

Farooq-e-A'zam's

Devotion to the

Beloved Rasool

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)



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

Farooq-e-A'zam's Devotion to the Beloved Rasool ﷺ

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا نُوْرَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ 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 reciting Salat-'Alan-Nabi ﷺ

The second Caliph of Islam, Sayyidunā 'Umar b. al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ said:

إِنَّ الدُّعَاءَ مُوقُوفٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَا يَصْعَدُ مِنْهُ شَيْءٌ حَتَّى تُصَلِّيَ عَلَى نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Indeed, the supplication stops between the heavens and the earth, and

nothing of it is raised until you send salat upon your Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Intentions of listening to the Bayan

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: **أَفْضَلُ الْعَمَلِ النَّيَّةُ 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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! All blessed companions رَضِيَ اللهُ عَنْهُمْ of the beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hold a unique and matchless status. All of them are the stars of guidance and beloveds of Allah Almighty and His beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. However, some of them have superiority over the others. The Khulafa e Rashideen [four Rightly Guided Caliphs] are superior to all other companions رَضِيَ اللهُ عَنْهُمْ. The second خَلِيفَةُ رَاشِدٍ (Rightly-guided) caliph among these caliphs is Ameer-ul-Mu'mineen, Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ. He رَضِيَ اللهُ عَنْهُ embraced martyrdom on 1st Muharram-ul-Haraam. In this relation, let's be

¹ Jami'i Tirmidhi, vol. 2, p. 28, Hadith 486

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

privileged to listen to one of the bright aspects of Sayyiduna 'Umar Farooq's life, 'Devotion towards the Holy Rasool (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)'.¹

Farooq-e-A'zam gladdened the blessed heart of Beloved Rasool ﷺ

Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ has said: The Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was once very sad and grieved, present in his blessed home. I came to his slave and said 'seek permission from the Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for my entry'. The slave came back and said, 'I have mentioned you in the blessed court of Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ but he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ observed silence.' A little while later, I once again said, 'seek permission from the Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for me.' He went in and returned, saying, 'I have mentioned you to Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ but he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ observed silence.' When I returned without saying anything, the slave called me, saying, 'Please come inside. The Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has given you permission.'

Therefore, I went inside and presented [the greetings of] Salam to the Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sitting on a mat in a leaning position. Marks of the mat were clearly visible on his blessed side. In order to please him, I said while standing, 'أَسْتَأْذِنُ يَا رَسُولَ اللَّهِ' 'Ya Rasoolallah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! I want to talk to you and cheer you up. When we, the people of Quraysh, used to be in Makkah e Mukarramah, we used to have power over our women, but when we arrived in Madinah e Munawwarah, we faced such nation that the men (here) are overpowered by women.' Listening to this, Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ smiled. I humbly said, 'Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I went to Hafsa رَضِيَ اللهُ عَنْهَا and said to her, 'Do not envy your companion (Sayyidatuna 'Aishah رَضِيَ اللهُ عَنْهَا), for she is more beautiful than you and beloved to the Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.' Listening to this, Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ smiled again.¹

Dear Islamic brothers! Ponder over this parable that Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ could not tolerate Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ falling into any kind of grief or sadness. That's why, he رَضِيَ اللهُ عَنْهُ intended to cheer him up and eventually succeeded in his purpose too and the Rasool of Rahmah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Sahih Bukhari, Kitab-un-Nikah, vol. 3, p. 460, Hadith 5191

smiled at his efforts. Think seriously! On one hand, we observe the state of the blessed companions رَضِيَ اللَّهُ عَنْهُمْ who become sad when they find the Noblest Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ grieved and would try to please him in many ways, and on the other hand is our miserable state that we hurt the Blessed and Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by spending our days and nights in committing sins but we do not even realise this at all.

Remember! Undoubtedly, even today Holy Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ observes the entire situation and deeds of the people of his Ummah. Therefore, Holy Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'My life is better for you, you talk to me and I talk to you; and my (apparent) demise is also better for you. Your deeds will be presented to me, when I will see good deeds, I will praise Allah عَزَّوَجَلَّ and when I will see bad deeds, I will ask forgiveness from Allah عَزَّوَجَلَّ for you.'¹

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللَّهُ عَلَيْهِ has stated: The Holy Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is aware of every Ummati and every action of his. The blessed eyes of the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ can view everything whether in dark, brightness, hidden, apparent, existing or extinct. The one whose eyes have been referred to as 'مَا زَاغَ الْبَصَرُ' in the Holy Quran, the power of his sight is beyond our imagination. We see everything in our imagination and dream, and the Noble Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ observes everything with his blessed eyes. Sufiya [Mystics] رَحِمَهُمُ اللَّهُ say: Here, actions refer to the actions of heart as well. Therefore, Holy Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is aware of every state of our hearts.²

Dear Islamic brothers! We have learnt that Holy Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is aware of all the actions of his Ummatis. So he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would also be getting pleased upon looking at our virtuous deeds and saddened upon looking at our evil actions. Therefore, in order to seek the pleasure of Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, we should carry out more and more virtuous deeds, recite Salat and Salam abundantly upon the Holy Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, act upon the Sunnahs of Holy Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and also teach them to others so that he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ could be pleased with us and intercede for the

¹ Al-Musnad-ul-Bazzaar, Hadith 1925

² Mirat-ul-Manajih, vol.1, p. 439

sinful Ummatis on the Day of Judgement and also take us into Paradise along with him.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Introduction to Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ

The second caliph, successor of the Holy Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna 'Umar's رَضِيَ اللَّهُ عَنْهُ Kunyah is 'Abu Hafs' and his title is 'Farooq-e-A'zam'. According to one narration, he رَضِيَ اللَّهُ عَنْهُ was the 40th person to embrace Islam in the sixth year of the proclamation of Prophethood due to the Du'a of Holy Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. That's why, he رَضِيَ اللَّهُ عَنْهُ is referred to as مُتَمِّمُ الْأَرْبَعِينَ, i.e. "one completing the count of 40". By his acceptance of Islam, Muslims became extremely happy and they received such a great support that the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ offered Salah openly with Muslims inside the sacred Haram. He رَضِيَ اللَّهُ عَنْهُ participated in Islamic wars with great bravery and contributed in all strategic decisions headed by the Noble Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as a faithful minister, advisor and a loyal devotee. The first caliph, Ameer ul Mu'mineen, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ chose Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ as the caliph after him. He رَضِيَ اللَّهُ عَنْهُ executed all the responsibilities of caliphate marvellously and proved to be a deserving successor of the Beloved and Blessed Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Finally, one accursed person attacked Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ with a dagger during Salat-ul-Fajr. He رَضِيَ اللَّهُ عَنْهُ was fatally injured and embraced martyrdom on the third day of the attack. At the time of his blessed demise, he رَضِيَ اللَّهُ عَنْهُ was 63 years old.

Sayyiduna Suhayb رَضِيَ اللَّهُ عَنْهُ led his funeral Salah and this illustrious companion رَضِيَ اللَّهُ عَنْهُ of the Greatest Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was laid to rest beside Ameer ul Mu'mineen, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ who is resting beside the Beloved and Blessed Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the blessed Raudah.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Ar-Riyad-un-Nadarah fi Manaqib Al-Asharah, vol. 1, pp. 285, 408, 418

Dear Islamic brothers! It is natural for one to have love towards his parents, siblings, children, wealth and property. If any person doesn't care about any of his relatives or family members and stops loving them, then it would still not damage his Iman and his Iman will still remain intact because Iman does not entail their love and believing in them. Whereas, embracing faith upon the Noblest Rasool ﷺ, honouring him and having [devotional] love for him is 'جُزْوَ لَا يَنْفَكُ' i.e., the basic necessity of Iman. Therefore, it is essential for a true believer to have devotion towards the Noblest Rasool ﷺ more than every relation and everything of this universe.

Dearer than everything

It is stated in Hadith No. 6632 of Sahih Bukhari: Sayyiduna 'Abdullah Bin Hishaam رَضِيَ اللهُ عَنْهُ narrated: We were sitting in the blessed company of the Beloved Rasool ﷺ. He ﷺ was holding the hand of Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ in his hand. Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ humbly said, 'أَكُنْتُ أَحَبَّ إِلَيْكَ مِنْ كُلِّ شَيْءٍ إِلَّا مِنْ نَفْسِي' i.e., *O Rasool of Rahmah, (ﷺ)! You are dearer to me than everything except my own self.* The Noblest Rasool ﷺ said, 'لَا وَالَّذِي نَفْسِي بِيَدِهِ حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ' *No Umar! By Him in Whose Hand my soul is, (you will not have complete love) until I am dearer to you than even your own self.* Then Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ humbly said, 'وَاللَّهِ لَأَكُنْتُ أَحَبَّ إِلَيْكَ مِنْ نَفْسِي' *O Beloved Rasool (ﷺ)! I swear by Allah عَزَّ وَجَلَّ! You are dearer to me than even my own self.*

Listening to this, the Noblest Rasool ﷺ said, 'الآن يَا عُمَرُ' *Now, O 'Umar, (your love is accomplished).*¹

Dear Islamic brothers! This command is not just specific to Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ alone, but it is for each and every Muslim who will come until this world exists, because the love of the Noble Rasool ﷺ is such a thing without which our faith cannot be completed at all. The Holy Rasool ﷺ has said:

¹ Sahih Bukhari, Kitab-ul-Iman, vol. 4, p.283, Hadith 6632

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدَيْهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ

None of you can become a true believer [Mu`min] until I am dearer to him than his parents, children and all the people.¹

Undoubtedly, this is how a Muslim should have reverence and love for the Noblest Rasool ﷺ because this is the most valuable asset of his life.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Dear Islamic brothers! The deep devotion of Ameer-ul-Mu`mineen Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ towards the Revered and Renowned Rasool ﷺ is beyond any description! He رَضِيَ اللَّهُ عَنْهُ would become restless whenever he رَضِيَ اللَّهُ عَنْهُ remembered the Noble Rasool ﷺ and would shed tears due to the separation from the Holy Rasool ﷺ. His slave, Sayyiduna Aslam رَضِيَ اللَّهُ عَنْهُ narrated, when Ameer-ul-Mu`mineen Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ would speak about the Noble Rasool ﷺ, he رَضِيَ اللَّهُ عَنْهُ would become restless and begin to weep out of the devotion to the Holy Rasool ﷺ and say, 'Beloved Rasool ﷺ was the most merciful among the people, a father to the orphan and he ﷺ was the bravest person amongst the people. He ﷺ had a luminous face, sweet and pleasant fragrance and according to the blessed lineage, he ﷺ was the most revered. None is like him from the predecessors and successors.'²

Farooq-e-A'zam's رَضِيَ اللَّهُ عَنْهُ concept of love

Dear Islamic brothers! The Holy Rasool ﷺ is our Master. We all are his humble slaves and no matter how great rank a slave gets, the true love and reverence for his master always remains in his heart. He never forgets his favours, praises his master in front of everyone with great pride and loves the feeling of being his slave. Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ was a true

¹ Sahih Bukhari, p. 17, Hadith 14, vol. 1

² Jam'ul-Jawami', vol. 10, p. 16, Hadith 33

devotee of Rasool, one who was guaranteed Paradise and possessed a high rank amongst the blessed companions رَضِيَ اللهُ عَنْهُمْ. He رَضِيَ اللهُ عَنْهُ would himself feel proud of being a slave and servant of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Sayyiduna Sa'eed Bin Musayyab رَضِيَ اللهُ عَنْهُ narrated: When Ameer-ul-Mu'mineen Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ was appointed as caliph, he رَضِيَ اللهُ عَنْهُ addressed them from the pulpit:

كُنْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكُنْتُ عَبْدًا وَخَادِمًا

I have been blessed with the company of the Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Therefore, I remained his slave and servant.¹

Dear Islamic brothers! Sayyiduna Farooq-e-A'zam's claim of being the slave of the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was not just his lip service, rather, he رَضِيَ اللهُ عَنْهُ was really a true slave of the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَضِيَ اللهُ عَنْهُ acted upon the Sunnah of the Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ throughout his life. But alas! We declare that we are the slaves of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

But our character shows contrary to this. Remember! To love the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ does not only mean attending congregations of Zikr o Na'at, Meelad processions and reciting Na'at loudly or chanting slogans loudly whilst raising our hands, remaining awake all the night long and then sleeping without offering Salat-ul-Fajr, missing the five times Salahs in normal days and even the Jumu'ah Salah, shaving off the beautiful Sunnah of the Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the beard, or keeping it to less than the length of a fist, adopting new fashions whilst abandoning the Sunnah, showing ill-manners and other evils instead of treating others with courtesy; then how could these actions lead to sincere and accomplished love and devotion? Whereas, true love and devotion demands that while fulfilling the rights, we must acknowledge the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to be the most Eminent and Highest Ranked of all the people. This would be achieved when we accept the Deen brought by the Beloved Rasool, respect and revere him, and prioritise his pleasure over everyone and everything, whether it is our own self, offspring, parents, relatives and loved

¹ Al-Mustadrak lil-Haakim, p. 332

ones or wealth and possessions.¹

Moreover, also keep making efforts to refrain from what the Beloved Rasool ﷺ has forbidden us and if any wrongdoing is committed due to human weakness, then repent truly with the hope of being forgiven and being privileged with the blessed intercession of Noblest Rasool ﷺ on the Day of Judgement by the blessing of Allah ﷻ and never even have any such thought in future to commit the same sin again.

Let's make a true and sincere intention that from now on, we will not miss any Salah *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, rather, after repenting, we would also offer all our past missed Salah *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*; we would keep on refraining from sins such as lying, backbiting, tale-telling, breaking promises and deceiving etc., *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*; we would abandon fashion and adopt Sunnah *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* and we would watch only Madani Channel whilst abandoning movies, dramas, songs and music *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! One of the signs of the true love is also that the one who has devotion deeply loves everything that is associated and attached with his beloved. How remarkable and excellent is the devotional love of Ameer-ul-Mu'mineen Sayyiduna 'Umar Farooq-e-A'zam *رَضِيَ اللَّهُ عَنْهُ* towards the most Renowned and Revered Rasool ﷺ that he not only had true devotion to the Holy Rasool ﷺ, but also had profound devotion and love to the Beloved Rasool's ﷺ descendants, wives and companions; in fact he would even love and revere even every such thing which would have any kind of association to the Greatest Rasool ﷺ. This very thing is required for true and sincere devotion. The blessed biography of Sayyiduna 'Umar Farooq-e-A'zam *رَضِيَ اللَّهُ عَنْهُ* contains plenty of beautiful parables which reveal his profound devotional love to the Noblest Rasool ﷺ. Let's listen to one such beautiful parable.

¹ Ashi'a-ul-Lam'aat, Kitab-ul-Iman, vol. 1, p. 50

Allah ﷻ says in the 1st and 2nd Ayah of Surah Al-Balad, part 30:

لَا أَقْسِمُ بِهَذَا الْبَلَدِ ۗ
وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ۗ

I swear by this city. while you reside in this city.¹

Dear Islamic brothers! The blessed commentators of the Glorious Quran have consensus upon the fact that the blessed city whose oath Allah ﷻ has mentioned in this blessed Ayah is 'Makka-tul-Mukarramah'. Indicating to the same blessed Ayah, Sayyiduna 'Umar Farooq-e-A'zam رضى الله عنه humbly said to the Beloved and Blessed Rasool صلى الله عليه واله وسلم: Ya Rasoolallah صلى الله عليه واله وسلم! May my parents be sacrificed for you! Your excellence is so elevated in the blessed court of Allah Almighty that Allah ﷻ has mentioned an oath of only your blessed life, not for any other Nabi. Moreover, your exalted rank and status is so high in His court that He Almighty has mentioned the oath of the soil of your blessed feet through 'لَا أَقْسِمُ بِهَذَا الْبَلَدِ'.²

Dear Islamic brothers! Through the aforementioned narration, we have learnt that Sayyiduna Umar Farooq-e-A'zam رضى الله عنه used to love the sacred city of Makka-tul-Mukarramah also for the reason that the Beloved Master صلى الله عليه واله وسلم was living there. He رضى الله عنه had the same profound devotion to the blessed city of Madina-tul-Munawwarah. His devotion to the blessed city of Madina-tul-Munawwarah can also be seen from the fact that he رضى الله عنه used to supplicate to pass away in Madina-tul-Munawwarah. Therefore, he رضى الله عنه used to supplicate in the following manner in the court of Allah ﷻ:

اللَّهُمَّ ارْزُقْنِي شَهَادَةً فِي سَبِيلِكَ وَاجْعَلْ
مَوْتِي فِي بَلَدِ رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

i.e., O Allah ﷻ! Grant me martyrdom in Your cause and let my death be in

¹ Al-Quran, Al-Balad, verse 1-2; translation from Kanz al-'Irfān

² Sharh Zurqaani, vol. 8, p. 493

the blessed city of Your Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ¹

Both these Du'as of Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ were answered.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ عَلَى مُحَمَّدٍ

Sayyiduna Farooq-e-A'zam and obedience to the Beloved Rasool

Dear Islamic brothers! If a person claims to love someone, then he tries to spend his entire life to become like him; emulating his style and obeying him. One can get a glimpse of Ameer-ul-Mu'mineen, Sayyiduna 'Umar Farooq-e-A'zam's love for the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from the fact that he رَضِيَ اللهُ عَنْهُ followed the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in every matter.

Cut long sleeves with a knife

Sayyiduna 'Abdullah Bin 'Umar رَضِيَ اللهُ عَنْهُ has narrated that Ameer-ul-Mu'mineen Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ wore a new clothing. He رَضِيَ اللهُ عَنْهُ then asked for a knife and said, 'O son! Pull its long sleeves from the edges and cut the piece that goes beyond my fingers.' Sayyiduna 'Abdullah Bin 'Umar رَضِيَ اللهُ عَنْهُ said, 'I cut it but it was not cut straight, rather, it was cut in a zigzag pattern.' I humbly said, 'Dear father! Cutting it with a pair of scissors would have been better?' He رَضِيَ اللهُ عَنْهُ replied, 'Son! Leave it as it is, because I saw the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ cut in the same way. That's why, I cut my sleeves with a knife too.' when Ameer-ul-Mu'mineen Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ had cut the sleeves, the clothing was in such state that threads were falling down from it.²

Dear Islamic brothers! Just ponder upon the fact that how overwhelmed was Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ with the devotion to Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and how passionate he رَضِيَ اللهُ عَنْهُ was to act upon the blessed Sunnahs of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that while following the Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ he also cut his sleeves with a knife but were not cut straight; but he رَضِيَ اللهُ عَنْهُ did not

¹ Sahih Bukhari, vol. 1, p. 622, Hadith 1890

² Al-Mustadrak lil-Haakim, vol. 5, p. 475, Hadith 7498

feel any embarrassment wearing the same very clothing. This obedience of his to the Noble Rasool ﷺ was of the highest level.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Dear Islamic brothers! Love does not demand that we take deep interest in the person we love and confine our love to them only. Instead, a lover loves everything that is associated with his beloved; such as his family and household, relatives and closed ones, and friends and beloveds.

Preferred Hasnayan Karimayn رَضِيَ اللهُ عَنْهُمَا to his own children

Sayyiduna 'Abdullah Bin 'Abbas رَضِيَ اللهُ عَنْهُمَا has narrated that during the era of Sayyiduna 'Umar Farooq-e-A'zam's رَضِيَ اللهُ عَنْهُ caliphate, when the blessed companions رَضِيَ اللهُ عَنْهُمْ conquered Madaain (capital of Persia) with the blessing of Allah ﷻ and the spoils of war were brought to Madina-tul-Munawwarah, Ameer-ul-Mu'mineen Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ got mats spread in Masjid-un-Nabawi and asked for all the spoils of war to be placed on them. The blessed companions رَضِيَ اللهُ عَنْهُمْ gathered to get the spoils of war. First of all, Sayyiduna Imam Hasan رَضِيَ اللهُ عَنْهُ stood up and said, 'O Ameer-ul-Mu'mineen! Give me my share out of the spoils of war that Allah ﷻ has bestowed upon the Muslims.' He رَضِيَ اللهُ عَنْهُ said, 'Great respect and prominence is for you. By saying this, he رَضِيَ اللهُ عَنْهُ gave him 1000 dirhams. He رَضِيَ اللهُ عَنْهُ received his share and left. Thereafter, Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ stood up and asked for his share. He رَضِيَ اللهُ عَنْهُ said, 'Great respect and prominence is for you' and also gave him 1000 dirhams. Then his son Sayyiduna 'Abdullah Bin 'Umar رَضِيَ اللهُ عَنْهُ stood up and asked for his share. He رَضِيَ اللهُ عَنْهُ said, 'Great respect and prominence is for you too' and gave him 500 dirhams. He رَضِيَ اللهُ عَنْهُ humbly said, 'O Ameer-ul-Mu'mineen! I participated with my sword with the Beloved Rasool ﷺ in the path of Allah Almighty even at the time when (Sayyiduna) Hasan and Husayn (رَضِيَ اللهُ عَنْهُمَا) were young Madani children. Despite this, you have given to me 500 dirhams and to them 1000 dirhams each.' Upon hearing this, being overwhelmed by the devotion to Ahl-e-Bayt رَضِيَ اللهُ عَنْهُمْ, he رَضِيَ اللهُ عَنْهُ said whilst being engrossed in their love, 'Yes, absolutely! (If you want me to give you the share equal to them) then go and first bring a

father like the father of Hasnayn Karimayn, mother like their mother, [maternal] grandfather like their [maternal] grandfather, [maternal] grandmother like theirs, [paternal] uncle like theirs, and [maternal] uncle like theirs; and you can never do this because 'أَبُوهُمَا فَعَلِيَ الْمَرْتَضَى' their father is Sayyiduna 'Ali كَرَّمَ اللَّهُ وَجْهَهُ الْكَرِيمَ, 'أُمُّهُمَا فَفَاطِمَةُ الزُّهْرَاءُ', Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللَّهُ عَنْهَا is their mother, 'جَدُّهُمَا مُحَمَّدُ بْنُ الْمُصْطَفَى' Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is their [maternal] grandfather, 'جَدَّةُهُمَا خَدِيجَةُ الْكُذْبَرِي' Sayyidatuna Khadija-tul-Kubra رَضِيَ اللَّهُ عَنْهَا is their [maternal] grandmother; 'عَمُّهُمَا جَعْفَرُ بْنُ ابْنِ طَالِبٍ' Sayyiduna Ja'far Bin Abi Taalib is their [paternal] uncle; 'خَالَهُمَا إِبْرَاهِيمُ بْنُ رَسُولِ اللَّهِ' Sayyiduna Ibraheem (رَضِيَ اللَّهُ عَنْهُ) Bin Rasoolullah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) is their [maternal] uncle, 'خَالَتَاهُمَا رُقَيْيَةُ وَ أُمُّ كَلثُومٍ ابْنَتَا رَسُولِ اللَّهِ', Sayyidah Ruqayyah and Sayyidah Umm-e-Kulsoom رَضِيَ اللَّهُ عَنْهُمَا, are their [maternal] aunts.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! If you want to read the parables of the devotion to the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ of other blessed companions as well like Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ, then do study a very good 274-page book that develops and enhances the love of the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ named 'Sahabah Kiram ka 'Ishq-e-Rasool' [The Blessed Companions' Devotion to the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ]. This book can also be read online from the website of Dawat-e-Islami, www.dawateislami.net, it can also be downloaded and printed as well. Likewise, to develop devotion to the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the blessed companions and the Ahl-e-Bayt رَضِيَ اللَّهُ عَنْهُمْ, remain associated with the Madani environment of Dawat-e-Islami. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, you will attain the unparalleled treasure of good deeds, develop a mind-set for hating sins, and it will also make our Hereafter better.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Ar-Riyad-un-Nadawah, vol. 1, p. 340

Madani pearls regarding gratitude

Dear Islamic brothers! Let's attain the privilege of listening to some Madani pearls regarding gratitude. First, listen to 2 sayings of Holy Rasool ﷺ:

1. Allah Almighty likes the fact that person pays gratitude to Him upon every morsel and sip.¹
2. You should keep your tongues moist with Zikr and hearts with gratitude.²
 - Paying gratitude is a worship of the highest ranks.³
 - It is Wajib [obligatory] to pay gratitude upon the blessings of Allah Almighty.⁴
 - Being able to pay gratitude is a great blessing.⁵

Announcement

Remaining important Madani pearls regarding gratitude will be mentioned in the Tarbiyyati circles. Therefore, in order to learn those Madani pearls, do participate in the Tarbiyyati circles.

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



¹ Muslim, p. 1122, Hadith 6932

² Shu'ab-ul-Iman, vol. 1, p. 419, Hadith. 590

³ Shukr kay Fazaail, p. 12

⁴ Khaza'in-ul-'Irfan, p. 2, surah Baqarah, taht-al-Ayah 172

⁵ Shukr kay Fazaail p. 12

1. The Salat-'Alan-Nabi 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 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 ﷺ 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 ﷺ 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 رضي الله عنه that the Beloved and Blessed Rasool ﷺ 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 اللَّهُ 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 Ibid, 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 تعالى 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 ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صلى الله عليه وآله وسلم], and the Noble Rasool صلى الله عليه وآله وسلم 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 صلى الله عليه وآله وسلم 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 الْمُقَرَّبَةَ 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 رَضِيَ اللَّهُ عَنْهُمَا 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.

Jadwal for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 26 June 2025

1. Short Bayan on different topics: **5 minutes**

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

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

2. Memorising Du'a: **5 minutes**
3. Fikr-e-Madinah: **5 minutes**
4. Total duration: **15 minutes**

Madani pearls regarding gratitude

- Gratitude safeguards blessings.¹
- Paying gratitude is the habit of the chosen people of Allah Almighty.²
- Gratitude is leaving the disobedience of Allah Almighty.³
- Person remains protected from torment when he pays gratitude to Allah Almighty upon receiving a blessing.⁴
- Worship remains incomplete without gratitude.⁵
- Sayyiduna Abu Sulayman Waasiti رَحِمَهُ اللهُ عَلَيْهِ narrated: Love of Allah Almighty develops in the heart by remembering His blessings.⁶
- Sayyiduna Umar Bin Abdul Aziz رَحِمَهُ اللهُ عَلَيْهِ states: Safeguard the blessings of Allah Almighty by paying gratitude over them.⁷
- Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali رَحِمَهُ اللهُ عَلَيْهِ states: Gratitude of heart is that one intends to do goodness and act of piety with a blessing.
- Gratitude of tongue is that Allah Almighty is glorified over a certain blessing.

¹ Shukr kay Fazaail, p. 12

² Shukr kay Fazaail, p. 12

³ Shukr kay Fazaail, p. 12

⁴ Siraat-ul-Jinan, vol. 4, p. 406

⁵ Bayzawi. Vol. 1, p. 449

⁶ Tareekh-e-Madinah, vol. 36, p. 334, Hadith. 4133

⁷ Hilya-tul-Awliya, vol. 5, p. 374, Hadith. 7455

- Gratitude of the remaining body parts is that the blessings of Allah Almighty should be spent in the worship of Allah Almighty; and protect them from being spent in the disobedience of Allah Almighty.
- Gratitude of eyes is that if one sees a fault of a Muslim, then he conceals it.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Du'a after performing Wudu

In the Madani Halqahs of Dawat-e-Islami's Sunnah-inspiring Ijtima this week, the Du'a after performing wudu will be taught as per the schedule. The Du'a is as following:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَمِنَ الْمُنْتَظَرِينَ

Translation: O Allah! Make me among those who often turn to You in repentance, and make me among those who are purified.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

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.

¹ Ihya-ul-'Uloom, vol. 4, p. 103

² Al-Jāmi' al-Ṣaghīr: Hadith 5897

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.

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

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ 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 Ḥuḥr 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)

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.

اٰمِيْنُ بِجَاہِ خَاتَمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ