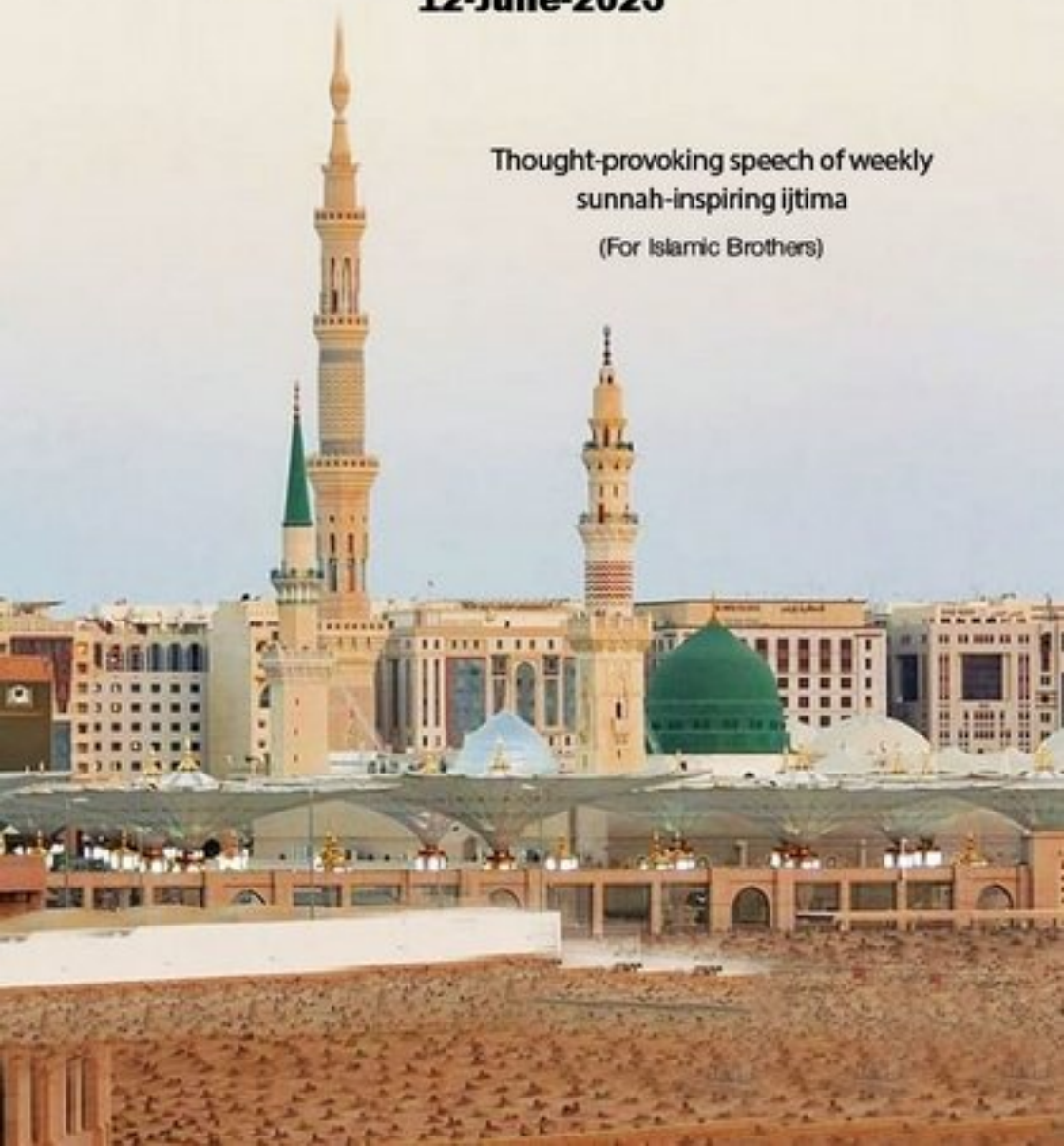


The Companion of **Two Lights**

12-June-2025

Thought-provoking speech of weekly
sunnah-inspiring ijtimā
(For Islamic Brothers)



أَنحَدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةِ وَالسَّلَامِ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

The Companion of Two Lights

وَعَلَى إِلِكْ وَأَصْحِبِكْ يَا حَبِيبِ اللَّهِ

الصَّلَاةِ وَالسَّلَامِ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى إِلِكْ وَأَصْحِبِكْ يَا نُورَ اللَّهِ

الصَّلَاةِ وَالسَّلَامِ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaf.

Dear Islamic brothers! Whenever you enter a Masjid, upon remembering, make the intention of Nafil (supererogatory) I'tikaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafil I'tikaf.

Remember! By Shari'ah, it is not allowed to eat, drink and sleep in the Masjid, but if one makes the intention of I'tikaf he will be allowed to do these acts in Masjid. It is also important that one shouldn't make the intention of I'tikaf just to eat, drink or sleep. It should be made to earn reward. It is stated in *Rad-dul-Muhtar (Shaami)*: 'If someone wants to eat, drink or sleep in a Masjid, he should make the intention of I'tikaf, make some Zikr and then do what he wants (i.e. eat, drink or sleep).'

Excellence of sending ṣalāt upon the Prophet ﷺ

It is stated in the famous book of Hadith, Tirmidhī: The beloved Prophet ﷺ stated:

أَوَّلُ النَّاسِ يَوْمَ الْقِيَامَةِ أَكْرَهُهُمْ عَلَيَّ صَلَاةً

“On the Day of Judgement, the closest person to me will be the one who

recited the most *ṣalāt* upon me.”¹

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Intentions of listening to the Bayan

The Merciful Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: أَفْضَلُ الْعَمَلِ النَّبِيَّةُ الصَّادِقَةُ A truthful intention is the greatest deed.² O lovers of the Prophet! Create a habit of making good intentions before every action, for good intentions can lead to paradise. Make good intentions before listening to the bayan too. For example, I intend to:

1. Acquire knowledge by listening to the entire speech.
2. Sit respectfully.
3. Refrain from laziness during the speech.
4. Listen to the speech to reform myself.
5. Share what I learn with others.

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Mysterious Disabled Person

Sayyidunā Abū Qilābah رَضِيَ اللَّهُ عَنْهُ relates: I was once in Syria. One day, I heard a voice calling out: "Alas! For me is Hell, alas! For me is Hell." I began to wonder who this person could be who was saying with such certainty that "For me is Hell".

He relates: I got up and went towards the direction from where the voice was coming. There I saw an astonishing sight;

There was a person whose both hands were cut off, both feet were cut off, he

¹ Jam'ī Tirmidhi, vol. 2, p. 27, Hadith 484

² Al-Jam'ī Al-Saghir, p. 81, Hadith 1284

was blind in both eyes, and he was lying face down on the ground, repeatedly saying: "Alas! For me is Hell, alas! For me is Hell".

I asked him: "O person! Why are you saying this and for what reason?"

The mysterious person replied: "O questioner! Do not ask about my condition...! I am among those unfortunate ones who entered the house of Sayyidunā ‘Uthmān Ghanī رَضِيَ اللهُ عَنْهُ to assassinate him. When I approached Sayyidunā ‘Uthmān Ghanī رَضِيَ اللهُ عَنْهُ with a sword, his honourable wife رَضِيَ اللهُ عَنْهَا started scolding me loudly. Hearing her scolding voice, I became angry, and in anger, I slapped the lady—Allah forbid. When Sayyidunā ‘Uthmān Ghanī رَضِيَ اللهُ عَنْهُ saw this scene, he made 4 supplications against me: (1) He said: 'May Allah Almighty cut off both your hands (2) Both your feet (3) Make you blind, and (4) Throw you into Hell'."

“Seeing the awe-filled face of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ and hearing his supplication, every hair on my body stood on end, and I fled from there trembling with fear. I have already been struck by 3 of the 4 supplications of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ; you can see, both my hands have been cut off, both my feet have been cut off, and I have also lost sight in my eyes. Now only the fourth supplication remains (meaning, my entry into Hell remains)”¹.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Brief Introduction of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ

O devotees of the Prophet! The third Caliph of the Muslims, Sayyidunā ‘Uthmān b. ‘Affān رَضِيَ اللهُ عَنْهُ, holds a very high rank. He is one of the ‘Asharah Mubashharah (i.e., those 10 Companions رَضِيَ اللهُ عَنْهُمْ whom the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ specifically gave the glad tidings of Paradise in this world).

His blessed name is ‘Uthmān. His *kunya* (patronymic) is Abū ‘Amr and Abū ‘Abdullāh. Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ also has the distinction that he is the grandson of the beloved Prophet’s maternal aunt, Sayyidatunā Umm Ḥakīm

¹ Al-Riyad Al-Nadira, p. 37

رَضِيَ اللهُ عَنْهَا (meaning, the beloved Prophet's paternal aunt is Sayyidunā 'Uthmān's maternal grandmother). Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ was martyred very unjustly on the 18th of Dhū al-Hijjah, 35 AH.

A Few Distinctions of Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ

Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ has many virtues, but today we will have the honour of hearing about a few of his distinctive qualities:

First Distinction: 'Uthmān Ghani رَضِيَ اللهُ عَنْهُ is Dhū al-Nūrayn

The first and well-known distinction of Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ is that he is called Dhū al-Nūrayn (meaning, possessor of two lights). Among the ranks of the Companions رَضِيَ اللهُ عَنْهُمْ, only he was granted the title Dhū al-Nūrayn.

Someone once came to the fourth Caliph of Islam, Sayyidunā 'Alī b. Abī Tālib رَضِيَ اللهُ عَنْهُ, and requested: "Could you please mention something about Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ?"

Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ replied: "'Uthmān رَضِيَ اللهُ عَنْهُ is that individual whom even the angels refer to as Dhū al-Nūrayn."¹

First Reason for the Title Dhū al-Nūrayn

O devotees of the Prophet! Why is Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ called Dhū al-Nūrayn?

There are several reasons for this:

(1) One very famous reason is that the beloved Prophet's two daughters came into the marriage of Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ one after the other, and that is why he is called Dhū al-Nūrayn.²

Every Child in Your Pure Progeny is Light

¹ Al-Riyad Al-Nadira, p. 6

² Al-Riyad Al-Nadira, p. 6

Dear Islamic brothers! From this, it is known that the beloved Prophet ﷺ is himself light, and by the grace of Allah Almighty, every child in his pure progeny is also light.

Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ is called Dhū al-Nūrayn, the possessor of two lights, because two daughters of the beloved Prophet ﷺ (i.e., Sayyidatunā Ruqayyah and Sayyidatunā Umm Kulthūm رَضِيَ اللهُ عَنْهُمَا), came into his marriage. This means that these two daughters of the beloved Prophet ﷺ are light, and since they came into the marriage of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ, he became the possessor of two lights.

So, we learn that holding the belief that the daughters of the beloved Prophet ﷺ are light is not only the belief of the Companions رَضِيَ اللهُ عَنْهُمْ, but even that of the angels call, as they called Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ Dhū al-Nūrayn. This means that even the angels believe that the noble Prophet ﷺ is himself light, and his progeny is also light.

Dear Islamic brothers! Some other reasons for calling Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ Dhū al-Nūrayn have also been stated by the respected scholars:

Second Reason for the Dhū al-Nūrayn

(2) The scholars state: It is the distinction of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ that on the Day of Judgement, when he رَضِيَ اللهُ عَنْهُ enters Paradise, two lights will shine brightly to welcome him in Paradise. That is why he is called Dhū al-Nūrayn.¹

Third Reason for the Title Dhū al-Nūrayn

(3): Imam Abū Ḥusayn Qazwīnī رَحِمَهُ اللهُ عَلَيْهِ states: It was the noble practice of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ to recite the entire Holy Quran in his Witr prayer. Since the Holy Quran is light and standing in prayer at night is also light, and Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ used to combine these two lights, that is why he

¹ Al-Riyad Al-Nadirah, p. 6

is called Dhū al-Nūrayn.¹

سُبْحَانَ اللَّهِ! O devotees of the Messenger! There is a Madani pearl for us to learn here as well. Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ used to recite the entire Holy Quran daily in his Witr prayer at night. Let us reflect:

- How often do we recite the Holy Quran?
- How much attachment do we have to the Holy Quran?
- Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ used to recite the Holy Quran by heart; we should at least read it by looking at the text.
- Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ used to recite the entire Holy Quran while standing; we should at least read it while sitting.
- Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ used to recite the entire Holy Quran daily; we should at least read one *Juz* (part).

The final Prophet of Allah Almighty صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "Recite the Holy Quran! Indeed, Allah Almighty does not punish the heart that contains the Quran".²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Second Distinction: Two daughters of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came into his marriage

Dear Islamic brothers! Among the distinctions of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, the second distinction is that two daughters of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, successively came into his marriage.

From the time of Prophet Ādam عَلَيْهِ السَّلَام up until the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, approximately 124,000 Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام came. Allah Almighty blessed many Prophets with daughters, and they also married off their daughters, but

¹ Al-Riyad Al-Nadira, p. 6

² Al-Jam’i Al-Saghir, p. 83, Hadith 1340

in the history of humankind, there is no other person besides Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ who was married to two daughters of a Prophet عَلَيْهِ السَّلَام.

The Marriage of the Daughters was by Divine Revelation

Our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: "Indeed, Allah Almighty revealed to me that I should marry my two daughters to ‘Uthmān".¹

O devotees of the Messenger! It is known that the daughters of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are greatly beloved in the divine presence, so much so that their marriages were decided by Allah Almighty. From this, we can also determine how elevated in status Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ is, whom Allah Almighty chose for the beloved daughters of His most beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ!

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Third Distinction: Modesty

The third distinction of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ is that he was the most modest among the Ummah. Sayyidunā Abu Hurairah رَضِيَ اللهُ عَنْهُ narrates that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "Modesty is from faith, and ‘Uthmān رَضِيَ اللهُ عَنْهُ is the most modest among my Ummah".²

The third Caliph of the Muslims, Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ stated: "When I bathe in a closed room, I shrink due to modesty before Allah Almighty".³

Dear Islamic brothers! We should also check our standard of modesty.

¹ Al-Shari’ah li Al-Ajiri, vol. 4, p. 1938, Hadith 1406

² Al-Jam’i Al-Saghir, p. 253, Hadith 3869

³ Ba Haya No Jawan, p. 9

It is stated in a Hadith: "However much modesty there is, it is good."¹ Unfortunately, a number of us do not show modesty where we should, and show modesty where we should not.

Where sins are committed, one should be modest. Similarly, in immodesty and unlawful gazes, one should be modest, thinking: "My Lord is watching me, what will become of me?!" The greatest right of modesty is that we should be modest before Allah Almighty. However, our condition is that we do not show modesty in sinful acts.

On the contrary, sometimes when there is a good deed to be done, we feel ashamed, Allah forbid. If we have to grow a beard, we feel ashamed. Why didn't you wear an *'imāmah*? We feel ashamed. Grow long hair! No, we feel ashamed. Invite to goodness! No, I feel ashamed. We should feel ashamed of sinful acts, but unfortunately, we do not feel any shame there.

Goodness is in Four Things

Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ, states: "Goodness is in four things: (1) Expressing love for Allah Almighty by observing voluntary prayers (2) Being patient with Allah Almighty's commands (3) Being content with Allah Almighty's decree, and (4) Being modest before Allah Almighty because He is watching."²

The Characteristic of Islam is Modesty

It is mentioned in a Hadith of Ibn Mājah: "Indeed, every religion has a distinguishing characteristic, and the characteristic of Islam is modesty."³ This means that every nation has some special characteristic that dominates other characteristics, and that characteristic of Islam is modesty. This is because modesty is a characteristic that completes moral virtues, strengthens faith, and is one of its signs.

Modesty's Connection to Environment

¹ Sahih Muslim, p. 39, Hadith 37

² Al- Ium'a Translated, p. 247

³ Sunan Ibn Maja, p679, Hadith 4181

Dear Islamic brothers! Environment and upbringing play a great role in the development of modesty. When a modest environment is found, modesty flourishes beautifully, whereas the company of immodest people snatches away the purity of the heart and sight, making a person shameless, and causing them to become involved in countless immoral and unlawful acts. This is because it was modesty that prevented them from evils and sins.

When modesty itself is gone, what will prevent them from evil now? Many people refrain from evils out of shame due to fear of disgrace. However, those shameless people who do not care about a good or bad reputation, they commit every sin, break the boundaries of morality, descend into the field of immorality, and do not feel ashamed even in doing acts beneath human dignity.

O devotees of the Messenger! To cultivate a mindset of modesty, obtain and read the excellent booklet Modest Youth by the Leader of Ahl al-Sunnah, from Maktabatul Madinah! And encourage others to read it as well! **إِنْ شَاءَ اللَّهُ** The era of modesty will prevail. May Allah Almighty grant us the ability to act.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Fourth Distinction: Eager for the Supplication of Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Among the distinctions of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, a very beloved distinction is that the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to make frequent supplications for him.

Let us hear a few narrations about this:

Never Seen Him Pray for Anyone Like This

It was the occasion of the Ghazwa of Tabūk. The army of the Companions صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was in travel with the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. At one point on the journey, a great difficulty arose. Food and drink ran out. The heat was intense, and hunger and thirst became severe. In this state, signs of sadness began to appear on the faces of the Companions رَضِيَ اللَّهُ عَنْهُمْ, while the hypocrites were pleased to see this condition.

When the beloved Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw this, he gave news from the unseen and said: "By Allah! Before the sun sets, Allah Almighty will send provision to you."

Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ was also present in the army. When he heard this command of the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he immediately began to make arrangements. He bought 7 camels laden with grain and presented them to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. When the Companions رَضِيَ اللهُ عَنْهُمْ saw these camels, joy spread across their faces. On the other hand, the faces of the hypocrites became saddened.

When those 7 camels were presented before the noble Prophet, صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he asked: "What is this? Who gave them?"

It was said: "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! ‘Uthmān رَضِيَ اللهُ عَنْهُ has presented this gift to you."

The narrator says: When the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ heard this, I myself saw that he raised his hands for supplication, and raised them so high that they went above his blessed head. Then I heard him make such a supplication for Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ that I had never heard him make for anyone else.¹

In one narration, it is stated: He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ supplicated: "O Allah Almighty! I am pleased with ‘Uthmān, so be pleased with ‘Uthmān as well".²

Sayyidunā Abū Sa‘īd Khudrī رَضِيَ اللهُ عَنْهُ states: I saw the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, making this supplication for Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ all night, "O Allah Almighty! I am pleased with ‘Uthmān, so be pleased with him as well."³

Gaining the Pleasure of Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a Great Virtue

O devotees of the Prophet! Look at the good fortune of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ! It is an enviable matter that the beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Al-Riyad Al-Nadirah, p. 25

² Faza`il Sahabah Ahmed b. Hanbal, Juz 1, p. 484, Hadith 784

³ Tarikh Damishq, vol. 39, p. 54

supplanted for him all night: "O Allah! I am pleased with 'Uthmān, so be pleased with him as well." **اللَّهُ أَكْبَرُ!** What more could one desire than the pleasure of Allah's Messenger **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ!**

Try to attain the pleasure of Mustafa **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ!**

O devotees of the Prophet! We should also strive to please the beloved of Allah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Perform good deeds, avoid sins, recite ṣalāt upon the Merciful Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, engage in Zikrullah, recite the Holy Quran frequently, share the sorrow of the distressed Ummah of the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, show sympathy to the devotees of the Messenger, be helpful to others. If we do this, **إِنْ شَاءَ اللَّهُ** the beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** will be pleased with us. If the Messenger of Allah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** is pleased with us, **إِنْ شَاءَ اللَّهُ** Allah Almighty will also be pleased.

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ **صَلُّوا عَلَيَّ الْحَبِيبِ**

Fifth Distinction: Bay'ah al-Riḍwān

Dear Islamic brothers! Among the distinctions of Sayyidunā 'Uthmān **رَضِيَ اللَّهُ عَنْهُ**, the fifth most important distinction is that the Messenger of Allah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, declared his own hand to be the hand of Sayyidunā 'Uthmān **رَضِيَ اللَّهُ عَنْهُ** at the occasion of Bay'ah al-Riḍwān (Pledge of Allegiance under the Tree).

It was the sixth year of Hijrah, the occasion of the Treaty of Ḥudaybiyyah. The beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** sent Sayyidunā 'Uthmān **رَضِيَ اللَّهُ عَنْهُ** as an envoy to Makkah Mukarramah.

At that time, Makkah Mukarramah was not yet conquered; non-Muslims were in control of Makkah Mukarramah. Consequently, the people of Makkah detained Sayyidunā 'Uthmān **رَضِيَ اللَّهُ عَنْهُ**. Meanwhile, a false rumour spread that the non-Muslims had martyred Sayyidunā 'Uthmān **رَضِيَ اللَّهُ عَنْهُ**.

Although the Greatest Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** knew that this news was false, he **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** still took a pledge from the Companions **رَضِيَ اللَّهُ عَنْهُمْ** that if 'Uthmān had indeed been martyred, they would surely take revenge for him.

This pledge is mentioned in the Holy Quran as follows:

إِنَّ الدِّينَ يُبَايِعُكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى

نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٠٧﴾

Those who pledge allegiance to you are actually pledging allegiance to Allah. The Hand of Allah is above their hands. So whosoever breaks his pledge only breaks it against himself, but whosoever fulfils his pledge with Allah, He will grant him the supreme reward.¹

The hand of the Beloved of Allah became your hand

It is narrated: The form of this pledge was that the noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ extended his blessed right hand. All the Companions رَضِيَ اللَّهُ عَنْهُمْ placed their hands on his hand. Then he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ placed his left hand over everyone else's and said: "This is the hand of 'Uthmān".²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

O devotees of the Messenger! During the Bay'ah al-Ridwān, when Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ was in Makkah Mukarramah, several faith-inspiring events took place.

Let us hear two of these narrations:

Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ and his Love for the Sunnah of Mustafa!

¹ Al-Quran, part 26, Al-Fath, verse 10

² Sahih Bukhari, p. 937, Hadith 3698

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sent Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ as an envoy to Makkah Mukarramah. When he reached Makkah Mukarramah, the first person he met was his cousin, Abān b. Sa‘īd, who was not a Muslim.

Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ was a practitioner of the Sunnah, hence he had his blessed lower garment above his ankles in accordance with the Sunnah. However, the disbelievers considered this bad. The disbelievers used to keep their lower garments below their ankles as a sign of arrogance and pride.

When Sayyidunā ‘Uthmān’s رَضِيَ اللهُ عَنْهُ cousin, Abān b. Sa‘īd, saw his lower garment above his ankles, he taunted him, saying: "What is the matter, I see you in a weak state, is your garment above your ankles?"

The implication was: "O ‘Uthmān! You were a rich man, you had a certain reputation, what is this state that you have placed yourself in? You have come as an envoy, you should have dressed up properly, but your condition looks very weak, your lower garment is above your ankles".

Upon this, Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ gave a very beautiful reply; listen carefully to what he said!

He رَضِيَ اللهُ عَنْهُ replied: "The blessed lower garment of our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is like this (i.e., above the ankles)."¹

Meaning, he did not care what the people of Makkah would say about him or what impression he would make on them. His role model, his beloved, was the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and he considered it an honour to adopt his ways.²

سُبْحَانَ اللهِ! O devotees of the Messenger! How beautiful is this!

The Sunnah of Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is our standard. Allah Almighty said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

¹ Al-Riyad Nadirah, p. 22

² Al-Riyad Nadirah, p. 22

Certainly, in the Messenger of Allah you have an exceptional example¹

We learn that the blessed life of the beloved Prophet ﷺ is the best example for us. We must follow it. We must not look at how the times are, what the circumstances are. We must see what the teachings of our beloved Master, the Leader of the Prophets ﷺ are. If we are buying clothes, we should not look at what fashion is currently in vogue; we should see what the blessed attire of our Master ﷺ was like. If we are getting a haircut, we should not look at what the current trend is; we should see what the blessed hair of our Master ﷺ was like.

In short, in every matter, be it sitting, standing, walking, sleeping and waking, we must not look at fashion or the circumstances of the times, rather we must look at only one thing: what the blessed way of our beloved Master ﷺ was. I wish that we too were blessed with such love for the Messenger as Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ possesses, that we too could acquire such beautiful thinking, and that we too would become a living embodiment of the Prophetic Sunnah.

He ﷺ did not perform Ṭawāf before the Beloved ﷺ.

O devotees of the Prophet! On this occasion, another great faith-inspiring event took place. When Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ was in Makkah Mukarramah, his cousin Abān b. Sa‘īd said to him: "O cousin, perform ṭawāf!" Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ replied: "O Abān b. Sa‘īd! We have one Messenger, one Beloved. We do not do anything of our own accord. The Beloved Prophet ﷺ takes the lead. Whatever we do, we do it only in his obedience".²

It is forbidden to precede the Messenger of Allah ﷺ.

¹ Al-Quran, part 21, Al-Ahzab, verse 21

² Al-Riyad Al-Nadira, p. 22

سُبْحَانَ اللَّهِ! May Allah Almighty grant us such love for the Messenger and such perfect affection. Perhaps we too could become true followers of our beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Nowadays, people let their minds run wild, weighing the teachings of the noble Quran and Hadith on the scales of intellect. They are so engrossed in fashion that far from adopting the Sunnah of the Greatest Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, they do not even acquire knowledge of the Sunnah! If only we would become true followers of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Allah Almighty says in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾

O you who believe! Do not proceed before Allah and His Messenger; and fear Allah—Allah is All-Hearing, All-Knowing.¹

It is narrated from Sayyidatunā ‘Ā’isha al-Ṣiddīqah رَضِيَ اللَّهُ عَنْهَا: Some people used to start fasting one day before Ramadan. This verse was revealed regarding them, and it was ordered: "Do not precede your Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ!"²

The famous Quranic commentator, Mufti Aḥmad Yār Khān Na‘īmī رَحِمَهُ اللَّهُ عَلَيْهِ states:

The command given in the verse is general for everyone, meaning it is forbidden to go ahead of the Merciful Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in any matter or any action. If one is walking with the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on a path, it is forbidden to walk ahead without permission. If one has the honour of eating with him صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, it is unlawful to start before him. Similarly, to prefer one's own reasoning and opinion over the opinion of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is unlawful.³

¹ Al-Quran, part 26, Al-Hujurat, verse 1

² Khazin, part 26, Al-Hujurat, under verse 1, vol. 4, p. 175

³ Shan-e-Habib-ul-Rahman, p. 224

‘Uthmān Will Never Perform Ṭawāf

سُبْحَانَ اللَّهِ! On one hand, this conversation was going on between Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ and his cousin in Makkah Mukarramah. On the other hand, the Companions رَضِيَ اللَّهُ عَنْهُمْ present with the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were discussing amongst themselves how fortunate Abū ‘Abdillāh (i.e., ‘Uthmān Ghani رَضِيَ اللَّهُ عَنْهُ) was, as he would be having the honour of performing ṭawāf of the Ka‘bah.

When the Companions رَضِيَ اللَّهُ عَنْهُمْ said this, the noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "It is not so; even if ‘Uthmān remains in Makkah for many years, he will never perform ṭawāf before me."¹

سُبْحَانَ اللَّهِ! O devotees of the Messenger! What a unique love! Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ is in Makkah Mukarramah, and he is told: "Perform Ṭawāf!" Yet, he replies: "I will never perform Ṭawāf before my beloved Master صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ".

Look at the trust that the Beloved of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had in the love of his beloved Companion! He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "Even if ‘Uthmān stays there for many years, he will not perform Ṭawāf without me". سُبْحَانَ اللَّهِ!

May Allah Almighty shower millions of blessings upon Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. For his sake, may we be granted the eternal treasure of love for the Messenger, love for the Sunnah, and the passion to obey the Beloved صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

اٰمِيْنَ بِجَاوِزَاتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللَّهُ عَلٰى مُحَمَّدٍ

Encouragement for Good Deed Number 58

¹ Al-Riyad Al-Nadira, p. 22

Dear Islamic brothers! To become a pious worshipper, to increase love for the Sunnah, and to gain the spirit of obedience to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, associate yourselves with the religious environment of Dawat-e-Islami, and participate actively in the 12 religious activities of the zonal circle!

إِنْ شَاءَ اللهُ! You will be blessed with countless good things in this world and the Hereafter. Remember! One of the 12 religious activities of the zonal circle is to fill out the "Pious Deeds" booklet daily. The "72 Pious Deeds" granted by the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlānā Muhammad Ilyās ‘Aṭṭār al-Qādirī دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ is such an excellent prescription for becoming pious that by regularly acting upon them, one gradually becomes a practitioner of good deeds. Among these "72 Pious Deeds," pious deed number 58 is: "Did you have the honour of watching or listening to the weekly Madani Muzakarah?"

أَلْحَبْدُ لِلَّهِ! Mawlana Muhammad Ilyas ‘Aṭṭār al-Qādirī دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ conducts a live Madani Muzakarah on Madani Channel every Saturday after Isha salah. During this live session, devotees of the Prophet from all over the world ask him questions for solutions to their religious and worldly problems, and he gives them answers full of knowledge and wisdom as per Shariah. You should also make it a habit to watch the Madani Muzakarah every week! إِنْ شَاءَ اللهُ! You will see its blessings for yourself.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Bringing the discourse to a close, I will now have the honour of explaining the virtue of the Sunnah and a few etiquettes of life.

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ أَحَبَّ سُنَّتِي فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي كَانَ مَعِيَ فِي الْجَنَّةِ

"Whoever loves my Sunnah, loves me; and whoever loves me, will be with me in Paradise".¹

Sunnahs and Etiquettes of Wearing a Ring

Dear Islamic brothers! Let us hear a few Sunnahs and etiquettes of wearing a ring from the booklet "163 Madani Pearls" by Mawlana Muhammad Ilyas ‘Aṭṭār al-Qādirī رَحِمَهُمُ الْعَالِيَةُ .

- It is forbidden for a man to wear a gold ring. The Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ forbade the wearing of a gold ring.²
- It is forbidden to make a male child wear gold or silver jewellery, and the one who makes him wear it, will be sinful too.³
- An iron ring is the adornment of the people of Hell.⁴

Announcement

The remaining Sunnahs and etiquettes of wearing a ring will be explained in the training circles. Therefore, to know them, be sure to join the training circles.

The 6 Salawaat-‘Alan-Nabi and 2 Du’as that are recited in the Sunnah-inspiring weekly Ijtimā’ (congregation) of Dawat-e-Islami:



1. The Salat-’Alan-Nabi for the night preceding Friday

¹ Mishkat, vol. 1, p. 55, Hadith 175

² Bukhari, vol. 4, p. 67, Hadith: 5863

³ Bahar-e-Shariat, vol. 3, p. 428, Durr-e-Mukhtar wa Radd-al-Mukhtar, vol. 9, p. 598

⁴ Jam’i Tirmidhi, vol. 3, p. 305, Hadith: 1792

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 Salat-'Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him 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 by Sayyiduna Anas رَضِيَ اللهُ عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.'²

3. 70 Portals of mercy

صَلَّى اللهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-'Alan-Nabi, 70 portals of mercy are opened for him.³

¹ Afdal-us-Salawat 'A'la Sayyid-is-Sadat, p. 151

² Afdal-us-Salawat 'A'la Sayyid-is-Sadat, p. 65

³ Al-Qaul-ul-Badi', p. 277

4. The reward of 600,000 Salawat-'Alan-Nabi

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

Shaykh Ahmad Saawi عليه رحمة الله الهادي reports from some saints of Islam that the one reciting this Salat-'Alan-Nabi once receives the reward of reciting Salat-'Alan-Nabi 600,000 times.¹

5. Nearness to the Distinguished Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رضي الله عنه. The respected companions رضي الله عنهم were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When he recites Salat upon me, he does so in these words.'²

6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْبُقْعَةَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

¹ Afdal-us-Salawat 'A'la Sayyid-is-Sadat, p. 149

² Al-Qaul-ul-Badi', p. 125

The Greatest Rasool ﷺ has stated: The one who recites this Salat upon me, my intercession will become Wajib for him.¹

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbas رضى الله عنهما that the Noble Rasool ﷺ has stated, ‘For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.’²

2. An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharaib-ul-Quran*, ‘If anyone recites the following Du’a three times at night it is as if he has found Layla-tul-Qadr.’ We should recite it every night. Here is the Du’a:

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

Translation: There is none worthy of worship except Allah عَزَّوَجَلَّ Who is ‘حَلِيمٌ’ and ‘كَرِيمٌ’. Allah عَزَّوَجَلَّ is ‘سُبْحَانَ’, Rab of the seven skies and Rab of the magnificent ‘Arsh.

Schedule for the Halqahs [learning sessions] of the weekly Ijtima’ (overseas), 12 June 2025

1. Learning Sunnahs and etiquettes: **5 minutes**
2. Memorising Du’a: **5 minutes**

¹ Attargheeb Wattarheeb, vol. 2, p. 329, Hadith 31

² Majma’-uz-Zawaid, p. 254, vol. 10, Hadith 17305

3. Fikr-e-Madinah: **5 minutes**
4. Total duration: **15 minutes**

Remaining Sunnahs of Wearing a Ring

- For a man, only a ring that resembles a man's ring is permissible to wear, meaning it should have only one stone. If it has several stones, even if it is made of silver, it is impermissible for a man.¹
- Wearing a ring without a stone is impermissible, as it is not a ring but a band.
- If any Islamic brother is wearing a metal bangle or metal band, an impermissible ring, or a metal chain or bracelet, he should take it off immediately and repent, and vow not to wear it again.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Du'a for leaving the home

According to the schedule of Dawat-e-Islami's weekly Sunnah-inspired gathering, the "Du'ā for leaving the home" will be memorised.

That Du'ā is:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Translation: In the name of Allah, I have placed my trust in Allah. There is no power to avoid sin and no strength to do good except from Allah, the Most High, the Most Magnificent.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Radd-al-Muhtar, vol. 9, p. 597

² Madani Panj Surah, p. 205

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.”¹

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 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.

¹ Al-Jāmi‘ al-Ṣaghīr: Hadith 5897

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 prayer in congregation?
3. Wherever you were in the day, did you invite others to offer prayer?
4. Did you read or listen to Sūrat al-Mulk at night?
5. After the five prayer, did you at least recite Āyat al-Kursi, Sūrat al-Ikhlās, 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 Shajara?
8. Have you recited ṣalawāt upon the Prophet at least 313 times?
9. Have you protected your eyes from sin? (By not looking at indecent things on your mobile or elsewhere, movies and dramas, non-maḥram women, etc.)
10. Have you protected your ears from sin by not listening to backbiting, music, foul and lewd speech, etc?
11. Did you keep your gaze lowered today whilst walking or travelling and refrain from looking here and there without need?

12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of Maktabat al-Madina, or the Monthly Magazine Faizan-e-Madina for at least 12 minutes today?
13. Did you stop talking and discontinue what you were doing to reply to azan and iqāmah?
14. If something happened that made you angry with someone, did you stay quiet and control your anger, or did you end up speaking out?
15. Did you fill in the *Pious Deeds* booklet whilst taking account of your actions?
16. Did you listen to your *nigrān* in accordance with the guidelines stipulated by the central executive committee?
17. Did you speak respectfully with everybody inside and outside the home, be they young or old?
18. Did you study or teach in Madrassa-tul-Madina for adults?
19. Did you try to sleep within two hours after the 'Ishā' prayer congregation?
20. Did you spend at least two hours carrying out the religious activities of Dawat-e-Islami in accordance with the schedule provided by your *nigrān*?
21. Did you wake up others for Fajr prayer?
22. Did you refrain from unnecessarily peeping into other people's homes?
23. Did a short lecture (*dars*) take place in your home? In your absence, did somebody else carry this out?
24. Did you listen to or deliver at least one Madani dars in the masjid, workplace, or wherever else possible?

25. Did you dress according to the sunnah? (These clothes must be a colour permitted by the shariah and not glaringly bright or sparkling.)
26. Do you have long hair according to the sunnah?
27. Have you refrained from the sin of shaving the beard or trimming it less than a fist-length?
28. Did you repent immediately after committing a sin?
29. Did you eat according to the sunnah and recite the pre-meal and post-meal 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 prayer at night? If you did not sleep, did you offer ṣalāt al-layl?
34. Did you offer the voluntary (*nafl*) prayers of ishrāq, chāsht, and awwābīn?
35. Did you offer the preceding sunnahs of '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)

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا 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.

اٰوِيْنُ بِجَاةِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَيَّ الْحَبِيْبِ