



How to Develop *Gentleness*

(6-November-2025)

Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)



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

How to Develop Gentleness

وَعَلَى إِلِكِ وَأَصْحِكِ يَا حَبِيبَ اللَّهِ
وَعَلَى إِلِكِ وَأَصْحِكِ يَا نُورَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made an intention for the Sunnah of *I'tikāf*.

Whenever you enter a Masjid, upon remembering, make the intention of *I'tikaf* because as long as you stay in the Masjid you will keep getting the reward of *I'tikaf*. Remember! There is no Shar'i permission to eat and drink, sleep or do Sahari and Iftari even to drink Zamzam water and the water on which *Dam* has been made in a Masjid. However, if the intention of *I'tikaf* is made, all these acts will become permissible. One should not make an intention to observe *I'tikaf* only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: If someone wants to eat, drink, sleep in a Masjid, he should make intention to observe *I'tikaf*, do Zikr of Allah Almighty for some time, then whatever he wants he can do (i.e. now if he wants to eat, drink or sleep, he can do so.).

Virtue of *ṣalāt* upon the beloved Prophet ﷺ

The beloved Prophet ﷺ said:

أَوَّلَى النَّاسِ بِنِيَّومِ الْقِيَامَةِ أَكْثَرُهُمْ عَلَى صَلَاةٍ

“On the Day of Judgement, the one who will be closest to me from among the people will be the one who recited the most *ṣalāt* upon me.”¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Speech intentions

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: *أَفْضَلُ الْعَمَلِ الْبَيْتَةُ 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 عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

O devotees of the Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Gentleness is a beautiful blessing from Allah Almighty. Whichever fortunate Muslim is granted this blessing, their character continues to improve, and people naturally develop a profound affection for them. In today’s Sunnah-inspired weekly gathering, we shall listen to some *Aḥādīth*, accounts, and narrations about gentleness.

Let us listen to one such faith-refreshing account regarding gentleness:

¹ Jāmi‘ al-Tirmidhī, vol. 2, p. 27, Hadith 484

² Al-Jāmi‘ al-Ṣaghīr: Hadith 1284

The acceptance of Islam by a scholar of the Torah

Sayyidunā Zayd b. Sa‘nah رَضِيَ اللهُ عَنْهُ, who, before embracing Islam, was a scholar of the Torah, once purchased dates from the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Although the due date of giving the dates had not yet arrived, Zayd bin Sa‘nah رَضِيَ اللهُ عَنْهُ came to the Beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in a large gathering and, with harshness, began demanding them. He even held onto the holy Prophet’s blessed mantle and glared at him.

Witnessing this scene, the Leader of the Believers, Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ, became enraged and said, “O enemy of Allah! You dare to show such disrespect to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? By Allah, if the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were not present here, I would have struck off your head with my sword right now!”

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, however, said gently, “O ‘Umar, what are you saying? Rather, you should have encouraged me to give what is owed of me and advised him to make his demand politely. In this way, you would have supported both of us.” Then the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ instructed: “O ‘Umar, give him his due amount of dates, and add some extra as well.”

Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ did as commanded, handing Zayd b. Sa‘nah رَضِيَ اللهُ عَنْهُ more than what was owed. Surprised, Zayd asked, “O ‘Umar, why are you giving me extra beyond my right?”

He replied, “Because I frightened you with a stern look, and the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered me to console your heart by giving you more than your due.”

Hearing this, Zayd b. Sa‘nah رَضِيَ اللهُ عَنْهُ asked, “O ‘Umar, do you know who I am? I am Zayd b. Sa‘nah.”

Sayyidunā Umar رَضِيَ اللهُ عَنْهُ responded, “Are you Zayd b. Sa‘nah, the big scholar of the Torah.”

He replied, “Yes, the very same.”

Sayyidunā ‘Umar asked, “So, why did you disrespect the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?”

Zayd explained, “In truth, I had already witnessed all the signs of the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned in the Torah, except for two which I had yet to test: 1) His forbearance would always prevail 2) The harsher people behaved with him, the gentler he would become. Today, through this encounter, I have witnessed both of these signs in him. I bear witness that he is undoubtedly the True Prophet. O ‘Umar, I am a wealthy man, and I make you my witness that I am giving half of my wealth in charity for the *Ummah* of this beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Then Zayd b. Sa‘nah رَضِيَ اللهُ عَنْهُ came to the blessed court of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, recited the testimony of faith, and entered Islam.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! You just heard how our beloved Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ always displayed gentleness, pardoned those who behaved harshly, and through his noble character, even a great scholar of the Torah could not help but accept Islam. So, let us also strive to bring the quality of *gentleness* into our own lives. Learn to forgive the mistakes of others and control your tongue even when angered, as in this lies success in both worlds.

To understand the importance of gentleness, ponder this: when Almighty Allah sent Sayyidunā Mūsā عَلَيْهِ السَّلَامُ to invite Pharaoh towards faith, He commanded him to speak with gentleness. Allah Almighty states in the Glorious Quran:

فَقُولَا لَهُ قَوْلًا لَّيْسًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ﴿٢٢٤﴾

Speak to him with courtesy; perhaps he will heed your advice or be fearful.”²

According to *Tafsīr al-Khāzin*, this means that when Sayyidunā Mūsā عَلَيْهِ السَّلَامُ and Sayyidunā Hārūn عَلَيْهِ السَّلَامُ approached Pharaoh, they were instructed to give him gentle advice. Some commentators mention this was because Pharaoh had once served Sayyidunā Mūsā عَلَيْهِ السَّلَامُ in his childhood. Others

¹ Dalā'il al-Nubuwwah, vol. 1, p. 23; Zurqāni, vol. 4, p. 253, summarised

² Al-Quran, Tāhā, verse 44; translation from Kanz al-'Irfān

said the command of being gentle meant Sayyidunā Mūsā عَلَيْهِ السَّلَام should promise Pharaoh worldly and eternal blessings if he embraced faith, such as remaining youthful, retaining his kingship until death, enjoying food, drink, and marital comforts in this life, and entering Paradise in the Hereafter.

When Pharaoh heard this, he was pleased and considered accepting, but being accustomed to consulting Hāmān (his minister) on every matter, he delayed. When Hāmān came, Pharaoh told him, “I am considering accepting the guidance of Mūsā.”

Hāmān arrogantly replied, “I thought you were wise, but you want to lower yourself? You are a lord, yet wish to become a servant? You are worshipped, yet want to become a worshipper?”

Pharaoh, deceived by his minister, said, “You are right.”

Thus, he lost the chance and was deprived of faith.¹

A glimpse of divine mercy

Dear Islamic brothers! In *Tafsīr Širāṭ al-Jinān*, it is written:

From this verse, we also see a glimpse of Allah Almighty’s immense mercy, that even with a rebellious and disobedient servant, He still commanded gentleness. Now, if this is His mercy towards a defiant servant, then how much greater will His mercy be for an obedient servant? When this verse was recited before Sayyidunā Yaḥyā b. Mu‘ādh رَحْمَةُ اللَّهِ عَلَيْهِ, he began to weep and said: “O Generous Lord! This is Your gentleness with that servant who says, ‘I am god.’ Then how will Your gentleness be with the servant who says, ‘You alone are the Creator.’ This is Your gentleness with that servant who says, ‘I am your supreme lord.’ Then how great will Your gentleness be with the servant who says, ‘My Lord is the Most High.’”²

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

¹ Tafsīr al-Khāzin, vol. 3, p. 254, Ṭāhā, under verse 44

² Širāṭ al-Jinān, vol. 6, p. 202, summarised

Virtues of gentleness

Dear Islamic brothers! We should adopt the approach that whenever we get the opportunity to invite someone towards righteousness, we do so with love, compassion, and gentleness. By presenting the invitation to goodness in this gentle style, **إِنْ شَاءَ اللَّهُ**, our words will be more effective, and the person we are advising will listen attentively and make an effort to act upon them. In the noble Quran, Allah Almighty has declared the gentleness of the blessed Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** as His mercy:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ

So Dear Beloved Prophet, through Allah's mercy, you are soft-hearted for them,¹

In this verse, the beautiful character and manners of the beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** are being described. It is being said: O Beloved! Allah Almighty's immense mercy upon you is that He made you soft-hearted, kind, compassionate, and merciful. He blessed your temperament with such kindness and affection that even on the day of Uhud, despite facing severe pain, you did not express anger. Had you been harsh in your interactions with people, they would have turned away from you. O Beloved! Pardon their mistakes and pray for their forgiveness so that by virtue of your mediation, Allah Almighty also forgives them.²

Importance of gentleness

Dear Islamic brothers! Just as gold becomes jewellery by softening, iron becomes a weapon when made malleable, and soil becomes fertile for crops when it is soft, in the same way, "gentleness," when practiced

¹ Al-Quran, Āl-ʿImrān, verse 159; translation from Kanz al-ʿIrfān

² Şirāṭ al-Jinān, vol. 2, p. 80

according to Islamic teachings, becomes a trait that develops mercy, compassion, ease, forgiveness, and tolerance in a person.

For encouragement, let us listen to three blessed sayings of the beloved Prophet ﷺ about the virtues of gentleness:

1. The beloved Prophet ﷺ said: “O ‘Ā'ishah رَضِيَ اللهُ عَنْهَا, Allah is Gentle and He loves gentleness. He grants through gentleness what He does not grant through harshness or anything else.”¹
2. The noble Prophet ﷺ also stated: “Whenever gentleness is found in something, it beautifies it; and whenever gentleness is removed from something, it makes it ugly.”²
3. The final Prophet ﷺ mentioned: “A believer is easy-going and gentle, like a harnessed camel; when led, it follows, and when made to sit on a rock, it sits.”³

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Dear Islamic brothers! You heard how important gentleness is; gentleness is most beloved to Allah Almighty. Whatever possesses gentleness becomes adorned; however, a person deprived of this beautiful trait remains angry most of the time, snaps at others over small matters, and humiliates the one who errs in front of everyone. No matter how much such a person worships, whether he prays Tahajjud, fasts the whole year, or spends nights in extra worship and recital of the noble Quran, if his temperament is harsh and he hurts Muslims without reason, such behaviour can be held against him on the Day of Judgment. Remember, hurting a Muslim's feelings in anger and humiliating someone publicly, are forbidden acts that lead one to the Fire.

¹ Şaḥīḥ Muslim, p. 1072, Hadith 6601

² Şaḥīḥ Muslim, p. 1073, Hadith 6602

³ Mishkāt al-Maṣābīḥ, vol. 3, p. 230, Hadith 5086

Nowadays, in our society, being angry, mocking someone while joking, shaming them publicly, harshly criticizing them, or laughing loudly at what they say is not considered bad at all. Often, the person being mocked even laughs along with the mockers. In this way, Satan makes one complacent, thinking, “See, they are enjoying this joke too,” while in reality the poor person may not be happy; he may be laughing only to hide his shame, while his heart is breaking inwardly. Therefore, we must avoid every action that wounds the heart of a Muslim. If someone uses harsh words toward us, instead of immediately exploding in anger, we should adopt gentleness and try to help them change their ways. Now let us listen to a related parable.

Kind words

In Khurāsān, a pious man رَحْمَةُ اللَّهِ عَلَيْهِ was instructed in a dream to go and invite the Tatar people towards Islam. At that time, Hulagu Khan’s son, Tegudar, was in power. The pious man رَحْمَةُ اللَّهِ عَلَيْهِ travelled and presented himself before Tegudar. When Tegudar saw this preacher, who had a Sunnah-filled face adorned with a beard, it amused him, so he mocked, “O man! Tell me, are the hairs of your beard better, or the tail of my dog?”

Though the words were provocative, the wise preacher responded with gentleness, “I, too, am but a dog of my Lord. If I remain loyal and succeed in pleasing Him, then I am better. But if I fail, then indeed your dog’s tail is better than me.”

As this preacher was a man of practice, he avoided backbiting, gossip, exposing faults, foul speech, and idle talk, always keeping his tongue moist with the remembrance of Allah Almighty. His sweet words struck Tegudar’s heart like an arrow. The venomous insult had been answered with fragrant speech, and Tegudar was left humbled.

He gently said, “You are my guest. Stay with me.” So, the righteous man

رَحْمَةُ اللّٰهِ عَلَيْهِ stayed. Each night, Tegudar would come to him, and the pious man would gently call him towards goodness. Through his individual efforts, a transformation began to take place within Tegudar. The very man who yesterday had sought to erase Islam became its admirer today. Under the guidance of this preacher, Tegudar converted to Islam along with his entire Tatar nation. He was given the Islamic name Ahmad. History bears witness: through the blessing of a preacher's gentle words, the Tatar kingdom was transformed into an Islamic state.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Gentle speech

O devotees of the Saint! You just heard how our pious predecessors رَحِمَهُمُ اللّٰهُ never became angry when faced with harsh words or bitter manners. Instead, they displayed patience, tolerance, and admirable character, and that is why their words resonated deeply with people.

Remember! Kind words cost nothing, yet bring great benefit, whereas harsh words bring nothing but loss. Someone once said a very unique thing: “The parrot eats chili yet still speaks sweetly, while man eats sweets yet still speaks bitterly.” It is true that when we hear something we dislike, anger naturally rises. But letting go of patience and tolerance, and reacting impulsively instead of acting with reason, brings no benefit at all. Let me share with you an inspiring parable from the blessed life of Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, in which he demonstrated perfect self-control.

A display of self-control

This occurred in the early days when Dawat-e-Islami's weekly Sunnah-inspired gathering was held at its very first Madani Markaz—Gulzar-e-

¹ Gheebat ki Tabah Kariyan, p. 155

Habib Masjid, Gulistan-e-Shafi Okarvi (Soldier Bazaar), Karachi.

On one such occasion, Amir Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ** was walking with some Islamic brothers towards the masjid. As they passed near a cinema, a young man, standing in line to buy a film ticket, mocked them loudly and disrespectfully, saying: “Mawlana, there’s a great film playing, come and watch it!” **مَعَادَ اللَّهِ**. Before the Islamic brothers could react out of emotion, Amir Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ** raised his voice with salam, walked closer, and politely said to him: “My son, I don’t watch films. But since you invited me, I thought I should invite you as well. **إِنْ شَاءَ اللَّهُ**, there will be a Sunnah-inspired gathering at Gulzar-e-Habib Masjid shortly. I request that you join us. If you cannot come now, then do come some other time, **إِنْ شَاءَ اللَّهُ**.” Then he handed the young man a small bottle of perfume as a gift.

A few years later, a young Islamic brother, wearing a blessed *‘imāmah*, humbly presented himself in the court of Amir Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ** and said: “Several years ago, I was the very same young man who **مَعَادَ اللَّهِ** invited you to watch a film. But instead of showing anger, you responded with patience and gentleness, and invited me to attend the Sunnah-inspired gathering instead. Your beautiful character deeply moved me. A day came when I finally attended the gathering, and through your merciful gaze, **أَلْحَمْدُ لِلَّهِ**, I repented from sins and became attached to the blessed religious environment.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Encouragement for Pious Deed No. 14

Dear Islamic brothers! To live life in accordance to the commands of

¹ Ta’arruf Ameer-e-Ahl-e-Sunnat, p. 40, summarised

Allah Almighty and His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, to remain steadfast on prayer, fasting, and voluntary worship, to adopt gentleness, and to become free from anger, attach yourself to the religious environment of Dawat-e-Islami. Take an active part in the 12 religious activities of the sub-circle, and fill out the 72 *Pious Deeds* booklet gifted to us by Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ.

Through its blessings, not only will you become punctual in prayer and implement the Sunnah, but you will also develop the mindset to adopt many noble habits.

For example, Pious Deed No. 14 states: “Today, if you felt anger towards someone (whether at home or outside), did you manage your anger by remaining silent, or did you speak out?” This is such a beautiful, good deed that by practicing it, softness will grow within us, the habit of anger will begin to fade away, and we will be protected from many wrong and harmful actions that arise due to anger. Therefore, let us act upon the 72 Pious Deeds ourselves, and encourage others to do so too.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! We were discussing bringing gentleness into our lives. Remember! To create a peaceful and harmonious religious environment at home, we must adopt gentleness. If we wish to invite our father and mother towards righteousness, we must bring gentleness into ourselves. If we want our sisters and daughters to observe modesty, we must have gentleness within us. If we want our sons to become regular in prayer, we must adopt gentleness. If we're going to save our friends from sinful acts, we must adopt gentleness.

If we want to bring our colleagues to Sunnah-inspired gatherings, we must adopt a gentle approach. If we're going to win the hearts of those under our authority, we must adopt gentleness. We want to motivate others to participate in Qafilah, the 72 Good Deeds, Madrasa-tul-

Madinah for adults, and other religious activities. In that case, gentleness must be part of our character. O Allah Almighty! Grant us gentleness for the sake of Your beloved Prophet's ﷺ smile.

اٰوِيْنُ بِجَاہِ خَاتَمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

O devotees of the noble Prophet! Keep this in mind: those who are harsh in nature tend to be avoided by others and people hesitate to speak to them. Such harsh individuals are not looked upon with respect in society. Behind their backs, people say things like: “Stay away from him, he’s very hot-tempered,” “He humiliates others in public for small things,” “He always has an angry face,” or “His family members are upset with him due to his strictness and striking fear.” Reflect! Are such impressions being formed about us too? Are we driving people away through unnecessary harshness? Are our children being deprived of our love and kindness? If so, we must immediately strive to bring gentleness into our character. For when the heart softens, dignity increases.

Mufti Aḥmad Yār Khan Naṣīmī رَحْمَةُ اللهِ عَلَيْه states:

Allah Almighty places gentleness in the hearts of those upon whom He shows mercy. They then deal with others with gentleness, and their honour increases even more. But those towards whom Allah Almighty shows anger, He deprives them of gentleness. Their hearts become hardened, and they deal with people harshly.¹

Remember! Gentleness is an excellent quality; it inspires compassion, prevents oppression, protects against arrogance, and fosters humility. A desolate, broken life can be transformed for the better through gentleness. But to develop gentleness, the heart itself must become soft, because the heart is the ruler of the body. Once the heart softens,

¹ Mir'āt al-Manājih, vol. 6, p. 654

gentleness naturally appears in one's character.

Now, how can the heart be softened? Let us consider a few key points in this regard.

1. Awake from heedlessness!

If we remain engaged in *dhikr* and reciting *ṣalāt*, its blessing will soften our hearts. Otherwise, neglecting the remembrance of Allah Almighty brings the curse of a hard heart.

Sayyidunā ‘Abdullāh b. ‘Umar رَضِيَ اللهُ عَنْهُمَا narrates that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Do not engage in excessive speech without the remembrance of Allah Almighty, for excessive talk without His remembrance hardens the heart. And indeed, the furthest of people from Allah is the hard-hearted.¹

2. Declare war against sins!

To soften the heart, one must engage in abundant good deeds and strive to avoid every minor and major, outward and inward sin. Sins harden the heart. Therefore, inculcate within yourself the fear of Allah Almighty and remember the torments and punishments of the Hereafter that result from sins. إِنَّ شَاءَ اللهُ, hardness of the heart will dissipate.

3. Make forgiveness a habit!

Train yourself so that whenever someone, knowingly or unknowingly, causes you harm, instead of responding with anger or retaliating, you control your temper and pardon. Keep this principle in mind: if impurity falls on something, it is cleansed with water, not with more impurity. Similarly, if someone wrongs us and we retaliate with the same or

¹ Jāmi‘ Tirmidhi, vol. 4, p. 184, Hadith 2419

worse, the matter deteriorates instead of being resolved, leading to enmity and quarrels. But if we respond with gentleness, overlooking their mistake and forgiving them, then **إِنْ شَاءَ اللَّهُ**, the positive outcome will bring coolness to the heart.

Allah Almighty says in the Holy Quran:

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٣﴾

Repel evil with what is best; then he, between whom and you there is enmity, will become as though he is a close friend.¹

Tafsīr Şirāṭ al-Jinān explains:

Repel evil with goodness, for example, anger with patience, ignorance with tolerance, and bad treatment with forgiveness. If someone does evil to you, forgive them. The result will be that even an enemy will begin to love you like a close friend.²

4. Eat less!

Another means of softening the heart is adopting the habit of eating less. Overeating not only makes worship difficult and harms health, but also causes hardness of the heart. Sayyidunā ‘Abdullāh b. ‘Abbās **رَضِيَ اللَّهُ**

عَنْهُمَا narrates that the beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: **مَنْ شَبِعَ وَنَامَ قَلْبِي قَلْبُهُ** “Whoever eats to his fill and then sleeps, his heart becomes hardened.”

He further said: **يَكُلُّ شَيْءٌ زَكَاةً وَزَكَاةُ الْبَدَنِ الْجُوعُ** “Everything has a zakat, and the zakat of the body is remaining hungry.”³

5. Choose good company!

Another way is to avoid the company of the sinful and to sit in the

¹ Al-Quran, Ha Mim Sajdah, verse 34; translation from Kanz al-‘Irfān

² Şirāṭ al-Jinān, vol. 8, p. 639

³ Sunan Ibn Mājah, vol. 2, p. 347, Hadith 1745

company of the pious. Mufti Aḥmad Yār Khan Naʿīmī رَحْمَةُ اللَّهِ عَلَيْهِ states:

Just as iron becomes soft and turns into tools, gold softens and becomes jewellery, soil softens and produces crops, and flour softens to become bread, likewise, when the heart becomes soft, a person becomes a *Walī*, a Sufi, and an *ʿĀrif* (one who recognises Allah Almighty). Softness of the heart is a great blessing of Allah Almighty, and this is gained through the company of the saints and their pure words.¹

6. Show kindness to orphans and the poor!

One prescription for softening the heart is to show kindness to orphans and the needy. A man once complained to the noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ about the hardness of his heart. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Do you wish your heart to become soft?”

He replied, “Yes.”

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “When an orphan comes to you, place your hand upon his head and feed him from your food. Your heart will soften, and your needs will be fulfilled.”²

7. Reflect upon the harms of a hardened heart!

The curse of a hard heart is that guidance has no effect upon it, it does not incline towards good deeds, and it leads to the displeasure and curse of Allah Almighty. The fourth Caliph of Islam, Sayyidunā ʿAlī b. Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ narrates that the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

¹ Mir'āt al-Manājīh, vol. 7, p. 2

² Muṣannaf ʿAbd al-Razzāq, Kitāb al-Jāmiʿ, vol. 10, p. 135, Hadith 20198

Seek goodness from the compassionate ones of my *Ummah*, and stay close to them. Do not seek goodness from the hard-hearted, for curses descend upon them.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Sunnahs and Etiquettes of Walking

Dear Islamic brothers! Let us listen to the *sunan* and etiquettes of walking from the booklet *163 Madani Pearls* by Amir Ahl al-Sunnah, Maulana Muhammad Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ:

Allah Almighty states in Juz' 15, Surah Banī Isrā'īl, verse 37:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾

And do not walk upon the earth arrogantly, indeed you will never split open the earth, and you will never reach the height of mountains.²

- The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “A man was walking arrogantly, wrapped in two sheets, full of pride. The earth swallowed him, and he will keep sinking in it until the Day of Judgment.”
- When the noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ walked, he would lean forward slightly, as if descending from a slope.
- If there is no obstacle, walk on the side of the pathway at a moderate pace, not so fast that people stare at you, wondering where you are rushing, and not so slow that people think you are ill.

¹ Al-Mustadrak, vol. 5, p. 458, Hadith 7978

² Al-Quran, Banī Isrā'īl, verse 37; translation from Kanz al-'Irfān

Announcement:

The remaining *sunan* and etiquettes of walking will be explained in the training circles). Therefore, make sure to attend them to learn more.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The 6 Duroods and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtima' (congregation) of Dawat-e-Islami:



1. The Durood 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 Durood at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands.¹

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

¹ Afdal-us-Salawat 'ala Sayyid-is-Sadat, p. 151

It is narrated by Sayyidunā Anas رَضِيَ اللهُ عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Durood upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.'¹

3. 70 Portals of mercy

صَلَّى اللهُ عَلَى مُحَمَّدٍ

Whoever recites this Durood, 70 portals of mercy are opened for him.²

4. The reward of 600,000 Duroods

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

Shaykh Ahmad Saawi رَحِمَهُ اللهُ عَلَيْهِ reports from some saints of Islam that the one reciting this Durood once receives the reward of reciting Durood 600,000 times.³

5. Nearness to the Distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool ﷺ made him sit in

¹ Afdal-us-Salawat 'ala Sayyid-is-Sadat, p. 65

² Al-Qaul-ul-Badi', p. 277

³ Afdal-us-Salawat 'ala Sayyid-is-Sadat, p. 149

between himself and Sayyidunā Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ. The respected companions رَضِيَ اللهُ عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When he recites Durood upon me, he does so in these words.’¹

6. Durood-e-Shafa’at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Durood upon me, my intercession will become Wajib for him.²

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyidunā Ibn ‘Abbas رَضِيَ اللهُ عَنْهُمَا that the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.’³

2. An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharaib-ul-Quran*, ‘If anyone recites the following Du’a three times at night it is as if he has found Layla-tul-Qadr.’ We should recite it every night. Here is the Du’a:⁴

لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ

¹ Al-Qaul-ul-Badi’, p. 125

² Attargheeb Wattarheeb, vol. 2, p. 329, Hadith 31

³ Majma’-uz-Zawaid, p. 254, vol. 10, Hadith 17305

⁴ Tarikh Ibn ‘Asakir, vol. 9, p. 155, Hadith 4415

سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

Translation: There is none worthy of worship except Allah ﷻ Who is 'حَلِيمٌ' and 'كَرِيمٌ'. Allah ﷻ is 'سُبْحَانَ', Rab of the seven skies and Rab of the magnificent 'Arsh.

Schedule for the Halqahs [learning circles] of the weekly Ijtima' (overseas), 6 November 2025

1. Short Bayan on different topics: **5 minutes**
2. Memorising Du'a: **5 minutes**
3. Jaiza: **5 minutes**
4. Total duration: **15 minutes**

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Remaining *sunan* and etiquettes of walking

- It is not from the Sunnah to look here and there uncontrollably. Walk in a dignified manner with the gaze lowered.
- When walking, or ascending or descending stairs, be careful not to produce a sound with your shoes.
- If there are two women standing or walking on the path, do not pass between them, as this has been prohibited in the hadith.¹
- Some people have a habit of kicking anything they come across when walking. This is totally inappropriate behaviour. This can result in the feet being injured. It is against proper etiquette to kick newspapers,

¹ Sunan Abi Dawud, vol. 4, p. 470, Hadith 5273

boxes and packets with writing, as well as empty water bottles.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Supplication for when looking in the mirror

In accordance with the schedule of Dawat-e-Islami's weekly Sunnah-inspired gathering, the *supplication for when looking in the mirror* will be memorised. It is as follows:

اللَّهُمَّ أَنْتَ حَسَّنْتَ خُلُقِي فَحَسِّنْ خُلُقِي

Translation: O Allah, You have beautified my appearance, so beautify my character too.¹

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."²

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.

¹ Madani Panj Surah, p. 206

² Al-Jāmi' al-Ṣaḡhīr: Hadith 5897

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.

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

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

1. Have you made good intentions?
2. Did you offer the five daily prayers 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-Ikhlās, and Tasbīḥ Fāṭima once?

6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with Khazā'in al-'Irfān* or *Nūr al-'Irfān*? Or, have you read or listened to at least two pages from *Tafsīr Şirāṭ al-Jinān*?
7. Have you recited some invocations from the Shajara?
8. Have you recited ṣalawāt upon the Prophet at least 313 times?
9. Have you protected your eyes from sin? (By not looking at indecent things on your mobile or elsewhere, movies and dramas, non-maḥram women, etc.)
10. Have you protected your ears from sin by not listening to backbiting, music, foul and lewd speech, etc?
11. Did you keep your gaze lowered today whilst walking or travelling and refrain from looking here and there without need?
12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of *Maktabat al-Madina*, or the Monthly Magazine Faizan-e-Madina for at least 12 minutes today?
13. Did you stop talking and discontinue what you were doing to reply to azan and iqāmah?
14. If something *happened* that made you angry with someone, did you stay quiet and control your anger, or did you end up speaking out?
15. Did you fill in the *Pious Deeds* booklet whilst taking account of your actions?
16. Did you listen to your *nigrān* in accordance with the guidelines stipulated by the central executive committee?
17. Did you speak respectfully with everybody inside and outside the home, be they young or old?
18. Did you study or teach in Madrassa-tul-Madina for adults?
19. Did you try to sleep within two hours after the 'Ishā' prayer congregation?

20. Did you spend at least two hours carrying out the religious activities of Dawat-e-Islami in accordance with the schedule provided by your nigrān?
21. Did you wake up others for Fajr prayer?
22. Did you refrain from unnecessarily peeping into other people's homes?
23. Did a short lecture (*dars*) take place in your home? In your absence, did somebody else carry this out?
24. Did you listen to or deliver at least one Madani dars in the masjid, workplace, or wherever else possible?
25. Did you dress according to the sunnah? (These clothes must be a colour permitted by the shariah and not glaringly bright or sparkling.)
26. Do you have long hair according to the sunnah?
27. Have you refrained from the sin of shaving the beard or trimming it less than a fist-length?
28. Did you repent immediately after committing a sin?
29. Did you eat according to the sunnah and recite the pre-meal and post-meal du'ā's?
30. Did you give salaam to the Muslims you met at home; at work; on the bus, train, etc; and other places?
31. Did you act upon at least some sunnahs related to the miswāk, exiting and entering the home, sleeping and awakening, sitting facing qibla, etc?
32. Did you offer the four units (*rak'āt*) of sunnah for Ṣuhr prior to the farḍ?
33. Did you offer tahajjud prayer at night? If you did not sleep, did you offer ṣalāt al-layl?
34. Did you offer the voluntary (*nafl*) prayers of ishrāq, chāsht, and awwābīn?

35. Did you offer the preceding sunnahs of 'Aṣr or 'Ishā'?
36. Did you encourage *someone* else to take part in at least one of Dawat-e-Islami's 12 religious activities?
37. Did you avoid asking someone to borrow something from them? (e.g. slippers, shawl, mobile, charger, car)
38. Did you refrain from *lying* and engaging in backbiting and taletelling (including listening to these things)?
39. Did you watch Madani Channel for some time?
40. Did you refrain from forming personal friendships based on worldly gain?
41. Despite being able to do so, did you delay paying a debt back in time without the permission of the lender? Did you give back something you borrowed to its owner within the time period you both agreed?
42. Did you refrain from uttering words of humility in front of others despite not truly meaning them? For example, saying, "I am a nobody" to increase your respect in the sight of others whereas you do not truly believe yourself to be as such.
43. Did you maintain cleanliness and tidiness?
44. Upon learning of another Muslim's flaw, did you conceal it from others (unless there was a religious reason not to)?
45. Did you deliver or take part in a tafsīr study circle?
46. Did you recite 'بِسْمِ اللَّهِ' before everything that is permissible and honourable?
47. Did you deliver or listen to an outdoor dars?
48. Did you pray for the forgiveness of your parents and spiritual guide and convey to them at least the reward of some good deeds?
49. Did you avoid wasting of any kind at home, in the masjid, at work, etc?
50. Did you abide by traffic laws?

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

Record of qufl-e-Madinah

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

Ten weekly pious deeds

57. Did you send at least one Islamic sister from your home to the weekly sisters’ gathering?
58. Did you watch or listen to the weekly Madani Muzakarah?
59. Did you attend the weekly gathering from beginning to end?
60. This week, did you observe i’tikāf on the day off?
61. This week, did you visit at least one ill or distressed person at their home or the hospital according to the sunnah and console them? Or, did you

offer condolences upon someone passing away?

62. Did you fast on Monday this week (or in the case of not doing so, fast on any other day)?
63. Have you read or listened to the weekly booklet?
64. Did you conduct the area visit at least once this week?
65. This week, did you reach out to at least one Islamic brother who used to be part of Dawat-e-Islami or attended the weekly gatherings, and encourage him to join the religious environment?
66. Did you participate in the weekly study circle?

Three monthly pious deeds

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

One yearly pious deed

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

Two lifetime pious deeds

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Amir of Ahl al-Sunna's dua

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

اٰمِيْنُ بِجَااِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ