

Upbringing Of Children

11-February-2021



Thought-provoking speech of weekly
sunnah-inspiring ijtimia

(For Islamic Brothers)

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

Upbringing of children

وَعَلَى إِلِكِ وَأَصْحِبِكِ يَا حَيِّبَ اللَّهِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
 وَعَلَى إِلِكِ وَأَصْحِبِكِ 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.).

Blessings of reciting Salat upon the Prophet ﷺ

There is a blissful statement of the final Prophet of Allah
 صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ صَلَّى عَلَيَّ بَلَّغْتَنِي صَلَاتَهُ، وَصَلَّيْتُ عَلَيْهِ، وَكُتِبَتْ لَهُ سِوَى ذَلِكَ عَشْرُ حَسَنَاتٍ

Meaning, whoever recites Salat upon me, his Salat reaches me. I pray for his forgiveness, and other than this, 10 good deeds are written for him. (Mu'jam Awsat, Min Asmihi Ahmad, vol. 1, p. 446, Raqm 1642)

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 the knowledge of Deen, lowering my eyes, I will listen to the Bayan attentively.
2. I will sit in the Attahiyyaat position for as long as possible with the intention of showing respect for religious knowledge.
3. When I hear صَلَّى اللَّهُ عَلَى الْحَبِيبِ، اذْكُرُوا اللَّهَ، تُؤْتُوا 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

Dear Islamic brothers! The topic of our speech today is the 'upbringing of children'. Remember! Providing a good upbringing to children is like the

backbone in the reformation of society. When children become pious and Islamic teachings are instilled into their character, then society will develop exemplary peace and tranquillity. In today's speech, we will listen to Ahadees regarding good upbringing of children, narrations of the parents of the past and how they would nurture their children, and many other important points. If only we are enabled to listen to the entire speech with good intentions and complete focus. Let us listen to a faith enlightening parable of a pious father and his well nurtured daughter:

The well nurtured daughter of Shaykh Kirmani رَحْمَةُ اللهِ عَلَيْهِ

Sayyiduna Shaykh Kirmani رَحْمَةُ اللهِ عَلَيْهِ was a very pious individual. When his daughter, who was of a beautiful appearance and character, became eligible for marriage, a marriage proposal came from the king; but Shaykh Kirmani رَحْمَةُ اللهِ عَلَيْهِ requested for three days to think about it, and began looking for a pious young man, going around one Masjid to another. His sight fell on a young man who completed his Salah in a really good manner.

The Shaykh asked him: 'are you married?' He said, 'no.' Then the Shaykh asked: 'do you want to get married? The girl recites the Quran, is habitual in offering her Salah and fasting, she is beautiful and of a pious nature.' He said, 'who would want to marry me?', the Shaykh replied, 'I will arrange it. Take some of these dirhams, buy bread for one dirham, curry for one dirham, and buy some perfume for one dirham.' Like this, Shaykh Kirmani رَحْمَةُ اللهِ عَلَيْهِ had his pious daughter's Nikah done with that young man.

When the bride came to the groom's house, she saw dry bread placed on a vessel of water. She asked, 'what is this bread?' The groom replied, 'this is stale bread from yesterday, I kept it for Iftar (breaking fast).' Hearing this, she started returning home. Seeing this, the groom said: 'I knew that the princess-like-daughter of Sayyiduna Shaykh Kirmani رَحْمَةُ اللهِ عَلَيْهِ cannot stay with a poor person like me.' The bride replied, 'I am not returning because of your poverty! I am returning because your reliance in Allah عَزَّوَجَلَّ seems very weak. I am amazed at my father; how did he describe you as a sound-natured and pious man.' Upon hearing this, the groom was embarrassed and said, 'I apologise for this weakness of mine.' The bride replied, 'keep your excuse to yourself. However, I cannot stay in a house that has one time's food stored in

it. Now, either I'll stay here or this bread.' The groom immediately went and gave the bread in alms. (*Raud-ur-Riyaheen, p. 192, summarised*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

O devotees of the saints! You have just heard how well the renowned saint of his time, Sayyiduna Shaykh Kirmani رَحِمَهُ اللَّهُ عَلَيْهِ had nurtured his daughter. His well nurtured daughter had complete trust in Allah Almighty. She did not become upset at the lack of wealth or luxuries in her husband's house, rather, she complained about him storing bread for Iftar (breaking the fast).

Surely, his daughter had this mindset due to him providing her an Islamic upbringing, as he himself was Allah-fearing and possessed complete trust in Allah Almighty. He gave his daughter an Islamic upbringing and chose a pious worshiper for her marriage so that the blessings of the fear of Allah Almighty and piety can transfer to their children as well. Of course, if a person is pious himself, his children benefit from his good deeds as well.

Sayyiduna Abdullah Ibn-e-Abbas رَضِيَ اللَّهُ عَنْهُمَا states: 'No doubt, Allah Almighty rectifies the child of a person, and the children of that child and so on, due to his good deeds. And, Allah Almighty protects his children and him in his neighbours, and keeps them all veiled and protected. (*Durr-e-Mansoor, vol. 5, p. 422, Part 16, under the verse 86*)

Dear Islamic brothers, a serious amount of neglect is shown in our society when it comes to the upbringing of children. Perhaps the reason for this is that the parents are not well trained themselves. How can one who is unaware of the rulings of Shari'ah and in need off training himself, train and nurture others?

Therefore, when such parents start receiving proposals for their daughter's marriage, they prioritise for the guy to be wealthy, possessor of various degrees of worldly education, from a modern family, regardless of him not praying at all, sinning openly, earning Haraam, being known for deceiving people, unaware of the necessary rulings of Islam, and even if he is an embodiment of heedlessness.

Whereas, if somebody advises them to marry their daughter off to a guy whose income maybe less but is a hundred percent Halal, is capable of

fulfilling the rights of the wife, abstains from sins and is religious, is an embodiment of knowledge, piety, modesty, and acting upon Sunnahs, is enriched with the fear of Allah Almighty and love of His Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and is an Imam, Muazzin, Qaari, or attached to an Islamic environment, then مَعَاذَ اللهِ such hideous remarks are made regarding him that, 'Oh! Our daughter will die out of starvation if she marries him', 'he'll keep her shackled at home', 'he'll keep her veiled from head to toe' مَعَاذَ اللهِ.

Remember! Good parents always look for a religious person for their daughters' and sisters' wedding. صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has also commanded to marry a pious individual.

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'When such a person offers you a marriage proposal whose religiousness and character you like, then do Nikah with him. If you do not do this, then tribulations (Fitnah) and big evils will take form on earth.' (Tirmizi, vol. 2, p. 344, Hadees 1086)

Hakeem-ul-Ummah, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ states: meaning, when you find a religious person of a good character and habits for your daughter, then do not delay in the marriage of your young daughter out of the greed of wealth and in the wait for a millionaire. This is because in waiting for a wealthy guy, if girls are not married off, then a lot of girls will remain unmarried and a lot of guys will remain unmarried on the other hand, and this will lead to a surge in fornication which will cause humiliation for the girl's family. The result of all this will be that families will fight each other leading to killing and bloodshed, which has started to become apparent now a days.' (Mirat-ul-Manajih, vol. 5, p. 8, summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, Alas! All struggles these days are for the worldly education of the child. Nobody cares about the Islamic education and upbringing of the child. Every mother and father have dreams of making their child a doctor, engineer or pilot, but very few parents want to make their child a Hafiz of the Quran, a scholar, or a Mufti.

Parents desire to see their children live a fashionable and modern life, but hardly any parents want to see their child live their life according to the

Sunnahs of the Beloved Prophet ﷺ

Such parents should think with a cold mind that have they played a part in getting their children to the state that they are in right now? If we had provided our children with Islamic education alongside worldly education from day one, then perhaps we would not have to face the difficulties with children that we are facing right now.

Anyhow, in these testing times, it is of utmost importance to provide an Islamic upbringing for our children, otherwise we may have to face a loss in the hereafter as well as this world. Providing a good upbringing has been encouraged in the Holy Quran:

The Quran and the upbringing of children

Allah Almighty states in Part 28, Surah 'Al-Tahreem', verse number 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

O believers! Save yourselves and your families from the Fire; the fuel of which are humans and stones,

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Tahreem, Verse 6)

Sayyiduna Imam Jalal-ud-Deen Suyuti رَحْمَةُ اللَّهِ عَلَيْهِ states in the commentary of this verse in *Tafseer Durr-e-Mansoor*: When the merciful Prophet ﷺ recited this verse, the honourable Sahabah enquired, 'O Messenger of Allah ﷺ, how shall we save our family members from the fire of Hell?' So, he ﷺ replied, 'command them of the acts that are beloved to Allah Almighty and prohibit them from the acts that are disliked to Allah Almighty.' (*Tafseer Durr-e-Mansoor, part 28, Surah Al-Tahreem, under the verse 6, vol. 8, p. 225*)

Dear Islamic brothers, we have come to learn from the aforementioned verse and its commentary that as well as it being important to rectify ourselves, it is also necessary to provide Islamic education and upbringing to children.

Therefore, everyone should provide Islamic education to his family members and all those that are under his responsibility. Similarly, he should nurture

them according to Islamic teachings so that they are successful in being protected from the fire of Hell.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, tale-telling, ostentation, deceiving and backbiting are such things that a child should be encouraged to abstain from a young age because children that have not reached puberty may not get the sin for it but these childhood habits become so frequent that it becomes difficult to abstain from them once a person become older. Especially backbiting and taletelling, these are such traits that distance brothers from sisters, sisters from brothers, and parents from their children. Because of these, families are ruined, so much so that it leads to fighting and quarrelling. Therefore, we should abstain ourselves from backbiting and tale telling, and encourage our children to abstain from them as well. For encouragement, let us listen to 3 statements of the Beloved Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding backbiting and tale-telling:

1. Allah Almighty will resurrect backbiters, taletellers, and those who find faults in blameless people in the form of dogs (on the day of judgement). *(Attargheeb Wattarheeb, vol. 3, p. 325, Hadees 10)*
2. Backbiting and taletelling cut one's Iman like a shepherd cuts a tree. *(Attargheeb Wattarheeb, vol. 3, p. 332, Hadees 28)*
3. A taleteller will not enter Paradise. *(Bukhari, vol. 4, p. 115, Hadees 6056)*

Dear Islamic brothers, in order to avoid the horrors of the Judgement day and attain the supreme favours of Paradise, save yourself and your children from backbiting and taletelling as well as other sins. Encourage your children to abstain from lying, swearing, deceiving a Muslim, and motivate them to pray. Show them how to act upon the Sunnah, and how to honour the elders. Make them habitual of reciting the Glorious Quran and teach them to always observe a pleasant conduct with people. May Allah Almighty allow us and our children to live our lives according to Islam and enable us to work for the progress of the Deen.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

O devotees of the Awliya! The role of the noble predecessors رَحْمَةُ اللَّهِ and the Muslims of the past in regard to the upbringing of children is exemplary for us because these blessed personalities were very familiar with the methods of nurturing children and they truly valued the blessing of the children, as they too were brought up by pious parents. These personalities were keen on performing good deeds themselves and would encourage their children to tread the path of piety as well. This is the reason that their children were obedient, coolness to their eyes, peace of their heart, and they would increase their parents' dignity in the community.

For persuasion, let us listen to 2 faith enlightening accounts:

1. A Bedouin woman's advice

Sayyiduna Imam Asma'i رَحْمَةُ اللَّهِ عَلَيْهِ states: 'I saw a Bedouin woman who was saying while advising her son, 'O my son! The ability to do an action is granted by Allah Almighty, and I advise you:

- Avoid taletelling because it causes enmity between two tribes and separates friends.
- Refrain from seeking faults in people lest you too may become defective.
- Don't show off in worship.
- Avoid being stingy when it comes to spending your wealth.
- Take lessons from the consequential ends of others.
- Whatever action of others you like, act upon it yourself; and whatever action you dislike in them, refrain from it yourself, because a person is blind to his own shortcomings.'

Then that woman became silent, so I said, 'O Bedouin woman! For the sake of Allah عَزَّوَجَلَّ, advise further.' She asked: 'O the citizen of city, did you like the advice of a Bedouin?' I said: 'By Allah! I like it.' She said:

- 'Son! Avoid being deceptive because out of all dealings that you have with people, deceit is the worst.'

- Adopt generosity, knowledge, humility and modesty. Now I bid you farewell in the protection of Allah Almighty. May peace be upon you and May Allah have mercy on you.
- Remember! Backbiting is worse than fornicating 30 times in the state of Islam.' (*Aansoon ka darya, p. 249*)

2. Late Haji Zamzam Attari and the upbringing of children

The mother of the children of Muballigh-e-Dawat-e-Islami, a member of the central Majlis-e-Shura, Haji Abu Junaid Zamzam Raza Attari رَحْمَةُ اللهِ عَلَيْهِ, states: 'Haji Zamzam loved his children very much. When the daughters would come home, he would set aside all his tasks and come to meet them. At home, if he ever would be a bit firm in rectifying someone over his mistake, he would also explain alongside, 'I am explaining to you for the sake of your own benefit and salvation in the Hereafter.' While eating food, he would ask kids to take lead in reciting Du'as, and he would make arrangements to eat according to Sunnah.

As much as possible, he would take his sons with him to offer Salah; if he went on a Madani Qafilah, he would instruct them to offer Salah, and he would even remain in touch via SMS during a journey to make sure whether they have offered their Salah or not.

Even in the state of illness, he said to his elder son, 'as soon as I get better, **اِنْ شَاءَ اللهُ** we'll go on a Madani Qafilah.' He explained the reason for not buying a mobile phone for his son by saying to him, 'since Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ** instructed not to buy mobile phones for children, for this reason, I will not buy a mobile for you.' (*Mahboob-e-Attar ki 122 Hikayaat, p. 13, summarised*)

O devotees of the Prophet! There is advise for both, the parents and the children, in the aforementioned accounts. It is true that good parents never neglect the child's Islamic upbringing, rather, they strive in rectifying them. If the parents themselves are regular in offering their Salah, act upon '72 Pious deeds', and are an embodiment of Sunnah, then they also encourage their children to adopt these pious deeds and they regularly ask them to see if they are carrying out the good deeds or not.

Anyhow, parents must now decide that will they fulfil the important task of providing an Islamic upbringing to their children and making them a means of continuous reward (Sadaqah Jariyah) for themselves or will they give them total freedom and make them a means for the destruction of their Hereafter.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The wrongful use of internet and social media

Dear Islamic brothers! Every sane individual recognises the social and moral harms of the internet and social media. There was a time when the harmful effects and consequences of TV and cinema were worrying for society, and television was declared the most harmful for health. But these days, it is the mobile and internet that ruin health and morals more than anything else.

As well as focusing on a child's actions and movements, parents should wisely provide them with an Islamic upbringing as well; especially by protecting smaller kids from the gushing flood of mobile and internet, lest their character gets harmed from such a young age. If this happens, then certainly parents and children may have to face humiliation on all grounds.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Methods of providing children with a good upbringing

Dear Islamic brothers! Surely, having heard the parables of the parents of the past providing a good upbringing for their children and the harms of inadequate nurturing of children, we too now would have developed a mindset to provide a good upbringing to our children. But a question pops up in the mind that what are the methods of providing a good upbringing to our children that we can act upon to nurture our children as far as possible? So, let us listen to some methods that we can act upon to make our children good individuals of the society.

1. Teach them the name of Allah عَزَّوَجَلَّ

When a child becomes more consciously aware and begins to say things, then

teach him the name of his Creator and Owner, ‘Allah’, first; and try to have him recite the Kalimah before anything else. As the compassionate Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘make your children say **لَا إِلَهَ إِلَّا اللهُ**’ before anything else.’ (*Shu’ab-ul-Iman, vol. 6, p. 397, Hadees 8649*)

Our noble predecessors would teach kids the names of Allah عَزَّوَجَلَّ and they would strive to make sure that the child becomes so habitual of uttering the name of Allah عَزَّوَجَلَّ that it becomes their lifelong Wazifah.

Sayyiduna Sahl Bin Abdullah رَضِيَ اللهُ عَنْهُ would worship alongside his maternal uncle from the tender age of 3. His uncle said, ‘before sleeping every night, recite these words once **اللَّهُ مَعِيَ اللَّهُ نَاطِرِي اللَّهُ شَاهِدِي**.’ Meaning, *Allah Almighty is with me, Allah Almighty sees me, Allah Almighty is a witness upon me*. When he became habitual of reciting this, his uncle said, ‘now recite this 7 times daily.’ When he became habitual of this, he was instructed to recite it 15 times. Then throughout his life, he would read this Wazifah. (*Tazkirah-tul-Awliya, p. 228*)

أَبُو حَكِيمٍ نurtured by the company of pious elders, Ameer-e-Ahl-e-Sunnat, ‘Allamah Maulana Muhammad Ilyas Attari Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ had instructed all the family members to keep uttering ‘Allah, Allah’ in front of his granddaughter so that the first thing she utters is the word ‘Allah’, and when she was brought to him, he would also perform the Zikr of Allah in front of her. When his granddaughter began to speak, the first word she uttered was ‘Allah’.

2. Narrate the stories of the Sahabah and the Prophet ﷺ to the kids

Another good method of providing a good upbringing of children is to tell them the accounts of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the honourable companions (Sahabah). With blessings of this, children will develop love of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the honourable companions in their heart.

Let us listen to an account for encouragement:

How did he develop the passion to become a Sahabi?

One day, in school, the teacher asked students that what will you become when you are older? Some said, ‘I’ll become a doctor.’ Some said, ‘I’ll become

an engineer.’ Some said, ‘I’ll become a schoolteacher.’ When the teacher asked Aslam, ‘what will you become?’ Aslam replied, ‘I’ll grow up to become a Sahabi.’ The teacher enquired, ‘Son, do you know who is called a Sahabi?’ He replied, ‘No.’ The teacher asked, ‘then how did you get the passion to become a Sahabi?’ so, he explained, ‘my mother relays an account of a Sahabi to me every night; because of this, I developed the passion to become a Sahabi.’

‘Ilaqai Daurah’ one of 12 Religious works

Dear Islamic brothers, you have just heard how great blessings are experienced by narrating the accounts of Sahabah to children. Therefore, we should also tell our kids about the lives of our pious predecessors and their achievements, and we should provide them with such an environment in which they desire to follow the footsteps of the pious predecessors.

الْحَمْدُ لِلَّهِ the religious movement of the devotees of the Prophet, Dawat-e-Islami, is a blessing of the Prophets, the companions, and the Ahl-ul-Bayt. Therefore, remain attached to this environment and attach your children to this environment as well, and become a participant in the 12 religious works of a Zayli Halqah.

Remember! ‘Ilaqai Daurah’ is one of the 12 religious works of a Zayli Halqah. There are countless benefits of this religious work. For example: a Masjid enlivens, religious work spreads within the locality to a great extent, new brothers come closer to the religious environment, one receives the privilege of turning non-Salah offering people into Salah-offering ones, one attains a share in the Du’as of Ameer-e-Ahl-e-Sunnat *وَامَّتْ بَرَكَاتُهُمُ الْعَالِيَةَ*, and attains an opportunity to give invitation to righteousness.

For persuasion, let us listen to an account regarding Ilaqai Daurah.

The Masjid became populated

The Qafilah of an Islamic brother arrived at a Masjid in a city of Pakistan. The door had a lock on it and when they opened the door, there was dust on everything and it appeared as if the Masjid had been shut for some time. They all cleaned the Masjid and after Asr Salah, they went to a playground for Ilaqai Daurah. They gave the call to righteousness to the youth that were

playing there. **الْحَمْدُ لِلَّهِ!** Many of the youngsters were ready to come with them at that time. They had the honour of praying Salah with them and listening to a Sunnah-inspired Bayan, and with individual efforts, they made an intention to enliven the Masjid. After witnessing this, an elderly person present there said, '**الْحَمْدُ لِلَّهِ!** Today, through the blessings of the devotees of the Prophet and the Ilaqai Daurah, this Masjid has enlivened.'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! The minds of children are empty and we can fill them however we like. If we tell our children accounts about the lives of the blessed personalities, their love for Salah, love for reciting the Quran and their love for the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, then no doubt, our children will attain love for the Prophet, love for Salah and a mindset to recite the Quran. May Allah Almighty grant us the ability to act upon this!

3. Teach children the Quran

The third way of raising children well is to give them religious education alongside worldly education too, especially the education of the Quran, because the benefit of worldly education is only limited to the world, whereas, the benefit of the religious knowledge will be received in the grave and the hereafter as well. The Quran is a light; if the hearts and minds of children are adorned with the light of the Quran, then through its blessings, their inner-self will also be illuminated. The Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has given many glad tidings to those who teach their children the Quran.

The virtues of teaching children the Quran

The Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, 'The one who taught his child how to recite the Quran in the world will be made to wear a crown on Judgement Day, by which the people of Paradise will come to know that this individual made his son acquire the knowledge of Quran in the world.' (*Mu'jam Awsat, vol. 1, p. 40, Hadees 96*)

The one who taught the Ummah the Quran, the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: The one who recited the Quran, learnt it and acted upon

it, his parents will be made to wear such a crown of light [Noor] whose illumination will be like that of the sun, and his parents will be made to wear two attires whose value this world cannot fulfil. They will ask, 'Why were we clothed in these attires?' It will be said, 'Due to your children holding onto the Quran.' (Mustadrak, vol. 2, p. 278, Hadees 2132)

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The one who teaches his son how to recite the Quran, all his past and future sins are forgiven because of this.' (Mu'jam Awsat, vol. 1, p. 524, Hadees 1935)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

4. Make a good environment in the home

Dear Islamic brothers! In order to raise our children in accordance to the aforementioned methods, we must create a good environment in our homes. As well as yourself, all of the family members must be habitual in offering their Salah and reciting the Quran, because the environment of the home is the most important factor in the upbringing of children. Children spend most of their time with their parents, therefore, they should be pious, and be strict in their observance of Salah and recitation of the Quran; consequently, the children will also develop these habits.

In order to make these habits a part of your life, attach yourself to the religious environment of Dawat-e-Islami, attend the weekly Ijtimā' that takes place every Thursday, watch Madani channel in the home, watch or listen to the Madani Muzakarah that takes place every Saturday and start giving Dars in the home; إِنَّ شَاءَ اللهُ, not only will your children become pious, rather, the other members of the household will also become pious.

Shu'bah Rabitah Bara-e-Taajiran

الْحَمْدُ لِلَّهِ, the religious movement of the devotees of the Prophet, Dawat-e-Islami is spreading Sunnahs across the entire globe through 80 departments of religious services. One of them is known as 'Shu'bah Rabitah Bara-e-Taajiran.' Remember! Trade is such a field that is like the backbone of every country, in fact, the economy of many countries is dependent upon trade. But unfortunately, due to being distant from religious knowledge, many

Muslims are far away from acting upon the Islamic principles of trading. Thus, the 'Shu'bah Rabitah Bara-e-Taajiran' was setup under the religious movement of the devotees of the Prophet, Dawat-e-Islami.

The role of this department is to make those who are in the field of trade aware of the Islamic principles of trading, to spread the call to righteousness among them and to attach them with the religious environment of Dawat-e-Islami and to create a religious environment in the marketplaces by delivering Dars in the Masjid or any other appropriate place, which is referred to as Chowk Dars.

An informative programme known as 'Ahkam-e-Tijarat' is broadcasted on Madani channel. Madrassa-tul-Madinah Baalighan is established in large markets, shopping malls, etc. Alongside giving factory owners the mindset to travel in Madani Qafilahs, those employees who work under them are also encouraged to travel in the Madani Qafilah every month. A Masjid or a place of prayer is set-up in factories, so that the devotees of the Prophet can offer their Salah. Taraweeh Salah is also organised during the month of Ramadan in the Masjid or prayer area of the factory. Alongside being encouraged to read the 'Monthly Magazine: Faizan-e-Madinah', they are also encouraged to make an annual subscription to it.

The businessmen are also given the mindset to keep taking Shar'i guidance from Dar-ul-Iftha Ahl-e-Sunnat. Businessmen are encouraged to do the part-time Faizan-e-Namaz course in markets, shopping malls, etc., so that they take part in the Faizan-e-Namaz course in accordance to their own work and timings, thereby, attaining the honour of correcting their Salah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Remember! There is no doubt in the fact that when the environment is good in the home, when works of obedience to Allah Almighty and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are carried out, when people in the home offer Salah and recite the Quran, then the children will also develop a passion for religious knowledge.

The blessings of the home environment

If we were to look at the personality of Imam-e-Ahl-e-Sunnat, A'la Hadrat,

Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ, due to the environment at home being good, he رَحْمَةُ اللهِ عَلَيْهِ completed the recitation of the Quran at a very young age of four and a half years. At the age of 6, during the blessed month of Rabi'-ul-Awwal, he delivered an excellent speech on the topic of Milad-un-Nabi in a large gathering in the presence of many great scholars and Shaykhs, receiving a great acclaim. It was also at the age of 6 that he رَحْمَةُ اللهِ عَلَيْهِ found out the direction of Baghdad and never stretched his legs towards the direction of Ghaus-e-A'zam's رَحْمَةُ اللهِ عَلَيْهِ blessed city throughout his entire life. He رَحْمَةُ اللهِ عَلَيْهِ had devotional love for Salah, thus, he رَحْمَةُ اللهِ عَلَيْهِ would offer five daily Salahs in congregation with the first Takbeer in the Masjid; whenever he رَحْمَةُ اللهِ عَلَيْهِ would come across a woman, he رَحْمَةُ اللهِ عَلَيْهِ would immediately lower his gaze. It was at the age of 7 that he رَحْمَةُ اللهِ عَلَيْهِ began to keep the fasts of Ramadan-ul-Mubarak. *(Tazkirah Imam Ahmad Raza, p. 3)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! The month of Rajab-ul-Murajjab is almost upon us. Let us listen to the summary of the letter of Ameer-e-Ahl-e-Sunnat, 'Allamah Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ in regards to Rajab-ul-Murajjab:

Letter of Attar

He دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ states: A Salaam full of the blessings of the surroundings of the blessed Ka'bah, kissing the Green Dome, and a Salaam full of the blessings of those who fast in Rajab-ul-Murajjab, Sha'ban-ul-Mu'azzam and Ramadan-ul-Mubarak, from myself to all Islamic brothers, Islamic sisters and teachers and students of Madaris-ul-Madinah and Jami'at-ul-Madinah,

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ

أَلْحَمْدُ لِلَّهِ, the days of happiness are once again approaching; Rajab-ul-Murajjab is almost upon us. In this blessed month, the seeds of worship are sown, it is watered with the tears of regret in Sha'ban-ul-Mu'azzam and the harvest of mercy is reaped in Ramadan-ul-Mubarak.

Fasts of three months

O those who value Rajab-ul-Murajjab! If there is no obstruction to learning and teaching and earning Halal sustenance, if parents do not prevent you without any reason and if it does not involve violating the rights of another, then alongside fasting for all three months or the Fard fasts of Ramadan-ul-Mubarak, those who are able to should very quickly keep as many Nafl fasts as possible; eat little during Suhoor and Iftar and apply the Qul-e-Madinah of stomach. If only the blessings of fasts would spread in every home and in all of my Madaris-ul-Madinah and Jami'at-ul-Madinah; start fasting from the 1st of Rajab.

The virtue of the first three fasts of Rajab

What can be said about the first three fasts of Rajab! Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُمَا narrates that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'The fast of the first day of Rajab is an expiation for three years, the fast of the second day is an expiation for two years and the fast of the third day is an expiation for one year, and then the fast of every day is an expiation for a month.' (*Jami'-us-Sagheer, p. 311, Hadees 5051*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ states: Even if you have already read them, still read the two booklets: (1) 'The Return of the Shroud' and (2) 'The Month of My Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ'. Every year, in the month of Sha'ban-ul-Mu'azzam, read the chapter 'Blessings of Ramadan' from volume one of Faizan-e-Sunnat as well. If possible, with the connection of the Eid Mi'raaj-un-Nabi, distribute 27 or 127, or as many as possible, copies of Blessings of Ramadan and attain countless rewards.

All Islamic brothers should attend the Mehfil-e-Na't (Ijtima'-e-Mi'raaj) that is organised by Dawat-e-Islami on the 27th of Rajab from beginning till end, and attain the reward of the fasts of 60 months by fasting on the 27th of Rajab.

It is a humble request to all Islamic brothers in general and especially to the Qaaris, teachers, head teachers and students of Jami'at-ul-Madinah and Madaris-ul-Madinah that please! take part in collecting Zakah, Fitrah,

sacrificial skins and funds (during my life and after my death). (Islamic sisters should encourage other Islamic sisters and their Maharim to collect funds). By Allah! I get overjoyed when I hear about those teachers and students who sacrifice the desire of returning to their villages and cities and spend their Ramadan at Jami'aat and take up responsibilities at donation stalls in accordance to the guidance of their Majlis. May Allah Almighty grant us the ability to act!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Sunnahs and etiquettes of wearing shoes

Dear Islamic brothers! We will listen to the Sunnahs and etiquettes of wearing shoes from the booklet of Ameer-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ*, entitled, '101 Madani pearls.' The Beloved Prophet *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* said:

1. Use shoes abundantly, because it is as though a person is riding for as long as he wears shoes (i.e. he becomes less tired). (*Muslim, p. 1161, Hadees 2096*)
2. Shake your shoes before wearing them so that in case there are any insects or pebbles in them, they get removed.
3. The Beloved Prophet *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* said: When anyone of you wears shoes, he should start from the right side and when he removes them, he should start from the left side, so that the right foot is first in wearing and last when removing them. (*Bukhari, vol. 4, p. 65, Hadees 5855*)

Announcement

The remaining Sunnahs and etiquettes of wearing shoes will be mentioned in the study circles. Therefore, make sure to take part in the study circles to learn about them.

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى 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 الْجَابِوَعَى عَلَيْهِ وَسَلَّمَ

The saints of Islam have quoted that whoever recites this Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 وَسَلَّمَ

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 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 ﷺ

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

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْوَهَّابِي reports from some saints of Islam that the one reciting this Salat upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 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.

(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 (Most Forbearing) and 'كَرِيمٌ' (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), 11 February 2021

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 Sunnahs and etiquettes of wearing shoes

A'la Hadrat Imam Ahmad Raza Khan رحمته اللہ علیہ states: Whenever you go to the Masjid, remove the left foot from the shoe first and place it on the shoe, then remove the right foot from the shoe and enter the Masjid, and if you are outside the Masjid, take out the left foot and place it on the shoe, then take out your right foot and wear your right shoe and then wear the left shoe. *(Nuzhat-ul-Qaari, vol. 5, p. 530)*

4. Men should wear male shoes and women should wear female shoes.
5. Someone said to Sayyidatuna 'Aishah رضی اللہ عنہا, 'A woman wears shoes (like men)', so she رضی اللہ عنہا said, 'The Messenger of Allah صلی اللہ علیہ وآلہ وسلم cursed the women who imitate men.' *(Abu Dawood, vol. 4, p. 84, Hadees 4099)*
'Allamah Maulana Mufti Muhammad Amjad Ali A'zami رحمته اللہ علیہ states: Meaning, women should not wear male shoes, in fact, in all those matters where there is a distinction between men and women, it is prohibited for them to imitate each other; men should not imitate women nor should women imitate men. *(Bahar-e-Shari'at, p. 65, part 16)*
6. Remove your shoes when you sit down; the feet feel comfort in this.
7. (one reason for poverty) is to look at a shoe that is upside down and not turn it the right way up; it is written in 'Dawlat-e-Be Zawaal': If a shoe is left upside down throughout the whole night, Satan sits on it; it is his throne. *(Sunni Behshti Zaywar, p. 601, part 5)*

صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Du'a at the time of calamity

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أَجْرِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا

(Muslim, p. 356, Hadees 2127)

Translation: *Indeed, we belong to Allah ﷺ and indeed, we shall return to Him. O Allah! Grant me reward in my calamity and grant me better than it.*

(Madani Panj Surah, p. 222)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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 ﷺ, 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 ﷺ 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 ﷺ 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 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 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 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-Ikhlās 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. Conversated using the words 'Aap' and 'Jee'?
8. Said 'رَبِّ شَأْنِ اللَّهِ' 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 Quf-e-Madinah of stomach while eating less than hunger?

12. Delivered or listened to two Madani Dars?
13. Studied or taught in Madrasa-tul-Madinah Baalighan?
14. Read or listened to a reformative book for 12 minutes and 4 consecutive pages of *Faizan-e-Sunnat*?
15. Performed Fikr-e-Madinah?
16. Offered Salat-ut-Taubah?
17. Slept on mat? Kept Sunnah box by the pillow?
18. Offered Sunnahs before Fard and Nawafil after the Faraaid?
19. Offered Tahajjud, Ishraq, Chashtand Awwabeen?
20. Offered Tahiyya-tul-Wudu and Tahiyya-tul-Masjid?
21. Recited or listened to three Ayahs from Kanz-ul-Iman with translation and commentary?
22. Performed individual efforts on two (Islamic) brothers?
23. Spent two hours in Madani activities?
24. Obeyed your Nigran?
25. Refrained from using things asking from others?
26. In case one committed a mistake, did you reform him?
27. Performed veil within veil? Moreover, faced towards the Qiblah?
28. Controlled your anger?
29. Refrained from useless questions?
30. Observed Shar'i veil from your non-Mahram relatives / neighbours?
31. Refrained from films, dramas, songs and music etc.?
32. Made efforts to establish Madani environment at home?
33. Refrained from slandering and abusing?
34. Refrained from intervening into other's conversation?

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

Qufi-e-Madinah performance

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

Weekly 8 Madani In'amaat

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

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

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

أَمِينٌ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ