
There is Blessing in
Unity
16 July 2026
(For Islamic Brothers)
Thought-provoking speech of weekly
sunnah-inspiring ijtima

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖن

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

There is Blessing in Unity

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ الله وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا حَبِيْبَ الله

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ الله وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا نُوْرَ الله

نَوَيْتُ سُنَّتَ الْاِعْتِكَافِ

I make 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 saḥūr or iftār, 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).

The Virtue of Ṣalāt upon the Prophet ﷺ

عَنْ اَبِیْ هُرَیْرَةَ، قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى عَلَيَّ عِنْدَ قَبْرِیْ وُكِّلَ بِهَا مَلَكٌ يُبَلِّغُنِیْ، وَكُفِیَ بِهَا اَمْرَ دُنْيَاهُ وَ اٰخِرَتِهٖ، وَكُنْتُ لَهُ شَهِيْدًا اَوْ شَفِيْعًا۔

The renowned Companion of the Messenger, Sayyidunā Abū Hurayrah رَضِیَ اللّٰہُ عَنْہُ narrates that the final Prophet of Allah صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: "Whoever sends

salutations upon me at my blessed grave, Allah Almighty will appoint an angel over it who will convey it to me, and it will suffice him in his affairs of this world and Hereafter; and I shall be a witness for him" — or he said — "an intercessor for him." [1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Speech Intentions

The Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: اَفْضَلُ الْعَمَلِ اَلنِّيَّةُ الصَّادِقَةُ – The best of deeds is a sincere intention.[2]

Dear Islamic brothers! Make it a habit to form good intentions before every action, as good intentions can lead one to Paradise. Before listening to the speech, we can make the following good intentions:

- I will listen to the entire speech to gain Islamic knowledge.
- I will sit in a respectful manner.
- I will not be lazy or inattentive during the speech.
- I will listen with the intention of self-improvement.
- I will try to convey what I learn to others.

صَلُّوْا عَلَى الْحَبِيْب! صَلَّى اللهُ عَلٰى مُحَمَّد

Why Did Hatred Arise Between Friends?

It is related that two friends were deeply attached to one another. On one occasion, their work holidays were about to arrive and the two planned to go somewhere together — the time, date, and place were all agreed upon. When the holidays came, both friends went to their respective homes. When the appointed date arrived, one friend got ready, took his luggage, and set off for the other friend's house.

[1] Shu'ab al-Iman, Bab fi Ta'zim al-Nabi, vol. 2, p. 218, Hadith: 1583, selected
[2] Al-Jāmiʿ al-Ṣaghīr: Hadith 1284

He rang the bell; his friend came out — utterly downcast, his face fallen, his tone completely cold. He neither greeted him warmly nor welcomed him with any enthusiasm. He simply seated him in the reception room, offered him water, said nothing, showed no sign of joy — nothing at all. The friend who had come all prepared was deeply hurt. Becoming wary of his friend's manner, he said: "I am leaving." The other showed no response to this either. So, the friend departed. Now he was angry — he considered the other to be disloyal, ill-tempered, inconsiderate, and goodness knows what else. He cut off all contact, severed the relationship, and distanced himself entirely.

After a long time, the two happened to meet — the displeased friend turned his face away and could not even bring himself to say salaam. The other said: "Listen to me just once — after that, do as you wish." He agreed. Then the first friend related his sorrowful account: "I had no children. After a long time, Allah Almighty blessed me with a radiant son. The house was filled with joy. Then, as fate would have it, that only son — received after so many supplications — passed away. Shortly before you came to my house, my son had breathed his last. The house was in turmoil, everyone was overcome with grief. When you arrived, I did not know what to do. Then I thought: I shall not ruin your holiday. So, I quietened the family, wiped away my own tears, met you, offered you water, and bid you farewell. With the mountain of grief pressing down upon me at that moment, this was all I was capable of. Please forgive me!" Upon hearing this, the ground seemed to shift beneath the other friend's feet. The one whom he had been considering at fault — he now realised that the one truly at fault had been himself.

Dear Islamic brothers! This is what happens. Someone did not return our salaam, spoke to us coldly, did not even ask how we are — and we foster such thoughts in our hearts, burning in the fire of ill-opinion, which only breeds hatred. Instead, we should go and speak to the other person directly. Share our misunderstanding or grievance with them. If it was their mistake, they will acknowledge it; if it was your misunderstanding, it will clear it up. In this way, the bond, the relationship, the love, the affection, the brotherhood and the friendship will remain intact.

Dear Islamic brothers! It is a matter of great sorrow that discord, quarrels, and disputes continue to grow in our society. There are fights in every home — a brother is ready to get physical with his brother.

◈ Many people are heard saying: "My friend, one simply cannot get by being kind in this world — we are kind to those who are kind and harsh with those who are harsh!" This is not merely said but also put into practice. Over the most trivial matter there is first an exchange of harsh words, then a brawl, then knives are drawn— and even bullets are fired.

O Muslims! You were once guardians over one another — what has become of you? Our Beloved Master صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has declared: "The likeness of the believers is like one body — if one limb suffers, the entire body feels that pain."[1]

Dear Islamic brothers! Instead of quarrelling with one another, we should show empathy and compassion to each other. A Muslim is not one who strikes, harms, or steals from others — rather, he is one who erases hatred and spreads love.

Internal Discord Leads to Cowardice and Weakness

In *juz* 10, Surah al-Anfāl, Verse 46, it is declared:

وَ لَا تَنَازَعُوْا فَتَفْشَلُوْا وَ تَذْهَبَ رِیْحُكُمْ

Translation (Kanz al-ʾIrfan): And do not dispute with each other lest you become cowardly, and your vigour departs,[2]

That is: O believers! If you quarrel and fall into disagreements, your glory and prestige will be extinguished, and the mercy-filled breeze of victory and divine assistance will not reach you — thus you shall be unable to attain success.[3]

Separating from One Another Comes from Shaytan

The Companion of the Messenger, Sayyidunā Thaʿlabah al-Khushanī رَضِیَ اللّٰہُ عَنْہُ narrates:

The people used to have a habit that when they stopped in a pass or

[1] Bukhari, Kitab al-Adab, Bab Rahmat al-Nas wal-Baha'im, p. 1499, Hadith: 6011.

[2] Al-Quran, Surah Al-Anfāl, verse 46; translation from Kanz al-ʿIrfān

[3] Tafsir-e-Na'imi, Para: 10, Surah al-Anfal, under verse: 46, vol. 10, pp. 26–27 (summarised).

> valley during a journey, they would spread out (i.e. sit apart from one another). Upon this, the beloved Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "Indeed, your dispersing in these passes and valleys is from Shaytan." After that, whenever the people camped anywhere, they would gather together in one place.[1]

The renowned Quranic commentator, Mufti Aḥmad Yār Khān Naʿīmī رَحْمَةُ اللّٰهِ عَلَيْه states:

> Your scattering in this manner gives Shaytan the opportunity to incite the disbelievers to launch a surprise attack upon you, for they will think: 'These people are dispersed — let us fall upon them suddenly; they will not be able to help one another.'

The Noble Mufti رَحْمَةُ اللّٰهِ عَلَيْه further states:

> Just as physical distance is perilous, so too is emotional distance — it is from the influence of Shaytan and is gravely dangerous. The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم did not merely unite the bodies of the Muslims — he united their hearts as well. Muslims are one heart and one soul. May Allah Almighty bless the Muslims with unity and solidity.[2]

Islam and the Movement to Eradicate Hatred

There were two Arab tribes that lived in al-Madinah al-Munawwarah — one named *Aws* and the other *Khazraj*. The Aws and Khazraj initially lived together in great harmony and unity — but then conflicts broke out between them. The final battle, known as the *Battle of Buʿāth*, was so terrible and bloody that virtually all the renowned warriors of Aws and Khazraj were slain, and thus both tribes were severely weakened as a result of the strife between them.

After accepting Islam, through the blessed teachings of the Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, all the old differences between Aws and Khazraj were eliminated, and these two tribes began to live with one another in love and affection. They rendered immense assistance and support to Islam and the Muslims — and so the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم bestowed upon these

[1]Abu Dawud, Kitab al-Jihad, Bab ma Yu'mar …etc., p. 418, Hadith: 2628.

[2]Mir'at al-Manajih, vol. 5, p. 494

fortunate people the noble title of *Anṣār* — meaning: the helpers.[1]

On one occasion, some members of Aws and Khazraj were sitting together in a gathering, speaking words of love and affection, when a non-Muslim passed by. Seeing that Islam had removed the differences between Aws and Khazraj and filled them with love and sincerity, he was consumed with envy. He had a non-Muslim youth memorise those poems which the poets of Aws and Khazraj had composed about the Battle of Buʿāth, then told him: "Go and sit among the gathering of Aws and Khazraj and recite these poems to them."

When they heard these poems, the emotions of Aws and Khazraj flared up once more, until all of them picked up arms and arrived on the battlefield. When the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم received news of this, he came quickly, stopped both tribes and said: "I am present among you — and you are about to wage a war of *Jāhiliyyah*?" Upon hearing the Prophet's صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم admonition, both sides realised that this had been a plot of Shaytan and a conspiracy of the non-Muslims — so both tribes repented, embraced one another, and returned to their homes with love. On this occasion, the following noble verse was revealed:[2]

وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِیْعًا وَّ لَا تَفَرَّقُوْا

Translation (Kanz al-'Irfan): Hold fast onto the rope of Allah, all together, and be not divided;[3]

ʿAllāmah al-Qurṭubī رَحْمَةُ اللّٰهِ عَلَيْه states:

> In this verse, Allah Almighty has commanded us to maintain mutual love and forbidden discord — because disagreement between one another is destruction and mutual love and harmony is salvation. Expounding one meaning of the verse, ʿAllāmah al-Qurṭubī رَحْمَةُ اللّٰهِ عَلَيْه states: O people! Do not fall into disagreements by following your own desires and different objectives — rather, be brothers in religion.[4]

[1] Seerat-e-Mustafa, pp. 149–150 (selected), Maktabat al-Madinah, Karachi.

[2] Asbab al-Nuzul lil-Wahidi, Surah Al 'Imran, p. 93.

[3] Al-Quran, Surah Āl-ʿImrān, verse 103; translation from Kanz al-ʿIrfān

[4] Tafsir al-Qurtubi, Para: 4, Surah Al 'Imran, under verse: 103, Juz: 4, vol. 2, p. 104 (selected).

Our Prophet Is the Firm Rope Sent by Allah Almighty

Dear Islamic brothers! We have heard a portion of verse 103 of Surah Āl-ʿImrān, wherein the command is given to hold firmly to the rope of Allah Almighty. As for what this rope of Allah is — one opinion is that it refers to our Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم — that is, he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is that firm rope by holding which all are commanded to become one. Imam Sharaf al-Dīn al-Buṣīrī رَحْمَةُ اللّٰهِ عَلَيْه declares the excellence of the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم with these words:

دَعَا اِلَى اللّٰهِ فَالْمُسْتَمْسِكُوْنَ بِهٖ | مُسْتَمْسِكُوْنَ بِحَبْلٍ غَيْرِ مُنْفَصِم [1]

Translation: The Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم called people towards Allah — so those who held fast to him صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم held fast to a firm rope that shall never break.

Thus, the meaning of the Quranic verse becomes: O believers! Hold firmly to the Beloved Prophet's mantle of mercy! Abandon all your quarrels between you, and with the Noble Prophet's love adorning your hearts, become one with each other!

Mutual Love Is a Priceless Blessing

It is declared in *juz* 10, Surah al-Anfāl, Verse 63:

وَاَلَّفَ بَيْنَ قُلُوْبِهِمْؕ لَوْ اَنْفَقْتَ مَا فِی الْاَرْضِ جَمِیْعًا مَّاۤ اَلَّفْتَ بَیْنَ قُلُوْبِهِمْ وَ لٰكِنَّ اللّٰهَ اَلَّفَ بَیْنَهُمْؕ

Translation (Kanz al-'Irfan): And He placed affection within their hearts. And had you spent all that is in the earth even then you could not have created love within their hearts, however Allah united their hearts;[2]

Mufti Aḥmad Yār Khān Naʿīmī رَحْمَةُ اللّٰهِ عَلَيْه states under this noble verse:

The enmities and hardness of heart among the Arabs were such that

[1] Diwan al-Busiri, p. 167

[2] Al-Quran, Surah al-Anfal, verse 63; translation from Kanz al-ʿIrfān

> they were divided into tribes and clans — if a man from one tribe slapped the child of another tribe, both tribes would come out with bows and swords, and a bloody war would ensue, lasting for centuries. The Anṣār of Madinah — i.e. Aws and Khazraj — were at war for 120 years; there was no hope whatsoever of their uniting. Blessings upon that noble being (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) who united them all — united them so completely that they were several bodies yet one heart, nay, one soul.[1]

In this noble verse, the same miracle of the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is mentioned — that: O Beloved صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! The enmities of all the Arabs had reached such a level that had you deployed all outward means and spent all the wealth of the world in attempting to unite them, they would not have united. But it was from Our mercy and your miracle — that within a few days they all came together and became good friends and brothers.[2]

The honourable Mufti رَحْمَةُ اللّٰهِ عَلَيْه further states: “From this verse it is understood that the unity of Muslims is a great blessing of Allah Almighty, and the conflict and discord between them is the punishment of Allah Almighty.”[3]

A Simple Deed That Erases Sins

On one occasion, Sayyidunā Mujāhid رَحْمَةُ اللّٰهِ عَلَيْه stated: "Those who love one another for the sake of Allah, who maintain brotherhood with each other — when one of them walks towards his brother, takes him by the hand and smiles at him, the sins of both are shed just as leaves fall from a tree."[4]

In another narration it is stated: When a person meets his Muslim brother and shakes his hand, their sins fall away just as leaves fall in a strong wind. Upon hearing this, someone said with astonishment: "Indeed, this is from a very small deed!" Meaning, such a great reward is gained from such an easy action. Sayyidunā Mujāhid رَحْمَةُ اللّٰهِ عَلَيْه replied: "(O person!) Have you not heard the command of Allah Almighty?"[5]

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[1]Tafsir Na'imi, Para: 10, Surah al-Anfal, under verse: 63, vol. 10, p. 80.

[2]Tafsir Na'imi, Para: 10, Surah al-Anfal, under verse: 63, vol. 10, p. 82.

[3]Mawsu'at Ibn Abi al-Dunya, Kitab al-Ikhwan, vol. 8, p. 174, Hadith: 115.

[4]Tafsir al-Durr al-Manthur, Para: 10, Surah al-Anfal, under verse: 63, vol. 4, p. 100.

[5]Bukhari, Kitab al-Salah, Bab Tashabuk al-Asabi', p. 190, Hadith: 481.

لَوْ اَنْفَقْتَ مَا فِی الْاَرْضِ جَمِیْعًا مَّاۤ اَلَّفْتَ بَیْنَ قُلُوْبِهِمْ وَ لٰكِنَّ اللّٰهَ اَلَّفَ بَیْنَهُمْ ؕ

Translation (Kanz al-'Irfan): Had you spent all that is in the earth even then you could not have created love within their hearts, however Allah united their hearts;[1]

That is: the mutual love between two hearts, as a result of which people meet and shake hands — this love is no small deed. It is, in fact, a priceless blessing that cannot be acquired even by spending all the wealth of the world.

The Likeness of Muslims Is Like a Building

A noble Hadith declares: "A Muslim is like a building for another Muslim — each strengthens the other." Whilst saying this, the Beloved of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم interlaced the fingers of one hand with the fingers of the other.[2]

Unity Is the Law of Nature

Dear Islamic brothers! Harmony, unity, and concord are the law of nature. Reflect upon this universe! The entire system of the world is running with a deep bond and interconnection — every small and large thing created by Allah Almighty is in harmony with one another. The sun, the moon, the stars, the winds, the clouds, the fruits, the flowers, the plants, the animals — reflect upon all of these! They are all functioning with complete harmony towards a specific purpose. How great is the distance between the earth and the sky? Approximately 500 years' journey — yet despite this distance, earthly and celestial things are connected to one another:

◈ The sun rises, causing daylight to come upon the earth

◈ The sun sets, causing night to descend upon the earth

◈ If the sun did not set and night did not come, our bodies would receive no rest

◈ If there were no sunlight, the colours of earthly things would not be visible

◈Our clocks run according to the movement of the sun

[1] Al-Quran, Surah al-Anfal, verse 63; translation from Kanz al-ʿIrfān

[2]Muslim, Kitab al-Birr wal-Silah, Bab fi Fadl al-Hub, p. 996, Hadith: 2566.

◈ When the sun passes directly overhead, heat arrives — the world receives warmth, trees, fruits and flowers grow, the water of the oceans heats up, vapour is formed, clouds form, and rain falls

◈ When the sun moves direction to one side, cold arrives

◈ The farmer plants seeds, which require water in the ground, so clouds gather, rain falls, and water is provided to the seeds

◈ The ripening of fruits, growth of plants, change of seasons, lengthening and shortening of days and nights, tides of the sea — all of these are earthly things, yet all are connected to the sun. Farmers who engage in agriculture pay great heed to the sun and moon. In short, there is a deep bond between earthly and celestial things, and this universe has been running upon this deep bond for centuries. Upon witnessing these wonders of Divine Power, the tongue spontaneously utters:

فَتَبٰرَكَ اللّٰهُ اَحْسَنُ الْخٰلِقِيْنَ ﴿۱۴﴾

Translation (Kanz al-'Irfan): So Allah is the Possessor of infinite blessings, the Best Creator.[1]

O devotees of the Messenger! Perhaps it is through the blessing of this very unity and harmony that no goal of the universal order is ever delayed. Have you ever heard that oranges — a winter fruit — were delayed and shall therefore appear in summer, or that mangoes — a summer fruit — shall appear this year in winter? Thousands of years have passed and the goals of the universe have never been delayed. This is the blessing of unity and concord.

Therefore, for our own success, we should create unity and concord among ourselves — live together in harmony, avoid quarrels, avoid backbiting and tale-bearing, avoid discord — and all Muslims, showing empathy to one another, sharing in each other's joys and sorrows, being a support to one another in happiness and grief, should live together with unity and concord. اِنْ شَآءَ اللّٰه الْكَرِيْم! We shall prosper in this world and be successful in the Hereafter as well.

[1] Al-Quran, Surah Al-Muʾminūn, verse 14; translation from Kanz al-ʿIrfān

Base Your Relationships upon the Pleasure of Allah Almighty!

Dear Islamic brothers! Do you know what the fundamental basis of the quarrels in our homes and neighbourhoods is? The root cause is that the pleasure of Allah Almighty is not the objective of our relationships. Generally, there is a system of reciprocity: so-and-so invites me, so I invite him, so-and-so meets me, so I meet him, so-and-so invited me to his wedding, so I shall invite him to mine, so-and-so came to my father's funeral, so I shall go to his, so-and-so gives me respect, so I give him respect. In reality, this system of reciprocity is not an Islamic concept at all — rather, it is the concept of atheism.

Islam has made the foundation of relationships, civilisation, character, and conduct — everything — the pleasure of Allah Almighty. A true Muslim does not do good to others so that they will do good to him in return — his objective is the pleasure of Allah Almighty. A true Muslim does not refrain from harming others so that he himself may be spared from harm. We do not meet others with a smile so that others will meet us with a smile. We do not provide financial assistance to someone so that we shall be helped in return — rather, Islam teaches us that whatever we do here, we must do it for the sake of Allah Almighty.

Allah Almighty declares:

قُلْ اِنَّ صَلَاتِیْ وَ نُسُكِیْ وَ مَحْیَایَ وَ مَمَاتِیْ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ﴿۱۶۲﴾

Translation (Kanz al-'Irfan): Say, "Indeed, my prayer, and my sacrifices, and my living, and my dying are all for Allah alone; Lord of all the worlds.[1]

This is the beauty of Islamic civilisation. When this foundation becomes fully embedded in society, the distinction between rich and poor disappears, and devotion to Allah (lillahiyyat), brotherhood, love, friendship, and selfless devotion flourish within society.

The Virtues of Brotherhood in Islam

The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "On the Day of Judgement, Allah Almighty shall declare: 'Where are those who loved one another for the sake

[1] Al-Quran, Surah Al-Anʿām, verse 162; translation from Kanz al-ʿIrfān

of My Majesty? Today, when there is no shade except the shade of My Throne, I shall grant them a place in the shade of My Throne.'"[1]

Sayyidunā Muʿādh b. Jabal رَضِیَ اللّٰہُ عَنْہُ narrates that the Messenger of Allah صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: "Allah Almighty declares: 'My love is necessary upon those who love one another for My sake, who sit together for My sake, who visit one another for My sake, and who spend upon one another for My sake.'"[2]

Ways to Increase Unity and Harmony

Dear Islamic brothers! We should create an atmosphere of unity, harmony, love and brotherhood in our homes, neighbourhoods, and society. Here are a few ways to do so:

(1) Spread Salām!

One very easy way to increase mutual love and brotherhood is *salām*. Our Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: لَا تَدْخُلُوا الْجَنَّةَ حَتّٰى تُؤْمِنُوْا — You shall not enter Paradise until you have faith! وَ لَا تُؤْمِنُوْا حَتّٰى تَحَابُّوا — And you shall not attain complete faith until you love one another.' Then He صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: 'Shall I not tell you something which, if you act upon it, will cause your love for one another to grow? اَفْشُوا السَّلَامَ بَيْنَكُمْ — Spread salām among yourselves.'[3]

(2) Develop the Habit of Muṣāfaḥah (shaking hands)!

The habit of shaking hands is also a means of increasing brotherhood and love. The Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: Shake hands with one another, as this removes hatred (i.e. the hidden feeling of enmity from the heart).[4]

(3) Cultivate the Spirit of Īthār (Selflessness)!

Dear Islamic brothers! One of the most important things for creating and sustaining mutual love is *īthār***,** meaning, selflessness. It is stated in *Kashf al-*

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[1] Muwatta' Imam Malik, Kitab al-Shi'r, Bab ma Ja' fi al-Mutahabbin, p. 503, Hadith: 1828

[2] Abu Dawud, Kitab al-Adab, Bab Ifsha' al-Salam, p. 809, Hadith: 5193

[3] Muwatta' Imam Malik, Kitab Husn al-Khuluq, Bab ma Ja' fi al-Muhajarah, p. 483, Hadith: 1731

[4] Kashf al-Mahjub, Bab al-Rabi' 'Ashar …etc., al-Imam al-Nuriyyah, p. 238

Maḥjūb: The reality of īthār is that a person safeguards his companion's right and gives up his own right. He endures hardship for the sake of bringing comfort to his companion, and sacrifices his own ease for the ease of his companion.[1]

O devotees of the Messenger! Make it a habit to make sacrifices for one another! When we become sincerely devoted to our Muslim brothers — when we develop the resolve to make sacrifices for them — then اِنْ شَآءَ اللّٰه الْكَرِيْم, mutual love will grow, problems will be resolved, and by the Will of Allah Almighty, mutual disputes will come to an end.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

(4) Wish Well for Others!

O devotees of the Messenger! To create harmony with one another, always wish well for others, think of everyone's best interests, and never become selfish. The only being in the world who brought harmony amongst millions, indeed billions, of human beings is our Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Allah Almighty, whilst describing his lofty attributes, declares:

عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ ﴿۱۲۸﴾

anxious is he by what you endure, deeply concerned for your wellbeing, exceptionally gracious, merciful to the believers.[2]

These are 3 noble attributes of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم: (1) The Ummah's hardship is grievous to him; (2) He is most ardently desirous of the Ummah's welfare; (3) He is most compassionate towards his devotees. We too should adopt these attributes in following our Master صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم — strive in every possible way to protect others from hardship, create ease for others, wish good for everyone, want the best for others, help the poor, visit the sick, attend funerals, provide financial and physical support to our Muslim brothers, and always be compassionate towards all our Muslim brothers.

[1] Mu'jam al-Awsat, vol. 6, p. 429, Hadith: 9292 (selected)

[2] Al-Quran, Surah Al-Tawbah, verse 128; translation from Kanz al-ʿIrfān

Dear Islamic brothers! Sharing in one another's grief, partaking in one another's sorrow, doing good to others — this is called sympathy. Therefore, be compassionate people! اِنْ شَآءَ اللّٰهُ الْكَرِيْم, mutual love will grow.

Brief Virtues of Mutual Sympathy

The Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated: "Whoever shows sympathy to a grief-stricken person, Allah Almighty will clothe him in the garment of piety and show mercy to his soul amongst all souls; and whoever shows sympathy to one afflicted with a calamity, Allah Almighty will grant him two such garments from the garments of Paradise whose price cannot be equalled to even by the entire world."[1]

In another narration it is stated: "Whoever removes a worldly hardship from a Muslim, Allah Almighty will remove a hardship of the Day of Judgement from him."[2]

In yet another narration: "Whoever fulfils his brother's need, Allah Almighty fulfils his need."[3]

A Hadith states: "The most excellent deed is to bring joy into the heart of a believer — whether by clothing him, feeding him, or fulfilling some need of his."[4]

To attain these virtues, show as much sympathy to people as possible, and have their best interests at heart! If a Muslim brother is ill, visit him; if someone suffers a loss, express your sympathies, share in his grief, and help him if you are able; share in the sorrows of the poor; set aside something from your monthly income for the less fortunate; if someone owes you money, give him time, deal with him gently; offer comfort and consolation in times of grief. اِنْ شَآءَ اللّٰهُ الْكَرِيْم! The goodness of this world and the Hereafter will be attained.

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[1]Muslim, Kitab al-Birr wal-Silah, Bab Tahrim al-Zulm, p. 1000, Hadith: 2580

[2]Muslim, Kitab al-Birr wal-Silah, Bab Tahrim al-Zulm, p. 1000, Hadith: 2580

[3]Al-Targhib wal-Tarhib, Kitab al-Libas wal-Zinah, Bab al-Targhib fi al-Sadaqah …etc., p. 688, Hadith: 3

[4] Afdal al-Salawat 'ala Sayyid al-Sadat, al-Salat al-Sadisat wal-Khamsun, p. 151 (summarised)

May Allah Almighty grant us all the ability to act.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

Pious Deed No. 44

Dear Islamic brothers! To build an atmosphere of unity and harmony, to increase mutual love, and to cultivate the spirit of being of service to others — remain connected at all times with Dawat-e-Islami, the religious movement of the Prophetic devotees. Participate actively in the 12 religious activities! اِنْ شَآءَ اللّٰہُ الْکَرِیْم! The blessings of this world and the Hereafter will be attained. One of the 12 religious activities is: filling in the Pious Deeds Booklet.

اَلْحَمْدُ لِلّٰہ! By regularly filling in the 72 Pious Deeds booklet compiled by Amir Ahl al-Sunnah دَامَتْ بَرَکَاتُہُمُ الْعَالِیَہ, one is granted the ability to perform good deeds and develops the habit of avoiding sins. May Allah Almighty grant us all the ability to regularly fill in and submit the Pious Deeds booklet.

Pious deed no. 44 states: "Today, when a Muslim's fault became apparent, did you disclose that fault to anyone else (without a valid reason stipulated by Shariah)?"

Dear Islamic brothers! Concealing faults is also a deed that creates harmony among Muslims, and on the Day of Judgement, Allah Almighty will conceal the faults of those who conceal the faults of others. May Allah Almighty save us all from exposing others' faults and from disclosing anyone's faults to others without a valid reason stipulated by Shariah.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

The Etiquettes of Shaking Hands and Embracing

Dear Islamic brothers! When two Islamic brothers meet, they should first say salām and then shake hands using both hands — as saying salām and shaking

hands at the time of meeting is the Sunnah of the Companions (رَضِیَ اللّٰہُ عَنْہُم), and the Sunnah of the Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم.[1]

Intentions for shaking hands and embracing: I shall revive the Sunnah of handshaking; I shall shake hands with both hands without any barrier in between, in accordance with the Sunnah; I shall recite *ṣalāt* when shaking hands; I shall perform the Sunnah of embracing.

Sunnahs, Etiquettes and Wisdoms:

- Sayyidunā Qatādah رَحْمَۃُ اللّٰہِ عَلَیْہ asked Sayyidunā Anas رَضِیَ اللّٰہُ عَنْہُ: "Did the noble Companions (رَضِیَ اللّٰہُ عَنْہُم) used to shake hands with one another?" Sayyidunā Anas رَضِیَ اللّٰہُ عَنْہُ replied: "Yes."[2]
- When two friends meet, shake hands, and recite ṣalāt upon the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, all their past and future sins are forgiven before they part.[3]
- When shaking hands, after reciting ṣalāt, if possible also recite this dua: یَغْفِرُ اللّٰہُ لَنَا وَلَکُم (meaning: May Allah forgive us and you) — as a dua made when shaking hands is accepted, just as it is stated in a noble Hadith: "Any dua two Muslims make whilst shaking hands will be accepted — such that both shall be forgiven before their hands separate."[4]
- Wisdom: Shaking hands removes enmity.[5]
- Shaking hands using only one hand from each side is not Sunnah— it is a Sunnah to shake hands with both hands. Some people merely touch fingers — this too is not Sunnah.[6]

Announcement

The remaining etiquettes of shaking hands and embracing will be explained in the study circles — therefore do attend them to learn more.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

[1] Mir'at al-Manajih, vol. 6, p. 355
[2] Bukhari, vol. 4, p. 177, Hadith: 6263
[3] Shu'ab al-Iman, vol. 6, p. 471, Hadith: 8944
[4] Musnad Ahmad, vol. 4, p. 286, Hadith: 12454, selected
[5] 101 Madani Parables, p. 7
[6] 101 Madani Parables, p. 8

The 6 salat upon the Holy Prophet ﷺ and 2 duas that are recited in the Sunnah-inspired weekly gatherings of Dawat-e-Islami:

◆◆◆

1. The ṣalāt for the night preceding Friday

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدِ النَّبِيِّ الْاُمِّيِّ الْحَبِيْبِ الْعَالِي الْقَدْرِ الْعَظِيْمِ الْجَاهِ وَعَلٰى اٰلِهٖ وَصَحْبِهٖ وَسَلِّمْ

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 وَاٰلِهٖ وَسَلَّم at their 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

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَّعَلٰى اٰلِهٖ وَسَلِّمْ

It is narrated from Anas رَضِیَ اللهُ عَنْهُ that the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم 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. 70 portals of mercy

صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

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

[1] Afḍal al-Ṣalawāt ʿalā Sayyid al-Sādāt, p. 151

[2] Afḍal al-Ṣalawāt ʿalā Sayyid al-Sādāt, p. 65

[3] Al-Qawl al-Badīʿ, p. 277

4. The reward of 600,000 ṣalāt

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِيْ عِلْمِ اللّٰهِ صَلَاةً دَآئِمَةً بِدَوَامِ مُلْكِ اللّٰهِ

Shaykh Aḥmad Ṣāwī رَحْمَةُ اللّٰهِ عَلَيْه reports from some saints of Islam that whoever recites this ṣalāt once receives the reward of reciting ṣalāt 600,000 times.[1]

5. Nearness to Allah's Messenger ﷺ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كَمَا تُحِبُّ وَ تَرْضٰى لَهٗ

Once, a person came to the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Amazingly, the Merciful Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم made this person sit between himself and Abū Bakr al-Ṣiddīq رَضِیَ اللّٰهُ عَنْهُ. The Companions were surprised as to who this honoured person was. When he left, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم explained, "When he sends ṣalāt upon me, he does so in these words."[2]

6. The ṣalāt of intercession

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated, "My intercession becomes necessary (wājib) for whoever recites ṣalāt like this."[3]

1. Good deeds for 1000 days

جَزَى اللّٰهُ عَنَّا مُحَمَّدًا مَا هُوَ اَهْلُهٗ

Ibn ʿAbbās رَضِیَ اللّٰهُ عَنْهُمَا reports that the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم declared, "Seventy angels write good deeds for a thousand days for whoever recites this."[4]

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[1] Afḍal al-Ṣalawāt ʿalā Sayyid al-Sādāt, p. 149

[2] Al-Qawl al-Badīʿ, p. 125

[3] Al-Targhīb wa al-Tarhīb: Hadith 31

[4] Majmaʿ al-Zawāʿid: Hadith 17305

2. An easy way to spend every night in worship

The Merciful Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, “Whoever recites this supplication three times at night; it is as though he found Laylat al-Qadr.”[1]

لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ
سُبْحٰنَ اللّٰهِ رَبِّ السَّمٰوٰتِ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيْم

There is none worthy of worship except Allah, who is al-Ḥalīm and al-Karīm. Allah is Pure, Lord of the seven skies and the magnificent ʿArsh.

Weekly Ijtima Training Circle Schedule (International) - 16 July 2026

1. Learning Sunnahs and Etiquettes: **5 minutes**
2. Memorising a Du'a: **5 minutes**
3. Review: **5 minutes**
4. Total Duration: **15 minutes**

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Remaining Etiquettes of Shaking Hands and Embracing

- The Sunnah when shaking hands is that there should be no barrier (such as a handkerchief) in the hand, and palm should touch palm — each person places his right hand in such a way that each one's right hand is between the two hands of the other.[2]
- When shaking hands, one should lightly press the other's thumb — as there is a vein in the thumb which, when held, creates love.[3]

[1] Tārīkh Ibn ʿAsākir: Hadith 4415

[2] Selected from Bahar-e-Shari'at, vol. 3, p. 471

[3] Selected from Bahar-e-Shari'at, vol. 3, p. 471

- Some people kiss their own hand after shaking hands — this is *makrūh* (disliked).[1]
- Embracing is Sunnah.[2]
- The Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم welcomed Sayyidunā Ja'far b. Abī Ṭālib رَضِیَ اللّٰهُ عَنْهُ, embraced him, and kissed him between his eyes.[3]
- After the Eid prayers, it is a tradition to embrace fellow Muslims — this too is a way of expressing joy and is permissible, as long as there is no cause for fitna (e.g. embracing a handsome youth, which would be a cause for fitna).[4]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Dua upon Entering One's Home

In accordance with the schedule of Dawat-e-Islami's Weekly Sunnah-Inspired Gathering, the "Dua upon entering one's home" will be memorised. The dua is:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ خَيْرَالْمَوْلَجِ وَ خَيْرَالْمَخْرَجِ بِسْمِ اللّٰهِ وَلَجْنَا وَبِسْمِ اللّٰهِ خَرَجْنَا وَعَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا

Translation: O Allah! I ask You for the good of the entering and the good of the exiting. In the name of Allah we enter, in the name of Allah we exit, and upon our Lord Allah we place our trust.[5]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Method of collective accountability (72 Pious Deeds)

The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, "Pondering ˹over the Hereafter˺ for a moment is better than 60 years of worship."[6]

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[1] Bahar-e-Shari'at, vol. 3, p. 472
[2] Selected from Fatawa Razawiyyah, vol. 8, p. 614
[3] Abu Dawud, vol. 4, p. 455, Hadith: 5220
[4] Bahar-e-Shari'at, vol. 3, p. 471
[5] Madani Panj Surah, p. 204
[6] Al-Jāmiʿ al-Ṣaghīr: Hadith 5897

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

1. To please Allah, I will hold myself to account through the *Pious Deeds* booklet and encourage others to do the same.

2. I will praise (i.e. thank) Allah Almighty for the pious deeds which I practised.

3. I will regret not acting upon the pious deeds I missed out on and will try to act on them in the future.

4. Allah Almighty forbid, if I have not acted on any pious deed which prevents a person from sinning, I will repent to Allah and make a firm intention to not sin in the future.

5. I will not reveal my good deeds without a need (for example, by saying that I acted on such and such or so and so amount of pious deeds).

6. I will make up for any pious deed that can be performed later (for example, I will make up for the 313 ṣalāt I missed yesterday by reciting them today).

7. I will try to achieve the actual aim of filling in the *Pious Deeds* booklet, such as attain the fear of Allah, be pious, have good character, and spread Islam.

8. I will fill in the *Pious Deeds* booklet tomorrow as well.

9. I will not fill in the *Pious Deeds* booklet as a formality, rather I will actually assess my deeds and fill it in.

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.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

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

1. Have you made good intentions?
2. Did you offer the five daily prayers in congregation?
3. Wherever you were in the day, did you invite others to offer prayer?
4. Did you read or listen to Sūrat al-Mulk at night?
5. After the five prayers, 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 Khazāin al-ʿIrfān* or *Nūr al-ʿIrfān*? Or, have you read or listened to at least two pages from *Tafsīr Ṣirāṭ al-Jinān*?
7. Have you recited some invocations from the Shajara?
8. Have you recited ṣalawāt upon the Prophet at least 313 times?
9. Have you protected your *eyes* from sin? (By not looking at indecent things on your mobile or elsewhere, movies and dramas, non-maḥram women, etc.)
10. Have you protected your ears from sin by not listening to backbiting, music, foul *and* lewd speech, etc?
11. Did you keep your gaze lowered today whilst walking or travelling and refrain from looking here and there without need?
12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of *Maktabat* al-Madina, or the Monthly Magazine Faizan-e-Madina for at least 12 minutes today?
13. Did you stop talking and discontinue what you were doing to reply to azan and iqāmah?
14. If something *happened* that made you angry with someone, did you stay quiet and control your anger, or did you end up speaking out?
15. Did you fill in the *Pious Deeds* booklet whilst taking account of your actions?

16. Did you listen to your *nigrān* in accordance with the guidelines stipulated by the central executive committee?
17. Did you speak respectfully with everybody inside and outside the home, be they young or old?
18. Did you study or teach in Madrassa-tul-Madina for adults?
19. Did you try to sleep within two hours after the ʿIshāʾ prayer congregation?
20. Did you spend at least two hours carrying out the religious activities of Dawat-e-Islami in accordance with the schedule provided by your nigrān?
21. Did you wake up others for Fajr prayer?
22. Did you refrain from unnecessarily peeping into other people's homes?
23. Did a short lecture (*dars*) take place in your home? In your absence, did somebody else carry this out?
24. Did you listen to or deliver at least one Madani dars in the masjid, workplace, or wherever else possible?
25. Did you dress according to the sunnah? (These clothes must be a colour permitted by the shariah and not glaringly bright or sparkling.)
26. Do you have long hair according to the sunnah?
27. Have you refrained from the sin of shaving the beard or trimming it less than a fist-length?
28. Did you repent immediately after committing a sin?
29. Did you eat according to the sunnah and recite the pre-meal and post-meal duʿāʾs?
30. Did you give salām 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 (*rakʿāt*) of sunnah for Ẓuhr prior to the farḍ?

33. Did you offer tahajjud prayer at night? If you did not sleep, did you offer ṣalāt al-layl?

34. Did you offer the voluntary (*nafl*) prayers of ishrāq, chāsht, and awwābīn?

35. Did you offer the preceding sunnahs of ʿAṣr or ʿIshāʾ?

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 الله' 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 ʿ*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 iʿtikāf 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)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

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 month to the relevant Islamic brother; do not give them death until they recite the kalima.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد