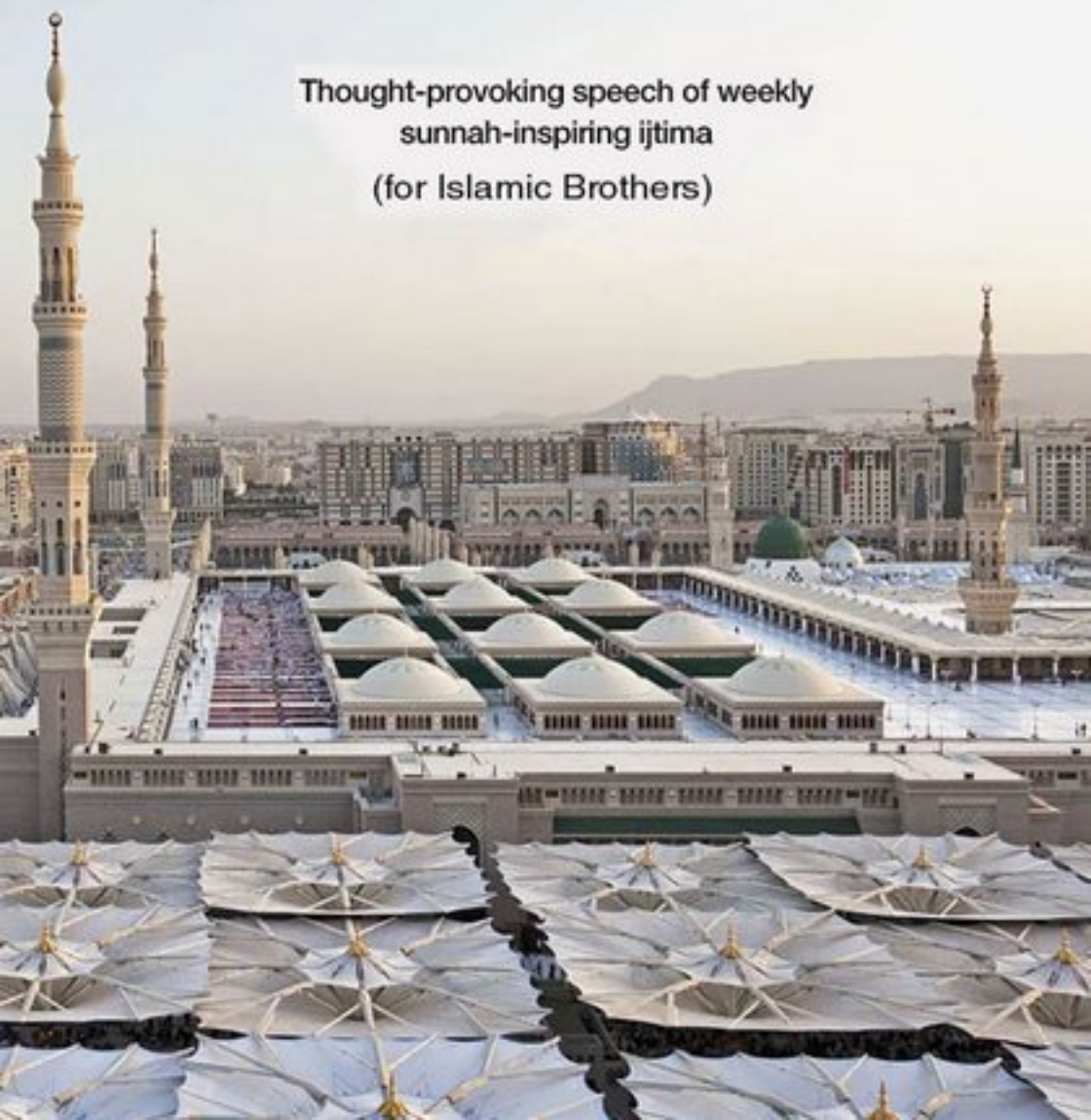


# THE EXCELLENCES OF **AHL AL-BAYT**

**10-July-2025**

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



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

## The Excellences of Ahl al-Bayt

وَعَلَى إِلِكْ وَأَصْحِبِكْ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى إِلِكْ وَأَصْحِبِكْ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

### نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make intention of Sunna *i'tikāf*.

Dear Islamic brothers! Whenever you enter a masjid, make the intention of *i'tikāf*, for you will then continuously gain the reward of *i'tikāf* as long as you stay inside. Normally, inside a masjid, Islamic law does not give permission for us to eat, drink, sleep, have saḥūr or ifṭār, and not even to drink Zamzam water or the water upon which prayers have been recited. Yet, if intention of *i'tikāf* is made, all these acts will become permissible. One should not make this intention only to eat, drink, or sleep. Instead, one should do so to please Allah.

As mentioned in *Fatāwā Shāmī*:

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

### Excellence of reciting *ṣalāt* upon the beloved Prophet ﷺ

The beloved Prophet ﷺ said:

إِنَّ اللَّهَ وَكُلَّ بَقْبَرِي مَلَكًا أَعْطَاهُ اسْمَاءَ الْخَلَائِقِ فَلَا يُصَلِّي عَلَيَّ أَحَدٌ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا أَلْبَغَيْتِي بِاسْمِهِ وَاسْمِ أَبِيهِ هَذَا فَلَانُ بْنُ  
فُلَانٍ قَدْ صَلَّى عَلَيْكَ

Indeed, Allah has appointed an angel at my grave, whom He has granted the power to hear all creation. Thus, whoever recites *ṣalāt* upon me until the Day of Judgement, that angel conveys to me his name and his father's name, [and says]: "This is so-and-so, son of so-and-so, he has recited *ṣalāt* upon you."<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Speech intentions

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: **أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ** – “The best of deeds is a sincere intention.”<sup>2</sup>

O those who love Allah’s Messenger! Make it a habit to form good intentions before every action, as good intentions can lead one to Paradise. Before listening to the speech, we can make the following good intentions:

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

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

<sup>1</sup> Mu’jam al-Zawa’id, vol. 10, p. 251, Hadith 17291

<sup>2</sup> Al-Jāmi‘ al-Ṣaghīr: Hadith 1284

Dear Islamic brothers! Timur Lang was the founder and first ruler of the Timurid Empire. He was born in 1336 CE and passed away in 1405 CE, at the age of 69 years. He had memorised the noble Quran by the age of 10.

Sheikh Zayn al-Dīn al-Baghdādī رَحْمَةُ اللهِ عَلَيْهِ states:

Timur Lang was suffering from the final illness that caused his death. One day, his face became dark due to intense grief, and his complexion changed. After a while, when his condition stabilised, people informed him of the situation: that his face had suddenly become dark and his complexion had changed due to the severity of his illness. Upon this, Timur Lang said: "I saw the angels of punishment; they were coming towards me. Seeing them, I was overcome by intense sadness, which caused my complexion to turn dark. Then, soon after, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived and told the angels: "Leave him, because he loves my offspring [i.e., the Sayyids]."

Upon hearing this, the angels returned.

Imam Yūsuf b. Ismā'īl al-Nabhānī رَحْمَةُ اللهِ عَلَيْهِ writes:

After Timur Lang's demise, someone had a dream in which they saw the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and Timur Lang was also sitting nearby. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to the person witnessing the dream: "O Muhammad b. Ḥasan! Timur loves my progeny."<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## His purity is declared by Allah Almighty

O devotees of the Companions and Ahl al-Bayt! The pure offspring of

<sup>1</sup> Al-Sharaf Al-Mu'abbad li Āli Muhammad, p. 102 Selected

our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are blessed with a lofty status.

Allah Almighty states:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

Allah only wants to remove every impurity from you, O family of the Prophet, and to purify you completely.<sup>1</sup>

In *Tafsīr Nūr al-ʿIrfān*, it is stated:

This does not mean that before the revelation of this blessed verse, the pure Ahl al-Bayt were, Allah forbid, sinners and were granted purity afterwards. Rather, it means: "O Ahl al-Bayt! Allah Almighty will not let you be defiled by the impurity of sins and bad morals." From this, it is known that the pure wives of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and his pure offspring, are free from sins.<sup>2</sup>

### Pure from all bad traits

Sadr al-Afāḍil Mufti Muḥammad Naʿīm al-Dīn Murādābādī رَحْمَةُ اللهِ عَلَيْهِ states:

This blessed verse is the source of the excellences of the noble Ahl al-Bayt. This demonstrates the noble attributes and exalted status of Ahl al-Bayt, and it is known from this that Allah Almighty has kept the Ahl al-Bayt pure from all lowly characteristics. Indeed, anything that is not befitting their high status and rank, Allah Almighty protects and saves them from it.<sup>3</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

<sup>1</sup> Al-Quran, part 22, Al-Ahzab, verse 33

<sup>2</sup> Tafsīr Nūr al-ʿIrfān, part 22, Al-Aḥzāb, under verse 33

<sup>3</sup> Sawāniḥ Karbala, p. 82

## Who is Included in Ahl al-Bayt?

Imam Fakhr al-Dīn al-Rāzī رَحْمَةُ اللهِ عَلَيْهِ states under the abovementioned verse:

There are different opinions regarding who Ahl al-Bayt are. It is more appropriate to say that all the offspring of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his pure spouses are Ahl al-Bayt. Imam Ḥasan, Imam Ḥusayn, and Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُمْ, are also included among them.<sup>1</sup>

## Sayyids will not enter Hell إِنَّ شَاءَ اللهُ

Dear Islamic brothers! It should be remembered here that Ahl al-Bayt are *maḥfūz* (protected) from sins, but they are not *ma‘ṣūm* (infallible), because only Prophets and angels عَلَيْهِمُ السَّلَام are *ma‘ṣūm*.

*Maḥfūz* (protected) means that it is possible for them to commit sins, but Allah Almighty saves them from sins, whereas *ma‘ṣūm* means those personalities for whom it is impossible to commit sins.

Furthermore, it should also be remembered that among the Sayyids, the high-ranking saintly personalities, such as Sayyidah Fāṭimah al-Zahrā' رَضِيَ اللهُ عَنْهَا, Imam Ḥasan and Imam Ḥusayn رَضِيَ اللهُ عَنْهُمَا, as well as Sheikh ‘Abd al-Qādir al-Jīlānī, Dātā Ganj Bakhsh ‘Alī al-Hujwayrī رَحْمَتُهَا اللهُ etc., are protected from sins.

Other Sayyids, if they fall into sin, then إِنَّ شَاءَ اللهُ! By the blessing of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, they will not be held accountable for their sins. Accordingly, listen to two blessed sayings of the devotee of the Companions and Ahl al-Bayt, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ in this regard!

(1): "Every Sayyid of true lineage (i.e., that Sayyid who is truly, in Allah's knowledge, from the offspring of al-Ḥasanayn al-Karīmayn), is a part of the pure body of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and no part of the pure body

<sup>1</sup> Al-Tafsīr al-Kabīr, part 22, Al-Aḥzāb, under verse 33, vol. 9, p. 168

of the Prophet ﷺ is deserving of Hell."<sup>1</sup>

(2): In another place, he states: "Yes! With sound faith (i.e., for that Sayyid whose faith is sound), no matter what his deeds are, there is firm hope in the grace of Allah Almighty that He will not hold accountable in any way those whom He knows to be Sayyid."<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Go! You have saved yourself from Hell

It is narrated from Sayyidunā ‘Abdullāh b. ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا that a person performed cupping on the beloved Prophet ﷺ. After the blood came out from his blessed body, he went behind a wall and drank it.

When the noble Prophet ﷺ asked him what he had done with the blood, he replied, "O Messenger of Allah ﷺ! It was your blessed blood; I did not wish to spill it on the ground. Now it is inside my stomach".

Upon hearing this, the beloved Prophet ﷺ said, "Go! You have saved yourself from Hell".<sup>3</sup>

It is stated in *Madārij al-Nubuwwah*: On the occasion of the Battle of Uhud, when the noble Prophet ﷺ was wounded, Sayyidunā Mālik b. Sinān رَضِيَ اللَّهُ عَنْهُ sucked and drank the blood from those wounds.

Upon this, the noble Prophet ﷺ gave him the good news that "Whoever wishes to see a person of Paradise should look at him".<sup>4</sup>

سُبْحَانَ اللَّهِ! Reflect! If those noble Companions رَضِيَ اللَّهُ عَنْهُمْ, who drank the

<sup>1</sup> Al-Fatāwā al-Riḍawiyah, vol. 15, p. 738

<sup>2</sup> Al-Fatāwā al-Riḍawiyah, vol. 29, p. 640

<sup>3</sup> Al-Mawāhib Al-Ladunniyyah, vol. 2, p. 76, summarised

<sup>4</sup> Madārij al-Nubuwwah, p. 26, Juz' 1, summarised

blessed blood that came out from the pure body of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were saved from Hell and became deserving of Paradise, then how can the fire of Hell reach those pure personalities who are from that very blood, and that blessed blood flows in their veins?<sup>1</sup>

### Allah Almighty has promised that...

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, states: "My Lord has promised me that whoever among my Ahl al-Bayt acknowledges the Oneness of Allah Almighty and my Prophethood, Allah Almighty will not punish him".<sup>2</sup>

### No one can be like you

Dear Islamic brothers! Remember! Blood is unlawful; it is not permissible to drink the blood of even a lawful animal, let alone a human, because blood is impure. But the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has a unique status; he is incomparable. His blessed blood is not impure. Many noble Companions رَضِيَ اللهُ عَنْهُمْ drank the blessed blood that came out from his pure body, and the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not forbid it.

Shāriḥ al-Bukhārī, Imam Badr al-Dīn al-ʿAynī رَحِمَهُ اللهُ عَلَيْهِ further states:

(The ruling regarding his blessed blood is not like that of ordinary humans, and) any statement that implies the holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is equal to ordinary humans can only come from an ignorant, foolish person's mouth. How can his lofty rank be compared to ordinary humans!<sup>3</sup>

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

<sup>1</sup> Maṭlaʿ al-Qamarayn, p. 61, summarised

<sup>2</sup> Al-Mustadrak, vol. 4, p. 132, Hadith 4772

<sup>3</sup> ʿUmdat al-Qārī, vol. 2, p. 481, selected

## The Noblest Lineage

Dear Islamic brothers! The beloved Prophet's offspring also have a unique status; there is no lineage in the world like theirs.

Sayyidunā 'Abdullāh b. 'Abbās رَضِيَ اللهُ عَنْهُمَا relates that the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Allah Almighty divided creation into two categories, and placed me in the most excellent category among them. Then He divided those two categories into three categories, and placed me in the most excellent and best category among those three. Then He created tribes from those three categories, and placed me in the most excellent and loftiest tribe. Then He divided the tribes into families, and placed me in the most excellent and best family".

Accordingly, Allah Almighty states:<sup>1</sup>

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

Allah only wants to remove every impurity from you, O family of the Prophet, and to purify you completely.<sup>2</sup>

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## A special feature of Ahl al-Bayt's lineage

O devotees of the Companions and Ahl al-Bayt! Firstly, the lineage of the esteemed Prophetic Household is most noble. Along with this, a significant virtue of this pure and elevated lineage is that on the terrifying Day of Judgement, when all relationships and ties will break, when a mother will abandon her only child, and a father will let go of his son's hand, this pure lineage will remain established. The greatness of

<sup>1</sup> Al-Sharaf Al-Mu'abbad li Āli Muhammad, p. 43, selected

<sup>2</sup> Al-Quran, part 22, Al-Aḥzāb, verse 33

Ahl al-Bayt is such that their pure lineage is that blessed and strong rope that will never break. This lineage exists in this world, will exist in the grave, on the Plain of Resurrection, at the Scales, on the Şirāṭ Bridge; it will be beneficial everywhere.

Accordingly, it is narrated:

One day, someone said to the paternal aunt of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidah Şafiyyah رَضِيَ اللهُ عَنْهُمَا, "The kinship with the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will not benefit you in the court of Allah Almighty." When the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to know of this, a state of majesty came upon him صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and he said to Sayyidunā Bilal رَضِيَ اللهُ عَنْهُ, "O Bilal! Gather the people!" Then the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sat upon the pulpit, praised Allah Almighty, and said, "What is the matter with those people who assume that my relationship will not benefit? On the Day of Judgement, every familial and marital relationship will break, except mine, for it remains connected in this world and the Hereafter".<sup>1</sup>

Imam Ibn ‘Ābidīn al-Shāmī رَحِمَهُ اللهُ عَلَيْهِ states:

Similar *Aḥādīth* with almost the same words are narrated through several chains, and there are many others that prove that the pure lineage of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, will certainly benefit his offspring. إِنَّ شِعَاءَ اللهِ. They will depart from this world in a good state and attain salvation in the Hereafter.

Indeed, the pure offspring of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are greatly blessed in this world and the Hereafter.<sup>2</sup>

<sup>1</sup> Majma‘ al-Zawā‘id, vol. 8, p. 282, Hadith 13827, selected

<sup>2</sup> Rasā‘il Ibn ‘Ābidīn, vol. 1, p. 27, under verse 21 summarised

## Where will the beloved Prophet's offspring be on the Day of Judgement?

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! الْكَحْدَلِ اللَّهُ Just as the pure offspring of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are leaders in this world, إِنَّ شَاءَ اللَّهُ , in the Hereafter, they will also be peaceful and dignified, far from Hell, and deserving of Paradise.

In Juz' 27, Surah al-Ṭūr, verse 21, it is stated by Allah Almighty:

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ  
مِنْ شَيْءٍ ط

‘As for’ those who believed and their progeny followed them in faith, We have caused their progeny to join them; and We did not decrease anything from their deeds.<sup>1</sup>

In *Tafsīr Nūr al-‘Irfān*, it is stated:

Meaning, if the offspring of believers are believers, We will keep the offspring with their parents in Paradise; We will not separate them. From this, it is known that the ranks of offspring are elevated through the intercession of their parents.

The offspring of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are not Prophets, but they will be with the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Paradise; thus, intercession is proven.

It is also known that a person of Paradise will remain in Paradise with his family, in such a way that if the father's rank is lower and the children's is higher, the father will be elevated to be with his children.

Therefore, إِنَّ شَاءَ اللَّهُ! Sayyidah Āminah, Sayyidunā ‘Abdullāh

<sup>1</sup> Al-Quran, Juz' 27, Al-Ṭūr, verse 21

رَضِيَ اللهُ عَنْهُمَا, and the offspring of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be with the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.<sup>1</sup>

## Ahl al-Bayt are a safeguard for the entire world

Dear Islamic brothers! One of the special qualities of the blessed progeny of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is that they are a safeguard for this world until the Day of Judgement.

It is stated in a Hadith:

الْجُودُ أَمَانٌ لِأَهْلِ السَّمَاءِ وَأَهْلُ بَيْتِي أَمَانٌ لِأَهْلِ الْأَرْضِ

“The Stars are security for the inhabitants of the heavens, and my Ahl al-Bayt are security for the inhabitants of the Earth.”<sup>2</sup>

In one narration, it is stated:

My Ahl al-Bayt are a safeguard for the inhabitants of the earth. When my Ahl al-Bayt are no more, at that time, those signs will appear to the inhabitants of the earth which they have been promised.<sup>3</sup>

The scholars mention:

The passing away of the esteemed Prophetic Household from the world is one of the signs of the Day of Judgement. That is, when there is not a single Sayyid remaining in the world, then the Day of Judgement will commence. The wisdom in this is that the Day of Judgement will come upon the worst of people, whereas the esteemed Prophetic Household are the best people

<sup>1</sup> Tafsīr Nūr al-ʿIrfān, Juz' 27, Al-Ṭūr, under verse 21

<sup>2</sup> Faḍā'il al-Ṣaḥābah li Aḥmad b. Ḥanbal, Faḍā'il 'Alī, Juz' 2, p. 571, Hadith 1145, selected

<sup>3</sup> Al-Sharaf Al-Mu'abbad li Āli Muhammad, p. 32

in the world.<sup>1</sup>

## Love for Pure Offspring is *farḍ* (compulsory)

O devotees of the Companions and Ahl al-Bayt! Remember! Love for the pure offspring of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a part of faith. Therefore, it is *wājib* (necessary) upon all of us to love and have devotion for all the sons and daughters of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from Imam Ḥasan and Ḥusayn رَضِيَ اللهُ عَنْهُمَا to all the esteemed Ahl al-Bayt present today, and to respect and honour them.

Allah Almighty states in the noble Quran:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ط

Say, "I do not ask you for any recompense for 'the message', except love for 'our' kinship."<sup>2</sup>

Imam al-Baghawī رَحِمَهُ اللهُ عَلَيْهِ writes:

One meaning of this noble verse is that (O people! I teach you Islam, I convey to you goodness for your worldly life and the Hereafter), I do not ask you for any reward or recompense for this. However, I advise you regarding the love of kinship. From this, it is known that love for the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the love for his relatives are among the *farḍ* (compulsory) duties of faith.<sup>3</sup>

## Cannot be a believer until...

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

<sup>1</sup> Al-Sharaf Al-Mu'abbad li Āli Muhammad, p. 33 Summarised

<sup>2</sup> Al-Quran, Juz' 25, Al-Shūrā, verse 23

<sup>3</sup> Tafsīr al-Baghawī, Juz' 25, Al-Shūrā, under verse 23, vol. 4, p. 81, selected

لَا يُؤْمِنُ عَبْدٌ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ

"No servant believes until I am more beloved to him than his own self,

وَدَائِقَ أَحَبَّ إِلَيْهِ مِنْ ذَاتِهِ

"and my being is more beloved to him than his own being,"

وَتَكُونَ عَشْرَةَ أَحَبَّ إِلَيْهِ مِنْ عَشْرَتِهِ

"and my progeny are more beloved to him than his own offspring,"

وَأَهْلِي أَحَبَّ إِلَيْهِ مِنْ أَهْلِهِ

"and my family are more beloved to him than his own family."<sup>1</sup>

## Love for Ahl al-Bayt is a consequence of love for the Beloved Prophet ﷺ

It is narrated from Sayyidunā ‘Abdullāh b. ‘Abbās رَضِيَ اللهُ عَنْهُمَا that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

أَحِبُّوا اللَّهَ لِيَسَاءِلَ عِدُّكُمْ مِنْ نِعَمِهِ

"Love Allah because He nourishes you with His blessings,"

وَأَحِبُّونِي بِحُبِّ اللَّهِ

"and love me for the sake of Allah's love,"

وَأَحِبُّوا أَهْلَ بَيْتِي لِحُبِّي

"and love my Ahl al-Bayt for my sake."<sup>2</sup>

<sup>1</sup> Shu‘ab al-Īmān, vol. 2, p. 189, Hadith 1505

<sup>2</sup> Jāmi‘ al-Tirmidhi, p. 859, Hadith 3796

Dear Islamic brothers! It is known that loving the Companions and Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ is a result of loving the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The sign of a true believer is that his heart is filled with love for Allah Almighty. The sign of a heart that loves the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is that it also loves the noble Companions and Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ.

The result of combining all these connections is that the love for the Companions and Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ is a sign of being a Muslim.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Who is the true devotee of Ahl al-Bayt...?

O devotees of the Companions and Ahl al-Bayt! Listen to who the true devotee of Ahl al-Bayt is.

It is narrated:

One day, Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ was delivering a sermon when Imam Ḥusayn رَضِيَ اللهُ عَنْهُ arrived. Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ quickly completed his sermon and descended from the pulpit. Now, Sayyidunā Imam Ḥusayn رَضِيَ اللهُ عَنْهُ ascended the pulpit. He praised Allah Almighty, then said, "My father told me that Allah Almighty says: 'Below the leg of the Grand Throne, there is a green tablet, on which it is written:

‘O group of the family of Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! Whoever among you comes on the Day of Judgement testifying to لَا إِلَهَ إِلَّا اللهُ, Allah Almighty will admit him into Paradise.”

Upon hearing this, Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ asked, "O Abū ‘Abdullāh (i.e., Imam Ḥusayn رَضِيَ اللهُ عَنْهُ)! Who is the group of the family of Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)?"

He replied, "Those who do not speak ill of the two Shaykhs,

Sayyidunā Abū Bakr and Sayyidunā ‘Umar, Sayyidunā ‘Uthmān, my father Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُمْ, and O Mu‘āwiyah رَضِيَ اللهُ عَنْهُ, you. [They are the group of the family of Muḥammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)].”<sup>1</sup>

سُبْحَانَ اللَّهِ! It is apparent that whoever respects the noble Companions رَضِيَ اللهُ عَنْهُمْ, including the first four Caliphs رَضِيَ اللهُ عَنْهُمْ, and does not speak against the maternal uncle of the believers, Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ, is a true devotee of Ahl al-Bayt.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Blessing of knowing the pure family

Qāḍī ‘Iyāḍ al-Mālikī رَحِمَهُ اللهُ عَلَيْهِ narrates in *al-Shifā’*:

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Recognising the family of Muhammad is salvation from Hell, their love is ease on the Širāṭ Bridge, and good treatment towards them is security from Allah Almighty's punishment.”<sup>2</sup>

## Number of pure offspring

Dear Islamic brothers! We have heard that the knowledge (i.e., recognition, such as gaining information about them, understanding their worth, etc.) of the Holy Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ family is a means of salvation from Hell. Let us gain some information about the offspring of Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

Scholars are in agreement that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had four daughters (not 3 or 5). However, there is disagreement regarding

<sup>1</sup> Tārīkh Madīnat Dimashq, vol. 14, pp. 113-14, selected

<sup>2</sup> Al-Shifā’, p. 40

the number of sons. Most scholars state that the total number of his pure offspring is 7.

Among them are 4 daughters:

- (1) Sayyidah Zaynab
- (2) Sayyidah Ruqayyah
- (3) Sayyidah Umm Kulthūm and
- (4) Sayyidah Fāṭimah al-Zahrā' رَضِيَ اللهُ عَنْهُنَّ.

The sons are:

- (5) Sayyidunā Qāsim
- (6) Sayyidunā ‘Abdullāh and
- (7) Sayyidunā Ibrāhīm رَضِيَ اللهُ عَنْهُمْ.

All the sons of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed away at a young age, while the daughters lived longer. Sayyidah Zaynab, Sayyidah Ruqayyah, and Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهُنَّ passed away during the worldly life of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The fourth daughter, Sayyidah Fāṭimah al-Zahrā' رَضِيَ اللهُ عَنْهَا lived on after the passing of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

From the offspring of the first three daughters, the lineage could not continue; it only continued through Sayyidah Fāṭimah al-Zahrā' رَضِيَ اللهُ عَنْهَا. All the Sayyids in the world today are from the offspring of Sayyidunā Imam Ḥasan and Sayyidunā Imam Ḥusayn رَضِيَ اللهُ عَنْهُمَا.

For detailed information about the offspring of the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, please read the concise book *Aqaa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ke Shehzaday aw Shehzadiyan* by Maktabat-ul-Madinah!

## The fate of those who bear malice towards Ahl al-Bayt

Dear Islamic brothers! Just as there are countless excellences and blessings for loving the offspring of the Beloved Prophet ﷺ, there are also very severe warnings for bearing malice and enmity towards them.

### One who bears enmity towards Ahl al-Bayt is from the people of Hell

It is narrated from Sayyidunā ‘Abdullāh b. ‘Abbās رَضِيَ اللهُ عَنْهُمَا that the Beloved Prophet ﷺ said, “If a person prays between the Ka’bah and Maqām Ibrāhīm, fasts there, and then dies with enmity towards Ahl al-Bayt, he will enter Hell.”<sup>1</sup>

### If a Sayyid falls into sin

Dear Islamic brothers! It should also be remembered that if, Allah forbid, any Sayyid is involved in sins, even then, disrespecting them is not permissible. Their respect will remain as the honour for the esteemed Ahl al-Bayt is not due to their personal standing, but due to their connection with the Noble Prophet ﷺ. Therefore, if any Sayyid is seen engaged in a deed against Shariah, do not let any ill-feeling against him enter your heart; rather, politely invite him to righteousness.

Imam Ibn Hajar رَحِمَهُ اللهُ عَلَيْهِ writes:

There was an imam who used to greatly honour Sayyids. Someone asked him: "Why do you honour the Sayyids so much?"

The Imam replied, "There was a Sayyid who used to be involved in futile activities. When he passed away, my teacher did not lead his funeral prayer. Later, my teacher was blessed with the

<sup>1</sup> Al-Mu’jam Al-Kabir, vol. 5, p. 319, Hadith 11249

vision of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in a dream. His daughter, Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا was also with the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. She رَضِيَ اللهُ عَنْهَا turned her face away from my teacher. When my teacher respectfully pleaded, she said, “Is our honour not enough for you to respect our offspring!”<sup>1</sup>

Meaning, if you found no goodness in our offspring, then we are indeed respectful personalities, so revere our offspring based on our honour!

May Allah Almighty grant us the ability to honour and respect Sayyids.

May Allah Almighty keep us true and respectful devotees of the Companions and Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ and always protect us from enmity and disrespect towards them.

اٰمِيْنَ بِجَاہِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Encouragement for Pious Deed No. 42

O devotees of the Prophet! To increase the love for the Companions and Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ in your hearts, to become respectful towards the esteemed Prophetic Household, to avoid sins, and to gain steadfastness in good deeds, join the religious environment of Dawat-e-Islami. Participate enthusiastically in the 12 Religious Activities of the Sub-circle!

Act upon the *72 Pious Deeds* and travel in Qafilahs! اِنْ شَاءَ اللهُ Through their blessings, you will achieve countless good things in this world and the Hereafter. The renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar al-Qādirī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ granted the *72 Pious Deeds*, and one of them, Pious Deed No. 42, is:

"Did you avoid the crime of hypocrisy and ostentation today by speaking words of humility that your heart did not affirm? For example, saying

<sup>1</sup> Al-Sharaf al-Mu'abbad li Āli Muhammad, p. 102

such things to gain respect in people's hearts: 'I am humble, I am low-ranking,' while not truly believing so in your heart."

This is such a good deed that by acting upon it, we can save ourselves from spiritual sins like hypocrisy and ostentation.

May Allah Almighty grant us the ability to act upon the *Pious Deeds*.

Dear Islamic brothers! Bringing the speech to a close, I am privileged to mention the excellence of the Sunnah and some etiquettes of life.

The Beloved Prophet ﷺ, said:

مَنْ أَحَبَّ سُنَّتِي فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي كَانَ مَعِيَ فِي الْجَنَّةِ

Whoever loved my Sunnah, loved me; and whoever loved me, will be with me in Paradise.<sup>1</sup>

### Etiquettes of visiting the resting places of the noble saints رَحْمَتُهُمُ اللَّهُ

Dear Islamic brothers! Let us listen to the method of visiting the resting places of the saints and other associated pearls of wisdom from Maktabat-ul-Madinah's treatise *Hikayat-e-Mazaraat-e-Awliya*.

- It has been the practice of the pious predecessors to visit the auspicious resting places of the noble saints رَحْمَتُهُمُ اللَّهُ and gain blessings from them. Just as the Shaykh of the Hanbalis, Imam Khallāl رَحْمَةُ اللَّهِ عَلَيْهِ, states: "Whenever I face an issue, I visit the resting place of Imam Mūsā Kāzīm b. Ja'far al-Şādiق رَضِيَ اللَّهُ عَنْهُمَا and present him as my intermediary. Allah Almighty eases my difficulty and grants me my wish."<sup>2</sup>
- Imam Shāfi'ī رَحْمَةُ اللَّهِ عَلَيْهِ states: "Whenever I have a need, I

<sup>1</sup> Mishkāt, vol. 1, p. 55, Hadith 175

<sup>2</sup> Tārīkh Baghdad, vol. 1, p. 133

perform two units of voluntary prayer, then go to the blessed resting place of Imam Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ and supplicate. Allah Almighty fulfils my need."<sup>1</sup>

- If a person wishes to visit the blessed resting place of a noble saint or the grave of any Muslim, it is *mustahabb* (recommended) to first perform two units of voluntary prayer at their home (during a non-disliked time). In each unit, after Surah al-Fātiḥah, one should recite Ayat al-Kursī once and Surah al-Ikhlāṣ three times. Thereafter, one should convey the reward of this prayer to the deceased. Allah Almighty will illuminate the grave of that deceased servant and grant abundant reward to the person who conveyed the reward.<sup>2</sup>

## Announcement

The remaining pearls of wisdom regarding the etiquettes of visiting the resting places of the noble saints رَحْمَتُهُمُ اللَّهُ will be explained in the study circles. Therefore, please do participate in them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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



### 1. The ṣalāt for the night preceding Friday

<sup>1</sup> Al-Khairāt al-Ḥisān, p. 230

<sup>2</sup> Fatāwā ‘Ālamgīrī, vol. 5, p. 350

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

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

## 2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

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

## 3. Seventy portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Seventy portals of mercy are opened for whoever recites this ṣalāt.<sup>3</sup>

## 4. The reward of 600,000 Duroods

<sup>1</sup> Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 151

<sup>2</sup> Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 65

<sup>3</sup> Al-Qawl al-Badī’, p. 277

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

Shaykh Aḥmad Ṣāwī رَحِمَهُ اللهُ عَلَيْهِ reports from some saints of Islam that by reciting this ṣalāt once, a person attains the reward of reciting ṣalawāt 600,000 times.<sup>1</sup>

## 5. Nearness to the Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

Once, a person came to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Amazingly, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made this person sit between himself and Sayyiduna Abū Bakr Ṣiddīq رَضِيَ اللهُ عَنْهُ. The noble Companions رَضِيَ اللهُ عَنْهُمْ were surprised as to who this honoured person was. When he left, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “When he recites ṣalāt upon me, he does so in these words.”<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## 6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “My intercession becomes necessary (*wājib*) for whoever recites ṣalāt like this.”<sup>3</sup>

<sup>1</sup> Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 149

<sup>2</sup> Al-Qawl al-Badī’, p. 125

<sup>3</sup> Al-Targhīb wa al-Tarhīb: Hadith 31

## 1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

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

## 2. An easy way to spend every night in worship

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever recites this du‘ā’ three times, it is as if he found Laylat al-Qadr.”<sup>2</sup>

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

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

## Weekly gathering schedule for 10<sup>th</sup> July 2025

- Sunan and manners: **5 minutes**
- Dua memorisation: **5 minutes**
- Summary: **5 minutes**
- Total duration: **15 minutes**

<sup>1</sup> Majma‘ al-Zawā‘id: Hadith 17305

<sup>2</sup> Tārīkh Ibn ‘Asākir: Hadith 4415

## Remaining etiquettes of visiting the resting places of the noble saints رَحْمَتُهُمُ اللَّهُ

- After forming good intentions, one should proceed towards the resting place of the noble saint. The visitor should approach the blessed resting place from the feet side. Stand at a distance of at least four cubits facing the grave and offer greetings in a moderate voice, in this manner: "السَّلَامُ عَلَيْكَ يَا سَيِّدِي وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ". Then recite Şalawāt Ghawthiyyah three times, Surah al-Fātiḥah once, Ayat al-Kursī once, Surah al-Ikhlāṣ seven times, followed by Şalawāt Ghawthiyyah seven times. If time permits, also recite Surah Yā-Sīn and Surah Mulk. Thereafter supplicate to Allah Almighty, saying: "O Allah Almighty! Grant me such reward for this recitation that is worthy of Your grace, not that which is worthy of my deed, and convey this reward from me as an appreciation to this accepted servant of Yours. After this, supplicate for anything permissible and lawful, taking the soul of the saint as your intermediary in Allah Almighty's Court. Then after greeting in the same manner, return.<sup>1</sup>
- When undertaking such visitation, observe the etiquettes of visiting for the sake of Allah Almighty.
- Remain in a state of ablution as much as possible.
- When going for a visit, go in a state of ablution and keep your tongue moist with *dhikr* and *şalāt*.<sup>2</sup>

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

<sup>1</sup> Al-Fatāwā al-Riḍawiyah, vol. 9, p. 522

<sup>2</sup> Mazarat-e-Awliya` Ki Hikayat, p. 7

## Supplication to be safeguarded from an enemy's harm

According to the schedule of Dawat-e-Islami's weekly Sunnah-inspired gathering, the "Supplication to be safeguarded from an enemy's harm" will be memorised.

That supplication is:

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾ وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكٰفِرِينَ ﴿٨٦﴾

Our Lord! Do not make us a trial for the oppressive people. And grant us salvation through Your Mercy from the disbelieving nation."<sup>1-2</sup>

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."<sup>3</sup>

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

<sup>1</sup> Al-Quran, part 11, Yunus, verse 85-86

<sup>2</sup> Faizan-e-Dua, p. 255

<sup>3</sup> Al-Jāmi' al-Ṣaghīr: Hadith 5897

prevents a person from sinning, I will repent to Allah and make a firm intention to not sin in the future.

5. I will not reveal my good deeds without a need (for example, by saying that I acted on such and such or so and so amount of pious deeds).
6. I will make up for any pious deed that can be performed later (for example, I will make up for the 313 ṣalāt I missed yesterday by reciting them today).
7. I will try to achieve the actual aim of filling in the *Pious Deeds* booklet, such as attain the fear of Allah, be pious, have good character, and spread Islam.
8. I will fill in the *Pious Deeds* booklet tomorrow as well.
9. I will not fill in the *Pious Deeds* booklet as a formality, rather I will actually assess my deeds and fill it in.

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

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

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

1. Have you made good intentions?
2. Did you offer the five daily 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-Ikhlāṣ, and Tasbīḥ Fāṭima once?
6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with Khazā 'in al-'Irfān* or *Nūr al-'Irfān*? Or, have you read or listened to at least two pages from *Tafsīr Şirāṭ al-Jinān*?
7. Have you recited some invocations from the 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 Ṣuḥr 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 خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ