

Harms of **hastiness**

30-July-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

Harms of hastiness

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى إِلِكِ وَأَصْحَبِكَ 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 then 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, or 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, or sleep in a Masjid, he should make intention to observe I'tikaf, then do Zikr of Allah Almighty for some time, after which he can do whatever he wishes (i.e. now if he wants to eat, drink or sleep, he can do so.).

Virtue of Salat upon the Prophet ﷺ

(The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ صَلَّى عَلَيَّ مِائَةً كَتَبَ اللَّهُ بَيْنَ عَيْنَيْهِ بَرَاءَةً مِّنَ النُّفَاقِ وَبَرَاءَةً مِّنَ النَّارِ وَأَسْكَتَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مَعَ الشُّهَدَاءِ

The one who sends Salat upon me 100 times, Allah Almighty will write between both his eyes that he is free from hypocrisy and the fire of hell. And He Almighty will place him with the martyrs on the Day of Judgement. *(Mu'jam-e-Awsat, vol. 5, pp. 252, Hadees 7235)*

صَلِّ اللَّهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

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

An important point

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

Intentions of listening to Bayan

1. In order to gain knowledge of Deen, lowering my eyes, I will listen to the Bayan attentively.
2. I will sit in the Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. When I hear صَلُّوا عَلَى الْحَبِيبِ أَذْكُرُوا اللَّهَ، تَوْبُوا 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 make individual efforts upon them.

صَلِّ اللَّهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! The topic of today's speech in the weekly Sunnah-inspired Ijtima' is 'the harms of hastiness'. The harms one can face due to haste, the actions which are usually done hastily, the actions which should be

done hastily, and many other points will be mentioned. May we be given the honour of listening to the entire speech with good intentions.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

There is an instructive Hadees written on page 27 of the book of Maktabatul-Madina, '*Jald Bazi kay Nuqsanat*'. Let us listen to it:

He was made to repeat his Salah again

Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ states: A man came into the Masjid. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sitting in a corner of the Masjid. That man offered Salah and then gave Salaam to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him, 'وَعَلَيْكَ السَّلَام', return and repeat your Salah, you have not offered Salah.' Thus, he returned, offered Salah and then came and gave Salaam again. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'وَعَلَيْكَ السَّلَام', return and repeat your Salah, you have not offered Salah.' After the third time, or even after that, he said, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Please teach me.' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When you stand for Salah, then perform your Wudu properly, then face the Ka'bah, then recite the Takbeer, then recite as much Quran as is easy for you, then go into Ruku' until you come to a rest, then stand to the extent that you are upright, then go into Sajdah until you come to a rest, then get up to the extent that you are seated properly, then go into Sajdah to the extent that you come to a rest, then get up until you are seated properly, and then do the same in rest of your Salah.' (Bukhari, vol. 4, pp. 271, Hadees 6251)

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Dear Islamic brothers! We learn four things from the abovementioned narration:

1. The first thing we learn is that our predecessors were people who acted upon the beautiful Sunnah of giving Salaam, regardless of how many times they met a person. They would always give Salaam. However, it is with great regret that like many other Sunnahs, this Sunnah is also disappearing today. When people meet each other, instead of saying 'السَّلَامُ عَلَيْكُمْ', they begin with 'hello', 'how are you?', 'good morning' and 'good evening' etc. Likewise, some people give Salaam by indicating with their hands and wrists, and similarly, laziness is shown in replying to Salaam also. This is all against the Sunnah. Some people are so audacious that they begin their speech with swearing *مَعَادَ اللَّهِ*. Just as A'la Hadrat, Imam Ahmad Raza Khan *رَحْمَةُ اللَّهِ عَلَيْهِ* states: I have witnessed with my own eyes and heard with my own ears people swearing instead of giving Salaam. (*Malfuzaat-e-A'la Hadrat, pp. 450*) If only every Muslim understood the importance of Salaam and this Sunnah became widespread once again. In order to learn more about the great Sunnah of Salaam, refer to the booklet of Ameer-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ*, '101 Madani Phool' and the book of Maktaba-tul-Madinah, '*Sunnatayn aur Aadab*'.
2. The second thing we come to know of is that if someone makes us aware of our shortcomings or weaknesses and attempts to rectify us, then instead of becoming angry and stubborn, we should attempt to rectify ourselves. Alas! The situation is continuing to worsen; if someone informs a person about his shortcoming or advises him, he is met with hostility and is cursed and humiliated. For example, by responding, 'here comes 'the great advisor'', 'he has read a few books and now look at him', 'who do you think you are?', 'make yourself religious first then speak to us', 'we already know everything', 'don't try to tell us', 'mind your own business', etc.

Nevertheless, if another Muslim informs us of our shortcoming, advises us, and attempts to rectify us with good intentions, then we should not consider him our enemy, rather, we should consider him our friend and show him gratitude. Let us listen to the manner of the righteous people in this regard:

Ameer-ul-Mu`mineen, Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ states: The person who makes me aware of my shortcomings is beloved to me.

(At-Tabqat Li-Ibn-e-Sa'd, Raqm, 56; 'Adi Bin Ka'b, vol. 3, pp. 222)

A'la Hadrat رَحِمَهُ اللهُ عَلَيْهِ states: Those who are just will be grateful to the one who informs them of the correct way. *(Malfuzaat-e-A'la Hadrat, pp. 220)*

3. The third thing we learn is that good character and gentleness play a very important role in rectification. Some Islamic brothers have the passion for their own rectification and of the entire world. They strive to rectify those who are stuck in sins, and they make both individual and group efforts to end societal ills and spread the Sunnah. However, due to their harsh manner, bad character, anger, coarse language, criticising mind-set and because of telling people off in public, they fail to achieve their goal and fall into loss instead. Therefore, if we sincerely desire rectification of the Ummah, then at the time of rectification, we should maintain a gentle manner, good character, forbearance, sweet words, avoid criticising and explain to people in private as much as possible. **إِنْ نَشَاءَ اللهُ**, we will see excellent results this way.

By studying the book of Ameer-e-Ahl-e-Sunnat **دَاعَتْ بِرَحْمَتِهِ الْعَالِيَةِ**, 'Call to righteousness' and the booklets, 'Sweet words' and 'Excellence of Forgiving & Tolerance', we will gain a lot of good information, like, how should a preacher be who spreads the call to righteousness? How should the character of a preacher be? How passionate should we be in terms of forgiving each other, etc.

4. The fourth thing we learn from this is that hastiness is such a bad thing that if it enters into one's worship, it causes it to be incomplete and at times even ruins it. Alas! A very small number of Muslims offer Salah today and from those who do offer Salah, some of them ruin their Salah due to hastiness. Such people have been labelled as 'thieves of Salah'.

Thief of Salah

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'The worst thief is the one who steals in his Salah.' The companions عَلَيْهِمُ الرِّضْوَان humbly asked: 'O Messenger of

Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! How can a person steal in his Salah?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'He does not complete its Ruku' and Sujood.' Or he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'He does not straighten his back in Ruku' and Sujood.' (*Musnad Ahmad, Musnad Abi Sa'eed Khudri, vol. 4, pp. 112, Hadees 11532*)

A summary of what Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ states under this Hadees is as follows: The thief of Salah is the worst kind of thief because if a person steals some money and is punished, he receives some benefit also; but the thief of Salah will receive his punishment in full; he will not receive any benefit. The one who steals money violates the right of people, whereas the thief of Salah violates the right of Allah Almighty. The one who steals money receives his punishment in this world and gets protected from the punishment of the hereafter, but the matter is not the same for the thief of Salah. An owner can forgive the thief of wealth in some cases, but there is no way of forgiveness for the thief of Salah. (*Mirat-ul-Manajih, vol. 2, pp. 78, summarised*)

Dear Islamic brothers! We have learnt that being negligent in Ruku' and Sujood is considered thieving of Salah and offering Salah quickly in such a way that the Ruku' and Sujood are not completed properly is not a matter of pride or boasting, rather, it is a cause for concern. Remember! Salah is a Fard from the Faraid prescribed by Allah Almighty. It is one of the most important acts of worship. The fortunate one who offers Salah should learn how to offer Salah properly. He should learn what the Faraid, Wajibat and Sunnahs of Salah are, which actions cause the Salah to be incomplete or invalidate it or require it to be repeated, how Salah is to be offered during Shari' travel, and how the one who has many Salaha to make up should offer his Salaha.

May Allah Almighty عَزَّوَجَلَّ continue to grant success to Dawat-e-Islami until the Day of Judgment. By virtue of this organisation, hundreds of thousands of those who did not offer Salah have begun to offer Salah regularly, and it has rectified the Salah of those who already offer Salah. If we also wish to correct our Salah, then we should do the 'Faizan-e-Namaz course'. With the blessings of this course, we will learn many fundamental things pertaining to Salah. In order to attain worldly success, we spend many months completing various courses and spend thousands of pounds in the process.

If only we are successful in completing the Faizan-e-Namaz course with the intention of gaining the pleasure of Allah Almighty and reward. This course has no fees. In order to enrol onto this course, speak to the local responsible Islamic brothers. You should earn the privilege of completing this course from wherever it is convenient for you.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Remember! Not offering Salah can also become a means of destroying one's faith.

Admonition of a bad end

Sayyiduna Huzayfah Bin Yamaan رَضِيَ اللَّهُ عَنْهُ saw a man who was not completing his Ruku' and Sujood whilst offering Salah, and said to him: 'If you were to die in the state of offering Salah the way you were offering, then you will not die on the way of Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Bukhari, vol. 1, pp. 284, Hadees 808)

In the narration of *Nasa'ee*, it even states that he رَضِيَ اللَّهُ عَنْهُ asked: 'How long have you been offering Salah like this for?' He replied: 'For forty years.' He رَضِيَ اللَّهُ عَنْهُ said: 'You have not offered Salah at all for forty years and if you were to die in this state, then you will not die on the religion of Islam.

(Nasa'ee, pp. 225, Hadees 1309)

In order to learn the necessary rulings pertaining to Salah, read the book of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, 'Laws of Salah.'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! It is sad to say that a big portion of the society is afflicted by the calamity of hastiness due to their distance from the teachings of the Quran and the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and then they come to regret it later on. Let us listen to some further harms of hastiness so that if anyone amongst us is afflicted by this calamity, then we get a chance to take ourselves to account:

Harms of hastiness

Remember!

- Hastiness is disliked by Allah Almighty
- It is from Satan
- Those things which are complete become ruined due to it
- It makes a person face failures
- It becomes a cause for regret
- It ruins one's honour and dignity
- One is made to apologise again and again due to it
- It becomes an obstacle to success
- It causes one to become embarrassed before others
- It makes a wealthy person penniless
- It is due to this that a person is also deprived of his right
- Sometimes it causes a person to lose his arms and legs
- It can make a person reach the hospital bed
- It takes a person to the jaws of death
- It takes a person to the grave
- It ruins a person's Salah and other acts of worship, like, fasts, Hajj, Qurbani etc.
- It breaks relationships
- It causes loss to others
- It becomes the reason of doing one thing over and over again, due to which, other tasks get delayed and time is also wasted
- It can cause others to lose trust in you
- One does not attain the desired goals and targets
- Reading a book or booklet hastily does not give any benefit and its contents do not settle in the mind either

- Writings, speeches and conversation have no effect
- The sacred relationship of husband and wife becomes strained
- It becomes a means of harm for many organisational matters as well
- A hasty individual is deprived of sincere people
- It sows the seeds of hatred in the hearts
- It can pose many risks
- A hasty person makes wrong judgements
- A hasty person's future can be ruined
- A hasty person is not able to properly ponder over the advantages and disadvantages of an action before doing it, and usually ends up in loss
- He considers good to be bad, and bad to be good
- He blindly trusts everyone
- He becomes fearless in making a Shar'i judgement on everyone
- He is even careless in the matters of food and drink
- He causes harm to his organisation, movement and institute
- The example of the hasty individual is like the one who 'listens to everyone but does his own thing'
- He violates the rights of others just to fulfil his own right
- It becomes a means of causing harms to other Muslims too and a hasty person has been condemned in the Quran also:

It is stated in part 15, Surah Bani Israel, verse 11:

وَيَدْعُ الْإِنْسَانَ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١١﴾

*And (sometimes) man prays for evil just as he seeks goodness,
and man is very hasty.*

[Kanz-ul-Iman (translation of Quran)] (Part. 15, Surah Bani Israel, Ayah 11)

Condemnation of hastiness

Under the abovementioned verse, it is stated in Tafseer Sirat-ul-Jinaan: It is stated in the end of this verse that ‘man is very hasty’. If we keep this in view, then it will remind us of a lot of people in our society who are unduly hasty in both religious and worldly matters. For example, in Wudu, Salah, Taraweeh, performing Hajj rites, recitation of the Holy Quran, fasting, ritual sacrifice, acceptance of Du’a, making Du’a against another, labelling someone a sinner, having a bad opinion of others, complaining when not receiving something despite seeking it, forming an opinion, quarrelling with others, becoming angry at others, making a judgement against someone or regarding a matter, driving, when sitting in the car or getting out, when crossing the road etc. and there are many other religious and worldly matters in which people show hastiness. Consequently, this sometimes results in people ruining their worships and at times, it causes great loss in their worldly affairs also. They have nothing but regret and remorse left. (*Tafseer Sirat-ul-Jinaan, Part. 15, Surah Bani Israel, Taht-al-Ayah 11, vol. 5, pp. 428, summarised*)

In this relation, let us listen to 2 Ahadees and 2 statements of the pious predecessors, and try to save ourselves from the calamity and harms of hastiness:

Sayyiduna Abdullah Bin Abbas رضي الله عنه states that the Beloved Prophet صلى الله عليه وآله وسلم said to leader of the tribe of Abdul-Qays: You have two such qualities that are beloved to Allah Almighty, (1) Forbearance and (2) Not being hasty. (*Tirmizi, vol. 3, pp. 407, Hadees 2018*)

Sayyiduna Sahl Bin Sa’d Sa’di رضي الله عنه states that the Holy Prophet صلى الله عليه وآله وسلم has said: Calmness is from Allah Almighty and haste is from Satan. (*Tirmizi, vol. 3, pp. 407, Hadees 2019*)

Commenting on this Hadees, Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na’eemi رحمته الله عليه states: Doing worldly or religious works with calmness is from the inspiration of Allah Almighty, and hastening these works is a Satanic whisper. From this translation and commentary, we come to know that this Hadees is not in opposition to the verse: مَغْفِرَةً مِنْ رَبِّكُمْ (Translation from Kanz-ul-Iman: *And run towards forgiveness from your Lord*) and neither is it in

opposition to the verse: يُسَارِعُونَ فِي الْخَيْرَاتِ (Translation from Kanz-ul-Iman: *and are swift to perform good deeds*), as there, not delaying religious works but instead rushing towards fulfilling them quickly has been praised. Whereas, here (in the Hadees) it is referring to a person being hasty within the actual performance of the action such that it gets ruined; this is what is prohibited. Some people offer four units of Salah in two minutes, this is what hastiness is, and hastiness is a bad thing within the actual performance of an act of worship. (*Mirat-ul-Manajih, vol. 6, pp. 625*)

‘Allamah Imam Ahmad Bin Hajar Makki Shaafi’i رَحْمَةُ اللهِ عَلَيْهِ states: Haste is from Satan, however, he is not hasty himself. Rather, he slowly makes man fall into evil in such a way that he does not even realise. However, the one who ponders and reflects thoroughly before taking an action, he attains insight into it. Therefore, until you do not gain insight into a matter, you should not hasten in it, except in the case where it is Wajib to do an action immediately and there is no room to ponder and reflect in it at all. (*Az-Zawajir ‘Aniqtiraf-ul-Kabair, vol. 1, pp. 181*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Hastiness in driving and crossing the road

Dear Islamic brothers! Road traffic accidents are swiftly increasing in Pakistan. According to the government agencies in charge of roads in Pakistan, approximately fifteen to sixteen thousand people lose their lives in road traffic accidents every year on main roads. According to one estimate, a total of approximately thirty thousand lose their lives in road traffic accidents every year. This does not include the deaths of those who lose their lives in railway and airplane accidents. (*Derived from different websites*)

O devotees of the Prophet! Do we ever ponder as to why this is occurring? One very big reason for this is also hastiness. It is due to hastiness that cars are crashing into each other, cars are severely damaged, pedestrians walking on the pathways are also crashed into; the driver not only ends up causing harm to himself, but also to others, many people get injured and become

disabled for rest of their lives. In short, many precious lives are lost due to haste.

Remember! In order to reach one's destination, over-speeding or hastily crossing a road can land a person in the graveyard rather than his destination. Therefore, safety lies in not being hasty when driving and crossing the road, rather, one should adopt patience and precaution, and should follow the traffic rules as long as they do not contravene the Shari'ah. **إِنْ شَاءَ اللَّهُ** as a result of this, we will see a clear decline in road traffic incidents.

Motivation for acting upon Madani In'aam number 8

Remember! The meaning of **إِنْ شَاءَ اللَّهُ** is 'if Allah Almighty wills'

Madani In'aam number 8 is: The meaning of **إِنْ شَاءَ اللَّهُ** is 'if Allah Almighty wills.' And it has been encouraged to say this in Ahadees. Did you say **إِنْ شَاءَ اللَّهُ** when making a firm intention to do any permissible action or not? Also, when someone enquired about your health, instead of complaining, did you say **أَلْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ**, and when you witnessed a blessing, did you say **مَا شَاءَ اللَّهُ** (i.e. *Whatever Allah Almighty wills*)?

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Hastiness in eating

Dear Islamic brothers! Being hasty whilst eating can cause harm in many ways. Those overcome with greed swallow their food hastily without chewing it in order to get it into their stomachs quickly. Remember! Food should be chewed properly before it is swallowed because if it is swallowed hastily without being chewed properly, it puts a great burden on the stomach to digest it. Thus, the work of teeth is taken from the intestines. Similarly, some people love hot food and tea; they end up burning their mouth due to the same passion of theirs. Remember! Eating piping hot food or drinking very hot tea or coffee etc., can cause blisters in the mouth and throat, and there is also a risk of developing an ulcer in the stomach. Drinking cold water

immediately after this is harmful for the gums and the stomach. Therefore, food should be consumed after it has cooled down a bit.

Ameer-e-Ahl-e-Sunnat, Allamah Maulana Muhammad Ilyas Attar Qaadiri رَضِيَ اللهُ عَنْهُ writes on page 280 in volume 1 of his book 'Faizan-e-Sunnat':

Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ narrates that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: You should cool down hot food because there is no blessing in hot food. (Mustadrak, vol. 5, pp. 126, Hadees 7207)

How cold should food be?

Sayyidatuna Juwayriyah رَضِيَ اللهُ عَنْهَا narrates: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would dislike eating food before it stopped steaming. (Mu'jam-e-Kabeer, vol. 24, pp. 66, Hadees 172)

In order to learn more etiquettes and beneficial information pertaining to eating, refer to the chapters 'Qufi-e-Madinah of stomach' and 'Islamic manners of eating' from the book of Ameer-e-Ahl-e-Sunnat رَضِيَ اللهُ عَنْهُ 'Faizan-e-Sunnat'. Also, study the booklet 'Khanay ka Islami Tareeqah'.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! In order to save ourselves from the harms of the world and hereafter, we should take ourselves to account in order to determine whether we are from those who are hasty or not. In order to receive an answer to this question, let us hear about a few actions which are usually done in haste.

53 actions which are done hastily

Performing Wudu, offering Salah, reaching the first Takbeer, in praying behind the Imam, when reciting the Holy Quran, when opening the fast, when offering Taraweeh, when giving Luqmah to the Imam, when performing the ritual sacrifice, when removing the animal's skin after slaughtering it, when performing the rites of Hajj, for the acceptance of Du'a, when making Du'a against someone, when writing/reciting Salat upon the Prophet, waiting

for the outcome of a Wazifah, seeking the Dunya, fixing marriage, receiving cure, being influenced, when in a crowd, running in a stampede, when selecting a field, when getting a house on rent, keeping servants in the house, labelling someone a sinner, making a decision between two parties, when buying, starting a fight, giving an answer to a Shar'i ruling, coming to a conclusion in children's quarrel, attaining pleasure from sins, becoming angry, breaking away from the organisation, when speaking, when eating, forming a bad opinion of another, when driving, when crossing the road, when entering or exiting the car, when paying bills etc., giving bad news, when making others understand, complaining, wanting death, forming an opinion, studying, meeting others, giving news, forming an opinion about another person, making a judgement, writing, exams and making a spiritual guide etc. These are some actions which are undertaken with haste. (Remember that this list is not final, there are many other matters too which are undertaken with haste).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! We were listening to the harms of haste. Even though haste is a generally Satanic work, nevertheless, there are cases in which it is not, i.e. there are some actions in which being hasty is necessary and liked by the Shari'ah, and they should not be delayed. However, the meaning of being hasty is that one quickly proceeds in taking steps towards fulfilling those actions, not that one ruins those tasks or leaves them incomplete due to hastiness during their actual performance. Keep in mind you should take your time with every action, however, it is better to rush towards religious works as one does not know when death will come. (*Mirat-ul-Manajih*, vol. 6, pp. 624)

One should do works of the hereafter quickly

It is stated in a Hadees: Calmness should be observed in everything except for the works of the hereafter. (*Abu Dawood*, vol. 4, pp. 335, *Hadees* 4810)

Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ states: Meaning, it is good to take time in worldly matters as it is possible that the matter in question is harmful, but its harm becomes apparent after waiting and thus,

we can avoid it. However, the works done for the hereafter are only beneficial; whenever one gets a chance, he should perform it, lest he loses the opportunity due to delaying it. It is often seen that some people get an opportunity to perform Hajj, but they don't perform it, and then they don't get the chance again. Allah Almighty states:

فَاسْتَبِقُوا الْحَيْرَاتِ ط

strive to surpass others in good deeds

(Part 2, Surah Al-Baqarah, Verse 148)

Satan causes us to delay good works and ultimately, stops us from performing them altogether. *(Mirat-ul-Manajih, vol. 6, pp. 627)*

Now let us listen to some matters in which haste is necessary:

6 matters in which haste is necessary

It is written on page 164 of 'Hikayatayn aur Naseehatayn': It is narrated: Haste is from Satan, however there are six matters in which haste is not from Satan, they are as follows:

1. Making haste when the time of Salah arrives,
2. Being hospitable to guests when they arrive,
3. Preparing the shroud and burial when a person passes away,
4. Marrying off one's daughter after she becomes Balighah (i.e. adult according to Islamic law),
5. Quickly paying off a debt when the time of repayment comes and
6. Immediately repenting after committing a sin.

(Ar-Raud-ul-Faiq, pp. 86)

Which matters should not be delayed?

It is written on page 137 of the book 'Jald Bazi kay Nuqsanat': One should not delay in getting up for Salah, one should not delay performing Salah when the

its time arrives, repay debts quickly, be the first to give Salam, do not delay in performing the Fard Hajj, quickly perform Ghusl when it becomes Fard, repent quickly from sins, do not delay in becoming pious, do not delay in spending in the path of Allah Almighty, do not delay in marrying off children when they grow up, feed the guest quickly, do not delay in rectifying someone, do not delay in performing the funeral Salah if a Janazah is present, apologise quickly when violating the right of another and make haste in earning continuous reward.

Majlis 'Al-Madina-tul-Ilmiyyah'

Dear Islamic brothers! The Madani movement of the devotees of the Prophet, Dawat-e-Islami, is currently working in over 108 departments to increase the love of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and Awliya in the hearts of people, and to spread the message of Islam all over the world. From these many departments, one department is known as 'Majlis al-Madina-tul-Ilmiyyah'. This department has been working to spread the call to righteousness and to spread religious knowledge through the publication of various books and booklets since 1422 AH, corresponding to 2001. Due to the interesting and engaging topics mentioned in the books of Al-Madina-tul-Ilmiyyah and the easy manner and the high standard to which they are written, they have received acceptance by both the general public and the elite. Initially, six branches were established under the department of Al-Madina-tul-Ilmiyyah, but with the passage of time, this department of Dawat-e-Islami also continued to grow, the number of its branches kept increasing and there are currently sixteen sub-divisions established under Al-Madina-tul-Ilmiyyah. 567 books and booklets have been finalised by this department up until now. May Allah Almighty grant more blessings to Majlis Al-Madina-tul-Ilmiyyah.

اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ

Dear Islamic brothers! We are currently reaping the blessings of the blessed month of Zul-Hijjah-til-Haraam. It is on the 14th of this month that the day of the honourable father of Ameer-e-Ahl-e-Sunnat Allamah Maulana Muhammad Ilyas Attar Qadiri Ziyaae **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** is celebrated. In this relation, let us listen to some aspects of his life:

Introduction to Abu Attar **رَحِمَهُ اللهُ عَلَيْهِ**

The noble father of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**, Haji Abdur-Rahman Qadiri **رَحِمَهُ اللهُ عَلَيْهِ**, possessed a noble character and was an embodiment of righteousness, purity, Shari'ah, and Sunnah. It was his habit to keep his gaze lowered when walking. He had no desire whatsoever for amassing worldly wealth. He had great love for Masajid and would serve them abundantly. When Ameer-e-Ahl-e-Sunnat travelled to Colombo, Sri Lanka in 1979, the people there were very fond of his noble father as he had taken care of the great Hanafi Memon Masjid and had also served it a lot. He was a disciple in the Qadiri spiritual chain and would recite Qasidah Ghausiyyah as his Wird. During his stay in Colombo, the uncle of Ameer-e-Ahl-e-Sunnat told him that he witnessed with his own eyes that whenever your honourable father would recite Qasidah Ghausiyyah sitting on a traditional woven bed, the woven bed would rise from the ground.

Passed away during the Hajj pilgrimage

When Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** was still in infancy, his noble father set off for the Hajj pilgrimage in 1370 AH. During the days of Hajj, many Hajj pilgrims passed away due to intense heat in Mina. Abu Attar, Haji Abdur-Rahman **رَحِمَهُ اللهُ عَلَيْهِ** also passed away after a short illness on 14th Zul-Hijjah-til-Haraam 1370 AH. *(Ta'aruf-e-Ameer-e-Ahl-e-Sunnat, pp. 11)*

May Allah Almighty have mercy upon him and forgive us without accountability for his sake.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ

Mustahabbat (recommended actions) of Eid day

Dear Islamic brothers! With the relevance to Eid, let us listen to the Mustahabbat of Eid day from pages 319 and 320 of the book of Ameer-e-Ahl-e-Sunnat, '*Faizan-e-Ramadan*':

- Cutting the hair (but this should be according to the Sunnah, not according to the non-Muslim styles)
- Clipping the nails
- Having a bath
- Using Miswak (this is in addition to using it in Wudu)
- Wearing nice clothes; if one has new ones then those, otherwise washed ones
- Applying fragrance
- Wearing a ring (whenever you wear a ring, then keep in mind that you can only wear one silver ring that weighs less than 4.5 Maasha (i.e. 4.374 grams). Do not wear more than one ring. The ring should have one stone; it should not have more than one stone and neither should it be without a stone. There is no weight limit for the stone. Men cannot wear a silver band or a ring or band of any other metal except a silver ring that meets the aforementioned conditions).

Announcement

The remaining Mustahabbat of Eid day will be mentioned in the study circles, therefore, please take part in the study circles to learn them

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 بَدْوَامٍ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi رَحْمَةُ اللَّهِ عَلَيْهِ 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 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 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 وَآنْزِلْهُ 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 اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbas رَضِيَ اللهُ عَنْهُمَا that the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.'

(Majma'-uz-Zawaid, pp. 254, vol. 10, Hadees 17305)

2. An easy way to spend every night in worship

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

لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

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

Jadwal for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 30 July 2020

1. Learning Sunnah and etiquettes : **5 minutes**
2. Memorising Du'a: **5 minutes**
3. Fikr-e-Madinah: **5 minutes**
4. Total duration: **15 minutes**

Remaining Mustahabbat of Eid day

- To offer Fajr Salah in the local Masjid
- To eat an odd number of dates such as 3,5,7 etc. before going for the Salah of Eid-ul-Fitr. If there are no dates available, then eat something sweet. If one did not eat anything before the Salah, there is no sin, however, if he did not eat anything until Isha Salah, then he will be blameworthy.
- Offering the Eid Salah in the place designated for it
- Going to the place of Eid Salah by foot
- There is no harm in using a conveyance, however, it is superior to go by foot for those that are able to do so. There is no harm in returning by conveyance
- Going to the place of Eid Salah early and to go via one path and to return via a different path
- Paying Sadaqah-e-Fitr before the Eid Salah
- Expressing happiness
- Giving Sadaqah in abundance
- Going to the place of Eid Salah in a calm and dignified manner, with the gaze lowered
- Congratulating one another

- Shaking hands and embracing one another after the Eid Salah as is customary amongst Muslims. This is better to do as it is an expression of happiness. However, embracing a young attractive boy may lead to mischief. (However, one may follow medical guidelines during the current pandemic).
- Uttering Takbeer in a low voice when going for the Salah of Eid-ul-Fitr, and to utter it loudly when going for the Salah of Eid-ul-Adha. The Takbeer is as follows:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لِلَّهِ الْحَمْدُ ط

Translation: Allah Almighty is the greatest. Allah Almighty is the greatest. There is none worthy of worship besides Allah Almighty and Allah Almighty is the greatest. Allah Almighty is the greatest and all praise belongs to Allah Almighty.

(Bahar-e-Shari'at, vol. 1, pp. 779 – 781, Fatawa-e-Hindiyyah, vol. 1, pp. 149-150)

- The rulings of Eid-ul-Adha are the same as Eid-ul-Fitr. There are some differences in only a few matters. For example, it is Mustahab not to eat anything before the Salah of Eid-ul-Adha, regardless of whether one is performing the ritual sacrifice or not. However, there is no harm if one ate something either. *(Fatawa-e-Hindiyyah, vol. 1, pp. 152)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Du'a after Witr Salah

According to the schedule of the study circle for the weekly Sunnah-inspired Ijtima of Dawat-e-Islami, 'the Du'a for after Witr Salah' will be learnt. The Du'a is as follows:

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ

Translation: All purity belongs to the King (who is the true Lord of all the worlds), the one who is free from defects.

Dear Islamic brothers! This Du'a should be recited three times, and it should be recited in a loud voice the third time, whilst stretching the **واو مدّه** [wao-Maddah] in **اَلْقُدُّوس** for three Alifs.

Ponder! If a believer proclaims that his Lord is the one who is free from all types of flaws and defects, yet he himself becomes an embodiment of flaws, then there is a discrepancy between his words and his actions. Therefore, this Du'a teaches him that he should make a promise to keep his limbs free from faults henceforth so that he becomes a manifestation of his Lord's attributes. May Allah Almighty grant us steadfastness on it. It is better to recite Salat upon the Prophet after reciting Du'a-e-Qunoot in the Witr Salah. (*Dur-e-Mukhtar, vol. 2, pp. 442*)

(*Khazeena-e-Rahmat, pp. 88, 89*)

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 اللهُ عَلَى مُحَمَّدٍ

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

Daily 50 Madani In'amaat

1. Made good intentions?
2. Offered all 5 daily Salahs with Jama'at and Takbeer-e-Aula?
3. Recited Ayat-ul-Kursi, Tasbih-e-Fatimah and Surah Al-Ikhlās after every Salah?
4. Replied to Azan and Iqamat?
5. Recited Durood upon the Holy Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times?
6. Paid Salam to Muslims?

7. Conversed using the words 'Aap' and 'Jee'?
8. Said 'رَبِّ شَاءَ اللهُ' upon intending for permissible things?
9. Replied to the Hamd of the one saying Salam or who sneezed?
10. Used terminologies of Dawat-e-Islami?
11. Applied Qufi-e-Madinah of stomach while eating less than hunger?
12. Delivered or listened to two Madani Dars?
13. Studied or taught in Madrasa-tul-Madinah Baalighan?
14. Read or listened to a reformatory 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 Verses 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 1st of every Madani [Islamic] month, do not give him death until he recites the Kalimah.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّد

صَلُّوا عَلَى الْحَبِيْب