The 8 Foundations of the Qadiriyyah Order

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For Overses brothers



اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖن

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

The 8 Foundations of the Qādiriyyah Order

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 iʿtikāf.

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

The Virtue of Sending Ṣalāṭ upon the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

In Arbaʿīn ʿAṭṭār, Part 2, page 4, Hadith number 4 states:

The Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

اِنَّ لِلّٰهِ مَلَائِكَةً سَيَّاحِيْنَ فِي الْاَرْضِ يُبَلِّغُوْنَ عَنْ اُمَّتِي السَّلَامَ

which means, “There are some angels who travel across the earth and deliver the

salutations of my Ummah to me."[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Intentions for Listening to the Discourse

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

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Even those who sit in their company do not remain unfortunate

Sayyidunā ʿAbdullāh b. ʿAbbās رَضِیَ اللّٰہُ عَنْہُما relates that one day the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم passed by Sayyidunā ʿAbdullāh b. Rawāḥah رَضِیَ اللّٰہُ عَنْہُ, who was delivering an address among the Companions رَضِیَ اللّٰہُ عَنْہُم. Seeing this, the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said with happiness:

When any group of yours sits together [for a religious activity], angels sit with them in equal numbers. If you say سُبْحٰنَ اللّٰه, the angels also say سُبْحٰنَ اللّٰه. If you say اَلْحَمْدُ لِلّٰه, the angels also say اَلْحَمْدُ لِلّٰه, and if you say اللہ اکبر, the angels also say اللہ اکبر. Then those angels present themselves in the Merciful court of their Lord, although Allah Almighty knows more than they do. The angels say: "O our Lord! Your servants glorified You, so we also glorified You; they mentioned Your greatness, so we also mentioned Your greatness; they praised You, so we also praised You."

[1] Ibn Hibban, Kitab al-Riqaq, p. 351, Hadith: 914

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

At this, Allah Almighty says: “O angels, be witnesses! I have forgiven them.”

The angels reply: "But among them is a very sinful person." Allah Almighty says: "They are such a people that whoever sits with them does not remain unfortunate."[1]

سُبْحٰنَ اللّٰه! Those who remember Allah Almighty, do pious deeds, and organize gatherings of dhikr and salutations are of such a high rank that whoever sits with them, no matter how sinful they may be, also receives forgiveness. If those who organize these gatherings have this rank, imagine the blessings of being in the company of the noble awliyāʾ, those who remind one of Allah Almighty just by looking at them. What blessings would be granted to those who serve them, love them, and maintain a connection with them?

Connection Provides Benefit

Dear Islamic brothers! اَلْحَمْدُ لِلّٰه! We believe that Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه is a saint of Allah Almighty. We also accept that the saints hold a high rank in the sight of Allah Almighty, and we also have faith that Allah Almighty forgives sinful servants for the sake of His saints.

However, a doubt may arise in some hearts: how can a sinful person be forgiven simply because of their love and connection with the saints? In this regard, please listen to a Quranic verse and a Hadith. Allah Almighty says in the Holy Qur'an:

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

O you who believe! Fear Allah and be with the truthful.[2]

In this noble verse, the believers are addressed and commanded to adopt piety, and then they are told: "be with the truthful!"

The question is, when one has already gained faith and adopted piety, why is

[1] Majma al-Bahrayn, Kitab al-Adhkar, vol. 4, p. 192, Hadith: 4520

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

there a need to be with the truthful? The famous commentator of the Qur'an, Mufti Aḥmad Yār Khān Naʿīmī رَحْمَةُ اللّٰهِ عَلَيْه, explains this:

> One wisdom of being with the truthful is that these truthful people are already forgiven. They possess such a high status and have performed such deeds that they will not be held to account on the Day of Judgment; they will be granted entry into Paradise without any accountability. Along with this, the fortunate person who is with them will also not be strictly questioned, nor will they face a harsh account; rather, they will receive forgiveness due to their connection with these truthful people.[1]

Virtues of Being a Qādirī

Dear Islamic brothers! Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه is the leader of saints. It is a matter of great fortune to have a connection with him.

Shaykh ʿAlī b. Haytī رَحْمَةُ اللّٰهِ عَلَيْه says: "No disciple of any spiritual guide is as fortunate as the disciples of Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه."[2]

Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه says: "Until the Day of Judgment, I will hold the hand of any of my friends, disciples, or beloveds who stumble."[3] On one occasion, he said: "By the honour of Allah! My hand is above my disciple just as the sky is above the earth. Even if my disciple is not of high rank, I am of high rank."[4]

Dear Islamic brothers! اَلْحَمْدُ لِلّٰه! There are many benefits to being a Qādirī. اِنْ شَآءَ اللّٰه, Through the blessing of the connection with Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه, his disciples are granted the opportunity to repent.

Dear Islamic brothers! My advice is that if you have not taken *bayʿah* (spiritual

[1] Tafsir Naeemi, Part 11, Surah Al-Tawbah: under verse 119, vol. 11, p. 115, summarized

[2] Bahjat al-Asrar, Zikr Fadl Ashabih... etc., p. 192, in meaning

[3] Bahjat al-Asrar, Zikr Fadl Ashabih... etc., p. 196

[4] Bahjat al-Asrar, Zikr Fadl Ashabih... etc., p. 193

allegiance) with a spiritual guide who meets the necessary requirements and you wish to obtain these blessings, then take *bay'ah* in the noble *Qādiriyyah* order and become a disciple of Shaykh 'Abd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه. اِنْ شَآءَ اللّٰه you will receive many blessings in this world and the Hereafter.

اَلْحَمْدُ لِلّٰه! Amir Ahl al-Sunnah Maulana Muhammad Ilyas Attar Qādirī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه also gives initiation in the Qādiriyyah order. Although he has permission for initiation and spiritual succession in the Suharwardiyyah, Naqshbandiyyah, and Chishtiyyah orders, his love for Shaykh 'Abd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه is such that he only initiates seekers in the Qādiriyyah order.

اَلْحَمْدُ لِلّٰه! Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه is someone who meets all the relevant requirements of being a spiritual guide. If you are not yet a disciple of anyone, become a disciple of Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه. اِنْ شَآءَ اللّٰه, You will receive the spiritual blessings of the Qādiriyyah order.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

The 8 Foundations of the Qādiriyyah Order

It is narrated that Shaykh 'Abd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه advised his son, Shaykh 'Abd al-Razzāq رَحْمَةُ اللّٰهِ عَلَيْه, saying: "My son! Our way (meaning the noble Qādiriyyah order) is based on these 8 things: (1) The Book and Sunnah, (2) Soundness of heart, (3) Generosity, (4) Wishing well for others, (5) Saving others from distress, (6) Removing harmful things from the path, (7) Forgiving the mistakes of Muslim brothers, and (8) *Faqr*."[1]

Dear Islamic brothers! These are the 8 foundations of the noble Qādiriyyah order. Whoever is a Qādirī and wishes to strengthen their connection with Shaykh 'Abd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه and receive his blessings should certainly do these 8 things.

[1] Qutb Baghdad, p. 69

(1): Following the noble Qur'an and Sunnah

One should base their life on the noble Qur'an and Sunnah. It is mentioned in a Hadith:

اِنَّ خَیْرَ الْحَدِیْثِ کِتَابُ اللّٰہِ، وَخَیْرَ الْھَدْیِ ھَدْیُ مُحَمَّدٍ

Meaning, "The best speech is the book of Allah Almighty, and the best guidance is the guidance of Muhammad صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم."[1]

Therefore, every Muslim should make the basis of their interactions the noble Qur'an and Sunnah. A major problem nowadays is that people base their actions on customs and traditions. Very few people seek religious guidance before doing any work; instead, they only consider customs and traditions. They think, "If I do this, what will people say? If I do not do it, what will people say?" In fact, even this has become a thing of the past. Now it is the era of social media.

Many young people do not even think about what people will say. They simply do whatever comes to their mind. Now they say, "Who cares about other people? Let them say whatever they want; we will live our lives however we please." In the name of fashion, they wear torn pants, and they disregard Islamic veiling. For the sake of an income, fame, and so-called honour, the women of the house are being displayed on social media. When does our religion, Islam, allow this? But what can be said? Now they have taken a step further than "what will people say?"; they think that let the Shariah say whatever it wants; let people say whatever they want; we will do whatever we wish. By following their desires, they continue to fall into sin. لَاحَوْلَ وَلَاقُوَّۃَ اِلَّا بِاللّٰہ

Those who Disobey are Destroyed

May Allah Almighty have mercy on our state. Dear Islamic brothers! Remember! A Muslim is bound by the commands of Allah Almighty and His Messenger in every situation. In a Hadith, the Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said:

[1] Musnad Imam Ahmad, vol. 6, p. 264, Hadith: 15371

> My example and the example of the religion I have brought are like a person who says to his people, "O people, a large army is advancing towards you. I have seen it with my own eyes. O my people, try to save yourselves!" So, the people divide into two groups: (1) One group listened to that person and made arrangements to protect themselves from the army. (2) The other group did not listen and rejected the advice of the one who warned them. Then the army arrived and destroyed those who had denied the warning. This is the example of those who obey me and those who disobey (meaning whoever obeys me and follows the religion I have brought, will be saved from destruction, and whoever disobeys me and rejects the religion I have brought will be destroyed).[1]

اللہ! اللہ! Dear Islamic brothers! See how clear this example is. Sometimes people understand fashion, but they do not understand the Shariah. They understand their own lowly desires, but they do not understand religious matters. Remember! We still have a chance today; we should make the religion and Shariah our guide. If this opportunity passes and Sayyidunā Malak al-Mawt عَلَيْهِ السَّلَام arrives, and then our breaths come to an end and the soul departs, then there will be no more chances. If we continue to follow our desires today, then Allah forbid, we may get trapped in the grave, and then there will be only ruin.

Today we have the opportunity, so take the noble Qur'an and Sunnah as your guide! Base every single one of your actions on Islam and Shariah, not on society or your own desires! Make it a habit to seek religious guidance before doing any work!

3 Things Are Necessary for a Muslim in Every Situation

Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه says: For every Muslim, in every situation (meaning whether it is day or night, cold or hot, happiness or sorrow, being busy or free, in short, as long as there is life in the body, as long as the intellect is sound and one is breathing), 3 things are necessary:

(1): اَمْرٌ يَسْتَثْلُهٗ A command of the Shariah that he must act upon.

[1] Bukhari, Kitab al-I'tisam... etc., p. 1763, Hadith: 7283

(2): نَهْیٌ یَجْتَنِبُہٗ Something forbidden by the Shariah that he must avoid.

(3): قَدْرٌ یَرْضٰی بِہٖ Destiny, that he always remain content with it.

Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَۃُ اللّٰہِ عَلَیْہ further says: The lowest state of a Muslim is that he should not be free of any one of these 3 things at any time. His heart should maintain a firm intention for doing these 3 things, he should keep reminding himself of these 3 things, and he should keep his limbs engaged in them at all times.[1]

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

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

(2): Second Foundation: Qalb Salīm (Sound Heart)

Dear Islamic brothers! The second foundation of the noble Qādiriyyah order is a sound heart (*Qalb Salīm)*. Allah Almighty says in the Holy Qur'an:

یَوْمَ لَا یَنْفَعُ مَالٌ وَّ لَا بَنُوْنَ ﴿۸۸﴾ اِلَّا مَنْ اَتَى اللّٰهَ بِقَلْبٍ سَلِیْمٍ ﴿۸۹﴾

The Day when neither wealth nor sons will be of benefit. Except he who comes to Allah with a sound heart.[2]

Thus, it is known that on the Day of Judgment, neither wealth nor children will be of any use; only a sound heart will be of use. But what is a sound heart? It is a heart that is clean from disbelief and shirk, a heart in which there is no false belief, a heart that is pure from internal diseases, a heart in which there is no envy, no hatred, no malice, and no love for the world. A person with such a pure heart will be successful on the Day of Judgment.

[1] Futuh al-Ghaib, p. 17

[2] Al-Quran, Surah Al-Shuʿarā, verses 88-89; translation from Kanz al-ʿIrfān

Who is the Best Among People?

Sayyidunā ʿAbdullāh b. ʿUmar رَضِیَ اللّٰہُ عَنۡہُ relates that the Beloved Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم was asked: "O Messenger of Allah صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم, who is the best among people?" He صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم replied: كُلُّ مَخْمُوْمِ الْقَلْبِ، صَدُوْقِ اللِّسَانِ meaning every servant who has a clean heart and a truthful tongue. The Companions رَضِیَ اللّٰہُ عَنۡہُم asked: "O Messenger of Allah صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم, we know what a truthful tongue (*Ṣadūq al-Lisān*) means, but who is the one with a clean heart (*Makhmūm al-Qalb*)?" He صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم replied: "That Allah-conscious person who has no sin, and in whose heart there is no rebellion, no malice, and no envy."[1]

Thus, it is known that a person whose tongue is truthful and does not tell lies, and in whose heart, there is no rebellion, no malice, no hatred, and no envy or jealousy, is a person of great virtue.

صَلُّوۡا عَلَی الۡحَبِیۡب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

(3): Third Foundation: Generosity

Dear Islamic brothers! The third foundation of the noble Qādiriyyah order is generosity. On one occasion, Shaykh ʿAbd al-Qādir al-Jīlānī رَحۡمَۃُ اللّٰہِ عَلَیۡہ delivered a talk in his madrasah. During this, he said: "O wealthy people! If you desire well-being in this world and the Hereafter, then show sympathy to the poor through your wealth!" Then he رَحۡمَۃُ اللّٰہِ عَلَیۡہ narrated a Hadith:[2] The Final Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم said: "People are dependent upon (*ʿiyyāl* of) Allah Almighty, and the most beloved to Allah Almighty is the one who provides the most benefit to those dependent on Allah Almighty."[3]

Comforting a Distressed Poor Person

It is narrated from Sayyidunā Abū ʿAbdullāh Muhammad b. Khiḍr al-Ḥussainī رَحۡمَۃُ اللّٰہِ عَلَیۡہ that one day, the gaze of Shaykh ʿAbd al-Qādir al-Jīlānī رَحۡمَۃُ اللّٰہِ عَلَیۡہ fell

[1] Ibn Majah, Kitab al-Zuhd, p. 684, Hadith: 4216

[2] Fath al-Rabbani, al-Majlis al-Tasi' wa al-Ishrun, p. 127

[3] Mawsu'ah Ibn Abi Dunya, Kitab Qada al-Hawa'ij, vol. 4, p. 159, Hadith: 24

upon a distressed poor man. Seeing a Muslim in a state of grief and sorrow, Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه became restless and asked: مَا شَأْنُكَ meaning "What has happened to you?" The poor man replied: "I have to go to the other side of the Tigris river, but I have no money. The boatman (*mallāḥ*) is not ready to let me board the boat without paying the fare. My heart is broken by the behaviour of the boatman, for if I had money, I would not have to be so disappointed."

The narrator says: The poor man had not yet finished talking when a person arrived before Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه. He presented a pouch as an offering to Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه. In that pouch were 30 dinars (gold coins). Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه gave all 30 dinars to that poor man and said: "Give all these dinars to the boatman and tell him that in the future, he should not refuse to take any poor person across the river."[1]

(4): Fourth Foundation: Wishing Well for Others

Dear Islamic brothers! The fourth foundation of the noble Qādiriyyah order is wishing well for others. This means always wishing well for the creation of Allah Almighty and ensuring that no ill-will enters our hearts for anyone; rather, we should seek goodness for everyone. In a Hadith, it is stated: خَيْرُالنَّاسِ مَنْ يَّنْفَعُ النَّاسَ which means, “The best from the people is the one who benefits people”[2]

Become a Source of Benefit!

I will share a beautiful Hadith with you. The Companion, Sayyidunā ʿAbdullāh b. ʿUmar رَضِیَ اللّٰهُ عَنْهُما, is the narrator of this Hadith. He relates:

> One day, we were present in the company of the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم asked the Companions رَضِیَ اللّٰهُ عَنْهُم a question, saying:

[1] Bahjat al-Asrar, p. 199

[2] Kanz al-Ummal, Kitab al-Mawaiz wa al-Riqaq, Part 16, vol. 8, p. 54, Hadith: 44147

اِنَّ مِنَ الشَّجَرِ شَجَرَةً لَا يَسْقُطُ وَرَقُهَا، وَاِنَّهَا مَثَلُ الْمُسْلِمِ، فَحَدِّثُونِي مَا هِيَ

which means, "Among the trees, there is a tree whose leaves do not fall, and it is like a Muslim. Tell me, which tree is this?"

Now the Companions رَضِیَ اللّٰہُ عَنْہُم began to think about which tree could be such that its leaves do not fall and it is like a Muslim. Some were thinking one thing, and some were thinking another. Sayyidunā ʿAbdullāh b. ʿUmar رَضِیَ اللّٰہُ عَنْہُما states: "The answer to this question came to my mind, but I was a small child, and Companions رَضِیَ اللّٰہُ عَنْہُم older than me were present. Therefore, out of modesty, I did not answer. Finally, the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said himself: هِيَ النَّخْلَةُ which means, "It is the date palm tree."[1]

Dear Islamic brothers! We have heard this Hadith. The Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم mentioned a tree that is like a Muslim, and that tree is the date palm. The scholars raised a question here: what is special about the date palm tree? Why did the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم describe it as a tree similar to a Muslim? Answering this question, the scholars say: the date palm tree is a source of pure goodness and benefit; every part of it is beneficial. Mats are made from its leaves, and ropes are also made from them. The trunk of the date palm is used to make pillars.

Similarly, the seed of the date palm has many benefits; it is used in animal feed, and when ground, it is of great medical benefit. And the date itself is an extremely beneficial fruit; it is considered the most potent and beneficial among all fruits. Dates are beneficial for many ailments; they remove phlegm and cure dryness of the mouth. In short, the date palm tree provides only benefits. In the same way, the example of a believing servant is also the same; a believing servant is only a source of benefit, and he causes no harm. He only brings benefit to others.[2]

[1] Bukhari, Kitab al-Ilm, p. 88, Hadith: 61

[2] Umdat al-Qari, Kitab al-Ilm, vol. 2, p. 20, under Hadith: 61, adapted

Dear Islamic brothers! اَلْحَمْدُ لِلّٰه! We are Muslims, but please reflect! Are we also a source of benefit for our Muslim brothers? Do we wish well for our Muslim brothers? Unfortunately, people wish ill for others now. Yes, I speak the truth; does one who wishes well for others speak ill behind their back? In our society, backbiting is common. Does one who wishes well gossip? In our society, gossip is common. One who wishes well does not feel envy. One who wishes well does not hold hatred. One who wishes well does not taunt. One who wishes well does not only look at their own benefit but looks at the benefit of others. However, now people only consider their own benefit; very few people remain who care for others. Would that we could become those who wish well for others.

May Allah Almighty grant us the ability to act.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

(5): Fifth Foundation: Not Causing Harm

Dear Islamic brothers! The fifth foundation of the noble Qādiriyyah order is *Kaff al-Adhā*, meaning saving others from harm or distress. This is also a very important pillar. Without this, a servant cannot reach the stations of closeness to Allah Almighty. Therefore, we should save others from harm. Allah Almighty bestows immense grace upon the servant who saves others from harm.

His Wife was Healed Immediately

Imam al-Shaʿrānī رَحْمَۃُ اللّٰہِ عَلَیْہ relates:

> Once, my wife was severely ill, to the extent that the family members thought her final moments had arrived. I was also very distressed. During this time, a voice came to me from the unseen: "In such and such a hole, there is a fly, and a larger fly has caught it. Rescue that fly, and we will grant healing to your wife."

Imam al-Shaʿrānī رَحْمَۃُ اللّٰہِ عَلَیْہ continues: "I immediately stood up and went near the hole. I saw it was a very thin hole. I inserted a piece of straw into the hole, and surely there was a fly that had been caught in the mouth of another larger

fly. As soon as I rescued the fly, Allah Almighty immediately granted healing to my wife."[1]

سُبْحٰنَ اللّٰہ! When saving a tiny fly from distress brings such grace, then reflect! What great virtues will we receive when we save the servants of Allah Almighty from distress?

Identifying the Good and the Bad

Once, the Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم asked the Companions رَضِیَ اللّٰہُ عَنْہُم: "Shall I not inform you about the good and the bad?" Everyone remained silent. He صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم asked the same question three times. Then a person replied: "Yes, O Messenger of Allah صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, please inform us about the bad and the good among us!" He صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied: "Your good person is the one from whom goodness is expected and from whose evil one is safe, and the bad person among you is the one from whom goodness is not expected and from whose evil one is not safe."[2]

Dear Islamic brothers! The Noble Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم has given us the general rule. Now we should reflect upon ourselves: are we such people that others expect goodness from us and are safe from our evil? If so, we should thank Allah Almighty. If not, then we should fear.

(6): Sixth Foundation: Removing Harmful Things

Dear Islamic brothers! The sixth foundation of the noble Qādiriyyah order is removing harmful things from the path. This is also a beautiful act full of rewards. In a Hadith, it is stated: “Faith has 70-something branches. Among them, the highest branch is to say لَآ اِلٰہَ اِلَّا اللّٰہ, and the lowest branch is to remove a harmful thing from the path.”[3]

[1] Lawaqih al-Anwar al-Qudsiyyah, vol. 1, p. 574

[2] Tirmidhi, Kitab al-Fitan, p. 544, Hadith: 2263

[3] Muslim, Kitab al-Iman, p. 39, Hadith: 58

This is a very easy act. We should make it a habit to do this. When walking on the path, if we see a stone, a thorn, or a fruit peel, and fear that someone might slip and fall because of it, we should remove it from there!

Granted Entry into Paradise

It is narrated from Sayyidunā Abū Hurairah رَضِیَ اللّٰہُ عَنۡہُ that the Final Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم said: "A man was walking along a path and found a thorny branch on it, so he removed it from the path. Allah Almighty liked this act of the person and granted him forgiveness."[1]

سُبۡحٰنَ اللّٰہ! What a beautiful act. May Allah Almighty grant us the ability to adopt righteous deeds.

اٰمِیۡن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم

(7): Seventh Foundation: Forgiving

Dear Islamic brothers! The seventh foundation of the noble Qādiriyyah order is forgiveness and pardon. If someone causes us distress, whether intentionally or unintentionally, or hurts our feelings, we should forgive them. This will also bring many blessings. In a Hadith, it is stated: “The one whose body is caused pain and he forgives that person (meaning he forgives the Muslim who caused the distress), Allah Almighty raises his ranks and erases his sins.”[2]

(8): Eighth Foundation: Faqr

Dear Islamic brothers! The eighth foundation of the noble Qādiriyyah order is *Faqr*. As for what is meant by *Faqr* here, Shaykh ʿAbd al-Qādir al-Jīlānī رَحۡمَۃُ اللّٰہِ عَلَیۡہ has explained it himself. He says that *Faqr* consists of four things: (1) Respecting the *Mashāʾikh* (meaning the awliyāʾ, qualified spiritual guides, and Sunni scholars) and avoiding disrespect towards them; (2) Behaving kindly with one's fellow disciples; (3) Advising juniors and continuing to wish well for them; and (4) leaving worldly disputes.[3]

[1] Muslim, Kitab al-Birr wa al-Sila, p. 1011, Hadith: 1914

[2] Tirmidhi, Kitab al-Diyat, p. 358, Hadith: 1393

[3] Qutb Baghdad, p. 69

Dear Islamic brothers! اَلْحَمْدُ لِلّٰه, We are Qādirīs. Even if we have not taken initiation in the Qādiriyyah order, by the grace of Allah Almighty, we are lovers of Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه. These are the 8 foundations of the Qādiriyyah order: (1) conducting every matter according to the noble Qur'an and Sunnah (under religious guidance), (2) keeping the heart clean from hatred, malice and other spiritual diseases, (3) generosity, (4) wishing well for others, (5) saving others from harm, (6) removing harmful things from the path, (7) Forgiveness and pardon, and (8) *Faqr*, meaning respecting scholars and *Mashāʾikh*, behaving kindly with fellow disciples, showing affection to those younger than us, and leaving worldly disputes.

We should strive to perform all 8 of these tasks. اِنْ شَآءَ اللّٰه, Through doing this, the spiritual blessings of Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه will be obtained, your connection with him will be strengthened, and if Allah Almighty wills, you will attain a high rank on the spiritual path.

May Allah Almighty grant us the ability to act.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Encouragement for Pious Deed Number 54

Dear Islamic brothers! You have heard about the 8 foundations of the Qādiriyyah order. One of these foundations is to wish well for Muslims and to not cause them distress. اَلْحَمْدُ لِلّٰه, In the religious environment of *Dawat-e-Islami*, great emphasis is placed on wishing well for others and not causing distress to Muslims. Therefore, from today, and in fact, from this very moment, let us join this religious environment and take a practical part in the 12 religious activities to spread the call to righteousness.

Among the "72 Pious Deeds" compiled by Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَة, Pious Deed number 54 is: Today, did you (at home and outside) try to avoid mockery, sarcasm, hurting others' feelings, and laughing out aloud? (Remember! Hurting the feelings of a Muslim without a valid Islamic reason is a major sin). Through the blessing of acting upon this pious deed, we can avoid

causing distress to fellow Muslims. May Allah Almighty grant us the ability to perform the Pious Deeds with sincerity and to travel in the Qafilas.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Some Points Regarding Bayʿah

Dear Islamic brothers! Let us gain the honour of listening to some pearls of wisdom regarding *bayʿah* (pledging spiritual allegiance):

- In this world, one should make a righteous person their Imam by doing *Taqlīd* in Shariah and by giving bayʿah in *Tariqah*, so that on the Day of Judgment, one is gathered with the righteous.[1]
- One way to protect faith is to become a disciple of a qualified spiritual guide.[2]
- Taking bayʿah at the hand of a spiritual guide who meets the full requirements is a long-standing Sunnah of Muslims, and it contains countless benefits and blessings for one's faith, life in this world, and the Hereafter.[3]
- A spiritual guide is appointed for the matters of the Hereafter so that through his guidance and spiritual attention, the disciple may avoid deeds that cause the displeasure of Allah Almighty and the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and spend their days and nights doing good deeds for the sake of Allah Almighty.[4]

[1] Adab-e-Murshid Kamil, p. 13

[2] Adab-e-Murshid Kamil, p. 12

[3] Fatawa Razawiyyah, vol. 26, p. 575

[4] Adab-e-Murshid Kamil, p. 13

- A person who has already taken bayʿah at the hand of a spiritual guide who meets the necessary requirements should not take bayʿah with another.[1]
- By becoming a disciple of Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْه, one receives great benefits such as the protection of faith, the opportunity to repent before death, freedom from Hell, and entry into Paradise.[2]
- One should not delay in becoming a disciple.[3]
- A disciple cannot have two spiritual guides.[4]
- Whoever has no spiritual guide, Satan is his guide.[5]

Announcement

The remaining points regarding taking bayʿah will be explained in the training circles. Therefore, please participate in the training circles to learn about them.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

The 6 salat upon the Prophet and 2 duas that are recited in the Sunna-inspired weekly gatherings of Dawat-e-Islami:

◆◆◆

[1] Fatawa Razawiyyah, vol. 26, p. 579

[2] Fikr Madinah, p. 161

[3] Adab-e-Murshid Kamil, p. 22

[4] Fatawa Razawiyyah, vol. 21, p. 580

[5] Fatawa Razawiyyah, vol. 26, p. 575

1. The ṣalāt for the night preceding Friday

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

Saints of Islam have quoted, that whoever recites this ṣalāt at least once on the night between Thursday and Friday on a regular basis, will be blessed with the vision of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم at their time of death. They will even see him when they are being buried in the grave, to the extent they will see him lowering them into the grave with his own merciful hands. [1]

2. All sins forgiven

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَّعَلٰى اٰلِهٖ وَسَلِّمْ

It is narrated from Anas رَضِیَ اللّٰهُ عَنْهُ that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated, “Whoever recites this ṣalāt upon me whilst standing, his sins will be forgiven prior to him sitting; and if he recites it whilst sitting, his sins will be forgiven before he stands.”[2]

3. 70 portals of mercy

صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

Seventy portals of mercy are opened for whoever recites this ṣalāt.[3]

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

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

[3] Al-Qawl al-Badīʿ, p. 277

4. The reward of 600,000 ṣalāt

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِيْ عِلْمِ اللّٰهِ صَلَاةً دَآئِمَةً بِدَوَامِ مُلْكِ اللّٰهِ

Shaykh Aḥmad Ṣāwī رَحْمَةُ اللّٰهِ عَلَيْه reports from some saints of Islam that whoever recites this ṣalāt once receives the reward of reciting ṣalāt 600,000 times.[1]

5. Nearness to Allah's Messenger ﷺ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كَمَا تُحِبُّ وَ تَرْضٰى لَهٗ

Once, a person came to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Amazingly, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم made this person sit between himself and Abū Bakr al-Ṣiddīq رَضِیَ اللّٰهُ عَنْهُ. The Companions were surprised as to who this honoured person was. When he left, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم explained, "When he sends ṣalāt upon me, he does so in these words."[2]

6. The ṣalāt of intercession

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated, "My intercession becomes necessary (wājib) for whoever recites ṣalāt like this."[3]

[1] Afḍal al-Ṣalawāt ʿalā Sayyid al-Sādāt, p. 149
[2] Al-Qawl al-Badīʿ, p. 125
[3] Al-Targhīb wa al-Tarhīb: Hadith 31

1. Good deeds for 1000 days

جَزَى اللّٰهُ عَنَّا مُحَمَّدًا مَا هُوَ اَهْلُهٗ

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

2. An easy way to spend every night in worship

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

لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ

سُبْحٰنَ اللّٰهِ رَبِّ السَّمٰوٰتِ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيْمِ

There is none worthy of worship except Allah, who is al-Ḥalīm and al-Karīm. Allah is pure, Lord of the seven skies and the magnificent ʿArsh.

Weekly Gathering Circle Schedule (International) - 17 September 2026

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

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

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

Remaining Points Regarding Bayʿah

- A disciple who is shared between two spiritual guides is not successful.[1]
- If a spiritual guide is a Sunni, possesses correct beliefs, is a scholar, is not a sinner, and his chain of succession is connected to the end, then the permission of parents or a spouse is not required to take bayʿah at his hand.[2]
- Bayʿah can be done via a letter.[3] It can also be done via a messenger.[4]
- Objecting to the actions and words of the spiritual guide is strictly forbidden and leads to deprivation of blessings in both worlds.[5]
- Whatever spiritual benefit a disciple receives, even if it appears to come from any other saint or a righteous predecessor, he should consider it as the blessing of his spiritual guide.[6]
- A disciple should always remain cautious and respectful, as even the slightest negligence or carelessness could cause a great loss in faith and the world, which can never be made up for.[7]
- Sayyidunā Dhū al-Nūn al-Miṣrī رَحْمَةُ اللهِ عَلَيْه says: "When a disciple does not maintain respect, he returns to the same place from where he had started."[8]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

[1] Fatawa Razawiyyah, vol. 26, p. 136
[2] Fatawa Razawiyyah, vol. 26, p. 584
[3] Fatawa Razawiyyah, vol. 26, p. 585
[4] Fatawa Razawiyyah, vol. 26, p. 585
[5] Fatawa Razawiyyah, vol. 26, p. 588
[6] Adab-e-Murshid Kamil, p. 98
[7] Adab-e-Murshid Kamil, p. 70
[8] al-Risala al-Qushayriyya, Bab al-Adab, p. 319

Dua for Every Task to Be Completed in a Good Manner

According to the schedule of Dawat-e-Islami's weekly Sunnah-inspired gathering, a dua for every task to be completed in a good manner will be taught. That dua is:

وَاُفَوِّضُ اَمْرِیْٓ اِلَی اللّٰہِ ؕ

I defer my affair to Allah;[1–2]

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

Method of collective accountability (72 Pious Deeds)

The Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ 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.
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).

[1] Fizan-e-Dua, p. 263

[2] Al-Quran, Surah al-Muʾmin, verse 44; translation from Kanz al-ʿIrfān

[3] Al-Jāmiʿ al-Ṣaghīr: Hadith 5897

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 اللهُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد