

# Imam Ahmed Raza

and enjoining good



**21-August-2025**

Thought-provoking speech of weekly  
sunnah-inspiring ijtima

(For Islamic Brothers)

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

## Imam Ahmed Raza and enjoining good

وَعَلَى إِلِكْ وَأَصْحِيكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى إِلِكْ وَأَصْحِيكَ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا بَيْتَ اللَّهِ

### نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make an 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 sending Salāt upon the Prophet

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the intercessor of sinners, states:

مَنْ صَلَّى عَلَيَّ فِي يَوْمٍ أَلْفَ مَرَّةٍ لَمْ يَمُتْ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ

Meaning, whoever sends blessings upon me one thousand (1000) times in a day will not die until they see their place in Paradise.<sup>1</sup>

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ 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.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## He was Seen as Perfect from his Childhood

The Imam of Ahl al-Sunnah, Imam Ahmad Raza رَحْمَةُ اللهِ عَلَيْهِ had a neighbour whose name was Muhammad Shah Khan. People commonly

<sup>1</sup> At-Targhīb wa al-Tarhīb, Kitāb al-Dhikr wa al-Du‘ā, At-Targhīb fī Ikthār al-Ṣalāt ‘alā al-Nabī, vol. 2, p. 326, Hadith: 2590

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

called him Haji Mantahan Khan. He was a landlord and older than the Imam رَحْمَةُ اللهِ عَلَيْهِ. When a person is a landlord, wealthy, and also quite old, some people tend to develop a sense of pride, formality, and superiority in their nature. In social matters, people often try to show off their prestige in front of their neighbours.

However, the Imam's elderly landlord neighbour Haji Muhammad Shah had a unique style. Sayyid Qanā'at 'Ali رَحْمَةُ اللهِ عَلَيْهِ states: One day, I saw that Haji Muhammad Shah, despite being older than Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ was sweeping at the threshold of the Imam. Sayyid Qanā'at 'Ali رَحْمَةُ اللهِ عَلَيْهِ could not bear this; he quickly stepped forward and tried to take the broom from his hand, but Haji Muhammad Shah refused and said: "Son! It is my pride to be sweeping at the threshold of my spiritual guide."

Sayyid Qanā'at 'Ali رَحْمَةُ اللهِ عَلَيْهِ was surprised, as he did not yet know that Haji Muhammad Shah was also a disciple of Imam Ahmad Raza Khan. Noticing his astonishment, the Haji said: "I am older than A'lā Hazrat; I have seen his childhood, his youth, and now his old age. I have found him to be unparalleled in every age, which is why I pledged allegiance to him. In old age, anyone can appear as a venerable elder, but A'lā Hazrat was very famous and unparalleled since childhood."<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Commemorating the 25<sup>th</sup> of Şafar

Dear Islamic brothers! The reviver of Islam, the Imam of Ahl al-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ is a great blessing for the Islamic world. At a time when conspiracies were orchestrated against Islam, heretical ideologies were gaining momentum, innovations were becoming common, and unholy attempts were being made to distort the meanings of Quranic verses, and Islamic teachings were being misinterpreted, Allah Almighty blessed the Muslim world with the noble presence of Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ.

<sup>1</sup> Jahan-e-Iman Ahmed Raza, vol. 7, p. 208 Ba Hawala Hayat-e-Ala Hazrat, vol. 1, p. 108

He emerged as a reviver (*Mujaddid*), and praise be to Allah, he confronted the tribulations head-on, thwarted the plots of the enemies, eradicated deviant and heretic beliefs, and correctly articulated the true creed of Islam. He safeguarded Islamic doctrine, the lofty teachings of Islam, the honour and sanctity of the Quran, and the dignity and esteem of the Prophet ﷺ. He eradicated innovations, propagated the Sunnah, reformed society, and nurtured hearts with deep love for the Prophet ﷺ. By eliminating mischiefs, he elevated the flag of Islam.

اللَّحْدُ لِلَّهِ! On the 25th of Şafar, devotees of the Holy Prophet commemorate the 'Urs (death anniversary) of their Imam, the Imam of Ahl al-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ with great zeal. May Allah Almighty, for the sake of His walī, Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ, shower His mercy upon all of us. May we be granted the wealth of love for the Beloved Prophet ﷺ, steadfastness in faith during this era filled with tribulations, and entry into Paradise without accountability.

اٰمِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰی الْحَبِيْبِ صَلَّى اللهُ عَلٰی مُحَمَّدٍ

## Imam Ahmad Raza Khan was a Preacher since Childhood

When one examines the biography of Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ, it becomes evident that he was passionate about calling towards goodness, forbidding evil, and reforming the Ummah.

A well-known incident from his childhood illustrates this. Once, a teacher was teaching lessons to children in the madrasa, and A'lā Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ was also studying among them. Then, a child entered the class and greeted the teacher with salām. The teacher replied: "May you live long." Hearing this, A'lā Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ was taken aback and said humbly: "Respected teacher, in response to salām, one should say وَعَلَيْكُمْ السَّلَامُ."

The teacher was also a righteous man. When he heard this corrective remark from the young preacher, he was not displeased. Instead, he was pleased and blessed his promising student with abundant prayers.<sup>1</sup>

صَلَّى اللهُ عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ

## Who is the Worst?

Dear Islamic brothers! One lesson for us in this is that we too should graciously accept advice when someone says something good, explains something to us, points out a mistake, or invites us to goodness, and use it as an opportunity to improve ourselves. It is common for people to take offence, hide behind their age, position, rank, or status, and in doing so, deprive themselves of self-improvement. Some ignorant people even lash out at the one offering advice, saying things like, "Look at your age! What do you even know? A child like you is trying to teach me," and so on.

Such people should be careful. When someone advises us towards good, we should reform ourselves, for the one who becomes stubborn upon hearing a call to goodness is among the worst of people. It is stated in Tafsīr Naʿīmī: "The worst person is he who becomes stubborn upon hearing the words of advice or the name of the Generous Lord."<sup>2</sup>

## Make it a Habit to Call Towards Goodness!

Another Madani pearl we learn from the blessed childhood account of Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ, is that a preacher is a preacher everywhere. We continuously propagate the call to goodness. Who does not make mistakes? Apart from the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, all humans are fallible. Whether someone is old, young, a doctor, an engineer, a businessman, a customer, wealthy, or a servant, everyone is prone to making mistakes. If we continue to call each other towards goodness

<sup>1</sup> Hayat-e-Ala Hazrat, vol. 1, p. 107

<sup>2</sup> Tafsīr Naʿīmī, part 2, Al-Baqarah, under verse 206, vol. 2, p. 335

with wisdom, by understanding the psychology of the other person and acting appropriately to the situation, then, **إِنْ شَاءَ اللَّهُ**, mistakes and sins will certainly decrease.

## Imam Ahmad Raza Khan Gave the Call to Goodness Instinctively

**أَلْحَدِّ لِلَّهِ** Imam Ahmad Raza Khan **رَحْمَةُ اللَّهِ عَلَيْهِ**, was a complete preacher. His entire life was spent reforming the Ummah. Whether it was day or night, during travel or while residing, he constantly propagated the call to goodness through his writings, speeches, statements, and actions. To such an extent that enjoining good and forbidding evil became second nature to him.

There is an incident from the Imam's second Hajj journey. It was a Friday, and he arrived at a masjid to offer the Friday prayer. During the sermon, the preacher expressed a statement that was not religiously correct. It was neither his city nor his country. Moreover, it was a masjid, a large gathering, and the speaker who was delivering the sermon was someone who had his own influence. In such circumstances, one usually feels hesitant or even fearful, wondering how people might react if one were to interrupt in a public setting. But what dedication! Imam Ahmad Raza Khan's **رَحْمَةُ اللَّهِ عَلَيْهِ** blessed nature was such that he could not tolerate witnessing a wrong without correcting it. So, as soon as the speaker uttered the religiously incorrect statement, the Imam spontaneously and loudly exclaimed: **اللَّهُمَّ هَذَا مُنْكَرٌ** (O Allah! This is evil).

After narrating this incident, Imam Ahmad Raza Khan **رَحْمَةُ اللَّهِ عَلَيْهِ** states: It is mentioned in a sacred Hadith: "Whoever sees an evil should change it with his hand. If he is unable to do so, then with his tongue. If he is unable to do so even with his tongue, then he should dislike it in his heart, and this is the lowest degree of faith."<sup>1</sup> **أَلْحَدِّ لِلَّهِ**! By the grace of

<sup>1</sup> Sahih Muslim, p. 42, Hadith 49

Allah Almighty, I fulfilled this command at an intermediate level by stopping it with my tongue. It was purely by Allah's mercy that no one dared to oppose me. Instead, the scholars there congratulated me for calling towards righteousness in this manner and for remaining safe from any harm.<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Call towards Goodness with Wisdom!

Let me clarify here! Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ, was a personality of great stature. His scholarly status and rank were exceptionally high; leading scholars from around the world were impressed by his academic brilliance and eminence. Furthermore, the Imam was also a saint. It was only someone of his rank who could interrupt the preacher and extend the call to righteousness in such a manner. If ordinary people like us were to try and interrupt a masjid's Imam or speaker in this way, it could lead to complications. In any case, it is wise to correct elders in any matter with wisdom and respect.

## Imam Ahmad Raza Khan's رَحْمَةُ اللهِ عَلَيْهِ Remarkable Wisdom

Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ would also correct his elders and respected figures with complete wisdom. *Mārharah Sharīf* is the Imam's spiritual home. Its spiritual successor (*Sajjādah Nashīn*), Mahdī Ḥasan Miān رَحْمَةُ اللهِ عَلَيْهِ, states: "Whenever I visited Bareilly, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ would personally bring me food and wash my hands. Once, when I arrived in Bareilly wearing a gold ring and decorative bands, as per his usual hospitality, the Imam رَحْمَةُ اللهِ عَلَيْهِ began to wash my hands and said: 'Please give this ring and the decorative bands to me!' I took them off and gave them to him. After completing my schedule in Bareilly, I went to Bombay. When I returned from Bombay

<sup>1</sup> Malfuzat-e-Ala Hazrat, p. 203

to Mārharah Sharīf, my daughter said: 'Father! A parcel arrived from the Mawlānā Sahib of Bareilly (i.e., Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ). It contained the bands, the gold ring, and a letter. The letter stated: 'Dear princess! Both these ornaments are yours.'"<sup>1</sup>

Ponder over how how wisely the Imam preached. It is not necessary that if someone wears a gold ring or similar items, we should also make them remove it and send it back to their home. Rather, one should act according to the situation. May Allah Almighty bless us with the wealth of wisdom!

Dear Islamic brothers! Remember, it is not permissible for men to wear gold rings, locket, bracelets, bangles, and similar ornaments. Nowadays, some people eagerly wear rings and bangles made of gold or other various metals. This is impermissible, unlawful, and a deed that leads to the Hellfire.<sup>2</sup> For men, only that ring is permissible which resembles a man's ring, meaning it has only one gem. If it has more than one gem, even if it is made of silver, it is impermissible for men to wear.<sup>3</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Understanding the Issue of Knowledge of the Unseen

Once, a person was brought before Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ. He was conflicted about the knowledge of the unseen possessed by the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

He posed questions to the Imam, who responded with great gentleness and affection, providing proofs from the Quran and Hadith. اَلْحَبِيبُ اللهُ the confusion that the person was experiencing was resolved. A few days later, a Ḥāfiẓ approached the Imam and said: " When that person (who

<sup>1</sup> Hayat-e-Ala Hazrat, vol. 1, p. 149

<sup>2</sup> Bahar-e-Shariat, vol. 3, pp. 426-428, Part 16 selected

<sup>3</sup> 550 Sunnatein Aur Adāb, pp. 57-58 Selected

had doubts regarding the issue of the knowledge of the unseen) left, he said on the way: 'My heart has accepted the words of Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ. If Allah Almighty wills, I will now become his disciple.'"<sup>1</sup>

## The Benefits of Explaining with Gentleness

When the Ḥāfiẓ mentioned that the person had understood the issue and now wished to become a disciple of Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ, the Imam offered a Madani pearl, saying: "Observe the benefits of gentleness; they can never be attained through harshness. Had harshness been applied with that person, this outcome would not have been achieved (meaning, by explaining with strictness, he might not have understood the issue, and could have distanced himself further from religious matters)." He further stated: "Those whose beliefs are wavering should be treated with compassion so that they may find the truth."<sup>2</sup>

It should be noted: If someone is struggling with matters of belief, ordinary people like us should avoid debating with them. Instead, they should be referred to a Mufti who is a true devotee of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Mufti can explain the matter in the light of the Quran and Hadith, and if Allah wills, a path to reformation will emerge.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Inviting to Goodness Through one's Gaze

Dear Islamic brothers! Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ was a great saint. At times, he would also reform others through the spiritual efficacy granted to him by the Almighty. For instance, in 1329 AH, the Imam was staying at the residence of Allāmah Shah Waṣī Ahmad Ṣūrātī رَحْمَةُ اللهِ عَلَيْهِ. During this time, Sayyid Farzand Ali came to meet the Imam. The Sayyid's beard was trimmed. Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ

<sup>1</sup> Malfuzat-e-Ala Hazrat, p. 90

<sup>2</sup> Malfuzat-e-Ala Hazrat, p. 90

looked at the Sayyid's face intently for a long time. The Sayyid states: "His gaze made me sweat profusely; it felt as if a true devotee of the Holy Prophet was silently instructing me to keep a beard. **اَلْحَمْدُ لِلّٰهِ** received guidance and repented from shaving my beard."<sup>1</sup>

**سُبْحٰنَ اللّٰهِ** What an exalted status Imam Ahmad Raza Khan **رَحْمَةُ اللّٰهِ عَلَيْهِ** possesses.

## Imam Ahmad Raza Khan and Academic Discourse

Dear Islamic brothers! The entire life of Imam Ahmad Raza Khan **رَحْمَةُ اللّٰهِ عَلَيْهِ** was devoted to goodness and spreading the call to goodness. For both self-reformation and societal reform, the Imam employed various methods.

Among his beloved routines in promoting goodness and spreading religious knowledge was conducting academic discussions. His blessed daily routine was that after offering the Asr prayer, he would sit on a *charpai*<sup>2</sup> in the house's drawing room. Chairs would be placed nearby, and visitors would arrive, taking their seats. During these visits, people would present their needs, which would be fulfilled. Everyone was treated with hospitality while pearls of wisdom from various sciences were shared with attendees. People would ask different questions and present their academic concerns, to which Imam Ahmad Raza Khan **رَحْمَةُ اللّٰهِ عَلَيْهِ** responded. In this way, the general public and scholars alike benefited from his scholarly excellence.<sup>3</sup>

**اَلْحَمْدُ لِلّٰهِ!** The devotee of A'lā Hazrat, the Shaykh of Ṭarīqat, the leader of Ahl al-Sunnah, the founder of Dawat-e-Islami, Mawlānā Muhammad Ilyas Aṭṭār Qādirī Razavī, **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ**, also conducts a Madani

<sup>1</sup> Hayat-e-Ala Hazrat, vol. 3, p. 238

<sup>2</sup> A bedstead of woven webbing of jute or synthetic rope stretched on a wooden (or metal) frame on four legs. Commonly found in the Indian subcontinent.

<sup>3</sup> Aqa **صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** ka Jadwal, pp. 33-34

Muzākaraḥ on Madani Channel every Saturday after the ‘Ishā prayer, in which lovers of the Prophet from around the world ask questions on various topics. Then, the leader of Ahl al-Sunnah gives insightful answers in light of the Quran, Hadith, and personal experiences. In this way, he has preserved the tradition of scholarly discourse established by Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ.

اَلْحَمْدُ لِلّٰهِ The month of Rabī‘ al-Awwal is approaching. From the night of the new moon until the 12th blessed day, Mawlānā Muhammad Ilyās Aṭṭār Qādirī Razavī دَامَتْ بَرَكَاتُهُمْ اَعَالِيَهُ will conduct a live Madani Muzākaraḥ on Madani Channel every night after the ‘Ishā prayer. You too should make the intention to participate in all 12 sessions of Rabī‘ al-Awwal and gain the blessing of listening to Madani pearls of knowledge and wisdom. May Allah Almighty grant us the ability to act upon this.

صَلِّ اللّٰهُ عَلٰى مُحَمَّدٍ      صَلُّوْا عَلٰى الْحَبِيْبِ

## An Academic Discourse of A’lā Hazrat

It was Friday 28th Rajab al-Murajjab 1337 AH when Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ was present in Jabalpur. As the time of ‘Asr approached, disciples and devotees gathered and a session of scholarly questions and answers began. During this, the Imam shared pearls of wisdom about avoiding the company of heretics and evil people. The son of the Imam, Allāmah Mustafa Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states: "In that gathering, there were some people who used to associate with heretics. Upon hearing Imam Ahmad Raza Khan’s valuable advice, they began to reproach themselves inwardly, and at times, sounds of repentance and seeking forgiveness could be heard from various corners." On this occasion, one individual stood up in remorse, fell at the feet of the Imam, and began to repent.

Upon this, the Imam said: "Brothers! This is a time when mercy is descending. All of you should repent from your sins. Those with hidden

sins should repent in their hearts, and those with public sins should repent openly. Everyone should repent sincerely, for Allah only accepts such repentance. I pray that Allah Almighty grants you all steadfastness."

These few sentences of Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ completely transformed the atmosphere of the gathering. The impact of his blessed words was such that people started weeping profusely. It was a profoundly moving and spiritually uplifting moment. The Imam was also weeping and supplicating for forgiveness. According to the account of Mustafa Raza Khan رَحْمَةُ اللهِ عَلَيْهِ, a total of 107 individuals repented from their sins on that occasion and set out on the path of piety.<sup>1</sup>

May Allah Almighty, for the sake of Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ, grant us the ability to make sincere and firm repentance.

اٰمِيْنُ بِجَاۗءِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Imam Ahmad Raza Khan's Advice

The questions that were posed to Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ on various occasions, along with the verbal answers he provided, were compiled into a book titled "Malfūzāt-e-A'lā Hazrat" by Allāmah Mustafa Raza Khan رَحْمَةُ اللهِ عَلَيْهِ. It is a very informative and interesting book. الحمد لله ! Dawat-e-Islami's department, Al-Madīnat al-ʿIlmiyyah (Islamic Research Centre), has worked on it. This book can be obtained as a gift from Maktaba-tul-Madinah.

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## One of the 12 Religious Activities: Madrasa-tul-Madinah For Adults

Dear Islamic brothers! To strengthen the love for the Beloved Prophet

<sup>1</sup> Malfuzat-e-Ala Hazrat, p. 302 summarised

صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ in your hearts and to become obedient servants of Allah and the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ, associate yourselves with the religious environment of Dawat-e-Islami, the religious movement of the devotees of the Holy Prophet. Actively participate in the 12 religious activities of the zeli halqa. By its blessings, you will attain countless benefits in this world and the Hereafter رِزْقًا شَاءَ اللّٰهُ. One of the 12 religious activities of the zeli halqa is Madrasa-tul-Madinah For Adults.

اَلْحَمْدُ لِلّٰهِ In this Madrassa-tul-Madinah setting established in various masjids and other places under Dawat-e-Islami, adult Islamic brothers are taught to recite the Holy Quran with Tajwīd, along with essential rulings, Islamic fundamentals, Sunan, and manners. You too should enrol in Madrasa tul-Madinah For Adults. If you have not learned how to read the Holy Quran, learn to read it. And if you already know how to read it and are able to teach, then teach others. It is stated in a blessed Hadith: "The best among you is he who learns the Quran and teaches it to others."<sup>1</sup>

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللّٰهُ عَلَيَّ مُحَمَّدٍ

## Sunan and Manners of Applying Kohl

Dear Islamic brothers! Let us learn the Sunan and manners of applying kohl from the booklet "101 Madani Pearls" by Mawlānā Ilyas ‘Aṭṭār al-Qādirī. The noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ said: "The best of all kohls is *Ithmid*, for it brightens the vision and promotes eyelash growth."<sup>2</sup> There is no harm in using kohl made from stone. However, for men, applying black kohl or kajal with the intention of beautification is *makrūh* (disliked). If adornment is not intended, then there is no dislike.<sup>3</sup> Applying kohl before going to sleep is a Sunnah.<sup>4</sup>

<sup>1</sup> Sahih Bukhari, Kitāb Faḍā'il al-Qur'ān, vol. 3, p. 410, Hadith: 5027

<sup>2</sup> Sunan Ibn Mājah, vol. 4, p. 15, Hadith: 3297

<sup>3</sup> Fatāwā Hindiyah, vol. 5, p. 359

<sup>4</sup> Mir'āt al-Manājīh, vol. 6, p. 180

## Announcement

The remaining Sunan and manners of applying kohl will be explained in the training circles, so please ensure your presence in these circles to learn them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ 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

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

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

#### 2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated from Sayyidunā Anas رَضِيَ اللهُ عَنْهُ that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Whoever recites this ṣalāt upon me whilst standing, his sins will

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

be forgiven prior to him sitting; and if he recites it whilst sitting, his sins will be forgiven before he stands.”<sup>1</sup>

### 3. Seventy portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Seventy portals of mercy are opened for whoever recites this ṣalāt.<sup>2</sup>

### 4. The reward of 600,000 Duroids

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ مَا فِي عِلْمِ اللَّهِ صَلَاةً ذَاتِمَةً بَدْوَامٍ  
مُلْكِ اللَّهِ

Shaykh Ahmad Ṣāwī رَحْمَةُ اللَّهِ 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>3</sup>

### 5. Nearness to the Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

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

<sup>1</sup> Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 65

<sup>2</sup> Al-Qawl al-Badī’, p. 277

<sup>3</sup> Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 149

does so in these words.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## 6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَنْزِلْهُ الْمَقْعَدَ الْمُبَقَّرَبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “My intercession becomes necessary (*wājib*) for whoever recites ṣalāt like this.”<sup>2</sup>

### 1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyidunā Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “Whoever recites this, 70 angels write good deeds for him for 1,000 days.”<sup>3</sup>

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

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever recites this du‘ā’ three times, it is as if he found Laylat al-Qadr.”<sup>4</sup>

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

<sup>1</sup> Al-Qawl al-Badī’, p. 125

<sup>2</sup> Al-Targhīb wa al-Tarhīb: Hadith 31

<sup>3</sup> Majma‘ al-Zawā‘id: Hadith 17305

<sup>4</sup> Tārīkh Ibn ‘Asākir: Hadith 4415

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 21<sup>th</sup> August 2025

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

## Remaining Sunnahs and Etiquettes of Applying Kohl

Here is a summary of the three narrated methods of applying kohl:

(1) Sometimes, three strokes in each eye; (2) sometimes, three strokes in the right eye and two in the left eye; (3) or sometimes, two strokes in each eye, followed by one final stroke with the kohl stick, applying it alternately to both eyes.<sup>1</sup>

By doing so, all three methods will be acted upon (Arabic). All honourable actions were initiated by our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from the right side. Therefore, first apply kohl to the right eye, then to the left.

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ      صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Supplication upon Entering the Home

According to the schedule of Dawat-e-Islami's weekly Sunnah-inspired congregation, the supplication upon entering the home will be memorized. That supplication is:

<sup>1</sup> Shu'ab al-Imān, vol. 5, p. 218, Hadith: 6428

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوَاجِدِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللَّهِ وَلَجْنَا وَبِسْمِ اللَّهِ خَرَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا<sup>1</sup>

Translation: "O Allah! I ask You for the best entry and the best exit. In the name of Allah, we enter, and in the name of Allah, we exit, and upon Allah, our Lord, we place our trust."<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Method of collective accountability (72 Pious Deeds)

The Prophet صَلَّى اللَّهُ 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 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).

<sup>1</sup> Sunan Abī Dāwūd, vol. 4, p. 420, Hadith: 5095

<sup>2</sup> Madani Panj Sūrah, p. 204

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

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-ʿIrfān* or *Nūr al-ʿIrfān*? 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 Ahmad Raza Khan, a book/booklet of *Maktabat al-Madina*, or the Monthly Magazine *Faizan-e-Madina* for at least 12 minutes today?
13. Did you stop talking and discontinue what you were doing to reply to azan and iqāmah?
14. If something *happened* that made you angry with someone, did you stay quiet and control your anger, or did you end up speaking out?
15. Did you fill in the *Pious Deeds* booklet whilst taking account of your actions?
16. Did you listen to your *nigrān* in accordance with the guidelines stipulated by the central executive committee?
17. Did you speak respectfully with everybody inside and outside the home, be they young or old?

18. Did you study or teach in Madrassa-tul-Madina for adults?
19. Did you try to sleep within two hours after the 'Ishā' prayer congregation?
20. Did you spend at least two hours carrying out the religious activities of Dawat-e-Islami in accordance with the schedule provided by your nigrān?
21. Did you wake up others for Fajr prayer?
22. Did you refrain from unnecessarily peeping into other people's homes?
23. Did a short lecture (*dars*) take place in your home? In your absence, did somebody else carry this out?
24. Did you listen to or deliver at least one Madani dars in the masjid, workplace, or wherever else possible?
25. Did you dress according to the sunnah? (These clothes must be a colour permitted by the shariah and not glaringly bright or sparkling.)
26. Do you have long hair according to the sunnah?
27. Have you refrained from the sin of shaving the beard or trimming it less than a fist-length?
28. Did you repent immediately after committing a sin?
29. Did you eat according to the sunnah and recite the pre-meal and post-meal du'ā's?
30. Did you give salaam to the Muslims you met at home; at work; on

the bus, train, etc; and other places?

31. Did you act upon at least some sunnahs related to the miswāk, exiting and entering the home, sleeping and awakening, sitting facing qibla, etc?
32. Did you offer the four units (*rak'āt*) of sunnah for Ḥuḥr prior to the farḍ?
33. Did you offer tahajjud prayer at night? If you did not sleep, did you offer ṣalāt al-layl?
34. Did you offer the voluntary (*nafl*) prayers of ishrāq, chāsht, and awwābīn?
35. Did you offer the preceding sunnahs of 'Aṣr or 'Ishā'?
36. Did you encourage *someone* else to take part in at least one of Dawat-e-Islami's 12 religious activities?
37. Did you avoid asking someone to borrow something from them? (e.g. slippers, shawl, mobile, charger, car)
38. Did you refrain from *lying* and engaging in backbiting and taletelling (including listening to these things)?
39. Did you watch Madani Channel for some time?
40. Did you refrain from forming personal friendships based on worldly gain?
41. Despite being able to do so, did you delay paying a debt back in time without the permission of the lender? Did you give back something you borrowed to its owner within the time period you both agreed?
42. Did you refrain from uttering words of humility in front of others

despite not truly meaning them? For example, saying, “I am a nobody” to increase your respect in the sight of others whereas you do not truly believe yourself to be as such.

43. Did you maintain cleanliness and tidiness?
44. Upon learning of another Muslim’s flaw, did you conceal it from others (unless there was a religious reason not to)?
45. Did you deliver or take part in a tafsīr study circle?
46. Did you recite ‘**بِسْمِ اللَّهِ**’ before everything that is permissible and honourable?
47. Did you deliver or listen to an outdoor dars?
48. Did you pray for the forgiveness of your parents and spiritual guide and convey to them at least the reward of some good deeds?
49. Did you avoid wasting of any kind at home, in the masjid, at work, etc?
50. Did you abide by traffic laws?
51. If an Islamic brother (especially a nigrān) did something wrong and needed to be corrected, did you attempt to correct him in writing or by meeting him whilst being gentle and kind? (Thus, avoiding the major sin of backbiting in the form of revealing his mistake to another without a reason permitted by shariah)
52. Did you protect yourself from sinning with your tongue by avoiding slander, hurting others, swearing, etc?
53. To build the habit of avoiding trivial speech which carries no worldly or religious benefit, did you communicate even a little using gestures?
54. Did you try to avoid mocking others, ridiculing them, taunting them, hurting their feelings and guffawing?

55. Did you wear an ‘*Imamah*’?
56. Did you respect your parents?

### Record of qufl-e-Madinah

- Communicating through writing - 12 times
- Communicating through gestures - 12 times
- Conversing without staring - 12 times

### Ten weekly pious deeds

57. Did you send at least one Islamic sister from your home to the weekly sisters’ gathering?
58. Did you watch or listen to the weekly Madani Muzakarah?
59. Did you attend the weekly gathering from beginning to end?
60. This week, did you observe i’tikāf on the day off?
61. This week, did you visit at least one ill or distressed person at their home or the hospital according to the sunnah and console them?  
Or, did you offer condolences upon someone passing away?
62. Did you fast on Monday this week (or in the case of not doing so, fast on any other day)?
63. Have you read or listened to the weekly booklet?
64. Did you conduct the area visit at least once this week?
65. This week, did you reach out to at least one Islamic brother who used to be part of Dawat-e-Islami or attended the weekly gatherings, and encourage him to join the religious environment?
66. Did you participate in the weekly study circle?

## Three monthly pious deeds

67. Did you fill in last month's *Pious Deeds* booklet and submit it to your nigrān?
68. This month, did you travel in at least a 3-day Madani qāfilah?
69. This month, did you make a financial contribution to a Sunni scholar (or the imam, muezzin or worker of a masjid)?

## One yearly pious deed

70. This year, did you travel in a one-month qāfilah according to the schedule?

## Two lifetime pious deeds

71. Have you read the lifetime syllabus?
72. Have you travelled in an uninterrupted 12-month qāfilah and completed different courses (12 Religious Works course, 7-day Islah-e-Amaal [i.e. reformation of deeds] course, 7-day Faizan-e-Namaz course)

صَلَّى اللهُ عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ

## The Amir of Ahl al-Sunna's dua

O Allah! Whoever sincerely acts upon the *Pious Deeds* booklet, fills it in everyday whilst taking account of himself, and submits it on the first of every Islamic month to the relevant Islamic brother; do not give them death until they recite the kalima.

اٰمِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ