Passion for Knowledge of

Hadith

29 October 2026

(For islamic Brothers)





اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖن

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Passion for Knowledge of Hadith

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

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

نَوَيْتُ سُنَّتَ الْاِعْتِكَافِ

I make the intention of Sunnah i'tikāf.

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

As mentioned in *Fatāwā Shāmī*:

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

The Excellence of sending ṣalāt upon the Holy Prophet ﷺ

The Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

مَا مِنْ عَبْدٍ يُصَلِّيْ عَلَيَّ صَلَاةً اِلَّا عَرَجَ بِهَا مَلَكٌ حَتّٰى يَجِيْءَ بِهَا وَجْهَ الرَّحْمٰنِ عَزَّوَجَلَّ فَيَقُوْلُ اللّٰهُ عَزَّوَجَلَّ: اِذْهَبُوْا بِهَا اِلٰى قَبْرِ عَبْدِيْ تَسْتَغْفِرُ لِقَائِلِهَا وَتَقَرُّ بِهَا عَيْنُهٗ۔[1]

Translation: When any servant recites *ṣalāt* upon me, an angel takes that ṣalāt and ascends with it until he brings it before Allah Almighty. Allah Almighty then says, "Take it to the grave of My servant; it will seek forgiveness for its reciter, and his eyes will be cooled by it."

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Speech Intentions

The Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: اَفْضَلُ الْعَمَلِ اَلنِّيَّةُ الصَّادِقَةُ – The best of deeds is a sincere intention.[2]

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

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

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Dear Islamic brothers! According to the Islamic calendar, the fifth month, Jumādā al-Ūlā, is currently underway. On the 17th of Jumādā al-Ūlā, it is the death anniversary (*urs*) of the son of an Imam, son of a scholar, son of a mufti,

[1] *Kanz-ul-Ummal*, Book of Supplications, Chapter 1, vol. 1, p. 254, Hadith: 2235

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

and son of a saint—that is, the son of Imam Aḥmad Razā Khān, and his successor, Mawlana Ḥāmid Razā Khān رَحْمَةُ اللهِ عَلَيْه. Furthermore, on the 19th of Jumādā al-Ūlā, it is the death anniversary of a great Imam of his time, a grand scholar of Hadith, a commentator of the Qur'an, a scholar, a Qari, a mufti, a great lover of the Prophet, and a complete saint: Imam ʿAbd al-Raḥmān Jalāl al-Dīn al-Suyūṭī Shāfiʿī رَحْمَةُ اللهِ عَلَيْه.

We should remember these pious predecessors. When their special days arrive, we should make a point of speaking about them and arranging for *īṣāl-e-thawāb* (conveying the reward of virtuous deeds) for them. Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْه states: "If we remember our pious predecessors in times of prosperity, then, if a difficult time comes in life, اِنْ شَآءَ الله! we will receive the spiritual blessings of these pious predecessors during that difficult hour."[1]

An Attribute of Pious People

Among the characteristics of pious people mentioned in the Holy Qur'an, one attribute is that they remember the pious predecessors, righteous people, and believers who passed away before them, and they pray for them. Allah Almighty states:

وَالَّذِيْنَ جَآءُوْ مِنْۢ بَعْدِهِمْ يَقُوْلُوْنَ رَبَّنَا اغْفِرْ لَنَا وَ لِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ

And those who come after them say, "O our Lord! Forgive us and our brothers who preceded us in faith. [2]

سُبْحٰنَ اللّٰه! It is known from this that praying for the Companions, the noble Ahl al-Bayt رَضِیَ اللهُ عَنْهُمْ, and the believers who passed away before us, as well as arranging *khatm* and *fātiḥah* for them, is a permissible and good action because it includes prayers for these pious predecessors.[3]

[1] *Fatawa Razawiyyah*, vol. 26, p. 514

[2] Al-Quran, Surah Al-Hashr, verse 10; translation from Kanz al-ʿIrfān

[3] *Sirat-ul-Jinan*, vol. 10, p. 77

How to Make Pious People Happy

The Companion of the Prophet, Sayyiduna Anas bin Mālik رَضِیَ اللّٰہُ عَنْہُ, states: I asked, "O Messenger of Allah صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم! May my mother and father be sacrificed for you! We give charity on behalf of our deceased and perform Hajj for them. Does this reach them?" He صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied, "Yes, it reaches them, and they become happy with it (the conveying of reward) just as you (living people) become happy when you receive a gift."[1]

سُبْحٰنَ اللّٰہ! Dear Islamic brothers! When someone gives us a gift, how happy do we feel? The Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said that a deceased person feels the exact same happiness when a gift of reward is presented to them. How wonderful this is! Now, just imagine! When we convey reward to the Companions رَضِیَ اللّٰہُ عَنْہُمْ, send gifts of reward to the saints of Allah, celebrate the *giyarwi* of Ghaus-ul-Azam رَحْمَۃُ اللّٰہِ عَلَیْہ, prepare food offerings (*niyaz*) for Khawaja Gharib Nawaz رَحْمَۃُ اللّٰہِ عَلَیْہ to distribute to people and convey its reward to him, present rewards to Imam Aḥmad Razā Khān رَحْمَۃُ اللّٰہِ عَلَیْہ and his sons, and present rewards to the Huffaz, Qaris, scholars of Hadith, commentators of the Qur'an, and other scholars of the Muslim community, how happy these pious predecessors must be! It is our belief and conviction that if the Companions, the noble Ahl al-Bayt, and the saints of Allah become pleased with someone, اِنْ شَآءَ اللّٰہ, their success is guaranteed.

May Allah Almighty grant us the ability to act upon this. May He grant us the ability to remember our pious predecessors and the righteous servants of Allah Almighty, read about their lives and noble traits, and convey reward to them abundantly.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

[1] *Al-Mu'jam al-Awsat*, vol. 4, p. 104, Hadith: 5361

Imam Suyuti رَحْمَةُ اللهِ عَلَيْه and his Passion for the Knowledge of Hadith

Dear Islamic brothers! Imam Jalāl al-Dīn al-Suyūṭī al-Shāfiʿī رَحْمَةُ اللهِ عَلَيْه is a personality of such high status that he was blessed with seeing the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم 77 times, not in a dream, but while fully awake. [1]

Among his pure characteristics, one important trait was his deep passion for studying the *aḥādīth* of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. He wrote many books of Hadith and also memorised aḥādīth. He states: 200,000 aḥādīth were available to me on the face of the earth, and I memorised all of them. If more had been available, I would have memorised those too. [2]

سُبْحٰنَ اللهِ! Dear Islamic brothers! Imagine how much hard work this requires! Learning the aḥādīth, the names of their narrators, and then researching information about every single narrator—evaluating which narrator is weak and which is authentic. Imam al-Suyūṭī رَحْمَةُ اللهِ عَلَيْه knew 200,000 aḥādīth by heart along with all these details. And look at his passion! He states that if more aḥādīth were available, he would have memorised them as well. What reward did Imam al-Suyūṭī رَحْمَةُ اللهِ عَلَيْه receive for this passion and hard work? Listen!

Conferred a Title from the Court of Prophethood

Imam al-Suyūṭī رَحْمَةُ اللهِ عَلَيْه wrote a book titled جَمْعُ الْجَوَامِعْ. In this book, the Imam رَحْمَةُ اللهِ عَلَيْه collected the aḥādīth of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. He states: Once, I was blessed with seeing the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in a dream. I mentioned my book, *Jamʿ al-Jawāmiʿ*, and requested, "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! May I recite something from this book to you?" The Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "Recite, O Shaykh al-Hadith!"

Imam al-Suyūṭī رَحْمَةُ اللهِ عَلَيْه states: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم calling me ‘Shaykh al-Hadith' is a glad tiding that, to me, is greater than the world and everything in it. [3]

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[1] *Al-Hawi lil-Fatawi*, vol. 2, p. 153

[2] *Tadrib al-Rawi*, vol. 1, p. 13

[3] *Al-Hawi lil-Fatawi*, vol. 2, p. 153

What is a Hadith?

سُبْحٰنَ اللہ! How glorious is the status of Imam al-Suyūṭī رَحْمَۃُ اللہِ عَلَیْہ! May Allah Almighty grant us the ability to read, write, understand, and memorise aḥādīth as well. What is a Hadith?

- The blessed words that came from the blessed tongue of our Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم,
- And his blessed actions are called Hadith.
- Similarly, an action that took place in his presence which he did not forbid is called *Hadith Taqrīrī*. [1]

The Imam of Ahl-us-Sunnah, Imam Aḥmad Razā Khān رَحْمَۃُ اللہِ عَلَیْہ writes:

- Whoever rejects a Hadith rejects the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم.
- Whoever rejects the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم rejects the Holy Qur'an.
- Whoever rejects the Holy Qur'an rejects Allah Almighty.
- Whoever rejects Allah Almighty is an outright apostate and non-Muslim. [2]

Allamah Muhammad bin Ḥusain رَحْمَۃُ اللہِ عَلَیْہ states: No Qur'anic rulings can be understood without the Hadith. [3] For example, the command to offer prayer is present in the Holy Qur'an, but:

- How to offer it?
- How many conditions does it have?
- What are its obligatory (*farḍ*) elements?
- What are its compulsory (*wājib*) elements?

[1] *Nuzhat-ul-Qari*, vol. 1, p. 87

[2] *Fatawa Razawiyyah*, vol. 15, p. 263

[3] *Sharh us-Sunnah*, vol. 1, p. 123

- How to perform the various steps?
- What to recite in each step?

The details of all these things are found only through the aḥādīth of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Similarly, the command to pay Zakat is given in the Holy Qur'an, but:

- How much to pay?
- When to pay?

All these details are obtained from the aḥādīth. He further states: “Whoever says that he can understand the Holy Qur'an without the aḥādīth is a heretic (someone without religion).”[1]

The Excellence of Reading Aḥādīth

Dear Islamic brothers! Every single word of the aḥādīth is an ocean of knowledge and wisdom. In these words, there is light, illumination, and guidance for all people until the Day of Judgement. But unfortunately, the desire to read aḥādīth is decreasing nowadays.

Muslims in the past were very passionate about reading aḥādīth. If those people of high status received news that a person in a certain place knew a single Hadith, they would leave their homes, close their businesses, and travel thousands of kilometres just to hear that single Hadith. Imam al-Suyūṭī رَحْمَةُ اللهِ عَلَيْه writes: Sayyiduna Abū al-ʿAbbās Mustaghfirī رَحْمَةُ اللهِ عَلَيْه received news that Sayyiduna Abū Ḥāmid al-Miṣrī رَحْمَةُ اللهِ عَلَيْه in Egypt narrated a Hadith from Khālid bin Walīd رضی اللہ عنہ. So, he left his home and reached Egypt to hear the Hadith of Khalid bin Walid رضی اللہ عنہ. He went to Sayyiduna Abū Ḥāmid al-Miṣrī رَحْمَةُ اللهِ عَلَيْه and requested him to recite the Hadith. Sayyiduna Abū Ḥāmid رَحْمَةُ اللهِ عَلَيْه said, "First fast for a whole year, then I will recite it." Sayyiduna Abū al-ʿAbbās رَحْمَةُ اللهِ عَلَيْه had such a deep passion to hear the Hadith that he fasted for an entire year,

[1] *Sharh us-Sunnah*, vol. 1, p. 123

presented himself again, and gained the honour of hearing the Hadith of Khālid bin Walīd رَضِیَ اللہُ عَنْہُ.[1]

A Reason for Forgiveness

سُبْحٰنَ اللہ! Such were the Muslims of the past! How passionate they were about reading and listening to aḥādīth! Nowadays, people are only passionate about eating, drinking, and building body strength. May Allah Almighty have mercy on our state. Sayyiduna Zakariyā bin ʿAdī رَحْمَۃُ اللہِ عَلَیْہ states: After the passing of Sayyiduna ʿAbdullāh bin Mubārak رَحْمَۃُ اللہِ عَلَیْہ, I saw him in a dream and asked, "مَا فَعَلَ اللہُ بِكَ- How did Allah Almighty deal with you?" He replied, "Allah Almighty forgave me because of my journeys to seek Hadith." [2]

سُبْحٰنَ اللہ! How magnificent! It is known from this that travelling to learn a Hadith is a great good deed—such an exceptional virtue that it becomes a means of forgiveness.

Mention of Hadith Scholars in the Holy Qur'an

Allah Almighty states in the Holy Qur'an:

فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَآىِٕفَةٌ لِّیَتَفَقَّهُوْا فِی الدِّیْنِ وَ لِیُنْذِرُوْا قَوْمَهُمْ اِذَا رَجَعُوْۤا اِلَیْهِمْ لَعَلَّهُمْ یَحْذَرُوْنَ ﴿۱۲۲﴾

Translation from Kanz-ul-Irfan: So why should not a faction from every group go forth to attain the understanding of the religion, and to warn their community when they return to them, that they may fear? [3]

Sayyiduna Ḥammād bin Zaid رَحْمَۃُ اللہِ عَلَیْہ, who was a great scholar, states: Hadith

[1] *Tadrib al-Rawi*, vol. 2, p. 186

[2] *Tadrib al-Rawi*, vol. 2, p. 183

[3] *Al-Quran, Surah Al-Tawbah, verse 122; translation from Kanz al-ʿIrfān*

scholars are mentioned in this verse. [1] That is, it is stated that a group should leave their homes, go to scholars, learn aḥādīth there, and then return to teach those aḥādīth to the people of their town, tribe, neighbourhood, and home.

If only we too could gain the passion to read, listen to, learn, and understand aḥādīth!

The Excellence of Travelling for Hadith

Sayyiduna Abu Dardā' رَضِیَ اللّٰہُ عَنۡہُ was a Companion of the Prophet. After the physical passing of the Beloved Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم, he moved to Damascus, where he taught religious knowledge and narrated aḥādīth to people. Once, he was sitting in the main mosque of Damascus when a person arrived and submitted, "Sayyidi! I heard that you narrate a Hadith of the Beloved Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم. I have come here to Damascus from Madinah to learn that Hadith from you." Sayyiduna Abu Dardā' رَضِیَ اللّٰہُ عَنۡہُ asked, "Did you come for any other task?" He replied, "No." He asked, "Did you have an intention for trade along with it?" He submitted, "No. I left home solely to learn this Hadith."

اللّٰہُ اَکۡبَر! Think about this: in earlier times, travel was done on foot, or on camels and horses. There were no cars, buses, or aeroplanes. How long is the journey on foot from Madinah to Damascus? It is 2,632 kilometres. That man made such a long journey, left his home, separated from his children, bore travel expenses, and faced hardships. Why did he do all this? Just to learn one Hadith. Sometimes, when we travel far, we plan two or three tasks together, thinking, "Since I am going anyway, let me finish these two tasks as well." Look at his passion! He had no other intention in making such a long journey except to learn one Hadith. سُبۡحٰنَ اللّٰہ!

When Sayyiduna Abū Dardā' رَضِیَ اللّٰہُ عَنۡہُ saw his passion, before teaching the Hadith the man had come to learn, he recited another Hadith to him, saying: I heard the Beloved Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم say:

[1] *Tadrib al-Rawi*, vol. 2, p. 183

- Whoever travels on a path to learn knowledge, Allah Almighty will guide him on a path to Paradise.
- Angels spread their wings in his path.
- Indeed, the superiority of a scholar over a worshipper is like the superiority of the full moon over the stars.
- All creatures in the heavens and the earth, even the fish in the water, pray for the forgiveness of a scholar.
- Indeed, scholars are the heirs of Prophets, and Prophets عَلَيْهِمُ السَّلَام do not leave dirhams and dinars (wealth) as inheritance; rather, they make people heirs of knowledge. Whoever learns religious knowledge has taken a large share of the inheritance of Prophets عَلَيْهِمُ السَّلَام. [1]

سُبْحٰنَ اللہ! It was as if Sayyiduna Abū Dardāʾ رَضِیَ اللّٰہُ عَنْہُ was telling that pious person: "O traveller in search of Hadith! Do not think that your journey is for a small purpose. No! You have performed a deed of great excellence. Whoever makes this journey and sets out to learn Hadith, Allah Almighty makes the path to Paradise easy for him, angels spread their wings out of respect for him, and all creatures in the heavens and the earth pray for him."

Listen to more virtues of learning aḥādīth!

Virtues of Learning aḥādīth

- The Final Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: Whoever conveys one Hadith to my community by which a Sunnah is established or an innovation is uprooted, Paradise is for that person. [2]
- It is narrated from Sayyiduna Barāʾ bin ʿĀzib رَضِیَ اللّٰہُ عَنْہُ that the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: Whoever learns two aḥādīth to benefit

[1] *Abu Dawood*, Book of Knowledge, Chapter on the Encouragement of Seeking Knowledge, vol. 3, p. 448, Hadith: 3641

[2] *Mishkat al-Masabih*, Book of Knowledge, Section 3, vol. 1, p. 70, Hadith: 268

himself or to teach others so that the learner benefits from them, this action of his is better than 60 years of worship. [1]

Forgiveness Through the Blessing of Learning aḥādīth

- There was a saint named Sayyiduna Abū Humām رَحْمَةُ اللهِ عَلَيْه. After his passing, someone saw him in a dream with many chandeliers hanging over his head. The person asked, "O Abū Humām! What are these chandeliers?" Pointing to each chandelier, he said:
- "This chandelier was granted through the blessing of the Hadith of Intercession (*Shafa'at*)."
- "This chandelier was granted through the blessing of the Hadith of the Pond of Kauthar."
- "This chandelier was granted through the blessing of a certain Hadith."[2]

سُبْحٰنَ اللهِ! It is known from this that learning even a single Hadith is a great honour. اِنْ شَآءَ اللهِ, A separate reward will be granted for every single Hadith on the Day of Judgement.

May Allah Almighty Keep him Fresh

Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: May Allah Almighty keep that person fresh who hears a Hadith from us, memorises it, and conveys it to others. [3]

سُبْحٰنَ اللهِ! This is a prayer of the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. For whom? For every person who hears, memorises, and conveys aḥādīth to others. Do you know the grand status of the Prophet's prayer?

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[1] *Kanz-ul-Ummal*, Book of Knowledge, Chapter 1, vol. 10, p. 68, Hadith: 28833

[2] *Tadrib al-Rawi*, vol. 2, p. 184

[3] *Tirmidhi*, Book of Knowledge, Chapter on What Has Been Related Regarding Encouragement to Convey Knowledge, vol. 4, p. 298, Hadith: 2665

Remember: The prayer of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is always accepted. And he صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is praying: "O Allah Almighty! Keep that person forever fresh who hears my Hadith, memorises it, and conveys it forward."

The Status of People with Fresh Faces

Allah Almighty states in the Holy Qur'an:

وُجُوْهٌ يَّوْمَىٕذٍ نَّاضِرَةٌ ﴿۲۲﴾ اِلٰى رَبِّهَا نَاظِرَةٌ ﴿۲۳﴾

Translation from Kanz al-ʿIrfān: On that Day, some faces will be glowing with joy looking at their Lord.[1]

That means:

- On that Day of Judgement lasting 50,000 years,
- That day of severe heat,
- That day of extreme intensity and thirst,
- That day of severe difficulties,
- When everyone will be concerned only for themselves,
- When people will be drowning in their own sweat,

On that day, there will also be people of such high status whose faces will be fresh, and they will be beholding their Generous Lord.

The famous commentator of the Qur'an, Mufti Aḥmad Yār Khān Naʿīmī رَحْمَةُ اللهِ عَلَيْه, states: The meaning of the Beloved Prophet's صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم prayer is: "O Allah Almighty! Keep the person who hears my Hadith, memorises it, and conveys it exactly as it is, flourishing in this world, and include him on the Day of Judgement among those resplendent-faced people who will be blessed with Your sacred sight in the plains of Resurrection." [2]

[1] *Al-Quran, Surah Al-Qiyāmah, verses 22-23; translation from Kanz al-ʿIrfān*
[2] *Mirat-ul-Manajih*, vol. 1, p. 196

Sight Restored to Eyes

There was a great Hadith scholar named Sayyiduna Ya'qūb bin Sufyān رَحْمَةُ اللّٰهِ عَلَيْه. He states:

> I used to learn aḥādīth. Once, I set out on a journey to learn aḥādīth. During this time, my provisions ran out. So, what I did was find a short job. I worked at night and learned aḥādīth during the day. Once, in the winter season, I was sitting and writing by the light of a lamp. Suddenly, fluid formed in my eyes, and my eyesight went away.
>
> I felt very sad about this. I was far from home, taking on so much hardship with the goal of learning aḥādīth, and now my eyesight was gone. How would I learn aḥādīth now? In this state of sadness, I fell asleep while crying. As my eyes closed, my fortune shone bright.
>
> The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم appeared in a dream and asked, "Ya'qūb! Why are you crying?" I replied, "O Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! My eyesight is gone. How will I learn aḥādīth now?" He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "Ya'qūb! Come closer!" I went closer. He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم placed his blessed hand over my eyes. اَلْحَمْدُ لِلّٰه! When I woke up from sleep, my eyesight was restored. [1]

What a status the lovers of Hadith have! They are helped. The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم bestows grace upon them. There is a special look of mercy. If they get stuck in difficulty, the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم bestows grace himself, granting his blessed vision in dreams and solving their problems.

Why is there No Attention Towards Learning Aḥādīth?

Dear Islamic brothers! Regrettably, the desire to learn Hadith has now decreased in people's hearts.

- There is a passion for learning computers.

[1] *Tadrib al-Rawi*, vol. 2, p. 185

- There is great enthusiasm for learning science.
- There is a keen interest in learning chemistry.
- People travel far and wide to study psychology and countless other fields of knowledge. They go abroad, leave their homes, pay accommodation expenses, and spend hundreds of thousands of rupees. Then, when the child returns after studying, it is proudly said, "My son has returned after studying in such-and-such country, in such-and-such major university."

That is fine. If it is permissible worldly knowledge and learned through permissible means, there is no harm in it according to Islamic law. However, the greatest knowledge after the knowledge of the Holy Qur'an is the knowledge of Hadith. Why do we pay no attention to it?

I Read Hadith Considering It Rational

There was a very great scholar. This event relates to his student days when he was studying in Bandyal Sharif. Once, a philosopher arrived at the madrasah and sat with the students. Introductions were made. That philosopher asked the scholar, who was a student at the time, "Maulana! What are you studying?" He replied, "*Mishkat Shareef*" (this is a book of Hadith, meaning "I study aḥādīth").

The philosopher said, "No! I mean, what do you study in the rational sciences (*maʿqūlāt*, i.e., books related to rational sciences like philosophy and logic)?" He gave a very beautiful answer, saying, "I study Hadith considering it rational."

That is to say, our Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم:

- Has knowledge unmatched by anyone else's knowledge,
- Has a blessed intellect higher than the intellect of the entire universe. Sayyiduna Wahb رَحْمَةُ اللّٰهِ عَلَيْه states: I read in 70 heavenly books that if intellect were imagined as a vast desert, only a single particle from it

has been given to all creation, while all the remaining intellect has been granted to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. [1]

- The sacred chest of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is that grand chest regarding which he states: The Merciful Lord placed His Hand of Power on my chest, and by its blessing, I came to know everything that is in the universe. [2]

سُبْحٰنَ اللهِ! Can there be anything more rational than the statements and aḥādīth of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, whose blessed intellect is so perfect and complete, and whose sacred knowledge is so peerless and matchless? No! All the intellects of the world, all the sciences of the world, all experiences, and all research can be sacrificed for a single Hadith of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. No one else can have words as matchless, excellent, and rational as those of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Dawat-e-Islami and the Service of Hadith

Dear Islamic brothers! In this era of trials, your Dawat-e-Islami is, اَلْحَمْدُ لِلّٰه, busy serving the aḥādīth as well. By the grace of Allah Almighty and the bestowal of His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, Dawat-e-Islami has made access to the aḥādīth of the Prophet easy. If we have a desire in our hearts to read aḥādīth, then through the blessing of Dawat-e-Islami, we can very easily read and understand aḥādīth:

- There is a book of Maktaba-tul-Madinah titled *Faizan-e-Riyad-us-Saliheen*. In it, 1,896 aḥādīth are included with simple translations and explanations.
- Another book of Maktaba-tul-Madinah titled *Anwar-ul-Hadith* (in which aḥādīth related to beliefs, prayer, fasting, etc., are collected).

[1] *Nawādir al-Uṣūl, al-Aṣl al-Sādis wa al-Mi'atān, vol. 2, p. 63.*

[2] *Jāmiʿ al-Tirmidhī, Kitāb Tafsīr al-Qur'ān, Bāb Wa Min Sūrat Ṣād, p. 747, Hadith 3235 (excerpted).*

- Similarly, there is a short booklet known as *40 Farameen-e-Mustafa* صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

- A booklet by Ameer Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه, titled *Faizan-e-Ahl-e-Bait*, which contains 40 aḥādīth compiled in praise of the noble Ahl al-Bayt.

- Similarly, there is a booklet titled *Har Sahabi-e-Nabi! Jannati! Jannati!*. In this booklet, aḥādīth and their explanations regarding the virtue of the Companions رَضِیَ اللّٰهُ عَنْهُمْ are written.

- *Arba'een-e-Attar Part 1* (in which 40 aḥādīth on various topics are stated). *Arba'een-e-Attar Part 2* (in which 40 aḥādīth on the virtues and blessings of reciting Salat upon the Prophet صَلَّی اللہ عَلَیْہِ وَاٰلِہٖ وَسَلَّم are collected).

- A book titled *Faizan-e-Chehel Aḥādīth* contains 40 blessed sayings of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم along with their explanations.

- Similarly, a book titled *Muntakhab Aḥādīthein* has translations and explanations of 40 aḥādīth.

- A book titled *Arba'een-e-Hanafiya* is a collection of 40 aḥādīth related to prayer.

- A booklet titled *Aḥādīth-e-Mubaraka kay Anwar* contains 30 Prophetic aḥādīth and their concise explanations.

May Allah Almighty grant us the passion and desire to acquire religious knowledge, and grant us the ability to strive for it.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Encouragement for Pious Deed Number 59

Dear Islamic brothers! اَلْحَمْدُ لِلّٰه! Attach yourselves to the religious environment of Dawat-e-Islami, the religious movement of the lovers of the Holy Prophet! Actively participate in the 12 religious activities! اِنْ شَآءَ اللّٰه, you will receive countless

blessings in this world and the Hereafter. To learn the blessed teachings of the Holy Qur'an and Hadith, attend the weekly gathering of Dawat-e-Islami. Among the "72 Pious Deeds" granted by Ameer Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه, Pious Deed number 59 asks: "Did you attend the weekly Sunnah-inspired gathering from beginning to end?" Dear Islamic brothers! Attending the weekly gathering helps one acquire religious knowledge, gain the company of pious people, learn many Sunnahs, and have prayers accepted. You are also requested to ensure your attendance at the weekly gathering of Dawat-e-Islami.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Pearls of Wisdom Regarding Hadith

Dear Islamic brothers! Let us gain the privilege of listening to a few pearls of wisdom regarding Hadith. First, listen to two blessed sayings of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم:

1. He صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: Whoever memorises forty (40) aḥādīth regarding religious matters and conveys them to my Ummah, Allah Almighty will raise him (on the Day of Judgement) with such status that he will be an Islamic jurist (*faqīh*), and I will intercede for him and be a witness for him on the Day of Judgement. [1]

2. He صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: May Allah Almighty keep that person fresh who hears my Hadith, memorises it, and conveys it to others. [2]

    - Hadith refers to the words, actions, state, and tacit approval of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. [3]
    - Acquiring this knowledge is a collective obligation (*farḍ kifāyah*). If a scholar of this field is not found in the entire community, the entire community will be sinful. [4]
    - Like the Holy Qur'an, the Hadith of the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is a

[1] *Mishkat al-Masabih*, Book of Knowledge, Section 3, vol. 1, p. 68, Hadith: 258

[2] *Tirmidhi*, vol. 4, p. 298, Hadith: 2665

[3] *Nuzhat-ul-Qari*, vol. 1, p. 87

[4] *Nisab Usul-e-Hadith ma' Ifadat-e-Razawiyyah*, p. 28

primary source of Islamic rulings. [1]

- Without the guidance of Hadith, it is impossible to know the details of divine commands and understand the intent and meaning of Qur'anic verses. [2]
- There are many Qur'anic commands whose general nature is explained by Hadith. [3]
- After the Holy Qur'an, Hadith holds the rank of being evidence for Islamic rulings. [4]
- Both the Holy Qur'an and Hadith are the central foundations of the religion of Islam and strong proofs for Islamic rulings. [5]

Announcement

The remaining pearls of wisdom regarding Hadith will be delivered in the learning circles, so make sure to participate in the learning circles to learn about them.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

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

◆◆◆

1. The ṣalāt for the night preceding Friday

اَللّٰهُمَّ صَلِّ وَ سَلِّمْ وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدِ النَّبِيِّ الْاُمِّيِّ الْحَبِيْبِ الْعَالِى الْقَدْرِ

الْعَظِيْمِ الْجَاهِ وَعَلٰى اٰلِهٖ وَ صَحْبِهٖ وَ سَلِّمْ

[1] *Muntakhab Ahadith-ein*, p. 7

[2] *Muntakhab Ahadith-ein*, p. 7

[3] *Muntakhab Ahadith-ein*, p. 7

[4] *Muntakhab Ahadith-ein*, p. 26

[5] *Muntakhab Ahadith-ein*, p. 26

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]

4. The reward of 600,000 ṣalāt

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ عَدَدَ مَا فِیْ 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.[4]

[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] Afḍal al-Ṣalawāt ʿalā Sayyid al-Sādāt, p. 149

5. Nearness to Allah's Messenger ﷺ

Once, a person came to the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Amazingly, the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم made this person sit between himself and Abū Bakr al-Ṣiddīq رَضِیَ اللهُ عَنْهُ. The Companions were surprised as to who this honoured person was. When he left, the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم explained, "When he sends ṣalāt upon me, he does so in these words."[1]

6. The ṣalāt of intercession

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated, "My intercession becomes necessary (*wājib*) for whoever recites ṣalāt like this."[2]

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ اَهْلُهٗ

Ibn ʿAbbās رَضِیَ اللهُ عَنْهُمَا reports that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم declared, "Seventy angels write good deeds for a thousand days for whoever recites this."[3]

2. An easy way to spend every night in worship

The Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "Whoever recites this supplication three times at night; it is as though he found Laylat al-Qadr."[4]

لَآ اِلٰهَ اِلَّا اللهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحٰنَ اللهِ رَبِّ السَّمٰوٰتِ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيْمِ

[1] Al-Qawl al-Badīʿ, p. 125

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

[3] Majmaʿ al-Zawāʾid: Hadith 17305

[4] *Tārīkh Ibn ʿAsākir: Hadith 4415*

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

Schedule for Weekly Congregation Circles (Overseas), 29 October 2026

1. **Learning Sunnahs and manners:** 5 minutes
2. **Memorising a prayer:** 5 minutes
3. **Review:** 5 minutes
4. **Total duration:** 15 minutes

Remaining Pearls of Wisdom Regarding Hadith

- Without believing in the aḥādīth of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, no one can properly understand the meanings and concepts of the Holy Qur'an, nor act upon the religion of Islam.[1]
- In Islam, after the Word of Allah Amighty (the Qur'an), the highest status belongs to the speech of the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم (Hadith).[2]
- Obedience to the Prophet عَلَيْهِ السَّلَام is obligatory upon every human, and this obedience is impossible without knowing the Hadith and Sunnah.[3]
- Claiming faith in the Holy Qur'an after rejecting aḥādīth is completely false.[4]
- Do not state a Hadith until it is known for certain that it is indeed a blessed Hadith.[5]
- The Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم who came to the world as a mercy, stated: Avoid narrating Hadith on my authority unless you have certain

[1] *Muntakhab Ahadith-ein*, p. 30

[2] *Mirat-ul-Manajih, vol. 1, p. 2*

[3] *Mirat-ul-Manajih, vol. 1, p. 9*

[4] *Nuzhat-ul-Qari, vol. 1, p. 36*

[5] Faizan-e-Farooq-e-Azam, vol. 2, p. 451

knowledge. Whoever intentionally attributes a lie to me should make his abode in Hell.[1]

- Do not forward any Hadith via SMS without a reference unless you have it verified by an authentic Sunni Mufti or scholar.[2]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Prayer for Increase in Knowledge

According to the schedule of Dawat-e-Islami's weekly Sunnah-inspired gathering, the "Prayer for Increase in Knowledge" will be memorised. The prayer is:

رَّبِّ زِدْنِیْ عِلْمًا ﴿۱۱۴﴾

Translation from Kanz-ul-Irfan: O my Lord! Increase my knowledge.[3]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Method of collective accountability (72 Pious Deeds)

The Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, “Pondering ˹over the Hereafter˺ for a moment is better than 60 years of worship.”[4]

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.

[1] Tirmidhi, Book of Tafsir of the Qur'an from the Messenger of Allah, Chapter on What Has Been Related Regarding One Who Explains the Qur'an with His Opinion, vol. 4, p. 439, Hadith: 2960

[2] Faizan-e-Farooq-e-Azam, vol. 2, p. 440

[3] Al-Quran, Surah Ṭāhā, verse 114; translation from Kanz al-ʿIrfān

[4] Al-Jāmiʿ al-Ṣaghīr: Hadith 5897

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

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

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

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

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

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

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

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

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

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

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

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

1. Have you made good intentions?

2. Did you offer the five daily prayers in congregation?
3. Wherever you were in the day, did you invite others to offer prayer?
4. Did you read or listen to Sūrat al-Mulk at night?
5. After the five prayers, did you at least recite Āyat al-Kursi, Sūrat al-Ikhlāṣ, and Tasbīḥ Fāṭima once?
6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with Khazāʾin al-ʿIrfān* or *Nūr al-ʿIrfān*? Or, have you read or listened to at least two pages from *Tafsīr Ṣirāṭ al-Jinān*?
7. Have you recited some invocations from the Shajara?
8. Have you recited ṣalawāt upon the Prophet at least 313 times?
9. Have you protected your *eyes* from sin? (By not looking at indecent things on your mobile or elsewhere, movies and dramas, non-maḥram women, etc.)
10. Have you protected your ears from sin by not listening to backbiting, music, foul *and* lewd speech, etc?
11. Did you keep your gaze lowered today whilst walking or travelling and refrain from looking here and there without need?
12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of *Maktabat* al-Madina, or the Monthly Magazine Faizan-e-Madina for at least 12 minutes today?
13. Did you stop talking and discontinue what you were doing to reply to azan and iqāmah?
14. If something *happened* that made you angry with someone, did you stay quiet and control your anger, or did you end up speaking out?
15. Did you fill in the *Pious Deeds* booklet whilst taking account of your actions?
16. Did you listen to your *nigrān* in accordance with the guidelines stipulated by the central executive committee?

17. Did you speak respectfully with everybody inside and outside the home, be they young or old?
18. Did you study or teach in Madrassa-tul-Madina for adults?
19. Did you try to sleep within two hours after the ʿIshāʾ prayer congregation?
20. Did you spend at least two hours carrying out the religious activities of Dawat-e-Islami in accordance with the schedule provided by your nigrān?
21. Did you wake up others for Fajr prayer?
22. Did you refrain from unnecessarily peeping into other people's homes?
23. Did a short lecture (*dars*) take place in your home? In your absence, did somebody else carry this out?
24. Did you listen to or deliver at least one Madani dars in the masjid, workplace, or wherever else possible?
25. Did you dress according to the sunnah? (These clothes must be a colour permitted by the shariah and not glaringly bright or sparkling.)
26. Do you have long hair according to the sunnah?
27. Have you refrained from the sin of shaving the beard or trimming it less than a fist-length?
28. Did you repent immediately after committing a sin?
29. Did you eat according to the sunnah and recite the pre-meal and post-meal duʿāʾs?
30. Did you give salaam to the Muslims you met at home; at work; on the bus, train, etc; and other places?
31. Did you act upon at least some sunnahs related to the miswāk, exiting and entering the home, sleeping and awakening, sitting facing qibla, etc?
32. Did you offer the four units (*rakʿāt*) of sunnah for Ẓuhr prior to the farḍ?

33. Did you offer tahajjud prayer at night? If you did not sleep, did you offer ṣalāt al-layl?

34. Did you offer the voluntary (*nafl*) prayers of ishrāq, chāsht, and awwābīn?

35. Did you offer the preceding sunnahs of ʿAṣr or ʿIshāʾ?

36. Did you encourage *someone* else to take part in at least one of Dawat-e-Islami's 12 religious activities?

37. Did you avoid asking someone to borrow something from them? (e.g. slippers, shawl, mobile, charger, car)

38. Did you refrain from *lying* and engaging in backbiting and taletelling (including listening to these things)?

39. Did you watch Madani Channel for some time?

40. Did you refrain from forming personal friendships based on worldly gain?

41. Despite being able to do so, did you delay paying a debt back in time without the permission of the lender? Did you give back something you borrowed to its owner within the time period you both agreed?

42. Did you refrain from uttering words of humility in front of others despite not truly meaning them? For example, saying, "I am a nobody" to increase your respect in the sight of others whereas you do not truly believe yourself to be as such.

43. Did you maintain cleanliness and tidiness?

44. Upon learning of another Muslim's flaw, did you conceal it from others (unless there was a religious reason not to)?

45. Did you deliver or take part in a tafsīr study circle?

46. Did you recite 'بِسْمِ اللہ' before everything that is permissible and honourable?

47. Did you deliver or listen to an outdoor dars?

48. Did you pray for the forgiveness of your parents and spiritual guide and convey to them at least the reward of some good deeds?

49. Did you avoid wasting of any kind at home, in the masjid, at work, etc?
50. Did you abide by traffic laws?
51. If an Islamic brother (especially a nigrān) did something wrong and needed to be corrected, did you attempt to correct him in writing or by meeting him whilst being gentle and kind? (Thus, avoiding the major sin of backbiting in the form of revealing his mistake to another without a reason permitted by shariah)
52. Did you protect yourself from sinning with your tongue by avoiding slander, hurting others, swearing, etc?
53. To build the habit of avoiding trivial speech which carries no worldly or religious benefit, did you communicate even a little using gestures?
54. Did you try to avoid mocking others, ridiculing them, taunting them, hurting their feelings and guffawing?
55. Did you wear an 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 عَلَیْهِ وَاٰلِهٖ وَسَلَّم

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد