

Virtues of Islamic Knowledge

20-June-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

Virtues of Islamic Knowledge

وَعَلَى إِلِكِ وَأَصْحَبِكِ يَا حَبِيبَ اللَّهِ
وَعَلَى إِلِكِ وَأَصْحَبِكِ يَا نُورَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ 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 Nafil (supererogatory) I'tikaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafil 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 *Fatawa 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 reciting Durood

The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

مَنْ صَلَّى عَلَيَّ فِي يَوْمٍ أَلْفَ مَرَّةٍ لَمْ يَمُتْ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ

i.e. The one who recites Durood upon me one thousand times a day will not die until he sees his place in Paradise.

(Attargheeb Wattarheeb, vol. 2, pp. 326, Hadees 2590)

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 Muslim is better than his deed.*

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

Madani pearl

For delivering Bayan, the more we make good intentions, the more we attain reward.

Intentions of listening to 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 *تُؤْبِئُوا إِلَى اللَّهِ، أُذْكَرُوا اللَّهَ، صَلَّى اللَّهُ عَلَى الْحَبِيبِ*, 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

Dear Islamic brothers, the virtues of Islamic knowledge have been mentioned at various places in the Holy Quran and blessed Ahadees. Moreover, books of our righteous predecessors are also filled with the virtues of Islamic knowledge. Let us also listen to the virtues, blessings and interesting parables of Islamic knowledge too.

Passion of a companion of the Beloved Rasool ﷺ for acquiring [Islamic] knowledge

It is stated on page no. 11 of the booklet "*Ilm-o-Hikmat kay 125 Madani Phool*", published by Maktaba-tul-Madinah:

Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا stated: I was young at the time of the apparent demise of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. I said to one of the Ansari boys who was same age as me: ‘Let’s acquire knowledge from the companions of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ because right now, there are a lot of them (in number).’

The Ansari boy replied: ‘O Ibn-e-Abbas, you are really strange. Why would people need you in the presence of so many companions (رَضِيَ اللهُ تَعَالَى عَنْهُمْ)?’

Upon this, I left the Ansari boy and started acquiring knowledge myself. Many times, it happened that when I came to know that so and so companion has such and such a Hadees, then I would go running to his home. If he would be resting, then I would stay by his door resting on my shawl by making a pillow of it while hot breeze would keep burning my face.

When that companion would come out and see me in such a state, he would get impressed of me and say: ‘O the son of the Holy Prophet’s صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ uncle! What do you want?’ I would say: ‘You narrate so and so Hadees of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. I have just come to hear that.’ He رَضِيَ اللهُ تَعَالَى عَنْهُ would say: ‘you should have sent someone. I would have come myself.’ I would reply: ‘No, I should have come myself for this very task.’

After this, when all the companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ passed away, then the same Ansari saw that how people needed me. He would say out of regret: ‘O Ibn e Abbas! You were wiser than me.’ (*Sunan-e-Daarimi, vol. 1, pp. 150, Hadees 570*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! What can be said about the virtues of acquiring Islamic knowledge. Virtues of ‘Ilm [knowledge] and ‘Ulama [scholars] have been mentioned at various places in the Holy Quran.

Allah Almighty says in part 3, Surah Aal-e-‘Imran, Ayah no. 18:

شَهِدَ اللهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ وَتَمَلَّكَهُ ۖ وَأَوْلُوا الْعِلْمَ قَائِمًا بِالْقِسْطِ ۗ ط

Translation from Kanz-ul-Iman: Allah has testified that there is none worthy of worship but Him, and so did the angels and those of knowledge (Ulama), whilst maintaining justice. (Part 3, Surah Aal-e-Imran, Ayah 18)

The father of A'la Hadrat, Imam of Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ، 'Allamah Maulana Mufti Naqi 'Ali Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ، states: 'This Ayah proves three virtues of knowledge. First is that Allah Almighty has mentioned 'Ulama with Himself and the angels. Second, 'Ulama are also made the witness of His Oneness, just like the angels, and their witness has also been considered as the proof of Him being the Lord Almighty. Thirdly, Allah Almighty considered their ('Ulama's) witness to be authentic like that of the angels.' (Faizan-e-'Ilm-o-'Ulama, pp. 9; summarised)

Similarly at another place in the Holy Quran, dignity and eminence of the people of knowledge has been mentioned in the following manner:

يَرْفَعُ اللهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ط

Translation from Kanz-ul-Iman: Allah will raise the ranks of the (excellent) believers amongst you and those who have been given knowledge.

(Part 28, Surah Mujadalah, Ayah 11)

Sayyiduna Ibn-e-'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا has stated: 'The blessed scholars will be 700 times higher in rank than the ordinary believers. There is a distance of 500 years in between every two ranks.'

(Qoot-ul-Quloob, vol. 1, pp. 241)

Virtues of 'ilm-e-Deen [Islamic knowledge] in Ahadees

Dear Islamic brothers! Other than in the Holy Quran, numerous virtues of 'ilm-e-Deen have also been mentioned in the blessed Ahadees. Let's listen to three such Ahadees and try to realize the importance of 'ilm-e-Deen in our hearts.

1. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who left his house in the pursuit of (religious) knowledge, he is in the path of Allah Almighty until he returns. (Tirmizi, vol. 4, pp. 294, Hadees 2652)

2. The Holy Rasool ﷺ has stated: The one who learns one or two or three or four or five sentences in regard to the Faraaid of Allah Almighty, memorises them properly and then teaches them to people, he will enter Paradise. *(Attargheeb Wattarheeb, vol. 1, pp. 54, Hadees 20)*
3. The Holy Rasool ﷺ has stated: Allah Almighty will resurrect people on the Day of Judgement. Then, He will separate 'Ulama and say to them: O group of 'Ulama! I know you. That's why I blessed you with knowledge from Myself. And I did not give you knowledge so that I will inflict you with punishment. **Go! I have forgiven you.**
(Jami' Bayan-ul-'Ilm, pp. 69, Hadees 211)

Dear Islamic brothers! We came to know from the aforementioned Ahadees that acquiring 'ilm-e-Deen is a means of attaining the pleasure of Allah Almighty, forgiveness and salvation, and entering into Paradise.

Sadr-ush-Shar'iah, Badr-ut-Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Knowledge is not something that requires its excellence and virtues to be mentioned. The whole world knows that knowledge is something wonderful. Acquiring it is a symbol of elevation.

This is something that makes the human life pleasant and successful. Moreover, it betters one's dunya [this world] and the Hereafter. This knowledge refers to the knowledge that is acquired from the Holy Quran and Hadees and it beautifies one's dunya as well as the Hereafter. The same very 'ilm is the means of salvation. The same 'ilm has been acclaimed in the Holy Quran and Hadees and we have been persuaded towards acquiring the same very 'ilm. *(Bahar-e-Shari'at, vol. 3, pp. 618; summarised)*

'Ilm is the inheritance of the blessed Ambiya عَلَيْهِ السَّلَام. 'Ilm is the way of attaining Allah's closeness. 'Ilm shows one the path of guidance. 'Ilm is a means of refraining from sins. 'Ilm is a great tool to embed the fear of Allah Almighty inside us. 'Ilm is a means of gaining respect in this world and the Hereafter.

'Ilm resurrects dead hearts. 'Ilm protects one's Iman. 'Ilm is a means of getting the love of the creation of Allah Almighty. 'Ilm is adorned with innumerable virtues. 'Ilm gives you this world as well as the Hereafter. 'Ilm

provides peace as well as satisfaction. 'Ilm is relished by its possessor and it also provides tranquillity. Therefore, wise is the one who engages in acquiring 'Ilm-e-Deen and gathers provisions for salvation in the Hereafter.

Dear Islamic brothers! Alas! The value of 'ilm-e-Deen is dying in our hearts. Majority of our society is neither inclined towards acquiring 'ilm-e-Deen themselves and nor do they teach it to their children either. They do provide their children with worldly education and skills for a bright future but do not think about bettering their own and their children's Hereafter by providing them with religious education.

If the child is intelligent, then one yearns to make him a doctor, engineer, professor, computer programmer, etc.; and if the child is not intelligent, naughty or handicapped, then he is enrolled into a Dar-ul-'Uloom, Jami'ah or Madrasah in order to get rid of him. Whereas, our righteous predecessors رَحْمَةُ اللهِ تَعَالَى would teach their children 'ilm-e-Deen from a young age to the extent that even majestic kings would also adorn their children with the treasure of knowledge because they used to value 'Ilm and 'Ulama.

Caliph Haroon Rasheed was a very pious king who knew the value of knowledge. Once, he requested Sayyiduna Imam Kisa'ee رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ to teach (his son) Mamoon Rasheed. Upon this, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: 'I will not come there to teach him. Send the prince over to my house.'

Haroon Rasheed humbly said: 'He will come there at your house. But please teach him first.' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: 'This will not happen either. The one who comes first will be taught first.'

Anyhow, Mamoon Rasheed started to learn from him. One day, by chance, Caliph Haroon Rasheed passed by there and saw that Imam Kisa'ee رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is washing his feet and his son, Mamoon Rasheed, is pouring water over his feet. The king furiously came down of his horse and whipped his son, Mamoon Rasheed, saying: 'O unmannered son! Why has Allah Almighty given you two hands? Pour water over his foot with one hand and wash his foot with the other one.' (Malfuzaat-e-A'la Hadrat, pp. 144, summarised)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Caliph Haroon Rasheed would not only revere blessed 'Ulama and Fuqaha, but would also give a lot of importance to their suggestions in the matters of state and his own worldly and religious matters too. He would consider their words to be the final verdict. He would seek their advice for the betterment of the Hereafter. At times, he would even go to their doorsteps himself in order to get advice. If the blessed 'Ulama would come to his court, then he would stand up out of respect for them without caring about his royal awe and dignity.

It is stated in Malfuzaat-e-A'la Hazrat: When an Islamic scholar would come in the court of Haroon Rasheed, then Haroon Rasheed would stand up out of respect for him. Once, his courtiers humbly said: 'Ya Ameer-al-Mu`mineen! (Revering 'Ulama in this manner) compromises the royal awe.' He replied: **'if royal awe gets compromised by revering 'Ulama of Deen, then it deserves to be compromised.'** (*Malfuzaat-e-A'la Hazrat, pp. 145, amended*)

Just ponder! What was the reason that a great king like Haroon Rasheed sent his son in the court of Imam Kisa`ee رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ to learn 'Ilm-e-Deen and he himself would also respect the blessed 'Ulama so much? The reason for this was that he indeed knew well the rank and status of blessed 'Ulama and their need and importance in the society. Moreover, he also knew the fact well that these righteous individuals play a vital role in keeping the garden of Islam blossoming.

Similarly, Ameer-ul-Mu`mineen, Sayyiduna 'Umar Bin 'Abdul 'Aziz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ arranged for a great upbringing and education for his children. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ appointed the highly ranked Muhaddis, Sayyiduna Saalih Bin Kaysan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ as the teacher of his children who was also his teacher.

(*At-Tohfa-tul-Lateefah, vol. 1, pp. 233*)

It is narrated regarding the beloved father of Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that although he was himself not a learned person but knew the importance of Islamic knowledge. It was his heartily desire that both his sons, Muhammad Ghazali and Ahmad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِمَا, be adorned with the knowledge of Shar'iah and Tareeqah. He had also gathered some wealth for the purpose of his children's education and

edification which became very handy for both the sons during the days of their education. (*Ittihaf-us-Sadah, vol.1, pp. 9 summarised*)

Similarly, our Ghaus-e-Pak Sheikh Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ arrived in Baghdad in order to acquire 'ilm-e-Deen in his childhood after taking permission from his beloved mother. (*Bahjat-ul-Asraar, pp. 167; summarised*)

A'la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also kept acquiring 'ilm-e-Deen from his childhood. To the extent that he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was blessed with completing the Naazirah of the Holy Quran at the age of merely 4 and a half years. Moreover, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ completed all the mainstream branches of knowledge at the age of only thirteen years, ten months and four days through his father Maulana Naqi 'Ali Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and attained a degree in them. (*Faizan-e-A'la Hazrat, pp. 91, 85*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

O devotees of Rasool! From the aforementioned parables, we came to know that our righteous predecessors رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would engage their children in acquiring 'ilm-e-Deen from their childhood. We shall also provide Madani upbringing to our children and try to teach them the knowledge of Deen. It is also very important to bring our children up according to Sunnahs so that they become pious and be saved from the Hell whose fuel are humans and stones.

Allah Almighty states in Part 28, Surah e Tahreem, Ayah no. 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

Translation from *Kanz-ul-Iman*: O believers! Save yourselves and your families from the Fire; the fuel of which are humans and stones, appointed over it are extremely powerful angels, who do not refuse the command of Allah and they only do what they are commanded.

In relation to this part of the verse 'يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا', Sadr-ul-Afadil, 'Allamah Maulana Sayyid Mufti Na'eem-ud-Deen Muradabadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ mentions in Khaza'in-ul-'Irfan: (Save yourself and your household from the fire) by adopting the obedience of Allah Almighty and that of His Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, performing worship, refraining from sins, instructing the household upon righteousness and refraining them from evil, and teaching them knowledge and etiquette.

The Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: You all are leaders and rulers of your dependants. And every one of you will be questioned on the Day of Judgement regarding his dependants. *(Bukhari, vol. 1, pp. 309, Hadees 893)*

In the commentary of this Hadees, the commentator of Bukhari, 'Allamah Mufti Muhammad Shareef-ul-Haq Amjadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ states: **“Dependant”** means the one who is under the guardianship of someone. Based on this concept, ordinary people are dependants of the leaders and rulers, children are of parents, students are of teachers and disciples are of Peer (Spiritual leaders). Similarly, the wealth that is under the custody of wife, children or servant, it is Wajib upon them to look after it. The one who has no one under him is the leader of his limbs, acts, statements and moments. He will be held responsible for all of these. *(Nuzhat-ul-Qaari, vol. 2, pp. 530 summarised)*

Dear Islamic brothers! Parents should realise their responsibility and take care of the Madani upbringing of their children. They should make them steadfast upon offering Salah and observing Sawm. Moreover, they should also make them aware of the Shar'i rulings regarding Faraaid and Wajibat, Halal and Haraam, buying and selling, and the rights of people etc.

The best way to achieve this is by making your children do Dars-e-Nizami (scholar course) so that our children teach others after acquiring 'ilm-e-Deen and become a means of our salvation in the Hereafter.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, for the completion of this purpose, Jami'ah-tul-Madinahs of the Madani movement of the devotees of Rasool, Dawat-e-Islami, are established. In Jami'a-tul-Madinah, students are not only provided with 'ilm but their character development is also done in order to brighten their hearts with the Noor of piety and righteousness. In this relation, students of Jami'a-

tul-Madinah travel in the Madani Qafilahs with the devotees of Rasool according to the schedule, in fact some fortunate students even get the privilege of travelling in a 12-month Madani Qafilah.

Acting upon the 92 Madani In'amaat given by Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Muhammad Ilyas 'Attar Qadiri Razavi Ziyaae *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ*, they fill in the booklet of Madani In'amaat every day and submit it to the responsible Islamic brother of their class at the end of every month.

Ameer-e-Ahl-e-Sunnat's love for the students of 'ilm-e-Deen

Being pleased with this practical effort of the students of Jami'a-tul-Madinah, Ameer-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ* says: **"I love the students of Jami'a-tul-Madinah and Madaris-ul-Madinah of Dawat-e-Islami immensely and I supplicate for my forgiveness for their sake."**

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, along with the five Salahs, the students of Jami'a-tul-Madinah also make arrangements to offer other Nawafil too; such as Salat-u-Taubah, Tahajjud, Ishraq and Chasht. They attain the privilege of travelling with the Madani Qafilahs. They take up responsibilities in order to spread the 12 Madani activities in the surroundings of Jami'a-tul-Madinah.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, the teachers and students of Jami'a-tul-Madinah are also fulfilling the responsibilities of Imamah (leading Salah) and Khitabat (delivering sermons). Due to this, numerous Masajid are filled with Salah offering people. Various teachers and students are engaged in spreading the teachings of the Holy Quran and Islamic knowledge to the devotees of Rasool across the globe through **"Jami'a-tul-Madinah and Madrasa-tul-Madinah online"**. A lot of teachers and students are rendering religious services in different departments of Dawat-e-Islami.

Similarly, the female teachers and students of Jami'a-tul-Madinah Lil Banaat [for female students] also attain the privilege of taking part in the Madani activities of different departments of Dawat-e-Islami. They try to spread the Madani activities by practically being involved in the 8 Madani works under Islamic sisters' Aalami Majlis-e-Mushawarat. (*Faizan-e-Sunnat*, pp. 589)

‘Individual effort’, one of the 12 Madani activities

O devotees of Rasool! Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** has given us a Madani aim. **‘I must strive to reform myself and people of the entire world** **”.إِنَّ هَيْئَةَ اللَّهِ عَزَّوَجَلَّ** For your own reformation, make a habit of acting upon the Madani In’amaat and for the reformation of the people of the entire world, make a habit of travelling with the Madani Qafilahs. Take part actively in the 12 Madani activities.

‘Individual effort’ is also one of the Madani activities. Start performing individual efforts upon Muslims in order to make them pious, steadfast in Salah and Sunnahs, and to save them from sins. Whenever you meet any Islamic brother even outside a Madani Qafilah, perform individual effort upon him too in a kind and affectionate manner. **”إِنَّ هَيْئَةَ اللَّهِ عَزَّوَجَلَّ** you will reap numerous blessings for it.

”الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, persuasions for individual efforts have also been mentioned in the booklet of 72 Madani In’amaat. Therefore, it is stated in Madani In’aam no. 22: ‘Today, did you try to convince at least two Islamic brothers through individual effort towards Madani Qafilah, Madani In’amaat and other Madani activities?’ In Madani In’aam no. 52, it states: ‘Right after the Ijtima’ this week, did you come forward for putting the individual effort on new Islamic brothers, noting down their names, address and contact numbers? (Meet at least four such Islamic brothers and take the contact number of at least one of them. Also, stay in touch with them thereafter.)

Remember!

- By the virtue of performing individual efforts, number of Salah offering people increases.
- By the virtue of performing individual efforts, the number of those attending the Madani Dars and Madani Halqah after Fajr increases.
- By the virtue of performing individual efforts, one can make Islamic brothers ready to travel with the Madani Qafilahs for the Tarbiyyah (learning) of Sunnahs.

- Individual effort helps in keeping Masajid filled with Salah offering people.

For persuasion, let's listen to a Madani parable of individual effort.

Individual effort to travel in the path of Allah Almighty

The young brother of one of the Rukn-e-Shura of Dawat-e-Islami, the Madani movement of the devotees of Rasool, has been the student of the 5th year of Dars-e-Nizami (scholar course). He along with his cousin came to Karachi from Lahore to drop off some stuff. When they went in the court of Ameer-e-Ahl-e-Sunnat داعية بَرَكَاتُهُمُ الْعَالِيَةِ to meet him, then Ameer-e-Ahl-e-Sunnat داعية بَرَكَاتُهُمُ الْعَالِيَةِ performed individual efforts upon them very kindly and persuaded them to travel with the Madani Qafilah. Instead of travelling back home, both of them travelled straight away with the Madani Qafilah in the path of Allah Almighty. When Ameer-e-Ahl-e-Sunnat داعية بَرَكَاتُهُمُ الْعَالِيَةِ was told about them, he داعية بَرَكَاتُهُمُ الْعَالِيَةِ became very happy.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Satanic whispers and its cure

Dear Islamic brothers! By the virtue of acquiring 'ilm-e-Deen, not only does Allah Almighty get happy but one also attains the pleasure of the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. You too should gather courage and inscribe your and your children's names in the list of fortunate individuals by enrolling them in the Jami'a-tul-Madinah of Dawat-e-Islami.

The purpose of depriving one's children of religious education and giving them worldly education only is to attain worldly wealth. Unfortunately, some parents think that if our child gets inclined towards religious education, then مَعَادَ اللَّهِ his future will be in danger. How would he settle down and earn his livelihood? How would he fulfil his needs within just a few thousand rupees? In short, one falls prey to so many such satanic whispers that keep some people away from letting their children acquire formal religious education.

It is advised to such parents that whenever a Muslim does something, his purpose should be to attain the pleasure of Allah Almighty instead of getting (only) this world; and especially when acquiring ‘ilm-e-Deen, the sole intention should be to attain the pleasure of Allah Almighty. As far as wealth is concerned, it is beyond the mercy of Allah Almighty that He leaves the one acquiring religious education alone. How is it possible? It is stated in a Hadees: ‘The one who acquires ‘ilm-e-Deen, Allah Almighty will ease off his difficulties and grant him sustenance from where he wouldn’t even imagine of.’ (*Jami’ Bayan-il-‘Ilm*, pp. 66, Hadees 198)

أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, those who acquire ‘ilm-e-Deen with sincerity and hard work often spend a better life than a lot of worldly people. Various rulers, officers and senior dignitaries consider it to be a privilege to kiss ‘Ulama’s hands, serve them and carry their shoes. Whereas, this status and rank is not even given to the richest and wealthiest people of this world. Let’s listen to a parable in this relation.

The king who respected knowledge

It is narrated: Once, Khalifah Haroon Rasheed invited Abu Mu’awiyah ‘Azeez رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was deprived of the eyesight. At the time of food, when the vessel to wash hands and bowl to wash mouth was brought, then Khalifah Haroon Rasheed handed the bowl over to the servant and took the vessel himself and made Sayyiduna Abu Mu’awiyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ wash his hands himself.

He said: ‘Do you know who is pouring water over your hands?’ He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied: ‘No’. The king then said: ‘Haroon’. Then (Sayyiduna Abu Mu’awiyah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ gave him Du’a and) said: ‘The way you revered knowledge, may Allah Almighty also revere you in the same manner.’ Haroon Rasheed said: ‘I did all this just to get this Du’a.’ (*Malfuzaat-e-A’la Hazrat*, pp. 145 summarised)

The spiritual insight of Imam-e-A’zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

Similarly, it has been reported for Sayyiduna Qadi Abu Yusuf Ya’qoob Bin Ibraheem رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ that his father passed away when he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was young. In order to run the house, his mother sent him to a launderer.

Once, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ reached the gathering of Imam e A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. He liked his teachings so much that he left the launderer and joined the gathering of Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Whenever his mother would find out about it, she would take him away from there and leave him again with the launderer.

When this matter went to the next level, then his mother said to Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ: 'There is no one to look after this child. I sent him to the launderer so that he may earn and bring something back. But you have spoiled him.'

Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said to her: 'O fortunate woman! Let him acquire the wealth of knowledge. The day is not far when he will enjoy eating lavish food'.

Listening to it, the mother of Sayyiduna Imam Abu Yusuf رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ became very angry. She said: '(You are making fun of us). How can poor people like us eat lavish food?'

However, Sayyiduna Imam Abu Yusuf رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ persistently kept acquiring the knowledge of Deen; to the extent that a time came when he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was appointed at the rank of Qadi (Judge).

Once, the Caliph invited him. The Caliph put lavish food forward to him and said: 'O Imam! Please eat this lavish food. It is not easy for us to prepare such lavish food every day.' Listening to it made Sayyiduna Imam Abu Yusuf رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ remember what Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said and he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ smiled. When the Caliph asked him the reason for it, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied: 'My honourable teacher, Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, said to my mother years ago that your son will eat lavish food. Today, this saying of my beloved teacher has become true.' Then, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ relayed his whole story of the childhood to the Caliph. The Caliph was astonished to listen to it and said: 'Indeed, knowledge does benefit and elevates one in this world and in the Hereafter. (*Uyoon-ul-Hikayaat*, pp. 278)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! We can deduce 3 Madani pearls from the aforementioned parable:

1. With the bestowal of Allah Almighty, the blessed Awliya رَحْمَةُ اللَّهِ تَعَالَى become aware of the future events.
2. An accomplished teacher's attention makes an ordinary person attain the ranks of excellence.
3. The Knowledge of Deen is a means of success in this world and the Hereafter. To the extent that even wealthiest people do not attain the ranks and status that are attained by the dedicated seekers of knowledge. Therefore, we shall also acquire the knowledge of Deen ourselves as well as teach it to our children too in order to provide them with a Madani upbringing.

Remember! Nothing will benefit you after death except for virtuous deeds. All of the wealth, bank balances, luxury houses, posh cars and worldly status will be left behind. Nothing out of it will accompany you in the grave.

The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'When a person dies, his deeds come to an end except for three deeds:

1. Sadaqah-e-Jariyah [continuous reward]
2. Such knowledge that is benefited from
3. Pious offspring that prays for him. *(Muslim, pp. 886, Hadees 1631)*

Harm of lack of knowledge

Dear Islamic brothers! We came to know that Sadaqah-e-Jariyah, spreading knowledge and pious offspring are such deeds whose reward one receives even after passing away. Therefore, be determined to provide the knowledge of Deen to your children and enrol them in Jami'a-tul-Madinah.

In the current era, ignorance is the biggest evil that tops the list of the evils that exist in our society. Whether it is a domestic matter or a business issue, whether it is something to do with friends or relatives, whether it is regarding a marriage or a good upbringing of children, in short; whether it is to do with

the rights of Allah Almighty or that of the people, whatever evils exist in different walks of life, if we seriously ponder over it, then it will become evident upon us that the main reason for it is being **far away from the knowledge of Deen**.

Due to not having the knowledge of Deen and lacking the true guidance, not only are evils spreading in relation to the day to day affairs and etiquette of people, but various kinds of evils are spreading among people even in relation to their beliefs and acts of worship very rapidly.

In order to stop these evils, it is not sufficient to only acquire the Islamic knowledge, but it is also necessary to act upon it and strive to reform others through it.

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, giving the mind-set of reforming ourselves and others, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Muhammad Ilyas 'Attar Qadiri Razavi Ziyaae دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ has given the following Madani aim to his disciples, devotees and acquaintances: **"I must strive to reform myself and people of the entire world اِنْ شَاءَ اللهُ عَزَّوَجَلَّ."**

Due to his passion and yearning to spread Islamic knowledge, hundreds of Jami'at-ul-Madinah (for Islamic brothers and sisters) have been opened in Pakistan and abroad by Dawat-e-Islami, the Madani movement of the devotees of Rasool.

The first branch of Jami'a-tul-Madinah was opened in 1995 in Godhra colony, new Karachi, Bab-ul-Madinah (Karachi). Three teachers initially started teaching the scholar course (Dars-e-Nizami). Not much time had passed since the opening of this Jami'a-tul-Madinah that this building became small due to the increase in the number of Islamic brothers willing to acquire the knowledge of Deen.

Therefore, this Jami'a-tul-Madinah was shifted in 1998 to another building in the neighbourhood of Jami' Masjid Faizan-e-Usman-e-Ghani in Gulistan-e-Jauhar.

As a result of a strong persuasion for acquiring the knowledge of Deen from Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ and other preachers of Dawat-e-Islami, we found hundreds and thousands of devotees of Rasool travelling with the Madani Qafilahs in the path of Allah Almighty. At the same time, a large

number of Islamic brothers also enrolled in Jami'a-tul-Madinah in order to acquire the knowledge of Deen along with travelling with the Madani Qafilahs. This way, further branches of Jami'a-tul-Madinah kept opening all around the world.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, 602 Jami'aat-ul-Madinah are established in various countries including Pakistan. In these Jami'aat-ul-Madinah, approximately 52,843 (male and female) students are undertaking the Dars-e-Nizami (Islamic scholar) course. Up to now, 8,697 (male and female) students have graduated from there.

You should also include your name among the fortunate ones and enrol your children in Jami'a-tul-Madinah. Perform individual efforts upon your siblings, friends, relatives and loved ones and give them the mind-set of enrolling their children in Jami'a-tul-Madinah too. This will not only spread the light of Islamic knowledge all around and remove the darkness of ignorance but will also become a means of Sadaqah-e-Jariyah for you. اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ

Majlis-e-Nashr-o-Isha'at

O devotees of Rasool! The Madani movement of the devotees of Rasool, Dawat-e-Islami, is rendering its religious services in more or less 107 religious departments with the passion of spreading the knowledge of Deen and serving the Ummah of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. **“Majlis-e-Nashr-o-Isha'at”** is also one of those departments.

This department was formed on 7th Rabi-ul-Awwal 1427 AH, corresponding to 6th May 2006, upon the special permission of Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Muhammad Ilyas 'Attar Qadiri Razavi Ziyaae دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ and the Markazi Majlis-e-Shura of Dawat-e-Islami.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, this department has attained the privilege of delivering thousands of books to the blessed scholars, Peeran-e-Tareeqat (Spiritual leaders), professors, Jami'aat and libraries.

They have kept a strong contact with the editors of magazines and various scholars and sent them books published by Al-Madina-tul-'Ilmiyyah and the

monthly magazine Faizan-e-Madinah. May Allah Almighty bless the Majlis “Nashr-o-Isha’at” with further progression.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Madani pearls for those acquiring knowledge

O devotees of Rasool! Let’s be privileged to listen to the Madani pearls regarding the one acquiring the knowledge of Deen. Let’s first listen to 2 blessed sayings of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘The one who treads on a path in order to seek knowledge, Allah Almighty makes the path to Paradise easy for him.’ (*Muslim, pp. 1110, Hadees 2853*)
2. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘The one who leaves his home in the search of knowledge, angels become happy of this action of his and spread their wings for him.’ (*Tabarani Kabeer, vol. 8, pp. 55, Hadees 7350*)
 - Travelling in order to acquire knowledge is the Sunnah of our righteous predecessors رَحِمَهُمُ اللهُ تَعَالَى. (*40 Faramteen-e-Mustafa, pp. 23*)
 - Asking questions in order to acquire knowledge is indeed a means of virtue. However, it is also essential to abide by the etiquette of asking a question. (*Faizan-e-Data ‘Ali Hajwayri, pp. 13*)

Announcement

Remaining important Madani pearls for the one acquiring knowledge will be mentioned in the Tarbiyyati Halqahs [learning circles]. Therefore, do attend the Tarbiyyati Halqahs in order to learn them.

صَلُّوا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

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



1. The Durood 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 Durood 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 Durood 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 Durood, 70 portals of mercy are opened for him.

(*Al-Qaul-ul-Badi'*, pp. 277)

4. The reward of 600,000 Duroods

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

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْوَهَّابِي reports from some saints of Islam that the one reciting this Durood once receives the reward of reciting Durood 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 Durood upon me, he does so in these words.' (*Al-Qaul-ul-Badi'*, pp. 125)

6. Durood-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 Durood 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), 20 June 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**

Remaining Madani pearls for a seeker of knowledge

- ❖ Knowledge is a treasure and asking question is the key to it.
(Firdaus-ul-Akhbar, vol. 2, pp. 80, Hadees 4011)
- ❖ In order to acquire knowledge, one shall not feel shy in asking questions.
(A'rabī kay Suwalat aur 'Arabi Aqa kay Jawabat, pp. 8)
- ❖ Flattering is not from the character of a believer, but one can do flattering in order to acquire knowledge.
(Shu'ab-ul-Iman, vol. 4, pp. 224, Hadees 4863)
- ❖ Such questions shall be avoided that neither have worldly benefit nor of the Hereafter. *(A'rabī kay Suwalat aur 'Arabi Aqa kay Jawabat, pp. 9)*
- ❖ Example of the one acquiring knowledge but not spreading it is like the one who gathers treasure but does not spend anything from it.
(Mu'jam-e-Awsat, vol. 1, pp. 204, Hadees 689)
- ❖ When you need to ask a question to any scholar, then out of respect, take his permission to ask the question.
(A'rabī kay Suwalat aur 'Arabi Aqa kay Jawabat, pp. 6)
- ❖ Excess of knowledge is acquired through seeking it and awareness is gained through questioning. So learn what you do not know and act upon what you do know. *(Jami' Bayan-il-'Ilm, vol. 1, pp. 122, Hadees 402)*
- ❖ The best time to gain knowledge is the early youth, time of Sahari and the time between Maghrib and 'Isha Salah. However, this fact was regarding what was superior. A student of knowledge should remain engaged in acquiring knowledge at all times. *(Rah-e-'Ilm, pp. 73)*

- ❖ A student should also avoid quarrelling because it wastes one's time.
(*Rah-e-'Ilm*, pp. 74)
- ❖ A student should also happily bear the hardships and humility he faces in the path of knowledge. (*Ibid*, pp. 80)
- ❖ The more a student is righteous, the more his knowledge will benefit him.
(*Ibid*, pp. 81)

A student should always keep books with him so that he may read them whenever he gets free time. (*Ibid*, pp. 85)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Du'a for beneficial knowledge

In the Madani Halqahs of Dawat-e-Islami's Sunnah-inspiring Ijtima' this week, the Du'a for **"beneficial knowledge"** will be taught as per the schedule. The Du'a is as following:

اللَّهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي، وَعَلِّمْنِي مَا يَنْفَعُنِي، وَرِزْقِي عِلْمًا. الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ. وَأَعُوذُ بِاللَّهِ مِنْ حَالِ أَهْلِ النَّارِ

(*Tirmizi*, vol. 5, pp. 343, *Hadees* 3610)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 Durood upon the Holy 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.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

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-Ikhlis after every Salah?
4. Replied to Azan and Iqamat?
5. Recited Durood upon the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times?
6. Paid Salam to Muslims?
7. Conversed using the words "Aap" and "Jee"?
8. Said 'إِنْ شَاءَ اللهُ 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 Qufi-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 Qufi-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 بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ