

رَضِيَ اللهُ تَعَالَى عَنْهُ

Imam Husayn's

Passion for Worship

27-August-2020



Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

أَخَذْتُ يَدَهُ رَبِّ الْعَالَمِينَ وَالصَّلَاةَ وَالسَّلَامَ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Imam Husayn's Passion for Worship

الصَّلَاةَ وَالسَّلَامَ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى آلِكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
الصَّلَاةَ وَالسَّلَامَ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى آلِكَ 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, drink, sleep, 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, do Zikr of Allah Almighty for some time, then he can do whatever he wants (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 has stated:

أُولَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُكُمْ عَلَى صَلَاةٍ

The closest person to me on the Day of Judgement will be the one who recites Salat upon me the most. *(Tirmizi, vol. 2, p. 27, Hadees 484)*

Commenting on the above Hadees, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ writes: The one who will be at most ease on Judgment Day will be the one who will be with the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and the way of attaining closeness to the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is to recite Salat upon him in abundance. From this, we come to realise that Salat upon the Prophet is an excellent deed, because all good deeds allow a person to reach Paradise, whereas Salat upon the Prophet grants a person the closeness to the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. *(Mirat-ul-Manajih, vol. 2, p. 100)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the speech, let's first of all make good intentions to please Allah and to earn reward. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his action.* *(Al-Mu'jam-ul-Kabeer, vol. 6, p. 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 صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, اذْكُرُوا اللَّهَ، تُؤْبُوا 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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

O devotees of the Ahl-ul-Bayt! We are currently in the month of Muharram-ul-Haraam. This blessed month has a special connection to the martyrs of Karbala, especially Sayyiduna Imam Husayn رَضِيَ اللَّهُ عَنْهُ. Due to this relevance, in today's speech, we will hear about the piety, righteousness, charitable giving, virtues, merits and greatness of Imam Husayn رَضِيَ اللَّهُ عَنْهُ, and the Beloved Prophet's صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ love for him. We will also specifically listen to some incidents in relation to his passion for worship. Let us first listen to a faith-refreshing account:

Reward for loving Imam Husayn

Sayyiduna 'Allamah Abdur Rahman Ibn-e-Jawzi رَحِمَهُ اللَّهُ عَلَيْهِ states: 'Once, the entire army of Amr Bin Lays was gathered before him. When he saw how vast his army was, he began to cry and said to himself: 'If only I was present at the martyrdom of Imam Husayn رَضِيَ اللَّهُ عَنْهُ with an army the size of this; I would sacrifice my life, honour and my entire army for him.' A saint of that time was blessed with the vision of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in his dream. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Inform 'Amr Bin Lays that we are aware of the thought that entered his heart and we have accepted his intention, may Allah Almighty reward him immensely for this intention and thought.' When the saint who witnessed this dream informed 'Amr Bin Lays of these glad tidings, he was overcome with joy and began to weep profusely.

(Bustan-ul-Wa'izeen, p. 240, summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

O devotees of Imam Husayn! Did you see that the fortunate individual who does not have any concern for his fame or position, but in his heart, he only expresses his love and devotion for Sayyiduna Imam Husayn رَضِيَ اللَّهُ عَنْهُ for the pleasure of Allah Almighty and the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and due to his relationship with the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he expresses a wish

to serve Imam Husayn رَضِيَ اللهُ عَنْهُ, then the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will most definitely favour him, just as we heard in the aforementioned account that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came into the dream of one of his slaves and gave the glad tidings for 'Amr Bin Lays and accepted the thought that crossed his heart. Let us listen to the other blessings that 'Amr Bin Lays received by virtue of his love for Imam Husayn رَضِيَ اللهُ عَنْهُ.

He was forgiven due to his love for Imam Husayn

The governor of Khurasan, 'Amr Bin Lays was seen in a dream after his death, and was asked, 'How did Allah Almighty deal with you?' He said, 'Allah Almighty forgave me.' He was asked, 'Why were you forgiven?' He said, 'I was once looking at the vastness of my army from a mountain and became happy, when a desire entered my heart: if only I was present in the plains of Karbala when the army of Yazeed was being unjust and cruel towards Imam Husayn رَضِيَ اللهُ عَنْهُ and the Ahl-ul-Bayt, رَضِيَ اللهُ عَنْهُمْ I would have aided them. Thus, the Most Generous Lord forgave me, due to this intention of mine.

(Madarij-un-Nubuwwah vol. 1, p. 305, summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O devotees of the Sahabah and Ahl-ul-Bayt! It is a reality that the person who fills his heart with love for the Ahl-ul-Bayt رَضِيَ اللهُ عَنْهُمْ he will attain a portion of the blessings of this world and the hereafter, as loving the Ahl-ul-Bayt رَضِيَ اللهُ عَنْهُمْ is like loving the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself. Loving the Ahl-ul-Bayt is a source of many blessings in both this world and the hereafter, to such an extent, that loving the Ahl-ul-Bayt is a means of attaining the intercession of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The one who wishes to attain mediation and desires to serve me, due to which, I will intercede for him on the Day of Judgement, then he should serve my Ahl-ul-Bayt رَضِيَ اللهُ عَنْهُمْ and keep them happy. *(Barakaat-e-Aal-e-Rasool, p. 110)*

O devotees of the Ahl-ul-Bayt! We should act upon the illuminating teachings of the Ahl-ul-Bayt رَضِيَ اللهُ عَنْهُمْ, and in particular, of Sayyiduna Imam Husayn

رَضِيَ اللهُ عَنْهُ. We should have utmost respect and reverence for those blessed personalities, consider their happiness to be our own happiness, consider their pain to be our own pain, and love them with all our heart, because the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would show immense love towards Imam Hasan and Imam Husayn.

Love for Imam Hasan and Imam Husayn

Sayyiduna Abu Ayyub Ansari رَضِيَ اللهُ عَنْهُ states: I once entered the court of the Beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ whilst Imam Hasan and Iman Husayn رَضِيَ اللهُ عَنْهُمَا were playing in his lap. I asked: O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Do you love them? The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Why should I not love them; they are my two flowers whose fragrance I smell. (*Mu'jam Kabeer, vol. 4, p. 155, Hadees 3990*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O devotees of Imam Husayn! Allah Almighty granted Imam Husayn رَضِيَ اللهُ عَنْهُ many specialities and virtues; before listening to accounts related to his worship and piety, we will listen to a short introduction to him.

A short introduction

- Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ was born on 5th Sha'ban 4 AH in Madinah Munawwarah.
- The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ named him 'Husayn' and 'Shabeer'.
- His Kunyah is Abu Abdullah and his titles are رَيْحَانَةُ الرَّسُولِ and سَيِّدُ رَسُولِ اللهِ.
- He is the leader of the youth in Paradise. (*Siyar A'lam-un-Nubala, vol. 4, p. 402 – 404*)
- The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave Azaan in his ears. (*Kanz-ul-'Ummal, part. 16, vol. 8, p. 252, Hadees 45993*)
- Imam Husayn رَضِيَ اللهُ عَنْهُ was a very generous and virtuous individual.

- Imam Husayn رَضِيَ اللهُ عَنْهُ performed Hajj many times on foot; Sayyiduna Mus'ab رَضِيَ اللهُ عَنْهُ states that Imam Husayn رَضِيَ اللهُ عَنْهُ travelled twenty-five times from Madinah Munawwarah for Hajj on foot. (*Asd-ul-Ghaabah, Raqm 1173; Husayn Bin Ali, vol. 2, p. 28*)
- He took a great amount of knowledge from the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and from his noble father, Ameer-ul-Mu'mineen Sayyiduna Ali-ul-Murtada رَضِيَ اللهُ عَنْهُ.
- His speech was so fascinating that the people would desire that he does not sit in silence, rather, that he continues to share his pearls of wisdom and knowledge.
- He heard and narrated Hadees from his Beloved grandfather صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, his noble father, his honourable mother and Ameer-ul-Mu'mineen Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُمْ.
- He would regularly hold a circle of knowledge in Masjid Nabawi in which he would inform the people of Shar'i rulings.
- Imam Husayn رَضِيَ اللهُ عَنْهُ was martyred on 10th Muharram 61 AH in the plains of Karbala.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The worship performed by Imam Husayn

Dear Islamic brothers! It becomes apparent from the life of Imam Husayn رَضِيَ اللهُ عَنْهُ that he was in a league of his own in terms of his beautiful qualities, and he had received these qualities due to the upbringing he received at home. Imam Husayn's رَضِيَ اللهُ عَنْهُ home was the centre of revelation and inspiration, and a spring of knowledge and wisdom. His household was the pride of the universe and the centre of divine manifestations. It was a centre of worship, devotion and generosity. It was a spring of asceticism, piety and righteousness. It was an aid for the destitute and a support for the grief-stricken. Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ was granted an extremely blessed and spiritual environment from childhood as he was brought up in the lap of

the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and thus he received the special blessings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is for this reason that Imam Husayn رَضِيَ اللهُ عَنْهُ was unmatched in his knowledge and erudition, he was an embodiment of altruism and reliance in Allah عَزَّوَجَلَّ, he was unparalleled in bravery and courage, the possessor of righteousness and piety, a unique exemplar in charitable giving, and he was adherent to patience and gratitude in all states. Imam Husayn رَضِيَ اللهُ عَنْهُ would be very active in participating in good works and was devoted to worship. Imam Husayn was passionate about performing voluntary worship and reciting the Quran in abundance, to such an extent that his level of worship, his performing of voluntary prayers and taking part in righteous works is mentioned in many narrations. Let us listen to two narrations that mention his worship:

Punctual in prayer and fasting

1. Allamah Ibn-e-Aseer رَحِمَهُ اللهُ وَعَلَيْهِ states:

كَانَ الْحُسَيْنُ رَضِيَ اللهُ عَنْهُ قَاضِياً كَثِيراً الصَّوْمِ وَالصَّلَاةِ وَالْحَجِّ وَالصَّدَقَةِ وَأَفْعَالِ الْخَيْرِ جَمِيعِهَا i.e. Imam Husayn رَضِيَ اللهُ عَنْهُ would pray a lot, fast in abundance, perform many Hajj, give a lot of charity and participate in all good works. *(Asd-ul-Ghaabah, Raqm 1173, Husayn Bin Ali, vol. 2, p. 28)*

2. The son of Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ, Sayyiduna Imam Zayn-ul-'Aabideen stated: My father, Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ, would offer one thousand units of voluntary prayer in the day and night. *(‘Iqd-ul-Fareed, vol. 3, p. 114)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O devotees of Imam Husayn! Did you see how much passion Imam Husayn رَضِيَ اللهُ عَنْهُ had for worship? Imam Husayn رَضِيَ اللهُ عَنْهُ would fast in abundance, Imam Husayn رَضِيَ اللهُ عَنْهُ would perform voluntary prayers in abundance, Imam Husayn رَضِيَ اللهُ عَنْهُ would give a lot of charity, Imam Husayn رَضِيَ اللهُ عَنْهُ would perform righteous works, and Imam Husayn رَضِيَ اللهُ عَنْهُ was passionate about performing Hajj. In short, he رَضِيَ اللهُ عَنْهُ would spend his days and nights in the worship and obedience of Allah Almighty. He رَضِيَ اللهُ عَنْهُ would not spend a

moment of his life in useless works, rather, his heart and tongue were always engaged in the remembrance of Allah Almighty; whether standing, sitting, walking, eating, drinking, sleeping or awake; in every state and every moment, he رَضِيَ اللهُ عَنْهُ would remember Allah Almighty and in particular, he رَضِيَ اللهُ عَنْهُ would give great importance to Salah and offer the Salah with great passion and enthusiasm. This was because he رَضِيَ اللهُ عَنْهُ had attained the knowledge regarding Salah from the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself, and it was a blessing of this upbringing that alongside the Fard Salahs, he رَضِيَ اللهُ عَنْهُ would perform Nafil Salah in abundance.

شَهِدْنَا اللهُ! May we be sacrificed upon the worship and devotion performed by the grandson of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Imam Husayn رَضِيَ اللهُ عَنْهُ is the leader of the youth in Paradise, Imam Husayn رَضِيَ اللهُ عَنْهُ is a high-ranking companion, Imam Husayn رَضِيَ اللهُ عَنْهُ is the son of Ameer-ul-Mu'mineen, Sayyiduna Ali رَضِيَ اللهُ عَنْهُ, Imam Husayn رَضِيَ اللهُ عَنْهُ is the beloved son of Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا, Imam Husayn رَضِيَ اللهُ عَنْهُ is the grandson of the king of both worlds, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Imam Husayn رَضِيَ اللهُ عَنْهُ is a part of the Ahl-ul-Bayt of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and the excellence of the Ahl-ul-Bayt is such that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: A person cannot be a true believer until he loves me more than his own life, and until he considers me more beloved than his self, and until my children are more beloved to him than his own children, and until my Ahl-ul-Bayt are more beloved to him than his own family members. (*Shu'ab-ul-Iman, vol. 2, p. 189, Hadees 1505*)

Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ is included amongst the companions, and the excellence of the noble companions رَضِيَ اللهُ عَنْهُمْ is such that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: If you gave gold equal to a mountain in charity, it will not be equal to a Mudd (a small measurement) or even half a Mudd given in charity by one of my companions. (*Bukhari, vol. 2, p. 522, Hadees 3673*)

Despite possessing all of these virtues, Imam Husayn رَضِيَ اللهُ عَنْهُ would perform Nafil Salah in abundance alongside the Fard Salahs. We should reflect regarding ourselves: Do we perform our Fard Salahs? Do we keep our Fard fasts? Do we pay our Zakat according to the rules of Shari'ah? Are we spending our lives doing those actions which earn the pleasure of Allah

Almighty? If we have the ability, then have we performed Hajj according to the principles of the Shari'ah? Sadly we are becoming increasingly lazy in our Fard Salahs; the sound of the Azaan reaches our ears, but we miss our Salah by making excuses of being busy with our work or due to our laziness, and we do not feel any shame in this. However, when it comes to committing sins, our laziness quickly changes into enthusiasm. Some people are even so audacious that when some practicing Islamic brother advises them, giving them the call to righteousness and encourages them to perform Salah or to make up their missed Salahs etc., they reply by saying, **إِنْ شَاءَ اللَّهُ** 'I will start performing Salah from next Friday' or 'I will be punctual again, when Ramadan arrives'; thus, without any shame or hesitation and with great audacity **مَعَادَ اللَّهِ**, it is like they are admitting that they will continue committing the major sin of missing Salahs until the next Friday or next Ramadan arrives. Perhaps it is due to this reason that there is no harmony within our homes and it has become a norm for there to be daily quarrelling. Everyone is worried due to not having any blessings in their sustenance and every person seems to be upset with the next person. Some parents are worried about their disobedient children and in other cases, brothers are disputing with each other.

Raise your children well

O devotees of the Prophet! Perhaps the reason for this is that we have left the teachings of Allah Almighty and the Beloved Messenger **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and instead busied ourselves with disobeying them, day and night; not only are we far from praying Salah ourselves, our children and family members are also becoming distant from praying their Salah. We do not raise our children properly and we do not give them the mindset of performing Salah, whereas we should be raising them properly and encouraging them to perform Salah from a young age.

Remember! If we prevent our children from carrying out impermissible and Haraam works from childhood and bring them up properly, they will prove to be successful in this world and the next, just as Sayyiduna Imam Husayn **رَضِيَ اللَّهُ عَنْهُ** received a good upbringing in his childhood and through the blessings of this, he became a possessor of many virtuous qualities.

Therefore, it is necessary upon parents to raise their children properly as they will be asked about it on the Day of Judgement:

Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُمَا once said to a person: Raise your children well because you will be questioned regarding your children; regarding how you raised them and what you taught them. (*Shu'ab-ul-Iman, vol. 6, p. 400, Hadees 8662*)

Some of the rights that the children have over their parents mentioned by A'la Hadrat Maulana Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ are mentioned ahead:

1. As soon as they begin to speak, teach them 'Allah Allah', then the Kalimah 'لَا إِلَهَ إِلَّا اللَّهُ' and then the entire Kalimah Tayyibah.
2. When they reach the age of discernment, teach them manners; manners pertaining to eating, drinking, laughing, speaking, standing, sitting, walking, modesty and courtesy. They should be taught respect for the pious, parents, teachers, and daughters should be taught the ways of obeying her husband and the etiquettes regarding him.
3. Teach them the Quran.
4. The child should be made to study under a righteous, pious and elderly teacher who holds the correct beliefs. A daughter should be made to read to a righteous woman.
5. After the completion of the Quran, continually emphasise its recitation.
6. Teach them the Quran and Sunnah, for young children are born with an innate inclination towards Islam and have the ability to accept the truth. Therefore, anything that is taught to them at this age will be like engraving on stone.
7. Inculcate the love and respect of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ within their hearts, for it is the source and essence of faith.
8. Teach them the love and honour of the family and companions of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and for the Awliya and Islamic scholars, for it is the root of the Sunnah and the adornment of faith, rather, it is the means of faith persisting.

9. At the age of seven, begin to emphasise the prayer verbally.
10. Teach them religious knowledge, especially the rulings pertaining to Wudu, Ghusl, Salah and fasting. Teach them the virtues of reliance in Allah Almighty, contentment, ascetism, sincerity, humbleness, trustworthiness, truthfulness, justice, modesty, protection of the heart and tongue, and other praiseworthy qualities. Also, teach them the harms of greed, love of the world, love for fame, ostentation, self-admiration, pride, treachery, lying, injustice, shamelessness, backbiting, envy, malice and other bad traits.
11. It is especially from the rights of a son that he be taught how to write as well as mastery in a skill.
12. Teach them Surah Maa'idah.
13. It is especially from the rights of a daughter that one should not express sorrow when she is born, rather, consider her a blessing of Allah عَزَّوَجَلَّ. Teach her how to stitch, sew, spin (thread), cook food, and teach her Surah Noor. *(Fatawa Razawiyyah, vol. 24, pp. 452 – 455, summarised)*

Remember! If we do not make efforts to reform our children and make them habitual in offering their Salah and observing fast, then alongside being disgraced on the Day of Judgement, the worldly harms of this will be that when they grow older, they will not listen to us, they will look at us sternly and they will continually become a means of increasing our worries, however, at that time, we will be incapable of doing anything other than feeling regretful.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Passion for recitation of the Quran

O the devotees of Imam Husayn! The way Imam Husayn رَضِيَ اللَّهُ عَنْهُ was passionate about performing worship abundantly and he رَضِيَ اللَّهُ عَنْهُ used to offer Nawafil abundantly, similarly, he رَضِيَ اللَّهُ عَنْهُ also had a great passion to

recite the Holy Quran abundantly too. Let us hear about his abundant recitation of the Holy Quran.

Sayyiduna Imam Sha'bi رَحِمَهُ اللهُ عَلَيْهِ states: رَأَيْتُ الْحُسَيْنَ يَتَخَتَّمُ فِي شَهْرِ رَمَضَانَ i.e. I saw that Imam Husayn رَضِيَ اللهُ عَنْهُ would complete the entire Quran in Ramadan-ul-Kareem. (*Siyar A'lam-ul-Nubala, Al-Husayn Bin Ali. vol. 4, p. 410*)

A practicing scholar of the Quran

Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ was a practicing scholar of the Quran, an embodiment of piety and righteousness, someone who had fear of Allah Almighty, and a person of great generosity. (*Shahadat Nawasah Sayyid-ul-Abrar, p. 473, summarised*)

Love for the Quran and Salah

O devotees of Imam Husayn! We come to know of Sayyiduna Imam Husayn's رَضِيَ اللهُ عَنْهُ love for the Quran and Salah from the following incident: On the 9th Muharram-ul-Haraam, when all hopes of reconciliation with the army of Yazeed had ended, Imam Husayn رَضِيَ اللهُ عَنْهُ told his brother that this battle should be delayed until tomorrow by any means and it will be better if we spend this night in the worship of Allah Almighty. He then said to his brother: If we have an opportunity, then we will spend this night in Salah, Du'a and seeking forgiveness; as I have love for Salah and recitation of the Quran for the sake of Allah Almighty, and it is my habit to make Du'a and to seek forgiveness in abundance. (*Al Kamil fi Tareekh, vol. 3, p. 415*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

One Madani work from the 12 Madani works is 'Madani Muzakarah'

O devotees of the Prophet! In order to develop a passion for Salah and recitation of the Quran, and in order to develop a habit of making Du'a and seeking forgiveness, take part in the 12 Madani works of the Zayli Halqah. 'Madani Muzakarah' is one work from the 12 Madani works of the Zayli Halqah:

- **اَلْحَمْدُ لِلّٰهِ** By virtue of watching and listening to the Madani Muzakah, one develops a mindset of being cautious in Shar'ī matters
- One gains the company of the devotees of the Prophet
- It increases passion for doing deeds
- One develops a hatred for sins
- One gains steadfastness in the environment of Dawat-e-Islami
- One receives information regarding the works of Dawat-e-Islami.
- It is an excellent way of receiving guidance through the thousands of life experiences of Ameer-e-Ahl-e-Sunnat **وَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ**.
- Alongside receiving religious knowledge from the Madani Muzakah, it also reforms one's character.
- One acquires religious knowledge in the form of Ameer-e-Ahl-e-Sunnat's interesting answers to various questions, and what can be said of the excellence of religious knowledge!

More superior than one thousand units of voluntary prayers

Sayyiduna Abu Zar Ghifari **رَضِيَ اللهُ عَنْهُ** narrates that the Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said to me: O Abu Zar! It is better for you to have spent your morning learning one verse from the book of Allah Almighty than praying 100 Rak'ahs of Nafil Salah, and it is better for you to have spent your morning learning one chapter of knowledge which was acted upon than praying 1000 Rak'ahs of Nafil Salah. (*Ibn-e-Majah, vol. 1, p. 142, Hadees 219*)

اَلْحَمْدُ لِلّٰهِ Many Islamic brothers have repented from their sinful lives through the blessings of Madani Muzakah. Therefore, we should make it our firm habit to watch the Madani Muzakah every week and encourage other Islamic brothers to watch it also. Besides the weekly Madani Muzakah, there are many other occasions when the Madani Muzakah takes place. For example, the 10 Madani Muzakahs of Muharram, the 12 Madani Muzakahs of Rabi-ul-Awwal, the 11 Madani Muzakahs of Rabi-ul-Aakhir,

the daily Madani Muzakarabs in Ramadan, the 10 Madani Muzakarabs of Zul-Hijjah and on other occasions also.

In order to receive motivation for watching the Madani Muzakarab, let us listen to an account of an Islamic brother who attached himself to the environment of Dawat-e-Islami:

His heart was illuminated with love for the Beloved Prophet ﷺ

An Islamic brother of Pakistan was far from the Sunnah and was keen on fashion. It was normal for him to wear fashion wear and waste his valuable time on useless matters. He was completely heedless of the remembrance of Allah Almighty. However, he developed a mindset to live a life performing good deeds because he was once listening to the Madani Muzakarab, and due to its blessings, he changed his life completely. He had an opportunity to take from the invaluable treasure of Ameer-e-Ahl-e-Sunnat's *داعت بَرَكَاتُهُمُ الْعَالِيَةِ* words which are presented in an easy to understand manner. Thus, considering the remainder of his life to be precious, he turned away from fashion and made a firm intention to act upon the Sunnah and to offer his Salah. He adorned his head with an Imamah and his face with a beard, and in order to attain steadfastness upon performing good deeds, he associated himself with the environment of Dawat-e-Islami. In order to spread the call to righteousness, he now travels in the 3-day Madani Qafilah every month.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Charity and donations

O devotees of the Prophet! We were listening to the accounts relating to the acts of worship of Sayyiduna Imam Husayn رَضِيَ اللَّهُ عَنْهُ just as he رَضِيَ اللَّهُ عَنْهُ would strictly observe the Faraaid and Wajibat and offer Nafil Salah in abundance, similarly, he رَضِيَ اللَّهُ عَنْهُ would give a lot of voluntary charity. He رَضِيَ اللَّهُ عَنْهُ would aid the poor and destitute, as this was his familial inheritance. He رَضِيَ اللَّهُ عَنْهُ was a son of the generous household that is the Ahl-ul-Bayt رَضِيَ اللَّهُ عَنْهُمْ, and it is for this reason that he رَضِيَ اللَّهُ عَنْهُ was always at the forefront when it came to expressing generosity and spending in the way of Allah Almighty. He رَضِيَ اللَّهُ عَنْهُ

was so passionate about giving charity, that at times he رَضِيَ اللهُ عَنْهُ would sacrifice his own requirements for his Muslim brothers. Let's listen to an account of Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ and his charitable giving.

Matchless generosity

A man once presented himself in the court of Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ and began to complain of his destitution and poverty. Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ said to him: Sit down for a little while; we will receive our allowance soon. As soon as the allowance arrives, we will send you on your way. A short time had passed, when Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ sent five bags containing one thousand dinars (i.e. gold coins) each. The envoy said: Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ sends his apologies for sending such a small amount of money, please accept it and distribute it amongst the needy. Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ gave all of that money away to that poor man and apologised to the man for the delay. *(Kashf-ul-Mahjoob, p. 77)*

O devotees of Imam Husayn! We learn two things from the aforementioned account:

1. First of all, we learn that Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ was habitual in giving charity and in aiding the destitute, the needy, and the underprivileged. Just as we heard, he رَضِيَ اللهُ عَنْهُ immediately gave all of the money to that poor and needy man. But sadly, today we are stingy and negligent in the matter of charity; if a needy person does come to us, we complain of our lack of income and livelihood and we avoid helping them by making up a lie. Even if we do help someone, we end up falling into the love of fame and showing off by taking photos and uploading them onto social media, with the desire that people will praise us.

Remember! Although giving charity does result in an apparent decrease in a person's wealth, the reality is that it is blessings upon blessings:

Giving charity does not decrease one's wealth

The Beloved Prophet ﷺ stated: **مَا تَقْصَرَ مَالٌ مِنْ صَدَقَةٍ** i.e. 'wealth does not decrease due to giving charity.' (Mu'jam Awsat, vol. 1, p. 619, Hadees 2270)

Dear Islamic brothers! After listening to the aforementioned Hadees, any thoughts of wealth decreasing due to giving charity will have come to an end. Therefore, whenever the opportunity arises, whether we can give a little or a lot, we should never be stingy when it comes to giving charity.

Second Madani pearl

2. O devotees of the Prophet! The second thing that we take from these accounts of Sayyiduna Imam Husayn رضى الله عنه is that Sayyiduna Imam Husayn رضى الله عنه was extremely humble and modest, which is why he رضى الله عنه apologised to that man because of the short time that he had to wait. It was not necessary for him to apologise, yet he still apologised. If we were to ponder over our own states, then never mind showing humility or modesty, even after committing mistakes, we feel no shame and say: We are polite with the one who is polite to us, and discourteous to the one who is discourteous towards us. We will not spare the one who quarrels with us. Whoever says one thing to us, we will reply with ten and whoever causes us any grief, we will make life impossible for him. Whereas, our pious predecessors رضى الله عنهم would even show good conduct to those who disrespected them. Our pious predecessors رضى الله عنهم would apologise even if they were not in the wrong. Our pious predecessors رضى الله عنهم would make Du'a for those that would curse them and our pious predecessors رضى الله عنهم would forgive and pardon those who would hurt their feelings. On the other hand, we hurt the feelings of others without any Shar'i reason, we intentionally cause grief to others, we backbite others, we unrightfully take possession of others' possessions, we curse those who laugh and joke and we look for opportunities to take revenge against people.

Therefore, in order to rid ourselves of these bad habits, we should follow in the footsteps of our pious predecessors by adopting forgiveness, forbearance, tolerance, humbleness, humility, and modesty. The one who

adopts humility and modesty becomes beloved to everyone, whereas, those who are arrogant and are ready to quarrel at every moment are despised.

Majlis Nashr-o-Isha'at

O devotees of the Prophet! Rid yourself of arrogance and adopt humility. In order to develop a mindset of adopting humility, hold firm to the environment of Dawat-e-Islami. The movement of the devotees of the Prophet, Dawat-e-Islami, is currently working in over 108 departments to spread religious knowledge and for the betterment of the Ummah. One of these departments is known as 'Majlis Nashr-o-Isha'at. This department was established on 7 Rabi-ul-Awwal 1427 AH or 6 May 2006 CE with the special permission of Ameer-e-Ahl-e-Sunnat Allamah Maulana Muhammad Ilyas Attar Qadiri Razavi **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** and the central advisory committee of Dawat-e-Islami.

الْحَمْدُ لِلَّهِ This department has had the honour of distributing thousands of books to Islamic scholars, professors, Islamic seminaries and libraries. Keeping their relations strong with the editors of the monthly magazine and other Islamic scholars, they have given them the books of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** and Al-Madina-tul-Ilmiyyah, and the *Monthly Magazine Faizan-e-Madinah*. May Allah Almighty grant more success to 'Majlis Nashr-o-Isha'at'.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Etiquettes of respecting Sayyids

O devotees of the Prophet! Let us have the honour of listening to some etiquettes of respecting Sayyids. First, we will listen to two sayings of the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**:

1. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Whoever treats any member of my Ahl-e-Bayt رَضِيَ اللهُ عَنْهُمْ well, I will recompense him for it on the Day of Judgement. *(Jami' Sagheer, p. 533, Hadees 8821)*
2. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Whoever treats anyone from the children Sayyiduna Abdul Muttalib well in the world, it will be necessary for me to recompense him for it when he meets me on Judgment Day. *(Tareekh Baghdad, vol. 10, p. 102, Hadees 5221)*
 - It is Fard to respect the noble Sayyids and it is Haram to disrespect them. *(Kufriyah Kalimat kay baray mayn suwal jawab, p. 277)*
 - The actual reason for respecting and honouring Sayyids is because they are part of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. *(Sadaat Kiraam ki 'Azmat, p. 7)*
 - It is from the respect and reverence of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that anything attached to him be honoured also. *(Al-Shifa, p. 52, Juz 2; Sadaat Kiraam ki 'Azmat, p. 8)*
 - Showing respect is not in need of certainty or any special proof, therefore, those who are known as Sayyids should be respected. *(Sadaat Kiraam ki 'Azmat, p. 14)*

Announcement

The remaining etiquettes regarding Sayyids will be mentioned in the study circles, so take part in the study circles to learn them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

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



1. The Salat upon the Prophet 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 Salat upon the Prophet 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. *(Afdal-us-Salawat 'ala Sayyid-is-Sadat, p. 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 Salat 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, p. 65)*

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat upon the Prophet, 70 portals of mercy are opened for him.

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

4. The reward of 600,000 Salat upon the Prophet

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

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْبَهَاءِ reports from some saints of Islam that the one reciting this Salat upon the Prophet once receives the reward of reciting Durood 600,000 times. (*Afdal-us-Salawat 'ala Sayyid-is-Sadat*, p. 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 Salat upon me, he does so in these words.' (*Al-Qaul-ul-Badi'*, p. 125)

6. Salat upon the Prophet to attain intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Salat upon me, my intercession will become Wajib for him.

(Attargheeb Wattarheeb, vol. 2, p. 329, Hadees 31)

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn-e- '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, p. 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', Lord of the seven skies and Lord of the magnificent 'Arsh.

Schedule for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 27 August 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 etiquettes of respecting Sayyids

- The one who is not actually a Sayyid but presents himself as a Sayyid is cursed; neither is his Fard accepted nor his Nafl. (*Sadaat-e-Kiraam ki 'Azmat, p. 16*)
- If a deviant claims to be a Sayyid and his deviancy has reached the level of Kufr (disbelief), he should not be respected in the slightest. (*Sadaat-e-Kiraam ki 'Azmat, p. 17*)
- To respect a Sayyid is to respect the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Derived from Fatawa Razawiyyah, vol. 22, p. 423*). (*Sadaat Kiraam ki 'Azmat, p. 8*)
- The teacher should refrain from hitting a Sayyid. (*Kufriyah Kalimat kay baray mayn suwal jawab, p. 284*)
- Sayyids can only be employed for those jobs which do not involve degradation, it is impermissible to employ them for undignified jobs. (*Sadaat-e-Kiraam ki 'Azmat, p. 16*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Du'a to be recited in between the Azaan and Iqamah

According to the schedule of the study circle for the weekly Sunnah-inspired Ijtima' of Dawat-e-Islami, 'The Du'a to be recited in between the Azaan and Iqamah' will be learnt. The Du'a is as follows:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ

Translation: O Allah! I ask you for well-being in the world and the hereafter.

(Ibn-e-Majah, vol. 3, p. 439, Hadees 2957)

(Khazeena-e-Rahmat, pp. 95 – 96)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ 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, p. 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 Salat upon the Holy Prophet 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, fear of Allah, 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 looking just at 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-Oula?
3. Recited Ayat-ul-Kursi, Tasbih-e-Fatimah and Surah Al-Ikhlash after every Salah?
4. Replied to Azan and Iqamat?
5. Recited Salat upon the Holy Nabi صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times?
6. Paid Salam to Muslims?
7. Conversed respectfully?
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. Fasted on Monday?

Du'a of Ameer-e-Ahl-e-Sunnat

O 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.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ