



Pious Deeds that Grant the Reward of Hajj

14 May 2026



(For Islamic Brothers)

Thought-provoking speech of weekly
sunnah-inspiring ijtima

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

Pious Deeds that Grant the Reward of Hajj

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

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make the intention of Sunnah i'tikāf.

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

As mentioned in *Fatāwā Shāmī*:

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

The Virtue of Reciting Durood

The intercessor of the sinners, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ صَلَّى عَلَيَّ فِي يَوْمٍ أَلْفَ مَرَّةٍ لَمْ يَمُتْ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ

"Whoever recites Durood upon me one thousand (1,000) times in a day will not

die until he sees his place in Paradise."¹

صَلِّ اللّٰهُ عَلٰى مُحَمَّدٍ صَلُّوا عَلَيَّ الْحَبِيبِ!

Speech Intentions

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: **أَفْضَلُ الْعَمَلِ الصَّادِقَةُ** – The best of deeds is a sincere intention.²

Dear Islamic brothers! Make it a habit to form good intentions before every action, as good intentions can lead one to Paradise. Before listening to the speech, we can make the following good intentions:

I will listen to the entire speech to gain Islamic knowledge.

I will sit in a respectful manner.

I will not be lazy or inattentive during the speech.

I will listen with the intention of self-improvement.

I will try to convey what I learn to others.

صَلِّ اللّٰهُ عَلٰى مُحَمَّدٍ صَلُّوا عَلَيَّ الْحَبِيبِ!

Pious Deeds that Grant the Reward of Hajj

May Allah Almighty grant us the blessing of performing Hajj every year. Remember, if Hajj is obligatory upon someone, they must perform it; no other action can take its place. However, it is also a reality that Hajj is a journey of love. Whether it is obligatory for them or not, the hearts of the devotees yearn for this blessed journey. There are many people who become sad when they see the caravans of pilgrims leaving for Hajj.

Dear Islamic brothers! It is a fact that those who truly love, are restless and

¹ Al-Targheeb wal-Tarheeb, vol. 2, p. 326, Hadith: 2590

² Al-Jāmi' al-Ṣaḡhīr: Hadith 1284

shed tears for Hajj. If only we could all be granted this true desire and longing for the journey of Hajj.

In any case, those fortunate people who are blessed with the opportunity to perform Hajj this year hold a distinct status and rank. However, our beautiful religion of Islam has not deprived those who wish to perform Hajj but do not have the means to go. **اَلْحَمْدُ لِلّٰهِ** ! Our Beloved Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ**, who loves us dearly, has taught us many such righteous deeds through which we can attain the reward of Hajj.

Come, let us learn about some of them:

The *Dhikr* of Allah Almighty

It is mentioned in a blessed Hajj Hadith that a Companion of the Prophet, Sayyidunā Abū Dardā' **رَضِيَ اللّٰهُ عَنْهُ**, narrates:

Once we said in the blessed court of the Holy Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ**, "O Messenger of Allah **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ**! **ذَهَبَ الْاَغْنِيَاءُ بِالْاَجْرِ**! The wealthy have gone ahead of us in earning reward." (When asked how,) they said, "They perform Hajj, but we cannot. They can perform worship that requires wealth, while we are unable to do so."

Look at the beautiful passion of the noble Companions **رَضِيَ اللّٰهُ عَنْهُمْ**! Since they could not go for Hajj due to lack of wealth, they felt deep longing and said, "O Messenger of Allah **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ**! They have gone for Hajj, and we have been left behind!"

The Final Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** said to the Companions **رَضِيَ اللّٰهُ عَنْهُمْ**, "Shall I not tell you something? If you act upon it, you will gain more reward (than those who perform Hajj and other financial worship)." He **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** explained, "Recite **اللّٰهُ اَكْبَرُ** 34 times, **سُبْحٰنَ اللّٰهِ** 33 times, and **اَلْحَمْدُ لِلّٰهِ** 33 times after every Salah."¹ **سُبْحٰنَ اللّٰهِ** ! Dear Islamic brothers! There are two lessons for us in this blessed Hadith:

1. What should we envy?

Look at the unique and virtuous thinking of the noble Companions **رَضِيَ اللّٰهُ عَنْهُمْ** !

¹ Sunan al-Kubra li-Nasa'i, vol. 9, p. 65, Hadith: 9902

They did not envy the wealthy for eating good food, wearing expensive clothes, or for having the best houses. Instead, their envy was for:

“The wealthy offer Salah, and we also offer Salah. They fast, and we also fast. They listen to *Aḥādīth*, and we also listen. They offer voluntary prayers, and we also offer them. So far, everything is equal. But because they are wealthy, they also perform Hajj, give Zakat, and give charity, but we cannot perform these financial acts of worship. O Messenger of Allah ﷺ! In this regard, the wealthy Companions have surpassed us in good deeds.”

سُبْحَانَ اللَّهِ! This is the true place of envy! Sadly, today our condition is such that when we see the rich, our hearts are drawn towards their extravagant homes, luxury cars, and high-quality food. We desire these things, but the noble Companions رَضِيَ اللَّهُ عَنْهُمْ felt envy over an abundance of good deeds. If only we too were blessed with the beautiful and noble thinking of the Companions رَضِيَ اللَّهُ عَنْهُمْ!

2. Earn the reward of Hajj!

Dear Islamic brothers! The second lesson we learn from this blessed Hadith is that whoever recites *Tasbīḥ Fāṭimah* after every Salah—meaning سُبْحَانَ اللَّهِ 33 times, اللَّهُ أَحْسَنُ اللَّهُ 33 times, and اللَّهُ أَكْبَرُ 34 times—will succeed in gaining reward equal to the financial acts of worship of the wealthy (like Hajj and Zakat).

سُبْحَانَ اللَّهِ! It is clear that the *Dhikr* of Allah Almighty is an elevated form of worship through which one can receive many good deeds. If only we were granted the ability to remember Allah Almighty in abundance.

أَمِيرُ بَجَاةِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Who is the Most Virtuous Fasting Person?

Sayyidunā Sahl b. Mu‘ādh رَضِيَ اللَّهُ عَنْهُ narrates from his father:

During a gathering in which the Merciful Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was present,

a Companion رَضِيَ اللهُ عَنْهُ asked: “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who among those fighting in the way of Allah is the greatest?” The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ answered: “The one who remembers Allah the most.” The Companion رَضِيَ اللهُ عَنْهُ asked: “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who among those who fast is the most virtuous?” (For example, if there are 100 people and all 100 are fasting, who among them is the most virtuous?) The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: “The one who remembers Allah the most.”

Sayyidunā Sahl b. Mu‘ādh رَضِيَ اللهُ عَنْهُ says:

The Companion رَضِيَ اللهُ عَنْهُ continued asking in this manner: “Who is the most virtuous among those who pray? Who is the most virtuous among those who give Zakat?” He continued asking about every form of worship, and the Greatest and Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave the same answer to every question: “The one who remembers Allah the most is the most virtuous.”

The first Caliph of Islam, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ was also present. He said to Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ: “O ‘Umar! Those who perform the *dhikr* of Allah have taken all the goodness!” The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Yes! (O Abū Bakr!) It is exactly like this; the one who performs the *dhikr* of Allah in abundance gathers all the goodness.”¹

Some Causes for Not Performing *Dhikr* in Abundance

Dear Islamic brothers! Reflect on how great is the act of worship the *dhikr* of Allah is. Unfortunately, we are heedless in this regard. There is no spirituality in our hearts, no eagerness for good deeds, a lack of concern for the Hereafter, the love of the world has settled in our hearts, and we have developed a habit of remaining occupied with useless activities.

We are absorbed in worldly thoughts at all times. We are so accustomed to

¹ Mu'jam Kabeer, vol. 8, p. 481, Hadith: 16812

listening and speaking about useless things that we cannot stop backbiting, tale-bearing, and lying. Then, whatever time remains has been taken over by social media. Even if we get a moment of loneliness, we immediately pick up our phones and become absorbed in Facebook, YouTube, and other platforms. If only we could develop an eagerness to perform good deeds!

The Reward of 100 Hajj

The Final Prophet ﷺ said: "Whoever recites **سُبْحَانَ اللَّهِ** one hundred times in the morning and one hundred times in the evening is like one who has performed 100 Hajj."¹

Dear Islamic brothers! Look at how easy it is to perform these deeds! The pilgrims (Haji) are going for Hajj; may their Hajj be blessed. We are unable to go; we cannot perform *Tawāf* of the Ka'bah, nor can we gain the blessings of staying at Muzdalifah, Mina, and Arafat. We do not have the privilege of this sacred journey, but at least we can do this: recite **سُبْحَانَ اللَّهِ** one hundred times every morning and evening. **إِنْ شَاءَ اللَّهُ**. We will attain the reward of 100 Hajj. May Allah Almighty grant us the ability to do this.

أَمِينُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

2: Looking at One's Parents with Love

Dear Islamic brothers! Another pious deed that grants the reward of Hajj is looking at one's parents with love. The Final Prophet ﷺ said: "When a child looks at his parents with a merciful gaze, Allah records for him the reward of a *Hajj Mabroor* (an accepted Hajj) for every glance." The noble Companions رَضِيَ اللَّهُ عَنْهُمْ asked: "Even if he looks at them one hundred times in a day?" He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: "Yes, Allah is the Greatest and the Most Pure."²

سُبْحَانَ اللَّهِ ! Dear Islamic brothers! Think about how easy it is to perform this pious deed! We have heard this blessed Hadith many times, but do we act

¹ Tirmizi, Kitab-ud-Da'waat, p. 797, Hadith: 3471

² Shu'ab-ul-Iman, vol. 6, p. 186, Hadith: 7856

upon it? Allah Almighty knows best. If we do not act upon it, we should make the intention to do so. After all, what do we lose? This is a simple way of earning reward, and it is not a small reward; rather, it is the reward of an accepted Hajj.

Therefore, since parents are our gateway to Paradise, look at them with love every morning and evening. Keep in mind that when you look at your parents with love, make a good intention. For example, I will look at them with love with the intention of acting upon this Hadith. **إِنْ شَاءَ اللَّهُ** The reward of an accepted Hajj will be granted.

The Loving Interaction Between a Mother and Son

Sayyidunā Abū Hurairah **رَضِيَ اللَّهُ عَنْهُ** is a well-known Companion of the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. He had a beautiful habit that whenever he set out for a journey, he visited his mother's home, stood at the door, and said:

السَّلَامُ عَلَيْكَ يَا أُمَّتَاهُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

(May the peace, mercy, and blessings of Allah be upon you, O mother!)

In reply, his mother would say:

وَعَلَيْكَ السَّلَامُ يَا بُنَيَّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

(O my son! May the peace, mercy, and blessings of Allah be upon you too.)

Then Sayyidunā Abū Hurairah **رَضِيَ اللَّهُ عَنْهُ** would say: "May Allah have mercy on you, as you raised me in my childhood." His mother would reply: "May Allah have mercy on you, as you care for me in my old age."¹

سُبْحَانَ اللَّهِ! What a beautiful interaction! Imagine how much peace his mother must have felt when Sayyidunā Abū Hurairah **رَضِيَ اللَّهُ عَنْهُ** thanked her in such a loving manner. Indeed, our parents have done many favours for us—so many

¹ Adab-ul-Mufrad, p. 16, Hadith: 12

that we can never repay them.

Once, a question was asked to Imam Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ: "How many rights do parents have?" (The questioner wanted to count them so he could fulfil them all.)

Imam Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ gave a remarkable answer: "The rights of parents are such that if they pass away and the son could bring them back to life, he should do so."¹

He meant that just as it is impossible for an ordinary person to bring the dead back to life, it is also impossible to account and fulfil all the rights of parents. So, what do we lose by looking at them with love while keeping their favours and rights in mind? In fact, we gain something! Allah Almighty grants the reward of an accepted Hajj out of His mercy. Therefore, make it a habit! If not more, then at least once a day, with a good intention and keeping this Hadith in mind, look at your parents with love.

3: Visiting the Graves of Parents

Those Islamic brothers whose parents have passed away may be thinking: "How can we earn the reward of Hajj? How can we visit our parents?" Do not worry! اَلْحَمْدُ لِلَّهِ! Our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a mercy for all the worlds. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ does not leave anyone deprived. For those whose parents have left this world and are resting in their graves, the Greatest and Final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has shown a way for them to earn the reward of Hajj too. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ زَارَ قَبْرَ أَبِيهِ أَوْ أَحَدِهِمَا احْتِسَابًا كَانَ كَعَدْلِ حَجَّةٍ مَبْرُورَةٍ

"Whoever visits the graves of his parents or one of them (whoever has passed away) with the intention of gaining reward, this deed is equal to an accepted Hajj."¹²

¹ Fatawa Ridawiyah, vol. 24, p. 370

² Nawadir-ul-Usul, Al-Asl-ul-Khamis Ashar, vol. 1, p. 72

سُبْحَانَ اللَّهِ! We have learned that if parents are alive, one should visit and look at them with love to gain the reward of Hajj. If they have passed away, the opportunity is still there; one should visit their graves, and even then, the reward of an accepted Hajj will be granted. Even if this simple act is performed 100 times a day, إِنَّ شَاءَ اللَّهُ, the reward of Hajj will be granted each time.

4: Offering Salah in Congregation

Dear Islamic brothers! Another pious deed that grants the reward of Hajj is offering Salah in congregation (Jamā‘at). Sayyidunā Abū Umāmah رَضِيَ اللَّهُ عَنْهُ narrates that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Whoever leaves his home in a state of purity to offer an obligatory prayer in congregation, his reward is like that of a pilgrim who has worn the *Ihrām*. Whoever goes to the masjid to perform the *Chāshht* prayer, his reward is like that of one performing Umrah.¹

In another narration, it is mentioned:

Offering ‘*Ishā’* in congregation is equal to one Hajj, and offering Fajr in congregation is equal to an Umrah.²

سُبْحَانَ اللَّهِ! How great is the blessing of congregational prayer! The pilgrims have reached or are reaching Makkah. They will perform Ṭawāf, sa‘ī between Safa and Marwah, stay in Muzdalifah, Mina, and Arafat, and visit Madinah. We may not be able to go for Hajj and may be deprived of those blessings, but at least we can earn the reward of Hajj by praying in congregation.

Pray ‘*Ishā’* in congregation! Pray Fajr in congregation too! Pray the other three prayers in the masjid with *Takbīr al-Ūlā* (the first *Takbīr*)! In fact, perform wudu at home and walk to the masjid. إِنَّ شَاءَ اللَّهُ! You will be granted the reward of Hajj and Umrah.

¹ Abu Dawood, p. 102, Hadith: 558

² Lataif-ul-Ma‘arif, p. 337

Offering Salah in Congregation is Compulsory

There is no doubt that going to the masjid, loving it, taking an interest in it, and offering the five prayers regularly in congregation is a sign of a pious person. Allah Almighty states:

وَأَقِمُوا الصَّلَاةَ وَأَتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٢٣﴾

And establish the prayer, give zakat, and bow in the prayer with those who bow.¹

The famous commentator of the Quran, Mufti Aḥmad Yār Khān Naʿīmī رَحْمَةُ اللهِ عَلَيْهِ explains: "This means that you should offer prayer in congregation, because a prayer offered in congregation is 27 times superior than a prayer offered alone."²

Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and Congregational Prayer

The mother of the believers, Sayyidatunā ‘A’isha Ṣiddīqah رَضِيَ اللهُ عَنْهَا narrates:

When the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was severely ill, Sayyidunā Bilāl رَضِيَ اللهُ عَنْهُ came to inform him about the time of prayer. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Tell Abū Bakr to lead the people in prayer.” When Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ was leading the prayer, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ felt some improvement in his condition. He stood up and, supported by two men, went to the masjid, such that his blessed feet were dragging on the ground.

When Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ heard him coming, he tried to step back, but the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ signalled him not to do so. Then the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sat to the left of Sayyidunā Abu Bakr رَضِيَ اللهُ عَنْهُ. Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ was praying while standing and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was leading the prayer while

¹ Al-Quran, Al-Baqarah, verse 43; translation from Kanz al-‘Irfān

² Tafseer Naeemi, Para: 1, Surah Al-Baqarah, verse 43, vol. 1, p. 340

sitting. Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ was following the Immaculate Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and the people were following Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ (in prayer)."¹

Imam Aḥmad Razā Khān's Commitment to Congregational Prayer

O lovers of the Prophet! This event shows that our Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ valued praying in congregation so much that even in a state of severe illness, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not find it acceptable to miss the congregation.

الْحَبِيبِ! Those who are sincere lovers of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ follow him and love the congregational prayer, striving to offer it in every situation. It is narrated about Imam Aḥmad Razā Khān رَحِمَهُ اللهُ عَلَيْهِ that once during the month of Rabīʿ al-Awwal, after attending and delivering a speech at a gathering, he became very ill in the evening. He mentions that he became so ill that he even had his will written.

His condition was so weak that although the masjid was close to his home, he was unable to walk there. However, look at his love for congregational prayer! Even in that state, he رَحِمَهُ اللهُ عَلَيْهِ did not miss a single congregation. Although praying in congregation was not necessary (*Wājib*) upon him in that condition, he acted upon what is more virtuous and offered all five prayers in congregation in the masjid. This was done by having four men carry him on a chair to the masjid, and after the prayer, they would carry him back home.²

صَلُّوا عَلَيَّ الْحَبِيبِ! صَلَّى اللهُ عَلَى مُحَمَّدٍ

سُبْحَانَ اللهِ! This is true love for the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Today, people make grand claims of love, but sadly, despite being healthy, they miss the congregation and even the prayer itself!

If only we too are blessed with offering all five prayers in the masjid, in the first row, and with the first Takbīr. May this become such a habit that until our last

¹ Bukhari, p. 237, Hadith 713

² Fatawa Ridawiyah, vol. 9, p. 547

breath, we never miss a congregation without a valid Shar‘ī reason.

اٰمِيْنُ بِجَاذِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَيَّ الْحَبِيْب! صَلَّى اللهُ عَلَيَّ مُحَمَّد

5: *Ishrāq*

Sayyidunā Anas رَضِيَ اللهُ عَنْهُ narrates that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Whoever offers the Fajr prayer in congregation, then remains seated (in the masjid) remembering Allah until the sun rises, and then offers 2 rak‘at of prayer, will receive the reward of one Hajj and one Umrah.

Sayyiduna Anas رَضِيَ اللهُ عَنْهُ says: “The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said three times: “تَامَمْتُ تَامَمَةً تَامَمَةً” (meaning he will receive the reward of a complete Hajj and Umrah through this deed).”¹

سُبْحَانَ اللهِ! مَا شَاءَ اللهُ! O lovers of the Prophet! Perform this pious deed! Offer the *Ishrāq* prayer! In fact, add 2 rak‘at of *Chāsht* too! إِنَّ شَاءَ اللهُ You will be blessed with the reward of a Hajj and an Umrah.

Forgiveness through the Blessings of *Ishrāq*

Khawāja Gharīb Nawāz رَحِمَهُ اللهُ عَلَيْهِ says:

It is the way of those who love Allah Almighty that after offering the morning (Fajr) prayer, they stay on their prayer mats until sunrise. Their goal is to be accepted in the court of Allah and to have His rays of splendour continuously descend upon them. When such a person sits on his prayer mat after Fajr, the angels are commanded to go to him and seek forgiveness for him until he stands up.

Then Khawāja Gharīb Nawāz رَحِمَهُ اللهُ عَلَيْهِ narrated an event regarding this. He said:

There was a thief who stole shrouds from graves for 40 years. When he died, someone saw him in a dream walking in Paradise. The person

¹ Tirmidhi, p. 171, Hadith: 586

who saw the dream asked him the reason for this. He replied: "I had a habit that after offering the Fajr prayer, I engaged in the *dhikr* of Allah until sunrise, and then offered the *Ishrāq* prayer. Since Allah Almighty is Most Forgiving, He accepted this deed and forgave me."¹

صَلُّوا عَلَيَّ الْحَبِيبِ! صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

6: Attending a Gathering of Knowledge in the Masjid

Dear Islamic brothers! Listen to another pious deed that grants the reward of Hajj. Sayyidunā Abū Umāmah رَضِيَ اللهُ عَنْهُ narrates that the Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "Whoever goes to the masjid in the morning with the intention of learning or teaching something good will receive the reward of a person who has performed a complete Hajj."²

Encouragement for Pious Deed Number 6

Dear Islamic brothers! This is another wonderful pious deed that is a means of attaining the reward of Hajj. اَلْحَمْدُ لِلَّهِ! In the religious environment of Dawat-e-Islami, lovers of the Prophet conduct study circles after the Fajr prayer to learn and teach the commentary (*Tafsīr*) of the Holy Quran. In these study circles:

- Three verses of the noble Quran are recited.
- Their translation and *Tafsīr* are listened to.
- A *dars* from *Faizan-e-Sunnat* is delivered.
- The *Shajarah Sharīf* is recited.
- Dua is made and the voluntary prayers of *Ishrāq* and *Chāsht* are offered at the end.

To develop a passion for the *dhikr* of Allah Almighty and other pious deeds, join the religious environment of Dawat-e-Islami and participate in the 12 religious

¹ Dalil-ul-Arifeen (translated), p. 124, 126 selected

² Mu'jam-ul-Kabir, vol. 4, p. 248, Hadith: 7346

activities. Make it a habit to fill out the 72 *Pious Deeds* booklet given by the spiritual guide, the Amīr of Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**. Pious deed number 6 asks:

Today, did you read or listen to at least three verses of the holy Quran with translation from *Kanz al-Imān* and commentary from *Khazā'in al-'Irfān* or *Nūr al-'Irfān*? Or did you read or listen to at least two pages from *Şirāṭ al-Jinān*?

By acting upon this pious deed, not only will we gain the opportunity to recite the Quran, but we will also be blessed with performing the *dhikr* of Allah Almighty and other worship.

May Allah Almighty grant us the ability to act upon this. May He grant us a longing for Hajj and the ability to perform these pious deeds throughout the year; rather, throughout our entire lives, so that we may attain the reward of Hajj.

اٰوِيْنُ بِجَاةِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلَيَّ الْحَبِيْب! صَلَّى اللهُ عَلَيَّ مُحَمَّدًا

Sunnahs and Etiquettes of Travelling

Dear Islamic brothers! Let's gain the blessing of listening to the Sunnahs and etiquettes of travel from page 21 of the booklet *Abu Jahl Ki Maut* by the spiritual guide, the Amīr of Ahl al-Sunnah, Mawlānā Muhammad Ilyas Attar Qadiri Razavi **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**:

- When intending to travel, it is better to do so on Monday, Thursday, or Saturday.¹
- The Holy Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** instructed Sayyidunā Jubayr b. Muṭ'im **رَضِيَ اللهُ عَنْهُ** to recite the following before departing in order to be more prosperous and happier compared to his companions during travel:

¹ Fatawa Razawiyah, vol. 23, p. 400 summarized

(1) Surah Al-Kāfirūn.

(2) Surah Al-Naṣr.

(3) Surah Al-Ikhlāṣ.

(4) Surah Al-Falaq.

(5) Surah Al-Nās.

Recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ once before every Surah, and recite it one more time at the very end. (In this way, there will be five Surahs and بِسْمِ اللّٰهِ will be recited six times). Sayyidunā Jubayr b. Muṭ‘im رَضِيَ اللهُ عَنْهُ says: "I was wealthy, but whenever I travelled, I ended up in a worse state than my companions. Since I started reciting these Surahs before travelling, I remained prosperous and wealthy until I returned."¹

- Keep a mirror, kohl (*Surma*), a comb, and a *miswāk* with you, as this is a Sunnah.²

Announcement:

The remaining Sunnahs and etiquettes of travel will be explained in the study circles. Therefore, please participate in them to learn more.

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّى اللهُ عَلَیْ مُحَمَّدٍ

¹ Abu Ya'la, vol. 6, p. 265, Hadith: 7382

² Bahar-e-Shariat, vol. 6, p. 1051

The 6 salat upon the Holy Prophet ﷺ and 2 duas that are recited in the Sunnah-inspired weekly gatherings of Dawat-e-Islami:



1. The ṣalāt for the night preceding Friday

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

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 their time of death. They will even see him when they are being buried in the grave, to the extent they will see him lowering them into the grave with his own merciful hands.¹

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated from 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.”²

3. 70 portals of mercy

صَلَّى اللهُ عَلَى مُحَمَّدٍ

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

² Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 65

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 رَحْمَةُ اللَّهِ عَلَيْهِ reports from some saints of Islam that whoever recites this ṣalāt once receives the reward of reciting ṣalāt 600,000 times.²

5. Nearness to Allah's Messenger ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

Once, a person came to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Amazingly, the Merciful Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made this person sit between himself and Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. The Companions were surprised as to who this honoured person was. When he left, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “When he sends ṣalāt upon me, he does so in these words.”³

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْبُقْعَةَ الْمُقَرَّبَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “My intercession becomes necessary (wājib) for whoever recites ṣalāt like this.”⁴

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

¹ Al-Qawl al-Badī', p. 277

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

³ Al-Qawl al-Badī', p. 125

⁴ Al-Tarḥīb wa al-Tarḥīb: Hadith 31

Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا reports that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “Seventy angels write good deeds for a thousand days for whoever recites this.”¹

2. An easy way to spend every night in worship

The Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever recites this supplication three times at night; it is as though he found Laylat al-Qadr.”²

لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

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

Study circle schedules for weekly gatherings - 14th May 2026

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Remaining Sunnahs and Etiquettes of Travel

- While walking uphill, climbing stairs, or when a vehicle is moving uphill, say: “الله أكبر”. While descending stairs or going downhill, say: “سُبْحَانَ اللهِ”.
- When stopping at a destination, recite: “أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ ط”.
(Translation: I seek refuge in the perfect words of Allah from the evil

¹ Majma‘ al-Zawā‘id: Hadith 17305

² Tārīkh Ibn ‘Asākir: Hadith 4415

of all that He has created.) **إِنْ شَاءَ اللَّهُ** One will be protected from every harm.¹

- Never be negligent in offering Salah while travelling.
- If the bus breaks down on the way, instead of complaining about the driver or owners and harming your Hereafter through useless talk, adopt patience and engage in the *dhikr* of Allah and sending ṣalāt upon the Prophet in pursuit of Paradise.
- In crowded situations, if you see an elderly or sick person, then with the intention of reward, kindly offer them your seat, even insisting politely.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dua to recite before performing Wudu

In accordance with the schedule of Dawat-e-Islami's weekly Sunnah-inspired gathering, the dua to recite before performing wudu will be memorised. This is the dua:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ

Translation: I begin with the name of Allah, and all praise is for Allah.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Method of collective accountability (72 Pious Deeds)

The Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said, "Pondering 'over the Hereafter' for a moment is better than 60 years of worship."³

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

¹ Al-Hisnul Haseen, p. 82

² Namaz Kay Ahkam, p. 9

³ Al-Jāmi' al-Ṣaghīr: Hadith 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 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.

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

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

1. Have you made good intentions?

2. Did you offer the five daily prayers in congregation?
3. Wherever you were in the day, did you invite others to offer prayer?
4. Did you read or listen to Sūrat al-Mulk at night?
5. After the five prayers, did you at least recite Āyat al-Kursi, Sūrat al-Ikhlāṣ, and Tasbīḥ Fāṭima once?
6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with Khazāin al-'Irfān* or *Nūr al-'Irfān*? Or, have you read or listened to at least two pages from *Tafsīr Ṣirāṭ al-Jinān*?
7. Have you recited some invocations from the Shajara?
8. Have you recited ṣalawāt upon the Prophet at least 313 times?
9. Have you protected your eyes from sin? (By not looking at indecent things on your mobile or elsewhere, movies and dramas, non-maḥram women, etc.)
10. Have you protected your ears from sin by not listening to backbiting, music, foul and lewd speech, etc?
11. Did you keep your gaze lowered today whilst walking or travelling and refrain from looking here and there without need?
12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of *Maktabat al-Madina*, or the Monthly Magazine Faizan-e-Madina for at least 12 minutes today?
13. Did you stop talking and discontinue what you were doing to reply to azan and iqāmah?
14. If something *happened* that made you angry with someone, did you stay quiet and control your anger, or did you end up speaking out?
15. Did you fill in the *Pious Deeds* booklet whilst taking account of your actions?
16. Did you listen to your *nigrān* in accordance with the guidelines stipulated by the central executive committee?

17. Did you speak respectfully with everybody inside and outside the home, be they young or old?
18. Did you study or teach in Madrassa-tul-Madina for adults?
19. Did you try to sleep within two hours after the 'Ishā' prayer congregation?
20. Did you spend at least two hours carrying out the religious activities of Dawat-e-Islami in accordance with the schedule provided by your nigrān?
21. Did you wake up others for Fajr prayer?
22. Did you refrain from unnecessarily peeping into other people's homes?
23. Did a short lecture (*dars*) take place in your home? In your absence, did somebody else carry this out?
24. Did you listen to or deliver at least one Madani dars in the masjid, workplace, or wherever else possible?
25. Did you dress according to the sunnah? (These clothes must be a colour permitted by the shariah and not glaringly bright or sparkling.)
26. Do you have long hair according to the sunnah?
27. Have you refrained from the sin of shaving the beard or trimming it less than a fist-length?
28. Did you repent immediately after committing a sin?
29. Did you eat according to the sunnah and recite the pre-meal and post-meal 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 Ḍuhr prior to the farḍ?
33. Did you offer tahajjud prayer at night? If you did not sleep, did you offer

ṣalāt al-layl?

34. Did you offer the voluntary (*nafl*) prayers of ishrāq, chāsht, and awwābīn?
35. Did you offer the preceding sunnahs of ‘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 اللّٰهِ** 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)

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

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 month to the relevant Islamic brother; do not give them death until they recite the kalima.

اٰمِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَيَّ الْحَبِيْبِ