

Authority

of the Chosen One

18-September-2025

Thought-provoking speech of weekly
sunnah-inspiring ijtimā

(For Islamic Brothers)



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

Authority of the Chosen One

وَعَلَىٰ إِلِكْ وَأَصْحِبِكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَىٰ إِلِكْ وَأَصْحِبِكَ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make intention of Sunna *i'tikāf*.

Dear Islamic brothers! Whenever you enter a masjid, make the intention of *i'tikāf*, for you will then continuously gain the reward of *i'tikāf* as long as you stay inside. 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. 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)."

The excellences of sending ṣalāt upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The final Prophet of Allah, our master Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

مَا مِنْ عَبْدَيْنِ مُتَحَابِّينِ فِي اللَّهِ يَسْتَقْبِلُ أَحَدُهُمَا صَاحِبَهُ فَيُصَافِحُهُ وَيُصَلِّيَانِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِلَّا لَمْ يَفْتَرِقَا حَتَّى تُغْفَرَ ذُنُوبُهُمَا مَا تَقَدَّمَ مِنْهُمَا وَمَا تَأَخَّرَتْ

There are no two servants who love each other for the sake of Allah, who meet one other, shake hands, and send blessings upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, except that their past and future sins are forgiven before they part ways."¹

Intentions

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: أَفْضَلُ الْعَمَلِ النَّيَّةُ 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

أَلْحَقْدِ لِلَّهِ Dear Islamic brothers! Rabī^c al-Awwal, the sacred month in which our beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was born; that blessed month has arrived. Today, we will hear about a remarkable aspect of the life of

¹ Musnad Abī Ya‘lā: hadith 2951

² Al-Jāmi‘ al-Ṣaghīr: hadith 1284

our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, which was the authority granted to him by Allah.

Our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was granted unimaginable authority and status by Allah. Let's learn more about this.

Authority of the Chosen One

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared:

When the Day of Judgment arrives, people shall gather, present themselves before Adam, and say, "Please intercede for us before your Lord." He will reply, "I am not the one for this task. Go to Ibrāhīm, for he is the *Khalīl* of Allah." They shall go to Ibrāhīm, who shall say, "I am not the one for this task. Go to Mūsā, for he is *Kalīmullāh*."

They shall then go to Mūsā, who shall also say, "I am not the one for this task. Go to 'Īsā, for he is *Rūḥullāh* and *Kalimatullāh*." They shall go to 'Īsā, who will say, 'I am not the one for this task. Yet, go to Muhammad."

They shall then come to me, and I will say, "I am the one who shall intercede." I shall then seek permission from my Lord, and I shall be granted permission. Allah shall place such praises in my heart which are not yet present in my knowledge. I will glorify Him with these words and bow before my Lord.

It will be said: يَا مُحَمَّدُ اِرْفَعْ رَأْسَكَ، وَقُلْ يُسْمِعْ لَكَ، وَسَلْ تُعْطَ، وَاسْأَلْ تُسْقَمْ - "O Muhammad! Raise your head! Speak, and it shall be heard. Ask, and it shall be granted. Intercede, and your intercession shall be accepted."

I shall then say, يَا رَبِّ، أُمَّتِي أُمَّتِي - "O my Lord! My Ummah! My Ummah!" It shall be said, "Make your way and extract from your Ummah anybody who has faith in their heart equal to a seed of

barley.” (This refers to them being taken out of Hellfire)

I shall go and extract them. Upon my return, I shall extol my Lord with those praises and prostrate before Him. It will be said: **يَا مُحَمَّدُ اِرْفَعْ رَأْسَكَ، وَقُلْ يُسْمِعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشْفَعُ** – “O Muhammad! Raise your head! Speak, and it shall be heard. Ask, and it shall be granted. Intercede, and your intercession shall be accepted.”

I shall again say, **يَا رَبِّ، أُمَّتِي أُمَّتِي** – “O my Lord! My Ummah! My Ummah!” It shall be said, “Make your way and extract (from Hell) anybody from your Ummah who has even a mustard seed of faith in their heart.” I shall go and bring them out. I shall return, extol my Lord with those praises, and prostrate before Him.

It shall be said: **يَا مُحَمَّدُ اِرْفَعْ رَأْسَكَ، وَقُلْ يُسْمِعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشْفَعُ** – “O Muhammad! Raise your head! Speak, and it shall be heard. Ask, and it shall be granted. Intercede, and your intercession shall be accepted.”

I shall again say, **يَا رَبِّ، أُمَّتِي أُمَّتِي** – “O my Lord! My Ummah! My Ummah!” Allah shall declare, “Make your way, and whoever has faith in their heart even less than a mustard seed; you are to remove them from the Fire.”

I shall go and do exactly this.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Mufti Aḥmad Yār Khan رَحْمَةُ اللَّهِ عَلَيْهِ writes:

Remember, we were unable to praise Allah on our own until we were taught to do so by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

¹ Ṣaḥīḥ al-Bukhārī: hadith 7510

Our praise of Allah only happens because the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ taught us how to do this. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was taught how to praise Allah, by Allah Himself. The manner in which the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ praised and will praise Allah is totally unique. Nobody or nothing else from creation can do this.

This is why one of the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ names is *Aḥmad* (this means: he who praises and extols profoundly).

In that prostration, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will praise Allah in a distinctive manner. When the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ reaches *Maqām al-Maḥmūd*, Allah will praise him in a way no one else can. This is why the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ name is *Muhammad* (this means: he who is praised immensely).

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will remove sinners from Hellfire. This shows the incredible lengths he would go to for his Ummah.

If, today, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were to come to a gathering of *Mawlid* or a gathering of *dhikr*, it would not be impossible, nor would it diminish his grand status. On the contrary, it increases our honour and the honour of our homes.¹

سُبْحَانَ اللَّهِ Allah has made our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ the possessor of grandeur and honour, and granted him unimaginable authority.

On the Day of Judgment, the Sun will be at a distance of one and quarter miles away, and people will be forced to stand barefoot on the searing copper earth. Mankind will be running from their brothers, sisters, parents, wives, and children, each preoccupied with their plight, and sinners will be drowning in their sweat.

On such a severe day, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be restless to save

¹ *Mir'āt al-Manājīh*, vol. 7, pp. 417-419

the sinful members of his Ummah from the punishment of Hellfire. He will seek permission from Allah to continuously intercede for the Ummah. Then, Allah will grant His Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ the authority of intercession. By Allah's grace, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will intercede for his Ummah, rescuing them from Hellfire and admitting them into Paradise.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! There is no doubt that the Creator and Master of the entire universe is Allah, and every single creation needs Him; nothing exists outside His control and authority. Yet, out of His grace and mercy, He has granted His special servants, such as the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ and saints رَحِمَهُمُ اللهُ, various levels of jurisdiction and authority depending on their rank.

To understand this, know that whoever possesses a certain rank is granted authority according to that rank. Indeed, the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ are respected and sacred personalities whose status among creation is the highest. This means the miracles, perfections, and powers bestowed upon them are superior and elevated above those of other beings.

Among them, the Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ holds a rank and status that is evident to every Muslim. Thus, the powers and authorities of the Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ surpass and are distinguished above those of all other Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ.

Allah has also described the authority of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ throughout His Quran. Let us listen to some sanctified verses that speak about this amazing topic.

Allah says in the 65th verse of Surah al-Nisā':

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي 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).¹

He says in the 29th verse of Surah al-Tawbah:

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ

Perform Jihad against those who do not believe in Allah and the Last Day, and 'those who' do not forbid that which Allah and His Messenger have forbidden,²

In the 7th verse of Surah al-Hashr:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Whatever the Messenger grants you, take it, and whatever he forbids, refrain from it,³

In Surah al-Ahzāb, verse 36:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

¹ Al-Quran, al-Nisā', verse 65; translation from Kanz al-'Irfān

² Ibid, al-Tawbah, verse 29

³ Al-Quran, al-Hashr, verse 7; translation from Kanz al-'Irfān

It is not for a Muslim man nor a Muslim woman that when Allah and His Messenger decide a matter 'for them,' that they have any right concerning their matter.¹

Summarizing this discussion, Sayyid Muhammad Na'im al-Dīn Murādābādī رَحْمَةُ اللهِ عَلَيْهِ writes, "From this, it is clear that obedience to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is obligatory in every matter. In the presence of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, nobody even has authority over themselves (he has more rights over us than we do over ourselves)."²

سُبْحَانَ اللهِ Dear Islamic brothers! Look how Allah has bestowed such vast powers and authority upon His beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Even in matters between Muslims, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a judge and authority, and obedience to him has been made compulsory. Similarly, he has been given the power to command whomever he wishes, with whatever he desires, and to forbid whatever he wishes, whenever he wishes.

The Ḥanafī jurist, Mufti Amjad 'Alī al-A'zamī رَحْمَةُ اللهِ عَلَيْهِ states:

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the categoric delegate of Allah. The entire universe has been placed under his disposal (i.e., authority). Whatever he wishes, he does; whatever he wishes, he gives; whatever he wishes, he takes back. In the whole universe, nobody can oppose his command. The entire universe is subject to his rule, and he follows the command of none except his Lord. He is the master of all mankind, and those who do not recognize him as their master are deprived of the sweetness of the Sunna.

¹ Ibid, al-Aḥzāb, verse 36

² Khazā'in, al-'Irfān, part 22, al-Aḥzāb, under verse 36

The entire earth is his property, all of Paradise is his dominion, and the sovereignty of the heavens and the world is under his command. The keys of Paradise and Hellfire have been placed in his blessed hands. Sustenance, goodness, and every kind of blessing are distributed only from his court.

The world and the Hereafter are but a portion of what he gives. The sanctions of Islamic law have been placed in his hands, so that he may declare lawful whatever he wills, forbid whatever he wills, and excuse whatever he wills.¹

Dear Islamic brothers! Let us now reflect on some incidents that illustrate the authority of the Prophet ﷺ.

The Prophet's ﷺ authority and the obligation of Hajj

When Allah made hajj obligatory upon His servants, the Prophet ﷺ announced this obligation in his sermon, saying:

أَيُّهَا النَّاسُ قَدْ فَرَضَ اللَّهُ عَلَيْكُمُ الْحَجَّ فَحُجُّوا

O people! Allah has declared hajj obligatory upon you, so perform hajj.

The Companion Aqra^c b. Ḥābis رَضِيَ اللَّهُ عَنْهُ asked: "O Messenger of Allah! Is hajj obligatory every year?" He asked this question three times, but each time, the Prophet ﷺ remained silent.

Eventually, the Prophet ﷺ said:

لَوْ قُلْتُ: نَعَمْ لَوَجِبَتْ

¹ Bahār-i-Sharī'at, part 1, vol. 1, pp. 79-85

If I said yes, hajj would have become obligatory (to perform every year).¹

It should be remembered that hajj is only obligatory once in a lifetime, as mentioned in hadith. When Aqra‘ b. Ḥābis رَضِيَ اللهُ عَنْهُ asked about the obligation of hajj every year, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained: بَلْ مَرَّةً وَاحِدَةً فَمَنْ زَادَ فَتَطَوُّعٌ - “Hajj is only once. Whoever performs it more than once; it is voluntary.”²

سُبْحَانَ اللهِ Observe the majesty, authority, and care for the Ummah our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has.

Even though he had the authority to make hajj obligatory every year, he did not impose it to save the Ummah from hardship. However, he made it clear that if he had said yes, it would have been compulsory every year. This was not an isolated incident; on many occasions, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ considered the difficulties and challenges us sinners may face and ensured ease in religious matters.

Now, let us reflect on three hadith of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, which demonstrate both his authority and benevolence toward the Umma:

1. لَوْلَا أَنْ أَشَقُّ عَلَى أُمَّتِي لَفَرَضْتُ عَلَيْهِمُ السَّوَاكَ كَمَا فَرَضْتُ عَلَيْهِمُ الْوُضُوءَ - “If I did not consider it burdensome for my Ummah, I would have made the use of *miswak* obligatory, just as I made wudu obligatory upon them.”³

¹ Ṣaḥīḥ Muslim: hadith 1337

² Mustadrak: hadith 3210

³ Musnad Imam Aḥmad: hadith 1853

2. **كَوْلَا أَنْ أَشُقُّ عَلَى أُمَّتِي لِأَمْرَتُهُمْ أَنْ يُؤَخَّرُوا الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ أَوْ نِصْفِهِ** - "If I did not consider it burdensome for my Ummah, I would have commanded them to delay 'Ishā salah until one-third or half of the night."¹
3. **وَكَوْلَا صَعْفُ الضَّعِيفِ وَسُقْمُ السَّقِيمِ لَأَخَّرْتُ هَذِهِ الصَّلَاةَ إِلَى شَطْرِ اللَّيْلِ** - "If not for the frailty of the elderly and the sickness of the ill, I would have delayed this salah (i.e., 'Ishā) until the middle of the night."²

Dear Islamic brothers! These hadith teach us that the Prophet ﷺ could have altered the timing of 'Ishā, making it so that performing it earlier than one-third or half of the night would not have been permissible. Likewise, he could have made miswak obligatory in Wudu, making wudu invalid without it.³

Yet, thinking of ease and comfort for his Ummah, he did not do so.

Remember! Miswak is a very beloved Sunnah of our Prophet ﷺ. It is narrated from Umm al-Mu'minīn, Lady 'Āishah al-Ṣiddīqah رَضِيَ اللهُ عَنْهَا:

أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا دَخَلَ بَيْتَهُ بَدَأَ بِالسِّوَاكِ

When the Prophet ﷺ entered his home, he would first make use of miswak.⁴

We also know that when awakening from sleep at day or night, he would use miswak before performing wudu.⁵

¹ Jāmi' al-Tirmidhī: hadith 167

² Sunan Abī Dāwūd: hadith 422

³ Mir'āt al-Manājīh, vol. 1, p. 280

⁴ Ṣaḥīḥ Muslim: hadith 253

⁵ Sunan Abī Dāwūd: hadith 57

We too should use the miswak and follow as many other sunan as possible. **إن شاء الله** This way, we not only receive the reward of following the sunna, but also maintain oral hygiene and please Allah as a result.

The Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** announced:

السُّوَاكُ مَطَهْرٌ لِنَفْسِ مَرْصَاةٌ لِلرَّبِّ

The Miswak is a way of cleansing the mouth and pleasing Allah.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Cutting grass in the Ḥaram declared halal

During the Conquest of Mecca, the Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** declared it initially impermissible to cut the grass and plants within the Ḥaram boundaries. Yet, upon the request of ‘Abbās **رَضِيَ اللهُ عَنْهُ**, he utilised the authority granted to him by Allah and issued permission for *idhkkhir* grass to be cut within the Ḥaram, allowing the Companions **رَضِيَ اللهُ عَنْهُمْ** to tend to their needs.

A hadith describes how the Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, “Indeed, Allah has made Mecca a Ḥaram (an inviolable area). Neither should its grass be uprooted nor its trees cut.”

‘Abbās b. ‘Abd al-Muṭṭalib **رَضِيَ اللهُ عَنْهُ** then requested: **إِلَّا الْأَذْحَرَ لِمَا صَاعَتَنَا وَسُقْفِ بَيْوتَنَا** – “Please allow idhkkhir to be used by our artisans and for the roofs of our houses.”

The Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** then granted permission, allowing idhkkhir to be used.²

¹ Ṣaḥīḥ al-Bukhārī, vol. 1, p. 637

² Ṣaḥīḥ al-Bukhārī, vol. 1, p. 637

سُبْحَانَ اللَّهِ Reflect upon this for a moment. Even after hearing from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that it is forbidden to cut the grass or plants of the Haram, a leading Companion like ‘Abbās رَضِيَ اللَّهُ عَنْهُ requested permission to use Idhkhir grass.

This highlights very many things. First, this demonstrates that the Companions did not consider the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ an ordinary human being, but firmly believed that Allah had granted him full authority to alter what is halal and haram in any given situation as he saw fit. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, in turn, did not refuse. Instead, he exercised his authority to allow the use of idhkhir, thereby affirming the Companions' belief.

Dear Islamic brothers! All the previously mentioned incidents regarding the special authority of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are regarding matters in which he provided ease for his entire Ummah.

Now, observe the greatness of the Prophet’s صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ authority:

- If something is obligatory for the entire Ummah and neglecting it is sinful, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ could, by his special authority, allow specific individuals to refrain from it.
- Likewise, if something is forbidden for everybody, Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ could make it permissible for some.

Let us now reflect on some inspiring instances where the authority the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was in full view.

The Prophet’s صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ authority in excusing salah

There is no doubt that every Muslim is obligated to perform five daily salah. Denying this is disbelief, and intentionally missing even one is a major sin which can take one to Hellfire.

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

خَمْسٌ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ

"There are five salah in the day and night."¹

This refers to these salah being obligations.

Yet, in a remarkable instance of his authority, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ accepted the request of a Companion and allowed them to leave three salah, which meant they only offered two a day. As it happened, that Companion was not yet Muslim at that time, and said he would accept Islam upon the condition he only reads two salah a day. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ allowed this.²

It should be noted that this concession was specific to that Companion; nobody else can skip a single salah without a valid excuse as determined by Islamic law.

Here is a narration regarding his authority in the expiation for breaking a fast. Before this, remember, if a sane, adult, resident Muslim intentionally breaks a Ramadan fast without a valid excuse, by engaging in sexual intercourse or eating/drinking for pleasure, they must make up for the fast on another day and offer expiation. This is done by either freeing a slave, or if not possible, consecutively fasting for 60 days, or if that too is not possible, then by feeding 60 needy people two full meals each.³

This is the ruling for any Muslim that breaks their fast, but the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, through his exceptional authority, excused one of his Companions from this expiation.

¹ Ṣaḥīḥ Muslim: Hadith 11

² Musnad Imam Ahmad 7/283, hadith: 20309

³ Bahār-i-Sharī'at, part 5, vol. 1, p. 994

Transforming the expiation into a mercy

Abū Hurayrah رَضِيَ اللهُ عَنْهُ recalls:

A person rushed to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and exclaimed, "O Messenger of Allah! I am ruined." The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked: "What has caused your ruin?" The person replied: "I had sexual intercourse with my wife during Ramadan."

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, "Can you free a slave?" The person said no. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ further asked, "Can you fast consecutively for two months?" The person again said no. The Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ next question was, "Can you feed sixty poor people?" The person replied in the negative.

At this moment, dates were brought to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He said: "Give these away in charity." The person asked: "Should I give charity to someone more needy than us, even though no household in Medina is as needy as ours?"

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ smiled to the extent his blessed teeth became visible. "Go!", he declared, "Feed them to your family." (Thus, the expiation was fulfilled).¹

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Imam of Ahl al-Sunnah, Imam Aḥmad Raza Khan رَحِمَهُ اللهُ عَلَيْهِ, after citing this hadith, highlights the greatness of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by saying:

O Muslims! Never has anyone heard of such an expiation for sin. A person broke a fast in Ramadan. Yet, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ personally provided two and a quarter *mann* of dates and

¹ Ṣaḥīḥ Muslim: hadith 1111

instructed the person to eat it himself, which sufficed as expiation. Truly, this is the mercy of the Prophet ﷺ, which transforms punishment into reward.

A single glance from the Prophet ﷺ can turn major sins into rewards, which is why Allah guides the sinful and the wrongdoers to his door: **وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ** And if, when they had wronged themselves 'Dear Beloved Prophet', they came to your court.¹

Those who commit sins, when they come to his door seeking forgiveness from Allah, they will find Allah Most Merciful and accepting of their repentance."²

The Prophet's ﷺ authority in matters of testimony

Allah commanded that in matters of mutual financial transactions, two men be made witnesses. This is stated in the 282nd verse of Surah al-Baqarah:

وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ

And make two witnesses from your men,³

From this, it is understood that the testimony of just one man is not acceptable in Islamic for any transaction. This is Allah's command for all Muslims. The Prophet ﷺ, by the authority given to him by Allah, exempted the Companion Khuzaymah رَضِيَ اللَّهُ عَنْهُ from this general rule, making the Companion's single testimony the equivalent of two men.

¹ Al-Quran, al-Nisā', verse 64; translation from Kanz al-'Irfān

² Fatāwā Rīdāwīyah, vol. 30, p. 531

³ Al-Quran, al-Baqarah, verse 282; translation from Kanz al-'Irfān

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ proclaimed, مَنْ شَهِدَ لَهُ خُزَيْمَةً أَوْ شَهِدَ عَلَيْهِ فَهُوَ حَسْبُهُ – “Whoever Khuzaymah testifies for or against, it is sufficient.”

This means that if Khuzaymah رَضِيَ اللهُ عَنْهُ gives testimony in favour of someone or against someone, his testimony alone fulfils the required number of witnesses.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Prophetic authority in rulings of ‘idda

Suppose a woman’s husband passes away and she is not pregnant. In this case, Allah has prescribed the ‘idda (waiting period) to be four months and ten days for her.

This is mentioned in Surah al-Baqarah, verse 234:

وَالَّذِينَ يَمُوتُونَ مِنْكُمْ وَيَذُرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا²

Those, who die from among you leaving wives, then they (the widows) should confine themselves for a period of four months and ten days;²

Sayyid Muhammad Na‘im al-Dīn Murādābādī رَحِمَهُ اللهُ عَلَيْهِ explains this verse, saying:

The ‘idda for a pregnant woman ends upon childbirth (as mentioned in Surah al-Talāq), whereas for a non-pregnant woman whose husband passes away, the period is four months and ten days. During this time, she should not remarry, leave her husband’s house, apply oil, use perfume, adorn herself, wear coloured or silk garments, apply henna, or openly discuss a new

¹ Sunan al-Kubrā, vol. 10, p. 246, Hadith 20516

² Al-Quran, al-Baqarah, verse 234; translation from Kanz al-‘Irfān

marriage.

Dear Islamic brothers! From this verse and its tafsir, it is clear that the ‘idda of a non-pregnant widow is four months and ten days. Yet, here again we see the Prophetic authority.

After her first husband, Ja‘far al-Ṭayyār رَضِيَ اللهُ عَنْهُ was martyred, Lady Asmā’ bt. ‘Umays رَضِيَ اللهُ عَنْهَا was instructed by the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to mourn for only three days, instead of performing ‘idda for the usual four months and ten days.

She narrates, “When my first husband was martyred, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ told me: تَسْلِيْنِ ثَلَاثًا ثُمَّ اصْنَعِي مَا شِئْتِ - ‘Stay away from adornment for three days, then do whatever you wish.’”¹

Imam Aḥmad Raza Khan رَحِمَهُ اللهُ عَلَيْهِ explains that here, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ exercised his choice, granting her exemption from the general rule that a widow must undertake a waiting period for four months and ten days.²

The Prophet’s صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ authority regarding sacrificial animals

Barā’ b. ‘Āzib رَضِيَ اللهُ عَنْهُ narrates that Abū Burdah رَضِيَ اللهُ عَنْهُ had performed his animal sacrifice (*qurbani*) before Eid salah. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ordained that he should offer another sacrifice, as the first one was not valid.

Abū Burdah رَضِيَ اللهُ عَنْهُ replied: “O Messenger of Allah! I only have a six-month-old goat now, which is better than a one-year-old goat.” The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: اِجْعَلْهَا مَكَانَهَا، وَكُنْ تَجْرِي عَنْ أَحَدٍ بَعْدَكَ - “Offer it in its place, but know that after you, this will never suffice for anybody else.”³

¹ Sunan al-Kubrā: hadith 15523

² Fatāwā Riḍāwiyyah vol. 30, p. 529

³ Ṣaḥīḥ Muslim: hadith 1961

Dear Islamic brothers! It is essential to remember that sacrifices in the city must be performed after Eid salah. Performing qurbani before the Eid salah is not valid.¹

Mufti Amjad ‘Alī al-A‘zamī رَحْمَةُ اللهِ عَلَيْهِ mentions:

Sacrificial animals should be of the following ages: five years for a camel and one year for a goat. If they are younger than this then it is not permissible to sacrifice them. If they are older, it is permissible, in fact, better.

If a six-month-old sheep or goat appears to be one-year-old from a distance, it is permissible to sacrifice it.²

Since Abū Burdah رَضِيَ اللهُ عَنْهُ had only a six-month-old goat, which is generally too young for sacrifice. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ specifically allowed only him to offer it, while making clear that after him it would not suffice for others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! From all the incidents presented regarding the authority of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, it becomes clear that Allah granted an exalted and magnificent status to him. After establishing the rulings of Islamic, complete authority over these rulings was entrusted to the best of mankind صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Shaykh ‘Abd al-Ḥaqq al-Dehlawī رَحْمَةُ اللهِ عَلَيْهِ states:

A true and selected belief is knowing that rulings are entrusted to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He commands whomever he wills with whatever he wants. One thing may be made forbidden for someone and permissible for another. Allah, after establishing the

¹ Bahār-i-Sharī‘at, part 3, vol. 15, p. 337

² Bahār-i-Sharī‘at, part 3, vol. 15, p. 340

Islamic law, handed all its rulings to His Messenger ﷺ, so that he may modify, add, or explain them as he wishes.¹

It is incumbent upon us to hold perfect belief and faith not only in the other virtues and excellences of the Prophet of Allah ﷺ, but also in his authority.

We must never entertain the notion that only what the Quran declares as halal is permissible, or only what the Quran declares as haram is forbidden. Instead, our faith must include that the sayings and commands of the Prophet ﷺ serve as a proof and authority in declaring something halal or haram, just like the Quran itself.

Indeed, the Prophet ﷺ warned the unfortunate ones who questioned his authority, saying:

It is possible that a person may sit on his seat and, after quoting one of my hadith, says, “Between us and you is the Book of Allah, the Quran. We will only consider halal what is mentioned halal in it, and only consider haram what is mentioned haram in it.”

أَلَا وَإِنَّ مَا حَرَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ مَا حَرَّمَ اللَّهُ - Know! Whatever the Messenger of Allah ﷺ forbids is also forbidden, just as if Allah Himself had forbidden it.²

Encouragement for Pious Deed No. 29:

Dear Islamic brothers! To develop a mindset for avoiding sins, performing good deeds, and following the Sunnah of Allah’s Messenger ﷺ, come with the Islamic environment of Dawat-e-Islami, participate in its 12 Islamic Activities, and act upon the Pious Deeds booklet gifted to us by the Amir of Ahl al-Sunnah.

¹ Madārij al-Nubuwwah, vol. 2, p. 183

² Sunan Ibn Mājah: hadith 12

Among these 72 Pious Deeds, Pious Deed number 29 is: “Today, did you eat according to the Sunnah and recite the supplications before and after eating?” By acting upon this, the habit of eating according to the Sunnah will develop, and by following the Sunnah of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, even eating will become a source of reward.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! You too should become associated with this beautiful religious environment of Dawat-e-Islami, acquire the company of those who love Allah’s Messenger, make good intentions for righteous deeds, learn Islamic knowledge, review your daily deeds while filling your Pious Deeds booklet, and make intentions to travel in Madani Qafilas.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Madani pearls about maintaining family ties

Beloved Islamic brothers! Let us have the honour of listening to a few pearls of wisdom regarding maintaining family ties.

First, let us have the honour of mentioning two hadith of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

- 1) Every act of good conduct is charity, whether done with the rich or the poor.”¹
- 2) Congratulations to those who treat their parents well, for Allah has lengthened their life.”²

¹ Majma‘ al- Zawā’id: hadith 4754

² Al-Mustadrak: hadith: 7339

- Maintaining family ties is obligatory, and cutting them is forbidden, and a deed that leads to Hell.¹
- Good treatment of relatives is not simply reciprocating what they do to you. That is merely mutual exchange; if they send you something, you send them something back; if they visit you, you see them.
- True good treatment is that when someone cuts themselves off, you mend ties with them. When they distance themselves, you bring ties together and uphold the rights of relationships.²
- Different forms of maintaining family ties include: giving gifts and presents, assisting them if they need help, greeting them, visiting them, sitting and conversing with them, and treating them with kindness and courtesy.³

Announcement:

More pearls of wisdom on maintaining family ties will be discussed in study circles. Please do join them to learn more!

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 Bahār-i-Sharīāt, vol. 3, p. 558

² Radd al-Muḥtār, vol. 9, p. 678

³ Kitāb al-Durar al-Ḥikam, vol. 1, p. 323

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 ṣalāt

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ مَا فِي عِلْمِ اللَّهِ صَلَاةً ذَائِمَةً 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

صَلِّ اللَّهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

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 necessary (*wājib*) for whoever recites ṣalāt like this.”³

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

² Al-Qawl al-Badī’, p. 125

³ Al-Targhīb wa al-Tarhīb: Hadith 31

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

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

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.”²

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 18th September 2025

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

Remaining pearls of wisdom on maintaining family ties

- One should meet relatives often, for example, visiting one day

¹ Majma‘ al-Zawā'id: Hadith 17305

² Tārīkh Ibn ‘Asākīr: Hadith 4415

and not visiting the next, as this increases love and affection. True maintaining of family ties is meeting relatives regularly, such as every Friday or at least once a month.¹

- In matters of truth and justice, tribes and family members should be united. That is, if relatives are on the right path, they should act together in upholding truth and opposing falsehood.²
- If a relative presents a need or request, rejecting it is sinful. One should fulfill the needs of their relatives, and refusing their request is considered breaking the ties of kinship.³

Dua for a peaceful journey upon a mode of transport

According to the schedule of Dawat-e-Islami's weekly Sunna-inspired gathering, we will now memorise a dua. This week, we will learn what we can recite to have a peaceful journey on a mode of transport.

(أَحْمَدُ لِلَّهِ) سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿٣٧﴾ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿٣٨﴾

“Pure is He who granted us control over this; We were unable to control it. and we shall return to Our Lord.”⁴

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Method of collective accountability (72 Pious Deeds)

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “Pondering ‘over the Hereafter’

¹ Kitabul Durarul Hikam, vol. 1, p. 323

² Kitabul Durarul Hikam, vol. 1, p. 323

³ Kitabul Durarul Hikam, vol. 1, p. 323

⁴ Al-Quran, Al-Baqarah, verse 13-14; translation from Kanz al-‘Irfān; Madani Panj Surah, p.217

for a moment is better than 60 years of worship.”¹

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.

¹ Al-Jāmi‘ al-Ṣaghīr: Hadith 5897

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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 صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 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)

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

The Amir of Ahl al-Sunna's dua

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

أَمِيرُنْ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ