



The six religious activity of Zeli halqas out of 12 religious activities.

Weekly Gathering



Presented by

Markazi Majlis-e-Shura

Translated into English by

Majlis-e-Tarajim (Dawat-e-Islami)

The 6th of 12 Religious Activities of a Zeli Halqah

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Weekly Sunnah-Inspired Gathering

Read this booklet from beginning to end, even if Satan tries his best to make you feel bored. **إِنْ شَاءَ اللَّهُ**, you will attain a treasure of useful religious and organizational information.

Excellence of reciting Salat and Salam loudly

After the death of a person, his neighbour saw him in Paradise.

So, he asked: How did you attain this status?

The person replied: I had attended a gathering in which a Muhaddith said during his speech: Whoever recites Salat upon the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** loudly, Paradise becomes Wajib for him. As soon as I heard this, I recited Salat loudly. Following that, the participants of the gathering also started reciting Salat loudly. By virtue of this, i.e. reciting Salat loudly, Allah Almighty forgave me and all the participants of the gathering.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The travelling angels

Sayyiduna Abu Hurairah **رَضِيَ اللَّهُ عَنْهُ** has narrated that the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: Indeed, there are some travelling angels of Allah Almighty who go around searching for the gatherings of Zikr. When they spot such a gathering, they call each other, saying: Come to meet your objective.

¹ Nuzhat al-Majalis, Baab Fadl al-Salat wa al-Tasleem... till the end, p. 349, rephrased

Then, together they cover these performers of Zikr with their wings up to the sky of the world, and when the people disperse, those angels go back to the heavens.¹

Despite being All-knowing and All-aware, Allah Almighty asks the angels: What were those people of Mine saying?

The angels humbly reply: They were glorifying You, stating Your greatness, praising You, and discussing Your majesty.

The Lord Almighty says: Have they seen Me?

They reply: We swear by You, they have never seen You.

Then, the Almighty says: What would happen if they saw Me?

They reply: If they saw You, they would worship more, state Your greatness, and glorify You in abundance.

Then, He says: What were they asking for?

They reply: Paradise.

Allah Almighty says: Have they seen Paradise?

They reply: O Lord, by You, they have not.

He says: If they saw Paradise, what would happen?

They reply: If they saw Paradise, they would become more desirous and eager of and more inclined towards it.

Then, Allah Almighty says: What were they seeking refuge from?

The angels reply: They were seeking refuge from the fire (of Hell).

The Lord Almighty says: So, have they seen the fire (of Hell)?

They reply: O Lord, by You, they have not.

He then says: If they saw it, what would happen?

¹ Muslim, Kitab al-Zikr... till the end, Baab Fadl Majalis al-Zikr, p. 1037, Hadith: 2689

They reply: If they saw it, they would distance themselves even more and be extremely afraid.

Then, Allah Almighty says: I make you witness that I have forgiven all of them.

One of the angels humbly says: So-and-so person among them was not one of those performing Zikr; he had come for some other work.

The Almighty says: The performers of Zikr are the people that even the one who sits in their company does not remain deprived.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The importance of gatherings

Dear Islamic brothers, **سُبْحَانَ اللَّهِ**! We learn that our Lord Almighty is so generous that despite being All-knowing and All-aware, He has assigned the responsibility to His countless angels to search for people engrossed in His remembrance and narrate their accounts upon arriving in His court so that He may shower His special bestowments upon them. Hence, remember that although in terms of our personalities, we have individual statuses and on the Day of Judgement, too, we will have to present ourselves in the court of the Lord alone to answer for all of our actions, as per the method of success in the hereafter that Islam has taught us, it is not possible to deny the importance of spending life collectively for its attainment. For example, Salah is Fard and everyone will be asked about it individually, but according to the way of offering it that we have been told, we have been obligated to offer it collectively. Similarly, fasting is also Fard and one reason for its obligation is to develop a concern for the hunger of the poor too. The same is the situation with most of the other worships and Islamic teachings that they contain individualism as well as collectivism. This is why we often get to observe the examples of collectivism in Islam. For example, gathering in a Masjid of the locality for the five prayers, gathering at the central big Masjid once a week, i.e. on Friday and twice a year on the occasion of Eid, gathering on the occasions of joy, i.e. Nikah and the Valimah feast, and gathering on the occasions of grief, i.e. upon someone's death to offer

¹ Bukhari, Kitab al-Da'waat, Baab Fadl Zikr Allah, p. 1578, Hadith: 6408

his funeral Salah. In short, there are countless such occasions in life when Islam has taught us collectivism instead of remaining alone.

An expression of Islam's glory and majesty

Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ has said: The Muslims' collective worship strengthens the religion and showcases the beauty of Islam. The disbelievers and faithless people get jealous upon seeing the gathering of the Muslims. On Jumu'ah, congregations, and other religious gatherings, Allah Almighty's blessings and mercies are showered. This is why we say that it is compulsory for a recluse to remain in attendance with the common Muslims at Jumu'ah, congregation, and religious gatherings.¹

The way of the pious predecessors

Dear Islamic brothers, attending religious gatherings² has not only been the practice of our pious predecessors, but it is also proven from the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that when he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wanted to announce something important or wished to impart some points of wisdom to the blessed companions رَضِيَ اللهُ عَنْهُمْ on a special occasion, he would order them to assemble at Masjid-e-Nabawi.

Moreover, according to a renowned commentator of the holy Quran, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ, it is stated in a narration that a female companion visited the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and humbly said: (O beloved prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ of Allah Almighty!) Men have reaped the blessings of your company in abundance. They are always listening to your (blessed) Ahadith. We do not get that much opportunity to attend the court of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). Please spare one day out of a month or week for us as well when you counsel and advise only us.³

¹ Minhaj al-Abideen, Al-Aqabah al-Salisah, Aqabah al-'Awaiq, Al-'Aaiq al-Sani, Al-Khulq, p. 124, rephrased

² In the religious environment of Dawat-e-Islami, these religious gatherings are called Sunnah-inspired gathering

³ Mirat al-Manajih, Mayyit Per Rona, third section, vol. 2, p. 516

And please teach us what Allah Almighty has taught you. Hence, he ordered them to gather at a certain place on a specific day.¹

The gathering of Sayyiduna Abu Darda

The same practice was adopted by the blessed companions رَضِيَ اللهُ عَنْهُمْ as well, i.e. they would gather people at one place for counsel and guidance and deliver the points of advice to them, as it has been stated that when the renowned companion of the Holy Prophet, Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ travelled towards the land of Syria to call towards righteousness and arrived in Damascus (Syria), he observed that its residents were leading an opulent and luxurious life and enamoured with comfort and convenience. Having observed their way of life how those people were captivated by the love of this world, he رَضِيَ اللهُ عَنْهُ would remain extremely worried. We find many such accounts that he رَضِيَ اللهُ عَنْهُ would gather the people of Damascus at one place and present the points of advice to them.²

Once, during a similar gathering, he رَضِيَ اللهُ عَنْهُ said: O people of Damascus, you are all each other's Islamic brothers in terms of the religion, each other's neighbours in terms of residence, and each other's helpers and supporters against the enemy. Then, what is the reason that you don't love me? My hard work and effort are being spent on people other than you. I am seeing your scholars depart the world and also observe that those among you who do not have knowledge are not even trying to acquire knowledge. Instead, you have forgotten your hereafter in search of sustenance. Listen! There was once a nation that constructed strong palaces, amassed plenty of wealth, and indulged in long hopes, but the same palaces turned into their graves. Their hopes kept them in deception and their wealth went to waste. Beware! Acquire knowledge because the student and teacher of knowledge both are equal in terms of reward, and there is no goodness in anyone other than them.³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Bukhari, Kitab al-I'tisam... till the end, Baab Ta'lim al-Nabi... till the end, p. 1769, Hadith: 7310, paraphrased

² Seerat Sayyiduna Abu Darda, p. 51, with alterations

³ Hilyat al-Auliya, Zikr al-Sahabah min al-Muhajireen, 35-Abu Darda, vol. 1, p. 273, number: 695

Having heard the lecture of Sayyiduna Abu Darda رَضِيَ اللَّهُ عَنْهُ that developed the Lord's fear and disinclination to the world, people started sobbing bitterly. His lecture would be so emotional and moving that it would instantly influence the hearts of the participants of the gathering. They would sob convulsively. The passion for disinclination to the world would start arising in their hearts.¹

May Allah Almighty have mercy on them and forgive us without accountability for their sake!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِيْب صَلَّی اللّٰهُ عَلٰی مُحَمَّدٍ

The gathering of Sayyiduna Zunnoon Misri

Dear Islamic brothers, regarding some pious predecessors رَضِيَ اللَّهُ عَنْهُمْ, it is narrated that oftentimes in their gatherings, people's conditions would change completely and they would lose their sense so much so that the souls of some would even depart this mortal world, as Sayyiduna Abu Hayyan رَحِمَهُ اللّٰهُ عَلَيْهِ has said: I once attended a blessed gathering of Sayyiduna Zunnoon Misri رَحِمَهُ اللّٰهُ عَلَيْهِ and counted the participants. They were around 70,000. He رَحِمَهُ اللّٰهُ عَلَيْهِ delivered a lecture on loving Allah Almighty and the devotees of Allah Almighty. Having heard it, 11 participants of the blessed gathering departed the mortal world. People all around were observed weeping and sobbing and many even lost consciousness.²

The gathering of Sayyiduna Ghaus Azam

The gathering of sermon held by Mahboob Subhani Sayyiduna Ghaus al-Azam رَحِمَهُ اللّٰهُ عَلَيْهِ was of a similar nature. In fact, Shaykh Muhaqqiq Shaykh Abdul Haq Muhaddis Dehlavi رَحِمَهُ اللّٰهُ عَلَيْهِ has said in Akhbar al-Akhyar: When Sayyiduna Ghaus Azam رَحِمَهُ اللّٰهُ عَلَيْهِ sat on the sacred pulpit and taught various sciences, then seeing his awe and majesty, all the

¹ Seerat Sayyiduna Abu Darda, p. 52

² Al-Raud al-Faiq, Al-Majlis al-Khamis wa al-Arba'oon fi Mahabbat Allah, p. 255

attendees would go silent as if they were statues. During the sermon, whenever he رَحِمَهُ اللّٰهُ عَلَيْهِ said that the speech is over, now let's move towards Haal (inner state), the people would be overcome by a strange state; someone would start weeping, someone would rip up his clothes and flee to the jungle, and someone would lose his senses to the extent that he would depart the mortal world. Oftentimes, many funerals were carried out from these gatherings of his.¹

Weekly gathering

Dear Islamic brothers, apart from other gathering, some blessed companions reserved specific time for counsel and guidance, as it was the practice of Sayyiduna Abdullah Ibn Mas'ood رَضِيَ اللّٰهُ عَنْهُ that once a week, he would gather people at a specific time, deliver a lecture, and ensure their religious training. Hence, Sayyiduna Abu Waail (Shaqiq ibn Abi Salamah²) رَحِمَهُ اللّٰهُ عَلَيْهِ has narrated that every Thursday, Sayyiduna Abdullah Ibn Mas'ood رَضِيَ اللّٰهُ عَنْهُ would counsel and advise people.

Someone humbly said: O Abu Abdul Rahman, I wish that you counsel and advise every day.

So, he رَضِيَ اللّٰهُ عَنْهُ replied: The thing that precludes me from doing this is that I dislike causing you boredom and dullness, and in advising you, I remain considerate of you in the same way as the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to be considerate of us on account of the apprehension of boredom and dullness.³

The renowned commentator, Mufti Ahmad Yar Khan Naeemi رَحِمَهُ اللّٰهُ عَلَيْهِ has written under this blessed Hadith: (The author of) Mirqat (Sayyiduna Mulla Ali Qari رَحِمَهُ اللّٰهُ عَلَيْهِ) said at this place: Sayyiduna Ibn Mas'ood (رَضِيَ اللّٰهُ عَنْهُ) chose Thursday for his lecture because this day is the neighbour of Friday; its blessing would reach Friday.⁴

Dear Islamic brothers, after the blessed companions رَضِيَ اللّٰهُ عَنْهُمْ, some similar kinds of narrations are found regarding our other pious predecessors too, that they had reserved

¹ Akhbar al-Akhyar (Persian), Qutb al-Aqtab, Shaykh Abdul Qadir Jilani, p. 13

² Mirat al-Manajih, Ilm Ki Kitab, first section, vol. 1, p. 193

³ Bukhari, Kitab al-Ilm, Baab Man Ja'ala li Ahl al-Ilm AyyamanMa'loomah, p. 91, Hadith: 70

⁴ Mirat al-Manajih, Ilm Ki Kitab, first section, vol. 1, p. 193

Mirqat al-Mafatih, Kitab al-Ilm, Al-Fasl al-Awwal, vol. 1, p. 420, under Hadith: 207

time for preaching and lectures, keeping in view the condition of the people, as it is stated in the 324-page book published by Dawat-e-Islami's publishing department, Maktaba-tul-Madinah, '152 Rahmat Bhari Hikayaat' on page 258: Sayyiduna Abdul Ghani Jamma'ili Hanbali رَحْمَةُ اللهِ عَلَيْهِ (d 600 Hijri) used to deliver Hadith lectures on the night preceding Friday and the day of Friday at the big Masjid of Damascus, in which a large number of people participated. His delivery of Hadith lectures would move people to burst into tears, so much so that the person who attended his lecture session once would never miss it again, and after finishing the lecture, he رَحْمَةُ اللهِ عَلَيْهِ also used to pray for long.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dawat-e-Islami and organising gatherings

Dear Islamic brothers, by the grace of Allah, under the religious movement of the devotees of the prophet, Dawat-e-Islami, various gatherings are held with respect to different occasions, for example, the weekly Sunnah-inspired gathering, Milad gathering, Ghausia gathering, Gharib Nawaz Day gathering, Raza Day gathering, Mi'raj gathering, Shab-e-Barat gathering, and Laylat al-Qadr gathering, etc. In these blessed gatherings, the holy Quran and Naats are recited, lectures are delivered, and Zikr, prayers, and Salat-o-Salam are offered. The weekly Sunnah-inspired gathering, in particular, holds an extraordinary status that is held every Thursday after Maghrib Salah.

What is the weekly gathering?

When Dawat-e-Islami, the religious movement of the devotees of the prophet, started, there was no clear course of action for carrying out religious activities in the initial phase, but rather the singular personality of Shaikh-e-Tariqat Ameer-e-Ahl-e-Sunnat رَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ was called Dawat-e-Islami. Hence, while being engrossed in the love of Allah Almighty and the prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the very first religious activity through which he started the journey of calling towards righteousness is the weekly Sunnah-inspired gathering.

¹ Siyar A'lam al-Nubala, number: 5385-reference

Dear Islamic brothers, the religious journey that Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ had embarked on alone, by the grace of Allah, has taken the shape of an organised caravan and movement today with which millions of Islamic brothers and Islamic sisters all around the world are associated. Without doubt, this is the fruit of his sincere prayers, relentless efforts, excellent strategy, and strong manifesto.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Mufti of Dawat-e-Islami and the late Nigran-e-Shura at the weekly gathering

Countless Islamic brothers attend the weekly Sunnah-inspired gathering of Dawat-e-Islami, earn reward in abundance, attain cures for all kinds of diseases, and get the desires of their hearts fulfilled. There are so many marvels of the reformation of extremely spoilt individuals of the society who attended this gathering that the heart feels unbridled joy after hearing them. Until yesterday, the people who no one in the society looked at with respect, by the blessings reaped from this gathering, they are leading a respectable life in the society, and some of them are even those, by whose existence, the society gained honour. Mufti of Dawat-e-Islami Mufti Muhammad Farooq Attari رَحِمَهُمُ اللَّهُ عَلَيْهِ and the late Nigran-e-Shura Haji Muhammad Mushtaq Attari رَحِمَهُمُ اللَّهُ عَلَيْهِ are among the same invaluable personalities. As soon as they joined the religious environment by the blessing of the weekly Sunnah-inspired gathering, not only did a Madani revolution occur in their lives but also a large number of people still remember them. Similarly, there is a majority of people associated with the religious environment of Dawat-e-Islami who used to miss prayers before. By virtue of attending the weekly gathering, they became the ones who perform Salah. Thieves, robbers, adulterers, murderers, gamblers, alcoholics, and other criminal-minded people repented, became excellent individuals of the society, and got engaged in obeying Allah Almighty and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Those who used to shave the beard graced their faces with the symbol of love for the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ i.e. a fistful beard. They even started having Sunnah-inspired hairstyle. Those who used to wander around bareheaded like the other ones started gracing their heads with the green turban that is an excellent reminder of the Green Dome.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

What happens in the weekly gathering?

The weekly Sunnah-inspired gathering mainly consists of three sessions. The duration of the first session is from Maghrib to Isha - around two hours. The second session is from after Isha Salah until the rest interval. The third session lasts from Tahajjud Salah up to Ishraq, Chasht, and Salat-o-Salam.

Schedule of the 1st session of the weekly Sunnah-inspired gathering

1. Maghrib Azan	3 minutes
2. Maghrib Salah with Awwabin	20 minutes
3. Recitation of Surah Mulk and intentions	7 minutes
4. Naat and intentions	5 minutes
5. Sunnah-inspired speech	50 minutes
6. Sunan and manners with 6 Durood and 2 prayers	10 minutes
7. Announcements	5 minutes
8. Zikrullah	5 minutes
9. Prayer	10 minutes
10. Salat-o-Salam and prayer for the end of the gathering	5 minutes

Total duration: **120 minutes**

Note: Salat-o-Salam should be recited immediately after the prayer, and then the Azan of Isha should be called, so that those offering Isha may not be bothered.

Schedule of the 2nd session

Dear Islamic brothers, after offering Isha Salah collectively, individual efforts are made, and then Madani Halqas are held for around 15 minutes. During this time, five minutes are spent on the topic of the punishment of sins, in which the rulings of Shariah regarding some sins, the causes of getting indulged in those sins, and the ways to avoid

and treat them are stated. Then, for five minutes, some short prayer is memorized. At the end, a collective reflection of actions is done for five minutes. After that, for around 41 minutes, people meet each other, make individual efforts, and have food.

Schedule of the overnight I'tikaf

After this, the schedule¹ of the overnight I'tikaf starts. As per the schedule, the fortunate devotees of the prophet have the honour to observe I'tikaf overnight. Hence, after relieving themselves of their physical needs, they make Wudu and offer Salat al-Taubah with the intention of acting upon the Madani Ina'am no. 16 before sleeping. After that, they try to act upon the specific invocations that are to be recited on the night preceding Friday. Then, after reciting the prayer, they go to sleep according to the Sunan and manners of sleeping.

Schedule of the 3rd session

Dear Islamic brothers, this session is commenced with Tahajjud Salah, for which, at an appropriate time, the well-wishing Islamic brothers gently wake the Islamic brothers sleeping at the gathering by making an announcement in specific words. After relieving themselves of their physical needs and making Wudu, all the Islamic brothers offer two Rak'at Tahajjud Salah, whereas before Tahajjud Salah, when they are waiting for other Islamic brothers, one preaching Islamic brother briefly states the blessings and virtues of Tahajjud (motivational points for Tahajjud) for around seven minutes. After Tahajjud Salah, prayers and Manajat are offered, and then specific invocations and Wazaif are recited from Shajarah Qadiriyyah, Razawiyyah, Ziaiyyah, Attariyyah. After that, for around 12 minutes, all the Islamic brothers have the honour to recite the holy Quran. Then, after the Azan of Fajr, a wake-up call is given for Fajr. After offering Fajr Salah collectively, a Madani Halqah is held, in which apart from the recitation of three verses, their translation and exegesis (from Sirat-ul-Jinan, Khazain al-Irfan or Noor al-Irfan), four consecutive pages are read out from Faizan-e-Sunnat. Then, Fatiha is offered for Isal-e-Sawab. Meanwhile, the time for Ishraq and Chasht begins. After offering Ishraq

¹ The schedule of the overnight I'tikaf is the responsibility of the Department of Madani Ina'amat. At every weekly gathering, one representative should be appointed who, after Isha till Ishraq and Chasht, should follow and lead others on the schedule.

and Chasht, this session of the weekly Sunnah-inspired gathering is concluded with Salat, Salam, and a closing prayer.

At the end of the weekly gathering, the fortunate devotees of the prophet also get the honour to travel in Madani Qafilahs for 12 months, one month, or three days to attain religious knowledge and learn Sunan.

13 virtues and blessings of attending the weekly gathering

Dear Islamic brothers, let us briefly learn about the virtues and blessings of attending the weekly Sunnah-inspired gathering.

1- Benefits of good intentions

Dear Islamic brothers, Sayyiduna Shaykh Abu Talib Makki رَحْمَةُ اللهِ عَلَيْهِ has stated in his book *Ilm al-Quloob*: If someone is knowledgeable and cognizant of something, then he can make many kinds of intentions for even a single act he performs in such a way that he earns immense rewards for every intention.¹

This is the reason that the expert of intentions, Sayyidi A'la Hadrat Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has said: When no extra work is required and only by making the intention, one good deed becomes ten, then making only one intention is utter foolishness and causes loss to oneself for no reason.²

Hence, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The intention of a Muslim is better than his action.³

With the intention to act upon this, make plenty of good intentions before attending the weekly gathering, as the more good intentions you have, the more reward you will earn. Only 12 intentions are presented here. However, the one who has knowledge of intentions may make even more additions to them:

¹ Ilm al-Quloob, Baab al-Niyat fi Julooos al-Abd fi al-Masajid, p. 199

² Fatawa Ridawiyah, vol. 23, p. 157

³ Mu'jam Kabir, Yahya Ibn Qais al-Kundi 'an Abi Hazim, vol. 3, p. 525, Hadith: 5809

1. To seek the pleasure of Allah Almighty and earn reward, as long as I stay alive, I will keep attending the weekly gathering from beginning to end (from Maghrib Salah to Ishraq, Chasht, and Salat-o-Salam) without fail.
2. If an elderly or sick person gets on the bus/wagon, I will vacate the seat for him and earn the reward of giving preference to others.
3. I will avoid having worldly conversations in the Masjid.
4. I will observe Qufl-e-Madinah (abstention) of eyes and tongue and strive to acquire religious knowledge with total concentration.
5. In the gathering, as much as possible, I will keep my mobile phone turned off or on silent mode.
6. For the Islamic brothers arriving later, I will move over and act upon the Sunnah of creating space for them.
7. I will recite 6 Durood and 2 prayers that are read out in the gathering loudly and eagerly.
8. I will offer the prayers that are offered collectively after putting on fragrance in the first row with Takbir Oula, observing humility and focus.
9. In the gathering, if I happen to violate the right of any Muslim brother, for example, my shoulder hits someone or I step on someone's hand, etc., I will immediately apologise to him.
10. If someone violates my right, I forgive him in advance.
11. I will go forward with a smile and meet the new Islamic brothers, and by making individual efforts, I will motivate them to travel with a Madani Qafilah and act upon the Madani Ina'amat, etc.
12. At every weekly gathering, I will purchase at least one book or booklet published by Maktaba-tul-Madinah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Note: Before doing all the activities according to the schedule during the weekly gathering, if good intentions are also made, you may have a bundle of reward recorded in your book of deeds. Hence, before the Quranic recitation, Naat and speech, although some intentions are made regarding all three, but to attain guidance regarding more good intentions, you may get the unique Sunnah-inspired speech of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ** *Niyyat Ka Phal*, the booklet emanating the fragrance of 72 points of wisdom regarding intentions, *Sawab Barhane Kay Nuskhe*, and the book containing 652 good intentions for 53 different actions *Bahar-e-Niyyat* from any branch of Maktaba-tul-Madinah.

2- Offering Awwabin

Dear Islamic brothers, by virtue of attending the weekly gathering, the honour to offer Awwabin Salah is also attained after Maghrib. Hence, it is stated regarding this Salah in Bahar-e-Shariat: Six Rak'at are Mustahab after Maghrib. They are known as Salat al-Awwabin. One may offer all of them with one, two, or three Salams, and offering them with three Salams, i.e. performing Salam after every two Rak'at is superior.¹

Regarding the excellence of these Rak'at, the beloved prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** of Allah Almighty has said: Whoever offers six Rak'at after Maghrib and does not utter any bad thing while performing them, they will be equal to the worship for 12 years.²

3- Recitation of the holy Quran

Dear Islamic brothers, after that, the Madani Ina'am no. 3 is acted upon and Surah Mulk is recited during the weekly gathering. It is narrated that the beloved prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** of Allah Almighty said: The one who recites one letter of the Quran will earn one such virtue that will be equal to ten virtues. I do not say that **الم** is one letter, rather **الف** is one letter, **لام** is the second letter, and **ميم** is the third letter.³

¹ Bahar-e-Shariat, Sunan-o-Nawafil Ka Bayan, vol. 1, p. 666

² Tirmizi, Abwab al-Sahw, Baab Maa Jaa'a fi Fadl al-Tatawwu' wa Sitt Rak'at... till the end, p. 131, Hadith: 435

³ Tirmizi, Kitab Fadail al-Quran, Baab Maa Jaa'a fi Man Qara'a... till the end, p. 676, Hadith: 2910

It means the one who just recited **الم** will be granted 30 virtues, and this is the reward for just reciting the holy Quran; if someone is habitual of reciting Surah Mulk every day, Sayyiduna Abdullah Ibn Mas'ood **رَضِيَ اللَّهُ عَنْهُ** has said about him: When a person enters the grave and the angels of punishment approach him from the side of his feet, then his feet will say: There is no path for you from here, because he used to recite Surah Mulk (at night). Then, those angels will approach from the side of his stomach, so it will say: There is no path for you from my side either because he had preserved Surah Mulk inside of me. Then, they will approach from the side of his head, so the head will say: There is no path for you from my side either because it was through me that he used to recite Surah Mulk (at night). Hence, whoever recites it at night does an amazing and excellent action. After quoting this narration, Sayyiduna Abdul Razzaq San'ani (d. 211 Hijri) has said: Surah Mulk protects one from the punishment of the grave.¹

Dear Islamic brothers, by the grace of Allah, not only at all the Madani Marakiz Faizane-Madinah of Dawat-e-Islami but also at many Masajids of Ahl-e-Sunnat and especially the Masjid that are running under Dawat-e-Islami, Surah Mulk is recited after Maghrib or Isha Salah. You should also make the intention of reciting Surah Mulk after these prayers, as we do not know when our life would be over.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

4- Naat

After the Quranic recitation, a tribute of devotion is presented in the court of the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, i.e. Naat is recited, for as Allah Almighty made the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** the most distinguished, superior, and most excellent of all the former and latter ones in terms of his height of character. Similarly, He also created the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** as matchless and unparalleled in terms of the apparent beauty. Therefore, presenting the tribute of devotion in his **(صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)** court, i.e. reciting and listening to Naat is certainly a wonderful worship, and at various places in the holy Quran too, the examples of the greatness and glory of Allah Almighty's beloved prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** are mentioned.

¹ Musannaf Abdul Razzaq, Kitab Fadail al-Quran, Baab Ta'lim al-Quran wa Fadlih, vol. 3, p. 232, Hadith: 6045

Description of a piece of writing of Raza: O Raza, when the Creator of the Quran Himself, i.e. Allah Almighty praises the Holy Prophet ﷺ, then how can you sufficiently praise and compliment the Holy Prophet ﷺ? How would you get those words and meanings? His very name is *Muhammad*, i.e. the personality who is oft-praised.

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

5- Sunnah-inspired speech based on admonition and advice

Advice means reminding such points of goodness that soften the heart. According to one opinion, advice means guiding towards the thing that calls towards reformation by way of motivation and warning.¹

This is the reason that honourable prophets and esteemed messengers عَلَيْهِمُ السَّلَام, the blessed companions رَضِيَ اللَّهُ عَنْهُمْ, and other noble saints رَحِمَهُمُ اللَّهُ also adopted the same method for spreading the call towards righteousness. Therefore, it is not possible to deny the importance and usefulness of countless benefits and results of the speeches based on admonition and advice. Oftentimes, speeches greatly influence the hearts, as the Holy Prophet ﷺ has said: إِنَّ مِنَ الْبَيِّنَاتِ لَسِحْرًا i.e. Indeed, some speeches are magic.²

It is stated in a narration that one day, Sayyiduna Dawood عَلَيْهِ السَّلَام came out of his house to advise the people and develop the fear of Lord in them. At that time, 40,000 people were present there. Due to his efficacious speech, such emotions overwhelmed them that 30,000 people could not endure the Lord's fear and passed away.³

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Similarly, Sayyiduna Ibn Sammak رَحِمَهُمُ اللَّهُ عَلَيْهِ once delivered a speech in a gathering, so a youngster from among the attendees stood up and said: O Abu al-Abbas! During your

¹ Tafsir Khazin, part 11, Surah Younus, under verse: 57, vol. 2, p. 448

² Bukhari, Kitab al-Tibb, Baab min al-Bayan Sihran, p. 1457, Hadith: 5767

³ Ihya Uloom al-Deen, Kitab al-Khauf wa al-Raja, Bayan Ahwal al-Anbiya wa al-Malaikah... till the end, vol. 4, p. 223, rephrased

speech today, you stated such a point that even if we did not hear anything other than it, there would be no issue (rather, that alone was enough for us).

He رَحْمَةُ اللَّهِ عَلَيْهِ asked him what that point was.

So, he replied: The point is that the hearts of those who fear Allah Almighty shatter into pieces out of this fear that they do not know whether they would have to live in Paradise or Hell forever.

After that, that youngster was never seen again.

Sayyiduna Ibn Sammak رَحْمَةُ اللَّهِ عَلَيْهِ has said: I looked for him in other gatherings, but I could not find him anywhere. Eventually, when I asked people about him, I came to know that he was unwell. So, I went to inquire about his health and when I asked him what had happened to him, he replied: O Abu al-Abbas, I have reached this state because of the same remark of yours. Then, that youngster passed away. Then I saw him in a dream and asked: O my brother, how did Allah Almighty treat you? He told me: Allah Almighty pardoned me, showed me mercy, and allowed me to enter the Paradise. I asked: Because of which action? He replied: Because of the same remark.¹

Attending the gathering is a cause of forgiveness

Dear Islamic brothers, did you see how, by virtue of attending the gathering, a Madani revolution occurred in that youngster's life and not only did the realm of his heart change, but he also attained the wealth of true repentance as well as the great bounty of Paradise? Certainly, being enabled to perform true repentance is a special blessing of Allah Almighty, and whoever is granted this blessing flourishes triumphantly.

What a wonderful remark someone has made: Allah Almighty's mercy does not require *Baha*, i.e. a price, rather His mercy seeks a reason (to forgive).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, we learn that attending the gatherings in which efficacious speeches are delivered develops the fear of the Lord and softens the heart. Without a

¹ Ihya Uloom al-Deen, Kitab al-Khauf wa al-Raja, vol. 4, p. 229

doubt, the speeches delivered during Dawat-e-Islami's weekly Sunnah-inspired gatherings are equally efficacious, as they transformed the lives of not thousands but millions of people, and why would it not happen as Shaykh-e-Tariqat Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** has said in one of his Madani Muzakarahs: At the weekly gathering, besides other blessings, sentimental emotions (i.e. softening of the heart and weeping out of the fear of the Lord and love for the Holy Prophet) are also attained.¹

Have a look at a beautiful glimpse:

Whoever reached there became his devotee

In the city of Murshid, the bride of cities, Karachi, the speech of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** was scheduled in an area. An Islamic brother set out with the intention to attend this gathering. As soon as he made a turn in a narrow and dark alley, a mugger put a knife to his throat and roared: Give me whatever you have. That Islamic brother said very gently: Take whatever you find. The mugger started searching his pockets. From one pocket, a small bottle of fragrance came out and prayer beads from the other. Getting angry, the mugger asked: Where are you headed? The Islamic brother replied with extreme gentleness: There is a speech of our Shaykh-e-Tariqat Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**. I am going to attend it. Hearing this, the mugger turned silent. Taking advantage of the silence, the Islamic brother started making individual efforts and said: You, too, should join the gathering. The sincere invitation presented in a subdued tone and soft voice proved influential. The mugger said: Alright, I will also join it.

Having reached the gathering, he saw Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** and heard the speech. When the gathering ended, the same mugger searched for the Islamic brother who had made individual efforts and invited him to the gathering, presented his knife to him, and said: Please keep it. I do not need it anymore because I have sincerely repented of my sins and become a disciple of Ghaus Azam **رَحْمَةُ اللَّهِ عَلَيْهِ** and a Attari through Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Madani Muzakarah, 23 Zul-Hijjah al-Haram, 1436 Hijri, 10th October, 2015 CE

6- Zikr

How glorious those gatherings are that consist of the Zikr (remembrance) of Allah Almighty and His beloved Messenger ﷺ, as the Holy Prophet ﷺ has said: The people who gather and remember Allah Almighty and who have no other objective but to seek the pleasure of Allah. So, a caller proclaims from the heaven: Stand up; you have been forgiven. Your sins have been turned into virtues.¹

Luckily, if this gathering is held in a mosque, then that is the cherry on top and its blessings increase even more, as Sayyiduna Imam Hasan Ibn Ali رضى الله عنهما has said: The person who is accustomed to visiting the mosque, Allah Almighty surely grants him at least one out of seven traits:

1. He meets such a brother through whom he gains Ma'rifah (i.e. cognizance) of Allah Almighty
2. Mercy descends.
3. Excellent and marvellous knowledge is attained.
4. Such a point is learnt that becomes a means of guidance.
5. Or protects him from destruction
6. He quits the sin out of the Lord's fear
7. Modesty²

Dear Islamic brothers, we learn that the person who is accustomed to visiting the mosque, his wishes never go unfulfilled, because if we visit such a worldly person who even generously spends in the way of Allah Almighty, so upon the arrival of his loved ones, when he opens the mouth of his treasures to entertain them and shows absolutely no miserliness in spending on them, then just think: If we attend the gatherings that are

¹ Musnad Ahmad, Musnad Anas Ibn Malik, vol. 5, p. 402, Hadith: 12788

² Ihya Uloom al-Deen, Kitab al-Niyyah wa al-Ikhlâs wa al-Sidq, Bayan Tafsil al-A'maal al-Muta'alliqah bi al-Niyyah, vol. 4, p. 449

held in the remembrance of the Master and Creator of even that person, then what great treasures of rewards and bestowments we will get to reap!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

7- Prayer

Dear Islamic brothers, the angels say *Amen* upon the prayer that is made in a gathering held to remember Allah Almighty and His beloved prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.¹

Sayyiduna Hatim Asam رَحِمَهُ اللَّهُ عَلَيْهِ was once delivering a speech in the city of Balkh. During the speech, he said: O Allah, in this gathering, please have mercy on the person who is the most sinful and forgive him. A shroud thief was also in attendance in that gathering. When the night fell, the shroud thief went to the graveyard as per his routine and dug a grave to steal the shroud. As soon as the shroud thief dug the grave, a voice from the unseen startled him.

Someone was saying: O shroud thief, you have been forgiven during the daytime today in the gathering of Sayyiduna Hatim Asam رَحِمَهُ اللَّهُ عَلَيْهِ. Then, why are you committing this sin again on the same night?

When the shroud thief heard this voice, he started weeping and repented sincerely.²

Shaykh-e-Tariqat Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has written on page 881 of Faizan-e-Sunnat's chapter *Faizan-e-Ramzan*: Why wouldn't mercies descend in the religious environment and Sunnah-inspired gatherings of Dawat-e-Islami, as among those devotees of the prophet, who knows how many would be holy men رَحِمَهُمُ اللَّهُ? My master A'la Hadrat رَحِمَهُ اللَّهُ عَلَيْهِ has said: Blessing lies in gatherings, and making a prayer in a gathering of Muslims is closer to acceptance.

¹ Kanz al-Ummal, Harf al-Hamzah, Kitab al-Azkar, Al-Baab al-Awwal fi al-Zikr wa Fadilatih, volume 1, vol. 1, p. 222, Hadith: 1872, derived

² Tazkira al-Auliya (Persian), chapter 27, Zikr Hatim Asam قُدَسَ اللَّهُ رُوحَهُ, vol. 1, p. 222

The Islamic scholars have said: Wherever 40 pious Muslims gather, one of them is certainly a holy man of Allah.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, we learn that by attending Sunnah-inspired gatherings and especially the gatherings held by the religious movement of the devotees of the prophet, Dawat-e-Islami, pardon and forgiveness are attained and a person gets cleansed of sins; moreover, prayers are answered, calamities are averted, and wishes are fulfilled. Have a look at a Madani marvel of a devotee of the prophet who got the honour of attending the Sunnah-inspired gathering of Dawat-e-Islami and reaped its blessings.

A sightless person became sighted

At Feroza town of Tehsil Liaquatpur in District Rahim Yar Khan, Punjab (Pakistan), a magnificent Sunnah-inspired gathering of Dawat-e-Islami was held on 2nd Rajab al-Murajjab, 1416 Hijri, in which the speech of Shaykh-e-Tariqat Ameer-e-Ahl-e-Sunnat وَأَمَّتْ بَرَكَاتُهُمُ الْعَالِيَةُ was scheduled. A lady living in a village near Feroza town advised her visually impaired brother to attend the gathering and pray for his sight there. He agreed. The blessing of making the intention of attending the gathering appeared in this manner that within two to three days, his wife who had been upset with him for a long time and was living with her parents came back to the house uninvited by herself. On the night of the gathering, when this visually impaired person arrived at the venue with someone's support, he went exactly in front of the stage and sat down there. By the sounds and noises made by the people, he gauged that the venue had become absolutely full. In the meantime, a commotion ensued and the atmosphere echoed with the slogan, 'Attar Ki Amad, Marhaba!' (We welcome the arrival of Attar!) He felt that every person at the venue was getting endlessly happy. He also came to know that Ameer-e-Ahl-e-Sunnat وَأَمَّتْ بَرَكَاتُهُمُ الْعَالِيَةُ had arrived.

His heart started drowning in grief and he said with extreme restlessness: O Allah, how delighted people are feeling upon seeing Your Wali! Will I not be able to witness this soul-nurturing sight?

¹ Fatawa Ridawiyah, 24/184, Taysir Sharh Jami' Saghir, Harf al-Hamzah, 1/110

He had no sooner said that than he was blessed. All of a sudden, lightning flashed in his eyes, and his eyes saw the face of Ameer-e-Ahl-e-Sunnat **وَامَتْ بِرُكَاثِهِمُ الْعَالِيَةُ** standing on the stage. His gaze spread further and he started seeing the entire stage. Then this fortunate visually impaired person who had now become sighted saw the entire soul-nurturing scene of the venue with his eyes. Thus, that visually impaired Islamic brother who had come to the venue with someone's support returned home without needing anyone's support.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Beg for weeping eyes

Sayyiduna Haitham Ibn Malik **رَضِيَ اللَّهُ عَنْهُ** has said: The Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** was delivering a sermon to the people when a person started crying before him (**صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**), so he **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: Even if all those believers who have a burden of sins like sturdy mountains on their heads were in attendance with you today, they would all be forgiven as well due to the weeping of this person because the angels are praying with tears in his favour: O Allah, please accept the intercession of those who weep in abundance in favour of those who do not weep.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The one who cries gets his wish

Dear Islamic brothers, did you see that the one who cries gets his wish? And not only he, rather oftentimes, the wishes of those who are with him are also fulfilled, sins are forgiven and the angels supplicate by the medium of those who cry out of the fear of Allah Almighty. It is hoped from the mercy of Allah Almighty that no Islamic brother attending the Sunnah-inspired congregation would remain deprived of the Lord's mercy **إِنْ شَاءَ اللَّهُ**. At the congregation, if someone is moved to tears during the Quranic recitation, Naat, lecture, Zikr, supplication and Salam etc. then by the benevolence of Allah Almighty, everyone will be granted mercy by his virtue. Due to a lack of religious

¹ Shu'ab al-Iman, 11- Baab fi al-Khauf min Allah Ta'ala, vol. 1, p. 494, Hadith: 810

knowledge, some unwise people frown upon those who cry and those who make others cry during the congregations of Dawat-e-Islami, out of the fear of the Lord, love for the Holy Prophet ﷺ, remembrance of the grave and the hereafter, and out of regret over sins, although there is no harm in it, as the Holy Prophet ﷺ has said: The believer from whose eyes a tear flows out of the fear of Allah Almighty even if it is equal to a fly's head, then that teardrop reaches the apparent part of his face, Allah Almighty makes him forbidden for Hell.

(Shu'ab al-Iman, 11- Baab fi al-Khauf min Allah Ta'ala... till the end, vol. 1, p. 491, Hadith: 802)

Manind-e-Sham'a Teri Taraf Lo Lagi Rahe

De Lutf Meri Jan Ko Soz-o-Gudaz Ka

(Zauq-e-Naat, p. 10)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Madani marvel of the supplication made during the weekly congregation

Dear Islamic brothers, Mufti-e-Dawat-e-Islami Haji Muhammad Farooq Attari Madani رَحِمَهُ اللهُ عَلَيْهِ had related his account of joining the religious environment of Dawat-e-Islami as follows: When I attended the weekly Sunnah-inspired congregation for the first time, I was extremely impressed by the emotional closing supplication made there. I just fell in love with the manner of this supplication. After that, I continued to rise through the ranks of Dawat-e-Islami.

(Mufti-e-Dawat-e-Islami, p. 14)

Ye Razawi He Ziai Qadiri He Aur Attari

Saji Nisbat Ki Gulkari Mera Farooq Attari

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

8- Madani Halqas

Dear Islamic brothers, learning one chapter of knowledge is more favoured than offering one thousand Rak'at of Salah, as it is stated in a narration reported by Sayyiduna Ibn

Abbas رَضِيَ اللهُ عَنْهُمَا that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ of Allah Almighty said: When you pass through the gardens of Paradise, pluck some flowers from it. The blessed companions رَضِيَ اللهُ عَنْهُمْ humbly asked: O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, what are the gardens of Paradise? He replied: The circles of knowledge.

(Mu'jam Kabir, Maa Asnada Abdullah Ibn Abbas, Mujahid 'an Ibn Abbas, vol. 8 p. 278, Hadith: 10995)

Hence, at the weekly congregation, although one continues to get the opportunity to learn various points and Sunan on different occasions, but after offering Isha Salah, Madani Halqas are especially held for a short while, in which the participants of the congregation not only get awareness about obligatory sciences, rather they are also informed about the ways to avoid and treat various sins, and the reasons and causes of getting indulged in those sins and the ways to avoid and treat them. Moreover, during the same Madani Halqah, miscellaneous supplications that are made during the day-to-day routine activities are also memorised. And then, after a collective reflection of actions and supplication, they meet and shake hands with each other and dinner is served, and thus, the schedule of the first session of the weekly Sunnah-inspired congregation is completed.

Individual efforts

Dear Islamic brothers, although after the first session, food etc. is served, but since it takes some time to spread the dining mat and lay the plates etc., therefore, making use of this time, the Islamic brothers who have made Dawat-e-Islami part and parcel of their lives and other representatives of Dawat-e-Islami meet with the Islamic brothers attending the weekly congregation and make individual efforts on the new attendees to invite them towards righteousness, as Shaikh-e-Tariqat Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has said: Almost 99% of Dawat-e-Islami's religious activities are possible only through individual efforts. Hence, in a narration, Sayyiduna Abu Hurairah رَضِيَ اللهُ عَنْهُ has stated: I was with the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ when he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: There are some pillars of rubies in Paradise on top of which there are lofts made of peridots. Their doors are open and they sparkle like bright stars. The blessed companions رَضِيَ اللهُ عَنْهُمْ humbly asked: O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who will live in them? He replied: Those who love each other for the

sake of Allah Almighty, those who sit with each other for the sake of Allah Almighty and those who meet each other for the sake of Allah Almighty.

(Shu'ab al-Iman, 61- Baab fi Muqaraba wa Muawaddah Ahl al-Deen, Fasl fi al-Musafahah... till the end, vol. 6, p. 487, Hadith: 9002)

Dear Islamic brothers, did you see how much excellence it contains for the Islamic brothers to meet and shake hands with each other after Madani Halqas during the weekly Sunnah-inspired congregation, because they, too, only keep in view nothing else but the pleasure of Allah Almighty, and they also have loving conversations with each other for the sake of Allah Almighty, make individual efforts on them, inform them about the religious environment of Dawat-e-Islami and motivate them to practically take part in the religious activities. Without a doubt, these individual efforts also produce wonderful Madani marvels. In fact, it was by virtue of this that we got the late Nigran of Dawat-e-Islami's Markazi Majlis-e-Shura, the melodious Naat-reciter, the nightingale of the court of the Holy Prophet, Haji Muhammad Mushtaq Attari رَحْمَةُ اللَّهِ عَلَيْهِ. Hence:

The beloved of Attar in the religious environment:

About him, Shaikh-e-Tariqat Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has written on page number 630 of Faizan-e-Sunnat, volume 1: By the grace of Allah, even before entering the religious environment of Dawat-e-Islami, Haji Mushtaq رَحْمَةُ اللَّهِ عَلَيْهِ had a religious mindset. He was a bearded youngster and a melodious Naat-reciter. He narrated his account of joining Dawat-e-Islami to me as follows: When I came to the first centre of Dawat-e-Islami, Jami' Masjid Gulzar Habib to attend the weekly Sunnah-inspired congregation for the first time, after the congregation, all the people started dispersing, so I also went on my way. Meanwhile, a bearded Islamic brother wearing a turban came forward himself and shook hands with me. I really liked his way of meeting. He made individual efforts with a lot of love and introduced me to you (i.e. Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ). I was extremely impressed and by the grace of Allah, I joined the religious environment of Dawat-e-Islami.

(Faizan-e-Sunnat, Adab-e-Ta'am, pp. 630 to 631)

Shaha Attar Ka Piara He Ye Mushtaq Attari
Yahi Muzda Isay Tum Bhi Suna Do Ya Rasulallah

(Wasail-e-Bakhshish (amended), p. 344)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, if we also want Islam's glory and majesty to be expressed, the religion to be strengthened, to acquire blessings and mercies, get fondness for Paradise and the honour to pluck the fruits of its gardens, become deserving of the lofty and shiny palaces of Paradise, our prayers to be answered and calamities to be averted and also to gain steadfastness in the religious environment, then make a firm resolve to attend the weekly Sunnah-inspired congregation from beginning to end, rather, to bring other Islamic brothers as well, as Shaikh-e-Tariqat Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ has blessed those who regularly attend the congregations, with the supplication of Madinah as follows:

Jo Paband He Ijtima'at Ka Bhi
Main Deta Hun Us Ko Dua-e-Madinah

(Wasail-e-Bakhshish (amended), p. 369)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

9- Overnight I'tikaf

Dear Islamic brothers, during the second session of the weekly Sunnah-inspired congregation of Dawat-e-Islami, after having dinner etc. and before sleeping according to the Sunnah, Wudu etc. is made, Nawafil of repentance (Salat al-Taubah) are offered, some specific invocations are recited and after that, rest is taken in the Masjid. And since no one other than a Mu'takif (a person observing I'tikaf) is permitted to eat and sleep etc. in the Masjid, therefore, in the religious environment of Dawat-e-Islami, keeping in view the etiquette of the Masjid, all the Islamic brothers attending the weekly congregation spend the entire night in the Masjid with the intention of I'tikaf, as some of the countless benefits of the I'tikaf of the entire night are as follows:

The first benefit

Sitting in Masajid is among the best activities of the religion, the acts of the pious and the lofty ranks of Muhsineen (i.e. the righteous ones) and it is only the sincere believers who always sit in the Masjid. The Holy Prophet ﷺ has said: Masajid are like gardens for the believers, whereas a hypocrite remains in a Masjid like a bird imprisoned in a cage.

(Ilm al-Quloob, Baab al-Niyyah fi Juluos al-Abd fi al-Masajid wa al-Qu'ood fiha, p. 194)

It is stated in Faiz al-Qadeer: The one who loved the Masjid i.e. made a habit of sitting in it for I'tikaf, Salah, Zikrullah, and learning and imparting religious knowledge for the sake of Allah Almighty's pleasure, then Allah Almighty will love him i.e. He will keep him in His refuge and protect him.

(Faiz al-Qadeer, Harf al-Meem, vol. 6, p. 112, under Hadith: 8524)

To attain the same blessings of Masajid, our pious predecessors often used to remain in Masajid, as it has been narrated about Sayyiduna Abu Muslim Khawlani رَحِمَهُ اللهُ عَلَيْهِ that he would often sit in Masjid and would say: These are the places of honour.

(Ithaf al-Sadat al-Muttaqin, Kitab Asrar al-Salah wa Muhimmatih, Fadilat al-Masjid wa Mawdi' al-Salah, vol. 3, p. 46)

*Masjid Ki Mahabbat Mujhe Mere Khuda De
Sadqe Main Muhammad Kay Mere Dil Ko Laga De*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The second benefit

Did you see how much excellence staying in the Masjid contains? Hence, when we also stay in the Masjid with the intention of overnight I'tikaf during the weekly Sunnah-inspired congregation, then as we will get the reward of staying in the Masjid, at the same time, we will also get the honour to offer Isha and Fajr prayers congregationally, as offering Isha and Fajr congregationally also has its own unique excellence. Hence, the Holy Prophet ﷺ has said: Whoever offered Isha Salah congregationally, it is as

though he stood in worship for half the night, and whoever offered Fajr Salah congregationally, it is as though he stood in worship for the entire night.

(Muslim, Kitab al-Masajid.... till the end, Baab Fadl Salat al-Isha... till the end, p. 238, Hadith: 260 (656))

Similarly, in another narration, the glad tidings of a magnificent palace of red rubies are also stated for the person who offers Fajr and Isha prayers congregationally.

(Tazkirah al-Waa'izeen, Al-Baab al-Sani, p. 7)

The third benefit

By the mercy of the Lord, in the last part of the night, such a moment arrives in which, whatever supplication you make, is answered. Hence, the third benefit of attending the weekly Sunnah-inspired congregation and observing I'tikaf of the night is that we, too, can find that moment.

Pichhli Rati'n Rahmat Rab Di Kare Buland Awaza

Bakhshish Mangan Walaya'n Karan Khulla Aye Darwaza

Brief explanation: In this couplet, the great Sufi saint, Mian Muhammad Bakhsh رَحْمَةُ اللهِ عَلَيْهِ has stated the summary of the following narration in his own words: Every night when its last one-third remains, Allah Almighty casts a special manifestation on the lowest heaven and announces: Is there any supplicant that I may answer his supplication? Is there any beggar that I may bestow upon him? Is there any seeker of forgiveness that I may forgive him?

(Muslim, Kitab Salat al-Musafireen... till the end, Baab al-Targhib fi al-Dua... till the end, p. 274, Hadith: 168 (758))

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The fourth benefit

When the weekly Sunnah-inspired congregation commences, by that time, the night of Friday (i.e. the night between Thursday and Friday) has already begun, because Friday begins as soon as the sun sets on Thursday, and countless virtues of Friday and the night of Friday are stated in narrations, as it is mentioned on page number 397 of 'Namaz Kay

Ahkam': Friday is the Day of Eid. Friday is the chief of all days. The fire of Hell is not ignited on Friday. The doors of Hell are not opened on the night of Friday. On the Day of Judgement, Friday will be raised like a bride. The fortunate Muslim who dies on a Friday achieves the rank of a martyr and gets saved from the punishment of the grave. According to the opinion of Hakeem al-Ummat Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ, if Hajj falls on a Friday, its reward is equal to 70 Hajj. The reward of one good deed on Friday is seventyfold.

(Mirat al-Manajih, Jumu'ah Ka Baab, second section, vol. 2, pp. 323-325, excerpted)

Similarly, in a narration, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: There are 24 hours in the day and night of Friday. In every hour, Allah Almighty frees 600,000 such people from Hell for whom the fire of Hell had become certain.

(Jami' Saghir, Harf al-Laam, p. 472, Hadith: 7722)

Gunahgar Hun Main Laiq-e-Jahannam Hun

Karam Se Bakhsh De Mujh Ko Na De Saza Ya Rab

(Wasail-e-Bakhshish (amended), p. 78)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

An overview of the schedule of the overnight I'tikaf

1. At the end of the Madani Halqas of the weekly congregation, collective reflection of actions should be done (for the 50 daily Pious Deeds, performance of Qudl-e-Madinah and the 8 weekly Pious Deeds).
2. After the collective reflection of actions, a dinner session should be arranged. Before the meal, good intentions should be made from the booklet, 'Sawab Barhane Kay Nuskhe', and Sunan and manners should be stated from the booklet, 'Khane Ka Islami Tariqa'.
3. Around 11 minutes after the meal, the Nawafil of Salat al-Taubah should be offered.
4. Before sleeping, the invocations to be recited during the weekly congregation should be read individually or collectively.

5. The rest interval should be observed after stating the Sunan and manners of sleeping and waking up.
6. Around 19 minutes before dawn, a wake-up call should be given for Tahajjud Salah.
7. After Tahajjud Salah, Munajat, invocations of Shajarah Sharif and the Holy Quran should be recited, and the Azan of Fajr should be answered.
8. After the Azan of Fajr, wake-up calls should be given in the alleys surrounding the Masjid and the congregation venue, and Fajr Salah should be offered congregationally.
9. During the Madani Halqah after Fajr, at least three verses should be recited with translation and commentary (from Khazain al-Irfan, Noor al-Irfan or Sirat al-Jinan), Dars should be delivered from four consecutive pages of Faizan-e-Sunnat, the poetised Shajarah Sharif should be recited, Fatiha should be offered and reward should be conveyed.
10. After Ishraq and Chasht, Salat-o-Salam and the supplication of the end of a gathering should be offered and a meeting should be held (Saying Salam and shaking hands with each other).

Invocations to be recited at the weekly congregation before sleeping

1. لَا إِلَهَ إِلَّا اللَّهُ 100 times
2. الْحَمْدُ لِلَّهِ 100 times
3. أَسْتَغْفِرُ اللَّهَ 100 times
4. صَلَّى اللَّهُ عَلَى مُحَمَّدٍ 111 times

10- The privilege of Tahajjud

By virtue of the weekly congregation, the opportunity to offer Tahajjud is also gained. Regarding offering it, the Beloved Prophet ﷺ of Allah Almighty has said: You must stand in worship at night, as it was the practice of the pious people before you, a

means of attaining closeness to the Lord Almighty and it erases the past sins and protects from sins in the future.

(Tirmizi, *Kitab al-Da'waat, Baab fi Dua al-Nabi* صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, p. 812, *Hadith: 3549*)

Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has said: Tahajjud is not Wajib or Fard, rather it is a Muakkadah Sunnah, that too 'ala al-Kifayah (communal). By the blessings of Tahajjud, one gets rid of the habit of sins. (Offering Tahajjud) has been the practice of the previous Prophets and holy men. Therefore, it is Fitrah (innate nature). We learn that all the Prophets and holy men offered Tahajjud.

(*Mirat al-Manajih, Baab Rat Main Uthne Ki Targhib, second section, vol. 2, p. 258, excerpted*)

Main Parhta Rahun Kash Sare Nawafil

Tahajjud Ho Her Shab Ada Ya Ilahi

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

11- Attending the Madani Halqah after Fajr

From after Fajr until Ishraq and Chasht, three verses of the Holy Quran are recited with translation from Kanz-ul-Iman Sharif and the commentary of these verses is stated by sight from Tafsir Sirat al-Jinan, Khazain al-Irfan or Noor al-Irfan, and along with this, four consecutive pages from Faizan-e-Sunnat are read, the poeticised Shajarah Sharif is recited and after that, a supplication is also made.

Without a doubt, the benefits of the Madani Halqah after Fajr Salah are not few either, for example, those attending the Madani Halqah become deserving of those virtues that are narrated about those who remain engaged in Zikr after Fajr until Ishraq and Chasht. Moreover, remembering the pious predecessors who are mentioned in Shajarah Sharif develops their love in the heart, and along with this, by virtue of attending the Madani Halqah after Fajr, besides listening to the recitation of the clear verses of the Holy Quran, one also gets the honour and excellence of understanding the Holy Quran by listening to its translation and commentary.

12- Ishraq and Chasht

By virtue of attending the weekly congregation, the honour to offer Ishraq and Chasht 20 or 25 minutes after sunrise on Friday is also attained. Hence, regarding the excellence of Ishraq Salah, the Beloved Prophet ﷺ of Allah has said: After completing Fajr Salah, the one who remains seated in his spot until he offers the Nawafil of Ishraq and only speaks what is good, his sins will be forgiven even if they are more than the foam of the sea.

(Abu Dawood, Kitab al-Salah, Al-Tatawwu', Baab Salat al-Duha, p. 211, Hadith: 1287)

And in Mirat al-Manajih, this saying of Shaikh Shahabuddin Soharwardi رحمه الله عليه is quoted that light develops in the heart because of this Salah. Whoever desires the illumination of the heart should regularly offer Ishraq.

(Mirat al-Manajih, Chasht Ki Namaz Ka Baab, second section, 2/299)

Similarly, regarding Chasht Salah, the mother of the believers Sayyidatuna Aisha Siddiqah رضي الله عنها has said: I heard the Holy Prophet ﷺ saying: After offering Fajr Salah, whoever remains seated in his spot and does not have any worldly conversation and keeps remembering Allah Almighty, then offers four Rak'aat of Chasht, he will be cleansed and purified of sins like he was on the day his mother had given birth to him i.e. there was no sin upon him.

(Musnad Abi Ya'la, Musnad Aisha, vol. 3, p. 394, Hadith: 4364)

Gunahon Se Mujh Ko Bacha Ya Ilahi

Buri Adaten Bhi Chhura Ya Ilahi

(Wasail-e-Bakhshish (amended), p. 100)

13- Salat and Salam

Sayyiduna Abu Talha Ansari رضي الله عنه has said: One day, the Holy Prophet ﷺ came and his sacred face was quite visibly cheerful. He said: Jibreel came to me and said: Your Lord says: Are you not pleased that whoever among your Ummah sends Durood upon you, I would send blessings upon him 10 times and whoever sends Salam upon you, I would send Salam upon him 10 times.

(Nasai, Kitab al-Sahw, Baab al-Fadl fi al-Salat ala al-Nabi, p. 222, Hadith: 1292)

Dear Islamic brothers, there are countless virtues of Salat and Salam, and our pious predecessors not only considered it excellent to present the gift of Salat and Salam in the court of the Holy Prophet ﷺ while standing respectfully, rather they themselves practised this as well, as Sadr al-Shariah Badr al-Tariqah Mufti Muhammad Amjad Ali Azami رَحْمَةُ اللَّهِ عَلَيْهِ has said in Bahar-e-Shariat: At the time of remembering the blessed birth, Qiyam is done i.e. Salat and Salam are recited while standing. The Islamic scholars have commended this Qiyam. It is also permissible to recite Salat-o-Salam while standing.

(Bahar-e-Shariat, Majalis-e-Khair, vol. 3, p. 645)

And it is narrated about him that it was his routine that after Jumu'ah Salah, he would recite the Razawiyyah Salat (i.e. صَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ وَإِلَيْهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَوةٌ وَسَلَامٌ عَلَيْكَ يَا رَسُولَ اللَّهِ) 100 times without fail, so much so that even if he was travelling on a Friday, he would not miss the Razawiyyah Salat after Zuhr Salah. He would recite it while standing in the moving train. The passengers of the train would be shocked by this devotion, but little did they know:

Diwane Ko Tahqir Se Diwana Na Kehna

Diwana Bohot Soch Kay Diwana Bana He

(Tazkirah Sadr al-Shariah, p. 33)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Organisational importance of the weekly congregation

Dear Islamic brothers, the weekly Sunnah-inspired congregation is the most important religious activity among the 5 weekly religious activities of the religious movement of the devotees of the Prophet, Dawat-e-Islami. During the early days of Dawat-e-Islami, only this religious activity was carried out; the rest of the religious activities were started later. This is such a religious activity whose strength gives you an idea of the strength of other religious activities in the city.

When the number of participants increases in the weekly congregation, it boosts the morale of the Islamic brothers, the number of Madani Qafilahs and followers of Pious

Deeds increases, the mindset to read religious books and booklets is made, the sale of Maktaba-tul-Madinah's books and booklets increases, mutual connections are improved, and people's positive thinking about Dawat-e-Islami rises. Lord forbid, if the numbers at the weekly congregation decrease, all of this could go in reverse. Similarly, from among the participants of the weekly congregation, we also get new Islamic brothers for Dawat-e-Islami's various departments and religious activities. Those who are already carrying out religious activities get a new spirit and enthusiasm by attending the weekly congregation. Thus, without a doubt, the weekly congregation may be called a powerhouse for religious activities.

Sunnaton Ki Lutna Ja Kay Mataa'

Ho Jahan Bhi Sunnaton Ka Ijtima

(Wasail-e-Bakhshish (amended), p. 715)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Attending the weekly congregation pleases Ameer-e-Ahl-e-Sunnat

Attending the weekly congregation pleases Shaikh-e-Tariqat Ameer-e-Ahl-e-Sunnat دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, as he has said about the Islamic brothers who attend the weekly congregation: The Islamic brothers who observe the overnight I'tikaf for the weekly congregation and return in the morning after offering the Nawafil of Ishraq and Chasht and reciting Salat-o-Salam, are the essence of Dawat-e-Islami. Hence, remember that keeping in view the importance of the weekly congregation, Ameer-e-Ahl-e-Sunnat دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ repeatedly lays emphasis on attending it and he also immensely loves those who attend it. Therefore, we also make a firm intention that as long as we remain alive and in good health, we will never miss the weekly Sunnah-inspired congregation of Dawat-e-Islami, إِنْ شَاءَ اللَّهُ. Especially those Islamic brothers who remain deprived of attending the Sunnah-inspired congregation while making the excuse of a minor headache or a trivial engagement, to motivate them and to remove their laziness, here is an invaluable account from the sacred life of Ameer-e-Ahl-e-Sunnat دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ that he once suffered from an extreme fever, and despite this, he attended the weekly

Sunnah-inspired congregation after putting on a blanket. Would that we, too, be blessed for his sake and our laziness and heedlessness be removed!

Sada Pir-o-Murshid Rahen Mujh se Razi

Kabhi Bhi Na Hon Ye Khafa Ya Ilahi

Bana De Mujhe Aik Dar Ka Bana De

Main Har Dam Rahun Ba Wafa Ya Ilahi

(Wasail-e-Bakhshish (amended), p. 101)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The organising committees and responsibilities of the weekly congregation

The Weekly Congregation Department consisting of three to five members is formed, in which as per need and consultation with the Nigran of Kabinah, the number may be decreased or increased. Under the department, the following subsidiary departments and representatives are appointed, whereas in big cities, a department is assigned to every activity regarding organising the congregation, and in small cities, one representative is appointed.

Department		Responsibilities
1.	Schedule and punctuality	Making the schedule of the Quran reciter, Naat reciter and speaker. Making the sheets of Quran recitation, Naat and speech, and informing the relevant representatives at least seven days in advance.
2.	Security Department	Keeping an eye on the congregation venue, especially the entrance gates and adjoining places, and on those wandering around it, and if needed, conducting a thorough physical search with a metal detector.

3.	Sound, lights and fans	Ensuring the appropriate and correct use of speakers etc. when needed, arranging appropriate lighting at the parking, congregation venue, nearby paths, Wudu area and toilets, in case of power failure, having a generator or UPS along with the operator ready, making appropriate arrangements for fans in summer; before the start of the congregation in summer, cooling the ground by spraying it with water if needed, whereas in summer, heating it by turning on the heater.
4.	Wudu and toilet area	Ensuring the continuous supply of water at the Wudu and toilet area, arranging an alternative water supply in case the motor does not draw enough water, repairing or changing the out-of-order or leaky taps, and improving the system of cleanliness, lighting and washing pots.
5.	Cleanliness of the Masjid and mats	Taking good care of the cleanliness of the congregation venue and the Masjid, spreading carpets and mats in an orderly manner, having the dirty mats washed in advance, if needed, cleaning the area around the Congregation venue and the Masjid, and also having water sprinkled, at the end of the congregation, folding the mats, gathering scattered items and storing them in reserved places.
6.	Khair Khuwah (Well-wishing) Department	With extreme gentleness and affection, getting the Islamic brothers at stalls, Wudu area, roof of the Masjid, adjacent rooms or those engaged in conversations, to attend the Sunnah-inspired congregation; with gentleness and affection and without making noise, prohibiting children from making noise, causing mischief and wandering here and there in groups.

7.	Water fountain	As per need, installing a water fountain at an appropriate place.
8.	Maktaba-tul-Madinah/ stall	Ensuring the availability of all the books and booklets of Maktaba-tul-Madinah at the stall, before Zikr and Dua, apart from other announcements, also making the mind of Islamic brothers to purchase these books and booklets, keeping a close eye to make sure that no literature that goes against Shariah or morals and substandard and harmful foods and drinks are not sold.
9.	Parking	For parking, issuing a token for every vehicle and writing the token number with chalk on every car/ cycle/ motorcycle, in case of the token getting lost, sorting out the issue through the relevant Nigran of Halqah/ Nigran of Ilaqai Mushawarat, having vehicles and cycles parked in an orderly manner so that the traffic flow is not disturbed, marking the parking area, rather, making separate entry and exit points.
10.	Place for keeping shoes	Making racks for shoes and keeping the shoes in order, and issuing a token for every pair of shoes.
11.	Stalls of various departments	Specifying a place for every stall, rather if possible, putting up a Panaflex banner or board, moreover, to make contact with Islamic brothers easier, the seating areas of the organisational representatives should also be reserved.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Instructions regarding the weekly congregation derived from the meetings of Markazi Majlis-e-Shura

1. The schedule on Thursday should not only be for the weekly congregation, rather, keep some organisational engagements during the day as well.

(Meeting, Markazi Majlis-e-Shura, 22 to 24th Jumadal Awwal, 1428 Hijri, 10 to 12 June, 2007 CE)

2. The members of Shura and members of Kabinah should deliver speeches at the weekly congregations in different cities.

(Meeting, Markazi Majlis-e-Shura, 21 to 25 Zul-Qa'dah al-Haram, 1428 Hijri, 30 November to 4 December, 2007 CE)

3. If the representatives arrive at the congregation on time, then other Islamic brothers will also develop this habit, **إِنْ شَاءَ اللَّهُ**.

(Meeting, Markazi Majlis-e-Shura, 23 to 24 Zul-Hijjah al-Haram, 1431 Hijri, 11 to 12 December, 2009 CE)

4. We must organise the weekly congregation and carry out other religious activities according to the mindset of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**.

(Meeting, Markazi Majlis-e-Shura, 15 to 20 Rabi' al-Awwal, 1431 Hijri, 2 to 7 March, 2010 CE)

5. At the weekly congregation, all representatives especially the members of Kabinah and the members of Shura should offer Maghrib Salah at the Masjid where the congregation is taking place, and during the congregation, they should sit in the front rows among the masses and become a practical motivation for others.

(Meeting, Markazi Majlis-e-Shura, 29 Jumadal Ula to 4 Jumadal Ukhra, 1431 Hijri, 13 to 17 May, 2010 CE)

6. The relevant representatives should themselves ensure the fulfilment of the arrangements and departments of the weekly congregation.

(Meeting, Markazi Majlis-e-Shura, 24 Rajab to 1 Shaban, 1431 Hijri, 7 to 14 July, 2010 CE)

7. If you are arriving at the weekly congregation through a bus or a wagon, get off at the stop at a little distance from the Masjid and come to the congregation venue on foot so that Dawat-e-Islami is promoted throughout the way.

(Meeting, Markazi Majlis-e-Shura, 15 to 20 Rabi' al-Awwal, 1431 Hijri, 2 to 7 March, 2010 CE)

8. The Islamic brothers related with the Security Department who give time at the weekly congregation as volunteers, should be trained and made active. The Nigran of Kabinah should hold meetings with them.

(Meeting, Markazi Majlis-e-Shura, 2 to 5 Zul-Qa'dah al-Haram, 1437 Hijri, 6 to 9 August, 2016 CE)

9. The weekly congregation is an excellent way to boost the religious activities.

(Meeting, Markazi Majlis-e-Shura, 21 Jumadal Ula, 1428 Hijri, 9 June, 2007 CE)

10. The weekly congregations (of Islamic brothers and Islamic sisters) and the congregations of Jumu'ah Salah are the best places for selling the literature of Maktaba-tul-Madinah, for example, books and booklets etc.

(Meeting, Markazi Majlis-e-Shura, 23 to 27 Muharram al-Haram, 1429 Hijri, 1 to 5 February, 2008 CE)

Hence, the Nigran of Kabinah and other representatives should have the stalls of Maktaba-tul-Madinah set up at all the weekly congregations.

(Meeting, Markazi Majlis-e-Shura, 5 to 10 Shaban al-Muazzam, 1429 Hijri, 8 to 13 August, 2008 CE)

At the weekly congregations in big cities, the stalls of Maktaba-tul-Madinah should be increased as per need.

(Meeting, Markazi Majlis-e-Shura, 16 Muharram, 1437 Hijri, November, 2015 CE)

However, the stall of Maktaba-tul-Madinah should not be opened during the speech at the weekly congregation.

(Meeting, Markazi Majlis-e-Shura, 16 Muharram, 1437 Hijri, November 2015 CE)

Moreover, a meeting should be held with other stall vendors and they should be motivated to keep the stall closed during the speech. Strictness is not allowed.

(Meeting, Markazi Majlis-e-Shura, 16 Muharram, 1437 Hijri, November 2015 CE)

11. Instil such a passion for the religious activities of Dawat-e-Islami and especially, attending the weekly congregation in your representatives that no changes in circumstances and weather etc. can ever deter them.

(Meeting, Markazi Majlis-e-Shura, 23 to 27 Muharram al-Haram, 1429 Hijri, 1 to 5 February, 2008 CE)

12. Form a department for Shar'i and organisational guidance at the weekly congregations of Dawat-e-Islami, which must include a Madani Islamic scholar. This department should attend the congregation from beginning to end and assess the speech and supplication in particular, in terms of Shariah and the organisation.

(Meeting, Markazi Majlis-e-Shura, 23 to 27 Muharram al-Haram, 1429 Hijri, 1 to 5 February, 2008 CE)

13. Strengthen the sessions held after the weekly congregation.

(Meeting, Markazi Majlis-e-Shura, 19 to 24 Rabi' al-Awwal, 1429 Hijri, 28 March to 2 April, 2008 CE)

14. If huge numbers of people are arriving at the weekly congregations etc., then increase the number of those conducting the search. Remember that the physical search should be conducted not with the hands but with a metal detector. It is not allowed to search using the hands. The physical search will be conducted only with the permission of the Nigran of Kabinah or the Nigran on Kabinat.

(Meeting, Markazi Majlis-e-Shura, 19 to 24 Rabi' al-Awwal, 1429 Hijri, 28 March to 2 April, 2008 CE)

15. At the weekly congregation, Madani Muzakarah congregation (the Madani Muzakarah congregation held via OB van or on the division level), the congregations of Zikr and Naat held on holy nights, meetings and other Sunnah-inspired congregations of the representatives and other devotees of the Prophet etc., the representatives themselves should go forward, meet the new Islamic brothers and make individual efforts to call them towards righteousness.

(Meeting, Markazi Majlis-e-Shura, 16 to 20 Jumadal Ula, 1429 Hijri, 23 to 27 May, 2008 CE)

16. Deliver the speech at the weekly congregation while standing. Do not use a sofa and not a chair either.

(Meeting, Markazi Majlis-e-Shura, 16 to 20 Jumadal Ula, 1429 Hijri, 23 to 27 May, 2008 CE)

17. If the required items are available at the Madani Markaz (Faizan-e-Madinah), then the items must not be rented. Without a doubt, greatness lies in simplicity.

(Meeting, Markazi Majlis-e-Shura, 16 to 20 Jumadal Ula, 1429 Hijri, 23 to 27 May, 2008 CE)

18. In all the religious activities and congregations of Dawat-e-Islami, adopt simplicity and the sage manner of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ**, as the imitation of the pious is also commendable.

(Meeting, Markazi Majlis-e-Shura, 23 to 27 Muharram al-Haram, 1429 Hijri, 1 to 5 February, 2008 CE)

19. If there is some weakness in the weekly congregation of any city, the Nigran of Kabinah should evaluate and remove it.

(Meeting, Markazi Majlis-e-Shura, 5 to 10 Shaban al-Muazzam, 1429 Hijri, 8 to 13 August, 2008 CE)

20. The Rural Areas Department should especially play its role by making arrangements for bringing the Islamic brothers living in villages to the weekly congregation, travelling with them and remaining in constant touch with them afterwards.

(Meeting, Markazi Majlis-e-Shura, 5 to 6 Shawwal al-Mukarram, 1429 Hijri, 5 to 6 October, 2008 CE)

21. Have food from your own pocket during meetings and weekly Sunnah-inspired congregations and also bring a blanket with you, even if Langar Razawiyyah (food) is also served.

(Meeting, Markazi Majlis-e-Shura, 22 to 27 Zul-Qa'dah al-Haram, 1429 Hijri, 21 to 26 November, 2008 CE)

22. During the Madani Muzakarah and weekly congregation, no organisational activity of any kind is allowed. Every representative must participate (from beginning to end).

(Meeting, Markazi Majlis-e-Shura, 16 to 20 Rajab al-Murajjab, 1435 Hijri, 16 to 20 August, 2014 CE)

23. The weekly congregations that are weak in terms of numbers, in order to strengthen them in particular, the Nigran of Kabinah or member of Kabinah or some members of Kabinah together should make a local area visit around the congregation venue on Thursday after Asr, and bring people to the Masjid with them. Improve the weaknesses that are there in the arrangements. Have speeches delivered by good preachers in your Kabinah. **اِنْ شَاءَ اللّٰهُ**, the congregation will gain strength.

(Meeting, Markazi Majlis-e-Shura, 16 to 20 Rajab al-Murajjab, 1435 Hijri, 16 to 20 May, 2014 CE)

24. The preacher of Dawat-e-Islami whose speech is scheduled, should present invitations to attend the Sunnah-inspired congregation on Thursday after Asr Salah around the Masjid or Madani Markaz (Faizan-e-Madinah) where the congregation is happening, and he should be in attendance throughout the overnight I'tikaf, after-Fajr Madani Halqah and Ishraq and Chasht.

(Meeting, Markazi Majlis-e-Shura, 8 to 11 Zul-Qa'dah al-Haram, 1435 Hijri, 4 to 7 September, 2014 CE)

25. The speech of the weekly Sunnah-inspired congregation that is e-mailed by Pakistan Intizami Maktab, the preachers should read it from beginning to end in a somewhat loud volume at least once before delivering the speech, and while delivering the speech, the tone should not be like they are reading it while looking, rather, it should have an oratorical tone.

(Meeting, Markazi Majlis-e-Shura, 8 to 11 Zul-Qa'dah al-Haram, 1435 Hijri, 4 to 7 August, 2014 CE)

26. Conveyance and Langar Razawiyyah (food) should be arranged for the Islamic brothers attending the weekly congregation from rural areas or the Jami'at of Ahl-e-Sunnat.

(Meeting, Markazi Majlis-e-Shura, 8 to 11 Zul-Qa'dah al-Haram, 1435 Hijri, 4 to 7 August, 2014 CE)

27. The members of Shura, Nigrans of Kabinat and the Nigrans of Kabinah should deliver a speech at the weekly congregation of a city and then, on Friday morning, they should travel in a three-day Madani Qafilah right away. The city from which the Madani Qafilah sets out, should be informed in advance. Preparations should be complete. The place where the Madani Qafilah travels, on the last day (Sunday), a speech should be scheduled there. If the same pattern is followed every week, that would be wonderful.

(Meeting, Markazi Majlis-e-Shura, 8 to 11 Rajab al-Murajjab, 1436 Hijri, 27 to 30 April, 2015 CE)

28. There are many benefits of congregations. The religious activities of Dawat-e-Islami began with the weekly congregation. The representatives should get their family members to attend the weekly congregation.

Increase the number of participants at the congregation. If a pious soul arrives, the spirituality will also increase because wherever 40 pious Muslims gather, one of them is certainly a Wali of Allah.

(Fatawa Ridawiyyah, vol. 24, p. 184)

Whoever attends the weekly congregation respectfully with good intentions, in the state of Wudu, with proper arrangements, while wearing clean and decent clothes, having applied oil and fragrance and while having a positive assumption, sincerity and altruism, he will surely attain spirituality.

(Meeting, Markazi Majlis Shura, 16 to 20 Rajab al-Murajjab, 1435 Hijri, 16 to 20 May, 2014 CE)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Six Salawaat recited during the weekly congregation

1) Salat of the night of Friday

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَىٰ آلِهِ وَصَحْبِهِ وَسَلَّمَ

The pious predecessors have said that whoever recites this Salat at least once on the night preceding Friday (the night between Thursday and Friday) on a regular basis, will be blessed with the vision of the Beloved and Blessed Prophet ﷺ at the time of death, as well as at the time of his burial into the grave; to the extent that he will see the Holy Prophet ﷺ lowering him into the grave with his own merciful hands.

(Afdal al-Salawat 'ala Sayyid al-Saadat, Al-Salah al-Sadisah wa al-Khamsoon, pp. 83-84, excerpted)

2) All sins forgiven

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَىٰ آلِهِ وَسَلَّمَ

It is narrated by Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ that the Beloved Prophet ﷺ said: Whoever recites this Salat while standing, then prior to his sitting back, and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.

(Afdal al-Salawat 'ala Sayyid al-Saadat, Al-Salah al-Hadiyah 'Asharah, p. 37)

3) 70 doors of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat, 70 doors of mercy are opened for him.

(Al-Qawl al-Badi', Al-Baab al-Sani fi Sawab al-Salah... till the end, p. 138)

4) Reward of 600,000 Salawaat

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

Sayyiduna Ahmad Sawi رَحِمَهُ اللَّهُ عَلَيْهِ reports from some pious predecessors: The one reciting this Salat once receives the reward of reciting Salat 600,000 times.

(Afdal al-Salawat 'ala Sayyid al-Saadat, Al-Salah al-Saniyah wa al-Khamsoon, p. 82)

5) Nearness to the Prophet

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day, somebody came to the blessed court of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, so the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddiq رَضِيَ اللَّهُ عَنْهُ. The blessed companions رَضِيَ اللَّهُ عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: When he recites Salat upon me, he does so in these words.

(Al-Qawl al-Badi', Al-Baab al-Awwal, Al-Amr bi al-Salat 'ala Rasulillah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, p. 57)

6) Salat of Shafa'at (intercession)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ أَنْزِلْهُ الْبَقْعَةَ الْمُقَرَّبَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The one who recites Salat upon me in this manner, my intercession becomes guaranteed for him.

(Al-Targhib wa al-Tarhib, Kitab al-Zikr wa al-Dua, Al-Targhib fi Iksar al-Salat 'ala al-Nabi, p. 566, Hadith: 30)

Two supplications recited during the weekly congregation

Good deeds of one thousand days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: For its reciter, seventy angels write good deeds for 1,000 days.

(Musnad Shamiyyeen, Mu'awiyah 'an Ja'far Ibn Muhammad, vol. 3, p. 196, Hadith: 2070)

It is as though he attained Laylat al-Qadr

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

(i.e. There is none worthy of worship except the Forbearing and Generous Lord. Glory be to Allah Who is the Lord of the seven heavens and the Majestic Throne!)

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Whoever recited this supplication three times, it is as if he witnessed Laylat al-Qadr.

(Tarikh Madinah Dimashq, 8302- Yazeed Ibn Abdullah Abdu Khalid al-Siraj, vol. 65, p. 276)

22 points for the management of buses/ wagons arriving at the weekly congregation

1. If a conveyance (bus or wagon etc.) is arranged from every Halqah, you may succeed in bringing a greater number of Islamic brothers to the weekly congregation. To arrange the conveyance, it is necessary to collect Madani donations, and for that, collect donations monthly or weekly from the philanthropic devotees. Moreover, give a little from your own pocket and also collect from those who attend the congregation every week via the bus or wagon.
2. Instead of going to the congregation alone, attend it together in the form of a group even if your Halqah is close to Faizan-e-Madinah or the congregation venue. Gather in any Masjid of your Halqah at a specific time. The representatives should mutually decide who would bring which Islamic brother with him.

3. The Islamic brothers who gather before leaving for the congregation, do not let them remain idle, rather continue Dars from Faizan-e-Sunnat.
4. If the journey is through a bus or a wagon, then appoint one Islamic brother as the Nigran, one representative on every 12 people and make one new and one veteran Islamic brother each other's companions. Maintain this structure till the return.
5. Make individual efforts on the driver and conductor, and during the journey, as per the occasion, present a cassette or memory card etc. of a speech or Madani Muzakarah (audio/ video) as a gift, and also motivate them to listen and play it for others.
6. If the vehicle (bus/ wagon) driver is a devotee, it will be quite helpful and useful إِنْ شَاءَ اللَّهُ. During the congregation, instead of leaving him sitting in the vehicle, motivate him and get him to attend the congregation. إِنْ شَاءَ اللَّهُ, in the future, the bus/ vehicle journey will remain quite convenient.
7. Instead of arranging the bus/ vehicle for free, motivate the participants of the congregation by telling them the reward of spending in the Lord's path and collect the fare. Whoever gives it, collect it and whoever does not, motivate him in such a manner that it does not hurt his feelings.
8. The Islamic brothers who present extra fare, take permission from them. (This money will come in handy next week. However, as soon as you arrive at congregation, submit this money with the relevant representative of the Financial Department. Cautionary words for taking permission: Please give permission to Dawat-e-Islami to spend your donation in a pious and permissible activity wherever it deems appropriate.

(Chanday Kay Bara Main Sawal Jawab, p. 60)

Having heard these words, the donor should say yes or agree to your statement in any manner. So now, you will get the permission of Shariah to use it in every kind of pious and permissible activity.

(For details, please read the 100-page book published by Dawat-e-Islami's publishing department, Maktaba-tul-Madinah, 'Chanday Kay Baray Main Sawal Jawab' from page number 59 to 61.)

9. During the journey, make others recite the supplication of the journey and other supplications in a loud volume and motivate them to attend the congregation from beginning to end (Quran recitation, Naat, speech, Zikr, supplication, Salat-o-Salam, overnight I'tikaf, Ishraq, Chasht and Salat-o-Salam)
10. Urge them to avoid joking around, making noise and other non-serious activities during the journey.
11. Kids should always be accompanied by their father/ elder brother.
12. If there is a delay in the arrival of the vehicle, state the excellence of enduring hardships in the path of the Lord and urge them to be patient, and instead of giving the driver an earful, request him to arrive on time in the future. Someone should be appointed as a representative to contact the driver, who should give him a reminder on the day of the congregation and also confirm his arrival.
13. If the vehicle does not arrive, make alternate arrangements right away.
14. If the number of people is high, offer the seats to the new Islamic brothers and you should travel while standing. (In the early phase of Dawat-e-Islami, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ** followed this practice in various religious tours.)
15. After arriving at the congregation, park the vehicle at such a place that the pedestrians and local residents are not inconvenienced nor do you have to wait for long to take the vehicle back out.
16. Bring with yourself in the bus, the provisions (blankets, bags etc.) of those setting out in Madani Qafilahs right after the congregation and also motivate other Islamic brothers to travel in a Madani Qafilah.
17. Do not make anyone sit on the roof, footrest or staircase during the journey. It is legally not allowed either.
18. When coming back, repeat the points of the speech delivered at the congregation.

19. Apart from the weekly congregation, also arrange buses or wagons for the congregations of Zikr and Naat held on holy nights.
20. At the front or the back of the bus or wagon, display a banner where it would be prominently visible.
21. Banner sample: The content in the banner should be written without the Khutbah. The banner should also contain Madani Channel's monogram and the following statement:

Dawat-e-Islami's weekly Sunnah-inspired congregation is held every Thursday at Faizan-e-Madinah (Insert Masjid Name Here). Please attend it and earn reward in abundance.
22. According to the weather, bring a blanket and tiffin box with you, have new Islamic brothers join you for the meal and make individual efforts on them, and motivate other representatives to do the same as well.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

19 points for Khair Khuwah (well-wisher)

(If you want people to calmly listen to the lecture and speech, then perform Khair Khuwahi (well-wishing) for the Muslims according to these points. The Islamic sisters may make amendments as per need and reap the blessings.)

1. The Nigran of every Zeli Mushawarat should appoint one Khair Khuwah at every Masjid of his locality and provide them with guidance as well as supervise them, as the activity about which no accountability is done and encouragement is given, becomes slow and then eventually ends.
2. The older, gentler and more affable the Khair Khuwah is, the more beneficial it will prove to be.
3. During the weekly congregation, Masjid and Chowk Dars or the congregation of Zikr and Naat, rather if the time of Jama'at is near at the Masjid and you see the

Islamic brothers scattered or engaged in conversations, then perform Khair Khuwahi.

4. At the weekly congregation, two Khair Khuwah should remain stationed at the door (according to the number of participants, for example, 12 in Karachi). They should welcome the attendees and meet them warmly. Moreover, they should carry the shoes of those arriving to learn Sunan while considering it an honour, and with wise strategy, put them at such a place that now, even if Satan makes them feel lazy, he would fail. However, if there is some compulsion, then bring the shoes to the door with your own hands and earnestly request them to come back again, but do not be so forceful either that the next time he sees you, he changes his route.
5. The only passion of the Khair Khuwah should be that no one should remain deprived of listening and learning, as Sayyiduna Ka'b al-Ahbar رضي الله عنه has said: If the reward of the gatherings of Islamic scholars is revealed to the people, they would fight each other over them, so much so that every ruler would abandon his rule and every shopkeeper his shop.

(Ihya Uloom al-Deen, Kitab Tartib al-Awrad... till the end, Bayan Award al-Layl, vol. 1, p. 463)

6. As soon as the Fard and Sunan etc. are completed, the Khair Khuwah should announce the following three times in a moderate volume: The Islamic brothers who have finished Salah are requested to come close while being mindful of the Salah-performers.
7. Those who are sitting far away (if they are not beardless boys), gently place your hand on their backs and humbly request them to come close.
8. Those who are leaving, first say Salam to them and then gently request them to stay.
9. Even when Dars etc. is being delivered, stand by the door of the Masjid as per need and gently request those who are leaving to stay.
10. If you see the signs of displeasure on someone's face, then do not insist, and if someone gets upset or angry, then apologise with humility and move away from there.

11. Anger should never be expressed from your end. Remember! The example of advising someone with anger is like that person who wanted to fill water in a pot but due to foolishness, he had already made a hole in its bottom.
12. During the congregation or Dars etc., if the Islamic brothers related with the religious environment are wandering here and there or standing outside the Masjid in groups, no matter how frank your friendship is with them, do not holler at them in a frank manner, rather make them read the card (if you have it) in a humble manner. You must not argue with them. In fact, do not say anything from the tongue. If you do not have the card, then request them very gently. Express so much humility and gentleness that they are convinced to sit down and listen to the speech having been impressed by your yearning for the religion.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Khair Khuwah

Listening to one point of wisdom (e.g. Shariah) is better than the worship of the whole year.

(Jam' al-Jawami' li al-Suyuti, Hadith: 15939)

Please come forward and attentively listen to the speech with everyone else, and earn a treasure of reward. **جَزَاكَ اللَّهُ خَيْرًا!**

Do not make Satan happy by getting displeased at the request of the Khair Khuwah.

Please return the card after reading.



13. If someone stands up and leaves during the speech, follow him and gently request him to sit till the end. If a new Islamic brother leaves the congregation in the middle, you can say that he might never come back here. Therefore, it is extremely necessary to save him. If he needs to use the restroom or make Wudu, then guide him and when he is done, bring him back to the congregation.
14. If the Masjid is big and someone is sitting in the yard for this reason that the sound of the speaker is not clear inside, then let him sit there.
15. During the congregation, if you find the participants of the congregation wasting time at stalls or restaurants etc., then advise them as well, but not by entering the restaurant, rather with wise strategy, as it might hurt the feelings of the hotel or stall owner.
16. If those who are appointed as Khair Khuwah cannot come due to some compulsion or some emergency impedes them from arriving at the beginning of the weekly congregation, then they should appoint someone else temporarily.
17. According to need, every Islamic brother may become a Khair Khuwah and earn reward. However, not all should become Khair Khuwah at the same time.
18. At the ground congregation and Madani Muzakarah congregation (OB Van/ collective Madani Muzakarah) etc., the people who are listening while standing on the right and left, do not bother them, otherwise it is observed that instead of sitting down, the people walk away.
19. Those who are standing in the middle of the congregations etc., to make them sit, some people shout: Sit down! Be quiet! This is extreme foolishness. This further adds to the noise. On such occasions, only hand gestures should be used to make them sit and quiet down.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Method of collective reflection of actions

Then, say the following: The Pious Deeds that you got the honour to perform today, under

them, put the reverse tick mark and if you did not act upon it, then put the mark (0).

Note: Reflect on your actions while focusing your gaze only on your booklet of Pious Deeds:

1. Did you make good intentions?
2. Did you offer all five prayers congregationally with Takbir Ula?
3. Did you recite Ayat al-Kursi, Tasbih Fatimah and Surah Ikhlas after every Salah?
4. Did you reply to the Azan and Iqamat?
5. Did you recite Salawaat 313 times?
6. Did you say Salam to the Muslims?
7. Did you speak in a polite manner?
8. Did you say **إِنْ شَاءَ اللَّهُ** upon the intention of a permissible action?
9. Did you reply to the Salam and the Hamd of the sneezer?
10. Did you use the terminologies of Dawat-e-Islami?
11. Did you eat less than your appetite and observe Qufl-e-Madinah of the stomach?
12. Did you deliver or attend two Madani Dars?
13. Did you study or teach at Madrasa-tul-Madinah for adults?
14. Did you read or listen to four consecutive pages from a reformative book and Faizan-e-Sunnat for 12 minutes?
15. Did you reflect on your actions?
16. Did you perform Salat al-Taubah?
17. Did you sleep on a reed mat? Did you keep the Sunnah Box by your head?
18. Did you offer the Qabliyyah Sunan and the Nawafil after Fard prayers?
19. Did you offer Tahajjud, Ishraq, Chasht and Awwabin?

20. Did you offer Tahiyat al-Wudu and Tahiyat al-Masjid?
21. Did you recite three verses with translation from Kanz-ul-Iman and Tafsir?
22. Did you make individual efforts on two people?
23. Did you spend two hours in religious activities?
24. Did you obey your Nigran?
25. Did you refrain from asking others for using their belongings?
26. Did you reform someone if they did something untoward?
27. Did you face the direction of Qiblah?
28. Did you treat anger?
29. Did you refrain from useless questions?
30. Did you observe veil with non-Mahram relatives and non-Mahram female neighbours?
31. Did you avoid movies, dramas, songs and music?
32. Did you try to develop a religious environment at home?
33. Did you avoid slandering and using swear words?
34. Did you avoid cutting people off in conversation?
35. Did you wake people for Fajr Salah?
36. Did you observe Qufl-e-Madinah of the eyes and keep your gaze lowered?
37. Did you try to avoid peering into the houses of others?
38. Did you avoid lying, backbiting, tale-telling, jealousy, arrogance and breach of promise?
39. Did you remain in the state of Wudu for most part of the day?
40. Did you avoid staring directly at the other persons' face?

41. Did you repay your debt on time?
42. Did you conceal the flaws of the Muslims?
43. Did you maintain equal relations with all?
44. Did you try to develop focus and humility in Salah and supplication?
45. Did you avoid uttering such humble remarks that were not supported by the heart?
46. Did you observe Qufl-e-Madinah of the tongue and communicate in gestures and writing four times?
47. Did you watch one speech or audio/video Madani Muzakarah or Madani Channel for 1 hour and 12 minutes?
48. Did you avoid joking around, mocking, breaking someone's heart and laughing out loud?
49. Did you finish even necessary conversations in minimum words?
50. Did you avoid wearing inappropriate clothes?

Qufl-e-Madinah performance:

1. Communication in writing 12 times
2. Communication with gestures 12 times
3. Conversing 12 times without staring directly
4. Using Qufl-e-Madinah spectacles for 12 minutes

The Pious Deeds that you were unable to act upon, make the intention to act upon them and in order to gain steadfastness in the reflection of deeds, make the intention that you will definitely act upon the Pious Deed regarding travelling in a three-day Madani Qafilah every month. (إِنْ شَاءَ اللَّهُ)

Questions and answers containing precautions and useful information regarding the weekly congregation

Question 1: Can a non-scholar deliver a speech?

Answer: It is not necessary for one to be an Islamic scholar to deliver a speech at the weekly congregation, as it is stated in Fatawa Ridawiyyah Sharif: If an illiterate Urdu-reader does not say anything on his own, rather reads from the book of an Islamic scholar, there is no harm in it.

(Fatawa Ridawiyyah, vol. 23, p. 409)

Question 2: If someone is an Islamic scholar, can he deliver the speech by heart?

Answer: At the weekly Sunnah-inspired congregation of Dawat-e-Islami, the speech issued by the Madani Markaz should only be delivered by sight whether one is a scholar or non-scholar.

Question 3: What should be done to pronounce words correctly in the speech?

Answer: In the (Urdu) speech issued by the Madani Markaz, the diacritic marks are put on necessary words. Therefore, the correct articulation should be kept in mind when pronouncing these words. Besides this, in all the books and booklets of Shaikh-e-Tariqat Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ, the placing of diacritic marks is keenly ensured. Through their help too, the pronunciations may be improved.

Question 4: What is the ruling on reciting Zikr and invocations during the lecture and speech?

Answer: During the speech, recite Salat as per the occasion. Say سُبْحَانَ اللَّهِ، اَسْتَغْفِرُ اللَّهَ، نَعُوْذُ بِاللَّهِ etc. but the one who is sitting to listen to the speech should not recite Tasbeehat, Zikr and invocations, because there is the possibility of attention being diverted and misconception being created.

(Madani Muzakarah number 86, paraphrased)

Question 5: If someone hands us a piece of paper during the speech, should we deliver it to the speaker or not?

Answer: During the speech, no piece of paper should either be given nor sent forward, because to achieve this, so many people's focus will be disrupted, shoulders will be nudged, the paper will travel from one hand to another and thus, there is the likelihood of the listener of the speech falling into some misconception.

(Madani Muzakarah number 28, paraphrased)

Question 6: Should the duration of the speech and supplication be specific during the weekly congregation?

Answer: Yes, one must always be careful about punctuality, otherwise Satan creates boredom and a person thinks about leaving. By virtue of following the agreed-upon schedule of the weekly congregation, one will get the opportunity to learn maximum things.

Question 7: At what time should the representatives arrive at the weekly congregation? Some representatives say: We have to bring the participants and come with a group, and if we come early, the group is not prepared.

Answer: The weekly congregation of Dawat-e-Islami starts with Maghrib Salah. Therefore, all the representatives of Dawat-e-Islami should offer Maghrib Salah at the Madani Markaz (Faizan-e-Madinah/ the Masjid where the congregation is happening). In the early days of Dawat-e-Islami when the congregation had recently been commenced, by the grace of Allah, our Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ used to reach the very first Madani Markaz of Dawat-e-Islami, Jami' Masjid Gulzar Habib in Karachi on a bus, van or someone's scooter etc. every Thursday right after offering Asr Salah. When the shop can be closed for a wedding, funeral and feeling laziness etc. then can't the shop be closed to attain the pleasure of Allah Almighty and earn reward? It would be really fortunate if we permanently displayed a board on our shop, saying:

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

Every Thursday after Maghrib Salah, the weekly Sunnah-inspired congregation of Dawat-e-Islami is held at (Insert the name of the nearby place of your city where the

weekly congregation is held, for example, Purani Sabzi Mandi Mahalla Sodagran). Therefore, every Thursday, the shop will be closed after Asr Salah (around 05:00 pm). You should also get the honour to participate and earn reward in abundance.

You will also earn the reward of presenting the call towards righteousness and becoming a practical motivation for others, and permanently having this board displayed will become a means of promotion for Dawat-e-Islami as well. On Thursdays, customers will also come to the shop early, **إِنْ شَاءَ اللَّهُ**.

Dear Islamic brothers, suppose if you close the shop early to reach the congregation on time and even if you apparently suffer some loss, **إِنْ شَاءَ اللَّهُ**, in the form of reward, you will reap a treasure of everlasting virtues in the hereafter.

May Allah enable you to understand!

Question 8: Some Islamic brothers get up and leave during the speech (especially during the speech of new preachers). What about this behaviour of theirs?

Answer: Among those who leave in the middle of the speech, some would have a compulsion, and the one who has a compulsion is excused. Some would get up and leave for no reason. Doing this is not appropriate. Therefore, wherever the lecture or speech is being delivered, whether the instructor or preacher is young or new, one should not get up for no reason and he should listen to the entire lecture or speech. Whatever is being stated, even if you have it memorised, certainly, it is still not without reward to listen (provided that it is in conformity with Shariah). In this, there is also the likelihood of the preacher being discouraged. Hence, make the intention that from now on, I will listen to the entire lecture or speech not just from specific preachers, rather from every preacher who delivers a speech in conformity with Shariah whether he is new or an ordinary Islamic brother, **إِنْ شَاءَ اللَّهُ**.

Question 9: How far from the Masjid should toilets be built for Salah-performers?

Answer: When toilets are cleaned, the smell spreads far and wide. Therefore, it is necessary to keep such a distance (between the toilets and the Masjid) that even while cleaning, the smell cannot enter the Masjid. If the toilets open towards the yard of the Masjid, then if necessary, that side should be walled off and doors should be made on the outside to protect the Masjid from the smell.

(Masjiden Khushbudar Rakhye, p. 11)

Shariah-related precautions

Question 10: Should liquid fragrance be sprayed during the speech at the weekly congregation?

Answer: No, it should not be, as it distracts a person.

(Madani Muzakarah, 13th Ramadan, 1436 Hijri, 30th June, 2015 CE)

Question 11: At the weekly congregation, can we serve Langar Razawiyyah (food) etc. inside the Masjid?

Answer: Be it the weekly congregation or the congregations of holy nights etc., food and drinks should be served in Fina-e-Masjid or outside the Masjid. It is best not to arrange such things inside the Masjid.

(Madani Muzakarah, 11th Rabi' al-Awwal, 1436 Hijri, 2nd January, 2015 CE)

Question 13: What is the ruling on sitting or lying down near Amrad (beautiful) Islamic brothers during the weekly congregation?

Answer: Caution must be observed in deliberately sitting or lying down near an Amrad. We must not rely on our Nafs, and we must also prevent people from having a negative assumption about us.

Question 18: What should be done if someone puts on someone else's shoes and goes away?

Answer: If you forgetfully wore someone else's shoes, as soon as you realise it, put them back at the same place where you had picked them up from.

Question 19: If the shoes go missing, can a person wear a pair of the extra shoes?

Answer: No, guard your shoes/ slippers yourself.

Question 20: If the shoes go missing at the congregation, are the Islamic brothers related to the organisational affairs allowed to pick up a pair of shoes from the extra shoes lying around, and give them to someone?

Answer: No.

Question 21: What is the ruling on stipulating this condition at the time of booking the bus, coach or wagon that if we cancel the booking, you may confiscate the advance amount we have paid, and if you (the vehicle owner) cancel the booking, you will have to pay double the amount i.e. the amount that we paid and more equal to that?

Answer: Making a contract with such a condition is impermissible and a sin, and this is an invalid contract, nullifying which is necessary. Hence, in case of cancellation from the vehicle owner, you cannot take twice the amount paid as the guarantee, because this is Ta'zir bil Maal i.e. a monetary penalty, and the monetary penalty is impermissible. The honourable jurists رحمهم الله have said: According to the authentic opinion, a monetary penalty cannot be charged.

(Al-Bahr al-Raiq, Kitab al-Hudud, Baab Hadd al-Qazaf, Fasl fi al-Ta'zir, vol. 5, p. 68)

The vehicle owner should also return the amount submitted as a guarantee. If he keeps it, he will be a sinner.

Question 22: In case of hiring the bus or wagon for a Sunnah-inspired congregation etc. for the round trip, what precautions should be observed so as not to upset the driver if we return late?

Answer: Decide the time of going and coming according to the clock and only agree on the time that you can comply with. There should be no delay beyond the agreed-upon time. This complaint is pointless that the Islamic brothers do not arrive on time. Who spoiled the habits of the Islamic brothers? Would they arrive late to catch the routine buses and trains as well? Absolutely not! They probably arrive there even earlier than the schedule. Actually, the fact is that some unwise representatives are slacking themselves, wait for this and that person and sometimes, make others wait for them. This way, the 'disease of delaying' takes root. The representatives should get the bus running without waiting for anyone. If you do this, إن شاء الله, the subordinates will make up their minds themselves. However, if there is a 5- to 7-minute delay that does not bother the driver or the punctual Islamic brothers, there is no harm in it. This situation occurs especially in grand congregations that the congregation ends late and then, due to the crowd, there is a delay in making it back to the bus. Therefore, this should be gauged beforehand and it is appropriate to agree upon one or half an hour extra, for example, even if you usually get done with the congregation at 10, but the time should be set until 11 and the driver

should be told that you may come back early and if he deems it appropriate, he may run the bus, and if he does not wish to do so, there is no harm and you would wait till 11 اِنْ شَاءَ اللّٰه. If you make such an arrangement, اِنْ شَاءَ اللّٰه, it will be quite convenient.

Question 23: If we booked the entire bus and agreed that we would have 40 passengers, but at the time of the departure, 41 Islamic brothers came, what should we do?

Answer: Sadr al-Shariah Badr al-Tariqah Allamah Maulana Mufti Muhammad Amjad Ali Azami رَحْمَةُ اللّٰهِ عَلَيْهِ has said: In this regard, the general principle is that when, through the contract, one becomes deserving of enjoying a specific benefit, then it is allowed to reap that (benefit) or its like or less (benefit) than that, and it is not permissible to reap more benefit.

(Bahar-e-Shariat, Ijara Ki Cheez Main Kia Af'aal Jaiz Hen Aur Kia Nahi, vol. 3, p. 130)

In light of this ruling of Fiqh, we come to know that it is permissible to have the agreed-upon number of passengers or fewer than that sit, and having even one more sit is impermissible. However, where this is the norm that if there are two or four passengers more than the agreed-upon number, no objection is raised, then in the place, there is no harm in having 41 instead of 40 sit. On such an occasion, it is convenient to book the entire vehicle instead of stating the number of passengers, as in our country (Pakistan), the entire bus is booked for the wedding procession etc. and no number of passengers is specified.

(Chanday Kay Baray Main Sawal Jawab, pp. 95 to 98)

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلُّوا عَلَى الْحَبِيبِ

Organisational precautions

Question 25: What number of participants is required for using a microphone at the congregation?

Answer: If the number is more than a hundred, it may be used.

(Madani Muzakarah after Isha, 3rd Rabi' al-Awwal, 1436 Hijri, 25th December, 2014 CE)

(If there is a need for using the microphone even for fewer than a hundred participants because of the congregation venue being close to the road or because of the noise of traffic or fans/ exhaust fans during summers, then as per need, it may be used for fewer people as well.)

Question 26: Is it necessary to deliver the speech issued by the Madani Markaz in its entirety?

Answer: As soon as the scheduled time is over, the speech should be ended.

Question 27: Which representatives are allowed to make amendments to the speech of the weekly congregation issued by the Madani Markaz?

Answer: The members of Shura may make amendments to it when necessary.

Question 28: Can the recitation of the Quran and Naat be performed on the microphone at the weekly congregation?

Answer: If the participants are few, it should be done without a microphone.

Question 29: Is it allowed to deliver the speech at the weekly congregation while sitting on a chair?

Answer: It is better to deliver the speech while standing.

Question 30: If the weekly congregation is watched at home on Madani Channel, will it be considered as acting upon the Pious Deed of attending the weekly congregation?

Answer: If one did this due to feeling unwell or any Shariah-approved compulsion, then this will be considered as acting upon that Pious Deed.

Question 31: Is it allowed to have any other organisational engagement during the weekly congregation?

Answer: It is not allowed. From Maghrib to Ishraq, Chasht and Salat-o-Salam, this should be the only engagement.

Question 32: Can everyone be served with Langar Razawiyyah (food) at the weekly congregation?

Answer: Langar Razawiyyah should be arranged at every weekly congregation. (Its beneficiaries will be people from remote areas, students of Jamiaat and Madaris of Ahl-e-Sunnat and those observing I'tikaf overnight.)

Question 34: Can the 'weekly congregation' just be called 'congregation'?

Answer: The whole terminology, 'weekly congregation' should be used.

Question 36: Which terminology is correct, 'overnight stay' or 'overnight I'tikaf' at the weekly congregation?

Answer: The correct terminology is 'overnight I'tikaf' at the weekly congregation, not 'stay'.

FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-Inspiring Ijtima' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah ﷻ with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasool, to fill out the Madani In'amaat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

My Madani Aim: 'I must strive to reform myself and people of the entire world, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.' In order to reform ourselves, we must act upon Madani In'amaat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.



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