

# The Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Neighbour

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Thought-provoking speech of weekly  
sunnah-inspiring ijtima  
(for Islamic Brothers)



أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## The Prophet's neighbour

وَعَلَى إِلِكِ وَأَصْحِبِكَ يَا حَبِيبَ اللَّهِ  
وَعَلَى إِلِكِ وَأَصْحِبِكَ يَا نُورَ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

### نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make intention of Sunna i'tikāf

Dear Islamic brothers! Whenever you enter a masjid, make the intention of i'tikāf, for you shall continuously gain the reward of i'tikāf for as long as you stay inside. Normally, when we are in a masjid, Islamic law does not give permission for us to eat, drink, sleep, have suḥūr or ifṭār, and not even to drink Zamzam water or the water on which dam has been made. Yet, if the intention of i'tikāf is made, all these actions will become permissible. One should not make this intention only to eat, drink or sleep. This intention should instead be made to please Allah.

As mentioned in *Fatāwā Shāmī*:

If someone wants to eat, drink or sleep in a masjid, he should make the intention to observe i'tikāf and perform 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).

## The excellences of sending ṣalāt upon the Prophet

Allah's final Prophet, our master Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

أَوَّلَى النَّاسِ بِنِيَّوْمِ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً

On the Day of Judgement, the person who will be closest to me will be the one who has recited the most ṣalāt upon me.<sup>1</sup>

سُبْحَانَ اللَّهِ Dear Islamic brothers! What an esteemed act of worship reciting ṣalāt is. Through its blessings, we can become close to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Mufti Aḥmad Yār Khan Naʿīm رَحْمَةُ اللَّهِ عَلَيْهِ writes in his commentary upon this hadith:

On the Day of Judgement, the person who will experience the most ease will be the one who is close to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The means of attaining this nearness is abundant recital of ṣalāt. This hadith shows that reciting ṣalāt is an excellent act of worship, as although Paradise is attained through all other worship, recital of ṣalāt makes one close to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.<sup>2</sup>

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## Speech intentions

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ

A truthful intention is the best action.<sup>3</sup>

<sup>1</sup> Jāmiʿ al-Tirmidhī: hadith 484

<sup>2</sup> Mir'āt al-Manājīḥ, vol. 2 p. 100

<sup>3</sup> Al-Jāmiʿ al-Ṣaghīr: hadith 1284

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 reform and better myself.
- Whatever I hear and learn, I will try to convey to others.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Today, we are going to discuss a unique, remarkable, and faith-refreshing topic. I hope that merely hearing the name of this topic will stir the hearts of those who love the Prophet, bring joy to their souls, and renew their faith. It centres around a magnificent and most exalted blessing—one that a true devotee of the Prophet desires throughout their life; yearning, praying for it, and awaiting it with hope in the mercy of Allah. What is this subject? Place your hand over your heart and listen carefully! Today's topic is: **those who shall be the Prophet's neighbour in Paradise.**

What a faith-inspiring topic! By Allah's mercy and the intercession of His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, we hope to attain Paradise. Yet, we also hope that in Paradise itself, we stay close to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. What can we do to fulfil this desire and become worthy of this magnificent blessing? Today, we will discuss those virtuous actions that offer glad tidings of being the Prophet's neighbour in Paradise. First, let's begin with a beautiful hadith.

## Keep me close to you in Paradise

Rabī'a al-Aslamī رَضِيَ اللهُ عَنْهُ was a Companion of the Prophet and one of the of Aṣḥāb al-Ṣuffa. He served the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and had the honour of accompanying him in residence and travel. He narrates:

I used to spend the night close to the room of my Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (so that if he needed water for wudu or a miswak, I could present it). The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had a habit when he awoke during the night; he would say, **سُبْحَانَ اللهِ رَبِّ الْعَالَمِينَ، سُبْحَانَ اللهِ وَبِحَبْدِهِ** <sup>1</sup>

He also relates:

Once, when the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ awoke from sleep, I presented water for wudu, a miswak, and whatever he required.

He then declared, **سَلْ** - "Ask!"

I replied, **أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ** - "I ask you to make me your neighbour in Paradise."<sup>2</sup>

Although Rabī'a رَضِيَ اللهُ عَنْهُ had requested everything by asking to be close to the Prophet in Paradise; our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the most generous of the generous, and the way he displays his generosity is unmatched by anybody.

Rabī'a رَضِيَ اللهُ عَنْهُ had asked to be close to the Prophet in Paradise, and the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, **أَوْ غَيْرَ ذَلِكَ** - "Is there anything else?" The Companion replied, **هُوَ ذَلِكَ** - "That is all I want."<sup>3</sup>

Dear Islamic brothers! Rabī'a رَضِيَ اللهُ عَنْهُ was saying, "O Messenger of Allah! My

<sup>1</sup> Sunan Nasā'ī: hadith 1615

<sup>2</sup> Ṣaḥīḥ Muslim: hadith 489

<sup>3</sup> Ṣaḥīḥ Muslim: hadith 489

only wish is to be your neighbour in Paradise.” In response, the final Prophet ﷺ declared, **فَاعْبُدِي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ** – “Then, help me upon yourself with an abundance of prostration!”<sup>1</sup>

صَلَّى اللهُ عَلَى مُحَمَّدٍ      صَلَّى اللهُ عَلَى الْحَبِيبِ

## Our Prophet ﷺ has choice and authority

Dear Islamic brothers! This amazing narration teaches us numerous lessons. We learn that our Prophet ﷺ was granted choice and authority by Allah. He has been granted authority to bestow whatever he wills, to whomever he wills, whenever he wills, and in whichever way he wills.

This is why he said to Rabī‘a رَضِيَ اللهُ عَنْهُ **سَلْ** “Ask”, openly and without restriction. In other words, it is like he announced:

O Rabī‘a! There are no constraints. Ask me for the world, the Hereafter, wealth, prosperity, a long life, happiness, honour, rank, Paradise, and for closeness to Allah. Whatever you ask shall be granted.

Certainly, only someone with boundless authority can make such an open offer. Since our Prophet ﷺ presented this offer to Rabī‘a, it is evidence that Allah has blessed him with this choice and authority. He has the discretion to grant anything to anyone, at any time, and in any manner he chooses.

## What can we ask from him?

Dear Islamic brothers! Another lesson we learn from this narration of

<sup>1</sup> Ṣaḥīḥ Muslim: hadith 489

the Companion Rabī'ā رَضِيَ اللهُ عَنْهُ, is that one should not feel shy or hesitant when asking from the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. In this worldly life, when approaching kings or wealthy individuals, a person may hesitate or feel fearful, wondering if their request will be fulfilled. He may fear asking for a particular thing perhaps will make them angry.

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the most generous of the generous. When it comes to him, there is no need for hesitation, no need for shyness, and no fear that a request will go unfulfilled. Look at Rabī'ā رَضِيَ اللهُ عَنْهُ; he asked without hesitation. And what did he ask for? He asked for the blessing of passing away with faith (for one without faith will never enter Paradise), he asked for the ability to perform good deeds (for while entrance to Paradise is granted by Allah's mercy, higher ranks are awarded according to one's good deeds), he asked for the acceptance of his deeds on the Day of Judgement (for one whose deeds are rejected cannot attain high stations in Paradise), and then, he requested a high rank in Paradise.

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ granted all of this to his Companion.

From this, we understand that we too can ask our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for faith, wealth, children, honour, Paradise, and everything. Indeed, asking from him is the practice of the Companions.<sup>1</sup>

## The need for awareness in asking

Dear Islamic brothers! While we can ask for anything from the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and indeed, we know Allah granted him ability to give us what we ask for. Yet, there is one thing to remember. A person should know *how* to ask.

Certainly, we can ask our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for every goodness of this

<sup>1</sup> Mir'āt al-Manājīh, vol. 2, p. 84

life and the Hereafter. Yet imagine being in the presence of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, in Medina, standing right before him, and then requesting something small and insignificant would that seem fitting? When we stand before such an auspicious personality, what we ask for should also be auspicious.

See how Rabīʿa رَضِيَ اللهُ عَنْهُ asked for an esteemed bounty. He said, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I ask you to make me your neighbour in Paradise.”

## Seek to be close to the Prophet ﷺ

Dear Islamic brothers! Indeed, all the goodness of this life and the next are given to us by Allah, only because of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Whatever we receive in the future will also be because of him. Yet, we should hold only one desire in our hearts and that is to be close to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Paradise. We should not compromise on anything less. This is the lesson we learn from the Companions رَضِيَ اللهُ عَنْهُمْ.

Once, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was addressing the son of Lady Umm ‘Umāra رَضِيَ اللهُ عَنْهَا and said, “May Allah bless your entire family. Your mother holds a rank higher than so-and-so. Your stepfather’s rank is higher than so-and-so. Your rank is higher than so-and-so.”

When Umm ‘Umāra heard this, she requested, “O Messenger of Allah! Pray for us that we are granted proximity to you in Paradise.”

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then prayed to Allah and said:

اللَّهُمَّ اجْعَلْهُمْ رُقَقَائِي فِي الْجَنَّةِ

O Allah! Make them my neighbours in Paradise.

Hearing this, Umm ‘Umāra proclaimed مَا أَبَايَ مَا أَصَابَنِي مِنَ الدُّنْيَا “Now, I am not

concerned with what befalls me in this world.”<sup>1</sup>

## The Prophet ﷺ teaches how to ask from him

Once, a Bedouin came to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. In a display of his unimaginable generosity, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said سَلْ مَا شِئْتِ يَا أَعْرَابِيَّةُ “Ask what you wish, O Bedouin!” The Companions later explained that they admired the Bedouin's fortune, marvelling at the vastness of the offer, thinking he might ask for Paradise.

Instead, the Bedouin requested, “O Messenger of Allah! I would like a conveyance (such as a camel or horse).”

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “You are granted a mount. Ask for more.”

The Bedouin then asked, “Please give me the equipment for it (such as a saddle, etc).”

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “That is also granted. Ask for more!”

The Bedouin then said, “O Messenger of Allah! Please give me travel provisions as well.”

The Companions رَضِيَ اللهُ عَنْهُمْ expressed their amazement at the Bedouin (wondering at what he continued to ask for), yet everything he requested was granted to him.

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “How different is the request of this Bedouin compared to that of the old woman from the Banī Isrā'īl!”

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then narrated a story of an old woman from the Banī Isrā'īl. In summary, when Prophet Mūsā عَلَيْهِ السَّلَام was commanded by

<sup>1</sup> Kitāb al-Maghāzī, vol. 1, p. 238

Allah to lead the Israelites out of Egypt, Allah also instructed him to take the blessed body of Prophet Yūsuf عَلَيْهِ السَّلَام with them.

Yūsuf عَلَيْهِ السَّلَام had passed away centuries before and was buried in the middle of the River Nile. After so many centuries, no one knew the exact location of his grave except for an old woman. Mūsā عَلَيْهِ السَّلَام asked her, “Do you know the location of Yūsuf’s grave?”

She replied, “Yes, I do.”

“Do tell me!”, he declared.

“By Allah!”, she exclaimed, “I will not disclose it until my request is fulfilled.”

Mūsā عَلَيْهِ السَّلَام then asked, “What is your request? It shall be granted to you.”

The wise old woman replied, “I ask to be your neighbour in Paradise.”

Mūsā عَلَيْهِ السَّلَام advised her, “Just ask for Paradise.”

“No! By Allah, I will not be satisfied with anything less”, she said. “I don’t want just Paradise; I want to be your neighbour in Paradise.”

Mūsā عَلَيْهِ السَّلَام tried to persuade her further, but she was firm in her request. At that moment, Allah sent a revelation to him, declaring, “My Mūsā! What harm is there for you? Grant her what she asks.”

Thus, Mūsā عَلَيْهِ السَّلَام fulfilled her request and then continued on his journey, taking the blessed body of Yūsuf عَلَيْهِ السَّلَام with him.<sup>1</sup>

Dear Islamic brothers! This is the way to ask!

Consider the wisdom of the old woman—how humble her service was, yet how grand her request! From this narration, we learn two valuable lessons:

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<sup>1</sup> Makārim al-Akhlāq; hadith 731

1. From the actions of the Bedouin Companion رَضِيَ اللَّهُ عَنْهُ, we learn that he asked the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for worldly things, and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not deny him. This shows that if we have small, everyday desires and needs, we can even ask the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for them without hesitation. There is absolutely no issue with this.
2. We also learn that our Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wishes for us to be close to him in Paradise. Observe how he granted the Bedouin whatever was requested, and then by narrating the story of the old woman from the Banī Isrā'īl, encouraged us to request that which she asked for. In fact, in one narration, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, اَعَجَبْتُمْ أَنْ تَكُونُوا مِثْلَ عَجُوزِ بَنِي إِسْرَائِيلَ "Can you not be like the old woman of the Banī Isrā'īl?"<sup>1</sup>

In other words, the old woman of Banī Isrā'īl asked to be close to the prophet of her nation, Mūsā عَلَيْهِ السَّلَام, in Paradise. Likewise, whenever opportunity to ask arises, you too should ask for nearness to your Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Paradise!

## Actions that lead to proximity to the Prophet ﷺ

Shaykh 'Abd al-Haqq al-Dīhlawī رَحِمَهُ اللَّهُ عَلَيْهِ said:

Merely wishing to be close to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Paradise is not sufficient. One must take up the means which lead to this. This involves engaging in the best acts of worship and a host of good deeds.<sup>2</sup>

When Rabī'ā al-Aslamī رَضِيَ اللَّهُ عَنْهُ asked to be close to the Prophet in Paradise, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ advised him to perform abundant

<sup>1</sup> Ṣaḥīḥ Ibn Ḥibbān: hadith 723

<sup>2</sup> Lama'āt al-Tanqīḥ: hadith 896

prostration.

## 1) Abundance of prostrations

From this, we understand that performing abundant prostration is a practice that brings us closer to the Prophet ﷺ in Paradise.

سُبْحَانَ اللَّهِ What an easy deed this is!

To achieve this, we can offer our five daily salah (including obligatory, Sunna, and optional units), amounting to 48 units in total. With 2 prostrations in each unit, that becomes 96 prostrations. Adding even just 2 units of tahajjud brings it to 100 prostrations. Including a minimum of 4 units for ishrāq and ḍuḥā prayers brings it to 108. With the 6 units of awwābīn, it totals 120 prostrations. Two units of ṣalāt al-tawba along with *tahīyyat al-wuḍū'* and *tahīyyat al-masjid*, bring the total to 132.

Additionally, there are 14 verses of prostration in the Quran, and prostrating for each one after reciting them is an excellent litany for the fulfilment of both worldly and religious needs.<sup>1</sup>

It takes about 10 to 12 minutes to perform these 14 prostrations, bringing the total number of prostrations which are easily achievable within a single day to 146.

What a simple practice! By making it a habit to perform abundant prostrations, what will we gain? Closeness to Allah and the honour of being the Prophet's neighbour in Paradise! سُبْحَانَ اللَّهِ

## 2) Raising daughters

Dear Islamic brothers! Another virtuous deed that leads to being the Prophet's neighbour in Paradise, is raising daughters with care and

<sup>1</sup> Radd al-Muḥtār 'alā al-Durr al-Mukhtār, vol. 2, p. 719

kindness.

The Companion Anas b. Mālik رَضِيَ اللهُ عَنْهُ narrates that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever has three daughters and fears Allah in their matter, raising them well, he will be with me in Paradise like this.” While saying this, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gestured towards his four fingers, to illustrate the level of closeness.<sup>1</sup>

In another narration, it is mentioned for two daughters: “Whoever raises two daughters, I and he will be like this in Paradise.” The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then joined two of his fingers to display this.<sup>2</sup>

Mufti Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ explains:

Generally, people place worldly hopes in sons, expecting them to care for them in old age and provide for the family. Such hopes are not typically placed on daughters, which is why raising daughters with patience and care is especially rewarding. This reward applies to sisters as well as daughters.<sup>3</sup>

He further states:

Happily raising two girls—whether they are one's own daughters, sisters, or orphans is a means of closeness to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on the Day of Judgement. On that day, the one who attains this proximity to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has indeed attained everything.

## A daughter is like a ticket to Paradise

Dear Islamic brothers! Children are a tremendous blessing. If Allah grants us daughters, that is His gift; if He grants sons, that too is His

<sup>1</sup> Musnad Imām Aḥmad: hadith 12929

<sup>2</sup> Mawsu'at al-Imam Ibn Abī al-Dunyā: hadith 115

<sup>3</sup> Mir'āt al-Manājīḥ, vol. 6, p. 564

bounty. Make it your intention to raise your children well, and especially if blessed with a daughter, raise her with enthusiasm and love! Many people consider sons to be support for their old age, which is a positive hope, though whether a son will indeed become that assistance is ultimately a matter of fate. However, consider a daughter as if she were a ticket to Paradise.

By seeking to please Allah, with sincere intention and a joyful heart, if we care for our daughters properly, then **إِنْ شَاءَ اللَّهُ** we will become deserving of proximity to the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** in Paradise.

### 3) Raising an orphan

Dear Islamic brothers! There is another deed that make us close to the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** in Paradise. This is, to raise and support an orphan. It is mentioned in hadith:

Whoever takes care of three orphans is like he who spends his nights in worship, his days in fasting, and fights in the path of Allah morning and evening. He and I will be together in Paradise like these two fingers.

The Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** then joined his index and middle fingers.<sup>1</sup>

In another narration from *Ṣaḥīḥ al-Bukhārī*, even caring for just one orphan brings this same glad tiding. However, in this narration, when the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** indicated with his index and middle fingers, he left a slight gap between them.<sup>2</sup>

**سُبْحَانَ اللَّهِ** What an honour, my dear Islamic brothers! Care for orphans, and **إِنْ شَاءَ اللَّهُ** you will be close to the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** in Paradise.

<sup>1</sup> Sunan Ibn Mājah: hadith 3680

<sup>2</sup> Ṣaḥīḥ al-Bukhārī: hadith 5304

If we look around with a little attention, we may find orphans within our extended families, relatives, or neighbourhood. Take responsibility for the expenses of one or even two, four, or ten orphaned children, if Allah has granted you means to do so. Cover their monthly expenses, provide clothes and shoes, and help them with some shopping on Eid and other occasions.

رَبِّ شَاءَ اللَّهُ This will bring blessings in sustenance, earn us reward, and if Allah wills, we will be close to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Paradise.

الْحَمْدُ لِلَّهِ Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ is a well-wisher of the Umma and shows great compassion and kindness towards orphans and the needy. By Allah's grace, Dawat-e-Islami is establishing orphanages under the name *Madinah Homes*, where orphans will be cared for, provided with quality education and training, and prepared for good employment opportunities.

You too can support this noble cause by joining hands with Dawat-e-Islami. According to the means and strength that Allah has granted you, consider taking responsibility for the monthly expenses of 2, 4, 10, 100, or even 200 orphans.

Through your contributions, these orphans will continue to be cared for, and رَبِّ شَاءَ اللَّهُ you will receive ongoing reward for your support.

## 4) Respecting elders and showing kindness to the young

Dear Islamic brothers! Another virtuous deed that makes one deserving of proximity to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Paradise, is to respect elders and show kindness to the young.

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to his Companion Anas رَضِيَ اللَّهُ عَنْهُ, "O Anas! Respect your elders and show kindness to your young ones; by doing so,

you will be in my company in Paradise.”<sup>1</sup>

## Whom should we respect?

Respecting and honouring elders is a means of salvation and a path to attaining the closeness of Allah's final Prophet, our master Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, in Paradise.

We should show respect to those who are greater than us in knowledge, age, rank, or position. Our elders include parents, uncles, aunts, elder siblings, other relatives, teachers, spiritual guides, scholars, and Sufi masters. Likewise, we should treat those younger than us or lower in rank with kindness and affection.

## How to show respect?

In our social life, we frequently interact with our elders, so it is essential to show them respect in every way.

Once, in the presence of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘Abd al-Raḥmān b. Sahl رَضِيَ اللهُ عَنْهُ attempted to speak to Muḥayyiṣa رَضِيَ اللهُ عَنْهُ. ‘Abd al-Raḥmān b. Sahl was in fact younger than Muḥayyiṣa.

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ taught ‘Abd al-Raḥmān how to speak to his elders, and declared, “Let the elder speak.”<sup>2</sup>

سُئِطِنَ اللهُ This is a lesson in respect when elders are speaking, the younger ones should remain silent. We should always honour our elders in various ways, such as:

- Not starting to eat before they begin.
- Refraining from speaking before them in gatherings.

<sup>1</sup> Shu‘ab al-Īmān, vol. 7, p. 458, Hadith 10981

<sup>2</sup> Ṣaḥīḥ al-Bukhārī: hadith 3173

- Avoiding walking ahead of them.
- Addressing them with respectful titles rather than just their names.
- Keeping our voice low in their presence.
- Valuing their opinions and taking their advice seriously.

In short, we should consider our elders as deserving of respect in all situations, keeping them in a position of honour and always prioritising them.

## 5. Following the Sunna

Dear Islamic brothers! Another virtuous deed that earns one the companionship of the Prophet ﷺ in Paradise, is acting upon his blessed Sunna.

In a hadith, the Prophet ﷺ advised Anas رَضِيَ اللهُ عَنْهُ:

O my son! If you are able, make your mornings and evenings such that there is no malice in your heart towards anyone. O my son!

وَمَنْ أَحْيَا سُنَّتِي فَقَدْ أَحْيَانِي، وَمَنْ أَحْيَانِي كَانَ مَعِي فِي الْجَنَّةِ - ذَلِكَ مِنْ سُنَّتِي

And whoever revives my Sunna has loved me, and whoever loved me will be with me in Paradise.”<sup>1</sup>

Mufti Aḥmad Yār Khan Na‘īmī رَحِمَهُ اللهُ عَلَيْهِ explains this teaching of the Prophet ﷺ, “Let there be no malice in your heart,” in the following way:

Having a pure heart, free from grudges in worldly matters towards one’s Muslim brothers. Such purity invites the lights of Medina into one’s heart. A tarnished mirror and a polluted heart cannot reflect honour. Just as performing physical Sunna

<sup>1</sup> Mishkāt al-Maṣābīḥ: hadith 175

practices is rewarded, keeping a clean heart and maintaining good character are also Sunna, leading to closeness to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Sadly, many people falter here, claiming to follow the Sunna while harbouring grudges in their hearts. May Allah grant us the ability to act upon this Sunna.<sup>1</sup>

May Allah grant us the ability to act upon and spread the Sunna.

أَمِينُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Quran Study Circles

O those who love Allah's Messenger! To increase your love for the Prophet, to follow the Sunna, and to become steadfast in salah, join the religious environment of Dawat-e-Islami.

Participate wholeheartedly in these 12 Islamic Activities. إِنَّ شَاءَ اللهُ You will gain countless blessings in both this world and the Hereafter. One of these activities is the Quran Study Circle, where three verses of the Quran are read along with their translation and exegesis from *Khazā' in al-'Irfān* or *Şirāṭ al-Jinān*.

In these gatherings:

- A lesson is given from the book *Blessings of Sunna*.
- The blessed Shajarah is recited.
- Supplications are recited.

<sup>1</sup> Mir'āt al-Manājīh, vol. 1, p. 172

- Lastly, the ishrāq and ḍuhā voluntary prayers are performed.

Take part in this! **إِنْ شَاءَ اللَّهُ** You will receive many blessings:

- According to a hadith, those who go to the masjid in the morning to learn goodness receive the reward of an ‘umrah.<sup>1</sup>
- Spending the morning in worship brings blessings, ensuring a good day.
- You gain the chance to learn religious knowledge.
- The Shajarah includes remembrance of pious people, embedding their love in the heart.
- The spiritual attention of the saints is gained, refreshing one's faith.
- **إِنْ شَاءَ اللَّهُ** Supplications recited through their intercession will be fulfilled.
- Another great blessing is that staying in the mosque from fajr until ishrāq is the Sunna of the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**.
- As per the hadith, those who engage in the remembrance of Allah after Fajr and then offer the voluntary units of ishrāq and ḍuhā will be shielded from the fire of Hell.<sup>2</sup>

## Pearls of wisdom on reconciliation

Dear Islamic brothers! Let us gain the blessings of listening to some pearls of wisdom about reconciliation.

- Reconciling between Muslims is a divine practice.<sup>3</sup>

<sup>1</sup> Al-Mustadrak: hadith 317

<sup>2</sup> Shu‘ab al-Īmān: hadith 3957

<sup>3</sup> Madani Pearls of Decision Making, p. 31

- A hadith states: "Reconcile among the creation, for Allah will also bring reconciliation among Muslims on the Day of Judgement."<sup>1</sup>
- Promoting love and unity among Muslims and reconciling between them is also the Sunna of our Prophet ﷺ.<sup>2</sup>
- Indeed, our Intercessor, the Prophet ﷺ reconciled between the tribes of Aws and Khazraj.<sup>3</sup>

It is permissible to reconcile between two men or between a man and a woman by saying something untrue to reconcile them.<sup>4</sup>

A hadith states, "Lying is not permissible except in three cases; for a man to please his wife by saying something untrue, during battle, and to reconcile between people by saying something untrue."<sup>5</sup>

There are three situations in which lying is permitted, meaning it is not sinful:

1. To prevent injustice from an oppressor.
2. To reconcile between two Muslims who are in conflict by saying things like, "He speaks well of you," or "He sent his greetings to you," to reduce enmity and encourage peace.
3. For a husband to please his wife by saying something contrary to reality.<sup>6</sup>

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<sup>1</sup> Al-Mustadrak: hadith 8758

<sup>2</sup> Şirāṭ al-Jinān, vol. 2, p. 19

<sup>3</sup> Al-Durr al-Manthūr, under Āl 'Imrān: verse 100, vol. 2, p. 279

<sup>4</sup> Jahannam mēin Lē Jānē Wālē A'māl, vol. 2 p. 713

<sup>5</sup> Jāmi' al-Tirmidhī: hadith 1945

<sup>6</sup> Bahār-i-Sharī'at, part 16, p. 517

## Announcement

More Madani pearls on reconciliation will be discussed in study circles. Be sure to participate in them to learn more!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## The six ṣalawāt and two du‘ā's recited in the sunnah-inspired weekly gatherings of Dawat-e-Islami



### 1. The ṣalāt for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ الْعَالِي  
الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The 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 وَآلِهِ وَسَلَّمَ at the 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.<sup>1</sup>

### 2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

<sup>2</sup> Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 151

It is narrated from Sayyidunā Anas رضي الله عنه that the Prophet صلى الله عليه وآله وسلم 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.”<sup>1</sup>

### 3. Seventy portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Seventy portals of mercy are opened for whoever recites this ṣalāt.<sup>2</sup>

### 4. The reward of 600,000 Duroods

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ  
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً يَدْوَامِ مُلْكِ اللَّهِ

Shaykh Aḥmad Ṣāwī رحمة الله عليه reports from some saints of Islam that by reciting this ṣalāt once, a person attains the reward of reciting ṣalawāt 600,000 times.<sup>3</sup>

### 5. Nearness to the Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

<sup>1</sup> Ibid, p. 65

<sup>2</sup> Al-Qawl al-Badī, p. 277

<sup>3</sup> Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 149

Once, a person came to the Prophet ﷺ. Amazingly, the Prophet ﷺ made this person sit between himself and Sayyiduna Abū Bakr Ṣiddīq رَضِيَ اللهُ عَنْهُ. The noble Companions رَضِيَ اللهُ عَنْهُمْ were surprised as to who this honoured person was. When he left, the Prophet ﷺ explained, “When he recites ṣalāt upon me, he does so in these words.”<sup>1</sup>

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## 6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْبُقْعَةَ الْبُقْرَبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet ﷺ has stated, “My intercession becomes necessary (*wājib*) for whoever recites ṣalāt like this.”<sup>2</sup>

### 1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا that the Prophet ﷺ has stated, “Whoever recites this, 70 angels write good deeds for him for 1,000 days.”<sup>3</sup>

### 2. An easy way to spend every night in worship

The Prophet ﷺ said, “Whoever recites this du‘ā’ three

<sup>1</sup> Al-Qawl al-Badī’, p. 125

<sup>2</sup> Al-Tarhīb wa al-Tarhīb: hadith 31

<sup>3</sup> Majma‘ al-Zawā‘id: hadith 17305

times, it is as if he found Laylat al-Qadr.”<sup>1</sup>

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ  
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

There is none worthy of worship except Allah Who is Ḥalīm and Karīm.  
Allah is pure, Lord of the seven skies and the magnificent ‘Arsh.

## Weekly gathering schedule for 12<sup>th</sup> December 2024

- Sunnas and manners: **5 minutes**
- Dua memorisation: **5 minutes**
- Summary: **5 minutes**
- Total duration: **15 minutes**

## Remaining pearls of wisdom on reconciliation

- Whoever reconciles between people, Allah grants him the reward of freeing a slave for each word spoken, and forgives his past minor sins.<sup>2</sup>
- The best form of charity is reconciling between people who are estranged.<sup>3</sup>
- One of the best forms of good character and righteous actions is to reconcile between people.<sup>4</sup>

<sup>1</sup> Tārīkh Ibn ‘Asākir, vol. 19, p. 155, Hadith 4415

<sup>2</sup> Al-Targhīb wa al-Tarhīb, Book of Manners, Chapter on Reconciliation among People, vol. 9 p. 321, , Number: 3, selected

<sup>3</sup> Al-Targhīb wa al-Tarhīb, Book of Manners, Chapter on Reconciliation among People, vol. 3, p. 321, Hadith: 6

<sup>4</sup> Iḥyā’ ‘Ulūm, vol. 2, p. 1266

The Prophet ﷺ, who came as a mercy to the world, stated: "It is permissible to make peace among Muslims, but not in a way that makes the unlawful lawful or the lawful unlawful."<sup>1</sup>

For example, reconciling between spouses with a condition that the husband will not visit his other wife, or a Muslim debtor promising to give alcohol or interest to his non-Muslim creditor. In the first case, what is lawful (visiting the other wife) is made unlawful, and in the second, what is unlawful (interest or alcohol) is made lawful. Such reconciliations are impermissible and must be nullified.<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Supplication when applying oil

According to the schedule of Dawat-e-Islami's weekly Sunna-inspired gathering, we will now memorise a dua. This week, we will learn the dua to recite when applying oil:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Merciful, the Most Compassionate.<sup>3</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Method of collective accountability (72 pious deeds)

The Prophet ﷺ has said, "Pondering 'over the Hereafter' for a moment is better than 60 years of worship."<sup>4</sup>

<sup>1</sup> Sunan Abū Dāwūd, Book of Judgements, Chapter on Reconciliation, vol. 3, p. 425, Hadith: 3594

<sup>2</sup> Mir'āt al-Manājīh, vol. 4, p. 303

<sup>3</sup> Madanī Panj Surah, p. 215

<sup>4</sup> Al-Jāmi' al-Ṣaghīr: hadith 5897

Let's make good intentions before filling in the *Pious Deeds* booklet:

1. To please Allah, I will hold myself to account through the *Pious Deeds* booklet and encourage others to do the same.
2. I will praise (i.e. thank) Allah Almighty for the pious deeds which I practised.
3. I will regret not acting upon the pious deeds I missed out on and will try to act on them in the future.
4. Allah Almighty forbid, if I have not acted on any pious deed which prevents a person from sinning, I will repent to Allah and make a firm intention to not sin in the future.
5. I will not reveal my good deeds without a need (for example, by saying that I acted on such and such or so and so amount of pious deeds).
6. I will make up for any pious deed that can be performed later (for example, I will make up for the 313 ṣalāt I missed yesterday by reciting them today).
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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

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

1. Have you made good intentions?
2. Did you offer the five daily salah in congregation?
3. Wherever you were in the day, did you invite others to offer salah?
4. Did you read or listen to Sūrat al-Mulk at night?
5. After the five salah, did you at least recite Āyat al-Kursi, Sūrat al-Ikhlāṣ, and Tasbīḥ Fāṭima once?
6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with Khazā'in al-'Irfān* or *Nūr al-'Irfān*? Or, have you read or listened to at least two pages from *Tafsīr Şirāṭ al-Jinān*?
7. Have you recited some invocations from the Shajarah?
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 'Ishā' salah 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 salah?
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 du'ā's?
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 (*rak'āt*) of sunnah for Ṣuhr prior to the farḍ?
33. Did you offer tahajjud salah 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 'Aṣr or 'Ishā'?
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 اللَّهِ' 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 *'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 i'tikāf 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)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## 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.

اٰمِيْنُ بِجَاۗلِ خَاتِمِ النَّبِيِّۦنَ صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ