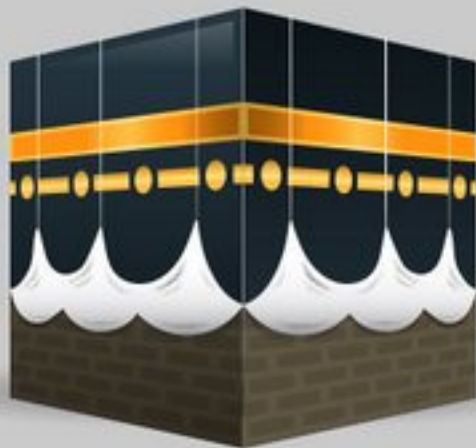


Status and dignity of  
**Sayyiduna Musa**  
عَلَيْهِ السَّلَام

09-July-2020



Thought-provoking speech of weekly  
sunnah-inspiring ijtima

(For Islamic Brothers)

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

## Status and dignity of Sayyiduna Musa عليه السلام

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.).

### Virtue of Durood Shareef

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

إِنَّ اللَّهَ وَكَلَّ بِقَبْرِ بِي مَلَكًا عَطَاكَ أَسْمَاءَ الْخَلَائِقِ فَلَا يُصَلِّي عَلَيَّ أَحَدٌ إِلَّا ابْتَلَغَنِي بِأَسْمِهِ وَأَسْمِ أَبِيهِ هَذَا  
فَلَانُ بْنُ فُلَانٍ قَدْ صَلَّى عَلَيَّ

Indeed, Allah Almighty has appointed an angel at my grave who has been given the power of hearing the voices of the entire creation; thus, anyone who sends Durood upon me until the Day of Judgement, the angel informs me of his name and his father's name, (that) so-and-so son of so-and-so has sent Durood upon you. (*Majma-'uz-Zawaaid, vol. 10, pp. 251, Hadees 17291*)

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 مِّنْ عَمَلِهِ' *The intention of a Muslim is better than his action.* (*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, تُؤَبُّوْا إِلَى اللَّهِ, etc., I will reply loudly with the intention of gaining reward and pleasing those who make Sada [call out] loudly.
4. After the Bayan, I will approach people to say Salaam, shake hands and to make individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## A determined Prophet

Dear Islamic brothers! Whilst all of the prophets and messengers عَلَيْهِ السَّلَام possess courage and they all dealt with the troubles that they faced whilst traversing the right path with a great amount of patience and determination, however, there are five prophets عَلَيْهِ السَّلَام from this blessed group that showed even greater patience than the rest when propagating the way of truth. It is for this reason that they are referred to as the 'أُولَا الْعَزْمِ رَسُولٌ'; and whenever the 'أُولَا الْعَزْمِ رَسُولٌ' are mentioned, it is referring to those five prophets. They are as following:

1. The Beloved Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
2. Sayyiduna Ibrahim عَلَيْهِ السَّلَام
3. Sayyiduna Musa عَلَيْهِ السَّلَام
4. Sayyiduna 'Eisa عَلَيْهِ السَّلَام
5. Sayyiduna Nooh عَلَيْهِ السَّلَام.

These noble personalities are specifically mentioned in the Holy Quran. Thus, it is stated in part 21, Surah Al-Ahzaab, Verse no. 7:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ  
وَعِيسَى ابْنِ مَرْيَمَ ۗ وَآخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ﴿٧﴾

Translation of Kanz-ul-Iman: And O Beloved, remember when We took a covenant from the Prophets, and from you, and from Nooh, and Ibrahim, and Musa, and 'Eisa, the son of Maryam; and We took a firm covenant from them.

[Kanz-ul-Iman (translation of Quran)] (Part 21, Surah Al-Ahzaab, Verse 7)

Dear Islamic brothers! Today, we will listen to the virtues and greatness of one these great prophets عَلَيْهِ السَّلَام, Sayyiduna Musa عَلَيْهِ السَّلَام. We will also listen to his short introduction, miracles, excellences and other information regarding him. Therefore, you are requested to listen to the entire speech

attentively. First of all, let us listen to a short introduction about Sayyiduna Musa عليه السلام.

### A short introduction of Sayyiduna Musa عليه السلام

- Sayyiduna Musa's عليه السلام father's name is 'Imran.
- Sayyiduna Musa عليه السلام was from the offspring of Sayyiduna Ibrahim عليه السلام.
- Sayyiduna Musa عليه السلام was born four hundred (400) years after the passing of Sayyiduna Yusuf عليه السلام, and seven hundred (700) years after the passing of Sayyiduna Ibrahim عليه السلام.
- Sayyiduna Musa عليه السلام lived for one hundred and twenty (120) years.  
(*Al-Bidayah wan Nihayah, vol. 1, pp. 326, 329; Tafseer-e-Saawi, vol. 2, pp. 696*)
- The name of Sayyiduna Musa's عليه السلام mother is Yuhaanaz and she was from the descendants of Lawa Bin Ya'qoob. Allah Almighty inspired her through a dream, an angel or a thought placed in her heart that she should give milk to Sayyiduna Musa عليه السلام. Then if she fears that the neighbours would have become aware of him, and that they would complain and Pharaoh would kill him, then without any fear or hesitation, place him into the River Nile and do not feel any distress that he will drown or lose his life, and neither feel any sadness due to his separation. Indeed, Allah Almighty will return him to her and make him amongst the prophets عليهم السلام.

Thus, she رضى الله عنها gave him milk for a few days. During this time, Sayyiduna Musa عليه السلام neither cried nor did he عليه السلام make any movement in her lap, and neither did anyone become aware of his birth except for his sister. When she رضى الله عنها sensed danger from Pharaoh, she رضى الله عنها placed Sayyiduna Musa عليه السلام in a chest that was specifically designed for this purpose, and in the night, she put it into the River Nile.

(*Tafseer-e-Khaazin, vol. 3, pp. 423 – Tafseer-e-Madarik, pp. 861 – Tafseer-e-Jalalayn, pp. 326*)

Dear Islamic brothers! Do you know who was the fortunate individual who received that blessed chest which was placed in the River Nile in which Sayyiduna Musa عليه السلام was resting, the blessed personality who kept the

name of this Beloved Prophet of Allah Almighty and the meaning of that blessed name? Let us learn about this.

## Who kept the name of Sayyiduna Musa عليه السلام?

Sayyiduna Imam 'Ala-ud-Deen Ali bin Muhammad Khaazin رحمه الله عليه states: Sayyidatuna Aasiyah رضى الله عنها was asked to keep his (i.e. Sayyiduna Musa's عليه السلام) name. So, she replied: 'I have kept the name of this child, Musa.' (Tafseer-e-Khaazin, vol. 3, pp. 358).

As Sayyiduna Musa عليه السلام was found between trees and water, and in the Qibti language, water is known as 'Mu' and a tree is known as 'Sa'. (Tafseer-e-Durr-e-Mansoor, vol. 6, pp. 391)

It is for this reason that he was called Musa. (Faizan-e-Sayyidatuna Aasiyah, pp. 22)

## Who was Sayyidatuna Aasiyah رضى الله عنها?

Sayyidatuna Aasiyah رضى الله عنها was the wife of Pharaoh. When Sayyidatuna Aasiyah رضى الله عنها witnessed the magicians being defeated by Sayyiduna Musa عليه السلام, the light of faith immediately entered her heart and she embraced Iman.

When Pharaoh became aware of this, that wretched individual punished her severely. After beating her severely, he had four pegs placed into the ground and then drove four nails through the hands and feet of Sayyidatuna Aasiyah رضى الله عنها, tying her so firmly to the four pegs that she could not even move.

He placed her in the scorching heat and then gave the order that a heavy stone be put upon her chest. When the stone was brought, Sayyidatuna Aasiyah رضى الله عنها supplicated in the court of Allah Almighty, saying: 'O Lord! Make a house for me in Paradise!' Therefore, she was then shown her home in Paradise, which was made of white pearls, and then her soul left her body by the command of Allah Almighty.

When the stone was placed on her chest, there was no soul in her body, thus, she رضى الله عنها did not experience any pain whatsoever. Ibn-e-Kaasaan رحمه الله عليه

states: 'She was raised alive and taken to Paradise; thus, she eats and drinks in Paradise. (*'Umda-tul-Qaari*, vol. 11, pp. 144)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

O devotees of the Prophet! From the aforementioned incident, we have learnt that bearing difficulties and trials in the way of Allah ﷺ has been the way of the righteous people of Allah, just as we heard that after embracing faith, Pharaoh, the evil husband of a righteous female slave of Allah Almighty, tormented her greatly. But may we be sacrificed upon her courage, patience, passion and enthusiasm of faith that she bore those painful difficulties and sacrificed her life, but did not give up her faith.

Therefore, those Islamic brothers and sisters who are ridiculed, beaten and taunted by their family members and relatives for adopting the Sunnah and attaching themselves to the Madani environment, similarly, those fortunate individuals who were previously disbelievers but have now, by the Grace and Mercy of Allah Almighty, accepted Islam and due to which, they are being harassed by their family members and relatives, should take a lesson from this story of Sayyidatuna Aasiyah رَضِيَ اللَّهُ عَنْهَا and remain firm on the Divine path with patience and steadfastness instead of losing courage over the difficulties faced in it.

Besides this, they should also continue to make Du'a to Allah Almighty with a sincere heart. They should never think that why am I being mistreated etc. when I have never caused any harm or difficulty to anyone. Some foolish people even utter words of disbelief in such situations. Ponder for a moment, who did Sayyidatuna Aasiyah رَضِيَ اللَّهُ عَنْهَا trouble? Similarly, who did our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mistreat? But the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was still treated with such oppression and cruelty that it gives us goose bumps and the eyes become full of tears when hearing about such incidents. Likewise, the companions عَلَيْهِمُ الرِّضْوَانُ and righteous saints رَحِمَهُمُ اللَّهُ were also tormented so much in the Divine path that it causes a person's tears to flow.

Therefore, when experiencing the difficulties of walking the path of truth, a person should bear the hardships with patience and not complain or utter

words of disbelief, rather, he should instead recall the difficulties and calamities that the righteous people of Allah Almighty faced, and continue his journey (of life).

May Allah Almighty grant us steadfastness upon Islam and the Madani environment of Dawat-e-Islami for the sake of Sayyiduna Musa عَلَيْهِ السَّلَام.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Some glimpses of the status and dignity of Sayyiduna Musa عَلَيْهِ السَّلَام

- Dear Islamic brothers! The Beloved Prophet of Allah, Sayyiduna Musa عَلَيْهِ السَّلَام possesses great status and dignity.
- He عَلَيْهِ السَّلَام has been mentioned in an excellent manner in many parts and verses of the Holy Quran.
- His name has been mentioned 136 times in the Holy Quran.
- Allah Almighty granted him a heavenly book called the Torah.
- He عَلَيْهِ السَّلَام was granted the honour of conversing with Allah Almighty several times, which is why he عَلَيْهِ السَّلَام is known as 'Kaleemullah'.
- Allah Almighty called him to Mount Sinai and manifested His majesty on the mountain.
- Allah Almighty also granted Sayyiduna Musa عَلَيْهِ السَّلَام many miracles.
- He عَلَيْهِ السَّلَام also met Sayyiduna Khizr عَلَيْهِ السَّلَام.
- Allah Almighty granted him immense strength and power.
- He عَلَيْهِ السَّلَام was a very simple individual.
- Our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw Sayyiduna Musa عَلَيْهِ السَّلَام praying in his grave on the night of Mi'raaj.

- He عليه السلام had the honour of praying behind the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on the night of Mi'raaj.
- He عليه السلام has a very big favour on the Ummah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, because it was due to him that Salahs were reduced from fifty to five on the night of Mi'raaj.
- When he عليه السلام struck the rock with his staff, twelve springs gushed forth.
- When he عليه السلام struck the River Nile with his staff, twelve pathways were created in it.
- It was due to Sayyiduna Musa عليه السلام that Mann and Salwa descended upon Bani Israel from the sky (Mann was something sweet similar to honey, and Salwa was roasted quails).
- Whenever punishment would descend upon Bani Israel due to their disobedience, they would always turn to Sayyiduna Musa عليه السلام for help.
- He عليه السلام was very graceful and handsome.
- Allah Almighty made Sayyiduna Musa عليه السلام free from flaws and made a stone testify to his flawlessness.

## A running stone

It is stated in the book '*Ajaib-ul-Quran ma' Gharaib-ul-Quran*': 'There was a square stone that was an arms-length in height and width that Sayyiduna Musa عليه السلام would always carry in his bag. Two miracles of Sayyiduna Musa عليه السلام took place by the means of this blessed stone, which have also been mentioned in the Holy Quran.

The first wonder of this stone, which was in reality the miracle of Sayyiduna Musa عليه السلام, was its long stride that was full of wisdom, and this stone was discovered because of this miracle. Allah Almighty has described this incident with the following words in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا  
وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ط

Translation of Kanz-ul-Iman: O believers! Do not be like the people who troubled Musa, so Allah freed him from that allegation they had mentioned. And Musa is honourable in the sight of Allah.

*[Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Al-Ahzaab, Verse 69)*

The second miracle took place in the 'plains of Teeh', when Sayyiduna Musa عليه السلام struck this stone with his staff, causing twelve springs to gush forth. The Bani Israel used this water for forty years in the plains of Teeh.

It is stated in part 1, Surah Al-Baqarah, verse no. 60:

فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ ط

so We said, 'Strike this rock with your staff.'

*[Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah, Verse 60)*

The 'rock' mentioned in this verse refers to the very same stone. (*'Ajaib-ul-Quran ma' Gharaib-ul-Quran, pp. 29*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Allah Almighty granted Sayyiduna Musa عليه السلام many other miracles too which have also been mentioned in the Holy Quran. First, let us hear three miracles of Sayyiduna Musa's عليه السلام blessed staff.

## 1. The staff became a serpent

Pharaoh once arranged a carnival in order to defeat Sayyiduna Musa عليه السلام. At this carnival, hundreds of thousands of people had gathered, there was also a large group of magicians present with their tools of magic.

The magicians took an oath on the name of Pharaoh and threw down their sticks and ropes. All of a sudden, they became snakes that hissed and slithered in every direction. The whole assembly of people were frightened out of their senses and began to run here and there. Pharaoh and his magicians began to swell with pride upon showing their demonstration and began to clap with arrogance to show their happiness at their (apparent) victory.

In the meanwhile, with the command of Allah Almighty, Sayyiduna Musa عليه السلام threw down his blessed staff amongst the snakes. The blessed staff became a very large and an extremely terrifying serpent that swallowed the magicians' snakes. After witnessing this miracle, the magicians admitted defeat and fell into prostration, and loudly proclaimed:

قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى ۗ

they said, 'We brought faith in Him Who is the Lord of Haroon and Musa.'

*[Kanz-ul-Iman (translation of Quran)] (Part 16, Surah Taahaa, verse 70)*

*('Ajaib-ul-Quran ma' Gharab-ul-Quran, pp. 23 with amendments)*

## 2. Springs gushed forth with the strike of staff

Similarly, when Bani Israel became restless in the plains of Teeh due to their thirst, they presented themselves in the court of Sayyiduna Musa عليه السلام and complained about their thirst. Sayyiduna Musa عليه السلام struck the stone with his staff which caused twelve springs to gush forth with water.

The twelve tribes of Bani Israel began to drink the water from their own spring, and gave it to their animals also. This continued for forty years. This was a miracle of Sayyiduna Musa عليه السلام that occurred through the blessed staff and stone.

## 3. The river split with the strike of the staff

When Sayyiduna Musa عليه السلام left Egypt with Bani Israel, they came across a river on the way. Allah Almighty commanded Sayyiduna Musa عليه السلام to strike the river with his staff. As soon as Sayyiduna Musa عليه السلام struck the river, twelve pathways emerged inside the river and Bani Israel safely crossed the river via the pathways and reached the other side.

When Pharaoh reached the river and saw the pathways, he and his army also began to cross. However, when Pharaoh and his army reached the middle of the river, the waves began to rise and engulfed the pathways. Thus, Pharaoh and his army drowned in the river. (*'Ajaib-ul-Quran ma' Gharaib-ul-Quran, pp. 26, summarised*)

O devotees of the Prophet! The blessed hand of Sayyiduna Musa عَلَيْهِ السَّلَام was miraculous as well. Let us learn more about this.

## Glowing hand

When Sayyiduna Musa عَلَيْهِ السَّلَام would place his hand into the neck of his garment and draw it out, it would begin to glow and radiate all of a sudden. When he عَلَيْهِ السَّلَام would place his blessed hand into the neck of his garment again, it would return to its original state.

This miracle has been mentioned repeatedly in various Surahs of the Holy Quran. It is stated in part 16, in the 22<sup>nd</sup> verse of Surah Taahaa:

وَاضْمُ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجُ بَيَّضًا مِّنْ غَيْرِ سَوْءٍ آيَةً أُخْرَىٰ ﴿٢٢﴾

‘And place your hand joining with your arm (below the armpit); it will come out (shining) bright white, not due to any illness; (this is) one more sign.’

[*Kanz-ul-Iman (translation of Quran)*] (Part 16, Surah Taahaa, Verse 22)

(*'Ajaib-ul-Quran ma' Gharaib-ul-Quran, pp. 23, summarised*)

Sayyiduna Abdullah Ibn-e-Abbas رَضِيَ اللهُ عَنْهُمَا states: ‘During the night, light would radiate from the blessed hand of Sayyiduna Musa عَلَيْهِ السَّلَام like the moon, and during the day, it would radiate like the sun. (*Tafseer-e-Madarik, pp. 689; Tafseer-e-Khaazin, vol. 3, pp. 252*)

When Sayyiduna Musa عَلَيْهِ السَّلَام would place his hand under his armpit for a second time, it would return to its original state. (*Siraat-ul-Jinaan, vol. 6, pp. 181*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! We learn a few things from the aforementioned incidents:

1. Sayyiduna Musa عَلَيْهِ السَّلَام was very caring towards his nation.
2. He عَلَيْهِ السَّلَام was tested greatly in the path of Allah Almighty.
3. Many blessings are revealed from the company of the righteous, just as Bani Israel received many blessings and many of their calamities were averted due to the blessings of Sayyiduna Musa عَلَيْهِ السَّلَام.
4. With the grace of Allah Almighty, His slaves can also avert calamities and fulfil needs. Hence, we heard that whenever a calamity would befall Bani Israel, they would turn to Sayyiduna Musa عَلَيْهِ السَّلَام and he عَلَيْهِ السَّلَام would fulfil their need.
5. When a person bears animosity towards the righteous people of Allah Almighty and he disrespects and insults them, then disgrace and humiliation surrounds him from every corner. He incurs the wrath and anger of Allah Almighty, which results in his destruction.

May Allah Almighty allow us to truly honour and respect His righteous bondsmen, and grant us the taufeeq to remain firmly attached to them.

اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Dear Islamic brothers! Indeed, every person is well aware that he will die one day and reap what he sows. In spite of this and despite receiving many blessings in this world, regretfully, many people forget the Divine punishment and commands of Allah Almighty and His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and continue to commit sins day and night. Consequently, many strange and deadly illnesses and calamities are cropping up in our society.

Such people should take heed from the punishments that befell the previous nations. The evil people from Bani Israel are also included amongst those who received many blessings from Allah Almighty, but regretfully, they

openly defied Allah Almighty and His beloved prophet, Sayyiduna Musa عَلَيْهِ السَّلَام. They committed sins day and night, due to which, they were afflicted with many terrifying punishments.

Let us hear about the punishments that afflicted them and take heed from them.

## Punishments that afflicted the people of Pharaoh

When the people of Pharaoh remained stubborn upon their disbelief and defiance after the magicians brought faith, Allah Almighty began to send them signs one after the other, because Sayyiduna Musa عَلَيْهِ السَّلَام had made Du'a to Allah Almighty that, 'O Lord! Pharaoh has become very defiant in the land and his people have also broken their promise, so afflict them with such an affliction that will be a punishment for them and will become an admonition for my nation and those who come after.'

Thus, Allah Almighty sent a storm. A cloud came, it became dark and it began to rain heavily. The Qibtis' homes became flooded, to the extent that when they stood in the water, it reached their necks and those who sat down were drowned. They could neither move nor could they do any other work. From one Saturday to the next, for a full seven days, they remained stuck in this calamity. Even though the homes of the Bani Israel were joined to their (i.e. Qibtis') homes, but water did not enter their (i.e. Bani Israel's) homes.

When they became helpless, they requested Sayyiduna Musa عَلَيْهِ السَّلَام: 'Make Du'a for us so that this calamity is removed from us. Then we will embrace faith upon you and we will send Bani Israel with you.'

Sayyiduna Musa عَلَيْهِ السَّلَام made Du'a for them, the storm subsided and such greenery spread in the land that was not seen before. The crops increased and many trees grew. After witnessing this, the people of Pharaoh began to say: 'This water was a blessing', and did not embrace faith.

One month passed peacefully, then Allah Almighty sent locusts that ate the crops, fruits, the leaves of the trees, the doors and roofs of the homes, planks, their possessions and even the metal pegs. They entered the homes of the Qibtis but did not enter the homes of Bani Israel.

Troubled by this, the Qibitis went to Sayyiduna Musa عَلَيْهِ السَّلَام again and asked him to make Du'a and promised that they will embrace faith. They remained in this affliction [of locusts] for seven days, i.e. the whole week, then they were saved by the Du'a of Sayyiduna Musa عَلَيْهِ السَّلَام. Seeing the remaining crops and fruits, they began to say: 'This is sufficient for us, we will not leave our religion.' Thus, they did not embrace faith. They did not fulfil their promise and continued in their evil actions.

A month passed peacefully. Then, Allah Almighty sent 'Qummal'. The commentators of the Holy Quran differ on this matter. Some say: Qummal refers to a beetle, some say: lice, others say: it is another small insect.

This insect ate the remaining crops and fruits. It would get inside the clothing and bite the skin, and would go into the food as well. If an individual would take ten bags of wheat to grind, they would return with (approximately) three KGs; the rest would be eaten by the insects. These insects ate the hair, eyebrows and eyelashes of the people of Pharaoh. They would riddle their bodies like smallpox, to the extent that they made it difficult for them to sleep.

The people of Pharaoh screamed out of this punishment and turned to Sayyiduna Musa عَلَيْهِ السَّلَام again, saying: 'We repent, please make Du'a for the removal of this calamity.' Therefore, after seven days, this calamity was also removed through the Du'a of Sayyiduna Musa عَلَيْهِ السَّلَام. But the people of Pharaoh broke their promise again and started to commit worse crimes than before.

One month passed peacefully. Then Sayyiduna Musa عَلَيْهِ السَّلَام made Du'a again, so Allah Almighty sent frogs. The situation was such that when a person would sit, the area would become full of frogs. When he would open his mouth to speak, the frog would leap into his mouth. The food, the pots and the stoves would become full of frogs, to the extent that the fire would be extinguished. When they would lie down, frogs would jump on top of them.

The people of Pharaoh were greatly distressed by this calamity and said to Sayyiduna Musa عَلَيْهِ السَّلَام: 'This time around, we make sincere repentance.'

After taking a promise from them, Sayyiduna Musa عَلَيْهِ السَّلَام made Du'a, thus, this punishment was also removed after seven days and another month passed peacefully. However, they broke their promise again and returned to their disbelief.

Sayyiduna Musa عَلَيْهِ السَّلَام made Du'a again. Consequently, the wells, the streams, the springs and the River Nile, in short, all of their water became fresh blood. They complained to Pharaoh about this and he said: 'Sayyiduna Musa عَلَيْهِ السَّلَام has cast an illusion on you.'

They said: 'What illusion are you talking about? Our pots are full of blood, there is no sign of water whatsoever.'

After hearing this, Pharaoh ordered: 'The Qibtis should take water from the same pot as the Bani Israel.' However, when the Bani Israel would take out water, water would come out, but when the Qibtis would take out water, blood would come out of the same pot.

The Qibti women became desperate and approached the women of Bani Israel for some water, but when the water would enter their pots, it would turn into blood.

Upon witnessing this, a Qibti woman said: 'Place water in your mouth and then expel it into mine.' However, as long as that water remained in the mouth of the Israelite woman, it remained as water, but when it reached the mouth of the Qibti woman, it became blood.

When Pharaoh himself became extremely thirsty, he tried to suck the liquid of the moist trees, but as soon as the liquid entered his mouth, it became blood.

For seven days, they did not find anything besides blood to drink. So once again, they requested Sayyiduna Musa عَلَيْهِ السَّلَام to make Du'a and promised to embrace faith. Sayyiduna Musa عَلَيْهِ السَّلَام made Du'a, thus, this calamity was also averted, but they still did not embrace faith.

*(Tafseer-e-Baghawi, vol. 2, pp. 159 - 161)*

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Motivation regarding the 72 Madani In'amaat booklet

Dear Islamic brothers! Acting upon the Madani In'amaat and taking yourself to account every day is an excellent and effective way of saving yourself from the evils of bad assumption and other sins.

- The one who acts upon the Madani In'amaat is saved from indulging in useless matters.
- Pondering and reflecting is the solution for our sins.
- Qafilahs and Madani In'amaat are full of worship.
- Madani In'amaat are a bestowment of Chal Madinah.
- By the blessings of acting upon the Madani In'amaat and reflecting every day, a person is saved from sins.
- Madani In'amaat are very comprehensive.
- It contains the means of attaining the pleasure of Allah Almighty.
- Every question within the Madani In'amaat is like Ameer-e-Ahl-e-Sunnat's *دَامَتْ بَرَكَاتُهُمْ فِي الْعَالَمِينَ* individual effort.
- Reflecting and pondering every day is the key to acting upon the Madani In'amaat.
- The Madani In'amaat are a compendium of Tasawwuf [i.e. mysticism] and spirituality.

Therefore, we should also purchase the Madani In'amaat booklet from the stall of Maktaba-tul-Madina, act upon it by reflecting every day and make it an integral part of our life. No doubt there are many Islamic brothers and sisters in the Madani environment of Dawat-e-Islami in whose lives, Madani In'amaat have brought a revolution.

## Beholding 'Attar

There is an Islamic brother from Pakistan who has not failed to hand in his Madani In'amaat booklet even once within the last twelve years. In fact, there has not been a single day within last one and a half years where he has

[www.dawateislami.net](http://www.dawateislami.net) 16

not reflected and pondered. Through the blessings of the Madani In'amaat, not only has he memorised Surah Al-Mulk, but with the grace of Allah Almighty, he has also been blessed to behold Ameer-e-Ahl-e-Sunnat **وَأَمَّتْ بَرَكَاتُهُمُ الْعَالِيَةَ** many times in his dream. As the responsible Islamic brother [i.e. head] of a division, he is very active in carrying out Madani activities.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Majlis Kafan Dafan

Dear Islamic brothers! **الْحَمْدُ لِلَّهِ** the Madani movement of the devotees of the Prophet, Dawat-e-Islami, is currently working in over 108 departments to spread the message of Islam all over the world. One department from these is known as 'Majlis Kafan Dafan'.

The work of this department is to bathe and shroud deceased Muslims in accordance with the Shari'ah and the instructions of the Madani Markaz, condole the bereaved and earn reward. **الْحَمْدُ لِلَّهِ**, from time to time, under the Majlis Kafan Dafan, Sunnah-Inspired Ijtimas are organised for the responsible Islamic brothers and the devotees of the Prophet within Pakistan and abroad.

Under Majlis Kafan Dafan, gatherings after three days and forty days and yearly gatherings are organised in order to convey reward to the deceased and booklets are also distributed in these gatherings.

**الْحَمْدُ لِلَّهِ** through the efforts of Majlis Kafan Dafan and Majlis I.T., for the ease of the devotees of the Prophet, a mobile application by the name of "Muslim's Funeral" has been developed, which includes: important steps to be taken at the time of death, the complete method of bathing the deceased, the method of preparing the shroud, the method of the funeral prayer, the method of preparing the grave and the method of burial.

All these steps have been explained via a 3D video. Those who have a desire to learn Islamic knowledge can download and install this application from the play store by searching for 'Muslim's Funeral' application.

## Rulings and etiquettes of the grave and burial

O devotees of the Prophet! Bringing the speech to its conclusion, we will have the honour of listening to some rulings and etiquettes pertaining to the grave and burial:

- Burying more than one person in a single grave is not permissible without a need; if there is a need, then it can be done.  
*(Bahar-e-Shari'at, vol. 1, pp. 846 – FatawaHindiyyah, vol. 1, pp. 166)*
- It is recommended (Mustahab) to place the deceased at the side of the Qiblah from the grave so that the deceased is lowered into the grave from the direction of the Qiblah. The deceased should not be placed at the foot side and then lowered from the head side.  
*(Bahar-e-Shari'at, vol. 1, pp. 844)*
- According to the need, two or three people should enter the grave, and it is better if they are strong and pious individuals. A female deceased should be lowered in the grave by her Maharim, if they are not available, then her other relatives should do so, and if they are not available either, then righteous individuals should lower her into the grave.  
*(Fatawa Hindiyyah, vol.1, pp. 166)*
- From the moment of lowering the deceased female into the grave right up until placing the planks, she should be covered with a cloth.
- The following Du'a should be recited when lowering the deceased into the grave: **بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ**. *(Tanveer-ul-Absaar, vol. 3, pp. 166)*
- The deceased should be placed on his right side and his face should be turned towards the Qiblah. The knots of the shroud should be opened as there is no need for them now; there is no harm if they are not opened either. *(Fatawa Hindiyyah, vol. 1, pp. 166; Jauharah, pp. 140)*
- The one who unties the knots of the shroud should recite the following Du'a: **اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنْنَا بَعْدَهُ** i.e. O Allah Almighty! Do not deprive us of this reward and do not indulge us in mischief after this. *(Haashiyah Tahtaawi, pp. 609)*

## Announcement

The remaining rulings and etiquettes regarding the grave and burial will be mentioned in the study circles, so please take part in the study circles to learn about them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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



## 1. The Durood for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ  
الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Durood at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. (*Afdalus-Salawat 'ala Sayyid-is-Sadat, pp. 151*)

## 2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Durood upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' (*Ibid, pp. 65*)

### 3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Durood, 70 portals of mercy are opened for him.

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

### 4. The reward of 600,000 Duroods

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

Shaykh Ahmad Saawi عليه السلام 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 اللهُ تَعَالَى 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 اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ. The respected companions رَضِيَ اللهُ عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When he recites Durood upon me, he does so in these words.' (*Al-Qaul-ul-Badi'*, pp. 125)

## 6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ 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 following narration has been mentioned on page 187 of *Gharaib-ul-Quran*, 'If anyone recites the following Du'a three times at night it is as if he has found Layla-tul-Qadr.' We should recite it every night. Here is the Du'a:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ  
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

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

## Jadwal for the Halqahs [learning sessions] of the weekly Ijtimā' (overseas), 09 July 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 and etiquettes of the grave and the burial

- The grave should be sealed with unbaked bricks. If the ground is soft, it is permissible to use (wooden) planks also. (*Bahar-e-Shari'at, vol. 1, pp. 844*)
- Now, soil should be placed on top. It is recommended (Mustahab) to place it from the head side with both hands three times. The first time, it should be said: **فِيهَا نُعِيدُكُمْ**, the second time, it should be said: **فِيهَا نُعِيدُكُمْ**, and the third time, say: **وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى**. The remaining soil should now be placed using a spade, etc. (*Jauharah, pp. 141*).
- It is disliked (Makruh) to put back soil more than what was removed from the grave. (*Fatawa Hindiyah, vol. 1, pp. 166*)
- The grave should not be made with four corners, rather, it should be raised like a camel's hump. (After the burial), it is better to sprinkle water on the grave. The grave should be one hand span high, or a little higher than a hand span. (*Bahar-e-Shari'at, vol. 1, pp. 846, summarised*)
- To give Azan at the grave after the burial is an act of reward and very beneficial for the deceased. (*Fatawa Razawiyah, vol. 5, pp. 370*)
- It is recommended (Mustahab) to recite the beginning and end of Surah Al-Baqarah at the grave after the burial. Recite from **الْم** to **مُفْلِحُونَ** at the head side and recite from **أَمِنَ الرَّسُولُ** until the end of the Surah at the foot side. (*Bahar-e-Shari'at, vol. 1, pp. 846*)

- It is permissible to place the Shajarah or 'Ahd Naamah inside the grave. It is better to make a niche in the direction of the Qiblah in front of the deceased's face and place it in there. In fact, in Durr-e-Mukhtar, it is stated that it is permissible to write the 'Ahd Naamah on the shroud, and then it states: 'There is a hope of forgiveness through this.'
- It is permissible to write بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ on the chest and forehead of the deceased. You can also do that بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ can be written on the forehead and the blessed Kalimah لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ can be written on the chest. However, this should be done after the bathing and before putting on the shroud; it should be written with the index finger, ink should not be used. (*Bahar-e-Shari'at, vol. 1, pp. 848*)
- If the bones of the deceased come out of the grave, it is necessary (Wajib) to bury those bones. (*Fatawa Razawiyah, vol. 9, pp. 406*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Du'a at the time of taking fruit

According to the schedule of the weekly Sunnah-inspired Ijtima' of Dawat-e-Islami, 'the Du'a at the time of taking fruit' will be memorised. The Du'a is as follows:

اللَّهُمَّ كَمَا أَرَيْتَنَا أَوْلَاهُ فَأَرِنَا آخِرَهُ

(*Mishkat-ul-Masabih, vol. 2, pp. 188, Hadees 3032*)

**Translation:** O Allah! Just as you have shown us its beginning, show us its end.

(*Khazeena-e-Rahmat, pp. 81*)

Dear Islamic brothers! When someone presents a fruit to you, recite Durood Shareef, place the fruit on your eyes and lips, and then recite this Du'a.

Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ states: 'I saw the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; when the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was presented with some new fruit, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would place it on his (blessed) eyes and lips, and then

recite this Du'a. Then, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would give it to any child that was present.' (*Mishkat-ul-Masabih*, vol. 2, pp. 188, *Hadees 3032*) (*Bahar-e-Shari'at*, vol. 3, pp. 68)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

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

Saying of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: Pondering (over the Hereafter) for a moment is better than the worship of 60 years.

(*Al-Jami'-us-Sagheer*, pp. 365, *Hadees 5897*)

Let's make "good intentions" before filling in the Madani In'amaat booklet:

1. To please Allah عَزَّوَجَلَّ, I will carry out today's Fikr-e-Madinah (i.e. self-accountability) myself through the Madani In'amaat booklet and persuade others as well.
2. I will praise (i.e. thank) Allah عَزَّوَجَلَّ for the Madani In'amaat which I practised.
3. I will be regretful 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 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.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

### Daily 50 Madani In'amaat

1. Made good intentions?
2. Offered all 5 daily Salahs with Jama'at and Takbeer-e-Aula?
3. Recited Ayat-ul-Kursi, Tasbih-e-Fatimah and Surah Al-Ikhlās after every Salah?
4. Replied to Azan and Iqamat?
5. Recited Durood upon the Holy Nabi صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times?
6. Paid Salam to Muslims?
7. Conversated 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 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 Qufi-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 1<sup>st</sup> of every Madani [Islamic] month, do not give him death until he recites the Kalimah.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ