

Modesty and Ill-usage of

Social Media

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Thought-provoking speech of weekly
sunnah-inspiring ijtimia

(For Islamic Brothers)

أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةِ وَالسَّلَامِ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Modesty and Ill-usage of Social Media

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى آلِكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى آلِكَ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

Dear Islamic brothers! Whenever you enter a Masjid, upon remembering, make the intention of Nafl (supererogatory) I'tikaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafl I'tikaf.

Remember! By Shari'ah, it is not allowed to eat, drink and sleep in the Masjid, but if one makes the intention of I'tikaf he will be allowed to do these acts in Masjid. It is also important that one shouldn't make the intention of I'tikaf just to eat, drink or sleep. It should be made to earn reward. It is stated in *Rad-dul-Muhtar (Shaami)*: 'If someone wants to eat, drink or sleep in a Masjid, he should make the intention of I'tikaf, make some Zikr and then do what he wants (i.e. eat, drink or sleep).'

Excellence of Salat- 'Alan-Nabi ﷺ

The Holy Rasool ﷺ has stated:

إِنَّ اللَّهَ وَكُلَّ بَقْرِيٍّ مَلَكَ فَلَا يُصَلِّيَ عَلَيَّ أَحَدٌ إِلَى يَوْمِ الْقِيَامَةِ
 إِلَّا أَبْلَغَنِي بِإِسْمِهِ وَإِسْمِ أَبِيهِ أَعْطَاهُ أَسْمَاءَ الْخَلَائِقِ هَذَا فَلَانُ بْنُ فُلَانٍ قَدْ صَلَّى عَلَيْكَ

i.e. Indeed, Allah Almighty has appointed one angel on my grave who has been blessed with the power of listening to the voices of the entire creation. Therefore, whosoever recites Salat upon me until the Day of Judgement, he (that angel) presents me his name along with his father's name, (and says), 'So and so, son of so and so, has recited this Salat upon you.' (*Majma'-uz-Zawaid, vol. 10, pp. 251, Hadees 17291*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 صَلَّى اللَّهُ تَعَالَى عَلَى الْحَبِيبِ, اذْكُرُوا اللَّهَ, تُؤْتُوا إِلَى اللَّهِ, 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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Importance of modesty

Dear Islamic brothers! Islam gives a lot of importance to modesty. Highlighting the importance of modesty, the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, who preached modesty, has stated: ‘الْإِيمَانُ بِضَمِّ وَسَبْعُونَ شُعْبَةً، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ’ i.e. Iman [faith] has more than seventy (70) branches, and modesty is one of the branches of Iman. (*Sahih Muslim, Kitab-ul-Iman, pp. 45, Hadees 35*)

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na’eemi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ writes: ‘True (essence of) modesty does not lie in the fact of only apparently performing virtuous deeds and acknowledging modesty only verbally; rather, modesty means to safeguard your apparent and non-apparent organs from sins. Therefore, one shall refrain from bowing his head down in prostration to anyone else except Allah Almighty; one shall purify his mind from ostentation [showing-off] and arrogance; one shall safeguard his tongue, eyes and ears from saying, seeing and listening to impermissible things. This would be the protection of the head. One shall protect his stomach from Haraam food, his private parts from fornication and his heart from evil desires. This would be the protection of the stomach. The truth of the matter is that these blessings can be attained by the bestowment of Allah Almighty and the gracious sight of the Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Mirat-ul-Manajih, vol. 2, pp. 440; summarised*)

What is modesty?

Remember! Modesty is such a trait that stops a person from evil deeds. The Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘إِذَا لَمْ تَسْتَعْيِ فَاصْنَمْ مَا شِئْتِ’ i.e. *if you do not possess modesty, then do whatever you like.* (*Sahih Bukhari, vol. 2, chap. 56, pp. 470, Hadees 3484*)

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ states: This saying is to make us feel fear that ‘do whatever you like’. You reap what you sow. If you do bad, (perform an immodest action), then you will face its punishment.

A noble person gave his son some advice. Its summary is as follows: ‘Whilst committing sin, when you feel no shame from anyone on the earth or in the sky, then consider yourself to be amongst the animals.’

‘Allamah ‘Ali Qaari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states regarding modesty:

وَهُوَ خُلُقٌ يَبْتَنِعُ السَّخْصُ مِنَ الْفِعْلِ الْقَبِيحِ بِسَبَبِ الْإِيمَانِ

i.e. Modesty is the trait that prevents a person from committing evil deeds due to Iman [faith]. (*Mirqat-ul-Mafatih*, vol. 1, pp. 140; *Taht-al-Hadees*: 5)

Rulings of modesty

Author of the commentary of *Sahih Bukhari*, ‘Allamah Maulana Mufti Muhammad Shareef-ul-Haq Amjadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: At times, observing modesty becomes Fard and Wajib; such as observing modesty from a Haraam and impermissible action. At times, it becomes Mustahab [preferable]; such as observing modesty in abstaining from a Makruh Tanzeehi. And at times, it becomes Mubah [permissible]; such as observing modesty from performing a Mubah-e-Shar’i [i.e. such an action that Shar’iah has declared it to be permissible]. (*Nuzhat-ul-Qaari*, vol. 1, pp. 334)

Connection of modesty with the environment

Dear Islamic brothers! Environment and upbringing play a vital role in spreading modesty. One’s modesty develops further if he is blessed with a modest environment. Whereas, company of immodest people makes a person immodest, taking the purity of his heart and eyes away. Due to this, a person indulges in countless immoral and impermissible affairs. It was the blessing of modesty that stopped a person from committing sins and evil actions. When modesty is removed, then what will stop us from committing evil actions?

There are several people who do not commit evil actions fearing the embarrassment of being defamed. However, those who do not care about being defamed, such immodest people end up committing every sin, cross the bounds of morality and end up being immoral, and do not even feel embarrassed to perform those actions that are against the human ethics. Whereas, righteous servants of Allah Almighty are not only an embodiment of modesty, but modesty is embedded into every vein and drop of their blood.

For persuasion, let us listen to a faith enlightening parable regarding the modesty of the third caliph and the beloved companion of the Holy Rasool ﷺ: Sayyiduna ‘Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ:

Even angels observe modesty

Sayyidatuna ‘Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا states that one day, the Holy Rasool ﷺ was lying down in his blessed house and the cloth was not in place at blessed thigh or calf. In the meanwhile, Ameer-ul-Mu`mineen Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ came and sought permission to come inside. The Holy Rasool ﷺ (who had immense affection for Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ) called him inside. He رَضِيَ اللهُ تَعَالَى عَنْهُ came inside. However, the Holy Rasool ﷺ remained lying in the same position and kept talking to him.

After this, Ameer-ul-Mu`mineen Sayyiduna ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُ also came. He رَضِيَ اللهُ تَعَالَى عَنْهُ sought permission to enter. The Holy Rasool ﷺ (who had immense affection for Sayyiduna ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُ) gave him the permission too. He رَضِيَ اللهُ تَعَالَى عَنْهُ came inside too, but the Holy Rasool ﷺ remained lying like before, i.e. the cloth was not in place at his blessed thigh or calf.

Then the third caliph of the Holy Rasool ﷺ, Sayyiduna ‘Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ came. When he رَضِيَ اللهُ تَعَالَى عَنْهُ sought permission to come inside, then the Rasool of Rahmah رَضِيَ اللهُ تَعَالَى عَنْهُ got up and sat down, and straightened his clothes. Thereafter, he رَضِيَ اللهُ تَعَالَى عَنْهُ granted permission to Sayyiduna ‘Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ to enter.

Umm-ul-Mu`mineen, Sayyidatuna ‘Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا states: When they all left, I asked the Holy Rasool ﷺ, ‘Ya Rasoolallah ﷺ! What was the reason that when my honourable father, Ameer-ul-Mu`mineen Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ came, you remained lying like before? Then Sayyiduna Farooq-e-A`zam رَضِيَ اللهُ تَعَالَى عَنْهُ came, but you still remained lying like before and did not even move. But when ‘Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ came, then you got up, sat down and straightened your clothes?’ Replying to this question of Sayyidatuna ‘Aishah Siddiqah

رَضِيَ اللهُ تَعَالَى عَنْهَا, the Rasool of Rahmah, the Intercessor of Ummah, the Distributor of Na'mah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Shall I not observe modesty from the one whom even angels observe modesty from.'

(Sahih Muslim, pp. 1004, Hadees 2401)

The aforementioned Hadees mentions the cloth being removed from the blessed thigh. Whilst explaining it, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَضِيَ اللهُ تَعَالَى عَلَيْهِ states, 'It does not mean that the blessed thigh was completely uncovered. It can also mean that the Qameez [long shirt] was removed from the blessed thigh, whereas it was still covered with the tahband [lower garment].' *(Mirat-ul-Manajih, vol. 8, pp. 392)*

O devotees of Sahabah and Ahl-e-Bayt! What can be said about the modesty of Ameer-ul-Mu'mineen Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ that even the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to observe modesty from him. He رَضِيَ اللهُ تَعَالَى عَنْهُ possessed excellent qualities. To the extent that even during the [pre-Islamic] era of ignorance, he رَضِيَ اللهُ تَعَالَى عَنْهُ stayed away from various evils. He رَضِيَ اللهُ تَعَالَى عَنْهُ says about himself that, 'Neither did I ever hum useless couplets, nor did I ever hold a desire for them. I never consumed alcohol in the [pre-Islamic] era of ignorance, and nor during the period of Islam. And since I have pledged allegiance to the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I have not touched my private part with my right hand since then.' *(Tareekh Ibn 'Asakir, vol. 39, pp. 225)*

Modesty of the Holy Rasool ﷺ

O devotees of Rasool! Just ponder! When this is the state of modesty of a companion رَضِيَ اللهُ تَعَالَى عَنْهُ of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, then what would be the state of the modesty of the most modest master, the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?

Regarding the modesty of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the renowned companion, Sayyiduna Abu Sa'eed Khudri رَضِيَ اللهُ تَعَالَى عَنْهُ states, 'The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would observe more modesty than even an unmarried girl who observes modesty in purdah (veil).'

(Mishkat, vol. 2, pp. 365, Hadees 5813)

In the commentary of this Hadees, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states, 'When an unmarried girl is about to get married, she is made to sit in one corner of the house. In Urdu, this tradition is called Mayun [مایوں]. During this time, the girl is extremely shy and observes extreme modesty. She even observes modesty and is shy from her own household. She does not talk to anyone openly. The modesty of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was even more than that. Modesty is a special gem of a person. Stronger the Iman [faith] is, higher the (level of) modesty will be.'

(Mirat-ul-Manajih, vol. 8, pp. 73)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! The more we are distancing away from the era of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, more we are falling into the pits of illiteracy and immodesty. Along with other evils, the destruction of unveiling, immodesty, and unlawful gazing have brought our society to the brink of destruction and devastation.

مَعَاذَ اللهِ, circumstances have become so severe that those families who observe purdah (veil) are deemed to be old minded. Moreover, they are severely taunted by saying that they do not move along with the time; whereas, on the other hand, those who foment [promote] unveiling and obscenity are highly acclaimed. Those who observe veil are ridiculed [made fun of]. If a devotee of Rasool attends a function by adorning his head with the 'Imamah [blessed turban] and his face with the Sunnah of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and refrains from unlawful gazing, then the poor guy is severely taunted. Somebody says, 'take off this 'Imamah!' and someone says, 'just leave it! We know how strictly you observe veil'.

Similarly, veil-observing Islamic sister is taunted in the following manner, 'The world has gone so advanced and you are still so old fashioned! Religion is not that strict. **There should only be the purdah (veil) of heart.**' مَعَاذَ اللهِ

How is it to say, “There should be only veil of heart”?

The following question was asked to Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, ‘Allamah Maulana Abu Bilal Muhammad Ilyas ‘Attar Qaadiri Razavi Ziyaae دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ:

What is the truth behind the phrase “there should be only veil of heart”? He دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ replied: This is a great and extremely evil trap of Satan. Moreover, this phrase denies those Ayahs of the Holy Quran that command one from covering the apparent body. For example, it is stated in part 22, Surah Al-Ahzaab, Ayah 33:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى

Translation from Kanz-ul-Iman: And stay in your homes and do not remain unveiled like the former unveiling in the times of ignorance.

Under this blessed Ayah, it is written in *Tafseer Siraat-ul-Jinaan*, volume 8, page 21: i.e. the way the women of the pre-Islamic era of ignorance used to remain unveiled, you should not observe unveiling like that. Mufasssireen have different opinions in regards to the eras of former and latter ‘جَاهِلِيَّةُ’ [ignorance]. One of the opinions is that the era of former Jahiliyyah refers to the period before Islam. During that time, women would go out strutting and revealing their adornment and beauty so that (stranger) men gaze at them. They would wear such clothes that would not cover their body parts properly. Furthermore, the era of latter Jahiliyyah refers to the last era in which, the affairs of people will be like those of the former people. (*Khaazin, Al-Ahzaab, Taht-al-Ayah: 33, vol. 3, pp. 499; Jalalayn, Al-Ahzaab, Taht-al-Ayah: 33, pp. 354*)

A’la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states: The concept that “Baatin [i.e. heart] should be pure, no matter how the apparent form is”, is baseless. It is stated in a blessed Hadees, ‘If his heart was pure, then his apparent form would have been reformed itself’. (*Fatawa Razawiyyah, vol. 22, pp. 605; Parday kay baaray mayn Suwal Jawab, pp. 193-195; summarised*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

O the devotees of Awliya! Generally, a person passes through three stages in his life: (1) Childhood (2) Youth and (3) old age.

In childhood, a person is inclined towards playing and physical activities. In the old age, body parts become weak. One faces numerous diseases. One gets less inclined towards sins and gets more inclined towards performing worship; whereas, youth is that important phase of a person's life where carnal desires dominate a person's mind. The reason because the body organs are healthy during this phase of life, that's why our youth forgets the true purpose of their life and waste the precious moments of their life in immodest activities rather than spending them in the activities that would bring about the pleasure of Allah Almighty. Therefore, in order to save themselves from the destructiveness of immodesty, our youth should especially follow the footsteps of the righteous predecessors **رَحْمَةُ اللَّهِ تَعَالَى** as how beautifully they spent the precious moments of their youth. They observed extreme modesty even at the peak of their youth. In return for this, they became deserving of rewards and favours from the court of Allah Almighty. Let us listen to a parable of a similar kind of modest young man and try to get the Madani pearls gathered from this parable.

Undoubtedly, I have been blessed with 2 Jannahs

During the blessed era of Ameer-ul-Mu`mineen Sayyiduna 'Umar Farooq-e-A'zam **رَضِيَ اللَّهُ تَعَالَى عَنْهُ**, there was a very pious young man who would worship abundantly. Sayyiduna 'Umar **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** would also be stunned upon his [acts of] worship. After offering Salat-ul-'Isha in Masjid, that young man would go to serve his old father. On the way, a beautiful woman used to call him towards her but the young man would pass through without paying any attention to her with his gaze lowered.

After all, one day, falling prey to the whispers of Shaytan and invitation of that woman, that young man went towards her with the evil intention. As soon as he reached the doorstep, he recalled the following blessed saying of Allah Almighty:

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَیْفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾

Translation from Kanz-ul-Iman: Indeed those who fear (Allah); whenever a temptation from the devil touches them, they become alert, and at that very moment, their eyes open-up. *(Part 9, Surah Al-A'raf, Ayah 201)*

As soon as he recalled this blessed Ayah, then the fear of Allah Almighty dominated his heart to such an extent that he fell on the ground unconscious. When he did not arrive home till quite late, then his old father came there in his search and brought him home with the help of people. When he regained consciousness, his father inquired the reason for him losing consciousness. Upon this, the young man relayed the entire incident. While doing so, when he mentioned the aforementioned Ayah, then once again the fear of Allah Almighty dominated him. He let out a loud scream and passed away.

Arrangements for his Ghusl, shrouding and burial were made the same night. In the morning, when this incident was relayed to Sayyiduna 'Umar رضی اللہ تعالیٰ عنہ, then he رضی اللہ تعالیٰ عنہ went to his father for condoling him. He رضی اللہ تعالیٰ عنہ said to him, 'Why did you not inform us last night? We too would have participated in the funeral.' He replied, 'Keeping in view your rest, we did not feel it appropriate to do so.' He رضی اللہ تعالیٰ عنہ said, 'Take me to his grave.' After reaching his grave, he رضی اللہ تعالیٰ عنہ recited the 46th Ayah of Surah Ar-Rahman, part 27:

وَلِمَن خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ ﴿٢١٣﴾

Translation from Kanz-ul-Iman: And for the one who fears standing in the Majestic Court of his Lord, are two Paradises¹.

Upon this, the young man loudly proclaimed from the grave, 'O Ameer of Mu`mineen! Indeed, my Lord Almighty has blessed me with two Jannahs.'

(Sharh-us-Sudoor, pp. 213)

¹ (Jannah Al-'Adn and Jannah An-Na'eem)

O devotees of Awliya! Did you see that what great Madani mindset Allah-loving people had even in their youth in terms of performing acts of worship and abstaining from immodesty? As most of their time even in their youth was spent in worshipping Allah Almighty and serving their parents. These people would always remain cautious of the satanic traps. That's why, despite having the power of committing the sin, they would protect their eyes and keep their noble character pure from immodest activities.

Remember! Shaytan is an open enemy of a Muslim. He tries his utmost to deviate Muslims away from the path of the righteous people and indulge them into sins so that modesty gets completely eradicated from the society, and immodesty and obscenity prevail all around. Therefore, every wise person should firmly hold upon to the path of Allah-loving people; continue his battle against the accursed Shaytan; should not fall prey to the whispers of Shaytan at all; and in order to protect himself from the deceits of the accursed Shaytan, he should try to spend time with such devotees of Rasool who keep him aware of the deceits of Nafs and Shaytan.

“Weekly Madani Daurah”, one of the 12 Madani activities

اَلْحَمْدُ لِلّٰهِ! Adopt the company of the devotees of Rasool associated with the Madani environment of the Madani movement of the devotees of Rasool, Dawat-e-Islami. Spend your time with them and support Dawat-e-Islami in spreading the 12 Madani activities.

Remember! “Weekly Madani Daurah” (weekly Madani visit) is also one of the 12 Madani activities of Zayli Halqah. In “Madani Daurah”, call to righteousness is conveyed by going to homes and shops. In Zayli Halqahs, along with carrying out the weekly Madani Daurah, daily “Madani Daurah” is also conducted according to the Jadwal [schedule] of Madani Qafilah. اَلْحَمْدُ لِلّٰهِ! There are a lot of benefits in carrying out this Madani activity. For example:

- By the virtue of “Madani Daurah”, Madani activities spread in the area extensively.
- By the virtue of “Madani Daurah”, new Islamic brothers come close to the Madani environment.

- By the virtue of “Madani Daurah”, one gets the privilege of making non-Salah offering people into Salah-offering individuals.
- By the virtue of “Madani Daurah”, one gets the share of the Du’as of Ameer-e-Ahl-e-Sunnat *دَاعَتْ بِرَكَاةُهَا الْعَالِيَةَ*.
- By the virtue of “Madani Daurah”, one gets the opportunity of conveying the call to righteousness. *أَلْحَقْنَا لِلَّهِ*, conveying call to righteousness and forbidding from evil is a very noble task.
- It is stated in a blessed Hadees: It was humbly asked in the blessed court of the Holy Rasool *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*, ‘Who is better among the people?’ He *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* replied, ‘The one who fears Allah Almighty the most, the one who treats his relatives the best, and the one who abundantly conveys the call to righteousness and forbids from evil.’ (*Shu’ab-ul-Iman, vol. 6, pp. 220, Hadees 7950*)

In order to acquire detailed information regarding the weekly Madani activity of “Madani Daurah”, out of the 12 Madani activities, study the booklet “*Madani Daurah*” published by Maktaba-tul-Madinah. All those associated with Dawat-e-Islami should definitely read this booklet. This booklet can be purchased from Maktaba-tul-Madinah and 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:

- The Shar’i ruling of conveying the call to righteousness.
- 13 virtues and benefits of conveying the call towards righteousness.
- Du’a prior to conveying the call to righteousness.
- Madani pearls of Madani Daurah.
- Method of Madani Daurah.
- Etiquette of Madani Daurah.
- Selected Madani pearls from the Madani Mashwarahs of Markazi Majlis-e-Shura regarding Madani Daurah, etc.

For persuasion, let us listen to a Madani parable of “Madani Daurah”.

Masjid enlivened

Madani Qafilah of an Islamic brother from Bab-ul-Madinah (Karachi) reached a Masjid in a city of Punjab. The door (of the Masjid) was locked. When the door was opened, there was a lot of dust on everything. It seemed as if the Masjid was shut for a long time. He cleaned the Masjid along with the brothers of the Madani Qafilah. After Salat-ul-‘Asr, they performed a Madani Daurah where they reached a playground and conveyed the call to righteousness to the young people who were busy playing.

اَلْحَمْدُ لِلّٰهِ! Many youngsters straightaway got ready to come to the Masjid with them. After coming to the Masjid, they attained the privilege of offering Salah and listening to the Sunnah-inspiring speech. Due to their individual efforts, they made the intention of enlivening that Masjid. Seeing this scene, an elderly person started crying and said, ‘I used to tell people to enliven the Masjid, but who would listen to me? **اَلْحَمْدُ لِلّٰهِ**! Today, the Masjid became enlivened by the virtue of Madani Qafilah and Madani Daurah of the devotees of Rasool.’

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدَ

Dear Islamic brothers! A woman plays a vital role in forming or deforming a society. For example, if the woman is pious, righteous and modest, then the same attributes will be shifted over to her future generations. Therefore, women should abandon adopting impermissible fashions and refrain from going to shopping centres, markets, mixed entertainment spots and immodest places unnecessarily and become a centre of attention there. On the contrary, they should develop a habit of observing veil and staying indoors while acting upon the blessed Seerah of Ummahat-ul-Mu`mineen **رَحِمَ اللهُ تَعَالَى عَنْهُنَّ** and the blessed daughters **رَحِمَ اللهُ تَعَالَى عَلَيْهِنَّ** of the Beloved and Blessed Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**; because these are the blessed personalities who are the embodiment of modesty. Especially, the state of modesty of the beloved and blessed daughter of the Holy Nabi **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, Sayyidatuna

Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا, is immensely enviable and something to be followed. Therefore, let us listen to a faith refreshing parable regarding the matchless modesty of Sayyidah Fatima-tuz-Zahra رَضِيَ اللهُ تَعَالَى عَنْهَا.

Matchless observance of veil by a matchless personality

After the apparent demise of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the grief of this incident dominated Sayyidah Fatima-tuz-Zahra رَضِيَ اللهُ تَعَالَى عَنْهَا to such an extent that the smile from her lips had completely vanished. She رَضِيَ اللهُ تَعَالَى عَنْهَا was seen smiling only once before her apparent demise.

This event is as such that Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ تَعَالَى عَنْهَا was worried over the fact that all my life, I protected myself from the eyes of non-Mahram men. Now after my death, may it not be the case that people's gaze falls on my shroud wrapped blessed body.

At one occasion, Sayyidatuna Asma Bint-e-'Umays رَضِيَ اللهُ تَعَالَى عَنْهَا said: I saw in Abyssinia that they tie tree branches over the funeral and make it in a shape of palanquin. Then they place a shawl over it. Then, she رَضِيَ اللهُ تَعَالَى عَنْهَا called for date branches, joined them together and placed a cloth over them. Then she رَضِيَ اللهُ تَعَالَى عَنْهَا showed it to Sayyidah Fatima-tuz-Zahra رَضِيَ اللهُ تَعَالَى عَنْهَا. Upon this, Sayyidah Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا became extremely happy and a smile spread on her lips. This was the only smile that was seen on her lips after the apparent demise of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Jazb-ul-Quloob*, pp. 159)

Dear Islamic brothers! You have heard that Sayyidah Fatima-tuz-Zahra رَضِيَ اللهُ تَعَالَى عَنْهَا remained grieved all her life after the apparent demise of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. However, despite this, she رَضِيَ اللهُ تَعَالَى عَنْهَا strictly observed modesty until her last breath. All she رَضِيَ اللهُ تَعَالَى عَنْهَا was worried about that in case any non-Mahram man casts sight on my shroud after my demise.

I have lost son, not modesty!

Similar kind of event is found for the Sahabiyyah of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidatuna Umm-e-Khallad رَضِيَ اللهُ تَعَالَى عَنْهَا. Her son got martyred in one of the battles. In order to find out about him, she رَضِيَ اللهُ تَعَالَى عَنْهَا

went in the court of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ while covering her face and observing veil. Upon this, someone asked her out of astonishment, 'You have covered your face even at this time!' She رَضِيَ اللهُ تَعَالَى عَنْهَا replied, 'I have indeed lost my son, not my modesty.' (Abu Dawood, vol. 3, pp. 9, Hadees 2488)

O devotees of Sahabah and Ahl-e-Bayt! Did you see that despite her son being martyred, Sayyidatuna Umm-e-Khallad رَضِيَ اللهُ تَعَالَى عَنْهَا still observed "veil". But alas! Unveiling and immodesty are prevalent all around now. Remember! This is what Shaytan wants that a woman should be unveiled and modesty be eradicated. Moreover, men should be made to fall into the pits of unlawful gazing and they become deserving of the wrath of Allah Almighty and the punishment of the Hell. That's why Shaytan and its followers raised the slogan "men and women shoulder to shoulder". Women thought that they are being given respect and dignity through this slogan in society. Whereas, the purpose of this slogan is to fool the woman and use her beauty for one's own financial gains. In fact now, مَعَادَةَ اللهِ shaking hands with young women is not even considered to be bad.

Remember! Shaking hands with a non-Mahram woman is impermissible, Haraam and an act that leads towards the Hell. Moreover, this act has been severely condemned in the blessed Hadees.

Iron nail

Sayyiduna Ma'qil Bin Yasaar رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'An iron nail being hammered in your head is better than you touching such a woman who is not Halal for you.' (Al-Mu'jam-ul-Kabeer, vol. 20, pp. 211, Hadees 486)

In another narration, it is narrated to the extent that the one who shook hands with a stranger woman (non-Mahram), on the Day of Judgement, he will come in such a state that his hand will be tied to his neck with the chain of fire. (Qurra-tul-'Uyoon, chap. 3, pp. 389)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Destruction of Internet

Dear Islamic brothers! Social media is like a knife that has good usage as well as an ill-usage. But unfortunately, there is more ill-usage of social media in our society. The obscene articles and stories, pictures and such videos that arouse carnal desires have destroyed the character, morals and habits of the younger generation. Sins like wasting one's precious money and time, lying, deceiving and blackmailing people are rapidly spreading among the youth of our society. Before, the usage of social media was limited; but since this facility has become available on mobile phones, even small aged children are falling prey to it and destroying their future. Those who fall prey to it remain deprived of acquiring education, fail to attain a prominent status in the society, lose morals and become disgraced all around. Let us listen about some of the harms of social media.

Destruction of social media

1. **Religious (spiritual) loss:** It is stated on page no. 33 of the monthly magazine "*Faizan-e-Madinah*", October 2017 edition: Those who use social media, it is very difficult for them to refrain from sins, especially unlawful gazing. Because people with corrupt beliefs and disbelievers also use social media in large numbers. That's why sometimes there is a great risk for a common Muslim to fall prey to their whispers and develop corrupt beliefs or become an apostate.
2. **Physical loss:** Social media accounts are normally accessed through mobile phones or computers. Both of them are harmful to one's eyesight. Moreover, in case of not using it in the right posture can also result in effecting one's muscles.
3. **Educational loss:** Using time effectively is the key to success in education, whether worldly or religious. There would perhaps not be anything else that wastes one's time as much as social media does. It is possible that in future, this Ummah gets deprived of the authentic scholars, competent doctors and engineers (because students waste most of their time using social media).

4. **Social loss:** Although you can contact the entire world by sitting at one place through social media, but this has created distances among our own loved ones. Father, mother and children are all busy on their own social media accounts and are unable to give time to each other.
5. **Economic loss:** One spends a lot of money on the internet to use social media. Same time and money could be utilised more effectively in order to strengthen one's position. May Allah Almighty enable us to appreciate time.

أَمِينَ بِجَاوِ التَّيِّبِ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Mahnamah Faizan-e-Madinah, October 2017, pp. 33)

O devotees of Holy Rasool! Did you see what severe destructions social media contains and what kind of evils are spreading in the society because of it? Therefore, wise approach is to spend time with family members after work rather than wasting it on social media. Time shall be spent in performing worship and ascetic practices, Zikr and Salat-'Alan-Nabi, contemplating the Hereafter, obeying the parents, Madani upbringing of children, being busy with Madani activities, and reading the books and booklets of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ and Maktaba-tul-Madinah.

However! Those who actually need to use social media, such as the organisational responsible Islamic brothers or learned (Islamic) scholars etc., there is no harm in them using social media. However, remember! One should be cautious in this fact too that he shall use the social media only as per required. May it not be the case that Shaytan indulges you in unnecessary or ill-usage of social media keeping this as the very base.

Now the question arises that how can the responsible Islamic brothers of Dawat-e-Islami benefit from social media and how can Islam be served through it? So, let us listen to some important benefits of social media in terms of how it becomes useful for the activities of Deen.

Rendering services to Islam through social media

1. **Means of calling to righteousness:** It is stated on page no. 52 of the monthly magazine “*Faizan-e-Madinah*”, November 2017 edition: Positive usage of social media can become a means of earning numerous virtuous deeds. A large number of people can be presented with the call to righteousness at once within a very short span of time. Moreover, a bayan [speech] can be delivered to various people and various locations at once.
2. **Consultation for the religious activities:** One positive use of social media is also that despite physically being at different locations, Madani Mashwarah can easily be conducted among everyone for the betterment of the religious activities.
3. **Defending Islam:** Social media can be used to eradicate conspiracies against Islam and straightaway abolish the misconceptions that get created due to it.
4. **Ease in keeping in touch:** Social media has made it very easy to stay in touch and convey messages to each other. Through social media, one can convey his message to anywhere in the world within few seconds. *(Mahnamah Faizan-e-Madinah, November 2017, pp. 52; summarised)*
5. **Sunnah-inspiring Bayanaat [speeches]:** Sunnah-inspiring speeches and Madani Guldastahs [instructive short clips] of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas ‘Attar Qaadiri Razavi Ziyaee داعية بَرَكَاتُهُمُ الْعَالِيَةِ and other Muballighin [preachers] are watched and listened to through social media.
6. **Programs full of knowledge and wisdom:** One can watch the short clips of the faith enlightening, informative and spiritual programs of Madani Channel through the social media. Moreover, live broadcast of Madani Channel can also be heard and watched through social media.
7. **Updates of Dawat-e-Islami:** You can stay up to date with the updates of the Madani movement of the devotees of Rasool, Dawat-e-Islami, through social media.

8. **Reading the books and booklets published by Maktaba-tul-Madinah:** Hundreds of books and booklets published by Maktaba-tul-Madinah can easily be read through social media.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Majlis Maktaba-tul-Madinah

O devotees of Rasool! **اَلْحَمْدُ لِلّٰهِ**, Dawat-e-Islami is engaged in spreading the call to righteousness in more or less 105 departments all across the globe. One department out of them is the “Majlis Maktaba-tul-Madinah”.

اَلْحَمْدُ لِلّٰهِ, Maktaba-tul-Madinah, along with spreading the Sunnah-inspiring speeches and memory cards all around the world is also spreading the fragrance of Sunnahs by making the books of A’la Hadrat **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ**, Ameer-e-Ahl-e-Sunnat and Al-Madina-tul-’Ilmiyyah reach millions of people. Up to now, more or less 45 sub-departments of Maktaba-tul-Madinah have been established. **اَلْحَمْدُ لِلّٰهِ**, with the blessings of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**, “Maktaba-tul-Madinah Al-’Arabiyyah” has also been established. ‘Arabic books’ at a very reasonable price can be purchased from there. May Allah Almighty bestow Maktaba-tul-Madinah with further progress!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sunnahs and manners of wearing shoes

Dear Islamic brothers! Let’s listen to Sunnahs and manners of wearing shoes from the booklet ‘101 Madani Phool’, written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**:

- The Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Use shoes in abundance. For as long as a man is wearing shoes, it is as if he is riding (i.e. he feels less tired).' (*Sahih Muslim, pp. 1161, Hadees 2096*)
- Shake out the shoes before you put them on so that any insect or small stone etc. may come out if lying in them.
- Wear the right foot shoe first and then the left one. When taking them off, take off the left foot shoe first, and then the right one.
- The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: When any of you wears shoes, he should start wearing with the right foot shoe, and when taking them off, he should start taking off the left foot shoe, so that the right foot will be first when wearing and last when taking off. (*Sahih Bukhari, vol. 4, pp. 65, Hadees 5855*)

Announcement

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ 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 'A'la Sayyid-is-Sadaat, 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 رَحْمَةُ اللَّهِ الْوَهَّابِيُّ 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-Sadaat*, 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. Duood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْزِلْهُ الْبَقْعَةَ الْمُقَرَّبَةَ 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), 07 February 2019

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**

Sunnahs and manners of wearing shoes

- It is stated in the book *Nuzha-tul-Qaari*: When entering Masjid, the ruling is, one should place the right foot in the Masjid first, and when exiting Masjid, he should step out the left foot first.
- It is difficult to act upon this Hadees when entering the Masjid. Therefore, giving solution to this difficulty, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: When entering Masjid, first take out the left foot from the shoe and place it over the shoe, then, take out the right foot from the shoe and place it into Masjid. When exiting Masjid, first place the left foot over the shoe outside Masjid, and then wear the right foot shoe outside Masjid. Then wear the left foot shoe. (*Nuzha-tul-Qaari, vol. 5, pp. 530*)
- Men should wear masculine shoes, whereas women should wear feminine ones.
- Someone told Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا that there was a woman who wore (masculine) shoes. She رَضِيَ اللهُ تَعَالَى عَنْهَا replied that the Rasool of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ cursed the women adopting masculine styles. (*Sunan Abi Dawood, vol. 4, pp. 84, Hadees 4099*)
- It is stated on page 422 of the 16th part of *Bahar-e-Shari'at*, volume 3: i.e. women should not wear masculine shoes. Both men and women are forbidden to adopt each other's styles in all such things that show a difference between them. Neither men should adopt feminine styles nor should women adopt masculine ones.
- When you sit down, take off shoes. This will relax your feet.

- Not turning the shoe right side up despite seeing it lying upside down (is a cause of deprivation in sustenance). It is stated in the book *Dawlat-e-Bay-Zawaal*: If the shoe remains lying upside down for the whole night, Satan comes and sits on it and it is the throne of Satan. (*Sunni Bihishti Zaywar, part 5, pp. 601*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Du'a for protection against the curse of lust

In the Madani Halqahs of Dawat-e-Islami's Sunnah-inspiring Ijtima' this week, the Du'a for 'protection against the curse of lust' will be taught as per the schedule. The Du'a is as follows:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النِّسَاءِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ

Translation: O Allah! I seek Your refuge from the mischief of woman and the punishment of grave. (*Faizan-e-Du'a, pp. 285*)

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

Saying of the Beloved Rasool صَلَّى اللَّهُ 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:

1. 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.
2. I will praise (i.e. thank) Allah عَزَّوَجَلَّ for the Madani In'amaat which I practised.
3. I will regret the Madani In'amaat which I did not practise and try to act on them in the future.

4. 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.
5. I will not reveal my good deeds without need (for example, I act on such and such or these many Madani In'amaat).
6. 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).
7. 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.).
8. I will fill in the Madani In'amaat booklet (i.e. carry out Fikr-e-Madinah) tomorrow as well.
9. 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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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 'إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ' 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?

Qufi-e-Madinah performance

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

Weekly 8 Madani In'amaat

1. Attended the weekly Ijtima' from beginning to end?
2. Performed individual efforts on at least 4 brothers after the Ijtima'?
3. Inquired after an ill person?
4. Took part in Madani Daurah?
5. Made efforts to bring those back who were associated to the Madani environment but do not come anymore?
6. Attended the Masjid Ijtima' (weekly Madani Muzakarah)?
7. Sent a letter?
8. 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.

أَمِينٌ بِجَاوِ التَّيِّبِ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ