

Islamic
teachings regarding
MARRIAGE

27-May-2021



Thought-provoking speech of weekly
sunnah-inspiring ijtimia

(For Islamic Brothers)

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

Islamic teachings regarding marriage

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَىٰ إِلَيْكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَىٰ إِلَيْكَ وَأَصْحَابِكَ يَا نُوْرَ 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 the intention to observe I'tikaf and do Zikr of Allah Almighty for some time; then he can do whatever he wants (i.e. now if he wants to eat, drink or sleep, he can do so.).

Virtue of Salat upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The final Prophet of Allah Almighty صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whosoever

sent Salat upon me 100 times, Allah Almighty writes between his eyes that he is free from hypocrisy and the fire of Hell, and He will place him among the martyrs on the Day of Judgement.’ (*Majma’-uz-Zawaid, vol. 10, p. 253, Hadith 17298*)

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 Almighty 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 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 تَتَوَبُّوا إِلَى اللَّهِ، أَذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ، etc., I will reply loudly with the intention of gaining reward.
4. After the Ijtima’, I will approach people to say Salaam, shake hands and make individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic Brothers! Marriage is a sacred bond which holds great significance in Islam. With this relevance in mind, we will hear about the account regarding the marriage of Sayyiduna Maula Ali رَضِيَ اللهُ عَنْهُ and Sayyidatuna Fatimah Zahra رَضِيَ اللهُ عَنْهَا and the points we can take from it. We will also hear about the simple way of getting married in accordance to Islamic teachings, the accounts of the pious predecessors regarding marriage, and condemnation of the wrongdoing that takes place in weddings. If only we are able to listen to the entire Bayan with good intentions.

Let us first listen to an account:

My Merciful Lord is watching me

Sayyiduna Aslam رَضِيَ اللهُ عَنْهُ states: Ameer-ul-Mu'mineen Sayyiduna Umar Bin Khattab رَضِيَ اللهُ عَنْهُ would often walk around Madinah at night, so that he could fulfil the need of anyone. One night, I accompanied him and we walked until he رَضِيَ اللهُ عَنْهُ suddenly stopped at a house. A voice could be heard from inside, saying, 'Daughter, mix some water with the milk.' Hearing this, the girl said, 'Mother! Are you not aware of what Ameer-ul-Mu'mineen Sayyiduna Umar Bin Khattab رَضِيَ اللهُ عَنْهُ has ordered?' Her mother said, 'Daughter! What has our caliph decreed?' The girl said, 'Ameer-ul-Mu'mineen has announced that nobody should mix water with the milk.'

Hearing this, the mother said, 'Daughter, Sayyiduna Umar رَضِيَ اللهُ عَنْهُ is not watching at this moment, how will he know whether you have added water to the milk. Go and add some water to the milk.' Upon hearing this, the girl said, 'By Allah! I cannot obey him in his presence and then disobey him in his absence. Ameer-ul-Mu'mineen Sayyiduna Umar رَضِيَ اللهُ عَنْهُ cannot see me at this time but my Merciful Lord is watching me; I will never mix water with the milk.'

Sayyiduna Aslam رَضِيَ اللهُ عَنْهُ states: After hearing this, Sayyiduna Umar رَضِيَ اللهُ عَنْهُ said to me, 'O Aslam! Take a good note of this house.' He

رَضِيَ اللهُ عَنْهُ then continued to travel like this through the alleyways. When morning arrived, he رَضِيَ اللهُ عَنْهُ called me and said, 'O Aslam! Go to that house and find out who lives there. Also find out whether the girl is married or not.' Sayyiduna Aslam رَضِيَ اللهُ عَنْهُ further mentions: I went towards that house and asked about them; I came to know that a widow and her daughter live in the house, and her daughter was unmarried.

After finding out this information, I went to Sayyiduna Umar رَضِيَ اللهُ عَنْهُ and told him everything. He رَضِيَ اللهُ عَنْهُ said, 'Bring all of my sons to me.' When all of his sons had gathered, he رَضِيَ اللهُ عَنْهُ said to them, 'Does anyone from among you wish to marry?' Sayyiduna Abdullah Bin Umar and Sayyiduna Abdur Rahman رَضِيَ اللهُ عَنْهُمَا said, 'We are already married.' Sayyiduna Aasim Bin Umar رَضِيَ اللهُ عَنْهُ stood up and expressed a desire to get married.

Sayyiduna Umar رَضِيَ اللهُ عَنْهُ then sent a marriage proposal to that woman on behalf of his son, which she happily accepted. Thus, the marriage of Sayyiduna Aasim رَضِيَ اللهُ عَنْهُ took place with that woman and they had a daughter, and then that daughter gave birth to Sayyiduna Umar Bin Abdul Aziz رَحْمَةُ اللهِ عَلَيْهِ. (*Uyoon-ul-Hikayat, pp. 28-29*)

Dear Islamic brothers! This is what is referred to as true fear of Allah, piety and righteousness, and modesty before one's Lord! What a beautiful reply did that young woman give to her mother, saying that although Ameer-ul-Mu'mineen is not looking at me, my Lord Almighty is watching me. No doubt, the more righteous a person is, the more fear of Allah Almighty they have in their heart; and it does not make any difference to them whether they are alone or with friends; whether they are at home or outside due to some necessity. In short, they fear their Lord at all times and avoid sins, and the one who fears Allah Almighty, Allah Almighty will grant them bounties in this world and heavenly bounties in the Hereafter.

Just as was the case with that young woman from that poor household

that her worldly blessing was that she became a daughter-in-law in the household of Ameer-ul-Mumineen Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ, she married his son, Sayyiduna Aasim رَضِيَ اللهُ عَنْهُ, and from her offspring came the second Umar, i.e., Sayyiduna Umar Bin Abdul Aziz رَحِمَهُ اللهُ عَلَيْهِ. Let us listen to a short introduction to Sayyiduna Umar Bin Abdul Aziz رَحِمَهُ اللهُ عَلَيْهِ and the kind of person he was:

A short biography of Sayyiduna Umar Bin Abdul Aziz

رَحِمَهُ اللهُ عَلَيْهِ

- Ameer-ul-Mu'mineen Sayyiduna Umar Bin Abdul Aziz رَحِمَهُ اللهُ عَلَيْهِ was born in Madinah Munawwarah, in 61 or 63 AH.
- It was in Madinah that he learned knowledge and action.
- Not only was he رَحِمَهُ اللهُ عَلَيْهِ a great scholar of Islam, he رَحِمَهُ اللهُ عَلَيْهِ had a tremendous amount of respect for knowledge and scholars.
- He رَحِمَهُ اللهُ عَلَيْهِ states: If it is possible for you, then become a scholar, if this is not possible, then become a student of knowledge, and if you cannot do this, then have love for the scholars, and if you cannot even do this, then at least do not have animosity towards them.
- At the age of 25, he رَحِمَهُ اللهُ عَلَيْهِ became the governor of Makkah, Madinah and Taif.
- After the death of the caliph, Sulayman Bin Abdul Malik, at the age of 36, he رَحِمَهُ اللهُ عَلَيْهِ became the caliph of the Muslims on the day of Friday.
- He رَحِمَهُ اللهُ عَلَيْهِ discharged his duty as the caliph in such a commendable manner that he is known as the second Umar.
- He رَحِمَهُ اللهُ عَلَيْهِ remained the caliph for two and half years.
- He رَحِمَهُ اللهُ عَلَيْهِ passed away on the 25th of Rajab 101 AH, on a

Wednesday, at the age of approximately 39 years.

- His mausoleum is located in Syria. (*Hadrat Umar Bin Abdul-Aziz ki 425 Hikayat, derived from*)

May Allah Almighty have mercy upon him, and forgive us without accountability for his sake.

اُمَيِّن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلَي الْحَبِيْب صَلَّى اللهُ عَلَي مُحَمَّد

Dear Islamic brothers! Another thing we learn from the account of Ameer-ul-Mu'mineen Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ is that the caliph of the time gave preference to taking the righteous and Allah-fearing girl from a poor household as a daughter-in-law, and he رَضِيَ اللهُ عَنْهُ did not look at whether she was from a wealthy family or not, rather, he رَضِيَ اللهُ عَنْهُ saw that she had fear of Allah, was pious and righteous, thus, he married his son to her.

Not only did our pious predecessors رَحِمَهُمُ اللهُ search for pious partners for themselves, rather, they would encourage others to give preference to good potential suitors who had fear of Allah Almighty.

To whom shall I marry my daughter?

A man came to the well-known Taabi'i, Sayyiduna Hassan Basri رَحِمَهُ اللهُ عَلَيْهِ and said, 'I have a daughter who I love dearly and she has had many proposals, but to whom do you recommend I give her hand in marriage to?' He رَحِمَهُ اللهُ عَلَيْهِ replied, 'Marry her to a man who has fear of Allah Almighty, for if such a man loves your daughter, he will honour her, and even if he does not like her, he will not be unjust towards her (due to his fear of Allah Almighty).' (*Sharh-us-Sunnah, vol. 5, p. 9, Hadith 2234*)

Dear Islamic brothers! One thing we learn from the aforementioned

account is that we should search for pious spouses for our children, because the first stage of our children's marriage is searching for a potential spouse. Therefore, whenever we get our children married, we should search for a spouse who is religious, righteous, has fear of Allah Almighty and offers Salah, because the blessings of righteous parents are that their children are also pious and virtuous, they are showered with blessings and honour, and their children are brought up in the best manner.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Not only are the bride and groom connected with each other through the sacred bond of Nikah, rather, two families are brought together. Marriage is such a relationship which leads to a new family being formed, and causes a new home and a new generation to flourish. Therefore, looking for potential suitors, investigating and then deciding whether to accept or reject that proposal is a very important decision, because it affects many lives.

اَلْحَمْدُ لِلّٰهِ! Islam has also given us great guidance on finding suitors, which was the reason why, in order to ensure that their future generations were pious, the pious predecessors would exercise great caution when it came to the matter of their children's marriage. They would search for men and women who were modest, virtuous, pious and devout worshippers, and they would give preference to religious suitors. Let us listen to an account in this regard:

Searching for a suitor

Shaykh Kermani رَحْمَةُ اللَّهِ عَلَيْهِ was from a royal family, but, he رَحْمَةُ اللَّهِ عَلَيْهِ had chosen to lead a life of ascetism and piety, and had distanced himself from worldly engagements. He had a daughter who was very beautiful and righteous. One day, the king of Kermani sent a marriage proposal for his daughter. However, he did not like the idea of his

daughter becoming a queen and inclining towards the world. So, he sent a message back and asked for three days. During this time, he went from Masjid to Masjid, searching for a pious young man.

During his search, he came across a young man who had the light of worship and righteousness on his face. So, he asked him, 'Are you married?' He replied in the negative. Shaykh Kermani رَحْمَةُ اللَّهِ عَلَيْهِ then asked, 'Do you wish to marry a girl who recites the Quran, establishes Salah, is beautiful and who is righteous?' He replied, 'I am a poor individual; who will marry such a pious woman like that to me?' He رَحْمَةُ اللَّهِ عَلَيْهِ replied, 'I will. Take these gold coins; purchase some bread with one coin, some condiment with one and some perfume with one.'

So, the young man bought those things and Shaykh Kermani رَحْمَةُ اللَّهِ عَلَيْهِ married his daughter to that pious young man. When the daughter left her home and arrived at her husband's home, she saw that there was nothing in the home except for a container of water and a piece of bread on that container. She asked, 'What is this bread?' Her husband replied, 'It is leftover bread from yesterday which I put out for Iftar.' Hearing this, she said, 'Take me home.' The young man said, 'I had feared that the daughter of Shaykh Kermani رَحْمَةُ اللَّهِ عَلَيْهِ could not stay in the home of a poor man like me.' The girl said, 'I am not returning on account of your poverty, rather, it is because I sense that your certitude is weak; I am surprised at my father for referring to you as someone who is righteous, virtuous and pious! The state of your trust in Allah Almighty is such that you save bread!'

The young man was deeply affected by these words and expressed remorse. The girl then said, 'I cannot stay in a house where food is kept for even one meal time; either I will stay here or the bread.' Hearing this, the young man immediately left and gave that piece of bread away in the way of Allah Almighty. *(Raud-ul-Riyaheen, p. 192)*

Dear Islamic brothers! Those parents who reject proposals from boys and girls simply because they live their lives in accordance to the

Sunnah, offer Salah, are religious, or because the boy has a beard, or because he is associated with a certain language or culture should take heed from the aforementioned account. Let us listen to some points in regard to this from the Muharram-ul-Haraam 1439 AH issue of the Monthly Magazine: Faizan-e-Madinah:

Why is finding potential suitors difficult?

It is written in the Monthly Magazine: Faizan-e-Madinah: Many incorrect approaches are adopted when searching for suitors; it is usually the wish of the boy's family that:

1. The potential spouse should be the daughter of a rich father
2. And it is even better if she is an only child
3. Her brothers should occupy high posts in the government
4. The boy should have a good job or a highly successful business
5. They should be given a house or a plot
6. The daughter-in-law's father should start a business for his son-in-law
7. The girl should be working a good job, etc.

If we were to ponder, we will come to realise that all of this entails looking towards other's wealth with greed; and just as the Shari'ah has condemned this, it has also informed us how to become dear to the hearts of everyone by turning away from the wealth of people. Hence, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Turn away from the world, you will become the beloveds of Allah Almighty, and have no desire for what the people have (of worldly wealth and possessions), and you will become beloved to the people.' (*Attargheeb Wattarheeb, vol. 4, p. 74, Hadith 4918*)

Similarly, the girl's family often has certain wishes too, such as:

1. The boy must be smart and fashionable
2. He should be the sole inheritor of his father's property and business
3. There should be no sister-in-law
4. And if there is, she should be in her own home so that our daughter can be in charge of her in-laws home
5. The boy should be extremely wealthy (even if it is earned through Haram means)
6. And even if he has a good income, they look at how much extra he can earn
7. If the boy is overseas then the entire family will become rich, etc.

Marry your children into religious households

Dear Islamic brothers! We should remove such thoughts from our minds and try to marry our sons and daughters into religious families, for only success awaits us in the religion of Islam. If we live our lives in accordance to the principles and values of Islam, and spend our life in accordance to the life of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and then get our children married, we will not face difficulty at any stage. In fact, our lives and the lives of our children will become easy and successful. Let us listen to two sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in this regard:

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'A woman is married for four reasons; her wealth, her family status, her beauty and her religion. But you should give preference to religion over the other things.' (*Bukhari, vol. 3, p. 429, Hadith 5090*)

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When you receive a proposal from a man whose religiosity and character you like, then marry your daughter to him; if you do not do this, trials and great tribulations will arise on the

earth.’ (Tirmizi, vol. 2, p. 344, Hadith 1086)

Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na’eemi رَحْمَةُ اللهِ عَلَيْهِ states, ‘If you find a man who is religious and possesses good character then do not delay the young woman’s marriage merely out of greed for wealth and whilst waiting for a millionaire. If young women are not married in order to wait for a wealthy suitor, then they will remain unmarried for a long time and many young men will stay unmarried also, due to which, indecency will spread and the girl’s family will be made to face shame. The consequences of this will be that families will quarrel among each other, and fighting and killing will ensue, as is happening today.’ (Mirat-ul-Manajih, vol. 5, p. 8, selected)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

How is it to perform an engagement?

Dear Islamic brothers! After a potential spouse has been chosen, the time for the engagement arrives. It is permissible to perform engagements as long as they are in accordance to the teachings of Islam, but unfortunately, there are many wrong actions that take place in engagements today. An engagement is a promise of a Nikah, i.e., the promise that the parents of the boy and girl make regarding the marriage of their children. For example, the boy’s parents say, ‘Your daughter is our daughter from today,’ or the girl’s parents say, ‘Your son is our son from today,’ etc., so, this promise of marriage or confirmation of the proposal is in reality the engagement, and, in Islam, there is no harm in doing this.

Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na’eemi رَحْمَةُ اللهِ عَلَيْهِ states, ‘In reality, an engagement is a promise of marriage, and even if this does not take place, there is no harm.’ (Islami Zindagi, p. 39)

Immodest customs in engagements

Unfortunately, due to ignorance and distance from Islam, the way in

which engagements are conducted in our society today involves not only one or two things that oppose the Shari'ah and modesty, but countless things, like the boy putting the ring on his fiancé with his own hand.

The consequences of touching a non-Mahram

Remember! It is stated in a hadith, 'It is better for an iron nail to be driven into the head of one of you than to touch a woman who is not Halal for him.' (*Mu'jam Kabeer, vol. 20, p. 212, Hadith 487*)

Mufti-e-A'zam Pakistan, Mufti Waqar-ud-Deen رَحْمَةُ اللهِ عَلَيْهِ states, 'A boy and girl are strangers and non-Mahrams to one another before Nikah; it is impermissible for either of them to touch each other, therefore, the boy and girl cannot place rings onto each other's hands.' (*Waqar-ul-Fatawa, vol. 3, p. 134*) Thus, whether it is an engagement or any other event, we should act in accordance to the teachings of Islam.

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

Nikah and the Quran

Dear Islamic brothers! After finding a potential spouse and the engagement has taken place, the time of the Nikah and wedding arrives. Not only is Nikah a virtuous action, rather, it is a blessed Sunnah, and Allah Almighty has also encouraged it in the Quran. Hence, it is stated in part 4, Surah an-Nisa, verse 3:

فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ

Marry therefore the women who please you;

[*Kanz-ul-Iman (translation of Quran)*] (Part 04, Surah An-Nisa, Verse 3)

Similarly, not only is encouragement to perform Nikah found in many Ahadith, rather, there are countless blessings and virtues which are

also mentioned. Let us listen to five sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ which encourage Nikah and mention its virtues:

Virtues of Nikah

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Perform Nikah and have lots of offspring, for I will have pride before the other nations on the Day of Judgement on account of you.' (*Musannaf Abdur Razzaq, vol. 6, p. 138, Hadith 10432*)

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Those from among you who have the ability to get married, should do so, for Nikah lowers one's gaze and protects one's private parts, and the one who does not have the ability to perform Nikah, should fast, for fasting is a shield for him.' (*Nasai, p. 522, Hadith 3206*)

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Indeed, the one who performed Nikah saved half of his faith, now he should fear Allah Almighty regarding the other half.' (*Mu'jam Awsat, vol. 5, p. 372, Hadith 7647*)

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whenever anyone of you performs Nikah, Satan says: Alas! The son of Adam has saved two thirds of his religion from me.' (*Kanz-ul-Ummal, Juzz 16, vol. 8, p. 118, Hadith 44447*)

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, '2 cycles of Salah of the married person are better than 82 cycles of the unmarried person.' (*Al-Ahadith Al-Mukhtarah, Musnad Anas Bin Malik, vol. 6, p. 110, Hadith 2101*)

Dear Islamic brothers! You have heard of the abundant virtues of Nikah and how much emphasis has been placed on it in the Quran and Hadith, therefore, when children have the ability to get married, parents should marry them off in accordance to the principles of Islam. When we get our children married, we should keep in mind the marriages of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, his noble daughter, Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا and Sayyiduna Maula Ali رَضِيَ اللهُ عَنْهُ. Let us hear about the account regarding the Nikah and marriage banquet (Walimah) of Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا and Sayyiduna Ali رَضِيَ اللهُ عَنْهُ:

The Nikah of Sayyiduna Ali رَضِيَ اللهُ عَنْهُ and Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا

‘Allamah Abdul Mustafa A’zami رَحِمَهُ اللهُ عَلَيْهِ states: The Nikah of the most beloved daughter of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا and Sayyiduna Ali رَضِيَ اللهُ عَنْهُ took place in the second year of Hijri. This marriage took place with great honour and simplicity. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ told Sayyiduna Anas رَضِيَ اللهُ عَنْهُ to bring Sayyiduna Abu Bakr, Sayyiduna Umar, Sayyiduna Usman, Sayyiduna Abdur Rahman Bin Awf and a few other Muhajireen and Ansaar رَضِيَ اللهُ عَنْهُمْ. When the noble Sahabah رَضِيَ اللهُ عَنْهُمْ had gathered, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ delivered a Khutbah and performed the Nikah. (*Seerat-e-Mustafa, p. 248*)

‘Allamah Shu’ayb Hareefeesh رَحِمَهُ اللهُ عَلَيْهِ mentions the following regarding the marriage banquet (Walimah): The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave 10 Dirhams to Sayyiduna Ali رَضِيَ اللهُ عَنْهُ from the money that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had given to Sayyidatuna Umm-e-Salamah رَضِيَ اللهُ عَنْهَا and said to him, ‘Purchase some dates, ghee and cheese with this.’ Sayyiduna Ali رَضِيَ اللهُ عَنْهُ states: I purchased these things and presented myself before him. Thereafter, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked for a dining mat made from animal skin, rolled up his sleeves and then began to mash the dates with the ghee and then mixed it with the cheese to make a sweet dish.

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, ‘O Ali! Call whoever you wish.’ So, I went to the Masjid and said to the Sahabah رَضِيَ اللهُ عَنْهُمْ, ‘Accept the invitation of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ All of them stood up and came. When I said to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘There are a lot of people,’ he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ covered the animal skin dining mat with a handkerchief and said, ‘Send in 10 individuals at a time.’ Thus, I did this, and the Sahabah رَضِيَ اللهُ عَنْهُمْ continued to eat, but the food did not decrease at all, to such an extent that 700 individuals ate that sweet

dish with the blessings of the Beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
(*Hikayatayn Aur Nasihateen*, p. 540, slightly amended with amendments)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Undoubtedly, many marriages are taking place and will continue to take place, however, the honour of such a simple yet great marriage was only given to the beloveds of Allah Almighty and those who were close to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. There is no sign of extravagance and undertaking of hardship, however, every Muslims wishes for the same, there is no sign of overindulgence yet it is being praised even today.

It was not the case that they could not have had a grand marriage, rather, if the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had indicated to his servants, then none would be able to match it or compete with it. However, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had chosen simplicity as his way, lest his nation fall into hardship and into the burden of debt. Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ indicates to this and says:

The best example to follow for the marriages of your children is the blessed marriage of the princess of Islam, Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ عَنْهَا. (*Islami Zindagi*, p. 54)

Dear Islamic brothers! Not only is Nikah a Sunnah, but it is a great gift which is bestowed by Islam for the fulfilment of a person's natural requirements, thus, we should adopt the Islamic way of Nikah and perform marriages in full accordance with the teachings of Islam. Fireworks, the singing of women, dancing, not covering properly, music, instruments, drums, making videos, etc., should be avoided, because playing music and dancing is Haraam and are acts that lead to Hell. Let us listen to a terrifying incident and take heed from it:

A terrifying sound from the graveyard

Sayyiduna Sa'eed Bin Haashim رَحْمَةُ اللهِ عَلَيْهِ states: A wedding ceremony

of someone we knew took place and their house was very close to a graveyard. When the wedding ceremony took place, his father and family members organised a gathering of entertainment (which might be referred to as a function today); wherein drums were played and dancing took place. All of a sudden, a loud voice was heard from the graveyard and it mentioned some Arabic couplets, the translation of which is as follows: O those who are engaged in taking pleasure in short lived entertainment! O those who are absorbed in the pleasures of dancing and delight! O those who are lost in the delight and enjoyment of music and instruments! Death will bring an end to all entertainment; it will end your gathering of dancing and delight! Many of those who are busy in their pleasures are separated from their family in one strike of death!

Hearing this terrifying voice, all of the people began to tremble and the groom was also shaken. Sayyiduna Sa'eed Bin Haashim رَحْمَةُ اللَّهِ عَلَيْهِ states: By Allah! That young bridegroom passed away only a few days after. (*Mawsu'ah Ibn-e-Abi Al-Dunya, vol. 2, p. 459, Hadith 48*)

صَلُّوا عَلَى الْحَيِّبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! The aforementioned account is a warning for us; undoubtedly, the young man must have thought, 'I am young yet and I have a long life ahead of me; I will fully enjoy my youth. I am getting married now, so I will take pleasure from these days of joy; I will fulfil all of my desires; I will eat at the meal invitations of family members and others!' But alas! Death arrived and it took away the amusement and playing and the sound of music and the joy of those who felt joy in laughing and joke-telling. The groom met his death and a home that was full of joy became a place of sorrow.

Dar-ul-Ifta Ahl-e-Sunnat

Dear Islamic brothers! If we wish for marriages in our society to take

place in accordance to the Sunnah, and for the wrongdoings that take place in marriages to come to end, we should attach ourselves to the religious environment of Dawat-e-Islami, the movement of the devotees of the Prophet and aid Dawat-e-Islami in serving the religion. **اَلْحَمْدُ لِلّٰهِ**, Dawat-e-Islami is currently busy working in over 80 departments worldwide in serving the mighty religion; one of these departments is known as ‘*Dar-ul-Ifta Ahl-e-Sunnat.*’

Dar-ul-Ifta Ahl-e-Sunnat was first established on 15th Sha’ban-ul-Mu’azzam 1421 AH in Jami’ Masjid Kanz-ul-Iman, Babari Chowk, Karachi, and many more ‘Dar-ul-Ifta Ahl-e-Sunnat’s have since been established in various parts of Karachi and in various cities of Pakistan, wherein the noble Muftis are busy giving Shar’i guidance to the Muslim Ummah. Besides this, the Muftis of ‘Dar-ul-Ifta Ahl-e-Sunnat’ also answer the queries of Muslims from across the entire globe via telephone and the internet. Questions can be sent from anywhere in the world to this email address: darulifta@dawateislami.net. **اَلْحَمْدُ لِلّٰهِ**, a widely accepted and very informative series known as ‘Dar-ul-Ifta Ahl-e-Sunnat’ is also broadcasted on Madani channel.

اَلْحَمْدُ لِلّٰهِ, in order to spread the light of Islamic knowledge, with the help of Dawat-e-Islami’s IT Department, a mobile application by the name of ‘Dar-ul-Ifta Ahl-e-Sunnat’ has also been created, and the journey to further progress is ongoing.

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Dear Islamic brothers! Remember! The one who commits sins in the world while laughing, he will enter Hell while crying.

Crying in Hell

Hence, it is narrated from Sayyiduna Abdullah Bin Abbas **رَضِيَ اللهُ عَنْهُمَا**, ‘The one who commits sins while laughing, he will enter Hell while crying.’ (*Mukashafa-tul-Quloob*, p. 275)

If only we, the devotees of the Sahabah and Ahl-e-Bayt, would also follow in the footsteps of the people of Allah Almighty by making our marriages easy:

- We should attempt to end the customs which take place in weddings and which are impermissible and oppose the Shari'ah.
- Whether it is a marriage ceremony or any other event, we should attempt to stop any unveiling and immodesty.
- We should avoid playing music and committing other wrongdoings in weddings.
- We should not demand a wedding gift.
- Even if we do take a wedding gift, it should be a small one and in accordance to the Sunnah.
- The marriage banquet should be simple and carried out within the boundaries of the Shari'ah, because the marriage in which the expenditure is little is full of blessings:

A blessed marriage

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The most blessed Nikah is the one in which the burden is less.' (*Musnad Ahmad, Musnad Al-Sayyidah Aishah, vol. 9, p. 365, Hadith 24583*)

Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ writes the following in the commentary of this Hadith: The Nikah in which both parties spend little, the dowry is small, the bridal gift isn't burdensome, nobody fall into debt, there are no strict conditions from either side and the girl is given away while having trust in Allah Almighty, such a Nikah is very blessed, and such a marriage becomes a lasting one. (*Mirat-ul-Manajih, vol. 5, p. 11*)

Dear Islamic brothers! Ameer-e-Ahl-Sunnat 'Allamah Maulana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ is nothing short of a

blessing for us; alongside being a Wali who possesses miracles, he **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** is an outstanding example of someone who adheres to the divine laws in terms of knowledge, practice, and the inner and outer, and someone who follows the Prophetic Sunnah himself and also encourages others to do the same. Just as Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** encourages others to perform virtuous actions and to act upon Islamic teachings through his speeches, writings, sayings and discourses, he **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** also rectifies the actions and states of his family members.

He **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** made sure that all stages and matters of the marriages of his only daughter and his sons took place in full accordance with the Shari'ah. The result of which, **الْحَمْدُ لِلَّهِ**, is that these marriages were free of any extravagances and impermissible customs, and were very simple and in accordance with the teachings of Islam, and became exemplary marriages in today's age.

The marriage gift of Bint-e-Attar

Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** mentioned the following in a Madani Muzakarah: I tried my best to emulate everything that my Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** gifted to Sayyidatuna Fatimah **رَضِيَ اللَّهُ عَنْهَا** for example, a waterskin, a hand flour mill and a silver bangle. Similarly, I tried to give other things as a marriage gift which I came across in books and had access to, for example, a mat, earthen dishware, a leather sleeping mat filled with date-palm leaves, etc. *(Tazkirah-e-Ameer Ahl-e-Sunnat, Episode 3, p. 44)*

The Nikah of Janasheen-e-Attar

Similarly, instead of taking place in a grand hall with lighting decorations, the Nikah ceremony of his eldest son, al-Haaj Maulana Abu Usayd Ubayd Attari Madani **مَدَّ ظِلُّهُ الْعَالِي** took place with great simplicity during the international three-day Ijtima of Dawat-e-Islami in Multan, on Saturday 18th October 2002. After the recitation of the

Quran and beautiful Na'ats, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ delivered the Nikah sermon and conducted the Nikah. The wedding ceremony took place in Shawwal-ul-Mukarram 1426, in accordance to October 2005. *(Tazkirah-e-Ameer Ahl-e-Sunnat, Episode 3, pp. 32-33, selected)*

Refusal of accepting a large gift

When the girl's family wished to give a large gift during the marriage of Maulana Haji Ubayd Raza مَدَّيْنَةُ الْعَالِيَةِ, Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ reminded them to adopt simplicity. In addition, the son of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ was content with a mat rather than accepting a bed. *(Tazkirah-e-Ameer Ahl-e-Sunnat, Episode 3, p. 34)*

Marriage is easy but...

Dear Islamic brothers! Another thing we learn from the marriages of the children of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ is that even in today's age of corruption, if Muslims make a firm intention, they can carry out marriages in full accordance with the teachings of Islam; although it is difficult, it is not impossible. In order to gain a passion for acting upon Islamic teachings during weddings and other events, attach yourself to the movement of the devotees of the Prophet, Dawat-e-Islami, make an intention to attend the weekly Ijtima' that takes place for Islamic brothers every Thursday, and to watch the Madani Muzakarah which takes place every Saturday. إِنَّ شَاءَ اللَّهُ, through the blessings of this, you will attain the mindset to avoid sins, perform good deeds and act upon the teachings of Islam.

صَلُّوْا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Etiquettes of raising children

O devotees of the Prophet! Let us listen to some etiquettes of raising children from the booklet of Maktaba-tul-Madinah, entitled, 'Muzakarah-e-Ameer-e-Ahl-e-Sunnat (part 8)':

- (Remember!) The parents themselves sometimes play a role in making children disobedient and rebellious; this is because the majority of parents have not been nurtured properly themselves, which is why they cannot raise their children in a correct manner.
- It is foolish to rebuke children over every matter, as children become rebellious like this. Therefore, instead of scolding them constantly, treat them with love.
- Constantly shaming children in front of others causes their small hearts to become rebellious.
- Do not complain about your children in their presence to respected individuals, for example, by saying, 'Tell him off, he causes a lot of trouble, he is very mischievous, he does not listen to his parents,' etc.; this is foolishness, and instead of rectifying the child, the child will think, 'My parents disgraced me in front of so-and-so!' And the reality is that telling off someone in front of another person is disgracing him.
- Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ states: The one who advised his brother in front of everyone, disgraced him, and the one who advised in private, has been sincere with him. *(Tanbih-ul-Ghafilteen, p. 49)* Therefore, it is better not to mention the child's misbehaviour in front of others and mention the good you see in him instead. This will encourage the child and he will strive to become even better. However, in order to scare him, from time-to-time, there is no harm in telling the child that you will discipline him in front of everyone if he makes the same mistake again. *(Madani Muzakarah, Cassette Number 45-13)*

Announcement

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

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ 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 الْجَاهِلِ وَعَلَىٰ إِلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat upon the Holy Prophet صَلَّى اللَّهُ 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 اللَّهُ 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 اللَّهُ 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 وَعَلَىٰ إِلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللَّهُ 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 اللهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 70 portals of mercy are opened for him.

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

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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 رَحْمَةُ اللهِ عَلَيْهِ reports from some saints of Islam that the one reciting this Salat upon the Prophet صَلَّى اللهُ 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 صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

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

words.’ (Al-Qaul-ul-Badi’, p. 125)

6. Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to attain intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْزِلْهُ الْبَقْعَدَ الْبُقْرَبَ 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, Hadith 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, Hadith 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 'حَلِيمٌ' (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 Ijtimā' (overseas), 27 May 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 etiquettes of raising children

- Parents are role models for their children. The child observes their actions and attempts to adopt them himself, therefore, if there is a disparity between the actions and words of the parents, it will have a negative impact upon the child. For example, if the father is at home and tells his child to go outside and say, 'Dad is not at home.' The father will think this is an inconsequential thing and forget about it, but rather than forgetting it, the child, in his undeveloped mind, will definitely think that lying is not a bad thing, which is why his father uttered it. If the father was to now advise his son not to lie even a thousand times, he will not leave lying because he has observed his father lying.
- Children are sometimes silenced by saying, 'The cat is coming, the dog is coming,' etc., but we do not realise that we are teaching the child to lie like this, because these statements are often in opposition to reality.
- Likewise, if the mother uses the sharpness of her tongue and is quarrelsome, this will have an effect upon the daughter, and she will follow in her mother's footsteps. (*Madani Muzakarah, Cassette Number, 13-45*)
- Full attention should be given to the upbringing of children from childhood, for example, when the child is at the age of drinking milk, make Zikr of 'Allah Allah' in front him, so that his first words are 'Allah.' When observing the mischief of their child, instead of

telling them off, some people pay no attention to it. Their thinking is that they will train him when he gains some understanding; this should not be the case, because if the child is not told off at this age, then those bad habits will become ingrained in his nature and it will be difficult to do away with them later on. (*Madani Muzakarah, Cassette Number, p. 106; Tazkirah-e-Ameer Ahl-e-Sunnat, pp. 69-72*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Du'a for the protection of one's house, wealth and children

According to the schedule of the weekly Sunnah-inspired Ijtima' of Da'wat-e-Islami, 'The Du'a for the protection of one's house, wealth and children' will be learnt. The Du'a is as follows:

بِسْمِ اللَّهِ عَلَى دِينِي وَنَفْسِي وَوَلَدِي وَأَهْلِي وَمَالِي

(*Jam'i-us-Sagheer, p. 382, Hadith 6140; Faizan-e-Du'a, p. 347*)

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

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

(*Al-Jami'-us-Sagheer, 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 اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times today).
7. I will try to achieve the actual aim of filling in the Madani In'amaat booklet (for example, fear of Allah, piety, correcting manners, progress in the Madani activities, etc.).
8. I will fill in the Madani In'amaat booklet (i.e. carry out Fikr-e-Madinah) tomorrow as well.
9. I will not consider it a usual formality but fill in the Madani In'amaat booklet while pondering.

Mark the boxes given below with a 'correct (i.e. inverted tick)' sign for the Madani In'amaat you have practised today and mark them with a '(0) sign' in case you have not practised them.

Attention: Carry out Fikr-e-Madinah while keeping an eye on your own Madani In'amaat booklet only.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Method of collective reflection (72 Pious Deeds)

Daily 56 pious deeds

1. Made good intentions?

2. Offered all five Salahs with congregation?
3. Invited others to Salah before every Salah?
4. Recited or listened to Surah al-Mulk at night?
5. Recited Aaya-tul-Kursi, Tasbih-e-Fatimah and Surah Al-Ikhlās after every Salah?
6. Read or listened to three verses of Kanz-ul-Iman or two pages of Siraat-ul-Jinaan with translation and commentary?
7. Recited the Wazaif of the Shajarah?
8. Recited Salat upon the Prophet 313 times?
9. Protected eyes from sins?
10. Protected ears from sins?
11. Kept gaze lowered while saving yourself from unnecessary glances?
12. Read a reforming book of Maktaba-tul-Madina for 12 minutes?
13. Replied to Azaan and Iqamah?
14. Cured your anger?
15. Reflected upon your actions?
16. Obeyed your Nigran?
17. Conversed in a respectful manner?
18. Studied or taught in Madrassa-tul-Madina Baalighan?
19. Arrived home within two hours of Isha Jumu'ah?
20. Spent two hours on religious works?
21. Awoke others for Fajr Salah?

22. Refrained from peering into others' homes?
23. Did home Dars take place?
24. Delivered or listened to Masjid Dars?
25. Wore clothes in accordance to Sunnah?
26. Are you complying with the Sunnah of keeping tresses?
27. Do you have a fist-length beard?
28. Immediately repented upon committing a sin?
29. Ate according to Sunnah?
30. Gave Salam to Muslims?
31. Acted upon some Sunnahs?
32. Offered the preceding Sunnahs of Zuhr Salah before the Faraaid?
33. Offered Tahajjud or Salah-tul-Layl?
34. Offered Awwabeen or Ishraq and Chasht?
35. Offered the preceding Sunnahs of 'Asr or 'Isha?
36. Gave encouragement for one religious work from the 12 religious works?
37. Refrained from asking others for things and using them?
38. Saved yourself from lying, backbiting and tale-telling?
39. Watched Madani Channel for at least some time?
40. Refrained from forming personal friendships?
41. Paid back debt on time?
42. Refrained from speaking such words of humility that were not in conformity with your heart?

43. Maintained cleanliness and decorum?
44. Concealed the faults of Muslims?
45. Delivered or attended the circle of Quranic commentary after Fajr Salah?
46. Recited 'بِسْمِ اللَّهِ' before some permissible works?
47. Delivered or listened to Chowk Dars?
48. Conveyed reward to your parents and spiritual guide?
49. Avoided Israaf (wastage)?
50. Abided by the laws of traffic?
51. Resolved issues in accordance to the organisational procedure?
52. Saved yourself from the sins of tongue?
53. Refrained from unnecessary speech?
54. Avoided joking, mocking, taunting, hurting others' feelings and laughing out loud?
55. Wore 'Imamah?
56. Respected your parents?

Record of Qufl-e-Madinah

- Communicating through writing - 12 times
- Communicating through gestures - 12 times
- Conversing without staring - 12 times

Weekly 10 Pious Deeds

57. Sent at least one Islamic sister from your home to the Weekly Ijtima of Islamic sisters?

58. Watched or listened to the Weekly Madani Muzakarah?
59. Attended the Weekly Ijtima from beginning till end?
60. Conducted the holiday I'tikaf?
61. Inquired after an ill person or sympathised with a grieved person, and offered condolences on someone's death?
62. Fasted on any day of the week?
63. Read or listened to the weekly booklet?
64. Performed area visit?
65. Persuaded an Islamic brother, who would once attend but no longer attends, to join the religious environment?
66. Took part in the weekly Madani Halqah?

Monthly 3 Pious Deeds

67. Submitted last month's booklet of Pious Deeds to your Nigran?
68. Travelled in at least a 3-day Madani Qafilah this month?
69. Rendered financial help to a Sunni scholar this month?

Yearly 1 Pious Deed

70. Travelled in a 1-month Qafilah this year according to the schedule?

Lifelong 2 Pious Deeds

71. Read the lifelong syllabus?
72. Travelled for 12 months (together) and completed different courses (12 religious works course, 7-day Islah-e-A'maal [i.e. reformation of deeds] course, 7-day Faizan-e-Namaz course)

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ