



**Generosity of
Siddeeq-e-Akbar**

رَضِيَ اللهُ تَعَالَى عَنْهُ

13-February-2020

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

Generosity of Siddeeq-e-Akbar رَضِيَ اللَّهُ عَنْهُ

وَعَلَى إِلِكِ وَأَصْحَبِكِ يَا حَيِّبَ اللَّهِ
وَعَلَى إِلِكِ وَأَصْحَبِكِ يَا نُورَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

Dear Islamic brothers! Whenever you enter a Masjid, upon remembering, make the intention of 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

Sayyiduna Umar Bin Khattab رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated:

إِنَّ الدُّعَاءَ مَوْقُوفٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَا يَصْعَدُ مِنْهُ شَيْءٌ حَتَّى تُصَلِّيَ عَلَى نَبِيِّكَ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)

‘No doubt, Du’a remains between the earth and the sky, and nothing ascends until you recite Durood upon your Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ (Tirmizi, vol. 2, pp. 28, Hadees 486)

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 Prophet 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 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 صَلُّوا عَلَى الْحَبِيبِ, اذْكُرُوا اللَّهَ, تُؤَبُّوا إِلَى اللَّهِ, 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! Jumadal-al-Ukhra is the 6th month of the Islamic calendar. The 22nd of this month marks the ‘Urs [death anniversary] of the unparalleled devotee, leader of the companions, embodiment of truth and loyalty, companion of the cave and shrine, the first caliph, Ameer-ul-Mu’mineen Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ. There is no doubt in the fact that whether it be Imamah or Khilafat, saintly miracle or nobility, truthfulness or bravery, fear of Allah عَزَّوَجَلَّ or love for the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; in short, Ameer-ul-Mu’mineen Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ holds great importance in every regard. In today’s speech, we will listen to his brief biography and generosity. If only we could listen to the entire speech with good intentions. Let’s first of all listen to the unique story of Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ that how he presented all of his wealth in the way of Allah عَزَّوَجَلَّ upon the command of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

Allah عَزَّوَجَلَّ and His Prophet ﷺ are sufficient

Sayyiduna ‘Umar رَضِيَ اللهُ عَنْهُ states: Once, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to the blessed companions رَضِيَ اللهُ عَنْهُمْ whilst preparing for the battle of Tabook: ‘Give your wealth in the way of Allah عَزَّوَجَلَّ.’ To act upon this command, different companions gave away their wealth in the way of Allah عَزَّوَجَلَّ according to their financial capability. I also came with half of my wealth. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked me: ‘Umar! What have you left behind for your family?’ I replied: ‘O Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ I have left half of my wealth behind and brought the other half here.’ Meanwhile, we saw the greatest devotee, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ bring all of his wealth to the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Seeing him, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ became very happy and asked: ‘Abu Bakr! What have you left behind for your family?’ He رَضِيَ اللهُ عَنْهُ replied in an affectionate manner: ‘O Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! وَرَسُوْلُهُ اللهُ! i.e. O Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, I have brought everything to your blessed court and Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are sufficient for my family.’ Sayyiduna Farooq-e-A’zam رَضِيَ اللهُ عَنْهُ was amazed when he saw this and said: ‘I can never surpass Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ.’

(Tirmizi, vol. 5, pp. 380, Hadees 3695)

O devotees of the companions! You have heard how passionate the companions رَضِيَ اللهُ عَنْهُمْ were in spending in the way of Allah عَزَّوَجَلَّ that upon one voice of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, they would say تَبَيَّنَكَ and present their wealth in the court of their master, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Someone is bringing half their wealth with them but what can be said about Ameer-ul-Mu'mineen Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ, he came with all of his wealth and when the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked him: 'Abu Bakr! What have you left behind for your family?' Then what a beautiful reply the unparalleled devotee gave that O Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are sufficient for them. Not only this, whenever Islam and Muslims were in need of financial support, Ameer-ul-Mu'mineen Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ would be seen at the forefront. Before listening to some more events of his generosity, let's first listen to some aspects of his blessed life:

A brief introduction of Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ

The unparalleled devotee, Sayyiduna Siddeeq-e-Akbar's رَضِيَ اللهُ عَنْهُ whole life is magnificent. He would stay away from bad things since his childhood. From the start, he would hate lies. His name is 'Abdullah, Kunyah is Abu Bakr and titles are Siddeeq and 'Ateeq. He had become famous as Siddeeq in the pre-Islamic era because he would always speak the truth. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave him good news by saying: أَنْتَ عَتِيقٌ مِّنَ النَّارِ i.e. you are free from the fire of hell. That's why he was blessed with the title of 'Ateeq. (*Tareekh-ul-Khulafa*, pp. 26-29)

Ameer-ul-Mu'mineen, Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ was born approximately 2 ½ years after 'Aam-ul-Feel (i.e. the year when Abrahah attacked the Ka'bah with his army of elephants) in Makka-tul-Mukarramah. Ameer-ul-Mu'mineen, Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ is that companion who was the first one amongst the free men to testify the Prophethood of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and believe in him. The virtues and excellences of Ameer-ul-Mu'mineen, Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ are so many that after the Prophets and Messengers, he is the most distinguished and dignified among all the humans. Ameer-ul-Mu'mineen, Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ proved his supreme devotion and loyalty

to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by standing by him صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at every stage of his life. (Al-Ikmal, pp. 587; Tareekh-ul-Khulafa, pp. 26-27; summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Freedom of Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ

One day, Ameer-ul-Mu'mineen, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ was passing by that place where Umayyah bin Khalaf was torturing Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ. Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ scolded Umayyah Bin Khalaf and said: 'Do you not fear Allah عَزَّوَجَلَّ while hurting this poor person. How long will you continue this for?' He replied: 'Abu Bakr! You are the one who has spoiled him (i.e. turned him into a Muslim). You free him.' Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ said: 'I have a slave who is healthier and stronger than Bilal. Give me Bilal and you take him.' He said: 'I accept.' In return of some money and a slave, he bought Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ and freed him.

Status of Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ in the Quran

Allah عَزَّوَجَلَّ mentions this event in Para 30, Surah Al-Layl, verse no. 19-21:

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ﴿١٩﴾ وَلَسَوْفَ يَرْضَى ﴿٢١﴾

And no one has done a (worldly) favour to him, for which recompense may be given in return. He desires only the pleasure of his Lord, Who is Most High. And indeed, soon he will be very pleased.

[Kanz-ul-Iman (Translation of Quran)]

It is written in Tafseer Khaza'in-ul-'Irfan: When Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ bought Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ at a high price and then freed him, the non-Muslims were surprised and asked: 'Why did Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ do this?' Perhaps, Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ would have some sort of favour upon him due to which he bought him at an expensive price and then freed him. Upon this, this blessed verse was revealed and everyone was informed that this action of Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddiqueen رَضِيَ اللهُ عَنْهُ was

not a return for any favour, rather, it was to please Allah ﷻ. Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq رضى الله عنه bought many slaves due to them embracing Islam and then freed them. (*Khaza'in-ul-Irfan*, pp. 1108; summarised)

Incomparable passion of well-wishing

Sayyiduna 'Urwah رضى الله عنه narrates: Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq رضى الله عنه bought 7 such slaves who were being inflicted with a lot of pain [by their masters] in the way of Allah ﷻ. Their names are: (1) Sayyiduna Bilal (2) Sayyiduna 'Aamir Bin Fuhairah (3) Sayyiduna Zubayr (4) Sayyidatuna Umm-e-'Ubais (5) Sayyidatuna Nahdiyyah (6) Her daughter and a (7) Female slave of Ibn-e-'Amr-Bin-Muammal. (رضى الله عنهم) (*Al-Riyad-un-Nadrah*, vol. 1, pp. 133)

Serving Islam financially

As he was a businessman and had a large business of garments, so he had 40,000 dirhams on the day he accepted Islam. He spent all of it in the way of Allah ﷻ. (*Tareekh-e-Madinah*, vol. 30, pp. 66, Raqm 3398)

Matter of the Hereafter is upon the mercy of Allah ﷻ

Once, Sayyiduna Abu Bakr Siddeeq رضى الله عنه brought some charity to the blessed court of the Holy Prophet صلى الله عليه وآله وسلم and presented it to him secretly and said: 'O Beloved Prophet صلى الله عليه وآله وسلم! The matter of my hereafter is dependent upon the mercy of Allah ﷻ.' (*Hilyat-ul-Awliya*, vol. 1, pp. 66, Raqm 69)

Serving the Holy Prophet ﷺ financially

After accepting Islam up until migration to Madinah, Ameer-ul-Mu'mineen Sayyiduna Siddeeq-e-Akbar رضى الله عنه served Islam financially. At the time of migration, he had altogether 5000 or 6000 dirhams that he took with him (and spent it on the Holy Prophet صلى الله عليه وآله وسلم). (*Al-Riyad-un-Nadrah*, vol. 1, pp. 132)

Testification by the Holy Prophet ﷺ

Ameer-ul-Mu'mineen Sayyiduna Siddeeq-e-Akbar رضى الله عنه served the Holy

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ financially so much that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself said: ‘No one’s wealth has benefitted me as much as Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ wealth has.’ Hearing this, Ameer-ul-Mu’mineen Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ said: ‘O Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I and my wealth, all are yours!’ (Ibn-e-Majah, vol. 1, pp. 72, Hadees 94)

Using like one’s own wealth

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would treat Ameer-ul-Mu’mineen Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ wealth as his own and use it as such. (Musannaf-e-‘Abdur-Razzaq, vol. 10, pp. 222, Hadees 4848)

Financial assistance of Muslims

O devotees of the companions! We heard at the start of the speech that how greatly Ameer-ul-Mu’mineen Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ demonstrated rendering financial assistance at the time of the battle of Tabook. There is no example like this in history. He gave away all of his wealth for Islam and the Muslims, to the extent that when he came to the blessed court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he was wearing clothes which had thorns of the acacia tree. (Tareekh-e-Madinah, Raqm 3398)

O devotees of the companions! You heard how ahead Ameer-ul-Mu’mineen Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ would be in spending in the way of Allah عَزَّوَجَلَّ that sometimes, he gave away all of his wealth in the path of Allah عَزَّوَجَلَّ. We should also try to give charity and alms in abundance in the way of Allah عَزَّوَجَلَّ and in noble causes.

O devotees of the prophet! The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has mentioned numerous virtues of charity. In relation to the virtues of Sadaqah, let’s listen to 8 blessed sayings of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

8 blessed sayings of the Holy Prophet ﷺ with regards to the virtues of charity

1. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Charity closes 70 doors of evil. (Mu’jam Kabeer, vol. 4, pp. 274, Hadees 4402)

2. The Holy Prophet ﷺ has stated: Every person will be under the shade of his charity (on the day of judgement), until the decision of people is made. *(Mu'jam Kabeer, vol. 17, pp. 280, Hadees 771)*
3. The Holy Prophet ﷺ has stated: Verily, charity saves that person who gives charity from the heat of the grave and no doubt, a Muslim will be under the shade of his charity on the day of judgement. *(Shu'ab-ul-Iman, vol. 3, pp. 212, Hadees 3347)*
4. The Holy Prophet ﷺ has stated: Salah is proof (of faith), fast is a shield (from sins) and charity gets rid of sins just like water extinguishes fire. *(Tirmizi, vol. 2, pp. 118, Hadees614)*
5. The Holy Prophet ﷺ has stated: Give charity early in the morning because calamity does not step ahead of charity. *(Shu'ab-ul-Iman, vol. 3, pp. 214, Hadees 3353)*
6. The Holy Prophet ﷺ has stated: No doubt, charity increases the lifespan of a Muslim and prevents a bad death, and due to its blessing, Allah ﷻ removes the bad habits of boasting and proudness from the person who gives charity. *(Mu'jam Kabeer, vol. 17, pp. 22, Hadees 31)*
7. The Holy Prophet ﷺ has stated: Whoever gives charity to please Allah ﷻ, then (that charity) becomes a barrier between him and the fire. *(Majma'-uz-Zawaid, vol. 3, pp. 286, Hadees 4617)*
8. The Holy Prophet ﷺ has stated: Verily, charity extinguishes the wrath of Allah ﷻ and averts a bad death. *(Tirmizi, vol. 2, pp. 146, Hadees 664)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Whoever spends sincerely in the way of Allah ﷻ, Allah ﷻ definitely rewards him. Therefore, we should also spend in the way of Allah ﷻ from time to time according to our financial capability. *إِنْ شَاءَ اللَّهُ*, we will receive many blessings of this world and the hereafter. The importance and virtues of spending in the way of Allah ﷻ can be determined from the fact that our merciful Lord Almighty has ordered us to

give charity and alms in the Holy Quran, and has also mentioned praise and admiration for the person offering charity and alms at different places.

Allah Almighty mentions in Para 1, Surah Baqarah, verse no. 2 and 3:

هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ^١

Translation from Kanz-ul-Iman: Guidance for those who fear (Allah). Those who believe without seeing, and keep Salah (the five daily prayers) established and spend in Our path from the sustenance We have bestowed (upon them).

(Part. 1, Surah Baqarah, Ayah 2-3)

The famous commentator of the Holy Quran, Mufti Sayyid Muhammad Na'eem-ud-din Muradabadi رَحْمَةُ اللهِ عَلَيْهِ writes under this portion, (وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ), of the verse:

- Spending in the way of Allah Almighty either means Zakah or generally Infaq (i.e. spending in the way of Allah عَزَّوَجَلَّ generally);
- Whether it be Fard or Wajib, like Zakah, Nazar, provision of oneself and family members (wife, children), etc.
- Whether it be Mustahab, like Sadaqat-e-Naafilah or conveying reward to the deceased Muslims.

Ruling: Giyarhween, Fatihah, Teejah, Chaleeswan are also included in this as they are all Sadaqat-e-Naafilah. *(Khaza'in-ul-Irfan, pp. 5)*

Dear Islamic brothers! Very fortunate are those Muslims who:

- Fulfil the necessary rights of their wealth;
- Give full Zakah and Fitrah whole-heartedly on time,
- Spend their wealth on their mother, father, brother, sister and children,
- When any of their relatives pass away, feed the poor and needy people on the occasion of Teejah, Daswan, Chaleeswan, Barsi, etc.

- Distribute Madani booklets for conveying reward,
- Organise Langar-e-Razawiyah (i.e. feeding Muslims, providing Sahari and Iftari),
- Whilst taking care of public rights, spend in arranging the recitation of the Holy Quran, Na't Khuwani and Sunnah-inspired gatherings with sincerity,
- Contribute towards the construction and running of Masajid, Jami'a-tul-Madinah, Madrasa-tul-Madinah, etc.,
- And spend money on the students gaining Islamic knowledge.

Allah ﷻ will grant double to those who spend like this sincerely in His path; rather, He grants even more than that. To please Allah Almighty, we should not only give our donations to Dawat-e-Islami, but also make the mind-set of others to do the same.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

O devotees of the companions! We were listening to the events of the generosity of Ameer-ul-Mu'mineen Sayyiduna Siddeeq-e-Akbar رَضِيَ اللَّهُ عَنْهُ. Let's listen to some more events:

When he received a lot of grief from his relative

Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ would bear the expenses of some of his relatives who were very poor, needy or destitute. From them, one was his aunt's son who was very poor, a Muhajir and a Badri companion, Sayyiduna Mistah رَضِيَ اللَّهُ عَنْهُ. Ameer-ul-Mu'mineen Sayyiduna Siddeeq-e-Akbar رَضِيَ اللَّهُ عَنْهُ would bear his expenses. Once, he received a lot of grief from him and this was due to a misunderstanding when he sided with those people who falsely accused his beloved daughter, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللَّهُ عَنْهَا, so he swore an oath not to bear his expenses anymore. Allah ﷻ revealed verse no. 22 of Surah Noor, part 18 for Ameer-ul-Mu'mineen Sayyiduna Siddeeq-e-Akbar رَضِيَ اللَّهُ عَنْهُ to continue this noble deed of his. Therefore, Allah ﷻ states:

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۗ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾

Translation from Kanz-ul-Iman: And those amongst you who possess excellence and have capacity, should not take oath (in not) giving to the relatives and the needy, and the emigrants in the path of Allah. And they should forgive and overlook, do you not like that Allah may forgive you? And Allah is Most Forgiving, Ever Merciful.

The famous commentator of the Holy Quran, Mufti Sayyid Muhammad Na'eem-ud-din Muradabadi رَحِمَهُ اللهُ عَلَيْهِ writes under this verse: When the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited this verse, then Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ said: No doubt, I wish that Allah عَزَّوَجَلَّ forgives me and I will never stop my action that I used to do for Mistah. Therefore, Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ continued this financial support once again.

He further writes: This verse proves the superiority of Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ. It reveals the greatness of his status as Allah عَزَّوَجَلَّ mentioned Siddeeq-e-Akbar to be the possessor of virtue in the Holy Quran. (*Khaza'in-ul-Irfan*, pp. 653)

Dear Islamic brothers! Where this verse informs us of the status and rank of Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ, we also find out that it is a great act of nobility to financially help your poor and needy relatives. No matter how any of our relatives treat us, we should always continue performing our good deed.

1. Which relative should be treated how?

Dear Islamic brothers! As the type of relationship changes, the level of treating our relatives nicely will also change. The highest rank among our relationships is our parents'. Then it is those people in our family to whom marriage is Haraam forever due to being related to them. After them, it will be the remaining relatives who will deserve good conduct according to the level of their relationship. (*Rad-dul-Muhtar*, vol. 9, pp. 678; summarised)

2. Ways of treating relatives well

Remember! There are different ways of treating relatives well. Giving them presents and gifts, helping them if they need help in any lawful act, saying salaam to them, going to meet them, sitting with them, talking to them and treating them with a polite and kind manner. *(Kitab-ud-Durar, vol. 1, pp. 323)*

3. Write letters to them if you are abroad

If a person is abroad, he should write letters to his relatives. He should keep in touch with them so that the connection between them is not cut off. If possible, he should come back to his home country and meet his relatives to freshen his relations with them. Like this, the love between them will increase. *(Rad-dul-Muhtar, vol. 9, pp. 678)*

(Contact via mobile phone and internet is also beneficial. In this era of technology, it has become very easy to contact one another. No matter where in the world you are, you can be connected)

4. If you are abroad and your parents call you, you will have to come

If someone is abroad and his parents call him, then he will have to come back. Writing a letter (emailing, calling or contacting through the internet) will not suffice. Likewise, if parents need him to serve them, he must come back and serve them. After the father, the grandfather and elder brother hold the highest status as the elder brother is a substitute of the father. The elder sister and (paternal) aunt are a substitute of the mother. Some scholars have said that the uncle (father's younger brother) is like the father and this can also be deduced from the following Hadees: **عَمُّ الرَّجُلِ صِنُّ أَبِيهِ** (i.e. a person's uncle is like his father). Other than these people, writing a letter or sending a gift to other people will suffice. *(Rad-dul-Muhtar, vol. 9, pp. 678)*

5. Which relative should be met when?

One should meet relatives at regular intervals. For example, meet them one day and do not meet them the next as this increases love and affection. Rather, one should meet relatives every Friday or once a month, and the

whole family should be united. When truth is with them, i.e. they are on the truth, then everyone should be united when wanting to raise awareness of the truth and facing the opposition. *(Kitab-ud-Durar, vol. 1, pp. 323)*

One should take advantage of the facilities available in today's era and use email, WhatsApp, phone and voice messages to please the relatives.

6. It is a sin to turn down a relative who presents a need in front of you

When a relative presents a need in front of you, then you should fulfil it. Rejecting it (i.e. not helping despite being capable to do so) is cutting off the ties. *(Kitab-ud-Durar, vol. 1, pp. 323)* (Remember! It is Wajib to treat relatives well and to cut off ties with them is a sin, Haraam and an act that leads to hell)

7. Treating relatives well means to keep ties with them even though they want to cut ties off

Treating your relatives well does not mean that if they are good with you, only then you be good with them. This is actually called giving in return, where you give them something because they gave something to you or you go to their house because they came to yours. In reality, treating relatives well means to keep ties with them even though they want to cut ties off; they want to distance themselves from you, are careless towards you but you show leniency to them with regards to the rights of their relationship. *(Rad-dul-Muhtar, vol. 9, pp. 678)*

تُؤَبِّرَانِي وَصَل كَرْدَن آمَدِي

نِي بَرَانِي فَضْل كَرْدَن آمَدِي

Translation: You have been created to maintain ties, you have not been created to sever them.

(Gheebat ki Tabah-Kariyan, pp. 112)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Method of thinking good of others

Dear Islamic brothers! The above-mentioned 7 rulings are worthy of great attention, especially the 7th ruling where 'giving in return' has been mentioned. Nowadays, we see this happening a lot. If a relative invites someone to his wedding, only then will he invite him to his, otherwise he won't invite him either. If he has invited more people from his family and he in return invites less people from his family, then this will not be taken lightly and a lot of criticism and backbiting will take place. Unfortunately, because we are far away from the knowledge of Deen, this environment has become common that even when giving and taking, people adopt the same mentality that whatever he gives us, we will give the same amount to them. Some foolish relatives even go to the extent of not participating in funerals or going to one another's homes at times of happiness and sadness; simply because of small things, they become enemies.

Similarly, if a relative does not invite someone to an occasion, then he will boycott them and like this, they fall further apart from one another. Whereas, if someone does not attend an occasion, many positive aspects can be taken for him. For example, perhaps he was ill, perhaps he forgot, perhaps something important came up or perhaps he was helpless and it was difficult for him to explain it, etc. Whether he tells the reason of his absence or not, we should think good of him to earn reward and gather good deeds that will help us to enter paradise. The Holy Prophet ﷺ has stated: **حُسْنُ الظَّنِّ مِنَ حُسْنِ الْعِبَادَةِ** i.e. thinking good is from the best form of worship.

(Abu Dawood, vol. 4, pp. 388, Hadees 4993)

Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ عَلَيْهِ takes many meanings from this Hadees and writes: Thinking good about Muslims and not having evil presumptions about them is also a worship among the good forms of worship. *(Mirat-ul-Manajih, vol. 6, pp. 621)*

He will gain a palace in Paradise

If, for arguments sake, one of our relative does not come to our house due to laziness, some other reason or by purpose, or does not call us to his ceremony, rather, even if he treats us in a bad manner openly, even then we

should gather courage and maintain relations with him . Sayyiduna Ubay bin Ka'b رَضِيَ اللهُ عَنْهُ narrates that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Whoever likes that a palace should be built for him (in paradise) and his ranks be elevated, he should forgive those who oppress him, he should give to those who deprive him and he should maintain ties with those who cut them off with him. (*Mustadrak lil-Haakim, vol. 3, pp. 12, Hadees 3215*)

May Allah عَزَّوَجَلَّ give us all the Taufeeq to treat our relatives well.

أَمِينٌ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Mind-set of Madani In'aam number 53

Dear Islamic brothers! Attach yourselves to the Madani environment of Dawat-e-Islami, Madani movement of the devotees of the prophet, to gain the passion to treat your family, neighbours and general Muslims well, to enrich yourself with the blessings of Siddeeq-e-Akbar, to gain the priceless treasure of good manners and to gain good company. اَلْحَمْدُ لِلّٰهِ the Madani environment of Dawat-e-Islami teaches us to sympathise with Muslims. The Madani In'amaat gift given to us by Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ also gives us the mind-set to sympathise with others. Hence, the 53rd Madani In'aam from the 72 Madani In'amaat for Islamic brothers is:

During this week, did you visit at least one sick or grief-stricken person at his home or at hospital for consoling according to the Sunnah? Further, did you present a gift (even if it is a booklet or a pamphlet published by Maktaba-tul-Madinah) and advise him to seek cure through Ta'wizaat-e-'Attariyyah?

Therefore, o devotees of the prophet! Hold on to the 72 Madani In'amaat, especially this Madani In'aam. Console your relatives, neighbours and other devotees of the prophet by acting upon it. Ask about their well-being often. Fulfil their rights. Share their sorrows and grief. If they are in debt, then help them financially to pay off their debt. If they are ill, visit them; rather, present them with a Ta'weez from the stall of Ta'wizat-e-'Attariyyah yourself. If

someone passes away from them, offer your condolences. May Allah ﷻ grant us the Taufeeq to fulfil the rights of Muslims, especially relatives and neighbours for the sake of Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq رضی اللہ عنہ.

اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Department of donation boxes

Dear Islamic brothers! ﷻ the Madani movement of the devotees of the prophet, Dawat-e-Islami, is serving Islam in more than 108 departments. One of these departments is called 'Department of donation boxes'. The department of donation boxes of Dawat-e-Islami has arranged a type of box. These boxes are also put inside homes as well as shops, factories, markets, shopping malls, medical stores and offices, etc. so that we can put some money into it daily for our ease and earn the reward of giving charity and alms. Business people can also do individual effort on their customers and give them the mind-set to participate in this act by telling them the virtues of spending in the way of Allah ﷻ.

It is advised to specify a sum of money, for example even if it is £1, and then put this amount into the donation box on a daily basis and hand this donation in according to the method prescribed by the donation box department. The donation box put into shops is called 'Chandah box' and the boxes kept in homes is called 'Gharaylu Sadaqah box.'

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Sunnahs and etiquette of shaking hands

O devotees of the prophet! Let's listen to the Sunnahs and etiquette of shaking hands mentioned in the booklet '101 Madani Pearls', written by Ameer-e-Ahl-e-Sunnat داعية بركاتهم العالمة:

- When two Muslims meet, it is Sunnah for them to shake hands using both hands after saying Salam.
- Say Salam when leaving as well. You may also shake hands.
- It is the saying of our Beloved Prophet ﷺ: When two Muslims shake hands while meeting and ask each other about their wellbeing, Allah ﷻ sends 100 mercies down between them, of which 99 mercies are for the one who meets the other more warmly and asks about the wellbeing of his brother in a more beautiful manner. (*Mu'jam-e-Awsat, vol. 5, pp. 380, Hadees 7672*)
- When two friends meet, shake hands and send Durood Shareef upon the Noble Prophet ﷺ, their past and future sins are forgiven before they separate. (*Shu'ab-ul-Iman, vol. 6, pp. 471, Hadees 8944*)

Announcement

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

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 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 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 بَدَوَامِ 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 وَآلِهِ وَأَنْزِلْهُ الْبَقْعَةَ الْمُقَرَّبَةَ 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 اللَّهُ 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 اللَّهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

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

Jadwal for the Halqahs [learning sessions] of the weekly Ijtimā' (overseas), 13 February 2020

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

Total duration: **15 minutes**

Remaining Sunnahs and etiquette of shaking hands

- While shaking hands; if possible, recite the following Du'a as well after reciting Salat-'Alan-Nabi:

يَغْفِرُ اللَّهُ لَنَا وَلكُمْ

May Allah ﷻ forgive me and you.

- The Du'a that two Muslims make while shaking hands will **إِنْ شَاءَ اللَّهُ** be answered and both will be forgiven before their hands are separated, **إِنْ شَاءَ اللَّهُ**. (*Musnad Imam Ahmad Bin Hanbal, vol. 4, pp. 286, Hadees 12454*)
- Shaking hands with each other removes enmity.
- The Beloved Prophet ﷺ has said, 'The Muslim who shakes hands with his brother whilst they have no hatred in their heart for each other, Allah ﷻ will forgive their past sins before their hands are separated, and whoever looks at his Muslim brother with affection and does not have hatred for him in his heart, then the past sins of both of them will be forgiven before he looks away.' (*Kanz-ul-'Ummal, vol. 9, pp. 57*)
- You can shake hands every time you meet.
- It is not Sunnah for both to just shake hands by using one hand each. The Sunnah is to use both hands for a handshake.
- Some people just touch their fingers; this is not the Sunnah either.

- It is Makruh to kiss one's own hand after shaking hands. The Islamic brothers who have habit of kissing their own palms after shaking hands should give up this habit. *(Bahar-e-Shari'at, vol. 16, pp. 115)*
- The Sunnah of shaking hands is that both the palms should be empty and touch each other; there should not be anything in the hands stopping them from touching, such as a handkerchief. *(Bahar-e-Shari'at, vol. 16, pp. 98)*

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Du'a for sleeping

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

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

Translation: O Allah Almighty! I die and live with your name (i.e. I sleep and wake up). *(Bukhari, vol. 4, pp. 193, Hadees 6314) (Madani Panj Surah, pp. 203)*

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

Saying of the Beloved Rasool ﷺ: **صَلَّى اللَّهُ 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 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 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.

صَلِّ 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 Nabi ﷺ 313 times?
6. Paid Salam to Muslims?
7. Conversed using the words “Aap” and “Jee”?
8. Said ‘إِنْ شَاءَ اللَّهُ’ 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 Qul-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 Qufl-e-Madinah of tongue, did you converse through gestures and by writing 4 times?
47. Watched or listened to the video/audio of one Bayan or Madani Muzakarah, or watched Madani Channel for 1 hour 12 minutes?
48. Refrained from joking, taunting, hurting feelings and laughing aloud?
49. Used minimum words for necessary conversation?
50. Wore Madani attire the whole day?

Qufl-e-Madinah performance

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

Weekly 8 Madani In'amaat

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