اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖن

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

The Teacher of the Universe ﷺ

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 mosque, make the intention for Sunnah iʿtikāf as soon as it comes to mind, so that you continue earning its reward for as long as you remain there. Bear in mind that eating, drinking, sleeping, taking suḥūr or iftār, or even drinking Zamzam water or blown-upon water, is not permitted in a mosque without this intention — though once the intention for iʿtikāf has been made, all of these become permissible as a secondary matter. Even so, the intention should not be made merely to eat, drink or sleep; its true purpose should be to seek the pleasure of Allah Almighty. It is stated in Fatāwā Shāmī that if someone wishes to eat, drink or sleep in a mosque, they should first make the intention for iʿtikāf and spend a little while in the remembrance of Allah — after which they may do as they please (that is, they may now eat, drink or sleep).

The Virtue of Sending Salat upon the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

مَا مِنْ عَبْدَيْنِ مُتَحَابَّيْنِ فِي اللهِ يَسْتَقْبِلُ اَحَدُهُمَا صَاحِبَهُ فَيُصَافِحُهُ وَيُصَلِّيَانِ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ اِلَّا لَمْ يَفْتَرِقَا حَتّٰى تُغْفَرَ ذُنُوْبُهُمَا مَا تَقَدَّمَ مِنْهُمَا وَمَا تَاَخَّرَات

Meaning: When two people who love each other for the sake of Allah meet,

shake hands, and send blessings upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم their past and future sins are forgiven before they separate.[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Intentions for Listening to a Speech (Bayan)

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: اَفْضَلُ الْعَمَلِ اَلنِّيَّةُ الصَّادِقَةُ (A sincere intention is the best deed).[2] O lovers of the Prophet! Make it a habit to form good intentions before every task, as a good intention leads a servant into Paradise.

Before listening to a speech, you should also make good intentions. For example, intend:

- I will listen to the entire speech to gain knowledge.
- I will sit with respect.
- I will avoid laziness during the speech.
- I will listen to the speech for my own self-reform.
- I will try to pass on whatever I learn to others.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

No Better Teacher Has Ever Been Seen...!!

It is narrated in Muslim Sharif by the companion of the Prophet, Sayyiduna Mu'awiyah bin Hakam Sulami رَضِیَ اللهُ عَنْهُ. He shared an incident that happened to him. By way of background: in the earliest days of Islam, speaking during the prayer was permitted; later, a command came from Allah Almighty forbidding it.

Sayyidunā Mu'āwiyah bin Ḥakam Sulamī رَضِیَ اللهُ عَنْهُ was not yet aware of this new ruling. He relates: 'One day I was present in Masjid an-Nabawī, blessed with

[1] Musnad Abi Ya'la, Musnad Anas bin Malik, vol. 3, p. 95 Hadith: 2951

[2] Jami' Saghir, p. 81, Hadith: 1284

the chance to pray behind the illustrious Sultan of Makkah and Madinah, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. During the prayer, a man sneezed, and — since the earlier ruling permitting speech in prayer was still in my mind — I said: يَرْحَمُكَ اللّٰهُ (May Allah have mercy on you). As soon as I said this, the Companions رَضِیَ اللّٰهُ عَنْهُم nearby gave me sharp looks. I asked, 'What is the matter? Why are you staring at me like this?' They then struck their hands upon their thighs, and I understood they wanted me to fall silent — so I did.'

He continues: when the prayer was completed and the Salam was performed, The Greatest Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم called me to him...!!

May my parents be sacrificed for him! Neither before him nor after him have I seen a finer or more excellent teacher. The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم neither rebuked me harshly, nor scolded me, nor struck me, nor said an unkind word — instead, he told me with the utmost gentleness: 'We do not speak during the prayer; in prayer we glorify Allah, say the Takbir, and recite the Quran.'[1]

Teach with Kindness!

سُبْحٰنَ اللّٰه! Dear Islamic brothers! What a beautiful trait this is of my beloved master, the Sultan of Makkah and Madinah, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم...!! From this sacred Hadith, we learn that adopting kindness while explaining things is the blessed Sunnah of The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.[2]

Sadly, this blessed Sunnah has been abandoned amongst us. One often hears the complaint that "no one listens to us" — yet few stop to consider the manner in which they themselves explain things. If a small child makes a mistake, people are quick to start scolding him. Children aged eight or ten sometimes come to the mosque and get up to mischief, and it is not uncommon to see people lose their temper and slap them. What comes of

[1] Muslim, Kitab al-Masajid, p. 199, Hadith: 537

[2] Al-Bahr al-Muhit, vol. 12, p. 226, under Hadith: 537 (summarised)

this? Some children are left heartbroken, and may never set foot in a mosque again for the rest of their lives.

The same harshness is found in the way things are explained at home. Although a mother's love is famed the world over, some mothers, too, scold their children very harshly. It has also become common to reprimand someone in front of others — for instance, if a younger brother, a son, or any other family member makes a mistake while a guest is present, the whole matter is recounted in front of the guest before the scolding begins. Even when calling others towards good, some people adopt a very harsh tone.

Harshness Increases Stubbornness

Dear Islamic brothers! This is quite the wrong approach. One should certainly explain things — but with gentleness. If we explain with gentleness, affection and wisdom, then, اِنْ شَآءَاللّٰه, it will prove beneficial. Sayyidi Imam Ahl-e-Sunnat, Imam Aḥmad Razā Khān رَحْمَةُاللّٰهِعَلَيْه says:

"Guidance in deeds should be through gentleness, so that stubbornness does not increase through harshness."[1]

It is clear that if we explain with gentleness, our words will have an effect. But if we explain with harshness, the person in front of us becomes stubborn.

Therefore, every teacher, preacher, parent, elder sibling — indeed, anyone who explains, teaches, or calls others towards good — should follow this Sunnah way and make gentleness a part of their character.

The Glory of the Beloved Prophet ﷺ as a Teacher

Dear Islamic brothers! اَلْحَمْدُلِلّٰه! Our master and leader, the Holy Prophet صَلَّىاللّٰهُ عَلَيْهِوَاٰلِهٖوَسَلَّم possesses countless glories — so many, indeed, that no creature in existence could ever count them.

[1] Fatawa Razawiyya, Vol. 7, p. 194

Among these many glories is the glory of being a teacher. Our master and leader, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the greatest teacher the universe has ever known — unmatched in rank and unmatched in experience.

In our society, someone who has taught for ten, twelve or fifteen years is usually regarded as an expert, seasoned teacher — the longer one has taught, the greater the teacher one is considered to be. Now consider: how long has the Greatest and Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم held the glory of being a teacher? Since before the creation of any creature at all, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has been a teacher.

It is related in a Hadith that the Light of Allah Almighty, Aḥmad Mujtabā, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, was created before every other creation.[1] Two thousand years before the creation of Sayyidunā Ādam عَلَيْهِ السَّلَام, the Light of Muṣṭafā was glorifying Allah Almighty, and hearing this, the angels used to glorify Allah Almighty.[2]

سُبْحٰنَ اللّٰه! It is revealed that even before the creation of Sayyiduna Adam عَلَيْهِ السَّلَام, our leader, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was already a teacher. He used to teach the angels how to perform Tasbih, and the angels would learn from him to praise Allah the Almighty.

Angels Learned Knowledge

Dear Islamic brothers! the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم holds such a high status as a teacher that even the angels ask him about knowledge. Listen to another faith-inspiring narration! Allama Umar bin Ahmad Afandi رَحْمَةُ اللّٰهِ عَلَيْه writes in his explanation of Qasida Burda Sharif that the high-ranking angels (the Muqarrabun angels) had been contemplating some matters for a thousand years, but they were unable to find a solution. These matters were resolved on the night of Mi'raj. How did this happen? It is mentioned in a sacred Hadith that the majestic and dignified leader, the Sultan of Madinah, the Holy Prophet

[1] Musannif Abdur Razzaq, Juz-e-Mafqud, Safha: 64, Hadith: 18

[2] Ash-Shari'ah lil-Ajurri, Jild 3, Safha: 1419, Hadith: 960

صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: "I saw my Lord in a beautiful form, and Allah the Almighty said: 'O Beloved (صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم)! What matters are the high-ranking angels discussing?' I replied: 'O Allah, You know best.' Then the Lord of the Universe showed me His kindness and granted me knowledge. I then replied: 'O Allah, there are four matters that the angels are unable to solve.' Allah the Almighty then said: 'O beloved and dear Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم! You have spoken the truth.' Then Allah the Almighty said to the high-ranking angels: یَا مَلَائِکَتِی! وَجَدتُّمْ حَلَالَ الْمُشْکِلَات (O my angels! You have found the one who solves all difficulties).

فَاسْئَلُوْا اَشْکَالَکُمْ meaning, those problems that you cannot solve, ask my Beloved صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم about them today"[1]

سُبْحٰنَ اللّٰہ! Those religious matters which the angels had been contemplating for a thousand years without finding any solution were solved in just a few moments by the beloved Prophet of Allah, the Greatest and Final Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم! This shows that The Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم is such a great teacher that he teaches and guides even the angels.

The One Who Brought Blessings to the Prophets عَلَیْہِمُ الصَّلٰوۃُ وَالسَّلَام

There is a well-known sacred Hadith in which a question was once put to the Teacher of the Universe, the Pride of all Creation, the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم: مَتٰی وَجَبَتْ لَکَ النُّبُوَّۃُ meaning, 'O Messenger of Allah صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, when were you granted the crown of Prophethood?' He replied: وَ آدَمُ بَیْنَ الرُّوْحِ وَالْجَسَدِ meaning, 'While Sayyidunā Ādam عَلَیْہِ السَّلَام was still between the spirit and the body; I was granted the crown of Prophethood even before that."[2]

In the explanation of this sacred Hadith, scholars have also written that when the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم had not yet arrived in this world and was present

[1] 'Asidah Sharh Qasida Burda, pp. 236-237

[2] Tirmidhi, Abwab al-Manaqib, p. 825, Hadith: 3618

in the realm of souls, he was also spiritually providing blessings and guidance to the Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام.[1]

سُبْحٰنَ اللّٰه! What a magnificent status the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has! It is clear that there is no teacher like the Beloved of the Universe صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. He is such a grand teacher that approximately 124,000 Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام also received blessings from him.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Training a meat-seller

Dear Islamic brothers! Our master and leader, the Sultan of Makkah and Madinah, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the Teacher of the Universe. This means that all creatures were granted knowledge through his blessings; it is because of him that they are fortunate. He is the one who teaches and informs all creation. Calling the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم the 'Teacher of the Universe' is no mere figure of speech — he truly is the Teacher of the Universe. Listen to this narration: a meat-seller once opened the door of his goat pen to catch a goat for slaughter. The goat, however, broke free, and in its flight arrived at the blessed presence of the Messenger of Mercy, the Intercessor of the Ummah, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. The meat-seller also arrived following the goat. He caught the goat by its leg and began dragging it away. Upon seeing this, the Mercy to both worlds, the Master of all existence, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم first spoke to the goat: اِصْبِرِیْ لِاَمْرِ اللّٰه meaning, 'Be patient with Allah's decree!' Then, in his blessed mercy, he said to the meat-seller: وَاَنْتَ یَا جَزَّارُ فَسُقْهَا اِلَی الْمَوْتِ سَوْقًا رَفِیْقًا meaning, 'O meat-seller, lead it to its death gently."[2]

[1] Futuhat Makkiyah, vol. 1, p. 214 (summarised)

[2] Musannaf Abd al-Razzaq, Kitab al-Manasik, vol. 4, p. 377, Hadith: 8640

سُبْحٰنَ اللّٰہ! This is the status of my leader the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Notice: there were faults on both sides. First, the goat — created to be slaughtered — was, in effect, trying to flee the decree of Allah Almighty. Second, the meat-seller, though told to show gentleness, was instead being rough. Our beloved leader, the Sultan of Makkah and Madinah, صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم trained them both — he صَلَّی اللّٰہ عَلَیْہِ وَاٰلِہٖ وَسَلَّم told the goat to be patient with Allah's decree, and told the meat-seller to be gentle! This shows that the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم is such a guide that even animals learn manners from him and receive training from his blessed court.

I Was Sent as a Teacher

Dear Islamic brothers! The majestic and beloved Sultan of Makkah and Madinah, the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم came into this world, and one of the fundamental purposes of his arrival was to be a teacher. He himself announced: بُعِثْتُ مُعَلِّمًا meaning, "I have been sent as a teacher."[1]

The Prophet Who Teaches the Quran

Allah the Almighty says in the Holy Quran:

اَرْسَلْنَا فِیْكُمْ رَسُوْلًا مِّنْكُمْ یَتْلُوْا عَلَیْكُمْ اٰیٰتِنَا وَ یُزَكِّیْكُمْ وَ یُعَلِّمُكُمُ الْكِتٰبَ وَ الْحِكْمَةَ

We sent to you, from among you, a Messenger who recites Our verses to you, and purifies you, and teaches you the Book and profound knowledge,[2]

This means: O Muslims, Allah the Almighty has bestowed a great favour upon you by sending His beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم to dwell among you — mercy personified, from head to toe. Though the Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم has millions of favours for you, a few are very apparent: (1) He صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم delivers the verses of the Lord to you, recites them to you, and teaches you how to

[1] Ibn Majah, Muqaddimah, p. 50, Hadith: 229... (summarised)

[2] Para 2, Al-Baqarah: 151

read; he corrects your pronunciation and teaches you the manners of recitation. (2) Along with this, he purifies you from wrong beliefs, bad character, and evil habits; in short, he cleanses you from both outward and inward diseases. (3) He explains the secrets of the Holy Quran to you. (4) He informs you about all the matters of religion and the world, about which you were unaware.[1]

سُبْحٰنَ اللّٰہ! It is clear that when the majestic and beloved Sultan of Makkah and Madinah, the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم came into this world, and one of his basic goals was to teach the noble Quran to people.

The Prophet Who Distributes Light

At another place, Allah the Almighty says:

كِتٰبٌ اَنْزَلْنٰهُ اِلَیْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِۙ

This is a Book which We have revealed to you that you may bring the people out of the darkness towards the light[2]

This means, O Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم! The world lay drowned in darkness — the darkness of false belief, of misguided philosophies, of corrupt character and filthy habits. So deep, indeed, was this darkness that man, the noblest of all creation, had lost sight of his own worth: some prostrated to the sun, others took trees and stones as gods. O Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم! We have revealed the light of the Holy Quran upon you. You introduced the Holy Quran to the people, taught them how to read it, and spread its luminous teachings, thereby leading people out of the darkness towards the light!

It is revealed that the noble Quran is light, and the Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, himself light, came into this world to spread the light of the Quran — to

[1] Tafsir Nu'imi, Part 2, Surah Al-Baqarah, under verse 151, vol. 2, pp. 66-67 (summarised)

[2] Para 13, Ibrahim: 1

illuminate hearts and minds with it, and to make radiant the character and conduct of mankind.

Being a Teacher is also a Blessing

Dear Islamic brothers! اَلْحَمْدُ لِلّٰه! Our leader the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم came as a teacher. This is an encouragement for us. We should also try to become teachers. We should learn the knowledge of religion and also teach it to others. It is mentioned in a narration:

كُنْ عَالِمًا اَوْ مُتَعَلِّمًا اَوْ مُحِبًّا اَوْ مُتَّبِعًا

meaning, "Become a scholar, or a student of knowledge, or someone who loves them, or someone who follows them or follows their way."[1]

It is clear that it is necessary for us to be one of these four. Either become a scholar, a student of knowledge, someone who loves scholars, or someone who obeys them. Some narrations state: "Do not become a fifth one, otherwise you will be destroyed."[2]

What Has Happened to the People...?

There was a tribe in Arabia known as Ash'ar. The renowned Companion Sayyiduna Abu Musa al-Ash'ari رَضِیَ اللّٰهُ عَنْهُ is a famous companion, and he belonged to this tribe. The people of this tribe were great scholars, experts in law, and well-versed in the Holy Quran and religious rulings. A different tribe lived in their neighbourhood. Those people were not scholars. The Ash'ar tribe did not teach them the knowledge of religion, and they did not learn from the Ash'ar tribe. In other words, neither tribe paid attention to teaching or learning.

Consequently, it once happened that our beloved leader, the Sultan of Makkah and Madinah, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ascended the pulpit. After praising Allah the Almighty, he said: مَا بَالُ اَقْوَامٍ...!! لَا يُفَقِّهُوْنَ جِيْرَانَهُمْ وَلَا يُعَلِّمُوْنَهُم وَلَا يَعِظُوْنَهُمْ وَلَا يَاْمُرُوْنَهُمْ وَلَا يَنْهَوْنَهُمْ 'What

[1] Jami' Bayan A'lam wa Fadlah, vol. 1, p. 154, Hadith: 142 (summarised)

[2] Kashf al-Khafa, p. 134, Hadith: 437

is the matter with a people who neither teach their neighbours the understanding of the religion, nor instruct them in its knowledge, nor advise them, nor enjoin good upon them, nor forbid them from evil?' He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم then said: وَ مَا بَالُ اَقْوَامٍ لَا يَتَعَلَّمُوْنَ مِنْ جِيْرَانِهِمْ وَلَا يَتَفَقَّهُوْنَ وَ لَا يَتَّعِظُوْنَ 'And what is the matter with people who neither learn the knowledge of the religion from their neighbours, nor seek understanding of it, nor take heed from them...!!'

Then the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said with majesty: "By Allah! Either these people will teach the knowledge of religion to their neighbours, explain the religion to them, advise them, command them to do good, and forbid them from doing evil, or their neighbours will learn the knowledge of religion from them, understand the religion, and take advice from them; اَوْ لَاُعَالِجَنَّهُمُ الْعُقُوْبَةَ meaning, if they do not do this, I will treat them with severe punishment."[1]

اَللّٰهُ اَكْبَر! Dear Islamic brothers! These are the blessed words of the Mercy to the Worlds, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. He is a mercy for all the worlds, and no one can be more merciful than him. Despite this, when the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم saw that one group possessed knowledge but did not teach or explain it to others, and did not feel any pain seeing others without knowledge—while the other group did not even try to acquire the knowledge of religion and were not attracted to learning despite seeing others do so—the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم expressed anger towards both and clearly stated: "Either you will start learning and teaching, or you will be dealt with through severe punishment."

اَللّٰهُ! اَللّٰهُ! This is the teaching of the beloved Master صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم...!! To learn religious knowledge, to teach it, and to develop its deep concern within oneself. It is in a narration: When the Companions رَضِیَ اللّٰهُ عَنْهُم of the Ash'ar tribe heard this royal command, they became very distressed. They came to the blessed court of Prophethood and requested: "O Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Please grant us a grace period of one year!"

[1] At-Targhib wa at-Tarhib, Kitab al-Ilm, p. 59, Hadith: 7

“Within a year, we shall teach our neighbours the knowledge of the religion.”[1]

Dear Islamic brothers! We too must cultivate this same feeling. If we do not know the obligatory knowledge, we must certainly learn it; if we already know it, we must teach it to others. All Muslims are brothers to one another — no one is a stranger. So, for everyone within our reach, we must do one of two things: help them begin learning the knowledge of the religion, or help them become one who teaches it. May Allah Almighty grant us the ability to do so.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

The Manner of Training by our Beloved Leader

Dear Islamic brothers! the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم is the Teacher of the Universe. How was his blessed way of teaching, explaining, and delivering the religion to the people? What was the nature of his noble character in this regard? Let us listen to a few narrations:

Changing the Heart

It is narrated that a young man came in the blessed court of the Merciful Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم and requested: "O Messenger of Allah صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم! Please give me permission to commit Zina (adultery)!" Upon hearing this, the Companions رَضِیَ اللّٰہُ عَنْہُم became angry and wanted to hit him. But the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: "Do not hit him!" Then he called the young man close to him and asked him with extreme kindness and affection: "O young man! Would you like it if someone did this to your mother?"

The young man replied: “Never could I consider that acceptable!” the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم then asked: "Then how can other people consider it permissible for you to do this?" Then he asked: "Would you like it if this happened to your daughter?" He replied: "No." He asked: "What if someone did this to your sister?" and "What if someone did this to your aunt?" In this

[1] At-Targhib wa at-Tarhib, Kitab al-Ilm, pp. 59-60, Hadith: 7

way, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم asked about every close relative, and the youth kept replying that he would not like it.

Then the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم placed his blessed hand on the chest of the young man and prayed to Allah the Almighty: "O my Lord! Purify his heart and forgive his sin." After this, that young man remained disgusted by Zina for the rest of his life.[1]

سُبْحٰنَ اللّٰه! What a magnificent status my beloved leader, the Sultan of Makkah and Madinah, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has...!! What a beautiful way he used for training! In this narration, please notice the mercy and affection of The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. When the youth asked such a question, the Companions رَضِیَ اللّٰهُ عَنْهُم became angry and wanted to punish him. But the Messenger of Nobility, the Embodiment of Light, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the Teacher of the Universe and the Mercy to both worlds. He did not agree to any harshness; he stopped the Companions رَضِیَ اللّٰهُ عَنْهُم and himself explained the matter with extreme kindness and love so that the young man could understand the issue.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

A Modern Way of Explaining Things

Dear Islamic brothers! In modern psychology, a method called 'Transference' (اِنْتِقَالِيَّتْ) is used to train others. It means, in essence, to blend in or adapt — the teacher forms an emotional bond with the student, placing himself, so to speak, in the position of a father. This awakens in the student a love not unlike that of a son for his father, and through this bond the teacher then trains him, imparts knowledge to him, and guides him onto the straight path.

[1] Musnad Imam Ahmad, vol. 9, p. 418, Hadith: 22847

Now consider: this method may have only recently been discovered in psychology, but the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم taught us this centuries ago. He showed us in a practical way that whenever you want to explain something, teach the knowledge of religion, or train someone, do it in such a loving manner that the other person accepts you as their well-wisher. Once they consider you a well-wisher, they will understand your words and start acting upon them.

Dear Islamic brothers! We too should adopt this method in explaining things to others. Whether delivering a speech, teaching a lesson, engaging in personal outreach, training children at home, advising a neighbour, or guiding a younger sibling, adopt a warm and loving approach. Explain with such kindness that the person comes to regard you as their well-wisher — and once they do, اِنْ شَآءَاللّٰه, our words will take effect and our efforts will succeed.

This is How Nations Are Built

It is narrated by Sayyiduna Anas bin Malik رَضِیَ اللّٰہُ عَنْہُ that there was an Ansari Companion رَضِیَ اللّٰہُ عَنْہُ whose financial condition was very weak. One day, he came in the blessed court of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and asked for help. Although he asked for financial aid, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, who knows the unseen, knew that his real need was not just money, but something else.

Therefore, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم asked, "Do you have anything at home?" He replied, "We have a mat that we spread halfway on the floor and cover ourselves with the other half, and a bowl from which we drink water." the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "Go and bring both things!" That companion رَضِیَ اللّٰہُ عَنْہُ went home, took the mat and the bowl, and returned to the blessed court of Prophethood. The Mercy to both worlds, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم announced, "Who will buy these things?" One Companion رَضِیَ اللّٰہُ عَنْہُ said, "O Messenger of Allah! I will buy them for one dirham (a silver coin)." the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم asked, "Is there anyone who will offer a higher price?" Another Companion رَضِیَ اللّٰہُ عَنْہُ said, "I will buy them for two dirhams." the Holy

Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم gave the items to the second Companion and took the two dirhams. He gave one dirham to the original owner and said, "Go to the market and buy food (grain) for one dirham for your home. Use the other dirham to buy an axe and bring it back to me!" The Companion رَضِیَ اللّٰهُ عَنْهُ quickly went to the market, bought the food, took it home, bought an axe, and returned in the blessed court of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Sayyiduna Anas bin Malik رَضِیَ اللّٰهُ عَنْهُ narrates that the Sultan of Prophets, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم fixed a wooden handle into that axe with his own blessed hand and gave it to the Ansari Companion رَضِیَ اللّٰهُ عَنْهُ, saying, "Go to the forest, cut wood, and sell it in the market." The Ansari Companion رَضِیَ اللّٰهُ عَنْهُ took the axe and left. After 15 days, he returned with 10 dirhams in his hand.

The Merciful Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was happy to see this and said, "It is much better that you earn by working with your own hands than to beg, which would leave a mark of shame on your face on the Day of Judgment."[1]

اَللّٰهُ! اَللّٰهُ! Dear Islamic brothers! This is the Greatest Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, the Teacher of the Universe...!! What a unique status he has...!! Those beautiful blessed hands, at whose signal the universe moves—blessed hands that, when raised, could split the moon into two or bring back the sunken sun; blessed hands that, when raised, bring clouds and end droughts to make rain fall; those blessed hands that bring healing to the sick and life to the lifeless—those very blessed hands were used to fix a handle into an axe for a Companion رَضِیَ اللّٰهُ عَنْهُ.

سُبْحٰنَ اللّٰه! This is how nations are built...!! It requires hard work. The people whom the world once looked down upon and the society that was mocked during the age of ignorance (Jahiliyyah) were uplifted by the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. He raised them from the depths of misery and made them leaders for all people until the Day of Judgment. This huge revolution happened

[1] Abu Dawood, Kitab al-Zakah, p. 269, Hadith: 1641

because of the skills and the effects of the mercy and kindness of the Teacher of the Universe, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

This is the effect of mercy and kindness.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

May Allah the Almighty grant us the blessings of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. We should also explain things to others using simple examples, narrating stories and Hadith, and reciting verses of the Holy Quran in a very beautiful and gentle manner. We should learn the knowledge of religion and teach it to others with love and affection. By the blessing of this, اِنْ شَآءَاللّٰه, we will improve ourselves, gain wisdom, and if Allah wills, the entire society will be improved one person at a time. May Allah the Almighty grant us the success to act upon this.

اٰمِيْن بِجَاهِ خَاتَمِ النَّبِيّٖن صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

One Religious Activity among 12 Religious Activities: Madrasah-tul-Madinah Balighan

Dear Islamic brothers! To prepare for the grave and the Hereafter and to gain the blessing of becoming a pious prayer-performer, join the religious environment of the religious movement Dawat-e-Islami, created by the lovers of the Prophet.

Please participate actively in the 12 Religious activities! اِنْ شَآءَاللّٰه, your life will be improved, and if Allah Almighty wills, you will gain the wealth of detachment from the world, and your character will be refined.

One of the 12 Religious activities is Islamic Brothers' Madrasah-tul-Madinah, where reading the Holy Quran is taught with correct Tajweed (rules of

pronunciation) and recitation. It is mentioned in a sacred Hadith: "The best among you is the one who learns the Quran and teaches it."[1]

The Holy Quran is the book of Allah the Almighty and a message for His servants. But sadly, today Muslims are becoming very distant from the Holy Quran. Many people cannot read the Holy Quran correctly even when they look at it. Those who do read often make mistakes in Tajweed and articulation, which can make the prayer invalid.

اَلْحَمْدُ لِلّٰه! The religious movement Dawat-e-Islami is busy spreading the blessings of the Holy Quran by holding daily classes of Islamic Brothers' Madrasah-tul-Madinah in various mosques and markets. In these classes, reading the Holy Quran with correct Tajweed and recitation is taught. Obligatory knowledge is also taught, and the Sunnahs and manners are explained. There is also an opportunity to listen to translation and Tafseer (explanation). You should also participate in this! اِنْ شَآءَاللّٰه, you will receive many blessings.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Dear Islamic brothers! As we bring this speech to a close, I will share the virtue of the Sunnah and some manners of life. The Crown of Prophethood, the King of the Messengers, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

مَنْ اَحَبَّ سُنَّتِیْ فَقَدْ اَحَبَّنِیْ وَمَنْ اَحَبَّنِیْ کَانَ مَعِیَ فِی الْجَنَّةِ

meaning, "Whoever loves my Sunnah has loved me, and whoever loves me will be with me in Paradise."[2]

Sunnahs and Manners of Applying Kohl (Surma)

Dear Islamic brothers! Let us learn the Sunnahs and manners of applying kohl from the booklet "101 Madani Pearls" by Sheikh-e-Tariqah, Ameer Ahl al-

[1] Tirmidhi, Kitab Fada'il al-Quran, p. 675, Hadith: 2907

[2] Tarikh Madinah Dimashq, vol. 9, p. 343

Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَة. the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "Among all types of kohl, the best is 'Ismid'; it brightens the sight and helps eyelashes grow."[1] There is no harm in using kohl made from stone. However, applying black kohl or kajal for the purpose of beautification (meaning with the intention of looking beautiful) is Makruh (disliked) for men. If beautification is not the intention, then it is not disliked.[2] It is Sunnah to use kohl at the time of sleeping.[3]

Announcement

The remaining Sunnahs and manners of applying kohl will be explained in the training circles. Therefore, please make sure to participate in the training circles to learn about them.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

[1] Ibn Majah, Kitab al-Tuhfa, vol. 4, p. 115, Hadith: 3497

[2] Fatawa Hindiya, vol. 5, p. 359

[3] Mir'at al-Manajih, vol. 6, p. 180

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 اللّٰهُ 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 اللّٰهُ عَنْهُ that the Prophet صَلَّى اللّٰهُ 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 Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Amazingly, the 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 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 Prophet صَلَّى اللّٰهُ 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) – 13 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 Sunnahs and Manners of Applying Kohl

A summary of three narrated ways of using kohl is presented here: (1) Sometimes apply three strokes in both eyes. (2) Sometimes apply three strokes in the right eye and two in the left eye. (3) Sometimes apply two strokes in both eyes, and finally, take one stroke of kohl and apply it to both eyes one by one.[1]

By doing this, اِنْ شَآءَاللّٰه, you will have followed all three methods. In every matter of honour, our beloved leader, the Greatest and Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم always started from the right side. Therefore, apply kohl to the right eye first, then to the left eye.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

The Prayer of Mustafa ﷺ

According to the schedule of the weekly Sunnah-inspired congregation of Dawat-e-Islami, "The Prayer of Mustafa" will be taught for memorisation. That prayer is:

يَا مُقَلِّبَ الْقُلُوْبِ ثَبِّتْ قَلْبِيْ عَلٰى دِيْنِكَ[2]

Translation: O Turner of hearts, keep my heart firm on Your religion.[3]

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.”[4]

[1] Shu'ab al-Iman, Fasl fi al-Kuhl, vol. 5, p. 218, Hadith: 6428

[2] Musnad Ahmad, vol. 4, p. 511, Hadith: 13697

[3] Panjh Surah, p. 203

[4] Al-Jāmiʿ al-Ṣaghīr: Hadīth 5897

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

1. For the pleasure of Allāh Almighty, I will assess myself using the *Pious Deeds* booklet and will also encourage others to do the same.
2. I will praise (i.e. thank) Allāh Almighty for the pious deeds which I practised.
3. I will regret not acting upon the pious deeds I missed out on and will try to act on them in the future.
4. Allāh Almighty forbid, if I have not acted on any pious deed which prevents a person from sinning, I will repent to Allāh and make a firm intention to not sin in the future.
5. I will not reveal my good deeds without a need (for example, by saying that I acted on such and such or so and so amount of pious deeds).
6. I will make up for any pious deed that can be performed later (for example, I will make up for the 313 ṣalāt I missed yesterday by reciting them today).
7. I will try to achieve the actual aim of filling in the *Pious Deeds* booklet, such as attain the fear of Allāh, be pious, have good character, and spread Islam.
8. I will fill in the *Pious Deeds* booklet tomorrow as well.
9. I will not fill in the *Pious Deeds* booklet as a formality, rather I will actually assess my deeds and fill it in.

For all the pious deeds you acted upon, mark the box next to them with an inverted tick. For all the ones you missed, mark 'O' in the box next to them.

Note: When carrying out self-accountability, only look at your own *Pious Deeds* booklet.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

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

1. Did you make good intentions?
2. Did you offer the five daily salah in congregation?
3. Wherever you were in the day, did you invite others to offer salah?
4. Did you read or listen to Sūrat al-Mulk at night?

5. After the five salah, did you at least recite Āyat al-Kursi, Sūrat al-Ikhlāṣ, and Tasbīḥ Fāṭima once?

6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with Khazāʾin 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 Shajarah?

8. Have you recited ṣalawāt upon the Prophet at least 313 times?

9. Have you protected your eyes from sin? (By not looking at indecent things on your mobile or elsewhere, movies and dramas, non-maḥram women, etc.)

10. Have you protected your ears from sin by not listening to backbiting, music, foul and lewd speech, etc?

11. Did you keep your gaze lowered today whilst walking or travelling and refrain from looking here and there without need?

12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of Maktabat al-Madina, or the Monthly Magazine Faizan-e-Madina for at least 12 minutes today?

13. Did you stop talking and discontinue what you were doing to reply to azan and iqāmah?

14. If something happened that made you angry with someone, did you stay quiet and control your anger, or did you end up speaking out?

15. Did you fill in the *Pious Deeds* booklet whilst taking account of your actions?

16. Did you listen to your *nigrān* in accordance with the guidelines stipulated by the central executive committee?

17. Did you speak respectfully with everybody inside and outside the home, whether they are 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 salah congregation?
20. Did you spend at least two hours carrying out the religious activities of Dawat-e-Islami in accordance with the schedule provided by your nigrān?
21. Did you wake up others for Fajr salah?
22. Did you refrain from unnecessarily peeping into other people's homes?
23. Did a *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 salah at night? If you did not sleep, did you offer ṣalāt al-layl?
34. Did you offer the voluntary (*nafl*) prayers of ishrāq, chāsht, and awwābīn?
35. Did you offer the preceding Sunnahs of 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 اللّٰه' 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 Allāh! Whoever sincerely acts upon the *Pious Deeds* booklet, fills it in everyday whilst taking account of himself, and submits it on the first of every Islamic month to the relevant Islamic brother; do not give them death until they recite the kalima.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد