اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖن

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Intercession by the Beloved Prophet 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 itikaf 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 suhur or iftar, or even drinking Zamzam water or blown-upon water, is not permitted in a mosque without this intention — though once the intention for itikaf 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 Fatawa Shami: that if someone wishes to eat, drink or sleep in a mosque, they should first make the intention for itikaf 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).

Virtue of Sending Blessings (Ṣalāt upon the Holy Prophet صلی اللہ علیہ واٰلہٖ وسلم)

The Holy Prophet, the one who will intercede, the Sultan of Makkah and Madinah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, has said:

مَنْ صَلّٰى عَلَيَّ عَشْرَةً مِنْ اَوَّلِ النَّهَارِ وَعَشْرًا مِنْ آخِرِهٖ نَالَتْهُ شَفَاعَتِيْ يَوْمَ الْقِيَامَةِ

Translation: Whoever sends blessings upon me 10 times in the early part of the day and 10 times in the late part of the day, they will receive my intercession on the Day of Judgment.[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Intentions for Listening to a Sermon (Bayan)

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: اَفْضَلُ الْعَمَلِ النِّيَّةُ الصَّادِقَة (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 sermon, you should also make good intentions. For example, intend:

- I will listen to the entire sermon to gain knowledge.
- I will sit with respect.
- I will avoid laziness during the sermon.
- I will listen to the sermon for my own self-reform.

I will try to pass on whatever I learn to others.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Dear Islamic brothers! The topic of today's speech is the Intercession of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Today, we will hear about intercession. We will learn what the glories of our leader, the one from Makkah and Madinah, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, will be on the Day of Judgment. In what unique way, with the status of being the Beloved, will he save his servants from Hell and lead them to Paradise? We will have the blessing of hearing Quranic verses and

[1] Qoul al-Badi, al-Bab al-Thani min Thawab al-Salah... alkh, p. 128.

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

the beautiful ahadith of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم regarding this.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Is Intercession Actually a Truth?

Sayyiduna Harb bin Shureyh رَحْمَةُ اللّٰهِ عَلَيْه says: Once, I visited Sayyiduna Imam Muhammad رَحْمَةُ اللّٰهِ عَلَيْه, the son of Sayyiduna Imam Zain-ul-Abidin رَحْمَةُ اللّٰهِ عَلَيْه, and said: "O dear Imam! People in Iraq say that on the Day of Judgment, the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم will intercede. Is this intercession a truth?" Sayyiduna Imam Muhammad رَحْمَةُ اللّٰهِ عَلَيْه, who is the light of the Holy Household (Ahl al-Bayt), replied: "By Allah! Intercession is a truth. Sayyiduna Muhammad bin Hanafiyyah رَحْمَةُ اللّٰهِ عَلَيْه narrated a hadith to me. He heard it from the fourth Caliph of Muslims, Sayyiduna Ali al-Murtaza رَضِیَ اللّٰهُ عَنْه, that the Glorious Messenger, the Sultan of Makkah and Madinah, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: 'I will continue to intercede on the Day of Judgment until my Lord says to me: اَرَضِيْتَ يَا مُحَمَّدُ! (meaning: O dear Beloved! Are you satisfied?). Then I will reply: رَبِّ! رَضِيْتُ (O my Pure Lord! I am satisfied).'"[1]

Sayyiduna Harb bin Shureyh رَحْمَةُ اللّٰهِ عَلَيْه says: After sharing this hadith, Sayyiduna Imam Muhammad رَحْمَةُ اللّٰهِ عَلَيْه asked: "O people of Iraq! Which verse in the Holy Quran do you think gives the most hope?"

لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ

Despair not of Allah's mercy.[2]

I replied: "Yes! In our opinion, this verse gives the most hope."

In this verse, Allah has told all sinners not to lose hope in His mercy, for indeed, Allah forgives all sins. Sayyiduna Imam Muhammad رَحْمَةُ اللّٰهِ عَلَيْه said: "But the

[1] Musnad Bazar, vol. 2, pp. 239, 240, Hadith: 638

[2] Al-Quran, Surah Az-Zumar, verse 53; translation from Kanz al-ʿIrfān

agreed decision of all the members of the Holy Household (Ahl al-Bayt) is that the verse in the Holy Quran that gives the most hope is this:[1]"

وَ لَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰى ۝

And it is near that your Lord will certainly grant you so much that you will be pleased.[2]

In this, Allah has promised the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم that He will give him so much that the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم will be satisfied. The Glorious Messenger, the Sultan of Makkah and Madinah, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said in his grand command: "As long as even one member of my Ummah is in Hell, I will not be satisfied." [3]

Necessary Information Regarding Intercession

Dear Islamic brothers! The intercession of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is an important belief among the basic beliefs of Islam. The literal meaning of "intercession" is a "means" (wasilah). In Shari'ah, asking for goodness for someone else is called intercession.[4] Our dear leader, the Sultan of Makkah and Madinah, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, will intercede on the Day of Judgment, and his intercession will be accepted. It is compulsory to have this belief.[5] Denying the intercession of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is disbelief (kufr).[6] Why is it disbelief? Because whoever denies intercession is denying the verses of the Holy Quran. Whoever denies intercession is denying the beautiful ahadith of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Anyone who denies the verses of the Holy Quran cannot remain a Muslim. Therefore, the person who denies intercession leaves the fold of Islam.

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[1] Hilyat al-Awliya, vol. 3, pp. 209, 210, Hadith: 3725

[2] Al-Quran, Surah Ad-Duha, verse 5; translation from Kanz al-ʿIrfān

[3] Al-Muharrar al-Wajiz li Ibn Atiyyah, Para: 30, Surah wal-Duha, zir Ayat: 5, vol. 5, p. 494

[4] Sharh al-Sawi ala Jawharat al-Tawhid, p. 400

[5] Sharh al-Sawi ala Jawharat al-Tawhid, p. 400

[6] Bahr al-Raiq, Kitab al-Salah, vol. 1, p. 611

Quranic Verses Regarding Intercession

I would like to share some informational points here. In the Holy Quran, there are two types of verses regarding intercession:

(1): One type of verse denies intercession. This means it is stated that there will be no intercession on the Day of Judgment.

For example, in Para: 3, Surah Al-Baqarah, verse: 254, it is stated:

يَوْمٌ لَّا بَيْعٌ فِيْهِ وَلَا خُلَّةٌ وَّلَا شَفَاعَةٌ ؕ

that Day in which there will be no trade and neither friendship nor intercession[1]

Now look! This verse clearly states that there will be no intercession on the Day of Judgment.

(2): The second type of verses are those that prove intercession. For example, in Para: 3, Surah Al-Baqarah, verse: 255, it is stated:

مَنْ ذَا الَّذِیْ یَشْفَعُ عِنْدَهٗۤ اِلَّا بِاِذْنِهٖ ؕ

Who is the one to intercede in His Court without His permission?[2]

This verse tells us that on the Day of Judgment, only those given permission by Allah will be able to intercede.

So, what do these two types of verses mean? What is the difference between them? Please listen carefully! There are two types of intercession: (1): One is "Forced Intercession." This means intercession using force. For example, in this world, people sometimes recommend someone based on their rank, name, position, or money, and the other person is forced to accept the recommendation whether they want to or not. This is forced intercession. No one can perform such intercession on the Day of Judgment, because Allah is not dependent on anyone; no one can impose their will upon Him; the Pure

[1] Al-Quran, Surah Al-Baqarah, verse 254; translation from Kanz al-ʿIrfān

[2] Al-Quran, Surah Al-Baqarah, verse 255; translation from Kanz al-ʿIrfān

Lord is not compelled by anyone. Therefore, the verses that deny intercession — stating there will be no intercession on the Day of Judgment — mean that no one will be able to perform Forced Intercession.

(2): The second type is "Permitted Intercession" (Intercession by Permission). This means intercession that takes place with Allah's permission. This means that on the Day of Judgment, the beloved servants of Allah will intercede for sinful Muslims by the permission of Allah, because of their love for Allah and because of their high rank and status. Therefore, the verses that prove intercession are referring to this "Permitted Intercession."

Noble Verses Regarding Intercession

Dear Islamic brothers! On the Day of Judgment, our leader, the one from Makkah and Madinah, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم will intercede. This is proven by several verses of the Holy Quran.

Listen!

In Para: 30, Surah Ad-Duha, verse: 5, it is stated:

وَ لَسَوْفَ یُعْطِیْكَ رَبُّكَ فَتَرْضٰى ؕ

And it is near that your Lord will certainly grant you so much that you will be pleased.[1]

It is narrated that when this verse was revealed, the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, the best and most truthful Prophet, said: اِذًا لَا اَرْضٰى وَاَحَدٌ مِنْ اُمَّتِیْ فِی النَّار meaning (since it is a promise that my Kind Lord will make me satisfied), then I will not be satisfied as long as even one member of my Ummah is in Hell.[2]

In Para: 26, Surah Muhammad, verse: 19, it is stated:

[1] Al-Quran, Surah Ad-Duha, verse 5; translation from Kanz al-ʿIrfān

[2] Al-Muharrir al-Wajiz li ibn atya, part 30, Al-Duha, under verse 5, vol. 5, p. 494

وَ اسْتَغْفِرْ لِذَنْۢبِكَ وَ لِلْمُؤْمِنِیْنَ وَ الْمُؤْمِنٰتِ ؕ

and ˹dear Beloved Prophet,˺ seek forgiveness for the sins of your close ones and the believing men and women.[1]

Allah! Allah! In this noble verse, the Most Merciful Lord is commanding His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم to ask for the forgiveness of Muslim men and Muslim women.

Explanation of Maqam-e-Mahmud

Now tell me! Asking for the forgiveness of sins is what we call intercession. And what is intercession? Could we ever imagine that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم would not act upon his Lord's command? Certainly not. The Lord has commanded: "O Beloved! Ask for the forgiveness of your servants!" اِنْ شَآءَ اللّٰه! Our leader will ask for our sins to be forgiven.

In Para: 15, Surah Bani Israel, verse: 79, it is stated:

عَسٰۤى اَنْ یَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا ﴿۷۹﴾

Soon your Lord will elevate you upon a station where all will praise you.[2]

In a hadith, the Glorious Messenger, the Sultan of Makkah and Madinah, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was asked: "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! What is Maqam-e-Mahmud?" He replied: هُوَ الشَّفَاعَة (It is intercession).[3]

Dear Islamic brothers! What is this Maqam-e-Mahmud? On the Day of Judgment, when the Glorious Messenger, the Sultan of Makkah and Madinah, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is granted this Praiseworthy Station, what a beautiful and unique scene it will be!

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[1] Al-Quran, Surah Muhammad, verse 19; translation from Kanz al-ʿIrfān

[2] Al-Quran, Surah Bani Israel, verse 79; translation from Kanz al-ʿIrfān

[3] Tirmidhi, Kitab al-Tafsir al-Quran, p. 724, Hadith: 3137

Allah! Allah! What glories of the dignified Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم will be shown on the Day of Judgment! Listen to a summary of a few ahadith. It is the special quality of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, the best and most truthful Prophet, that on the Day of Judgment, he will be the first one to come out of his blessed grave.

سُبْحٰنَ اللّٰه! As soon as he comes out of the blessed grave, 70,000 angels will immediately be present to show respect and honour.[1] Then, the Buraq will be presented to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and he will ride it to the Field of Mahshar. [2] Allah! Allah! What a grand scene it will be! He said: أَنَا سَيِّدُ وُلْدِ آدَمَ يَوْمَ الْقِيَامَة meaning "On the Day of Judgment, I will be the leader of all the children of Adam."[3] In another narration, he said: أَنَا أَوَّلُهُمْ خُرُوجًا meaning "On the Day of Judgment, I will be the first one to emerge from the blessed grave."

وَ آنا قَائِدُهُمْ إِذَا وَفَدُوا meaning "When everyone gathers in the court of Allah, I will be their leader." أَنَا خَطِيبُهُمْ إِذَا أَنْصَتُوا meaning "When everyone is silent, I will be their orator." وَ آنا مُسْتَشْفِعُهُمْ إِذَا حُبِسُوا meaning "When they are stopped (before the account begins), I will be the one to intercede for them." وَ أَنَا مُبَشِّرُهُمْ إِذَا أَيِسُوا meaning "When everyone is hopeless, I will bring them the Good News." الْكَرَامَةُ وَالْمَفَاتِيحُ يَوْمَئِذٍ بِيَدِي meaning "On that day, the honour and the keys to Paradise will be in my hand." وَ آنا أَكْرَمُ وَلَدِ آدَمَ عَلَى رَبِّي meaning "In the court of my Kind Lord, I will have the highest honour among all the children of Adam." He also said: "On that day, a thousand servants will be around me, looking like scattered shining white pearls."[4] In a hadith, he said: بِيَدِي لِوَاءُ الْحَمْد meaning "On the Day of Judgment, the Flag of Praise will be in my hand." تَحْتِي آدَمُ فَمَنْ دُونَه meaning

[1] Sunan Darimi, Muqaddimah, p. 59, Hadith: 95 (Summarised)

[2] Mustadrak, Kitab Ma'rifat al-Sahaba, vol. 4, p. 136, Hadith: 4780 (Summarised)

[3] Muslim, Kitab al-Fada'il, p. 897, Hadith: 2278

[4] Sunan Darimi, Muqaddimah, p. 43, Hadith: 49

"Everyone, including Sayyiduna Adam عَلَيْهِ السَّلَام and all his children—whether they are Prophets, Messengers, Saints, general Muslims, or all of creation—will be under my flag."[1]

Allah! Allah! What a terrifying day the Day of Judgment will be! The earth will be turned into copper. Hell will be brought close. The heat that the sun produces over 10 years will be collected and brought very close to people's heads.[2] The wrath of the Almighty Lord will also intensify. Allah! Allah! Such intense thirst—may Allah protect us—and such heat—may Allah save us—that people will be bathing in their own sweat. The sweat will soak deep into the earth.[3] Then, when the earth can no longer absorb the sweat, it will rise up. For some, it will reach their ankles, for some their knees, and some will be drowning in their own sweat.[4] Their hearts will reach their throats out of fear.[5] A long time will pass in this state.

Finally, exhausted by these troubles and calamities, people will set out in search of someone who can intercede for them. Searching, they will go to Sayyiduna Adam عَلَيْهِ السَّلَام and ask for intercession. The answer will be: نَفْسِی نَفْسِی اذْهَبُوا إِلَى غَيْرِی meaning "Today I am worried about myself, go to someone else!" They will then go to Sayyiduna Nuh عَلَيْهِ السَّلَام, and there too, the answer will be: نَفْسِی نَفْسِی اذْهَبُوا إِلَى غَيْرِی meaning "Today I am worried about myself, go to someone else!"

Then they will go to Sayyiduna Ibrahim عَلَيْهِ السَّلَام, and they will receive the same answer: نَفْسِی نَفْسِی، اذْهَبُوا إِلَى غَيْرِی. They will go to Sayyiduna Musa عَلَيْهِ السَّلَام, and the answer will be: نَفْسِی نَفْسِی، اذْهَبُوا إِلَى غَيْرِی. Finally, they will go to Sayyiduna Isa عَلَيْهِ السَّلَام, and from there, they will receive the same answer.[6]

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[1] Ibn Hibban, Kitab al-Tarikh, p. 1719, Hadith: 6478

[2] Musannif Abd al-Razzaq, Kitab al-Jami, vol. 10, p. 338, Hadith: 21014 (Summarised)

[3] Bukhari, Kitab al-Riqaq, p. 1603, Hadith: 6532 (Summarised)

[4] Musnad Ahmad, vol. 7, p. 216, Hadith: 17902

[5] Hilyat al-Awliya, vol. 5, p. 409, Raqam: 7546

[6] Musannaf Ibn Abi Shayba, Kitab al-Fada'il, vol. 7, p. 415, Hadith: 36 (Summarised)

At the very end, they will come to the Beloved of Allah, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. He will say: "Yes! Yes! I am here for intercession."

Now, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم will place his blessed head in prostration. The divine command will come: "O Muhammad! اِرْفَعْ رَاْسَكَ (Raise your blessed head, O dear Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم!). وَقُلْ يُسْمَعْ لَكَ (Speak! Your words will be heard). سَلْ تُعْطَهْ (Ask! You will be given). اِشْفَعْ تُشَفَّعْ (Intercede! Your intercession will be accepted)."[1]

Now, your honour, your greatness, your rank, and your status will be clear to all creation. Thus, all of creation, whether friends or strangers, will be busy praising the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. This is Maqam-e-Mahmud.

He is suited to sit upon the Greatest Throne

It is mentioned in narrations that on the Day of Judgment, the Kind Lord will place the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم upon the Greatest Throne (Arsh-e-Azam).[2] At that time, everyone, past and present, will realize his superiority.[3] Everyone will be busy praising him.[4]

سُبْحٰنَ اللّٰه! Dear Islamic brothers! This is the Grand Intercession, the door to which will be opened by the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. After him, all the Prophets, Saints, Ghaus, Qutb, Abdal رَحْمَةُ اللّٰه عَلَيْهِم اجمعين, and even the scholars, Hafiz, and Hajjis will perform intercession through his blessing.

Noble Ahadith Regarding Intercession

سُبْحٰنَ اللّٰه! Our leader, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, will intercede on the Day of Judgment, اِنْ شَآءَ اللّٰه! Let us hear a few noble ahadith: The Beloved Prophet

[1] Bukhari, Kitab al-Tawhid, p. 1809, Hadith: 7510

[2] Al-Sunnah li Abi Bakr bin al-Khallal, vol. 1, p. 219, Number: 252

[3] Al-Wafa bi Ahwal al-Mustafa, p. 332 (Summarised)

[4] Mu'jam Awsat, vol. 6, p. 265, Hadith: 8725

صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, the Hashimi Messenger, said: "I was given a choice between two things: (1) that half of my Ummah be granted Paradise, (2) or that I be given the permission to intercede. I chose intercession because it is more comprehensive." (This means that through intercession, I will not just save half, but the entire Ummah).[1] The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم also said: شَفَاعَتِیْ لِلْهَالِكِيْنَ مِنْ اُمَّتِیْ meaning "My intercession is for those of my Ummah who have been ruined by their sins."[2] In another narration, he said: شَفَاعَتِیْ لِاَهْلِ الْكَبَائِرِ مِنْ اُمَّتِیْ meaning "My intercession is for those of my Ummah who have committed great sins."[3] Our leader, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, will intercede for how many people? He replied: اِنِّیْ لَاَرْجُوْ اَنْ اَشْفَعَ يَوْمَ الْقِيَامَةِ عَدَدَ مَا عَلَى الْاَرْضِ مِنْ شَجَرَةٍ وَمَدَرَةٍ meaning "On the Day of Judgment, I will intercede for as many people as there are trees and stones on the face of the earth."[4]

Love for the Ummah by the Holy Prophet ﷺ

Dear Islamic brothers! Our leader, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, is the one who will be seated upon the Greatest Throne. He is the one who will be given the keys to Paradise. He is the Master of Paradise and the Distributor of Blessings. He is the Beloved of his Lord. But look at his love for us sinners!

It is mentioned in a hadith that golden pulpits (minbars) will be placed for the Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام. Every Prophet will be seated on his own pulpit, but the pulpit of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم will remain empty. He will not sit on it because he will fear that he might be sent into Paradise while his Ummah remains alone. He will plead: يَا رَبِّ! اُمَّتِیْ، اُمَّتِیْ ! meaning "O Most Merciful Lord! My Ummah, my Ummah!" The Lord will reply: "O Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! What is your wish?" He will reply: "O Kind Lord! Please hasten the account of my Ummah." Then he will continue to intercede until those who have reached Hell are also granted freedom.

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[1] Ibn Majah, Kutub al-Zuhd, p. 699, Hadith: 4311

[2] Mu'jam Kabir, vol. 10, p. 105, Hadith: 19315

[3] Abu Dawood, Kitab al-Sunnah, p. 746, Hadith: 4739

[4] Musnad Ahmad, vol. 9, p. 7, Hadith: 23589

He صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم will keep bringing them out of Hell until Sayyiduna Malik عَلَيْهِ السَّلَام, the angel appointed over Hell, says: "O Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! You have not left anyone in your Ummah under the wrath of the Lord."[1] (Meaning, he has taken everyone out of Hell).

What a great kindness our leader, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, will show to his sinful Ummah! What a unique expression of love it will be! He is the Master of Paradise; he could enter it first, or even open its door, but he will wait for us. May we be sacrificed for such great love and kindness!

To understand this in a worldly way, imagine a mother whose child is lost. How worried she becomes! With how much passion, love, and concern she searches for her child! In the same way, our leader, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, will be searching for his servants on the Day of Judgment.

Where shall I search for you on the Day of Judgment?

Sayyiduna Anas bin Malik رَضِیَ اللّٰہُ عَنْہ narrates: Once I asked, "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Please intercede for me on the Day of Judgment." He replied: اَنَا فَاعِلٌ meaning "Yes, I will." I then asked, "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Where shall I find you on the Day of Judgment?" He replied: "Come to the Bridge (Sirat)." I asked, "If I do not find you there, then where?" He replied: "Then come to the Balance (Mizan)." I asked, "And if I do not find you there?" He replied: "Then come to the Pond (Kauthar)."[2]

He was effectively saying: "O Anas! People will need me the most at these three places. At the Bridge (Sirat), I will be praying, 'رَبِّ سَلِّم' (O Lord, grant safety), asking for the safety of my Ummah as they cross."

"Then, at the Balance (Mizan), people will need me. Deeds will be weighed. Some will have heavy scales of sins, some will be missing a single good deed, and some will be missing thousands of good deeds. Some will be sinners from head to toe. At such a time, I will make the scales of good deeds heavy for my servants."

[1] Mu'jam Awsat, vol. 2, p. 178, Hadith: 2937 (Summarised)

[2] Tirmidhi, p. 578, Hadith: 2433

"The third occasion is the Pond (Kauthar). My servants will be exhausted by intense thirst on the Day of Judgment. I will satisfy their thirst by giving them water from the Pond (Kauthar)."

May the Kind Lord be merciful to us sinners! I wish that we, the unfortunate, may also be granted the blessing of intercession on the Day of Judgment. Let us submit the following in the court of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم:

اَسْئَلُكَ الشَّفَاعَةَ يَا رَسُولَ اللّٰهِ! اَسْئَلُكَ الشَّفَاعَةَ يَا رَسُولَ اللّٰهِ!

"O Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! We poor servants are asking you for intercession."

Deeds that make one worthy of Intercession

Dear Islamic brothers! We should adopt those deeds that make us worthy of intercession and avoid those things that cause us to be deprived of it.

(1) Faith (Iman)

Sayyiduna Abu Hurayrah رَضِیَ اللّٰہُ عَنْہ narrates: One day I asked, "O Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Who will receive the blessing of your intercession on the Day of Judgment?" He replied: قَالَ : لَا اِلٰهَ اِلَّا اللّٰهُ خَالِصًا مِنْ قَلْبِه meaning "Whoever recites the Kalima Tayyiba with sincerity of heart will be worthy of intercession."[1]

اَلْحَمْدُ لِلّٰه! This good deed that makes one worthy of intercession (the wealth of faith) is something we possess. اَلْحَمْدُ لِلّٰه! We are all Muslims. It is the great kindness of Allah Almighty that He gave us the wealth of faith. May the Kind Lord grant us steadfastness in this faith. I wish that we remain Muslims until our last breath. May our faith never leave us, even for a millionth of a second.

(2) Belief in Intercession

Dear Islamic brothers! To receive the intercession of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم on the Day of Judgment, it is necessary to have complete faith in intercession

[1] Bukhari, Kitab al-Ilm, p. 100, Hadith: 99 (Mulatqat)

in this worldly life. It is mentioned in a hadith:

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, the one who will intercede, the one from Makkah and Madinah, said: شَفَاعَتِیْ یَوْمَ الْقِیَامَةِ حَقٌّ meaning "My intercession on the Day of Judgment is a truth." فَمَنْ لَمْ یُؤْمِنْ بِهَا لَمْ یَكُنْ مِنْ أَهْلِهَا meaning "Whoever does not believe in it will not be worthy of it."[1]

Today, we must believe that the status of the Grand Intercession belongs to the dignified Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Today, we must believe that the status of being the Beloved will be shown on the Day of Judgment. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم will intercede and lead sinners to Paradise.

(3) Visiting Madinah

It is mentioned in a hadith: مَنْ زَارَ قَبْرِی وَجَبَتْ لَهُ شَفَاعَتِی meaning "Whoever visits my grave, my intercession becomes compulsory for them."[2]

سُبْحٰنَ اللّٰه! This shows that whoever visits Madinah Sharif and receives the blessing of visiting the luminous Rawdah, intercession becomes compulsory for them. Therefore, we should increase our longing for Madinah in our hearts. We should try our best to visit Madinah. For this, we should send plenty of blessings (Ṣalāt), pray Tahajjud, and worship at night. After every prayer, we should pray to visit Madinah. We should weep and long for Madinah in our memories and make efforts to go there. Some people sell their plots or cars to go; they save small amounts of money. If this can be done for worldly needs, why cannot we do it to visit Madinah? However, everyone's passion and situation are different. In any case, we must have the longing for Madinah in our hearts. May Allah Almighty grant us this longing.

[1] Jami' Saghir, p. 301, Hadith: 4896

[2] Daraqutni, Kitab al-Hajj, vol. 1, p. 217, Hadith: 2669

(4): Memorise Forty Ahadith!

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "Whoever memorises 40 ahadith regarding religious matters and conveys them to my Ummah, I will intercede for him on the Day of Judgment, and I will be his witness."[1]

سُبْحٰنَ اللّٰه! This is such a beautiful way to become worthy of intercession. Memorise ahadith! Sadly, the practice of memorising ahadith has declined significantly among us. Earlier, Muslims used to travel hundreds of kilometres on foot to learn a single hadith. Now, memorising and reading ahadith is no longer difficult at all. اَلْحَمْدُ لِلّٰه! Maktaba-tul-Madinah has published several books containing collections of 40 ahadith, such as Muntakhab Ahadith-e-Faizan-e-Chahal Hadith, Arba'een Hanafiyyah, Al-Arba'een Al-Nawawiyyah, and Arba'een Attar. Please obtain these books from Maktaba-tul-Madinah or download them from the Dawat-e-Islami website: www.dawateislami.net. اِنْ شَآءَاللّٰه! This will help in gaining the virtue of memorising 40 ahadith.

Encouragement for Pious Deed Number 8

سُبْحٰنَ اللّٰه! O lovers of the Messenger! Sending blessings (Ṣalāt) is a small act, yet its reward is immense. Through its blessing, the intercession of the luminous Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم becomes compulsory. Therefore, to become worthy of the intercession of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, send plenty of blessings. اَلْحَمْدُ لِلّٰه! In the religious environment of Dawat-e-Islami, encouragement for sending blessings is given on various occasions. Encouragement to read Ṣalāt Sharif is also included in "72 Pious Deeds." Therefore, Pious Deed Number 8 in "72 Pious Deeds" is: "Did you read Ṣalāt Sharif at least 313 times today?" If we act on this deed, our reciting of blessings and peace will gradually become a habit. If Allah wills, we will become worthy of the intercession of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Therefore, to make it a habit, act upon pious deeds. Always keep a Tasbih with you to read a specific number of Ṣalāt Sharif daily. To adopt all these good habits, join the religious

[1] Mushkat al-Masabih, Kitab al-Ilm, Juz: 1, vol. 1, p. 68, Hadith: 258

environment of Dawat-e-Islami and provide your services in its various departments to share in the blessings of this world and the hereafter.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Madani Pearls of Zikr and Ṣalāt

Dear Islamic brothers! Let us have the blessing of hearing a few Madani pearls regarding Zikr and Ṣalāt. Please note the first two blessed sayings of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم: (1) He صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "The example of one who remembers his Lord and one who does not is like that of the living and the dead."[1] (2) He صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "On the Day of Judgment, the person closest to me among the people will be the one who recited the most Ṣalāt upon me in the world."[2]

Zikr of Allah Almighty is always spiritual food. Some Saints رَحِمَهُمُ اللّٰه did not drink water for three years but remained alive; this is the blessing of Zikr of Allah.[3]

Do Zikr of Allah frequently, and you will become special servants of Allah.

Sayyiduna Sulayman عَلَيْهِ السَّلَام said that a bird said: اُذْكُرُوا اللّٰهَ يَا غَافِلِين meaning "O heedless ones! Remember Allah!"[4]

Sending blessings (Ṣalāt) is such an act that even the Lord of the Worlds does it.[5]

If there is any act that is done by Allah, performed by the Angels, and commanded to be done by Muslims, it is sending blessings upon the Master of

[1] Bukhari, Kitab al-Da'awat, 4/220, Hadith: 6407

[2] Tirmidhi, vol. 2, p. 27, Hadith: 484

[3] Mir'at al-Manajih, vol. 7, p. 320 Summarised

[4] Faiz al-Qadir, vol. 1, p. 488, under Hadith: 695

[5] Guldasta-e-Durood-o-Salam, p. 17

both worlds, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.[1] The Ṣalāt of Allah is to send down mercy, while the Ṣalāt of Angels and ours is to pray for mercy.[2] Reading Ṣalāt Sharif is actually one of the superior way of asking from the court of Allah Almighty.[3]

Announcement

The remaining Madani pearls of Zikr and Ṣalāt will be explained in training circles; therefore, please make sure to participate in training circles to learn them.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

[1] Guldasta-e-Durood-o-Salam, p. 20

[2] Guldasta-e-Durood-o-Salam, p. 21

[3] Guldasta-e-Durood-o-Salam, p. 22

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 اللّٰہُ عَنْہُ that the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ 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

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

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

Seventy portals of mercy are opened for whoever recites this ṣalāt.[1]

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.[2]

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."[3]

6. The ṣalāt of intercession

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

[1] Al-Qawl al-Badīʿ, p. 277
[2] Afḍal al-Ṣalawāt ʿalā Sayyid al-Sādāt, p. 149
[3] Al-Qawl al-Badīʿ, p. 125

The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated, “My intercession becomes necessary (wājib) for whoever recites ṣalāt like this.”[1]

1. Good deeds for 1000 days

جَزَى اللّٰهُ عَنَّا مُحَمَّدًا مَا هُوَ اَهْلُهٗ

Ibn ʿAbbās رَضِیَ اللّٰهُ عَنْهُمَا reports that the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم declared, “Seventy angels write good deeds for a thousand days for whoever recites this.”[2]

2. An easy way to spend every night in worship

The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, “Whoever recites this supplication three times at night; it is as though he found Laylat al-Qadr.”[3]

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) - 20 August 2026

1. Sunnas and manners: **5 minutes**
2. Dua memorization: **5 minutes**

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

[2] Majmaʿ al-Zawāʾid: Hadith 17305

[3] Tārīkh Ibn ʿAsākir: Hadith 4415

3. Summary: **5 minutes**

4. Total duration: **15 minutes**

Remaining Madani Pearls of Zikr and Ṣalāt

Reading Ṣalāt and Salam is a way of getting the pleasure of Allah Almighty and His beloved the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.[1] There is no better way to attain blessings, progress in spiritual knowledge, and proximity to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم than sending frequent Ṣalāt and Salam.[2] Sending blessings is a reason for the acceptance of prayers.[3] Sending blessings is sufficient to remove all worries and fulfill all needs.[4] Sending blessings is an expiation for sins.[5] It takes the place of Sadaqah and is even superior to Sadaqah.[6] Through Ṣalāt Sharif, calamities are averted, sickness is healed, fear is removed, oppression is escaped, and victory is won over enemies. Reading Ṣalāt Sharif also brings safety from the horrors of the Day of Judgment, eases the agony of death, brings safety from the world's destructive trials, removes poverty, and helps forgotten things be remembered.[7]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Prayer upon receiving a Divine Blessing

According to the schedule of the Sunnah-inspired congregation of Dawat-e-Islami, a prayer will be taught for receiving a divine blessing. That prayer is:

هٰذَا مِنْ فَضْلِ رَبِّيْ

[1] Guldasta-e-Darood-o-Salam, p. 12

[2] Guldasta-e-Darood-o-Salam, p. 17

[3] Firdous al-Akhbar, Babal-Sad, vol. 2, p. 22, Hadith: 3554

[4] Dar-us-Sunnan, p. 22, Al-Ahzab, under verse 56, vol. 2, p. 654, Summarised

[5] Jala al-Afham, p. 234

[6] Jazb al-Qulub, p. 229

[7] Jazb al-Qulub, p. 229

This is from the grace of my Lord;[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ 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."[2]

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

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

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

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

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

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

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

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.

[1] Al-Quran, Surah Al-Naml, verse 40; translation from Kanz al-ʿIrfān

[2] Al-Jāmiʿ al-Ṣaghīr: Hadith 5897

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 اللّٰهُ 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 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 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 اللہ' 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.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللهُ عَلَیْهِ وَاٰلِهٖ وَسَلَّم

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد