

Importance of **Cleanliness**

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Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

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

Importance of Cleanliness

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
 وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
 أَلصَّلَاةُ 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 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 and 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

Ameer-ul-Mu'mineen Sayyiduna Umar Bin Khattab رَضِيَ اللَّهُ عَنْهُ states:

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

Translation: *Indeed, Du'a remains suspended between the heavens and earth, and nothing from it ascends until you send Salat upon your Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.* (Tirmizi, to the end, vol. 2, p. 28, Hadees 486)

Dear Islamic brothers! No doubt, those devotees of the Prophet who continuously send Salat upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ whether standing, sitting, walking, sleeping, and whether in a state of Wudu or not in Wudu are very fortunate. إِنَّ شَاءَ اللَّهُ, through the blessings of sending Salat in abundance, the difficulties at the time of death will be made easy, and the stages of the grave and the Hereafter will also be traversed with ease. إِنَّ شَاءَ اللَّهُ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ 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 اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his action.* (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 **تُؤَبِّئُوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ**, 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

Dear Islamic brothers! Just as the religion of Islam has purified humans from the filth of Kufr and Shirk and granted them honour and elevation, similarly, it has raised the dignity of the mankind through the great teachings of the internal and external cleanliness. Whether it is the purity of the body or the cleanliness of clothes, whether it is the excellence of outward appearance or the excellence of one's conduct, whether it is the cleanliness of one's house and belongings or the washing of one's conveyance; in short, Islam has given the guidance and encouragement to keep everything clean and pure.

Let us listen to three sayings of the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** regarding cleanliness:

1. Cleanliness is half of Iman. *(Muslim, p. 140, Hadees 223)*
2. Indeed, Islam is (a) pure and clean (religion) (whereas, in another narration, it states: Allah Almighty has kept the foundation of Islam upon cleanliness), so you should also acquire purity, for only the one who is pure and clean (internally and outwardly) will enter Paradise. *(Kanz-ul-Ummal, vol. 5, p. 123, Hadees 25996; Jami'-ul-Jawami, vol. 4, p. 115, Hadees 10624; Fayz-ul-Qadeer, vol. 2, p. 409, under the verse, 1953)*
3. Keep the clothes that you wear clean, and look after your rides, and your outward appearances should be so clean that when you go among the people, they honour you. *(Jami'-us-Sagheer, p. 22, Hadees 257)*

'Allamah Abdur-Rauf Munaawi **رَحِمَهُ اللَّهُ عَلَيْهِ** states the following: This Hadees indicates to the fact that one should avoid all such things that people show dislike and disdain towards; the people of authority and the scholars should especially avoid them. *(Fayz-ul-Qadeer, vol. 1, p. 249, under the Hadees 257)*

Remember! When a child comes to this world, he is covered in blood, and cleanliness becomes attached to him straight after his birth. Then, until the child does not reach the age of understanding, the responsibility for his cleanliness and purity is undertaken by his parents or guardians. After reaching the age of puberty (Baaligh), various Islamic rulings (e.g., Salah, etc.) become binding upon him due to which, it becomes necessary for him to keep his body and clothes pure.

Similarly, the Shari'ah commands that after one's death, the deceased should be bathed and then buried. Despite the great importance given to cleanliness in Islam, there are a number of people in our society who display laziness in the matter of cleanliness. Their clothes, bedding, shoes, socks, handkerchiefs, Imamahs, shawls, comb, conveyance, and in short, every such thing which they utilise, call out to be cleaned.

However, if a person is clean himself and his surrounding environment is also clean, then this can prove to be very beneficial for him to be physically and mentally healthy. When the body and mind are healthy and sound, a person can fulfil many religious and worldly tasks in an excellent manner. When he worships, he will sense delight in it, and he will attain humility and submissiveness in it. Similarly, when a person is clean outwardly, it has an impact on his inner-self also, for they both have a connection with one another.

Moreover, one should ponder over how much he likes a clean person, how much he enjoys staying with such a person and remaining in his company. Furthermore, like-minded individuals incline to each other; a clean person sits in the company of clean people, just as it is said, *‘الْجَنَسُ يَبْتَئِلُ إِلَىٰ جَنَسِهِ’*, meaning, *'everything inclines towards its own kind'*.

Friendship of a crow and a pigeon

Once, a crow and a pigeon became friends; when a person observed this, he began to think to himself that what match is there between a crow and a pigeon; both of them are distinct, so, how did they both become friends? After pondering, he came to realise that the pigeon was lame and so too was the crow; thus, their common attribute had made them friends.

Galenus and the mad man

Galenus (the famous Greek physician) was once going somewhere when an insane person came close to him, sat by him and began talking.

Galenus went to his servant and said, 'Fetch such-and-such medicine, I will eat it.' The servant said, 'This is not for you to eat.'

Galenus replied, 'I will eat this medicine.' The servant then said, 'You cannot eat this medicine, it is for insane people.'

Galenus said, 'If I am not insane, then why did that insane person come before me? Certainly, there is something within me that brought him close to me.'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

O devotees of the Prophet! These accounts are to make us understand that if cleanliness, purity, fragrance and hygiene become a part of our nature, then like-minded people will be close to us. Therefore, whenever we eat, we should remember to make the Wudu for eating with good intentions.

- The meaning of Wudu for eating is that one should thoroughly wash their hands and the front part of their mouth.
- Mouth should be rinsed too, as we use our hands every day to carry our various works, which causes dirt and countless germs to accumulate on our hands. **الْحَعْدُ لِلَّهِ**, through the blessings of performing the Wudu for eating, not only will our hands, mouth, etc., become clean, but we will gain protection from various illnesses and germs too.

This is also encouraged in blessed Ahadees. Let us listen to five sayings of the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** for our encouragement:

Virtues of the Wudu before and after eating

1. The Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated: 'Making Wudu before and after eating removes dependency, and it is from the Sunnah of the

Messengers عَلَيْهِ السَّلَام. (Mu'jam Awsat, vol. 5, p. 231, Hadees 7166)

2. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who desires that Allah Almighty increases wellbeing in his home, he should perform Wudu when food is presented and also when it is taken away. (Ibn-e-Majah, vol. 4, p. 9, Hadees 3260)
3. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Performing Wudu before eating is one virtue, and performing Wudu after eating is two virtues. (Jami'us-Sagheer, p. 574, Hadees 9682)
4. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Wudu (i.e. to wash hands and the front part of the mouth) before and after eating expands sustenance and distances Satan. (Kanz-ul-Ummal, juz 8, vol. 15, p. 106, Hadees 40755)
5. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The way of attaining blessings in food is to perform Wudu (i.e. washing both hands up to the wrists) before it (i.e. eating) and after it (i.e. eating). (Tirmizi, vol. 3, p. 334, Hadees 1853, selected)

Dear Islamic brothers! The summary of the aforementioned Ahadees is that the Wudu of eating removes dependency, it is the Sunnah of the Noble Prophets عَلَيْهِ السَّلَام, it increases goodness in one's home, one gains one virtue before eating and two virtues after eating through its blessings, Satan is distanced and it is a means of attaining blessings in food.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Keep the following in mind here: The meaning of Wudu for eating is not the same Wudu as made for Salah, rather, it means to wash both hands up to the wrists, washing the front part of the mouth and rinsing your mouth.

A summary of what Hakeem-ul-Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ states is: In the Torah, it was commanded to wash both hands and rinse the mouth before and after eating, but the mischievous people of that nation altered it and removed the initial washing and kept the washing of the hands after eating. The reason for the command of washing the hands and mouth

before eating is that the hands and mouth become dirty due to being utilised in work. The reason for the washing of the hands and mouth being stipulated after eating is that the hands and mouth become greasy due to eating. The one who rinses his mouth out after eating will remain protected for tooth diseases. Likewise, the one who is habitual in using Miswak during Wudu remains safe from tooth and stomach diseases. *(Mirat-ul-Manajih, vol. 6, p. 32, summarised)*

Washing hands and mouth before and after eating has many medical benefits also. Thus, the experts state that stomach germs mostly enter the body during eating and drinking; not washing the hands and mouth before eating can result in skin diseases, stomach diseases and many other ailments. Sometimes, other sick people spitting, sneezing and coughing can cause germs to land on our hands; washing the hands and mouth properly before eating can save us from them. Similarly, by not washing hands and mouth after eating result in germs growing and increasing on the soiled areas, which can result in illnesses to spread. Therefore, safety lies in one making a habit of washing the hands and mouth before and after eating. However, we will only receive reward for this if we have the intention of acting upon the Sunnah. May Allah Almighty enable us to act upon this!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Cleanliness is an excellent habit. Whether we are rich or poor; healthy or sick; cleanliness and hygiene protect a person's honour and dignity in every state. Just as Islam has purified humans from the filth of Kufr and Shirk and granted them honour and elevation, at the same time, it has also raised the dignity of the mankind by providing them great guidance in relation to both, internal and external cleanliness. Whether it is the purity of the body or the cleanliness of clothes, whether it is the excellence of outward appearance or the excellence of one's conduct, whether it is the cleanliness of one's house and belongings, or the washing of one's conveyance; in short, Islam has given the guidance and encouragement to keep everything clean and pure. Our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself was matchless when it came to cleanliness and hygiene. It is recorded in

many books that fragrance would emanate from his blessed body, and his blessed perspiration was also fragrant.

It is stated on pages 281 and 282 of the book of Maktaba-tul-Madina, entitled, 'Seerat-e-Rasool-e-Arabi': He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would comb his blessed beard, look in the mirror and apply kohl in his eyes before sleeping. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would trim his moustache. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would also trim his blessed hair, and if his blessed hair would spread naturally, then he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would split them into two parts by parting them, but he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would not especially make efforts to part them. It was due to the purity of his blessed body that flies never sat on his blessed body or clothing. (*Al-Shifa bi-ta'reef haqooq-il-Mustafa, fasl wamin zalik ma zahra min al- ayat inda maulidihi, vol. 1, p. 368*)

Umm-ul-Mu'mineen, Sayyidatuna Aishah Siddiqah رَضِيَ اللهُ عَنْهَا states: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to me and said, 'O Aishah! Wash both these shawls!' So, I said, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I just washed them yesterday.' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Are you not aware that clothes make Tasbih (i.e., glorify Allah Almighty) also, and when they become dirty, its Tasbih stops.' (*Tareekh-e-Baghdad, vol. 9, p. 245*)

Dear Islamic brothers! These aspects of the blessed life of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are inviting us to give special attention to cleanliness and hygiene; the Holy Quran also encourages cleanliness, hence, Allah Almighty states:

Allah Almighty likes clean people

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

Indeed, Allah loves those who repent abundantly and loves those who purify themselves.

[*Kanz-ul-Iman (translation of Quran)*] (Part 2, Surah Al-Baqarah, Verse 222)

Moreover, the blessed Ahadees also mention the importance of cleanliness and hygiene at various places. The meaning of purity is very vast in Islam; the

need of purity in a human life begins at birth and continues until his death. Therefore, being connected with purity is perfection of life, and disassociation from purity is the fall of life. Observing purity is health, and being heedless of purity is like illness. It is for this reason that ‘purity’ is a word containing vast meanings in the sight of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, which is why he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared cleanliness to be half of Iman. Let us listen to seven Ahadees in relation to cleanliness:

The importance of cleanliness in Ahadees

1. **الطَّهُورُ نِصْفُ الْإِيمَانِ**, i.e., *Cleanliness is half of Iman.* (*Musnad Ahmad, Musnad Al-Kufiyeen, vol. 6, p. 358, Hadees 18315, selected*)
2. Indeed, Islam is clean and pure (religion), so attain purity, for only the one who remains clean will enter Paradise. (*Kanz-ul-Ummal, juzz 9, vol. 5, p. 123, Hadees 25996*)
3. Attain purity through anything you find. Allah Almighty has based the foundation of Islam upon cleanliness, and only those who stay clean will enter Paradise. (*Jami’-ul-Jawami, vol. 4, p. 115, Hadees 10624*)
4. Keep what you wear clean, and look after your rides, and your outward appearances should be so clean that when you go among people, they honour you. (*Jami’-us-Sagheer, p. 22, Hadees. 257*)

‘Allamah Abdur-Rauf Munaawi رَحِمَهُ اللهُ عَلَيْهِ states the following: This Hadees indicates to the fact that one should avoid all such things that people show dislike and disdain towards; the rulers and the scholars should especially avoid them. (*Fayz-ul-Qadeer, vol. 1, p. 249, under the Hadees 257, summarised*)

5. It is necessary upon every Muslim to perform Ghusl once every seven days; in which he washes his head and body. (*Bukhari, vol. 1, p. 310, Hadees 897*)

Hakeem-ul-Ummah Mufti Ahmad Yar Khan Na’eemi رَحِمَهُ اللهُ عَلَيْهِ states: The meaning of once here is the day of Friday. It means that a person should perform Ghusl on a Friday in the week, so that the body is cleaned as well as the clothes, and so that other Muslims are not harmed in the crowd of Friday. As head has more dirt and lice, hence, it was mentioned specifically,

otherwise, it is also included in the body. To gargle, sniff water up the nose and wash the entire body is Fard for us. (*Mirat-ul-Manajih, vol. 1, pp. 345-346, selected*)

6. Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ states: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to us, and there was an individual whose hair were dishevelled and untidy, so he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Does he not find anything through which he can gather his hair!' And he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw another man with dirty clothes, so he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Can he not find anything with which he can wash his clothes.' (*Abu-Dawood, vol. 4, p. 72, Hadees 4062*)
7. Sayyiduna 'Ata Bin Yasaar رَضِيَ اللهُ عَنْهُ states that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sitting in the Masjid. A person, whose hair and beard were dishevelled, arrived. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ pointed towards him, as though giving the command of tidying his hair. That individual tidied his hair and then returned; the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Is this not better than a person coming with messy hair as if he is the Devil.' (*Muwatta Imam Maalik, vol. 2, p. 435, Hadees 1819*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! From the aforementioned Ahadees, we come to know that: Cleanliness is half of Iman. Islam likes cleanliness. The one who maintains cleanliness will enter Paradise. One should keep his clothes, conveyances and outward appearances clean. One should keep his clothes and hair clean and presentable. As cleanliness is liked by Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, hence, it will enter a person into Paradise. The foundation of Islam was based upon cleanliness. It gives a person honour, and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained the person who did not observe cleanliness.

Therefore, alongside keeping their bodies and clothes, etc. free from impurity, every Muslim should also keep them free from dirt too. One should apply fragrant oil to his hair and beard. Do not grow the nails too long as dirt gathers in them, and then it enters the stomach while eating which can give rise to various diseases. Removing the underarm hair, cutting the hair below

the navel, clipping the nails, etc. are such acts that were commanded in every Shari'ah, and are from the Sunnahs of the previous Prophets.

The Beloved Prophet ﷺ said, 'Ten things are from the natural disposition (i.e., they were commanded in every Shari'ah): Trimming the moustache, growing the beard, using Miswak, placing water into the nose, clipping the nails, washing the joints of the fingers, removing the armpit hairs, cutting the hair below the navel, performing Istinja and rinsing the mouth.' (*Muslim, p. 125, Hadees 604*)

Let us listen to some important points in this regard that are mentioned by Sayyidi A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ: It is not permitted to grow the nails, underarm hairs and the hairs below the navel for more than 40 days; one will be sinful after the 40th day. Doing this occasionally will constitute as a minor sin, and it will become major if it is done as a habit, it will be transgression (Fisq). (*Fatawa Razawiyah, vol. 22, p. 284, derived from*) At another place, he رَحْمَةُ اللهِ عَلَيْهِ states: 'Growing moustache so much that it goes into the mouth is Haraam, sin and the way of the disbelievers.' (*Fatawa Razawiyah, vol. 22, p. 684, derived*)

Therefore, if possible, one should perform all these tasks on a Friday, because it is narrated in a Hadees that the Beloved Prophet ﷺ would trim his moustache and clip his nails before going for Salah on Friday. (*Shu'ab-ul-Iman, vol. 3, p. 24, Hadees 2763*)

- One should not cut their nails with their teeth, as this is Makruh and there is a risk of leukoderma (i.e. an illness in which white spots appear on the body) arising from this. (*Rad-ul-Muhtar ma' Durr-e-Mukhtar, vol. 9, p. 668*)
- Long nails are the sitting place of Satan. Meaning, Satan sits on them. (*Kimiyaye Sa'adat, vol. 1, p. 168*)
- After the hair and nails are cut, they should be buried. (*Durr-e-Mukhtar ma' Rad-ul-Muhtar, vol. 9, p. 668*)
- After cutting the nails, the front parts of the fingers should be washed.

- It is Sunnah to pluck the underarm hair, and cutting them is not a sin either. (*Durr-e-Mukhtar ma' Rad-ul-Muhtar, vol. 9, p. 671*)
- Do not pluck the nose hair, as there is fear of 'Aakilah' arising from this. (*Fatawa Hindiyyah, to the end, vol. 5, p. 358*) ('Aakilah' refers to the boil that appears on a person's sides which causes the skin to rot and fall away).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! No doubt, tying an Imamah is the beloved Sunnah of our Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and the reward of worship increase many-fold due to it. Remember! A person can only appear dignified by tying the Imamah if it is neat and clean, if otherwise [i.e. if it is unclean], then it can become a means of dislike. Save the Imamah from becoming dirty, wash it from time-to-time, and in the case of applying oil, a head kerchief should also be used. Constantly untying the Imamah and retying it due to wearing a cap that clings to the head allows air to reach the head and smell does not come forth either. May Allah Almighty grant us inner and outer purity.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Just as we keep our body, clothes, things we use and homes clean, similarly, keeping our surroundings and city clean is also our responsibility. In bigger cities, the government appoints a place slightly distant from the habited areas so that the locals can place their rubbish there. Then, the government vehicles take the rubbish from there. However, some people begin to pile up rubbish in the middle of a road or in front of someone's house. First one, then the second and then the third person also dumps the rubbish of his house there, and it becomes a dumping ground; but how much pain must that person go through in front of whose house all this is done; only the one who experiences this can explain it. Let us listen to a heart wrenching account in this regard and take heed from it:

A chilling accident

Once, in the city of Karachi, in the area known as Khadda Market, the smoke from a fire that started in a rubbish dump surrounded the first floor of a building in which people were living. Consequently, the 7-year-old Aminah, 3-year-old Ayaan and 1-year-old Abdul Aziz all passed away due to suffocation, and their mother was admitted in the I.C.U in a critical condition. May Allah Almighty grant patience to the bereaved and grant them great reward upon this! آمين Whether the fire was blazed purposefully or accidentally on the pile of rubbish, nevertheless, mountains of hardships were thrust upon the family. Three smiling buds were killed and the once happy family became full of sorrow.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Keep the clothes you wear clean, and look after your rides, and your outward appearances should be so clean that when you go among people, they honour you.' (*Jami'-us-Sagheer, p. 22, Hadees 257*)

Remember! The person who does not fulfil his responsibility is guilty, however, it is our responsibility to prevent such accidents from taking place also; not only should we keep ourselves clean, but we should make efforts to keep our home, shop, locality and city clean as well. Do not throw rubbish into the street in order to keep your own house clean, do not make the town hall a rubbish dump to keep your street clean; every sane person will agree to this, so why are we continuously adding to the pile of rubbish every day. If nobody else stops, we should at least stop ourselves, and only dump the rubbish in the place that has been appointed by the government. Is this appeal not worthy of being pondered over; think for a moment! (*Mahnamah Faizan-e-Madinah, February 2017, summarised*)

Encouragement for the pious action number 43

O devotees of the Prophet! Do not delay! Attach yourself to the religious environment of Dawat-e-Islami today, in fact, this very moment, and in order to gain steadfastness upon maintaining cleanliness, acquire the booklet of

Ameer-e-Ahl-e-Sunnat entitled '72 pious actions' from Maktaba-tul-Madinah. **اَلْحَمْدُ لِلّٰهِ**, 72 pious actions contain a Pious action that encourages cleanliness.

Pious action number 43 states: Are you used to cleanliness and an individual with good decorum? (Cleanliness: i.e. keeping your body, clothes, house, place of work and things used there neat and clean.

Good decorum: i.e. being punctual, not banging doors unnecessarily at home or when sitting in your own or someone else's car, putting back something at its place at your home, educational institute, office or someone's house which you had permission to pick up, etc.).

May Allah Almighty allow us to reflect upon our good deeds and fill in our pious actions' booklet every day!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ

The need for rectifying the heart

Dear Islamic brothers! We were hearing about outward cleanliness. Remember! The cleanliness of the outward body and clothing has its own importance, however, the rectification and purification of the heart is also very important.

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Beware! There is a piece of flesh in the body; when it becomes sound, then the entire body becomes sound, and when it becomes corrupt, then the entire body becomes corrupt. Beware! It is the heart. (Bukhari, vol. 1, p. 33, Hadees 52)

Hakeem-ul-Ummah, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ writes the following under this Hadees: Meaning, the heart is the king and the body is its subjects; just as the king becoming rectified causes the entire country to become rectified, likewise, the heart becoming sound causes the entire body to become sound. The heart intends (something) and the body attempts to

act upon it; this is why the Sufiya رَحْمَةُ اللَّهِ give great importance to the rectification of the heart. *(Mirat-ul-Manajih, vol. 4, p. 230, selected)*

Imam Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ writes the following: ‘Outward actions have a special connection with internal attributes. If the inner is spoilt, then the apparent actions will also get spoilt, and if the inner is free from jealousy, ostentation, arrogance and other defects, then the apparent actions will also be sound.’ *(Minhaj-ul-‘Aabideen, p. 13, summarised)*

Internal sins are usually connected with the heart. Therefore, the rectification of the heart is very important.

At another place, Imam Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ states: ‘What needs the most protection and supervision is the heart, for it is the essence of the entire body. It is for this reason that if your heart becomes ruined, then all of your limbs will be ruined, and if you rectify it, then the rest of the limbs will be rectified by themselves. This is because the heart is like the trunk of a tree, and the rest of the limbs are like branches, and the soundness or corruption of the branches is dependent upon the trunk. If your eyes, tongue, stomach, etc., are sound, then it means that your heart is sound, and if all these limbs are inclined towards sins, then consider your heart to be corrupt. Then, you should believe that the heart being corrupt is a very severe matter.

So, give full attention towards the rectification of your heart so that all of the limbs are rectified and you perceive spiritual tranquillity. The rectification of the heart is extremely difficult, as its corruption is linked to whims and whispers which are beyond the control of a person. This is why its rectification entails full consciousness, alertness and great struggle.’ *(Minhaj-ul-‘Aabideen, p. 98)*

Ameer-e-Ahl-e-Sunnat دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ states: ‘The heart also becomes dirty due to sins; reciting the Quran, remembering death, crying in the fear of Allah Almighty and in the love of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ cleanses the heart.’ *(Madani Muzakarah, 20 Ramadan-ul-Mubarak 1437 AH 26 June 2016)*

Introduction to the application of Ameer-e-Ahl-e-Sunnat دَاعَتْ

بَرَكَاتُهُمُ الْعَالِيَةِ

Dear Islamic brothers! Remaining in the company of the pious people and

listening to them also cleanses the heart and creates spirituality. **أَلْحَمْدُ لِلَّهِ**, Ameer-e-Ahl-e-Sunnat, 'Allamah, Maulana Muhammad Ilyas Attar Qadiri **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** is a personality who reminds us of the righteous predecessors in today's age. Since he **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** is an individual who possesses the fear of Allah Almighty and acts upon the Shari'ah, hence, many people have been impacted by his words and conduct and the light of the fear of Allah Almighty has also ignited in their hearts too. The devotees of the Prophet from across the globe take blessings from his words.

أَلْحَمْدُ لِلَّهِ, the I.T. Department of Dawat-e-Islami has launched a mobile application of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** with the name of 'Maulana Ilyas Qadiri'. It contains an introduction to Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**, the facility to become his disciple, and the facility to access his videos, audio clips, and various books and booklets. Download this app on your mobile today and be privileged to take a share from the blessings of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Some pointers regarding hygiene measures

Dear Islamic brothers! Let us listen to some points regarding hygiene measures from the booklet of Maktaba-tul-Madinah, 'Tazkirah-e-Ameer-e-Ahl-e-Sunnat (Part 8).' Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** states:

- Do not show heedlessness in the matter of health, as sometimes, even a minor scratch can develop into a deep wound and then ultimately result in becoming a cause of death. It is observed that where medicine does not work, adopting precautionary measures there bring about amazing results! If a new piece of clothing is washed once, neither does its former shine and lustre remain, nor does its value. *(Madani Muzakarah, Cassette No. 253)*
- Try to get your diabetes and lipid profile tested every three months, in fact, you should have complete check-up done from time-to-time. *(Gharaylu 'Ilaj, p. 11)*

- After attaining cure from medicines, the human body also becomes like a 'washed cloth.' Therefore, if it is possible, instead of using medicines, it is wise to remedy yourself through means of food and by adopting precautionary measures, as medicine also has side effects. (*Madani Muzakarah, Cassette No. 41*)

Announcement

The remaining pointers regarding hygiene measures will be mentioned in the study circles, therefore, take part in the study circles to learn about them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ 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 ﷺ 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 ﷺ 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 ﷺ 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 صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 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 بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْهَامِي 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 ﷺ

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 صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to attain intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْزِلْهُ الْمَقْعَدَ 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 holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'If anyone recites the following Du'a three times at night it is as if he has found Layla-tul-Qadr.' Here is the Du'a:

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

Translation: There is none worthy of worship except Allah عَزَّوَجَلَّ Who is 'حَلِيمُ' (Most Forbearing) and 'كَرِيمُ' (Possessor of all excellences). Allah عَزَّوَجَلَّ is free from every fault, Rab of the seven skies and Rab of the magnificent 'Arsh.

Schedule for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 17 December 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**

The remaining pointers regarding hygiene measures

- The one who wishes for ease in the old age should avoid excessive sugary, starchy and greasy foods in the young age, otherwise, these things cause various diseases in the blood which lead to diabetes, paralysis and heart diseases. *(Madani Muzakarah, Cassette No 253)*
- He further states: Excessive usage of sugar in foods and drinks also causes diabetes; moreover, it is extremely difficult for those who constantly fill their stomachs with tea, cold drinks, ice cream, etc., to save themselves from diabetes. Therefore, one ought to avoid eating excessive sweet foods, and making a habit of walking every day for at least 30 minutes protects one from diabetes and many other serious diseases. Those people who study whilst sitting or work in offices, and instead of walking, travel on motorbikes or cars, can very quickly get afflicted with diabetes and other serious diseases. Hence, alongside observing precautionary measures, the habit of light exercise will improve things greatly. *(Madani Muzakarah, Cassette No 38)*
- In our society, cigarettes, betel leaves, and many other harmful things are widespread. Foolish people spend hundreds on these things every month, and consequently, get afflicted with painful diseases like cancer. According to a doctor, 80 per cent of kidney stones are caused due to betel nuts. مَعَادَ اللَّهِ, the failure of the kidneys and cancer in those organs is one of the harms of eating large amounts of betel leaves. *(Madani Muzakarah, Cassette No 97)*

- Staying up late at night can be harmful for one's health, as the principle of this world is, 'Work during the day and rest at night.' If this rule is broken, then health will be damaged, and a lack of sleep can also lead to psychological disorders. *(Madani Muzakarah, Cassette No 23, derived from)*
- The benefit that raisins contain in terms of curing excess phlegm and flu is not found in any other medicine. *(Madani Muzakarah, Cassette No 124; Guldastah-e-Durood Salaam, p. 552)*
- Excessive sleepiness is a sign of a weak liver. The remedy for this is that a spoon of honey should be mixed in lemon water and drank on an empty stomach; *لِنْ شَاءَ اللّٰه*, this will benefit. *(Madani Muzakarah, Cassette No 124; Guldastah-e-Durood Salaam, p. 553)*
- One ought to specify one doctor when seeking cure; if he is aware of your medical nature, you will be treated quickly and the risk of any negative effects will also remain minimal. Otherwise, going to different doctors unnecessarily will result in them trying various remedies, and like this, both your time and money will be wasted. Similarly, acting upon the remedies mentioned in the books or by people can also prove to be harmful. It is famously said, 'Half a doctor is a danger to life.' Alongside this, we greatly emphasise that any remedy mentioned in this book should not be acted upon without consulting with your doctor, even if the remedy in question is relevant to the ailment that you are facing. The basic reason for this is that every person's body is different; just as one medicine can become a source of life for one person, it can become a cause of death for another. Therefore, only your personal doctor who knows your body best can better decide which remedy is appropriate for you and which one is not. Mentioning a remedy in a book is one thing and treating a specific patient is another matter. *(Gharaylu 'Ilaj, p. 4)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

A great Du'a for forgiveness

According to the schedule of the weekly Sunnah-inspired Ijtima' of Dawat-e-

Islami, 'a great Du'a for forgiveness' will be learnt. The Du'a is as follows:

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَأَعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ
وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ۔

(Bukhari, vol. 1, p. 291, Hadees 834)

Translation: O Allah Almighty! Indeed, I have wronged myself immensely, and none forgives sins besides You; so, bestow on me a forgiveness from You, and have mercy upon me. Indeed, you are the Forgiving, the Merciful. (Fadaail-e-Du'a, p. 311)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

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

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

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

1. To please Allah 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 acted upon.
3. I will be regretful about the Madani In'amaat which I did not act upon and try to act on them in the future.
4. Allah عَزَّوَجَلَّ forbid, if I have not acted on any such Madani In'amaat 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 this many Madani In'amaat).

6. I will act afterwards or tomorrow on the Madani In'amaat which can be practised afterwards (for example, if 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 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 'رَبِّهِمْ أَغْفِرُ' 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 Ayahs from Kanz-ul-Iman with translation and commentary?
22. Performed individual efforts on two (Islamic) brothers?
23. Spent two hours in Madani activities?
24. Obeyed your Nigran?
25. Refrained from using things asking from others?
26. In case one committed a mistake, did you reform him?
27. Performed veil within veil? Moreover, faced towards the Qiblah?
28. Controlled your anger?

29. Refrained from useless questions?
30. Observed Shar'i veil from your non-Mahram relatives / neighbours?
31. Refrained from films, dramas, songs and music etc.?
32. Made efforts to establish Madani environment at home?
33. Refrained from slandering and abusing?
34. Refrained from intervening into other's conversation?
35. Called out Sada-e-Madinah?
36. Kept your gaze lowered while applying Qufi-e-Madinah of eyes?
37. Made the efforts to refrain from peeping into others' houses?
38. Refrained from lying, backbiting, tale-telling, jealousy, arrogance and breaking promises?
39. Stayed in the state of Wudu for most part of the day?
40. Refrained from staring at the face of the addressee?
41. Paid back the loan on time?
42. Concealed Muslims' faults?
43. Kept unified relations?
44. Made efforts to create humility and self-mortification during Salah and Du'a?
45. Refrained from uttering such words of humility which your heart does not approve to?
46. While applying Qufi-e-Madinah of tongue, did you converse through gestures and by writing 4 times?
47. Watched or listened to the video/audio of one Bayan or Madani Muzakarah, or watched Madani Channel for 1 hour 12 minutes?
48. Refrained from joking, taunting, hurting feelings and laughing aloud?

49. Used minimum words for necessary conversation?
50. Wore Madani attire the whole day?

Qufi-e-Madinah performance

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

Weekly 8 Madani In'amaat

1. Attended the weekly Ijtima' from beginning to end?
2. Performed individual efforts on at least 4 brothers after the Ijtima'?
3. Inquired after an ill person?
4. Took part in Madani Daurah?
5. Made efforts to bring those back who were associated to the Madani environment but do not come anymore?
6. Attended the Masjid Ijtima' (weekly Madani Muzakarah)?
7. Sent a letter?
8. Kept Sawm on Monday?

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

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

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ