

The Quran is Praise of the

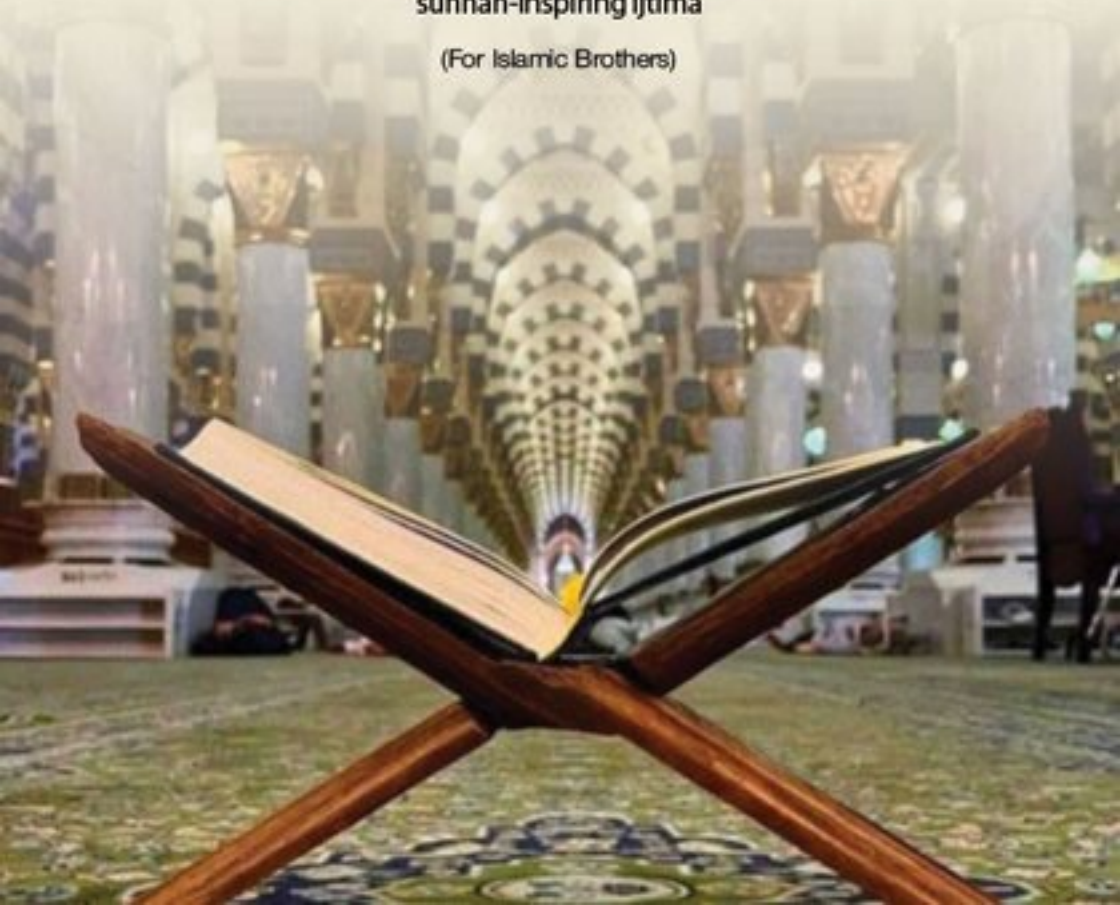
ﷺ

# Prophet

**28-August-2025**

Thought-provoking speech of weekly  
sunnah-inspiring ijtimā

(For Islamic Brothers)



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

## The Quran is Praise of the Prophet ﷺ

وَعَلَى الْإِكِّ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى الْإِكِّ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

### نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make the intention of Sunnah *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. Remember, eating, drinking, sleeping, having saḥūr or ifṭār, or even drinking Zamzam water or the water upon which prayers have been recited is not permitted inside a masjid. However, if the intention of *i'tikāf* is made, all of these acts become permissible. One should not make this intention solely to eat, drink, or sleep; rather, it should be made to please Allah.

As mentioned in *Fatāwā Shāmī*:

If somebody wishes 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)."

### Virtue of ṣalāt 'alā al-Nabī

The mercy to all worlds, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, said:

"مَنْ صَلَّى عَلَيَّ فِي يَوْمٍ مِائَةً مَرَّةً قَضَى اللَّهُ لَهُ مِائَةَ حَاجَةٍ سَبْعِينَ مِنْهَا لِآخِرَتِهِ وَثَلَاثِينَ مِنْهَا لِلدُّنْيَا"

"Whoever sends blessings upon me one hundred times in a day, Allah Almighty will fulfil one hundred of his needs; seventy of them in the Hereafter and thirty in the world."<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Speech intentions

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

Dear Islamic brothers! 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 عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Our discourse today is on the topic: "The entire Quran is the na'at (praise) of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ." We will discuss the grandeur and eminence, virtues and blessings, and unique

<sup>1</sup> Kanz al-‘Ummāl, vol. 1, p. 255, Hadith 2229

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

characteristics of the Beloved Prophet ﷺ as described in the Holy Quran. Let us begin with some incidents highlighting the Prophet's greatness, followed by corresponding Quranic verses and their exegetical points. May Allah grant us the honour of listening to the entire speech attentively.

أَمِيرِينَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### “O Beloved Messenger ﷺ....”

Dear Islamic brothers! When the Holy Prophet ﷺ would teach and advise the noble Companions رَضِيَ اللَّهُ عَنْهُمْ, they would sometimes say: "رَاعِنَا يَا رَسُولَ اللَّهِ" meaning, "O Messenger of Allah ﷺ! Please be mindful of our state (i.e., grant us an opportunity to fully understand your blessed words)." In the language of the non-Muslims, this phrase had a disrespectful connotation, and so the disbelievers began to utter it with ill intent. Sayyidunā Sa'd bin Mu'adh رَضِيَ اللَّهُ عَنْهُ was aware of their terminology. One day, upon hearing this word from their tongues, he said: "O enemies of Allah! May Allah Almighty's curse be upon you! If I hear anyone utter this word again, I will strike off his head." A disbeliever responded, "You are angry with us, but Muslims also say this!" Disturbed by this, Sayyidunā Sa'd رَضِيَ اللَّهُ عَنْهُ went to the court of the Prophet ﷺ. At that very moment, the following verse was revealed, prohibiting the use of the word "رَاعِنَا" and commanding the use of another word with the same meaning, "أَنْظَرْنَا".<sup>1</sup>

Thus, in Part 1, Surah Al-Baqarah, verse 104, Allah Almighty states:

<sup>1</sup> Al-Qurṭubī, Al-Baqarah, under verse 104, vol. 1, p. 44-45; Tafsīr Kabīr, Al-Baqarah, under verse 104, vol.1, p. 634; Tafsir Azīzī (Translated), vol. 2, p. 669, selected

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا<sup>ط</sup>

O believers! Do not say “*rā’inā*” (consider our state), rather, say, “Your Excellency, <sup>1</sup> look upon us!” and listen attentively in advance<sup>1</sup>

Explaining this verse, it is written in Tafsīr Şirāṭ al-Jinān:

(1) Honouring and revering the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ and maintaining proper etiquette in their presence is an obligation (*fard*). Any word that carries even the slightest possibility of disrespect is forbidden to utter.

(2) Words that have two meanings, one good and one bad, where the bad meaning may also come to mind when spoken, should not be used for Allah Almighty and the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(3) Allah Himself teaches the etiquette of the Prophet’s صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ presence and issues commands regarding his veneration.

(4) This verse indicates that disrespect in the sacred presence of the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ amounts to disbelief (kufr).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## The Prophet’s صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Knowledge of the Unseen

Dear Islamic brothers! Let us listen to another incident, a blessed verse, its reason of revelation, and its tafsīr.

Once, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: "Before the creation of my Ummah, when my Ummah was in the form of clay, they were presented before me in their forms, just as they were presented to Sayyidunā Ādam عَلَيْهِ السَّلَامُ. I was granted the knowledge of who among them would believe in me and who would disbelieve." When this news reached the

<sup>1</sup> Al-Quran, Al-Baqarah, verse 104; translation from Kanz al-ʿIrfān

hypocrites, they mockingly said: " Muhammad Muṣṭafā صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ presumes that he knows who among those not yet born will believe in him and who will disbelieve, whereas we live with him, and he does not recognise us." Then the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stood upon the pulpit and, after praising and glorifying Allah Almighty, said: "What is the matter with those who object to my knowledge? From today until the Day of Judgment, there is nothing that will happen about which you can ask me, and I will not inform you." Sayyidunā ‘Abdullāh b. Ḥudhāfah Sahmī رَضِيَ اللهُ عَنْهُ stood up and said: "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who is my father?" He replied: "Ḥudhāfah." Then Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ stood up and said: "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! We are content with Allah Almighty as our Lord, Islam as our religion, the Quran as our Imam and guide, and you as our Prophet. We seek your forgiveness." The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "Will you desist? Will you desist?" Then he descended from the pulpit, and Allah Almighty revealed this verse.<sup>1</sup>

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۗ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِن رُّسُلِهِ مَن يَشَاءُ ۗ فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ ۗ وَأَن تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٢٩﴾

It does not befit Allah that He leaves the believers in the condition which you are in 'at present' until He separates the impure from the pure. And 'O masses, ' Allah does not inform you regarding the unseen, however, He chooses from His Messengers whomsoever He wills; so believe in Allah and His Messengers; and if you embrace faith and become pious, then there is great reward for you.<sup>2</sup>

Dear Islamic brothers! Explaining this verse, the renowned exegete of the Quran, Mufti Aḥmad Yār Khan Na‘īmī رَحِمَهُ اللهُ عَلَيْهِ, presented several

<sup>1</sup> Tafsir Khāzin, Āl-‘Imrān, under verse: 179, vol. 1, p. 328

<sup>2</sup> Al-Quran, Āl-‘Imrān, verse 179; translation from Kanz al-‘Irfān

points. Let us consider a few of them:

1. One point we learn is that objecting to the knowledge of the unseen possessed by the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and claiming that he lacked knowledge of certain matters, is the way of the hypocrites.
2. It is the duty of a Muslim to accept all the praiseworthy attributes of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ without dispute.
3. Allah Almighty has bestowed the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with knowledge of everything that will occur until the Day of Judgment, for the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared: "Ask whatever you wish!"- and only one whose knowledge is complete can say this.
4. All those who will believe, disbelieve, or be hypocrites until the Day of Judgment are known to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Obeying the Command of The Holy Prophet ﷺ is Obligatory

Dear Islamic brothers! Let us consider another incident, a blessed verse, its background, and its tafsīr.

The people of Madinah used to irrigate their gardens with water flowing down from the mountains. An Anṣārī had a dispute with Sayyidunā Zubayr رَضِيَ اللهُ عَنْهُ over who should water his field first. This matter was brought to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and he said: "O Zubayr! Water your garden and then let the water flow to your neighbour." Sayyidunā Zubayr رَضِيَ اللهُ عَنْهُ was given permission to water first because his field came first. Despite this, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ instructed Sayyidunā Zubayr رَضِيَ اللهُ عَنْهُ to show kindness to the Anṣārī as well. However, the Ansari was displeased with the decision and remarked,

<sup>1</sup> Shan-e-Habib Al-Rahman, pp. 54, 55 Derived

“Zubayr is your paternal cousin.” Even though Sayyidunā Zubayr رَضِيَ اللهُ عَنْهُ was advised in the decision to show kindness, the Anṣārī failed to appreciate it. So, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ commanded Sayyidunā Zubayr رَضِيَ اللهُ عَنْهُ to irrigate his garden and then withhold the water. Upon this, the following` verse was revealed.<sup>1</sup>

Allah Almighty states:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِيْٓ أَنفُسِهِمْ حَرَجًا مِّمَّا  
قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

So ‘Dear Beloved Prophet,’ by your Lord! They will not become believers until they make you a judge in that which they dispute among themselves and do not find within their hearts any unease regarding that which you decide and wholeheartedly accept (Prophetic judgement).<sup>2</sup>

Explaining this verse, some points are made in Tafsir Ṣirāṭ al-Jinān. Let us listen to a few of them:

(1) In this verse, Allah Almighty attributes His Lordship to His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by saying: "By your Lord, O Beloved." This reflects the lofty status of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, as Allah Almighty makes Himself known through His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(2) Allah Almighty has declared that obedience to the command of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is obligatory and affirmed it by swearing an oath upon His Lordship.

(3) Allah Almighty has declared that whoever refuses to obey the command of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is not a Muslim.

(4) It is necessary to obey the command of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wholeheartedly and without the slightest hesitation in the heart. That is why,

<sup>1</sup> Sahih Bukhari, vol. 2, p. 215, Hadith: 2708; Tafsir Ṣirāṭ al-Jinān, vol. 2, p. 239

<sup>2</sup> Al-Quran, Al-Nisā’, verse 65; translation from Kanz al-‘Irfān

at the end of the verse, it is stated that they should not feel any discomfort in their hearts regarding his command and must submit to it fully.

(5) From this, it is also known that accepting Islamic commands is obligatory, and rejecting them is disbelief. Furthermore, objecting to them or mocking them is disbelief.<sup>1</sup>

صَلَّى اللهُ عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ

## Allah is pleased with the contentment of Muhammad ﷺ

Dear Islamic brothers! Here is another incident, a verse, its background, and its tafsīr.

It is written in Tafsīr Şirāṭ al-Jinān: When Allah Almighty's Final Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived in Madinah Munawwarah, he was commanded to perform prayers facing Bayt al-Maqdis (Jerusalem). The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ began offering prayers in that direction, in obedience to Allah Almighty's command. However, the pure heart of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ longed for the Ka'bah to be made the *Qibla* (direction of prayer) for the Muslims.

One day, while praying, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ repeatedly looked towards the sky, hoping that the command for the change of Qibla would come. It was during that very prayer that this verse was revealed. In it, the pleasure of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was declared as the pleasure of Allah, and the beauty of his blessed face as he looked to the sky was described in the Quran. Thus, the Ka'bah was made the Qibla in accordance with the Prophet's wish. As a result, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ turned towards the Ka'bah during the prayer, and the Muslims turned with him. Two units of Ḍuhr prayer were performed facing Bayt al-

<sup>1</sup> Tafsir Şirāṭ al-Jinān, vol. 2. pp. 239-240

Maqdis, and the remaining two units were performed facing the Ka'bah.<sup>1</sup>

This is the verse that was revealed:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ  
الْحَرَامِ ۗ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ

We see the frequent raising of your face towards the heavens; so most certainly We shall turn you towards the Qiblah that you are pleased with; so now turn your face towards the Sacred House (*Al-Masjid Al-Harām*). 'O Muslims,<sup>1</sup> wherever you are, turn your faces in its direction.<sup>2</sup>

Here are some points mentioned by the renowned commentator of the Quran Mufti Aḥmad Yār Khan Na'īmī رَحْمَةُ اللهِ عَلَيْهِ regarding this verse:

- (1) This incident shows that all people are bound by the law, and the law awaits the will of the Beloved Prophet.
- (2) The honour that the Ka'bah received, that all Saints bow their necks towards it, was granted due to the Prophet's sake; his will made the Ka'bah the Qibla until the Day of Judgment.<sup>3</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## They Receive All Abundance

Dear Islamic brothers! We have just heard several incidents, verses, their tafsīr points, and reasons of revelation, all of which clearly highlight the greatness of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. There is no doubt that when

<sup>1</sup> Tafsir Şirāṭ al-Jinān, vol. 1, p. 233 selected

<sup>2</sup> Al-Quran, al-Baqarah, verse 144; translation from Kanz al-'Irfān

<sup>3</sup> Shan-e-Habib Al-Rahman, p. 42

the Holy Quran is viewed through the lens of faith, the entire Quran is an ode of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Let us consider some more elements of this:

In Part 30, Surah Al-Kawthar, verse 1, Allah Almighty states:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝

We have certainly granted you countless virtues.<sup>1</sup>

Mufti Muhammad Na'imuddīn Murādābādī رَحْمَةُ اللهِ عَلَيْهِ states under this blessed verse: "(O Beloved! Indeed, We have bestowed upon you countless good things) and by granting you abundant virtues, We have made you superior to all creation. You were granted outward and inner beauty, a noble lineage and Prophethood, a Book and wisdom, the most knowledge, and the authority to intercede first, as well as the great blessing of Ḥawḍ al-Kawthar, the Praised Station (*Maqām Maḥmūd*), a multitude of followers, dominance over the enemies of the religion, abundant victories, and countless other blessings and virtues whose limits are unknown."<sup>2</sup>

### Who Will Be Granted Ḥawḍ al-Kawthar?

سُبْحَانَ اللهِ! Our Master, the Beloved Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, has been granted immense blessings, and much more will be given to him.

Allah Almighty has granted our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ a pond whose water is whiter than milk, sweeter than honey, and more fragrant than musk. Whoever drinks from it once will never feel thirsty again. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will quench the thirst of his Ummah from it.<sup>3</sup>

<sup>1</sup> Al-Quran, Al-Kawthar, verse 1; translation from Kanz al-'Irfān

<sup>2</sup> Khazā'in al-'Irfān, p. 1122 summarised

<sup>3</sup> Kitāb al-'Aqā'id, p. 36 summarised

On the Day of Judgment, when everyone will be concerned only for themselves, and the scorching heat will parch people's tongues until they resemble dry thorns, fortunate will be those whom Allah Almighty will allow access to the Ḥawḍ al-Kawthar of His Beloved Prophet ﷺ. Several narrations describe the virtuous deeds that lead to being granted the water of Kawthar. In summary, the water of Kawthar will be granted to those who:

- Frequently sent blessings upon the Prophet ﷺ.
- Feed a fasting person.
- Avoid unnecessary talk.
- Provide water to travellers journeying in the path of Allah.<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### By the Glowing Light of your Radiant Face!

Dear Islamic brothers! We have been reminded about the praise and attributes of the Prophet ﷺ mentioned in the Holy Quran. Allah Himself has praised His Beloved Prophet in various ways in His majestic Book. In some places, several verses praise the Prophet ﷺ, while in others, an entire Surah describes his attributes. Sometimes, an oath is taken by the dust that touches the Beloved Prophet's feet, and sometimes an oath is taken by his blessed city. In some places, the greatness and loftiness of things related to the Prophet are mentioned, and elsewhere, an oath is taken by his blessed face. Sometimes, the Prophet's worship performed in the darkness of night is mentioned, and sometimes, his noble character is described. Believers are taught to revere their Beloved Prophet ﷺ, and obedience to him is made obligatory alongside obedience to Allah. His dark locks are mentioned in

<sup>1</sup> Mahnamah Faizan-e-Madinah, Safar al-Muzaffar 1441 AH, p. 21 summarised.

some verses, and his ascension (Miʿrāj) is described in others. The Prophet's compassion and mercy towards believers is also highlighted, and Allah has declared that the measure of His love is following His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. In short, the entire Quran is the Naʿat (ode) of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Consider Surah al-Ḍuḥā itself; the entire Surah is devoted to the praise of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Especially in its opening two verses, his blessed face is likened to the brightness of the forenoon, and his blessed locks to the darkness of night, in an exceptionally unique manner. Thus, The Lord Almighty states:

وَالضُّحَىٰ ﴿١﴾ وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾

By the forenoon, and by the night when it covers.<sup>1</sup>

Imam Fakhr al-Dīn Rāzī رَحْمَةُ اللهِ عَلَيْهِ writes in "Tafsīr Kabīr": "وَالضُّحَىٰ" refers to an oath by the radiant face of Muṣṭafā' صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and "وَاللَّيْلِ" refers to an oath by his dark locks.<sup>2</sup>

Allah Almighty, swears by the blessed speech of His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and proclaims:

وَقِيلَهُ يَا رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ ﴿٨٨﴾

And by his statement, "O my Lord! These people do not believe."<sup>3</sup>

The Almighty swore by the holy city of His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and declared:

<sup>1</sup> Al-Quran, al-Ḍuḥā, verse 1-2; translation from Kanz al-ʿIrfān

<sup>2</sup> Tafsir Kabir, vol. 11, p. 191 derived

<sup>3</sup> Al-Quran, Al-Zukhruf, verse 88; translation from Kanz al-ʿIrfān

## لَا أَقْسِمُ بِهَذَا الْبَلَدِ ۝

I swear by this city<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! It is a known principle of the world that when a king favours one of his courtiers, he grants him special rewards that clearly reveal his elevated rank and distinguish him from others. Those honours and ranks that others may also possess are not merely given to his special and chosen courtiers; rather, the king honours them further with many superior distinctions. Similarly, the true King, Allah Almighty, honoured our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with more blessings than all of creation, gracing him with His special mercies. In the Holy Quran, Allah has praised His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in various places using different noble titles.

- In Surah al-Fath, verse 29, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is called "مُحَمَّدٌ رَسُولُ اللَّهِ".
- In Surah Āl ‘Imrān, verse 33, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is referred to as "مصطفى".
- In Surah Āl ‘Imrān, verse 179, he is called "مجتبى".
- In Surah al-Jinn, verse 27, he is mentioned by the title "مرتضى".
- In Surah Banī Isrā’īl, verse 1, he is described as the "perfect servant".
- In Surah al-Mā’idah, verse 15, he is referred to as "نور".

<sup>1</sup> Al-Quran, Al-Balad, verse 1; translation from Kanz al-‘Irfān

- In Surah al-Nisā', verse 174, he is called "بُرْهَان" (i.e., Clear Proof)".
- In Surah Al-Aḥzāb, verse 40, he is described as "خَاتَمُ النَّبِيِّينَ".
- In Surah Al-Aḥzāb, verse 45, he is addressed as "شَاهِد" (Witness, Observing), "سِرَاجٌ مُنِير" (Illuminating Lamp), and "دَاعِي إِلَى اللَّهِ" (Caller to Allah Almighty).
- In Surah Yāsīn, verse 1, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is called "يُس".
- In Surah Ṭā-Hā, verse 1, he is referred to as "طُه".
- In Surah al-Baqarah, verse 119, he is called "بَشِير" (Bearer of Glad Tidings) and "نَذِير" (Warner).
- In Surah Al-Muzzammil, verse 1, he is addressed as "مُزْمَل".
- In Surah Al-Muddaththir, verse 1, he is addressed as "مُدَّثِّر".
- In Surah Āl 'Imrān, verse 164, Allah Almighty declares the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to be His "إِحْسَان" (Favour) upon the believers.
- In Surah Al-Anbiyā', verse 160, he is described as a mercy to the worlds.
- In Surah Al-Qalam, verse 4, he is described as a Possessor of Sublime Character.
- In Surah Banī Isrā'īl, verse 1, he is described as Possessor of the Ascension.
- In Surah Al-Baqarah, verse 33, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is presented as the Du'ā of Ibrāhīm).

- In Surah al-Şaff, verse 6, he is referred to as the Glad Tidings of (‘Isā).
- In Surah al-Kawthar, verse 1, he is declared as the Possessor of Kawthar.
- In Surah Banī Isrā’īl, verse 79, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is referred to as the Possessor of the Praised Station.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## The Quran and the Praise of Muştafā ﷺ

Dear Islamic brothers! You have heard that in the Holy Quran, Allah Himself praises His Beloved Prophet. He mentions the attributes, grandeur, eminence, and unique characteristics of the Prophet in His pure Book. When Allah praises someone, no human being can do justice to the praise of Allah Almighty's Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Dear Islamic brothers! We are remembering the exalted status, virtues, and unique characteristics of our Beloved Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Indeed, his rank is unparalleled. Who can possibly enumerate the sublime virtues of the blessed personality upon whom Allah Almighty has bestowed immense favour?

Imam Qadi ‘Iyāḍ al-Mālikī رَحْمَةُ اللهِ عَلَيْهِ writes in "al-Shifā’":

"حَارَتِ الْعُقُولُ فِي تَقْدِيرِ فَضْلِهِ عَلَيْهِ وَخَرَسَتِ الْأَلْسُنُ"

"Minds are bewildered in estimating the Prophet's excellence, and tongues are rendered speechless."<sup>1</sup>

## Social Reform is a Fundamental Aim of Religion

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ! September 2nd is Dawat-e-Islami Day,

<sup>1</sup> Al-Shifa, vol. 1, p. 103

so let us hear about this beautiful movement, Dawat-e-Islami.

Dear Islamic brothers! Social reform is one of the most important and fundamental aims of religion. In Part 13, Surah Ibrāhīm, verse 1, Allah Almighty states:

الرَّكِيبُ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

Alif Lām Rā. This is a Book which We have revealed to you that you may bring the people out of the darkness towards the light,<sup>1</sup>

It is evident that an important purpose of the revelation of the Holy Quran is to bring the individuals of society out of darkness and into light. Those who are wandering in the darkness of disbelief should be guided towards the light of faith. Those trapped in the darkness of sins should be brought towards the light of righteousness. Those immersed in the darkness of ignorance should be adorned with the light of religious knowledge. Those in the darkness of bad character and immorality should be guided towards the light of noble character and noble morals. Those who follow their desires should be directed towards the light of obedience and worship. Those lost in the darkness of worldly love and greed for wealth should be illuminated with the light of concern for the Hereafter. In short, providing light and guidance to every individual in society who is in any kind of darkness is an important and fundamental purpose of the Quran's revelation.<sup>2</sup>

## Dawat-e-Islami and Social Reform

Dear Islamic brothers! Today's era is one that precedes the Day of Judgment. Many signs of the Hour are being witnessed, tribulations are emerging everywhere, shamelessness is increasing, and a flood of sins

<sup>1</sup> Al-Quran, Surah Ibrāhīm, verse 1; translation from Kanz al-'Irfān

<sup>2</sup> Tafsir Khāzin, part 13, Ibrāhīm, under verse 1, vol. 3, p. 27 derived

has swept over. In such circumstances, Dawat-e-Islami, **اَلْحَمْدُ لِلّٰهِ**! is a ray of light. **اَلْحَمْدُ لِلّٰهِ** Dawat-e-Islami spreads light in this era full of trials. **اَلْحَمْدُ لِلّٰهِ** Dawat-e-Islami promotes the invitation to goodness and forbids evil. **اَلْحَمْدُ لِلّٰهِ** Dawat-e-Islami invites non-Muslims to Islam and guides sinful Muslims towards the path of righteousness. **اَلْحَمْدُ لِلّٰهِ** Dawat-e-Islami dispels the darkness of ignorance, spreads the light of religious knowledge, and, by the grace of Allah Almighty, acts as a barrier against the evils rising in society. **اَلْحَمْدُ لِلّٰهِ** Which aspect of societal corruption is Dawat-e-Islami not striving to rectify? **اَلْحَمْدُ لِلّٰهِ** In which sphere of life is Dawat-e-Islami not actively promoting the invitation to goodness?

**اَلْحَمْدُ لِلّٰهِ**! Dawat-e-Islami is covering every walk of life. **اَلْحَمْدُ لِلّٰهِ** From the wealthy to the labourers, **اَلْحَمْدُ لِلّٰهِ** from lawyers and judges to the accused, **اَلْحَمْدُ لِلّٰهِ** from the police to the criminals, **اَلْحَمْدُ لِلّٰهِ** from major trading companies to retail markets, **اَلْحَمْدُ لِلّٰهِ** from the young to the old, and from the old to the young, by the grace of Allah Almighty, Dawat-e-Islami is engaged in spreading light by promoting the invitation to goodness in almost every sector.

## An Ideal Society and Dawat-e-Islami

Dear Islamic brothers! An ideal society requires certain things, or rather, a true Islamic society is built upon certain foundations. Among the most important of these is the fear of Allah and the love of the Messenger.

**اَلْحَمْدُ لِلّٰهِ**! Dawat-e-Islami is a religious movement that, even in today's era, reminds people of the grave. Even in this advanced age, within the religious environment of Dawat-e-Islami, one will find many individuals whose routines remind us of the pious predecessors. Visiting graveyards, weeping out of fear of Allah, being emotionally moved at the sight of funerals, waking up at night to shed tears in the fear of Allah, and repenting with tears in the divine court – these are the blessed states that can be witnessed in the religious environment of Dawat-e-Islami.

**اَلْحَمْدُ لِلّٰهِ**! This beautiful environment fills hearts with the love of Muṣṭafā, his Companions, and the Ahl al-Bayt . You, too, should remain

attached to this religious environment and strive to connect your family members, children, and friends to it as well. **إِنْ شَاءَ اللَّهُ** The blessings of this will be found in both this world and the Hereafter.

## Encouragement for Pious Deed Number 8

Dear Islamic brothers! The beautiful month of Rabīʿ al-Awwal, the month of the arrival of the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** is ongoing. In this month, one should recite ṣalawāt abundantly. Though short, this act is immensely noble and carries tremendous reward. By its blessing, the intercession of the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** becomes guaranteed. Therefore, to become worthy of the Prophet's intercession, make a habit of reciting ṣalawāt frequently.

**اَلْحَمْدُ لِلَّهِ**! The religious movement of Dawat-e-Islami, encourages the recitation of ṣalawāt on various occasions. This encouragement is also included in the "72 Pious deeds" booklet. Among them, pious deed number 8 is: "Have you recited Ṣalāt upon the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** at least 313 times today?" If we act upon this pious deed, we will become accustomed to sending blessings daily. Therefore, to cultivate this blessed habit, act upon the Pious Deeds booklet.

**صَلُّوا عَلَيَّ الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ**

## Madani Pearls of Dhikr and Ṣalawāt

Dear Islamic brothers! Let us consider a few Madani pearls regarding dhikr (remembrance of Allah) and Ṣalawāt. First, here are two sayings of the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**:

(1) "The example of one who remembers his Lord and the one who does not is like that of the living and the dead."<sup>1</sup>

(2) "On the Day of Judgment, the closest of people to me will be the one

<sup>1</sup> Sahih Bukhari, Kitab al-Daʿwāt, vol. 4, p. 220, Hadith: 6407

who sent the most blessings upon me in the world."<sup>1</sup>

- The remembrance of Allah is always spiritual nourishment.
- Some Awliyā' Allah (saints) did not drink water for three years but remained alive. How? Through the blessings of Allah's remembrance.<sup>2</sup>
- Remember Allah frequently, and you will become among His chosen servants.<sup>3</sup>
- Sayyidunā Sulaymān عَلَيْهِ السَّلَام said: The rooster says: "أَذْكُرُوا اللَّهَ يَا غَافِلِينَ" meaning, "O heedless ones! Remember Allah."<sup>4</sup>
- Allah Himself sends blessings upon Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.<sup>5</sup>
- If there is any act that is attributed to Allah, observed by the angels, and fulfilled by Muslims - it is none other than sending blessings upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.<sup>6</sup>

## Announcement

The remaining Madani pearls regarding Zikr and Durood will be elaborated upon in the training circles. Therefore, to learn about them, be sure to attend the training circles.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

<sup>1</sup> Jāmī' Tirmidhī, vol. 2, p. 27, Hadith: 484

<sup>2</sup> Mir'āt al-Manājīh, vol. 7, p. 320 summarised

<sup>3</sup> A'rabi ke Sawalat aur Arabi Aqa ke Jawabat, p. 3

<sup>4</sup> Fayḍ al-Qadīr, vol. 1, p. 488, under Hadith: 695; Ibid., p. 39

<sup>5</sup> Guldasta Durood-o-Salam, p. 17

<sup>6</sup> Guldasta Durood-o-Salam, p. 20

## 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.<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

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

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

Seventy portals of mercy are opened for whoever recites this ṣalāt.<sup>1</sup>

#### 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.<sup>2</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>3</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

#### 6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْمَفْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

<sup>1</sup> Al-Qawl al-Badī', p. 277

<sup>2</sup> Afḍal al-Ṣalawāt 'alā Sayyid al-Sādāt, p. 149

<sup>3</sup> Al-Qawl al-Badī', p. 125

The Prophet ﷺ has stated, “My intercession becomes necessary (*wājib*) for whoever recites ṣalāt like this.”<sup>1</sup>

## 1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا that the Prophet ﷺ has stated, “Whoever recites this, 70 angels write good deeds for him for 1,000 days.”<sup>2</sup>

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

The Prophet ﷺ said, “Whoever recites this du‘ā’ three times, it is as if he found Laylat al-Qadr.”<sup>3</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 28<sup>th</sup> August 2025

- Sunan and manners: **5 minutes**
- Dua memorisation: **5 minutes**

<sup>1</sup> Al-Targhīb wa al-Tarhīb: Hadith 31

<sup>2</sup> Majma‘ al-Zawā‘id: Hadith 17305

<sup>3</sup> Tārīkh Ibn ‘Asākir: Hadith 4415

- Summary: **5 minutes**
- Total duration: **15 minutes**

## Remaining Madani Pearls of Dhikr and Durūd

Allah Almighty's sending of durūd means bestowing mercy, whereas the durūd of the angels and ours is a supplication for mercy.<sup>1</sup>

- Reciting durūd is, in fact, an excellent method of supplicating in the court of Allah.<sup>2</sup>
- Reciting durūd and salām is a means of attaining the pleasure of Allah Almighty and His Beloved Prophet ﷺ.<sup>3</sup>
- For attaining blessings, advancing in spiritual recognition, and gaining proximity to the Prophet ﷺ, there is no greater means than the abundant recitation of durūd and salām.<sup>4</sup>
- Durūd sharīf is a means for the acceptance of supplications.<sup>5</sup>
- It is sufficient for the removal of all worries and the fulfilment of all needs.<sup>6</sup>
- Durūd sharīf is an expiation for sins.<sup>7</sup>
- It serves as a substitute for charity and is even superior to it.<sup>8</sup>
- Durūd sharīf wards off calamities.

<sup>1</sup> Guldasta Durood-o-Salam, p. 21

<sup>2</sup> Guldasta Durood-o-Salam, p. 22

<sup>3</sup> Guldasta Durood-o-Salam, p. 12

<sup>4</sup> Guldasta Durood-o-Salam, p. 17

<sup>5</sup> Firdaws al-Akhbar, vol. 2, p. 22, Hadith: 3554

<sup>6</sup> Durr al-Manthur, Juz' 22, Al-Ahzab, unde verse 56, vol. 6, p. 654

<sup>7</sup> Jala al-Afham, p. 234

<sup>8</sup> Jazb al-Quloob, p. 229

- It cures illnesses.
- It removes fear.
- It brings relief from oppression.
- It grants victory over enemies.
- Reciting durūd brings deliverance from the horrors of the Day of Judgement.
- It eases the agonies of death.
- It grants protection from the destructions of the world.
- It removes poverty .
- It helps in recalling forgotten things.<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

## Supplication of The Holy Prophet ﷺ

According to the schedule of Dawat-e-Islami's weekly Sunnah-inspired congregation, the "Supplication of Muṣṭafā" will be taught. The Holy Prophet ﷺ often used to supplicate with this prayer:

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

Translation: O Turner of hearts, keep my heart firm upon Your religion.<sup>2</sup>

## Method of collective accountability (72 Pious Deeds)

The Prophet ﷺ has said, "Pondering 'over the Hereafter'

<sup>1</sup> Jazb al-Quloob, p. 229

<sup>2</sup> Madani Panj Surah, p. 203

for a moment is better than 60 years of worship.”<sup>1</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).
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.

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<sup>1</sup> Al-Jāmi‘ al-Ṣaghīr: Hadith 5897

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

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## 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 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 بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ