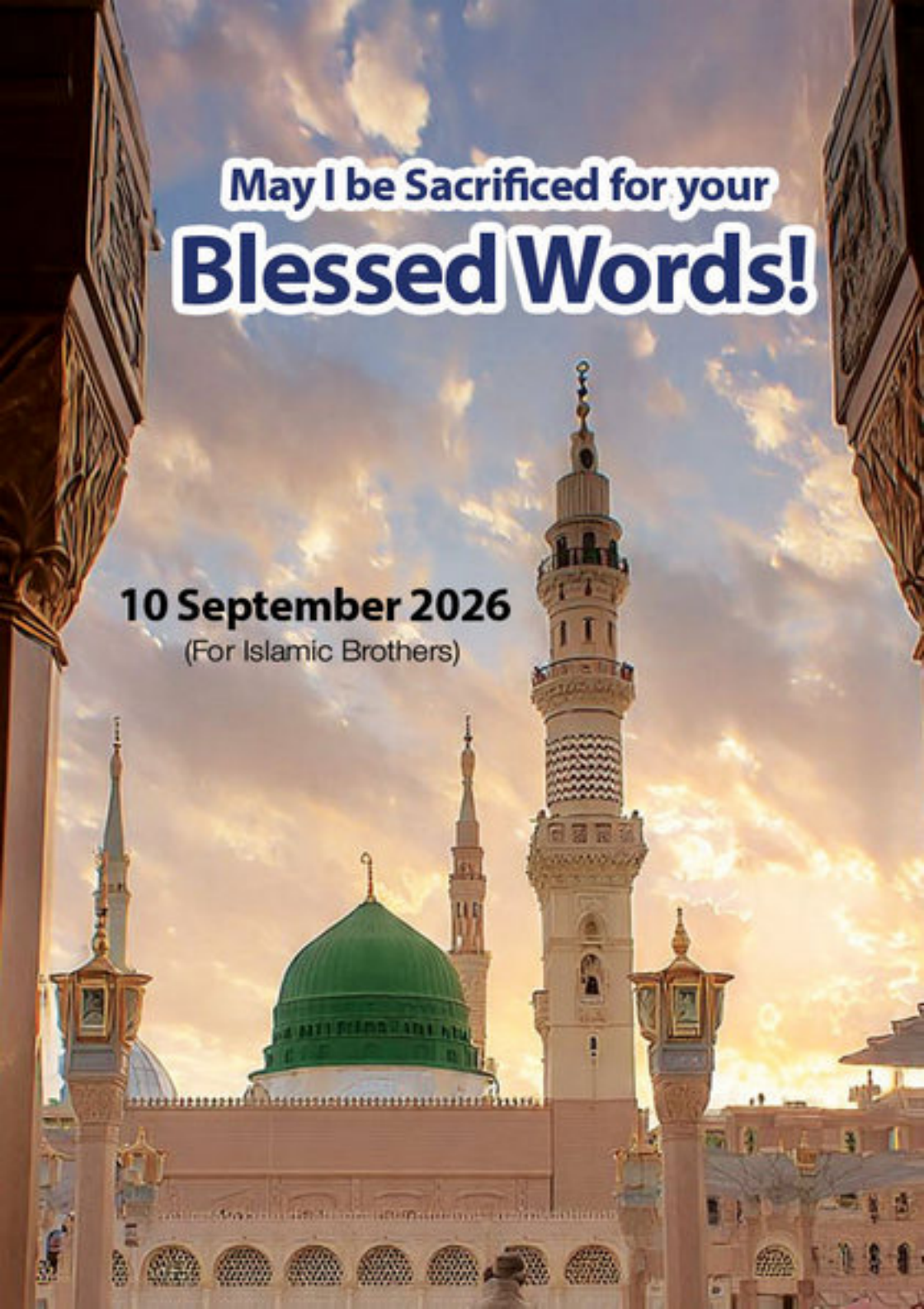
May I be Sacrificed for your
Blessed Words!
10 September 2026
(For Islamic Brothers)

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖن

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

May I be Sacrificed for your Blessed Words!

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 Virtue of Sending Ṣalāt upon the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

The final Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

حَيْثُ مَا كُنْتُمْ فَصَلُّوْا عَلَيَّ فَاِنَّ صَلَاتَكُمْ تَبْلُغُنِي

Translation: Send salutations upon me wherever you are, for your ṣalāt reaches me.[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Intentions for Listening to a Bayan

The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: أَفْضَلُ الْعَمَلِ النِّيَّةُ الصَّادِقَةُ. A sincere intention is the best deed.[2]

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

- I will listen to the entire speech to gain Islamic knowledge.
- I will sit 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 depth of these words is like the sea

There was a Companion named Sayyidunā Ḍimād b. Thaʿlabah al-Azdī رَضِیَ اللّٰہُ عَنْہُ. He accepted Islam in its early days. In fact, he was so fortunate that he was a friend of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, even before he announced his prophethood. Sayyidunā Ḍimād رَضِیَ اللّٰہُ عَنْہُ was a doctor and performed *dam* (reciting healing supplications) according to the methods of that time. He lived in Yemen and treated people there.[3]

[1] Mu'jam Kabir vol. 3, p. 82, Hadith: 2729

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

[3] Al-Istiy'ab, vol. 2, p. 303

The account of how he accepted Islam is very interesting. Let us learn about it. It is narrated in *Ṣaḥīḥ Muslim* from Sayyidunā ʿAbdullāh b. Abbās رَضِیَ اللّٰہُ عَنۡہُ that Sayyidunā Ḍimād (who was not a Muslim at the time) used to treat people by reciting incantations to expel jinn and the like. One day, he came to Makkah al-Mukarramah. The non-Muslims there had spread the rumour that Sayyidunā Muhammad صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم had become insane مَعَاذَاللّٰہ. When Sayyidunā Ḍimād heard this, he said, "I will see him; perhaps my incantations can heal him." So, Sayyidunā Ḍimād went to meet the Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم.

سُبۡحٰنَ اللّٰہ! The blessed court of the Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم has a magnificent rank!

Sayyidunā Ḍimād said to the Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم: "I know an incantation for removing jinn, and Allah Almighty has also placed healing in my hands. May I perform *dam* for you?"

اَللّٰہُ اَکۡبَر! He is the Prophet of all the worlds and even of the jinn themselves; so how could any jinn be a danger to him! In reality, it was Sayyidunā Ḍimād who needed *dam*. Therefore, the Holy Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم performed *dam* for him. What did he recite? The words of the narration are that, after hearing the words of Sayyidunā Ḍimād, the Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم said:

اِنَّ الۡحَمۡدَ لِلّٰہِ، نَحۡمَدُہٗ وَنَسۡتَعِیۡنُہٗ، مَنۡ یَّھۡدِہِ اللّٰہُ فَلَا مُضِلَّ لَہٗ، وَمَنۡ یُّضۡلِلۡ فَلَا ھَادِیَ لَہٗ وَاَشۡھَدُ اَنۡ لَّا اِلٰہَ اِلَّا اللّٰہُ وَحۡدَہٗ لَا شَرِیۡکَ لَہٗ وَاَنَّ مُحَمَّدًا عَبۡدُہٗ وَرَسُوۡلُہٗ

Translation: Indeed, all praise is for Allah Almighty; we praise Him and seek His help. Whoever Allah grants guidance to, no one can mislead him, and whoever is rejected by His court, no one can guide him. And I bear witness that there is no one worthy of worship except Allah; He is alone, and He has no partner. And indeed, Muhammad is the servant and messenger of Allah.

These few blessed words of the Beloved Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم had a profound effect on Sayyidunā Ḍimād. He said, "O Muhammad صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم! Repeat these (beautiful) words!" The Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم repeated the same words.

Sayyidunā Ḍimād said, "Repeat them once more!" The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم repeated them for a third time. Now, the heart of Sayyidunā Ḍimād was enlightened. He said, "I have heard the words of soothsayers, magicians, and poets, but I have never heard such words before. The depth of these blessed words is like the sea." Saying this, Sayyidunā Ḍimād extended his hand and said, هَاتِ يَدَكَ اُبَايِعُكَ عَلَى الْاِسْلَام "O Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Extend your hand. Have me recite the *kalimah* and make me your follower."[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Millions of Salutations upon the Prophet's Speech

سُبْحٰنَ اللّٰه! Dear Islamic brothers! The speech of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has an extraordinary distinction. He is a miracle from head to toe. His blessed hands are a miracle, his blessed eyes are a miracle, his blessed nose is a miracle, and so is his blessed mouth. His blessed saliva has such blessings that if it falls into a salty well, it makes the water sweet; if it is applied to a displaced eye, the eye is cured and has stronger vision than before; if it is applied to a broken arm, the arm is restored; and if it enters someone's mouth, it frees that person from all bad habits. The words that emerge from his mouth have such an effect that they enter the heart through the ears and remove all darkness from the heart, making it radiant.

The Pulpit Began to Sway

Dear Islamic brothers! Sayyidunā Ḍimād رَضِیَ اللّٰهُ عَنْهُ was a living and breathing human being with a soul, but his heart was dead. Through the effect of the blessed speech of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, his heart came back to life. Remember that these blessed words do not only revive dead hearts, but also give life to lifeless things.

[1] Muslim, Kitab al-Jumu'ah, Bab Takhfif al-Salah wal-Khutbah, p. 310, Hadith: 868

Sayyidunā ʿAbdullāh b. ʿUmar رَضِیَ اللّٰہُ عَنۡہُمَا reports that one day the Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم ascended the pulpit. While delivering a sermon, he recited this noble verse:

وَ مَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖۖ

Translation of Kanz al-Irfan: And they did not honour Allah as He should be honoured. [1]

Then the Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم described the glories of Allah Almighty in an enthusiastic manner. Upon hearing these blessed words, the wooden pulpit began to sway. The Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم was delivering the sermon, while the pulpit swayed so vigorously that we feared he might be inconvenienced.[2]

صَلُّوۡا عَلَی الۡحَبِیۡب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

What a Grand Status!

Dear Islamic brothers! There is something here to ponder. What is meant by speech? In our chests, within the lungs, there is air. When we intend to speak, that air rises and hits different parts of the throat and mouth, taking the form of words. In other words, our words are formed from this air rising from the chest. The differences between words is created through the points of articulation (*makhārij*). If that air strikes the lower part of the throat as it emerges, it produces 'ہمزہ'; if it strikes the middle part of the throat, it produces 'عین'; if it strikes the root of the tongue and the hard part of the palate, it produces 'کاف'; and if it strikes the inner part of both lips, it produces 'باء'.

In short, the source is the air rising from the chest; words are formed from it, sentences are formed from it, and speech is formed from it. It is a matter of reflection that when the air rising from the blessed chest of the Greatest

[1] Al-Quran, Surah Az-Zumar, verse 67; translation from Kanz al-ʿIrfān

[2] Ibn Hibban, Kitab Akhbarahu... al-kh, Bab Dhikr Akhbar an Tamjid... al-kh, p. 1960, Hadith: 7327 (Summary).

Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم becomes speech through his blessed tongue, it acquires such an effect that lifeless objects gain life and sway upon hearing his blessed words.

Now imagine! If this is the effect of the air rising from his blessed chest, what is the effect of his blessed hands? What are the excellences of his blessed eyes? What is the distinction of his blessed ears? What are the immaculate effects of the Prophet's being as a whole?

Truth Always Emerges from This Tongue

Abū Dāwūd is a famous and reliable book of Hadith. It contains a Hadith in which the Companion of the Prophet, Sayyidunā ʿAbdullāh b. ʿAmr رَضِیَ اللّٰهُ عَنْهُ, said:

> It was my habit to write down everything I heard from the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Some people of the Quraysh said to me, 'O ʿAbdullāh! A person's state changes; sometimes he is angry, and sometimes he is in a state of happiness. Therefore, do not write down everything the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم says.'
>
> Upon hearing this, I stopped writing. Then I explained this entire matter to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم pointed towards his blessed mouth with his blessed finger and said: اُكْتُبْ, 'O ʿAbdullāh! Write down everything I say.' فَوَالَّذِیْ نَفْسِیْ بِیَدِهٖ، مَا یَخْرُجُ مِنْهُ اِلَّا حَقٌّ 'By the One in Whose Hand is my soul, nothing emerges from it except the truth.'[1]

سُبْحٰنَ اللّٰه! The Prophet's blessed speech has an extraordinary distinction! We are imperfect people; when we are angry, we shout foolish things; when we are happy, we do not realise what we are saying; when we praise someone, we falsely exaggerate and heap praise upon them; and when we speak ill of someone, we make false accusations. May we be sacrificed for him! Whenever the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم speaks, whether in a state of majesty or happiness,

[1] Abu Dawood, Kitab al-Ilm, Bab Kitabat al-Ilm, p. 578, Hadith: 3646

he صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم only speaks the truth. Whatever his state may be, an incorrect letter has never emerged from his blessed tongue let alone an incorrect word.

Every Word Is Divine Revelation

Allah Almighty says in the Holy Quran, describing the rank of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم:

وَمَا يَنْطِقُ عَنِ الْهَوٰى ۝ اِنْ هُوَ اِلَّا وَحْیٌ یُّوْحٰى ۝

Translation of Kanz al-Irfan: And he does not speak from his desire. It is but Divine Revelation revealed to him.[1]

The renowned commentator of the Quran, Mufti Aḥmad Yār Khān Naʿīmī رَحْمَةُ اللهِ عَلَيْه, says regarding these verses:

> These verses can have two meanings:
>
> (1) The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has reached the highest station of فَنَافِی اللہ that although it is the word of Allah, it is conveyed through this blessed tongue.
>
> (2) The second meaning is that whatever is spoken by the Prophet's tongue is of two kinds: The first is the word of Allah, the Quran, and the second is called Hadith. Both are revelation from Allah Almighty. The Quran is called *waḥī jalī* (clear revelation), and it is recited in prayer, while Hadith is called *waḥī khafī* (hidden revelation), and it is not recited in prayer.[2]

Dear Islamic brothers! It is clear from these verses that whenever the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم speaks, nothing he says is motivated by personal desire.

[1] Al-Quran, Surah Al-Najm, verses 3-4; translation from Kanz al-ʿIrfān

[2] Shan Habib-ul-Rehman, pp. 227, 228, with amendment

Abū ʻUmayr's Bird

The famous Companion, Sayyidunā Anas b. Mālik رَضِیَ اللّٰہُ عَنْہُ, had a younger brother named Sayyidunā Abū ʻUmayr رَضِیَ اللّٰہُ عَنْہُ. He was a small child and kept a little bird which he played with. One day, the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم visited their home and saw Sayyidunā Abū ʻUmayr رَضِیَ اللّٰہُ عَنْہُ sitting sadly.

The Prophet, صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, asked, "What has happened to him?" It was said, "O Messenger of Allah صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, his little bird has died." To console him, the Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said:

یَا اَبَا عُمَیْر! مَا فَعَلَ النُّغَیْرُ

"O Abū ʻUmayr! What happened to your little bird?"[1]

This was an event involving just a few words. The Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم was not delivering a sermon from the pulpit, nor was he teaching a lesson, inviting people towards righteousness, or explaining a verse. Rather, it was an ordinary situation. Just as children in our own homes sometimes become upset and we try to cheer them up, the Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم simply spoke two short sentences to comfort a grieving child and soothe his heart.

Yet, may we be sacrificed for him! This blessed statement of the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم holds such a lofty position in Islam that the noble scholars have derived four hundred religious rulings from this Hadith. [2]

سُبْحٰنَ اللّٰہ! Such is the grandeur of the blessed speech of al-Muṣṭafā صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم! Even when he spoke in a light-hearted manner, his blessed words did not simply contain encouragement. Encouragement is commonly found in the words of ordinary people. The pious servants of Allah even derived pearls of wisdom from the simple remarks of children. In other words, encouragement is one matter, and religious rulings are another. Four hundred religious rulings

[1] al-Adab al-Mufrad, Bab al-Kunya lil-Abiyy, p. 252, Hadith: 847

[2] Nayl al-Ibtihaj, No: 541, p. 411

have been derived from the Prophet's light-hearted words. If this is the excellence of his light-hearted speech, what can be said of the blessed sermons he صَلَّی اللہ عَلَیْہِ وَاٰلِہٖ وَسَلَّم delivered from the pulpit!

Even in jest, he spoke nothing but the truth

Sayyidunā Abū Hurayrah رَضِیَ اللّٰہُ عَنْہُ narrates:

One day, the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: 'Whatever information I convey to you is certainly from Allah Almighty; there is no doubt about it.'[1]

The noble Companions رَضِیَ اللّٰہُ عَنْہُم asked, 'O Messenger of Allah صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, you speak to us in a light-hearted manner. (Are those light-hearted remarks also true?)'

He replied:

اِنِّیْ لَا اَقُوْلُ اِلَّا حَقًّا

'Indeed, I say nothing but the truth.'[2]

سُبْحٰنَ اللّٰہ! Dear Islamic brothers! This is the excellence of the pleasant disposition of the Holy Prophet صَلَّی اللہ عَلَیْہِ وَاٰلِہٖ وَسَلَّم that whatever he says, even in jest, is true; he never says anything false.

Words Driven by Personal Desire

Dear Islamic brothers! There is a lesson for us in this. What is the rank of our Greatest Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم?

وَ مَا یَنْطِقُ عَنِ الْهَوٰى ۟ؕ

Translation of Kanz al-Irfan: And he does not speak from his desire. [3]

[1] Musnad al-Bazzār, vol. 15, p. 340, Hadith: 8900

[2] Musnad Imam Ahmad, vol. 4, p. 339, Hadith: 8705

[3] Al-Quran, Surah Al-Najm, verses 3-4; translation from Kanz al-ʿIrfān

Our Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم does not speak according to the desires of the self (*nafs*). Now reflect upon your condition! Perhaps 99 percent of the things we say are driven by our desires:

If we feel like talking, we start talking. If we feel like having a useless conversation, we have one. When the nafs desires it, we praise ourselves, revealing our hidden good deeds and boasting about them. When the nafs prompts us to do so, people engage in backbiting, tale-bearing, and telling lies. Gatherings are held filled with mockery and ridicule, insults, useless conversations, and heaps of sins are accumulated because of the tongue.

The reality is that no new revelation will descend, and no new prophet will come after the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. This means that although we cannot speak through revelation, we can speak for the pleasure of Allah. We can avoid what displeases Him, and speak about the things that please Him.

Unfortunately, we are in a strange era. We feel shy and hesitant to speak about the things that please Allah Almighty. We feel shy when inviting other towards righteousness, delivering the adhan, or teaching a religious lesson, even though these acts please Allah Almighty.

On the other hand, look at the things that displease Allah Almighty. People speak about them with utter shamelessness. Vulgar things are said, abusive language is used, and backbiting and tale-bearing take place. False accusations are made, and lies are told with great boldness. Unfortunately, people feel no shame while engaging in these sinful acts.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

A Great Sunnah

Dear Islamic brothers! It is also the Sunnah of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم that he never spoke unnecessarily. Whatever he said was meaningful and full of wisdom. Therefore, we should also act upon this Sunnah, guard our tongues, speak good words, and avoid useless and sinful talk at all times. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "Whoever can guarantee (the chastity of) what is between

his two jawbones and two legs (i.e. the tongue and the private parts), I guarantee Paradise for him."[1]

In one narration, it is mentioned: "Indeed, there are houses in Paradise whose interiors can be seen from outside and whose exteriors can be seen from inside." A villager asked, "O Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Who are these for?" The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied: "For those who engage in good conversation, feed others, fast continuously, and pray when people have gone to sleep at night."[2] Another Hadith states: "A good word is charity."[3]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم Is Truthful and Trustworthy

Dear Islamic brothers! Every word and statement of our Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is absolutely true. Along with this, Sayyidunā ʿAbdullāh b. Masʿūd رَضِیَ اللّٰهُ عَنْهُ described another excellence of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. He says: هُوَالصَّادِقُ الْمَصْدُوْقُ meaning the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is truthful (*ṣādiq*) and trustworthy (*maṣdūq*).[4] In other words, he is truthful, and Allah Almighty granted him the distinction that whatever he says comes true.

Granted Matchless Strength

There was a Companion رَضِیَ اللّٰهُ عَنْهُ whose name is not known. ʿAllāmah Ibn Ḥajar رَحْمَةُ اللّٰهِ عَلَيْه recorded twenty-one opinions regarding his name, meaning there is a lot of disagreement regarding this. He is famous by his title, and this title was

[1] Bukhari, Kitab al-Riqaq, Bab Hifz al-Lisan, p. 1591, Hadith: 6474

[2] Tirmidhi, Kitab Sifat al-Jannah, Bab Ma Ja'a fi Sifat Ghurf al-Jannah, p. 597, Hadith: 2527

[3] Bukhari, Kitab al-Jihad wa al-Siyar, Bab Man Akhadha bi-l-Rikab wa Nahwuhu, p. 768, Hadith: 2989 (Extracted)

[4] Bukhari, Kitab al-Tawhid, Bab Qawluhu Ta'ala: Wa laqad sabaqat kalimatuna... al-kh, p. 1799, Hadith: 7454

given to him by the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. He liked the title so much that he became famous by it. What was the title? It was Safīnah.

Sayyidunā Safīnah رَضِیَ اللّٰہُ عَنْہُ was a very famous Companion. Why did he receive this title? He explains:

Once, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was travelling somewhere, and the Companions رَضِیَ اللّٰہُ عَنْہُم were accompanying him. The Companions رَضِیَ اللّٰہُ عَنْہُم were finding it difficult to carry their belongings. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم saw this and said to me, "Spread your cloak." So, I spread out my cloak. He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said to the Companions رَضِیَ اللّٰہُ عَنْہُم, "Place all your belongings on this cloak." They all placed their belongings on it. Then, they were tied in the cloak and placed on me. The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: اِحْمِلْ، فَاِنَّكَ اَنْتَ سَفِيْنَةٌ "Carry it, for you are indeed a *Safīnah* (i.e. a ship)."[1]

It is narrated that after this event, Sayyidunā Safīnah رَضِیَ اللّٰہُ عَنْہُ became so strong that he could carry the load of a camel all by himself.[2]

The Water of the Well Became Sweet

Once, the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was travelling somewhere with the Companions رَضِیَ اللّٰہُ عَنْہُم. On the way, they came to a well whose water was bitter. The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم asked, "What is its name?" It was said, "Its name is Baysān." The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: بَلْ هُوَ نُعْمَانُ "No; rather, it is Nuʿmān." It is narrated that as soon as this name left the blessed tongue of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, the well, whose water was previously bitter, became sweet just by changing the name.[3]

سُبْحٰنَ اللّٰہ! This is the effect of the speech of the Prophet! Whatever he says comes to pass. There is something to reflect upon here. From a scientific perspective, water becomes salty or bitter when external substances mix into it. The basic formula of water is H^2O; two parts hydrogen and one part oxygen.

[1] Musnad Imam Ahmad, vol. 9, p. 100, Hadith: 22556

[2] Sharh Sunan Abi Dawood li-bn Ruslan, vol. 15, p. 416, under Hadith: 3797

[3] Shifa Sharif, al-Qism al-Awwal, al-Bab al-Rabi, Fasl fi Karamatihi... al-kh, Part: 1, p. 236

When water falls as rain, flows on the ground, and travels underground, other substances mix with it. For example, when minerals like sodium chloride, magnesium, calcium carbonate, and potassium enter the water, its taste changes. The water becomes salty or bitter and is no longer suitable for drinking.

Then, in order to remove these minerals, water treatment plants costing millions are installed. Various chemicals are added, millions of pounds are spent, and a lot of time is required to remove the excess minerals from the water. Even then, the original taste of the water does not return.

Think about this! No treatment plant was installed, the water was not filtered, nor was any blessed saliva added to it. The Greatest Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم simply changed the name and all the excess minerals were removed from the water. The water became clear and pure, and its nature changed; it was bitter before, but now it became sweet.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

The Dream Came True

Dear Islamic brothers! There are some sentences that we call filler phrases. These are phrases that we use while speaking without intending their literal meaning; we do not even pay attention to their meaning. We simply say them out of habit. Mothers commonly resort to expressions like: *"Tera satya-nas ho"* (May you be utterly ruined) or "*Tera bera tar jaye"* (May your boat reach the shore). However, what does "satya" actually mean? What is defined as "nas"? Even those who say these phrases are unaware of their literal meanings. Likewise, the significance of "the boat reaching the shore" is given no thought; these phrases are articulated merely as a matter of habit.

The glory of our Merciful Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is such that even the blessed words he said as filler phrases came to pass. The great scholar of his time Mufti Amīn رَحْمَةُ اللّٰهِ عَلَيْه writes:

There was a scholar who became ill. He underwent extensive treatment, but his illness continued to worsen until he became bedridden. One day, he was

blessed with good fortune. While he was asleep, the Merciful Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم visited him in a dream. Scholars are always seekers of knowledge, regardless of their condition. When the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم appeared in the scholar's dream, the scholar asked about knowledge. He asked a question regarding a Hadith: "O Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Is this Hadith as follows (as I am relating it)?"

Usually, in such a situation, we might say, "May Allah grant you goodness. It is not like this, but like that." However, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, while answering his question in the dream, said: " عَافَاكَ اللّٰهُ! May Allah Almighty grant you health. The Hadith is not like that."

When the scholar awoke, he found that the illness, which had not left despite extensive treatment, had vanished through the blessings of the words of the Merciful Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and the scholar had become completely healthy.[1]

سُبْحٰنَ اللّٰه! The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has a magnificent rank. Whatever he says comes to pass. Even years after his apparent departure from the world, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم did not visit him while he was awake but in a dream. He did not formally supplicate for him; rather, he said a common phrase. Yet the effect of that expression in the dream was such that what he said occurred exactly as he said.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Granted the Miracle of *Jawāmiʿ al-Kalim*

Dear Islamic brothers! Another miracle of the blessed speech of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is that he was granted *Jawāmiʿ al-Kalim*. *Jawāmiʿ al-Kalim* means conveying vast and profound meanings in very few words. It is like putting an ocean into a small vessel, and you can visualise how enormous an ocean is.

[1] al-Burhan, p. 240

It is reported in a Hadith from *Ṣaḥīḥ Muslim* that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "I have been favoured over the other Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام in six matters. (Among them are these two):

(1) 'اُعْطِيْتُ جَوَامِعَ الْكَلِم' I have been granted the miracle of *Jawāmiʿ al-Kalim*, and (2) 'وَخُتِمَ بِيَ النَّبِيُّوْن' The chain of Prophethood has ended with me."[1]

A Proof of the Belief in the Finality of Prophethood

Dear Islamic brothers! *Jawāmiʿ al-Kalim* (concise speech that carries comprehensive meanings) is a miracle of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and اَلْحَمْدُ لِلّٰه, this miracle is also evidence that he is the Final Prophet. The previous Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام were sent for a specific people, and their guidance was for a specific time; then another prophet would come after them. Since our Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the Final Prophet, he is the Prophet of all creation, and his guidance will be followed until the Day of Judgment.

This means the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم had to give guidance for every era until the Day of Judgement, every century, every type of society, every class of people, and for every single moment of every person's life. How much time did he have? 23 years. Therefore, Allah Almighty granted him the miracle of *Jawāmiʿ al-Kalim*. The virtue of this is that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم would express something in only a few words, but they contained so many meanings and concepts that they are sufficient for the guidance of everyone to come until the Day of Judgement.

Information about Events occurring until the Day of Judgement

There is a Hadith in *Ṣaḥīḥ Muslim* in which Sayyidunā Abū Zaid رَضِیَ اللّٰہُ عَنْہُ narrates:

One day, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم led the *Fajr* prayer then ascended the pulpit. He began the sermon and continued speaking until the time for *Dhuhr* arrived. He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم came down from the pulpit, performed the *Dhuhr* prayer, and

[1] Muslim, Kitab al-Masajid, p. 194, Hadith: 523 (Extracted)

resumed the sermon. He صَلَّی اللہ عَلَیْہِ وَاٰلِہٖ وَسَلَّم continued until the time for *ʿAṣr* arrived. He صَلَّی اللہ عَلَیْہِ وَاٰلِہٖ وَسَلَّم came down, performed the *ʿAṣr* prayer, and resumed the sermon again until the time for *Maghrib* arrived. Thus, on that day, the Prophet صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم informed us about everything that had already happened and everything that would happen until the Day of Judgment.[1]

The Companions رَضِیَ اللہُ عَنْہُم said: "After that day, whenever we witnessed an event, it felt as though it had happened before. When we thought about it, we remembered that this is exactly what the Prophet صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم told us on that day."[2]

سُبْحٰنَ اللّٰہ! This Hadith describes the Prophet's knowledge of the unseen, and shows that he knew about the events that would occur until the Day of Judgement. If one were to write the history of just one century, it would require hundreds of pages. ʿAllāmah Dhahabī رَحْمَۃُ اللّٰہِ عَلَیْہ wrote a book called *Tārīkh al-Islam*. In it, he recorded the most important events of only seven centuries. It consists of 15 volumes, and each volume has more than 500 pages. No matter how skilled a reader is, they could not read the history of those seven centuries in a single day.

May we be sacrificed for him! This is the distinction of the Prophet's blessed speech. He صَلَّی اللہ عَلَیْہِ وَاٰلِہٖ وَسَلَّم gave information about events spanning many centuries until the Day of Judgement, and not only the most important events, but detailed information, all in one single day. This is the magnificence of *Jawāmiʿ al-Kalim*!

May Allah Almighty grant us the ability to attain true and steadfast devotion for the Greatest Prophet صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, and to become passionate followers of his Sunnah.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

[1] Muslim, Kitab al-Fitan, Bab Akhbar al-Nabi... al-kh, p. 1108, Hadith: 2892

[2] A'lam al-Mawaqi'in, vol: 4, p. 112 (Adapted)

Encouragement to read the Book "*The Etiquette of Conversation*"

The leader of Ahl al-Sunnah, Mawlana Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has written a beautiful book titled *The Etiquette of Conversation.* It is part of volume 3 of *Faizan-e-Sunnat*. It contains a lot of religious knowledge, including: How did the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم speak? What are the Sunnahs relating to conversation? What are its etiquettes? How can the tongue be used correctly? What are the harms of its misuse? And much more.

Obtain this book from Maktaba-tul-Madinah, or download it from the official website of Dawat-e-Islami:

https://www.dawateislami.net/bookslibrary/en/the-etiquette-of-conversation.

Read it yourself, and be sure to encourage others to read it too.

Encouragement for Pious Deed No. 17

Dear Islamic brothers! Good company and environment are essential for learning how to speak well. اَلْحَمْدُ لِلّٰه, In this age of widespread trials, the religious environment of Dawat-e-Islami, the global movement of the lovers of the Prophet, is a tremendous blessing from Allah Almighty.

اَلْحَمْدُ لِلّٰه, In the religious environment of Dawat-e-Islami, people are not only encouraged to become punctual in offering Salah, but are also taught good manners and character. You too should become associated with the religious environment of Dawat-e-Islami and participate wholeheartedly in the 12 religious activities. اِنْ شَآءَ اللّٰه, You will attain countless blessings in this world and the Hereafter.

Among the 72 pious deeds given by the leader of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه, pious deed no. 17 is:

Today, have you spoken politely at home and outside with every young and elderly person? (Keep smiling where appropriate).

This is a beautiful pious deed which, through the blessing of acting upon it, will not only improve our manner of speaking but also improve our character, because addressing others respectfully is part of good manners.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Dear Islamic brothers! While bringing the speech to an end, I have the privilege of explaining the virtue of the Sunnah and a few etiquettes of life. The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: مَنْ اَحَبَّ سُنَّتِي فَقَدْ اَحَبَّنِي وَمَنْ اَحَبَّنِي كَانَ مَعِيَ فِي الْجَنَّةِ Whoever loves my Sunnah has loved me, and whoever loves me will be with me in Paradise.[1]

Sunnahs and Etiquettes of Conversation

The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "When you see a person who has been granted the blessings of detachment from the world and speaking little, seek his company and closeness, because he has been given wisdom."[2]

O lovers of the Prophet!

- Speak with a smile and a cheerful face.
- With the intention of comforting Muslims, speak to younger people with kindness and to elders with respect. اِنْ شَآءَاللّٰه! You will receive reward, and both youngsters and elders will respect you.
- Speaking by shouting is not a Sunnah.
- With good intentions, make it a habit to speak to children respectfully, addressing them with respectful words such as "*Aap*" and "*Janab*". اِنْ شَآءَاللّٰه! Your character will improve and children will learn good manners too.
- While conversing, touching one's private areas, removing dirt from the body with the fingers, repeatedly touching the nose in front of others,

[1] Tarikh Madina Dimashq, vol. 9, p. 343

[2] Ibn Majah, Kitab al-Zuhd, p. 667, Hadith: 4101

putting a finger in the nose or ear, or spitting repeatedly are not good manners, as such actions cause others to feel disgust.

- Listen patiently while the other person is speaking. Interrupting them to speak yourself is not from the Sunnah.

Announcement

The remaining Sunnahs and etiquettes of conversation will be explained in the training circles. Therefore, please definitely participate in the training circles to learn them.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

The 6 ṣalāt 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

[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.

Schedule of Weekly Congregation Circles (Overseas) - 10 September 2026

1. Learning Sunnahs and Etiquettes: **5 minutes**

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

[2] Majmaʿ al-Zawāʾid: Hadith 17305

[3] Tārīkh Ibn ʿAsākir: Hadith 4415

2. Memorising a prayer: **5 minutes**
3. Review: **5 minutes**
4. Total duration: **15 minutes**

Remaining Sunnahs and Etiquettes of Conversation

- While conversing, or in any state, do not laugh loudly, for the Merciful Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم never laughed loudly.
- Avoid foul language and indecent speech at all times. Refrain from swearing and remember that insulting any Muslim without a valid Sharʿī reason is forbidden, and Paradise is forbidden for the one who engages in shameless talk. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "Paradise is forbidden for the person who engages in immodest speech." The meaning of immodest speech is: اَلتَّعْبِيْرُ عَنِ الْاُمُوْرِ الْمُسْتَقْبِحَةِ بِالْعِبَارَاتِ الصَّرِيْحَةِ Mentioning shameful matters in explicit words.[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Supplication for the Vision of Mustafa صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

According to the schedule of Dawat-e-Islami's weekly Sunnah-inspired congregation, the "Supplication for the Vision of Mustafa صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم" will be taught.

Dear Islamic brothers! To be blessed with the vision of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, present an abundance of *ṣalāt* in his court. Let us recite *ṣalāt* a few times:

جَزَى اللّٰهُ عَنَّا مُحَمَّدًا مَّا هُوَ اَهْلُهٗ

(Khizina Rahmat, p. 99)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

[1] 550 Sunnatain aur Adab, p. 34

Method of collective accountability (72 Pious Deeds)

The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, "Pondering ˹over the Hereafter˺ for a moment is better than 60 years of worship."[1]

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

1. To please Allah, I will hold myself to account through the *Pious Deeds* booklet and encourage others to do the same.
2. I will praise (i.e. thank) Allah Almighty for the pious deeds which I practised.
3. I will regret not acting upon the pious deeds I missed out on and will try to act on them in the future.
4. Allah Almighty forbid, if I have not acted on any pious deed which prevents a person from sinning, I will repent to Allah and make a firm intention to not sin in the future.
1. 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).
2. 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).
3. 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.
4. I will fill in the *Pious Deeds* booklet tomorrow as well.
5. I will not fill in the *Pious Deeds* booklet as a formality, rather I will actually assess my deeds and fill it in.

[1] Al-Jāmiʿ al-Ṣaghīr: Hadith 5897

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 duʿāˈs?
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 ʿIshāˈ?
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 '*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 اللّٰهُ 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 عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد