

The Excellence of
Forgiving
Others



(For Islamic Brothers)

Thought-provoking speech of weekly
sunnah-inspiring ijtima

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

The Excellence of Forgiving Others

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

I had made intention for the Sunnah of *i'tikāf*

Dear Islamic brothers! Whenever you enter a masjid, make the intention of *i'tikāf*, as you shall continuously gain the reward of *i'tikāf* for as long as you stay inside. Normally, when we are in a masjid, Islamic law does not give permission for us to eat, drink, sleep, have suḥūr or ifṭār, and not even to drink Zamzam water or the water on which prayers have been made. Yet, if the intention of *i'tikāf* is made, all these actions will become permissible. One should not make this intention only to eat, drink or sleep. This intention should instead be made to please Allah.

As mentioned in *Fatāwā Shāmī*:

If someone wants to eat, drink or sleep in a masjid, he should make the intention to observe *i'tikāf* and perform 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 Excellence of *ṣalāt* upon the Merciful Prophet ﷺ

The holy Prophet ﷺ stated:

مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ، وَلَمْ يُصَلُّوا عَلَيَّ نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ تِرَةٌ فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَ لَهُمْ

"Whenever a group of people sit in a gathering wherein they neither remember Allah nor recite *ṣalāt* upon their Prophet, that gathering shall become a source of regret for them (on the Day of Judgement). Then, if Allah wills, He may punish them, and if He wills, He may forgive them."¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Speech intentions

The final Prophet ﷺ said:

أَفْضَلُ الْعَمَلِ النَّبِيَّةُ الصَّادِقَةُ

A truthful intention is the best action.²

O those who love Allah's Messenger! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to this speech, make good intentions. For example:

- I will listen to the entire speech to gain knowledge of Islam.
- I will sit in a respectful manner.
- I will not be lazy or inattentive during the speech.
- I will listen to the speech to reform and better myself.

¹ Tirmidhi, vol. 5, p. 247, Hadith 3391

² Al-Jāmī' al-Ṣaghīr: Hadith 1284

- Whatever I hear and learn, I will try to convey to others.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Sayyidunā Amīr Mu‘āwiyah and Sayyidunā Ibn Zubayr

رَضِيَ اللهُ عَنْهُمَا

It is narrated that Sayyidunā ‘Abdullāh b. Zubayr رَضِيَ اللهُ عَنْهُمَا owned a piece of land where his slaves used to work. Adjacent to his land was the land of Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ, where his slaves also worked. On one occasion, a slave of Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ forcibly entered the land of Sayyidunā ‘Abdullāh b. Zubayr رَضِيَ اللهُ عَنْهُمَا. Consequently, Sayyidunā ‘Abdullāh b. Zubayr رَضِيَ اللهُ عَنْهُ wrote a letter to Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ, stating: "Your slave has entered my land; please restrain him. وَالسَّلَام."

Upon reading the letter, Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ took a page and replied: "O son of the *Ḥawārī* (the loyal companion) of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I am grieved by what the slave has done, and in my sight, this world holds no value. I grant my land to you; therefore, include it within your land. Furthermore, the slaves and the assets present upon it now belong to you as well. وَالسَّلَام."

When this letter reached Sayyidunā ‘Abdullāh b. Zubayr رَضِيَ اللهُ عَنْهُ, he wrote in response: "I have read the letter of *Amīr al-Mu‘minīn* رَضِيَ اللهُ عَنْهُ. May Allah lengthen his life! As long as a personality like him exists among the Quraysh, the counsel of the Quraysh can never be futile."

When this letter reached Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ, he remarked: "He who pardons, leads; he who practices forbearance,

becomes great; and he who overlooks, the hearts of the people incline towards him."¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear **Islamic brothers!** You have heard how excellent the qualities of the people of Allah are! Their personalities are filled with humility, detachment from the world, generosity, selflessness, forbearance, and the spirit of pardoning others. These noble figures are not limited merely to claims and slogans; rather, Islam is deeply embedded in their very being. They never take revenge for their own sake. Even if someone treats them harshly, these people of Allah, instead of losing their composure, treat their opponent with compassion and kindness. This is why their glory and greatness are celebrated throughout the world today. Whenever these great personalities are mentioned, the invocations رَحِمَ اللهُ عَلَيْهِ or رَحِمَ اللهُ عَلَيْهِ are naturally uttered.

May Allah Almighty, for the sake of these great personalities, grant us the spirit to pardon Muslims and the privilege of attaining reward by doing so. Remember! Swallowing one's anger and overlooking the faults of people is such a superior **pious deed** that the fortunate Muslim who practices this is counted among the beloved servants of the Most Merciful.

Accordingly, in verse 134 of Surah Āl-ʿImrān, Part 4, Allah Almighty states:

وَالْكُذِبِينَ الْعَظِيمِينَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

¹ Din aur dunya ki anukhi baten, p. 446 selected summarised

and control rage, and forgive people—and Allah loves the righteous.¹

Similarly, in verse 22 of Surah al-Nūr, Part 18, it is stated:

وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَتَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾

Let them forgive and overlook. Do you not like that Allah should forgive you?
And Allah is Most-Forgiving, Most-Merciful.²

Dear **Islamic brothers!** It is evident that overlooking the mistakes of people is highly pleasing to the Generous Lord. Remember! Satan is the eternal enemy of man; he cannot tolerate that Muslims remain united, wish well for one another, protect each other's honour, overlook each other's mistakes, develop tolerance, pardon their own rights, respect the rights of others, and cooperate with one another.

If this were to happen, society would become a cradle of peace and Satan would be defeated and disgraced. Therefore, he does not allow Muslims to pardon others or control their anger. Thus, oppose Satan by thwarting his attacks and adopt the practice of pardoning others.

Bear in mind! Although pardoning a Muslim for an error is extremely difficult upon the carnal-self (*nafs*), if we keep the virtues of pardoning others in mind, we will be deemed worthy of rewards and bounties from Allah Almighty. **إِنْ شَاءَ اللَّهُ** Let us listen to three blessed *Aḥādīth* in this regard and strive to develop the spirit of pardoning people.

The Excellence of Overlooking People

1. The beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: "Whosoever possesses three things, Allah will take his account in an easy manner (on the

¹ Al-Quran, Surah Āl-ʿImrān, verse 134; translation from Kanz al-ʿIrfān

² Al-Quran, Surah al-Nūr, verse 22; translation from Kanz al-ʿIrfān

Day of Judgement) and will admit him into Paradise by His mercy."

The noble Companions رَضِيَ اللهُ عَنْهُمَا asked: "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! What are those things?"

He replied: "(1) Give to the one who deprives you, (2) join ties with the one who cuts ties with you, and (3) pardon the one who oppresses you."¹

2. **The Merciful Prophet** صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "On the Day of Judgement, an announcement will be made: 'Let him whose reward is upon the Grace of Allah stand up and enter Paradise.'

It will be asked: 'For whom is the reward?'

The announcer will say: 'For those who used to pardon people.'

Then thousands of people will stand up and enter Paradise without accountability."²

3. **The Final Prophet** صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Whosoever pardons the mistake of a Muslim, Allah will pardon his mistake on the Day of Judgement."³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear **Islamic brothers!** You have heard how excellent an act it is to pardon people; not only does it bring blessings in this world, but in the Hereafter, by the will of Allah, one will be graced with the glad tidings of Paradise. How fortunate are those Muslims who, despite having the power and ability to take revenge, do not make the mistakes of others

¹ Al-Mu'jam al-Awsaṭ, vol. 4, p. 18, Hadith 5064

² Al-Mu'jam al-Awsaṭ, vol. 1, p. 542, Hadith 1998

³ Sunan Ibn Mājah, vol. 3, p. 36, Hadith 2199

a matter of personal ego, but rather attain a treasure of reward by pardoning them.

Unfortunately, today, if someone causes us even a minor inconvenience or displays a slight bit of ill-mannered behaviour, we abandon forbearance and pardoning. We become their enemy and seek to take revenge through various means. However, if we were to study the pure life of **the merciful Prophet** صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, it would become as clear as daylight to us that he would not return evil with evil, but would instead grant forgiveness.

The Greatness of al-Mustafā ﷺ

The Mother of the Believers, Sayyidah ‘Ā’ishah al-Ṣiddīqah رَضِيَ اللهُ عَنْهَا, states: "The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was not one who spoke indecently by habit, nor did he do so intentionally; he was not one who made noise in the marketplaces, nor did he return evil with evil. Rather, he would pardon and overlook."¹

A magnificent example of this is his merciful conduct during the Conquest of Makkah. Before the Conquest, the ill-mannered disbelievers had made things extremely difficult for the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the noble Companions رَضِيَ اللهُ عَنْهُمَا, inflicting various types of painful suffering upon them.

After the Conquest of Makkah and the dominance of the Muslims, those bloodthirsty individuals who had caused such pain were captured alongside other prisoners and presented in the court of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Had there been any other worldly ruler at that moment, he might have prescribed the harshest of punishments for

¹ Tirmidhi, vol. 3, p. 409, Hadith 2033

them. However, the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ even graced them with forgiveness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Proclamation of General Amnesty on the Day of the Conquest of Makkah

In 8 AH, when Makkah was conquered, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, in his capacity as the leader of the Islamic Ummah, held the first general assembly in the Sacred Sanctuary of Allah. In this assembly, alongside the Islamic forces, there was a massive crowd of thousands of enemies of Islam. In this majestic sermon, the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ addressed not only the people of Makkah but everyone in general.

After the sermon, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ cast a deep glance over this gathering of thousands and saw the leaders of the Quraysh standing with their heads bowed and gazes lowered, trembling in fear. Among those tyrants and oppressors were those who had scattered thorns in the path of the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. There were those who had repeatedly pelted him with stones. There were those bloodthirsty ones who had made multiple assassination attempts on the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

There were those heartless individuals who had caused the martyrdom of (a part of) his blessed teeth and left his luminous countenance covered in blood. There were those unruly individuals who, for years, had brought him pain with their slanders and shameful abuses. There were those cruel and predatory characters who had placed a cloth around the neck of the holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and attempted to strangle him. There were those blood thirsty individuals, whose thirst could be quenched by nothing other than the Prophetic blood.

There were those oppressors whose aggressive attacks and tyrannical onslaughts had repeatedly shaken the walls of Madinah al-Munawwarah. Those tyrants who had bound the noble Companions— Sayyidunā Bilal, Sayyidunā Ḥayb, Sayyidunā ‘Ammār, Sayyidunā Khabbāb, Sayyidunā Khubayb, Sayyidunā Zayd b. Dathinah رَضِيَ اللهُ عَنْهُمْ, and others—with ropes, lashed them, and forced them to lie on the burning sand; some were made to lie on glowing embers; some were wrapped in mats and had smoke blown into their noses; and some were strangled hundreds of times.

Today, all of them stood as criminals in the custody of the army of ten to twelve thousand *Muhājirīn* and *Anṣār*. They were trembling and thinking in their hearts that perhaps today their corpses would be torn apart by dogs and their flesh fed to kites and crows; and that the ‘wrathful’ armies of the *Anṣār* and *Muhājirīn* would crush their every child into the dust and blood, annihilating their progeny and destroying their settlements. A storm of fear and terror was rising in the chests of those criminals. Every fibre of their bodies was quivering with dread; their hearts were pounding, and they were in a state of extreme fear.

In this atmosphere of total despair and hopelessness, the merciful gaze of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ suddenly turned towards them. The merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked those criminals, "Tell me! Do you know how I am going to deal with you today?"

At this terrifying and formidable question, the criminals lost their senses and trembled. However, seeing the personification of mercy, they all spoke with one voice, "You صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are most generous."

Everyone's longing eyes were fixed upon the beauty of Prophethood, and every ear was waiting to hear the decisive answer of the Leader of Prophethood. Suddenly, the Conqueror of Makkah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ proclaimed in his gracious tone:

لَا تَلْمِزِيْبَ عَلَيْكُمُ الْيَوْمَ فَأُدْهِبُوا عَنْكُمُ الظُّلْمَاءُ

Translation: "There is no blame upon you today; go, you are all free."

Upon hearing this unexpected statement of the Messenger of Allah, the eyes of all the criminals became tearful with intense remorse. The slogans of **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ** that echoed from their tongues caused a rain of light to shower upon the walls and doors of the Sanctuary of the Ka'bah.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! If we study the biographies of the Prophets and Messengers **وَعَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ**, the noble Companions and the Successors **رَضِيَ اللَّهُ عَنْهُمْ**, as well as the pious predecessors **رَحِمَهُمُ اللَّهُ**, we will find many pearls of wisdom regarding the excellence of pardoning others. Where the Almighty blesses His chosen servants with countless other unparalleled qualities, this attribute also remains a part of their character: they overlook the mistakes of people and do not falter in fulfilling the rights of others (*huqūq al-'Ibād*).

People may violate their rights, yet these noble personalities are never heedless in fulfilling the rights of others. Ignorant people inflict various types of pain upon them, but instead of returning like for like or becoming angry for the sake of the *nafs*, these noble beings supplicate for them and attain immense reward by granting them forgiveness.

To encourage you, let us listen to three reformatory parables in this regard:

¹ Sirat-e-Mustafa, pp. 437- 441 summarised

1. Setting the Slave Free!

Sayyidunā Imam Ḥasan al-Mujtabā رَضِيَ اللهُ عَنْهُ was once eating with some guests. A slave was bringing a bowl of hot broth when it slipped from his hand, resulting in splashes falling upon the Imam رَضِيَ اللهُ عَنْهُ. Seeing this, the slave became terrified and, in a voice filled with embarrassment, recited this portion of verse 134 of Surah Āl ‘Imrān:

وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعٰفِيْنَ عَنِ النَّاسِ ط

and control rage, and forgive people.¹

The Imam رَضِيَ اللهُ عَنْهُ replied, "I have pardoned you."

The slave then recited the final part of the same verse:

وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿١٣٤﴾

and Allah loves the righteous.²

The Imam رَضِيَ اللهُ عَنْهُ then said, "I have set you free for the sake of Allah."³

2. Praying for the Oppressor

Once, Sayyidunā Ibrahīm b. Adham رَضِيَ اللهُ عَنْهُ was travelling towards a desert when he encountered a soldier.

The soldier asked, "Are you a slave?"

He replied, "Yes."

¹ Al-Quran, `Al-‘Imran, verse 134; translation from Kanz al-‘Irfān

² Al-Quran, `Al-‘Imran, verse 134; translation from Kanz al-‘Irfān

³ Ruh al-Bayan, vol. 2, p. 95, under verse 134 summarised

The soldier then asked, "Where is the town?"

The Imam pointed towards the graveyard. The soldier said, "I am asking about the town."

He replied, "That (the graveyard) is the town." Hearing this, the soldier became enraged, struck the Imam's head with a whip, and took him towards the city after wounding him.

When the Imam's companions saw this, they asked the soldier, "What has happened?"

The soldier explained the matter. They informed him, "This is (the saint of the era) Sayyidunā Ibrahīm b. Adham رَحْمَةُ اللَّهِ عَلَيْهِ." Upon hearing this, the soldier dismounted his horse and began to seek forgiveness while kissing the Imam's hands and feet.

The Imam was asked, "Why did you say you were a slave?"

He replied, "He did not ask me whose slave I was; he only asked if I was a slave. I said 'Yes' because I am a slave (servant) of my Lord. When he struck my head, I asked Allah to grant him Paradise."

When asked why he supplicated for someone who oppressed him, he replied, "I knew that I would receive a reward for enduring the pain; therefore, I did not find it appropriate that I receive a reward while he faces punishment."¹

3. Pardoning is only Truly Valid when in Power

Sayyidunā Ma'mar b. Rāshid رَحْمَةُ اللَّهِ عَلَيْهِ narrates that a person once slapped the son of Sayyidunā Qatādah bin Di'āmah رَحْمَةُ اللَّهِ عَلَيْهِ forcefully. The Imam sought help from Bilāl b. Abī Burdah against the man, but he paid no attention. Consequently, he complained to al-Qasrī, who wrote

¹ Ihya al-'Ulum, vol. 3, p. 216 summarised

to Bilāl b. Abī Burdah: "You have not done justice to Abū Khaṭṭāb Sayyidunā Qatādah b. Di‘āmah رَحْمَةُ اللهِ عَلَيْهِ."

Bilāl b. Abī Burdah then summoned the person who had slapped the boy along with the leaders of Basra. They began to intercede on behalf of that man, but the Imam did not accept the intercession. He said to his son, "Slap him exactly as he slapped you. Son! Roll up your sleeves, raise your hand, and strike a forceful slap."

When the son rolled up his sleeves and raised his hand to strike, the Imam caught his hand and said, "We have pardoned him for the pleasure of Allah, because it is said that pardoning is only truly valid when one possesses the power (to take revenge)."¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! As we move further away from the era of Prophethood, the spirit of pardoning Muslims is almost vanishing from our hearts. In reality, we also commit many mistakes throughout the day, perhaps violating the rights of Muslims, hurting their feelings, or damaging their belongings, and people often pardon us out of respect for our position, status, or relationship.

We have seemingly erased the act of pardoning Muslims from the dictionary of our lives like an erroneous word. Conversely, the state of the pious servants of Allah Almighty regarding forbearance is such that they even accept the apology of someone who abuses them.

Sayyidunā Imam Ḥasan رَضِيَ اللهُ عَنْهُ states:

لَوْ أَنَّ رَجُلًا شَتَمَنِي فِي أُذُنِي هَذِهِ، وَاعْتَدَرَ لِي فِي أُذُنِي الْأُخْرَى لَقَبِلْتُ عَدْرَةَ

¹ Allah walon ki baten, vol. 2, p. 519

"If a man were to abuse me in this ear and then apologise to me in my other ear, I would certainly accept his apology."¹

May Allah grant us this beautiful mindset of pardoning the mistakes of Muslims. Although this task is certainly difficult for the *nafs*, when intentions are firm, even the most arduous tasks become extremely easy. However, at times, certain obstacles arise that prevent a person from pardoning others; therefore, one should make a full effort to remove these barriers. Let us listen to some of these obstacles:

The First Obstacle: Arrogance

One of the greatest barriers to pardoning others is pride and arrogance. Arrogance is defined as a person considering themselves superior to others.² A person afflicted with arrogance perceives pardoning people as a personal insult; he believes that forgiving is against his dignity, that his status will diminish, or wonders what people will say. Remember! Pardoning never decreases one's honour; rather, it increases it manifold.

Forgiving Others Increase One's Honour

The Merciful Prophet ﷺ has stated in a Hadith: "Wealth does not decrease by giving charity, and if a servant pardons the fault of another, Allah will only increase his (the pardoner's) honour. And whosoever adopts humility for the sake of Allah, Allah will grant him loftiness."³

دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ! آمِنْ آمِنْ! Amir Ahl al-Sunnah is counted among those pious servants through whose Sunnah-inspired gatherings and writings

¹ Bahjat al-Asrar, vol. 2, p. 486

² Al-Mufradat li al-Raghib, p. 697

³ Muslim, p. 1071, Hadith 25888

Muslims have learned to seek forgiveness, to pardon others, and to fulfil the rights of people. Those who listen to and watch him have repeatedly seen that he has already pardoned all of his rights and has made humble pleas to others to pardon rights as well. This same style is visible in his writings.

Madani Wills

Amir Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ** writes on page 112 of his **book, Backbiting – A Devastating Sin:**

Whosoever abuses me, speaks ill of me (performs backbiting), injures me, or causes me any kind of grief, I have already pardoned them for the sake of Allah. Let no one take revenge on my behalf against those who trouble me. By chance, if someone were to martyr me, my rights are pardoned to him from my side. I also request my heirs to pardon their right to him (and not to file a lawsuit etc.).

If, by the mediation of the intercession of the noble Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, special grace is bestowed in the Plain of Resurrection, then **رِزْقَ شَاءَ اللهُ**, I will also take my killer—the one who caused my martyrdom—into Paradise with me, provided he passes away with faith. If my martyrdom takes place, let there be no riots or strikes because of it. If a 'strike' means forcibly closing people's businesses or pelting shops and vehicles with stones, then no Mufti of Islam can declare such violations of people's rights as permissible. Such a strike is Haram (prohibited) and an act that leads to Hell. Nothing is gained from such emotional actions except loss in this world and the Hereafter. Usually, strikers tire quickly, and eventually, the administration gains control over them.

Necessary Clarification: The Shariah recognises three rights in the murder of a Muslim: (1) The Right of Allah, (2) The Right of the Deceased, and (3) The Right of the Heirs. If the deceased had pardoned in advance during his lifetime, then only his right is pardoned. To be absolved of the Right of Allah, one must perform sincere repentance. The Right of the Heirs belongs solely to the successors; they may pardon if they wish or seek *Qīṣāṣ* (retribution). If the matter of pardon or retribution is not settled in this world, the heirs can demand their right on the Day of Judgement.

I humbly and sincerely request all **Islamic brothers** and **Islamic sisters**: if I have backbitten any of you, slandered you, scolded you, or hurt your feelings in any way, please, please, please pardon me. Suppose I have violated the greatest imaginable right of a person; please pardon that, as well as the smallest right I may have violated, and become deserving of great reward. I plead with folded hands: at least once, say from the depths of your heart: ‘For the sake of Allah Almighty, I have pardoned Muhammad Ilyas Attar Qadiri Razavi.’

Whosoever is owed a debt by me, or if I have borrowed something and not returned it, they should contact the Head of Dawat-e-Islami’s Central Executive Committee. If they do not wish to be repaid, they should pardon me for the sake of Allah Almighty and become deserving of reward in the Hereafter. Those who owe me money, I have pardoned all my personal loans to them.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Dear **Islamic brothers**! We are currently in the blessed month of Sha‘bān-ul-Mu‘azzam, and soon *Laylat al-Barā‘ah* (The Night of

Salvation) will grace us. *Laylat al-Barā'ah* is an immensely important night; therefore, it should not be spent in negligence under any circumstances, as great mercy descends on this night. On this blessed night, Allah Almighty releases more people from Hell than the number of hairs on the goats of the Banī Kalb. It is written in books that the tribe of Banī Kalb reared the most goats among the Arab tribes.¹

Alas! There are some unfortunate individuals for whom there is a warning of not being forgiven even on *Laylat al-Barā'ah*. Accordingly, Imam al-Bayhaqī رَحْمَةُ اللهِ عَلَيْهِ narrates in *Faḍā'il al-Awqāt* that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has warned:

Six people will not be forgiven even on this night: (1) A habitual alcoholic, (2) one disobedient to parents, (3) one habitual in adultery, (4) one who cuts ties (with relatives), (5) a picture-maker [Note: This ruling does not apply to digital pictures which are not printed; rather, it refers to printed pictures of living beings], and (6) a tale-bearer.²

Therefore, one should perform sincere repentance from all these sins before the arrival of *Laylat al-Barā'ah* —in fact, from today and this very moment. If the rights of people have been violated, then along with repentance, one must also seek their forgiveness and make amends.

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

The Second Obstacle: Anger

Dear **Islamic brothers!** Another barrier to pardoning others is anger. Anger is such a harmful disease that it does not allow a person to be inclined toward forgiveness. A short-tempered person remains

¹ Mirqat al-Mafatih, vol. 3, p. 375

² Faḍā'il al-Awqāt, vol. 1, p. 130, Hadith 27

stubborn, thinking, "Such-and-such person has hurt my feelings deeply, so the question of pardoning them does not even arise." To such people, it is said that mistakes are part of human nature; therefore, becoming angry over trivial matters is not a good trait. Granting that a person may have hurt us deeply, but remember, if we pardon them despite having the power to take revenge, Allah Almighty will also forgive us.

To encourage you, let us listen to a faith-refreshing account and attain the pleasure of Allah Almighty by removing the habit of unjustified anger from within ourselves:

Excessive Salt in the Food

A man's wife added excessive salt to the food. He felt great anger, but he suppressed it, thinking: "I also make mistakes. If I am harsh to my wife for her error today, it may be that on the Day of Resurrection, Allah might also take me to account for my mistakes."

Consequently, he pardoned his wife's error in his heart. After his passing, someone saw him in a dream and asked, "How did the Generous Lord deal with you?"

He replied, "Due to the abundance of my sins, punishment was about to be ordained, but Allah Almighty stated: 'My female servant added excessive salt to the food and you pardoned her error. Go! In reward for that, I pardon you today.'"¹

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ Gussay ka ilaj, p. 18

The Third Obstacle: Distance from Religious Knowledge and Good Company

Dear **Islamic brothers!** A significant barrier to pardoning is being distant from religious knowledge and good company. A person deprived of the treasure of religious knowledge and the blessings of good company usually becomes an easy target for Satan to deprive them of the privilege of pardoning. In this day and age, the religious environment of Dawat-e-Islami is before us like an open book. **اَلْحَمْدُ لِلّٰهِ**! By virtue of being associated with this environment, both these blessings can become available to us.

Therefore, to attain the wealth of religious knowledge and to be enriched by the benevolence of good company, let us remain associated with the religious environment of Dawat-e-Islami. Participate regularly in the Sunnah-inspired gatherings and Madani Muzakaraha, study the books and booklets published by Maktabat-ul-Madina, teach or study in Madrasat-ul-Madina for adults, deliver lessons or participate in them, fill in the *Pious Deeds* booklet, and travel in the Qafilahs. **اِنْ شَاءَ اللّٰهُ**, the spirit of pardoning and seeking forgiveness will gradually awaken in the heart.

One of the 12 Religious Activities: Dars

Dear Islamic brothers! To gain the spirit of pardoning one another, to find focus in worship, and to rid oneself of sins, affiliate yourself with the religious environment of Dawat-e-Islami and participate in the 12 religious activities of the locality. One of these religious activities is Dars. A blessed Hadith states: "To seek (religious) knowledge is obligatory upon every Muslim."¹

¹ Ibn maja, p. 49, Hadith 224

It is thus clear that it is necessary for every Muslim to learn religious knowledge according to their current situation. There are many means of learning religious knowledge, and Dars is one of them, so please participate in it!

إِنْ شَاءَ اللَّهُ! By its blessing:

- You will learn religious knowledge.
- You will attain the company of righteous people.
- Talking about or listening to religious matters is also included in the remembrance of Allah (*dhikr*).
- According to the blessed Hadith, for the one who performs *dhikr* in a marketplace, there will be light for every hair on the Day of Resurrection.¹

Parable: Two friends were passing through a marketplace. One said, "Come, let us perform *dhikr*." So, both began the remembrance. After some time, one of them passed away. The other saw him in a dream and asked, "What happened?" He replied, "On that day we performed *dhikr* in the marketplace; by its blessing, both of us were forgiven."²

سُبْحَانَ اللَّهِ! The mercy of Allah Almighty is immense. Make an intention to participate in Dars! Who knows, our matters may also be rectified.

Supplication of Attar: O Allah! Whosoever delivers or listens to at least one **Dars** of *Faizan-e-Sunnat* daily, become pleased with them forever and grant them forgiveness without reckoning.

اٰمِيْنُ بِجَااِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Shu'ab al-Iman, vol. 1, p. 412, Hadith 567

² Jam'e al-'Ulum wa al-Hikam, p. 457

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Sunan and Etiquettes of Visiting the Graveyard

Dear Islamic brothers! Let us listen to the *Sunan* and etiquettes of visiting the graveyard from the booklet of Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, titled *163 Madani Pearls* (page 36).

First, listen to a saying of the noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: "I had forbidden you from visiting graves; now you should visit graves, for they are a cause of detachment from the world and remind one of the Hereafter."¹

- When one wishes to visit the resting place (of a saint) or the grave of any Muslim, it is *mustahabb* (preferable) to first perform two units of *nafl* prayer at home (during a non-disliked time). In every unit, after Surah al-Fātiḥah, recite Āyat al-Kursī once and Surah al-Ikhlās thrice, and convey the reward of this prayer to the deceased. Allah Almighty will create light in the grave of that deceased person and grant immense reward to the one conveying the reward.²
- While going to visit a shrine or a grave, do not engage in useless conversation on the way.³
- In a graveyard, one should walk upon the common path where the graves of Muslims never existed in the past; do not walk upon a path that has been newly created (over graves). It is stated in *Radd al-Muḥtār*: "It is *Haram* to walk upon a path that has been newly created (by levelling graves within a

¹ Ibn Maja, vol. 2, p. 252, Hadith 1571

² Fatawa Hindiyah, vol. 5, p. 350

³ Fatawa Hindiyah, vol. 5, p. 350

graveyard)."¹ In fact, even if there is a mere suspicion that a path is newly created, walking upon it is impermissible and a sin.²

Announcement:

The remaining Sunan and etiquettes regarding visiting the graveyard will be mentioned in the study circles; therefore, do ensure you participate in them to gain this knowledge.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

The six ṣalawāt and two du‘ās 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 اللهُ 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

¹ Radd al-Muhtar, vol. 1, p. 612

² Durr al-Mukhtar, vol. 3, p. 183

his own merciful hands.¹

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلَّمَ

It is narrated from Sayyidunā Anas رضي الله عنه that the Prophet صلى الله عليه وآله وسلم 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

4. The reward of 600,000 ṣalāt

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

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

² Ibid, p. 65

³ Al-Qawl al-Badī’, p. 277

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 Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. The noble Companions رَضِيَ اللَّهُ عَنْهُمْ were surprised as to who this honoured person was. When he left, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “When he recites ṣalāt upon me, he does so in these words.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “My intercession becomes 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 Sayyidunā 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 1000 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 29th January 2026

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

¹ Majma‘ al-Zawā'id: Hadith 17305

² Tārīkh Ibn ‘Asākir: Hadith 4415

Remaining Sunan and Etiquettes Regarding Visiting the Graveyard

- It has been observed at several resting places of the saints (*awliyā'*) that for the convenience of visitors, the graves of Muslims are demolished to create a floor. It is Haram to lie, walk, stand, or sit for recitation upon such a floor. Recite Fātiḥah from a distance.
- Visiting the deceased should be done by standing in front of the deceased's face, approaching from the direction of the feet so that one is within their sight. Do not approach from the head-side, as they would have to lift their head to see.¹
- Stand in the graveyard in such a way that your back is towards the *Qiblah* and your face is towards the faces of the deceased. Thereafter, say:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلكُمْ أَنْتُمْ لَنَا سَلَفٌ وَنَحْنُ بِالْآخِرِ

Translation: "Peace be upon you, O people of the graves! May Allah forgive us and you. You have preceded us, and we are to follow you."²

- Incense sticks should not be burnt on top of the grave, as this is disrespectful and [the rising of smoke over a grave is] viewed negatively (and this causes distress to the deceased). However, if one wishes to provide fragrance (to the attendees), they may place them in an empty space near the grave, as providing fragrance is desirable.³
- Do not place a lamp or candle on the grave as it is fire, and placing fire on a grave causes pain to the deceased. However, if

¹ Fatawa Ridawiyah, vol. 9, p. 532

² Fatawa Hindiyah, vol. 5, p. 350

³ Fatawa Ridawiyah, vol. 9, pp. 482-525 summarised

the intention is to provide light for passers-by at night, a candle or lamp may be placed on empty ground to one side of the grave.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Supplication for Seeking Salvation from Oppression

According to the schedule of the weekly **Sunnah-inspired gathering** of Dawat-e-Islami, the "Supplication for seeking salvation from oppression" will be memorised. The supplication is as follows:

(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."¹⁻²

(Note: The word "(اللَّهُمَّ)" is not part of the Quranic verse, hence it is written in brackets).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Method of collective accountability (72 Pious Deeds)

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, "Pondering 'over the Hereafter' for a moment is better than 60 years of worship."³

Let's make good intentions before filling in the *Pious Deeds* booklet:

1. To please Allah, I will hold myself to account through the *Pious Deeds*

¹ Al-Quran, `Al-Imran, verse 53; translation from Kanz al-`Irfān

² Faizan-e-Du'a, p. 251

³ Al-Jāmi' al-Ṣaghīr: Hadith 5897

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.

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 salah in congregation?
3. Wherever you were in the day, did you invite others to offer salah?
4. Did you read or listen to Sūrat al-Mulk at night?
5. After the five salah, 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 Shajarah?
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' salah 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 salah?
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 salah 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 بِجَاۗءِ خَاتَمِ النَّبِيِّۦنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِيْبِ