The Virtues of Travelling in the Way of Allah Almighty

22-Oct- 2026



اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖن

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

The Virtues of Travelling in the Way of Allah Almighty

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.

As mentioned in *Fatāwā Shāmī*:

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

The Virtue of Salat

The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated:

يَا اَيُّهَا النَّاسُ اِنَّ اَنْجَاكُمْ يَوْمَ الْقِيَامَةِ مِنْ اَهْوَالِهَا وَ مَوَاطِنِهَا اَكْثَرُكُمْ عَلَيَّ صَلَاةً فِيْ دَارِ الدُّنْيَا

"O people! Indeed, the person among you who will attain the swiftest

deliverance on the Day of Resurrection from its terrors and accountability is the one who frequently invoked Salat upon me in the world."[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Speech Intentions

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: اَفْضَلُ الْعَمَلِ اَلنِّيَّةُ الصَّادِقَةُ – The best of deeds is a sincere intention.[2]

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

- I will listen to the entire speech to gain Islamic knowledge.
- I will sit respectfully.
- I will not be lazy or inattentive during the speech.
- I will listen with the intention of self-improvement.
- I will try to convey what I learn, to others.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Ah, that he had not passed away here!

The Companion of the Messenger, Sayyidunā ʿAbdullāh b. ʿUmar رَضِیَ اللهُ عَنْهُما narrates: There was a Companion رَضِیَ اللهُ عَنْهُ who was a resident of Madinah; he was born there, and ultimately passed away in Madinah. His funeral was prepared, and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم led his funeral prayer. After performing the funeral prayer, he صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated:

[1] Firdaus al-Akhbar, vol. 2, p. 471, Hadith 8210.

[2] Al-Jāmiʿ al-Ṣaghīr, p. 81, Hadith 1284

يَالَيْتَهٗ مَاتَ بِغَيْرِ مَوْلِدِهٖ

"O that he had passed away somewhere other than his birthplace."

The Noble Companions رَضِیَ اللّٰہُ عَنْہُم were astonished at this and asked: "O Messenger of Allah صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم what is the underlying wisdom in this?"

He صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied: "When a person passes away in a city other than their birthplace, the entire expanse of earth from the place of their birth to the location of their death is measured, and an equivalent tract of land is granted to them from Paradise."[1]

سُبْحٰنَ اللّٰہ! Dear Islamic brothers, how unique is the status of the believing servant! Neither our birth nor our death is within our control. We are born wherever Allah the Almighty wills, and the soul departs precisely where Allah the Almighty wills. However, because one is a believing servant, with the light of faith present in the heart, and is obedient to the Messenger, even his involuntary actions are accepted in the court of Allah the Almighty, and reward is bestowed for them as well. On the other hand, the one who is not obedient to the Messenger صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم and is a non-Muslim, neither his intentional good deeds are accepted nor will he be rewarded for them in the Hereafter.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

Passing Away in Madinah is a Virtue

Dear Islamic brothers, let me clarify that passing away in Madinah is a supreme virtue. It has been stated in the blessed Hadith: Whoever is able to do so, let him pass away in Madinah, for whoever passes away in Madinah, I shall intercede for him.[2]

This Companion رَضِیَ اللّٰہُ عَنْہُ who was born in Madinah, resided in Madinah, and subsequently passed away in Madinah—the Beloved Master صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

[1] An-Nasa'i, Kitab al-Jana'iz, Bab al-Mawt bi-ghayr mawlidih, p. 313, Hadith: 1829.

[2] At-Tirmidhi, Abwab Manaqib... al-kh, Bab fi Fadl al-Madinah, p. 879, Hadith: 3920.

declared: Ah! Would that he had not passed away in his city of birth.

This does not mean: *Would that he had not passed away in Madinah!* Rather, the eminent scholars explain that the meaning of this statement is: Would that his birth had taken place in another city, and then he had journeyed from there in the path of Allah to come to Madinah and passed away in Madinah. Thus, the land spanning from his birthplace to Madinah would have been granted to him from Paradise.[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Death while Travelling is Superior

The renowned Exegete of the Holy Quran, Mufti Aḥmad Yār Khān Naʿīmī رَحْمَةُ اللّٰهِ عَلَيْه states: It is established from this blessed Hadith that death during travel is superior to death in one's homeland.[2]

In another blessed Hadith, it is stated: Death in travel is martyrdom.[3]

Travelling in the Way of Allah the Almighty is a Distinct Virtuous Act

Amongst us, there exists a specific mindset, an established line of thought. There is one category of Muslims who do not incline towards religion at all; they observe the Friday and Eid prayers, but otherwise, they live a worldly lifestyle. Apart from them, those who possess a formal religious inclination—they might grow a blessed beard, keep their heads covered, perform their prayers, observe fasts, recite the Holy Quran, and are religious as well as known to be so—even these people generally hold the view that religion consists merely of this: performing prayers, keeping fasts, earning a lawful livelihood, consuming lawful food, fulfilling the rights of Allah the Almighty,

[1] Hashiyat al-Sindi ala an-Nasa'i, vol. 1, p. 663, under Hadith: 1832 (with modifications).

[2] Mirat al-Manajih, vol. 2, p. 434.

[3] Ibn Majah, Kitab al-Jana'iz, p. 258, Hadith: 1613.

fulfilling the rights of fellow human beings, and that is all. Travelling in the way of Allah does not even exist in their dictionary.

I speak the truth: if we simply visit a bus stand, go to a railway station, or visit airports, thousands—if not hundreds of thousands—of people travel daily. Someone is going to meet their relatives, someone is travelling for lawful sustenance, someone is going to attend a wedding, and someone is travelling for recreation and tourism. That is to say, people possess the mindset that travel is undertaken solely for these purposes. As for religion, there is generally no mindset to travel for its sake.

People have the impression that travelling in the way of Allah is the duty of religious figures, the duty of the members of Dawat-e-Islami, those who wear an *ʿimāmah*, maintain a beard, and whom we recognize from afar as an Islamic brother—that travelling in the way of Allah is exclusively their responsibility.

No! Dear Islamic brothers, travelling in the way of Allah is an integral part of religion. It is a distinct, independent virtuous act: just as performing prayer is a virtue, keeping fasts is a virtue, reciting the Holy Quran is a virtue, and giving charity is a virtue, similarly, travelling in the way of Allah is also a separate, independent virtue, and reward is granted for it.

The Virtues of Travelling in the Way of Allah

It is narrated in *Saḥīḥ al-Bukhārī* and *Saḥīḥ Muslim* that the Noble Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated: To set out in the morning or evening in the way of Allah the Almighty is better than the world and everything contained within it.[1]

It is narrated from Sayyidunā Abu Hurairah رَضِیَ اللّٰهُ عَنْهُ that the Beloved Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: The dust gathered in the way of Allah and the smoke of Hellfire can never gather upon any servant.[2]

The renowned Exegete of the Holy Quran, Mufti Aḥmad Yār Khān Naʿīmī رَحْمَةُ اللّٰهِ عَلَيْه notes in the commentary of this blessed Hadith:

[1] Al-Bukhari, p. 726, Hadith: 2792.

[2] At-Tirmidhi, p. 415, Hadith: 1633.

The dust in the way of Allah is that dust which settles upon the body, clothes, feet, or face while walking a path purely for the sake of Allah. The meaning of the blessed Hadith is that just as two opposites cannot coexist (for instance, fire and water cannot gather together), similarly, Allah the Almighty has rendered the dust gathered in His way and the smoke of Hellfire mutually exclusive. These two cannot gather in one place.[1]

Beloved Servants of Allah the Almighty

The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "Travellers are the beloved servants of Allah."

It was asked: "Which travellers?"

He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied: "Those who travel from here to there and from there to here for the sake of their religion; on the Day of Resurrection, they shall be gathered with ʿĪsā عَلَيْهِ السَّلَام."[2]

سُبْحٰنَ اللّٰه! Dear Islamic brothers, how sublime is the rank of those who travel in the way of Allah! It is a special distinction of Allah's Prophet, Sayyidunā ʿĪsā عَلَيْهِ السَّلَام that he never built a house of his own in this world; he was continuously traveling in the way of Allah, constantly inviting people towards righteousness.

Once, someone asked him: "O Prophet of Allah عَلَيْهِ السَّلَام which is your home (where you spend most of your time)?"

He عَلَيْهِ السَّلَام replied: "The mosque is my home."[3] That is to say, *I spend the majority of my time in the mosque.*

Since it is a unique distinction of Sayyidunā ʿĪsā عَلَيْهِ السَّلَام that he continuously travelled in the way of Allah, it was declared: Those who travel from here to there and from there to here for the sake of their religion shall be granted the

[1] Mirat al-Manajih, vol. 5, p. 436 (excerpted).

[2] Kitab al-Zuhd by Ibn al-Mubarak, p. 416, Hadith: 1513.

[3] Musannaf Ibn Abi Shaybah, vol. 8, p. 321, Hadith: 187.

companionship of Allah's Prophet, Sayyidunā ʿĪsā عَلَيْهِ السَّلَام, on the Day of Resurrection.

Dear Islamic brothers, those brothers who do not possess the mindset to travel in the way of Allah—who offer their prayers, observe fasts, earn a lawful living, and perform other good deeds, yet traveling in the way of Allah is simply not in their dictionary—should reflect upon this: how immense a virtue it is to become a traveller in the way of Allah.

The Unique Efficacy of Traveling in the Way of Allah

Shaykh Shihāb al-Dīn al-Suharwardī رَحْمَةُ اللّٰهِ عَلَيْه is a figure of exceedingly elevated rank and the leader of the Suharwardiyya Order. He is that noble individual upon whose chest Shaykh ʿAbd al-Qādir al-Jīlānī رَحْمَةُ اللّٰهِ عَلَيْه placed his hand, regarding which Shaykh al-Suharwardī states: *By its blessing, my chest was filled with ʿIlm Ladunnī (which is special knowledge bestowed directly by Allah the Almighty).*[1]

Shaykh Shihāb al-Dīn al-Suharwardī رَحْمَةُ اللّٰهِ عَلَيْه mentioned: The profound effect that performing the Tahajjud prayer, keeping voluntary fasts, and offering supererogatory prayers has upon the heart is the very same effect produced by travelling in the way of Allah.[2]

اللّٰهُ اَكْبَر! What a great matter! What occurs through the performance of Tahajjud?

The stain of sins is cleansed from the heart

- Spiritual light enters the heart
- Spiritual ailments are cured
- Inclination towards good deeds increases
- Hatred for sins is acquired

[1] Bahjat al-Asrar, p. 70.

[2] Awarif al-Ma'arif, Chapter 16... al-kh, p. 75 (with modifications).

- The inner self becomes radiant and luminous

Furthermore, it is an established consensus among the Sufi masters that the Tahajjud prayer and voluntary fasts purify and cleanse the heart very quickly. Shaykh Shihāb al-Dīn al-Suharwardī رَحْمَةُ اللّٰهِ عَلَيْه states that the efficacy found in Tahajjud, in voluntary fasts, and in supererogatory prayers to make the heart pure, clean, radiant, and luminous is equally present in becoming a traveller in the way of Allah. In other words, with the very same speed that the heart is cleansed through the blessing of Tahajjud, it is likewise purified by becoming a traveller in the way of Allah.

Religious Benefits of Travelling in the Way of Allah

Shaykh Shihāb al-Dīn al-Suharwardī رَحْمَةُ اللّٰهِ عَلَيْه further mentions:

> Just as tanning (that is, salting, processing, and purifying leather) renders leather soft and supple, removes its foul odour, and makes it pure and clean, similarly, through the blessing of travelling in the way of Allah, the *Nafs al-Ammārah* (meaning, the nafs that commands evil) becomes soft, pure, clean, and fragrant; its rebelliousness is eliminated. Thus, it ceases to call towards evil, and instead, illuminated by the light of faith, it becomes accustomed to righteous deeds.[1]

He further states: The disciple who maintains consistency in travelling in the way of Allah, reforms his nafs very swiftly. His bad traits are rapidly transformed into noble virtues:

- He is granted truthfulness and sincerity
- The impurities of his inner self are converted into good qualities
- He is granted steadfastness

[1] Awarif al-Ma'arif, Chapter 16... al-kh, p. 75 (with modifications).

- An immense benefit of travelling in the way of Allah is that, through its blessing, self-admiration and arrogance are severed; a person's own faults are revealed to him, and he subsequently engages in rectifying them.[1]

It is stated in the blessed Hadith: When Allah the Almighty intends good for a servant, He instils three qualities within him; one of them is that He reveals his own faults to him.[2]

So, we learn that: being granted the privilege of travelling in the way of Allah is a sign that the doors of goodness have been opened.

Become a Traveller in the Way of Allah!

Dear Islamic brothers! Look how immense these benefits are! We can say that travelling in the way of Allah is a complete spiritual discipline—the most successful treatment for purifying one's inner self.

Therefore, we ought not to remain sitting at home. Generally, life simply proceeds in a routine manner: from home to the shop, from the shop to home, or from home to the office and from the office to home—remaining confined to our own city and neighbourhood, never stepping outside.

Religious work is not accomplished in this manner, nor is spiritual purity attained like this:

- To cleanse the heart
- To reform oneself
- To cultivate the habit of righteous deeds
- To nurture aversion for sins within the heart
- To become righteous and practicing
- To become an observer of the Tahajjud prayer
- To adorn one's character

[1] Awarif al-Ma'arif, Chapter 16... al-kh, p. 75 (with modifications).

[2] Shu'ab al-Iman, Bab fi al-Zuhd... al-kh, vol. 7, p. 348, Hadith: 10535.

- To become a Muslim of exemplary character and morality

For all this, one will have to step out from home and travel in the way of Allah. Sayyidunā Bishr al-Ḥāfī رَحْمَةُ اللّٰهِ عَلَيْه used to say: "O reciters of the Quran! O seekers of Truth! Travel! You shall become purified."[1]

Why So Much Emphasis on Qafilas?

Once, a question was presented in the court of Ameer Ahl al-Sunnah, Maulana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه: "Why do you place so much emphasis on Qafilas? Every moment there is only one chant: Travel in the Qafila! Travel in the Qafila! Travel in the Qafila.! What is the secret in all of this?"

In response, Ameer Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه spoke a statement filled with immense wisdom. He stated: "When water remains stationary in one place, it becomes stagnant and foul; when it keeps flowing, it remains pure and clean."

That is to say, when we remain confined to a single place—from home to work, from work to home, living life upon the exact same routine—numerous inner spiritual maladies are born as a result. Travelling in Qafilas is therefore advocated so that we remain in motion. If we travel in three-day Qafilas at least every month, the environment changes, the spiritual ailments are treated through the blessing of travelling in the way of Allah, and, اِنْ شَآءَ اللّٰه, becoming purified from within, we will transform into righteous and noble Muslims.

Travel in the Qafilas!

Dear Islamic brothers! اَلْحَمْدُ لِلّٰه, the religious movement of Dawat-e-Islami is actively engaged in propagating the call to righteousness across the globe. One of the distinctive features of Dawat-e-Islami is that, in today's era filled with trials and tribulations, this religious movement has made it easy for us to practice numerous righteous deeds.

[1] Awarif al-Ma'arif, Chapter 16... al-kh, p. 78.

Just consider travelling in the way of Allah! We have heard so many virtues and benefits of this righteous act; you, too, must be pondering: How is one to travel in the way of Allah? Having set out from home, where is one to go? Where are we to stay upon arrival? Where shall we spend the night? What is to be done during this journey?

These are difficulties. اَلْحَمْدُ لِلّٰه, Dawat-e-Islami has made this difficulty easy for us. We only need to pack our essential belongings, step out from home, and arrive at the Dar al-Sunnah in Faizan-e-Madinah.

- **Where to go after that?** This is the responsibility of Dawat-e-Islami.
- **Where to reside?** This is also the responsibility of Dawat-e-Islami.
- **Who will be the travel companions?** This too is the responsibility of Dawat-e-Islami.
- **Who will be the leader of the Qafila?** This as well is the responsibility of Dawat-e-Islami.
- **Having departed on the journey, what is to be done there?** This too is managed by Dawat-e-Islami.

اِنْ شَآءَاللّٰه, a complete system of Qafilas exists for travelling in the way of Allah:

- What is to be done once travelling in the Qafila?
- What is to be done after Fajr?
- What is to be done at the time of Dhuhr?
- What is to be done after Asr?
- How is the call to righteousness to be given?
- How are the means for our own reformation to be arranged?
- What is to be learned?
- What is to be taught?
- When is one to wake up?

- When is one to sleep?

An entire schedule is established, along with a complete curriculum for learning and teaching the religious knowledge of Islam, and for the reformation of ourselves and others. We simply need to muster the courage, take our essential belongings, and arrive at Faizan-e-Madinah. اِنْ شَآءَاللّٰه, the privilege of travelling in the way of Allah will be attained in an exemplary manner, and through this, the means for the reformation of ourselves and others will be attained.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

The Qafila is a Collection of Goodness

Dear Islamic brothers! اَلْحَمْدُ لِلّٰه, a Qafila is not merely an act of worship, but a collection of multiple acts of worship; it is not a single virtue, but a collection of virtues; it is not merely a good act, but an assembly of goodness and blessings.

In the Qafila:

- Sunnahs are learned and taught
- Dars (lessons) of religious knowledge are delivered and heard
- Religious speeches are delivered and listened to
- Circles for self-accountability (evaluating one's own deeds) are established
- The privilege of offering voluntary prayers—such as Tahajjud, Ishraq, Chasht, Awwabin, and the Prayer of Repentance—is attained
- Quranic Surahs are memorised
- One has the privilege of offering obligatory prayers in congregation within the mosque
- And the blessed company of righteous people is granted.

A Medium for Learning Religious Knowledge

Dear Islamic brothers! The Qafila is an ideal medium for learning and teaching religious knowledge. اَلْحَمْدُ لِلّٰه, through the blessing of the Qafila:

- One gets to learn Sunnahs
- Essential rulings and guidelines concerning Wudu, Ghusl, and Salah are learned
- The privilege of memorising short Surahs of the Holy Quran is attained
- Learning Tajweed and correct recitation is facilitated

Furthermore, there is so much more that we stand in need of learning; indeed, acquiring certain branches of knowledge is an individual obligation (*farḍ*) upon every single Muslim. اَلْحَمْدُ لِلّٰه, through the blessing of the Qafila, acquiring that obligatory knowledge is also facilitated.

The Elderly Man Began to Weep

Once, a Qafila of prophetic devotees was travelling in the way of Allah. During this journey, a learning and teaching circle was established inside a mosque, in which the obligatory acts (*farāʾiḍ*) of ghusl were being taught.

Upon hearing this, an elderly man began to weep. Crying, he said: "I have reached 70 years of age, yet I had no knowledge of the obligatory acts of ghusl. Today, through the blessing of the Qafila, I was able to learn the farāʾiḍ of ghusl. Ah! I did not even know that there are obligatory components within ghusl."[1]

Dear Islamic brothers! This is not merely the state of a single elderly man; numerous examples of this nature can be found amongst us. A vast number of Muslims exist who do not know the obligatory acts and Sunnahs of wudu, nor the obligatory acts, necessary requirements (wājibāt), and Sunnahs of prayer—and they lack critical, indeed obligatory (*farḍ*), religious knowledge. The tragic part is that they do not even possess the inclination to learn.

[1] Nek Banne aur Banane ke Tariqay, p. 8.

If we travel in Qafilas, then اِنْ شَآءَاللّٰه, obligatory knowledge will be learned, Sunnahs will be learned, and if Allah Almighty wills, well-being will be attained in both this world and the Hereafter.

Command to Travel for Acquiring Religious Knowledge

Allah Almighty states in the Holy Quran:

فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَآىِٕفَةٌ لِّيَتَفَقَّهُوْا فِي الدِّيْنِ

so why should not a faction from every group go forth to attain the understanding of the religion,[1]

The Path to Paradise is Rendered Easy

The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated: "Whoever travels to acquire religious knowledge, Allah Almighty makes the path to Paradise easy for him."[2]

Dear Islamic brothers! Reflect upon this! How immensely virtuous an act it is to travel in the way of Allah for the sake of acquiring religious knowledge. Entering Paradise is not easy; for its sake, one must:

- Contend against the carnal-self (Nafs al-Ammārah)
- Contend against Satan
- Abandon desires
- Perform actions that earn the pleasure of Allah the Almighty

On top of this, to reach Paradise, one must pass through the difficulties of the Day of Resurrection: the stage of accountability, the Sirat...!! Ah! There are a thousand hardships; the path to Paradise is not an easy one. Yet, the one who travels to acquire religious knowledge, the path to Paradise is rendered easy for them!

[1] Al-Quran, Al-Tawbah, verse 122; translation from Kanz al-ʿIrfān

[2] Sahih Muslim, p. 1039, Hadith: 2699.

Failure to Learn Religious Knowledge is a Cause of Regret

The Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "On the Day of Resurrection, the greatest regret shall belong to the person who was granted the opportunity in the world to acquire (religious) knowledge, yet did not acquire it."[1]

Dear Islamic brothers! Today there is opportunity, there is time, and life remains within us. Let us arrange the means to save ourselves from the regret of the Day of Resurrection; let us travel in Qafilas, and اِنْ شَآءَاللّٰه, we shall be granted the privilege of acquiring religious knowledge.

The Virtue of Making the Mosque One's Home

Dear Islamic brothers! Qafilas travel to far-off regions; they go to various cities, villages, and settlements. So, where are they to stay upon arriving there? The devotees of the Messenger reside within mosques. Thus, through the blessing of the Qafila, the privilege of spending maximum time in the mosque is attained.

Allah Almighty Becomes Pleased

Listen to a faith-refreshing Hadith! The Noble Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated: "Just as when a person goes missing (and his family members search for him, yet find no trace of him, and then after a considerable period, that lost person returns home) and his family feels immense joy, Allah Almighty becomes equally pleased with that servant who makes the mosque his home for remembrance and salah."[2]

To make the mosque one's home means: just as a person's heart feels attached to his home, so too should one attach their heart to the mosque. It does not mean that just as one engages in laughter, joke-telling, and idle chatter at home, one should begin doing so in the mosque as well. Laughing in the mosque brings darkness in the grave, and speaking even permissible worldly words here consumes righteous deeds.

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[1] Tarikh Madinat Dimashq, vol. 51, p. 137.

[2] Sunan Ibn Majah, Kitab al-Masajid wa'l-Jama'at, Bab Luzum al-Masajid wa Intizar al-Salah, vol. 1, p. 438, Hadith: 800.

The Practice of the Prophets عَلَيْهِمُ السَّلَام

- Sayyidunā Saʿīd b. al-Musayyib رَحْمَةُ اللّٰهِ عَلَيْه said: "As long as a servant remains in the mosque, the angels continue to pray for his forgiveness."[1] سُبْحٰنَ اللّٰه!

- Sayyidunā ʿAṭāʾ b. Abī Rabāḥ رَحْمَةُ اللّٰهِ عَلَيْه made the mosque his home for 40 years (that is, he resided inside the mosque and never left it without necessity).

- Sayyidunā Mālik b. Dīnār رَحْمَةُ اللّٰهِ عَلَيْه possessed such love for the mosque that he used to say: "If it were not for natural human needs, I would never step outside the mosque."

- Sayyidunā Abū Ṣādiq رَحْمَةُ اللّٰهِ عَلَيْه states: "Hold fast to sitting in the mosque, for sitting in the mosque is the practice of the Prophets عَلَيْهِمُ السَّلَام."[2]

سُبْحٰنَ اللّٰه! Thus, it is known: residing in the mosque and spending maximum time within it is the way of the Prophets عَلَيْهِمُ السَّلَام, the Saints, and the righteous رَحِمَهُمُ اللّٰه.

اَلْحَمْدُ لِلّٰه, this privilege is also granted to us through the blessing of the Qafila.

The Privilege of Offering Supererogatory Prayers

Through the blessing of travelling in Qafilas, one attains the privilege of offering the five daily obligatory prayers with the initial Takbeer inside the mosque, as well as voluntary prayers such as Tahajjud, Ishrāq, Chāsht, and Awwābīn.

Now consider this: whilst there is already a deficiency in our actions, there is also a severe lack of knowledge. Perhaps there are many among us who do not

[1] Tanbih al-Mughtarrin, Chapter 3: Section on Morals, p. 137.

[2] Tanbih al-Mughtarrin, p. 137 (with reordering).

even know what Ishrāq, Chāsht, and Awwābīn are, or which prayers these refer to—even though Awwābīn has been described as the prayer of the righteous.

Regarding those who observe the Awwābīn prayer, Allah Almighty states in the Holy Quran[1]:

فَلَا تَعْلَمُ نَفْسٌ مَّآ اُخْفِیَ لَهُمْ مِّنْ قُرَّةِ اَعْیُنٍ ۚ جَزَآءًۢ بِمَا كَانُوْا یَعْمَلُوْنَ ﴿۱۷﴾

So no soul knows what comfort of the eyes has been concealed for them as recompense for their deeds.[2]

What a beautiful recompense, what a magnificent reward! For those who observe the Awwabin prayer, Allah the Almighty has prepared such blessings as will cool the eyes upon beholding them.

So, what is Awwābīn prayer? Which ones are the Ishrāq and Chāsht prayers? Travel in the Qafila! اِنْ شَآءَاللّٰه, knowledge regarding these prayers will be acquired, and along with it, the privilege of offering these prayers will be attained.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ عَلٰی مُحَمَّد

A Means to Attain the Company of the Devotees of the Messenger

Another blessing of travelling in a Qafila is that one attains righteous company.

Indeed! Those who have set out from their homes, distanced themselves from their families and children, left behind their businesses, and travelled to far-off regions where they have no acquaintances, relatives, or kinsmen—solely for the sake of religion, to acquire religious knowledge, to propagate the call to righteousness, and to learn and teach the Sunnahs; those who make the mosque, the House of Allah the Almighty, their abode—if these people are not righteous, then tell us, who else would be...?!

[1] Al-Durr al-Manthur, Para: 21, Surah As-Sajdah, under Verse: 16, vol. 6, p. 546.

[2] Al-Quran, Sajdah, verse 17; translation from Kanz al-ʿIrfān

اَلْحَمْدُ لِلّٰه, through the blessing of the Qafila, one gains the company of these fellow travellers, as well as the local Muslims, mosque congregants, and devotees of the Messenger in the places they visit.

Travel in the Qafilas!

Dear Islamic brothers! Apart from these, there are numerous other blessings of travelling in the way of Allah; you too should make a habit of travelling in the Qafila! اِنْ شَآءَاللّٰه:

- Illnesses will be removed
- Deliverance from financial hardship will be attained
- Blessings in sustenance will be granted
- Supplications will be accepted
- Domestic discord and unlawful lawsuits will be eliminated
- The company of righteous people will be attained
- A mindset to adopt the Sunnahs, become pious, and refrain from sins will be acquired
- The goodness of this world and the Hereafter will be secured.

اَلْحَمْدُ لِلّٰه, Qafilas for 3 days, 12 days, one month, and 12 months are continuously setting out. Become a traveller in the Qafila yourself, and encourage your relatives, sons, brothers, cousins, friends, and others to travel too! Through mobile phones, SMS, WhatsApp—wherever and with whomever you meet or speak—continue to encourage participation in the Qafilas. اِنْ شَآءَاللّٰه, the reward for calling towards righteousness will be attained.

Pious Deed No. 15

Dear Islamic brothers! To fulfil the Commands of Allah Almighty, to obey Him, to refrain from forbidden acts, and to form the habit of performing righteous deeds, affiliate yourselves with the religious environment of Dawat-e-Islami,

travel in Qafilas with the devotees of the Messenger, and establish the habit of filling out the "Pious Deeds" booklet.

When a person conducts self-accountability daily regarding what they did today, which good deeds were performed, and which bad deeds occurred, it becomes easier to reform oneself. The "72 Pious Deeds" compiled by Ameer Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه is such a comprehensive collection of the Sacred Law (*Shariah*) and Spiritual Path (*Ṭarīqah*) that practicing them instils the habit of performing good deeds and abstaining from sins.

Among these Pious Deeds, Pious Deed No. 15 is: "Did you fill in the boxes of the 'Pious Deeds' booklet today while reflecting on your deeds?"

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

The Sunnahs and Etiquettes of Offering salām

Dear Islamic brothers! Let us listen to the Sunnahs and etiquettes of offering *salām* from the booklet *"101 Madani Pearls"* by Ameer Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه:

- Offering *salām* to a Muslim when meeting him is a Sunnah.
- The summary of a ruling written in *Bahar-e-Shariat*, Volume 3, page 459, published by Maktaba-tul-Madinah, is: When offering *salām*, the intention in your heart should be that the wealth, honour, and dignity of the person you are greeting are completely safe and secure from you, and you consider any transgression against any of them to be unlawful.[1]
- No matter how many times you meet during the day, or if you repeatedly enter and leave a room, greeting the Muslims present there with *salām* is an act of virtue.
- Initiating the *salām* is a Sunnah.
- The one who initiates the *salām* is close to Allah Almighty.

[1] Bahar-e-Shariat, vol. 3, p. 459, Part 16 summarised

- The one who initiates the *salām* is also free from arrogance, as mentioned by the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم: "The one who offers the greeting first is free from arrogance."[1]

- 90 mercies descend upon the one who initiates the *salām*, and 10 mercies descend upon the one who responds.[2]

Announcement

The remaining Sunnahs and etiquettes of offering *salām* will be discussed in the training circles. Therefore, be sure to participate in the training circles to learn about them.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

[1] (Shuʿab al-Iman, vol. 6, p. 433, Hadith: 8786

[2] Kimiyya-e-Sa'adat, vol. 1, p. 394

The 6 ṣalat and 2 duas that are recited in the Sunnah-inspired weekly gatherings of Dawat-e-Islami:

◆◆◆

1. The ṣalāt for the night preceding Friday

اَللّٰهُمَّ صَلِّ وَ سَلِّمْ وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدِ النَّبِيِّ الْاُمِّيِّ الْحَبِيْبِ الْعَالِى الْقَدْرِ الْعَظِيْمِ الْجَاهِ وَعَلٰى اٰلِهٖ وَ صَحْبِهٖ وَ سَلِّمْ

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

2. All sins forgiven

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَّعَلٰى اٰلِهٖ وَسَلِّمْ

It is narrated from 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. 70 portals of mercy

صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

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

[1] Afḍal al-Ṣalawāt ʿalā Sayyid al-Sādāt, p. 151

[2] Afḍal al-Ṣalawāt ʿalā Sayyid al-Sādāt, p. 65

[3] Al-Qawl al-Badīʿ, p. 277

4. The reward of 600,000 ṣalāt

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ عَدَدَ مَا فِيْ عِلْمِ اللّٰهِ صَلَاةً دَآئِمَةً بِدَوَامِ مُلْكِ اللّٰهِ

Shaykh Aḥmad Ṣāwī رَحْمَةُ اللّٰهِ عَلَيْه reports from some saints of Islam that whoever recites this ṣalāt once receives the reward of reciting ṣalāt 600,000 times.[1]

5. Nearness to Allah's Messenger ﷺ

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 Abū Bakr al-Ṣiddīq رَضِیَ اللّٰهُ عَنْهُ. The Companions were surprised as to who this honoured person was. When he left, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم explained, "When he sends ṣalāt upon me, he does so in these words."[2]

6. The ṣalāt of intercession

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم 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

Ibn ʿAbbās رَضِیَ اللّٰهُ عَنْهُمَا reports that the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم declared, "Seventy angels write good deeds for a thousand days for whoever recites this."[4]

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

[2] Al-Qawl al-Badīʿ, p. 125

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

[4] Majmaʿ al-Zawāʿid: Hadith 17305

2. An easy way to spend every night in worship

The Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "Whoever recites this supplication three times at night; it is as though he found Laylat al-Qadr."[1]

لَآ اِلٰهَ اِلَّا اللهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحٰنَ اللهِ رَبِّ السَّمٰوٰتِ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيْم

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

Schedule for Weekly Congregation Circles (Overseas), 22 October 2026

1. **Learning Sunnahs and manners:** 5 minutes
2. **Memorising a prayer:** 5 minutes
3. **Review:** 5 minutes
4. **Total duration:** 15 minutes

Remaining Sunnahs and Etiquettes of Offering salām

- Saying اَلسَّلَامُ عَلَيْكُمْ earns 10 virtues. If you also add وَرَحْمَةُ اللهِ, it becomes 20 virtues, and if you include وَبَرَكَاتُه, it becomes 30 virtues.

- Some people add phrases like جَنَّتُ المقام and دوزخُ الحرام alongside the *salām*; this is an incorrect practice. In fact, whimsical individuals—مَعَاذَ اللهِ—even blurt out things like: *"Your children are our slaves."*

- Responding to the *salām* immediately and in a voice loud enough for the person who offered the *salām* to hear is necessary (*wājib*).

- Please commit the correct pronunciation of the *salām* and its response to memory. I will say it first; listen and repeat it: "اَلسَّلَامُ عَلَيْكُمْ". Now I will recite

[1] Tārīkh Ibn ʿAsākir: Hadith 4415

the response first, and then you repeat it: "وَعَلَيْكُمُ السَّلَام".

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Supplication for Deliverance from Bad Character

In accordance with the schedule of Dawat-e-Islami's weekly Sunnah-inspired gathering, the "Supplication for Deliverance from Bad Character" will be taught. That supplication is:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنْ مُّنْكَرَاتِ الْاَخْلَاقِ وَ الْاَعْمَالِ وَ الْاَهْوَاءِ

Translation: *O Allah! I seek refuge in You from evil character, evil deeds, and evil desires.*[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Method of collective accountability (72 Pious Deeds)

The Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, “Pondering ˹over the Hereafter˺ for a moment is better than 60 years of worship.”[2]

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

1. To please Allah, I will hold myself to account through the *Pious Deeds* booklet and encourage others to do the same.

2. I will praise (i.e. thank) Allah Almighty for the pious deeds which I practised.

3. I will regret not acting upon the pious deeds I missed out on and will try to act on them in the future.

4. Allah Almighty forbid, if I have not acted on any pious deed which prevents

[1] Faizan-e-Dua, p. 277

[2] Al-Jāmiʿ al-Ṣaghīr: Hadith 5897

a person from sinning, I will repent to Allah and make a firm intention to not sin in the future.

5. I will not reveal my good deeds without a need (for example, by saying that I acted on such and such or so and so amount of pious deeds).

6. I will make up for any pious deed that can be performed later (for example, I will make up for the 313 ṣalāt I missed yesterday by reciting them today).

7. I will try to achieve the actual aim of filling in the *Pious Deeds* booklet, such as attain the fear of Allah, be pious, have good character, and spread Islam.

8. I will fill in the *Pious Deeds* booklet tomorrow as well.

9. I will not fill in the *Pious Deeds* booklet as a formality, rather I will actually assess my deeds and fill it in.

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

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

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 prayers in congregation?

3. Wherever you were in the day, did you invite others to offer prayer?

4. Did you read or listen to Sūrat al-Mulk at night?

5. After the five prayers, did you at least recite Āyat al-Kursi, Sūrat al-Ikhlāṣ,

and Tasbīḥ Fāṭima once?

6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with Khazāʾin 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 Shajara?
8. Have you recited ṣalawāt upon the Prophet at least 313 times?
9. Have you protected your *eyes* from sin? (By not looking at indecent things on your mobile or elsewhere, movies and dramas, non-maḥram women, etc.)
10. Have you protected your ears from sin by not listening to backbiting, music, foul *and* lewd speech, etc?
11. Did you keep your gaze lowered today whilst walking or travelling and refrain from looking here and there without need?
12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of *Maktabat* al-Madina, or the Monthly Magazine Faizan-e-Madina for at least 12 minutes today?
13. Did you stop talking and discontinue what you were doing to reply to azan and iqāmah?
14. If something *happened* that made you angry with someone, did you stay quiet and control your anger, or did you end up speaking out?
15. Did you fill in the *Pious Deeds* booklet whilst taking account of your actions?
16. Did you listen to your *nigrān* in accordance with the guidelines stipulated by the central executive committee?
17. Did you speak respectfully with everybody inside and outside the home, be they young or old?
18. Did you study or teach in Madrassa-tul-Madina for adults?
19. Did you try to sleep within two hours after the ʿIshāʾ prayer congregation?

20. Did you spend at least two hours carrying out the religious activities of Dawat-e-Islami in accordance with the schedule provided by your nigrān?
21. Did you wake up others for Fajr prayer?
22. Did you refrain from unnecessarily peeping into other people's homes?
23. Did a short lecture (*dars*) take place in your home? In your absence, did somebody else carry this out?
24. Did you listen to or deliver at least one Madani dars in the masjid, workplace, or wherever else possible?
25. Did you dress according to the sunnah? (These clothes must be a colour permitted by the shariah and not glaringly bright or sparkling.)
26. Do you have long hair according to the sunnah?
27. Have you refrained from the sin of shaving the beard or trimming it less than a fist-length?
28. Did you repent immediately after committing a sin?
29. Did you eat according to the sunnah and recite the pre-meal and post-meal 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 prayer at night? If you did not sleep, did you offer ṣalāt al-layl?
34. Did you offer the voluntary (*nafl*) prayers of ishrāq, chāsht, and awwābīn?
35. Did you offer the preceding sunnahs of 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 اللہ' 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-Sunnah's dua

O Allah! Whoever sincerely acts upon the *Pious Deeds* booklet, fills it in

everyday whilst taking account of himself, and submits it on the first of every Islamic month to the relevant Islamic brother; do not give them death until they recite the kalima.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد