

The Wise Words of Shaykh **Abd al-Qadir al-Jilani**

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Thought-provoking speech of weekly
sunnah-inspiring ijtima
(For Islamic Brothers)



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

The Wise Words of Shaykh ‘Abd al-Qādir al-Jīlānī

وَعَلَى الْإِلَهِ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى الْإِلَهِ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا بَنِيَّ اللَّهُ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I intend to perform the Sunnah of *i'tikāf*.

Dear Islamic brothers! Whenever you enter a masjid, make and intention of performing *i'tikāf*, whenever you remember to do so. If you do this, then for as long as you stay inside, you will earn the reward of *i'tikāf*.

Remember! Normally in masjids, Islamic law does not give us permission to eat, drink, sleep, partake in *suḥūr* or *iftār*, or even drink Zamzam water. Yet, if one makes the intention of *i'tikāf*, he will be allowed to do these actions in the masjid. It is also important that one shouldn't make this intention of *i'tikāf* just to eat, drink, or sleep. It should be done only to please Allah Almighty.

As mentioned in *Fatāwā Shāmī*, “If someone wants to eat, drink, or sleep in a masjid, he should intend *i'tikāf*, perform *dhikr* of Allah Almighty, and then do what he desires.

The excellence of reciting *ṣalāt* upon the beloved Prophet ﷺ

The final Prophet of Allah, our master Muhammad ﷺ said:

إِنَّ اللَّهَ وَكُلَّ بِقَبْرِي مَدَكَ أَعْطَاةَ أَسْمَاءِ الْخَلَائِقِ فَلَا يُصَلِّي عَلَيَّ أَحَدٌ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا أَبْلَغَنِي بِاسْمِهِ وَاسْمِ أَبِيهِ هَذَا فَلَنْ بِنُ فُلَانٍ قَدْ صَلَّى عَلَيْكَ

Allah has indeed appointed an angel at my grave, to whom He granted the ability to hear the voices of all creation. So, whoever recites *ṣalāt* upon me until the Day of Judgement, it presents to me his name along with the name of his father; “So-and-so, son of so-and-so, sends *ṣalāt* upon you.”¹

Speech intentions

The Messenger of Allah ﷺ 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.

¹ Majma‘ al-Zawā'id: Hadith 17291

² Al-Jāmi‘ al-Ṣaghīr: Hadith 1284

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

In the noble Quran, Allah Almighty declares in the 15th verse of Surah Luqmān:

وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ

And follow the path of the one who returns to Me 'in repentance',¹

Dear Islamic brothers! In this verse, we are commanded to walk upon the path of those who turn towards Allah Almighty. This refers to those who perfectly obey Him.

Without any doubt, the most outstanding personality to turn to Allah Almighty is our Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Through him, the noble Companions رَضِيَ اللَّهُ عَنْهُمْ also became those who turned to Allah Almighty. Then, we look at the *Awliyā'* رَحِمَهُمُ اللَّهُ – they too turned to Allah Almighty.

أَلْحَمْدُ لِلَّهِ Imam Abū Ḥanīfah, Shaykh ‘Abd al-Qādir al-Jīlānī, Dātā Ganj Bakhsh, Khawājah Mu‘īn al-Dīn al-Ajmayrī, and Imam Aḥmad Razā Khān رَحِمَهُمُ اللَّهُ – all of them, along with every saint, turned to Allah Almighty.

In other words, this verse tells us to walk the path of Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the noble Companions رَضِيَ اللَّهُ عَنْهُمْ, the blessed saints, and the illustrious Sunni scholars رَحِمَهُمُ اللَّهُ.²

Why? Because these are the personalities who walk the path of truth; the path leading to Paradise, the path of Allah Almighty. These esteemed individuals are upon the straight path; the *Ṣīrāt al-Mustaqīm*.

¹ Al-Quran, Surah Luqmān, verse 15: translation from Kanz al-‘Irfān

² Tafsīr al-Qurṭubī, part 21, Luqmān, under verse 15, vol. 7, p. 42

When we draw inspiration from their sacred lives, follow their examples, read their statements, and understand and act upon their words, we too will walk the straight path.

بِإِنْ شَاءَ اللَّهُ. By following in the footsteps of their sacred lives, we will ultimately reach Paradise.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

O those who love Allah’s Messenger! اَلْحَمْدُ لِلَّهِ The blessed month of Rabī‘ al- Ākhir is underway. This month bears connection to the Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ.

The life of the Shaykh is commemorated especially on the 11th of Rabī‘ al-Ākhir. Without doubt, he was among those who turned most to Allah Almighty. His life was full of good deeds, and he was perfectly obedient to Allah and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

In line with the command given in the verse we just heard, and with the intention of acting upon it, let us have the honor of discussing Shaykh ‘Abd al-Qādir al-Jīlānī’s life and listening to his words of wisdom.

May Allah grant us the ability to have heartfelt love for the Shaykh. May we benefit from the shaykh’s biography and act upon his teachings.

أَوْيُنْ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Let us begin with some of Shaykh ‘Abd al-Qādir al-Jīlānī’s amazing statements.

First advice: three things are obligatory upon every Muslim

Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ wrote a book entitled *Futūḥ al-Ghayb*. In this, he gives us golden advice. He says:

Three things are always obligatory upon every Muslim, whether it is day or night, winter or summer, times of happiness or sadness, when busy or free, so long as there is life in their body, their mind remains sound, and they continue to breathe.

أَمْرٌ يَسْتَلْزِمُهُ – To follow and obey the commands of Islamic law.

نَهْيٌ يَجْتَنِبُهُ – To refrain from whatever Islamic law has prohibited.

قَدَرٌ يَرْضَى بِهِ – To always remain pleased and content with whatever Allah Almighty has decreed.

The Shaykh further declares:

The lowest state of a Muslim is that at no time should he be devoid of these three matters. His heart should always remain firm upon these three intentions. One should continuously remind himself of these three matters and keep his body engaged in them.¹

O those who love Allah’s Messenger! Just reflect! How concise yet powerful these words are. Shaykh ‘Abd al-Ḥaqq al-Diḥlawī رَحْمَةُ اللهِ عَلَيْهِ comments on this by saying that Shaykh ‘Abd al-Qādir al-Jīlānī summarises the very essence of Islam in this short passage,²

This is truly an amazing passage. Now, if we look at ourselves, we see some of us saying, “We are stuck in the world. We only offer prayer and perform *dhikr* as much as our worldly preoccupations allow.”

¹ Futūḥ al-Ghayb, p. 17

² Sharḥ Futūḥ al-Ghayb, p. 10

Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ addressed this Satanic whisper and uprooted it.

He explained that acting upon the commands of Allah Almighty, refraining from what is forbidden, and remaining content with destiny — this is in fact the bare minimum state a Muslim should be in.

This means every single person who has recited the *kalimah*, whether he is “worldly” or “religious,” whether a businessman, lawyer, doctor, driver, a boss, or an employee, from the greatest of kings down to the poorest of men. It is obligatory upon everybody who has been blessed with the treasure of Islam to continuously act upon these three things.

Consider another point: Generally, in our minds, many kinds of thoughts continually circulate. We keep making plans and have extravagant dreams. Even while in prayer, many people still think about the world.

Reflect upon this teaching of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ! He said: **فَلْيُحَدِّثْ بِهَا نَفْسَهُ** - “One should continuously remind himself of these three matters.”

Let’s pause and discuss. We continuously think about worldly matters. We ask ourselves, “Where can I earn money? Where should I eat next? I opened one shop; where should the other be? One business succeeded; how should I start another?” In this way, while sitting, standing, walking, working; every moment, we are caught up in some thought, continuously weaving dreams of advancing further in the world.

Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ taught us a beautiful lesson here. It is as though he is saying:

You always dream of this world. Deep within, you plan how to move further ahead, how to get more worldly success. Leave such thoughts! Instead, think like this: “How much do I act upon what Allah Almighty has commanded me to do? If I am falling

short in this, how can I do better? How much do I avoid the things Allah Almighty has forbidden? If I am not avoiding them, how can I better myself?”

Start thinking this way. Start acting this way. If Allah Almighty wills, then not only will your worldly life flourish, but your Hereafter will be successful.

O those who are inspired by Shaykh ‘Abd al-Qādir al-Jīlānī! Let us make an intention to act upon this golden advice. It is only three things, so engrave them firmly in your mind:

1. To carry out the commands of Islamic law.
2. To abstain from what is prohibited by Islamic law.
3. To always remain content with destiny, never show impatience, never complain or object when difficulties come, when calamities strike, or when worries surround you. Instead, remain wholeheartedly pleased with the decree of Allah Almighty.

May Allah Almighty grant all of us the ability to act upon the Shaykh’s wonderful advice.

اٰمِيْنُ بِجَاہِ خَاتَمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ

A brief summary of Shaykh ‘Abd al-Qādir’s life

Dear Islamic brothers! Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ lived in this world for 91 years. Scholars of Islam divided his life into three parts.

1. First – From his birth until the age of 18. During this time, the Shaykh remained in his ancestral homeland, Jīlān. Here, he received his initial education.

2. Second – From the ages of 18 to 51 (a total of 33 years). In this period, he went to Baghdad and studied the sacred knowledge of Islam. Alongside his pursuit of knowledge, he also engaged in great spiritual struggle (*mujāhadāh*) against the *nafs*. He would go into the wilderness, live in solitude, worship Allah Almighty, and absorb himself in *dhikr*.

3. Third – From the age of 51 to 91 (a total of 40 years). During this phase of his life, Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ formally began delivering lessons and public discourses. He spread the call to righteousness, illuminated hearts with the light of Islamic knowledge, lit lamps of guidance, showed people the path of the true religion, revived the Sunnah, and transformed thousands of wayward individuals into travelers on the straight path.

His teaching and speeches

Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ would deliver speeches three days a week.

Ibrāhīm b. Sa‘d رَحْمَةُ اللَّهِ عَلَيْهِ relates, “Shaykh ‘Abd al-Qādir would wear scholarly clothing and sit upon an elevated place (for example, *a minbar*) to deliver speeches.”

The Shaykh himself says:

In the beginning, only two or three people would sit with me. Gradually, large crowds began to gather. People would come riding on horses, mules, and camels, from far and wide. At that time, around seventy thousand would be in attendance (and later, this number increased even more).¹

¹ Bahjat al-Asrār, p. 177

His son, Shaykh ‘Abd al-Wahhāb رَحْمَةُ اللهِ عَلَيْهِ states:

Great scholars and religious authorities would come to my father’s gatherings. Four hundred prominent scholars would regularly sit with paper and pen, writing his words and instructions.¹

Shaykh ‘Umar Kīmānī رَحْمَةُ اللهِ عَلَيْهِ says:

It was never the case that he delivered a discourse and nobody in the gathering repented. In every single sitting, people would repent. Many non-Muslims would recite the *kalimah* and embrace Islam.²

Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ himself said, “At my hands, more than five thousand non-Muslims accepted Islam, and over a hundred thousand sinners repented.”³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! The beautiful speeches of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ were life-changing. People who heard them were inspired and moved. Fear of Allah Almighty and love for the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would flow into their hearts. They would feel regret for their sins, repent sincerely, and become righteous.

How fortunate are those who attain the honor of taking part in lessons and speeches in Dawat-e-Islami’s religious environment.

¹ Bahjat al-Asrār, p. 184

² Qalā'id al-Jawāhir, p. 93

³ Qalā'id al-Jawāhir, p. 96

May Allah Almighty grant us never-ending zeal to invite others towards righteousness.

أَمِينُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Let us listen to more of Shaykh ‘Abd al-Qādir al-Jīlānī’s words of wisdom.

Second advice: the action that makes one beloved to Allah

On the 11th of Jumādā al-Ākhirah 545 AH, Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ delivered a speech in his madrasah. During this, he said: “O those who are wealthy! If you desire goodness in both this world and the Hereafter, show kindness to the poor via your wealth!”

He then quoted a Hadith¹ in which the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “People are dependent upon Allah, and the most beloved to Allah is the person who most benefits those who depend on Him.”²

The word عِيَال is derived from the word عَوْل which means neediness or dependence. In general usage of this term, those for whom a person is responsible, such as his wife, or children, etc., are called his عِيَال.

In the Hadith mentioned by the shaykh here, all of mankind has been described as the عِيَال of Allah. In this context, this means mankind are servants of Allah Almighty and completely, utterly, and absolutely dependent upon Him.

Allah has guaranteed their sustenance; He provides for everyone and sustains all. The people who become most beloved to Allah Almighty are

¹ Fath al-Rahmān, p. 127

² Mawsū‘ah: Hadith 24

those who bring the most significant benefit to those who depend on Him.

‘Allāmah al-Munāwī رَحْمَةُ اللهِ عَلَيْهِ said:

Calling people towards goodness, inviting them to the path of Allah Almighty, teaching them the knowledge of Islam, treating them gently, showing mercy, being compassionate, spending on them; in short, doing good for people in any matter, whether religious or worldly (while remaining within the boundaries of Islamic law), all this is considered conveying benefit to mankind.¹

Dear Islamic brothers! From these words of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ and the Hadith he mentioned, it becomes clear that helping people, showing care for the poor, needy, and orphans, and conveying benefit to them—these are actions that make one beloved to Allah Almighty.

رَحْمَةُ اللهِ عَلَيْهِ Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ himself was full of profound compassion, mercy, and sympathy for others.

Bringing joy to the distressed

Abū ‘Abdullāh Muhammad b. Khidr al-Ḥusaynī رَحْمَةُ اللهِ عَلَيْهِ narrates:

One day, Shaykh ‘Abd al-Qādir al-Jīlānī saw a poor man who was in deep distress. Seeing a Muslim in sorrow, the Shaykh became restless and inquired: مَا شَأْنُكَ – “What has happened to you?” The poor man replied, “I need to cross over to the other side of the River Tigris, but I have no money. The boatman refuses to take me without paying a fare. I am hurt by this. If only I had money, I would not have faced such humiliation.”

¹ Fayḍ al-Qadīr: Hadith 4135

The man had not even finished speaking when another person arrived and gave the Shaykh a purse as a gift. Inside were thirty gold coins. The shaykh immediately handed this to the poor man and proclaimed, “Give these gold coins to the boatman, and tell him that from now he must never refuse to take a poor person across the river.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Third advice: consider life a treasure!

On Sunday morning, 10th Shawwāl 545 AH, Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ delivered a speech in his madrasah.

He began with this Hadith of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ فَتَحَ لَهُ بَابٌ مِّنْ خَيْرٍ فَلْيَبْتَئِمْهُهُ فَإِنَّهُ لَا يَدْرِي مَتَى يُغْلَقُ عَلَيْهِ

Whoever has a door of goodness opened for him should hasten and rush to enter it, for he does not know when it may be closed upon him.²

After this, the Shaykh announced:

O man! Rush towards goodness while the door of life is still open. Think of every breath as a treasure, for soon this door will be shut. While you still have strength and ability, consider righteous deeds as blessings. Cling to the door of repentance for as long as it stays open. Hold to the door of supplication; value it and pray! Benefit from the door that leads to spending time with the pious!

¹ Bahjat al-Asrār, p. 199

² Zuhd li Ibn Mubārak: Hadith 117

O man! Make up for the losses you have caused! Wash away the impurity of sins that has stained you! Correct the evils you have committed! The darkness of sin has covered your heart; wash this away! Return what you have taken unjustly!

Stop disobeying your Mawlā (Allah)! Stand at Allah's door! There is no one besides Allah! If you stand at His door, you are truly His servants. Yet, if you turn your focus towards the creation (for example, being absorbed in earning wealth and neglecting the door of Allah, forgetting Him in the process), then you have become servants of it.

O man! Do not be lazy, for laziness only leads to endless loss and regret. Improve your deeds! Allah will bless you with reward in this world and the Hereafter.

When death comes to you, you will awaken from the sleep of heedlessness. Yet, at that time, such awakening will be of no use. O human! The company of evil people has made you suspicious of the righteous. Live your life in the light of the Book of Allah and the Prophet's Sunnah, and success will be yours.

Have modesty before Allah in a manner befitting His right. Do not recklessly waste your time. You are busy accumulating wealth you will never fully use, dreaming of things you will never reach, and constructing buildings you will not live in forever. All of this has distracted you from Allah.

Undoubtedly, all goodness is with Allah, and all evil is with His enemies. Goodness is in presenting yourself before Allah! There is nothing but evil in running away from Him.

O mankind! You must remember death, be patient in times of hardship, and place your trust in Allah in every situation!

Let these three qualities fully develop within you. Then, when death comes, you will be somebody who abstained from the world, because you were prepared for death beforehand. Through patience, you will gain unlimited rewards from Allah. Through *tawakkul*, your connection with Allah will be unwaveringly strong.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Fourth advice: regarding four things that harm Islam

On the evening of the 12th Shawwāl 545 AH, Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ delivered another speech in his madrasah, which contained the following:

Your religion is harmed by four things: not acting upon the knowledge you have, doing that which you know nothing of, not trying to learn what you do not know and thus remaining ignorant, and becoming a barrier for people in the path of sacred knowledge.

O people! Your condition is such that you only infrequently attend gatherings of knowledge and *dhikr*. You are not consistent in attendance. When you hear a speech, you do not take heed of it. Instead, you pick out mistakes, laugh, and make a mockery of it. Repent from this! Do not become like the enemies of Allah! Whatever you hear, take advice from it! It is a must upon you to perform good deeds, and to do them sincerely.

The Shaykh then mentioned this verse of the Quran:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾

And I did not create jinn and mankind but to worship Me.¹

He then said:

As you can see, Allah did not create jinn and humankind just so they may follow their desires. He did not create them for play, amusement, or simply eating, drinking, and sleeping.

O heedless ones! Wake up from your carelessness! You live as though you will never die, as though you will never be resurrected on the Day of Judgment, as though you will never be held accountable before Allah, as though you will never cross the Širāṭ. This is your state, and yet you claim to be Muslims!

This is the Quran. If you do not act upon it, then on the Day of Judgment, it will be a proof against you.

Dear Islamic brothers! Look at how profound, wise, and moving the words of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ are. He is our shaykh, and the leader of shaykhs in fact.

May Allah grant us the ability to act upon this precious advice.

أَمِينُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Encouragement for Pious Deed 33

Dear Islamic brothers! To act upon the advice of Shaykh ‘Abd al-Qādir al-Jīlānī, come to the Islamic environment of Dawat-e-Islami, actively participate in the 12 Islamic Activities, travel in Madani Qafilas, and do as many good deeds as possible.

¹ Al-Quran, Al-Dhāriyāt, verse 56; translation from Kanz al-‘Irfān

In the *72 Pious Deeds* booklet given to us by Amir Ahl al-Sunnah, Pious Deed 33 asks us, “Did you perform tahajjud salah today? Or, if you did not sleep at night, did you offer ṣalāt al-layl?”

Through the blessings of acting upon this, you will gain the ability to fulfill the commands of Allah, abstain from prohibited acts, and develop a deep-rooted love for righteous deeds.

May Allah grant us the ability to act upon this. **اٰمِيْنُ**

صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ صَلُّوْا عَلٰى الْحَبِيْبِ

Manners of visiting the resting places of the noble saints

Dear Islamic brothers! Let us listen to the manners we should have when visiting the resting places of saints.

- It has been the practice of pious to visit the resting places of saints **رَحْمَتُهُمُ اللّٰهُ** and draw blessings from them. For example, Imam Khallāl al-Ḥanbalī **رَحْمَةُ اللّٰهِ عَلَيْهِ** writes: “Whenever an issue arises, I visit the resting place of Imam Mūsā Kāzīm b. Ja‘far al-Ṣādiq **رَضِيَ اللّٰهُ عَنْهُمَا** and supplicate whilst taking him as a *wasīlah*. Allah eases my difficulty and grants me my request.”¹
- Imam al-Shāfi‘ī **رَحْمَةُ اللّٰهِ عَلَيْهِ** declares, “Whenever I need something, I offer two units of prayer, then visit the resting place of Imam Abū Ḥanīfah **رَحْمَةُ اللّٰهِ عَلَيْهِ**. I supplicate there, and Allah fulfills my need.”²
- If anyone wishes to visit the resting place of a saint (or the grave of any Muslim), it is recommended to perform two units of *nafl* prayer before leaving one’s home (in a non-*makrūh* time). In each unit,

¹ Tārīkh Baghdād, vol. 1, p.133

² Al-Khayrāt al-Ḥisān, p. 230

after Surah al-Fātiḥah, recite Āyat al-Kursī once and Surah al-Ikhlāṣ three times. Convey the reward of this prayer to the soul of the deceased. By doing so, Allah will illuminate the grave of the deceased and grant one immense reward.¹

Announcement

More manners of visiting the resting places of the saints will be discussed in study circles. Please attend these to learn more!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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



1. The ṣalāt for the night preceding Friday

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

The saints of Islam have quoted, that whoever recites this ṣalāt at least once on the night between Thursday and Friday on a regular basis, will be blessed with the vision of the Prophet صَلَّى 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.²

¹ Fatāwā Hindiyah, vol. 5, p. 350

² Afḍal al-Ṣalawāt 'alā Sayyid al-Sādāt, p. 151

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلَّمَ

It is narrated from Sayyidunā Anas رَضِيَ اللهُ عَنْهُ that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Whoever recites this ṣalāt upon me whilst standing, his sins will be forgiven prior to him sitting; and if he recites it whilst sitting, his sins will be forgiven before he stands.”¹

3. Seventy portals of mercy

صَلَّى اللهُ عَلَى مُحَمَّدٍ

Seventy portals of mercy are opened for whoever recites this ṣalāt.²

4. The reward of 600,000 ṣalāt

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

Shaykh Aḥmad Ṣāwī رَحِمَهُ اللهُ عَلَيْهِ reports from some saints of Islam that by reciting this ṣalāt once, a person attains the reward of reciting ṣalawāt 600,000 times.³

¹ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 65

² Al-Qawl al-Badī’, p. 277

³ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 149

5. Nearness to the Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

Once, a person came to the Prophet ﷺ. Amazingly, the Prophet ﷺ made this person sit between himself and Sayyiduna Abū Bakr Ṣiddīq رَضِيَ اللهُ عَنْهُ. The noble Companions رَضِيَ اللهُ عَنْهُمْ were surprised as to who this honoured person was. When he left, the Prophet ﷺ explained, “When he recites ṣalāt upon me, he does so in these words.”¹

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet ﷺ has stated, “My intercession becomes necessary (*wājib*) for whoever recites ṣalāt like this.”²

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا that the Prophet ﷺ has stated, “Whoever recites this, 70 angels write good deeds for him for 1,000 days.”³

¹ Al-Qawl al-Badī, p. 125

² Al-Targhīb wa al-Tarhīb: Hadith 31

³ Majma‘ al-Zawā‘id: Hadith 17305

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."¹

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 9th October 2025

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

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

More manners of visiting the resting places of the noble saints

- After making good intentions, go towards the grave, approaching from the feet side. One should stand at least four handspans away from the grave at the head side, and give salam in a moderate voice using these words: اَلسَّلَامُ عَلَيْكَ يَا سَيِّدِي وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ.

Following this, one should recite Ṣalawāt Ghawthiyah three times, Surah al-Fātiḥah once, Āyat al-Kursī once, Surah al-Ikhlāṣ

¹ Tārīkh Ibn 'Asākir: Hadith 4415

seven times, and if time permits, Surah Yāsīn and Surah al-Mulk.

Supplicate to Allah as follows: “O Allah! Grant me reward for this recitation in accordance with Your generosity and not my imperfect action, and convey it as a gift from me to this special servant of Yours.”

After this, supplicate for anything permissible, taking the saint as a *wasīlah*. Give salam in the same manner and return.¹

- Undertake the visitation for the sake of Allah Almighty. Keep all required manners in mind.
- Remain in a state of ablution, if possible.
- Whilst ensuring to be in the state of ablution, also perform abundant *dhikr* and recite much *ṣalāt* upon the beloved Prophet

صَلِّ اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.²

Supplication to be included among the righteous

In accordance with the schedule of Dawat-e-Islami’s weekly Sunnah-inspired gathering, we will now memorise a supplication. This week, we will learn what we can recite so we are included amongst the ranks of the righteous.

(اللَّهُمَّ رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾)

O Our Lord! We have believed in that (Book) which you sent down and we have followed the Messenger, so write us among those who testify.”³

¹ Al-Fatāwā al-Riḍāwīyah, vol. 9, p. 522

² Mazarat-e-Awliya ki Hikayat, p. 7

³ Al-Quran, Al-Imran, verse 53; translation from Kanz al-‘Irfān

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.”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.

¹ Al-Jāmi‘ al-Ṣaghīr: Hadith 5897

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 ﷺ 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)

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

The Amir of Ahl al-Sunna's dua

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

أَمِيرُنْ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ