



The Companion رَضِيَ اللهُ عَنْهُ
Sayyiduna Muawiya

23-January-2025

Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

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

The Companion Sayyiduna Mu'āwiya رَضِيَ اللهُ عَنْهُ

وَعَلَى إِلِكْ وَأَصْحِكْ يَا حَبِيبَ اللَّهِ
وَعَلَى إِلِكْ وَأَصْحِكْ يَا نُورَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

تَوَيْتُ 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).

The excellence of sending ṣalāt upon the Prophet

عَنْ أَبِي طَلْحَةَ الْأَنْصَارِيِّ قَالَ: أَصْبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا طَيِّبَ النَّفْسِ يُرَى فِي وَجْهِهِ الْبِشْرُ قَالُوا يَا رَسُولَ اللَّهِ أَصْبَحْتَ الْيَوْمَ طَيِّبَ النَّفْسِ يُرَى فِي وَجْهِكَ الْبِشْرُ قَالَ أَجَلَ أَتَانِي آتٍ مِنْ رَبِّي عَزَّ وَجَلَّ فَقَالَ مَنْ صَلَّى عَلَيْكَ مِنْ أُمَّتِكَ صَلَاةً كَتَبَ اللَّهُ لَهُ عَشْرَ حَسَنَاتٍ وَمَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ وَرَفَعَ لَهُ عَشْرَ دَرَجَاتٍ وَرَدَّ عَلَيْهِ مِثْلَهَا

Abū Ṭalḥa Anṣārī رَضِيَ اللهُ عَنْهُ recalls:

One morning, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was especially cheerful, with signs of happiness evident upon his face.

“O Messenger of Allah!”, the Companions said, “You began the morning especially joyous. We see signs of happiness upon your face.”

He declared, “Allah sent me a message: ‘When a member of your Umma sends ṣalāt upon you once, Allah shall write ten good deeds for them, remove ten of their sins, raise them by ten ranks, and send as much mercy.’”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Speech intentions

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

أَفْضَلُ الْعَمَلِ الْبَيِّنَةُ الصَّادِقَةُ

The best of deeds is a sincere intention.²

O those who love Allah’s Messenger! Make a habit of forming good

¹ Musnad Aḥmad: hadith 16352

² Jāmi‘ al-Ṣaghīr, p. 81, hadith 1284

intentions before every action, as good intentions can lead one to Paradise. Before listening to this speech, let's make the following good intentions:

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Do not conceal the Prophet's praise

Dear Islamic brothers! The offspring of Prophet Y'aqūb عَلَيْهِ السَّلَام are known as the Banī Isrā'īl.

Allah says to them in the Quran:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾

Do not enshroud truth with falsehood, and do not conceal the truth knowingly.¹

In this verse, the Banī Isrā'īl were told two things: to not mix truth with falsehood, and to not hide the truth.

The word *ḥaq* is used twice in this verse. Commentators of the Quran explain what this means.

They say: نَعَتْ مُحَمَّدٍ فِي السُّورَةِ – The word *ḥaq* here refers to praise of the

¹ Al-Quran, part 1, Al-Baqarah, verse 42; translation from Kanz al-'Irfān

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Allah revealed in the Torah.¹

As the Banī Isrā'īl believed in the Torah, a book containing immense praise of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, they were commanded not to mix falsehood with this praise nor to hide it. They were instructed to praise the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as much as possible.

سُجِّطَ اللهُ Dear Islamic brothers! How fortunate are the people who speak of the beautiful qualities of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and recite poetry praising him.

May Allah grant us profound love for reciting poetry in praise of the of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

As for the qualities of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Allah mentioned in the Torah, the Banī Isrā'īl were commanded not to hide them. Instead, they were to discuss, publicise, and mention them everywhere.

Here is a story detailing some of the beautiful praise Allah described the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with in the Torah.

Naat from the Torah

Imam Ḥākim writes in his *Mustadrak*, that the Fourth Caliph of Islam, 'Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ said:

A man from the Banī Isrā'īl came to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and accepted Islam. After that, he recited a part of the Torah extolling the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

He said, "You are described in the Torah like this:"

مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ هُوَ الَّذِي لَا يَبْكُكَ وَمُهَاجِرٌ لَا يَطْبِئُهُ وَمَلِكٌ بِالسَّامِ

¹ Ḥāshiyat al-Ṣāwī 'alā Tafsīr Jalālayn, part 1, al-Baqarah, under verse 42, vol. 1, p. 67

Muḥammad b. ‘Abdullah; Mecca shall be his birthplace, he shall migrate to Ṭayba, and his kingdom shall be in Syria.”¹

Dear Islamic brothers! Let’s understand what this means.

1. **مَوْلِدُهُ بِمَكَّةَ** - Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be born in Mecca. This is simple to understand.
2. **مُهَاجِرُهُ بِطَيْبَةَ** – This means the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will migrate from Mecca to Medina.
3. **وَمُلْكُهُ بِالشَّامِ** - His kingdom and rule will be over Syria.

Yet, during the Prophet’s entire visible lifespan, Syria was always under the rule of non-Muslims. He was of course made *mālik* and *mukhtār* over the entire universe by Allah Himself, but from outwardly visible means, he did not rule over Syria during his blessed life. If this is the case, why did the Torah say Syria will be his kingdom?

Let’s look at historical records to answer this question. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took up stay Medina. Later, Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ became the Muslim’s first caliph, and Medina became the capital of the Islamic world. Then came ‘Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ as second caliph, and ‘Uthmān b. ‘Affān رَضِيَ اللهُ عَنْهُ was the third. They too ruled from Medina.

When the fourth Caliph of Islam, ‘Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ was in power, he made Kufa the capital. Imam Ḥasan رَضِيَ اللهُ عَنْهُ also continued the caliphate of his father there.

The Rightly Guided Caliphs ruled for a total of 30 years. After that, the concept of kings began in Islam, and the first of them was none other

¹ Al-Mustadrak: hadith 4300

than the Companion Mu‘āwiya رَضِيَ اللهُ عَنْهُ. He made Syria the centre of Islamic rule, and it never had this position before.

Now we learn: when the Torah said مُلْكُهُ بِالسَّامِ as in, the Prophet’s kingdom will be in Syria, this was fulfilled via the kingdom of Mu‘āwiya رَضِيَ اللهُ عَنْهُ.

سُجِنَ اللهُ This is the rank of Mu‘āwiya رَضِيَ اللهُ عَنْهُ. Allah declared that his rulership was the rulership of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Amazing points to consider

We learn three amazing points from all this.

1. The excellences of the Companions are excellences of the Prophet

The virtues and excellences of the Companions رَضِيَ اللهُ عَنْهُمْ are not only their praise, but also praise of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Mu‘āwiya رَضِيَ اللهُ عَنْهُ is an esteemed Companion. Allah mentioned his kingship in the Torah, but in which way? Was he mentioned directly? No, Allah described a wondrous quality of his Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and Mu‘āwiya رَضِيَ اللهُ عَنْهُ was made a reflection of it.

So, when we speak about the ranks and excellences of the Companions, we are praising the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

When we praise Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, Mu‘āwiya, or any other Companion رَضِيَ اللهُ عَنْهُمْ, it is of course them being praised, but also, it is praise of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. This is because the rank the Companions received was because of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

2. Mu'āwiya was *fanā' fī al-Rasūl*

The second thing we learn is that Mu'āwiya رَضِيَ اللهُ عَنْهُ attained the station of being *fanā' fī al-Rasūl*; this is when one is completely engrossed in love of the Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

It visibly appears that Mu'āwiya رَضِيَ اللهُ عَنْهُ made Syria his kingdom, whilst he sat atop the throne as king. Yet, Allah said: **وَمُلْكُهُ بِالسَّامِرِ**. This means the kingdom in Syria belonged to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - despite Mu'āwiya رَضِيَ اللهُ عَنْهُ being the one sitting on the throne.

This is like during the Battle of Badr, when the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ threw dirt at the disbelievers, after which Allah said:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ

and 'Dear Beloved Prophet,' you did not throw dust when you threw, rather it was Allah who threw,¹

سُبْحَانَ اللَّهِ This is a high level of love. Mu'āwiya رَضِيَ اللهُ عَنْهُ established the kingdom, but Allah said it belongs to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

3. The Quran supporting Mu'āwiya

The third thing we learn is that Allah praised the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the Torah, whilst the kingdom of Mu'āwiya رَضِيَ اللهُ عَنْهُ was mentioned.

Allah states in the Quran:

وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٤﴾

and do not conceal the truth knowingly.²

¹ Al-Quran, Al-Anfāl, verse 17; translation from Kanz al-ʿIrfān

² Al-Quran, Al-Baqarah, verse 42; translation from Kanz al-ʿIrfān

This means we must not conceal the Prophet's praises as mentioned in the Torah but proclaim and publicise them. When we discuss the praise of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the Torah, we say وَمُذَكِّهُ بِالسَّامِرِ joyfully, but who is also being praised? Whose kingdom is also being described? This is none other than Mu'āwiya رَضِيَ اللهُ عَنْهُ.

The Companions are the standard of faith

The Companions are those whom Allah described as the standard of faith:

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا

Then if they believe the way you have believed, they have attained guidance,¹

Tafsīr Na'īmī explains this verse:

Those who accept Islam until the Day of Judgement, and believe in Allah, His messengers, and divine books in the way the Companions did; it is they are guided. If they believe in everything but not how the Companions did so, they are misguided. The Companions are the test of faith for all humans and jinn.²

اللَّهُ أَكْبَرُ The Companions رَضِيَ اللهُ عَنْهُمْ are the standard of faith. By looking at them and learning about their lives, we strengthen our own belief. Bearing all this in mind, imagine the severity of speaking ill about them لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

May Allah protect us from ignorance and stupidity. The Companions are the greatest creations after the prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ. We will speak

¹ Al-Quran, Al-Baqarah, verse 137; translation from Kanz al-'Irfān

² Tafsīr Na'īmī, Al-Baqarah, under verse 127, vol. 1, p. 775

about their elevated status, we will praise them whenever we can, we will name masjids after them, we will commemorate days related to them, and we will chant slogans in their name رِثْنُ شَاءَ اللهُ.

Praise of the Companions has persisted until now and will never cease until the Day of Judgement.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

An introduction to Mu‘āwiya

The Companion Mu‘āwiya رَضِيَ اللهُ عَنْهُ was the first king in Islamic history. He was the son of the famous Meccan personality, Abū Sufyān رَضِيَ اللهُ عَنْهُ.

His teknonym is Abū ‘Abd al-Raḥmān, whilst Nāṣir al-Dīn and Nāṣir al-Ḥaḡ are his titles. He was born in Mecca, five years before the Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced prophethood.

He was tall, had a beautiful fair complexion, and harboured immense aura. He would apply henna to his beard and head hair. He was forbearing, dignified, wealthy, a leader of people, graceful, and fair.

Ḥusayn b. Muḥammad Diyār Bakrī رَحِمَهُ اللهُ عَلَيْهِ said, “Mu‘āwiya was an awe-inspiring, insightful, brave, generous, and forbearing king. He accepted Islam in 6 AH, on the day the Treaty of Hudaibiya was agreed.”¹

The salam of Jibrīl

The Companions رَضِيَ اللهُ عَنْهُمْ were the exceptionally reliable people to whom the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ entrusted responsibility of writing the Quran. Mu‘āwiya رَضِيَ اللهُ عَنْهُ was one of these scribes.

¹ Faizān-i-Amīr Mu‘āwiya, pp. 15, 16, 17, 25

‘Abdullah b. ‘Abbās رَضِيَ اللهُ عَنْهُ reports that Angel Jibrīl عَلَيْهِ السَّلَام visited the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, “O Messenger of Allah! Give my salam to Mu‘āwiya, for he is a trustee of the Quran and revelation.”¹

The uncle of all Muslims

Dear Islamic brothers! Mu‘āwiya رَضِيَ اللهُ عَنْهُ was the brother of the Prophet’s wife: Umm al-Mu‘minīn, Umm Ḥabība رَضِيَ اللهُ عَنْهَا. This is why scholars of Islam call him خَالَ الْمُؤْمِنِينَ - the uncle of the believers.²

Allah and His Messenger love Mu‘āwiya

Once, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went to Umm Ḥabība. Mu‘āwiya رَضِيَ اللهُ عَنْهُ was also there, and his sister, (Umm Ḥabība) was combing his hair. Upon seeing this love between siblings, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “O Umm Ḥabība! Do you love Mu‘āwiya?” She replied, “He is my brother, how can I not love him?”

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced, “Allah and His Messenger also love Mu‘āwiya.”³

Three glad tidings of Paradise

‘Abdullah b. ‘Umar رَضِيَ اللهُ عَنْهُمَا narrates that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once said, “A man destined for Paradise will come to you shortly.” Mu‘āwiya رَضِيَ اللهُ عَنْهُ then appeared. The next day, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said the same, and Mu‘āwiya رَضِيَ اللهُ عَنْهُ appeared again. On the third day, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said the same, and yet again, Mu‘āwiya رَضِيَ اللهُ عَنْهُ appeared.⁴

¹ Al-Mu‘jam al-Awsaṭ: hadith 3908

² Al-Sharī‘a: hadith 1930

³ Ibn ‘Asākir, vol. 59, p. 89

⁴ Musnad al-Firdaws: hadith 8830

Amīr Mu'āwiya رَضِيَ اللهُ عَنْهُ is guided and a guide

‘Abd al-Raḥmān b. Abū ‘Umayr رَضِيَ اللهُ عَنْهُ said, “The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made the following dua for Mu'āwiya: اَللّٰهُمَّ اجْعَلْهُ هَادِيًا مَّهْدِيًّا وَاَهْدِ بِهِ - ‘O Allah! Make Mu'āwiya a guide, render him guided, and guide through him!’”¹

Explaining this Prophetic dua

Let us try to understand the gravity of this amazing dua. Firstly, remember the duas of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are always accepted. Let alone dua, his greatness is such that he simply raises his head to the sky, and Allah changes the qibla to wherever he wishes.

With Allah’s permission, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ split the moon in two pieces by just raising his blessed finger. With a gesture, he returned the sun which had set back into the sky. Now think; when Allah placed this much power and efficacy in the gestures of His Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, imagine the inexplorable power of the Prophet’s duas.

Three categories of guidance

Dear Islamic brothers! The duas of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are accepted by Allah. Now, look at how beautiful his dua was for Mu'āwiya رَضِيَ اللهُ عَنْهُ:

اَللّٰهُمَّ اجْعَلْهُ هَادِيًا مَّهْدِيًّا وَاَهْدِ بِهِ

O Allah! Make Mu'āwiya a guide, render him guided, and guide through him.

Scholars of Islam say there are three types of people:

1. Those who are upon guidance, yet do not guide others. There

¹ Sunan al-Tirmidhī, p. 866, hadith 3846

are many unknown servants of Allah who have distanced themselves from creation. They live and worship in caves and faraway places. They are guided but do not guide others.

2. There are some who guide others, invite them to righteousness, deliver speeches, and give good advice, but they not guided themselves and commit sins.
3. The third type are those who are upon guidance and guide others. This is most superior.

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made dua for Mu'āwiya رَضِيَ اللهُ عَنْهُ to be in this superior rank of guidance, so Mu'āwiya can guide others whilst being guided already himself.¹

The virtues of being a guide and guided

Dear Islamic brothers! We learnt that that he who guides others whilst adhering to guidance himself, is better than the other types of people. But what are the virtues of this rank?

Shaykh 'Abd al-Qādir al-Jīlānī رَحِمَهُ اللهُ عَلَيْهِ answers this:

This individual (he who guides others whilst being guided himself) has acquired the ma'rifa of Allah. He has been made to know Allah's signs by Allah Himself. Such a person's heart contains invaluable pearls of knowledge. He judged as beloved and accepted by Allah. He is guided, given closeness to Allah, whilst his heart is opened for knowledge. He becomes a caller to righteousness and a warner of punishments.

In other words, he becomes a true deputy of the prophets.²

¹ Faḍā'il Mu'āwiya, p. 72

² Sharḥ Futūḥ al-Ghayb, p. 353

Dear Islamic brothers! With just a short dua, look how many excellences the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked for Mu‘āwiya رَضِيَ اللهُ عَنْهُ to receive! سُبْحَانَ اللهِ

An astonishing point regarding Prophetic duas

The scholar Ibn Hajar رَحِمَهُ اللهُ عَلَيْهِ informs us of another inspiring point regarding the duas of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The question arises: why did the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ choose to make this specific dua for Mu‘āwiya رَضِيَ اللهُ عَنْهُ? Why not another? Why did he mention guidance in particular?

For example, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made this dua for ‘Abdullah b. ‘Abbās: اَللّٰهُمَّ عَلِّمْنِيْ الْكِتٰبَ – “O Allah! Grant him knowledge of the Book (the Quran).”

He made of host of various duas for other Companions, but when it came to Mu‘āwiya رَضِيَ اللهُ عَنْهُ, why did he ask for the latter to be guided and made a guide for others?

Ibn Hajar explains, “As for duas which lead to high ranks in this world and the Hereafter; the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would only make them for those he knew were fitting and capable of holding such positions.”¹

This means Allah granted the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ the miraculous ability of seeing the unseen. He would make dua for people in a manner befitting their skillset and capability. His dua for Mu‘āwiya رَضِيَ اللهُ عَنْهُ was due to his certain knowledge of Mu‘āwiya’s talents. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ knew this Companion of his had the capacity to guide others and remain steadfast upon guidance himself.

He then made dua as follows: اَللّٰهُمَّ اجْعَلْهُ هَادِيًا مَّهْدِيًّا. This is not only the

¹ Faḍā’il Mu‘āwiya, p. 72

Prophet’s dua, but also his thoughts and views of Mu‘āwiyah رَضِيَ اللهُ عَنْهُ. He considered Mu‘āwiyah رَضِيَ اللهُ عَنْهُ to be guided and a source of guidance for others. Now think: if this is how highly the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ thinks of Mu‘āwiyah, imagine the esteem and honour we must hold this Companion in.

Our view should be when the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ prayed for Mu‘āwiyah رَضِيَ اللهُ عَنْهُ to be guided and become a guide for others, this Companion is now most certainly an embodiment of these qualities.

Two unique qualities of Mu‘āwiyah

In a lengthy hadith, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ described the special qualities of his Companions رَضِيَ اللهُ عَنْهُمْ.

In this, he also mentioned two unique characteristics of Mu‘āwiyah رَضِيَ اللهُ عَنْهُ by saying, وَمُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ أَحْلَمُ أُمَّتِي وَأَجْوَدُهَا – “Mu‘āwiyah b. Abū Sufyān is the most forbearing of my nation and immensely generous.”¹

This hadith is truly amazing. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ described just two qualities of Mu‘āwiyah رَضِيَ اللهُ عَنْهُ, but in doing so, actually praised his Companion to an astonishing extent. Scholars of Islam say, “Contemplate regarding these two qualities of Mu‘āwiyah. Forbearance and generosity are two traits by which one becomes pure from all spiritual diseases.”

Ibn Hajar al-Haytamī رَحِمَهُ اللهُ عَلَيْهِ said:

He who has an atom of arrogance in his heart can never have forbearance. (i.e. he will never be able to control his anger and thus be forbearing). Only he who abstains from anger can avoid all spiritual evils and resultantly attain every goodness.

Similarly, reflect upon generosity. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said,

¹ Bughyat al-Bahis, vol. 1, p 893, hadith 965

حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ – “Love for the world is the root of all evil.” We learn that if Allah removes the love of the world from a person’s heart and grants them the blessing of generosity, this is a sign their heart is free of jealousy. Such a person does not desire the world, but is focused on attaining physical and spiritual goodness.¹

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said Mu‘āwiyah رَضِيَ اللهُ عَنْهُ was the most forbearing person of his nation, and immensely generous.

This teaches us that Mu‘āwiyah رَضِيَ اللهُ عَنْهُ had total control over his anger, had absolutely no arrogance, no love for the world, that he strived for the Hereafter, did not have even a single spiritual shortcoming, and was absolutely perfect from a spiritual perspective.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Mu‘āwiyah’s رَضِيَ اللهُ عَنْهُ love for the Ahl al-Bayt

Ibn Burayda رَضِيَ اللهُ عَنْهُ explains, “Imam Ḥasan once visited Mu‘āwiyah, who said, “Today, I shall gift you something nobody has given before.” Mu‘āwiyah then gave him 400,000 dirhams.”²

Muftī Aḥmad Yār Khān Na‘īmī رَحِمَهُ اللهُ عَلَيْهِ reports:

Mu‘āwiyah رَضِيَ اللهُ عَنْهُ gave Imam Ḥasan رَضِيَ اللهُ عَنْهُ gold coins equalling 400 million in worth, as a gift. Whenever Imam Ḥasan رَضِيَ اللهُ عَنْهُ visited him, Mu‘āwiyah رَضِيَ اللهُ عَنْهُ sat the imam where he was and stood in front of him with his hands folded.

Someone asked, “Why do you do this?” Mu‘āwiyah answered,

¹ Faza`il-e-Mu`awiyah, pp. 73-74 Summarized

² Siyar A`lām al-Nubalā', vol. 4, p. 309

“Hasan looks like the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, so I show him similar respect.”¹

Welcoming Imams Ḥasan and Ḥusayn

Muḥammad b. Y‘aqūb عَلَيْهِ السَّلَام relates, “Whenever Mu‘āwiya welcomed Ḥasan or Ḥusayn, he would exclaim, مَرْحَبًا وَأَهْلًا بِابْنِ رَسُولِ اللَّهِ – “Greetings and welcome, O son of Allah’s Messenger!””²

His passing away

Dear Islamic brothers! The esteemed Companion Mu‘āwiya رَضِيَ اللهُ عَنْهُ passed away at the age of 78, on a Thursday in Rajab 60 AH. His grave is in Damascus, near Bāb al-Saghīr. A grand building stands tall around his resting place, and is opened for the public to visit every Monday and Thursday.³

May Allah grant us the ability to respect and love every Companion and member of the Ahl al-Bayt wholeheartedly.

أَمِيرُنْ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Pious Deed number 4

Dear Islamic brothers! To taste the sweetness of worship, develop a heartfelt passion for good deeds, and be around pious people, come to

¹ Mir‘āt al-Manājīh, vol. 8, p. 461

² Ṭabaqāt Ibn S‘ad, vol. 6, p. 406

³ Faizān-i-Amīr Mu‘āwiya, p. 246

the Islamic environment of Dawat-e-Islami and take part in its 12 Islamic Activities. This will help you consistently perform good deeds and avoid sin.

One of these 12 Islamic Activities is to fill in the Pious Deeds booklet gifted to us by the Amir of Ahl al-Sunnā, Mawlana Ilyas Attar al-Qadiri. Pious deed 4 asks us: “Have you recited or listened to Sūrat al-Mulk tonight?”

Bear in mind, whoever recites this sūrah every night will be protected from punishment in the grave.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Madani pearls of reconciliation

Dear Islamic brothers! Here are some Madani pearls about reconciling:

- Reconciling between Muslims is a Sunna of Allah.¹
- The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Reconcile between people, as Allah shall reconcile between Muslims on the Day of Judgement.”²
- Reconciling with others and creating love between them is a Sunna of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.³
- The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ restored relations between the tribes of Aws and Khazraj.⁴

¹ Faisla Karnē Kē Madanī Phūl, p. 31

² Al-Mustadrak: hadith 8758

³ Şīrāt al-Jinān, vol. 2, p. 19

⁴ Durr al-Manthūr, Āl ‘Imrān, under verse 100, vol, 2, p. 279

- A hadith explains, "Lying is not right except in three places; when a man says something 'false' to his wife, lying during a fight, and lying to reconcile between people."¹
- There are three permissible scenarios in which to lie. There is no sin involved if one were to lie here.
 1. To save oneself from the evil of an oppressor.
 2. When two Muslims have their differences, and you wish to bring peace. For example, telling Zayd that Bakr praises him or gives him salam. Then, one tells Bakr a similar thing in order to end their dispute.
 3. For a husband to say something that did not happen to please his wife.²

Announcement

More Madani pearls of reconciliation will be taught in study circles. Please do join 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 Jāmi' al-Tirmidhī: hadith 377

² Bahar-e-Shari'at, vol. 16, p. 517 Selected

1. The ṣalāt for the night preceding Friday

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

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

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated from Sayyidunā Anas رَضِيَ اللهُ عَنْهُ that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Whoever recites this ṣalāt upon me whilst standing, his sins will be forgiven prior to him sitting; and if he recites it whilst sitting, his sins will be forgiven before he stands.”²

3. Seventy portals of mercy

صَلَّى اللهُ عَلَى مُحَمَّدٍ

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

² Ibid, p. 65

Seventy portals of mercy are opened for whoever recites this ṣalāt.¹

4. The reward of 600,000 Duroods

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

Shaykh Aḥmad Ṣāwī رَضِيَ اللهُ عَنْهُ reports from some saints of Islam that by reciting this ṣalāt once, a person attains the reward of reciting ṣalawāt 600,000 times.²

5. Nearness to the Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

Once, a person came to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Amazingly, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made this person sit between himself and Sayyiduna Abū Bakr Ṣiddīq رَضِيَ اللهُ عَنْهُ. The noble Companions رَضِيَ اللهُ عَنْهُمْ were surprised as to who this honoured person was. When he left, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “When he recites ṣalāt upon me, he does so in these words.”³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْبُقْعَةَ الْمُقَرَّبَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

¹ Al-Qawl al-Badī', p. 277

² Afḍal al-Ṣalawāt 'alā Sayyid al-Sādāt, p. 149

³ Al-Qawl al-Badī', p. 125

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

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

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

2. An easy way to spend every night in worship

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

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

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

Weekly gathering schedule for 23th January 2025

- Sunnas and manners: **5 minutes**
- Dua memorisation: **5 minutes**

¹ Al-Targhīb wa al-Tarhīb: hadith 31

² Majma‘ al-Zawā‘id: hadith 17305

³ Tārīkh Ibn ‘Asākir: hadith 4415

- Summary: **5 minutes**
- Total duration: **15 minutes**

Remaining Madani Pearls of Reconciliation

- Whoever reconciles between people; Allah shall grant them the reward of freeing a slave for every word they say. Their minor sins shall also be forgiven.¹
- The greatest charity is to reconcile between the estranged.²
- Helping people reconcile is an act of good character and a virtuous deed.³
- The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Reconciling between Muslims is permissible, except when one makes halal that which is haraam, or makes haraam that which is halal.”⁴ For example, the conciliation between husband and wife in which the husband agrees not to visit his second wife. Or the conciliation in which a Muslim debtor gives alcohol and interest to a non-Muslim creditor. The first scenario is making something halal haraam, and the second scenario is making the haraam halal. Both are forbidden and it is necessary to void the conciliation.⁵

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ

¹ Al-Targhīb Wa al-Tarhīb, vol. 9, p. 321, number 3

² Ibid, vol. 3, p. 321, hadith 6

³ Iḥyā' al-'Ulūm, vol. 2, p. 1266

⁴ Sunan Abī Dāwūd: hadith 3594

⁵ Mi'at al-Manajih, vol. 4 Summized

Dua to recite when burnt

As per the schedule of Dawat-e-Islami's weekly Sunna-inspired gathering, we will now memorise a dua. This week, we will learn the dua we can recite when one gets burnt.

أَذْهِبِ ابْنِاسَ رَبِّ النَّاسِ ط اِشْفِ اَنْتَ الشَّافِي لَا شَافِيَ اِلَّا اَنْتَ

O Lord of mankind! Relieve this agony. Provide cure; You alone are the Provider of cure; there is none who can cure except You.¹

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

Method of collective accountability (72 pious deeds)

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, "Pondering 'over the Hereafter' for a moment is better than 60 years of worship."²

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

1. To please Allah, I will hold myself to account through the *Pious Deeds* booklet and encourage others to do the same.
2. I will praise (i.e. thank) Allah Almighty for the pious deeds which I practised.
3. I will regret not acting upon the pious deeds I missed out on and will try to act on them in the future.
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

¹ Madani Treasure of Blessings, p. 214

² Al-Jāmi' al-Ṣaghīr: hadith 5897

saying that I acted on such and such or so and so amount of pious deeds).

6. I will make up for any pious deed that can be performed later (for example, I will make up for the 313 ṣalāt I missed yesterday by reciting them today).
7. I will try to achieve the actual aim of filling in the *Pious Deeds* booklet, such as attain the fear of Allah, be pious, have good character, and spread Islam.
8. I will fill in the *Pious Deeds* booklet tomorrow as well.
9. I will not fill in the *Pious Deeds* booklet as a formality, rather I will actually assess my deeds and fill it in.

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

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

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-

Ikhlaṣ, 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 Ṣirāṭ 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 Ṣuhr 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 qul-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)

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

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.

اٰمِيْنُ بِجَاةِ خَاتَمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ