اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖن

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

The Blessings of the Noble Friends of Allah

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 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 Reciting Ṣalāt

The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

مَنْ صَلّٰى عَلَيَّ يَوْمَ الْجُمُعَةِ كَانَتْ شَفَاعَةً لَهُ عِنْدِيْ يَوْمَ الْقِيَامَةِ

"Whoever recites Ṣalāt upon me on Friday one hundred times, I will intercede

for him on the Day of Judgement."[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Intentions for Listening to the Discourse

The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated: اَفْضَلُ الْعَمَلِ اَلنِّيَّةُ الصَّادِقَةُ. A sincere intention is the best deed.[2] O lovers of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! 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: "I will listen to the full bayan to gain knowledge, I will sit with manners, I will avoid laziness during the bayan, I will listen to the bayan for his own self-reform, and I will try to convey what I learn to others."

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Dear Islamic brothers! The Noble Friends of Allah رَحِمَهُمُ اللّٰهُ are those most blessed personalities upon whom even mountains send greetings of peace. Wild animals become accustomed to them and take blessings from them; trees also attain closeness to them. Satan does not go near the Noble Friends of Allah. They do not even cast a glance towards the treasures of the world.

The mountains upon which the Noble Friends of Allah set foot take pride over other mountains. When the Noble Friends of Allah depart from this world, the people of the world grieve over their separation.

The Noble Friends of Allah will reside in the palaces of Paradise; they will stroll through the gardens of Paradise; they will ride the magnificent mounts of Paradise, and in Paradise they will be honoured with the privilege of hearing the Speech of Allah Almighty and being blessed with His vision.[3]

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[1] Al-Jāmiʿ al-Jawāmiʿ lil-Suyūṭī, vol. 7, p. 199, Hadīth 22352; cited from Ḍiyā-e-Durūd-o-Salām, p. 11

[2] Jami' Saghir, p. 81, Hadīth: 1284

[3] Hikāyāt aur Nasīḥatain, p. 138, summarised

اِنْ شَآءَاللّٰه, today we shall attain the blessings of the Noble Friends of Allah رَحِمَهُمُ اللّٰهُ and derive faith-inspiring lessons from their accounts. First of all, let us hear about the renowned female saint, Sayyidah Rābiʿah al-Baṣriyyah رَحْمَةُ اللّٰهِ عَلَيْهَا.

Who was Sayyidah Rābiʿah al-Baṣriyyah رَحْمَةُ اللّٰهِ عَلَيْهَا?

Sayyidah Rābiʿah al-Baṣriyyah رَحْمَةُ اللّٰهِ عَلَيْهَا was a devout worshipper, ascetic, pious and God-fearing woman. During the day, she would observe fasts and recite the Holy Quran. Whenever something concerning Hell was mentioned in her presence, she would become unconscious out of the fear of Allah Almighty.[1]

Once, she performed Hajj to the Sacred Kaʿbah barefoot. Upon reaching the Sacred Kaʿbah, she fell unconscious due to intense awe and fear of Allah.[2]

She would engage extensively in worship and spiritual striving. Whenever sleep overcame her, she would begin walking around the house and say to herself: "Rābiʿah! Is this any way to sleep? Give up this sleep and you can sleep for a long time in the grave. You may not be getting much sleep today, but you will have plenty of sleep in the coming night. Therefore, wake up and strive to please your Lord."

She spent fifty years in this manner, never lying down on a bed or resting her head on a pillow until she passed away.[3]

May Allah Almighty also grant us the ability to worship Him abundantly through the blessings of this saintly personality.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

A Thief Became a Saint

One night, a thief entered the home of Sayyidah Rābiʿah al-Baṣriyyah رَحْمَةُ اللّٰهِ عَلَيْهَا. He searched the entire house but found nothing except a water jug.

[1] Jannat Zewar, p. 541

[2] Al-Rawḍ al-Fā'iq, al-Majlis al-Thāmin fī Dhikr Ḥujjāj Baytillāh, etc., p. 60

[3] Hikāyāt al-Ṣāliḥīn, p. 40, summarised; Monthly Faizān-e-Madīnah, August 2017, p. 39

When he was about to leave, she said to him, “If you are a clever and skilful thief, you will not leave without taking something.” He replied, “I could not find anything.”

She said, “O poor man! Perform Wuḍū with this water jug, enter the room and offer two rakʿāt of Ṣalāh. You will certainly leave with something.”

So, he performed Wuḍū and, when he stood for Ṣalāh, Sayyidah Rābiʿah رَحْمَةُ اللّٰهِ عَلَيْهَا supplicated: “O my Lord and Master! This man came to me but did not find anything, so I have placed him before You. Do not deprive him of Your Grace and Mercy.”

After he completed his Ṣalāh, he had attained a desire for worship, so he remained engaged in worship until the last part of the night. When the time of dawn approached, she found him prostrating and condemning his *nafs*, saying: “When my Merciful Lord asks me, ‘Did you not feel ashamed when disobeying Me? You concealed your sins from people, but now you have brought your sins before Me. What answer will I give when He becomes angry with me and distances me from His mercy?’”

At that point, Sayyidah Rābiʿah رَحْمَةُ اللّٰهِ عَلَيْهَا asked him, “Brother, how did you spend the night?”

He replied, “It passed very well. I stood in the Divine Court of my Merciful Lord in complete humility and devotion. He rectified my wayward ways, accepted my admission of guilt, forgave my sins and brought me to the fulfilment of my aims and objectives.” He then departed with signs of joy and happiness appearing on his face.

Sayyidah Rābiʿah رَحْمَةُ اللّٰهِ عَلَيْهَا raised her hands towards the heavens and said: “O my Lord and Master! This man stood in Your Court for just one moment of time, yet You accepted him and I have been standing in Your Court for my entire life. Have You not accepted me?”

Suddenly, she heard a voice from the unseen: “O Rābiʿah! We have accepted him because of you, and through you We have granted him closeness to Us.”[1]

[1] Al-Rawḍ al-Fā’iq, p. 159, summarised

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

سُبْحٰنَ اللّٰه! You have heard how many blessings are attained through the proximity of the Noble Friends of Allah رَحِمَهُمُ اللّٰهُ. Whoever approaches their door is never sent away empty-handed; rather, his empty hands are filled with all his wishes, and he receives abundant blessings. Such is the blessing of their companionship that if even a thief comes into their presence and succeeds in receiving the blessing of their precious company, he does not remain a thief.

Rather, he repents and becomes one of the accepted servants of Allah Almighty. The powerful supplications and pure company of these beloved servants penetrate the depths of the heart, removing the darkness of sins and cleansing the rust that has accumulated upon the heart. Through their companionship, a person is blessed with Ṣalāh, fasting, piety, truthfulness and other good deeds, and is honoured with many other magnificent blessings such as having concern for the Hereafter.

Therefore, we too should abandon worldly desires and ambitions and instead request the Friends of Allah to make dua for the preservation of faith, the attainment of Allah Almighty's pleasure, visiting the two blessed sanctuaries, steadfastness in good deeds, abstaining from sins, and showing gratitude for the blessings of Allah Almighty. Their very presence is a means of mercy for creation; their supplications contain great effect; and Allah Almighty removes calamities from people through their blessings and causes rain to descend.

Amīr Ahl al-Sunnah, Maulānā Muhammad Ilyas Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه states in his book *Faizān-e-Sunnat*:

Sayyiduna Abū al-Dardā رَضِیَ اللّٰهُ عَنْهُ narrated that the Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام were the pegs of the earth. When the era of Prophethood came to an end, Allah Almighty appointed a group from the Ummah as their successors, who are known as *Abdāl*. These noble individuals did not attain superiority over people only because of fasting, Ṣalāh and abundant worship; rather, they were elevated because of their noble character and other qualities. They attained excellence because of their excellent character, sincere piety and abstinence, sincerity of intention, generosity towards all Muslims, forbearance and patience for the sake of Allah Almighty, humility without weakness, and

goodwill towards all Muslims. Thus, they are the representatives of the Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام.

They are such a group that Allah Almighty has selected them for Himself and chosen them for His knowledge and pleasure. There are forty *Ṣiddīqīn*, thirty of whom possess certainty like that of Sayyidunā Ibrāhīm Khalīlullāh عَلَيْهِ السَّلَام. Through them, calamities are removed from the people of the earth, and through their blessings rain descends and sustenance is provided. Whenever one of them passes away, Allah Almighty appoints another in his place. They do not curse anyone. They do not oppress their subordinates or treat them harshly. They do not regard anyone as inferior. They do not envy those who have been given superiority over them. They do not harbour greed for worldly possessions. They do not adopt silence merely for show, do not display arrogance, and do not display humility for the sake of showing off.

When they speak, they are the best in speech, and more careful in terms of their nafs. Generosity is part of their nature, while abstaining from matters that the pious predecessors stayed away from is part of their natural disposition. This state of theirs does not leave them, meaning they are fearful today and heedless tomorrow. Rather, they always remain vigilant regarding their spiritual state and maintain a special relationship between themselves and their Noble Lord. Storms and even wild horses cannot overcome them. Their hearts rise towards the heavens in the pursuit of the pleasure of Allah Almighty, and out of longing for Him.

Then, from Sūrah al-Mujādilah, verse 22, he recited:

أُولَٰئِكَ حِزْبُ اللَّهِ ۚ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

this is the group of Allah. Pay heed, for it is ⌜only⌝ the group of Allah who are successful.[1–2]

[1] Al-Quran, Surah Al-Mujādilah, verse 22; translation from Kanz al-ʿIrfān

[2] Nawādir al-Uṣūl, al-Aṣl al-Ḥādī wal-Khamsūn, vol. 1, p. 209, Ḥadīth 301; Faizān-e-Sunnat, pp. 432–434

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Dear Islamic brothers! The Noble Friends of Allah رَحِمَهُمُ اللّٰهُ are free from the love of wealth and status and from the desire of fame. The Noble Friends of Allah رَحِمَهُمُ اللّٰهُ are a blessing and mercy from Allah Almighty. Rather than living a life of luxury and comfort, they always adopt simplicity. They strictly adhere to the Shariah and keep their inner state pure. They connect Allah's servants to Him and make them beloved to Him. Sitting in their company brings about goodness in both worlds. They do not fear anything besides Allah Almighty, and despite possessing immense piety, they tremble out of fear of Hell.

They spend their days and nights engaged in the worship of Allah Almighty. They fulfil the needs of Allah Almighty's creation, Allah Almighty grants them unseen knowledge, allowing them to become aware of what is in the hearts. Their hearts become detached from the world, and they attain such spiritual peace that Paradise itself seems to be within them.

Let us now ignite the love of the Noble Awliyā' in our hearts with an inspiring account of the miracle of the well-known majdhūb and saint, Sayyidunā Bahlul Dānā رَحْمَةُ اللّٰهِ عَلَيْه.

Guarantee of a Palace in Paradise

Khalīfah Hārūn al-Rashīd had a pious wife named Zubaydah Khātūn who had immense love for the pious predecessors of the religion. Once, she was travelling somewhere in the company of some maidservants. During the journey, they saw Sayyidunā Bahlul Dānā رَحْمَةُ اللّٰهِ عَلَيْه collecting pieces of stone in a valley and making something with them. Zubaydah Khātūn got down from her mount and respectfully approached Sayyidunā Bahlul Dānā رَحْمَةُ اللّٰهِ عَلَيْه, but he paid no attention to her whatsoever.

Zubaydah Khātūn respectfully asked, "What are you making?" He replied, "I am building a palace in Paradise." Zubaydah Khātūn asked again, "Will you sell this palace of Paradise to me?" He replied, "Certainly, I will sell it." She then asked with a heart full of hope, "How much is it?" He replied, "One dirham." Zubaydah Khātūn immediately offered him one dirham.

After receiving the payment, Sayyidunā Bahlul Dānā رَحْمَةُ اللّٰهِ عَلَيْه picked up a stick and, drawing a line around a small mud house, said: “I have sold this palace of Paradise to Zubaydah Khātūn for one dirham.” Hearing this, Zubaydah Khātūn became overwhelmed with happiness. She felt as though she had received a guarantee of Paradise during her lifetime. Full of joy, she returned to her royal palace. It was the latter part of the night. After offering Tahajjud and engaging in supplication, Zubaydah Khātūn had just gone to bed when Hārūn al-Rashīd suddenly came to her and began relating a dream: “Tonight, after offering Ṣalāh, I fell asleep. I saw myself walking through a garden. When I asked about it, I was told that it was *Jannat al-Firdaws*. I saw the name ‘Zubaydah Khātūn’ written in green on one of its doors. I entered, hoping that my name might also be written there, but wherever I looked, I found only your name written.”

Hārūn al-Rashīd then asked Zubaydah Khātūn about this, so she told him about the event that had taken place the previous evening. Hārūn al-Rashīd said, “Take me to Sayyidunā Bahlul Dānā رَحْمَةُ اللّٰهِ عَلَيْه.” Accordingly, Zubaydah Khātūn took him to Sayyidunā Bahlul Dānā رَحْمَةُ اللّٰهِ عَلَيْه. He was once again engaged in building a small mud house in the wilderness. Hārūn al-Rashīd respectfully presented himself before Sayyidunā Bahlul Dānā رَحْمَةُ اللّٰهِ عَلَيْه, offered Salām and asked, “What is the price of Paradise?” Sayyidunā Bahlul Dānā رَحْمَةُ اللّٰهِ عَلَيْه replied, “Your entire kingdom.” Hārūn al-Rashīd exclaimed, “How has its price suddenly increased so much, when you sold my wife a palace of Paradise for just one dirham?” Sayyidunā Bahlul Dana رَحْمَةُ اللّٰهِ عَلَيْه, revealing a matter of the unseen, said: “Lady Zubaydah did not return after seeing Paradise, whereas you are returning after beholding Paradise.”

Upon hearing this, Hārūn al-Rashīd’s eyes filled with tears. He humbly submitted, “Sir! I am ready to pay the price by giving up my kingdom! Just give me the guarantee of Paradise!”

Sayyidunā Bahlul Dana رَحْمَةُ اللّٰهِ عَلَيْه replied, “What would I do with your kingdom? Your kingdom has no place even beneath my feet. Go, take your kingdom with you, and keep the guarantee of Paradise as well.”[1]

[1] Zulf-o-Zanjīr, pp. 251–260, summarised

سُبْحٰنَ اللّٰہ! You have heard how exalted the saintly rank of Sayyidunā Bahlul Dānā رَحْمَۃُ اللّٰہِ عَلَیْہ was in the court of Allah Almighty. Had he wished, he could have acquired abundant wealth for himself and lived a life of comfort and luxury. But he kept nothing for himself and would grant magnificent palaces in the Paradise of his Lord to those whom he wished. This account also teaches us that the saints of Allah may possess knowledge of the unseen by the bestowal of Allah Almighty. When Hārūn al-Rashīd asked the reason for the price of the palace in Paradise increasing, Sayyiduna Bahlul Dānā رَحْمَۃُ اللّٰہِ عَلَیْہ gave him news from the unseen and said: "Zubaydah Khātūn had not seen Paradise, whereas you have returned after beholding Paradise."

One lesson from this account is that it is not necessary for a saint to be widely recognised or well-known, wear special clothing or to have a long line of followers. There are many such friends of Allah among ordinary people whose sainthood is unknown to us. Therefore, we should respect every pious person, as we do not know who may be a hidden friend of Allah Almighty.

The Noble Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said:

"The people of Paradise are those with dishevelled faces, untidy hair and worn-out clothes, to whom no attention is paid. If they seek permission to enter the presence of kings, they are not granted permission; if they send a marriage proposal to a woman, they are rejected; if they speak, their words are not listened to; and their needs remain buried within their hearts. They are such people of Paradise that on the Day of Judgement, the light of one of them would suffice all people if distributed among them."[1]

At another place, the Noble Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said:

"There are many people with dishevelled hair who are driven away from doors. If they were to take an oath by Allah Almighty, He would fulfil it."[2]

Mufti Aḥmad Yār Khān Naʿīmī رَحْمَۃُ اللّٰہِ عَلَیْہ explains the words of this ḥadīth, *"many people with dishevelled hair who are driven away from doors"*, saying that: This does not mean that such people go to the doors of worldly people

[1] Shuʿab al-Īmān, Bāb fī al-Zuhd wa Qaṣr al-Amal, vol. 7, p. 332, Ḥadīth 10486

[2] Muslim, Kitāb al-Birr wa al-Ṣilah, Bāb Faḍl al-Ḍuʿafā', p. 1083, Ḥadīth 2622

and are driven away from them; they only go to the door of their Lord. Rather, they are people whose true status is unknown to the world. If they were to visit someone, that person would not consider it worthwhile to meet them. Allah Almighty has concealed them from worldly people just as a precious ruby is hidden within a mountain or a pearl is concealed in the sea, so that people do not waste their time.

The words of the ḥadīth, *"If they were to take an oath by Allah Almighty, He would fulfil it",* can have two meanings: One is that such a servant of Allah, if he were to ask for something by presenting himself before Allah Almighty and saying, "O Allah! By Your Majesty and Honour, grant this to me," would certainly have his request fulfilled. This is the excellence of the servant's supplication before his Lord. Secondly, if such a servant were to take an oath by Allah Almighty before people regarding something, Allah Almighty would fulfil it and make his statement come true. For example, if he were to say, "By Allah Almighty, it will rain today," Allah Almighty would cause it to rain in order to make his words come true.[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Dear Islamic brothers! The blessings and miracles of the Noble Friends of Allah رَحِمَهُمُ اللّٰهُ are an established reality. A fortunate Muslim is one who accepts this truth and derives blessings from these Friends of Allah رَحِمَهُمُ اللّٰهُ. There are, however, some ignorant people who refuse to acknowledge the miracles and blessings of the Noble Friends of Allah رَحِمَهُمُ اللّٰهُ. They become prey to Satan's whispers and continue in this habit until they themselves witness the blessings and karāmāt of these saints with their own eyes. Even then, some remain deprived of recognising the sainthood of the friends of Allah. In this way, they deprive themselves of the blessings of the Noble Friends of Allah رَحِمَهُمُ اللّٰهُ because of their own carnal desires. Our pious predecessors رحمهم الله sometimes corrected such people in a unique manner. Let us listen to one such faith-inspiring account.

[1] Mir'āt al-Manājīḥ, vol. 7, p. 58, with amendments

Deniers of Saintly Miracles Were Convinced

Sayyidunā Jābir Raḥabī رَحْمَۃُ اللّٰہِ عَلَیْہ narrates that most people in the city of Rahabah used to deny the miracles (*karamat*) of the saints. One day, I rode into Rahabah whilst mounted upon a predatory beast and asked, "Where are those people who deny the miracles of the noble saints?" He states, "After this event, they refrained from speaking ill of me." [1]

Dear Islamic brothers! Remember that the blessings and miracles of the noble saints is also mentioned in the Holy Qur'an.

Out-of-Season Fruit

Sayyidunā Zakariyyā عَلَیْہِ السَّلَام was blessed by Allah Almighty with the honour of prophethood, yet he had no children and had grown old. For many years, he had an intense longing for a son in his heart, and he had repeatedly implored Allah Almighty with tears for a male heir. Yet, such is the Majesty of His Divine Self-Sufficiency that despite this, he had not been blessed with a son until then.

When he witnessed the miracle in Sayyidah Maryam's Miḥrāb (prayer niche) that out-of-season fruit was provided there—it occurred to him that although his advanced age meant the season for bearing offspring had passed, Allah Almighty who grants out-of-season fruit in the Miḥrāb of Maryam رَضِیَ اللّٰہُ عَنْہَا is equally capable of granting him a child in his old age.

Consequently, he offered his supplication in the Miḥrāb of Maryam. His prayer was accepted, and Allah blessed him in his old age with a son, whom Allah Almighty Himself named "Yahya" and bestowed with the honour of prophethood.[2]

The subject matter of this event is present in the 3rd Juz of the Quran, in Surah Āl ʿImrān, verses 37 to 41.

[1] Ar-Raud-ul-Faiq, p. 103

[2] Aja'ib-ul-Qur'an ma' Ghara'ib-ul-Qur'an, p. 66, adapted

The Miracles of the Companions of the Cave رَضِیَ اللّٰہُ عَنْہُم

The Companions of the Cave رَضِیَ اللّٰہُ عَنْہُم were not Prophets; rather, they were friends of Allah from Banī Isrāʾīl. One of their miracles was that they remained asleep in the cave for 309 years. Remaining asleep without food and not decaying for such a long period of time is itself a miracle.

Allah Almighty states in Sūrah al-Kahf, Part 15, verse 18:

وَ تَحْسَبُهُمْ اَیْقَاظًا وَّ هُمْ رُقُوْدٌ ۚ وَّ نُقَلِّبُهُمْ ذَاتَ الْیَمِیْنِ وَ ذَاتَ الشِّمَالِ ۚ وَ كَلْبُهُمْ بَاسِطٌ ذِرَاعَیْهِ بِالْوَصِیْدِ ؕ

And you will consider them to be awake even though they are asleep, and We turn them over to the right side, and the left, and their dog is at the mouth of the cave with its forelegs outstretched.[1]

From this verse, three miracles of the Companions of the Cave رَضِیَ اللّٰہُ عَنْہُم become apparent:

1. Sleeping till that point as though they were awake.
2. Allah Almighty causing their bodies to turn from one side to the other; the earth not consuming their bodies; and remaining alive without food.
3. Their dog continuing to lie at the entrance of the cave. This too was a miracle of theirs, not the dog's.[2]

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

Dear Islamic brothers! What can be said about the blessings of the Noble Friends of Allah رَحِمَہُمُ اللّٰہُ. They are those magnificent personalities whose character is like a clear, spotless mirror, and who remain busy in guiding the

[1] Al-Quran, Surah Al-Kahf, verse 18; translation from Kanz al-ʿIrfān

[2] ʿIlm al-Quran, p. 188, with amendments

servants of Allah in every moment. Their hearts are filled with an intense passion for rectifying others.

Through the blessings of their statements, guidance and teachings, countless sinful and wayward people have started to tread the path of the noble Quran and Sunnah, and many non-Muslims have accepted Islam.

In our present age of tribulations, one of the great spiritual and scholarly personalities who has been blessed with an abundance of these qualities is Shaykh al-Ṭarīqah, Amīr Ahl al-Sunnah, Maulānā Muḥammad Ilyās Qādirī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه. Let us listen to a brief mention of this great saint's blessings.

The Blessings of Amīr Ahl al-Sunnah

Amīr Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has fulfilled the *farāʾiḍ*, *wājibāt, sunan* and *mustaḥabbāt*, and spread the call to righteousness so widely that millions of Muslims, especially young people, have been blessed with the ability to repent and adopt the path of the noble Quran and Sunnah. Those who once did not offer Ṣalāh began to offer it and even became Imams of mosques. Those who would engage in unlawful gazes were blessed with the ability to lower their gazes.

Women who previously remained unveiled repented from this sin and adopted the practice of observing ḥijāb. Those who were disrespectful towards their parents became respectful and well-mannered. Through his blessings, there were people whose eyes, which had once been fixed upon watching indecent things, became tearful with the fear of Allah Almighty. Those accustomed to theft and robbery began protecting the property of others. Those who would mock the poor became compassionate towards them.

Those who were burning in the fire of jealousy began praying for the success of others. Those addicted to listening to songs and music began listening to Sunnah-inspired speeches and Madani Muzakaras. Those who spoke indecently started to recite the praises of the Merciful Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Those who dreamed of beholding the splendours of various countries developed a longing to see the Kaʿbah in Makkah and the Green Dome in Madinah. Those who were engrossed in worldly affairs became concerned

about the Hereafter. Those who drank wine began drinking from the cup of Prophetic love.

Those who had turned away from worship began increasing their worship. People who were addicted to amusement became active in travelling in the path of Allah Almighty with the Prophetic devotees. Those who considered "eat, drink and enjoy yourself" to be the purpose of life adopted the objective of reforming themselves and the people of the world.

Through the efforts of Amīr Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه, not only did millions of Muslims become practising Muslims, but many non-Muslims were also blessed with Islam.[1]

One of the 12 Religious Activities: "Dars"

Dear Islamic brothers! To attain the blessings of the Noble Friends of Allah, develop an interest in worship and protect yourselves from sins, associate yourselves with the religious environment of Dawat-e-Islami and participate in the 12 religious activities of the local area.

One of these 12 religious activities is *Dars*.

A Ḥadīth states:

"Seeking religious knowledge is obligatory upon every Muslim."[2]

This teaches us that every Muslim must acquire the religious knowledge necessary according to his or her circumstances. There are many means of acquiring religious knowledge, and Dars is one such means. You are requested to attend it, اِنْ شَآءَاللّٰه, you will attain many benefits, including:

- you will have the opportunity to acquire Islamic knowledge;
- you will be blessed with the company of righteous people;

[1] Tadhkirah Amīr-e-Ahl al-Sunnat, Part 1, pp. 8–10, with amendments

[2] Ibn Mājah, al-Muqaddimah, p. 49, Ḥadīth 224

۞ speaking and listening about religious matters are also included among the remembrance of Allah;

۞ according to a blessed Hadith, whoever remembers Allah in a marketplace will have a light for every hair on the Day of Judgement.

A Beautiful Event

Once, two friends were passing through a marketplace. One of them said, “Let us remember Allah Almighty.”

They both began remembering Allah Almighty. A short while later, one of them passed away. His companion saw him in a dream and asked, “What happened with you?”

He replied, “We were both forgiven because we remembered Allah Almighty that day in the marketplace.”[1]

سُبْحٰنَ اللّٰه! The mercy of Allah Almighty is truly immense. Let us make the intention to take part in the Dars; perhaps we will also be forgiven.

Dua of Amīr Ahl al-Sunnah

O Allah Almighty! Become eternally pleased with the one who delivers or listens to at least one Dars from Faizan-e-Sunnat every day, and grant them forgiveness without accountability.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

Dear Islamic brothers! For most people, it is the case that as long as they remain alive in this world, they have the ability to benefit others. But the status of the Noble Friends of Allah رَحِمَهُمُ اللّٰهُ is so great that as long as these personalities remain in this physical world, they continue benefiting righteous

[1] Jami' al-'Ulum wa al-Hikam, p. 457

and sinful people alike and distributing their blessings in every direction. Then when these personalities depart from this world and enter their resting places, their presence and their resting places continue to radiate blessings to such an extent that the punishment of the grave is removed through their proximity.

Let us listen to a faith-inspiring account in this regard.

Roses or the mouths of serpents!

The Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْه, states: "I heard Miyan (Sirāj al-ʿĀrifīn, Sayyid Abū al-Ḥasan Aḥmad Nūrī) Sahib Qiblah قُدِّسَ سِرُّهٗ say:

"Once, a grave opened up somewhere, and the deceased became visible. It was seen that two branches of a rose plant were entwined around his body, and two rose flowers had been placed upon his nostrils. His relatives, thinking that the grave had opened because water had damaged it, dug another grave elsewhere and placed him in it. When they looked again, they saw two serpents entwined around his body, tearing at his face with their raised hoods. They were astonished.

They related this incident to a man of spiritual insight, who said, 'Those same serpents were there as well, but that grave was near the shrine of a Wali of Allah. Through its blessing, that punishment had become mercy. Those serpents had taken the form of a rose plant, and their hoods had become rose flowers. If you wish for the welfare of this deceased, take him back there and bury him there.'

They took him back and placed him there, and once again there was the same rose plant and the same rose flowers."[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Dear Islamic brothers! As we draw this speech to a close, I have the privilege of mentioning the virtue of the Sunnah, along with a few Sunnahs and

[1] Malfuzat-e-A'la Hazrat, p. 270

etiquettes. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "Whoever loved my Sunnah has loved me, and whoever loves me will be with me in Paradise."[1]

Madani Pearls of Keeping Names

Dear Islamic brothers! Let us listen to some points regarding keeping names. First, let us listen to two blessed sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم:

1. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

"On the Day of Judgement, you will be called by your own names and the names of your fathers. Therefore, keep good names."[2]

2. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

"Keep names after the names of the Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام."[3]

- It is permissible to give a child a *kunyah*, and adopting the kunyah of a pious person for the purpose of attaining blessings is also permissible. It is preferable to adopt a kunyah based on one's affiliation with the pious predecessors, for example, *Abū Turāb*.[4]
- The names *ʿAbd al-Muṣṭafā*, *ʿAbd al-Nabī* and *ʿAbd al-Rasūl* are absolutely permissible, as the purpose is to attain the honour of affiliation.

Announcement

The remaining Madani pearls regarding keeping names will be explained in the training circles. Therefore, be sure to participate in the training circles in order to learn about them.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

[1] Mishkat-ul-Masabih, vol. 1, p. 55, Hadith: 175

[2] Abū Dāwūd, Kitāb al-Adab, Bāb fī Taghyīr al-Asmā', 4/374, Ḥadīth 4948

[3] Abū Dāwūd, Kitāb al-Adab, Bāb fī Taghyīr al-Asmā', 4/374, Ḥadīth 4950

[4] Bahār-e-Sharīʿat, vol. 3, p. 213

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

◆◆◆

1. The ṣalāt for the night preceding Friday

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

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

2. All sins forgiven

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَّعَلٰى اٰلِهٖ وَسَلِّمْ

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

3. 70 portals of mercy

صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

[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

The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated, "My intercession becomes necessary (wājib) for whoever recites ṣalāt like this."[4]

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[1] Al-Qawl al-Badīʿ, p. 277
[2] Afḍal al-Ṣalawāt ʿalā Sayyid al-Sādāt, p. 149
[3] Al-Qawl al-Badīʿ, p. 125
[4] 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) - 24 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 Madani Pearls Regarding Keeping Names

- The word ʿAbd has two meanings: *servant* and *slave*. Therefore, there is no harm in keeping names such as Ghulām Muḥammad, Ghulām Ṣiddīq, Ghulām Fārūq, Ghulām ʿAlī and Ghulām Ḥusayn, in which the word *ghulām* expresses affiliation with the Prophets and the pious.[1]

- Names such as Muḥammad Bakhsh, Aḥmad Bakhsh and Pīr Bakhsh, in which the word *Bakhsh* is added to the name of a Prophet or saint, are absolutely permissible. This is because while Allah Almighty alone is the One who ultimately gives, He grants authority to whomever He wills, so through the bestowal of Allah Almighty, a Prophet or saint may also give.[2]

- Names should not be given using the *Muqaṭṭaʿāt*—the disconnected letters found at the beginning of certain Qur'anic sūrahs—, such as *ṬāHā* and *Yāsīn*, as their meanings are unknown.[3]

- If a name has a bad meaning, it should be changed and replaced with a good name.[4]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Duʿā of the People of Perfect Faith

According to the schedule of Dawat-e-Islami's weekly gathering, the *Duʿā of the People of Perfect Faith* will be learned. This is the duʿā:

(اَللّٰهُمَّ) رَبَّنَا اغْفِرْ لَنَا ذُنُوْبَنَا وَاِسْرَافَنَا فِيْٓ اَمْرِنَا وَثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ﴿۱۴۷﴾

[1] Bahār-e-Sharīʿat, vol. 3, p. 213
[2] Bahār-e-Sharīʿat, vol. 3, p. 214
[3] Bahār-e-Sharīʿat, vol. 3, p. 213
[4] Bahār-e-Sharīʿat, vol. 3, p. 213

"O our Lord! Forgive our sins and transgressions in our affairs, and grant us steadfastness, and help us against the nation of disbelievers."[1-2]

Note: The word **"اَللّٰهُمَّ"** is included in brackets because it is not part of the verse.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Method of collective accountability (72 Pious Deeds)

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

[1] Al-Quran, Surah Āl ʿImrān, verse 147; translation from Kanz al-ʿIrfān

[2] Faizān-e-Duʿā, p. 249

[3] Al-Jāmiʿ al-Ṣaghīr: Hadith 5897

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 Khazā ʾin 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 ʻ*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 iʻtikāf 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