



5 Attributes of Sayyidunā Imam Ḥusain

رَضِيَ اللهُ عَنْهُ

25-June-2026

(For Islamic Brothers)

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

5 Attributes of Sayyidunā Imam Ḥusain رَضِيَ اللهُ عَنْهُ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَىٰ إِلَيْكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَىٰ إِلَيْكَ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I have made the intention of Sunnah I'tikāf.

Dear Islamic brothers! Whenever you enter a masjid, make the intention of i'tikāf, for you will then continuously gain the reward of i'tikāf as long as you stay inside. Remember, eating, drinking, sleeping, having suhoor or iftar, or even drinking Zamzam water or the water upon which prayers have been recited is not permitted inside a masjid. If the intention of i'tikāf is made, all of these acts become permissible. One should not make this intention solely to eat, drink, or sleep; rather, it should be made to please Allah.

As mentioned in *Fatāwā Shāmī*:

If somebody wishes to eat, drink, or sleep in a masjid, he should make an intention of i'tikāf and engage in the *dhikr* of Allah for some time. Then, he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so).

Excellence of Sending ṣalāt upon the Prophet

It is narrated from Sayyidunā Imam Ḥusain that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

الْبَخِيلُ الَّذِي مَنْ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ

“He is a miser in whose presence I am mentioned, and then he does not send ṣalāt upon me.”¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Intentions for Listening to the Bayan

The Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ

A sincere intention is the most superior action.² O lovers of the Messenger! Make it a habit to form good intentions before every action, as good intentions can lead one to Paradise. Before listening to the speech, we can make the following good intentions:

- I will listen to the entire speech to gain knowledge.
- I will sit in a respectful manner.
- I will avoid laziness during the speech.
- I will listen with the intention of self-improvement.
- I will try to convey what I learn to others.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Dear Islamic brothers! The blessed month of Muharram is showering its blessings. These are the days to remember the blessed Ahl al-Bayt, especially

¹ Tirmidhi, p. 811, Hadith 3546

² Jami‘ al-Saghir, p. 81, Hadith 1284

Sayyidunā Imam Ḥusain رَضِيَ اللهُ عَنْهُ and his loyal companions. The hearts of the devotees of the Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are refreshed by the memories of the sacrifices of the blessed Ahl al-Bayt. اَلْحَمْدُ لِلّٰهِ! We are Ḥusaini; we remember Karbala and continue to listen to its accounts. Today, اِنْ شَاءَ اللهُ, we will listen to an account regarding Sayyidunā Imam Ḥusain رَضِيَ اللهُ عَنْهُ, his devotion to worship, and his love and attachment to the Quran, Hadith, and the purified Shariah. Before this, let us listen to a faith-refreshing Hadith and its brief explanation:

A Magnificent Gathering in Honour of the Ḥasanain (Imams Ḥasan and Ḥusain)

The great Muḥaddith, Imam al-Ṭabarānī رَحِمَهُ اللهُ عَلَيْهِ, mentions in Al-Mu‘jam al-Kabīr that Sayyidunā ‘Abdullāh b. ‘Abbās رَضِيَ اللهُ عَنْهُ —who is a companion of the Messenger, a scholar of the Quran, and the chief of the commentators— narrates:

Once, it was the time for Asr Salah. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to the mosque, the Takbeer (i.e., Iqamat) was called, and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ began leading Salah. He had already performed three *rak‘āt*, and as he reached the fourth *rak‘āt*, the beloved grandsons of the Beloved Prophet, Imam Ḥasan and Imam Ḥusain رَضِيَ اللهُ عَنْهُمَا, arrived. Both were in their early childhood at the time.

اللّٰهُ! اللّٰهُ! See the love between the grandfather and his grandsons! Both grandsons climbed onto the back of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The noble Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ continued the Salah as usual. Finally, the fourth *rak‘āt* was completed; he performed the Salam and seated both grandsons in front of him. Then Sayyidunā Imam Ḥusain رَضِيَ اللهُ عَنْهُ, leaped towards his grandfather. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ picked them up and seated Imam Ḥasan رَضِيَ اللهُ عَنْهُ upon his right shoulder and Imam Ḥusain رَضِيَ اللهُ عَنْهُ upon his left shoulder.

Dear Islamic brothers! The blessed Hadith continues further. After this, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ described the virtues of both of them. But before we

hear the rest of this blessed Hadith, just imagine! What a beautiful and magnificent scene this must have been! **الله! الله!** Which place was it? The second most excellent masjid in the world, al-Masjid al-Nabawī! What was the time? The time immediately following the Asr Salah, which is of the greatest importance. Who was sitting before them? The most excellent people of the most excellent Ummah, the noble Companions **رَضِيَ اللهُ عَنْهُمْ!**

Who was the speaker? The most excellent and exalted of all creation, the Imam of all Prophets **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ!** Now, how beautiful, how virtuous, how supreme, and how unique that gathering was! What is the topic of this grand, blessed congregation? The virtues of the Ḥasanain Karīmain **رَضِيَ اللهُ عَنْهُمَا!**

سُبْحَانَ اللهِ What a high status these two noble grandsons hold! Now, hear the rest of the blessed Hadith:

The noble Messenger **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** still had both of them seated on his shoulders. In this state, he addressed the noble Companions **رَضِيَ اللهُ عَنْهُمْ** and said: “O people! **أَلَا أُخْبِرُكُمْ بِخَيْرِ النَّاسِ جَدًّا وَجَدَّةً؟** Shall I not tell you about those whose maternal grandfather and maternal grandmother are better than the maternal grandfather and grandmother of all other people?” Then he asked: **أَلَا أُخْبِرُكُمْ بِخَيْرِ النَّاسِ عَمًّا وَعَمَّةً؟** “Shall I not tell you about those whose paternal uncle and paternal aunt are better than the paternal uncle and paternal aunt of all other people?” **أَلَا أُخْبِرُكُمْ بِخَيْرِ النَّاسِ خَالًا وَخَالَتَةً؟** “Shall I not tell you about those whose maternal uncle and maternal aunt are better than the maternal uncle and maternal aunt of all other people?” **أَلَا أُخْبِرُكُمْ بِخَيْرِ النَّاسِ آبَاءَ وَأُمَّةً؟** “Shall I not tell you about those whose father and mother are the most excellent of all?”

The Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** continued to ask these questions, and then he himself began to provide the answers. He said: **هُمَا الْحَسَنُ وَالْحُسَيْنُ** “O people! Listen!! The fortunate ones I am speaking of are none other than Ḥasan and

Ḥusain (who are currently sitting on my shoulders and whom you are beholding).”

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ continued his discourse and said:

Their maternal grandfather is the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Their maternal grandmother is Khadīja al-Kubrā رَضِيَ اللهُ عَنْهَا. Their mother is Fāṭima al-Zahrā رَضِيَ اللهُ عَنْهَا, the daughter of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Their father is ‘Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ. Their paternal uncle is Ja‘far b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ. Their paternal aunt is Umm Hānī bint Abī Ṭālib رَضِيَ اللهُ عَنْهَا. Their maternal uncle is Qāsim رَضِيَ اللهُ عَنْهُ, the son of the Messenger of Allah. Their maternal aunts are Zaynab, Ruqayya, and Umm Kulthūm رَضِيَ اللهُ عَنْهُنَّ, the daughters of Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Then, continuing his speech, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

O people! Listen! Their maternal grandfather (and grandmother) are destined for Paradise; their father (and mother) are destined for Paradise; their paternal uncle is destined for Paradise; their paternal aunt is destined for Paradise; their maternal uncle (and) aunts are destined for Paradise; both of these two are destined for Paradise; and whoever loves them is also destined for Paradise.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Excellence of love for Ḥasanain Karīmain

Dear Islamic Brothers! We have heard this blessed Hadith, and at the end of it, the noble Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: وَمَنْ أَحَبَّهُمَا فِي الْجَنَّةِ “Whoever loves Ḥasan and Ḥusain رَضِيَ اللهُ عَنْهُمَا, he too is destined for Paradise.”

¹ Mu’jam-ul-Kabeer, vol. 2, p. 198, Hadith: 2616

³ Mu’jam-ul-Kabeer, vol. 2, p. 247, Hadith: 2811

He will be with us in Paradise!

Sayyidunā Imam Ḥusain رَضِيَ اللهُ عَنْهُ stated:

Whoever loves us for the sake of the world, then indeed, worldly people love both the righteous and the wicked. However, one who loves us solely for the sake of Allah Almighty, he and we will be together on the Day of Judgment like this—saying this, he joined his index finger and middle finger.³

Dear Islamic brothers! We have heard some virtues of Sayyidunā Imam Ḥusain رَضِيَ اللهُ عَنْهُ, and the blessings of having love for him. Certainly, love requires obedience; love devoid of obedience is the weakest type of love.

أَلْحَدِثِ اللهُ، We love Imam Ḥusain رَضِيَ اللهُ عَنْهُ; therefore, let us also listen to some beautiful aspects of his blessed life, and let us make the intention that we will prove our love for Sayyidunā Imam Ḥusain by following in his footsteps completely.

1. Imam Ḥusain رَضِيَ اللهُ عَنْهُ and his Adherence to Shariah

Dear Islamic brothers! A truly beautiful aspect of the blessed life of Sayyidunā Imam Ḥusain رَضِيَ اللهُ عَنْهُ is that he remained an adherent of Shariah at every moment; he never, not even for a single second or a fraction of a second, deviated from Shariah. Let me tell you a beautiful narration that will leave you astonished.

Sayyidunā Ibn Abī Laylā رَحِمَهُ اللهُ عَلَيْهِ states:

On the plains of Karbala, when Imam Ḥusain رَضِيَ اللهُ عَنْهُ became certain that the appointed time had arrived and martyrdom was imminent, he said: “Bring me a thick garment!” (Listen carefully to why he is asking for this cloth; he said: “Bring a thick garment!”), “I will wear this beneath my clothes so that when I fall to the ground after being

martyred, my *sitr* may not be exposed.” The cloth was presented to him, and he wrapped it under the clothes he was wearing.¹

الله أكبر! Look at the situation! He is at the plains of Karbala, where an army of 22,000 stands before him. 72 of his companions have already been martyred. He has pulled the tyrant's arrow from the throat of Sayyidunā ‘Alī Aṣghar رَضِيَ اللهُ عَنْهُ with his own hands. Water has been cut off for three days. His throat is parched. He is certain that the moment of martyrdom is very close. After the soul departs, a person is no longer accountable, but the one who seeks the pleasure of Allah Almighty desires nothing but that pleasure. In no time, at no moment, in no condition, and in no difficulty does he step back from seeking the pleasure of Allah Almighty. He is always seeking ways to please Allah Almighty.

Look at the circumstances in which Sayyidunā Imam Ḥusain رَضِيَ اللهُ عَنْهُ is in, yet what is his concern: “When I am martyred, when I fall to the ground, what if my *sitr* is exposed at that moment?” Even in such difficult circumstances, his concern is adherence to the Shariah.

Is this love for Imam Ḥusain رَضِيَ اللهُ عَنْهُ?

Unfortunately, the situation has declined today. Some people claim to be 'Ḥusainī,' yet their state is such that they do not even perform a single Salah. They claim to have love for Imam Ḥusain, yet they act against Shariah. They make a mockery of the Shariah by claiming, 'We have achieved a high status!' They claim to love the Imam yet they keep long, woman-like hair, against Shariah. There is a claim that we belong to Karbala, yet there is engagement in music and dancing contrary to Shariah, use of intoxicants, a total disregard for modesty, and they remain involved in sins all the time! Is this Ḥusainiyat?

الأمان والحفيظ! Sayyidunā Imam Ḥusain رَضِيَ اللهُ عَنْهُ is he who, even in the midst of battle in the plains of Karbala, under the shadow of swords, offered Zuhr salah in congregation.² My Ḥusain is he who, even in the plains of Karbala, observed

¹ Tareekh-e-Madina Dimashq, vol: 14, p. 221

² Al Bidayah Wan Nihayah, part: 8, vol: 4, p. 580

every single commandment of Shariah. My Husain is he who sacrificed his head but did not allow any compromise in the Shariah. My Husain is he who, even after martyrdom, had his head on a spear and was reciting the Holy Quran.¹

Dear Islamic brothers! Remember! We are bound by Shariah at every moment. Shariah has made Salah obligatory, so we must perform it. Shariah has made fasting obligatory, so we must observe fasts. Shariah has made veiling obligatory, so we must encourage our mothers, sisters, and daughters to observe it. Shariah has declared *ribā* (usury) Haram, so we must avoid it. Shariah has declared all kinds of intoxicants Haram, so we must abstain from them. Shariah has declared alcohol Haram to consume, so we must avoid it. Shariah has declared short-measuring and weighing as Haram, so we must strictly avoid it.

In short, we are bound to perform every act that Shariah has commanded us to do, and we must refrain from every act that Shariah has forbidden us from doing. Even if the world turns upside down, not a single step of ours should go outside the boundaries of Shariah. Our temperament, our nature, our thoughts, our desires, our conduct, our earnings, and our diet—everything must be compliant with Shariah; we must live our lives while adhering to it.

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ – “None from among you can be a (perfect) believer until his desires become in line with the religion I have brought.”²

This is our standard; we are bound only by the commands of Allah and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

May Allah Almighty grant us the ability to act upon this!

أَمِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Observe Veiling!

¹ Karamat-e-Sahaba, p. 246

² Mishkaat-ul-Masabih, part: 1, vol: 1, p. 54, Hadith: 167

Dear Islamic brothers! We have heard the narration that Sayyidunā Imam Ḥusain رَضِيَ اللهُ عَنْهُ made arrangements to properly cover himself even in the midst of battle, at the very time nearing his martyrdom. He was concerned that when he attained martyrdom and fell from his horse after being wounded, there should be no lack of modesty; therefore, he had already made arrangements for it. There is a lesson in this for those who do not observe veiling.

Mothers, sisters, and daughters are present in the house, but they wear immodest clothing. Similarly, those who wear pants and shirts, and wear short tops; when they bend, sit, or prostrate, a portion of their back aligned below the navel is exposed. This is also included in the *sitr* and covering it is obligatory.¹

Nowadays, people wear shorts, and their knees and thighs are visible; this is also an act of immodesty. There are many sports in which shorts are worn. The players play while wearing them, and people enjoy watching them play. The players are committing an act of immodesty, and the spectators are committing the sin of looking at something unlawful. Avoiding this is obligatory. Both looking at the unlawful and immodesty (not covering the parts that must be covered) are major sins.

May Allah Almighty grant us the ability to abstain from these sins! It is narrated: "Whoever fills his eyes with that which is forbidden, Allah Almighty will fill his eyes with the fire of Hell on the Day of Judgment."²

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

2. Imam Ḥusain's Love for the Holy Quran

Dear Islamic brothers! Another beautiful aspect of Sayyidunā Imam Ḥusain's life is his utmost love for the holy Quran. He would recite the holy Quran, understand it, act upon it, and teach it to others. A person mentions the

¹ *Bahar-e-Shariat*, Volume 1, p. 483, Part 3.

² *Makashifa-tul-Quloob*, p. 12

following in relation to when Imam Husain رَضِيَ اللهُ عَنْهُ was traveling towards Karbala:

I saw tents pitched in a desolate area. I was surprised and asked someone, "Whose tents are these?" The person replied, "These belong to Imam Husain رَضِيَ اللهُ عَنْهُ " (he had stopped there on the way to Karbala). So, I moved forward to attain the honour of meeting Imam Husain رَضِيَ اللهُ عَنْهُ. As I reached the tent, I saw that Sayyidunā Imam Husain رَضِيَ اللهُ عَنْهُ was reciting the Quran and tears were streaming from his eyes.¹

سُبْحَانَ اللَّهِ! What an exalted status Sayyidunā Imam Husain رَضِيَ اللهُ عَنْهُ has! He would recite the holy Quran with such a magnificence that tenderness would fill his heart, and he was overcome with fear of Allah and love for Him. His tongue would be occupied with recitation, and tears would be flowing from his eyes out of love and fear.

Crying while reciting is a sign of great fortune

Certainly, reciting the Holy Quran and listening to its recitation is a great honour, and in fact, a deed of great virtue. If, during recitation or while listening to the recitation, a state of spiritual ecstasy takes over, the heart overflows with love for Allah, one feels a sense of restlessness, one experiences trembling from the fear of Allah, and tears flow from the eyes, then مَا شَاءَ اللَّهُ! Such recitation has a truly magnificent status. Allah Almighty has mentioned the attributes of His righteous servants in the holy Quran:

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيًّا ۖ تَفْشَعُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ۗ
ثُمَّ تَلِيْنُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۗ^ط

¹ Al-Bidayah wan-Nihayah, Part 8, vol. 4, p. 565.

Allah sent down the best Book, similar and repeatedly recited; the skins of those who fear their Lord tremble due to it. Then their skins and their hearts soften for the remembrance of Allah.¹

It is narrated: “The state of the blessed companions رَضِيَ اللهُ عَنْهُمْ was such that when the Holy Quran was recited before them, their eyes would overflow with tears and they would experience goosebumps.”²

Dear Islamic brothers! Unfortunately, the connection of Muslims with the Holy Quran is becoming very weak. Firstly, the number of those who recite it is small, and even among those who attain the privilege of reciting the Quran, the number of those who weep in awe is extremely small.

May Allah Almighty grant us the fortune to recite the Holy Quran and grant us the blessing of weeping upon reciting or hearing it.

اٰوِيْنُ بِجَاةِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

A Unique Way of Acting Upon a Quranic Verse

Dear Islamic brothers! Another beautiful aspect of the blessed life of Sayyidunā Imam Husain رَضِيَ اللهُ عَنْهُ is that he did not just recite the Quran; he also acted upon it in a truly magnificent manner. Listen to just one example of this! It is written in the books:

He had a female slave (in the previous eras, there were male and female slaves who were bought with money; details regarding when this custom began, what teachings Islam provided regarding them, and how it described the virtues of freeing slaves—these are separate topics). As I was saying, Sayyidunā Imam Husain رَضِيَ اللهُ عَنْهُ had a female slave. One day, she came to him and offered Salam in a very beautiful manner. Sayyidunā Imam Husain رَضِيَ اللهُ عَنْهُ replied to

¹ Al-Quran, Al-Baqarah, verse 142; translation from Kanz al-ʿIrfān

² Tafsir al-Qurtubi, Juz: 23, Surah az-Zumar, under verse: 23, vol. 8, P. 156

the Salam and immediately said, أَنْتَ حُرٌّ بِرِجْهِ اللَّهِ - “You are free for the sake of Allah.”

A person sitting nearby was surprised and said, “She is a slave, she came to you, she only offered Salam, and you have set her free—what is the reason behind this?” Now, listen to the response of Sayyidunā Imam Ḥusain رَضِيَ اللهُ عَنْهُ! He replied:

Allah Almighty says in the holy Quran:

وَإِذَا حَيَّيْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿١٦١﴾

And when you are greeted with a greeting ‘of peace’, then reply with a better greeting or say the same. Indeed, Allah takes account of everything.¹

“In this verse, Allah has commanded us, ‘When you are greeted with a greeting ‘of peace’, then reply with a better greeting.’ The way in which she offered the greeting was so beautiful that it was my duty to respond in an even better manner. However, a ‘better response’ was not possible merely through words, so I chose to set her free.”²

سُبْحَانَ اللَّهِ! What a great status Sayyidunā Imam Ḥusain رَضِيَ اللهُ عَنْهُ holds! Look at the perfection of his insight into the Holy Quran! It is from his scholarly prowess that he would recite Quranic verses in every situation; he would advise through Quranic verses. Now, let us reflect: how many verses do we remember? In our daily affairs, how often do we recall a verse? There are more than 6,000 verses in the Holy Quran; we should all contemplate how many of these 6,000+ verses we actually act upon.

This is a difficult ask. When the verses are not even memorized, and their translation and commentary are unknown, how will we act upon them? We are Muslims. For a Muslim, the most important book is the Quran; there can

¹ Al-Quran, Al-Nisa`, verse 86; translation from Kanz al-‘Irfān

² Kitab ash-Shu'ab, p. 100

be no other opinion on this. But unfortunately, today, let alone understanding the holy Quran, most Muslims cannot even recite it with proper articulation.

There are not just thousands, but millions who may have studied it, but they do not read it with correct Tajweed. They pronounce ق, ق, ع, م, س, ص as ق, ق, ع, م, س, ص, and they commit many such mistakes that change the meaning. Many people do not even know how to recite Surah al-Fātiḥa and Surah al-Ikhlāṣ correctly. When they recite incorrectly and the meaning changes, then reciting in this manner makes Salah invalid!

So, what should we do? We have Dawat-e-Islami; may Allah Almighty keep this movement forever flourishing. The members of Dawat-e-Islami conduct Madrasa-tul-Madina for adults; you should participate in it. You will learn to recite the Holy Quran correctly. Sessions are also held for listening to and reciting Tafsīr (commentary) after Fajr Salah; participate in them. Read Tafsīr Ṣirāṭ al-Jinān, Tafsīr Ta'lim al-Quran, Nūr al-'Irfān, and Khazā'in al-'Irfān. إِنَّ شَاءَ اللهُ, you will attain some understanding of the Holy Quran. Travel with Qafilahs. Act upon the Pious Deeds booklet. إِنَّ شَاءَ اللهُ, you will be blessed with the ability to act upon the Holy Quran.

3. Sayyidunā Imam Ḥusain's Love for Sunnah

Dear Islamic brothers! A prominent aspect of the blessed life of Sayyidunā Imam Ḥusain رَضِيَ اللهُ عَنْهُ was his profound love for the Sunnah. He deeply cherished following his noble grandfather, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, adopting his habits, and trying to resemble him as much as possible.

Sayyidunā Sufyān رَضِيَ اللهُ عَنْهُ states:

I asked 'Ubaidullāh رَضِيَ اللهُ عَنْهُ, "Have you had the honour of seeing Imam Ḥusain رَضِيَ اللهُ عَنْهُ?" He replied, "Yes! I have. When I had the honour of seeing him, he رَضِيَ اللهُ عَنْهُ had applied henna to his blessed hair and beard, but he had intentionally left a few hairs at the front of his blessed beard white. In my view, he left these hairs white in emulation

of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ because the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also had a few white hairs at the front of his blessed beard.”¹

سُبْحَانَ اللهِ! Sayyidunā Imam Ḥusain رَضِيَ اللهُ عَنْهُ was the grandson of the Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. His physical appearance already resembled that of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and alongside this, he would ensure that his habits and manners also mirrored those of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Observing Sunnah in Blessed Clothing

The tailor of Sayyidunā Imam Ḥusain رَضِيَ اللهُ عَنْهُ, from whom he had his clothes stitched, says that he asked the exalted Imam رَضِيَ اللهُ عَنْهُ, “Should I keep the length of the garment down to the feet?”

He replied, “No.”

I asked, “Should I let it fall below the ankles?”

He replied, "مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ فِي النَّارِ"—meaning, “the cloth that hangs below the ankles is in the Fire.”²

Dear Islamic brothers! It is clear that the exalted Imam رَضِيَ اللهُ عَنْهُ was a strict adherent of the Sunnah. The Sunnah regarding clothing is that the lower garment should remain above the ankles. The exalted Imam رَضِيَ اللهُ عَنْهُ observed this strictly. Now, those who claim to love Imam Ḥusain should reflect upon their own attire: do we observe Sunnah in our clothing, or do we follow modern fashion? Is an *‘imāmah* adorned on our heads according to the Sunnah or not? Is our lower garment above the ankles, or, due to an excessive love for modern fashion, is it hanging below the ankles?

¹ Al-Bidayah wan-Nihayah, Part 8, vol. 4, p. 546

² Al-Mu'jam al-Kabir, vol. 2, p. 227, Hadith 2726

Fashion is prevalent in this era. Let alone observing Sunan in walking, sitting, eating, drinking, or dressing, many people are not even aware of these Sunan. If only we would be blessed with a love for Sunnah by virtue of the exalted Imam (may Allah be pleased with him). In a blessed Hadith, it is stated: **مَنْ أَحَبَّ** رَضِيَ اللهُ عَنْهُ – “He who loves my Sunnah, indeed loves me, and he who loves me will be with me in Paradise.”¹

4. Sayyidunā Imam Ḥusain’s Love for Knowledge

Dear Islamic brothers! Sometimes people ask: The childhood of Imam Ḥusain رَضِيَ اللهُ عَنْهُ is described, and then the event of Karbala follows, but what did he do during the years of his blessed life in between? What was that part of his blessed life like? Let me tell you what he used to do during that time.

During his youth and the approximately 46 years of his blessed life, he sought sacred knowledge and he used to teach sacred knowledge in the masjid. He used to deliver lectures in al-Masjid al-Nabawī. A formal session would be held; the students would attend it and learn the knowledge of the religion from the grandson of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Once, someone asked Sayyidunā Amīr Mu‘āwiya رَضِيَ اللهُ عَنْهُ, “Where can one have the honour of seeing Imam Ḥusain رَضِيَ اللهُ عَنْهُ?”

Now, look at the love, the reverence, and the sentiments Amīr Mu‘āwiya رَضِيَ اللهُ عَنْهُ held for Imam Ḥusain رَضِيَ اللهُ عَنْهُ! He replied, “Go to al-Masjid al-Nabawī! There, you will see a circle where people are sitting with such composure and tranquillity as if birds were perched upon their heads; that circle belongs to Sayyidunā Imam Ḥusain رَضِيَ اللهُ عَنْهُ.”²

سُبْحَانَ اللهِ! This is the exalted Imam رَضِيَ اللهُ عَنْهُ! He used to teach the sacred knowledge of religion in the masjid! O lovers of Imam Ḥusain! You should also show determination! Become those who learn the knowledge of religion, and those who teach it! **الْحَمْدُ لِلَّهِ**, Those associated with Dawat-e-Islami, who are

¹ Tareekh-e-Madina Dimashq, vol: 9, p. 343

² Tarikh Madina Dimashq, Vol. 14, p. 179

devotees of Imam Ḥusain, both deliver and listen to the Masjid Dars. You should also participate in the Masjid Dars!

If you can deliver the *Dars*, then become a teacher; otherwise, be a listener! إِنَّ رِجَاءَ اللَّهِ، You will get the opportunity to learn sacred knowledge. You will receive the reward for sitting in the masjid for that duration. You will be blessed with sitting in righteous company. If you walk from home with the intention of participating in the Dars, you will receive the reward for walking on the path of knowledge. إِنَّ شَاءَ اللَّهُ، The entire creation, even the fish in the sea, will pray for you.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

5. Sayyidunā Imam Ḥusain's Acts of Worship

Dear Islamic brothers! Sayyidunā Imam Ḥusain رَضِيَ اللهُ عَنْهُ was a devout worshipper, Allah-fearing, and pious. ‘Allāma Ibn Athīr al-Jazarī رَحِمَهُ اللهُ عَلَيْهِ states: “Imam Ḥusain رَضِيَ اللهُ عَنْهُ would offer Salah abundantly, observe fasts, perform Hajj, give charity, and perform every righteous deed.”¹

The beloved son of Imam Ḥusain, Sayyidunā Imam Zain al-‘Ābidīn رَضِيَ اللهُ عَنْهُ, says: “My father, Imam Ḥusain رَضِيَ اللهُ عَنْهُ, used to perform one thousand *nawāfil* (optional prayers) every day and night.”² It is also narrated regarding Sayyidunā Imam Ḥusain رَضِيَ اللهُ عَنْهُ that he performed 25 Hajj pilgrimages on foot.³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Encouragement for Pious Deed No. 21

Dear Islamic brothers! You have heard that Sayyidunā Imam Ḥusain رَضِيَ اللهُ عَنْهُ, did not skip a single Salah even during a battle and whilst under the threat of

¹ Usd al-Ghabah, No. 1173, vol. 2, p. 27

² ‘Aqd al-Farid, vol. 3, p. 115

³ Usd al-Ghabah, No. 1173, vol. 2, p. 27

swords; in fact, he sacrificed his life for the sake of Allah Almighty while in the state of Salah. If we call ourselves 'Ḥusaini' yet abandon our Salah, this claim is completely false. To become regular in Salah, to instil within yourselves the spirit of devotion and obedience for Sayyidunā Imam Ḥusain رَضِيَ اللهُ عَنْهُ, and to perform other pious deeds, associate yourselves with the religious environment of Dawat-e-Islami and participate in the 12 religious works of the Zaili Halqa.

One of these 12 religious works is to fill out the booklet of 'Pious Deeds'. In this booklet, 72 pious deeds are provided in a question-and-answer format. Among these is Pious Deed number 21: 'Did you wake others up for Fajr Salah today?' By the blessing of acting upon this pious deed, not only will we become regular in our Salah, but our family members will become regular in their Salah too.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Some Pearls of Wisdom Regarding Respect for the Sādāt (the noble descendants of the Prophet ﷺ)

Dear Islamic brothers! Let us attain the privilege of listening to a few pearls of wisdom regarding respect for the *Sādāt*, meaning the descendants of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. First, let me tell you two sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: "Whoever treats anyone from my Ahl al-Bayt well, I will grant him its reward on the Day of Resurrection."¹
2. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also stated: "Whoever does a favour in this world to any of the descendants of (Sayyidunā) 'Abd al-Muṭṭalib, it is incumbent upon me to grant him its reward when he meets me on the Day of Resurrection."²

¹ Jami' al-Saghir, p: 533, Hadith: 8821

² Tarikh Baghdad, vol. 10, p. 102, Hadith: 5221

- Respect for the noble *Sādāt* is *fard* (obligatory), and insulting them is Haram.¹
- The primary reason for the respect and honour of the noble *Sādāt* is that these individuals are the descendants of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.²
- It is also part of the respect and veneration for the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that all things which are connected to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ must be respected.³

Announcement

The remaining pearls of wisdom regarding respect for the *Sādāt* will be discussed in the training sessions; therefore, to learn about them, make sure to participate in the training sessions.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The six ṣalawāt and two du‘ās recited in the Sunnah-inspired weekly gatherings of Dawat-e-Islami



1. The ṣalāt for the night preceding Friday

¹ Kufriya Kalimat ke Bare mein Sawal Jawab, p. 277

² Sadaat-e-Kiram ki Azmat, p. 7

³ Al-Shifa, p. 52, part: 2; Sadaat-e-Kiram ki Azmat, p. 8

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 his own merciful hands.¹

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

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

3. Seventy portals of mercy

صَلَّى اللهُ 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

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

² Ibid, p. 65

³ Al-Qawl al-Badī’, p. 277

مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بِدَوَامِ مُلْكِ اللَّهِ

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

5. Nearness to the Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

Once, a person came to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Amazingly, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made this person sit between himself and Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ. The noble Companions رَضِيَ اللهُ عَنْهُمْ were surprised as to who this honoured person was. When he left, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “When he recites ṣalāt upon me, he does so in these words.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْمَفْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “My intercession becomes necessary (*wājib*) for whoever recites ṣalāt like this.”³

1. Good deeds for 1000 days

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

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 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 Allah Who is Ḥalīm and Karīm. Allah is pure, Lord of the seven skies and the magnificent ‘Arsh.

Schedule for the Circles of the Weekly Sunnah-inspired Congregation (Overseas), 25 June 2026

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

Remaining Pearls of Wisdom Regarding Respect for Sādāt

¹ Majma‘ al-Zawā‘id: Hadith 17305

² Tārīkh Ibn ‘Asākir: Hadith 4415

- Neither is certainty (of lineage) required for showing respect nor is any specific document needed; therefore, those who are known as *Sādāt* should be respected.¹
- The one who is not a Sayyid in reality and intentionally claims to be one is *mal'ūn* (accursed); neither his obligatory (*farḍ*) nor his optional (*nafl*) worship is accepted.²
- If a misguided person claims to be a Sayyid, and the intensity of their corrupt beliefs has reached the limit of *kufṛ* (disbelief), they will not be respected at all.³
- Respect for the *Sādāt* is, in essence, respect for our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.⁴
- Teachers should also refrain from chastising a Sayyid student.⁵
- *Sādāt* can be employed for work that does not involve humiliation; however, it is not permissible to employ them in work that is degrading.⁶
- To insult a Sayyid specifically because they are a Sayyid is an act of disbelief.⁷

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dua for protection when facing danger from a nation

¹ Sadaat-e-Kiram ki Azmat, p. 14

² Sadaat-e-Kiram ki Azmat, p. 16

³ Sadaat-e-Kiram ki Azmat, p. 17

⁴ Fatawa Razawiyya, vol. 22, p. 423 derived; Sadaat-e-Kiram ki Azmat, p. 8

⁵ Kufriya kalimat ke bare me suwal jawab, p. 284

⁶ Sadaat-e-Kiram ki Azmat, p. 12

⁷ Kufriya Kalimat ke Bare mein Sawal Jawab, p. 276

According to the schedule of the weekly Sunnah-inspired gathering of Dawat-e-Islami, the "Dua for protection when facing danger from a nation" will be memorised. The dua is:

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

O Allah, we ask You to oppose the enemies and we seek Your refuge from their evil.¹

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."²

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

1. To please Allah, I will hold myself to account through the *Pious Deeds* booklet and encourage others to do the same.
2. I will praise (i.e. thank) Allah Almighty for the pious deeds which I practised.
3. I will regret not acting upon the pious deeds I missed out on and will try to act on them in the future.
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).

¹ Madani Panj Surah, pg. 220

² Al-Jāmi' al-Ṣaghīr: Hadith 5897

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 بِجَاذِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ