اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖن

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Dawat-e-Islami is a Blessing of Razā!

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

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

نَوَيْتُ سُنَّتَ الْاِعْتِكَافِ

I make the intention of Sunnah i'tikāf.

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

As mentioned in *Fatāwā Shāmī*:

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

The Excellence of Reciting *Ṣalāt*

مَنْ صَلّٰى عَلَيَّ فِيْ كِتَابٍ لَمْ تَزَلِ الْمَلَائِكَةُ تَسْتَغْفِرُ لَهٗ مَا دَامَ اسْمِيْ فِيْ ذٰلِكَ الْكِتَابِ[1]

The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "Whoever writes *ṣalāt* upon me in a book, the angels continue to pray for the writer's forgiveness for as long as my name remains written in it."

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

[1] Mu'jam Awsat, vol. 1, p. 497, Hadith: 1835

Speech Intentions

The Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: اَفْضَلُ الْعَمَلِ اَلنِّيَّةُ الصَّادِقَةُ – The best of deeds is a sincere intention.[1]

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

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

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

The Straight Path was Found

An Islamic brother relates:

> It was 1990, and misguided beliefs had spread in our family. I was worried, wondering who was on the straight path and whom I should follow. One night, in a state of great distress, I prayed: “O Allah Almighty, grant me the ability to adopt the correct beliefs.” After that, I slept and saw the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in a dream. Two pious people with radiant faces were also present nearby. The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم pointed towards one of them and said: "This is Aḥmad Razā رَحْمَةُ اللّٰهِ عَلَيْه; adopt his path." Then, regarding the other person, he said: "This is Ilyas Qadiri; become his disciple."
>
> When I woke up, I was overjoyed. اَلْحَمْدُ لِلّٰه ! Since that day, I firmly held on to the guidance of Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه and, by

[1] Al-Jāmiʿ al-Ṣaghīr, p. 81, Hadith 1284

pledging spiritual allegiance (*bay'ah)* to Mawlana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه, I became an Attari. By the blessings of the religious environment of Dawat-e-Islami, my entire family have become devoted lovers of the Prophet.[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Seeing the Prophet ﷺ in a Dream is True

Dear Islamic brothers! It is reported that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

مَنْ رَاٰنِیْ فِی الْمَنَامِ فَقَدْ رَاٰنِیْ، فَاِنَّ الشَّیْطَانَ لَا یَتَمَثَّلُ بِیْ

"Whoever sees me in a dream has indeed seen me, for Satan cannot take my form."[2]

This Hadith establishes that even today, if a person is blessed with seeing the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in a dream, then they have truly seen him, and whatever he says in a dream is undoubtedly true. However, it is necessary to understand its correct interpretation.

Islamic Teachings for the Recognition of Truth

Dear Islamic brothers! اَلْحَمْدُ لِلّٰه! Our beloved religion, Islam, is the true religion, and it will remain so until the Day of Judgment. No new prophet will come, nor will there be a new religion. We should become familiar with the nature of Islam because this matter concerns us until the Day of Judgment.

During the approximately 14 and a half centuries that have passed, thousands of trials have arisen, and they will continue to appear until the Day of Judgment. What does Islam teach us about recognising the truth amid these trials? It is necessary to understand this teaching well. What is Islam's approach to recognising the truth? Today, there is a great need to instil this approach in our hearts. I will present a few examples from the Holy Quran regarding this.

[1] A'la Hazrat ki Infradi Koshish, p. 48 summary

[2] Musnad Ahmad, vol. 4, p. 708, Hadith: 10226

Blessed Servants are the Standard of Truth

In the first *juzʾ*, in Surah Al-Fātiḥah, verse 7, the topic is the straight path (*Ṣirāṭ al-Mustaqīm*) and how to recognise it. How can we identify the correct path today in the 15th century Hijri? Allah states:

صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَیْهِمْۙ

the path of those upon whom You have bestowed favour,[1]

From this, we understand that the path of those whom Allah Almighty has blessed is the correct path. Now, who are these blessed people? Allah Almighty says in *juzʾ* 5, Surah Al-Nisāʾ, verse 69:

فَاُولٰٓىٕكَ مَعَ الَّذِیْنَ اَنْعَمَ اللّٰهُ عَلَیْهِمْ مِّنَ النَّبِیّٖنَ وَ الصِّدِّیْقِیْنَ وَ الشُّهَدَآءِ وَ الصّٰلِحِیْنَ ۚ

will be with those upon whom Allah has bestowed Grace: the Prophets and the exceedingly truthful and the martyrs and the righteous;[2]

In other words, we are being commanded to follow the path of the Prophets عَلَیْهِمُ الصَّلٰوۃُ وَالسَّلَام, the path of the truthful, the path of the martyrs, and the path of the righteous; this is the straight path.

This is something to understand. The noble Quran has shown us role models, identified personalities, and told us to follow them. These people are the standard of truth, and this is the recognition of the straight path. It is clear that the nature of Islam is to regard certain people as the standard of truth. No new prophet can come now. Our beloved Prophet, Sayyidunā Muhammad al-Muṣṭafā صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم is the final prophet, and the door of Prophethood closed with him. Near the end of time, Sayyidunā ʿĪsā عَلَیْہِ السَّلَام will return, but not as a prophet; rather, he will come as a follower of the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم.

In short, the door of Prophethood is closed until the Day of Judgement; no new prophet will come. However, the truthful, the martyrs, and the righteous will

[1] Al-Quran, Surah Al-Fātihah, verse 6; translation from Kanz al-ʿIrfān

[2] Al-Quran, Surah al-Nisā, verse 69; translation from Kanz al-ʿIrfān

continue appearing until the Day of Judgement. In every era, these people of high status are a means of recognising the truth, and whoever follows them remains on the straight path.

Those who Return to their Lord are the Standard of Truth

Listen to another example of this. During the early period of Islam, Sayyidunā Abū Bakr al-Ṣiddīq رَضِیَ اللّٰہُ عَنْہُ accepted Islam and invited others to accept faith. As a result of his efforts, many Companions رَضِیَ اللّٰہُ عَنْہُم became Muslims, and among them was Sayyidunā Saʿd b. Abī Waqqāṣ رَضِیَ اللّٰہُ عَنْہُ.

At that time, whoever accepted Islam faced various kinds of difficulties. The people of Makkah inflicted suffering upon them; they would lay some on the scorching sand, beat others, leave them bloodied, and torment them in countless ways. Sayyidunā Saʿd b. Abī Waqqāṣ رَضِیَ اللّٰہُ عَنْہُ faced a different kind of difficulty. His mother, who had not yet embraced Islam, emotionally blackmailed him, saying: "O Saʿd! You must leave this religion. If you do not leave this religion, I will stop eating and drinking and die of hunger. Then, because of me, you will be spoken ill of and people will blame you for my death."

Sayyidunā Saʿd b. Abī Waqqāṣ رَضِیَ اللّٰہُ عَنْہُ became very distressed. What should he do? On one side was his mother, and on the other side was Islam. He found himself at a crossroads. At this difficult time, Allah Almighty revealed a verse of the Holy Quran[1]. He said:

وَّاتَّبِعْ سَبِیْلَ مَنْ اَنَابَ اِلَیَّ ۚ

And follow the path of the one who returns to Me[2]

Meaning: O Saʿd رَضِیَ اللّٰہُ عَنْہُ! Do not leave Islam because of your mother. Rather, follow the path of the one (i.e. Sayyidunā Abū Bakr al-Ṣiddīq رَضِیَ اللّٰہُ عَنْہُ) who turned to Us.[3]

[1] Tareek Damashk vol. 20, p. 331 summarised

[2] Al-Quran, Surah Luqmān, verse 15; translation from Kanz al-ʿIrfān

[3] Ruh al-Ma'ani, Part: 21, Surah Luqman, under verse: 15, vol. 11, pp. 118, 119

Again, a personality was placed before us as a role model, and this principle was given to us for all of time. No matter the era, century, and how many trials arise, identify who turns to Allah Almighty and follow them. This is the recognition of the straight path. Dear Islamic brothers! This shows that Allah Almighty creates righteous people in every era to whom He has granted great blessings, and who turn towards Him. In every era, these personalities are a standard for recognising the truth, and whoever follows them walks upon the straight path.

Which Group is Destined for Paradise?

There is a famous Hadith in which the final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

> The Banī Isrā'īl were divided into 72 sects, and my Ummah will be divided into 73 sects. One of them will enter Paradise, and the rest will enter Hell. It was asked: 'O Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, who will enter Paradise?' He said: مَا اَنَا عَلَيْهِ وَاَصْحَابِیْ 'The group which follows my path and the path of my companions.'[1]

سُبْحٰنَ اللّٰه! Look here as well! The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the embodiment of truth. Alongside him, the Companions رَضِیَ اللّٰهُ عَنْهُم and whoever follows their path are described as the recognition of truth. This means that the Ummah will be divided into 73 sects, only one of which will enter Paradise, while the rest will enter Hell. It is necessary for us to remain in that one heavenly group and stay away from the others. Now the question is, how do we recognise that group? How do we find the one among the 73? The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم explained how to recognise it. He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: Whoever holds beliefs like that of my Companions, follow him; that group will enter Paradise.

[1] Tirmidhi, Kitab al-Iman, p. 622, Hadith: 2641 summarised

In this era, Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه is the recognition of truth

Dear Islamic brothers! From these teachings of the noble Quran and Hadith, we have learned that in every era, Allah Almighty blesses people, and they turn to Him, their beliefs are like those of the Companions رَضِیَ اللّٰهُ عَنْهُم, and their spiritual states, character, and love for the Messenger reflect the blessings of the Companions رَضِیَ اللّٰهُ عَنْهُم. Such exalted people are the recognition of truth.

اَلْحَمْدُ لِلّٰه ! Allah bestowed His grace upon us by bringing forth in the land of Bareilly, in the last Hijri century, such a man of spiritual stature who was a saint from birth. His love for the Messenger was so great that he is the imam of those who love the Prophet; his knowledge was such that great scholars became his students; he was an erudite mufti whose equal cannot be found today; and he was an expert hadith scholar and exegete. His name is Aḥmad Razā, and people call him A'la Hazrat, and he is a means of recognising the truth in today's testing times.

Allah's Blessings upon Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه

The noble Quran informed us that those who receive special religious blessings from Allah Almighty are the ones on the straight path. Now, here is a glimpse of the blessings upon Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه. Usually, a 4-year-old child does not know how to speak properly, and some even drink from a feeding bottle at this age. Yet Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه had completed the recitation of the noble Quran by the age of 4.

Usually, the milk teeth of 6 to 7-year-old children start falling out. At this age, the Imam was delivering a speech in a full gathering in the presence of scholars.[1]

If an eight-year-old child is to be taken somewhere, they have to be told how to behave once they reach the destination. At this age, Imam Aḥmad Razā Khān

[1] Tadhkirah Imam Ahmad Raza, p. 3 summarised

رَحْمَۃُ اللّٰہِ عَلَیْہ was writing footnotes (*ḥāshiyah*) in Arabic on Arabic books used in Dars-e-Nizami[1].

At the age of 13 years, 10 months, and 4 days, he wrote his first fatwa and formally claimed the title of mufti.[2] When he was 22 years old, he met Shāh Āl-e-Rasūl رَحْمَۃُ اللّٰہِ عَلَیْہ to pledge spiritual allegiance (*bayʿah*) to him. The blessed practice of Shāh Āl-e-Rasūl رَحْمَۃُ اللّٰہِ عَلَیْہ was that whoever came for *bayʿah* would be made to undergo spiritual struggles and exercises for several years.

Imam Aḥmad Razā Khān رَحْمَۃُ اللّٰہِ عَلَیْہ was a 22-year-old young man when he met Shāh Āl-e-Rasūl رَحْمَۃُ اللّٰہِ عَلَیْہ. As soon as he saw him, he said: 'Welcome! We have been waiting for you for many days.' Then, in the very first meeting, he granted *khilāfah* (succession) to his new disciple. The other disciples were surprised because receiving *khilāfah* from this spiritual lodge was not so easy; it required years of hard work to receive this blessing. Why was such favour shown to Aḥmad Razā Khān رَحْمَۃُ اللّٰہِ عَلَیْہ?

When the Shaykh was asked about the wisdom behind this, tears came to his eyes. He then said: “O people! What do you know of Aḥmad Razā!” He continued: “I was worried that if Allah Almighty said on the Day of Judgment: ‘O Āl-e-Rasūl! What have you brought for Us from the world?’ what answer would I give? اَلْحَمْدُ لِلّٰہ! Today that worry has vanished. Now, if Allah Almighty asks me, ‘O Āl-e-Rasūl! What have you brought from the world?’ I will present Mawlānā Aḥmad Razā.”

Shāh Āl-e-Rasūl رَحْمَۃُ اللّٰہِ عَلَیْہ further said: ‘(O people, listen!) Other people come with rusty hearts, so they have to be prepared. Aḥmad Razā has come fully prepared with a clean and crystal-clear heart; he only needed the spiritual connection.’[3]

اللہ اکبر ! O lovers of the Prophet! The Sufis state that it takes 80 years of effort to completely purify the heart.[4] But here, a 22-year-old young man is receiving

[1] Faizan-e-A'la Hazrat, p. 86

[2] Tadhkirah Imam Ahmad Raza, p. 4

[3] Faizan-e-A'la Hazrat, pp. 315-317 summarised

[4] Malfuzat-e-A'la Hazrat, Part One, p. 59

ijāzah and *khilāfah* from a high-ranking wali of Allah of his time, while becoming a spiritual guide himself. If this is not a special blessing from Allah Almighty, then what is it?

Imam Aḥmad Razā Khān and the Beliefs of the Companions

The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم explained the sign of the group destined for Paradise: their beliefs will conform to the beliefs of the Companions رَضِیَ اللّٰهُ عَنْهُم. Now, in the light of the noble Quran and Hadith, compare the beliefs of the Companions رَضِیَ اللّٰهُ عَنْهُم and that of the Imam. It will become clear that Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه is the personality who is the recognition of truth in today's era.

Here are a few examples. It is proven from the noble Quran and Hadith that:

- The Companions رَضِیَ اللّٰهُ عَنْهُم believed that the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was granted knowledge of the unseen. In this era, Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه is the one who upholds the belief in the Prophet's knowledge of the unseen.

- The Companions رَضِیَ اللّٰهُ عَنْهُم believed that the Beloved of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is light. In this era, Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه is the one who upholds the belief of that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is light.

- The Companions رَضِیَ اللّٰهُ عَنْهُم believed that the Allah made the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم an absolute authority (*Mukhtār al-Kul*). In this era, Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه is the one who upholds this belief.

- The Companions رَضِیَ اللّٰهُ عَنْهُم believed that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم will intercede on the Day of Judgment. In today's age, Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه is the one guarding the belief of intercession.

- The Companions رَضِیَ اللّٰهُ عَنْهُم believed that whatever is given is given by Allah Almighty, and the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم distributes it. In this era, the personality who guards this belief is called A'la Hazrat.

How to Recognise the Truth

Someone once asked that since people are divided into sects, how can we recognise the truth? The person answering gave a very beautiful reply. He said: "The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم identified the heavenly group as: مَا اَنَا عَلَيْهِ وَ اَصْحَابِيْ, meaning that whoever follows my way and the path of my Companions will be from the group that enters Paradise."

Detailed beliefs and doctrines have their own place, but to understand this, keep a simple example in mind. The Companions رَضِیَ اللّٰهُ عَنْهُم would constantly say, day and night, on every occasion: فِدَاكَ اُمِّيْ وَ اَبِيْ يَا رَسُوْلَ اللّٰه O Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, may my mother and father be sacrificed for you.

Whose tongue carries these words in today's era? The Indian subcontinent produced many great writers, poets, authors, and researchers, but on this land, there is only one Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه who said:

Karoon tere naam pe jaan fida, na bas ek jaan do jahan fida

Do jahan se bhi nahi ji bhara, karoon kya karoron jahan nahi [1]

On one hand, there is the Companions' manner of love, and on the other hand, there is Imam Aḥmad Razā Khān's style of love. The spiritual radiance of the Companions' love is clearly visible in the love of the Imam. This indicates that if there is someone who represents the recognition of truth in today's era, it is Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه.

A Unique Way of Recognising a Lover of the Prophet

In Makkah, there was a great mufti of the Maliki school of jurisprudence; ʿAllāmah Shaykh Sayyid Muḥammad ʿAlawī al-Mālikī رَحْمَةُ اللّٰهِ عَلَيْه. He said: "Love for Mawlānā Aḥmad Razā Khān Barelwī is a sign of Sunnism, and hatred and enmity towards him are signs of deviancy."[2]

[1] Hada'iq-e-Bakhshish, p. 109

[2] Jahan Imam Ahmad Raza, vol. 14, p. 40 summarised

ʿAllāmah Qādir Bakhsh Sahsrāmī رَحْمَةُ اللّٰهِ عَلَيْه was a great scholar of Islam. Once, people asked him to give them a simple way of distinguishing a Sunni lover of the Prophet from a person of deviant beliefs. He replied:

> If you want to know whether a person is misguided or a lover of the Prophet, mention Mawlānā Aḥmad Razā Khān Ṣāhib in front of him. If his face lights up, then rest assured that he is a Sunni and a lover of the Prophet; and if his face falls, know that he is misguided.[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Follow him; Everyone will Follow you

Once, Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه went to meet a *majdhūb* in Mahaʾim Sharif, India. ʿAbd al-Salām Jabalpūrī رَحْمَةُ اللّٰهِ عَلَيْه was also with him. Mufti Burhān al-Ḥaq رَحْمَةُ اللّٰهِ عَلَيْه relates:

> When we reached his residence, the *majdhūb* رَحْمَةُ اللّٰهِ عَلَيْه was wearing a turban on his head, sitting on a throne, and reciting Dalā'il al-Khayrāt. He showed great hospitality to Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه. When it was time to leave, I held the feet of the *majdhūb* رَحْمَةُ اللّٰهِ عَلَيْه and requested: “Please pray for my well-being.” The *majdhūb* رَحْمَةُ اللّٰهِ عَلَيْه placed his hand on my back, pointed towards Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه, and said: "Keep following him! Everyone will then follow you."[2]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Spreading the Blessings of Razā

Dear Islamic brothers! اَلْحَمْدُ لِلّٰه! It is a great favour and tremendous blessing from Allah Almighty upon Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه that, in this era, his name is a means of recognising the truth.

[1] Hayat-e-A'la Hazrat, vol. 3, p. 274 summarised

[2] Faizan-e-A'la Hazrat, p. 340 summarised

Now, let me share a beautiful point. Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه is the recognition of truth, and اَلْحَمْدُ لِلّٰه, the admirer of the Imam, Ameer Ahl al-Sunnah Mawlana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه, has made himself, all his family members, all his disciples, and all his admirers into lovers of the Imam. اَلْحَمْدُ لِلّٰه! Millions of Islamic brothers and Islamic sisters have been blessed with an introduction to the Imam and with love and devotion for him through their association with Ameer Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه.

Ameer Ahl al-Sunnah's Love for Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه

اَلْحَمْدُ لِلّٰه ! Ameer Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has immense love for Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه. Whether in public or in private, he always speaks highly of the Imam. He says:

> Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه, who is a *walī* of Allah, a true lover of the Prophet, and our recognised elder, is someone whose love and devotion must be preserved within the heart. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: اَلْبَرَكَةُ مَعَ اَكَابِرِكُمْ Blessing is with your elders.[1]

He also says: "May Allah Almighty grant me death with faith and well-being before I move even a hair's breadth away from the *maslak* of A'la Hazrat."[2]

Choosing a Favourite Book

Ameer Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه was asked a question: "Suppose you are imprisoned in a forest or a desert and you are allowed to keep only one book with you besides the noble Quran and Hadith. Which book would you choose?"

He replied: "I would request to take the *Fatawa Razawiyyah* of Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه with me because it contains so much. There is a lot of guidance regarding acts of worship and beliefs, and it also contains teachings of *Taṣawwuf*."[3]

[1] Ilm-o-Hikmat ke 125 Madani Phool, pp. 79, 80

[2] Faizan-e-Imam-e-Ahle Sunnat (Special Issue), p. 10

[3] A'la Hazrat aur Ameer-e-Ahle Sunnat, pp. 14, 15 summary

Passion for Reading the Books of Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه

Ameer Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه says:

> اَلْحَمْدُ لِلّٰه! I am fortunate that I was influenced by Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه, and then this devotion increased day by day. I became a member of a library when I was young and I would borrow collections of the Imam's fatwas, such as *Ahkam-e-Shariat*, *Irfan-e-Shariat*, and *Malfuzat-e-A'la Hazrat*. I read them little by little, thinking that if I finish these, what will I read next? These were my sentiments.
>
> I enjoyed reading the Islamic rulings in these books so much that I could not stop reading. What is the ruling on flying kites? What is the ruling on eating prawns? I enjoyed reading such interesting issues that are generally unknown to the public. At that time, I had probably not even heard the name *Fatawa Razawiyyah*. In any case, Allah Almighty was very merciful because He granted me the guidance of His *walī*, lover of the Prophet, and a great scholar and mufti of Islam. There are many scholars and muftis, but there is no one like Aḥmad Razā. In my knowledge, no one like him has been born in the last few centuries.[1]

Advice of Ameer Ahl al-Sunnah

Dear Islamic brothers! اَلْحَمْدُ لِلّٰه ! Ameer Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه continuously advises Attaris, his admirers, and all lovers of the Prophet to remain connected to the guidance of Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه. He says: "اَلْحَمْدُ لِلّٰه! By holding firmly to the guidance of Imam Aḥmad Razā Khān, by Allah, by Allah, by Allah, we have not stumbled." (Swearing by Allah three times shows the extent of Ameer Ahl al-Sunnah's love.)

He further says: "Instead, we have rejected the world for this door. May Allah Almighty ensure that the guidance of the Imam never leaves our hands. We must hold to his door firmly. The teaching of يَكْ دَرْ گِيْر مُحْكَم گِيْر (i.e. hold onto one

[1] A'la Hazrat aur Ameer-e-Ahle Sunnat, pp. 3, 4.

door, but hold on firmly) was also given by the Imam. It is not a matter of saying "This is correct and that is also correct"; rather, whatever Razā says is correct, because he never says anything contrary to the noble Quran and Hadith.

When we studied his fatwas, his books, and his life, it became clear to us that whatever he said is supported and confirmed by the noble Quran and Hadith. Therefore, close your eyes and trust Razā. If you open your eyes, there is a risk of facing a difficulty and the eyes of the heart may close. So, close your eyes and follow A'la Hazrat, and اِنْ شَآءَاللّٰه, you will reach the mantle of Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَۃُ اللّٰہِ عَلَیْہ, and he will take you to the feet of his grandfather, the mercy to all worlds, the Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم."[1]

Ameer Ahl al-Sunnah دَامَتْ بَرَکَاتُہُمُ الْعَالِیَہ was asked: "What does it mean to close one's eyes regarding Imam Aḥmad Razā Khān?" He replied: "It means we do not criticise him in any way, nor do we have any doubt regarding anything he said. In the matter of Imam Aḥmad Razā Khān رَحْمَۃُ اللّٰہِ عَلَیْہ, safety lies in closing one's eyes. If we open our eyes in this court, there is a fear of stumbling. Remember, we believe that Imam Aḥmad Razā Khān is a *walī* of Allah, not a prophet. Allah Almighty has countless *awliyā'* رَحِمَہُمُ اللّٰہ, and among them is Imam Aḥmad Razā Khān رَحْمَۃُ اللّٰہِ عَلَیْہ."[2]

Seeing Imam Aḥmad Razā Khān رَحْمَۃُ اللّٰہِ عَلَیْہ in a Dream

An Islamic brother relates:

> One night, I slept and my destiny awakened. I saw the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَۃُ اللّٰہِ عَلَیْہ in a dream. He was leading the prayer while some people with luminous faces, wearing *ʿimāmahs* and white clothes, were praying behind him.
>
> After that, I woke up. Upon enquiring, I found out that the Sunnah attire shown in the dream was that of the people of Dawat-e-Islami, and their Ameer is Mawlana Ilyas Attar Qadiri دَامَتْ بَرَکَاتُہُمُ الْعَالِیَہ. Then I

[1] A'la Hazrat aur Ameer-e-Ahle Sunnat, p. 5

[2] A'la Hazrat aur Ameer-e-Ahle Sunnat, pp. 5, 6

had the opportunity to read the booklet *A Brief Biography of Imam Ahmad Raza Khan* by Ameer Ahl al-Sunnah. My heart was already satisfied, but seeing the love of Ameer Ahl al-Sunnah for Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْه inspired me even more. I then gave *bayʿah* to Ameer Ahl al-Sunnah and became an Attari.[1]

The Practical Fulfilment of Razā's Dream

Dear Islamic brothers! اَلْحَمْدُ لِلّٰه! The movement of Dawat-e-Islami, established by Ameer Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه, is serving Islam throughout the world. اَلْحَمْدُ لِلّٰه! This is also, in reality, the manifestation of Imam Aḥmad Razā Khān's blessings. Many years ago, a prominent Islamic scholar visited the Global Madani Markaz Faizan-e-Madinah. When he climbed the stairs and stepped into the spacious courtyard of Faizan-e-Madinah and saw the large building and the vast number of lovers of the Prophet, he sighed deeply and said: "Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْه had a dream of serving the religion. Today, I am seeing its fulfilment with my eyes."[2]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

اَلْحَمْدُ لِلّٰه! Through the blessings of Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْه, Dawat-e-Islami has spread the message of Islam throughout the world, following the methods taught by him and fulfilling the needs of the current era, and it continues to do so.

Dear Islamic brothers! You should also become affiliated with the religious environment of Dawat-e-Islami. Play your part in this magnificent service to Islam! اِنْ شَآءَ اللّٰه ! You will receive countless blessings in this world and the Hereafter.

[1] A'la Hazrat ki Infradi Koshish, p. 46 summarised

[2] Faizan-e-Imam-e-Ahle Sunnat, p. 9

One of the 12 Religious Activities: Weekly Madani Muzakarah

Dear Islamic brothers! To receive the blessings of the Companions رَضِیَ اللّٰہُ عَنْہُم, the Ahl al-Bayt, and the *awliyā'* رَحِمَہُمُ اللّٰہُ, to leave sins, to become regular in offering the prayer, and to care for the protection and strength of your faith, become connected with the religious environment of Dawat-e-Islami. Participate wholeheartedly in the 12 religious activities of the zehli halqa and, اِنْ شَآءَ اللّٰہ, you will receive countless blessings in this world and the Hereafter.

One of the 12 religious activities of the zehli halqa is the weekly Madani Muzakarah.

اَلْحَمْدُ لِلّٰہ! Ameer Ahl al-Sunnah Mawlana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَکَاتُہُمُ الْعَالِیَہ conducts the Madani Muzakarah live on Madani Channel every week after the *'Ishā'* prayer. He gives answers full of knowledge and wisdom to the questions asked by the lovers of the Prophet from all over the world. Countless lovers of the Prophet attend the Global Madani Markaz Faizan-e-Madinah, Karachi, to receive the blessings of religious knowledge.

Thousands of lovers of the Prophet arrange to watch the Madani Muzakarah collectively in their cities and localities. Moreover, through Madani Channel and social media platforms like YouTube and Facebook, the Madani Muzakarah is watched in many places over the world. You should also participate in the Madani Muzakarah to earn reward, to attain goodness in this world and the Hereafter, to receive the blessings of the *awliyā'* رَحِمَہُمُ اللّٰہُ, to increase the love of the Prophet in your heart, to be adorned with the light of religious knowledge, and to become consistent in offering the prayer.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

Madani Pearls regarding Good Company

Dear Islamic brothers! Let us have the honour of listening to a few Madani pearls regarding good company. First, here are two blessed sayings of the Greatest Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم:

(1) اَلْمَرْءُ مَعَ مَنْ اَحَبَّ A person will be with those whom he loves.[1]

(2) اَلْمَرْءُ عَلٰى دِيْنِ خَلِيْلِهٖ فَلْيَنْظُرْ اَحَدُكُمْ مَنْ يُّخَالِلُ A person follows the religion and ways of his close friend; therefore, each of you should consider who you befriend.[2]

- The example of a good and bad companion is like that of someone carrying musk and a blacksmith blowing bellows. The owner of the musk will either give you some of it, sell some to you, or you will smell its pleasant fragrance from him. As for the one who blows the bellows, he will either burn your clothes or you will smell a foul smell from him.[3]
- It is mentioned in a Hadith: "Sit in the company of the elders, ask scholars questions, and maintain companionship with the wise."[4]
- A good companion is one who reminds you of Allah Almighty when you see him, whose conversation increases your good deeds, and whose actions remind you of the Hereafter.[5]

Announcement

The remaining Madani pearls of good company will be discussed in the training circles; therefore, please ensure your participation in the training circles to learn about them.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

[1] Muslim, Kitab al-Bir... etc., Bab al-Mar'u ma'a man ahabb, page 1088, Hadith: 6718

[2] Al-Musnad li Imam Ahmad bin Hanbal, Musnad Abi Hurayrah, vol. 3, p. 233, Hadith: 8425

[3] Muslim, Kitab al-Bir wa al-Sila, page 1084, Hadith: 6692

[4] Al-Mu'jam al-Kabir, vol. 22, p. 125, Hadith: 324

[5] Al-Jami' al-Saghir, letter Kha, Hadith: 4063, page 247

The 6 ṣalat and 2 duas that are recited in the Sunnah-inspired weekly gatherings of Dawat-e-Islami:

◆◆◆

1. The ṣalāt for the night preceding Friday

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

Saints of Islam have quoted, that whoever recites this ṣalāt at least once on the night between Thursday and Friday on a regular basis, will be blessed with the vision of the Prophet صَلَّى 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. Good deeds for 1000 days

[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

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) - 03 September 2026

1. Sunnahs 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 Madani pearls regarding Good Company

- The company of a righteous friend is beneficial not only in this world, but also in the grave.[1]
- The enthusiasm for doing good deeds that comes from a pure environment is difficult, if not impossible, to find in any other way.[2]
- We should create an environment in which all participants meet and love one another only for the sake of Allah Almighty.[3]
- A good environment helps one find good company.[4]
- Being part of a good environment improves one's character and spiritual condition.[5]
- People who choose a bad environment lose their honour, dignity, and status. [6]
- Sayyidunā Mālik b. Dīnār رَحْمَةُ اللهِ عَلَيْه said: "Avoid the company of any brother or companion who does not give you religious benefit, so that you remain safe."[7]
- The spiritually nurturing environment of Dawat-e-Islami, surging with religious enthusiasm and carrying the spirit of safeguarding acts of worship and protecting the Sunnahs, is moving towards Madinah. Therefore, joining the pure and pious environment of Dawat-e-Islami brings goodness in both worlds.[8]

[1] Achay Mahol ki Barkatain, p. 33
[2] Ibid, p. 21
[3] Ibid, p. 25
[4] Ibid, p. 16
[5] Ibid, p. 16
[6] Ibid, p. 26
[7] Kashf al-Mahjub, p. 374
[8] Achay Mahol ki Barkatain, p. 22

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Dua for creating a religious environment at home

According to the schedule of the weekly Sunnah-inspired gathering of Dawat-e-Islami, a dua for creating a religious environment at home will be taught. The dua is:

رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَ ذُرِّيّٰتِنَا قُرَّةَ اَعْيُنٍ وَّ اجْعَلْنَا لِلْمُتَّقِيْنَ اِمَامًا ﴿۷۴﴾

"O Our Lord! Grant us comfort of the eyes from our wives and our offspring and make us leaders for the pious."[1_2]

(Recite this dua once after every salah, beginning and ending with ṣalāt upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Method of collective accountability (72 Pious Deeds)

The Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, "Pondering ⌜over the Hereafter⌝ for a moment is better than 60 years of worship."[3]

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.

[1] Al-Quran, Surah al-Furqan, verse 74; translation from Kanz al-ʿIrfān

[2] Madani Panj Surah, p. 244

[3] Al-Jāmiʿ al-Ṣaghīr: Hadith 5897

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

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

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

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

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

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

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

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

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

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

1. Have you made good intentions?

2. Did you offer the five daily prayers in congregation?

3. Wherever you were in the day, did you invite others to offer prayer?

4. Did you read or listen to Sūrat al-Mulk at night?

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

6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with 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 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 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 اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد