



**Rights of people
in light of the blessed
Seerah of the
Beloved Rasool ﷺ**

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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

Rights of people in light of the blessed Seerah of the Beloved Rasool ﷺ

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

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

Whenever you enter a Masjid, upon remembering, make the intention of I'tikaf because as long as you stay in the Masjid you will keep getting the reward for I'tikaf. Remember! There is no Shar'i permission to eat and drink, sleep or do Sahari and Iftari even to drink Zamzam water and the water on which *Dam* has been made in a Masjid. However, if the intention of I'tikaf is made, all these acts will become permissible. One should not make intention to observe I'tikaf only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: If someone wants to eat, drink, sleep in a Masjid, he should make intention to observe I'tikaf, do Zikr of Allah Almighty for some time, then whatever he wants he can do (i.e. now if he wants to eat, drink or sleep, he can do so).

Excellence of reciting blessed Duood

The Beloved Rasool ﷺ has stated:

حَيْثُ مَا كُنْتُمْ فَصَلُّوا عَلَيَّ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي

Recite Salat upon me wherever you are as your Salat reaches me. (Al-Mu'jam-ul-Kabeer, vol. 3, pp. 82, Hadees 2729)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the speech let's, first of all, make good intentions to please Allah Almighty and earn reward. The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.* (Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

An important point

For righteous and permissible work the more we make good intentions, the more we gain reward.

Intentions of listening to Bayan

1. Lowering my eyes, I will listen to the speech attentively.
2. Instead of resting against a wall, etc., I will sit in the Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. When I hear تَوْبُوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ، etc., I will reply loudly with the intention of gaining reward and pleasing those who make Sada [call out] loudly.
4. After the speech, I will go to people myself to say Salaam, shake hands and to make individual efforts on them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! اَلْحَمْدُ لِلَّهِ! The Rasool of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has not only from his blessed sayings but also by his blessed action shown the people of the world the importance of the rights of the people. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also elaborated

the great emphasis laid in Islam to fulfil their rights so that the people of Ummah, with the intention of following the blessed acts of the Beloved Rasool ﷺ, should be well informed of the rights of fellow beings; fulfil them or try their utmost to get the rights pardoned. Let's listen to a highly emotive and tearful parable from the blessed Seerah of the Beloved Rasool ﷺ.

Proclamation before the apparent demise

The Beloved Rasool ﷺ announced publicly before his apparent demise: 'If I am liable to pay someone's debt, if I have caused damage to someone's life, wealth or honour, then I present my life, property and honour; he should settle the score with me in this world. None of you should worry that I will be displeased with him if he settles the score with me; this is not my nature. If someone's right is due upon me, I would like that either he receives recompense from me or absolve me of his right'. Then he ﷺ said, 'O people! One who is liable for fulfilling a right of someone, he should fulfil it and he should not think that he will fall into disgrace since worldly disgrace is a lot easier to bear than the disgrace of the Hereafter.' (*Tareekh Dimashq li-Ibn 'Asakir, vol. 48, pp. 323; summarized*)

Rich in virtues

Dear Islamic brothers! **سُبْحَانَ اللَّهِ!** You have heard that the Rasool of mankind, the Peace of our heart and mind, the Most Generous and Kind ﷺ has greatly emphasized the importance regarding the rights of people. This is the state of that great Personality who had never ever deprived any creation of even the minutest of their right in his blessed [apparent] life span of 63 years. That great Personality who had set a classic example in protecting the rights of strangers let alone relatives and friends. That great Personality who even fulfilled the rights of those people who exercised force and violence, instead he ﷺ granted them more than their desire. That great Personality for whom it cannot even be imagined that he ever deprived anybody of their rights or he avoided anybody in fulfilling their rights. That great Personality instead of getting displeased with those who demanded their rights before the agreed time, always fulfilled their rights by observing

patience and tolerance. That great Personality by seeing whose blessed acts and listening to his blessed sayings, the blessed Companions رَضِيَ اللهُ عَنْهُمْ understood the importance of the rights of people and kept on fulfilling the rights of the bondsmen. May our lives be sacrificed on the simplicity, humbleness, contemplation of the Hereafter and Divine fear of that great Personality who in a crowded congregation not only offers people to receive their rights or forgive them, but is also persuading people to fulfil the rights of each other by making them remember the accountability of the Hereafter. Therefore, if we have ever deprived a Muslim of his right, knowingly or unknowingly or if someone has been harmed because of us, we should immediately seek forgiveness.

Rights of people being compulsory

Remember! There are two types of rights. 1) Rights of Allah Almighty, 2) Rights of people. The Rights of Allah Almighty are compulsory for us as we are the bondsmen of Allah Almighty. He عَزَّوَجَلَّ has created us, He عَزَّوَجَلَّ is The Great Provider. For this reason, obeying His commands and acting upon them is necessary for us. But why is the fulfilling of the rights of people compulsory for us? Answering this question Imam Muhammad Ghazali رَحِمَهُ اللهُ عَلَيْهِ has stated: Humans either lives alone or with someone; and as it is difficult for a human being to live without being sociable with the same class (i.e. other human beings), therefore, humans need to learn the manners of living together. So, there are certain manners (rights) of living together upon every person who is sociable. (*Ihya-ul-'Uloom (Translated), vol. 2, pp. 699*) This reveals that the basic cause of the rights of people becoming compulsory is living of all human beings together.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Alas! Nowadays the conditions are getting worse. Today many people deprive others of their rights. They usurp the wealth, etc. of others, damage reputation, commit treachery, take undue advantage of their simplicity and cause them troubles in different ways. Children are disobedient to parents and parents are unaware of the rights of children. Seth [Rich man] cheats in the salary of his workers and workers are cheating

in the work assigned to them. The teacher is showing laziness in teaching students and students are far away from respecting their teachers. In short, the rights of someone or the other are being violated.

Remember! The one who inflicts even the slightest oppression on anyone in the world, will not attain salvation on Judgement Day till he pleases the oppressed. Of course, if Allah Almighty wills, He عَزَّوَجَلَّ by His Grace, will bring about reconciliation between the oppressor and the oppressed on the Judgement Day. Otherwise, the virtues of the oppressor would be given to the oppressed. If they prove insufficient in paying off the rights of the oppressed people, then the sins of the oppressed would be transferred to the oppressor. As such, that oppressor who would have come with huge good deeds on the Judgement Day but by depriving the fellow beings of their rights he will completely run out of good deeds and for the same very reason he will be sent to Hell.

Who is destitute on the Judgement Day?

The Greatest and Holiest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked his companions رَضِيَ اللهُ عَنْهُمْ, ‘Do you know that who is poor?’ The blessed companions رَضِيَ اللهُ عَنْهُمْ answered, ‘Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ A poor person amongst us is he who has no dirham and worldly possessions’. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then replied, ‘The poorest person from my Ummah is the one who will come on the Day of Judgement with his Salah, Fasts and Zakah, but he would have cursed someone, blamed another, usurped someone’s wealth, caused someone’s blood to flow and beat someone. Therefore his virtues will be taken against all these sins. If his virtues run out before their rights are fulfilled; then he will be burdened with their sins and then he (oppressor) will be thrown into Hell.’
(Sahih Muslim, pp. 11069, Hadees 2581)

Who does the term “oppressor” refer to?

Remember! Here oppressor is not limited to only a killer, dacoit or the one who fights and quarrels but the one who has violated the slightest right of someone e.g. deprived him of a few pence. Without Shar’i permission scolded him or stared at him in anger, made fun of him, etc. even then he is an oppressor and the other one is oppressed. It is quite possible that this

oppressed may also have violated some rights of the oppressor. In this case, both of them are oppressors as well as oppressed for each other in particular cases. There would be many people falling under this category, who will be oppressors for some people and the oppressed one for some.

Sayyiduna Abdullah Bin Anees رَحْمَةُ اللَّهِ عَلَيْهِ has said: Allah Almighty will state on Judgement Day: No one destined for Paradise and no one destined for Hell should enter Paradise and Hell respectively unless he does not fulfil the rights of his fellow beings. I.e. anybody who has violated the right of someone will not enter Paradise or Hell till the decision is made. *(Akhlāq-ul-Saliheen, pp. 59)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Parents' right is the biggest of all amongst people's rights. Then other blood relatives gradually deserve the right to be treated well and respected. Alas! Nowadays it has become an issue of least consideration. Some people are famous amongst people as having good manners but in their own home, especially before parents they appear very rude and show bad manners. For these very people a narration of Sayyiduna Abdullah Bin Umar رَضِيَ اللَّهُ عَنْهُ is mentioned. The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Three (types of) people will not enter Paradise. 1) One who causes trouble to his parents, 2) Dayyoos¹ and, 3) The woman who adopts a masculine style *(Mu'jam-ul-Awsat, vol. 2, pp. 43, Hadees 2443)*

Remember! Parents are invaluable Divine gifts. Parents' status has been mentioned in the Holy Quran and Hadees. Obeying parents is a means of attaining the pleasure of Allah Almighty and the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Parents sacrifice their own comfort for the sake of their children's comfort. The body of children is derived from parents' blood. Parents become restless and shed tears upon seeing their ill children. Parents spend whole night in the state of wakefulness looking after their ill children. Parents devote their whole lives to make their children achieve a bright future. Parents bear the troubles before birth and after birth of their children. Parents are those great

¹Dayyoos is the person who does not care about his wife or any other Mahram woman's (indecent) behaviour with other men. *(Durr-e-Mukhtar, vol. 6, pp. 113)*

personalities whose rights have been mentioned by the blessed tongue of our Beloved Rasool ﷺ.

Paradise is beneath mother's feet

Sayyiduna Jahimah رضى الله عنه came in the blessed court of the Holy Rasool ﷺ and humbly said: 'Ya Rasoolallah ﷺ! I want to fight in the path of Allah Almighty and have come in your blessed court to consult with you.' He ﷺ said: 'Do you have a mother?' He replied 'Yes.' He ﷺ said: 'فَأَلْوَمُهَا فَإِنَّ الْجَنَّةَ تَحْتَ رِجْلَيْهَا' i.e. make serving her obligatory upon yourself because Paradise lies under her feet. (Nasa`ee, pp. 504, Hadees 3101)

He ﷺ has stated at another place: The one who finds his parents or any of them and does not treat them well, is distanced from the mercy of Allah Almighty and deserves the wrath of Allah Almighty. (Mu'jam-e-Kabeer, vol. 12, pp. 66, Hadees 12551)

Therefore, we should respect our parents wholeheartedly whether they are real, step or rada'ee [milk parents]. We Should look after their needs, talk to them in a soft tone, consider their feelings, avoid causing them distress, meet their expectations, keep on treating them nicely, listen to them carefully, obey their every permissible command, in short, keep on fulfilling the rights of parents till there is any impermissibility from Shar'i viewpoint; thus, get yourself included amongst the ones deserving the Divine pleasure.

Remember! The real blessed father of the Greatest Rasool ﷺ Sayyiduna Abdullah Bin Abdul Muttalib رضى الله عنه departed this life before the blessed birth of the Beloved Rasool ﷺ. When he ﷺ was six, his real blessed mother Sayyidatuna Aminah Bint-e-Wahb رضى الله عنها also departed this mortal world. Therefore, the upbringing of the Beloved Rasool ﷺ was bestowed upon his step and milk parents. The Rasool of Rahmah, the Intercessor of Ummah, the Distributor of Ni'mah, the Owner of Jannah ﷺ used to respect them a lot, he ﷺ used to please them and used to fulfil their rights.

The Beloved Rasool ﷺ spread the blessed chador

Sayyiduna Abu Tufayl رَضِيَ اللهُ عَنْهُ has stated: A lady came and approached the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (stood up and) spread his blessed chador for her. That lady sat on it. I asked: Who is she? People replied: She is the mother of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who had breastfed him. *(Abu Dawood, vol. 4, pp. 434, Hadees 5144)*

The great thinker of Ummah Mufti Ahmed Yar Khan Naeemi رَحِمَهُ اللهُ عَلَيْهِ has stated: These both blessed acts of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were for expressing honour, respect and happiness. Therefore, it is evident that to stand-up in respect for somebody is permissible. A person regardless of his magnificent grandeur should honour the one who has brought him up. Look, this is that blessed and revered court where (Sayyiduna) Jibraeel Ameen (عَلَيْهِ السَّلَام) attends with a serving dignity, but a blessed chador was spread for this lady. This [narration] teaches us that if this is the state of respect and reverence for the wet nurse then what would be the state of respect and reverence for the real mother.

(Mufti Sahib further states:) This event occurred particularly on the day of the battle of Hunayn. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ got free from the battle of Hunayn, was present in the group of the blessed Companions رَضِيَ اللهُ عَنْهُمْ and Sayyidatuna Halima Sa'diyah رَضِيَ اللهُ عَنْهَا came. The Rasool of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stood up for her and spread the blessed chador for her which he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was wearing. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not talk to anyone as long as she رَضِيَ اللهُ عَنْهَا was there. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ paid attention only to her. When she رَضِيَ اللهُ عَنْهَا returned, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ granted her many gifts and accompanied her for some distance to see her off. Then the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself or any other blessed Companion رَضِيَ اللهُ عَنْهُ addressed the attendees: She is the wet nurse of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidatuna Halima رَضِيَ اللهُ عَنْهَا who has breastfed to the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The youngsters of today should read these Ahadees and take admonition, that we do not honour our real mother. *(Mirat-ul-Manajih, vol. 5, pp. 51)*

Granted immense wealth to Sayyidatuna Halima

Once Sayyidatuna Halima Sa'diyah رَضِيَ اللهُ عَنْهَا came to the blessed court of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and complained about famine. So upon the instruction of the Rasool of Rahmah, the Intercessor of Ummah, the Distributor of Ni'mah, the Owner of Jannah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Sayyidatuna Khadijah رَضِيَ اللهُ عَنْهَا gave her one camel and 40 she-goats.

(Al Hadaiq-ul-Ibn-e-Jauzi, vol. 1, pp. 169)

Respect and reverence of the milk parents

Sayyiduna 'Amr Bin Saaib رَضِيَ اللهُ عَنْهُ said, 'I was once present in the court of the Holy Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ when his Rada'ee father, i.e. the husband of Sayyidatuna Haleemah رَضِيَ اللهُ عَنْهَا came. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ spread a part of his cloth and his Rada'ee father sat on it. Then, his Rada'ee mother Sayyidatuna Haleemah رَضِيَ اللهُ عَنْهَا came, so he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ spread the remaining part of his cloth for her. Then his Rada'ee brother came, so he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had him sit in front of him. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ always used to send cloth, etc. to Sayyidatuna Suwaybah رَضِيَ اللهُ عَنْهَا who was the maid of Abu Lahab and had breastfed the Holy Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ [in his infancy] for a few days. *(Al-Shifa, vol. 1, pp. 128, 129)*

The great thinker of Ummah Mufti Ahmed Yar Khan Naeemi رَحِمَهُ اللهُ عَلَيْهِ has stated: The truth is that (Sayyidatuna) Suwaybah رَضِيَ اللهُ عَنْهَا and (Sayyidatuna) Haleemah رَضِيَ اللهُ عَنْهَا and in the same way the husband of Sayyidatuna Haleemah رَضِيَ اللهُ عَنْهَا all became Muslims. When the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ married Sayyidatuna Khadijah رَضِيَ اللهُ عَنْهَا, so (Sayyidatuna) Suwaybah رَضِيَ اللهُ عَنْهَا used to visit the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to honour her a lot and used to send clothes etc. as gifts for her from Madinah Munawwarah. *(Mirat-ul-Manajih, vol. 6, pp. 534)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! It has been commonly observed that some people are very punctual in offering Salah and observing Fasts. Have the privilege of doing Hajj and Umrah. Donate generously in the path of Allah Almighty. Partake actively in filling Masjids and Madrasahs. Enthusiastically help the

poor and destitute. They are second to none in spending on their friends, looking after them and helping them out in their troubled times. Such people themselves spend a luxurious life; provide costly items like cars, bungalows, scooters, computers, laptops, iPads, Tablets and other luxurious items to their children. They also pay the very expensive fees of their children happily. They spend a fortune on the marriage of their children; but alas! They do not treat nicely their poor and destitute relatives especially sisters living in their street, neighbourhood, locality, community, city or country. They do not fulfil their [sisters] needs and giving their [sisters] share in the inheritance is unacceptable to them. Suppose, if sisters demand their right [in inheritance share], these poor sisters are frightened and scared and after reminding them about favours by saying that we have spent a fortune on your marriage, as such, we will not give you a single penny, they are silenced.

- Remember! The sensible brothers never do these type of acts impermissible in Shari'ah. They do not treat their sisters with such a hurtful attitude.
- They never oppress their sisters.
- They never violate the rights of their sisters.
- They do not threaten their sisters
- Rather the good brothers take utmost care of happiness, permissible desires, and needs of their sisters.
- They are kind and affectionate towards their sisters.
- They share their sorrows and sufferings.
- They sacrifice even their happiness and desires for the sake of their sisters.
- They never adopt delaying tactics at all in fulfilling the rights of their sisters.
- They do not allow their sisters to face distress even after their marriage.

In short, the sisters of good brothers do not fall prey to sorrow; rather, they lead a happy life. They are very proud of their brothers and also supplicate wholeheartedly for their brothers.

If we study the blessed teachings of the Mercy for the entire creation, the Guide to the path of salvation ﷺ from the perspective of being affectionate and kind to sisters, fulfilling their rights and treating them nicely, we will come to know the importance of a sister. How should we treat our sister and to what extent the Munificent and Beneficent Rasool ﷺ used to treat his milk-sister affectionately? Let's listen to some faith-refreshing parables for persuasion.

Exemplary treatment towards milk-sister

In the April 2017 issue of 'Mahnama Faizan-e-Madinah' published by Maktaba-tul-Madinah, it has been mentioned page No.46 [Urdu]: The Rasool of mankind, the Peace of our heart and mind, the Most Generous and Kind ﷺ treated his milk sister Sayyidatuna Shayma رضى الله عنها nicely in such a way that:

1. He stood up for her (*Sabal-ul-Huda, vol. 5, pp. 333*)
2. Spread his blessed chador and made her sit on it and
3. Stated: Ask! You will be granted, recommend! Your recommendation will be accepted (*Dalaail-un-Nubuwwah, vol. 5, pp. 199*). Whilst bestowing this exemplary treatment, the Mercy for the entire creation, the Guide to the path of salvation ﷺ burst into tears.
4. He ﷺ also stated: If you want, live with us with honour.
5. When she was returning, the Beloved Rasool ﷺ granted her 3 slaves, 1 maid-servant and also 1 or 2 camels.
6. When he ﷺ met this milk-sister again in Ji'ranah, he ﷺ also granted her sheep and goats. (*Subul-ul-Huda, vol. 5, pp. 333*)

The nice and blessed treatment of the Rasool of Rahmah, the Intercessor of Ummah, the Distributor of Ni'mah, the Owner of Jannah ﷺ

towards his milk-sister is more than enough to make every brother realize that how much love, time and nice treatment the sisters deserve. The blessed Companions رضي الله عنهم also treated their sisters nicely.

Nice treatment towards sisters by a blessed Companion رضي الله تعالى عنه

Sayyiduna Jabir Bin Abdullah رضي الله عنه married a widow for the sake of looking after his 9 or 7 sisters, their good upbringing and combing and braiding their hair. *(Muslim, pp. 593, Hadees 3238; Summarised)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! There are some rights of other family members also, therefore, fulfil their rights too. Let's listen to how the Beloved Rasool صلى الله عليه وآله وسلم used to fulfil the rights of his blessed family members:

Remember! Eleven blessed wives had the privilege of being the spouse of the Beloved Rasool صلى الله عليه وآله وسلم. He صلى الله عليه وآله وسلم always used to treat every wife with fairness and justice. He fulfilled the rights of all wives completely and pleased them all and always treated them with kindness.

Justice between the blessed wives

The mother of the believers Sayyidatuna Aisha Siddiqah رضي الله عنها has stated: When the Beloved Rasool صلى الله عليه وآله وسلم intended to go on a journey, he صلى الله عليه وآله وسلم would draw lots amongst the blessed wives and would take that blessed wife with him whose name drew in the lot.

(Bukhari, vol. 2, pp. 208, Hadees 2688)

It is mentioned on page 48 of 'Mahnamah Faizan-e-Madinah' [Urdu] December 2017 issue: Before the [apparent] demise (the Last Rasool صلى الله عليه وآله وسلم) during sickness wanted to spend the last days of his apparent life in the blessed home of Sayyidatuna Aisha Siddiqah رضي الله عنها so instead of proclaiming his decision clearly, keeping in view the rights of the blessed wives, he صلى الله عليه وآله وسلم only asked this question repeatedly that: In whose home I shall be tomorrow? The blessed wives comprehended the blessed desire of the Holy Rasool صلى الله عليه وآله وسلم and humbly requested: Wherever you

like. So, till the [apparent] demise, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ spent the time in the blessed home of Sayyidatuna Aisha Siddiqah رَضِيَ اللهُ عَنْهَا. (Bukhari, vol. 3, pp. 468, Hadees 5217)

Dear Islamic brothers! This blessed act of the Most Venerable and Honourable Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ holds useful word of advice for the latter people that despite having the authority he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ delivered justice amongst the blessed wives رَضِيَ اللهُ عَنْهُم, so, those who do not have this authority but doing justice is mandatory for them, how much do they need to adhere to justice and fairness. Those who have two wives and do not do justice and fairness between them should take admonition from this blessed Hadees.

The torment of not serving justice between wives

The Greatest Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who has two wives and he did not deliver justice between them, will come on Judgement Day in such a state that half of his body would be paralysed. (Attargheeb Wattarheeb, vol. 3, pp. 28, Hadees 3029)

Remember! A good and pious wife is undoubtedly a great blessing for her husband. The husband who values this blessing becomes successful in attaining the goodness of the world and the Hereafter. Allah Almighty has granted dominance to husbands over their wives, but it does not mean at all that the husbands are allowed to beat them, treat them as slaves, have them forgive their dowry forcibly, scold them, beat them with sticks, threaten to divorce or expel them out of the house, violate their rights and treat them inhumanely. These acts are not allowed at all. Alas! Nowadays, oppression on wives and treating them with injustice is increasing day by day. They are being badly deprived of their rights. They are given 3 divorces without any Shar'i reason. Some husbands are so cruel that they vent their anger on the poor wives. It is stated in Tafseer Siraat-ul-Jinan volume 2, page 166: Causing trouble to wives, making them forgive Mahr (dowry) forcibly, not fulfilling their rights, inflicting mental torture upon them, sometimes making the wife stay at her parents' home and sometimes avoiding talking to her while in husband's home, scolding her in front of others, reproaching her bitterly, etc. (is common in a society). The poor wife is at her husband's beck and call and the husband brushes her off. New demands are directly made to her family or

through her, asking for something at one time and another thing at another time. In short, you name the oppression and it is present in our homes.

The blessed teachings of the Beloved Rasool ﷺ regarding the importance and rights of the wife are certainly worth acting upon. If the husband treats his wife in the light of these blessed teachings then indeed many evils can automatically be rooted out. Let's listen to 3 blessed Ahadees for persuasion.

3 blessed sayings of the Beloved Rasool ﷺ regarding the rights of the wife

1. Sayyiduna Hakeem Bin Mu'awiyah رضى الله عنه narrates from his father: A person asked the Beloved Rasool ﷺ: What right does a wife has over her husband? He ﷺ replied: When he eats, he should also feed her, when he wears clothes he should also provide her [clothes] to wear, he should not hit her on her face neither should he call her ugly and if he needs to distance himself from her (to make her understand) he should do it in the home. *(Ibn-e-Majah, vol. 2, pp. 409, Raqm 1850)*
2. He ﷺ has stated:

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي

i.e. The best amongst you is the one who is the best towards his family and I am the best amongst you towards my family. *(Tirmizi, vol. 5, pp. 475, Hadees 3921)*

3. He ﷺ has stated: Any believer should not assume his believing wife to be an enemy, if he is annoyed with any of her habits, he will be pleased with other habits of hers. *(Muslim, pp. 595, Hadees 3648)*

The great thinker of Ummah Mufti Ahmed Yar Khan Naemi رحمه الله mentions under this blessed Hadees: **استحسن الله!** What a great teaching! It means, it is impossible to find a flawless wife, therefore, even if a wife has one or two defects tolerate them as you will also find some good qualities in her. Here, (author of) Mirqat رحمه الله has stated: The one who is in search

of a flawless partner, will end up alone in the world. We ourselves are the embodiment of thousands of shortcomings. Forgive the mistakes of every friend and relative. Keep your eyes on goodness. Of course! Try to reform them. The only flawless personality is our Beloved Rasool (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).
(*Mirat-ul-Manajih, vol. 5, pp. 87*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

“Weekly Sunnah-inspiring Ijtima’” one of the 12 Madani Activities

Dear Islamic brothers! To know the importance of the rights of people, let us also associate ourselves with the Madani environment of the Madani movement of the devotees of Rasool, Dawat-e-Islami, and take part practically in the 12 Madani activities of the Zayli Halqah along with persuading others also to do so.

One weekly Madani activity out of the 12 Madani activities of Zayli Halqah is also ‘the weekly Sunnah-inspiring Ijtima’’. The Du’as made in the Sunnah-inspiring Ijtima’aat are definitely answered as these Ijtima’aat consist of the recitation of the Glorious Quran, Na’at, Sunnah-inspiring reformatory speech, Zikr of Allah Almighty, highly emotive and tearful Du’a and Salat-o-Salam. Seerah of the blessed Ambiya عَلَيْهِمُ السَّلَامُ, Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ and the pious/blessed saints رَحِمَهُمُ اللهُ is mentioned. Sayyiduna Sufyan Bin ‘Uyaynah رَحِمَهُ اللهُ عَلَيْهِ has said: ‘عِنْدَ ذِكْرِ الصَّالِحِينَ تَنْزِلُ الرَّحْمَةُ’ i.e. Divine mercy descends at the time of the remembrance of pious people.

(*Hilyat-ul-Awliya, vol. 7, pp. 335, Hadees/Raqm 10750*)

When mercies descend during the Zikr of the pious people, then how is it possible that it will not descend where the blessed Zikr of Allah Almighty and His Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is done? Moreover, the place where the mercies are ascending, why would Du’as not be accepted there? For persuasion, let us listen to a Madani parable of attending the weekly Ijtima’ and make an intention of attending the Ijtima’ regularly.

Madani environment prevailed in home

An Islamic brother from Markaz-ul-Awliya Lahore was an irresponsible and careless person. He was lost in sins and heedlessness. He used to produce tunes from tapping lunch boxes and was famous in his family for singing childish songs and mimicking others. It was his habit to make jokes, sing songs, dance on weddings, and to make people laugh while doing silly things.

At the time when he was in school, an Islamic brother wearing ‘Imamah Shareef [blessed turban] used to visit his elder brother frequently. One day, his elder brother introduced him to the Islamic brother with ‘blessed Imamah and he invited him to attend Dawat-e-Islami’s weekly Sunnah-inspiring Ijtima’. He attended the weekly Sunnah-inspiring Ijtima’ [congregation] upon his invitation. He liked it very much. Therefore, he started attending the Ijtima’ regularly.

اَلْحَمْدُ لِلّٰهِ! Due to the blessings of the Ijtima’, he started offering Salah regularly. He gradually adorned his head with the ‘Imamah Shareef too. Upon seeing the ‘Imamah, some of his family members strongly opposed him. To the extent that at times, they would مَعَاذَ اللّٰهِ even forcefully pull the ‘Imamah off from his head. He used to be stopped from giving Dars, and when he kept Zulfayn [hairstyle according to Sunnah], they forcibly had his hair cut. His beard had not grown yet but he had intended to keep a fistful beard.

Despite all these challenges, the attraction of Madani environment was such that he kept drawing closer to Dawat-e-Islami. Listening to the cassettes of speeches released by Maktaba-tul-Madinah gave him strength and patience.

اَلْحَمْدُ لِلّٰهِ, Madani environment also gradually prevailed in his home too.

Majlis Weekly Ijtima’

اَلْحَمْدُ لِلّٰهِ! Dawat-e-Islami, the Madani movement of devotees of Rasool is spreading the call to righteousness approximately in 108 departments around the globe. One of them is ‘Majlis Weekly Ijtima’. Majlis Weekly Ijtima’ usually consists of 3 to 5 members. This Majlis makes the schedule for Qaaris, Na’at reciters and preachers. It writes the names of the Islamic brothers who recite the Holy Quran, Na’ats and deliver the Bayan. After writing their names on

pieces of paper it informs the relevant responsible Islamic brother at least seven days before. It makes arrangements for speakers and lights for the venue of Ijtima'. It also makes arrangements for water at the place of Wudu, places of Istinja, etc. It takes care of the cleanliness of the venue of Ijtima' and Masjid. It spreads carpets, durries and mats before the Ijtima and picks them up when the Ijtima ends, persuades gently and affectionately the Islamic brothers who are busy talking at stalls, places of Wudu, etc., to attend the Sunnah-inspiring Ijtima. It also makes arrangements for free water stalls at suitable places as per need. It keeps an eye on the supply of books and booklets of Maktaba tul Madinah at the stalls, non-Shar'i and immoral literature and the sale of substandard food items.

Similarly, to arrange parking for the vehicles of the Islamic brothers who come to Ijtima, to keep shoes in a proper manner after making stands for placing shoes, to specify a place for every stall, to fix banners, boards, etc., in possible cases are the responsibilities of this Majlis. May Allah Almighty bless 'the Weekly Ijtima Majlis' with further progress!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! The issue of the rights of people is indeed very sensitive, we should be cautious in this regard all the time. If the right of a Muslim is violated intentionally or unintentionally; we should repent of it immediately and also make an apology to the one whose right has been violated. Because, fulfilling the rights of people is Fard on every Muslim and not fulfilling the mandatory rights of people is a major sin which cannot be forgiven on mere repenting, rather, it is necessary along with repenting that either he fulfils the rights or have the rights pardoned from the people whose rights have been violated.

A method of having the rights of people forgiven

In the book of Maktaba-tul-Madinah, 'Ihya ul Uloom' volume 4, page 115, it is mentioned: Remember! To discuss sin and making others aware of it is a new

sin, which requires separate repentance. However, he should discuss with the one whose rights he has violated but if that person does not pardon him, the sin will remain in his account, because, that person has the right to do so. Remember! The one who is being asked to pardon should pardon accordingly. It is stated in a blessed Hadees: 'The one whose brother comes to him to apologize, should accept his apology whether he is truthful or lying, whoever does not do so cannot come to Haud-e-Kausar [the pond of Paradise].' (*Al-Mustadrak, vol. 5, pp. 213, Hadees 7340*)

He (i.e. the apologizing person) should treat him with kindness. He should help him with his daily tasks and needs. He should express his love and affection for him so that he develops a liking for him (the apologizing person) in his heart. As (there is a famous saying) human is a slave of favours.

The one who distances himself due to badness, gets closer through virtues. So when the love and affection would be in abundance causing his heart to be gladdened, he would himself get ready to pardon but in spite of this, if he does not pardon him then it is possible that treating him with kindness and affection and seeking apology from him adds to those virtues of the offender from which his oppressions may be compensated on the Judgement Day. Anyhow, he should try to make him happy through love and affection in the same way he used to inflict troubles on him, to the extent that one act [good deed] becomes equal to or surpasses the other act [bad deed], then on Judgement Day by the Command of Allah Almighty, this act of his would be accepted as compensation [for the bad deeds]. For example, somebody destroys someone's wealth in the world, and then he brings its similar [equivalent], but the owner of the wealth refuses to accept or pardon, so the Ruler will order him to take the wealth in his [owner's] possession, whether he accepts it or not. Similarly, the Greatest Ruler and the most Just, Allah Almighty will issue commands on the plain of Judgement Day.

It is mentioned on page 103 and 104 in the book of Maktaba-tul-Madinah "Jannati zeywar": If you had someone's right and you could not fulfil it due to any reason, if it is of such nature which can be paid e.g. you owe somebody money so there are 3 ways to pay it off. Either fulfil the right of the lender i.e. pay to the one from whom you had obtained a loan or have it written-off by him. If that person has died, pay his right i.e. loan amount to his heirs. If it is

not of a nature which can be paid but is pardonable e.g. back-bitten or slandered anybody so it would be necessary to get it pardoned by him. For any reason if he failed to get the rights pardoned by them neither paid them e.g. those people died whose rights are unfulfilled so he should always pray for their forgiveness and should repent in the Merciful Court of Allah Almighty, then it is hoped that on the Judgement Day Allah Almighty will grant immense rewards to the people whose rights remained unfulfilled, and make them agree to have their rights pardoned. If you have any right upon others and you expect to receive your right then continue to demand it with gentleness. If that person has died, it is better that you pardon your right, **إِنْ شَاءَ اللَّهُ** you will get a huge reward on the Judgement Day in lieu of your right. *(Jannati Zaywar, pp. 103, 104)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Points related to Bay'at and its blessings

Dear Islamic brothers! Let's have the privilege to listen to some points regarding Bay'at [pledge of allegiance]:

- We should make a pious person our Imam in the world by following him in Shari'ah and performing Bay'at in Tariqah so that our resurrection will be along with good people. *(Aadab-e-Murshid kamil, pp. 13)*
- One of the ways of protecting Faith is also to become Mureed [disciple] of any perfect Spiritual guide. *(Aadab-e-Murshid kamil, pp. 12)*
- Performing Bay'at from a Shaykh [a perfect Spiritual guide] is a means of countless benefits and blessings of Deen, world and the Hereafter. *(Fatawa Razaviyyah, vol. 26, pp. 575)*
- Spiritual guide is chosen for the matter of Hereafter, so that, by the blessing of his guidance and spiritual sight, the Mureed refraining from the deeds which displease Allah Almighty and His Beloved Rasool **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, spends his days and nights in the Madani activities which please Allah Almighty. *(Aadab-e-Murshid kamil, pp. 13)*

Announcement

Remaining points of performing Bay'at, its blessings and rulings will be mentioned in the Tarbiyyati Halqahs [learning circles]. Therefore, do attend the Tarbiyyati Halqahs in order to learn them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The 6 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 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 عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. (*Afdalus-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 عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللهُ 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 اللهُ 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 دَائِبَةً بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi رَحِمَهُ اللهُ الرَّحِيمِ 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 اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ. The respected companions رَضِيَ اللهُ عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللهُ 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 وَآزَلِهِ الْبُقْعَدِ الْبُقْرَبِ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool صَلَّى اللهُ 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 اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbas رَضِيَ اللهُ عَنْهُمَا that the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'For the reciter of the 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 اللهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللهِ 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 Halaqahs [learning sessions] of the weekly Ijtimā' (overseas), 12 December 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 points about Bay'at, its blessings and rulings

- The one who has done Bay'at upon the hand of a Shaykh who meets all the conditions, he should not do Bay'at upon the hands of someone else. *(Fatawa Razaviyyah, vol. 26, pp. 579)*
- By becoming a disciple of Ghaus-e-Pak, great benefits are found which include preservation of faith, ability to repent before death, freedom from Hell and entrance into Paradise. *(Fikr-e-Madinah, pp. 161)*
- There should be no delay in becoming a disciple. *(Adab-e-Murshid-e-Kamil, pp. 22)*
- One disciple cannot have two Spiritual Guides. *(Fatawa Razaviyyah, vol. 21, pp. 580)*
- The one who does not have a Peer, Shaytan is his peer. *(Fatawa Razaviyyah, vol. 26, pp. 575)*
- The disciple who is associated (Mureed) with two spiritual guides is not successful. *(Fatawa Razaviyyah, vol. 26, pp. 136)*
- It is not necessary to gain permission from parents or the husband to take Bay'at upon the hands of a Shaykh who is a Sunni with correct beliefs, a scholar who is not a transgressor and whose chain is connected until the end. *(Fatawa Razaviyyah, vol. 26, pp. 584)*
- Bay'at can take place via a letter. *(Fatawa Razaviyyah, vol. 26, pp. 585)*

- One can become a disciple via a representative as well.
(*Fatawa Razaviyyah, vol. 26, pp. 585*)
- It is strictly impermissible to object to the actions and the statements of the Shaykh and it results in being deprived of blessings in both worlds.
(*Fatawa Razaviyyah, vol. 26, pp. 588*)
- Whatever spiritual blessings are received by the disciple from any pious elder or Saint who is resting in his grave, he should believe that it was through the spiritual blessings of his own perfect spiritual guide.
(*Adab-e-Murshid-e-Kamil, pp. 98*)
- A disciple should always be cautious and respectful as the slightest bit of neglect and inattentiveness can cause such a great worldly and religious loss which perhaps cannot be atoned for. (*Adab-e-Murshid-e-Kamil, pp. 70*)
- Sayyiduna Zunnun Misri رَحْمَةُ اللهِ عَلَيْهِ says: When a disciple does not pay attention to etiquette, he returns to the place where he started from.
(*Al-Risalah Al-Qushayriyya, Bab-ul-Adab, pp. 319*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Du'a After Exiting from the Toilet

الْحَمْدُ لِلَّهِ الَّذِي أذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

Translation: Gratitude to Allah عَزَّوَجَلَّ Who has removed suffering from me and granted me comfort.

(*Musannaf Ibn Abi Shaybah, pp. 149, vol. 7, Hadees 2*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

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

Saying of the Beloved Rasool صَلَّى اللهُ 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 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 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-Ikhlās after every Salah?
4. Replied to Azan and Iqamat?
5. Recited Durood upon the Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times?
6. Paid Salam to Muslims?
7. Conversated using the words "Aap" and "Jee"?
8. Said 'إِنْ شَاءَ اللهُ' 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.

أَمِينَ بِجَاوِ التَّيِّبِ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ