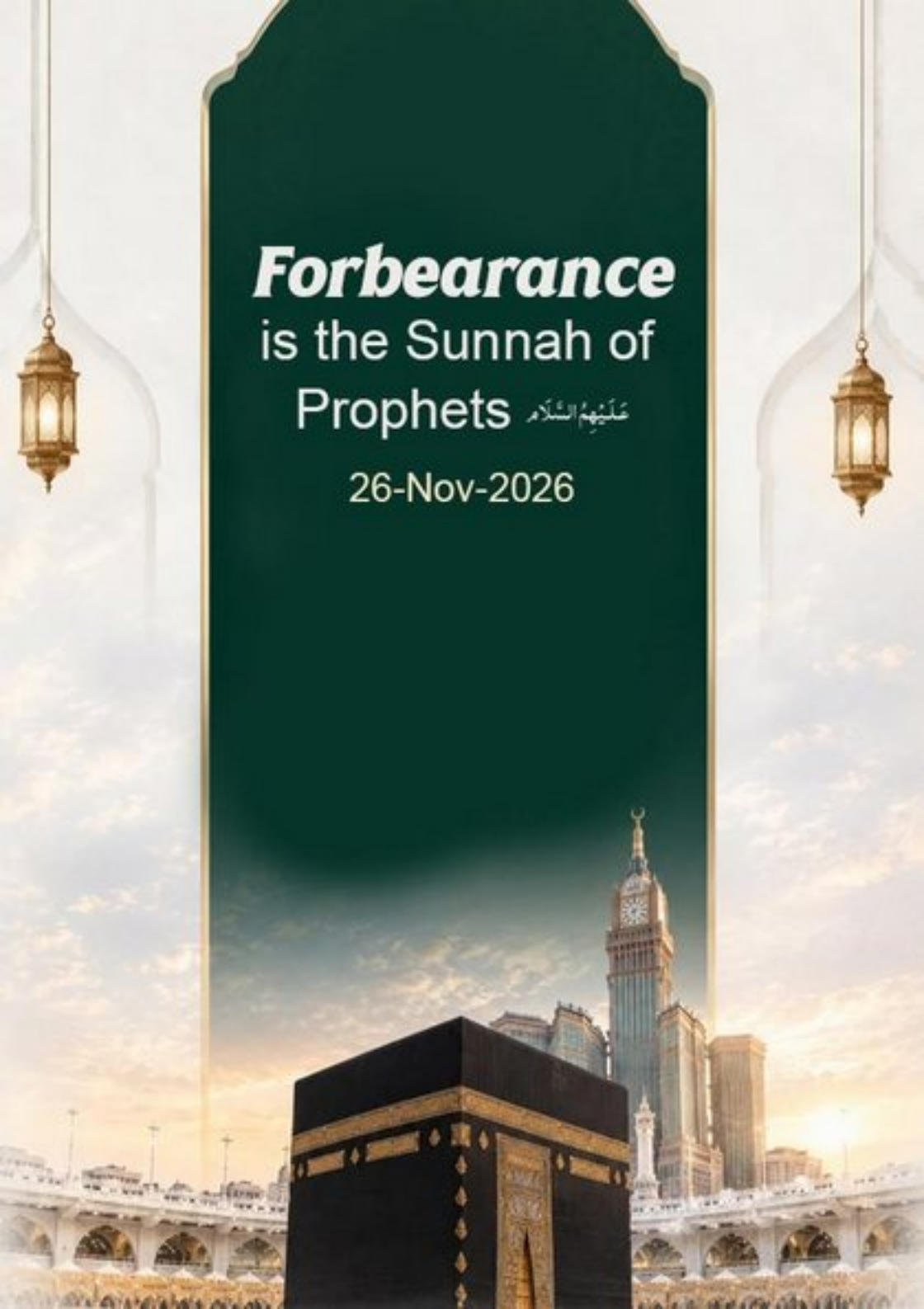
Forbearance
is the Sunnah of
Prophets عَلَيْهِمُ السَّلَام
26-Nov-2026

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖن

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Forbearance is the Sunnah of Prophets عَلَيْهِمُ السَّلَام

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 Reciting Salawat

The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

حَيْثُ مَا كُنْتُمْ فَصَلُّوْا عَلَيَّ فَاِنَّ صَلَاتَكُمْ تَبْلُغُنِيْ

"Wherever you are, send Salawat upon me, because your Salawat reaches me."[1]

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

Daughter, Do Not Fear...!!

Sayyiduna Munīb Azdī رَضِیَ اللّٰهُ عَنْهُ states:

> Before accepting Islam, I saw the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. People were gathered around him, and he was saying: "O people! Say لَآ اِلٰهَ اِلَّا اللّٰه and achieve success..." Instead of considering his clear and truthful message, accepting Islam, and gaining freedom from Hell, people were committing

[1] Al-Muʿjam al-Kabīr, vol. 3, p. 82, Hadith 2729

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

atrocities. مَعَاذَاللہ! Someone would throw dust at him, and someone would abuse him. This continued until afternoon. Then, when everyone dispersed, a lady came into his service with a large bowl of water and washed his blessed face. I asked the people present about her, and they told me: "This is his daughter, Sayyidah Zaynab رَضِیَ اللہُ عَنْہَا."[1]

A similar incident is reported from Sayyidunā Ḥārith b. Ḥārith رَضِیَ اللہُ عَنْہُ. It mentions that when people dispersed, Sayyidah Zaynab رَضِیَ اللہُ عَنْہَا came weeping, holding a bowl of water and a cloth. The Beloved Prophet صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم took the bowl, drank water, and performed ablution. Then he raised his blessed head, looked towards Sayyidah Zaynab رَضِیَ اللہُ عَنْہَا, and said: "Daughter! Never fear that these people will overcome your father."[2]

صَلُّوْا عَلَی الْحَبِیْب　　صَلَّی اللہُ عَلٰی مُحَمَّد

Enduring Difficulties in the Way of Allah Almighty is a Sunnah

Dear Islamic brothers! You heard what kind of difficulties our Beloved Prophet صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم endured for the sake of Islam! All this happened after openly inviting people to righteousness. Therefore, whenever someone invites to righteousness and faces any hardship as a result, they should remember the difficulties faced by the Beloved Prophet صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم in preaching Islam and thank Allah Almighty for bestowing the privilege of fulfilling the Sunnah of enduring hardships for the sake of Islam. In this way, اِنْ شَآءَاللہ, Satan will fail and be humiliated, and practicing patience will become easy.

Indeed, facing difficulties in the path of Islam is a Sunnah, having patience upon them is a Sunnah, and continuing to invite towards righteousness despite extreme hardships is also a Sunnah.[3]

[1] Al-Muʿjam al-Kabīr, vol. 9, p. 70, Hadith 17193 selected
[2] Al-Muʿjam al-Kabīr, vol. 9, p. 382, Hadith 18485
[3] Bhayānak Ūnt, p. 6

The Peace of Mind of the Beloved Prophet ﷺ

Dear Islamic brothers! Do you know what important lesson lies in this event from the pure life of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم that we heard? It is the tranquillity, good hope, and true, firm belief of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم that a day will come when Islam will reign supreme. How remarkable it is! People gathered around him, while he invited them towards righteousness, explained to them, and called them towards Paradise, yet the people opposite him—مَعَاذَ الله—committed disrespect, abused him, and threw dust on his blessed body. Despite this, when his daughter Sayyidah Zaynab رَضِیَ اللهُ عَنْهَا came crying, with what certainty and calm did he say: “Daughter! Never fear that these people will overcome your father.”

It was as if he was seeing the destination of this journey. He صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم knew that this was just the beginning of the road, these difficulties would eventually end, these days of hardship would come to an end, and then a time would arrive when the call of لَآ اِلٰهَ اِلَّا الله would be on every tongue, and people would sacrifice their lives for مُحَمَّدٌ رَّسُوْلُ الله.

The Comforting Master ﷺ

Dear Islamic brothers! May I share another lesson to learn here? Normally, when a person is in trouble—for instance, suffering a business loss, experiencing a theft, failing in a task, failing an exam, or facing difficulties in any matter—in our environment, اَلْحَمْدُ لِلّٰه, devotees of the Holy Prophet invite people to righteousness and travel in Qafilas. Sometimes, difficulties arise along this path, and one has to listen to people’s taunts. What happens on such occasions? People comfort us, saying, “Look brother! Difficulties are part of life, do not worry, ease comes with hardship, do not take it to heart! Allah Almighty will make things better.”

But look at the matter here: the hardship reached the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم; people were denying him, though he صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم deeply desired that people recite the Kalimah and become deserving of Paradise. Yet,

people were committing insolence instead. According to general custom, someone should have comforted him, but may we be sacrificed! He is the Master صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم who gives comfort to everyone, the merciful one who reassures hearts. He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was so content at heart that he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was comforting his daughter: do not fear! My heart is content, you too remain content! This is a difficult time and it will pass, then اِنْ شَآءَ اللّٰه, Allah Almighty will grant victory and dominance to Islam.

Waiting for Ease is also Worship

Dear Islamic brothers! This contentment and peace of heart is unfortunately disappearing from among us. We get frustrated very quickly. This is a very subtle point to understand. Whatever work happens in this world has a set time frame. In the Holy Quran, Allah Almighty states:

لِكُلِّ اَجَلٍ كِتَابٌ ﴿۳۸﴾

For every promise, there is a written term.[1]

This means it is predetermined with Allah Almighty how and when a work will be completed.[2]

Although the timings for certain tasks are set by us as well, there is a time fixed with Allah Almighty. We do not wait for that time to complete and get frustrated before that. We stand at a traffic signal, knowing and even seeing the timer running down the seconds, yet we become impatient. We cannot wait even for a minute or two. Where traffic gets jammed, we know traffic will clear in its own time, but we cannot wait; horns are honked, people get furious, and some just suffer internally.

People speak ill of others, and some ignorant ones even utter abuses. Similarly, when someone falls ill, when will they recover from this illness? This is decided by Allah Almighty. Whether we complain or show patience, recovery will only

[1] Al-Quran, Al-Raʿd, verse 38; translation from Kanz al-ʿIrfān

[2] Tafseer Nazm Al-Durar, part 13, Al-Raʿd, under verse 38, vol. 4, p. 160

come at its appointed time. When a business is started, when will it see growth? Allah Almighty has fixed a time for it. However, our mindset is often such that we set up a shop today, start a business, and expect to make millions in profit tomorrow.

Think along these lines as well, and many examples will come to mind. The purpose of saying this is simply that this state of restlessness, the period required to complete a task, reach a destination during a journey, or climb the ladder of success in any matter, we grow frustrated before completing that period. Then, this frustration becomes a cause of impatience, and this impatience leads us to failure. Therefore, we should eliminate this frustration from within ourselves. When this frustration is removed, patience will follow, forbearance will follow, and through its blessings, اِنْ شَآءَاللّٰه, success will also be granted.

There is a very beautiful hadith. The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: اَفْضَلُ الْعِبَادَةِ انْتِظَارُ الْفَرَجِ meaning, waiting for ease is an excellent act of worship.[1]

سُبْحٰنَ اللّٰه! The traffic signal is closed and you are in a rush; show patience, and you will receive reward. Poverty has come, financial hardship has come; wait for ease with patience, and you will receive reward. You fell ill; wait for healing with patience, and you will receive reward. You failed an exam; work harder next time and take the exam again! Wait for success with patience, and you will receive reward. Circumstances have gone out of control; wait with patience, and you will receive reward. In short, whatever the difficulty, trouble, or failure you are facing, show patience! Wait for ease with patience, اِنْ شَآءَاللّٰه, you will receive reward.

The State of a Believer is Remarkable!

It is stated in a hadith that the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

> The state of a believer is remarkable; every affair of his is filled with goodness. When he receives happiness, he expresses gratitude and earns

[1] Jāmiʿ al-Tirmidhī, p. 817, Hadith 3571 selected

reward, and when difficulty, trouble, or calamity strikes, he shows patience and earns reward. [1]

Keep Your Trust in Allah Almighty!

Dear Islamic brothers! We heard the hadith: أَفْضَلُ الْعِبَادَةِ انْتِظَارُ الْفَرَجِ meaning, waiting for ease is an excellent act of worship.

It is surprising: why was this waiting called excellent worship? Imam Tirmidhī رَحْمَةُ اللّٰهِ عَلَيْه has written a deeply inspiring wisdom behind this. He states:

A person who waits for ease with patience and inner peace does not actually keep his sight on outward causes; rather, his sight is on مُسَبِّبُ الْاَسْبَاب, the Creator of causes (the Merciful Lord who creates the causes). Turning one's sight away from causes and fixing it upon the Creator of causes is a sign of complete faith. Therefore, it was said: waiting for ease with patience and forbearance is the excellent act of worship.[2]

Feeling No Pain

Sayyidatunā Rabīʿah Baṣriyyah رَحْمَةُ اللهِ عَلَيْهَا, who was a great saintly figure of her time and held a very high status, was once passing by when a brick suddenly fell and struck her head, causing it to split open and bleed.

In our case, when such a thing happens, a person starts wailing and shouting in pain. But look at the excellence of these saintly people and how strong their connection was with Allah Almighty! When the brick struck her head and it split open and bled, she gave no negative reaction whatsoever. Someone asked in astonishment, "Did you not feel any pain?" She replied, "The brick fell by the will of Allah Almighty, and it struck my head by the will of Allah Almighty. This falling brick showed that Allah Almighty's will was directed towards me,

[1] Ṣaḥīḥ Muslim, p. 1144, Hadith 2999
[2] Nawādir al-Uṣūl, vol. 1, p. 423

and this brought me so much joy that my attention did not even go towards the pain."[1]

What a grand status the pious people of Allah possess! We learn that whether difficulty comes, trouble comes, pain comes, poverty comes, or illness comes, keep your focus on the Merciful Lord! You will not even need to tolerate it; rather, you will begin to find pleasure in the pain itself.

Whatever the Lord Willed...!

Sayyidunā Anas b. Mālik رَضِیَ اللّٰہُ عَنْہُ, a Companion of the Prophet, was a special servant of the Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم. He says: "I spent ten years in the blessed service of the Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم. In all those years, not once did he say, 'O Anas! Why did you do this task?" nor did he say, "Why did you not do this task?'"[2]

He further says:

> If ever any loss occurred through me, like a pot falling and breaking, and someone in the house began to scold me for it, the Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم would say, "Leave him! فَاِنَّہٗ لَوْ قُضِیَ شَیْءٌ لَکَانَ For if anything had been destined, it would have happened."[3]

سُبْحٰنَ اللّٰہ! This is a remarkable point! In our homes, major quarrels take place over such matters. If a glass slips from a child's hand and breaks, mothers get angry and parents start scolding. If a wife makes a mistake, such as burning clothes while ironing or leaving a slight stain after washing, small matters like these lead to fights and arguments at home. If a younger brother makes a mistake, a minor loss occurs, a loss happens at the shop, a fan burns out, or a light goes out—whatever kind of loss it may be, we fail to show forbearance!

Many such matters commonly happen in our everyday lives. In such situations, keep your sight on destiny. When we believe that not even a leaf can move

[1] Al-Kawākib al-Durriyah, vol. 1, p. 270

[2] Ṣaḥīḥ al-Bukhārī, p. 1504, Hadith 6038

[3] Makārim al-Akhlāq li al-Kharāʾiṭī, vol. 1, p. 203, Hadith 71

without the will of Allah Almighty, how could tea spill on our clothes? How could clothes get burnt? How could a car headlight break? It is destiny taking effect, and we are being tested through it to see whether we display good character through patience and forbearance to earn reward, or display bad character and prove ourselves to be ill-mannered. Therefore, we should show patience over such small matters. If we keep our sight on destiny and develop the mindset that this trouble only reached us because Allah Almighty willed it, and had He not willed it, it could never have touched us, then through its blessing, اِنْ شَآءَاللّٰه showing forbearance will become easy, and we will also become deserving of reward.

A Unique Example of Forbearance

Dear Islamic brothers! These examples I mentioned, which usually lead to big quarrels among us, are actually very minor things. What is true forbearance, and what is patience really about? Let me tell you a beautiful event. Sayyidunā Aḥnaf b. Qays رَحْمَةُ اللّٰهِ عَلَيْه was a prominent *tābiʿī* saint, meaning a fortunate personality who gained the spiritual blessings from the blessed company of the noble Companions رَضِیَ اللّٰهُ عَنْهُم. He was renowned for his immense forbearance and was exceptionally forbearing. Once, as he was passing somewhere, a person hurled abuse at him.

In our case, unless people return ten abuses for one, they are not satisfied. But he was a *tābiʿī* saint, a righteous soul; when someone abused him, he paid no attention to him and kept walking along his way. The person who uttered the abuse started walking behind him. He was walking ahead, and the man followed behind, continuing to hurl abuses.

He رَحْمَةُ اللّٰهِ عَلَيْه kept listening to his abuses, walking silently. When he reached near his tribe, he stopped. He turned his face towards that person and said: “If there is anything left in your heart, say it right now, because if my well-wishers in my tribe hear your words, there is a risk that they might cause you harm, (so, if you have any more abuses to hurl at me, stand here and hurl them. I am listening).”

Hearing this statement, that person was overcome with shame and left.[1]

If seen according to our environment today, this is also forbearance of great excellence. If we are blessed with even ten percent of the tolerance demonstrated by Sayyidunā Aḥnaf b. Qays رَحْمَةُ اللّٰهِ عَلَيْه, peace can be established in our society, the environment of homes can become peaceful, and love can increase in hearts. But the surprising thing is... even beyond this.

Listen! Sayyidunā Aḥnaf رَحْمَةُ اللّٰهِ عَلَيْه, whose own forbearance was so lofty, someone asked him: "Where did you learn this forbearance? How did you develop such remarkable tolerance?" He said: "This is the blessing of the company of the Companion of the Prophet, Sayyiduna Qays b. ʿĀṣim رَضِیَ اللّٰہُ عَنْہُ. He رَضِیَ اللّٰہُ عَنْہُ possessed extreme forbearance. Once, I saw him sitting outside his house; people were gathered around him, and he was conversing with the people. Suddenly, some people came to him; they had the body of a young man with them (meaning they were carrying a deceased person on their shoulders). Along with them was another young man whose hands were tied. Now look at the state of tolerance! Sayyidunā Qays b. ʿĀṣim رَضِیَ اللّٰہُ عَنْہُ is a Companion of the Prophet. People came and submitted: "O master! This body that we have is not anyone else's, but rather your own son's, and this person whose hands are tied is your nephew. This nephew of yours has killed your young son."

Sayyidunā Aḥnaf رَحْمَةُ اللّٰهِ عَلَيْه states: "When Sayyidunā Qays b. ʿĀṣim رَضِیَ اللّٰہُ عَنْہُ heard this, it was such excellence of forbearance, such excellence of tolerance, that he did not even rise from his place. The conversation he was having with the people (obviously he is a Companion of the Prophet, he must have been narrating a hadith or explaining a religious matter), he did not leave that conversation incomplete either, but completed it. Then he turned towards his second son and said: "Prepare the shroud and burial for your brother!" Then he turned towards his nephew—that nephew who had killed his son—and said to him: "O nephew! You have committed a grave sin (repent for it!). And

[1] Iḥyāʾ al-ʿUlūm, vol. 3, p. 91

(although I have forgiven you), make the deceased person's mother happy by paying her blood money..."

Sayyiduna Aḥnaf رَحْمَةُ اللّٰهِ عَلَيْه states: "This incident taught me forbearance."[1]

سُبْحٰنَ اللّٰه! This is forbearance! This is called tolerance. If only we could also learn to tolerate.

اٰمِيْن بِجَاہِ خَاتَمِ النَّبِيّٖن صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Definition and Explanation of Forbearance (حِلْم)

Forbearance (*ḥilm*) means: gentleness and patience. Imam Ghazālī رَحْمَةُ اللّٰهِ عَلَيْه states:

> "If anger comes to a person and he, through effort, with difficulty, and by forcing his inner self, suppresses his anger, this action is called حِلْم, meaning swallowing anger. If the practice of swallowing anger is carried out repeatedly in this manner until a state is reached where anger does not arise at all, and even if anger does arise, one does not have to make an effort to suppress it, but rather anger is suppressed easily, this state is called forbearance (*ḥilm*)."
>
> Imam Ghazali رَحْمَةُ اللّٰهِ عَلَيْه further states: "Compared to swallowing anger, forbearance is superior; forbearance is proof of the perfection of intellect."[2]

Forbearance Is the Sunnah of Allah Almighty

Dear Islamic brothers! Forbearance (*ḥilm*) is also an Attribute of Allah Almighty. Among the beautiful Names of Allah Almighty, one name is: حَلِيْم. In respect of Allah Almighty, its meaning is: to give respite to the sinner and not

[1] Al-Istiʿāb, vol. 3, p. 354, Number 2164

[2] Iḥyāʾ al-ʿUlūm, vol. 3, p. 218 selected

to seize him immediately. How many sins people commit, and how many acts of disobedience to Allah Almighty take place! If Allah Almighty wills, the earth could split open, and these disobedient people could sink into the earth. Stones could rain down from the sky, lightning could strike, the face of the disobedient could be distorted, and hands and feet could break, but Allah Almighty is All-Forbearing; He grants respite.

It is declared in the Holy Quran:

وَ رَبُّكَ الْغَفُوْرُ ذُو الرَّحْمَةِؕ لَوْ یُؤَاخِذُهُمْ بِمَا كَسَبُوْا لَعَجَّلَ لَهُمُ الْعَذَابَؕ

Your Lord is Most-Forgiving, the Possessor of mercy. Had He seized them due to their deeds, He would certainly have hastened punishment for them.[1]

It is in the commentary *Ṣirāṭ al-Jinān*, it is stated:

> This verse highlights the mercy and respite granted by Allah Almighty. He is Most Forgiving, so that even after committing millions of sins, if someone knocks on the door of forgiveness, He forgives. And despite spending an entire life in sins, if someone repents in the old age, Allah Almighty forgives him. This is the height of forgiveness and also the height of mercy. Included in the glory of mercy is also the fact that He has granted respite and does not hasten to inflict punishment. Rather, despite disbelieving and sinning, He continues to provide worldly sustenance to people.[2]

Forbearance Is the Sunnah of the Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام

Similarly, forbearance (*ḥilm*) is also the Sunnah of the Prophets. All the Noble Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام who arrived in the world possessed forbearance and tolerance. People used to hurl insults, and the Noble Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام used to tolerate it. People used to cause harm, and the Noble Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام

[1] Al-Quran, Al-Kahf, verse 58; translation from Kanz al-ʿIrfān

[2] Ṣirāṭ al-Jinān, part 15, Al-Kahf, under verse 58, vol. 5, p. 587

used to tolerate it. People used to speak ill, and the Noble Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام used to tolerate it.

It is in a hadith of *Ṣaḥīḥ al-Bukhārī* that the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, mentioning a Prophet عَلَيْهِ السَّلَام, stated:

> (When he called his nation towards righteousness,) the nation caused him severe pain, to the extent that blood began to flow. Now, wiping the blood from his blessed face, he was saying: "O Allah Almighty! Forgive my nation, for indeed they do not know."[1]

اَللّٰهُ اَكْبَر! Whichever supplication the Noble Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام make, Allah Almighty accepts it immediately. Those through whose supplication punishments could descend, disbelievers could sink into the earth, and those causing distress and harm could perish before a minute passed; yet it was the forbearance of these Noble Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام that even while enduring distress, they say: "O Allah Almighty, forgive our nation and do not send down punishment upon them."

Examples of the Forbearance of the Noble Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام

Sayyidunā Nūḥ عَلَيْهِ السَّلَام, who preached for 950 years, it is mentioned regarding him that people used to cause him distress and inflict physical violence upon him, to the extent that he would become unconscious. But upon regaining consciousness, he would say: "O Allah Almighty, forgive my nation, for indeed they do not know."[2] Similarly, what harm did Namrūd not inflict upon Prophet Ibrāhīm عَلَيْهِ السَّلَام! Allah forbid! He was even thrown into a burning fire, yet his forbearance....!! سُبْحٰنَ اللّٰه! Even upon such severe suffering, neither a complaint came to his blessed tongue, nor did a prayer for harm against his nation come out.

[1] Ṣaḥīḥ al-Bukhārī, p. 893, Hadith 3477

[2] Fatḥ al-Bārī, vol. 6, p. 637, under Hadith 3477

Prophet Mūsā عَلَيْهِ السَّلَام was subjected to pain, and he endured it and adopted forbearance. Prophet Shuʿayb عَلَيْهِ السَّلَام was troubled; Prophet Lūṭ عَلَيْهِ السَّلَام was caused pain; Prophet Zakariyyā عَلَيْهِ السَّلَام was martyred; conspiracies were plotted against Prophet ʿĪsā عَلَيْهِ السَّلَام. But may we be sacrificed! This is the pure manner of the Noble Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام. However much suffering was inflicted upon them, they continuously demonstrated forbearance, forbearance, and forbearance. No Prophet عَلَيْهِ السَّلَام acted in haste, nor did he become angry for his own self, but rather they remained patient and forbearing.

Forbearance is a Sunnah of the Greatest Prophet ﷺ

Then, if we talk about the matchless forbearance of the Merciful Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, his status is truly unique. Every quality of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has been granted as the highest of all. Allah Almighty states:

وَ اِنَّكَ لَعَلٰى خُلُقٍ عَظِیْمٍ ﴿۴﴾

and you possess an impeccable character.[1]

Whatever good manners and noble qualities were granted to the other Noble Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام, the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was granted far more than them. Forbearance was also granted to the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم more than anyone else. Let us listen to two blessed events about the matchless forbearance of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم:

Forbearance Shown to a Camel Seller

The Mother of the Believers, Sayyidah ʿĀisha al-Ṣiddīqah رَضِیَ اللّٰهُ عَنْهَا, reports:

> The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم once bought a camel from a villager in exchange for dates. But when he arrived home to pay, there were no

[1] Al-Quran, Al-Qalam, verse 4; translation from Kanz al-ʿIrfān

dates present. The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said to the villager, "O servant of Allah! We bought a camel from you in exchange for dates, but we do not have dates present to make the payment.

Upon hearing this, the villager began shouting loudly, "Oh, betrayal! Oh, betrayal!" When the Noble Companions رَضِیَ اللّٰهُ عَنْهُم saw this matter, they rushed to strike the villager and said, "How are you talking to the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم?" The Merciful Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "Leave him! He has the right to speak." The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said this two or three times.

Then the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم arranged for the dates and gave them to the villager. He said, "جَزَاكَ اللّٰهُ خَيْراً," meaning, "May Allah Almighty reward you with goodness; you have given me my full share in a very good manner." The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "The best among people are those who give the full share in a good manner."[1]

Dear Islamic brothers! You have heard how forgiving, merciful, and gentle the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was. Despite having the power and ability to take revenge against the person who accused him of refusing the deal in front of everyone, he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم forgave him and displayed excellent character.

Go, You Are All Free...!

It is narrated that on the day Makkah was conquered, the Merciful Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم asked the people of Makkah, "O Quraysh! What do you think I am going to do with you?"

They submitted, نَظُنُّ خَيْراً, meaning, "We expect only good from you." نَبِيٌّ كَرِيْمٌ وَاَخٌ كَرِيْمٌ وَابْنُ اَخٍ كَرِيْمٍ وَقَدْ قُدِرْتَ "You are a noble Prophet, a noble-souled brother, and the son of our noble and kind brother, and Allah Almighty has given you power over us." The Merciful Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "Today, I say the

[1] Subul al-Hudā wa al-Rashād, vol. 7, p. 20

same thing to you that my brother Yūsuf said regarding his brothers." Then, the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم recited this blessed verse:

لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ ؕ يَغْفِرُ اللّٰهُ لَكُمْ ۫ وَ هُوَ اَرْحَمُ الرّٰحِمِيْنَ ﴿۹۲﴾

This day there is no blame upon you—may Allah forgive you; He is the most Merciful of the merciful ˹ones˺.[1]

And he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "Go, you are all free."[2]

How Long Should We Keep Tolerating...?

Dear Islamic brothers! What matchless forbearance this is...! People cause pain, yet the Merciful Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم displays forbearance. Nowadays, when someone talks about forbearance or forgiving others, people say, "You only advise me to have patience; you only tell me to forgive. Look at the other person too...! He did this to me, he did that to me, he caused me so much pain...! After all, how long should a person remain patient, and to what extent? How much should a person tolerate?"

To those who say such things, the question is: Has anyone thrown you into a well? Were you made a slave and sold in the market? Did you have to stay in prison innocently for years? Did you have to remain separated from your parents for 30 years? All of this happened to Allah's Prophet, Sayyiduna Yūsuf عَلَيْهِ السَّلَام.

He was thrown into a well. He was a master, yet he was sold as a slave. Despite being innocent, he remained in prison. Despite his intense love for his respected father, he remained separated from him for 30 years. Despite all this, do you know what words were on his blessed tongue at the end? When his brothers stood before him in shame, fearing what treatment they would receive today, Prophet Yūsuf عَلَيْهِ السَّلَام said with great calmness:

[1] Al-Quran, Yūsuf, verse 92; translation from Kanz al-ʿIrfān

[2] Subul al-Hudā wa al-Rashād, vol. 5, p. 242

لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ ؕ

This day there is no blame upon you.[1]

سُبْحٰنَ اللّٰه! This is forbearance...! This is tolerance...! We should also adopt forbearance, develop tolerance, and learn to gain reward by forgiving rather than burning in anger. May Allah Almighty grant us the ability to have patience while showing forbearance.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

Pious Deed Number 54

Dear Islamic brothers! You have heard how many virtues there are for forbearance and patience, and that this is also a Sunnah of the Noble Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام. We should build forbearance and tolerance within ourselves and remain patient during troubles. اَلْحَمْدُ لِلّٰه! In the religious environment of Dawat-e-Islami, a strong mindset is developed to perform countless pious deeds like these. Therefore, you too should attach yourselves to this religious environment and actively take part in the 12 religious activities. Remember! One of the daily 12 religious activities of the *Zaily Halqa* is to fill out the booklet of Pious Deeds. The 72 Pious Deeds granted by the Spiritual Guide, the Amir of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه, are such a wonderful formula to become pious that the person who acts upon them regularly begins to gradually act upon good deeds. Out of these 72 Pious Deeds, Pious Deed number 54 is: "Today, did you try to avoid joking, teasing, sarcasm, hurting anyone's feelings, and laughing out loud both at home and outside?" (Remember! Hurting the feelings of any Muslim without a valid *sharʿī* reason is a major sin.)

[1] Al-Quran, Yūsuf, verse 92; translation from Kanz al-ʿIrfān

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Sunnahs and Etiquettes of Shaking Hands

Dear Islamic brothers! Let us listen to a few Sunnahs and etiquettes of shaking hands from the booklet *101 Madani Pearls* by the Spiritual Guide, the Amir of Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar Qadiri Razavi Ziya'i دَامَتْ بَرَكَاتُهُمُ الْعَالِيَة:

First, listen to two blessed sayings of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم:

1. When two Muslims shake hands upon meeting and inquire about each other's well-being, Allah Almighty sends down 100 mercies between them, ninety-nine of which are for the one who meets with greater warmth and inquires about his brother's well-being in a better manner.[1]

2. When two friends meet each other, shake hands, and recite *ṣalāt* upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, all their past and future sins are forgiven before they separate.[2]

When two Muslims meet, greeting each other with *salām* and shaking hands with both hands, is Sunnah. When parting, say *salām* as well, and you may shake hands too. Whilst shaking hands, recite *ṣalāt*, and if possible, recite this supplication too: يَغْفِرُ اللهُ لَنَا وَ لَكُم (i.e. May Allah Almighty forgive us and you). Whatever supplication two Muslims make whilst shaking hands, اِنْ شَآءَ اللّٰه it will be accepted, and both will be forgiven before their hands separate,[3] اِنْ شَآءَ اللّٰه.

Announcement

The remaining Sunnahs and etiquettes of shaking hands will be explained in the learning circles, so please do participate in the learning circles to learn them.

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[1] Al-Muʿjam al-Awsaṭ, vol. 5, p. 380, Number 7672

[2] Shuʿab al-Īmān, vol. 6, p. 471, Hadith 8944

[3] Musnad Aḥmed, vol. 4, p. 286, Hadith 12454

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

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 اللهُ 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 اللهُ عَنْهُ that the Prophet صَلَّى اللهُ 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 اللهُ 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 اللهِ صَلَاةً دَآئِمَةً بِدَوَامِ مُلْكِ اللهِ

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

5. Nearness to Allah's Messenger ﷺ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كَمَا تُحِبُّ وَ تَرْضٰى لَهٗ

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

6. The ṣalāt of intercession

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

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

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[1] Al-Qawl al-Badīʿ, p. 277

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

[3] Al-Qawl al-Badīʿ, p. 125

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

1. Good deeds for 1000 days

جَزَى اللّٰهُ عَنَّا مُحَمَّدًا مَا هُوَ اَهْلُهٗ

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

2. An easy way to spend every night in worship

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

لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحٰنَ اللّٰهِ رَبِّ السَّمٰوٰتِ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيْمِ

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

Schedule for Overseas Weekly Congregation Circles, 26 November 2026

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

Remaining Sunnahs and Etiquettes of Shaking Hands

Shaking hands with one another removes enmity. You may shake hands as many times as you meet. Shaking one hand from both sides is not Sunnah; shaking hands using both hands is Sunnah. Some people merely bump fingers together, which is not Sunnah. Kissing one's own hand after shaking hands is disliked.[3]

[1] Majmaʿ al-Zawāʾid: Hadith 17305

[2] Tārīkh Ibn ʿAsākir: Hadith 4415

[3] Bahār-i Sharīʿat, Juzz 16, vol. 3, p. 472

Islamic brothers who kiss their own palm after shaking hands should avoid this habit. If shaking hands with an *amrad* (i.e. an attractive boy) arouses lust, then shaking hands with him is not permissible; in fact, if looking at him arouses lust, then looking at him is also a sin.[1] Whilst shaking hands, the Sunnah is that there should be no barrier, such as a handkerchief, in the hand; both palms should be empty and palm should touch palm.[2]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Supplication for Protection From Hypocrisy

According to the schedule of Dawat-e-Islami's weekly Sunnah-inspired congregation, the *supplication for protection from hypocrisy* will be memorised today. That supplication is:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الشِّقَاقِ وَ النِّفَاقِ وَ سُوْءِ الْاَخْلَاقِ

"O Allah! I seek Your refuge from opposition, hypocrisy, and bad character."[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] Durr al-Mukhtār, vol. 2, p. 98

[2] Bahār-i -Sharīʿat, Juzz 3, vol. 16, p. 471 summarised

[3] Faizan-e-Dua, p. 288

[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 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 ʻAṣr or ʻIshāˈ?

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

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

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

39. Did you watch Madani Channel for some time?

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

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

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

43. Did you maintain cleanliness and tidiness?

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

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

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

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

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

49. Did you avoid wasting of any kind at home, in the masjid, at work, etc?

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

Record of qufl-e-Madinah

- Communicating through writing - 12 times
- Communicating through gestures - 12 times
- Conversing without staring - 12 times

Ten weekly pious deeds

57. Did you send at least one Islamic sister from your home to the weekly sisters' gathering?
58. Did you watch or listen to the weekly Madani Muzakarah?
59. Did you attend the weekly gathering from beginning to end?
60. This week, did you observe iʻtikāf on the day off?
61. This week, did you visit at least one ill or distressed person at their home

or the hospital according to the sunnah and console them? Or, did you offer condolences upon someone passing away?

62. Did you fast on Monday this week (or in the case of not doing so, fast on any other day)?

63. Have you read or listened to the weekly booklet?

64. Did you conduct the area visit at least once this week?

65. This week, did you reach out to at least one Islamic brother who used to be part of Dawat-e-Islami or attended the weekly gatherings, and encourage him to join the religious environment?

66. Did you participate in the weekly study circle?

Three monthly pious deeds

67. Did you fill in last month's *Pious Deeds* booklet and submit it to your nigrān?

68. This month, did you travel in at least a 3-day Madani qāfilah?

69. This month, did you make a financial contribution to a Sunni scholar (or the imam, muezzin or worker of a masjid)?

One yearly pious deed

70. This year, did you travel in a one-month qāfilah according to the schedule?

Two lifetime pious deeds

71. Have you read the lifetime syllabus?

72. Have you travelled in an uninterrupted 12-month qāfilah and completed different courses (12 Religious Works course, 7-day Islah-e-Amaal [i.e. reformation of deeds] course, 7-day Faizan-e-Namaz course)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

The Amir of Ahl al-Sunna's dua

O Allah! Whoever sincerely acts upon the *Pious Deeds* booklet, fills it in everyday whilst taking account of himself, and submits it on the first of every Islamic month to the relevant Islamic brother; do not give them death until they recite the kalima.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد