

Reformation of
society

09-January-2020



Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

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

Reformation of society

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

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

Dear Islamic brothers! Whenever you enter a Masjid, upon remembering, make the intention of I'tikaf because as long as you stay in the Masjid you will keep getting the reward of 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 Duood

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

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

Whoever recites Durood upon me 1000 times in a single day will not die until he sees his place in Paradise. (*Attargheeb Wattarheeb, vol. 2, pp. 326, Hadees 2590*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's first of all make good intentions for attaining the Divine pleasure and earning rewards. The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'يَتِيَةُ 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 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 تُوْبُوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ، etc., I will reply loudly with the intention of gaining reward.
4. After the Ijtima', I will approach people to say Salaam, shake hands and to make individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic Brothers, our topic today is '**reformation of society**'. Undoubtedly, society is formed from individuals. When every individual

makes a sincere effort to rectify himself, then the distorted appearance of society will automatically become better.

Ameer-e-Ahl-e-Sunnat Allamah Maulana Muhammad Ilyas Qadiri **دامت بركاته العالیه** has given us a mission that **‘I must strive to reform myself and the people of the entire world, لَنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**’. The first and necessary part of this mission is also that I must first reform myself. The main reason for this is that when every Muslim adopts the mindset that I must make efforts to reform myself, then the sinking ship of society will automatically begin to gain support. How can reforming oneself lead to the society being reformed? Let’s understand this through a parable.

Correct your picture

A person was busy studying and his child who was playing close by continuously disturbed him and thus, his study was being interrupted. The father told the child off several times but the child would only momentarily remain quiet, and as soon as a little time passed, he once again would engage in some naughty act. The father was very distressed due to the mischief of his child, to the extent that he got a headache.

Eventually, he thought of a plan. He took a map of a country which was nearby and ripped it into many pieces and whilst giving it to the child, he said, ‘Son! Go to the other room and put this map together and then come back’. The child left and he took a sigh of relief. In his heart, he thought that as long the child is busy putting the map together, I will study as it was very difficult to assemble the pieces of the map together and it could take the child a long time to do so.

The child left and the father began to study in peace. Only a short time had passed when the child came and said: ‘Dad! I have assembled the map.’ The father was astonished that how was a work which should have taken a few hours completed in only a few minutes? He looked at it and saw that the map was indeed properly assembled. The father asked: ‘Son! How did you assemble this map so quickly?’ The son replied: ‘O Father! When you tore the map, I saw that there was a picture of a man on the back of it. Hence, instead

of assembling the map, I began to assemble the picture of the man due to which, the map got assembled itself. (*Maqсад-e-Hayat, pp. 29, summarised*)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Who is the dirty fish of the pond?

Dear Islamic brothers, even today if everyone began striving to reform their inner and outer appearance, the distorted image of society would automatically get better. Today, we are very concerned about the distorted image of the society, but alas! In this desire, we have forgotten about our own picture. Today, the example is given that one dirty fish will make the entire pond dirty, however, no one thinks that they themselves might be that dirty fish which is contaminating the pond of society.

There is no doubt that the Holy Quran and Hadeeth and the accounts and statements of the saints of Allah Almighty transform the hearts; however, in the current age, meetings of discussion, talk shows and conferences are held and lengthy speeches are delivered by experts of various sciences and disciplines in which many hours are spent discussing and debating how to reform the society, yet the outcome is **‘the situation does not seem to be getting better’**.

Today our state has become strange as well. We consider certain wrongs as bad but as for many other wrongs, let alone speaking ill of them, they are not even thought of as bad; e.g. the one who drinks alcohol, gambles and fornicates will be reprimanded and of course these individuals are bad but think for a moment! Is the one who misses Salah not bad? Is it not a sin to leave a Fard [obligatory] Fast of Ramadan without a valid Shari’ reason? Is lying not a bad thing? Is unlawful mixing not a sin? Is breaking promises not a bad thing? Is it permissible to backbite Muslims without a Shari’ permission? Is it not a sin to harm Muslims? Is oppressing the parents not disobedience of Allah Almighty?

Most certainly, all these are also wrongdoings; all these are also the actions that damage the society too, however, a number of people are unwilling to

refer to them and consider them as wrong. If they do refer to them as bad, then they will not make efforts to refrain from them.

Like this, some wrongdoings are so destructive that due to them, society continues plunging into the depths of the sea of destruction, whereas, perhaps we do not even recognise those wrongdoings. Not fulfilling the rights of others is also from those wrongdoings. Ponder!

Do we have knowledge about the rights of people?

Do we have knowledge about the rights of parents?

Do we know about the rights of children that are binding upon parents?

We constantly hear about problems relating to the mother in law and daughter in law, but have we thought about whether we know the meaning of backbiting, tale-telling, negative assumption and lying?

When we ourselves are distant from knowledge which is necessary upon us to acquire, how will we then save ourselves from these wrongdoings?

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers, regardless of whether a wrongdoing is carried out individually or collectively, a wrongdoing carried out on any level distorts the society. For the reformation of the society, it is necessary for every individual to save himself from sins in all situations.

Remember! Some sins and wrongdoings are such that have become prevalent in our society and they play a big role in damaging the society. But alas! The intoxication of those wrongdoings is such that whilst committing those wrongdoings, the foolish person thinks that nothing will happen because of this (sin), no one will be wronged and no one will suffer loss due to it. However, in reality, those sins are not only a cause of destruction for one individual, but rather for the whole society. If some of these wrongdoings are prevented and every member of society has the mindset to refrain from them, then one day this ailing society will transform into a wholesome society إِنْ شَاءَ اللهُ.

1. Destructions of lying

Dear Islamic brothers, from the sins that are driving our society towards destruction, lying is one of them. Lying has strengthened its roots in our society to such an extent that more or less every group in the society has become involved in it.

Remember! Lying is the root of all sins. Lying is an extremely ill habit amongst all the bad habits. Lying is an action which is considered evil by all religions. Lying is an action which weakens the faith. Lying is a cause of ruining the society. Lying is a dreadful action which severs the trust of another. Lying is the favourite act of Satan. Lying is an action which destroys human relations and above all, lying is a cause of the displeasure of Allah Almighty and His Beloved Prophet ﷺ.

Alas! It has become very common in our society to lie upon every matter. The lying person thinks that speaking a lie hasn't harmed me at all, rather it has benefited me. Whereas, lying is a cause of internal deterioration for the liar, lying makes the liar courageous to commit other sins and lying automatically takes a person towards many other sins.

The consequence of lying is also frightening and unnoticeable. This rare case of lying can lead to great destruction. This rare case of lying can destroy the hereafter of an individual. This rare case of lying can stain the personality of an individual. This rare case of lying damages the atmosphere of trust in a society and this rare case of lying becomes a cause of distorting and destroying the entire society. Now let's hear the definition of lying:

Allamah Abdul Ghani Nabulusi رَحْمَةُ اللهِ عَلَيْهِ writes: Lying refers to saying something which is against the reality. (*Hadiqa Nadiyyah, vol. 2, pp. 400*)

Alas! Now the liars no longer consider lying to be a bad thing. مَعَادُ اللهِ Dishonest habits such as: lying to benefit from some extra money, making others laugh by telling false jokes, amusing others by narrating false dreams, rather narrating false dreams to others and amassing wealth, attaching false titles to ones name to gain respect and fame, avoiding responsibilities by inventing false excuses, preventing the rights of deserving people by using source, taking false oaths to sell counterfeit items as the original ones, making false

promises when trading and taking advantage of people's helplessness, mentioning false excuses and collecting sympathies for oneself and others etc., have embedded in our society.

Ponder for a moment! When lying excessively is considered to be the secret to success, when lying is considered the way to gain blessings in wealth, then how will the society flourish? The punishment for lying is very frightening.

Punishment for lying

The Beloved and Blessed Prophet ﷺ has stated, 'In my dream, a person came to me and requested, 'Accompany me.' I accompanied him, and I saw two people at a place, one of whom was standing and the second one was sitting. The one who was standing, had a specific tool made of metal in his hand, which he would put into one jaw of the man who was sitting down and drag it to rip up to the nape of his neck. He would then take it out, put it into the other jaw and drag it to rip in the same way. In the meantime, the first jaw would restore to normal condition. I asked the person who brought me, 'What is this?' He replied, 'This person is a liar, and he will be tormented in this way in the grave until the Day of Judgement.' (*Musawi-ul-Akhlaq Lil Kharaiti, pp. 74, Hadees 131*)

The famous saint, Sayyiduna Haatim Asam Balkhi رَحْمَةُ اللهِ عَلَيْهِ says: The following statement has reached us that a lying person will be transformed into a dog in Hellfire. (*Tanbih-ul-Mughtarrin, pp. 194*)

O devotees of Holy Prophet! Ponder for a moment! The one who cannot bear pain in the molar tooth in this world, how will he bear the pain of having the jaws ripped in the Hereafter? The one who becomes restless when one mosquito bites him in this world, how will he endure the punishment in the grave which is caused by lying? Therefore, this bad habit should be abandoned as soon as possible. If every individual in the society repents from lying, then no doubt the society will be reformed to a great extent. إِنَّ رَبَّكَ اللَّهُ

Attach yourselves to the Madani environment of Dawat-e-Islami

To become habitual in refraining from all sins, especially lying, attach yourselves to the Madani environment of Dawat-e-Islami, the Madani

movement of devotees of Holy Prophet. Remember! Good company raises a fallen individual of a society and makes him reach the ranks of prosperity.

You can witness thousands of such examples in the Madani environment of Dawat-e-Islami, a Madani movement of devotees of Prophet. Yes indeed. The one who abandoned Salah up until yesterday not only offers Salah himself today but also invites others to offer Salah to make them a part of the 'populate the Masjid movement'. In fact, you will find many devotees of the Prophet currently leading Salah who were not in this role prior to associating themselves with the environment of Dawat-e-Islami, the Madani movement of devotees of Prophet. Rather, this Madani environment has brightened their destiny. If you keep pondering like this, you will find many success stories.

May Allah ﷺ make us true and practicing Muslims in real sense. The 'ordinary stone' that attaches itself to the Madani environment of Dawat-e-Islami, the Madani movement of devotees of Prophet, and remains in the company of the devotees of Prophet, becomes a "priceless diamond" and shines brightly by the mercy of Allah Almighty and His Beloved Prophet ﷺ. *(Questions and Answers About Veiling, pp. 109)*

Therefore, to abandon the ill-habits of lying, backbiting, tale-telling, watching and showing films and dramas, listening to and making others listen to music, etc., adopt this Madani environment and practically gain the blessings of participating in the Madani activities of Dawat-e-Islami. Moreover, travel in the path of Allah Almighty in the form of Qafilahs to learn about the Sunnah, make a habit to fill in the Madani In'amaat booklet daily whilst pondering and reflecting and submit it to the responsible Islamic brother of your locality on the 1st of every Islamic month in order to live a successful life and to better your hereafter, participate in the weekly Ijtima and the collective weekly Madani Muzakarah yourself and keep inviting others as well.

if you participate consistently in these Madani activities and gain steadfastness in the Madani environment of Dawat-e-Islami, then the love of Allah Almighty and his beloved prophet ﷺ will increase further, and the spiritual blessings of the honourable companions رَضِيَ اللهُ عَنْهُمْ and noble

saints رَحْمَةُ اللَّهِ will reach you, the heart will develop an aversion to sins and the mindset to live according to the Sunnah will also develop. إِنشَاءً لِلَّهِ

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

2. Destruction of quarrelling

O devotees of Holy Prophet! One of the social evils is fighting and quarrelling as well. Inciting fighting and quarrelling is from the desires of Satan. If we observe our society today, our inner self will testify that Satan is becoming increasingly successful in this attack of his. e.g.:

- Sometimes, a quarrel is taking place over caste and at other times, violence is spread due to discrimination.
- In some places, members of institutes are sworn at and at other places, teachers and students are disputing.
- In some places, the quarrels of husbands and wives are on the rise and at other places, the mother in law and daughter in law are constantly speaking foul of each other.
- In some places, shopkeepers and their business partners are at each other's throats and elsewhere, the landlord and tenants are arguing.
- In some places, neighbours are thirsty for each other's blood and elsewhere, relatives are displeased with one another.
- In some places, distance is growing between Imams and those offering Salah behind them and elsewhere, the Masjid committee and Salah offering people are annoyed with one another.
- In some places, old friends are falling out with each other and elsewhere, the whole house has become a battleground.
- In some places, blood relations are not being honoured and elsewhere, brothers are having conflicts.

In short, up until recently:

- those who were protectors of each other,
- those who would claim that they are willing to sacrifice themselves for each other,
- those whose friendships would be used as an example,
- those whose unity was famous,
- those who could not bear to hear a single word against each other,
- those who would not even eat without each other,
- those who were helpers of each other in difficult times,
- and moreover, those who up until yesterday would encourage each other to do good deeds,
- those who would attend the Sunnah inspiring Ijtima together,
- those who would appreciate each other over the Madani activities of Dawat-e-Islami,

Due to the curse of the satanic act of **fighting and quarrelling**, it resulted in such strong walls of animosity being erected between them that they cannot even tolerate to see each other anymore.

Try to understand it from this example that just as fire burns and destroys factories, companies, warehouses, jungles, villages and various other things in hours, rather in minutes, similarly, the peace found in flourishing countries, cities, generations, nations, homes, households, institutes and organisations is destroyed and the seed of malice is planted therein mostly by the destructive force of **fighting and quarrelling**.

No doubt, if we had not forgotten the blessed laws of the Holy Quran, if we acted upon the blessed sayings of the Beloved Prophet ﷺ, if we had gained guidance through the statements of our pious predecessors رَحْمَةُ اللهِ, if we had remained affiliated with the noble scholars, if we had kept the destruction of fighting and quarrelling at the

forefront of our minds, then today our society would have also been a garden of peace and tranquillity.

Let's listen to two blessed sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding the destruction of fighting and quarrelling:

2 blessed sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in condemnation of fighting and quarrelling

1. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The most disliked person in the court of Allah Almighty is the one who quarrels a lot. *(Bukhari, vol. 2, pp. 130, Hadees 2457)*
2. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The one who unjustly quarrels is continuously in the displeasure of Allah Almighty until he abandons it.

(Mawsu'ah Li Ibn-e-Abi Dunya, vol. 7, pp. 111, Hadees 153)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Pious predecessors and reformation of the society

O devotees of the Prophet! Try to leave quarrelling even if you are upon the truth, goodness lies in this. No doubt, to leave quarrelling despite being upon the truth is a very good action that requires determination. However, it is this method that can put an end to the increasing inclination towards fighting and quarrelling in the society.

It was the habit of our pious predecessors that no matter what ill treatment they received, they would forgive and did not take any revenge. People would violate their rights, but these individuals would never be neglectful in fulfilling people's rights. Foolish people inflict them with all sorts of harms, but these individuals do not retaliate or show anger for the sake of their Nafs; instead, they would supplicate for them and forgive them, reaping a treasure of reward. Like this, where they get the opportunity to earn reward for forgiving, at the same time, peace and harmony also prevails across the society. For persuasion, let's listen to a faith enlightening account.

Forgiving is only after having power

Sayyiduna Ma'mar Bin Rashid رَضِيَ اللهُ عَنْهُ states: Someone hardly slapped the

son of Sayyiduna Qatada Bin Di'amah رَحْمَةُ اللَّهِ عَلَيْهِ. He رَحْمَةُ اللَّهِ عَلَيْهِ said to his son: 'You also slap him the way he slapped you' and he continued: 'Son! Roll up your sleeves, raise your hand and slap him hardly'. Hence, the son rolled up his sleeves and raised his hand in order to slap when he رَحْمَةُ اللَّهِ عَلَيْهِ grabbed hold of his hand and said: 'We have forgiven him for the pleasure of Allah Almighty because it is said, forgiving is only after having the power'. (*Allah Waloun ki Batayn vol. 2, pp. 519*)

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ and reformation of society

O devotees of the Prophet! What can be said about the passion of the pious predecessors رَحْمَةُ اللَّهِ to forgive and rectify the society! أَلْحَمْدُ لِلَّهِ Ameer-e-Ahl-e-Sunnat Allamah Maulana Mohammad Ilyas Attar Qaadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ, an individual who has received training from the pious predecessors رَحْمَةُ اللَّهِ عَلَيْهِمْ, is also very active in reforming the society. He دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ is engaged in many important works for the reformation of the society. He دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ is always engaged in preventing people from sins by inviting them towards righteousness with gentleness and affection. Where Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ is reforming the society through individual effort, he is also playing a major role in rectifying the society through his Madani Muzakaraha. His speeches and Madani Muzakaraha are proving to be effective to the listeners. The focus of those watching and listening to the Madani Muzakaraha is something to be witnessed! Whether it is the Sunnah inspiring Ijtima'at or the Madani Muzakaraha of Dawat-e-Islami, many devotees take immense benefit from his sayings. Moreover, the number of those watching and listening to Madani channel is in addition to this. Not only this, his Sunnah inspired speeches and Madani Muzakaraha are watched and listened to with great passion in homes, shops, Jami'at, etc. through Madani channel. His style of speech is very simple and his manner of explaining is so admirable that hundreds of thousands of Muslims have repented and have become absorbed by the sacred zeal of 'I must strive to reform myself and people of the entire world'. Let's hear a parable.

The Praying burglar

A friend of a responsible Islamic brother from Karachi was very modern, a chronic drunkard and a gambler and would not refrain from wrongdoing at all. Once, whilst he was travelling from Karachi to Colombo, the responsible Islamic brother placed an audio cassette of a Sunnah inspired speech of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** entitled 'Namazi Daku' [The Salah-offering burglar] in his luggage. After arriving in Colombo, he listened to it and the words of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** began having an effect on his heart. By the blessings of the speech, he went through an astonishing transformation to the extent that he adorned his face with a beard and permanently wore the 'Imamah [turban], engaged himself in performing the Madani activities of Dawat-e-Islami and also gained the honour of being Attari by becoming the disciple of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ**. (Ta'aruf-e-Ameer-e-Ahl-e-Sunnat, pp. 26)

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Blessings of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ**

O devotees of the Holy Prophet! The heart of Ameer-e-Ahl-e-Sunnat Allamah Maulana Muhammad Ilyas Attar Qadiri **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** is filled with the eagerness of preventing people from sins under the sacred zeal of inviting towards righteousness and reforming the society. He **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** is continuously making individual and collective efforts to make the Muslim Ummah habitual in offering Salah and keeping Fasts, learning and teaching the Sunnah, encouraging them to do good and giving them the mindset to refrain from sins. He **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** has not only involved himself in inviting towards righteousness with steadfastness, rather, he **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** also occasionally strives to give Islamic brothers the mindset to reform themselves and the people of the entire world. To spread this mission to all parts of the world, he laid the foundation of the movement of devotees of the Holy Prophet, Dawat-e-Islami, and has established departments for the reformation of people from almost all walks of life in it. He **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** is also spreading the invitation towards righteousness by the means of his books and booklets. By the blessings of his writings, the lives of hundreds of

thousands of Muslims, especially the youth, have been reformed and they left the world of evils and sins and have come on to the right path.

If we also have the mindset to invite others towards righteousness and forbid them from evil, if we also want to make our society a garden of peace and serenity, then we should attach ourselves to the Madani environment of Dawat-e-Islami, the Madani movement of devotees of the Holy Prophet and also attach others with it as well. We should act upon the Madani In'amaat ourselves as well as encourage others to do so too. We should travel every month in the 3-day Qafilah ourselves and also make others travel as well.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

3. Various sins of society

Dear Islamic brothers! **Backbiting** is also amongst the sins prevalent in the society which is a cause of destruction in the society.

“**Backbiting**” refers to mentioning any such defect of a person which is present in him. Amongst the curses of backbiting, one is that it is a cause of having a bad end, another one is that the supplication of the one who backbites abundantly is not accepted and furthermore, the spirituality of Salah and Fasting is lost by backbiting.

Tale-telling

Likewise, tale-telling also plays a major role in destroying the society. Tale-telling refers to conveying one person's speech to another with the aim of causing discord amongst them. (*Sharh Muslim Lil Nawawi, vol. 2, pp. 112*)

Destruction of families, falling out and hatred for one another also occurs due to tale-telling. Allah Almighty also dislikes those who tale-tell. Hence, it is mentioned in a blessed Hadees: 'The pious bondsmen of Allah Almighty are those whom when they are looked at, Allah Almighty is remembered and the impious bondsmen of Allah Almighty are those who tale-tell, create division amongst friends and search for the defects of pious people.' (*Musnad Ahmad, vol. 6, pp. 291, Hadees 18020*)

Swearing and abusing

Just like tale-telling, swearing and abusing is also a major evil from the increasing evils of our society. This also leads to evils, e.g. hatred for one another develops, fights and much more devastation appears. The Beloved Prophet ﷺ said: ‘Swearing at a Muslim is like throwing oneself into destruction.’ (*Attargheeb Wattarheeb, vol. 3, pp. 311, Hadees 4263*)

Jealousy

Likewise, jealousy is also a very bad habit, a sin and an act that damages the society. Jealousy is to wish that a blessing that someone has is taken away from him and gained by me. (*Buray Khatimay kay Asbab, pp. 13 summarised*)

The entire life of a jealous person is spent burning in the fire of jealousy and suffocation. He does not attain peace and comfort. Jealousy consumes good deeds just as fire consumes wood.

Arrogance

Likewise, if arrogance is looked at, then it is also a means of earning the displeasure of Allah Almighty and His Beloved Prophet ﷺ, disapproval of the creation, humiliation and disgrace in the hereafter, deprivation of the mercy of the generous Lord and bounties of Paradise, and being deserving of Hellfire. Arrogance is to consider oneself superior and others as inferior. (*Takabbur, pp. 16*)

The Beloved Prophet ﷺ said: ‘Whoever has arrogance equivalent to even a mustard seed in his heart will not enter Paradise.’ (*Muslim, pp. 61, Hadees 266*)

Who do you disobey?

Dear Islamic brothers, you have heard how the aforementioned evils are producing many wrongs in the society. Hence, whether a sin is small or big, wellbeing lies in avoiding it, as Sayyiduna Bilal Bin Sa’d رضى الله عنه says: Do not look at the smallness of the sin, rather, look at Who are you disobeying. (*Az-Zawajir, vol. 1, pp. 27*)

It is necessary upon a person to at least have enough knowledge so he could recognise apparent and internal sins. Knowing important information about apparent and internal sins is also from the obligatory and necessary knowledge. It is necessary to have knowledge about them just like other important types of knowledge. Moreover, whilst sinning, if a person thinks that 'The Lord Almighty whom I am disobeying is observing me at all times and in every state', then **إِنْ شَاءَ اللَّهُ**, a person will be saved from sinning to a great extent. One great way of disliking sins and abandoning them is through adopting a good environment. **الْحَمْدُ لِلَّهِ** in this sensitive era, the Madani environment of Dawat-e-Islami, the Madani movement of devotees of the Holy Prophet, is a great blessing of Allah Almighty. You too should associate with this environment at all times. **إِنْ شَاءَ اللَّهُ** you will gain the bounties of this world and the Hereafter.

Masjid Dars - One of the 12 Madani activities

Dear Islamic brothers! Associate yourself at all times with Dawat-e-Islami, the Madani movement of the devotees of the Holy Prophet, and while taking time out from your busy schedule, actively take part in the 12 Madani activities of Zayli Halqah. Remember! One daily Madani work from the 12 Madani activities of Zayli Halqah is 'Masjid Dars' which is one of the most effective means of gaining and imparting Islamic knowledge.

- Masjid Dars is a very beautiful Madani work because by the virtue this, one is privileged to go to the Masjid time and time again.
- By the virtue of Masjid Dars, one gets the opportunity to study.
- By the virtue of Masjid Dars, the Sunnah of meeting and greeting Muslims is propagated.
- By the virtue of Masjid Dars, precious Madani pearls containing plenty of Islamic knowledge from the books and booklets authored by Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** on different topics can be conveyed to the Muslim Ummah.
- Masjid Dars is very helpful in making non-Salah offering people into Salah-offering people.

Du'a of Attar: O Lord ﷺ of Mustafa ﷺ! Forgive the Islamic brother or Islamic sister who delivers or listens to two Dars daily and (also forgive) me, without any accountability, and keep us together in the neighbourhood of our Beloved Prophet ﷺ!

أَمِينٌ بِجَانِبِ النَّبِيِّ الْأَمِينِ ﷺ

Let's listen to a Madani parable regarding "Masjid Dars".

How did the one sitting in the Dars become a scholar?

An Islamic brother from Bab-ul-Islam (Sindh, Pakistan), who was studying in the 9th class and was engrossed in attaining the world, was accompanied to the Masjid by Islamic brothers after they invited him. When he was about to leave after offering Salah, one well-wishing Islamic brother (who was standing near the door of the Masjid) invited him to participate in the Dars so he sat in the Dars of Faizan-e-Sunnat. Then, through the individual efforts of the Islamic brothers, he began to study in Madrasa-tul-Madinah (for adults).

He participated in the weekly Sunnah inspired Ijtima where his passion was further increased. A few weeks later, a speech of Ameer-e-Ahl-e-Sunnat داعية بركاتهم العالمة was relayed via telephone. After the speech, Ameer-e-Ahl-e-Sunnat داعية بركاتهم العالمة made everyone repent collectively and performed Bay'at and that Islamic brother also repented and became Attari.

Then as time passed by, he became more settled in the Madani environment. By the blessings of the Madani environment, he developed a passion to learn the rulings of Fiqh [Islamic jurisprudence] and in 1999, he enrolled into Jami'a-tul-Madinah (Faizan-e-Usman-e-Ghani, Gulistan-e-Johar, Bab-ul-Madina, Karachi, Pakistan) to seek knowledge and in 2005, when he became a scholar, he was honoured to get the Imamah of graduation tied by the hands of his noble Shaykh Ameer-e-Ahl-e-Sunnat داعية بركاتهم العالمة.

Yaqeenan muqaddar ka wo hai sikandar

Jise khayr se mil giya madani mahol

Du'a hai ye tujh se dil aisa laga de

Na chhutay kabhi bhi Khuda Madani mahol

(Wasail-e-Bakhshish Muramam, pp. 647)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Majlis Dar-us-Sunnah

O devotees of the Holy Prophet! You too should associate yourselves to this pure Madani environment and assist Dawat-e-Islami in serving the religion. **اللَّحْمَدُ لِلَّهِ** the Madani movement of devotees of Holy Prophet, Dawat-e-Islami, is busy spreading the Sunnah across the world in approximately 108 departments. One such department is the “**Majlis Dar-us-Sunnah**”.

In this Majlis, qualified Islamic brothers teach Islamic brothers and qualified Islamic sisters teach Islamic sisters various courses. In these courses, essential beliefs, rulings of Salah, rules on how to properly recite the Holy Quran, Sunnahs and etiquette, method of doing Madani activities amongst special people (those with special needs), specific Surahs, etc. are taught.

By the grace of Allah Almighty, until now, thousands of Islamic brothers and sisters have been privileged to study various courses under this Majlis. May Allah Almighty grant this Majlis more enthusiasm to continuously serve the Deen.

أَمِينِ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Rulings of Sajdah Tilawat

O devotees of the Holy Prophet! Let’s listen to some rulings regarding Sajdah-e-Tilawat from the booklet “Excellence of reciting the Holy Quran” of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ**.

- Sajdah becomes Wajib when one recites or hears a verse of Sajdah [prostration]. *(Al-Hidayah, vol. 1, pp. 78)*
- Recitation of the translation of a verse of Sajdah in Persian or any other language also makes the Sajdah Wajib on the reciter and the listener,

regardless of whether the listener understands that this was a verse of Sajdah or not. However it is necessary to inform him that it was the translation of a verse of Sajdah if he is unaware of it. And if it was the recitation of a verse of Sajdah, then it is not necessary to inform the listener that it was a verse of Sajdah. *(Fatawa Hindiyyah, vol. 1, pp. 133)*

- It is a condition for the recitation that the voice of recitation should at least be loud enough that it can be heard by the reciter himself if there is nothing preventing him from hearing. *(Bahar-e-Shari'at, part 4, vol. 1, pp. 728)*
- It is not necessary for the listener to have intentionally heard the verse; the Sajdah becomes Wajib even upon hearing the verse unintentionally. *(Al-Hidayah, vol. 1, pp. 78)*
- If the verse was recited loud enough that it could be heard but because of noise or deafness one was unable to hear, the Sajdah becomes Wajib upon him. However, if his lips merely moved but sound was not produced, then the Sajdah will not be Wajib. *(Fatawa Hindiyyah, vol. 1, pp. 132)*

Announcement

The remaining rulings of Sajdah Tilawat will be mentioned in the learning circles, therefore do participate in the learning circles to learn these rulings.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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 وَ عَلَى آلِهِ وَ صَحْبِهِ وَ
سَلِّمْ

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 وَ مَوْلَانَا مُحَمَّدٍ وَ عَلَى آلِهِ
وَ سَلِّمْ

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 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 بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ وَهُدَايُهُ 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 صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ. The respected companions رَضِيَ اللَّهُ عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللَّهُ 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 وَ أَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Du'rood 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 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 Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'If anyone recites the following Du'a three times at night it is as if he has found Layla-tul-Qadr.'. Here is the Du'a:

لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَ رَبِّ 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 Ijtimā' (overseas), 9 January 2020

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 rulings of Sajdah Tilawat

- It is not necessary to recite the entire verse for the Sajdah to become Wajib. Merely reciting the word which contains the meaning of Sajdah along with a word present before or after it is sufficient [for it to become Wajib]. *(Rad-dul-Muhtar, vol. 2, pp. 694)*
- Method of Sajdah-e-Tilawat: The Sunnah method of the Sajdah is as follows: Stand up, and then whilst saying **اللَّهُ أَكْبَرُ** go into Sajdah and recite **سُبْحَانَ رَبِّيَ الْأَعْلَى** a minimum of 3 times. Then whilst saying **اللَّهُ أَكْبَرُ**, stand up. Reciting **اللَّهُ أَكْبَرُ** before and after the Sajdah is Sunnah. Standing before going into Sajdah and standing after performing the Sajdah are both Mustahab [preferable acts]. *(Durr-e-Mukhtar, vol. 2, pp. 699)*
- It is not required to raise the hands when saying **اللَّهُ أَكْبَرُ** for the Sajdah-e-Tilawat, nor is it required to recite the Tashahhud (Attahiyat) or to do Salam. *(Tanveer-ul-Absaar, vol. 2, pp. 700)*
- When making an intention for Sajdah-e-Tilawat, it is not necessary to intend that 'it is the Sajdah of such a verse'; a general intention of performing Sajdah Tilawat is sufficient. *(Durr-e-Mukhtar, Rad-dul-Muhtar, vol. 2, pp. 699)*
- If a verse of Sajdah is recited outside of Salah, it is not Wajib to perform the Sajdah immediately. It is, however, preferred to perform it immediately. If one is in the state of Wudu, then delaying it is Makruh-e-Tanzeehi. *(Durr-e-Mukhtar, vol. 2, pp. 703)*

- If it is not possible to perform the Sajdah at that time for any reason, then it is Mustahab for the reciter and the listener to recite:

سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

We heard and we obeyed, may forgiveness be granted by You, O our Lord, and towards You we have to return.

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Surah Al-Baqarah, Ayah 285)

(Rad-dul-Muhtar, vol. 2, pp. 703)

- If, in the same Majlis (gathering), one verse of Sajdah is repeatedly recited or listened to, then only one Sajdah will be Wajib, even if it is heard from different people. Similarly, if one recited a verse [of Sajdah] and then he heard the same verse from someone else, even then only one Sajdah would be Wajib upon him. *(Durr-e-Mukhtar, Rad-dul-Muhtar, vol. 2, pp. 712)*
- It is Makruh-e-Tahreemi to recite the entire Surah and leave the verse of Sajdah out. It is not Makruh to recite the verse of Sajdah alone; however, it is better to add a few preceding or succeeding verses with it. *(Durr-e-Mukhtar, vol. 2, pp. 717)*

Du'a at the time of Yawning

According to the schedule of the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami, the 'Du'a to be read at the time of yawning' will be taught. The Du'a is as follows:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ۝

There is no power (to refrain from sins) and no strength (to do good) except with the help of Allah Almighty who is elevated and great.

(Khazeenah-e-Rahmat, pp. 62)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

Saying of the Beloved Rasool ﷺ: 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 ﷻ, 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 ﷻ for the Madani In'amaat which I practised.
3. I will be regret about the Madani In'amaat which I did not practise and try to act on them in the future.
4. Allah ﷻ 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 ﷺ 313 times today).
7. I will try to achieve the actual aim of filling in the Madani In'amaat booklet (for example, Divine fear, piety, correcting manners, progress in the Madani activities, etc.).
8. I will fill in the Madani In'amaat booklet (i.e. carry out Fikr-e-Madinah) tomorrow as well.
9. I will not consider it a usual formality but fill in the Madani In'amaat booklet while pondering.

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

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

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

Daily 50 Madani In’amaat

1. Made good intentions?
2. Offered all 5 daily Salahs with Jama’at and Takbeer-e-Aula?
3. Recited Ayat-ul-Kursi, Tasbih-e-Fatimah and Surah Al-Ikhlash after every Salah?
4. Replied to Azan and Iqamat?
5. Recited Durood upon the Holy Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times?
6. Paid Salam to Muslims?
7. Conversated using the words “Aap” and “Jee”?
8. Said ‘لَنْ يَشَاءَ 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, Chashtand 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**! The one who sincerely acts upon Madani In'amaat, fills in the booklet by performing Fikr-e-Madinah daily and submits it to his relevant responsible Islamic brother on the 1st of every Madani [Islamic] month, do not give him death until he recites the Kalimah.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ