricks, which in reality will only be illusions and magic, bearing no true substance.

Then Prophet ﷺ will descend from the heavens at the eastern minaret of the Jāmi' Masjid of Damascus. The cursed Dajjal will begin to dissolve from the fragrance of his breath, just as salt dissolves in water. Prophet ﷺ will strike him in the back with a spear, causing his death, and he will ultimately be cast into Hell."¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Bahār-e-Sharī'at, vol. 1, pp. 116-122, selected

Dear Islamic brothers! As we conclude this speech, I am honoured to share with you the excellence of the Sunnah, along with a few *sunan* and etiquettes. The beloved Prophet ﷺ has stated: "Whoever loves my Sunnah, loves me, and whoever loves me, will be with me in Paradise."¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

The *Sunan* and etiquettes of conversing

Let us listen to some *sunan* and etiquettes of conversing from the booklet "*101 Madani Pearls*" by Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ:

1. Smile and maintain a cheerful demeanour while speaking.
2. Engage in conversations with a pleasant and welcoming attitude.
3. Avoid screaming and shouting.
4. Speak kindly and compassionately with youngsters, and maintain a courteous tone when addressing elders, intending to win the hearts of fellow Muslims.
5. Make a habit of conversing politely, even with a one-day-old baby, with good intentions. This will not only improve your manners, إِنْ شَاءَ اللهُ, but also teach the child etiquettes.
6. Refrain from actions like scratching your private region, repeatedly touching your nose, putting fingers in your ears or nose, or spitting frequently during conversations, as these habits may discomfort others.

¹ Mishkāt al-Maṣābīḥ, vol. 1, p. 55, Hadith 175

📣 Announcement:

The remaining *ṣunan* and etiquettes of conversing will be discussed in study circles. Make sure to participate in these sessions to learn more.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The six ṣalawāt and two du‘ā's recited in the sunnah-inspired weekly gatherings of Dawat-e-Islami



1. The ṣalāt for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted, that whoever recites this ṣalāt at least once on the night between Thursday and Friday on a regular basis, will be blessed with the vision of the Prophet ﷺ at the time of death. They will even see him when they are being buried in the grave, to the extent they will see him lowering them into the grave with his own merciful hands.¹

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated from Sayyidunā Anas رضي الله عنه that the Prophet ﷺ

² Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 151

stated, “Whoever recites this ṣalāt upon me whilst standing, his sins will be forgiven prior to him sitting; and if he recites it whilst sitting, his sins will be forgiven before he stands.”¹

3. Seventy portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Seventy portals of mercy are opened for whoever recites this ṣalāt.²

4. The reward of 600,000 Duroods

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً يَدْوَامِرِ مُلْكِ اللَّهِ

Shaykh Aḥmad Ṣāwī رَحِمَهُ اللَّهُ عَلَيْهِ reports from some saints of Islam that by reciting this ṣalāt once, a person attains the reward of reciting ṣalawāt 600,000 times.³

5. Nearness to the Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

Once, a person came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Amazingly, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made this person sit between himself and Sayyiduna Abū Bakr Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. The noble Companions رَضِيَ اللَّهُ عَنْهُمْ were

¹ Ibid, p. 65

² Al-Qawl al-Badī', p. 277

³ Afḍal al-Ṣalawāt 'alā Sayyid al-Sādāt, p. 149

surprised as to who this honoured person was. When he left, the Prophet ﷺ explained, “When he recites ṣalāt upon me, he does so in these words.”¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet ﷺ has stated, “My intercession becomes necessary (*wājib*) for whoever recites ṣalāt like this.”²

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا that the Prophet ﷺ has stated, “Whoever recites this, 70 angels write good deeds for him for 1,000 days.”³

2. An easy way to spend every night in worship

The Prophet ﷺ said, “Whoever recites this du‘ā' three times, it is as if he found Laylat al-Qadr.”⁴

¹ Al-Qawl al-Badī', p. 125

² Al-Targhīb wa al-Tarhīb: hadith 31

³ Majma' al-Zawā'id: hadith 17305

⁴ Tārīkh Ibn ‘Asākir: hadith 4415

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

There is none worthy of worship except Allah Who is Ḥalīm and Karīm.
Allah is pure, Lord of the seven skies and the magnificent ‘Arsh.

Weekly gathering schedule for 26th December 2024

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

Remaining *sunan* and etiquettes of conversing

Here are additional *sunan* and etiquettes of conversing:

1. While someone else is speaking, listen calmly and attentively. Interrupting their speech to start your own is not in accordance with the Sunnah.
2. Refrain from talking too much or laughing in an exaggerated manner, as it diminishes one's dignity.
3. Ensure that your conversation has a valid purpose and align your speech with the temperament and psychology of your listener.
4. Always avoid foul language, immodest speech, and abusive words. Remember, swearing at a Muslim without a Shariah-validated reason is absolutely forbidden. Our Beloved Prophet

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "Paradise is forbidden for the one who indulges in obscene speech."

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

Supplication for protection from hypocrisy

In accordance with the schedule of Dawat-e-Islami's weekly Sunnah-inspired gatherings, the "*Supplication for protection from hypocrisy*" will be taught. The supplication is as follows:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّقَاكِ وَالنِّفَاقِ وَسُوءِ الْأَخْلَاقِ¹

Translation:

"O Allah, indeed, I seek refuge in You from disagreement, hypocrisy and evil character."²

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

Method of collective accountability (72 pious deeds)

The Prophet ﷺ has said, "Pondering 'over the Hereafter' for a moment is better than 60 years of worship."³

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

1. To please Allah, I will hold myself to account through the *Pious Deeds* booklet and encourage others to do the same.
2. I will praise (i.e. thank) Allah Almighty for the pious deeds which I practised.

¹ Sunan Abū Dāwūd, vol. 2, p. 130, Hadith 1546

² Faizan-e-Du'a, p. 288

³ Al-Jāmi' al-Ṣaghīr: Hadith 5897

3. I will regret not acting upon the pious deeds I missed out on and will try to act on them in the future.
4. Allah Almighty forbid, if I have not acted on any pious deed which prevents a person from sinning, I will repent to Allah and make a firm intention to not sin in the future.
5. I will not reveal my good deeds without a need (for example, by saying that I acted on such and such or so and so amount of pious deeds).
6. I will make up for any pious deed that can be performed later (for example, I will make up for the 313 ṣalāt I missed yesterday by reciting them today).
7. I will try to achieve the actual aim of filling in the *Pious Deeds* booklet, such as attain the fear of Allah, be pious, have good character, and spread Islam.
8. I will fill in the *Pious Deeds* booklet tomorrow as well.
9. I will not fill in the *Pious Deeds* booklet as a formality, rather I will actually assess my deeds and fill it in.

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

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

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

1. Have you made good intentions?
2. Did you offer the five daily salah in congregation?
3. Wherever you were in the day, did you invite others to offer salah?
4. Did you read or listen to Sūrat al-Mulk at night?
5. After the five salah, did you at least recite Āyat al-Kursi, Sūrat al-Ikhlāṣ, and Tasbīḥ Fāṭima once?
6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with Khazā'in al-'Irfān* or *Nūr al-'Irfān*? Or, have you read or listened to at least two pages from *Tafsīr Şirāṭ al-Jinān*?
7. Have you recited some invocations from the Shajarah?
8. Have you recited ṣalawāt upon the Prophet at least 313 times?
9. Have you protected your eyes from sin? (By not looking at indecent things on your mobile or elsewhere, movies and dramas, non-maḥram women, etc.)
10. Have you protected your ears from sin by not listening to backbiting, music, foul and lewd speech, etc?
11. Did you keep your gaze lowered today whilst walking or travelling and refrain from looking here and there without need?
12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of Maktabat al-Madina, or the Monthly Magazine Faizan-e-Madina for at least 12 minutes today?
13. Did you stop talking and discontinue what you were doing to reply

to azan and iqāmah?

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

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

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

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

Record of qufl-e-Madinah

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

Ten weekly pious deeds

57. Did you send at least one Islamic sister from your home to the weekly sisters' gathering?
58. Did you watch or listen to the weekly Madani Muzakarah?
59. Did you attend the weekly gathering from beginning to end?
60. This week, did you observe i'tikāf on the day off?
61. This week, did you visit at least one ill or distressed person at their home or the hospital according to the sunnah and console them? Or, did you offer condolences upon someone passing away?
62. Did you fast on Monday this week (or in the case of not doing so, fast on any other day)?

63. Have you read or listened to the weekly booklet?
64. Did you conduct the area visit at least once this week?
65. This week, did you reach out to at least one Islamic brother who used to be part of Dawat-e-Islami or attended the weekly gatherings, and encourage him to join the religious environment?
66. Did you participate in the weekly study circle?

Three monthly pious deeds

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

One yearly pious deed

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

Two lifetime pious deeds

71. Have you read the lifetime syllabus?
72. Have you travelled in an uninterrupted 12-month qāfilah and completed different courses (12 Religious Works course, 7-day Islah-e-Amaal [i.e. reformation of deeds] course, 7-day Faizan-e-Namaz course)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Amir of Ahl al-Sunna's dua

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

أَمِينُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ