

Spend on the students of
Islamic knowledge

04-March-2021



Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

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

Spend on the students of Islamic knowledge

وَعَلَى إِلِكِ وَأَصْحِبِكِ يَا حَبِيبَ 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.).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Excellence of Salat upon the Beloved Nabi ﷺ

Ameer-ul-Mu`mineen Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ stated:

خَلَقَ اللهُ تَعَالَى فِي الْجَنَّةِ شَجَرَةً تَمْرُهَا أَكْبَرُ مِنَ التَّفَّاحِ، وَأَصْغَرُ مِنَ الرُّمَّانِ، أَلْيَنُ مِنَ الزُّبْدِ، وَأَحْلَى مِنَ الْعَسَلِ، وَأَطْيَبُ مِنَ الْبُسْكِ، وَأَعْصَأُهَا مِنَ اللُّؤْلُؤِ الرَّطْبِ، وَجُدُّوْعُهَا مِنَ الذَّهَبِ، وَوَرَقُهَا مِنَ الزُّبْرِ جِدٍ لَا يَأْكُلُ مِنْهَا إِلَّا مَنْ أَكْثَرَ مِنَ الصَّلَاةِ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

'Allah Almighty created a tree in paradise, the fruit of which is bigger than an apple, smaller than a pomegranate, softer than butter, sweeter than honey, and more fragrant than Musk. The branches of that tree are of pearls, the trunk is of gold and the leaves are of emeralds. Only the one who recited Salat upon the Prophet in abundance will be able to eat the fruit of that tree.' (Al-Haawi-lil-Fatwa, vol. 2, p. 48)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's first of all make good intentions to please Allah and to earn reward. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ 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, Hadith 5942)

An important point

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

Intentions of listening to Bayan

1. In order to gain knowledge of Deen, lowering my eyes, I will listen to the Bayan attentively.
2. I will sit in the Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. When I hear صَلُّوا عَلَى الْحَبِيبِ, اذْكُرُوا اللهَ, تُؤْبِئُوا إِلَى اللهِ, etc., I will reply loudly with the intention of gaining reward.
4. After the Ijtima', I will approach people to say Salaam, shake hands and make individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, the topic of the speech today is ‘spend on the students of Islamic knowledge’, in which we will listen to parables of the noble companions رَضِيَ اللهُ عَنْهُمْ and other pious predecessors رَحِمَهُمُ اللهُ, because as well as giving their time for the propagation of Islam, they spent their wealth in this cause as well. How can we serve the students of Islamic knowledge in this day and age? We will listen to some extra points regarding this as well. May Allah عَزَّوَجَلَّ grant us the ability to listen to the full speech with good intentions. آمين.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Spent his wealth on the seekers of Islamic knowledge

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to the house of the lady of Paradise, Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا, after returning from a journey, but when He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw a cover on the door of the house and two silver bracelets in the hands of his beloved daughter, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ returned. When Sayyiduna Abu Raafi' رَضِيَ اللهُ عَنْهُ came in the court of Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا, she رَضِيَ اللهُ عَنْهَا was crying. She رَضِيَ اللهُ عَنْهَا informed him regarding the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ returning away. Sayyiduna Abu Raafi' رَضِيَ اللهُ عَنْهُ came in the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and asked for the reason of return, to which He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘I returned due to the cover on the door and the silver bracelets.’ (Abu Dawood, vol. 4, p. 118, Hadith 4213 amended)

Sayyiduna Abu Raafi' رَضِيَ اللهُ عَنْهُ informed Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا of this, so she رَضِيَ اللهُ عَنْهَا ripped up the cover and had the bracelets delivered to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ via Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ and said: ‘I do Sadaqah of these bracelets, spend them wherever you deem appropriate.’ The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ: ‘sell them and spend (the money) on the Ahl-us-Suffah.’ So he رَضِيَ اللهُ عَنْهُ sold both bracelets for 2 and a half Dirhams and did Sadaqah of them on the Ahl-us-Suffah.

After this, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went to his beloved daughter and said: ‘May my parents be sacrificed upon you (‘may I and my parents be sacrificed’ is said to display immense love and honour), you did well.’ (Nasai, p. 820, Hadith 5150 amended)

The commentator of the Quran, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ states: 'When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would set off on a journey, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would bid farewell to all the people of the house first, and then he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would set out from the house of Sayyidah Fatimah رَضِيَ اللهُ عَنْهَا at the end, and when he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would return from a journey, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would first visit the house of Sayyidah Fatimah رَضِيَ اللهُ عَنْهَا and then other family members. Meaning, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would set off from that house and return to it as well, millions of Salam be upon the honour of that blessed house.

He states regarding the cover hanging on the door and the bracelets: 'the cover on the door most likely had pictures on it, and the silver bracelets were for the boys (i.e. Imam Hasan and Imam Husain رَضِيَ اللهُ عَنْهُمَا). For men, the bracelets and a cover with pictures on it, both are Haraam. Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا was not aware of their prohibition up until then. This is why she had done both these things, otherwise the family of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would never, knowingly, do something impermissible.

She stopped both these things upon merely seeing the displeasure of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and sent the bracelets to him in order to have them given away in Sadaqah, so that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would come to the house after seeing this act. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not want Sayyidah Fatimah Zahra رَضِيَ اللهُ عَنْهَا to wear those bracelets either, even though it was permissible for her, but He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not want his family members to adorn themselves extravagantly so that their hearts do not incline towards the world and so that their ranks increase in the Hereafter, they should spend their worldly life in poverty and worship. (*Mirat-ul-Manajih, vol. 6, p. 177 Summarised*)

Advice for parents

Dear Islamic Brothers! There is advice for parents in this blessed Hadith to train their children according to the Deen, especially their daughters. This is so that they can become pious women before and after marriage and train their children on a religious basis, as it is by means of a woman that a pious family and household is formulated. Then a good society is formed through her good training of her children. We also come to know that where it is an

honour for parents to train their daughter well, at the same time, it is also an honour for the daughter to comply with the permissible wishes of her parents, be in service to them, understand their temperament, assist them especially in their old age and give preference to their permissible wishes over hers. In conclusion, do not leave any shortcomings in serving them, just like Khatoon-e-Jannat Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا was an honourable daughter. It is due to her nobility that we received grace and blessings by way of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ bestowing her with an invocation by the name of ‘*Tasbih-e-Fatimah*’.

Tasbih-e-Fatimah

Ameer-ul-Mu’mineen Sayyiduna Maula ‘Ali Al-Murtada رَضِيَ اللهُ عَنْهُ says that some captives were brought in the service of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, so I said to Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا: ‘Go to your father, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and request a servant from him so that he can lighten your burden in household chores.’

Thus, in the evening, she presented herself in the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked: ‘What is the matter daughter?’ She رَضِيَ اللهُ عَنْهَا simply replied that she came to give Salam. She could not say much more out of modesty. When she returned home, Sayyiduna Ali Al-Murtada رَضِيَ اللهُ عَنْهُ asked: ‘What happened?’ She replied: ‘I could not say anything to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ out of modesty.’

On the second evening, Sayyiduna Ali Al-Murtada رَضِيَ اللهُ عَنْهُ sent Khatoon-e-Jannat Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to request for a servant for easing her household chores, but again she could not ask anything out of modesty. (Sayyiduna Ali Al-Murtada رَضِيَ اللهُ عَنْهُ further says): When the third evening came, we both went to the Beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked the reason for our arrival and Sayyiduna Ali Al-Murtada رَضِيَ اللهُ عَنْهُ says that I asked: ‘O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! We have found difficulty in our work and we wanted to ask you for a servant.’

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: ‘Should I tell you of such an act which is better for you than red camels.’

Sayyiduna Ali Al-Murtada رَضِيَ اللهُ عَنْهُ says: ‘Yes! O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.’

So the Beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: ‘Recite ‘سُبْحَانَ اللهِ’ 33 times, ‘الْحَمْدُ لِلَّهِ’ 33 times and ‘اللَّهُ أَكْبَرُ’ 34 times in the morning and evening, you will attain a thousand good deeds in the morning and evening.’

Sayyiduna Ali Al-Murtada رَضِيَ اللهُ عَنْهُ says: ‘After this, I made this my routine and never left it, although I did forget to read it on the night of the Battle of Siffeen, but I remembered at the end and read it.’ (*Sunan-e-Kubra-lil-Nasai, vol. 6, p. 204, Hadith 10652*)

Dear Islamic Brothers! We heard how the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ donated the bracelets given by Khatoon-e-Jannat رَضِيَ اللهُ عَنْهَا to the *Ashab-us-Suffah*. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ taught us by this blessed action that one should spend their wealth on the Islamic students of knowledge. If the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wanted, he could have ordered for this wealth to be spent on another good cause, but he ordered for it to be spent on the *Ashab-us-Suffah* who were always ready to seek the knowledge of Islam.

We come to know through this that we should spend our wealth on the matters which are more beneficial for the religion. Alongside spending our wealth on religious matters, we should also give as much time as we can. There are numerous incidents of the noble Sahabah رَضِيَ اللهُ عَنْهُمْ who were ennobled by the blessings of Mustafa, and of the pious predecessors رَضِيَ اللهُ عَنْهُمْ, in which alongside spending their wealth in the way of the religion, they also spent their time for the advancement of Islam. May Allah Almighty, for the sake of the sacrifices made by these pious individuals for the religion, also grant us this passion that we, alongside spending our wealth in way of Allah Almighty, also become successful in spending our time in seeking and teaching religious knowledge.

Sacrifices of the Sahabah in the beginning of Islam

O Devotees of the Prophet! There is no doubt in the fact that the beginning era of Islam was a very difficult one. The noble Sahabah رَضِيَ اللهُ عَنْهُمْ had to face such difficulties and worries for learning and practising the religion that just imagining them makes one shudder.

Hunger, thirst, dejection, travelling, internal disloyalties, external enemies, being distanced from their homes and spending many days in hunger and thirst are a few things that they faced frequently. In conclusion, there were many difficulties, but the noble Sahabah رَضِيَ اللهُ عَنْهُمْ persistently faced them all and did not leave the servitude of the King of Madinah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. They did not leave seeking religious knowledge or serving or spreading the religion.

Who are the Ashab-us-Suffah?

Those noble Sahabah رَضِيَ اللهُ عَنْهُمْ who would only remain in the service of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in order to learn the religion are called the *Ashab-us-Suffah*. There was a terrace by Masjid-un-Nabawi on which (at various occasions) approximately 400 to 500 poor migrants would sit, they are called the *Ashab-us-Suffah*. They neither had a house nor any worldly provisions, nor any employment or trade, the state of their destitution was such that 70 of them did not even have a cloth to cover their *Satr*. Their number would constantly rise and fall. If one would arrive in Madinah-tul-Munawwarah without having any acquaintances, then he too would join the *Ashab-us-Suffah*. (*Tafseer-e-Na'eemi, vol. 3, p. 132, selected*)

Starvation of Ashab-us-Suffah

This is that sanctified group of the noble Sahabah رَضِيَ اللهُ عَنْهُمْ who would solely remain in Masjid-un-Nabawi for learning Islamic knowledge, independent of any household, family, children or worry about income. They would endure hunger and thirst, face many difficulties and starvation but would not stop seeking Islamic knowledge. Many narrations have mentioned that these noble individuals would spend many days without eating or drinking.

Let us hear regarding the sacrifices and starvation of the Ashab-us-Suffah:

1. Sayyiduna Fadal Bin 'Ubayd رَضِيَ اللهُ عَنْهُ says: When the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would lead the people in Salah, some noble Sahabah رَضِيَ اللهُ عَنْهُمْ would collapse during the Salah when standing due to the intensity of hunger they were the *Ashab-us-Suffah* such that some people would say: 'They are mad.' So when the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would finish the Salah, he would turn to them and say: '(O *Ashab-us-Suffah*!) If you knew what (reward) there is for you in the court of Allah

Almighty, then you would love to be increased in poverty and need.'
(Tirmizi, vol. 4, p. 162, Hadith 2375)

2. Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ, who was from the *Ashab-us-Suffah*, says: 'A time came upon me when I would fall unconscious between the pulpit of Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and Umm'-ul-Mu'mineen Sayyidatuna 'Aishah's رَضِيَ اللهُ عَنْهَا blessed house, whereupon a passer-by would come and put his foot on my neck, considering me to be a in the state of madness, but in fact, I had no madness, I suffered nothing but hunger. (Bukhari, vol. 4, p. 515, Hadith 7324)

صَلُّوا عَلَيَّ الْحَيِّبِ صَلَّى اللهُ عَلَيَّ مُحَمَّد

Abu Hurayrah's hunger

Sayyiduna 'Aamir رَضِيَ اللهُ عَنْهُ narrates: Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ states: I was from among the *Ashab-us-Suffah*. 'One day I fasted. In the evening, I felt pain in my stomach so I went to relieve myself. When I returned, the *Ashab-us-Suffah* had eaten their food. The rich people of Quraysh used to send food to the *Ashab-us-Suffah*. I asked: 'From whom did the food come today?' A person replied: 'It came from Ameer-ul-Mu'mineen Sayyiduna Umar Bin Khattab رَضِيَ اللهُ عَنْهُ.' I went to Ameer-ul-Mu'mineen Sayyiduna Umar Bin Khattab رَضِيَ اللهُ عَنْهُ. He was engaged in reciting Tasbihat after the prayers. I waited. When he finished, I approached and asked him: 'Make me read something', and my intention was that he gives me some food. Ameer-ul-Mu'mineen رَضِيَ اللهُ عَنْهُ began reciting Surah Aal-e-'Imran to me. When he got home, he left me at the door and went inside. It got very late, but he did not return. I thought maybe he was changing his clothes and instructed his family to prepare food for me but I did not find anything like that there. When it was very late, I got up and left. On the way, I met the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and he said: 'O Abu Hurayrah! The smell of your mouth is very strong today.' I replied: 'Yes! O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I fasted today and I have not broken my fast yet and I do not have anything to break my fast with.' The Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took me to his house and asked for a bowl in which some food had been left over. I felt as if someone had eaten barley in it. There was some food left on the sides of the bowl which

was very scarce. I recited Bismillah, collected it and ate it until my stomach was full. (*Allah walon ki Baatayn, vol. 1, p. 642 Summarised*)

The Prophet's love for the Ashab-us-Suffah

O Devotees of Sahabah! We should ponder upon the fact that the *Ashab-us-Suffah* used to acquire the knowledge of religion with such diligence. Do we even acquire, as a minimum, the necessary Fard knowledge despite our conveniences? The *Ashab-us-Suffah* would endure many afflictions, externally they were very poor, they did not get anything to eat or drink properly, but they definitely had the privilege of being in very close proximity to the Holy Prophet ﷺ. The Holy Prophet ﷺ loved them very much. Whenever somebody gave him a gift, sadaqah or war booty, then he ﷺ would spend some of it on the *Ashab-us-Suffah*. It has been narrated in Hadith that he ﷺ used to encourage the other Sahabah رَضِيَ اللَّهُ عَنْهُمْ to feed the *Ashab-us-Suffah* and spend on them. The guardian of some of them was the Beloved Prophet ﷺ himself. (*Mirat-ul-Manajih, vol. 7, p. 35*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic Brothers! You have heard how the *Ashab-us-Suffah* had a very specific closeness to the Holy Prophet ﷺ and he would cast a shade of compassion on them. In the same way, the noble Sahabah رَضِيَ اللَّهُ عَنْهُمْ would also take special care of the *Ashab-us-Suffah* and fulfil their needs. Let us take a look at a glimpse of this.

Those 70 noble Sahabah رَضِيَ اللَّهُ عَنْهُمْ who were also the best Qaris, it is said that they used to collect firewood and sell it during the day and from the income earned from it, they would prepare food for the *Ashab-us-Suffah* (the students seeking Islamic knowledge) and feed them and spend the night in worship. (*Mirat-ul-Manajih, vol. 2, p. 284*)

Spending of the Holy Prophet ﷺ on students

Dear Islamic Brothers! The *Ashab-us-Suffah* would seek knowledge and for that reason, the Beloved Prophet ﷺ would himself spend on them and he used to also encourage others to do the same. It is not the case that

the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to spend only on the *Ashab-us-Suffah*, but rather his wealth was bequeathed for the religion; so whatever wealth he would obtain, he would spend it in the way of Allah Almighty.

Sayyiduna Abu Zar رَضِيَ اللهُ عَنْهُ says: ‘Once, while I was in the company of the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he saw the mountain of Uhud and said: ‘If this mountain turned into gold for me, I would not like for even a single Dinar of it to remain with me for more than three days except that Dinar which I will keep for repaying debts.’ (Bukhari, vol. 2, p. 105, Hadith 2388)

Allah Almighty states in the Holy Quran:

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْهُ ۗ

And do not scold the beggar.

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-Duha, Verse 10)

Meaning O Beloved! When a beggar comes to your doorstep and asks for something, do not rebuke him in any way, but give something to him or provide him a reason for not bestowing him, with good manners and gentleness. (Khaazin, Surah Al-Duha, under the verse 10, vol. 4, p. 388; Madarik, vol. 10, p. 1357 Selected)

Dear Islamic brothers! Ponder! Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Leader of the Prophets and the cause of the creation of the universe. But despite this, his blessed way was that he did not allow the wealth of the world to remain with him; feeding others and remaining hungry himself was his way, whether it be from his own wealth or the wealth given to him as a gift. But it would not be wrong to say that all the wealth of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was devoted to the religion, because he did not make anyone a heir of a dinar or a dirham of his.

The commentator of Quran, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ writes in the commentary of a Hadith: ‘Some of the blessed Prophets عَلَيْهِمُ السَّلَامُ completely renounced the world, they did not accumulate anything, such as Sayyiduna Yahya and ‘Eisa عَلَيْهِمَا السَّلَامُ, and some of them had a lot of wealth such as Sayyiduna Sulayman and Dawood عَلَيْهِمَا السَّلَامُ. But the financial legacy of a

Prophet was not ever divided, his leftover wealth is bequeathed to the religion. (*Mirat-ul-Manajih, vol. 1, p. 199*)

سُبْحَانَ اللَّهِ! O Devotees of the Prophet! You have heard that the wealth of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was bequeathed to the religion, especially spending on the Islamic students of knowledge was a noble practice of his. He also wanted the same for his daughter, Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا, that she too spends her wealth in the way of the religion.

One of the 12 Madani Works - Individual Efforts

Dear Islamic Brothers! Acting upon the Seerah of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, we should also spend our wealth on the students of religious knowledge, and alongside wealth, spend our time in the way of religious work too. One way of doing this is to take part in the 12 Madani works of the Zayli Halqah.

One of these Madani works is performing Individual effort. اَلْحَمْدُ لِلَّهِ, Individual effort is also encouraged in the booklets of '72 Pious Deeds', hence pious deed number 36 states: Today, did you encourage others towards at least one Madani activity out of the 12 Madani activities of Dawat-e-Islami through individual efforts?

- Remember! By the virtue of the blessings of individual effort, the number of Salah-offering people offering Salah in congregation increases.
- It helps to keep Masajid enlivened.
- It increases the number of participants in the circles of Madani Dars and reading and listening to Tafseer.
- Islamic brothers can be prepared to travel in the Madani Qafilahs in order to learn and practice Sunnahs.

Let us hear an account of individual effort to motivate us.

Thief repented

A sentenced prisoner of a jail in Pakistan was a dangerous thief. People were afraid of him. He was a supreme fighter and had even encountered police

several times. Eventually, the police arrested him. It was his good fortune that in the jail, he was blessed with the company of the devotees of the Prophet's movement, Dawat-e-Islami. Through the blessings of the individual efforts of the preacher of Dawat-e-Islami, he was blessed to learn the entire Quran in the Madrasa Faizan-e-Quran. He learnt how to offer Salah. Alongside this, he also learnt the 6 Kalimahs, Iman-e-Mufassal, Iman-e-Mujmal and the last 10 Surahs of the Holy Quran by heart. After this, he started a new life which was free of crimes. He states himself: 'The Madani environment of Dawat-e-Islami and the compassion of the Islamic brothers awoke my conscience and gave me a chance to reform myself.'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic Brothers! If we look at the events of the saints, we will come to know that they used to try to spend for the religion which would result in not only temporary benefits, but also for the benefits of the future generations. In this regard, the incident of the Imam of millions of Hanafis, Sayyiduna Imam-e-A'zam Abu Hanifah رَحْمَةُ اللَّهِ عَلَيْهِ sponsoring his own student, Imam Abu Yusuf رَحْمَةُ اللَّهِ عَلَيْهِ, is a shining example for us. Let us hear about it.

Imam-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ bestowed knowledge and wealth

Sayyiduna Imam Abu Yusuf رَحْمَةُ اللَّهِ عَلَيْهِ himself says: 'I spent time in Kufa as a student of Hadith and Fiqh. Initially, I belonged to a very poor family. One day my father took me to the service of Imam Abu Hanifah رَحْمَةُ اللَّهِ عَلَيْهِ. I began studying there. My father came home and said to me: 'Son, do not sit with your feet spread towards Imam Abu Hanifah رَحْمَةُ اللَّهِ عَلَيْهِ, this is a disrespectful manner.' Then my father said to me: 'O my son! We are poor people. The food of the rich is fatty lavish foods, whereas, we survive on dry bread. We are very destitute.'

Saying this, my respected father stopped me from going to the gatherings of Imam Abu Hanifah رَحْمَةُ اللَّهِ عَلَيْهِ. When Imam A'zam رَحْمَةُ اللَّهِ عَلَيْهِ found me absent, he asked those who knew me: 'Why is Ya'qoob not attending?'

They said: 'He was stopped by his father.' Imam Abu Yusuf رَحْمَةُ اللَّهِ عَلَيْهِ says: My condition here was that I was eager to attend the gatherings of Imam A'zam رَحْمَةُ اللَّهِ عَلَيْهِ. Finally, one day I reached his gathering and he, with immense

kindness, asked me the reason for my absence. I told him of our poverty and the orders of my father. That day, I listened to the Hadith in his gathering but when I was leaving for home, Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ asked me to sit down.

When all the people left, he gave me a bag full of dirhams. He said: 'Suffice yourself on this, then Allah Almighty is *the* Lord.' When I opened it, it was one hundred (100) dirhams. While walking away, he instructed: 'attend my teaching circle and when you run out of these dirhams, I will make further arrangements.' After that day, I started coming to his teaching circle regularly.

A few days later, he gave me another bag. In this way, he would help me from time to time and no one would know. One specific matter was that Sayyiduna Imam A'zam رَحْمَةُ اللهِ عَلَيْهِ continued giving me money, but he never asked me how or where I spent it? Then when he would feel that the money was about to run out, he would give more money.

I continued to study, and my family's financial affairs were looked after too. Then came a time when I was financially prosperous. I was constantly attending the circles of Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ, making use of knowledge, and there came a time when Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ made me prosperous with worldly wealth on one hand and distinguished me in knowledge and grace on the other and the doors of knowledge opened on me. *(Manaqib-e-Imam-e-A'zam, part. 2, p. 211)*

Dear Islamic Brothers! You may be thinking that Sayyiduna Imam A'zam رَحْمَةُ اللهِ عَلَيْهِ may have sponsored Qadi Imam Abu Yusuf رَحْمَةُ اللهِ عَلَيْهِ for two to four months, but it was not the case, not even for two or three years Imam Abu Yusuf رَحْمَةُ اللهِ عَلَيْهِ says: Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ bore the expenditure of me and my family for ten (10) years. *(Manaqib-e-Imam-e-A'zam, part. 1, p. 259 Summarised)*

Blessings received by Imam-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ

Dear Islamic Brothers! This incident of Imam-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ is a great lesson for us. Later, Sayyiduna Imam Qadi Abu Yusuf رَحْمَةُ اللهِ عَلَيْهِ became a very great Aalim, Mujtahid, Mufti and Qadi of Islam, rather many great 'Ulama, Muftis and Mujtahid emerged from his effective teaching and blessed

guidance. The thing to ponder about is that Imam Abu Yusuf رَحْمَةُ اللهِ عَلَيْهِ attained this position because Imam-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ sponsored and taught him, then Imam Abu Yusuf رَحْمَةُ اللهِ عَلَيْهِ further taught Imam Muhammad رَحْمَةُ اللهِ عَلَيْهِ. Imam Muhammad رَحْمَةُ اللهِ عَلَيْهِ is the teacher of Imam Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ. Imam Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ taught Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ. Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ taught Imam Bukhari رَحْمَةُ اللهِ عَلَيْهِ. Imam Bukhari رَحْمَةُ اللهِ عَلَيْهِ produced many disciples and so on and so forth and this series continued to this day and **إِنَّ رَبَّكَ اللَّهُ** it will continue until the Day of Judgement. If we think about it, then all these blessings can be attributed to Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ and he is entitled to all of this reward as he enlightened Imam Abu Yusuf رَحْمَةُ اللهِ عَلَيْهِ with the light of the knowledge of Islam and spent his wealth on him too.

A'la Hadrat's way of spending on the students of religious knowledge

Dear Islamic Brothers! It was also the blessed custom of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ that he used to spend a lot of money on the students who were obtaining the knowledge of Islam and he was very kind and generous to them. On happy occasions during the days of Eid, he would get new clothes for them and various kinds of food were prepared and fed to them. Arab food for Arab students, Russian food for Russian students, and Bengali food for Bengali students. In summary, whatever food was favoured by each student, he would have that cooked and fed to them; this would make him happy. *(Sawanih-e-A'la Hadrat, p. 142 Summarised)*

اَلْحَمْدُ لِلّٰهِ Dawat-e-Islami also provides excellent arrangements of food for the students of Jami'ah-tul-Madinah, in fact all kinds of facilities are taken care of for them. Thus, fully cooperate with Dawat-e-Islami in this good deed as well.

What should we spend on?

Dear Islamic brothers! In this incident, we are being guided on how to spend our wealth in the way of Allah Almighty so that we may be rewarded and the Muslim Ummah may be benefitted also.

If our financial share is also included in someone becoming a religious scholar, then its benefits are many and it will also last for a long time; even if we call this sawab-e-Jariyah (continuous reward), it will be correct. Just

ponder! Suppose one becomes an Aalim through the financial support we have rendered him, then we will get the reward of him becoming an Aalim. We will also get the reward of whoever he teaches further. We will also get the reward of all those who listen to him and act upon his teachings; and we will also get the reward of all those whom his teachings will be conveyed to.

If Allah Almighty wills, then this unstoppable chain of reward will begin for us. Since the rewards of spending on Islam for the ‘Ulama (scholars) and its benefits are very great, in view of these benefits, it has been mentioned about some saints that they would spend some of the profits they earned by doing business solely on the ‘Ulama, as the benefits and fruits are many times more than spending on ordinary people.

Imam-e-A’zam رَحْمَةُ اللهِ عَلَيْهِ spending for the religion

It was the practice of Sayyiduna Imam-e-A’zam رَحْمَةُ اللهِ عَلَيْهِ himself that he would spend a large portion of his wealth in the service of the ‘Ulama (scholars).

Qays Bin Rabi’ narrates: The great Imam A’zam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ used to buy a lot of goods from Baghdad and bring them to Kufa and sell them in the market. Whatever profit he would receive from this, he would buy the necessities of his Mashaikh and deliver it to them. Then he would buy the necessities for the Muhaddiseen (*scholars of Hadith*) and deliver it to their homes. He would send them food and drink, he would sew clothes and have them sent to them and then he would give the remaining money to the ‘Ulama so that they could meet their needs.

He would send this message alongside it saying: ‘I did not send anything on my behalf. All this has been given to you by Allah Almighty, so have gratitude for His blessings. You have a share in all the profits in my business life. Allah Almighty has only made me the means of your service; his provisions have been reaching you through me.’ (*Manaqib-e-Imam-e-A’zam, part. 1, p. 262 Summarised*)

It has come in another narration: ‘Whenever Sayyiduna Imam A’zam رَحْمَةُ اللهِ عَلَيْهِ bought clothes or food for himself or his family, he would buy the same amount of that thing for the ‘Ulama and the Shaykhs as well.’ (*Manaqib-e-Imam-e-A’zam, part. 1, p. 261 Summarised*)

Dawat-e-Islami's Jami'a-tul-Madinah and Madaris-ul-Madinah

Dear Islamic Brothers! The movement of the devotees of the Prophet, Dawat-e-Islami, is quenching the thirst of thousands of seekers of religious knowledge in the hundreds of Jami'at-ul-Madinah and Madaris-ul-Madinah for Islamic brothers and Islamic sisters, nationally and internationally. The annual expenditure of these important departments of Dawat-e-Islami is in billions of rupees, which the devotees of the Prophet contribute their share for. May Allah Almighty also include us among those fortunate people, and let everyone consider according to his financial status how much he can contribute on his behalf.

Importance of cooperation with Jami'at-ul-Madinah and Madaris-ul-Madinah

We have just heard that our pious predecessors رَحْمَةُ اللَّهِ used to strive in spending for the sake of Allah Almighty, and then especially cooperating with Dawat-e-Islami's Jami'ah-tul-Madinah, i.e. those institutions where the leaders of the Ummah (i.e. the scholars), are trained and prepared, is also following their suit. They strengthen the religion.

Where the blessings of religious knowledge is being spread in Dawat-e-Islami's Jami'ah-tul-Madinah, اَلْحَمْدُ لِلَّهِ there is also the invitation for Salah reaching those who do not pray Salah by means of those studying there, the love of the Quran is being spread among the people who are unfamiliar with the teachings of the Holy Quran, the spirit of learning and teaching the Holy Quran is being imparted. These leaders of the Ummah are at times on the prayer mat of Imamat (leading the prayer), at time on pulpits and other times are busy spreading the call to righteousness through the pen in the field of writing.

Collaborating with such an institution is like guaranteeing the development and strengthening of the religious system in our society. Cooperate fully with Dawat-e-Islami's Jami'a-tul-Madinah through your Sadaqat, Charity, Zakat and Ushr etc.

O Devotees of the Prophet! Remember! Just as Zakah is paid on 'Ushr (crops

and fruits etc.), Zakah is paid on animals too. How many types of animals is Zakah Wajib upon? How many types of animals is Zakah not Wajib upon? What is the Nisab of Zakah on animals? Summary of the rules of Zakah on animals, how to pay Zakah on animals? To learn all of this, contact the responsible Islamic brothers of Dawat-e-Islami and obtain the pamphlet '*Janwaron Ki Zakat*' and distribute it to those devotees of the Prophet who are in possession of that number of animals upon which paying Zakah is Wajib for them. There is a great opportunity to earn good deeds even for the one distributing it. May Allah Almighty bless us with the ability to spend our wealth for the glory of Islam.

Religious and moral training

اَلْحَمْدُ لِلّٰهِ! Much attention is given to the religious and moral training of the students of Dawat-e-Islami's Jami'ah-tul-Madinah. In addition to the five daily Salah, other Nawafil such as Salat-ut-Taubah, Tahajjud, Ishraq and Chasht are encouraged to be prayed. On various occasions, speeches are delivered in which encouragement is given to respect parents and being polite and courteous to them, and at other times, discouragement is given to lying, backbiting, gossiping, having jealousy, arrogance, etc.

In the same way, special attention is paid to the organizational training of these students so that after completing their education, the students will succeed in spreading the call to righteousness among the Islamic brothers and their families according to the method of Dawat-e-Islami. The female students will continue to spread the call to righteousness among other Islamic sisters and their Maharim relatives.

As a result of organizational and moral training, the Islamic brothers of Jami'ah-tul-Madinah enjoy the privilege of traveling in Madani Qafilahs every month according to the schedule, and they take on the responsibilities of carrying out the 12 Madani works in the surroundings of the Jami'ah-tul-Madinah.

اَلْحَمْدُ لِلّٰهِ! The teachers and students of Jami'a-tul-Madinah are also performing the duties of Imamat (leading the prayer) and Khitabat (delivering

sermons), by means of which many Masjids have been established. Many teachers and students of Jami'ah-tul-Madinah and Faizan Online Academy are trying to enlighten many devotees of the Prophet from all over the world with Quranic education and Islamic knowledge. Many teachers and students are offering their religious services in various departments of Dawat-e-Islami.

In the same way, the female students and teachers of Jami'ah-tul-Madinah (for Islamic Sisters) also have the privilege of participating in Madani works in various departments. Under the 'Aalami Majlis Mushawarat of Islamic Sisters, they try to invite the Islamic sisters to participate in the 8 Madani works.

اللَّهُمَّ زِدْ فَزِدْ ثُمَّ زِدْ i.e. *O Allah! Increase, increase and increase further.* (Faizan-e-Sunnat, p. 589 Summarised)

Produce 'Aalims

Remember! There is no doubt that there are great virtues of becoming a scholar, there is no doubt that there are great virtues of becoming a Hafiz, surely there will be many of us here who will have a wish in their heart that I wish I could become an 'Aalim (a scholar), there will be many who will want to become Hafiz. Even if we are unable to become scholars, now we can have the honour of helping someone with our wealth to become an Aalim. Be courageous and fully support the expenses of Dawat-e-Islami's Jami'ah-tul-Madinah and Madaris-ul-Madinah.

Self-Sponsor

If Allah Almighty has given you the ability, then build a Masjid, build a Jami'ah-tul-Madinah and Madrasa-tul-Madinah and give it to Dawat-e-Islami. If this is not possible, take responsibility for the monthly expenses of a Jami'ah or Madrasah. Take responsibility for the utility bills of a Jami'ah or Madrasah (for example, electricity, gas, etc.) or the salary for the staff of a Jami'ah or Madrasah (i.e. teachers and Qaris) etc. If you are in the vegetable business, then take responsibility for the vegetables etc. of a nearby Jami'ah-tul-Madinah or a residential Madrasa-tul-Madinah. Offer wheat or flour. Set aside a portion of the wheat in your field that you will offer for Dawat-e-Islami's Jami'ah-tul-Madinah and Madaris-ul-Madinah for the pleasure of Allah Almighty and earn reward. It is also possible for you to offer the rations

of a Jami'ah-tul-Madinah and Madrasa-tul-Madinah, such as (ghee, rice, tea bags, milk, etc.) as much as you can, and encourage others to do the same.

Sadaqah-e-Jariyah for parents

In any case, one should try to take part in this good deed. Covering these expenses can also include the intention of rewarding one's late parents; after all, pious children serve their parents when they are alive. If only, even after the death of our parents, we are able to spend as much as possible on religious activities and obtain the pleasure of doing Isal-e-Sawab (conveying reward) for them as this will be Sadaqah-e-Jariyah (continuous reward) too.

Also keep in mind here that whether we are present or not, the system of Islam will continue till the Day of Judgement. It is a matter of fortune for us of how much of our share is involved in this or how many good deeds we can get in our book of deeds by contacting others (to do the same). Thus do not only donate your own Zakah and Fitrah and other charity to Dawat-e-Islami, but rather, collect donations from relatives, friends and other Muslims and deposit them at the stall of Dawat-e-Islami.

Attention! Those who collect charity

When donations are collected, seek permission from the original owner with the following words: Give permission for your donations to be spent on any legitimate, religious, reformative, welfare, spiritual, benevolent and righteous work of Dawat-e-Islami.

صَلُّوا عَلَيَّ الْحَيِّبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Sunnahs and Etiquettes of Salam

Dear Islamic Brothers! Let us listen to some Sunnahs and etiquettes of giving Salam presented by 'Allamah Maulana Muhammad Ilyas Attar Qadiri رحمته بَرَكَاتُهُ الْعَالِيَةِ in his booklet '101 Madani Pearls':

- When meeting a Muslim, it is Sunnah to say Salam to him.
- It is rewardable to say Salam to Muslims no matter how many times you meet in a day, even if one leaves and enters a room frequently.

- It is Sunnah to be the first in saying Salam.
- The one who says Salam first, is closer to Allah Almighty.

Announcement

The rest of the Sunnahs and etiquettes of giving Salam will be mentioned in the training circles, so be sure to attend them.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

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



1. The Salat upon the Prophet for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ
الْحَبِيبِ الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat upon the Prophet at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. *(Afdal-us-Salawat 'ala Sayyid-is-Sadat, p. 151)*

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' *(Ibid, p. 65)*

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

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

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

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

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِدِي 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 to attain intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool ﷺ 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 اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn-e- ‘Abbas رضى الله عنهما that the Noble Rasool ﷺ has stated, ‘For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.’

(Majma’-uz-Zawaid, p. 254, vol. 10, Hadees 17305)

2. An easy way to spend every night in worship

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

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

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

Training Circle Schedule 4 March 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**

The remaining some Sunnahs and etiquettes of giving Salam

- The one who says Salam first is free from pride, as the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'The one who says Salam first is free from pride.' (*Shu'ab-ul-Iman, vol. 6, p. 433*)
- Ninety mercies descend upon the one who says Salam first and ten mercies descend upon the one who replies. (*Keemya-e-Sa'adat, vol. 1, p. 394*)
- One gets 10 virtues for saying السَّلَامُ عَلَيْكُمْ, 20 virtues if رَحْمَةُ اللهِ وَبَرَكَاتُهُ is further added, and 30 if وَعَلَيْكُمْ السَّلَامُ is further added.
- Similarly, one can get 30 virtues by saying وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ in reply.
- It is Wajib [obligatory] to reply to Salam immediately in a voice audible to the one who says Salam.
- Learn the correct pronunciation of Salam and the reply of Salam. First, I will say it; you repeat after me; السَّلَامُ عَلَيْكُمْ now I will say the reply and you repeat it after me; وَعَلَيْكُمْ السَّلَامُ

صَلُّوا عَلَيَّ الْحَيِّبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدَ

Du'a for averting 70 afflictions

According to the schedule of Dawat-e-Islami's weekly Sunnah inspired Ijtima', we shall memorise the Du'a for averting 70 afflictions. The Du'a is:

بِسْمِ اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

(Madarij-un-Nubuwwah, Narrator: Sayyiduna Anas Bin Maalik رَضِيَ اللَّهُ عَنْهُ)

Translation: In the name of Allah Almighty, there is no strength (to avoid sins) and no power (to do good) except with the help of Allah Almighty.

(Khazinah-e-Rahmat, p. 166)

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, Hadith 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'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 صَلَّى اللَّهُ 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 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 شَاءَ اللَّهُ' upon intending for permissible things?
9. Replied to the Hamd of the one saying Salam or who sneezed?
10. Used terminologies of Dawat-e-Islami?
11. Applied Quf'l-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 Qufl-e-Madinah of eyes?
37. Made the efforts to refrain from peeping into others' houses?
38. Refrained from lying, backbiting, tale-telling, jealousy, arrogance and breaking promises?
39. Stayed in the state of Wudu for most part of the day?
40. Refrained from staring at the face of the addressee?
41. Paid back the loan on time?
42. Concealed Muslims' faults?
43. Kept unified relations?
44. Made efforts to create humility and self-mortification during Salah and Du'a?
45. Refrained from uttering such words of humility which your heart does not approve to?
46. While applying Qufl-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?

Qufl-e-Madinah performance

- Conversing through writing – 12 times
- Conversing through gestures – 12 times
- Conversing without staring – 12 times
- Usage of Qufl-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