

Respect Your Elders

24-January-2019



Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

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

Respect Your Elders

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَى أَلِكْ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
وَعَلَى أَلِكْ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaf.

Whenever you enter a Masjid, upon remembering, make the intention of Nafil I'tikaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafil (supererogatory) I'tikaf, and eating, drinking and sleeping will also become permissible for you in the Masjid.

Excellence of Salat- 'Alan-Nabi ﷺ

The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

حَيْثُ مَا كُنْتُمْ فَصَلُّوا عَلَيَّ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي

i.e. wherever you stay, recite Salat upon me, because your Salat reaches me.

(Mu'jam-e-Kabeer, vol. 3, pp. 82, Raqm 2729)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool ﷺ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a believer is better than his action.*

(*Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942*)

Madani pearl

The more righteous intentions one makes the greater reward he will attain.

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. When I hear *تُؤَدُّوْنَ إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوْا عَلَيَّ الْحَبِيْب*, etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
4. After the Ijtima', I will approach other people by making Salam, shaking hands, and for making individual efforts upon them.

صَلُّوْا عَلَيَّ الْحَبِيْب صَلَّى اللَّهُ تَعَالَى عَلَيَّ مُحَمَّدٌ

Dear Islamic brothers! In today's weekly Sunnah-inspiring Bayan, we will have the privilege to listen to the Madani pearls regarding respecting the elders. Our beautiful religion, Islam, teaches us to show affection towards those who are younger and have lower rank and status than us. It also teaches us to respect those who are older, more knowledgeable and possess a higher rank and status than us. Throughout the day, we do stay in touch with our elders for one reason or the other. Our elders include parents, paternal and maternal uncles, elder siblings, other relatives, teachers, spiritual guide, [Islamic] scholars, blessed Muftis of Islam, and all those who have an elevated rank. Our Beloved Rasool ﷺ has commanded

us to honour and respect them. In this regard, let us listen to 2 blessed sayings of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. وَقَدِرِ الْكَبِيرَ وَارْحَمِ الصَّغِيرَ تُرَافِقُنِي فِي الْجَنَّةِ: i.e. Honour and respect the elders and have mercy upon the young ones, you will attain my company in Jannah. (*Shu'ab-ul-Iman, vol. 7, pp. 458, Hadees 10981*)
2. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: Enlarge your gatherings [i.e. make space] for a scholar due to his knowledge, for an elderly person due to his age and for a ruler due to his status. (*Kanz-ul-'Ummal, vol. 9, pp. 66, Hadees 25495*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! How deep respect our pious predecessors رَحِمَهُمُ اللهُ تَعَالَى would show towards their elders! Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziya'ee دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has mentioned a narration on page no. 4 of his booklet '**Samundari Gumbad [Oceanic dome]**'. Pay full attention while listening to this narration and make efforts to gain the Du'as of mother.

Respect of mother

Sayyiduna Ba-Yazeed Bistami رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said, 'During a very cold night, my mother asked me to bring water. I went to bring a glass of water but she had fallen asleep when I came. I did not feel it appropriate to wake her up. Therefore, I stood near her holding the glass of water and waiting for her to wake up so that I would present it to her. I stood for quite a while. In the meantime, some water spilled over my finger and froze, turning into ice.

When my mother woke up, I presented her the glass of water. My finger had adhered to the glass because of ice. As I detached my finger from the glass, its skin came off, causing bleeding. Seeing it, my mother asked, 'What is this?' I told her the whole story. Listening to it, she raised her hands and made Du'a, 'O Allah عَزَّوَجَلَّ! I am pleased with him. You also get pleased with him.'

Dear Islamic brothers! Have you realised how beautifully Sayyiduna Ba-Yazeed Bistami رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ showed respect towards his mother? He did not feel appropriate to wake her up from her sleep and spent the entire night standing in the intense cold out of her respect. Being pleased with this practice of his, his blessed mother then sincerely made Du'a for him: 'O Allah عَزَّوَجَلَّ! I am pleased with him, you also become pleased with him.' So, we should also follow the footstep of our pious predecessors and show respect to our parents. As serving parents and showing respect to them are indeed extremely privileged deeds. If we treat them nicely and show respect to them, then they may become extremely pleased with us and pray wholeheartedly to Allah عَزَّوَجَلَّ for us which may become a means of goodness for us in this world and the Hereafter. Islam has commanded us to treat our parents nicely and talk to them in an extremely gentle and soft manner. Allah عَزَّوَجَلَّ Says in Surah Bani Israel, part 15, Ayah 23 and 24:

وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا أَوْفٍ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَاخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ﴿٢٤﴾

Translation from Kanz-ul-Iman: *And treat parents with goodness; if one of them or both reach old age in front of you, so do not say (even) 'Ugh' to them and do not scold them, and speak to them words of respect. And spread for them the arm of humbleness with a soft heart, and request humbly that, 'O my Lord! Have mercy on them both, just as they brought me up in my childhood.'*

(Part 15, Surah Bani Israel, Ayah 23-24)

Dear Islamic brothers! In the commentary of the abovementioned blessed Ayah, it is stated: The blessed Ayah implies that your Lord عَزَّوَجَلَّ has commanded you to observe a righteous behaviour towards your parents with extreme kindness; because the way your parents have done a great favour upon you, hence it is obligatory for you as well to treat them nicely in the same manner as well. (Siraat-ul-Jinaan, vol. 5, pp. 440)

When your parents become weak and lose strength in their limbs and live with you in their last age in the state of sheer weakness as you were powerless with them in your childhood, then do not even say 'uff' to them, i.e. do not utter any such word from your mouth that indicates them being a burden upon you. And do not rebuke them. Talk to them gracefully and politely, and address them with great manners.

(Khaazin vol. 3, pp. 170-172; Siraat-ul-Jinaan, pp. 443)

Dear Islamic brothers! Through this Ayah and its commentary, we learnt that Allah ﷺ has commanded us to treat our parents kindly and emphasized on looking after them more, especially in their old age.

Dear Islamic brothers! In our society, mothers are usually given some importance whatsoever but unfortunately, 'fathers' are completely taken for granted. It is due to the father that one gets the blessing of 'mother'. He teaches his young child how to walk and guides him on how to lead an honourable life in the society. If Jannah lies under the feet of mother, then father is the middle door of Jannah. Pleasure of Allah ﷺ lies in the pleasure of father. Regarding the importance and excellence of father, let us listen to 3 blessed sayings of the Beloved Rasool ﷺ:

1. The Holy Rasool ﷺ has stated: The pleasure of Allah ﷺ lies in the pleasure of father and the displeasure of Allah ﷺ lies in the displeasure of father. *(Sunan-ut-Tirmizi, vol. 3, pp. 360, Hadees 1907)*
2. The Holy Rasool ﷺ has stated: Obeying father is obeying Allah ﷺ and disobeying father is disobeying Allah ﷺ. *(Al-Mu'jam-ul-Awsat, vol. 1, pp. 614, Hadees 4455)*
3. The Holy Rasool ﷺ has stated: Father is the middle door among the doors of Jannah. If you want, you may lose it and if you want, you may protect it. *(Sunan-ut-Tirmizi, vol. 3, pp. 359, Hadees 2255)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Remember! The one who displeases his elders, especially his parents, hurts their feelings, disrespects them and treats them badly, such a person becomes a great sinner and deserving of torment in this world and the Hereafter. He is not considered as an honourable person in the society either.

Remember! Due to being associated with our parents, we shall also respect our maternal and paternal grandparents. In fact, we should treat every elderly person with respect because an Islamic society fully defends the rights of elderly people as well. In Islam, there is no concept of considering elderly people to be a burden and putting them in an **‘old house’**. This is a distinguishing feature of Islam that it persuades young people to treat elderly people with respect and preserve their honour. In the past era, if any young person walked ahead of any elderly person, Allah ﷻ would make him sink into the ground (due to his disrespect). (*Ruh-ul-Bayan, vol. 9, pp. 62*)

Sayyiduna Anas Bin Maalik رضى الله تعالى عنه has narrated that the Holy Rasool صلى الله تعالى عليه وآله وسلم has said: The young person who respects an elderly person due to his age, in exchange of it, Allah ﷻ increase his [i.e. the young person’s] dignity through someone else. (*Sunan-ut-Tirmizi, vol. 3, pp. 411, Raqm 2029*)

Therefore, we should respect our elders and obey every permissible command of theirs so that we can succeed in attaining respect in this world and save ourselves from the disgrace of the Hereafter. Our pious predecessors رضى الله تعالى عنهم used to advise their acquaintances and admirers to honour the elders and respect them.

Advice of respecting the elders

Having completed his religious studies, Sayyiduna Yusuf Bin Khalid Basri رضى الله تعالى عنه, a student of Imam-e-A’zam Abu Hanifah Nu’man Bin Saabit رضى الله تعالى عنه, sought permission to go to his city ‘Basra’. Upon this, Imam-e-A’zam رضى الله تعالى عنه replied: ‘Wait for a few days so that I advise you about those important matters that you have to deal with. Such as dealing with people, recognising the status of the learned ones, reforming the Nafs, taking

care of people, establishing friendship with ordinary and special people and being aware of the situations the ordinary people. To the extent that when you leave after acquiring knowledge, then that advice (of mine) serves you as such a tool that is required by ‘ilm [knowledge], it beautifies ‘ilm [knowledge] and protects it from becoming faulty.’ (Then he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said): ‘When you enter Basra, people will greet and come to behold you. They will recognise your status you rightfully deserve; so you should respect them in view of their status. Dignify the noble people, honour the people with knowledge, respect the elders and be affectionate towards the young ones.’

(Imam-e-A'zam ki Wasiyyatain, pp. 25-27)

Dear Islamic brothers! You have just heard that while advising his student, the great leader of millions of Hanafis, Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ commanded him to respect the elders and be affectionate towards the young ones. Remember! The one respecting elders is not only considered to be honourable in the society but at times, even grave sinners are also blessed with forgiveness due to respecting the elders.

Attained forgiveness due to respecting a saint

Once, a sinner was sitting at a riverbank and washing his hands and face. In the meanwhile, the great leader of millions of Hanbalis, Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ arrived there, sat at a short distance from him and started performing ablution [Wudu]. When that person noticed that the water used by him was flowing in the direction where a great saint of Allah عَزَّوَجَلَّ was sitting and performing ablution, he did not feel it to be appropriate and sat on the other side of Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ where water used by him (Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) was flowing towards him (the sinner).

How greatly he was rewarded for this blessed act of respecting a blessed saint of Allah عَزَّوَجَلَّ! When he passed away, someone saw him in his dream and asked how he was dealt with. He replied: By the blessing of showing respect to Sayyiduna Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, Allah عَزَّوَجَلَّ forgave me. *(Tazkira-tul-Awliya, vol. 1, pp. 196)*

Dear Islamic brothers! As respecting and honouring elders becomes a means of salvation for the sinners in the Hereafter, at the same time, slightest bit of disrespect to them can also become a means of eternal loss and destruction of deeds. Because disrespecting one's own elders is a satanic act. And this was the very reason why he (Shaytan) was humiliated, disgraced and thrown out of the court of Allah Almighty. Whereas, Shaytan was not disobedient before that. In fact, he worshipped for thousands of years. He was the treasurer of Paradise. He was a Jinn, but became Mu'allim-ul-Malakoot, i.e. the teacher of angels, due to his acts of worship and knowledge. But when he became disrespectful in the court of Sayyiduna Aadam عَلَيْهِ السَّلَام, then all his acts of worship went in vain. Humility and disgrace became his destiny. He eternally became accursed and became deserving of the torment of Hell.

Dear Islamic brothers! It is learnt that disrespecting elders results in our own loss and respecting them results in our own benefit. How beautifully an Arab poet has said:

مَا وَصَلَ مَنْ وَصَلَ إِلَّا بِالْحُرْمَةِ وَمَا سَقَطَ مَنْ سَقَطَ إِلَّا بِتَرْكِ الْحُرْمَةِ

Whatever a person attained is only due to the virtue of showing respect and whatever a person lost is only due to not showing respect.

Dear Islamic brothers! Our teachers are also included amongst our elders. Our pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى used to show great respect and reverence towards their teachers. In the presence of their teachers, they would remain silent and continue learning with their gazes lowered. Some would show such deep respect for their teachers that they would even consider it to be an act of disrespect to mention a ruling whilst their teachers were still alive. In this relation, let us listen to two parables:

Halqah-e-Dars [study circle] of Imam Husayn

Praising the gathering of Islamic teachings of Sayyiduna Imam Husayn رَضِيَ اللَّهُ تَعَالَى عَنْهُ, Sayyiduna Ameer Mu'awiyah رَضِيَ اللَّهُ تَعَالَى عَنْهُ said to a Qurayshi person: 'Go to Masjid-un-Nabawi, there you will see people sitting in a study circle with utmost respect and concentration as if birds are sitting on their

heads. (At that time) be assured that this is the gathering of Sayyiduna Imam Abu ‘Abdullah Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ.’ He رَضِيَ اللهُ تَعَالَى عَنْهُ further said: ‘This gathering will be absolutely free from jokes.’ (*Tareekh Ibn ‘Asakir, vol. 14, pp. 79*)

Similarly, when anybody would ask any question to Sayyiduna Sahl Bin ‘Abdullah رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ, then he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ would not reply. Once, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ suddenly sat leaning against the wall and said to the people: ‘Today, ask me whatever you want.’ People humbly said: ‘What is the matter today? You did not use to answer any question.’ He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said: ‘Until my teacher, Sayyiduna Zun-noon Misri رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was alive, I used to avoid answering questions out of his respect.’

People were greatly surprised to have heard this from him because as per their knowledge, Sayyiduna Zun-noon Misri رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was still alive. Therefore, people straight away noted down the time and date. When it was inquired later on, then it was found out that Sayyiduna Zunnoon Misri رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ passed away just a little while before his (Sayyiduna Sahl Bin Abdullah’s رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ) uttered words. (*Tazkira-tul-Awliya, vol. 1, pp. 229*)

Dear Islamic brothers! We should also show respect to our teachers because they have a lot of favours upon us. Through knowledge, they teach us how to distinguish between good and bad, make us a prominent figure of the society and try to improve our conduct and character. Sayyiduna Abdullah Bin Mubarak رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said: ‘In comparison to acquiring more knowledge, we are more in need of acquiring a little bit of Adab (etiquettes).’

(*Ar-Risala-tul-Qushayriyyah, pp. 317*)

While teaching the respect of a teacher, A’la Hadrat, Imam Ahmad Raza Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said:

1. Student should not precede the teacher in conversation.
2. He (student) should not sit at his (teacher’s) place even in his absence.
3. While walking, he should not walk ahead of him.

4. When spending on his teacher, he should not show miserliness [i.e. not be stingy]. It means that whatever teacher requires, he should wholeheartedly present it to him and when the teacher accepts it, he should consider it to be his favour and a privilege for himself.
5. Right of teacher should be given preference over the right of his parents and all the Muslims.
6. Even if he learnt only a single word from his teacher, he should still show humbleness before him.
7. If the teacher is inside the house, then he should not knock on the door; rather, he should wait for him to come out himself.
8. (The student should not let any trouble to be caused to his teacher from his side, because) if the teacher receives any trouble from any student, then he (the student) will remain deprived of the blessings of 'ilm [knowledge].

(Fatawa Razawiyyah, vol. 23, pp. 376, 638)

Dear Islamic brothers! Teacher holds the rank of being the spiritual father. Therefore, student should seek knowledge from the teacher whilst keeping the respect of the teacher in view. It is stated in *Tafseer Kabeer*: Teacher is more affectionate to his student than his parents because parents protect him from the calamities and fire of this world, whereas, teachers save him from the hellfire and the calamities of the Hereafter. *(Tafseer Kabeer, vol. 1, pp. 401)*

Respect of the elder brother

Dear Islamic brothers! Among our elders, the status and rank of our elder brother is also very respectable. In the heart of the elder brother, Allah Almighty places affection like that of father for his younger siblings. The elder brother looks after the younger siblings and fulfils their needs even in the presence of the father, and in case the father passes away, then he still fulfils his responsibilities duly even after his (father's) demise.

So many favours of the elder brother require the younger siblings to also respect him. They should honour him. They should give him the rank of their parents in the absence of their parents. Otherwise, they should consider him

as their guardian. They should refrain from backbiting, tale-telling and having ill-assumptions about him. They should try their utmost to obey to his permissible desires and commands. They should always keep good ties with him. In case there is any dispute among them, then he (younger brother) should come forward and apologise to the elder brother himself and try his best to reconcile with him.

Treat elder brother nicely

Sayyiduna Jareer Bin Haazim رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Once, I saw a dream that my head is in my hands. For the interpretation of this dream, I told my dream to Sayyiduna Imam Ibn Seereen رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who had great expertise in dream interpretation). He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ inquired me ‘if anyone of my parents was alive.’ I replied in the negative. Thereafter he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ inquired ‘do you have an elder brother?’ I responded in positive. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: ‘Fear Allah عَزَّوَجَلَّ in his matter. Treat him nicely and abstain from cutting off ties with him.’

(Shu'ab-ul-Iman, vol. 6, pp. 210, Hadees 7928)

Dear Islamic brothers! You see that the status of the elder brother in terms of respect is like that of father’s status. However, after listening to his excellences, the elder brother should also not develop a mind-set that only younger siblings should respect me. No matter if I speak to them harshly, humiliate them in front of others whenever I like to, swear at them if they make any mistake, and stare at them angrily all the time in order to keep my awe and fear before them.

Remember! Islam has illustrated the rights and etiquettes of everyone. While the young ones have been urged to show respect to the elders, at the same time, elders have also been commanded to treat the young ones with affection. In this relation, listen to two blessed sayings of the Beloved Rasool

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُوقِرْ كَبِيرَنَا وَيَعْرِفْ لَنَا حَقَّنَا: The one who does not have mercy on our young ones, does not respect our elders and does not know the right of a Muslim is not amongst us.

(Al-Mu'jam-ul-Kabeer, vol. 11, pp. 355, Hadees 12276)

2. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Respect the elders, have mercy on the young ones, you and I will come on the Day of Judgement like this. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ joined his fingers together. (*Al-Matalib-ul-'Aaliyyah, vol. 7, pp. 570, Hadees 353*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

‘Madani Muzakarah’, one of the 12 Madani activities

Dear Islamic brothers! We come to know that respecting the elders and being merciful and affectionate towards the young is very much liked by the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Therefore, we should develop a habit of respecting the elders and being affectionate towards the young ones. Moreover, we should associate with such an environment where the mind-set for respecting the elders and being affectionate towards the young ones is given. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, in the Madani environment of the Madani movement for the devotees of Rasool, Dawat-e-Islami, a great emphasis is given on respecting and honouring the sacred personalities, noble predecessors and elders, and also to be affectionate towards the young ones. Therefore, remain associated with the Madani environment of Dawat-e-Islami at all times and actively take part in the 12 Madani activities of Zayli Halqah in your area. **‘Madani Muzakarah’** is also one of the 12 Madani activities of the Zayli Halqah.

- ❖ By the virtue of watching and listening to “Madani Muzakaraha” regularly, one develops a mind-set of becoming cautious in the matters of Shari’ah.
- ❖ By the virtue of Madani Muzakarah, one gains the company of the devotees of Rasool.
- ❖ By the virtue of Madani Muzakarah, one’s passion for becoming practicing Muslim increases.
- ❖ By the virtue of Madani Muzakarah, one develops hatred towards sins.
- ❖ By the virtue of Madani Muzakarah, one attains steadfastness in the Madani environment of Dawat-e-Islami.

- ❖ By the virtue of Madani Muzakarah, one keeps getting information regarding the Madani activities of the movement of the devotees of Rasool, **‘Dawat-e-Islami’**.
- ❖ Madani Muzakarah is the means of an increase in the Islamic knowledge.
- ❖ Madani Muzakarah is a great source for gaining Madani Tarbiyyat [edification] from the hundreds, rather thousands, of experiences of Ameer-e-Ahl-e-Sunnah’s *داعية بركاتهم العالوية* life.
- ❖ Along with gaining religious knowledge, one also gets Tarbiyyat [edification] regarding character building as well in the Madani Muzakarah.
- ❖ By the virtue of Madani Muzakarah, one attains Islamic knowledge in the form of interesting answers given by Ameer-e-Ahl-e-Sunnah *داعية بركاتهم العالوية* for the questions asked to him.

Moreover, what can be said about the excellence of the ‘ilm-e-Deen [Islamic knowledge].

Superior than one thousand Nawafil

Sayyiduna Abu Zarr Ghifari *رضي الله تعالى عنه* states: The Holy Rasool *صلى الله تعالى عليه وآله وسلم* said to me: ‘O Abu Zarr *رضي الله تعالى عنه*! Morning befalling upon you in such a state that you learnt one Ayah of the book of Allah Almighty is better for you than offering hundred Nawafil. Moreover, morning befalling upon you in such a state that you learnt one chapter of ‘ilm [Islamic knowledge], whether you acted upon it or not, is better for you than offering one thousand Nawafil. (*Ibn Majah, Kitab-us-Sunnah, vol. 1, pp. 142, Hadees 219*)

الحمد لله عذو جَلَّ, various Islamic brothers have repented from their sinful lives by the virtue of Madani Muzakarah. Let us make an intention that we will also surely watch **‘Madani Muzakarah’** every week and will also keep inviting other Islamic brothers to watch it as well, *إن شاء الله عذو جَلَّ*.

Other than on weekly basis, Madani Muzakaraha are also conducted on different occasions too. For example, **10 Madani Muzakaraha** of Muharram-ul-Haraam, **12 Madani Muzakaraha** of Rabi'-ul-Awwal (Barveen Shareef), **11 Madani Muzakaraha** of Rabi'-ul-Aakhir (Giyarveen Shareef), **daily two Madani Muzakaraha** in Ramadhan Shareef, **10 Madani Muzakaraha** of Zul-Hijja-tul-Haraam, etc.

In order to gain detailed information regarding the weekly Madani activity of '**Madani Muzakaraha**', read the booklet '**Haftawar Madani Muzakaraha**' published by Maktaba-tul-Madinah. All responsible personnel of Dawat-e-Islami, especially **the Nigran and members of the department 'Weekly Madani Muzakaraha**', should definitely read this booklet. Along with being available on Maktaba-tul-Madinah, this booklet can also be read from the website of Dawat-e-Islami: www.dawateislami.net.

By the virtue of reading this booklet, you will be able to know:

- ❖ Harms of not acquiring 'ilm [Islamic knowledge]
- ❖ Importance of asking question in the Madani Muzakaraha
- ❖ Ways of participating in the Madani Muzakaraha
- ❖ To date detail of Madani Muzakaraha
- ❖ Madani pearls of **Markazi Majlis-e-Shura** regarding Madani Muzakaraha
- ❖ Questions and answers based on the **precautions and useful information** about Madani Muzakaraha
- ❖ **Shari' and organisational** precautions regarding Madani Muzakaraha etc.

For persuasion, let us listen to a Madani parable of a person who associated with the Madani environment of Dawat-e-Islami by the virtue of listening to the '**Madani Muzakaraha**.'

A fashion addict reformed

An Islamic brother from the city of Layyah (Punjab, Pakistan) was away from adopting Sunnahs and lost in adopting immoral fashions. Wearing new

fashioned (immoral) clothing and wasting his precious time in useless activities was his normal routine. He had become absolutely heedless from the remembrance of Allah Almighty. How he developed the mind-set of living a virtuous life was that once, he attained the privilege of listening to the **‘Madani Muzakarah’**. By the virtue of listening to it, his life completely changed. He attained the opportunity of gaining the **‘matchless treasure’** of abundant of knowledge imparted by Ameer-e-Ahl-e-Sunnah **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** in an extremely easy manner. His heart enlightened with the rays of the fear of Allah Almighty and love of the Holy Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. He felt remorse over his past life. Therefore, appreciating rest of his remaining life, he abandoned the curse of (immoral) fashions, and made a firm intention of acting upon the Sunnahs and being punctual in offering his Salah. He adorned his head with Imamah Shareef [blessed turban], enlightened his face with a blessed beard, and attached himself with the Madani movement of the devotees of Rasool, Dawat-e-Islami, in order to gain steadfastness upon virtuous deeds. Moreover, he became used to travelling in a 3-day Madani Qafilah every month in order to spread the call towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Majlis Madani Muzakarah

Dear Islamic brothers! You have heard that what great blessings one reaps by the virtue of listening to the Madani Muzakarah. Therefore, remove laziness, take time out of your commitments, and make a habit of watching the Madani Muzakarah regularly.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, Madani movement of the devotees of Rasool, Dawat-e-Islami, is spreading Sunnahs in approximately 105 religious departments all across the globe. Out of those departments, one department is **“Majlis Madani Muzakarah”**. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, Shaykh-e-Tareeqah, Ameer-e-Ahl-e-Sunnah, founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas ‘Attar Qaadiri Razavi Ziya’ee **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** made the following Urdu saying true that **‘ilm [knowledge] encompasses numerous treasures and asking questions is the source to attain it.’**, and started a series of questions and

answers. In the Madani environment of Dawat-e-Islami, it is called **‘Madani Muzakarah’**. In Madani Muzakaraha, the devotees of Rasool ask questions relating to beliefs and deeds, virtues and Manaqib, Shari’ah and Tareeqah, History and Seerah, science and medicine, ethics, Islamic information, financial matters, social and organisational issues, and various other topics. Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** provides them with answers filled with wisdom and love of the Holy Rasool.

أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, **‘Majlis Madani Muzakarah’** is making efforts to impart these interesting Madani pearls given by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** in Madani Muzakaraha, that are filled with knowledge and wisdom, to the Muslims of the entire world in the form of written booklets and memory cards. May Allah Almighty bless the Majlis Madani Muzakarah with further progression.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Respect of the relatives

Dear Islamic brothers! Islam has not only described the rights and etiquettes of parents, teachers, elder siblings, spiritual guide and other elders, but also the rights and etiquettes of the close relatives. The relations with close relatives are usually due to our parents, and treating them nicely is also a form of respecting and honouring our own parents. Respect of relatives does not only lie in lowering eyes before them or kissing their hands, rather, treating them nicely and refraining from cutting ties with them is also referred to as the act of respecting the relatives.

Quranic command of treating relatives nicely

In the first Ayah of Surah Nisa part 4, Allah **عَزَّوَجَلَّ** Commands us to fulfil the rights of relatives:

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿٦٠﴾

Translation from Kanz-ul-Iman: And fear Allah in whose name you demand (mutual rights) and be mindful of your (blood) relations. Indeed Allah is observing you at all times. (Part 4, Surah An-Nisa, Ayah 1)

Under this blessed Ayah, the great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: ‘The way Salah, Sawm, Hajj, Zakah etc., are necessary for Muslims, similarly, it is also imperative to fulfil the rights of the relatives too.’ He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ further said: ‘Treating the dear and near ones well is very beneficial for this world as well as for the Hereafter. This stabilises our life, death and the Hereafter. (Tafseer-e-Na’eemi, vol. 4, pp. 455,456)

Sadr-ush-Shari’ah, ‘Allamah Maulana Mufti Muhammad Amjad ‘Ali A’zami رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: There is a consensus of the entire Ummah on the fact that treating relatives nicely is Wajib and cutting ties with them is ‘Haraam.

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has further stated: There are different ways of treating relatives nicely. For example, giving them gifts, providing them help if they need it from you in any matter, saying Salam to them, going to meet them, being close to them, talking to them and treating them gracefully and nicely. If a person is abroad, then he should write letter to his relatives. He should remain in touch with his relatives through letters so that the relationship is not broken off. If possible, he should come to his country and strengthen ties with his relatives. Doing so would increase affection between them. (Now a days, the practice of writing letters has gone really down. Therefore, one can keep in touch through phone and internet as well. Because the purpose is to keep the ties established, no matter what permissible means are used for it). (Bahar-e-Shari’at, part 16, vol. 3, pp. 558)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Let's go through 10 benefits of treating relatives nicely.

Ten benefits of treating relatives nicely

Sayyiduna Faqeeh Abul Lays Samarqandi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: There are ten benefits of treating relatives nicely: **(1)** It brings about the pleasure of Allah عَزَّوَجَلَّ. **(2)** It is the means of pleasing people. **(3)** It delights angels. **(4)** It earns you praise from Muslims. **(5)** It upsets Satan. **(6)** It increases one's lifespan. **(7)** It brings blessings in sustenance. **(8)** It pleases the deceased Muslim forefathers (i.e. the father and grandfather). **(9)** It increases affection among each other. **(10)** It increases his reward after his demise because people make Du'a of goodness in his favour. (*Tanbih-ul-Ghafileen*, pp. 73)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Showing respect to the close relatives, treating them nicely and always maintaining ties with them is surely a privilege, but alas! Some people maintain ties either due to some compulsion or any vested interest. Some people get displeased with their relatives for personal reasons and at times, for no reason, and do not like to meet one another for years. If they come across each other at any occasion, even then they don't like to see each other. And some even go on to say that: 'We are good to those who are good to us, and bad to those who are bad to us.' It is for this reason that some people only invite those relatives in their weddings and other functions who invite them in their functions, or they have any vested interest in them.

On the contrary, those relatives who cannot help them out or do not invite them due to their poverty, let alone inviting such relatives in their functions, they do not even feel it appropriate to keep ties with them even to the extent of saying Salaam etc. Similarly, Zakah-deserving relatives are also constantly ignored.

In short! Now the spirit of affection, sincerity and devotion like before seems to have faded away amongst the relatives. Whereas, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'Do not cut ties with one another, do not turn your back, do not keep hatred, do not bear jealousy, and o servants of Allah

عَزَّوَجَلَّ! Become brothers with one another. It is not permissible for any Muslim to have ties cut off with his brother for more than three days.

(Sunan-ut-Tirmizi, vol. 3, pp. 376, Hadees 1942)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! There was a time when each and every Muslim was extremely respectful, observed good manners, protected the dignity of one another and reflected an excellent character. They were modest as well as a true reflection of following the Sunnahs of the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Let alone son or daughter looking into the eyes of their parents or disciple and student looking into the eyes of their spiritual guide and teacher, they would feel reluctant in even coming in front of them. During conversation, they would look down (out of respect). They would suppress their voice and obey their instructions. They would show respect even in their absence and would refer to them by their titles instead of saying their names. In short! They would regard their rank and status at all times, and would treat the elders and young ones accordingly.

But Alas! Now almost everyone of us is unaware of these Islamic rules of decorum and ethical codes, good manners and etiquettes and Shar'i rulings. Everyone is struggling hard to excel others in indecency and unethical attitude trampling the honour and sanctity of our respectful social family system.

Today's son does not talk to his father whilst staring in his eyes, but by holding his collar. Today's daughter, though, does not play the role of a helping hand to her mother, but surely hurts (the feelings of) her mother. The younger ones have no manners; the elders are not affectionate; the friends are not loyal; the daughter is rude; the mother is harsh; the student is not modest and the teacher is not a man of virtuous character. Due to being

deprived of the Islamic knowledge and righteous company, neither do parents give Islamic upbringing to their children nor do children serve their parents.

In short! Lack of moral values has led to the destruction of our social and family life. Whereas, when we look into the blessed lives of our pious predecessors رَحْمَةُ اللهِ تَعَالَى and the blessed Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ, we learn that they used to show utmost respect towards their elders.

Respect of Peer-o-Murshid [spiritual guide]

‘Allamah Imam Abu Qasim ‘Abdul Kareem Qushayri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to appear in the court of his Peer-o-Murshid (spiritual guide) observing great respect. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: ‘In my early days, whenever I would be privileged to go in the gathering of my Peer-o-Murshid (Sayyiduna Abu ‘Ali Daqqaaq رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ), I would observe Sawm on that day and then perform the ritual bath. Only then would I gather the courage of going in the gathering of my Peer-o-Murshid. Many times it happened that I would reach the door of the Madrasah but would return out of shyness. If ever I would gather the courage and enter the Madrassah, then as soon as I would reach the middle of the Madrasah, then such a sensation would pass through my body that even if a needle was pierced through my body, I perhaps would not feel anything.’

(Ar-Risala-tul-Qushayriyyah, pp. 328)

Dear Islamic brothers! Have you seen how the people of the past era used to respect their Peer-o-Murshid? It was as if the respect of their Peer-o-Murshid was running in their veins. Their parables full of surprising acts of respect and devotion make us speechless thinking whether a Peer-o-Murshid could also be respected in such a manner as well? It is for this reason that they attain utmost blessings of their Peer-o-Murshid.

Remember! It is obligatory upon every disciple to show respect and reverence towards his Peer-o-Murshid. The respect of parents, teacher and elder brother has its own importance; but Peer-o-Murshid is that great personality by the virtue of whose company, one attains the mind-set of protecting his Iman, identifies corrupt beliefs, learns the purpose of life, has

aversion towards sins and develops eagerness to carry out virtuous acts, develops (his own) respect in the hearts of people, cleans his heart, ignites the fear of Allah ﷻ and love of the Holy Rasool ﷺ in his heart, and improves his life in this world as well as in the Hereafter.

In short! There are numerous favours of Peer-o-Murshid upon his disciples. Therefore, if any fortunate person gets the privilege of becoming the disciple of an accomplished Peer-o-Murshid, then in order to attain his blessings, he should become an embodiment of observing his respect. Those disciples who wholeheartedly show great respect towards their Peer-o-Murshid and do not observe heedlessness in fulfilling their rights, such privileged disciples escalate the steps of success and emerge as the dear, beloved and chosen devotees of their Peer-o-Murshid.

How many rights Peer-o-Murshid has and how important is it to observe respect for them, get a gist of it from the following blessed sayings of the blessed saints رَحْمَةُ اللهِ تَعَالَى.

Sayyiduna Zunnoon Misri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: When a disciple does not regard the respect, he reverts back to where he had started from.

(Risala Qushayriyyah, pp. 319)

Someone asked Sayyiduna Khuwajah Qutb-ud-Deen Bakhtiyar Kaaki رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ: 'How much right does a Peer (spiritual guide) has over his disciple?' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied: 'If a disciple carries his Peer-o-Murshid on his head all his life on the way to Hajj, still, the right of Peer-o-Murshid would not be fulfilled.

(Hasht Bihisht, pp. 397)

Sayyiduna Imam 'Abdul Wahhab Sha'rani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: The essence of a disciple lies in the fact that he never develops the thought in his heart that he has repaid the favours of his Peer-o-Murshid even if he serves his Peer-o-Murshid for one thousand years and spends millions on him; because the disciple who develops the thought that he has repaid some favours of his spiritual guide after serving him or spending so much on him has actually

derailed from the path of Tareeqah. It means that he has nothing to do with the blessing of his spiritual guide. (*Al-Anwar-ul-Qudsiyyah, pp. 27*)

Dear Islamic brothers! You have just heard how great a blessing respecting the Peer-o-Murshid is. Fortune of the one attaining this blessing shines. In the current era, if you want to see the status of any respectful disciple, then the blessed personality of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziya’ee دامت بركاته العالیه is in front of us. He دامت بركاته العالیه duly and wholeheartedly observed respect and devotion towards his Peer-o-Murshid, Sayyidi Qutb-e-Madinah ‘Allamah Maulana Ziya-ud-din Ahmad Madani Qadiri Razavi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Due to this, Allah عَزَّوَجَلَّ bestowed His blessings upon him so much that today, he (Ameer-e-Ahl-e-Sunnah) has become renowned all over the world.

Dear Islamic brothers! If we also want that Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ remain pleased with us and we become the beloved and chosen disciple of our Peer-o-Murshid, then we have to strictly observe the golden principles of respect and reverence. إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, by the virtue of its blessings, we will achieve success.

Persuasion for Madani In’aat No.7

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دامت بركاته العالیه is not only an embodiment of good manners and pure character himself, but in order to teach good manners and reverence to the Muslims, he دامت بركاته العالیه authored a booklet namely ‘*Ihtiraam-e-Muslim*’ (The Respect of a Muslim).

In this sinful era, he دامت بركاته العالیه has provided a mechanism for Muslims to become practicing as well as well-mannered in the form of a questionnaire namely ‘**72 Madani In’aat**’, that comprises of Shari’ah as well as Tareeqah. The Madani In’aat No.7 of this booklet states: ‘Today, did you speak softly with everybody (at home and outside) whether younger or older, even with your mother (and your children and their mother)? [In Urdu, address others by ‘Aap’ instead of ‘Tu’; and say ‘Jee’ instead of ‘Hayn’.]’

While acting upon this Madani In'aam, we should also talk to everyone in a polite manner. Do not use rough and slang language in your home, nor outside.

It has been observed that some people are very good and converse politely with everyone as long as they are out of their homes, but the moment they enter home, they roar like a lion, shout, and speak in a rude way that even hurts others' feelings. Such people should engrave the following blessed saying of the Beloved Rasool ﷺ in their minds: 'خَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِ'

وَلِوَلَدَاتِهِ' i.e., The best amongst you is he who is good to his women [wives] and daughters. (*Shu'ab-ul-Iman, vol. 6, pp. 415, Hadees 8720*)

The renowned commentator of Glorious Quran, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: 'Person with a noble character is he who is courteous towards his wife and children as he remains engaged with them frequently. Being courteous towards strangers is not the mark of one's excellence because you meet them occasionally.' (*Mirat-ul-Manajih, vol. 5, pp. 96*)

Dear Islamic brothers! The great gift of Madani In'amaat is a great source of beautifying our dunya (world) as well as the Hereafter. Through acting upon it, we can develop the great yearning for reforming ourselves and the people of the entire world. Moreover, we can overcome our mistakes through the assessment of our good and bad deeds by the marking 'Yes' or 'No' to the questions in seclusion. It is as if the Madani In'amaat bring us in a self-accountability court asking about the deeds done throughout the day providing us an opportunity to reform ourselves and attain salvation.

In fact, Madani In'amaat booklet is a compilation of the deeds leading to Jannah and saving us from the Hell. It is as if Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ observed the misery of our non-practicing state and provided us with a beautiful method of our reform so that we succeed in fixing a time everyday and have steadfastness over performing Fikr-e-Madinah (i.e. contemplating over our performed actions).

It is for this reason that many Islamic brothers, Islamic sisters and students perform **'Fikr-e-Madina'** daily while filling in the blank boxes provided in the booklet of Madani In'amaat. Due to its blessings, the obstacles they face during their efforts to become virtuous and to protect themselves from sins are gradually removed. Moreover, one also develops a mind-set to be steadfast in following Sunnahs, have aversion towards sins and have yearning to guard his Iman.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sunan and manners of Salam

1. It is Sunnah to say Salam when meeting a Muslim.
2. Ninety mercies descend upon the one who takes the lead in Salam and ten mercies descend upon the one who replies. *(Kimiya-e-Sa'adat)*
3. One receives 10 virtues for saying ﴿السَّلَامُ عَلَيْكُمْ﴾, 20 virtues if ﴿وَرَحْمَةُ اللَّهِ﴾ is further added, 30 if ﴿وَبَرَكَاتُهُ﴾ is also added.
4. The person who takes the lead in saying Salam is free from arrogance.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Announcement

Remaining Sunnahs and manners of saying Salaam will be mentioned in the Tarbiyyati Halqahs [learning circles]. Therefore, do attend the Tarbiyyati Halqahs in order to learn them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The 6 Salawaat-'Alan-Nabi and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtima' (congregation) of Dawat-e-Islami:



1. The Salat-'Alan-Nabi for the night preceding Friday

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

The saints of Islam have quoted that whoever recites this Salat-'Alan-Nabi 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 Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. *(Afdal-us-Salawat 'ala Sayyid-is-Sadat, pp. 151)*

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' *(Ibid, pp. 65)*

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-‘Alan-Nabi, 70 portals of mercy are opened for him. (*Al-Qaul-ul-Badi’, pp. 277*)

4. The reward of 600,000 Salawat-‘Alan-Nabi

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

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْوَهَّابِ reports from some saints of Islam that the one reciting this Salat-‘Alan-Nabi once receives the reward of reciting Salat-‘Alan-Nabi 600,000 times. (*Afdal-us-Salawat ‘ala Sayyid-is-Sadat, pp. 149*)

5. Nearness to the Distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When he recites Salat upon me, he does so in these words.’ (*Al-Qaul-ul-Badi’, pp. 125*)

6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزلهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Salat upon me, my intercession will become Wajib for him.

(Attargheeb Wattarheeb, vol. 2, pp. 329, Hadees 31)

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.'

(Majma'-uz-Zawaid, pp. 254, vol. 10, Hadees 17305)

2. An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharaib-ul-Quran*, 'If anyone recites the following Du'a three times at night it is as if he has found Layla-tul-Qadr.' We should recite it every night. Here is the Du'a:

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

Translation: There is none worthy of worship except Allah عَزَّوَجَلَّ Who is 'حَلِيمٌ' and 'كَرِيمٌ'. Allah عَزَّوَجَلَّ is 'سُبْحَانَ', Rab of the seven skies and Rab of the magnificent 'Arsh.

Jadwal for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 06 December 2018

1. Short Bayan on different topics: **5 minutes**
2. Memorising Du'a: **5 minutes**
3. Fikr-e-Madinah: **5 minutes**
4. Total duration: **15 minutes**

Sunan and manners of Salam

5. The person one who takes the lead in saying Salam is close to Allah عَزَّوَجَلَّ.
6. The best words of Salam are ﴿السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ﴾ i.e., may peace be upon you, and mercies and blessings descend from Allah عَزَّوَجَلَّ. *(Derived from: Fatawa Razawiyah, vol. 22, pp. 409)*
7. The best words for the reply to Salam are as follows ﴿وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ﴾ i.e., and may peace be upon you too, and mercies and blessings descend from Allah عَزَّوَجَلَّ. *(Derived from: Fatawa Razawiyah, vol. 22, pp. 409)*
8. It is Wajib [obligatory] to reply to Salam immediately in a voice audible to the one who greeted you with Salam.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Du'a for "sighting the new crescent moon"

In the Madani Halqahs of Dawat-e-Islami's Sunnah-inspiring Ijtima this week, the Du'a for 'sighting the new crescent moon' will be taught as per the schedule. The Du'a is as follows:

اللَّهُمَّ أَهْلِلْهُ عَلَيْنَا بِالْيُسْرِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبِّي وَرَبُّكَ اللَّهُ

(Tirmizi, vol. 5, pp. 281, Raqm. 3462)

Translation: Oh Allah! Make this moon appear on us with blessing, Imaan [faith], peace and Islam. (O the moon of the first night), your and my Lord is Allah Almighty. *(Khazinah-e-Rahmat, pp. 66)*

Method of collective Fikr-e-Madinah (72 Madani In'amaat)

Saying of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: Pondering (over the Hereafter) for a moment is better than the worship of 60 years.

(Al-Jami'-us-Sagheer, pp. 365, Hadees 5897)

Let's make "good intentions" before filling in the Madani In'amaat booklet:

9. To please Allah عَزَّوَجَلَّ, I will carry out today's Fikr-e-Madinah (i.e. self-accountability) myself through the Madani In'amaat booklet and persuade others as well.
10. I will praise (i.e. thank) Allah عَزَّوَجَلَّ for the Madani In'amaat which I practised.
11. I will regret the Madani In'amaat which I did not practise and try to act on them in the future.
12. Allah عَزَّوَجَلَّ forbid, if I have not acted on any such Madani In'aam which saves a person from the sins, I will make a firm intention of not committing sin in the future, along with making repentance and Istighfar.
13. I will not reveal my good deeds without need (for example, I act on such and such or these many Madani In'amaat).
14. I will act afterwards or tomorrow on the Madani In'amaat which can be practised afterwards (for example, one did not recite Salat-'Alan-Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times today).
15. I will try to achieve the actual aim of filling in the Madani In'amaat booklet (for example, Divine fear, piety, correcting manners, progress in the Madani activities, etc.).
16. I will fill in the Madani In'amaat booklet (i.e. carry out Fikr-e-Madinah) tomorrow as well.
17. I will not consider it a usual formality but fill in the Madani In'amaat booklet while pondering.

Mark the boxes given below with a “correct (i.e. inverted tick)” sign for the Madani In’amaat you have practised today and mark them with a “(0) sign” in case you have not practised them.

Attention: Carry out Fikr-e-Madinah while keeping an eye on your own Madani In’amaat booklet only.

Method of collective Fikr-e-Madinah (72 Madani In’amaat)

Daily 50 Madani In’amaat

1. Made good intentions?
2. Offered all 5 daily Salahs with Jama’at and Takbeer-e-Aula?
3. Recited Ayat-ul-Kursi, Tasbih-e-Fatimah and Surah Al-Ikhlās after every Salah?
4. Replied to Azan and Iqamat?
5. Recited Salat ‘Alan Nabi 313 times?
6. Paid Salam to Muslims?
7. Conversed using the words “Aap” and “Jee”?
8. Said ‘اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ’ upon intending for permissible things?
9. Replied to the Hamd of the one saying Salam or who sneezed?
10. Used terminologies of Dawat-e-Islami?
11. Applied Qufl-e-Madinah of stomach while eating less than hunger?
12. Delivered or listened to two Madani Dars?
13. Studied or taught in Madrasa-tul-Madinah Baalighan?
14. Read or listened to a reformative book for 12 minutes and 4 consecutive pages of *Faizan-e-Sunnat*?
15. Performed Fikr-e-Madinah?
16. Offered Salat-ut-Taubah?
17. Slept on mat? Kept Sunnah box by the pillow?

18. Offered Sunnahs before Fard and Nawafil after the Faraaid?
19. Offered Tahajjud, Ishraq, Chasht and Awwabeen?
20. Offered Tahiyya-tul-Wudu and Tahiyya-tul-Masjid?
21. Recited or listened to three Ayahs from Kanz-ul-Iman with translation and commentary?
22. Performed individual efforts on two (Islamic) brothers?
23. Spent two hours in Madani activities?
24. Obeyed your Nigran?
25. Refrained from using things asking from others?
26. In case one committed a mistake, did you reform him?
27. Performed veil within veil? Moreover, faced towards the Qiblah?
28. Controlled your anger?
29. Refrained from useless questions?
30. Observed Shar'i veil from your non-Mahram relatives / neighbours?
31. Refrained from films, dramas, songs and music etc.?
32. Made efforts to establish Madani environment at home?
33. Refrained from slandering and abusing?
34. Refrained from intervening into other's conversation?
35. Called out Sada-e-Madinah?
36. Kept your gaze lowered while applying Qufl-e-Madinah of eyes?
37. Made the efforts to refrain from peeping into others' houses?
38. Refrained from lying, backbiting, tale-telling, jealousy, arrogance and breaking promises?
39. Stayed in the state of Wudu for most part of the day?
40. Refrained from staring at the face of the addressee?
41. Paid back the loan on time?

42. Concealed Muslims' faults?
43. Kept unified relations?
44. Made efforts to create humility and self-mortification during Salah and Du'a?
45. Refrained from uttering such words of humility which your heart does not approve to?
46. While applying Qufl-e-Madinah of tongue, did you converse through gestures and by writing 4 times?
47. Watched or listened to the video/audio of one Bayan or Madani Muzakarah, or watched Madani Channel for 1 hour 12 minutes?
48. Refrained from joking, taunting, hurting feelings and laughing aloud?
49. Used minimum words for necessary conversation?
50. Wore Madani attire the whole day?

Qufl-e-Madinah performance

- Conversing through writing – 12 times
- Conversing through gestures – 12 times
- Conversing without staring – 12 times
- Usage of Qufl-e-Madinah glasses – 12 minutes

Weekly 8 Madani In'amaat

51. Attended the weekly Ijtima' from beginning to end?
52. Performed individual efforts on at least 4 brothers after the Ijtima'?
53. Inquired after an ill person?
54. Took part in Madani Daurah?
55. Made efforts to bring those back who were associated to the Madani environment but do not come anymore?
56. Attended the Masjid Ijtima' (weekly Madani Muzakarah)?
57. Sent a letter?

58. Kept Sawm on Monday?

Du'a of Ameer-e-Ahl-e-Sunnat

Ya Allah **عَزَّوَجَلَّ**! Please do not give death to the person until he recites Kalimah who acts upon the Madani In'amaat with the sincerity of the heart, fills in the booklet through Fikr-e-Madinah daily and submits it to his responsible Islamic person on the 1st of every Madani month.

أَمِينَ بِجَاوِ التَّيِّبِ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ