

Method of  
**Self-Rectification**



(For Islamic Brothers)

Thought-provoking speech of weekly  
sunnah-inspiring ijtima

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيِّينَ  
 اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

## Method of Self-Rectification

اَلصَّلٰوةُ وَ السَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ  
 وَعَلٰى اٰلِكَ وَ اَصْحٰبِكَ يَا حَبِيْبَ اللّٰهِ  
 اَلصَّلٰوةُ وَ السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللّٰهِ  
 وَعَلٰى اٰلِكَ وَ اَصْحٰبِكَ يَا نُوْرَ اللّٰهِ

### نَوَيْتُ سُنَّتَ الْاِعْتِكَافِ

I make intention of Sunna i'tikāf

Dear Islamic brothers! Whenever you enter a masjid, make the intention of i'tikāf, as 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 prayers have 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 Excellence of Sending *ṣalāt* upon the Prophet

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ صَلَّى عَلَيَّ فِي يَوْمٍ مِائَةً مَرَّةً قَضَى اللهُ لَهُ مِائَةَ حَاجَةٍ سَبْعِينَ مِنْهَا لِآخِرَتِهِ وَثَلَاثِينَ مِنْهَا لِدُنْيَاهُ

Whoever sends *ṣalāt* upon me one hundred times in a single day, Allah will fulfil one hundred of his needs; seventy in the Hereafter and thirty in the world.<sup>1</sup>

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## Speech intentions

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

أَفْضَلُ الْعَمَلِ الْبَيِّنَةُ الصَّادِقَةُ

A truthful intention is the best action.<sup>2</sup>

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.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

<sup>1</sup> Kanz al-'Ummal, vol. 1, p. 255, Hadith 2229

<sup>2</sup> Al-Jāmī' al-Ṣaghīr: Hadīth 1284

Dear Islamic brothers! Making efforts to reform oneself and others is among the fundamental objectives of Islam. Today, there a large number of people who are gradually forgetting this purpose. One of the best means of reformation is self-accountability; reflecting on the deeds you performed. Today, we will learn about the importance and benefits of self-accountability, listen to some accounts of how the righteous performed self-accountability, and also discuss how, in today's age, we can review our actions on a daily basis. May Allah Almighty enable us to listen to the entire speech with good intentions.

Let us first listen to an account highlighting the blessings of self-accountability.

## O Nafs! Fear Allah

There was a man from Banī Isrā'īl who was a devout worshipper. He spent his nights engaged in the worship of Allah, and he would sell goods to people during the day. He frequently held himself accountable, reviewing his actions, saying: "O nafs! Fear Allah."

One day, he left his house to earn his livelihood as usual. As he was walking, he reached the door of a wealthy man and called out to sell his goods. When the rich man's wife saw the handsome man near her home, she called him inside the palace, saying: "O trader, my heart has become inclined towards you. I possess abundant wealth and the finest garments. Leave this work, and I will give you silk garments and a great amount of wealth."

Upon hearing this offer, his nafs was drawn towards the woman, but immediately, as per his habit of addressing his nafs, said: "O nafs! Fear Allah." Then he replied to the woman: "I fear my Almighty Lord."

The woman said: "You cannot leave without fulfilling my desire."

Once again, he said: "O nafs! Fear Allah Almighty!" and started to think of a way out. Eventually, he said to the woman: "Give me some time so that I may perform ablution and offer two units of prayer."

When permission was granted, he performed ablution and went up to the rooftop. After offering two units of prayer, he looked down from the roof and

saw that he was approximately 20 yards high. He supplicated to Allah Almighty out of helplessness: “O my Master! I have been engaged in your worship for a long time. Grant me salvation from this trial.”

Saying this, he jumped off the roof, and Allah Almighty commanded Sayyidunā Jibrīl عَلَيْهِ السَّلَام: “Go and save my servant before he reaches the ground, for he has jumped out of fear of My displeasure.” Sayyidunā Jibrīl عَلَيْهِ السَّلَام came swiftly, caught the man, and placed him gently on the ground. Saved from this trial, the man joyfully set off home.

When he arrived, he saw that his family was distressed due to severe hunger and thirst. After sitting with them for some time, his neighbour came and asked the worshipper for some bread. The worshipper replied: “By Allah! We have nothing to eat. Have a look inside the oven, there is nothing in their either.”

The neighbour walked towards the oven and saw baked loaves of bread inside. He informed the worshipper about this.

When the family witnessed this, they were amazed. The worshipper’s wife said: “Surely this is not due to any effort of ours; rather, it is because of your blessings and miracle. Tell us, what is its secret?”

Thereupon, the worshipper revealed his secret and relayed the entire parable through whose blessings these favours were bestowed upon him.<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

## Lessons derived from this parable

Dear Islamic brothers, from this account, we learn that whoever reviews their actions with reflection and fears Allah at all times, this righteous practice saves them from the trials of the world and also becomes a means of benefit for them in the Hereafter.

Secondly, we learn that by developing the habit of reviewing one’s actions, a

<sup>1</sup> Durrah al-Nasiheen, p. 270, summarised

person is protected from sins. We just heard that when the worshipper felt inclined toward the woman's invitation to sin, due to his habit of self-accountability, the words immediately came out of his mouth: "O nafs! Fear Allah." Thereafter, the fear of Allah overwhelmed him and he was saved from committing sin.

Thirdly, we learn that good deeds always come to one's aid in times of difficulty. In fact, due to the blessings of good deeds, the help of Allah Almighty is found in testing times. When the pious man jumped off the roof to escape from sin, due to divine help, he was saved from death and physical injuries. Indeed, it was the blessing of his good deeds that he received aid.

Be mindful that Islamic law does not permit suicide. Nevertheless, we should protect ourselves from sins by holding ourselves accountable for our actions, and by performing good deeds abundantly.

### A means of blessing in sustenance

The fourth lesson we learn is that whoever avoids sins due to the fear of Allah Almighty, Allah blesses him with sustenance from sources he could never imagine. The holy Quran mentions this point in verses two and three of Surah al-Ṭalāq part 28:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۗ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۗ

And whosoever fears Allah, He will create a way out for him. And He will grant him sustenance from where he cannot even imagine.<sup>1</sup>

It is written in *Tafsīr Ṣirāt al-Jinān* regarding this verse:

The one who fears Allah is being given glad tidings, that Allah Almighty will provide him sustenance from where he would never imagine.<sup>2</sup>

<sup>1</sup> Al-Quran, Al- Ṭalāq, verse 2-3; translation from Kanz al-ʿIrfān

<sup>2</sup> Siraat al-Jinan, vol. 10, p. 202

## Why do we face financial difficulties?

Dear Islamic brothers! We learn that abandoning sins due to the fear of Allah is a means of blessings in sustenance. Whoever refrains from a sin due to the fear of Allah, Allah grants him provision through means beyond his imagination.

Today, we see many people afflicted with issues related to livelihood and other economic difficulties. Some struggle to meet household expenses, while others cannot save anything despite earning thousands. Some face obstacles in business, some people have problems running their shop, some are unemployed, and some are burdened with debt and poverty. In short, there are many people facing poverty, unemployment and lack of blessings in sustenance in our society.

Reflect for a moment; could it be that the reason for this is that we do not fear committing sins? Could the cause of calamities and the lack of blessings in sustenance be our evil deeds? Sins are so prevalent in society that we seek refuge in Allah! Unfortunately, the vast majority of people are not practicing Muslims; there is neither concern for fulfilling the rights of people nor any realisation of neglecting the rights of Allah. Performing pious deeds has become extremely difficult for the nafs, while committing sins has become very easy.

The excessive pursuit of necessities and comfort has rendered a large number of Muslims completely heedless of the Hereafter. Abusive language, false accusations, suspicion, backbiting, tale-bearing, probing into people's faults, publicising people's shortcomings, lying, making false promises, unlawfully consuming people's wealth, shedding blood, causing harm to someone without Sharī permission, withholding repayment of debts, taking someone's property for a temporary purpose but not returning it, and calling Muslims by offensive nicknames

Using someone's belongings without permission despite their displeasure, drinking alcohol, gambling, theft, fornication, watching films and dramas, listening to music, dealing in interest and bribery, disobeying and hurting parents, betrayal of trust, fraud, casting lustful glances, women imitating men

and men imitating women, immodesty, arrogance, pride, envy, ostentation, harbouring hatred and malice for a Muslim in one's heart, feeling pleased at a Muslim's illness, hardship, or loss, crossing the limits of Islamic law when angered, love of fame, miserliness, self-admiration, and similar sins are carried out in our society with alarming boldness.

Just think, despite so many sins, if we were not to face hardship and deprivation in sustenance, what else would happen? Even with such an abundance of sins, if the doors of provision were not closed for us, what would that mean. It is stated in a blessed Hadith: **لَا يَزِيدُ الْقَدْرَ إِلَّا الدُّعَاءُ** Nothing changes destiny except supplication, **وَلَا يَزِيدُ فِي الْعُمْرِ إِلَّا الْإِيْمَانُ** and nothing increases lifespan except righteousness. **فَإِنَّ الرَّجُلَ كَيْخَرَهُ مَرِئَتُهُ بِالدُّنْيَا يُصِيبُهُ**. Indeed, a person is deprived of sustenance due to a sin that he commits.”<sup>1</sup>

Dear Islamic brothers! It becomes clear that if we desire financial prosperity and blessings, and wish to be saved from calamities and deprivation of sustenance, then we must rid ourselves of sin and establish a strong connection with good deeds. We have already heard in the noble verse that whoever avoids sins out of the fear of Allah is granted sustenance from places he could never imagine.

May Allah grant us the ability to abstain from sins, and may He alleviate our financial hardships.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## Self-accountability in light of the Quran

Dear Islamic brothers! There is no doubt that one of the best ways to avoid sins and increase good deeds is to consistently reflect upon your actions. A Muslim who adopts this excellent habit and performs daily self-accountability

<sup>1</sup> Al Mustadrak, vol. 2, p. 162, Hadith 185

naturally improves their character and conduct, and begins to free himself from sins. The importance of reflecting upon your actions can be understood from the fact that the Quran and Hadith encourage it.

Accordingly, Allah Almighty states in Part 28, Surah al-Hashr, verse 18:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ

O you who believe! Fear Allah! Every soul must look at what it has sent forth for tomorrow. In this blessed verse, it is commanded:<sup>1</sup>

Take account of yourselves before you are taken to account, and contemplate on how much provision of good deeds you have gathered to present in the court of Allah Almighty on the Day of Judgement.<sup>2</sup>

It is stated in *Tafsīr Şirāt al-Jinān*:

From this verse, it is understood that spending a single moment in reflection is better than performing a lot of *dhikr*. Reflecting upon your deeds is a highly virtuous act; this, in fact, is *murāqabah*.<sup>3</sup>

Even in blessed *Aḥādīth*, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ repeatedly encouraged self-accountability. Let us listen to some blessed sayings of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding this.

## Prophetic sayings regarding reflection

1. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “When you intend to do something, reflect upon its outcome. If it is good, then go ahead with it; and if its result is bad, refrain from it.”<sup>4</sup>

<sup>1</sup> Al-Quran, Al-Hashr, verse 18; translation from *Kanz al-'Irfān*

<sup>2</sup> *Tafseer Ibn-e-Kathir*, Part 28, Al-Hashr, verse 18, vol. 8, p. 106

<sup>3</sup> *Siraat al-Jinan*, vol. 10, p. 89, selected

<sup>4</sup> *Kanz a-'Ummal*, juz. 3, vol. 2, p. 44, Hadith 5673

2. The Prophet ﷺ stated: “An intelligent person should have a portion of time in which he performs self-accountability.”<sup>1</sup>
3. The Messenger of Allah ﷺ also said: “To contemplate (about the matters of the Hereafter) for a moment is better than 60 years of worship.”<sup>2</sup>

## Benefits of self-accountability

Dear Islamic brothers! From the blessed verse, its commentary, and from the sayings of the beloved Prophet ﷺ, it becomes clear that Islam strongly encourages self-accountability, because:

- Through it, a person begins to avoid sins.
- Performing good deeds becomes easier.
- A person becomes mindful of fulfilling the rights Allah and the rights of His servants.
- Fear of Allah Almighty enters the heart.
- The outward and inward states of a person improve.
- A mindset forms to prepare for death before it arrives.
- One develops a mindset of following in the footsteps of the pious.
- Good habits are formed.
- One becomes inclined to rid himself of bad traits.

In short, through self-accountability, ease and success is attained in this world and the Hereafter. This is why Islam places great emphasis on self-accountability. Now, let us listen to the definition of self-accountability, so that we may succeed in evaluating our deeds in a more effective manner.

<sup>1</sup> Shu’ab al-Iman, vol. 4, p. 164, Hadith 4677

<sup>2</sup> Kanz al-’Ummal, juz. 3, vol. 2, p. 48, Hadith 5707

## What is self-accountability?

Imam Muḥammad al-Ghazālī رَحْمَةُ اللَّهِ عَلَيْهِ writes in his renowned book *Iḥyā' al-'Ulūm*:

The reflection that is done in order to recognise the abundance of deeds, their quantity, and their increase or decrease is called *muḥāsabah* (self-accountability). When a person places the deeds of his entire day before himself so that he may become aware of what is lacking and what is excessive—this is *muḥāsabah*.<sup>1</sup>

## What is reflection?

أَلْحَدِّ لِيْهِ Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ continually instils within us the mindset of evaluating our deeds. A person should reflect upon his daily routines from a religious perspective, and then strive to rectify the actions that are harmful for his Hereafter. Whatever actions are beneficial for the Hereafter should be further strengthened and improved.

Countless blessings are attained by consistently reviewing one's deeds. This is why the pious predecessors رَحِمَهُمُ اللَّهُ performed self-accountability consistently and were never negligent in this regard. Let us listen to some accounts of the pious predecessors رَحِمَهُمُ اللَّهُ in relation to this.

## Remain fearful of Allah!

Sayyidunā Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ narrates:

I once entered a garden where I heard the voice of Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ. There was a wall between us, and he was saying: “‘Umar, the son of Khaṭṭāb, and the position of Amīr al-Mu'minīn! How excellent indeed! O 'Umar, fear Allah Almighty, otherwise He will subject you to a severe punishment.”<sup>2</sup>

<sup>1</sup> 'Ihya al-'Uloom, vol. 5, p. 319

<sup>2</sup> Tareekh al-Khulafa, p. 102

O devotees of the Companions! Reflect upon this. Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ was a beloved Companion of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. This is the great Companion from whose shadow the Devil would run.<sup>1</sup> He is the one to whom the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave glad tidings of Paradise.<sup>2</sup>

The one for whom the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made the following du‘ā: “O Allah! Grant honour to Islam through ‘Umar b. al-Khaṭṭāb (رَضِيَ اللهُ عَنْهُ)”.<sup>3</sup> He is also the one in accordance with whose opinion verses of the Quran were revealed.<sup>4</sup>

### Adopt the character of Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ

Despite possessing a high rank and status, Sayyidunā ‘Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ would hold himself accountable for his deeds and advise himself, saying: “O ‘Umar! Remain fearful of Allah! O ‘Umar! Remain fearful of Allah!” If this was the condition of his self-accountability, then how much more do we- who are drowned in sins, spending our days and nights in heedlessness, and possessing hardly any good deeds- need to hold ourselves accountable?

Let us listen to a parable of a righteous man of Allah regarding his method of self-accountability.

### Accountability of days and sins

Sayyidunā Tawbah b. Şimmah رَحِمَهُ اللهُ عَلَيْهِ performed self-accountability one day. He calculated that his age was sixty years, and then he calculated that it amounted to 21,500 days. He cried out: “(If I have committed just one sin each day then) I will meet Allah Almighty with 21,500 sins. If I committed 10,000 sins every day, what will become of me?” After saying this, he fell unconscious

<sup>1</sup> Bukhari, Kitab Fazaail-e-Ashab-e-Nabi, vol. 2, p. 526, Hadith 3683, summarised

<sup>2</sup> Bukhari, Kitab Fazaail-e-Ashab-e-Nabi, vol.2, p. 525, Hadith 3679, summarised

<sup>3</sup> Ibn-e-Majah, Kitab-ul-Sunnah, Fazl Umar, vol. 1, p. 77, Hadith 105

<sup>4</sup> Tareekh al-Khilafah, p. 96; Al Sawa’iq al-Maharqah, p. 99

and passed away. The people heard someone saying about him: "O person! Proceed towards Firdaus al-A'la."¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Dear Islamic brothers! It is unimaginable that Sayyidunā Tawbah b. Şimmah رَحْمَةُ اللهِ عَلَيْهِ was involved in sins. No doubt, his pure life was free from sins, but we should reflect upon our condition through this account. Our state is such that we do not commit one sin, but countless sins in a single day, as unfortunately, opportunities to sin appear every moment. In the past, a person could avoid sins by isolating himself, but today, due to mobile phones and other means, only a few people can avoid sins when they are alone.

If we multiply the sins committed each day by the number of days of our lives, the result may be in the hundreds of thousands. How will we stand before Allah Almighty with all of these sins? There is still time. Let us repent sincerely today and make a firm intention to avoid sins in the future. We ask Allah to grant us the ability to reflect upon the actions we perform during the day by performing self-accountability before going to sleep each night.

From this account, we also learn that whoever leaves this world while reflecting upon his deeds, Allah Almighty announces to His servants that such a person has entered Paradise. Therefore, we should make self-accountability a regular practice in our lives.

## The importance of self-accountability

O lovers of the Prophet! A businessman cannot become successful until he earns more than he spends whilst still keeping his original capital. In order to achieve this goal, he keeps daily, monthly, and annual accounts of his business. Then he reflects upon it from various angles; not only verbally, but he also preserves it by making documents.

Whenever he notices any shortcomings, he correct them, and whatever becomes an obstacle in attaining profit, he removes it. If he does not keep

¹ Ihya al-'Uloom, vol. 5, p. 139

account of his business dealings, not only will he fail to make profit, but he may instead face loss. If even after suffering losses he does not awaken from deep heedlessness, a day may come when even his original capital is lost and he becomes dependent on every single penny.

Similarly, whoever intends to gain profit in the “business of the Hereafter” should reflect upon his actions. He should improve the actions that help him attain benefit, and abandon those actions that become obstacles in achieving success. Whoever continues such self-accountability will, by the grace of Allah, be successful and granted entry into Paradise as his reward **إِنْ شَاءَ اللَّهُ**. If he falls prey to heedlessness, he will remain at loss, the consequence of which may appear in the form of entering Hell. **وَالْعِيَادُ بِاللَّهِ**.

**دَامَتْ بَرَكَاتُهُمْ** Amir Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri **أَلْحَمْدُ لِلَّهِ الْعَلِيِّ** has provided unique and exemplary guidance on reflection in a simple and effective manner. He has given us an excellent compilation of Shariah and *Tarīqah*, containing practical methods for performing good deeds easily and avoiding sins- entitled *Pious Deeds*, in the form of questions.

There are:

- 72 pious deeds for Islamic brothers,
- 63 for Islamic sisters,
- 92 for male students of knowledge,
- 83 for female students of knowledge,
- 40 for boys and girls, and
- 27 for special Islamic brothers (i.e. deaf and mute).

### Importance of the *Pious Deeds* booklet

O lovers of the Prophet! The *Pious Deeds* booklet is not only a great gift that reminds us of the pious predecessors **رَحِمَهُمُ اللَّهُ**, but also serves as an effective means of following in their footsteps via contemplation and reflection. By

acting upon the *Pious Deeds* booklet, we can develop a great passion for reforming ourselves as well as the people of the entire world.

By opening the booklet and answering the questions asked in it with a “yes” or “no”, we can review whether our actions are good or bad, and thereby rectify our shortcomings. **اَلْحَمْدُ لِلّٰهِ** Countless Islamic brothers, Islamic sisters and students regularly reflect and perform self-accountability daily by filling in the booklet. Through its blessings, by the grace and mercy of Allah Almighty, avoiding sins becomes easier, and the obstacles that arise on the path of becoming righteous are gradually removed. A mindset is also developed for becoming steadfast upon the Sunnah, developing hatred for sins, and striving to protect one’s faith.

If you purchase this booklet and keep it with you, read it regularly and continue to reflect, not only will you remember the Hereafter, but you will develop a mindset to perform good deeds and avoid sins. The *Pious Deeds* booklet is an excellent way of advising yourself. Our pious predecessors **رَحِمَهُمُ اللّٰهُ** also adopted various means of advising themselves.

### Pious predecessor who performed self-accountability

It is narrated about Sayyidunā Abū Muslim al-Khawlanī **رَحْمَةُ اللّٰهِ عَلَيْهِ** that he kept a whip in his masjid and he would say: “I am more deserving of this than four-legged animals.” Whenever he felt any laziness, he struck his calf with the whip once or twice.<sup>1</sup>

### Encouragement for Pious Deed No.15

O devotees of the Awliyā’! Sayyidunā Abū Muslim al-Khawlanī **رَحْمَةُ اللّٰهِ عَلَيْهِ** performed an abundance of worship, but he kept a whip in the masjid to save himself from laziness. If we read the *Pious Deeds* booklet and reflect upon it accordingly, it will also curb our laziness and create an inclination toward

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<sup>1</sup> Allah Walon ki Baatayn, vol. 2, p. 203

righteous deeds. The *Pious Deeds* booklet is an excellent means of self-reformation.

Therefore, purchase it from the Maktabat-ul-Madinah stall and act upon Pious Deed number 15:

Have you filled in the boxes of the *Pious Deeds* booklet today whilst reflecting upon your deeds?

إِنْ شَاءَ اللَّهُ Along with an increase in good deeds, a sense of hatred for sins will also develop in your hearts.

أَلْحَدِّثْ لِي:

- The *Pious Deeds* are an excellent way of increasing our passion for performing good deeds and avoiding sins.
- Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ is pleased with those who act upon the *Pious Deeds* booklet and prays for them.
- Through its blessings, a person attains the fear of Allah Almighty and love for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- This great gift reminds us of the pious predecessors رَحِمَهُمُ اللَّهُ.
- It is an excellent means of practicing self-accountability whilst following in the footsteps of the pious predecessors.
- Many Islamic brothers have transformed their lives for the better through the blessings of the *Pious Deeds* booklet.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Sunan and etiquettes of eating

Dear Islamic brothers! Bringing the speech to an end, here are some Sunan and etiquettes of eating from volume 1 of the famous book *Faizan-e-Sunnat* written by Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ:

- The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would not eat while reclining (i.e. leaning against something).<sup>1</sup>
- He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not eat at a table.<sup>2</sup>
- He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would eat whatever was available.<sup>3</sup>
- The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ neither asked his family for food nor expressed any desire before them. If they presented food, he would eat it; whatever they placed before him, he would accept it, and whatever they offered him to drink, he would drink it.<sup>4</sup>
- Sometimes, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would take whatever there was to eat and drink himself.<sup>5</sup>
- The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ate what was directly in front of him.<sup>6</sup>
- He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ate with three fingers.<sup>7</sup>
- At times, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ate with four fingers.<sup>8</sup>
- But he would not eat with two fingers. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “This is how the Devil eats.”<sup>9</sup>
- He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ate bread made from unsifted flour without barley.<sup>10</sup>

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<sup>1</sup> Abu Dawood, vol. 3, p. 488, Hadith 3769, summarised

<sup>2</sup> Bukhari, vol. 3, p. 24, Hadith 55386

<sup>3</sup> Muslim, p. 1134, Hadith 2052, summarised

<sup>4</sup> Ittihaf al-Sadat, vol. 8, p. 248, summarised

<sup>5</sup> Abu Dawood, vol. 4, p. 5, Hadith 3856 summarise

<sup>6</sup> Shu'ab al-Iman, vol. 5, p. 79, Hadith 5846 summarised

<sup>7</sup> Musannaf Ibn Abi shaybah, vol. 5, p. 559, Hadith 3 summarised

<sup>8</sup> Jam'e Saghir, p. 250, Hadith 6942 summarised

<sup>9</sup> Faiza al-Qadir, vol. 5, p. 249, Hadith 6940 summarised

<sup>10</sup> Bukhari, vol. 3, p. 531, Hadith 5410 summarised

- The food of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was often comprised of dates and water.<sup>1</sup>

## Announcement

The remaining Sunan and etiquettes of eating will be mentioned in the study circles. Therefore, please take part in the study circles to learn them.

### The six ṣalawāt and two du‘ās recited in the Sunna-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>2</sup>

#### 2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

<sup>1</sup> Bukhari, vol. 3, p. 523, Hadith 5383 summarised

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

It is narrated from Sayyidunā Anas رَضِيَ اللهُ عَنْهُ that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 اللهُ عَلَى مُحَمَّدٍ

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

### 4. The reward of 600,000 ṣalāt

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

Shaykh Ahmad Ṣāwī رَضِيَ اللهُ عَنْهُ 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

Once, a person came to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Amazingly, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 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

<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

this honoured person was. When he left, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “When he recites ṣalāt upon me, he does so in these words.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## 6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “Whoever recites this, 70 angels write good deeds for him for 1000 days.”<sup>3</sup>

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

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever recites this du‘ā’ three times, it is as if he found Laylat al-Qadr.”<sup>4</sup>

لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ

<sup>1</sup> Al-Qawl al-Badī’, p. 125

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

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

<sup>4</sup> Tārīkh Ibn ‘Asākir: Hadith 4415

## 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 5<sup>th</sup> February 2026

1. Sunnas and manners: **5 minutes**
2. Dua memorisation: **5 minutes**
3. Summary: **5 minutes**
4. Total duration: **15 minutes**

### Remaining *Sunan* and etiquettes of eating:

- The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ate milk and dates together and described them as two exceptional foods.<sup>1</sup>
- The favourite food of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was meat.<sup>2</sup>
- He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Meat strengthens hearing and it is the chief of foods in the world and Hereafter. If I were to ask Allah Almighty for meat every day, He would grant it to me.”<sup>3</sup>
- The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would make and eat *tharīd* from meat and gourd. (i.e. thoroughly soak pieces of bread in meat and gourd gravy and eat it).<sup>4</sup>

<sup>1</sup> Musnad Imām Ahmad, vol. 5, p. 385, Hadith 15893, summarised

<sup>2</sup> Tirmizi, vol. 5, p. 533, Hadith 178, summarised

<sup>3</sup> Ithaf al-Sadah, vol. 8, p. 238, summarised

<sup>4</sup> Ithaf al-Sadah, vol. 8, p. 239, summarised

- When eating meat, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not lower his head towards it.<sup>1</sup> Rather, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would lift it towards his mouth and bite it.<sup>2</sup>
- The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ preferred the meat from the arm and shoulder of a goat.<sup>3</sup>
- The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ disliked eating kidneys because they are close to urine.<sup>4</sup>
- The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ severely disliked eating the spleen, but he did not declare it forbidden.<sup>5</sup>
- The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would use his blessed fingers to wipe the plate clean and say: “There are greater blessings in the last portion of the food.”<sup>6</sup>
- Among fresh fruits, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ loved melon and grapes.<sup>7</sup>
- He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ate melon with sugar and bread.<sup>8</sup>
- Sometimes, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ate melon with fresh dates.<sup>9</sup>
- He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would use both hands. Once, he was eating ripe dates with his right hand and placing the seeds in his left hand. A goat passed by, and he gestured towards it with the seeds. The goat began

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<sup>1</sup> Ithaf al-Sadah, vol. 8, p. 239, summarised

<sup>2</sup> Tirmizi, vol. 3, p. 329, Hadith 1842, summarised

<sup>3</sup> Tirmizi, vol. 3, p. 330, Hadith 1842-1844, summarised

<sup>4</sup> Kanz al-'Ummal, vol. 7, p. 41, Hadith 18212, summarised

<sup>5</sup> Ithaf al-Sadah, vol. 8, p. 243, summarised

<sup>6</sup> Shu'ab al-Iman, vol. 5, p. 81, Hadith 5854

<sup>7</sup> Kanz al-'Ummal, vol. 7, p. 41, Hadith 18200

<sup>8</sup> Ithaf al-Sadah, vol. 8, p. 236, summarised

<sup>9</sup> Tirmidhi, vol. 3, p. 332, Hadith 1580 summarised

to eat the seeds from his left hand whilst the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ continued eating with his right hand. When the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ finished, the goat also left.<sup>1</sup>

- The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not eat raw garlic, raw onions or leeks (an unpleasant-smelling vegetable).<sup>2</sup>
- The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ never criticised food; if he liked it, he ate it; if he disliked it, he simply refrained from eating from it.<sup>3</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Supplication for the forgiveness of deceased Muslims

According to the schedule of Dawat-e-Islami's weekly Sunnah-inspired gathering, the supplication for the forgiveness of deceased Muslims will be memorised. The du'ā is as follows:

(اللَّهُمَّ) رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

“O our Lord! Forgive us and our brothers who preceded us in faith.”<sup>4</sup>

**Note:** The word ‘اللَّهُمَّ’ is not a part of the verse.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Method of collective accountability (72 Pious Deeds)

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “Pondering over the Hereafter”

<sup>1</sup> Ithaf al-Sadah, vol. 8, p. 237, summarised

<sup>2</sup> Tareekh-e-Baghdad, vol. 2, p. 262, summarised

<sup>3</sup> Muslim, p. 1141, Hadith 2064, summarised

<sup>4</sup> Al-Quran, Al-Hashr, verse 10; translation from Kanz al-'Irfān

for a moment is better than 60 years of worship.”<sup>1</sup>

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

1. To please Allah Almighty, 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.

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<sup>1</sup> Al-Jāmi‘ al-Ṣaghīr: Hadith 5897

## 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 Ḥuḥr 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.

أَمِيرِنُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ