

# Grandeur of the Ka'ba and Virtues of Hajj

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

## Grandeur of the Ka'ba and Virtues of Hajj

وَعَلَى إِلِكِ وَأَصْحِيكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى إِلِكِ وَأَصْحِيكَ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

### نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make intention of Sunna i'tikāf

Dear Islamic brothers! Whenever you enter a masjid, make the intention of i'tikāf, 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 Allāh.

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 Allāh 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).

## Virtue of sending *ṣalāt* upon the Prophet

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى عَلَيَّ عِنْدَ قَبْرِي وَكَلَّ بِهَا مَلَكٌ يُبَلِّغُنِي،  
وَكُفِّي بِهَا أَمْرَ دُنْيَاةٍ وَآخِرَتِهِ، وَكُنْتُ لَهُ شَهِيدًا أَوْ شَفِيعًا

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

Whosoever sends *ṣalām* upon me near my grave, Allah Almighty will appoint to him an angel, who will convey his *salām* to me and he will suffice for his affairs in this world and the Hereafter, and along with this, I will be his witness, (or said) I will intercede for him.<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 Allāh'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.

<sup>1</sup> Sha'b al-Īmān, vol. 2, p. 218, Hadith 1583.

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

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O devotees of the Prophet! Be it Makkah or Madina, both of them are worthy of utmost respect and honour. Their greatness and eminence can be understood from the fact that Allah Almighty conferred upon them such outward and spiritual virtues that were not granted to any other city. And why would this not be the case when the centre of the Muslims' devotion, meaning, the Ka'ba, is in Makkah, and the illuminated, *nūr*-emanating resting place of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is in Madinah.

إِنْ شَاءَ اللهُ, Today we will learn about the greatness and eminence of the Ka'ba, as well as the virtues and blessings of Hajj. Remember, there are many places of virtue and blessings in Makkah, but the Ka'ba holds a distinct place among them. Like the Quran, Allah Almighty has taken the responsibility of protecting the Ka'ba as well, so no Satanic force can ever put an end to the Quran or destroy the Ka'ba, as Allah Almighty is their Protector and Guardian.<sup>1</sup>

To attain blessings, let us listen to an account regarding the eminence and sublimity of the Ka'ba.

## The Ka'ba will be tied in golden chains and brought to the Plains of Resurrection

Sayyidunā Wahb b. Munabbih رَحِمَهُ اللهُ عَلَيْهِ narrates that it is written in the Torah:

On the Day of Judgement, Allah Almighty will send 700,000 of his proximate angels, each having a golden chain in their hand. Allah Almighty will say, "Go! Tie the Ka'ba with these chains and bring it to the Plains of Resurrection." The angels will go, tie it with the chains and pull it. An angel will call out, "O Ka'batullah, move!" The Ka'ba will say, "I will not move until my request is fulfilled."

<sup>1</sup> Aja'ib al-Qur'an wa Ghara'ib al-Qur'an, p. 226.

An angel from the skies will call out, "Present your request!" So, the Ka'ba will submit in Allah's court, "O Allah Almighty, accept my intercession on behalf of the believers who are buried in my vicinity." The Ka'ba will then hear a voice, saying, "I have accepted your request."

Sayyidunā Wahb b. Munabbih رَحْمَةُ اللَّهِ عَلَيْهِ continues:

Then those buried in Makkah will be raised whose faces will be white. They will all gather at the Ka'ba in their ihrams, proclaiming "Labbayk." Then, the angels will say, "O Ka'ba, let's proceed now!" It will respond, "I will not move until my request is fulfilled." An angel from the skies will call out, "Ask! You will be given." The Ka'ba will say, "O Allah! Your sinful servants gathered from far-and-wide and came to me covered in dust. They left behind their families and friends. They came out in obedience and with a desire to behold 'me', fulfilling the rites of Hajj in accordance to Your command; so I request You accept my intercession on their behalf. Grant them safety from the distress of Judgement Day and gather them by me."

An angel will announce, "O Ka'ba, there would also be some among them who performed your tawaf and then committed sins, and while remaining persistent in sins, made Hell necessary (*wājib*) upon themselves."

The Ka'ba will say, "O Allah Almighty, accept my intercession on behalf of those sinners too upon whom Hell has become necessary (*wājib*)."

Allah Almighty will declare, "I have accepted your intercession on their behalf."

Then, the same angel will say, "Those who beheld the Ka'ba, separate from the rest of the people." Allah Almighty will gather them all by the Ka'ba. Their faces will be white and they will perform tawaf without any fear of Hell whilst proclaiming "Labbayk!"

The angel will then say, "O Ka'batullāh, let's proceed!" So, the Ka'bah will recite the Labbayk in this manner:

لَبَّيْكَ اللَّهُمَّ كَبَّيْكَ، وَالْخَيْرُ كُلُّهُ، بِبَيْتِكَ، كَبَّيْكَ لَا شَرِيكَ لَكَ كَبَّيْكَ، إِنَّ الْحَسَدَ وَالنِّعْمَةَ لَكَ  
وَالْبُدْلَكَ لَا شَرِيكَ لَكَ

Then the angels will pull it towards the Plains of Resurrection.<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! You have just heard about the immense blessings and specialties that Allah Almighty has conferred upon Makkah. Whosoever the Ka'ba intercedes for, Allah Almighty will forgive them out of His Mercy. He will grant them His pleasure and admit them into Paradise. Therefore, we should also understand the grandeur of the Ka'ba, develop profound love for it, and foster its importance and grandeur further in our hearts. Instead of remaining caught up in worldly commitments, we should make efforts to visit *Haramayn Tayyibayn*.

For this, make dua in the Court of Allah Almighty with tearful eyes, and ask your parents and other righteous figures to make dua for you, with the hope that the doors of Mercy will open one day and you will also be invited and be included among the list of Hajj-pilgrims.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## The grandeur and majesty of the Ka'ba

Dear Islamic brothers! The Ka'ba which is situated in Makkah is that sacred place which has been praised and glorified in the Holy Quran. Therefore, Allah Almighty states in Surah Āl-ʿImrān, verse 96:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٩٦﴾

Indeed, the very first House made for the people 'to facilitate worship' is that which is in Makkah, blessed, and guidance for the whole world.<sup>2</sup>

<sup>1</sup> Al-Raud al-Fa'iq, p. 66

<sup>2</sup> Al-Quran, Surah Āl-ʿImrān, verse 96; translation from Kanz al-ʿIrfān

Mawlānā Syed Mufti Muhammad Naʿīm al-Dīn al-Murādābādī رَحْمَةُ اللهِ عَلَيْهِ writes under this verse:

We have been told here that the first place that was designated for the obedience and worship of Allah Almighty, as the Qibla, as the place of performing Hajj and tawaf, and where rewards are multiplied, is the Holy Ka'ba which is located in Makkah.

## Specialties of the Ka'ba

Let us hear some of the specialties of the Ka'ba that have been mentioned in *Tafsir Şirāṭ al-jinān*:

1. It is the first place of worship, as Prophet Ādam عَلَيْهِ السَّلَام offered salah in its direction.
2. It was created as a place for all people to worship, whereas Bayt al-Maqdis was the Qibla of a specific group of people for a specific time.
3. It is in Makkah where the reward of one good deed is multiplied by 100,000.
4. Hajj of the Ka'ba is obligatory (*farḍ*).
5. Hajj was always performed at the Ka'ba; Bayt al-Maqdis was once the Qibla but Hajj was never performed there.
6. The Ka'ba was declared a place of safety.
7. Many signs were placed in the Ka'ba, one of which is Maqām Ibrāhīm.
8. Birds do not sit on the Ka'ba nor fly over it; rather, they come flying and then move away in a different direction.
9. Those birds which fall sick get themselves treated here; as they fly through the breeze of the Ka'ba, they get cured.
10. Wild animals do not harm one another in the boundaries of the Ḥaram, to the extent that the dogs do not run after deer and do

not hunt there either.

11. The hearts of people are drawn towards the Ka'ba and they shed tears when looking at it.
12. Every Friday night (the night between Thursday and Friday), the souls of the *awliyā' rَحْمَتُهُمُ اللهُ* gather around it.
13. Whoever intends to disrespect or desecrate it gets destroyed.<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ عَلَى مُحَمَّدٍ

## The Beloved Prophet's birthplace

Dear Islamic brothers! Makkah and the Ka'ba have many other special virtues too. For example, Makkah is the blessed city where the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was born. Allah Almighty states in the Holy Quran:

لَا أَقْسِمُ بِهَذَا الْبَلَدِ ۗ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ۗ

I swear by this city while you reside in this city.<sup>2</sup>

It is written in Tafsir *Şirāṭ al-Jinān*: “As though to say: ‘Dear Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Makkah has this honour due to your presence within it.’”<sup>3</sup>

The renowned hadith scholar, Shaykh ‘Abd al-Ḥaqq Muḥaddith al-Dihlawī رَحْمَةُ اللهِ عَلَيْهِ states:

The scholars of Islam say, “Allah Almighty did not take an oath by the Messenger-ship of any other Prophet in His Book other than that of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The ‘following’ Surah,

لَا أَقْسِمُ بِهَذَا الْبَلَدِ ۗ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ۗ

contains utmost respect and reverence for the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, for Allah Almighty restricted the oath upon the city

<sup>1</sup> Sirat al-Jinan, vol. 2, pp. 15–16.

<sup>2</sup> Al-Quran, Surah Al-Balad, verse 1,2; translation from Kanz al-‘Irfān

<sup>3</sup> Tafsir al-Kabir, Surah Al-Balad, under verse 2, vol. 11, p. 164

whose name is “*al-Balad al-Ḥarām*” and *al-Balad al-Amīn*.” And from the time the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ appeared in this city, it became honoured and respected in the court of Allah Almighty, and it is through this that the following saying became famous:

شَرَفُ الْمَكَانِ بِالْمَكِينِ

The honour of a place is due to the one residing in it.

He further mentions:

For Allah Almighty to take an oath by something other than Himself or His attributes is to demonstrate the nobility and virtue of that thing and to distinguish it from other things that are found among the people, so they may know that the object in question possesses profound grandeur and nobility.<sup>1</sup>

Dear Islamic brothers! This is that city whose streets kissed the blessed feet of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; where the air sought the blessings of his blessed breath; where his fragrant perspiration spread its scent; where the fortunate trees and stones beheld him; where he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ spent his blessed childhood and youth; where he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced his prophethood; and where he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ began the propagation of Islam.

Therefore, we should increase within our hearts the love for this sacred city and the Ka'ba situated in it. When we are invited and are given the privilege to visit this city, we should show utmost respect and avoid any form of disrespect whatsoever. Let us learn about some etiquette of the Ka'ba:

## Etiquette of the Ka'ba

- We should not stretch out our legs towards the Ka'ba
- We should not spit in its direction
- We should avoid rinsing the mouth while facing it
- We should not turn our back towards it

<sup>1</sup> Madarij al-Nubuwwah, vol. 1, p. 65 Sirat al-Jinan, vol. 10, p. 679

- We should not dishonour it
- We should not utter negative words about it.

In short, we should avoid any kind of disrespect towards it and love it immensely. If we succeed in acting upon these points, we will gain much mercy and blessings, **إِنْ شَاءَ اللَّهُ**.

Dear Islamic brothers! At the beginning of Islam, the Qibla was Bayt al-Maqdis, so the Muslims would offer salah in its direction. Then, the Qibla was changed to the Ka'ba. What is the contextual background behind it, let us listen to it:

Allah Almighty states in verse 144 of Surah al-Baqarah:

**قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ**

We see the frequent raising of your face towards the heavens.<sup>1</sup>

## How did the Ka'ba become the Qibla?

Dear Islamic brothers! When the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** arrived in Madinah, he **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** was commanded to offer salah in the direction of Bayt al-Maqdis. So, fulfilling the command of Allah Almighty, he **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** began praying in its direction. However, he **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** had a heartfelt desire for the Ka'ba to be the Qibla of the Muslims. The reason for this was not that the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** disliked for Bayt al-Maqdis to be the Muslims' Qibla, the reason for this was that the Ka'ba was the Qibla of Prophet Ibrāhīm **عَلَيْهِ السَّلَام** and many other prophets **عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام**.

Another reason was that it caused some non-Muslims to become full of pride and they began to say, "The Muslims oppose our religion, yet pray in the direction of our Qibla."

Therefore, one day, while offering salah, the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** repeatedly looked towards the sky with the hope that the command to change the Qibla would come. In the midst of salah, the above verse was revealed in which the Beloved Prophet's **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** wish was fulfilled by Allah Almighty, describing his noble face in the Quran and the changing of the Qibla to the

<sup>1</sup> Al-Quran, Surah Al-Baqarah, verse 144; translation from Kanz al-'Irfān

Ka'ba, in accordance with his wish and pleasure. So, while still in salah, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ turned to face the Ka'ba and the Muslims also followed him in facing it too, and they offered two units of Z̤uhr salah in the direction of Bayt al-Maqdis and two in the direction of the Ka'ba.

## Allah Almighty seeks to fulfil the Prophet's wish

O devotees of the Prophet! One thing that becomes apparent from the changing of the Qibla is that the pleasure of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is beloved to Allah Almighty and He fulfils His Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wish.

The Quranic commentator, Imam Fakhr al-Dīn al-Rāzī رَحْمَةُ اللهِ عَلَيْهِ exclaimed:

Indeed, Allah Almighty changed the Qibla on account of His Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and He did not say in this verse that “We will turn you towards this Qibla in which lies My pleasure,” rather He said:

فَلَنُؤْتِيَنَّكَ قِبْلَةً تَرْضَاهَا

so most certainly We shall turn you towards the Qiblah that you are pleased with.<sup>1</sup>

It is as though to say: “O Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, everyone seeks My pleasure, and I seek your pleasure in both worlds.”<sup>2</sup>

## Hajj: a significant obligation

Dear Islamic brothers! One significance of the Ka'ba is that it is the place where millions of Prophetic devotees from the entire world gather every year. Irrespective of ethnicity, language, colour or country, they collectively raise the call of Labbayk. In every direction, the following declaration echoes:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

Hajj is one of the fundamental pillars of Islam and a significant act of worship

<sup>1</sup> Al-Quran, Surah Al-Baqarah, verse 144; translation from Kanz al-'Irfān

<sup>2</sup> Tafsir al-Kabir, Surah Al-Baqarah, under verse 143, vol. 2, p. 82

which Allah Almighty has declared obligatory (*fard*) upon all those who are capable to perform it. The one who observes negligence in performing it, despite it being obligatory, is a major sinner and deserving of Hell. Allah Almighty states in verse no. ninety-seven of Surah Āl ‘Imrān:

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

And it is incumbent upon the people to perform Hajj of this House for the sake of Allah; those who are able to reach it. And whosoever denies, then indeed Allah is Independent of the whole world.<sup>1</sup>

Dear Islamic brothers! Hajj is a great blessing and Allah Almighty showers His special grace upon those who are fortunate to perform it. He bestows such sublime bounties upon them in exchange for performing Hajj that when hearing about them, the hearts of the Muslims grow even more eager to visit those sacred lands. Thus, let us listen to four sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding the virtues of Hajj and the bounties Hajj-pilgrims receive:

## Virtues of Hajj

1. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

The one who set out with the intention of Hajj and then died, Allah Almighty will record for him the reward of those who perform Hajj until the Day of Judgement. And whosoever set out with the intention of Umrah and then died, Allah Almighty will record for him the reward of those who perform Umrah until the Day of Judgment.<sup>2</sup>

2. The Final Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ exclaimed, “When you meet a Hajj pilgrim, greet him with *salām* and shake hands with him, and request him to make dua for your forgiveness before he enters his home, for he has been forgiven.”<sup>3</sup>

<sup>1</sup> Al-Quran, Surah Āl ‘Imrān, verse 97; translation from Kanz al-‘Irfān

<sup>2</sup> Musnad Abi Ya’la, Musnad Abi Hurairah, vol. 5, p. 441, Hadith 6327

<sup>3</sup> Mishkat al-Masabih, Book of Manasik, Chapter 3, Vol. 1, p. 472, Hadith 2538

3. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, "Perform Hajj! For Hajj washes away sins the way water washes away dirt."<sup>1</sup>
4. The Seal of the Prophets صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remarked, "The Hajj pilgrim will intercede for four hundred of his 'Muslim' family members, and he will emerge from sins like he was on the day his mother gave him birth."<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! You have heard of how Merciful Allah Almighty is towards Hajj pilgrims and how He grants them many bounties. He pardons their sins, gives them glad tidings of forgiveness, and allows them to intercede for four hundred Muslims. Also, the one who sets out intending for Hajj and passes away, he will receive the reward of Hajj until the Day of Judgment. Verily, the one who attains the privilege of performing Hajj spends his time trying to gain the pleasure of Allah Almighty. He remains under the shade of blessings and mercy, and within the protection of Allah Almighty.

He multiplies his good deeds many-fold and remains safe from Satan's deception. He accumulates provisions for the forgiveness of his sins. It is as if he completely submerges himself in divine mercy. He soothes his eyes with beholding the illuminated Ka'ba. With each step, he revives remembrance of righteous people and follows in their footsteps.

In short, the one who performs Hajj becomes deserving of many bounties of this world and the Hereafter.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Many acts are carried out during Hajj, one of which is tawaf, where the pilgrim walks around the Ka'ba like a devoted soul. This act

<sup>1</sup> Mu'jam al-Awsat, those named al-Qasim, Vol. 3, p. 416, Hadith 4997

<sup>2</sup> Kanz al-'Ummal, letter Ha, Book of Hajj and 'Umrah, Chapter 1 on the virtues of Hajj, Part 5, vol. 3, p. 7, Hadith 11837

is called Tawaf.

Tawaf is also an act of worship that is only performed in Makkah. Let us listen to two hadith about the virtues of performing tawaf of the Ka'ba:

## Virtues of tawaf

1. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

The one who performed seven rounds of tawaf while counting and then offered two units of salah, this is equal to freeing a slave; and for every step a person takes during tawaf, ten good deeds are recorded for him, ten of his sins are erased, and ten of his ranks are elevated.<sup>1</sup>

2. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asserted, "Whosoever performs seven rounds of tawaf of the Ka'ba and does not speak of anything inappropriate, then this is equal to freeing a slave."<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O devotees of the *awliyā'*! If we study the lives of our righteous elders, we will come to realise that the pious servants of Allah would go out for Hajj whilst completely absorbed in the love of Allah Almighty. Their state was such that weeping out of love for Him, spending their nights awake in worship and crying in abundance were a part of their routine. Let us listen to an account in this relation:

## Why should I not cry?

It is narrated that Sayyidunā Abū Ja'far Muhammad b. 'Alī b. Ḥusayn رَحِمَهُ اللهُ عَلَيْهِ set out for Hajj. When he entered al-Masjid al-Ḥarām and set his gaze upon the Ka'ba, he began to weep profusely, to the extent that his voice rose. It was said to him, "Indeed, everyone is looking at you, so lower your voice a little."

<sup>1</sup> Musnad Imam Ahmad ibn Hanbal, vol. 2, p. 202, Hadith 4462

<sup>2</sup> Al-Mu'jam al-Kabir, vol. 20, p. 360, Hadith 845

He replied, “Why should I not weep? Perhaps Allah Almighty will look upon me with mercy due to my crying and I will succeed on the Day of Judgement.” Then, he performed tawaf of the Ka‘ba and offered salah at Maqām Ibrāhīm. When he raised his head from prostration, his place of sajdah was moist with tears.<sup>1</sup>

صَلِّ اللّٰهَ عَلٰى مُحَمَّدٍ      صَلُّوْا عَلٰى الْحَبِيْبِ

Dear Islamic brothers! We have just heard about the state of the grandson of Sayyidunā Imam Ḥusayn رَضِيَ اللّٰهُ عَنْهُ, Sayyidunā Muhammad b. ‘Alī رَحِمَهُ اللّٰهُ عَلَيْهِ. May Allah Almighty, for his sake, grant us sincerity in worship too and accept the Hajj of all those Prophetic devotees who perform Hajj.

The scholars of Islam have mentioned many signs of an accepted Hajj; let us listen to some of them:

### Signs of an accepted Hajj

Imam Muhammad al-Ghazālī رَحِمَهُ اللّٰهُ عَلَيْهِ states:

It is narrated that one of the signs of an accepted Hajj is that the pilgrim leaves any acts of disobedience that he was previously involved in, abandons evil company for pious company, and leaves gatherings of play, amusement and heedlessness and adopts the gatherings of dhikr, contemplation and wakefulness.<sup>2</sup>

Imam Aḥmad Razā Khān رَحِمَهُ اللّٰهُ عَلَيْهِ mentions: “The sign of an accepted Hajj is that one returns as a better person.”<sup>3</sup>

The erudite Hanafi Jurist, Mufti Muhammad Amjad ‘Alī al-A‘zamī رَحِمَهُ اللّٰهُ عَلَيْهِ writes: “The Hajj-pilgrim should take more provisions than he requires, so that he can aid his companions and give charity to the less fortunate, for this is a sign of accepted Hajj.”<sup>4</sup>

<sup>1</sup> Rawd al-Rayāḥīn, the seventy-second story, p. 113

<sup>2</sup> Ihya’ al-‘Ulum, vol. 1, p. 803

<sup>3</sup> Fatawa Ridawiyah, vol. 24, p. 467

<sup>4</sup> Bahar-e-Shari‘at, Part 6, vol. 1, p. 1051 (with slight variation)

Mufti Aḥmad Yār Khān Naʿīmī رَحْمَةُ اللَّهِ عَلَيْهِ says: “An accepted Hajj is one that is free of quarrelling, sins and showing off, and is performed in the correct manner.”<sup>1</sup>

It is written in *Bihisht kī Kunjīyān*, a publication of Maktaba-tul-Madinah: “An accepted Hajj is the one during which the pilgrim does not commit any sin and in which there is not even a doubt of showing off or seeking fame, rather it is solely for the sake of Allah Almighty.”<sup>2</sup>

## One of the 12 Religious Activities: Qafila

Dear Islamic brothers! To avoid sins and become a pious salah-offering individual, join the religious environment of Dawat-e-Islami, a religious movement of Prophet’s devotees, and take part wholeheartedly in the twelve religious activities. إِنَّ شَاةَ اللَّهِ الْكَرِيمِ, You will attain countless blessings of this world and the Hereafter.

One of these twelve religious activities is the Qafila. You should also get into the routine of travelling in the Qafilas with the devotees of the Prophet. Through the blessings of this, إِنَّ شَاةَ اللَّهِ الْكَرِيمِ you will gain the company of the Prophet’s devotees, learn religious knowledge, attain the mindset to avoid sins and perform righteous deeds, and above all, you will gain the chance to carry out the Sunnah of the Prophets عَلَيْهِمُ السَّلَامُ, i.e., spreading the call to righteousness.

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ

## Sunan and etiquette of Qurbānī (Ritual Sacrifice)

Dear Islamic brothers! Let us gain the privilege of listening to some sunan and etiquette of *qurbānī*.

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

A person does not perform any virtuous deed on the day of Eid al-Adha

<sup>1</sup> Mir’at al-Manajih, vol. 4, p. 87 (with slight variation)

<sup>2</sup> Behisht ki Kunjīyaan, p. 107 (with slight variation)

that is more beloved to Allah Almighty than spilling blood [of the sacrificial animal]. This sacrifice will come on the Day of Judgement with its horns, hair and hooves, and the *qurbānī* is accepted by Allah Almighty before its blood reaches the ground, so perform *qurbānī* wholeheartedly.<sup>1</sup>

- The Qibla should be determined before taking down the animal. Dragging the animal towards the Qibla after it is on the ground, especially on a rocky surface, will cause severe harm to the poor animal.
- When sacrificing the animal, do not cut so much that the knife reaches the bone of the neck, for this is causing needless pain.
- Do not cut the animal's feet or remove its skin until it has completely passed away. After sacrificing the animal, do not touch the knife or your hand to its cut neck until its soul has fully left its body.
- In order to kill the animal quickly, some butchers remove the skin from the neck of the writhing cow that is still alive, stab it and sever the blood vessels of its heart. Likewise, immediately after sacrificing a goat, they get its neck snapped. The poor animal should not be subjected to such oppressive torments.

## Announcement

The remaining sunan and etiquette of *qurbānī* will be taught in the study circles, so please take part in them to learn more.

صَلَّى اللهُ عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ

## The six ṣalawāt and two du'ās recited in the Sunna-inspired weekly gatherings of Dawat-e-Islami



<sup>1</sup> Jami' al-Tirmidhi, vol. 3, p. 162, Hadith 1498

## 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.<sup>1</sup>

## 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.”<sup>2</sup>

## 3. Seventy portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Seventy portals of mercy are opened for whoever recites this ṣalāt.<sup>3</sup>

## 4. The reward of 600,000 ṣalāt

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ

<sup>1</sup> Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 151

<sup>2</sup> Ibid, p. 65

<sup>3</sup> Al-Qawl al-Badī’, p. 277

## مَا فِي عِلْمِ اللَّهِ صَلَاةٌ دَائِمَةٌ بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Aḥmad Ṣāwī رَحْمَةُ اللَّهِ عَلَيْهِ reports from some saints of Islam that by reciting this ṣalāt once, a person attains the reward of reciting ṣalawāt 600,000 times.<sup>1</sup>

### 5. Nearness to the Prophet ﷺ

#### اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

Once, a person came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Amazingly, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made this person sit between himself and Sayyiduna Abū Bakr Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. The noble Companions رَضِيَ اللَّهُ عَنْهُمْ were surprised as to who this honoured person was. When he left, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “When he recites ṣalāt upon me, he does so in these words.”<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### 6. The ṣalāt of intercession

#### اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْبُقْعَةَ الْمُقَرَّبَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “My intercession becomes necessary (*wājib*) for whoever recites ṣalāt like this.”<sup>3</sup>

### 1. Good deeds for 1000 days

#### جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

<sup>1</sup> Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 149

<sup>2</sup> Al-Qawl al-Badī’, p. 125

<sup>3</sup> Al-Targhīb wa al-Tarhīb: Hadīth 31

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>1</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>2</sup>

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

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

## Schedule for the Circles of the Weekly Sunnah-inspired Congregation (Overseas), 28 May 2026

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

## Remaining sunan and etiquette of qurbānī

- The one who has the ability must stop the one who is unnecessarily causing harm to an animal. If he does not do this despite having the power to do so, he will also become sinful and deserving of Hell. It is mentioned on page 660 of volume 3 of *Bahār-i Sharī‘at*, published by Maktaba-tul-Madinah: “Oppressing an animal is worse than oppressing a *dhimmī* disbeliever (there are

<sup>1</sup> Majma‘ al-Zawā‘id: Hadīth 17305

<sup>2</sup> Tārīkh Ibn ‘Asākir: Hadīth 4415

only *ḥarbī* disbelievers in the world today), and oppressing a *dhimmi* disbeliever is worse than oppressing a Muslim, for an animal does not have any helper besides Allah Almighty. Who will save the poor being from this oppression.”<sup>1</sup>

- Animals are deprived of food and water few hours before the *qurbānī*, which causes them great pain. The erudite Hanafi Jurist, Mufti Amjad ‘Alī al-A‘zamī رَحْمَةُ اللهِ عَلَيْهِ writes: “Before the *qurbānī*, give it some food and water, meaning do not sacrifice it whilst it is hungry and thirsty. Do not sacrifice one in front of the other, and make sure to sharpen the knife beforehand; the knife should not be sharpened in front of the animal after it has been forced to the ground.”<sup>2</sup>
- To learn more about *qurbānī*, please refer to the booklet of the Amir of Ahl al-Sunnah دامت بركاتهم العالیه , entitled *Piebald Horse Rider*.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Dua when drinking Zamzam Water

In accordance with the schedule of Dawat-e-Islami’s weekly Sunnah-inspired gathering, the *dua for when drinking Zamzam Water* will be memorised today. The *dua* is as following:

اللَّهُمَّ اسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسْعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ

O Allah, I ask You for beneficial knowledge, expansion in sustenance, and cure from every ailment.<sup>3</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

<sup>1</sup> Durr al-Mukhtar wa Radd al-Muhtar, vol. 9, p. 662

<sup>2</sup> Bahar-e-Shari‘at, vol. 3, p. 352

<sup>3</sup> Madani Panj Surah, p. 214

## Method of collective accountability (72 Pious Deeds)

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, "Pondering 'over the Hereafter' 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 Allāh, 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) Allāh 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. Allāh Almighty forbid, if I have not acted on any pious deed which prevents a person from sinning, I will repent to Allāh 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 Allāh, be pious, have good character, and spread Islam.
8. I will fill in the *Pious Deeds* booklet tomorrow as well.
9. I will not fill in the *Pious Deeds* booklet as a formality, rather I will actually assess my deeds and fill it in.

For all the pious deeds you acted upon, mark the box next to them with an inverted tick. For all the ones you missed, mark 'O' in the box next to them.

Note: When carrying out self-accountability, only look at your own *Pious Deeds* booklet.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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

1. Have you made good intentions?

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<sup>1</sup> Al-Jāmi' al-Ṣaghīr: Hadīth 5897

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 Ṣirāṭ al-Jinān*?
7. Have you recited some invocations from the Shajarah?
8. Have you recited ṣalawāt upon the Prophet at least 313 times?
9. Have you protected your eyes from sin? (By not looking at indecent things on your mobile or elsewhere, movies and dramas, non-maḥram women, etc.)
10. Have you protected your ears from sin by not listening to backbiting, music, foul and lewd speech, etc?
11. Did you keep your gaze lowered today whilst walking or travelling and refrain from looking here and there without need?
12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of Maktabat al-Madina, or the Monthly Magazine Faizan-e-Madina for at least 12 minutes today?
13. Did you stop talking and discontinue what you were doing to reply to azan and iqāmah?
14. If something happened that made you angry with someone, did you stay quiet and control your anger, or did you end up speaking out?
15. Did you fill in the *Pious Deeds* booklet whilst taking account of your actions?
16. Did you listen to your *nigrān* in accordance with the guidelines stipulated by the central executive committee?

17. Did you speak respectfully with everybody inside and outside the home, be they young or old?
18. Did you study or teach in Madrassa-tul-Madina for adults?
19. Did you try to sleep within two hours after the 'Ishā' salah congregation?
20. Did you spend at least two hours carrying out the religious activities of Dawat-e-Islami in accordance with the schedule provided by your nigrān?
21. Did you wake up others for Fajr salah?
22. Did you refrain from unnecessarily peeping into other people's homes?
23. Did a short lecture (*dars*) take place in your home? In your absence, did somebody else carry this out?
24. Did you listen to or deliver at least one Madani dars in the masjid, workplace, or wherever else possible?
25. Did you dress according to the sunnah? (These clothes must be a colour permitted by the shariah and not glaringly bright or sparkling.)
26. Do you have long hair according to the sunnah?
27. Have you refrained from the sin of shaving the beard or trimming it less than a fist-length?
28. Did you repent immediately after committing a sin?
29. Did you eat according to the sunnah and recite the pre-meal and post-meal du'ā's?
30. Did you give salaam to the Muslims you met at home; at work; on the bus, train, etc; and other places?
31. Did you act upon at least some sunnahs related to the miswāk, exiting and entering the home, sleeping and awakening, sitting facing qibla, etc?
32. Did you offer the four units (*rak'āt*) of sunnah for Ṣuhr prior to the farḍ?
33. Did you offer tahajjud salah at night? If you did not sleep, did you offer ṣalāt al-layl?

34. Did you offer the voluntary (*nafl*) prayers of ishrāq, chāsht, and awwābīn?
35. Did you offer the preceding sunnahs of ‘Aṣr or ‘Ishā’?
36. Did you encourage someone else to take part in at least one of Dawat-e-Islami’s 12 religious activities?
37. Did you avoid asking someone to borrow something from them? (e.g. slippers, shawl, mobile, charger, car)
38. Did you refrain from lying and engaging in backbiting and taletelling (including listening to these things)?
39. Did you watch Madani Channel for some time?
40. Did you refrain from forming personal friendships based on worldly gain?
41. Despite being able to do so, did you delay paying a debt back in time without the permission of the lender? Did you give back something you borrowed to its owner within the time period you both agreed?
42. Did you refrain from uttering words of humility in front of others despite not truly meaning them? For example, saying, “I am a nobody” to increase your respect in the sight of others whereas you do not truly believe yourself to be as such.
43. Did you maintain cleanliness and tidiness?
44. Upon learning of another Muslim’s flaw, did you conceal it from others (unless there was a religious reason not to)?
45. Did you deliver or take part in a tafsīr study circle?
46. Did you recite ‘بِسْمِ اللَّهِ’ before everything that is permissible and honourable?
47. Did you deliver or listen to an outdoor dars?
48. Did you pray for the forgiveness of your parents and spiritual guide and convey to them at least the reward of some good deeds?
49. Did you avoid wasting of any kind at home, in the masjid, at work, etc?

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

### Record of qufl-e-Madinah

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

### Ten weekly pious deeds

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

offer condolences upon someone passing away?

62. Did you fast on Monday this week (or in the case of not doing so, fast on any other day)?
63. Have you read or listened to the weekly booklet?
64. Did you conduct the area visit at least once this week?
65. This week, did you reach out to at least one Islamic brother who used to be part of Dawat-e-Islami or attended the weekly gatherings, and encourage him to join the religious environment?
66. Did you participate in the weekly study circle?

### Three monthly pious deeds

67. Did you fill in last month's *Pious Deeds* booklet and submit it to your nigrān?
68. This month, did you travel in at least a 3-day Madani qāfilah?
69. This month, did you make a financial contribution to a Sunni scholar (or the imam, muezzin or worker of a masjid)?

### One yearly pious deed

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

### Two lifetime pious deeds

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## The Amir of Ahl al-Sunna's dua

O Allāh! 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 بِجَاہِ خَاتَمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ