Beautiful Habits of Imam

Ahmed Raza Khan

رحمۃُ اللہِ علیہ

06 August 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

Beautiful Habits of Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْه

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 an Islamic brother enters a mosque, he should remember to make the intention for I'tikaf. In this way, he will keep receiving the reward of I'tikaf as long as he remains in the mosque. Remember! In a mosque, eating, drinking, sleeping, or having Suhoor and Iftar is not permitted by Shariah; even drinking Zamzam water or blessed water is not allowed. However, if he makes the intention for I'tikaf, all these things become permissible. The intention for I'tikaf should not be just for eating, drinking, or sleeping, but its purpose must be the pleasure of Allah the Almighty. It is mentioned in "Fatawa Shami": If someone wishes to eat, drink, or sleep in a mosque, he should make the intention for I'tikaf and perform the remembrance of Allah for a while; after that, he may do as he wishes (meaning he can now eat or sleep).

Virtue of Ṣalāt upon the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

مَنْ صَلّٰى عَلَيَّ مِاءَةً كَتَبَ اللهُ بَيْنَ عَيْنَيْهِ بَرَاءَةً مِّنَ النِّفَاقِ وَبَرَاءَةً مِّنَ النَّارِ وَاَسْكَنَهُ اللهُ يَوْمَ الْقِيَامَةِ مَعَ الشُّهَدَاءِ

Meaning, “Whoever recites Ṣalawāt on me one hundred (100) times, Allah Almighty will write between his eyes that this person is free from hypocrisy and the fire of Hell, and He will keep him with the martyrs on the Day of Judgment.”[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Intentions for Listening to a Bayan

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم commanded: اَفْضَلُ الْعَمَلِ النِّيَّةُ الصَّادِقَةُ. A sincere intention is the best deed.[2] O lovers of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! An Islamic brother should make it a habit to form good intentions before every task, as a good intention leads him into Paradise. He should make good intentions before listening to a bayan as well! For example, he may make the intention: “He will listen to the full bayan to gain knowledge, he will sit with manners, he will avoid laziness during the bayan, he will listen to the bayan for his own self-reform, and he will try to convey what he learns to others.”

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Brief Introduction to Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْه

Dear Islamic brothers! 25th Ṣafar al-Muẓaffar is the death-day anniversary (*ʿurs*) of our guide and the leader of the Sunnis, the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْه.

Who is Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْه?

He is the Imam of the lovers, the Imam of the Sunnis, the Imam of the scholars, the Imam of the worshippers, the Imam of the ascetics, the Imam of the pious, and the Imam of the jurists, hadith scholars, and Quranic commentators. He was a mujaddid (reviver), a Quranic commentator, and a hadith scholar. He was a major scholar and an extremely intelligent Mufti. He was a Hafiz of the Holy Quran, and above all, he was a true lover of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

[1] Mu'jam Awsat man ismuhu Muhammad, vol. 5, p. 252 Hadith: 7235

[2] Jami Saghira, p. 81, Hadith: 1284

Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه was born on 10th Shawwal 1272 Hijri, corresponding to 14th June 1856, in the city of Bareilly, India. He was born into a religious and scholarly family. His name was Muhammad, but his grandfather used to call him Aḥmad Razā; later, he became famous by this name.

He completed the recitation of the Holy Quran at the age of 4. At the age of just 13 years, 10 months, and 4 days, he completed his religious education and wrote his first fatwa. He wrote nearly 1000 books and short works in more than 70 different sciences. His scholarly and literary masterpieces include the translation of the Holy Quran, *Kanz al-Īmān*, *Fatāwā Razawiyyah*, and *Hadaiq-e-Bakhshish*.

Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه had the fortune of performing Hajj twice. The second time, when he visited the Rawdah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم blessed him with a vision of himself in a wakeful state. His piety and god-fearing nature were such that he was not only strictly punctual with obligatory (*farḍ*) and compulsory (*wājib*) acts of worship, but also never missed the *sunan*, *nawāfil*, and *mustaḥabbāt* (recommended acts). He ate little and slept little.

He رَحْمَةُ اللّٰهِ عَلَيْه departed from this world on Friday, 28th October 1921, corresponding to 25th Ṣafar al-Muẓaffar 1340 Hijri. His shrine is in Bareilly. His *ʿurs* is celebrated throughout the world on 25th Ṣafar al-Muẓaffar.[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Quranic Command to be with the Truthful

Dear Islamic brothers! Allah Almighty has commanded us in the Holy Quran to be with the truthful:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَ كُوْنُوْا مَعَ الصّٰدِقِيْنَ ﴿۱۱۹﴾

[1] Faizan-e-Imam Ahlesunnat (Special Issue), pp. 22 to 24, summarized.

O you who believe! Fear Allah and be with the truthful.[1]

The famous commentator of the Holy Quran, Mufti Aḥmad Yār Khān Naʿīmī رَحْمَةُ اللّٰهِ عَلَيْه explains this verse. According to him, the "Truthful" (*Ṣādiqīn*) in this verse refers to three types of people: (1) the Companions رَضِیَ اللهُ عَنْهُم, (2) Scholars who are true lovers of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and (3) the Saints. So, the meaning of the verse becomes: “O believers, stay with the Companions! O believers, stay with the scholars! O believers, stay with the friends of Allah.”

At this point, we must understand one thing: what does it mean to "stay" or "be with" someone? Generally, staying with someone has two meanings: (1) being with them physically, and (2) being with them in the heart. Surely, if one gains the physical proximity of the Companions رَضِیَ اللهُ عَنْهُم, the company of the true scholars who are lovers of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and the company of the Saints, it is a matter of great blessing. However, this verse does not only mean being with them physically; rather, it means to be with the Companions رَضِیَ اللهُ عَنْهُم, the scholars, and the Saints with one’s heart.

This means that a believer should have sincere love for the Companions, the scholars, and the Saints; he should adopt their beliefs, adopt their views, act upon their teachings, adopt their morals, make his character like theirs, and gain light from their lives. He should love them openly and secretly in every way. One should adopt the path of these blessed individuals and live their life by taking guidance from the way in which they lived.

اَلْحَمْدُ لِلّٰه, Our Imam was a great saint who was upon the truth. His beliefs and views were correct, and his teachings were correct. Every action of his was a reflection of the Sunnah and a sign of the right path.

Adherence to the Sunnah

Dear Islamic brothers! One beautiful quality from the many qualities of Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه was that he had made the foundation of his

[1] Al-Quran, Surah At-Tawbah, verse 119; translation from Kanz al-ʿIrfān

entire life the Prophetic Sunnah. He would try his utmost to adopt the Sunnah in every single thing he did. Let us listen to some examples of the manner in which he adopted the Sunnah in his life.

Syed Ayyūb ʿAlī رَحْمَةُ اللهِ عَلَيْه narrates the following:

One day, at the time of Fajr salah, while the people were sitting and waiting for the congregational prayer to commence, but unusually, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْه had not yet arrived. All of the people looked towards his house, when he arrived hurriedly. At that time, Mawlana Qanāʿat ʿAlī began to say to me, “In such hurried circumstances, let us see whether the Imam places his right foot in the mosque first or the left.”

Now our eyes were looking at his feet. سُبْحٰنَ اللّٰه! How wonderful was the love of Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْه for the Sunnah! When his blessed foot reached the stairs of the mosque, it was the right foot. When his foot reached the floor of the mosque, it was also the right foot. When moving from one part of the floor to another, he also used the right foot. When he reached the courtyard of the mosque, there was a row spread out; when he stepped on it, he again used the right foot. Not only that, but on every row, he first placed the right foot. This continued until he reached the Mihrab; even when he stepped on the prayer mat, he first placed the right foot.[1]

سُبْحٰنَ اللّٰه! Dear Islamic brothers! The Sunnah is that when one enters a mosque, they should first place the right foot inside. Look at the love for the Sunnah shown by Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْه; no matter how much hurry he was in, and even though it might have seemed like he was not paying attention, the thoughts of the Sunnah always filled his mind. Even in a state of haste, he began every step in every part of the mosque with the right foot.

I wish we could also attain such respect for the mosque. Unfortunately, these days, conditions have worsened. People have very little respect for the mosque. What are the Sunnahs of entering a mosque? What are the Sunnahs of leaving a mosque? What are the Sunnahs of staying in a mosque? Very few people have this knowledge. Then look at the state of people! Some talk in the mosque, some shout in a loud voice, some engage in useless gossip, and

[1] Faizan-e-A'la Hazrat, p. 120

musical tones are even heard inside the mosque.

The mosque is a strong fortress to protect one from Satan, but we do not adhere to the Sunnah, and we fall into the traps of the carnal-self and Satan here too. Quarrels, backbiting, gossiping and laughing and joking even occurs in the mosque now.

Let us listen to a hadith and take heed from it.

They Have Nothing to Do With Allah Almighty

The Final Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated: "A time will come upon people when they will talk about worldly things in mosques; so, do not sit with them, for they have nothing to do with Allah Almighty."[1] It is mentioned in a hadith: اَلضِّحْكُ فِي الْمَسْجِدِ ظُلْمَةٌ فِي الْقَبْرِ. Meaning, "Laughing in the mosque brings darkness in the grave."[2]

Permissible Talk Consumes Good Deeds

ʿAllāmah ʿAlī al-Qārī رَحْمَةُ اللهِ عَلَيْه narrates: اَلْكَلَامُ الْمُبَاحُ فِي الْمَسْجِدِ مَكْرُوْهٌ يَاْكُلُ الْحَسَنَاتِ. Which means, "Talking about permissible things in the mosque is disliked (*makrūh*) and it consumes good deeds."[3]

Dear Islamic brothers! We should respect the mosque. The mosque is the House of Allah Almighty. It is a place for worship. It is a place to be lost in the remembrance of Allah Almighty, to cut off from the world, and to attach oneself to the Lord. It is such a holy, pure, and extremely high-ranking place, and yet some people come here and continue to sin and remain disrespectful, so how can there be hope for salvation? Therefore, we should make it a habit to respect the mosque. May Allah Almighty grant us the ability to observe the correct etiquette and respect of the mosque.

[1] Shu'ab al-Iman, vol. 3, p. 87, Hadith 2962

[2] Jami Saghir, p. 322, Hadith 5231

[3] Mirqat al-Mafatih, vol. 2, p. 418, under Hadith 743

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

(2): Giving and Taking with the Right Hand

It was the blessed habit of Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه that he used to give and take everything only with his right hand. Mufti Sayyid Muhammad Zafar al-Dīn al-Bihārī رَحْمَةُ اللّٰهِ عَلَيْه writes in his book *Hayat-e-A'la Hazrat*: If Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه had to give something to someone and that person extended their left hand to take it, he رَحْمَةُ اللّٰهِ عَلَيْه would immediately stop his hand and say, "Take it with the right hand; Satan takes with the left hand."[1]

Make it a Habit to Give and Take with the Right Hand!

Dear Islamic brothers! We should also make it a habit to use the right hand for taking or giving anything, or for any honourable task. Sayyidunā Abū Huraira رَضِیَ اللّٰہُ عَنْہُ narrates: The Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: "Every one of you should eat with the right hand, drink with the right hand, take with the right hand, and give with the right hand, because Satan eats with the left hand, drinks with the left hand, gives with the left hand, and takes with the left hand."[2]

The mother of believers, Sayyidatunā ʿĀʾisha al-Ṣiddīqah رَضِیَ اللّٰہُ عَنْہَا narrates that the Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم liked to perform wudu starting from the right side and liked to comb his blessed hair from the right side as well. Even when he intended to wear his blessed footwear, he first put the right foot into the blessed sandal.[3]

Not only these three tasks, but for every task involving honour and respect, the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم liked to start from the right side. Therefore, wearing clothes, entering a mosque, trimming the hair of the head and moustache, using the miswak, cutting nails, applying kohl to the eyes, giving

[1] Hayat-e-A'la Hazrat, vol. 1, p. 189

[2] Ibn Majah, p. 532, Hadith 3266

[3] Shama'il Muhammadia, Bab ma ja'a fi Na'l Rasul Allah صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, p. 189, Hadith 85

something to someone or taking something from them, eating and drinking, and similar tasks should be done with the right hand and from the right side.

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

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

(3): Disliking the Mention of Worldly Matters

Dear Islamic brothers! Another blessed habit of Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه was that he always remained busy in religious activities and talks that were beneficial for the Hereafter. To attach the heart to the world or to pay attention to it was a far-off thing; Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه did not even like the mention of worldly matters.

Mufti Muhammad Amjad ʿAlī al-Aʿẓamī رَحْمَةُ اللّٰهِ عَلَيْه states: After the Friday prayer, a large group of people would remain present. Generally, people would ask about religious matters and Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه would answer them, or he would explain a Hadith or a verse of the Holy Quran or sometimes he would narrate the stories of the Saints. No person among the attendees can say that he saw Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه talking about worldly matters; he always engaged in some religious discussion.[1]

سُبْحٰنَ اللّٰه! What a blessed habit. The world is not worth talking about. The people of Allah are those who desire the Hereafter; therefore, they only talk about religious and otherworldly matters.

Unfortunately, nowadays, the only topic of conversation is the world, the world, and the world. When one sits with someone, that person starts talking about governments; someone sitting in the East starts speaking of the West;

[1] Faizan-e-A'la Hazrat, p. 174

others complain over current situations, and yet another begins telling stories of their worldly successes and achievements. I wish we could have a concern for the Hereafter.

Mention is only made of things that have value

Once, a person mentioned worldly matters in front of Sayyidatunā Rābʿiah al-Baṣriyyah رَحْمَةُاللهِ عَلَيْهَا. She replied: "Mention is made of things that have value; that which has no value is not mentioned."[1]

It is clear that it is better to avoid the mention of the world. Instead, we should perform the remembrance of Allah Almighty! Perform the tasbih of سُبْحٰنَ اللّٰه, اَلْحَمْدُ لِلّٰه, and invocations, for this will bring reward.

(4): Imam Aḥmad Razā Khān used to make duas

Dear Islamic brothers! Now listen to another blessed habit of Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه!

Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه was extremely compassionate toward every Muslim, whether he knew them or not. He possessed a great spirit of kindness and well-wishing for everyone. He took such great care of his followers that he had prepared a long list of his relatives, friends, and special disciples. After the Fajr prayer, at the end of his personal prayers and litanies, he used to make dua for each person on that list by name. People longed for their names to be included in this list.

Syed Ayyūb ʿAlī narrates: "One day, I was very distressed, so I requested Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه to make dua for me. He made dua for me and told me and my brother, Syed Qanāʿat ʿAlī, 'I have included both your names in the

[1] Tarikh al-Islam li-Dhahabi, vol. 4, p. 548

dua list, which has gradually become very long. I remember all these names and make dua for everyone by name every day.’”[1]

سُبْحٰنَ اللّٰه! What a beautiful habit! We should reflect upon this. There is no need to look far; just take out your phone one day. Open the contact list, and you will see many numbers saved. Surely, you have some connection with those people. But when you make dua to Allah Almighty, do you ever make dua for those people? While we ask for many things for ourselves—such as worldly benefits, goodness in the Hereafter, and the well-being of our children and family—we rarely remember others.

We should consider that many numbers are saved in our mobile, including those of brothers, relatives, and friends. Have we ever made dua for them? Do we remember them during our duas? This is not a far-fetched matter; these are people with whom we have or had a connection, yet we do not pray for them. Look at how blessed Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه was! He made a list not only for his relatives and friends but even for his disciples. He said, “I remember all these names by heart and make dua for them every day.”

(5): Making dua for Fellow Muslims!

Dear Islamic brothers! We should also make it a habit to make dua for our Muslim brothers. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: “Whoever prays for the forgiveness of the Muslim men and women, Allah Almighty will grant him one pious deed for every Muslim man and woman.”[2]

سُبْحٰنَ اللّٰه! Just imagine, from the time of Sayyidunā Ādam عَلَيْهِ السَّلَام until now, billions upon billions of Muslims have come into this world. One only needs to recite this dua:

[1] Faizan-e-A'la Hazrat, p. 180

[2] Jama Sagheer, p. 513, Hadith 8419

اَللّٰھُمَّ اغۡفِرۡلِی وَلِکُلِّ مُؤۡمِنٍ وَّ مُؤۡمِنَۃٍ

(O Allah! Forgive me and every believing man and woman). By the blessing of this, اِنۡ شَآءَاللّٰہ, billions upon billions of pious deeds will be attained.

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

اٰمِیۡن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم

(6): Making Dua Extensively During Funeral Prayers

Dear Islamic brothers! Imam Aḥmad Razā Khān رَحۡمَۃُ اللّٰہِ عَلَیۡہ had a very compassionate heart. He often attended funerals and expressed his sympathy for the deceased by praying for them extensively during and after the funeral. When Imam Aḥmad Razā Khān رَحۡمَۃُ اللّٰہِ عَلَیۡہ led the funeral prayer for a fortunate person, the attendees felt as if he was strongly pleading for that person's forgiveness. He would lead the funeral salah for a long time. The apparent reason for this was that he would recite all the prayers mentioned in the *aḥādīth*.[1]

I Wish He Would Lead My Funeral Prayer

There was a Sayyid who used to say: “Every person loves his own life, and I also love my life. But I love it only for this reason that Imam Aḥmad Razā Khān will lead my funeral prayer and seek forgiveness for me. I wish that I pass away during the lifetime of Imam Aḥmad Razā Khān so that he may lead my funeral prayer, which would be a cause for my forgiveness.”[2]

[1] Faizan-e-A'la Hazrat, p. 181

[2] Faizan-e-A'la Hazrat, p. 181

What Became the Reason for Forgiveness...?

In Bareilly, there lived a gentleman named Nawāb ʿAzīz Aḥmad. Outwardly, his life was not spent in performing pious deeds. When he passed away, Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه led his funeral prayer. Later, the wife of Nawāb ʿAzīz Aḥmad saw a dream that he was in a very good state. When she asked, "What was the reason for your forgiveness?" Nawāb ʿAzīz replied, "Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه led my funeral prayer and prayed so much for me that all my sins were forgiven!"[1]

سُبْحٰنَ اللّٰه! What a high status Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه possesses!

Have we Learned the Funeral Prayer...?

Dear Islamic brothers! This is something we must learn. Many duas for the funeral are mentioned in the *aḥādīth*. Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه knew all of them, and when he led a funeral prayer, he would recite all those duas while wishing well for the deceased.

Now reflect: does we remember only one prayer for the funeral? How many obligatory acts are there in the funeral prayer? What is its pillar (*rukn*)? How is the intention made for the funeral prayer? Which prayer is for an adult man or woman, and which is for a child? Do we know all this? We have moved so far away from the religion that many Muslims today do not know the method of the funeral prayer. Usually, when the funeral prayer is performed, the Imam explains the method, but by the next funeral prayer, it is forgotten again.

Do you know that the funeral prayer is *farḍ kifāyah*, meaning, a communal obligation? If someone dies and even one person performs the funeral prayer, the obligation is fulfilled for everyone. But if the funeral prayer is not performed, then everyone who was informed about the death will be sinful.[2]

[1] Faizan-e-A'la Hazrat, p. 181

[2] Bahar-e-Shari'at, vol. 1, p. 825, part 4

The First Gift for the Deceased in the Grave

The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was asked: "When a believer enters the grave, what is the first gift given to him?" He replied: "The forgiveness of those who performed his funeral prayer."[1]

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated: "When a person of Paradise passes away, Allah Almighty does not wish to punish those who carry his body, those who follow it, and those who perform the funeral prayer."[2]

Another hadith mentions: "The person who leaves his house to accompany a funeral, performs the funeral prayer, and stays with the funeral until burial, receives a reward of 2 *qīrāṭ*. Each *qīrāṭ* is equal to Mount Uhud. And the person who only performs the funeral prayer and returns receives a reward of 1 *qīrāṭ*."[3]

Look at these immense virtues! There are many rewards in performing the funeral prayer! If we perform the funeral prayer for someone, then perhaps that person is a person of Paradise, and by their blessing, we might also be forgiven!! But unfortunately, we do not even know how to perform the funeral prayer; we do not remember the duas for the funeral.

Dear Islamic brothers! We must learn these things! اَلْحَمْدُ لِلّٰه, we are Muslims, and for a Muslim, these are the most basic things. We should know the method of wudu, the obligatory acts of wudu, and its sunan. We should know the method of salah and its obligatory and necessary components.

We should know how to read the Holy Quran with correct tajwīd and pronunciation. We should also know the sunan of sleeping, waking, eating, drinking, entering the house, leaving the house, and so on.

May I suggest an easy way to learn all of this? اَلْحَمْدُ لِلّٰه, the religious movement of the Prophetic devotees, Dawat-e-Islami, is busy every moment teaching us the

[1] Shu'ab al-Iman, vol. 7, p. 7, Hadith 9257

[2] Musnad Firdaus, vol. 1, p. 282, Hadith 1108

[3] Muslim, Kitab al-Jana'iz, p. 340, Hadith 945

religion. They arrange Madrassah-tul-Madinah for adults in mosques, shops, factories, schools, and colleges.

In Madrassah-tul-Madinah for adults, Islamic brothers of older age are taught how to read the Holy Quran with correct *tajwīd* and pronunciation. They are also taught the rulings regarding wudu, ghusl, salah, and funeral prayer. Sunan are also explained, and there is an opportunity to read and listen to the translation and commentary of the holy Quran.

It is mentioned in a Hadith: "The best among you is the one who learns the Quran and teaches it."[1] In another narration, it is said: "Whoever learns the Holy Quran, teaches it, and acts upon what is in it, the Holy Quran will intercede for him and lead him to Paradise."[2]

Dear Islamic brothers! Join the nearest Madrassah-tul-Madinah for adults today. اِنْ شَآءَاللّٰه, you will receive the blessings of the saints, learn the Sunnahs, and become people who spread the message of the Sunnah throughout the world.

May Allah Almighty grant us the ability to act.

A Few More Noble Habits of Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْه

Dear Islamic brothers! Let us listen to a few more noble habits of Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْه:

He did not laugh loudly. When yawning, he would press his finger against his teeth and make no sound. While rinsing the mouth, he would place his left hand on the hair of his beard, lean his head forward, and let the water fall from his mouth. He never spat while facing the Qibla and never stretched his feet towards the Qibla. He used to pray while wearing an *ʿimāmah*. He would use the miswak.

His inner state and outer state were the same. Whatever was in his heart, he would say it with his tongue, and whatever he said, he would act upon it. He showed no favouritism to anyone in matters of the religion. When he met the

[1] Bukhari, p. 1299, Hadith: 5027

[2] Kanz al-Ummal, vol. 1, part 1, p. 266, Hadith: 2373

scholars of Islam, he would be very happy and show them great respect. If someone visited him after performing Hajj, he would first ask, "Did you visit the court of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم?" If they said yes, he would immediately kiss their feet. In the gatherings of Mawlid, he remained seated in the position of *Tashahhud* from the beginning until the end, and would only stand up at the time of Ṣalāt upon the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. No needy person ever left his door empty-handed.[1]

May Allah Almighty grant us the ability to adopt such lovely habits, learn the sunan, and teach them to others.

Dear Islamic brothers! اَلْحَمْدُ لِلّٰه, the joyful month of Rabīʿ al-Awwal is coming soon. Amir of Ahl al-Sunnah, Maulana Muhammad Ilyas Attar Qadri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has mentioned some important points in his letter for those who celebrate the Mawlid.

Let us listen to a few of them:

Important Points from Maktub Attar

(1) On the night of the new moon, announce in mosques three times in these words: "Congratulations to all devotees of the Holy Prophet, the moon of Rabīʿ al-Awwal has been sighted."

(2) All devotees of the Holy Prophet, including nigrans and responsible persons, should obtain the blessing of travelling in qafilas for at least three days during Rabīʿ al-Awwal. Islamic sisters should deliver lessons at home daily for one month (only to other Islamic sisters and maḥrams) and then make the intention to continue them daily in the future.

(3) If the imprint of the Sacred Sandal or any writing is on a flag, make sure it does not touch the ground or get dragged. Also, as soon as the month of Rabīʿ al-Awwal ends, take the flag down immediately. If precautions cannot be taken and disrespect occurs, then fly a plain green flag.

[1] Faizan-e-Ala Hazrat, pp. 112, 113

(4) Distribute 112 leaflets of "Jashn-e-Wiladat ke Baara Nikat" issued by Maktabatul Madinah. If not possible, then at least 12. If possible, purchase and distribute 12 copies of the booklet *The Dawn of Blessings* from Maktabatul Madinah. Specifically, deliver these to the heads of those organisations that commemorate Mawlid enthusiastically.

(5) Spend the twelfth night in the Mawlid gathering. At the time of dawn, hold the flag in your hands, recite ṣalāt, and welcome dawn with tearful eyes. After the Fajr prayer, greet each other warmly by saying "Eid Mubarak." Continue to exchange Eid greetings and meet each other throughout the day.

(6) The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم used to fast every Monday to celebrate his day of birth. You should also fast on the 12th of Rabīʿ al-Awwal in remembrance of him and participate in the Mawlid procession while holding the green flag. Be present wherever possible. Keep the prophetic praise on your lips, send ṣalāt upon the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and walk with dignity with lowered gazes. Do not jump or dance, as this gives others a chance to point fingers.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Encouragement for Pious Deed Number 12

Dear Islamic brothers! To receive the spiritual blessings of Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْه, join the religious environment of Dawat-e-Islami. Take an active part in the 12 religious activities. اِنْ شَآءَ اللّٰه, you will receive countless blessings in this world and the Hereafter. Sadly, in today's era of widespread selfishness, people have no time to gain religious knowledge.

اَلْحَمْدُ لِلّٰه, the scholarly and spiritual personality of this age, Amir of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَة has compiled a booklet named "72 Pious Deeds" which helps people avoid sins, do good deeds, and learn religious knowledge easily. Among these, Pious Deed Number 12 states: "Did you read or listen to any book or booklet of Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْه or Maktabatul Madinah, or the monthly Faizan-e-Madinah, for at least 12 minutes today?" By

strictly adhering to this pious deed, our knowledge will increase, and we will receive the virtues and blessings of gaining religious knowledge.

May Allah Almighty grant us the ability to act.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Etiquettes of Visiting Shrines

Dear Islamic brothers! Let us learn the method of visiting shrines and associated points from the booklet *Mazarat-e-Awliya ki Hikayat* published by Maktabatul Madinah.

- It has been the practice of the pious predecessors to visit the shrines of the saints رَحِمَهُمُ اللّٰهُ and receive blessings from them. For example, Imam al-Khallāl رَحْمَةُ اللّٰهِ عَلَيْه, a leader of the Hanbali school of thought, says: "Whenever I have a problem, I visit the shrine of Sayyidunā Mūsā Kāẓim b. Jaʿfar al-Ṣādiq رَضِیَ اللّٰهُ عَنْهُ and take him as a means of intercession. Allah Almighty gives me ease in my difficulty and grants me what I want."[1]

- Imam al-Shāfiʿī رَحْمَةُ اللّٰهِ عَلَيْه says: "Whenever I have a need, I pray two *rakʿāt* and then go to the blessed shrine of Imam Abū Ḥanīfa رَحْمَةُ اللّٰهِ عَلَيْه to make dua. Allah Almighty fulfils my need."[2]

- If anyone intends to visit the shrine of a saint or the grave of any Muslim, it is recommended to first pray two (2) rakʿāt of nafl at home (during a time that is not disliked). In every rakʿah, after Surah al-Fātiḥa, one should recite Āyat al-Kursī once and Surah al-Ikhlāṣ three times. Then, the reward of this prayer should be gifted to the person

[1] Tarikh Baghdad, vol. 1, p. 133

[2] Al-Khairat al-Hisan, p. 230

in the grave. Allah the Most Generous will create light in the grave of the deceased person and grant a very large reward to the person who sent the reward.[1]

Announcement

The remaining etiquettes of visiting shrines will be explained in study circles. Therefore, please make sure to participate in study circles to learn them.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

[1] Fatawa Alamgiri, vol. 5, p. 350

The 6 salat upon the Prophet and 2 duas that are recited in the Sunna-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 اللهِ 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 Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Amazingly, the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم made this person sit between himself and Abū Bakr al-Ṣiddīq رَضِیَ اللهُ عَنْهُ. The Companions were surprised as to who this honoured person was. When he left, the Prophet صَلَّى اللهُ 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 Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated, "My intercession becomes necessary (wājib) for whoever recites ṣalāt like this."[3]

[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

1. Good deeds for 1000 days

جَزَى اللّٰهُ عَنَّا مُحَمَّدًا مَا هُوَ اَهْلُهٗ

Ibn ʿAbbās رَضِیَ اللّٰہُ عَنْہُمَا reports that the Messenger of Allah صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم declared, "Seventy angels write good deeds for a thousand days for whoever recites this."[1]

2. An easy way to spend every night in worship

The Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, "Whoever recites this supplication three times at night; it is as though he found Laylat al-Qadr."[2]

لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ

سُبْحٰنَ اللّٰهِ رَبِّ السَّمٰوٰتِ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيْمِ

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 Gathering Circle Schedule (International) - 06 August 2026

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

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

[1] Majmaʿ al-Zawāʾid: Hadith 17305
[2] Tārīkh Ibn ʿAsākir: Hadith 4415

Remaining Etiquettes of Visiting Shrines

- Then, after making good intentions, depart for the shrines. The visitor should approach the pure shrines of the saints رَحِمَهُمُ اللّٰهُ from the direction of the feet. He should stand facing them at a distance of at least four hand-spans and offer greetings in a moderate voice in this manner: اَلسَّلَامُ عَلَيْكَ يَا سَيِّدِيْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهٗ. Then, recite "Ṣalāt Ghawthiyyah" three times, Surah al-Fātiḥa once, Āyat al-Kursī once, Surah al-Ikhlāṣ seven times, and then "Ṣalāt Ghawthiyyah" seven times again. If time permits, he should also recite Surah Yāsīn and Surah al-Mulk and then make dua to Allah Almighty: "O my Lord! Grant me as much reward for this recitation as is worthy of Your Kindness, not as much as is worthy of my deeds, and send this as a gift from me to this accepted servant."

  Then, he should pray for his needs, provided they are permissible and according to Shariah, and make the soul of the person resting in the shrine a means of intercession in the court of Allah. Then, he should return after offering greetings in the same manner.[1]

- Visit the shrine for the sake of Allah while keeping the etiquettes of visiting in mind. Try your best to remain in a state of wudu. Go to the shrine while having wudu and keep your tongue moist with dhikr and ṣalāt.[2]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Dua to seek refuge from ignorance

According to the schedule of the weekly Sunnah-inspired gathering of Dawat-e-Islami, the "Dua to seek refuge from ignorance" will be taught. That dua is:

اَعُوْذُ بِاللهِ اَنْ اَكُوْنَ مِنَ الْجَاهِلِيْنَ

Translation of Kanz al-ʿIrfān: I seek refuge in Allah lest I should be among the ignorant.[3]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

[1] Fatawa Razawiyah, p. vol. 9, p. 522

[2] Mazarat-e-Awliya ki Hikayat, p. 7

[3] Faizan-e-Dua, p. 245

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."[1]

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.

[1] Al-Jāmiʿ al-Ṣaghīr: Hadith 5897

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 Khazā ʾin 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 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 (*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 اللهِ' 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)

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

اٰمِيْن بِجَاهِ خَاتَمِ النَّبِيّٖن صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد