



The Arrival of ﷺ the Final Prophet

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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

The Arrival of the Final Prophet ﷺ

وَعَلَى الْإِكِّ وَأَصْحِكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى الْإِكِّ وَأَصْحِكَ 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)."

A Blessing of Ṣalāt 'alā al-Nabī

The Beloved Prophet, the solace of hearts and minds صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, states:

إِنَّ اللَّهَ وَكُلَّ بَقْدِرِي مَلَكًا أَعْطَاهُ أَسْمَاءَ الْخَلَائِقِ فَلَا يَصِلُنِي عَلَى أَحَدٍ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا أُنَبِّئَنِي بِأَسْمِهِ وَاسْمِ
أَبِيهِ هَذَا فَلَانَ بْنِ فُلَانٍ قَدْ صَلَّى عَلَيْكَ

Indeed, Allah Almighty has appointed an angel at my grave who has been granted the power to hear the voices of all creation. So, whoever invokes blessings upon me until the Day of Judgment, that angel conveys it to me along with his name and his father's name, (and says:) 'So-and-so, son of so-and-so, has sent blessings upon you صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ'.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Speech intentions

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

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

¹ Majma' al-Zawā'id, vol. 10, p. 251, Hadith: 17291

² Al-Jāmi' al-Ṣaghīr: Hadith 1284

Cured through the Blessings of Mawlid

Miān Ghulam Ḥaydar رَحْمَةُ اللَّهِ عَلَيْهِ was a great pious predecessor. He had a spiritual disciple (*murīd*) named Jumuah who was very fond of reciting *Milad Namas* written by scholars. Once, Miān Ghulam Ḥaydar رَحْمَةُ اللَّهِ عَلَيْهِ came to Dhādar city for some work.

All his disciples came to meet him except for the one named Jumuah. Miān Sahib رَحْمَةُ اللَّهِ عَلَيْهِ inquired about him and learned that he had been ill for the past year and a half, and he was unable to walk. Miān Sahib رَحْمَةُ اللَّهِ عَلَيْهِ had him brought over and said: "Recite the Milad Nama tonight! Allah Almighty will grant goodness." The disciple obeyed his spiritual guide's command and recited all night with full conviction. By the grace of Allah Almighty, the next morning, when he tried to stand, he stood up on his own with the support of a staff. Through the blessings of reciting the Milad Nama, he recovered and walked back home on his own feet.

O devotees of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the blessed month, the month of light, Rabī' al-Awwal marks the birth of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. With its arrival, a tide of joy surges through the hearts of those who love the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Young and old alike, every true Muslim rejoices.

May Allah Almighty grant us the blessings of this sacred month. We too shall:

- Illuminate our homes in celebration of the Mawlid.
- Decorate our homes.
- Decorate the streets.
- Recite the Quran extensively.
- Recite ṣalawāt abundantly.
- Arrange gatherings for the remembrance of the Beloved.

- Avoid sins.
- Celebrate Milad with great enthusiasm while remaining within the bounds of the Shariah.

All this should be done with sincerity for the pleasure of Allah and His Messenger. Then, Allah Almighty willing, countless blessings of this world and the Hereafter will be granted. May Allah Almighty grant us the ability to act upon this.

اٰمِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّۦنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Reference to the Mawlid in the Quran

Dear Islamic brothers! Our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, is the best and most exalted among all creations. اَلْحَمْدُ لِلّٰهِ! The Quran mentions the Prophet explicitly 7,000 times.¹

His blessed names, place of birth, limbs, attributes, and excellences are all mentioned and described in the Quran. And the mention of Mawlid (meaning the arrival of the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the world) is present in the Holy Quran not just once or twice, but according to a careful estimate, in 27 places.

Indeed, the Messenger Has Come to You

Part 11, Surah Tawbah, Ayah 128 states:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

Surely there has come to you an exalted Messenger from among you, anxious is he by what you endure, deeply concerned for your wellbeing, exceptionally gracious, merciful to the believers.²

¹ Başā'ir Zawī al-Tamyīz fi Laṭā'if al-Kitāb, vol. 6, p. 17

² Al-Quran, al-Tawbah, verse 128; translation from Kanz al-ʿIrfān

The renowned Quranic exegete, Mufti Ahmad Yār Khan Na‘īmī رَحْمَةُ اللَّهِ عَلَيْهِ, states: This blessed verse is a treasure of the praise of the Greatest Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. In it, the Mawlid of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is mentioned. Reflect on this! Everyone knew that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, came into this world—so why was this well-known fact stated again? It was so that the blessed birth of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ could be mentioned.

الْحَمْدُ لِلَّهِ! The birth of Aḥmad al-Mujtabā’ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, his honour, and his unparalleled status were also mentioned by the Prophets عَلَيْهِمُ السَّلَامُ. Allah Almighty also referred to these matters in the Holy Quran. From this, it becomes clear that mentioning the blessed Mawlid is both a Divine Sunnah and a Prophetic Sunnah.¹

Brief Explanation of the Blessed Verse

Mufti Sahib رَحْمَةُ اللَّهِ عَلَيْهِ further states: “The greatest blessing from Allah Almighty is the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Therefore, He mentioned the Mawlid of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the Quran in various ways at different places.

- Sometimes, the birth of the Prophet was announced to ordinary people.
- Sometimes, Allah mentioned it only to Muslims.
- Sometimes to all creation.
- Sometimes, He mentioned it to His own Prophets.

In every instance, the Mawlid of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was mentioned with such grandeur that one is simply left in awe!

Accordingly, in this blessed verse, the birth of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Shan-e-Habib al-Rahman, p. 95 summarised

is described with many of his attributes. It is stated: "O people! The noble Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has come to you, whose arrival was celebrated even before the creation of mankind. His arrival was heralded by all the Prophets, and whose awaited coming was longed for by the entire world." Remember! Although our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sent to Arabia, his Prophethood has reached every home and every heart until the Day of Judgment. Listen to the praises of the Beloved Prophet:

- He is so kind to you and so aware of your condition that your suffering pains him greatly.
- Your heart does not get filled by asking and taking, and his heart does not get full in granting you; he is eager to give.
- His mercy is universal for all worlds, but his special mercy is always for the believers in this world, in the grave, and in the Hereafter.¹

He Came to the World Possessing All Attributes

The Sufis state regarding this blessed verse: "Allah Almighty sent the soul of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in a luminous form. His head with blessings, his eyes with modesty, his ears with honour, his tongue with the remembrance of Allah, his lips with the glorification of Allah, and his pure face with the pleasure of Allah.

His sacred chest was filled with sincerity, his pure heart with mercy, and his blessed hands with generosity. He was sent into the world with all these attributes.²

The Faith-Inspiring Clarification of the Word جَاءَ

Dear Islamic brothers! The blessed verse we just heard, in which Allah

¹ Tafsir Naʿīmī, part 11, al-Tawbah, under verse 128, vol. 11, p. 159 selected

² Tafsir Naʿīmī, part 11, al-Tawbah, under verse 128, vol. 11, p. 159 selected

Almighty used the word **جَاءَ**, contains a great faith-inspiring praise. Mufti Ahmad Yār Khan Naʿīmī رَحْمَةُ اللَّهِ عَلَيْهِ states: “In the Holy Quran, two words are used to describe the creation of ordinary people: (1) **خَلَقَ** (meaning to create, to make) and (2) **بَدَعَ** (meaning to bring into existence, to originate). However, for the arrival of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the world, three words are used: (1) **جَاءَ** (meaning to arrive), (2) **أَرْسَلَ** (meaning sent), and (3) **بَعَثَ** (meaning raised or sent forth). In short, nowhere in the Quran is the birth of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ described with the words **خَلَقَ** or **بَدَعَ** (meaning to create).. There is wisdom in this: the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the greatest blessing of the Lord of the universe, given as a gift to creation.¹

The arrival of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the world is like a ruler being transferred from one place to another. This does not mean the ruler was created at that moment; rather, he already existed, but only his location changed. Similarly, the light of the first and last Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, was created before all creation. Before his arrival in the world, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was a Messenger in the realm of spirits, blessing all the Prophets. In other words, at that time, residing in the realm of spirits, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, was bestowing his radiance and manifestations to the world through the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام. Now, he himself has arrived in the world and has begun to grace it directly without any intermediary.

Imam Busiri رَحْمَةُ اللَّهِ عَلَيْهِ states:

فِيَاءُ شَمْسٍ فَضْلُ هُمْ كَوَاكِبُهَا | يُظْهِرْنَ أَنْوَارَهَا لِلنَّاسِ فِي الظُّلَمِ²

¹ Tafsir Naʿīmī, part 11, al-Tawbah, under verse 128, vol. 11, p. 151

² Diwan al-Busiri, p. 168

Translation: For he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the sun of excellence, while the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ are its stars; they reveal its light to people amidst the darkness.

The meaning is that just as the sun is still the sun before it rises, it remains so even after rising. The only difference is that before rising, it illuminates the world through the stars, and after rising, it illuminates the world directly. Similarly, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, was first in the realm of spirits, from where he was granting spiritual blessings to the noble Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, and has now graciously arrived.¹

A Glorious Arrival

O devotees of the Prophet! The majesty of the blessed soul of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is beyond description. Even the manner in which he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ physically arrived in this world is of unique splendour. Sayyidunā ‘Abd al-Razzāq رَحْمَةُ اللهِ عَلَيْهِ, the teacher of Imam Bukhari and a Hadith master, narrates on the authority of Sayyidunā Jābir رَضِيَ اللهُ عَنْهُ that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "O Jābir! Indeed, Allah Almighty created the light of your Prophet before anything else."²

Sayyidunā Ka’b al-Aḥbār رَضِيَ اللهُ عَنْهُ narrates: When Prophet Adam عَلَيْهِ السَّلَامُ was created, Allah Almighty placed this light in his blessed back. The angels would stand in rows behind him to behold it. Sayyidunā Adam عَلَيْهِ السَّلَامُ said: "My Lord! I also wish to see this light." He was then shown it, and he عَلَيْهِ السَّلَامُ pointed towards it with his finger and sent salutations upon it. The radiance of this sacred light was shining on his blessed forehead like the sun in the sky and the moon in a dark night. He عَلَيْهِ السَّلَامُ would hear a sound like the chirping of birds from his forehead. He asked: "O Allah! What is this sound?" Allah Almighty replied:

¹ Tafsir Na‘īmī, part 11, Al-Tawbah, under verse 128, vol. 11, p. 151

² Al-Juz’ al-Mafqūd min Muṣannaf Abd Al-Razzāq, p. 63, Hadith 18

"This is the sound of the glorification of the Final Prophet, the Leader of Messengers صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ."

When Sayyidunā Shīth عَلَيْهِ السَّلَام was born, the light of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was radiant on his forehead, and angels came to congratulate.¹

Sayyidunā Shīth عَلَيْهِ السَّلَام was married to the most beautiful and virtuous woman of his time, Lady Bayḍā' رَضِيَ اللهُ عَنْهَا.² Sayyidunā Jibrīl عَلَيْهِ السَّلَام delivered the marriage sermon, and angels bore witness to it.³

After the era of Sayyidunā Shīth عَلَيْهِ السَّلَام, his son Anūsh succeeded him, followed by the latter's son Qaynān, and thereafter, in due course, came Sayyidunā Idrīs عَلَيْهِ السَّلَام. In short, from Sayyidunā Adam عَلَيْهِ السَّلَام to Sayyidunā 'Abdullah رَضِيَ اللهُ عَنْهُ, every forefather of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was a believer, pure, and of noble character.

The Beauties of the Light of the Immaculate Prophet

Before the light of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ shone in the world, all the idols in the world were found fallen on their faces.⁴ The thrones of kings were overturned. Animals were given the ability to speak. Birds from the East gave good news to those in the West. The animals of the Quraysh said: "By the Lord of the Ka'bah! He is the leader of the world and a sun for the people of the world."⁵ The Quraysh, who were suffering from severe drought, saw the end of the drought in the days of the arrival of the Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The earth became lush green, and trees became fruitful. For this reason, that year was named 'The Year of

¹ Sharḥ al-Zurqānī 'alā Al-Mawāhib, vol. 1, p. 124

² Hujjat Allah 'alā al-'Ālamīn, p. 163

³ Sharḥ al-Zurqānī 'alā Al-Mawāhib, vol. 1, p. 124

⁴ Mawāhib al-Laduniyyah, vol. 1, p. 61

⁵ Mawāhib al-Laduniyyah, vol. 1, pp. 62-63

Victory and Joy' (Sanat al-Fatḥ wa al-Ibtihāj).¹

Observations of Sayyidah Āminah رَضِيَ اللهُ عَنْهَا

The mother of the Prophet, Sayyidah Āminah رَضِيَ اللهُ عَنْهَا, states: One day, I fell asleep and someone said to me in a dream: "Do you know that you are to become the mother of the leader and Prophet of this Ummah? At the time of his birth, a light will shine forth, illuminating the palaces of Busra in the land of al-Shām (Syria). When he is born, name him Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ."² In one narration, Sayyidah Āminah رَضِيَ اللهُ عَنْهَا was told in a dream: "Soon, you will have a son; name him Aḥmad! He is the leader of all worlds."³

In the narration of Muḥaddith Abū Nu‘aym رَحِمَهُ اللهُ عَلَيْهِ, it is related: When the time of the blessed birth arrived, Allah Almighty commanded the angels to open the gates of Paradise and all the heavens. On that day, the sun was enveloped in a great light, and in honour of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, all women gave birth to boys that year.⁴

Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا narrates: Lady Āminah رَضِيَ اللهُ عَنْهَا said: In a dream, someone said: "O Āminah! You are to become the mother of خَيْرُ الْعَالَمِينَ (the ‘Best of all worlds’). When he is born, name him Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and keep your matter hidden."⁵

She further states: When the time of birth came, I was alone at home. Sayyidunā ‘Abd al-Muttalib رَضِيَ اللهُ عَنْهُ had gone to perform tawaf. It was a Monday. I heard a heart-trembling sound, and then I felt as though a

¹ Mawāhib al-Laduniyyah, vol. 1, p. 61

² Subul al-Hudā’, vol. 1, p. 328 selected

³ Fatāwā Riḍawiyah, vol. 30, p. 259

⁴ Mawāhib al-Laduniyyah, vol. 1, p. 65

⁵ Mawāhib al-Laduniyyah, vol. 1, p. 65

bird touched me with its white wings, which removed my fear. Then a white drink was brought, perhaps it was milk. I was thirsty, so I drank it, and then light ascended from me. After that, tall women surrounded me. I thought they were the women of the clan of ‘Abd al-Manāf, and I was surprised how they knew about me. One of them said: 'I am Āsiyah.' Another said: 'I am Maryam bint ‘Imrān.' And the rest of the women, she indicated, were maidens of Paradise.

My condition was becoming difficult, and strange sounds repeatedly scared me. Then I saw a white silk cloth hanging between the earth and the sky, and some people were standing in the air holding silver vessels. I was sweating, and its drops were like pearls, and its fragrance like musk. Suddenly, a flock of birds with beaks of emerald and wings of ruby entered my room. Allah Almighty removed the veils from my eyes, and I could see the East and West of the earth. I saw three flags: one in the East, one in the West, and the third hoisted on the roof of the Ka‘bah.¹ Now the moment of birth had come. The women encircled me, and for a while, I could not see anything.

Then Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was born, and he was in the state of prostration, raising his index fingers towards the sky.² Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا narrates that Lady Āminah رَضِيَ اللهُ عَنْهَا said: At the time of birth, a light emanated from me, by which the East and West of the earth were illuminated.³ In one narration, she said: I saw the palaces of Syria through this light. He was born pure and clean.⁴

Sayyidah Āminah رَضِيَ اللهُ عَنْهَا further said: Then a cloud descended from the sky and covered him صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, concealing him from me. Someone said: "Take Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ across the East and West; carry him

¹ Mawāhib al-Laduniyyah, vol. 1, p. 65

² Mawāhib al-Laduniyyah, vol. 1, pp. 65-66 selected

³ Mawāhib al-Laduniyyah, vol. 1, p. 67

⁴ Mawāhib al-Laduniyyah, vol. 1, p. 66

over the seas, so that all creation may know his name, his blessed appearance, and his immaculate qualities—and know that he is al-Māhī (the eraser) who will eradicate polytheism." Soon thereafter the cloud dispersed.¹

In the narration of Khaṭīb Baghdādī رَحِمَهُ اللهُ عَلَيْهِ, Sayyidah Āminah رَضِيَ اللهُ عَنْهَا said: Then I saw him صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wrapped in green silk cloth, dripping with water.

Then it was announced: "How magnificent! Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has been granted authority over the entire world. There is nothing in the universe that is not under his control, authority, and obedience." I then looked at his luminous face, which shone like the full moon, and a pure fragrance of musk emanated from his blessed body. Then, appeared three people: one held a silver vessel, the second held a green emerald platter (i.e., tray), and the third held a shining ring. He washed the ring seven times and placed the Seal of Prophethood between the blessed shoulders of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. After that, he wrapped the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in a silk cloth and handed him over to me.²

Blessings of Celebrating Milad

Dear Islamic brothers! Consider, when the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, arrived in the world, what grandeur accompanied his arrival! How many blessings manifested on that occasion! From all these narrations and accounts we have heard, it becomes clear that the heavens and the earth were filled with joy and celebration at the birth of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

¹ Mawāhib al-Laduniyyah, vol. 1, p. 68

² Mawāhib al-Laduniyyah, vol. 1, p. 66

Although the majority of mankind was steeped in disbelief and polytheism, Allah Almighty raised the mention of the Mawlid of the Prophet ﷺ. صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Sayyidunā ‘Abbās رَضِيَ اللَّهُ عَنْهُ Commemorated Milad by Reciting Poetry

Dear Islamic brothers! Remember, celebrating the Mawlid, expressing joy in his honour, and arranging gatherings for the remembrance of the Beloved Prophet ﷺ, is not something new. اَلْحَمْدُ لِلَّهِ. From the very beginning, Muslims have engaged in this noble practice according to the needs of their time. The Companions رَضِيَ اللَّهُ عَنْهُمْ also arranged gatherings to commemorate the Mawlid. Let us just hear one parable to gain blessings. It is narrated that when the Messenger ﷺ returned from the Battle of Tabuk. At that time, Sayyidunā ‘Abbās bin ‘Abd al-Muṭṭalib رَضِيَ اللَّهُ عَنْهُ sought permission to recite a few verses he had written about the Mawlid. Then the Merciful Prophet ﷺ granted permission, he recited some verses from his Mawlid Qaṣīdah. Some of those verses are as follows:

قَبْلِهَا طَبَّتْ فِي الظَّلَالِ وَفِي مُسْتَوْدِعٍ حَيْثُ يَخْصِفُ الْوَرِقُ

You were pure before birth, in the shades (i.e., in Paradise), and in the repository where the leaves were stitched (i.e., in the loins of Sayyidunā Adam عَلَيْهِ السَّلَام).

ثُمَّ هَبَطْتَ الْبِلَادَ دَلَا بَسْمُ أَنْتَ وَلَا مُضَعَّةٌ وَلَا عَلَقُ

Then you descended to the lands, being neither human, nor a *mudghah*, nor an *‘alaqah* (these are names of two stages of the embryo in early days of pregnancy).

بَلْ نُطْفَةٌ تَرَكِبُ السَّفِينِ وَقَدْ أَلَجَمَ نَسَمًا وَأَهْلَهُ الْعَرَقُ

Rather, you boarded the ark [in the loins of Nūḥ] when the flood drowned the false god (Nasr) and its people.

تُنْقَلُ مِنْ صَالِبٍ إِلَى رَحِمٍ إِذَا مَضَى عَالَمٌ بَدَا طَبِيقٌ

You continued to pass from pure loins to wombs, as one generation succeeded another.

وَأَنْتَ لَمَّا وُلِدْتَ أَشْرَقَتِ الْأَرْضُ وَصَاعَتْ بِنُورِكَ الْأَفُقُ

When you were born, the earth shone, and the horizon was illuminated by your light.

فَتَحْنُ فِي الصِّيَابِ وَفِي النُّورِ وَسَبِيلَ الرَّشَادِ نَحْتَرِقُ¹

We are traversing the paths of guidance in that very light.

Dear Islamic brothers! The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, was also present, as were his Companions رَضِيَ اللهُ عَنْهُمْ. In that luminous gathering, Sayyidunā ‘Abbās رَضِيَ اللهُ عَنْهُ narrated the events of the birth of the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. This is what a Mawlid gathering is. It becomes clear that celebrating Mawlid is not a new practice, rather it has been the practice of Muslims from the very beginning.

Satan Does Not Celebrate Mawlid

‘Allāmah Suhaylī رَحِمَهُ اللهُ عَلَيْهِ writes: Satan cried loudly four times: when he was cursed (i.e., rejected from the Divine Court), when he descended to earth, at the time of the revelation of Surah al-Fātiḥah, and at the

¹ Al-Mu‘jam al-Kabīr, vol. 3, p. 96, Hadith 4057

time of the blessed birth of the Greatest Prophet ﷺ.¹ Sayyidunā ‘Ikrimah رَضِيَ اللهُ عَنْهُ states:

It is narrated from Sayyidunā ‘Abdullah رَضِيَ اللهُ عَنْهُ: When the mercy for all worlds ﷺ was born, Satan said: "Tonight, a child is born who will spoil our work." His followers said: "Go now and harm him, obstruct his work!" Then Satan tried to approach the Messenger ﷺ, but Allah Almighty sent Jibrīl عَلَيْهِ السَّلَام, who struck him powerfully, causing him to fall to ‘Adan.²

‘Adan: A city in Yemen, located on the coast of the Indian Ocean, about a month's journey from Makkah.³⁻⁴

Arrange Mawlid Gatherings in Every Home!

اَلْحَمْدُ لِلّٰهِ! We are Muslims who love the Greatest Prophet ﷺ, and we rejoice at the arrival of the Messenger of Allah, Aḥmad al-Mujtabā ﷺ. Therefore, express this joy with great enthusiasm! Decorate every home! Decorate the streets too! Generally, devotees of the Prophet arrange Mawlid gatherings in almost all masjids. Along with this, try to ensure that all devout believers, whether rich or poor, also arrange gatherings in their homes. Those whom Allah Almighty has granted the ability should arrange a large scale gathering, while others should arrange a Mawlid gathering in their homes according to their capacity, even if it is a short program. But a gathering must be arranged. It is not difficult; designate a place at home with proper arrangements for privacy. If there are not many people in the neighbourhood, invite 8 to 10 Islamic brothers. Invite the local Imam who shares this wonderful

¹ Al-Rawḍ al-Unuf, vol. 1, p. 308

² Subul al-Hudā, vol. 1, p. 350

³ Al-Masālik wa al-Mamālik, p. 28

⁴ Mu‘jam al-Buldān, vol. 4, p. 88

devotion to the blessed Mawlid. Allah willing, he will not miss an opportunity to remember the Greatest Prophet ﷺ.

Recite a short portion of the noble Quran, then 1 or 2 Na'ats. The Imam Sahib can deliver a 15–20-minute speech. If the Imam or another preacher cannot be arranged, there is still no difficulty. You can refer to the publications of the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlānā Muhammad Ilyas ‘Aṭṭār al-Qādirī *دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ*, such as "The Dawn of Blessings", or other publications by Maktaba-tul-Madinah like, "Dark-Skinned Slave", "A Horrific Camel", "The Aged (Idol) Worshipper", "Luminous Face", "Nūr Kā Khilonā", and "Mawlid Enthusiast King". You can obtain any of these booklets or a short book containing 12 speeches regarding the virtues of the Merciful Prophet ﷺ! You may also download them for free from Dawat-e-Islami's website, www.dawateislami.net! Read it yourself and deliver it as a speech.

At the end, distribute sweets and other items according to your means. If it is not possible to distribute sweets, that's fine; whatever is available is perfectly fine. It is not necessary to serve sweets or langar for celebrating Mawlid. In the sight of Allah Almighty, it is not money and grand arrangements that are accepted, but rather the sincerity of the heart. Therefore, whatever Allah Almighty has granted you, offer it to the participants of the gathering. Allah willing, the Mawlid gathering will be held, and your home will be blessed throughout the year.

Encouragement for Pious Deed Number 31

Dear Islamic brothers! To increase the love of the Beloved Prophet ﷺ in your hearts, refine your character, and adopt the Sunan, associate yourselves with the religious environment of Dawat-e-Islami.

Participate in the 12 religious activities of the zeli halqa. One of the 12 religious activities is to fill out the Pious Deeds booklet daily. Through the blessings of acting upon the Pious Deeds booklet, you will develop the habit of practicing Sunan and other pious deeds, as well as avoiding sins. In the 72 Pious Deeds booklet granted by the leader of Ahl al-Sunnah, Mawlānā Muhammad Ilyas ‘Aṭṭār al-Qādirī رَحِمَهُمُ الْعَالَمِينَ, pious deeds number 31 asks: "Have you somewhat acted upon the following sunan today? (Miswak, entering and exiting the house, sleeping, waking up, sitting while facing the Qiblah, etc.)." By practicing this good deed, we will become committed to many sunan. May Allah Almighty grant us the ability to perform pious deeds.

اٰمِيْنُ بِجَاہِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Madani Pearls of Good Company

Dear Islamic brothers! Let us attain the blessing of hearing a few Madani pearls about good company. First, here are two blessed sayings of the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: **النُّزُءُ مَعَ مَنْ أَحَبَّ** A person will be with those whom he loves.¹
2. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: **النُّزُءُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ** A person is upon the religion and way of life of his friend. Therefore, it is necessary for him to see whom he befriends.²

¹ Sahih Muslim, p. 1088, Hadith 6718

² Musnad Imam Ahmed, vol. 3, p. 233, Hadith 8425

- The example of a good and bad companion is like the musk-bearer and the blacksmith. The musk-bearer will either give you some perfume or you will buy some from him, or you will receive a good fragrance from him. While the blacksmith will either burn your clothes or you will get a bad smell from him.¹
- It is mentioned in a hadith: "Sit in the company of the elders, seek knowledge from scholars, and keep company with the wise."²
- A good companion is one whose sight reminds you of Allah Almighty, whose speech increases your good deeds, and whose actions remind you of the Hereafter.³

Announcement

The remaining Madani pearls on good company will be explained in the training circles, so please ensure your presence in these circles to learn them.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

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



¹ Sahih Muslim, p. 1084, Hadith 6692

² Al-Mu’jam al-Kabir, vol. 22, p. 125, Hadith 324

³ Al-Jam’ e al-Saghir, p. 247, Hadith 4063

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

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Seventy portals of mercy are opened for whoever recites this ṣalāt.³

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

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

³ Al-Qawl al-Badī’, p. 277

4. The reward of 600,000 Duroids

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

Shaykh Aḥmad 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.¹

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 Sayyiduna 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 does so in these words.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “My intercession becomes

¹ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 149

² Al-Qawl al-Badī’, p. 125

necessary (*wājib*) for whoever recites ṣalāt like this.”¹

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “Whoever recites this, 70 angels write good deeds for him for 1,000 days.”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 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 4th September 2025

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

¹ Al-Targhīb wa al-Tarhīb: Hadith 31

² Majma‘ al-Zawā‘id: Hadith 17305

³ Tārīkh Ibn ‘Asākir: Hadith 4415

- Total duration: **15 minutes**

Remaining Madani Pearls of Good Company

- The company of a good friend is not only beneficial in this world but also in the grave.¹
- The passion to perform good deeds which comes from the company of a pure environment is impossible or at least difficult to achieve otherwise.²
- Create an environment where all participants interact and love each other solely for the pleasure and goodwill of Allah Almighty.³
- Good company is attained through a good environment.⁴
- Being associated with a good environment leads to the reform of one's inner and outer self.⁵
- Those who adopt a bad environment lose their honour, dignity, and status.⁶
- Sayyidunā Mālik b, Dinār رَحْمَةُ اللَّهِ عَلَيْهِ said: "Avoid the company of a brother or companion whose company does not benefit you religiously, so that you may remain safe and secure."⁷
- Dawat-e-Islami's thriving and spiritually uplifting environment moves forward with the passion of maintaining worship,

¹ Ache Mahol ki Barkaten, p. 33

² Ache Mahol ki Barkaten, p. 21

³ Ache Mahol ki Barkaten, p. 25

⁴ Ache Mahol ki Barkaten, p. 16

⁵ Ache Mahol ki Barkaten, p. 16

⁶ Ache Mahol ki Barkaten, p. 26

⁷ Kashf al-Mahjub, p. 374

dealings, and preserving Sunan, whilst journeying towards Madinah. Therefore, being associated with the pure and virtuous environment of Dawat-e-Islami is a blessing for both worlds.¹

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Supplication While Kissing Thumbs

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

صَلَّى اللهُ عَلَيْكَ يَا رَسُولَ اللهِ - قُرَّةُ عَيْنِي بِكَ يَا رَسُولَ اللهِ اللَّهُمَّ مَتِّعْنِي بِالسَّمْعِ وَالْبَصْرِ

Translation: O Messenger of Allah! May Allah Almighty send complete mercy upon you. O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! You are the coolness of my eyes. O Allah, grant me benefit from hearing and seeing.²

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."³

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.

¹ Ache Mahol ki Barkaten, p. 22

² Khazina e Rahmat, p. 96

³ Al-Jāmi' al-Ṣaghīr: Hadith 5897

3. I will regret not acting upon the pious deeds I missed out on and will try to act on them in the future.
4. Allah Almighty forbid, if I have not acted on any pious deed which prevents a person from sinning, I will repent to Allah and make a firm intention to not sin in the future.
5. I will not reveal my good deeds without a need (for example, by saying that I acted on such and such or so and so amount of pious deeds).
6. I will make up for any pious deed that can be performed later (for example, I will make up for the 313 ṣalāt I missed yesterday by reciting them today).
7. I will try to achieve the actual aim of filling in the *Pious Deeds* booklet, such as attain the fear of Allah, be pious, have good character, and spread Islam.
8. I will fill in the *Pious Deeds* booklet tomorrow as well.
9. I will not fill in the *Pious Deeds* booklet as a formality, rather I will actually assess my deeds and fill it in.

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

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

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

1. Have you made good intentions?

2. Did you offer the five daily prayer in congregation?
3. Wherever you were in the day, did you invite others to offer prayer?
4. Did you read or listen to Sūrat al-Mulk at night?
5. After the five prayer, did you at least recite Āyat al-Kursi, Sūrat al-Ikhlāṣ, and Tasbīḥ Fāṭima once?
6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with Khazā'in al-'Irfān* or *Nūr al-'Irfān*? Or, have you read or listened to at least two pages from *Tafsīr Şirāṭ al-Jinān*?
7. Have you recited some invocations from the Shajara?
8. Have you recited ṣalawāt upon the Prophet at least 313 times?
9. Have you protected your eyes from sin? (By not looking at indecent things on your mobile or elsewhere, movies and dramas, non-maḥram women, etc.)
10. Have you protected your ears from sin by not listening to backbiting, music, foul and lewd speech, etc?
11. Did you keep your gaze lowered today whilst walking or travelling and refrain from looking here and there without need?
12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of *Maktabat al-Madina*, or the Monthly Magazine Faizan-e-Madina for at least 12 minutes today?
13. Did you stop talking and discontinue what you were doing to reply to azan and iqāmah?

14. If something *happened* that made you angry with someone, did you stay quiet and control your anger, or did you end up speaking out?
15. Did you fill in the *Pious Deeds* booklet whilst taking account of your actions?
16. Did you listen to your *nigrān* in accordance with the guidelines stipulated by the central executive committee?
17. Did you speak respectfully with everybody inside and outside the home, be they young or old?
18. Did you study or teach in Madrassa-tul-Madina for adults?
19. Did you try to sleep within two hours after the 'Ishā' prayer congregation?
20. Did you spend at least two hours carrying out the religious activities of Dawat-e-Islami in accordance with the schedule provided by your *nigrān*?
21. Did you wake up others for Fajr prayer?
22. Did you refrain from unnecessarily peeping into other people's homes?
23. Did a short lecture (*dars*) take place in your home? In your absence, did somebody else carry this out?
24. Did you listen to or deliver at least one Madani dars in the masjid, workplace, or wherever else possible?

25. Did you dress according to the sunnah? (These clothes must be a colour permitted by the shariah and not glaringly bright or sparkling.)
26. Do you have long hair according to the sunnah?
27. Have you refrained from the sin of shaving the beard or trimming it less than a fist-length?
28. Did you repent immediately after committing a sin?
29. Did you eat according to the sunnah and recite the pre-meal and post-meal du‘ā's?
30. Did you give salaam to the Muslims you met at home; at work; on the bus, train, etc; and other places?
31. Did you act upon at least some sunnahs related to the miswāk, exiting and entering the home, sleeping and awakening, sitting facing qibla, etc?
32. Did you offer the four units (*rak‘āt*) of sunnah for Ṣuḥr prior to the farḍ?
33. Did you offer tahajjud prayer at night? If you did not sleep, did you offer ṣalāt al-layl?
34. Did you offer the voluntary (*nafl*) prayers of ishrāq, chāsht, and awwābīn?
35. Did you offer the preceding sunnahs of ‘Aṣr or ‘Ishā’?
36. Did you encourage *someone* else to take part in at least one of Dawat-e-Islami’s 12 religious activities?

37. Did you avoid asking someone to borrow something from them? (e.g. slippers, shawl, mobile, charger, car)
38. Did you refrain from *lying* and engaging in backbiting and taletelling (including listening to these things)?
39. Did you watch Madani Channel for some time?
40. Did you refrain from forming personal friendships based on worldly gain?
41. Despite being able to do so, did you delay paying a debt back in time without the permission of the lender? Did you give back something you borrowed to its owner within the time period you both agreed?
42. Did you refrain from uttering words of humility in front of others despite not truly meaning them? For example, saying, “I am a nobody” to increase your respect in the sight of others whereas you do not truly believe yourself to be as such.
43. Did you maintain cleanliness and tidiness?
44. Upon learning of another Muslim’s flaw, did you conceal it from others (unless there was a religious reason not to)?
45. Did you deliver or take part in a tafsīr study circle?
46. Did you recite ‘*بِسْمِ اللَّهِ*’ before everything that is permissible and honourable?
47. Did you deliver or listen to an outdoor dars?
48. Did you pray for the forgiveness of your parents and spiritual guide and convey to them at least the reward of some good deeds?

49. Did you avoid wasting of any kind at home, in the masjid, at work, etc?
50. Did you abide by traffic laws?
51. If an Islamic brother (especially a nigrān) did something wrong and needed to be corrected, did you attempt to correct him in writing or by meeting him whilst being gentle and kind? (Thus, avoiding the major sin of backbiting in the form of revealing his mistake to another without a reason permitted by shariah)
52. Did you protect yourself from sinning with your tongue by avoiding slander, hurting others, swearing, etc?
53. To build the habit of avoiding trivial speech which carries no worldly or religious benefit, did you communicate even a little using gestures?
54. Did you try to avoid mocking others, ridiculing them, taunting them, hurting their feelings and guffawing?
55. Did you wear an ‘*imāmah*’?
56. Did you respect your parents?

Record of qufl-e-Madinah

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

Ten weekly pious deeds

57. Did you send at least one Islamic sister from your home to the weekly sisters’ gathering?

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

Three monthly pious deeds

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

One yearly pious deed

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

Two lifetime pious deeds

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Amir of Ahl al-Sunna's dua

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

أَمِينُ بَجَاةِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ