



Blessed parents of the

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Prophet

29-October-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

Blessed parents of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَى أَلِئِكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
وَعَلَى أَلِئِكَ 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

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ غَدًا رَاضِيًا فَلْيُكْثِرِ الصَّلَاةَ عَلَيَّ

‘Whoever desires for Allah Almighty to be pleased with him when presented in His court, he should recite Salat upon me abundantly.’

(Musnad-ul-Firdaus, vol. 2, pp. 284, Hadees 6083)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's first of all make good intentions to please Allah and to earn reward. The Beloved Prophet

صَلَّى اللهُ عَلَيْهِ 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 صَلُّوا عَلَى الْحَبِيبِ اللهُ، اذْكُرُوا اللهُ، تَوَبُّوا إِلَى اللهِ، 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 اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! The gracious month of Rabi'-ul-Awwal is showering its blessings. Everywhere, there is happiness for the arrival of the holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The devotees of the Holy Prophet are providing fragrance to their heart and mind through the remembrance of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

- Somewhere, there are accounts of the blessed birth, and elsewhere, virtues of the Prophet are mentioned.
- In some places, there are discussions on his grandeur and magnificence, and at other places, the exquisite character of the Prophet is discussed.

Somewhere, 'Worship [performed] by Mustafa' is spoken of, and elsewhere, his leadership is mentioned.

- Somewhere, there are discussions of 'the intercession of Mustafa' and at other places, his generosity is spoken of.
- Somewhere, his excellency is mentioned and at other places, his elevated rank is spoken of.
- Somewhere, his strength is spoken of and elsewhere, his bravery is mentioned.
- Somewhere, the graceful Prophetic sight is talked about and elsewhere, the bestowal of the Prophet is spoken of.
- At places, the family of the Prophet is discussed and at other places, the blessings of Prophethood are talked about.
- Somewhere, miracles of the Prophet are spoken of and elsewhere, the character of Mustafa are mentioned.
- Somewhere, the authorities of the Prophet are mentioned and elsewhere, his favours are spoken of.
- Somewhere, the migration of Mustafa is mentioned, and elsewhere, welcoming Mustafa is talked about.

It is as though every particle is attaining its share of blessings from the blessed birth of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. In this relation, let us also hear about the 'Parents of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.' May Allah Almighty give us the ability to listen to the entire speech with good intentions.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The eminence of the Holy Prophet's ﷺ father

Sayyiduna Abdullah Bin Abdul Muttalib رضى الله عنهما is the father of the Holy Prophet ﷺ. His blessed name is, Abdullah, Kunyah (Patronymic) is Abu Muhammad, Abu Ahmad and Abu Qusam (meaning, gatherer of goodness and blessings). (*Sharh Zurqaani 'alal Mawahib-ul-Ladunniyyah, vol. 1, pp. 135*) Moreover, his blessed mother's name is Aminah رضى الله عنها.

From all the sons of Sayyiduna Abdul Muttalib رضى الله عنه, Sayyiduna Abdullah رضى الله عنه was the most adored and cherished. All the beautiful women of the tribe of Quraysh were keen to marry Sayyiduna Abdullah رضى الله عنه. However, Sayyiduna Abdul Muttalib رضى الله عنه was in search of such a woman, who along with beauty, was also of a noble lineage and was pure and chaste to the highest degree.

Riders from the unseen saved life (parable)

One day, Sayyiduna Abdullah رضى الله عنه went to a jungle. The disbelievers of Syria recognised him from a few signs that he is the father of the final Prophet of Allah ﷺ. So, they tried to murder (i.e. martyr) him many times. However, Allah Almighty saved him through His grace and mercy. Therefore, some riders suddenly came from the unseen who did not look like the people of this world. They beat the enemies, making them flee; and safely escorted Sayyiduna Abdullah رضى الله عنه home.

Nikah took place

The father of Sayyidatuna Aminah رضى الله عنها, Sayyiduna Wahb Bin Manaaf رضى الله عنه, was also present in the jungle that day. He witnessed what happened there and developed great affection and reverence for Sayyiduna Abdullah رضى الله عنه. When he came home, he decided that he will marry the apple of his eye, his daughter, Sayyidatuna Aminah رضى الله عنها to Sayyiduna Abdullah رضى الله عنه. Through a few of his friends, he expressed his heartfelt desire to Sayyiduna Abdul Muttalib رضى الله عنه. Look at the mercy of Allah Almighty that all the qualities Sayyiduna Abdul Muttalib رضى الله عنه was searching for in the bride of his beloved son, Sayyidatuna Aminah Bint-e-Wahb رضى الله عنها possessed them all. So, at the age of 24, Sayyiduna Abdullah رضى الله عنه was married to Sayyidatuna Aminah رضى الله عنها. Thus, the blessed

Noor-e-Muhammadi (prophetic light) was transferred from Sayyiduna Abdullah رَضِيَ اللهُ عَنْهُ to the blessed womb of Sayyidatuna Aaminah رَضِيَ اللهُ عَنْهَا.

The passing of Sayyidatuna Aaminah

When the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was 5 or 6 years old, his blessed mother, Sayyidatuna Aaminah رَضِيَ اللهُ عَنْهَا, took him and went to meet the maternal family of Sayyiduna Abdul Muttalib رَضِيَ اللهُ عَنْهُ in Banu 'Adi Bin Najjaar in Madinah Munawwarah. Her servant, Umm-e-Ayman رَضِيَ اللهُ عَنْهَا also accompanied them. On the way back, Sayyidatuna Aaminah رَضِيَ اللهُ عَنْهَا passed away at Al-Abwa' and was also buried there.

Sayyidatuna Aaminah recited couplets at the time of her passing

At the time of passing, Sayyidatuna Aaminah رَضِيَ اللهُ عَنْهَا gazed lovingly towards her beloved son, leader of both worlds, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and recited a few couplets in Arabic. (Which are translated as): O cleansed boy! May Allah Almighty place blessings in you. O son of him who attained deliverance from the trap of death by the help of the bestower of great reward, Allah Almighty. (O my beloved Son!) If whatever I have seen in my dream is true, then you will be a Prophet of Allah Almighty, the most merciful, towards the creation. You will be sent to Haram, and outside Haram, for Islam, which is the religion of your pious father (beloved Prophet of Allah Almighty), Sayyiduna Ibraheem عَلَيْهِ السَّلَام. So, I give you an oath of Allah Almighty and forbid you from idols, do not befriend idols along with the other nations. (*Al-Mawahib-ul-Ladunniyyah, vol. 1, pp. 88-89*)

The world will perish, but I will never perish

Hakeem-ul-Ummah, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ says: During the illness of Sayyidatuna Aaminah رَضِيَ اللهُ عَنْهَا, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would cry, whilst massaging the blessed head of his mother. When the tears of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ dripped on to the face of his mother, she opened her eyes, and whilst wiping the tears with her headscarf, she said: 'The world will die but I will not die, because I am leaving behind a son like you, due to whom I would be spoken of in the east and the west.' The saying of this saintly woman of the time was [proven to be] completely true. (*Mirat-ul-Manajeeth, vol. 2, pp. 523*)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Deceased parents resurrected

O devotees of the Prophet! Everyone loves their parents dearly. Then why wouldn't his parents be beloved to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! From the bestowal of Allah Almighty, to include his beloved parents also among his beloved Ummah, listen to and rejoice over the great miracle that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ manifested.

Sayyiduna Imam Abu-ul-Qaasim Abdul Rahman Suhayli narrates: It is narrated by the mother of believers, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ عَنْهَا: The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ supplicated: 'Oh, Allah Almighty! Resurrect my parents.' Allah Almighty accepted the supplication of his beloved and brought his blessed parents back to life. They both brought faith upon the last Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and then returned to their shrines. (Al-Raud-ul-Unuf, vol. 1, p. 299)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Blessed parents never worshipped any other god

Be warned! No one should think that رَضِيَ اللهُ عَنْهُمَا the blessed parents مَعَآذَ اللهِ died upon Kufr and were facing the punishment of the grave, which is why the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had them recite the Kalimah and made them Muslim, so that they could be saved from the punishment. This was never the case! Rather, they were both adherents of Tawheed (i.e. they accepted Allah Almighty to be One) and they never worshipped any other god. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ brought them back to life and had them recite the Kalimah so that they could be a part of his Ummah.

The forefathers of the Beloved Prophet ﷺ were people of Iman

Hakeem-ul-Ummah, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ states: The Iman of Sayyidatuna Aaminah رَضِيَ اللهُ عَنْهَا is established through a clear verse of the Holy Qur'an. Sayyiduna Ibrahim عَلَيْهِ السَّلَام made the following Du'a:

وَمِنْ ذُرِّيَّتِنَا أُمَّةٌ مُسْلِمَةٌ لَكَ

Translation of Kanz-ul-Iman: And raise from our offspring a nation obedient to

You. [Kanz-ul-Iman (Translation of Quran)] (Part 1, Surah Al-Baqarah, Verse 128)

He عَلَيْهِ السَّلَام then made the following Du'a in the court of Allah Almighty:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ

(Translation of Kanz-ul-Iman: 'O our Lord, and send amongst them a Messenger from themselves).

[Kanz-ul-Iman (Translation of Quran)] (Part 1, Surah Al-Baqarah, Verse 129)

Meaning, 'O Allah! May a group of believers always remain among my offspring, and O Allah! Send the Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in this group of believers.' No doubt, this Du'a of Sayyiduna Ibrahim عَلَيْهِ السَّلَام was accepted. The forefathers of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were all people of Iman and believers. (Tafseer-e-Rooh-ul-Bayan, vol. 5, pp. 518)

Heavenly whale

Sayyiduna Allamah Isma'eel Haqqi رَحْمَةُ اللهِ عَلَيْهِ narrates in Tafseer Rooh-ul-Bayan: 'Sayyiduna Yunus عَلَيْهِ السَّلَام remained in the belly of the whale for three, seven or forty days, hence, that whale will go to Paradise.

(Dalaail-un-Nubuwwah, pp. 28, Hadees 15)

The Blessed Parents are people of Paradise

O devotees of the Prophet! Think for a moment! If the whale in whose belly the Prophet of Allah, Sayyiduna Yunus عَلَيْهِ السَّلَام remained for a few days will go to Paradise, then what can be said about the blessed womb in which the leader of Sayyiduna Yunus عَلَيْهِ السَّلَام, Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remained in for several months. How is it possible that Sayyidatuna Aminah رَضِيَ اللهُ عَنْهَا left this world upon Kufr مَعَآذَ اللهِ and was subjected to the punishment of the grave! Undoubtedly, every moment of the lives of the blessed parents رَضِيَ اللهُ عَنْهُمَا of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was spent upon Tawheed (i.e. in a state of Iman), and they are people of Paradise. In fact, all of the forefathers of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were upon the truth, just as the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'I continued to be transferred from the loins of pure men to the wombs of pure women.'

(Dalaail-un-Nubuwwah, p. 28, Hadees 15)

Sayings of the honourable scholars

A summary of what A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has stated on page 299 of volume 30 of Fatawa Razawiyah is as follows: 'Many eminent scholars are of the opinion that the beloved parents of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are Muslims and the matter concerning their salvation in the hereafter has already been decided. Sayyiduna Imam Jalal-ud-Deen Suyuti Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ has written seven booklets regarding the Iman of the Beloved Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ parents and proved their Iman. Qadi Imam Abu Bakr Ibn-ul-'Arabi Maliki رَحْمَةُ اللهِ عَلَيْهِ was asked the following question, 'A person states that the forefathers of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are in Hell مَعَادُ اللهِ.' He رَحْمَةُ اللهِ عَلَيْهِ said, 'Such a person is accursed.' (Tafseer-e-Rooh-ul-Bayan, vol. 1, p. 218)

The body was still preserved even after 1400 years!

According to the newspaper 'Nawaiwaqt' dated 21st January 1978, during the digging carried out for the extension of Masjid al-Nabawi, the blessed body of the Beloved Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ noble father, Sayyiduna Abdullah bin Abdul Muttalib رَضِيَ اللهُ عَنْهُ, which had been buried more than 1400 years prior, was taken out from the blessed grave and it was completely preserved and fresh.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

One Madani Work from the 12 Madani Works, 'Area visit'

الْحَمْدُ لِلَّهِ, the movement of the devotees of the Prophet, Dawat-e-Islami, gives us the mindset of remaining humble and gives us the drink from the cup of Prophetic love. Therefore, in order to attain these blessings, you should also attach yourself to this Madani environment and take part in the 12 Madani Works of the Zayli Halqah. Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ has encouraged us to give at least 2 hours every day for Madani Works, and no doubt, the one who gives more time for this will have more opportunities to gain reward, إِنَّ شَاءَ اللهُ.

One Madani Work from the 12 Madani Works of the Zayli Halqah is 'Area Visit.' This Madani Work has countless benefits; for example, the Masjid remains populated. Area Visit allows Madani Work to spread abundantly. New Islamic brothers come towards the Madani environment. Those who do not

offer Salah can start offering Salah. One has the opportunity to take a share from the Du'as of Ameer-e-Ahl-e-Sunnat **وَأَمَّتْ بَرَكَاتُهُمُ الْعَالِيَةَ** and to give the call to righteousness. Let us listen to an account regarding 'Area Visit' for our motivation:

The Masjid became populated

The Qafilah of an Islamic brother from Karachi arrived at a Masjid in a city of Pakistan. There was a lock on the door. When the door was opened, everything was covered in dust and it appeared as though the Masjid had been closed for a long time. They all got together and cleaned the Masjid, and after the Asr Salah, they all went to the playground for Area Visit and gave the call to righteousness to the youth that were playing there. **الْحَمْدُ لِلَّهِ!** Many of the youth were ready to come with them to the Masjid at that very moment. After arriving at the Masjid, they had the honour of offering Salah with them and listening to the Sunnah-inspired Bayan also. With individual efforts, they made an intention to keep the Masjid populated. After witnessing all of this, an elderly man who was present there began to cry and said, **الْحَمْدُ لِلَّهِ!** Through the blessings of the devotees of the Prophet and the Area Visit, this Masjid has been populated.'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Majlis-e-Aimmah-e-Masajid and Majlis Imamat Course

Dear Islamic brothers! In order to gain an increased desire for good deeds and the mindset of staying away from sins, attach yourself to the Madani environment of Dawat-e-Islami, the movement of the devotees of the Prophet. **الْحَمْدُ لِلَّهِ!** Dawat-e-Islami is working in over 108 departments to spread the call to righteousness. One department from among these is 'Majlis-e-Aimmah-e-Masajid and Imamat Course', which is working to populate the Masajid by appointing Muazzins and Imams, and in keeping their best interests at heart, it appoints an appropriate wage for them so that the Islamic brothers can be freed of financial concerns and busy themselves with spreading the call to righteousness.

Muazzins and Imams play an important role in populating the Masjid. **الْحَمْدُ لِلَّهِ!** those Imams who are attached to the Madani environment of Dawat-e-Islami

keep the Masajid populated by waking up Muslims for Fajr, inclining people towards praying in congregation through individual efforts, giving Dars from Faizan-e-Sunnat, taking part and making others take part in the circles of Tafseer-e-Quran after Fajr Salah, and in order to learn the Sunnah, they travel and make others travel in the Qafilahs of the devotees of the Prophet.

Similarly, there is a department of Dawat-e-Islami known as 'Majlis Imamat Course.' This department runs an Imamat course for those Islamic brothers who wish to go into Imamat. Mentioning the importance of this course, Ameer-e-Ahl-e-Sunnat **داعية بركاته العالمة** states: 'The one who wishes to perform Imamat should definitely complete the Imamat course, even if he is a Madani, because one receives training especially concerning the rulings of Imamat in the Imamat course.' After coming to know the details of what one learns in the Imamat course, everyone who has any pain for the religion will have a strong wish to complete the Imamat course also.

آلحمد لله, in the Imamat course, one is given excellent training regarding fundamental beliefs. One is taught the rulings regarding Wudu, Ghusl, Salah, Imamat, funeral rites, purity and impurity, performing Nikah, collecting donation, etc. One learns how to recite and teach the Quran with the correct rules of pronunciation. One is also given training on ethical codes of conduct. One is also given training in performing the Madani Works, and a certificate is also issued upon the completion of the course. **آلحمد لله**, through the blessings of the Imamat course, Islamic brothers become Imams and gain a position of respect in the society. Therefore, the one who is able to, should definitely acquire religious knowledge by doing the Imamat course. May Allah Almighty grant every Islamic brother, who is attached to Dawat-e-Islami, the ability to complete the Imamat course.

أُمَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

A few rulings regarding touching the Holy Qur`an

O devotees of the Prophet! Let us listen to 'A few rulings regarding touching the Qur`an' from page 28 of the booklet 'Tilawat ki Fazeelat [Excellences of reciting the Holy Quran]':

1. If one does not have Wudu, then it is Fard to make Wudu in order to touch the Holy Qur`an. *(Noor-ul-Idah, p. 18)*
2. There is no harm in reciting it (without Wudu) whilst looking at it without touching it.
3. It is not permissible to perform Tayammum for touching the Holy Quran or to perform the prostration of recitation or prostration of thankfulness if one has the ability to use water. *(Bahar-e-Shari'at, part. 1, 2, p. 352)*

Announcement: The remaining rulings regarding touching the Qur`an will be mentioned in the study circles, therefore, take part in the study circles to learn about them.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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, 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 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, pp. 65)*

3. 70 Portals of mercy

صَلَّى اللهُ عَلَى مُحَمَّدٍ

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

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

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

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

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ وَهُوَ يَرْوَى 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*, pp. 149)

5. Nearness to the Distinguished Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ. The respected companions رَضِيَ اللهُ عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When he recites Salat upon me, he does so in these words.' (*Al-Qaul-ul-Badi'*, pp. 125)

6. Salat upon the Prophet to attain intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْزِلْهُ الْبَقْعَةَ الْمُقَرَّبَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

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

(AttargheebWattarheeb, vol. 2, pp. 329, Hadees 31)

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn-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, pp. 254, vol. 10, Hadees 17305)

2. An easy way to spend every night in worship

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

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

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

Schedule for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 29 October 2020

1. Short Bayan on different topics: **5 minutes**
2. Memorising Du'a: **5 minutes**
3. Fikr-e-Madinah: **5 minutes**
4. Total duration: **15 minutes**

Remaining rulings regarding touching the Qur`an

4. The one upon whom Ghusl is Fard, it is Haraam for him to touch the Qur`an, even if it is its blank margin, its cover or cloth. It is also Haraam for him to recite it whether while touching it or without touching it or by looking at it or from memory. Moreover, it is also Haraam for him to write a verse, write a Ta'weez of a verse, touch such a Ta'weez, or touch or wear such a ring; such as the Muqatta'at ring. *(Bahar-e-Shari'at, Part. 1, 2, p. 326)*
5. If the Holy Qur`an is in a holder, there is no harm in touching the holder. Similarly, it is permissible to touch it with a handkerchief or such a cloth which is neither considered a part of you nor a part of the Qur`an. It is Haram to touch it with the sleeve of your shirt or the corner of your scarf; to such an extent that if one side of a shawl is on your shoulder, then it is Haraam to touch the Qur`an with the other side of the shawl, as these are all considered to be a part of you, just as the cover is considered to be a part of the Holy Qur`an. *(Durr-e-Mukhtar wa Radd-ul-Muhtar, vol. 1, p. 348)*
6. The rulings regarding reciting or touching the Holy Qur`an also apply to translations of the Holy Qur`an in Persian, Urdu or any other language. *(Bahar-e-Shari'at, part. 2, p. 327)*
7. If any verse is written in a book or a newspaper, it is not permissible for the one who does not have Wudu or the one who must perform Ghusl to touch that verse or to touch the area of the paper that is directly behind the part where the verse is written.
8. The one who does not have Wudu or who must perform Ghusl cannot touch any part of a paper which only has a verse written upon it and nothing else; whether it is the front, back, corner, etc.

9. It is a sincere plea to the publishers of religious books and monthly magazines to refrain from printing verses or their translations on any of the cover pages of the publication. Because while picking up and touching these books and booklets, many Muslims can inadvertently touch them without Wudu. In regards to this, A'la Hadrat, the Imam of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ writes on page 393 of the 23rd volume of Fatawa Razawiyyah: 'Printing a blessed verse onto a paper which is wrapped around a bunch of newspapers or a booklet, or on a card or envelope, necessitates disrespect and leads towards Haraam. They are touched by postmen or others who do not have Wudu, in fact, even by those upon whom Ghusl is Fard, and even by the disbelievers who are always in a state of impurity, and this is Haram.'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Du'a when tying an Imamah and wearing clothes

According to the schedule of the weekly Sunnah-inspired Ijtima of Dawat-e-Islami, 'The Du'a when tying an Imamah and wearing clothes' will be learnt. The Du'a is as follows:

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صُنِعَ لَهُ
وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ

Translation: O Allah Almighty! All praise belongs to you, you have clothed me with this clothing. I ask you of its goodness and the goodness of what it has been made for. And I seek refuge in you from its evil and the evil of what it has been made for. (Abu Dawood, vol. 4, p. 59, Hadees 4020)

Sayyiduna Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ narrates: When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would wear new clothes, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would mention its name, 'Qamees or 'Imamah' and then recite this Du'a.

(Abu Dawood, vol. 4, p. 59, Hadees 4020)

Note: This Du'a can be recited when tying an old Imamah also.

(Fayd-ul-Qadeer, vol. 5, p. 125) ('Imamah kay Fazaail, p. 128)

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

Saying of the Beloved Rasool ﷺ: Pondering (over the Hereafter) for a moment is better than the worship of 60 years.

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

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

1. To please Allah ﷻ, I will carry out today's Fikr-e-Madinah (i.e. self-accountability) myself through the Madani In'amaat booklet and persuade others as well.
2. I will praise (i.e. thank) Allah ﷻ for the Madani In'amaat which I practised.
3. I will be regretful about the Madani In'amaat which I did not practise and try to act on them in the future.
4. Allah ﷻ forbid, if I have not acted on any such Madani In'aam which saves a person from 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 ﷺ 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 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-Oula?
3. Recited Ayat-ul-Kursi, Tasbih-e-Fatimah and Surah Al-Ikhlās after every Salah?
4. Replied to Azan and Iqamat?
5. Recited Salat upon the Holy Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times?
6. Paid Salam to Muslims?
7. Conversated using the words 'Aap' and 'Jee'?
8. Said 'إِنْ 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 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, Chasht and Awwabeen?
20. Offered Tahiyya-tul-Wudu and Tahiyya-tul-Masjid?
21. Recited or listened to three Ayahs from Kanz-ul-Iman with translation and commentary?
22. Performed individual efforts on two (Islamic) brothers?
23. Spent two hours in Madani activities?
24. Obeyed your Nigran?
25. Refrained from using things asking from others?
26. In case one committed a mistake, did you reform him?
27. Performed veil within veil? Moreover, faced towards the Qiblah?
28. Controlled your anger?
29. Refrained from useless questions?
30. Observed Shar'i veil from your non-Mahram relatives / neighbours?
31. Refrained from films, dramas, songs and music etc.?
32. Made efforts to establish Madani environment at home?
33. Refrained from slandering and abusing?
34. Refrained from intervening into other's conversation?
35. Called out Sada-e-Madinah?
36. Kept your gaze lowered while applying Qufl-e-Madinah of eyes?
37. Made the efforts to refrain from peeping into others' houses?
38. Refrained from lying, backbiting, tale-telling, jealousy, arrogance and breaking promises?

39. Stayed in the state of Wudu for most part of the day?
40. Refrained from staring at the face of the addressee?
41. Paid back the loan on time?
42. Concealed Muslims' faults?
43. Kept unified relations?
44. Made efforts to create humility and self-mortification during Salah and Du'a?
45. Refrained from uttering such words of humility which your heart does not approve to?
46. While applying QufI-e-Madinah of tongue, did you converse through gestures and by writing 4 times?
47. Watched or listened to the video/audio of one Bayan or Madani Muzakarah, or watched Madani Channel for 1 hour 12 minutes?
48. Refrained from joking, taunting, hurting feelings and laughing aloud?
49. Used minimum words for necessary conversation?
50. Wore Madani attire the whole day?

QufI-e-Madinah performance

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

Weekly 8 Madani In'amaat

1. Attended the weekly Ijtima' from beginning to end?
2. Performed individual efforts on at least 4 brothers after the Ijtima'?
3. Inquired after an ill person?

4. Took part in Madani Daurah?
5. Made efforts to bring those back who were associated to the Madani environment but do not come anymore?
6. Attended the Masjid Ijtima' (weekly Madani Muzakarah)?
7. Sent a letter?
8. Kept Sawm on Monday?

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

Ya Allah عَزَّوَجَلَّ! The one who sincerely acts upon Madani In'amaat, fills in the booklet by performing Fikr-e-Madinah daily and submits it to his relevant responsible Islamic brother on the 1st of every Madani [Islamic] month, do not give him death until he recites the Kalimah.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ