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

The Price of Paradise

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ الله وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا حَبِيْبَ الله
اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ الله وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا نُوْرَ الله

نَوَيْتُ سُنَّتَ الْاِعْتِكَافِ

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 sahoor or iftar, 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 Almighty.

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 Almighty 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).

Excellence of Sending Ṣalāt

The Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

مَنْ صَلّٰى عَلَيَّ يَوْمَ الْجُمُعَةِ كَانَتْ شَفَاعَةٌ لَّهُ عِنْدِيْ يَوْمَ الْقِيَامَةِ

Whoever sends ṣalāt upon me on Friday, I will intercede for him on the Day of Resurrection.[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Speech Intentions

The Greatest Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

اَفْضَلُ الْعَمَلِ اَلنِّيَّةُ الصَّادِقَةُ

A truthful intention is the best action.[2]

O those who love Allah's Messenger! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to this speech, make good intentions. For example:

- I will listen to the entire speech to gain knowledge of Islam.
- I will sit in a respectful manner.
- I will not be lazy or inattentive during the speech.
- I will listen to the speech to better myself.
- Whatever I hear and learn, I will try to convey to others.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Dear Islamic brothers! The topic of today's speech is "The Price of Paradise". Who will receive the palaces of Paradise? A blessed Quranic verse and sayings of the Merciful Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم regarding reconciliation, glimpses of Paradise, how to reconcile with someone who is upset, who will enter Paradise, the importance of prayer, prayer as a cause of entering Paradise, and

[1] Jam'a al-Jawam'e li suyuti, vol. 7, p. 199, Hadīth 22352

[2] Al-Jāmīʿ al-Ṣaghīr: Hadīth 1284

several other points will be discussed. May Allah grant us the ability to listen to the entire speech with good intentions. اٰمِیْن

Allah Almighty Will Bring About Reconciliation

Sayyidunā Anas رَضِیَ اللّٰہُ عَنْہُ reports:

One day, the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم was seated and he smiled. Sayyidunā ʻUmar رَضِیَ اللّٰہُ عَنْہُ asked: "O Messenger of Allah صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم! May my parents be sacrificed for you! Why did you smile?" He replied: "Two people from my nation will fall to their knees before Allah. One will request: 'O Allah! Grant me justice against him, for he wronged me.' Allah Almighty will say to the claimant: 'What can this poor person (i.e. the one against whom the claim was made) do now? He has no good deeds remaining.' The oppressed person (claimant) will request: 'Give my sins to him.'" Having said this much, the Merciful Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم wept and said: "That day will be a very great day, because on the Day of Resurrection, everyone will be in need of their burden being lightened."

Allah Almighty will say to the oppressed person (i.e. claimant): 'Look at what is in front of you.' He will say: 'O Lord! I see large cities of gold and huge palaces adorned with pearls in front of me. Which Prophet, truthful person, or martyr are these cities and fine palaces for?' Allah Almighty will say: 'These are for the one who pays their price.' The servant will ask: 'Who can pay their price?' Allah Almighty will say: 'You can pay.' He will ask: 'How?' Allah Almighty will answer: 'By forgiving the rights of your brother.' The servant will respond: 'O Allah! I have forgiven all my rights.' Allah Almighty will say: 'Hold your brother's hand and enter Paradise together.' Then the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: "Fear Allah and reconcile people with one another, because Allah will also make peace among Muslims on the Day of Resurrection."[1]

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

O devotees of the Prophet! This Hadith contains several important lessons. Let us listen to a few of them:

(1) The Day of Judgement has not taken place yet. The matters of the Plain of Gathering, the accountability of people, and the decisions regarding reward

[1] Mustadrak, vol. 5, p. 795, Hadith 8758

and punishment are still to come. However, the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم not only observed the events that would take place on that Day but also informed the Companions رَضِیَ اللّٰهُ عَنْهُم about them.

(2) The matter of people's rights is very delicate, as on the Plain of Gathering, one person will bring a claim against another before Allah to demand his rights. Sadly, due to distance from religion and a lack of religious practice, people have taken the matter of people's rights very lightly. For example, in some places an employer fails to fulfil the rights of his workers, while elsewhere workers violate the rights of their employer by damaging his property. In some cases, parents are unwilling to give children their due rights, while in others, children neglect and violate the rights of their parents. Somewhere, a wife falls short in fulfilling her husband's rights, while in other cases a husband avoids fulfilling his wife's rights. In some families, disputes regarding the fulfilment of rights among relatives have continued for years, while elsewhere the rights of neighbours are neglected.

Remember! If someone has deprived another person of their rights in the world, wisdom lies in fulfilling those rights here or having them forgiven. Otherwise, one may face severe humiliation in the Hereafter. Accordingly, the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: “On the Day of Resurrection, you will certainly hand over rights to the rightful owners, to the extent that a hornless goat will get its claim from a horned goat.”[1]

This means that if you do not fulfil people's rights in the world, they will be settled on the Day of Judgement—through wealth in this world and through deeds in the Hereafter. Therefore, it is far better to settle such matters in the world; otherwise, it will be a cause of regret.

(3) Living with mutual peace and harmony is greatly liked by Allah Almighty, to the extent that He will reconcile between His servants even on the Day of Resurrection before admitting them into Paradise. Therefore, if we wish to please Allah and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, see society become peaceful, spread love, enter Paradise and enjoy its blessings, and wish to avoid humiliation and disgrace on the Day of Resurrection, we should make a habit of reconciling with one another and promote this deed that makes one

[1] Muslim, p. 1070, Hadith 6580

deserving of Paradise. Gather courage and immediately reconcile with fellow Muslims after disputes caused by your ego, even if you are older and even if it was not your fault. اَلْحَمْدُ لِلّٰه, Reconciling is a Sunnah of our Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and Allah Almighty has also commanded reconciliation in the Holy Quran. Accordingly, it is stated in part 26, verse 10 of Surah al-Ḥujurāt:

اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ فَاَصْلِحُوْا بَیْنَ اَخَوَیْكُمْ وَ اتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿۱۰﴾

Only Muslims are brothers to each other, so make peace between your two brothers and fear Allah that you may receive mercy.[1]

Similarly, several virtues of reconciling have been mentioned in the blessed *aḥādīth*.

A Deed Superior to Fasting, Prayer, and Charity

The Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "Shall I not inform you of a deed superior to fasting, prayer, and charity?" The Companions رَضِیَ اللّٰهُ عَنْهُم replied: "O Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Do tell us." He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم explained: "That deed is reconciling those who are angry with one another, for discord between people who have fallen out with one another destroys goodness."[2]

Remember! Reconciliation between Muslims is permissible only when it remains within the boundaries of Islamic Law. Any reconciliation that makes the unlawful lawful, or something lawful unlawful, is not permissible. Sayyidunā Abū Hurairah رَضِیَ اللّٰهُ عَنْهُ reports that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "Reconciliation between Muslims is permissible, except the reconciliation which makes the unlawful lawful and the lawful unlawful."[3]

Let's listen to a few examples of this type of reconciliation. An indebted Muslim giving interest to his creditor (is an incorrect form or reconciliation).[4]

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[1] Al-Quran, Al-Hujurat, verse 10; translation from Kanz al-ʿIrfān

[2] Abu Dawood, vol. 4, p. 365, Hadith 4919

[3] Abu Dawood, vol. 3, p. 425, Hadith 3594

[4] Mir`at al-Manajih, vol. 4, p. 303 summarised

Similarly, if a woman has received three divorces, it is not permissible to tell the husband and wife, “It does not matter. Allah Almighty will forgive the mistake you made, so now reconcile with one another.” After three divorces, the woman has become unlawful for her former husband, and merely reconciling cannot make what is unlawful lawful. Therefore, bringing them together in this manner is an attempt to make the unlawful lawful, which is never permissible.

If a debtor could not repay a loan within the agreed period, it is impermissible to settle the matter on the condition that the debtor will pay a penalty for an extension of time. Likewise, it is not permissible to reconcile with someone on the condition that they cut ties with their biological brother or sister. Nor is it permissible to force a friend by saying, “If you want to reconcile with me, you must listen to or watch a particular drama or song”.

Dear Islamic brothers! These examples show that reconciliation concerns personal rights; reconciliation involving violations of Islamic law is impermissible. There is no obedience to any creation in disobedience to Allah and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, nor is compromise in matters of religion permitted. A Hadith in *Ṣaḥīḥ Muslim* states:

لَا طَاعَةَ فِي مَعصِيَةِ اللهِ إِنَّهَا الطَّاعَةُ فِي الْمَعرُوف

There is no obedience to anyone in disobedience to Allah; obedience is only in what is good.[1]

When seeking reconciliation, it is necessary to keep these things in mind so no compromise is made regarding acts of disobedience. For example, at a wedding function at home, children may strongly insist that there should be dancing, singing, and music. If parents, in order to avoid upsetting their children, compromise on the basis that reconciling has great importance in Islam so we have to listen to the children, reconciling like so is impermissible, and a deed that leads to Hell.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

[1] Muslim, p. 789, Hadith 4765

Benefits of Reconciliation

May Allah Almighty grant us the ability to reconcile in accordance with the requirements of Islamic Law. Remember! Reconciliation is a good deed through which the pleasure of Allah Almighty and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is gained. The stages of the grave and Hereafter become easy, a person draws closer to Paradise and becomes distant from Hell. Respect and dignity increase in the eyes of people, a good reputation is earned, love flourishes, hatred comes to an end, and Satan is disgraced and humiliated. The grievances of estranged families are removed. A passion to treat relatives well is gained. Peace and tranquillity is attained, while restlessness, anxiety, and tension end. In short, reconciliation has countless benefits.

Sadly, despite having so many benefits, some people refrain from reconciling and allow distances between themselves to increase. Truly, one of the fundamental reasons for this is being distant from religious knowledge. On such occasions, Satan also sets his trap, keeping people away from reconciliation and making every effort to prolong enmity between them. We should show courage and strive to gain religious and worldly benefits by reconciling with one another. What was the manner of our pious predecessors رَحِمَهُمُ اللّٰهُ regarding reconciliation? Let's listen to a faith-refreshing example of this.

The Desire Not to Enter Paradise Before One's Brother

Sayyidunā Abū Hurairah رَضِیَ اللّٰهُ عَنْهُ reports that the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

"It is not permissible for any Muslim to sever relations with his brother for more than three nights, and the one who takes the initiative in reconciliation will enter Paradise first." Sayyidunā Abū Hurairah رَضِیَ اللّٰهُ عَنْهُ states: "I came to know that Imam Ḥasan and Imam Ḥussain رَضِیَ اللّٰهُ عَنْهُمَا had stopped speaking to each other due to some matter. So I said to Imam Ḥussain رَضِیَ اللّٰهُ عَنْهُ: "People consider both of you their leaders. Do not sever relations with one another. Go to your brother and talk to him, because you are younger than him." Upon this, Imam Ḥussain رَضِیَ اللّٰهُ عَنْهُ said: "If I had not heard this saying of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم that 'the one who takes the initiative in reconciliation will enter Paradise first,' I would have definitely gone to him, but I do not wish to enter Paradise before him."

Sayyidunā Abū Hurairah رَضِیَ اللّٰہُ عَنْہُ states: “(Hearing these sincere feelings of Imam Ḥussain رَضِیَ اللّٰہُ عَنْہُ) I went to Imam Ḥasan رَضِیَ اللّٰہُ عَنْہُ and told him the entire event. Imam Ḥasan رَضِیَ اللّٰہُ عَنْہُ said: "صَدَقَ أَخِي", meaning, "My brother has spoken the truth." Then he stood up, went to his brother Imam Ḥussain رَضِیَ اللّٰہُ عَنْہُ, spoke to him, and the two brothers reconciled with one another.[1]

Dear Islamic brothers! There is much for us to learn from this event involving Imam Ḥasan and Imam Ḥussain رَضِیَ اللّٰہُ عَنْہُمَا.

Why Do We Not Reconcile?

Let us ponder! Why do we not take a step towards reconciliation? Why do we not develop the mindset to take the initiative in reconciling? Do we think taking the first step reduces our status? If the other person extends his hand in an attempt to reconcile, but because we are in a bad mood, we withdraw our hand, or even turn our face away from him, then this is not appropriate. We should show courage for the pleasure of Allah Almighty and the reward He grants, and we should not let this opportunity of earning reward slip from our hands.

How lofty is the rank of the Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم! Listen carefully to the beautiful manner in which he taught his followers.

At the time of his passing, the Final Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم announced in a public gathering:

“If anyone has a debt that I owe, or if I have harmed anyone's life, wealth, or honour, then my life, wealth, and honour are present; take retribution in this world. None of you should fear that if someone takes retribution from me, I will become displeased; this is not my status. It is very dear to me that if anyone has a right due from me, he should claim it from me or forgive me.”

Then he صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: “O people! Whoever has any right due from him should fulfil it, and he should not think that doing so will bring disgrace,

[1] Dhakhair al-‘Uqba, p. 238

because the disgrace of the world is much easier than the disgrace of the Hereafter."[1]

Disadvantages of Not Reconciling

Remember! If reconciliation does not take place, it damages relationships within families and among relatives, but the person who refuses to reconcile also loses respect in the eyes of people. Those who remain estranged are looked upon with hatred, and no one helps the one who refuses to reconcile. On occasions of happiness or sorrow, the number of people who stand beside him decreases. Similarly, the one who does not reconcile is deprived of many benefits in the Hereafter as well.

What Does Reconciliation Bring?

Humility is attained through the blessing of reconciliation. The Greatest Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

وَمَا تَوَاضَعَ اَحَدٌ لِلّٰهِ اِلَّا رَفَعَهُ اللّٰه

"Whoever adopts humility for the sake of Allah, Allah elevates him."[2]

Through the blessings of reconciliation, arrogance is removed and hatred turns into love. If only we could develop the mindset of forgiving each other! By refusing to reconcile, even our own people become strangers, whereas through the blessings of reconciliation and forgiving one another, even strangers become one's own.

At a large gathering held at night in a particular city, an Islamic brother associated with the religious environment was seated. Another Islamic brother (who was not yet associated with the religious environment of Dawat-e-Islami) accidently stepped on his hand while passing, causing him pain. However, rather than apologising, the person who caused the pain angrily said "Can't you see?" In contrast, the Islamic brother who suffered pain immediately

[1] Tarikh Ibn 'asakir, vol. 48, p. 323 summarised

[2] Muslim, p. 1071, Hadith 6592

sought forgiveness from him. He was so impressed by this conduct that he also became associated with the religious environment of Dawat-e-Islami.

Similarly, there was an Islamic brother who used to sell footwear. In the middle of a crowded market, an elderly woman insulted him over some matter. Instead of responding to her in a similar manner, this lover of the Prophet prayed for her: “Mother, may Allah Almighty grant you the opportunity to perform Hajj. May Allah show you Makkah. May Allah show you Madinah. May Allah forgive you.”

Only a short while later, the same elderly woman who insulted the man in a crowded market returned carrying fruit in her hand. She said: “Son, take these fruits.” He replied: “Mother, what is this? A short while ago you were insulting me, and now you are giving me fruit?” The woman replied: “Son, I was saying bad things to you and you were praying for me. I felt very ashamed, so I came to ask for forgiveness and brought you this gift.”

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

One of the 12 Religious Activities: Waking Others for Fajr

Dear Islamic brothers! To learn about reconciliation and other deeds that lead to Paradise, to act upon these deeds, to gain the precious gift of safeguarding one’s faith, and to increase the purity of the heart and gaze, remain associated with the religious environment of Dawat-e-Islami, and participate enthusiastically in the 12 religious activities of the zehli halqa.

One of the 12 religious activities of the zehli halqa, which is carried out daily, is “Waking others for Fajr”. A booklet on this religious activity has also been published. Study it and, according to the method outlined in it, strive to promote this religious activity extensively.

- اَلْحَمْدُ لِلّٰه, Through the blessing of waking others for Fajr, one may attain the privilege of offering Tahajjud.
- One’s Salah is safeguarded.
- One may perform Fajr in the first row of the masjid with the first takbīr.

- It is an opportunity to earn the reward of inviting others to righteousness.
- Dawat-e-Islami will have a good reputation.
- The one who wakes for Fajr supplicates repeatedly for Muslims, asking Allah Almighty to bless them with Hajj and visiting Madinah. If Allah Almighty wills, these supplications will also be accepted in his favour.
- Through the blessing of waking others for Fajr by walking, one's health will improve.

Waking Muslims for Fajr is a Sunnah of the Greatest Prophet صَلَّی اللہ عَلَیْہِ وَاٰلِہٖ وَسَلَّم and Sayyidunā ʿUmar رَضِیَ اللہُ عَنْہُ. Sayyidunā ʿUmar b. al-Khaṭṭāb رَضِیَ اللہُ عَنْہُ would arrive at the masjid while waking people for Fajr.[1]

Attar's prayer: O Lord of the Prophet! Whoever wakes others for the Fajr prayer, grant them the blessed vision of the Greatest Prophet صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم in a dream, and may forgiveness without accountability be decreed for them.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

O devotees of the Prophet! We are listening about the price of a heavenly palace. Come! Let's listen to some faith-refreshing glimpses of Paradise.

Glimpses of Paradise

The leader of Ahl al-Sunnah, Maulānā Muhammad Ilyas Attar Qadiri دَامَتْ بَرَکَاتُہُمُ الْعَالِیَہ writes in the second volume of the renowned book *Faizan-e-Sunnat,* in the chapter *Backbiting*:

- If something from Paradise, the size of a fingernail appeared in the world, all the heavens and earth would be adorned with it.
- If the bracelet of a person of Paradise were to appear, it would cause the light of the sun to fade, just as the sun causes the light of the stars to fade.

[1] Tabaqat kubra, vol. 3, p. 263

- A place in Paradise sufficient to accommodate a whip is better than the world and everything within it. The walls of Paradise are made of gold and silver bricks, with musk as mortar.
- The people of Paradise will receive every type of delicious food in Paradise. Whatever they desire will instantly be present before them.
- If upon seeing a bird, they desire to eat its meat, roasted meat of that bird will be brought to them immediately.
- If they desire water or another beverage, goblets will come into their hands by themselves.
- These vessels will contain precisely measured amounts of water, milk, wine, and honey, neither a drop less nor a drop more than they desire. After they drink, the vessels will automatically return to where they came from.
- The wine of Paradise is not like the wine of the world, which has an unpleasant smell, bitterness, and intoxication, causing those who drink it to lose their senses and control, and utter foolish words. That pure wine is free from all these things.
- There will be no impurity, filth, faeces, urine, saliva, nasal mucus, earwax, and bodily dirt.
- A fragrant and pleasant burp will occur, and fragrant and pleasant sweat will be released.
- The burps and sweat will give off the fragrance of musk.
- The *tasbīḥ* and *takbīr* of Allah Almighty will continuously flow from their tongues, with or without intention, just as breathing continues.
- At least ten thousand servants will stand at the head side of every person. Each servant will have a silver cup in one hand and a gold cup in the other, and each cup will contain a different kind of blessing. The more a person eats, the greater the pleasure becomes; it will not decrease. Every morsel will have seventy different flavours, each

distinct from the other. All these flavours will be felt all at once, and experiencing one flavour will not prevent the experience of the other.

- The clothes of the people of Paradise will not become worn out, and their youth will never come to an end.
- If a garment of Paradise was worn in this world, whoever saw it would fall unconscious, and people's eyes would not be able to bear it.
- If a Ḥūr were to spit in the sea, the sea would become sweet due to the sweetness of her saliva. According to one narration, if a woman of Paradise were to spit in seven seas, they would become sweeter than honey.
- Except for the hair on the head, eyelashes, and eyebrows, there will be no hair anywhere else on the body of the people of Paradise. They will all be beardless. Their eyes will be darkened with kohl, and they will be thirty (30) years old; they will never appear older than this.
- Then, by the command of Allah Almighty, people will go to a marketplace surrounded by angels. It will contain things the like of which no eye has seen, no ear has heard, and no heart has ever imagined. Whatever they desire from it will be given to them, and there will be no buying or selling.
- The people of Paradise will meet each other in this market. A person of lower rank will see someone of higher rank and admire his clothes. Before their conversation has even ended, he will think, "My clothes are better than his." This is because there is no grief for anyone in Paradise.
- When the people of Paradise wish to meet each other, the throne of one will move to the other.
- Among them, the most honoured person in the sight of Allah Almighty will be the one who is blessed with beholding the Noble Countenance of Allah Almighty every morning and evening.
- When the people of Paradise enter Paradise, Allah Almighty will say to them: “Do you desire anything else that I may give you?” They will reply: “You illuminated our faces, admitted us into Paradise, and saved us from Hell.”

- At that time, the veil between the creation and Allah Almighty will be lifted, and they will find nothing greater than the Blessed Vision of Allah Almighty.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

سُبْحٰنَ اللّٰه! You have heard how beautiful and captivating Paradise is and the grand blessings Allah Almighty has placed in it. Therefore, if we also wish to receive a share of these magnificent blessings of Paradise and want Paradise to be our final abode, then we must perform deeds that lead to Paradise while we are alive. One such deed you already heard about is reconciling between people. Come! Let us hear about some more deeds that lead to Paradise.

Keep this point in mind that along with having faith, performing good deeds are necessary to enter Paradise. Righteous deeds have been mentioned more than 56 times in the noble Quran. Here are a few examples of good deeds: offering prayer, observing fasts, paying Zakat, performing Hajj, offering abundant voluntary prayers, speaking the truth, feeding Muslims, treating others well, learning and teaching religious knowledge, commanding good, forbidding evil, and fulfilling each other's rights.

Offering Condolences

Offering condolences, meaning encouraging a person afflicted by a difficulty to be patient, is a beautiful deed that leads to Paradise.

Sayyidunā Jābir رَضِیَ اللّٰہُ عَنْہُ reports that the Final Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said:

> Whoever offers condolences to grieving person (i.e. sympathises with him), Allah Almighty will clothe him in the garment of piety and bestow mercy upon his soul among the souls. Whoever offers condolence to someone afflicted by a calamity, Allah Almighty will clothe him with two garments from the garments of Paradise, the value of which cannot be matched by the world itself.[1]

[1] Mu'jam awsat, vol. 6, p. 429, Hadith 9292

Therefore, we should also offer condolences to Muslims, adopt this deed that leads to Paradise, and attain its blessings. اَلْحَمْدُ لِلّٰه, The *Pious Deeds* booklet contains a good deed relating to visiting the sick and condoling Muslims. Pious deed number 61 asks:

Have you visited a sick or distressed person this week by going to his home or the hospital and enquired about his health or comforted him; or in the event of a relative's death, have you paid condolences in accordance with the Sunnah? (Earn reward by suggesting the use of Ta'weezat-e-Attariyah.)

Come! Let us listen to a faith-refreshing parable from the life of the leader of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه in this regard.

The Offended Person Reconciled

The leader of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه states:

Sometimes, the benefits of sympathising and offering condolences can be seen in this world too. This concerns the days when I was the Imam of Noor Masjid in Kagzi Bazaar, Karachi. There was an Islamic brother who was close to me previously, but later kept his distance, and I was unaware of this. One day after Fajr, I received news of his father's death, so I immediately went to his home. The ghusl of the deceased had not happened yet. I supplicated and recited Fātiḥah before returning. I attended the funeral prayer, accompanied them to the graveyard, and stayed for the burial. The benefits of this were far greater than I could have imagined.

The Islamic brother later revealed, "Someone turned me against you. Influenced by what he said, I became distant from you to such an extent that I hid whenever I saw you. However, your sympathetic conduct upon the passing of my dear father changed my heart. The person who turned me against you did not even attend my late father's funeral."

Approximately 35 years have passed since this event. That Islamic brother has great love for me and is very influential. He also works in the organisation and has grown a beard. He is my spiritual brother, while his children, brothers, and other

family members are Attaris. His younger brother is a responsible member of Dawat-e-Islami, while the elder brother wore an *ʿimāmah*.[1]

Leaving Paradise is More Difficult Than Leaving the World

Dear Islamic brothers! Remember, in order to spend our lives, we are connected with worldly matters, but there is a difference between us and the pious servants of Allah Almighty. They ate, drank, slept, and married, and so do we, but they performed all these actions for the sake of Allah Almighty with good intentions, whereas we perform them in order to improve our worldly lives. Their activities were directed towards the Hereafter, while our deeds are directed to the world. Remember! These worldly matters are not separate from religion, but considering them to be everything is definitely contrary to religious teachings.

Who Will Enter Paradise?

By the grace of Allah Almighty, the person who will enter Paradise is the one who has pleased Allah Almighty, whose heart contains the fear of Allah Almighty, who is devoted to the Sunnahs of the Merciful Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, who has performed good deeds, whose heart is filled with love for the Companions and Ahl al-Bayt رَضِیَ اللّٰهُ عَنْهُم, who possesses true devotion and love for the Saints رَحِمَهُمُ اللّٰهُ, who has protected his limbs from sins, who has fulfilled the commands of Islamic Law, and who has fulfilled the rights of Allah Almighty and His servants.

The Importance of Prayer

Among the most important deeds that lead to Paradise is offering the five daily prayers. اَلْحَمْدُ لِلّٰه! Prayer is a magnificent act of worship. It is a deed that leads to Paradise. It is the best deed for a believer. It is light. Two units of prayer are better than the world and everything in it. It is a beloved deed to Allah Almighty. For every prostration, one good deed is recorded, one sin is erased, and one rank is elevated. Sins fall away, and the one who offers Salah will be given a full reward.

[1] Faizan-e-Baba Bulleh Shah, p. 43

Prayer is a Means of Entering Paradise

The Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

> Allah has made five prayers obligatory upon His servants. Whoever offers them, not losing any of them, and not treating them lightly, Allah guarantees that He will admit him into Paradise. Whoever does not offer them, Allah's mercy does not take responsibility for such a person. He may either punish him or admit him into Paradise.[1]

He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم also said: "Whoever goes to the masjid in the morning and evening, every time he goes, Allah prepares hospitality for him in Paradise."[2]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Etiquettes of Reconciliation

Dear Islamic brothers! Let us attain the blessing of listening to Madani pearls regarding reconciliation.

- Reconciling among Muslims is a Divine Sunnah.[3]
- It is stated in a Hadith: "Reconcile among creation because Allah Almighty will reconcile among Muslims on the Day of Resurrection."[4]
- Creating love and affection among Muslims and reconciling is (also) a blessed Sunnah of the Greatest Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.[5]
- The intercessor of the ummah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم reconciled between the two tribes of Aws and Khazraj.[6]

[1] Abu Dawood, vol. 2, p. 89, Hadith 1420

[2] Muslim, p. 263, Hadith 1524

[3] Faisla karnay kay madani phool, p. 31 summarised

[4] Mustadrak, vol. 5, p. 795, Hadith 8758

[5] Sirat al-jinan, vol. 2, p. 19

[6] Durr-e-Manthur, Al-'Imran, under verse 100, vol. 2, p. 279 derived

- It is permissible to tell a lie in order to reconcile between two men or a man and a woman.[1] It is mentioned in a Hadith: “It is not permissible to tell a lie except in three situations: (1) a man saying something (false) to please his wife, (2) telling a lie during a war, and (3) telling a lie to reconcile among people.”[2]

- Telling a lie is permissible in three situations, meaning there is no sin in it: (1) When an oppressor wants to commit oppression, it is permissible to tell a lie in order to save oneself from his oppression. (2) If there is a dispute between two Muslims and one wants to make peace between them, for example, he may say to one of them, "He thinks highly of you, he was praising you, or he has sent his salam to you," and say similar things to the other person as well, so that enmity decreases between them and reconciliation takes place. (3) (A husband) may say something contrary to reality to make his wife happy.[3]

Announcement

Remaining etiquettes of making peace will be described in training circles, therefore to know them definitely participate in training circles.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

The six ṣalawāt and two duʿās recited in the Sunna-inspired weekly gatherings of Dawat-e-Islami

◆◆◆

1. The ṣalāt for the night preceding Friday

[1] Jahannam may le janay walay A’amal, vol. 2, p. 713

[2] Tirmidhi, vol. 3, p. 377, Hadith 1945

[3] Bahar-e-Shari’at, vol. 16, p. 517 selected

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدِ النَّبِيِّ الْاُمِّيِّ الْحَبِيْبِ الْعَالِي الْقَدْرِ الْعَظِيْمِ الْجَاهِ وَعَلٰى اٰلِهٖ وَصَحْبِهٖ 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 اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم 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

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَّعَلٰى اٰلِهٖ وَسَلِّمْ

It is narrated from Sayyidunā Anas رَضِیَ اللّٰهُ عَنْهُ that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم 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. Seventy portals of mercy

صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

Seventy portals of mercy are opened for whoever recites this ṣalāt.[3]

4. The reward of 600,000 ṣalāt

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ عَدَدَ

[1] Afḍal al-Ṣalawāt ʿalā Sayyid al-Sādāt, p. 151
[2] Ibid, p. 65
[3] Al-Qawl al-Badīʿ, p. 277

مَا فِیْ عِلْمِ اللّٰهِ صَلَاةٌ دَآئِمَةٌ بِدَوَامِ مُلْكِ اللّٰهِ

Shaykh Aḥmad Ṣāwī رَحْمَةُ اللّٰهِ عَلَيْه reports from some saints of Islam that by reciting this ṣalāt once, a person attains the reward of reciting ṣalawāt 600,000 times.[1]

5. Nearness to the Prophet ﷺ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كَمَا تُحِبُّ وَ تَرْضٰى لَهٗ

Once, a person came to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Amazingly, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم made this person sit between himself and Sayyiduna Abū Bakr Ṣiddīq رَضِیَ اللّٰهُ عَنْهُ. The noble Companions رَضِیَ اللّٰهُ عَنْهُم were surprised as to who this honoured person was. When he left, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم explained, “When he recites ṣalāt upon me, he does so in these words.”[2]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

6. The ṣalāt of intercession

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, “My intercession becomes necessary (*wājib*) for whoever recites ṣalāt like this.”[3]

1. Good deeds for 1000 days

جَزَى اللّٰهُ عَنَّا مُحَمَّدًا مَا هُوَ اَهْلُهٗ

It is narrated by Sayyiduna Ibn ʿAbbās رَضِیَ اللّٰهُ عَنْهُمَا that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has

[1] Afḍal al-Ṣalawāt ʿalā Sayyid al-Sādāt, p. 149

[2] Al-Qawl al-Badīʿ, p. 125

[3] Al-Targhīb wa al-Tarhīb: Hadīth 31

stated, “Whoever recites this, 70 angels write good deeds for him for 1000 days.”[1]

2. An easy way to spend every night in worship

The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, “Whoever recites this duʿāʾ three times, it is as if he found Laylat al-Qadr.”[2]

لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ

سُبْحٰنَ اللّٰهِ رَبِّ السَّمٰوٰتِ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيْم

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

Schedule of the Weekly Congregation Circles (Overseas), 15 October 2026

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

Remaining Etiquettes of Reconciliation

- Whoever makes peace among people, Allah Almighty grants him reward equal to freeing a slave for every word, and forgives his previous (minor) sins.[3]
- The best charity is making peace between estranged people.[4]

[1] Majmaʿ al-Zawāʾid: Hadīth 17305

[2] Tārīkh Ibn ʿAsākir: Hadīth 4415

[3] Al-Targhib wa al-Tarhib, Nuber 3, vol. 9, p. 321 selected

[4] Al-Targhib wa al-Tarhib, Nuber 3, vol. 9, p. 321 selected

- Making peace among people is from excellent character and good deeds.[1] The Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "Making peace among Muslims is permissible, except that reconciliation which makes the unlawful lawful or the lawful unlawful."[2]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Supplication After Leaving the Toilet

According to the schedule of Dawat-e-Islami's weekly Sunnah-inspired congregation, the supplication to recite after leaving the toilet will be memorised. The supplication is:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَذْهَبَ عَنِّی الْاَذٰی وَعَافَانِیْ

Translation: All praise is due to Allah, Who removed harm from me and granted me safety.[3]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Method of collective accountability (72 Pious Deeds)

The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, "Pondering ˹over the Hereafter˺ for a moment is better than 60 years of worship."[4]

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.

[1] Ihya al-'uloom, vol. 2, p. 1266

[2] Abu Dawood, vol. 3, p. 425, Hadith 3594

[3] Madani Panj Surah, p. 204

[4] Al-Jāmiʿ al-Ṣaghīr: Hadīth 5897

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.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

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 ʾin al-ʿIrfān* or *Nūr al-ʿIrfān*? 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 ʿIshāʾ 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 duʿāʾs?
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 (*rakʿāt*) of sunnah for Ẓuhr 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 ʿAṣr or ʿIshāʾ?
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 الله' 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 ʿ*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 iʿtikāf 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)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

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.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللهُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد