This world is to be

left behind

05 November 2026



اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖن

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

This world is to be left behind

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

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

نَوَيْتُ سُنَّتَ الْاِعْتِكَافِ

I make the intention of Sunnah i'tikāf.

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

As mentioned in *Fatāwā Shāmī*:

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

Excellence of Invoking Ṣalāt upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم declared:

مَنْ صَلّٰى عَلَيَّ فِيْ يَوْمٍ مِائَةَ مَرَّةٍ قَضَى اللهُ لَهٗ مِائَةَ حَاجَةٍ سَبْعِيْنَ مِنْهَا لِاٰخِرَتِهٖ وَ ثَلَاثِيْنَ مِنْهَا لِدُنْيَاهُ

"Whoever invokes blessings upon me one hundred times in a day, Allah shall fulfil one hundred of his needs: seventy of them belonging to his Hereafter and thirty of them belonging to his worldly life."[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Intentions for Listening to the Discourse

The Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

اَفْضَلُ الْعَمَلِ اَلنِّيَّةُ الصَّادِقَةُ

A truthful intention is the best action.[2]

O those who love Allah's Messenger! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to this speech, make good intentions. For example:

- I will listen to the entire speech to gain knowledge of Islam.
- I will sit in a respectful manner.
- I will not be lazy or inattentive during the speech.
- I will listen to the speech to better myself.
- Whatever I hear and learn, I will try to convey to others.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

An Extraordinary Prince

Sayyidunā Bikr b. ʿAbdullāh رَحْمَةُ اللهِ عَلَيْه relates:

There was a king among the Banī Isrāʾīl who was granted every favour by

[1] Kanz al-'Ummāl, Kitāb al-Adhkār, Vol. 1, p. 255, Part 1, Hadith: 2229.

[2] Al-Jāmīʿ al-Ṣaghīr: Hadīth 1284

Almighty Allah, possessing an abundance of wealth and enjoying a long life. Almighty Allah had also blessed him with several sons.

Despite all this, there remained a singular concern. Kings are generally preoccupied with determining who will be their heir and successor. This king shared the same concern. Although Allah Almighty had granted him sons, the predicament was that whenever his sons reached adulthood, they would:

- Turn their faces away from worldly affairs;
- Wear garments made of hair;
- Depart towards the wilderness;
- Reside in the mountains;
- Consume the leaves of trees; and
- Spend their lives away from the world, absorbed in the worship of Almighty Allah.

The king was deeply concerned, pondering who would govern the realm now that all his elder sons had distanced themselves from worldly affairs. By the divine decree of Allah Almighty, another son was born to the king. The king feared that this son might also follow in the footsteps of his brothers and venture into the wilderness. Consequently, he assembled his subjects and addressed them: "I have reached an advanced age. I fear that this son of mine, too, may grow averse to the monarchy like his brothers, leaving you without a sovereign and hastening the ruin of the kingdom. Therefore, while he is still an infant, unite your efforts to instil a deep-seated love for the world within his heart."

The king's command was executed. A magnificent estate was constructed, spanning several kilometres and outfitted with every conceivable luxury and comfort. The prince was raised within this estate; here he spent his childhood and reached early adulthood. Having never witnessed the outside world, he was entirely unaware that a realm existed beyond the perimeter walls of this grand domain, or that other people inhabited it.

One day, while standing near the boundary wall, the prince heard the voices of people from outside. Astonished, he asked his attendants, "Is there truly a

world beyond this wall? Do people reside there as well?" They replied, "Indeed, an entire world exists outside." The prince insisted that he be permitted to view the external world. Upon being informed, the king instructed that more luxuries and amusements be provided to divert the prince's attention. The directive was carried out, and the prince became so absorbed in worldly pleasures that his inclination to see the outside world faded. Like this, a year passed.

The following year, the prince reiterated his demand: "I must see the outside world." Owing to the prince's persistence, the king eventually agreed, ordering: "Escort the prince outside, but ensure he remains surrounded by every manner of comfort and luxury."

For the first time in his life, the prince stepped beyond the boundaries of the grand estate. He set forth in immense grandeur, riding a conveyance adorned with gold, silver, and precious jewels, accompanied by a vast crowd of people. As he toured the city in such splendour, he noticed a sick person along the way. He asked, "Who is this individual, and what has befallen him?"

Having lived a life of absolute splendour, the prince had never experienced illness himself nor did he comprehend its nature. Surprised, he asked, "Do people actually fall ill? Does this happen to everyone, or is it confined to a specific group?" He was informed, "Anyone can fall ill." He then inquired, "Could I fall ill as well?" They replied: "Indeed! You too can fall ill." Upon hearing this, the prince uttered with lamentation, "Alas! This renders life devoid of pleasure." The prince then returned home in a state of profound grief.

When informed of the situation, the king instructed: "Before this state prolongs and this prince also turns towards the wilderness as his brothers did, arrange worldly luxuries for him!" The order was carried out, and the prince became absorbed in pleasures once more, causing the contemplation of the Afterlife to fade from his heart. Thus, another year elapsed.

The following year, the prince requested again: "I must see the outside world." Accordingly, he set out once more in grand splendour. On this occasion, he observed a bier being carried upon people's shoulders. He inquired, "What is this?" They replied, "This is a person who has passed away." The prince was

completely unaware of what death entailed, having never witnessed anyone die. Astonished, he said, "Take me to him!"

The bier was placed before the prince. He ordered, "Make him sit up!" The people replied, "He cannot sit up." He said, "Speak to him!" The people replied, "He cannot speak either." He asked, "Where are you taking him now?" They replied, "To bury him beneath the earth." He asked, "What shall occur thereafter?" They informed him, "Thereafter lies the Resurrection." The prince inquired, "What is the Resurrection?" They explained, "Resurrection is that Day when all people shall be presented before Allah Almighty, the Lord of the Worlds, where each individual shall receive reward or punishment according to their deeds."

The prince asked in wonder, "Does another realm exist after this one?" They replied, "Yes."

At that moment, the prince was overwhelmed by the contemplation of the Afterlife. He got off from his conveyance, cast dust upon his face, and cried, "Ah! I fear this. Ah! Soon death shall overtake me as well. Indeed! I have a Lord Who bestows, Who shall resurrect, and Who shall reward my deeds. O people! This is my final meeting with you." The prince returned home, and when night fell, he clad himself in garments woven of hair, just as his brothers had done, and departed towards the wilderness to engage in the worship of Almighty Allah.[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Several Causes of Heedlessness

Dear Islamic brothers! How immense was the divine grace bestowed by Allah Almighty upon that fortunate prince! He had spent his entire life in luxury and ease. The king and his subjects had jointly exerted every effort to ensure that the prince's attention would never turn towards the Afterlife; he was provided with all manner of worldly comfort, and every attempt was made to cultivate a love for the world within his heart. Yet, owing to the prince's good fortune,

[1] Al-Tawwābīn by Ibn Qudāmah, pp. 53–54.

he took admonition from seeing merely a single funeral procession and immediately engaged in preparing for the Afterlife.

Alas! Consider our own state:

- We observe funeral processions being carried daily;
- We hear death announcements in the mosques;
- We receive news that such-and-such a person has passed away today;
- We have likely attended dozens of funerals in our lifetime; and
- We have lowered many of the deceased into their graves with our own hands.

Yet, regrettably, we fail to take admonition. We are fully aware that our ultimate end will be the same: today an announcement is made for someone else, and tomorrow it shall be made for me; today someone else's funeral bier is lifted, and soon mine shall be lifted as well; today someone else is lowered into the pit of the grave, and tomorrow I too must go there. But we do not take heed:

- The carnal-self (*nafs al-ammārah*) overpowers us;
- Satan has cast us into heedlessness;
- Sins have tarnished the heart;
- The love of the world has blinded us; and
- False, distant hopes persist.
- We remain perpetually consumed by concerns of earning and sustenance, preoccupied with worldly futures.
- People actively plan where they will be tomorrow, the next day, a week later, or a month later, devising five-year or even fifty-year plans.

Although we know that death is inevitable and can arrive at any moment, an ungrounded thought nevertheless lingers within the heart:

- "Death will not overtake me just yet;"

- "I have much more to live;"
- "I must see my children married;"
- "I must become a grandparent;" and
- "I must reach old age before death arrives."

This heedless notion entraps us in far-reaching hopes. Even when scrolling through mobile phones or viewing trivialities on social media, if a news item or post regarding death, the grave, or the Afterlife appears, we deliberately pass by it without taking heed, assuming, "This post does not pertain to me."

However, this is a mere delusion. It is widely noted that when a pigeon sees a cat, it closes its eyes, believing it has hidden itself from the cat. Yet this is not so; only when the cat pounces does it realise it was in heedlessness. Our situation regarding death is remarkably similar: we assume that death will not come to us yet, but death is bound to come—it shall most certainly arrive. As to when? None can say. It shall come precisely when Almighty Allah commands. It is stated in the Holy Qur'an:

وَلَنْ يُّؤَخِّرَ اللّٰهُ نَفْسًا اِذَا جَآءَ اَجَلُهَا ؕ

Allah will certainly not grant a soul respite when its appointed time arrives.[1]

That is, remember that when Allah's appointed time arrives, He will not grant respite to any soul whatsoever; and Allah is fully Aware of all your deeds, for which He shall recompense you.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

A Matter of Urgency

The Companion of the Prophet, Sayyidunā ʿAbdullāh ibn ʿAmr رَضِیَ اللّٰہُ عَنْہُ relates:

> One day, my father and I were repairing our unbaked mud house. Meanwhile, the Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم passed by us and asked:

[1] Al-Quran, Al-Munāfiqūn, verse 11; translation from Kanz al-ʿIrfān

> “What is this you are doing, O ʿAbdullāh?” I humbly replied: “O Messenger of Allah! Our mud house had grown somewhat weak, so we are repairing it.” He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم remarked: “The matter is far more urgent than what you envisage.”[1]

Allah! Allah! Such is the sublime teaching of the Greatest Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. We regularly construct and repair our dwellings, which is permissible in itself; yet he drew attention to the fact: "O ʿAbdullāh! You are concerned with this mud house and are repairing it, whereas it is entirely possible that death may overtake you before it weakens and collapses—leaving this house behind while you descend into the grave!" Therefore, while repairing a house has its place, preparing for the Afterlife is of far greater necessity.

Preoccupation with Worldly Concerns Leads to Ruin

Dear Islamic brothers! This is a matter worthy of reflection: Sayyidunā ʿAbdullāh رَضِیَ اللّٰہُ عَنْہُ was not constructing a new residence or creating a grand edifice; it was an unbaked mud house that had weakened due to rainfall, and he was merely repairing it. Even on this, the Greatest Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم remarked: "O ʿAbdullāh, death is coming sooner than that."

Alas! Worldly concerns continuously consume us:

- Where shall we obtain our food?
- What shall we wear?
- Having eaten in the morning, where will the evening meal come from?
- What will the future hold?
- How shall old age pass?
- What will become of the children’s future?
- One business is established, but how shall a second be launched?

[1] Al-Ādāb by Al-Bayhaqī, Bāb al-Binā’, page 290, Hadith 879."

- A good income is being generated from one source, but how can additional streams of revenue be opened?
- How shall a car, house, or bungalow be acquired?
- "If only I could become wealthy overnight!"

We harbour thousands of such concerns in our hearts. Day breaks and night falls amidst these very worries, and thus life comes to an end. Would that we were blessed with the concern for the Afterlife!

The Companion of the Prophet, Sayyidunā ʿAbdullāh b. Masʿūd رَضِیَ اللّٰہُ عَنْہُ reports that the Noble Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم declared: "Whoever turns all his concerns into a single concern—namely, the concern for the Afterlife—Allah shall suffice him regarding his worldly worries. But whoever remains consumed by anxieties over worldly affairs, Allah shall not care in which valley he perishes."[1]

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

One Must Face the Consequences of One's Deeds

Dear Islamic brothers! Having arrived in this world, we must inevitably face death, descend into the grave, and reap the consequences of our deeds. Allah Almighty states in the Holy Qur'an:

كُلُّ نَفْسٍۢ بِمَا كَسَبَتْ رَهِيْنَةٌ ﴿۳۸﴾

Every soul is a pledge for what it earned[2]

This demonstrates that every individual stands pledged for their own actions. Whoever has been brought into existence in this world must descend into the grave and bear the fruits of their conduct.

[1] Ibn Mājah, Kitāb al-Zuhd, page 668, Hadith 4106."

[2] Al-Quran, Al-Muddathir, verse 38; translation from Kanz al-ʿIrfān

People Persist in Heedlessness

Allah Almighty declares in the Holy Qur'an:

اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَ هُمْ فِیْ غَفْلَةٍ مُّعْرِضُوْنَ ۚ﴿۱﴾

The accountability of the people has drawn near. Yet, they turn away in heedlessness. [1]

Sultān al-ʿĀrifīn, Shaykh Sultān Bāhū رَحْمَةُ اللّٰهِ عَلَيْه states:

> O seeker of the world! You have chosen the temporary, perishable luxuries of this world in exchange for the love of Almighty Allah, the blessings of the Afterlife, and the eternal, tranquil life of Paradise. Who advised and reassured you to make such a disadvantageous trade? What is this worldly life of yours? It shall dissolve just as a piece of sugar dissolves in water. Thereafter, you shall be laid to rest in a narrow, dark grave where you will not even be able to turn onto your side. Then, the True Sovereign—Almighty Allah—shall demand an accounting from you without the slightest increase or decrease, where you must give an account for every single moment of your life.[2]

O lovers of the Messenger! Reflect upon this! What a day of helplessness and difficulty that shall be, and how powerless we shall prove when the Angel of Death عَلَيْهِ السَّلَام arrives, the breath rattles in the throat, the final gasp is drawn, and the soul departs from the body. Alas! On that day, no king's sovereignty shall rescue him, no pity shall be shown to the poor man's indigence, no strength shall prevail, nor shall any plea of weakness from the frail be accepted.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

The Counting of Breaths

Dear Islamic brothers! In our society, life is customarily calculated in years: "I

[1] Al-Quran, Al-Anbiyāʾ, verse 11; translation from Kanz al-ʿIrfān

[2] Abyāt-i Bāhū, page 325, summarised.

have reached such-and-such an age; this is my twenty-fifth birthday; now this is my thirty-fifth birthday." If one were to ask a person how many months they have spent in the world, they would likely not know the answer. If asked how many days they have been in the world, perhaps hardly one in billions could tell you. If hours and minutes were asked, virtually no one would possess such knowledge.

Yet, remember! In the court of Almighty Allah, our life is not calculated by years, nor by months, days, hours, or minutes—rather, it is measured by breaths. While we count how many years we have resided in the world, the record in the Divine Presence tallies how many breaths one has drawn in this life. It is stated in the Holy Qur'an:

إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾

We are only counting a number for them.[1]

In *Tafsīr al-Durr al-Manthūr*, it is stated regarding this verse: The very breaths that a servant draws in this world are being numbered.[2]

Allah! Allah! Dear Islamic brothers! What a sobering truth this is. According to various reports, a person draws between 17,000 and 30,000 breaths each day. Now consider:

- We were engrossed in our mobile phones;
- We were chatting casually with friends;
- We were absorbed in trivialities;
- We were engaged in sinful acts; or
- We had set out for recreation and leisure.

In our minds, we assume that little time has elapsed—that we merely devoted a single day to recreation, engaged in pleasantries for a few hours, or spent just half an hour scrolling on a mobile phone. We tally time in terms of days

[1] Al-Quran, Maryam, verse 84; translation from Kanz al-ʿIrfān

[2] Al-Durr al-Manthūr, juzʾ 16, Sūrat Maryam, under verse 84, vol. 5, p. 538.

and hours, yet in the Divine Court, the accounting is kept in breaths. There, the record details how many breaths were expended in uselessness, how many were spent viewing social media posts, how many passed in sinful deeds, and how many were consumed in worldly pleasures away from good deeds and obedience to Almighty Allah.

Wherein Lies the Cause for Rejoicing?

When the sacred verse was recited before Sayyidunā Ibn al-Simāk رَحْمَةُ اللّٰهِ عَلَيْه:

اِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿۸۴﴾

We are only counting a number for them.[1]

He remarked: "When breaths are numbered and inherently limited, how swiftly the entire matter will reach its end!" A venerable scholar observed: "How can you rejoice over a life that every passing breath continues to sever?"[2]

The Thread of Breaths Is About to Snap

Imām Ḥasan al-Baṣrī رَحْمَةُ اللّٰهِ عَلَيْه stated: "Hasten! Hasten! What is your life but these very breaths? If they cease, the chain of your actions through which you seek closeness to Allah Almighty will be severed. May Allah Almighty show mercy upon the person who assesses himself and sheds a few tears over his sins." After making this statement, he recited this sacred verse[3]:

اِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿۸۴﴾

We are only counting a number for them.[4]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

[1] Al-Quran, Maryam, verse 84; translation from Kanz al-ʿIrfān

[2] Rūḥ al-Bayān, juzʾ 16, Sūrat Maryam, under verse 84, vol. 5, p. 359.

[3] Iḥyāʾ ʿUlūm al-Dīn, Kitāb Dhikr al-Mawt wa-mā Baʿdah, Chapter Two: On Longing and Hopes (Al-Bāb al-Thānī fī Ṭūl al-Amal... al-kh), vol. 4, p. 557."

[4] Al-Quran, Maryam, verse 84; translation from Kanz al-ʿIrfān

Alas! That Final Breath

Dear Islamic brothers! This world is ephemeral, we are mortal, and all our belongings are transient. Time passes like a sharp sword, severing our lives. Alas! The tally of breaths will soon reach its completion; the final gasp will occur, the body will shudder, the soul will depart, our heartbeat will abruptly cease, and we shall be lowered into the dark grave.

Whenever the Companion of the Prophet, Sayyidunā ʿAbdullāh b. ʿAbbās رَضِیَ اللّٰہُ عَنْہُمَا recited this sacred verse:

اِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿۸۴﴾

We are only counting a number for them.[1]

He would weep and say:

- "There will be a final breath when the soul is extracted;
- There will be a final breath that separates one from family and dependents;
- Alas! There will be a final breath, after which you shall be lowered into the grave."[2]

Let Not the World Deceive You

Dear Islamic brothers! Before that moment arrives and our breaths cease, we ought to awaken from heedlessness. This world is an abode of deception; we must emerge from this delusion and occupy ourselves with preparing for the Afterlife. Allah Almighty declares:

یٰۤاَیُّهَا النَّاسُ اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَیٰوةُ الدُّنْیَا

O people! The promise of Allah is true, so ensure that the life of this world does not deceive you, [3]

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[1] Al-Quran, Maryam, verse 84; translation from Kanz al-ʿIrfān

[2] Rūḥ al-Bayān, juzʾ 16, Sūrat Maryam, under verse 84, vol. 5, p. 359.

[3] Al-Quran, Al-Fāṭir, verse 5; translation from Kanz al-ʿIrfān

Death Will Arrive Suddenly

Sayyidunā ʿAbdullāh b. ʿUmar رَضِیَ اللّٰہُ عَنۡہُ, while advising an individual, remarked: "O brother! Do you not know that death is right before you, and that it shall arrive suddenly? You know not whether it will come upon you in the morning or the evening, by night or by day. Thereafter lies the terror of the grave and the encounter with Munkar and Nakīr, followed by that Day of Resurrection wherein the followers of falsehood shall suffer ultimate loss."[1]

صَلُّوۡا عَلَی الۡحَبِیۡب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

The Mysterious Stone (A Parable)

Dear Islamic brothers! Death is imminent, and our departure from this world is at hand. Alas! We have come into this world only once; once this thread of breath snaps and we pass along the path of death into the grave, we shall never return.

Sayyidunā Abū Zakarīyā al-Taymī رَحۡمَۃُ اللّٰہِ عَلَیۡہ relates: While Caliph Sulaymān ibn ʿAbd al-Malik was present in the Sacred Mosque (*Al-Masjid al-Ḥarām*), a stone bearing an inscription was brought to him. He requested someone who could decipher it. Consequently, the renowned *Tābiʿī*, Sayyidunā Wahb رَحۡمَۃُ اللّٰہِ عَلَیۡہ arrived and read it. Written upon it was:

"O child of Adam! Were you to comprehend the proximity of your death, you would abandon far-reaching hopes, increase your supply of righteous deeds, and diminish your greed, avarice, and schemes for acquiring the world. Remember! If your foot slips:

- You shall face deep remorse on the Day of Resurrection;
- Your family and dependents shall become averse to you and leave you in distress;
- Your parents, kin, and beloved companions shall part from you; and
- Your offspring and close relatives shall render you no assistance.

[1] Shuʿab al-Īmān, Bāb fī Ḥifẓ al-Lisān, vol. 4, p. 214, no. 4834.

Thereafter, you shall neither return to the world nor add to your good deeds. Therefore, work for the Afterlife prior to that moment of regret and lamentation."[1]

The Duty of a Wise Person

Dear Islamic brothers! A wise person ought to:

- Review his past life;
- Offer sincere repentance (*tawbah*), feeling remorse over his sins;
- Avoid being deceived by the false hope of a long life, engaging immediately in good deeds to prepare for the grave and the Afterlife; and
- Refrain from abandoning virtues or falling into sins out of love for wealth, possessions, or family, for their companionship lasts but a fleeting moment, whereas righteous deeds prove beneficial in the grave, the Afterlife, and in this world as well.

The Affliction Lies Within the Graves

It is narrated regarding the grandson of the Prophet, Sayyidunā Imām Ḥusayn رَضِیَ اللّٰہُ عَنۡہُ that whenever he looked upon graves, he would state: "How fine these graves appear from above, yet the affliction lies within them! Allah! Allah! O servants of Allah! Do not become preoccupied with the world! Verily, the grave is the abode of deeds; perform righteous deeds, and do not be heedlessness of them!"[2]

The Noble Master Wept Bitterly

It is reported in *Sunan Ibn Mājah* on the authority of Sayyidunā Barāʾ ibn ʿĀzib رَضِیَ اللّٰہُ عَنۡہُ:

[1] Dhamm al-Hawā, Al-Bāb al-Khamsūn..., page 501, no. 844.

[2] Bustān al-Wāʿiẓīn, Majlis fī Dhikr al-Qubūr, Ḥikāyah ʿan al-Ḥusayn, page 157.

One day, we were participating in a funeral procession alongside the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. At the time of burial, he seated himself at the edge of the grave and wept bitterly, weeping so profusely that the soil of the grave became moist. He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم then remarked: "Prepare for the likes of this!"[1]

Remember Death!

Dear Islamic brothers! This world is designated specifically for preparing for the Afterlife. We ought to remember death, adopt the contemplation of the Afterlife, and attach our hearts to virtues. There is one single practice which, if adopted, could perhaps resolve all our tribulations: the remembrance of death.

When we forget the grave, heedlessness overcomes the heart:

- Those who forget the grave become arrogant;
- Those who forget the grave fall into self-admiration;
- Those who forget the grave miss their prayers;
- Those who forget the grave engage in sin;
- Those who forget the grave remain distant from righteousness; and
- Those who forget the grave deceive others and become entangled in conflicts and worldly disputes.

If we remember the grave and continuously recall death, then, اِنْ شَآءَ اللّٰه, we shall succeed in becoming righteous Muslims. Therefore, cultivate the habit of remembering death and visualize its reality!

[1] Ibn Mājah, Kitāb al-Zuhd, Bāb al-Ḥuzn wa-al-Bukāʾ, page 681, Hadith 4195.

Sayyidunā Anas ibn Mālik رَضِیَ اللّٰہُ عَنْہُ narrates that the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, stated: "Remember death frequently, for it dispels sins and causes indifference towards the world."[1]

Sayyidunā Sufyān al-Thawrī رَحْمَۃُ اللّٰہِ عَلَیْہ states: A venerable elder informed us that the Noble Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم counselled a person: "Remember death frequently; it shall free you from other anxieties."[2]

Sayyidunā al-Daqqāq رَحْمَۃُ اللّٰہِ عَلَیْہ said: Whoever remembers death frequently is honoured with three blessings:

1. Swift enablement for repentance (*tawbah*);
2. The fortune of contentment (*qanāʿah*); and
3. Liveliness in worship.

He further stated: And whoever forgets death is entangled in three afflictions:

1. Delaying repentance;
2. Dissatisfaction with sustenance that meets one's needs; and
3. Laziness in worship.[3]

Sayyidunā Kaʿb al-Aḥbār رَحْمَۃُ اللّٰہِ عَلَیْہ states: "Whoever truly realizes death finds the griefs and tribulations of the world made light upon him."[4]

Sayyidunā Imām Ḥasan al-Baṣrī رَحْمَۃُ اللّٰہِ عَلَیْہ states: "Whoever settles the remembrance of death within his heart will find all the tribulations of the world made easy for him."[5]

[1] Al-Tadhkirah li-l-Qurṭubī, Bāb Dhikr al-Mawt wa-al-Istiʿdād lah, p. 7.

[2] Mawsūʿah Ibn Abī al-Dunyā, Al-Shukr li-Allāh, vol. 1, p. 520, ḥadīth: 165.

[3] Al-Tadhkirah li-l-Qurṭubī, Bāb Dhikr al-Mawt wa-al-Istiʿdād lah, p. 9.

[4] Ḥilyat al-Awliyāʾ, vol. 6, p. 43, no. 7727.

[5] Mawsūʿah Ibn Abī al-Dunyā, Kitāb Dhikr al-Mawt, vol. 5, p. 432, ḥadīth: 129.

When a woman complained of hardness of heart before the Mother of the Believers, Sayyidunā ʿĀ'ishah al-Ṣiddīqah رَضِیَ اللّٰہُ عَنۡہَا, she advised: "Remember death frequently, and your heart shall become softened."[1]

Sayyidunā Imām Ḥasan al-Baṣrī رَحۡمَۃُ اللّٰہِ عَلَیۡہ states that the Holy Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم asked the Noble Companions رَضِیَ اللّٰہُ عَنۡہُم: "Do all of you desire to enter Paradise?" They replied: "Indeed, O Messenger of Allah!" He صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم stated: "Shorten your hopes, keep death before your eyes, and fulfil the right of modesty owed to Almighty Allah!"[2]

May Almighty Allah grant us the contemplation of the Afterlife. Would that we be granted the opportunity to visit graveyards, look upon graves with eyes of admonition, and continuously remember death!

اٰمِیۡن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم

One of the 12 Religious Works: One Day in the Path of Allah

The summary of a hadith is as follows: "Feet that become covered in dust in the path of Allah shall not be touched by the fire of Hell."[3]

Stepping out of one's home to invite towards righteousness and to forbid evil is also considered stepping forth in the path of Allah. Our Beloved Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم used to visit marketplaces to invite people towards righteousness. He صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم would also travel to various tribes to convey the call to righteousness.

The Prophetic devotees associated with Dawat-e-Islami also strive to practice this noble tradition. The call to righteousness is presented by going house to house and shop to shop. People are invited to come to the mosque and encouragement is provided to perform the daily prayers. We refer to this act as "One Day in the Path of Allah."

[1] Mawsūʿah Ibn Abī al-Dunyā, Kitāb Dhikr al-Mawt, vol. 5, p. 442, ḥadīth: 156.

[2] Al-Zuhd li-Ibn al-Mubārak, Bāb al-Harab min al-Khaṭāyā wa-al-Dhunūb, p. 126, ḥadīth: 317.

[3] Musnad Imam Aḥmad, Vol. 6, p. 507, Hadith 16356.

Do join the devotees of the Messenger by dedicating one day in the path of Allah Almighty! اِنْ شَآءَاللّٰه, You will attain the privilege of acting upon the Sunnah of the Prophets عَلَيْهِمُ السَّلَام; you will earn the reward for spreading the invitation to righteousness; according to the blessed Hadith, the one who guides towards a good deed is like the one who performs it.[1] If even a single individual becomes a righteous performer of prayer through our invitation to righteousness, rest assured, it will be a source of immense salvation and success.

(Mention the specific day and location where "One Day in the Path of Allah" takes place; for instance, say:)

Every Wednesday after the 'Asr prayer, "One Day in the Path of Allah" is observed in the neighbourhood adjacent to Faizan-e-Madinah. Please do join us! Offer your 'Asr prayer at Faizan-e-Madinah; together, we will then spread the invitation to righteousness, اِنْ شَآءَاللّٰه, A great reward shall be attained.

Rulings Concerning Funeral Rites

Dear Islamic Brothers! Let us listen to the rulings concerning funeral rites, derived from the booklet *"Murday ke Sadmay"* authored by Ameer of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه:

First, let us listen to two Blessed Sayings of the Merciful Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم:

1. When a person destined for Paradise passes away, Allah Almighty does not like to punish those who carry his funeral bier, those who walk behind it, and those who perform his funeral prayer.[2]

2. Following death, the very first reward granted to a believing servant shall be the forgiveness of all participants in his funeral.[3]

[1] Jāmiʿ ai-Tirmidhi, Abwāb al-ʿIlm, Chapter on the one who guides to good..., p. 628, Hadith 2670.

[2] Firdaus al-Akhbār, Vol. 1, p. 282, Hadith 1108

[3] Musnad al-Bazzār, Vol. 11, p. 86, Hadith: 4796

- Participation in the funeral should be undertaken with righteous intentions, such as seeking the pleasure of Allah, fulfilling a religious obligation, and comforting the deceased and their loved ones.
- While accompanying the funeral procession, one should continually reflect upon one's own ultimate fate—that just as this person is being carried today, one day I too shall be carried; and just as they are about to be buried beneath the earth, my own burial shall likewise take place. Engaging in such contemplation is an act of worship and a meritorious deed.

Announcement

The remaining rulings pertaining to funeral rites shall be explained within the training circles. Therefore, please ensure your participation in the training circles in order to learn them.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

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

◆◆◆

1. The ṣalāt for the night preceding Friday

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

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

2. All sins forgiven

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَّعَلٰى اٰلِهٖ وَسَلِّمْ

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

3. 70 portals of mercy

صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

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

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

Seventy portals of mercy are opened for whoever recites this ṣalāt.[1]

4. The reward of 600,000 ṣalāt

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

Shaykh Aḥmad Ṣāwī رَحْمَةُ اللّٰهِ عَلَيْه reports from some saints of Islam that whoever recites this ṣalāt once receives the reward of reciting ṣalāt 600,000 times.[2]

5. Nearness to Allah's Messenger ﷺ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كَمَا تُحِبُّ وَ تَرْضٰى لَهٗ

Once, a person came to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Amazingly, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم made this person sit between himself and Abū Bakr al-Ṣiddīq رَضِیَ اللّٰهُ عَنْهُ. The Companions were surprised as to who this honoured person was. When he left, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم explained, "When he sends ṣalāt upon me, he does so in these words."[3]

6. The ṣalāt of intercession

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

[1] Al-Qawl al-Badīʿ, p. 277
[2] Afḍal al-Ṣalawāt ʿalā Sayyid al-Sādāt, p. 149
[3] Al-Qawl al-Badīʿ, p. 125

The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated, “My intercession becomes necessary (wājib) for whoever recites ṣalāt like this.”[1]

1. Good deeds for 1000 days

جَزَى اللّٰهُ عَنَّا مُحَمَّدًا مَا هُوَ اَهْلُهٗ

Ibn ʿAbbās رَضِیَ اللّٰهُ عَنْهُمَا reports that the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم declared, “Seventy angels write good deeds for a thousand days for whoever recites this.”[2]

2. An easy way to spend every night in worship

The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, “Whoever recites this supplication three times at night; it is as though he found Laylat al-Qadr.”[3]

لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ

سُبْحٰنَ اللّٰهِ رَبِّ السَّمٰوٰتِ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيْم

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.

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

[2] Majmaʿ al-Zawāʾid: Hadith 17305

[3] Tārīkh Ibn ʿAsākir: Hadith 4415

Schedule for the Weekly Congregation Circles (Overseas), 5 November 2026

1. Learning Sunnahs and Etiquettes: **5 minutes**
2. Memorising a Supplication: **5 minutes**
3. Self-Assessment (Ja'izah): **5 minutes**
4. Total Duration: **15 minutes**

Remaining Rulings Pertaining to Funeral Rites

- Shouldering the funeral bier is a rewardable act. It is stated in a sacred Hadith: "Whoever carries a funeral bier for forty steps, forty of his major sins (*kabā'ir*) shall be erased." In another Hadith, it is mentioned that Allah Almighty shall grant permanent forgiveness to the one who shoulders all four corners of the funeral bier. [1]
- The Sunnah is to shoulder all four corners sequentially, walking ten steps at each corner. The complete Sunnah method is to shoulder first the right headpost, then the right footpost, followed by the left headpost, and finally the left footpost, walking ten steps at each position, totalling forty steps. [2]
- Deliberately pushing and jostling people in an injurious manner while carrying the funeral bier—as some tend to do during the funerals of prominent personalities—is impermissible, forbidden (*ḥarām*), and an act leading to Hellfire.
- A husband may shoulder his wife's funeral bier, lower her body into the grave, and view her face. It is only giving her the ritual bath (*ghusl*) and touching her body without a barrier that is prohibited. [3]

[1] Al-Jawharah, p. 139; Al-Durr al-Mukhtār, Vol. 3, pp. 158-159; Bahār-e-Sharīʿat, Vol. 1, p. 823

[2] ʻĀlamgīrī, Vol. 1, p. 162; Bahār-e-Sharīʿat, Vol. 1, p. 822

[3] Bahār-e-Sharīʿat, Vol. 1, pp. 812-813

- It is permissible to recite the *Kalimah Ṭayyibah*, the *Kalimah Shahādah*, or Ḥamd and Naat aloud while accompanying the funeral procession. [1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Supplication for Salvation from Disgrace in This World and the Hereafter

In accordance with the schedule of Dawat-e-Islami's weekly Sunnah-inspired gathering, the *"Supplication for Salvation from Disgrace in This World and the Hereafter"* shall be memorised. The supplication is as follows:

اَللّٰهُمَّ اَحْسِنْ عَاقِبَتِیْ فِی الْاُمُوْرِ كُلِّهَا وَاَجِرْنِیْ مِنْ خِزْیِ الدُّنْیَا وَعَذَابِ الْاٰخِرَةِ۔

Translation: "O Allah! Grant a good outcome in all my affairs, and protect me from the disgrace of this world and the punishment of the Afterlife." [2]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ 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.

[1] Fatāwā Razawiyyah, Vol. 9, pp. 139–158

[2] Faizān-e-Du‘ā, p. 316

[3] Al-Jāmiʿ al-Ṣaghīr: Hadith 5897

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

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

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

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

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

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

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

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

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

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

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

1. Have you made good intentions?

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

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

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

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

6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with Khazāʾin al-ʿIrfān* or *Nūr al-ʿIrfān*? Or, have you read or listened to at least two pages from *Tafsīr Ṣirāṭ al-Jinān*?

7. Have you recited some invocations from the Shajara?

8. Have you recited ṣalawāt upon the Prophet at least 313 times?

9. Have you protected your *eyes* from sin? (By not looking at indecent things on your mobile or elsewhere, movies and dramas, non-maḥram women, etc.)

10. Have you protected your ears from sin by not listening to backbiting, music, foul *and* lewd speech, etc?

11. Did you keep your gaze lowered today whilst walking or travelling and refrain from looking here and there without need?

12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of *Maktabat* al-Madina, or the Monthly Magazine Faizan-e-Madina for at least 12 minutes today?

13. Did you stop talking and discontinue what you were doing to reply to azan and iqāmah?

14. If something *happened* that made you angry with someone, did you stay quiet and control your anger, or did you end up speaking out?

15. Did you fill in the *Pious Deeds* booklet whilst taking account of your actions?

16. Did you listen to your *nigrān* in accordance with the guidelines stipulated by the central executive committee?

17. Did you speak respectfully with everybody inside and outside the home, be they young or old?

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

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

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

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

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

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

39. Did you watch Madani Channel for some time?

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

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

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

43. Did you maintain cleanliness and tidiness?

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

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

46. Did you recite 'بِسْمِ 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 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 اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد