

12 FEBRUARY

The Devastating Consequences of Following Carnal Desires



(For Islamic Brothers)

Thought-provoking speech of weekly
sunnah-inspiring ijtimā

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

The Devastating Consequences of Following Carnal Desires

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

تَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make intention of Sunna i'tikāf

Dear Islamic brothers! Whenever you enter a masjid, make the intention of i'tikāf upon remembering, as you shall continuously gain the reward of i'tikāf for as long as you stay inside. Remember! 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 implicitly 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 *ṣalāt* on the Holy Prophet ﷺ

The compassionate and merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

مَنْ صَلَّى عَلَيَّ صَلَّى اللهُ عَلَيَّ عَشْرًا أَيُّهَا مَلَكُ مُوَكَّلٌ بِهَا حَتَّى يُبَلِّغَنِيهَا

"Whosoever recites a single *ṣalāt* upon me, Allah Almighty bestows ten mercies upon him. An angel is specially appointed for that *ṣalāt* until he conveys it to me."¹

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.²

O those who love Allah's Holy Prophet! 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.

¹ Al-Mu'jam al-Kabir, vol. 8, p. 134, Hadith 7611

² Al-Jami' al-Shahih: Hadith 1284

- 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

Can a Disease Itself Become a Remedy?

It is recorded in *‘Uyūn al-Hikāyāt* (Volume 1, Page 367) that the renowned spiritual luminary of the *Qādiriyyah Riḍawiyyah* order, Sayyidunā Abū al-Qasim Junayd al-Baghdadi رَحْمَةُ اللهِ عَلَيْهِ, related:

One night, I experienced profound restlessness. I occupied myself in the worship of Allah Almighty, yet I could not find tranquillity. I exerted every effort to achieve focus, full attention, and humility (*Khushūʿ* and *Khuḍūʿ*) in my devotions, but I was unsuccessful. I then commenced the recitation of the noble Quran, yet focus and inner peace remained elusive. I was bewildered as to why I was unable to attain concentration and why my peace of mind had departed.

Eventually, during the final portion of the night, I placed my shawl over my shoulders and stepped outside. After walking a short distance, I encountered a man wrapped in a cloth.

Upon my approach, he raised his head and enquired, “Why are you so anxious? Has the Day of Resurrection been established?”

I asked, “Has the appointed Day of Resurrection arrived?”

He replied, “No. Rather, I am asking whether you have emerged in search of inner peace due to the agitation and restlessness of your heart?”

I replied, “Indeed! I have come out seeking peace of mind and wish to understand why I have been deprived of it tonight.”

I then asked him, “Tell me, do you need something from me?”

He answered, “Yes, I have a requirement.”

I enquired, “What is it?”

He replied, “O Abū al-Qāsim! Tell me, is there a circumstance in which a disease itself becomes a remedy?”

I replied, “Yes, there is indeed such a case. Listen carefully: when you oppose the desires of the lower self (*nafs*), all maladies of the heart shall vanish, and these very diseases shall transform into a remedy.”

Upon hearing this, the man heaved a deep, sorrowful sigh and remarked, “I have already been given the answer to this question seven times tonight in exactly the same way, but it was my wish to hear the answer to my question from your tongue. By the grace and mercy of Allah, my wish has been fulfilled, and I have heard the answer to my question from your blessed tongue, may Allah have mercy on you.” Having said this, the man departed and was never seen again.¹

Dear Islamic brothers! You have heard the magnificent prescription provided by the great saint, Sayyidunā Abū al-Qāsim Junayd al-Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ that when you oppose the desires of the soul, all the diseases of the heart will be banished from you, and these very diseases will become your medicine. This shows how deadly the pursuit of lusts and the fulfilment of carnal desires is, for it fills the heart with the defilements of sin. We must reflect: perhaps our hearts are

¹ ‘Uyūn al-Ḥikāyāt, p. 194

unresponsive to virtuous counsel and we lack devotion in worship for this very reason. Therefore, we should derive a lesson from this parable: instead of extinguishing the radiant lamp of our lives by falling into vain desires and the pursuit of lusts, we should lead a life of virtue in accordance with the Sunnah.

Definition: Following Carnal Desires (*Ittibā' al-Shahawāt*)

Be it known that “following carnal desires” (*Ittibā' al-Shahawāt*) refers to the state of becoming engrossed in fulfilling every desire of the *nafs* without any regard for what is permissible or impermissible.¹ Certainly, pursuing desires leads to nothing but total loss, the gravity of which can be gauged from the following Hadith.

Three Destructive Traits

The holy Prophet ﷺ stated:

“Three things lead to destruction: (1) remaining lost in greed and avarice; (2) following sensual desires; and (3) self-admiration.”²

Dear Islamic brothers! If we succeed in eradicating sensual desires, then, *إِنْ شَاءَ اللَّهُ*, the evil habit of greed will also depart, and we will be granted salvation from various sins. Consequently, our inner selves will become purified, and we will be blessed with the delight of performing worship with true humility. *إِنْ شَاءَ اللَّهُ*.

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ Batini Bimariyon ki Ma'lumat, p. 101

² *Al-Mu'jam al-Awsat*, vol. 4, p. 212, Hadīth 5754

Dear Islamic brothers! Human desires are never-ending; they expand day by day. In this contemporary age, people often disregard the unlawfulness of taking certain loans or other means to quench the fire of these desires. Let us listen to a few Quranic verses condemning the pursuit of lusts to understand the devastation it causes.

Allah Almighty states in Verse 59 of Surah Maryam (Part 16):

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا ﴿٥٩﴾

So the unworthy succeeded them who neglected the prayer and followed desires, so soon they will meet the terrifying valley of *Ghayy* (in Hell).¹

Under this verse, Sayyidunā ‘Allāmah Jalāl al-Dīn al-Suyūṭī al-Shāfi‘ī رَحِمَهُ اللهُ عَلَيْهِ narrates a report from Sayyidunā ‘Uqbah b. ‘Āmir رَضِيَ اللهُ عَنْهُ, who stated:

I heard the holy Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say: “Soon, *Ahl al-Kitāb* and *Ahl al-Laban* from my Ummah will be destroyed.”

I asked, “O Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who are *Ahl al-Kitāb*?”

He answered, “Those who learn the Book only to dispute with the believers.”

I then asked, “Who are *Ahl al-Laban*?”

He replied, “Those who follow sensual desires and squander their prayers.”²

It is narrated by Sayyidunā Ibn al-Ash‘ath رَضِيَ اللهُ عَنْهُ that Allah Almighty revealed to Sayyidunā Dawūd عَلَيْهِ السَّلَام: “Verily, those hearts which are

¹ Al-Quran, Surah Maryam, verse 59; translation from Kanz al-‘Irfān

² Tafṣīr Durr al-Manthūr, vol. 5, p. 527; Al-Mustadrak ‘ala al-Ṣaḥīḥayn, vol. 3, p. 126, Hadīth 3469

attached (connected) to worldly desires are distant from Me.”¹

At another instance, Allah Almighty states:

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا ﴿٢٧﴾

Allah intends to turn to you with His mercy, but those following their desires want you to deviate very far from the straight path.²

The cause of the revelation (*Sabab al-Nuzūl*) of this blessed verse is that the Jews, Christians, and Magians considered marriage with the daughters of one's brother or sister to be permissible. When Allah Almighty declared such marriages forbidden, they said to the Muslims: "Just as you consider marriage with the daughters of your maternal and paternal aunts permissible—while the aunts themselves are forbidden to you—you should likewise marry the daughters of your brothers and sisters." Thereupon, this verse was revealed, indicating that these people desire for you to fall into fornication just as they have.³

Dear Islamic brothers! You have heard how Allah Almighty has condemned those who follow their desires, stating that such individuals will be cast into the horrific valley of Hell named *Ghāy*. Similarly, the second verse condemns the hypocrites who were disgraced by falling into the pursuit of lusts (*ittibāʿ al-shahawāt*), and now, due to their inner malice and enmity, they wish to involve Muslims in this same evil habit.

In this contemporary age, observing the practical condition of Muslims suggests that non-Muslim nations are appearing to succeed in this nefarious conspiracy. Today, misled by the *nafs* and Satan, the Muslim is exceeding all bounds in following his desires. Influenced by Western

¹ Tafsīr Durr al-Manthūr, vol. 5, p. 526

² Al-Quran, Al-Nisa`, verse 27; translation from Kanz al-ʿIrfān

³ Tafsīr Madārik, p. 223

civilisation and the customs of others, he—مَعَاذَ اللَّهِ—feels pride in emulating them. Men have adopted clothing styles typical of women; women have abandoned the veil (*Pardah*), roaming the streets unveiled and wearing tight, revealing clothing in the name of fashion, seemingly no longer considering it a vice to be an object of lewd gazes. Regarding the upbringing of children, instead of religious sciences, they are taught worldly arts and sciences. If a child is somewhat intelligent, the desire arises to make them a doctor, engineer, professor, or computer programmer; to achieve this, religious education is sacrificed, and focus is placed solely on worldly education.

Dear Islamic brothers! To reform yourself and your offspring, and to instil a mindset of concern for the Hereafter from childhood, associate yourselves with the religious environment of Dawat-e-Islami. اَلْحَمْدُ لِلّٰهِ, through the blessings of this religious environment, countless fashion-oriented individuals have repented and embarked upon the path of the *Sunnah*.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! To develop the mindset of forsaking sensual desires for the sake of Allah’s pleasure, I present a few blessed Ahadith concerning the condemnation of *ittibā’ al-Shahawāt*, so that further success may be achieved in avoiding this dangerous malady. Thus:

Paradise and Hell are Near to You

Sayyidunā ‘Abdullāh رَضِيَ اللهُ عَنْهُ narrates that the holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: “Paradise is closer to you than the lace of your shoe is to the shoe, and Hell is likewise (that is, very close).” (In another narration) “Paradise is veiled by hardships, and Hell is veiled by desires and

pleasures.”¹

Who is Intelligent and who is Foolish?

Similarly, the Master of both worlds صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ اتَّبَعَ نَفْسَهُ هَوَاهَا ثُمَّ تَبَتَّى عَلَى اللَّهِ

"The intelligent and wise person is he who holds his *nafs* accountable and acts for the life after death. And the helpless [foolish] one is he who follows the desires of his *nafs* and yet maintains [false] hopes in Allah [to grant him Paradise through His mercy]."²

Dear Islamic brothers! Certainly, Paradise is an exquisitely beautiful place filled with bounties and comforts, but reaching it is not easy; rather, on the path to it lie exceedingly arduous gorges in the form of worship, asceticism and good deeds, which must be crossed. Conversely, Hell is a place of terrors, agonies, and various punishments, yet access to it is very easy because Hell has been veiled with sensual desires. Thus, for the one who spends his life fulfilling the unlawful desires of the *nafs*, there is a fear that he may be cast into Hell. Therefore, whosoever amongst us desires entry into Paradise and salvation from the punishment of Hell—as every person should—must strive to control their permissible desires alongside the forbidden ones while opposing the *nafs*, because failing to suppress permissible desires can lead one to fall into the forbidden. Let us listen to another Hadith for the purpose of admonition.

It is narrated by Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

¹ Bukhāri, vol. 4, p. 243, Hadīth 6487, 6488

² Sunan Ibn Majah, 4260

When Allah Almighty created Paradise and Hell, He sent Sayyidunā Jibrā'il عَلَيْهِ السَّلَام to Paradise and commanded: “Behold Paradise and the bounties I have prepared therein for its inhabitants.”

Sayyidunā Jibrā'il عَلَيْهِ السَّلَام visited Paradise, having seen the Paradise and the blessings prepared by Allah the Almighty for its inhabitants, he presented himself in His presence, submitting: “By Your Might and Majesty! Whosoever hears of this Paradise will certainly strive to enter it.” Thereupon, by the command of Allah, Paradise was veiled with hardships and tribulations. Allah then commanded Sayyidunā Jibrā'il عَلَيْهِ السَّلَام: “Go once more and behold Paradise and the bounties I have prepared for its inhabitants.” Sayyidunā Jibrā'il عَلَيْهِ السَّلَام returned and saw that it was now veiled with hardships and tribulations. He submitted: “O Allah! By Your Might and Majesty! I fear that now, no one will be able to enter it.”

Then Allah Almighty commanded: “Go now to Hell and behold it and the punishments I have prepared for its inhabitants.” Sayyidunā Jibrā'il عَلَيْهِ السَّلَام observed that one part of [the fire of] Hell is mounting over another. He submitted: “O Allah! By Your Might and Majesty! No one who hears of the [severity of] Hell would ever enter it [meaning they would strive to avoid it].” Then, by the command of Allah, Hell was veiled with sensual desires and pleasures. Allah then commanded Sayyidunā Jibrā'il عَلَيْهِ السَّلَام to go once more. He went, and upon his return, he submitted: “O Allah! By Your Might and Majesty! I fear that now, no one will be able to escape it; rather, they will fall into it [due to being engrossed in carnal desires].”¹

¹ Tirmidhi, Hadīth 2569, vol. 4, p. 252

Explanation of the Hadith

Sayyidunā ‘Allāmah Ibn Ḥajar al-‘Asqalānī رَحْمَةُ اللهِ عَلَيْهِ, in his commentary on this Hadith, states:

Carnal desires" (*shahawāt*) refers to those worldly matters through which pleasure is derived, whether the Shariah has prohibited them directly or whether their pursuit leads to the abandonment of a Divine command. Furthermore, doubtful matters (*mushtabih*) and those permissible (*mubāh*) acts which carry the risk of leading a person into the forbidden are also included in this definition (of desires).¹

Similarly, it is narrated by Sayyidunā ‘Aṭīyyah b. Sa‘d رَضِيَ اللهُ عَنْهُ that the holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: “A man cannot become a person of piety (*muttaqī*) until he forsakes permissible and lawful matters in order to avoid falling into the forbidden.”²

Dear Islamic brothers! This demonstrates that a person can only enter Paradise after crossing this ocean of hardships and tribulations, and can only attain salvation from Hell by forsaking the pursuit of the *nafs*. Sayyidunā ‘Alī al-Murtaḍā كَرَّمَ اللهُ وَجْهَهُ الْكَرِيمَ, while delivering a sermon in Kufa, stated:

O people! What I fear most for you is the harbouring of long-term worldly hopes and the following of sensual desires. Long-term hopes cause one to forget the Hereafter, while following sensual desires leads one astray from the truth. Behold! This world is departing, and the Hereafter is certainly approaching; both have those who seek them. Therefore, be seekers of the Hereafter and do not be seekers of this world. Today is the time for action and there is no accountability (*hisāb*), but tomorrow

¹ Fath al-Bari, vol. 11, p. 273

² Mustadrak al-Ḥākim, vol. 5, p. 454, Hadīth 7969

(the Day of Resurrection) is for accountability, and there will be no opportunity for action."¹

When Sayyidunā ‘Uthmān al-Ghanī رَضِيَ اللهُ عَنْهُ was asked why he wept so profusely upon seeing a grave, he replied:

I am reminded of my solitude, for there shall be no one from amongst the people with me in the grave. The one for whom this world is a prison, the grave shall be a Paradise; and the one for whom this world is a Paradise, the grave shall be a prison. Death is a message of liberation for the one whose worldly life was as a prison. He who forsakes sensual desires in this world shall receive his full portion in the Hereafter. The superior person is he who renounces the world before it leaves him, and who is pleased with his Lord before meeting Him. Every person’s experience in the grave corresponds to their worldly life; if life was spent in virtue, there will be comforts in the grave, but if one died whilst sinning, there will be nothing but destruction."²

Dear Islamic brothers! The pious servants of Allah reflected deeply upon the internal conditions of the grave and remained distant from worldly transience and the pursuit of the *nafs*. Undoubtedly, these luminaries knew that attaching the heart to this world and following desires results in a loss for the Hereafter. But alas! Despite visiting graveyards repeatedly and lowering many deceased people into their graves with our own hands, we do not take heed that those who followed their desires and considered this world to be everything, are now in their graves reaping the fruits of their deeds.

Be it known that graves, which may appear identical from the external surface, are not uniform within. The grave of one individual may be a

¹ Al-Zuhd wa Qasr al-Amal, p. 58

² Mau’izah-i Hasanah, pp. 61-62, (The Call to Righteousness, p. 56)

pleasant garden and a place of repose, while the grave of another may be a pit of smouldering embers and a den of serpents and scorpions. Reflect upon this for a moment: if, due to becoming engrossed in carnal desires, a person is seized for omitting a single prayer, telling a single lie, engaging in backbiting once, casting a single lustful gaze, listening to music once, watching a film, uttering an abuse, rebuking someone harshly without justification, or shaving the beard once or trimming it to less than a handful—and as a punishment, is placed within the crushing darkness and terrifying solitude of a narrow grave—what then shall be his state? Truly, for those who fear Allah Almighty, this very contemplation is soul-shaking. This is merely a worldly conceptualisation; in reality, who could endure the punishments of the grave that follow the displeasure of Allah Almighty? It is narrated in *Hilyat al-Awliyā'*: “When a servant enters the grave, all those things from which he feared in the world—whilst not fearing Allah—appear before him to terrify him.”¹

صَلُّوا عَلَی الْحَبِیْبِ صَلَّى اللهُ عَلَی مُحَمَّدٍ

Dear Islamic brothers! Safety lies solely in avoiding the desires of the *nafs* and the pursuit of lusts. Those who forsake carnal desires for the sake of the pleasure of Allah Almighty are honoured by Him with the eternal bounties of Paradise as a reward. Accordingly, Allah Almighty states in Part 30, Surah al-Nāzi‘āt, Verses 40-41:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۗ فَيَنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ۗ

As for he who feared standing before his Lord and restrained the carnal self from ‘against’ base desires; indeed, Paradise is his abode.²

¹ *Hilyat al-Awliyā'*, vol. 10, p. 12, Hadith 14318

² Al-Quran, Al-Nāzi‘āt, verse 40-41; translation from *Kanz al-‘Irfān*

In this verse, Allah Almighty has commended those who avoid the pursuit of desires and has graced them with the glad tidings of Paradise. Sayyidunā Abū Sulayman al-Dārānī رَحْمَةُ اللَّهِ عَلَيْهِ states: "Forsaking a single desire of the *nafs* is more beneficial for the heart than a year of fasting and standing in prayer throughout the nights of a year."¹

Dear Islamic brothers! You have heard the immense excellence of avoiding carnal desires; for he who closes the doors of desire upon himself, Allah Almighty blesses him with the bounty of Paradise. Therefore, we must strive vigorously to avoid carnal desires so that we are not deprived of these rewards. There are several factors that incite a person towards *ittibā' al-Shahawāt*. Let us discuss five such causes and their remedies to make it easier to avoid these destructive traits (*muhlikāt*).

1. The Habit of Being Easily Influenced

Upon hearing praise for something or seeing an item in another's possession (such as a sophisticated mobile phone, house, shop, or vehicle), a desire arises in the heart to possess the same. Regardless of whether there is a genuine need, an obsession takes hold that somehow, I too should be able to obtain these things. When the acquisition of these items becomes difficult, the individual oversteps permissible boundaries to fulfil the desire, thereby falling into the deep abyss of ruin.

Remedy: The remedy is for such an individual to cultivate the habit of distinguishing between genuine necessities and unlawful desires. In this regard, one should consult a pious and sincere friend, reflect upon the condemnation and harms of the carnal desires, and adopt only permissible means to achieve lawful requirements.

¹ Qūt al-Qulūb, vol. 2, p. 336, (Faizan e-Sunnah, p. 734)

2. The Evil Habit of Extravagance

Similarly, the evil habit of extravagance can incite the pursuit of lusts. An extravagant person will purchase every item that appeals to him without considering its utility, thus wasting vast amounts of wealth in the pursuit of desires.

Remedy: The remedy is to keep one's genuine needs in mind when spending wealth and to avoid purchasing anything unnecessary. If possible, one should donate the amount intended for an extravagant purchase to charity. Be it known that spending wealth where it is prohibited by Shariah, custom, or social etiquette—such as spending on vice and sin, or spending on strangers while leaving one's family helpless—is termed *isrāf* (extravagance).¹ If *isrāf* contravenes Shariah, it is forbidden; if it contravenes social etiquette, it is *makrūh tanzīhī* (disliked).²

On page 256 of the first volume of *Faizan-i-Sunnat*, a renowned work by the Spiritual Guide, Amir Ahl al-Sunnah, Allamah Mawlana Muhammad Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ, it is recorded:

The eminent commentator of the Quran, Hakim al-Ummah Sayyidunā Mufti Ahmad Yār Khan رَحْمَةُ اللَّهِ عَلَيْهِ states in *Tafsīr Naʿīmī* (vol. 8, p. 390) that there are many interpretations of *isrāf*:

1. Considering permissible things as forbidden.
2. Utilising forbidden things.
3. Eating, drinking, or wearing more than is necessary.
4. Consuming or wearing whatever the heart desires.

¹ Batini Bimariyon ki Ma'lumat, p. 301

² Al-Hadiqah al-Nadiyyah, vol. 2, p. 28, Batini Bimariyon ki Ma'lumat, p. 307

5. Eating and drinking repeatedly throughout the day and night to the extent that the stomach is upset or one falls ill.
6. Consuming harmful substances.
7. Being constantly preoccupied with thoughts of food and clothing (i.e., "What shall I eat now?" or "What shall I drink next?").
8. Eating out of heedlessness.
9. Eating for the purpose of committing sin.
10. Becoming so accustomed to fine food and high-quality clothing that one can no longer consume or wear ordinary items.
11. Attributing the consumption of superior food to one's own personal excellence.

In short, many rulings are encompassed within this single term.¹

3. Excessive Contemplation of Others' Circumstances

Similarly, a primary factor in succumbing to *ittibā' al-Shahawāt* is unnecessary preoccupation with the affairs of others. Excessive contemplation of others' superior attire, magnificent palaces, and regal lifestyles not only gives rise to the lethal malady of envy (*ḥasad*) but also ignites the fire of carnal desires within the heart. Consequently, such an individual becomes blinded by the pursuit of these desires and resorts to unlawful means to acquire wealth.

¹ Tafsīr Na'imi, vol. 8, p. 390

Remedy: The remedy lies in abstaining from pondering over the private circumstances of others. One should practice patience and gratitude for whatever Allah Almighty has bestowed upon them. By observing those of a lower socioeconomic status, one should offer thanks to Allah. Furthermore, studying the biographies of the Pious Predecessors رَجِيهِمُ اللَّهُ and reflecting upon their daily conduct will incline the heart towards virtue and goodness.

4. Negligence Regarding Self-Reformation

A significant cause for following the *nafs* and Satan is the failure to focus on one's own reformation. An individual who does not practice self-accountability (*muhāsabah*) remains oblivious to their own flaws and sins. Thus, they persist in following Satan, committing sin after sin.

Remedy: Such an individual ought to hold their *nafs* accountable daily, a practice referred to in the religious environment of Dawat-e-Islami as "Taking account of Pious Deeds." Before retiring to bed at night, one should reflect: "What righteous deeds have I performed today? What sins or evil acts have I committed?" One should reproach the *nafs* for its transgressions and vow not to repeat them. اَلْحَدِيْلُ, the "72 Pious Deeds" (72 *Naik A'maal*) granted by the Spiritual Guide, the Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, are immensely helpful in performing this self-accountability. Furthermore, reviewing one's pious deeds daily and submitting the booklet every month is one of the twelve religious works of the local circle (*Zayli Halqah*). This practice is an excellent means of preparing for the grave and the Hereafter. Therefore, you too should act upon *Pious Deeds*, complete the booklet daily, and submit it to the relevant representative within the first ten days of every month. اِنْ شَاءَ اللَّهُ, this will foster a mindset to avoid the malicious disease of following Satan and other sins. اِنْ شَاءَ اللَّهُ.

5. Satiety (Overeating)

Another cause of falling into *ittibāʿ al-Shahawāt* is satiety, or eating until one is completely full. It is evident that Satan more easily overpowers an individual who is satiated; consequently, they lose interest in virtuous deeds, and sensual desires are awakened, leading to an increased inclination towards sin.

The Calamities of a Living Body:

Sayyidunā Yaḥyā b. Muʿādh al-Rāzī رَحْمَةُ اللهِ عَلَيْهِ states:

He who becomes accustomed to eating to satiety develops excess flesh; he who has excess flesh becomes a slave to lusts; he who follows lusts increases in sin; he who increases in sin develops a hardened heart; and he whose heart is hardened becomes drowned in calamities and worldly allurements.¹

The Onslaught of Sins upon the Glutton:

Dear Islamic brothers! It is a matter of grave concern that eating to satiety drowns a person in sins. Sayyidunā Imām Muhammad al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ states:

Excessive eating incites mischief in the limbs and gives birth to a desire for creating disorder and committing absurdities. When a person is full, the eyes desire to gaze at the forbidden, the ears yearn to hear evil, the tongue inclines toward obscenity, the private parts demand the gratification of lusts, and the feet become restless to walk towards unlawful places. Conversely, if a person is hungry, the limbs remain tranquil; they neither crave evil nor rejoice in it. The venerable teacher Abū Jaʿfar رَحْمَةُ اللهِ عَلَيْهِ stated: "If the stomach is hungry, the other limbs are satiated

¹ Al-Munabbihāt by al-Asqalani 59

(tranquil) and demand nothing; but if the stomach is full, the other limbs become hungry and turn towards various evils."¹

Remedy: Dear Islamic brothers! The remedy to avoid sins after satiety is for a servant to eat less than their appetite, thereby thwarting the mischief of the *nafs*. **اَلْحَمْدُ لِلّٰهِ**, in the religious environment of Dawat-e-Islami, individuals are encouraged to strictly avoid forbidden morsels (*luqmat al-Haram*) and to consume even permissible food in small quantities with the intention of gaining strength for worship so that one may be granted the blessing of delight in worship and not be drawn to sin. In Dawat-e-Islami, eating less than one's appetite is termed "Applying the Qufi-e-Madinah of the Stomach." To cultivate this mindset, the Spiritual Guide, Amir Ahl al-Sunnah, Allamah Mawlana Muhammad Ilyas Attar al-Qadri **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** has authored a magnificent book entitled *The Qufi-e-Madinah of the Stomach*. Through the blessings of studying this book, **اِنَّ شَاةَ اللّٰهِ**, you will learn the etiquettes of eating, the benefits of hunger, principles for remaining healthy, and many other pearls of wisdom. This book can be obtained from any branch of Maktabat-ul-Madina or read, downloaded and printed from the website www.dawateislami.net.

Encouragement towards Pious Deed Number 29

Dear Islamic brothers! To develop the mindset of avoiding the pursuit of the *nafs* and strictly following the *Sunnah* of the noble Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهِ وَسَلَّمَ**, associate yourselves with the religious environment of Dawat-e-Islami and participate in the 12 religious works of the local circle. Act upon "72 Pious Deeds" granted by the Spiritual Guide, Amir Ahl al-Sunnah. Among these, Pious Deed number 29 asks: "*Did you eat your meals today according to the Sunnah, and did you recite the*

¹ Minhaj al-'Abidin, p. 8 , (Faizan e-Sunnah, p. 734)

supplications (du'as) before and after eating?" By the blessing of acting upon this pious deed, not only will we become those who eat according to the *Sunnah*, but we will also succeed in avoiding the pursuit of desires by eating less than our appetite.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Pearls of Wisdom for Avoiding the Wasting of Water

Dear Islamic brothers! Let us attain the privilege of listening to several pearls of wisdom regarding the avoidance of water wastage, extracted from the booklet *Method of Wudu* authored by the Spiritual Guide, Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. First, consider two narrations of the holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: *"There is no good in wasting a large amount of water during wuḍū'; such an act is from Satan."*¹
2. The Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw a person performing wuḍū' and stated: *"Do not be extravagant! Do not be extravagant!"*²
 - If wuḍū' is performed using *Waqf* (endowment) water, then using more than necessary is unanimously forbidden.³
 - Some people, while taking a handful of water, pour it in such a way that it overflows; one must be cautious, as whatever falls is wasted.
 - Repent for all the unlawful extravagance committed to date and begin making a firm effort to avoid it in the future.

¹ Kanz al-'Ummal, vol. 9, p. 144, Hadīth 26255

² Sunan Ibn Majah, vol. 1, p. 254, Hadīth 424

³ Wudū ka tarika, p. 42

- Open the tap with caution while performing *wuḍū'*. Where possible, keep one hand on the tap handle and repeatedly close it as soon as the immediate need is fulfilled.
- Develop the habit of closing the tap so thoroughly that not a single drop leaks while you are brushing with a *miswak*, rinsing the mouth, gargling, cleaning the nose, performing *khilāl* (combing) of the beard, fingers, or toes, or performing *mash* (wiping) of the head.

Announcement:

The remaining pearls of wisdom regarding the avoidance of water wastage will be presented in the training circles (*tarbiyyatī ḥalqaḥs*); therefore, ensure your participation in them to learn more.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

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 اللَّهُ 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.¹

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated from Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ that the Prophet صَلَّى اللَّهُ 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.”²

¹ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 151

² Ibid, p. 65

3. Seventy portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

4. The reward of 600,000 ṣalāt

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

Shaykh Aḥmad Ṣāwī رَحِمَهُ اللهُ عَلَيْهِ reports from some saints of Islam that by reciting this ṣalāt once, a person attains the reward of reciting ṣalawāt 600,000 times.²

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 Sayyidunā 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 Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “When he recites ṣalāt upon me, he does so in these words.”³

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

¹ Al-Qawl al-Badī, p. 277

² Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 149

³ Al-Qawl al-Badī, p. 125

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْبُقْعَةَ الْمُقَرَّبَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “My intercession becomes necessary (*wājib*) for whoever recites ṣalāt like this.”¹

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyidunā 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.”²

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.”³

لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللهِ 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.

¹ Al-Targhīb wa al-Tarhīb: Hadīth 31

² Majma‘ al-Zawā‘id: Hadīth 17305

³ Tārīkh Ibn ‘Asākir: Hadīth 4415

Weekly gathering schedule for 12th February 2026

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

Remaining Pearls of Wisdom for Avoiding the Wasting of Water

- **Hot Water Preservation:** During winter, while waiting for hot water for *wuḍū'*, bathing, or washing utensils/clothes, do not simply let the cold water trapped in the pipes flow away. Instead, devise a method to collect that cold water in a vessel for other use.
- **Facial Cleansing:** Exercise caution in water usage while creating lather with soap when washing the face.
- **Soap Maintenance:** After use, place the soap in a soap dish that is completely dry and free of standing water.
- **Drinking Etiquette:** After drinking, do not discard the remaining water in the glass. Instead, offer it to someone else or utilise it for another purpose.
- **Sanitation:** Utilise a water jug (*lota*) in the washroom; using a shower spray for purification often results in excessive water consumption and frequently splashes impurities onto the feet.
- **Leaking Taps:** If a tap is dripping, rectify it immediately; otherwise, water will continue to be wasted.
- **Administrative Responsibility:** Frequently, taps in *masājid* and madrasahs drip continuously with no one to attend to them. The

administration, recognising this as their responsibility and for the betterment of their Hereafter, must immediately arrange for repairs.

- **Mindful Consumption:** Exercise extreme caution while eating, drinking tea or other beverages, or cutting fruit, ensuring that every grain, food particle, and drop is consumed.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Supplication for Protection from the Fitnah of Carnal Desires

According to the schedule of the weekly Sunnah-inspired gathering of Dawat-e-Islami, the supplication for protection from the *fitnah* (trial) of carnal desires will be memorised. The supplication as follows:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النِّسَاءِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ

Translation: O Allah! I seek Your refuge from the trial of women and I seek Your refuge from the punishment of the grave.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Method of collective accountability (72 Pious Deeds)

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “Pondering ʿover the Hereafterʼ for a moment is better than 60 years of worship.”³

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

¹ Wudū ka tarika, pp. 45–47

² Faizan-i-Du’a, p. 285

³ Al-Jāmi‘ al-Ṣaghīr: Hadīth 5897

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 number 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 اللَّهُ عَلَى مُحَمَّدٍ

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 or colours specifically used by ladies.

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 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 Sunnah- Inspired congregation 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)

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 بِجَايَا خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَی الْحَبِيْبِ