

Qutb-e-Madīnah's Lofty Qualities

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(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

Qutb-e-Madīnah's Lofty Qualities

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا نُورَ اللَّهِ
وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make intention of Sunna i'tikāf

Dear Islamic brothers! Whenever you enter a masjid, make the intention of i'tikāf, 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 Allāh Almighty.

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 Allāh Almighty 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).

Excellence of Sending *ṣalāt* upon the Holy Prophet ﷺ

The Beloved Prophet ﷺ said:

إِنَّ اللَّهَ وَكُلَّ بَقْدَرِيٍّ مَلَكَ أَعْطَاهُ أَسْمَاءَ الْخَلَائِقِ فَلَا يَصِلُنِي عَلَيَّ أَحَدٌ إِلَّا ابْتِغَاءً لِي بِاسْمِهِ وَأَسْمِ
أَيُّهُ هَذَا فُلَانٌ بَيْنَ فُلَانٍ قَدْ صَلَّى عَلَيْكَ

Indeed, Allah has appointed an angel at my grave who has been granted the ability to hear the voices of all creation. Until the Day of Judgement, whoever sends *Ṣalāt* upon me, that angel presents to me his name and his father's name and says, "So-and-so, son of so-and-so, has sent *Ṣalāt* upon you."¹

May Allah Almighty grant us the ability to recite *Ṣalāt* in abundance. The great leader of the Sunnis and lover of the Prophet, Sayyidī Qutb-e-Madīnah رَحْمَةُ اللهِ عَلَيْهِ عَايَنَهُ gave the following advice to his followers:

- Recite as much of the holy Quran as possible every day.
- Sending *Ṣalāt* upon the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is beloved to every Muslim and is the essence of a believer's faith, so send *Ṣalāt* upon him at all times.
- Recite as much as you can daily from *Dalā'il al-Khayrāt*.²

Dalā'il al-Khayrāt is a beautiful book containing many forms of *ṣalawāt*. It is accepted in the blessed court of the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and there are great blessings in reciting it. It is also included among the daily litanies (*awrād*) of the Qādiriyyah Razawiyyah 'Aṭṭāriyyah spiritual chains. Make an effort to recite *Dalā'il al-Khayrāt* every day and you will attain many blessings.

اٰوِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Speech intentions

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ

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

² Sayyidi Ziyauddin Ahmed Qadri, vol. 1, p. 645

A truthful intention is the best action.¹

O those who love Allāh Almighty'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.
- Whatever I hear and learn, I will try to convey to others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O lovers of the Prophet! **الْحَمْدُ لِلَّهِ**! The days of Qurbani are approaching, and the Sunnah of Sayyidunā Ibrāhīm **عَلَيْهِ السَّلَام** is being mentioned everywhere. Fortunate individuals are spending their wealth to purchase the finest animals in order to fulfil the Sunnah of the friend of Allah **عَلَيْهِ السَّلَام**. May Allah Almighty grant us all the ability to perform Qurbani.

Sayyidunā Zayd b. Arqam **رَضِيَ اللهُ عَنْهُ** narrates:

Once, the noble Companions **رَضِيَ اللهُ عَنْهُمْ** asked, “O Messenger of Allah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**! What are these sacrifices?” The Greatest and Final Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** replied, “**سُنَّةُ أَبِيكُمْ إِبْرَاهِيمَ** It is the Sunnah of your father Ibrāhīm.” The Companions **رَضِيَ اللهُ عَنْهُمْ** then asked, “O Messenger of Allah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**! What is there in it for us?” He **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**

¹ Al-Jāmī' al-Ṣaghīr: Hadīth 1284

answered, “بِكُلِّ شَعْرَةٍ حَسَنَةٍ” There is a good deed for every hair [of the Qurbani animal].”¹

The lovers of the Prophet who are performing Qurbani this year, may Allah Almighty accept all of their sacrifices. Those who do not have the means to perform it, but hold the desire in their hearts, may Allah Almighty grant them the ability too.

اٰوِيْنُ بِجَاةِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Son, Obey your Mother!

Muhammad ‘Ārif Qādirī Ziyā‘ī is a *murīd* (disciple) of Sayyidī Qutb-e-Madīnah رَحْمَةُ اللهِ عَلَيْهِ. He relates:

In 1974, I decided to settle permanently in Madinah, and I also found a means of livelihood there. The only thing remaining was to seek permission from my mother. So, I wrote her a letter from Madinah asking her for permission, but she did not grant it and instructed me to return to Pakistan. At the same time, she wrote a letter to Sayyidī Qutb-e-Madīnah رَحْمَةُ اللهِ عَلَيْهِ, saying that she could not bear separation from ‘Ārif and requesting him kindly to send me back.

One night, I attended the nightly *mawlid* gathering, and after it ended and everyone left, he said, “‘Ārif, my son! A letter has come from your home; read it.” He then handed me the letter, and I set it aside after reading it quietly. He asked, “Son, have you read the letter?” I replied, “Yes.” He asked, “What is your intention.” I answered, “I wish to remain in Madinah. My mother will eventually come to terms with it.”

Qutb-e-Madīnah رَحْمَةُ اللهِ عَلَيْهِ said, “Son, obey your mother! There are blessings in it for you.” I said again, “Please, I do not wish to leave

¹ Ibn Maja, p. 510, Hadith 3127

Madinah.” Then Qutb-e-Madīnah رَحْمَةُ اللَّهِ عَلَيْهِ responded firmly, “No! Go back. Obey your mother’s command. إِنَّ شَاءَ اللَّهُ. You will return to Madinah and settle here.”

‘Ārif Qādirī Ziyā’ī says:

My heart did not want to leave Madinah, but due to my mother’s command and the instruction of my spiritual guide, I returned to Pakistan unwillingly. اَلْحَمْدُ لِلَّهِ! After some time, Allah Almighty’s grace descended, my Shaykh’s dua was accepted, the Merciful Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ bestowed his favour upon me, and I was able to settle in Madinah permanently.¹

Glad Tidings for Mas‘ūd Aḥmad

Mas‘ūd Aḥmad Qādirī Ziyā’ī رَحْمَةُ اللَّهِ عَلَيْهِ was also a *murīd* of Sayyidī Qutb-e-Madīnah رَحْمَةُ اللَّهِ عَلَيْهِ. He narrates a similar event:

After performing Hajj for the second time, I travelled to Madinah with the intention of living there permanently. I gained permission from my father before leaving home, and once I arrived in Madinah, I found work and began living there. After some time, I received a letter from my father instructing me to return to Pakistan. This caused me great concern. I would visit my Shaykh, Sayyidī Qutb-e-Madīnah رَحْمَةُ اللَّهِ عَلَيْهِ, every night after ‘Ishā’. So, I met him and explained my situation, and he replied, “Son, Go back quickly! إِنَّ شَاءَ اللَّهُ. You will return and settle here. It is necessary to obey one’s parents.”

Mas‘ūd Aḥmad says:

I followed my Shaykh’s advice and returned to Pakistan. اَلْحَمْدُ لِلَّهِ! Through the dua’s of my Shaykh (Sayyidī Qutb-e-Madīnah رَحْمَةُ اللَّهِ عَلَيْهِ), I was blessed with the opportunity to perform Hajj two more times, and eventually I was granted permanent residence in Madinah.²

¹ Sayyid Ziauddin Ahmed Qadri, vol. 1, pp. 756-757 summarised

² Sayyid Ziauddin Ahmed Qadri, vol. 1, p. 766 summarised

The Word of the *Awliyā* ' is Never Rejected

سُبْحٰنَ اللّٰهِ ! Sayyidī Qutb-e-Madīnah رَحْمَةُ اللّٰهِ عَلَيْهِ possessed a lofty rank.

اَلْحَمْدُ لِلّٰهِ! The *Awliyā* ' are such that their words are never rejected. Whatever they say is fulfilled by the grace of Allah Almighty. In *Ṣaḥiḥ al-Bukhārī*, there is a detailed Hadith, which is in fact a Hadith Qudsi, meaning it is the statement of Allah, while the words are those of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ. It states:

“مَنْ عَادَى لِيْ وَلِيًّا فَقَدْ اٰذَنُوهُ بِالْحَرْبِ” I (Allah) declare war against whoever shows enmity to a *Walī* (friend) of Mine.¹

This is the rank of the friends of Allah; to oppose them is to declare war against Allah. It is mentioned at the end of this Hadith:

“وَإِنْ سَأَلَنِيْ لِأَعْطِيْتَهُ” And if he (the *Walī*) asks Me, I shall surely grant him.²

سُبْحٰنَ اللّٰهِ ! This is the rank of the *Awliyā* ' in the court of Allah Almighty. It is their honour that whatever they say, whatever they ask from Allah Almighty, by His grace, He does not turn them away; rather, He fulfils their requests.

Introduction of Qutb-e-Madīnah رَحْمَةُ اللّٰهِ عَلَيْهِ

Dear Islamic brothers! On 4 Dhū al-Ḥijjah, the renowned saint of his time, practicing scholar, and lover of the Prophet, Sayyidī Qutb-e-Madīnah Ziyā' al-Dīn Madanī رَحْمَةُ اللّٰهِ عَلَيْهِ passed away. Sayyidī Qutb-e-Madīnah رَحْمَةُ اللّٰهِ عَلَيْهِ was the murshid of Amir Ahl al-Sunnah, Mawlānā Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ, meaning he is regarded as the grand murshid (*dādā pīr*) of the Attari disciples.

- He was born in 1877.
- His ancestral city is Sialkot.

¹ Bukhari, p. 1597, Hadith 6502

² Bukhari, p. 1597, Hadith 6502

- His birth name was Aḥmad Mukhtār.
- His grandfather named him Ziyā' al-Dīn.
- He is from the lineage of the first Caliph of Islam, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ.
- He was from a family of scholars and Sufis.
- Among his forefathers was Shaykh ‘Abdullāh Qādirī رَحْمَةُ اللهِ عَلَيْهِ, a saint who performed miracles, and migrated to Madinah around the 16th century CE.
- Shaykh ‘Abd al-Ḥalīm Qādirī is also among his ancestors, who was a great scholar and Sufi.¹
- Sayyidī Quṭb-e-Madīnah رَحْمَةُ اللهِ عَلَيْهِ had immense love for the *Awliyā'*. He said, “All my forefathers were Qādirī (i.e. followers of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ).”
- It was his blessed habit that whenever he heard the name of Ghawth al-A‘ẓam رَحْمَةُ اللهِ عَلَيْهِ, he would bow his head in respect.²
- Sayyidī Quṭb-e-Madīnah رَحْمَةُ اللهِ عَلَيْهِ completed *Daura Hadith* (scholar course) in Pilibhit, India.
- Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ tied a turban on his head when he graduated.
- At the age of 18, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ granted him *khilāfa*.³
- In 1910 CE, he travelled to Madinah and lived there for more than 70 years. He passed away in Madinah and is laid to rest in Jannat al-Baqī‘.⁴

¹ Sayyid Ziauddin Ahmed Qadri, vol. 1, pp. 184-186 selected

² Sayyid Ziauddin Ahmed Qadri, vol. 1, p. 186

³ Sayyid Ziauddin Ahmed Qadri, vol. 1, p. 187

⁴ Sayyid Ziauddin Ahmed Qadri, vol. 8, pp. 17-18 selected

Sayyidī Qutb-e-Madīnah رَحْمَةُ اللهِ عَلَيْهِ was Kind-Hearted

Amir Ahl al-Sunnah, Mawlānā Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ writes while describing the qualities of his Shaykh:

- Sayyidī Qutb-e-Madīnah رَحْمَةُ اللهِ عَلَيْهِ was an embodiment of knowledge and righteous practice.
- He travelled from his home and, passing through Baghdad, reached Madinah. During this journey, he faced many severe trials that only he could endure with patience.
- Sayyidī Qutb-e-Madīnah رَحْمَةُ اللهِ عَلَيْهِ was well-mannered and kind. Whenever someone came to visit him, he would often welcome them by saying “مرحبا! مرحبا”.
- His nature was exceptionally simple and humble. Amir Ahl al-Sunnah states, “I have often seen that whenever someone requested him for duas, he would say, “I am one who supplicates, and I request others to pray for me too.””¹

Beautiful Manner of Welcoming

Dear Islamic brothers! “مرحبا” means: your arrival is spacious and welcome; meaning you have come to us, and there is plenty of room for you here. In Urdu, this is expressed as “*khush āmdāid*”, and in English as “welcome”. This is a beautiful way of welcoming someone. It was a common practice of our Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that he would welcome visitors by saying “مَرَحِبًا”. When delegations from various tribes visited him, he would welcome them warmly and say “مَرَحِبًا”.

Once, 400 people from the tribe of Daws visited him. The Greatest and Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ welcomed them by saying: “مَرَحِبًا أَحْسَنُ النَّاسِ وُجُوهًا وَأَطْيَبُهُمْ أَفْوَاهًا”.

¹ Sayyidi Qutb-e-Madinah, pp. 8-10 selected

“وَأَعْظَمُهُمْ أَمَانَةً” “Welcome! What excellent faces you have, how pure are your mouths, and how great you are in trustworthiness.”¹

Sayyidatunā Umm Hānī رَضِيَ اللهُ عَنْهَا narrates, “I visited the Greatest and Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and he said, ‘مَرْحَبًا بِأُمَّرْهَانِي’ Welcome Umm Hānī!”²

Dear Islamic brothers! These are beautiful ways of welcoming others. Unfortunately, such manners are becoming less common. Very few people know how to welcome guests properly. Generally, people greet without a smile or without giving attention. In fact, even giving salam has been reduced to casually touching a few fingers. Welcoming guests is an entire subject in itself, and our society is in great need of it.

People no longer know how to welcome people. We should learn that whenever someone visits us, we should welcome them with good manners, greet them with a smile, show happiness on our face, use the best words, and stand up to welcome them. This is also a good deed.

Qutb-e-Madīnah’s Love for the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! Sayyidī Qutb-e-Madīnah رَحِمَهُ اللهُ عَلَيْهِ had profound love for the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and it would be correct to say that he attained the lofty rank of فَتَنَانِي الرَّسُولِ. He would remember the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ constantly during the day and night. When people came to visit, he would ask, “Do you recite naats?” If they replied yes, he would listen to their recitation and enjoy it. He would often be moved to tears while listening to naats. Throughout the entire year, mawlid gatherings were held at his blessed residence every night, in which visitors from around the world, including Madinah, Turkey, Pakistan, Syria, Egypt, Africa, Sudan, and other countries, would participate.³

¹ Mu’jam Kabir, vol. 6, pp. 136-137, Hadith 12774

² Bukhari, p. 163, Hadith 357

³ Sayyidi Qutb-e-Madinah, p. 11

Where will you go after departing from him?

Sometimes, when a visitor was about to leave Madinah and return home, they said, "I have presented my farewell salam (i.e. I have offered my farewell salam in the blessed court of the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ." Sayyidī Qutb-e-Madīnah رَحْمَةُ اللهِ عَلَيْهِ replied, "Where will you go after leaving him? Say this instead: الْأَمَانُ يَا رَسُولَ اللهِ! الْخَفِيفُ يَا رَسُولَ اللهِ! الْكَدَّ دِيَارِ رَسُولِ اللهِ! الْغِيَاثُ يَا رَسُولَ اللهِ!"¹

Loving Acts of Qutb-e-Madīnah رَحْمَةُ اللهِ عَلَيْهِ

Among the miracles of Qutb-e-Madīnah رَحْمَةُ اللهِ عَلَيْهِ that whenever a Sayyid visited him, he immediately recognised him without any prior introduction. He would show the Sayyid great respect and would even kiss his hand.²

He showed the utmost reverence for the blessed name of Muṣṭafā. One of his servants was named Muṣṭafā, who was quite young. Whenever he called out to his servant, he addressed him as, "ياسيدى مصطفى".³ Once, his son dismissed this servant from his job for some reason. When Qutb-e-Madīnah رَحْمَةُ اللهِ عَلَيْهِ came to know of this, he called the servant and, purely out of respect for his name, said, "ياسيدى مصطفى You may have left the job, but come every month and take your salary from me."⁴

سُبْحَانَ اللهِ! If he showed this much respect for the blessed name of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, then one can only imagine the level of love and respect he had for the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself.

Another loving act of Sayyidī Qutb-e-Madīnah رَحْمَةُ اللهِ عَلَيْهِ was that if a wealthy person invited him to their home, he said, "I am settled at the doorstep of my Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and he is sufficient for me. While sitting here, I am given good sustenance; I eat, and I eat well."⁵ In the final days before his

¹ Sayyid Ziauddin Ahmed Qadri, vol. 1, p. 615

² Sayyid Ziauddin Ahmed Qadri, vol. 1, pp. 637-638

³ Sayyid Ziauddin Ahmed Qadri, vol. 1, pp. 640-641 derived

⁴ Sayyid Ziauddin Ahmed Qadri, vol. 1, p. 641

⁵ Sayyid Ziauddin Ahmed Qadri, vol. 1, p. 610

passing, Sayyidī Qutb-e-Madīnah رَحْمَةُ اللهِ عَلَيْهِ did not eat anything. When it was mentioned that the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ liked milk and honey, he said, “Alright, bring it,” and then took a few sips.¹

Whenever he was informed that so-and-so person passed away in Madinah and was laid to rest in al-Baqīʿ, he immediately raised his hands and prayed for the deceased. He also said, “May Allah Almighty unite us with them.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Qutb-e-Madīnah رَحْمَةُ اللهِ عَلَيْهِ Recognised the Secret

Once, there was a mawlid gathering at the residence of Qutb-e-Madīnah رَحْمَةُ اللهِ عَلَيْهِ, and a well-known poet from Hyderabad, India, Mirzā Shakūr Beg, was also present. He recited a naat that he composed himself, and the meaning of the final couplet was: “There must be some virtue in Mirzā due to which the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ calls him to Madinah every year.”

After some time, by the decree of Allah Almighty, Mirzā Shakūr Beg, who visited Madinah every year, was unable to travel for two or three years. He became very distressed, unable to understand why he was deprived. Then he sent a message to Sayyidī Qutb-e-Madīnah رَحْمَةُ اللهِ عَلَيْهِ, “Your eminence! I am restless; make dua that I am able to visit Madinah.”

Sayyidī Qutb-e-Madīnah رَحْمَةُ اللهِ عَلَيْهِ, being a *Walī* of Allah, understood the subtle matters that ordinary people do not perceive. He drew Mirzā's attention to that couplet, and he realised that he attributed his annual visits to Madinah to his own merit. He repented from this, and by the grace of Allah, he travelled to Madinah the following year. Mirzā met Sayyidī Qutb-e-Madīnah رَحْمَةُ اللهِ عَلَيْهِ and recited the same naat, but the meaning of the final couplet was:

*Har Saal Bulanay me hai raaz ye hi mirza
Sarkar Jagate hain taqdeer kamine ki³*

¹ Sayyid Ziauddin Ahmed Qadri, vol. 1, p. 641

² Sayyid Ziauddin Ahmed Qadri, vol. 1, p. 616

³ Sayyid Ziauddin Ahmed Qadri, vol. 1, p. 619

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Adopt Humility

Dear Islamic brothers! It is important to understand that speaking arrogantly can sometimes be very harmful. So, one should never speak with pride. Instead, adopt humility and remain humble servants of Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, for well-being and safety lie therein. Whoever raises his head in arrogance before Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is no longer worthy of raising it again.

Focus on Spiritual Reasons too

Dear Islamic brothers! An important lesson to learn from this event is that the causes of our worries and difficulties are not always visible. Sometimes, they are due to spiritual shortcomings. In our society, no attention is given to this. Every second or third person is distressed, and when you ask the reasons for their worries, they say everything is expensive, this person caused it, the government is bad, the public is not good and so on. Everyone has their own opinion.

However, no one thinks that they suffer from problems because they missed Fajr, neglected the noble Quran, or broke ties with their relatives. Likewise, the rise in immorality and shamelessness, and the empty masjids are also causes of failure and lack of blessings. If we reflect on these spiritual shortcomings and correct them, our worries will certainly be removed.

The causes of failure are not only things like inflation or unemployment. Rather, corrupt character, lack of respect for elders, lack of kindness toward the young, no concern for the poor, no care for relatives, negligence in prayer and fasting, and no attention to the commands of Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are also causes of failure. We must reflect on these too.

Whenever a problem arises, or a difficulty or failure occurs, we should identify the root cause of the issue. When a doctor makes a correct diagnosis, the medicine becomes effective. Therefore, we should develop the habit of

identifying the internal causes of our problems and worries. In doing so, we will discover the root cause of our problems and find a solution **إِنْ شَاءَ اللَّهُ**.

Qutb-e-Madīnah's Hatred for Backbiting

Dear Islamic brothers! Another beautiful quality of Sayyidī Qutb-e-Madīnah **رَحْمَةُ اللَّهِ عَلَيْهِ** was that he hated backbiting and listening to backbiting. If someone engaged in backbiting in his presence, he immediately corrected them.

Once, someone who travelled to Madinah came to meet him. He asked, "Where are you from?" The man replied, "From Pakpattan." He said, "Welcome! Welcome! The connection of (Bābā Farīd al-Dīn Mas'ūd) Ganj Shagr **رَحْمَةُ اللَّهِ عَلَيْهِ** has made Pakpattan into Pakpattan Sharif." Then, asking about someone from Pakpattan, he said, "How is so-and-so doing?" The visitor replied, "He arranges dog fights." Upon hearing this, "Sayyidī Qutb-e-Madīnah **رَحْمَةُ اللَّهِ عَلَيْهِ** immediately recited *Ṣalāt*, then raised his hands and prayed for that person, "He has stopped shaving his beard; he will also stop organising dog fights." After that, he corrected the visitor and said, "It would have been better for you to make dua instead of backbiting."¹

سُبْحَانَ اللَّهِ! These are the righteous people of Allah who possessed beautiful character and conduct. First, notice how he inquired about those he knew; this is a beautiful practice. Then he made dua and expressed hope in Allah Almighty that if a person left one sin, he will likely leave other wrong actions too. Then he corrected the backbiter by saying it would have been better for you to pray for him instead of speaking ill of him.

If only we could adopt this mindset! Unfortunately, lying, backbiting, and slander are rampant in our society today. If only we develop the mindset that we will neither listen to backbiting nor engage in it.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

¹ Sayyidi Ziauddin Ahmed Qadri, vol. 1, pp. 614-615 summarised

Qutb-e-Madīnah Encouraged Growing the Beard

Dear Islamic brothers! Sayyidī Qutb-e-Madīnah رَحْمَةُ اللَّهِ عَلَيْهِ also had the beautiful trait of inviting people to goodness whenever he could. Calling others to righteousness and forbidding evil was a part of his daily life.

His follower, ‘Ārif Qādirī Ziyā‘ī said:

One day, I visited Sayyidī Qutb-e-Madīnah رَحْمَةُ اللَّهِ عَلَيْهِ, and he narrated a Hadith:

Once, two men came to visit the Merciful Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. When the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was informed about them, he came out of his house to meet them. Their beards were shaved and their moustaches were very big. Upon seeing them, the Greatest and Final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ turned his blessed face away, because he disliked seeing them in that condition. When they requested a second time, he turned his face away. On the third request, when he turned to them, he pointed to their faces and said, “وَيْلُكُمْ مَنِ أَمَرَ كَمَا بَهَذَا” Woe to you both! Who instructed you to do this?” (i.e. shave the beard and grow the moustache.)

They answered, “Kisrā (Persian ruler).” The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “But my Lord has commanded me to grow the beard and shorten the moustache.”¹

After that, he addressed me (‘Ārif Qādirī) and said, “‘Ārif! In my view, the beard is something even above *Wājib*.”

‘Ārif Qādirī said:

I had freshly shaved my beard that day. Upon hearing his words, I felt deeply ashamed; my body was drenched in sweat, and my heart was overwhelmed with the fear of Allah Almighty. I was unable to speak. In my heart, I repented from shaving my beard. The next day, I had to

¹ Dala`il al-Nubuwwah li Isbahani, p. 207, Number 241

travel. I narrated this event to my companions in the vehicle, and four of them also repented from shaving their beards.¹

Dear Islamic brothers! Shaving the beard or trimming it to less than a fist-length are both forbidden acts that lead to Hell.² If only we adopted the Sunnahs of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and kept a beard, long hair, and wore an 'Imāmah. If only we could develop hatred for sins and love for good deeds.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Arrival of Unseen Blessed Personalities

Around two months before the passing of Sayyidī Qutb-e-Madīnah رَحْمَةُ اللهِ عَلَيْهِ, he entered a strange condition. At times, he would repeatedly say, "Come! Beloved visitors, please come!" Once, those present saw him joining his hands together and pleading with someone, saying, "Forgive me! I am unable to stand out of respect due to weakness." When those present asked what was happening, he answered, "Sayyidunā Khidr عَلَيْهِ السَّلَامُ, Shaykh 'Abd al-Qādir al-Jīlānī, and my Shaykh, Imam Aḥmad Razā Khān رَحْمَتُهُمُ اللهُ were here."³

Death and Laying to rest

On Friday 4 Dhū al-Ḥijjah 1401 AH (10 February 1981), when the muezzin of the Prophet's masjid began the adhān saying, "الله أكبر الله أكبر", Sayyidī Qutb-e-Madīnah رَحْمَةُ اللهِ عَلَيْهِ recited the *kalimah* and passed away.

After he was bathed and the shroud was laid, blessed soil from the Prophet's sacred chamber was placed beneath his head, along with other blessed relics. Then the shroud was tied. After the 'Aṣr prayer, amidst the recitation of *Ṣalawāt* and *Qaṣīdah al-Burdah*, the funeral commenced. In the presence of countless mourners, he was laid to rest in Jannat al-Baqī', only two yards away

¹ Sayyid Ziauddin Ahmed Qadri, vol. 1, pp. 777-779 summarised

² Fatawa Ridawiyah, vol. 22, p. 581

³ Sayyidi Qutb-e-Madinah, pp. 16-17

from the blessed grave of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا. May Allah Almighty have mercy upon him and forgive us without accountability for his sake.¹

May Allah Almighty grant us the ability to benefit from the blessed life, character, and teachings of Sayyidī Qutb-e-Madīnah رَحْمَةً اللهُ عَلَيْهِ.

اٰمِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Encouragement for Pious Deed No. 29

Dear Islamic brothers! In order to attain the blessings of the pious predecessors and develop the mindset of following their path, affiliate yourselves with the religious environment of Dawat-e-Islami, and participate in the 12 religious activities of the zehli halqa. Act upon the 72 Pious Deeds booklet given to us by Amir Ahl al-Sunnah. Pious deed no. 29 states:

Today, have you eaten according to the Sunnah and recited the supplications before and after eating?

The blessing of acting upon this pious deed is that our need will be fulfilled and we will receive the reward of eating in accordance with the Sunnah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Sunnahs and Etiquettes of Hospitality

Dear Islamic brothers! Now we will have the privilege of listening to the Sunnahs and etiquettes of hospitality. First, here are three blessed sayings of the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

¹ Sayyidi Qutb-e-Madinah, pp. 17-18

1. The one who, despite having the ability, does not show hospitality to a guest has no goodness in him.¹
 2. It is a person's lack of intelligence that he takes service from his guest.²
 3. It is a Sunnah for a person to escort his guest to the door when seeing him off.³
- The guest should take into consideration the host's responsibilities and plans.
 - The erudite Hanafi jurist, Mufti Amjad 'Alī al-A'zamī رَحْمَةُ اللهِ عَلَيْهِ said: A guest must observe four things:
 1. Sit wherever he is seated.
 2. Be pleased with whatever is presented before him (and should not say things like: "I eat better than this at home," or similar remarks).
 3. Do not leave without the host's permission.
 4. Pray for the host when leaving.⁴
 - One should neither criticise nor falsely praise matters related to the house, food, etc.

Announcement

The remaining Sunnahs and etiquettes of hospitality will be mentioned in the study circles, so please take part in the study circles to learn more.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Musnad Ahmed, vol. 6, p. 142, Hadith 17424

² Al-Jam' e al-Saghir, p. 288, Hadith 4686

³ Ibn Maja, vol. 4, p. 52, Hadith 3358

⁴ 'Alamgiri, vol. 5, p. 344

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 وَ
عَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

The saints of Islam have quoted, that whoever recites this ṣalāt at least once on the night between Thursday and Friday on a regular basis, will be blessed with the vision of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death. They will even see him when they are being buried in the grave, to the extent they will see him lowering them into the grave with his own merciful hands.¹

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلَّمَ

It is narrated from Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Whoever recites this ṣalāt upon me whilst standing, his sins will be forgiven prior to him sitting; and if he recites it whilst sitting, his sins will be forgiven before he stands.”²

3. Seventy portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

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

² Ibid, p. 65

³ Al-Qawl al-Badī’, p. 277

4. The reward of 600,000 ṣalāt

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

Shaykh Aḥmad Ṣāwī رَحْمَةُ اللَّهِ عَلَيْهِ reports from some saints of Islam that by reciting this ṣalāt once, a person attains the reward of reciting ṣalawāt 600,000 times.¹

5. Nearness to the Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

Once, a person came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Amazingly, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made this person sit between himself and 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 وَأَنْزِلْهُ الْبُقْعَةَ الْمُقَرَّبَةَ 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: Hadīth 31

1. Good deeds for 1000 days

جَزَى اللهُ 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 Holy 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 اللهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

There is none worthy of worship except Allāh Who is Ḥalīm and Karīm. Allāh is pure, Lord of the seven skies and the magnificent ‘Arsh.

Schedule for the Circles of the Weekly Sunnah-inspired Congregation (Overseas), 21 May 2026

1. Sunnas and manners: **5 minutes**
2. Dua memorisation: **5 minutes**
3. Summary: **5 minutes**
4. Total duration: **15 minutes**

Remaining Sunnahs and Etiquettes of Hospitality

- The host should avoid asking questions that may put the guest in a situation where he feels compelled to lie. For example, saying: “How was our food? Did you like it or not.” In such situations, if the guest did

¹ Majma‘ al-Zawā‘id: Hadīth 17305

² Tārīkh Ibn ‘Asākir: Hadīth 4415

not like the food but praises it out of courtesy, he would be committing a sin. Similarly, the host should not ask: "Did you eat to your fill?" because there is a risk of lying in the response. The guest may have eaten less due to habit, dietary restrictions, or other reasons, but in order to avoid repeated questioning, he might feel forced to say he ate a lot.

- The host should occasionally say to the guest, "Please eat more," but should not insist upon it.¹ Insistence may lead the guest to overeat, which could be harmful for him.
- The host should neither remain completely silent nor should he place the food and disappear; rather, he should remain present.²

صَلِّ اللّٰهُ عَلٰى مُحَمَّدٍ صَلُّوْا عَلٰى الْحَبِيْبِ

Dua for Protection from Bad Character

Dear Islamic brothers! According to the schedule of Dawat-e-Islami's weekly Sunnah-inspired gathering, the dua for protection from bad character will be taught. The dua is:

اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنْ مُنْكَرَاتِ الْاَخْلَاقِ وَالْاَعْمَالِ وَالْاَهْوَاءِ

Translation: O Allah! I seek refuge in You from bad character, bad deeds, and evil desires.³

صَلِّ اللّٰهُ عَلٰى مُحَمَّدٍ صَلُّوْا عَلٰى الْحَبِيْبِ

Method of collective accountability (72 Pious Deeds)

The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهِ وَسَلَّمَ has said, "Pondering 'over the Hereafter'

¹ 'Alamgiri, vol. 5, p. 344

² 'Alamgiri, vol. 5, p. 345

³ Faizan-e-Du'a, p. 277

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

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

1. To please Allāh Almighty, 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) Allāh 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. Allāh Almighty forbid, if I have not acted on any pious deed which prevents a person from sinning, I will repent to Allāh 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 Allāh, 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.

¹ Al-Jāmi‘ al-Ṣaghīr: Hadīth 5897

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

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

1. Have you made good intentions?
2. Did you offer the five daily 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-Iklāṣ, 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 Ṣirāṭ 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-Madinah, or the Monthly Magazine Faizan-e-Madinah 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-Madinah 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 *Zuhr* 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 اللَّهُ عَلَى مُحَمَّدٍ

The Amir of Ahl al-Sunna's dua

O Allāh! 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 بِجَاہِ خَاتَمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ