

Admonitory **Examples**

31-July-2025



Thought-provoking speech of weekly
sunnah-inspiring ijtimaa

(For Islamic Brothers)

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

Admonitory Examples

وَعَلَى إِلِكْ وَأَصْحِكْ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى إِلِكْ وَأَصْحِكْ 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 engage in the dhikr of Allah for some time. Then, he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so)."

Excellence of sending *ṣalāt* upon the beloved Prophet ﷺ

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

مَنْ صَلَّى عَلَيَّ فِي كِتَابٍ لَمْ تَزَلِ الْمَلَائِكَةُ تَسْتَغْفِرُ لَهُ مَا دَامَ اسْمِي فِي ذَلِكَ الْكِتَابِ.

The final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Whoever writes *ṣalāt* upon me in a book, the angels will continue to pray for forgiveness for him as long as my name remains written in that book.”¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Speech intentions

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: أَفْضَلُ الْعَمَلِ الْبَيِّنَةُ الصَّادِقَةُ – “The best of deeds is a sincere intention.”²

O those who love Allah’s Messenger! Make 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.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Two amazing incidents

The great *Tābi‘ī*, Sayyidunā Wahab b. Munabbih رَحِمَهُ اللهُ عَلَيْهِ states:

¹ Al-Mu‘jam al-Awsaṭ, vol. 1, p. 497, Hadith 1835

² Al-Jāmi‘ al-Ṣaghīr: Hadith 1284

Once, Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام, the Prophet of Allah, was commanded: “O Ibrāhīm! Pack your provisions! Go forth into the land and witness the wonders of Our power!” So, Prophet Ibrāhīm عَلَيْهِ السَّلَام acted upon the command, packed his belongings, and set off on his journey.

(1): As he travelled, he reached near the seashore. There, he saw a slave herding some goats. Prophet Ibrāhīm عَلَيْهِ السَّلَام asked him, “O slave! Do you have water or milk?”

He replied, “Yes, I will provide whatever you prefer.”

Prophet Ibrāhīm عَلَيْهِ السَّلَام said, “Give me some water to drink.”

The slave then took his staff in his hand, went near a rock, paused there, said something, and then struck the rock with his staff. Immediately, a spring of water gushed forth from the rock. He filled water from the spring and presented it to Prophet Ibrāhīm عَلَيْهِ السَّلَام. He drank the water and then looked at the slave with astonishment.

The slave asked, “Are you astonished to see a spring gushing from the rock?”

Prophet Ibrāhīm عَلَيْهِ السَّلَام replied, “How could I not be astonished?” [Meaning, it is a matter of astonishment, so amazement is natural]. The slave said, “I will tell you the secret. I have been informed that there is a Prophet of Allah whom Allah has made His Khalīl (close friend). Whatever I ask through the means of that Khalīlullāh عَلَيْهِ السَّلَام, Allah grants it to me (even now, I struck the rock with my staff using his mediation, and a spring gushed forth from it).”

Upon hearing this, Prophet Ibrāhīm عَلَيْهِ السَّلَام said, “O slave! I am the one whom Allah has made His Khalīl.” **الله اكبر!**

Hearing this, the slave became overjoyed. So, with mixed

feelings of joy and surprise, he asked, “Are you really Khalīlullāh?”

Prophet Ibrāhīm عَلَيْهِ السَّلَام replied, “Yes! I am Khalīlullāh.” No sooner had he heard this than the slave fell unconscious and breathed his last at that very moment. It is narrated that a light descended from the sky at that time and enveloped the body of the fortunate slave. When the light receded, it could not be determined whether his body was taken up to the sky or buried in the earth.

(2): Then Prophet Ibrāhīm عَلَيْهِ السَّلَام continued his journey. As he walked, he reached a mountain where there was a house with two doors. Prophet Ibrāhīm عَلَيْهِ السَّلَام entered and found a bier inside, upon which a body was laid. Seventy fine garments were placed over it. A tablet was placed near its head. Prophet Ibrāhīm عَلَيْهِ السَّلَام read the tablet, and it was inscribed:

I am Shaddād bin ‘Ād. I lived for one thousand years. I defeated one thousand armies. I built the city of Iram. But alas, when the time of my death came, all my strategies failed. I gathered physicians from all over the world in my palace, but none of them could avert death. Therefore, whoever sees me should not be deceived by the world. O people! Keep the doors of the world narrow for yourselves! You do not possess the kingdom that I possessed, you will not live as long as I lived, you will not accumulate as much as I accumulated. Pay heed, the world is deceptive, it is a killer, it forever eludes those who yearn for it!

Upon witnessing this wonder, Prophet Ibrāhīm عَلَيْهِ السَّلَام returned.¹

¹ Nawādir al-Qalyūbī, pp. 97-98

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! We have heard two astonishing incidents. From these two incidents, we learn two important lessons.

(1): The status and magnificence of Prophet Ibrāhīm عَلَيْهِ السَّلَام

The first incident was about that fortunate slave who had not seen Prophet Ibrāhīm عَلَيْهِ السَّلَام but was devoted to him. Look at how firm his belief was, how strong his conviction was; when he supplicated through the means of Prophet Ibrāhīm عَلَيْهِ السَّلَام, his supplications would be accepted.

سُبْحَانَ اللهِ! Such a lofty status Prophet Ibrāhīm عَلَيْهِ السَّلَام possesses! He is a Prophet of Allah Almighty, whom Allah Almighty has made him His Khalīl (close friend). He is Abū al-Anbiyā' (i.e., the respected father of thousands of Prophets), and our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is also from his progeny. Approximately 124,000 Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام came into the world; among them, the most excellent, the highest and the loftiest in rank is our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. After him, among the Prophets, the highest rank belongs to Prophet Ibrāhīm عَلَيْهِ السَّلَام. الْحَمْدُ لِلَّهِ!

Supplications are accepted through the intermediation of Prophet Ibrāhīm عَلَيْهِ السَّلَام. Just as Sayyidunā Ka'b al-Aḥbār رَضِيَ اللهُ عَنْهُ states: Go to the illuminated shrine of Prophet Ibrāhīm عَلَيْهِ السَّلَام! Offer *salām* there! Supplicate! Indeed, supplications are accepted near the resting place of Prophet Ibrāhīm عَلَيْهِ السَّلَام.

Sayyidunā Mujīr al-Dīn al-Ḥanbalī رَحِمَهُ اللهُ عَلَيْهِ states:

Once, I encountered a difficulty, and if it had not been resolved, I might have perished. Therefore, to resolve this problem, I presented myself at the blessed shrine of Prophet Ibrāhīm

عَلَيْهِ السَّلَامَ, held onto the covering of the blessed resting place, and supplicated. **سُبْحَانَ اللَّهِ**! No sooner had I supplicated than Allah bestowed His grace and removed my distress.¹

The mediation of the beloved Prophet ﷺ proved effective

Dear Islamic brothers! If this is the status of taking Prophet Ibrāhīm عَلَيْهِ السَّلَام as an intermediary, then what would be the status of the Prophet superior to him, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! If a supplication is made through his means, what immense blessings will be attained!

It is stated in a Hadith: Once, a blind Companion رَضِيَ اللَّهُ عَنْهُ came to the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and requested, “O Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Please supplicate to Allah that my eyes may be cured.”

[سُبْحَانَ اللَّهِ! It is evident that the noble Companions رَضِيَ اللَّهُ عَنْهُمْ believed that undoubtedly, Allah alone listens to supplications; He listens to everyone, but answers the prayers of His beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ more than anyone else!]

As we were saying, the noble Companion of the Prophet رَضِيَ اللَّهُ عَنْهُ requested a supplication. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not merely supplicate for him, but taught him a supplication so that his devoted followers may continue to receive blessings from it until the Day of Judgement. Thus, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Perform ablution in a good manner, pray two units, then supplicate as follows:

¹ Al-Uns al-Jalil, vol. 1, p. 139-140

”اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذَا لِتُقْضَى لِي
اللَّهُمَّ فَسِّعْهُ لِي

“O Allah! I ask You and turn to You through Your Prophet Muhammad, the Merciful Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. O [Prophet] Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I turn to my Lord through you in this need of mine so that it may be fulfilled for me. O Allah! Accept his intercession on my behalf.”

The noble Companions رَضِيَ اللَّهُ عَنْهُمْ state:

That Companion got up from there, performed ablution, offered two units of prayer, and then supplicated with the supplication taught by the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. We were still sitting there when he returned. سُبْحَانَ اللَّهِ. When he had gone, he was blind, but when he returned, كَأَنَّهُ لَمْ يَكُنْ بِهِ عَرَفٌ, it was as if he had never experienced any ailment.¹

سُبْحَانَ اللَّهِ! This is the blessing of taking a means! This blessed supplication, which the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ taught to that Companion رَضِيَ اللَّهُ عَنْهُ is called the Supplication of Need. This is a tried and tested practice. If one is facing any difficulty, is in distress, calamity, has an unfulfilled legitimate desire, hope, wishes for success in examinations, wants to pay off debt, is seeking recovery, wishes to incline the heart towards prayer, seeks to leave sins and become a virtuous person – in short, whatever religious or worldly need one has, perform ablution afresh, offer two units of prayer, and supplicate according to the method taught by the beloved Master صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ through his intermediation, every need will be fulfilled. إِنَّ شَاءَ اللَّهُ!

¹ Al-Mustadrak, vol. 2, pp. 212-213, Hadith 1973

(2): Shaddād's Paradise

Dear Islamic brothers! The second strange thing Prophet Ibrāhīm عَلَيْهِ السَّلَام witnessed was the corpse of Shaddād. But who was Shaddād? He was a non-Muslim king of great outward awe and grandeur. For our admonition, he is mentioned in the noble Quran. It is stated:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿١٠١﴾ إِرَمَ ذَاتِ الْعِمَادِ ﴿١٠٢﴾ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿١٠٣﴾

Did you not see what your Lord did to ‘Ād? «The people of» Iram, towering like pillars, the like of whom were never created in the lands.¹

In Tafsīr *Şirāṭ al-Jinān*, it is stated:

Shaddād had heard mention of Paradise, so, in defiance, he intended to build a “paradise” in this world. So, he constructed a magnificent city, whose palaces were built with bricks of gold and silver. Pillars of emerald and ruby were erected, and beautiful pearls were laid instead of pebbles. Jewels were spread around each palace, canals were made to flow above them, and various types of trees were planted.²

In short, such a magnificent city was built that its like was never built again in the world. When this city was completed, what happened? Allah Almighty states:

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٠٤﴾ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٠٥﴾

So your Lord unleashed a scourge of punishment upon them. Certainly, your Lord is watching.³

¹ Al-Quran, Al-Fajr, verse 6-8; translation from Kanz al-‘Irfān

² Şirāṭ al-Jinān, part 30, Surah al-Fajr, under verse 8, vol. 10, p. 663

³ Al-Quran, Surah al-Fajr, verse 13-14; translation from Kanz al-‘Irfān

الله! الله! This is an account to take admonition from. Shaddād possessed immense power and wealth! The noble Quran states that a city like the one he built was never built again in the world. Such immense wealth and riches! Such power and might, but the end was most dreadful!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The world is a deception

Dear Islamic brothers! Another name for the world is **دَارُ الْغُرُورِ**. It is a place of deception. Allah Almighty states:

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

and the life of this world is merely a provision of deception.¹

We think we are powerful, we think we are young, we think we have money, wealth, riches, and a high position. Unrealistic hopes drown some, some pride themselves on their cleverness and cunning, some boast of a good voice, and some remain lost in the arrogance of their intellect.

Meaning, we remain in a state of immense pride, but this world is a deception. Time passes without one realising. In the end, Sayyidunā ‘Izrā’īl **عَلَيْهِ السَّلَام** arrives, the last gasp for air comes, our breath chokes, and everything remains as it was. Where did the wealth go? Where did youth go? Where did strength go? And where did that position go?!

The dreadful ends of perished nations

Allah Almighty states in the noble Quran:

¹ Al-Quran, Surah Āl-‘Imrān, verse 185; translation from Kanz al-‘Irfān

الْمُرِيْرُوا كُمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَوْمٍ مَكَّنَّهُمْ فِي الْاَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَا
 اَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَّجَعَلْنَا الْاَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَاَهْلَكْنَاهُمْ بِذُنُوْبِهِمْ وَا
 اَنْشَأْنَا مِنْ بَعْدِهِمْ قَوْمًا اٰخَرِيْنَ ﴿٦﴾

Did they not see how many nations We destroyed before them? We had granted them power in the earth which We did not grant you, and We sent heavy rain upon them and caused rivers to flow beneath them. Then, We destroyed them due to their sins, and We brought forth other nations after them.¹

The nation of ‘Ād was very powerful. They had tall statures and used to carve out mountains to build their palaces. Allah Almighty blessed them with wealth and riches, and He bestowed bounties upon them, but they disobeyed. They denied Prophet Hūd عَلَيْهِ السَّلَامُ, persisted in disbelief, remained determined in sins, and became stubborn.

In the end, the wrath of Allah Almighty befell them. He sent a torment of wind upon them which extremely cold, dry, and filled with a dreadful stillness that was devoid of any goodness or blessings. Its intensity was such that it would lift people from the earth as if they were dried trunks of date palms. Then it would thrust them head-first onto the ground, shattering them into pieces. This wind continued for 8 days, obliterating any trace of the nation of ‘Ād.²

The nation of Thamūd were experts in the art of construction. Allah Almighty blessed them with many bounties. He gave them strength, and He bestowed wealth and riches upon them, but they were disobedient. They denied Prophet Şālih عَلَيْهِ السَّلَامُ, persisted in disbelief, and indulged

¹ Al-Quran, Al-An‘ām, verse 6; translation from Kanz al-‘Irfān

² Sirat al-Anbiyā‘, pp. 204-223, summarised

in many sins. Finally, divine wrath also overtook them; a major earthquake struck them causing them to perish.¹

Look at Nimrod! He was a king of outward awe and grandeur! Allah Almighty granted him dominion and rule, but he disobeyed. He disrespected Prophet Ibrāhīm عَلَيْهِ السَّلَام. Eventually, torment came upon him too. Allah caused this ill-fated individual and his army to perish through mosquitoes.²

Look at Pharaoh! Look at how powerful he was! But He was disobedient to Allah Almighty. His kingdom was of no use to him. Power, might, crown and throne, all remained as they were, and Pharaoh, along with his disbelieving people, drowned in the river.³

The skulls of kings

Sayyidunā Dhū al-Qarnayn رَحْمَةُ اللَّهِ عَلَيْهِ, mentioned in the noble Quran, was a great king. He travelled from east to west. It is narrated that he once arrived in a city where the people had no worldly possessions at all. They had prepared graves, and when morning came, they would go to the graves, refresh their memory of them, clean them, and continue to offer prayers near them. They were extraordinary people; they would fill their stomachs with grass, leaves, and vegetables, and remain engaged in the worship of Allah Almighty.

Sayyidunā Dhū al-Qarnayn رَحْمَةُ اللَّهِ عَلَيْهِ visited their leader, exchanged greetings, and said, “I see you in a state that I have not seen any other nation in.”

The leader asked, “What state are you referring to?”

¹ Sīrat al-Anbiyā', pp. 232-247, summarised

² Sīrat al-Anbiyā', p. 299

³ Sīrat al-Anbiyā', p. 596

Sayyidunā Dhū al-Qarnayn replied, “That you have no worldly possessions or wealth.”

The leader responded, “We consider accumulating gold and silver to be evil because whoever acquires these things becomes engrossed in them and forgets the afterlife.”

Sayyidunā Dhū al-Qarnayn رَحْمَةُ اللَّهِ عَلَيْهِ asked, “Why have you prepared graves?”

The leader explained, “So that when we see the graves, we are reminded of them, and consequently we restrain ourselves from worldly greed.”

Sayyidunā Dhū al-Qarnayn رَحْمَةُ اللَّهِ عَلَيْهِ inquired, “You people eat only grass, leaves, and vegetables?”

The leader replied, “Once food goes down the throat (no matter what kind it is), its taste no longer remains.”

After these questions and answers, the leader extended his hand, picked up a skull, and asked, “Dhū al-Qarnayn! Do you know who this is?”

Sayyidunā Dhū al-Qarnayn رَحْمَةُ اللَّهِ عَلَيْهِ replied, “No.”

The leader said, “This was a king. Allah had bestowed kingship upon him over the people of the world, but he committed oppression and tyranny and became rebellious. Then what was to happen? Finally, a time came, his soul also departed, and he met his death. Now, he is utterly useless, like a stone lying on the road. Yes! His deeds have been counted, for which he will be punished in the afterlife.”

After saying this much, the leader picked up another skull and said, “O Dhū al-Qarnayn! Do you know who this is?”

Sayyidunā Dhū al-Qarnayn responded, “I do not know. Tell me, who is this?”

The leader said, “This was also a king. He had witnessed the oppression and cruelty of the previous king, so he adopted humility, feared Allah, and governed with justice and fairness. Finally, death came to him too; his deeds were also counted, and in the afterlife, he will be recompensed for those deeds.”¹

The world is a place of admonition

الله اكبر! Dear Islamic brothers! I tell you truthfully: This world is not a place of luxury and enjoyment; it is an abode of admonition and counsel. Every particle here holds a separate tale of admonition. This moon, sun, stars, these shining days, these dark nights, this fading youth, emerging old age, these rising funerals, the growing population of graveyards — everywhere there is admonition. Even our homes where we live, our very existence, all of this, is a source of admonition, a lesson! If only we become those who take heed.

Allah Almighty states in the noble Quran:

وَسَكَنْتُمْ فِي مَسْكَانِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ

الْأَمْثَالَ ﴿٤٥﴾

And you resided in the homes of those who wronged their souls, and it had become absolutely clear to you how We treated them, and We stated examples for you.²

¹ Mukāshafat al-Qulūb, p. 216

² Al-Quran, Surah Ibrāhīm, verse 45; translation from Kanz al-‘Irfān

O devotees of the Prophet! This is a matter for deep reflection; do ponder upon it! Consider this very land where our homes stand today, and cast your minds back a few centuries:

- Who resided here at that time? Perhaps we do not know.
- What did they look like?
- What did they eat and drink?
- How much wealth did they possess? How much power did they wield? Perhaps we do not know.
- Where are they now? Perhaps not even the faintest traces of their graves remain. Such is the nature of this world...!

Now, let us reflect on a century or two from now.

- Two centuries from now, who will inhabit the very homes we reside in today? We do not know.
- What will they look like?
- What will their lifestyle be like? We do not know.
- Where will we be at that time? In the very place where those before us have already reached. Perhaps by then, even the signs of our graves will have vanished.

Just as we consider this world to be everything today, perhaps those who came before us also held the same belief, and it is conceivable that those who come after us will likewise perceive it so. However, the truth is that this world was never truly loyal to those before us, it will not be to those after us, and it is not faithful to us either. This world was a deception for those who preceded us, and it is a deception for us as well.

Sayyidunā Khidr عَلَيْهِ السَّلَام and an extraordinary wonder

On one occasion, Sayyidunā Khidr عَلَيْهِ السَّلَام was asked, "What is the most astonishing thing you have witnessed in your life?"

He replied:

I once passed through a place that was extremely terrifying and desolate. Then, 500 years later, I passed through there again, and it had transformed into a most beautiful, lush green city. I asked someone there, "When was this city built?" He replied with great astonishment, "سُبْحَانَ اللَّهِ! We and our forefathers have been residing here for centuries; it has always been in this state."

I departed from that place. After another 500 years, I passed through there once more. This time, there was a large river, and people were engaged in fishing. I asked a fisherman, "There used to be a city here; where has it gone?" He replied in amazement, "سُبْحَانَ اللَّهِ! Was there ever a city here? Neither I nor my forefathers have ever heard of such a city." He continued, "Then, after a further 500 years, I passed through the same place, and this time, it was a city again."¹

اللَّهُ! اللَّهُ! Such is this world! We assume that everything here has remained unchanged for centuries and will continue to do so for centuries to come, but this is not the reality; it is a deception. This world is ours today; tomorrow, we shall be in our graves, and this world will belong to another. There is only one abode of permanence, the Hereafter. Therefore, successful is he who views this world not with eyes of greed and worldly desires, but with the eye of reflection and admonition.

¹ Nawādir al-Qalyūbī, p. 106

Who achieves success?

- Sayyidunā Sufyān al-Thawrī رَحْمَةُ اللهِ عَلَيْهِ states, "He who views the world with an eye of reflection and ponders deeply, succeeds in performing a greater number of pious deeds."¹
- Sayyidunā Mālik b. Dīnār رَحْمَةُ اللهِ عَلَيْهِ said, "The one who does not view this world with an eye of reflection, and does not concern himself with the Hereafter, his pious deeds are few, and his heart is veiled."²

Encouragement to reflect

Would that we be granted the eye of reflection! Allah Almighty states:

يُقَلِّبُ اللهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿٣٠﴾

Allah changes the night and the day. Surely in this there is a point of understanding for the people of insight.³

In *juz* ' 30, Surah al-Nāzi'āt, after describing incident of Pharaoh and his army drowning, Allah Almighty states:

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَنْ يَخْشَى ﴿٢٦﴾

Indeed, in this there is a lesson for one who fears Allah⁴.

اللَّهُ أَكْبَرُ! Those who fear Allah Almighty , the أُولِي الْأَبْصَارِ (i.e., those who reflect and possess insight) take admonition by looking at the signs of Allah.

¹ Tanbih al-Mughtarrin, p. 57

² Tanbih al-Mughtarrin, p. 57

³ Al-Quran, Surah al-Nūr, verse 44; translation from Kanz al-'Irfān

⁴ Al-Quran, Surah al-Nāzi'āt, verse 26; translation from Kanz al-'Irfān

The day came and went, the sun rose and set, the night came and passed, stars appeared and disappeared – all of this, every particle of the universe, is an open book. It contains counsel and admonition for us. Would that we become those who fear, take admonition, and are **أُولَى الْأَبْصَارِ** (i.e., those who reflect and view the world with an eye of admonition).

Statements of the noble saints regarding the eye of admonition

Sayyidunā Ḥātim al-Aṣamm **رَحْمَةُ اللَّهِ عَلَيْهِ** was asked, “How does a person become from the **أَهْلُ الْإِعْتِبَارِ** (i.e., one who takes admonition)? He replied, “When he considers the end of everything in the world and reflects that this thing will soon perish, and very soon, its owner will also be buried in the grave.”¹

Sayyidunā Ḥātim al-Aṣamm **رَحْمَةُ اللَّهِ عَلَيْهِ** also stated: “The person from whose house a funeral procession leaves, and he does not take admonition from it, such a person gains no benefit from knowledge, wisdom, or counsel.”²

How will we endure the heat of Hell?

Prophet Dāwūd **عَلَيْهِ السَّلَام** was deeply pious and conscious of divine retribution. One day, he passed by an oven where fire was burning. Seeing this reminded him of the fire of Hell. His heart became fearful, and in a state of restlessness, he fell to the ground and writhed so much that it was as if his joints would dislocate. During hot days, when Prophet Dāwūd **عَلَيْهِ السَّلَام** stepped into sunshine, he would say, “O Allah! If we

¹ Tanbīh al-Mughtarrīn, p. 57

² Tanbīh al-Mughtarrīn, p. 57

cannot endure the heat of the sun You created, then how will we be able to tolerate the heat of Hell?"¹

Every home is a sign of Admonition

Sayyidunā Abū al-Sā'ib al-'Abdī رَحْمَةُ اللهِ عَلَيْهِ states:

One day, Sayyidunā Ṣāliḥ al-Murrī رَحْمَةُ اللهِ عَلَيْهِ visited us. I asked, "O Abū al-Bishr! Where have you come from?"

He replied, "I left my home and came to you after wandering through various places. When I passed by such-and-such a house, that house called out to me [through its state] and said, 'O Ṣāliḥ! Take heed from me! Such-and-such people used to live in me, and now they have passed away.' Then, when I reached another house, that house also called out to me [through its state] and said, 'O Ṣāliḥ! Take heed from me! Such-and-such people used to live in me, and now all of them are buried in the earth.'"

In this manner, Sayyidunā Ṣāliḥ al-Murrī رَحْمَةُ اللهِ عَلَيْهِ continued to enumerate one house after another until he reached our house."²

Dear Islamic brothers! Reflect upon the various ways in which our pious predecessors, the virtuous servants of Allah, took admonition. Unfortunately, we are far from taking admonition from desolate homes, burning fire in the stove, sunshine, cold, heat, etc. Funerals pass before our eyes, but we do not take admonition. We ourselves lower the deceased into the grave with our own hands, yet we do not take admonition. We hear that such-and-such a person was healthy and well, suddenly had a heart attack and met his death or such-and-such a young man passed away in a road accident. We regularly hear stories like this,

¹ Tanbīh al-Mughtarīn, p. 57

² Ḥilyat al-Awliyā', vol. 6, p. 182, Number 8222

yet we neither remember our own death, nor do we take admonition. Would that we become those who take admonition and remember the grave and the afterlife.

صَلُّوا عَلَى الْحَيِّبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! This world is a place of admonition; signs of admonition are present everywhere. It is said: He who does not take admonition is made a sign of admonition. Therefore, we should not set our hearts on this world, but rather take admonition, accept counsel, and begin preparing for the afterlife.

Counsel of Imam Ḥasan al-Baṣrī رَحْمَةُ اللهِ عَلَيْهِ

Sayyidunā Rabī^c b. Ṣabīḥ رَحْمَةُ اللهِ عَلَيْهِ states, “We requested Imam Ḥasan al-Baṣrī رَحْمَةُ اللهِ عَلَيْهِ to advise us. So, he said:

Whoever among you is healthy will be afflicted with illness that will make him distressed. Youth will be overtaken by old age, which will lead to its end, and old age will be met by death, which will destroy him. Is the outcome not as you are hearing? Will the soul not depart from the body tomorrow? Will a person not be separated from his family and wealth? Will he not be shrouded tomorrow? Will he not be in the grave tomorrow? Will his memory not fade from the hearts of those for whom he toiled and grieved? O human, when death comes to you, you will neither be able to welcome anyone who arrives nor go to meet anyone or be able to speak to anyone. You will be called upon, but you will not be able to answer. Indeed, cities have become deserted in relation to you. Your eyes remained wide open. The soul departed. Your children were left at the mercy of others.¹

¹ Ḥilyat al-Awliyā', vol. 6, p. 331, number 8812

The grave's reply

Sayyidunā Mālik b. Dīnār رَحْمَةُ اللهِ عَلَيْهِ once visited a cemetery for the purpose of reflection on death and gaining admonition. There, he recited these verses:

أَتَيْتُ الْقُبُورَ فَنَادَيْتُهُمَا فَكَيْنَ الْمُبْعُظِّمِ وَالْمُحْتَفَرِ
وَأَيْنَ الْمُدِلِّ بِسُلْطَانِهِ وَأَيْنَ الْعَزِيْزِ إِذَا مَا افْتَحَرَ

I came to the graves and called out to them: Where are those people who were honoured in the world, and those who were considered lowly in the world? And where are those kings who had great hope in their rule? Where are those honourable ones who used to boast?

Sayyidunā Mālik b. Dīnār رَحْمَةُ اللهِ عَلَيْهِ mentions that a voice came from a grave, saying:

All of them have perished and become a sign of admonition. Now, there is no one to give news of them, and they have presented themselves before Allah. O questioner about past people! Have the admonitory circumstances and incidents of those who have passed not reached you?¹

Dear Islamic brothers! Reflect upon the way our pious predecessors took admonition. These individuals would visit graveyards, remember their death, and learn lessons from it. Would that we also become those who take admonition, visit graveyards, reflect on the matters that occur in the grave, and remember our death.

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

¹ Al-Rawḍ al-Fā'iq, p. 25 summarised

Encouragement for Pious Deed Number 18

Dear Islamic brothers! To instil the remembrance of death in your hearts, to prepare for the grave and the afterlife, and to attain the fortune of becoming a righteous worshipper, associate yourselves with the religious environment of Dawat-e-Islami. Participate wholeheartedly in the 12 religious activities! **إِنْ شَاءَ اللَّهُ**, Life will improve.

One of the 12 religious activities is filling out the *Pious Deeds* booklet. The renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ**, has granted us 72 *Pious Deeds*, among which pious deed number 18 is: Did you study or teach at Madrasa-tul-Madinah (for adults) today? In Madrasa-tul-Madinah (for adults), reading the holy Quran with correct pronunciation and recitation is taught. It is stated in a Hadith: “The best among you is he who learns the Quran and teaches it.”¹

The noble Quran is the book of Allah Almighty. It is the message from Allah Almighty to His servants. But unfortunately, today, Muslims are becoming very distant from the noble Quran. Many people do not know how to recite the noble Quran correctly even when looking at it. Even those who do recite it make such errors in pronunciation that result in their prayer being invalid.

اَلْحَمْدُ لِلّٰهِ! Dawat-e-Islami, the religious movement of the devotees of the Prophet, is engaged in spreading the blessings of the noble Quran by conducting daily Madrasa-tul-Madinah classes for adults within various masjids. In these classes, reading the noble Quran with correct *tajwid* is taught, as well as obligatory knowledge. *Sunan* and etiquettes are also taught, and there is also an opportunity to listen to translation and commentary of the noble Quran. You should also participate in these classes! **إِنْ شَاءَ اللَّهُ**, You will receive many blessings.

¹ Wasa'il Bakhshish, p. 98

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

Sunan and etiquettes of wearing footwear

Dear Islamic brothers! Let us listen to the *sunan* of wearing footwear from the booklet *101 Madani Pearls* by the Amir of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ.

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

(1) Use footwear frequently, for as long as a person wears footwear, it is as if he is riding (i.e., he gets less tired).¹

- Before wearing footwear, shake it to remove any insects or pebbles.
- First wear the right shoe, then the left. When taking them off, first take off the left shoe, then the right. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “When any of you wears footwear, he should begin with the right side, and when he takes it off, he should begin with the left side, so that the right foot is the first to be put on and the last to be taken off.”²

Announcement

The remaining *sunan* and etiquettes of wearing footwear will be mentioned in the study circles. Therefore, to learn them, be sure to participate in the study circles.

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

¹ Şahîḥ Muslim, p. 1161, Hadith 2096

² Şahîḥ al-Bukhārī, vol. 4, p. 65, Hadith 5855

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

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.¹

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.”²

3. Seventy portals of mercy

¹ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 151

² Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 65

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

4. The reward of 600,000 Duroods

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

Shaykh Aḥmad Ṣāwī 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.²

5. Nearness to the Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

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

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

¹ Al-Qawl al-Badī, p. 277

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

³ Al-Qawl al-Badī, p. 125

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْبَقْعَدَ الْبُقْرَبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

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

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

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

2. An easy way to spend every night in worship

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

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

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

¹ Al-Targhīb wa al-Tarhīb: Hadith 31

² Majma‘ al-Zawā‘id: Hadith 17305

³ Tārīkh Ibn ‘Asākīr: Hadith 4415

Weekly gathering schedule for 31th July 2025

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

Remaining *Sunan* and etiquettes of wearing footwear

- Men should use male footwear, and women should use female footwear. Someone told Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا that a woman wears footwear like men. She said و “The noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has cursed women who imitate men.”¹
- When you sit down, take off your footwear, as this gives relief to the feet.
- One reason for poverty is seeing an overturned shoe and not straightening it. It is written in *Daulat-e-Be Zawal* that if a shoe remains overturned throughout the night, Satan sits on it, and it becomes his throne.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Supplication after exiting the washroom

According to the schedule of Dawat-e-Islami’s weekly Sunnah-inspired gathering, the “Supplication after exiting the washroom” will be memorised. It is as follows:

¹ Sunan Abī Dāwūd, vol. 4, p.84, Hadith 4099

² Sunni Bahishti Zewar, Part 5, p. 601

الْحَمْدُ لِلَّهِ الَّذِي أَدَهَبَ عَنِّي الْأَذَى وَعَافَانِي۔

Translation: All praise is due to Allah, who removed harm from me and granted me well-being.¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ 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.
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

¹ Madani Panj Surah, p. 204

² Al-Jāmi' al-Ṣaghīr: Hadith 5897

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-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 Širāṭ 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 Ṣuhr 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 بِجَااِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ