

# Quranic Stories



**10-June-2021**

Thought-provoking speech of weekly  
sunnah-inspiring ijtima

(For Islamic Brothers)

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

## Quranic Stories

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ  
 وَعَلَى إِلَيْكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ  
 وَعَلَى 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 ﷺ

The Final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

مَنْ سَرَّاهُ أَنْ يَلْقَى اللَّهَ غَدًا رَاضِيًا، فَلْيُكْثِرِ الصَّلَاةَ عَلَيَّ

**Translation:** Whoever wants Allah Almighty to be pleased with him when he meets Him, he should recite Salat upon me in abundance. (Kanz-ul-Ummal, vol. 1, p. 255, Hadith 2226)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's first of all make good intentions to please Allah Almighty and to earn reward. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his action.* (Mu'jam-ul-Kabeer, vol. 6, p. 185, 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 صَلَّى اللَّهُ عَلَى الْحَبِيبِ، أَذْكُرُوا اللَّهَ، تُتَوَبُّوا إِلَى اللَّهِ، etc., I will reply loudly with the intention of gaining reward.
4. After the Ijtima', I will approach people to say Salaam, shake hands and make individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, there is a Hadith in Tirmizi, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: ‘The book of Allah Almighty mentions the incidents from before you, and from after you, and the decisions between yourselves.’ (Tirmizi, vol. 4, p. 414, Hadith 2915)

Sayyiduna ‘Abdullah Bin Mas’ood رَضِيَ اللهُ عَنْهُ states: ‘The Holy Quran consists of every beneficial knowledge. Meaning, it has news of historic events and the knowledge of forthcoming events. All Halal (permitted) and Haraam (prohibited) rulings are mentioned in it. And it has the knowledge of all those things that people require in the matters of their world, religion, livelihood and Hereafter.’ (Tafseer Ibn-e-Kaseer, Part 14, Surah Al-Nahl, under the verse 89, vol. 4, p. 510)

اللَّحْمَدُ لِلَّهِ the topic of the speech today is also ‘Quranic Stories’. In this, we will hear some interesting Quranic stories. It is a humble request to listen to the entire speech with utmost attention. Let us listen to two faith enlightening Quranic Stories:

## The Story of Sayyiduna ‘Uzayr عَلَيْهِ السَّلَام

When the king, Bukht Nasr, deserted Bayt-ul-Maqdis and killed Bani Israel and destroyed them, Sayyiduna ‘Uzayr عَلَيْهِ السَّلَام once passed by it. He had one plate of dates and one bowl of grape juice with him and he was riding on a donkey. He travelled the entire neighbourhood but did not find a single person. The buildings of the area had fallen. He said in amazement:

أَنْ يُّحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا

‘How will Allah revive it, after it had perished?’

[Kanz-ul-Iman (translation of Quran)] (Part 03, Surah Al-Baqarah, Verse 259)

After this, he tied his ride there and rested himself. In this state, his soul was seized, and the donkey died as well.

Remember! This incident occurred in the morning. 70 years after this, Allah Almighty granted dominance to one of the kings of Iran, and he arrived at Bayt-ul-Maqdis with his army. He populated the town even better than before, and the people of Bani Israel that remained, they relocated back there and around Bayt-ul-Maqdis and their population kept increasing. In all of this time, Allah Almighty kept Sayyiduna ‘Uzayr عَلَيْهِ السَّلَام hidden from the eyes of the world; nobody could see him.

When a hundred years passed since his death, Allah Almighty revived him; life first returned in his eyes, not the entire body yet. The rest of the body was brought to life as he watched on. This incident occurred in the evening, at the time of sunset. Allah Almighty said to Sayyiduna ‘Uzayr عَلَيْهِ السَّلَام, ‘How long have you been here?’ he guessed, ‘a day or less than that.’ He thought that this is the evening of the same day that he slept. Allah Almighty stated, ‘You remained here for a hundred years. Look at your food and drink (i.e. dates and grape juice), it is fresh like before; it hasn’t even developed a foul smell. Look at your donkey, what state it is in.’ So he عَلَيْهِ السَّلَام looked and saw that it had died, its body has decomposed, and limbs have scattered; only white bones were visible.

In front of his eyes, the donkey’s limbs gathered, they returned to their original place, flesh returned on the bones, skin came onto the meat, hair grew, and then the soul was blown into it and it stood up and started neighing. He عَلَيْهِ السَّلَام witnessed the power of Allah Almighty and said, ‘I know very well that Allah Almighty is the All-Powerful.’ Meaning, I had certainty before but now I have witnessed it as well. Then he mounted his ride and went to his town. At that time, his blessed hair and beard were black, whereas the age was the same 40 years, and nobody recognised him. He guessed his way to his house; there he met an old lady who had become blind. She was the maid of his house and she had seen him. He asked her, ‘Is this ‘Uzayr’s house?’ She replied, ‘yes. But where is ‘Uzayr? He disappeared 100 years ago.’ She said this and cried a lot. He عَلَيْهِ السَّلَام said, ‘I am ‘Uzayr.’ She replied, ‘سُبْحَانَ اللَّهِ! how can that be?’ He عَلَيْهِ السَّلَام replied, ‘Allah

Almighty kept me in a state of death for a hundred years and then revived me.’ She said, ‘Sayyiduna ‘Uzayr عَلَيْهِ السَّلَام was ‘مُسْتَجَابُ الدَّعَوَاتِ’, whatever Du’a he made was accepted. So make a Du’a that my eyesight is returned to me so that I can see you.’ He عَلَيْهِ السَّلَام made the Du’a and that woman gained her sight back. He عَلَيْهِ السَّلَام held her hand and said, ‘stand with the permission of Allah Almighty.’ As soon as he said that, her paralysed legs became healthy. She saw him, recognised him and said, ‘I testify that you are certainly ‘Uzayr عَلَيْهِ السَّلَام.’ She took him to the neighbourhood of Bani Israel. His son was there in a gathering; his age was 118 years old. His grandsons were also there, they too had become old.

The old woman said in the gathering, ‘Sayyiduna ‘Uzayr عَلَيْهِ السَّلَام has arrived!’ The people of the gathering ignored her, so she said, ‘Look at me! His Du’a has cured me.’ People stood and came to him. His son said, ‘In between my father’s shoulders, there was a crescent of black hair.’ When he عَلَيْهِ السَّلَام uncovered his body and showed the people, it was present. Furthermore, there was no copy of Torah in those times, and nobody knew it. He عَلَيْهِ السَّلَام recited the entire Torah by heart. An individual said, ‘I found out from my father that after Bukht Nasr’s oppression, in the time of imprisonment, my grandfather buried the Torah at a certain place; I know where it is. Therefore, after finding that copy of Torah, when it was compared to the one which Sayyiduna ‘Uzayr عَلَيْهِ السَّلَام had scribed by heart, there wasn’t a difference of even a single letter. (*Tafseer Siraat-ul-Jinan, Part 3, Surah Al-Baqarah, under the verse 259, vol. 1, pp. 390-392*)

Allah Almighty mentions this incident in Parah 3, Surah Al-Baqarah, verse 259, like this:

قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتُ ۖ قَالَ  
لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَلْ لَبِثْتُ مِائَةَ عَامٍ

He said, ‘How will Allah revive it, after it had perished?’ So, Allah left him dead for a hundred years, then brought him back to life. He

(Allah) said, ‘How long have you remained here?’ He submitted, ‘I stayed maybe for a day or a part of it.’ He (Allah) said, ‘Rather, a hundred years have passed you by,

*[Kanz-ul-Iman (translation of Quran)] (Part 03, Surah Al-Baqarah, Verse 259)*

Dear Islamic brothers, regarding the aforementioned event, it is stated in Maktabah-tul-Madinah’s book, entitled ‘Quranic wonders’: ‘In the same place, the same environment, the donkey of ‘Uzayr عَلَيْهِ السَّلَام died and rotted, and its bones scattered, but there was no change in the fruits, grape juice and Sayyiduna ‘Uzayr عَلَيْهِ السَّلَام himself, so much so that even his blessed hair didn’t turn white in those 100 years. This proves that in the same graveyard, in the same environment, it is possible for the corpses of some deceased to rot and decay, while the bodies of noble men of Allah Almighty remain fresh and clean. In fact, this has occurred many times, and the Quranic story of ‘Uzayr عَلَيْهِ السَّلَام is an excellent proof of that. (he further states:) Seeing the deserted and destroyed Bayt-ul-Maqdis, Sayyiduna ‘Uzayr عَلَيْهِ السَّلَام became overwhelmed with sorrow and became worried, and said that after the destruction and desertedness of this city, why would Allah Almighty repopulate it? This proves that having love for your city and country is the way of the righteous men of Allah Almighty. (*‘Ajaib-ul-Quran ma’ Gharab-ul-Quran, pp. 51-52*)

Let us now listen to a faith enlightening Quranic story of Sayyiduna Ibrahim عَلَيْهِ السَّلَام

## Sayyiduna Ibrahim عَلَيْهِ السَّلَام and four birds

The exegetes of the Quran have written: On the shore of the sea, there was a dead person. As the tide of the sea comes in and goes out, when the tide came in, the fish ate the corpse, and when the tide went out, the land predators ate the corpse, and when the land predators went, the birds ate the corpse.

When Sayyiduna Ibrahim عَلَيْهِ السَّلَام observed this, he became curious

and wanted to see how the dead are resurrected. Therefore he said to Allah Almighty: O Allah Almighty! I am certain that you will resurrect the dead and gather their parts from the stomachs of predators, fish and birds, but I desire to see this astonishing scene. Sayyiduna Sa'eed Bin Jubayr رَضِيَ اللهُ عَنْهُ stated: When Allah Almighty made Sayyiduna Ibrahim عَلَيْهِ السَّلَامُ His Khaleel (i.e. friend), the angel of death عَلَيْهِ السَّلَامُ came to give him the glad tidings of this, with the permission of Allah Almighty. He عَلَيْهِ السَّلَامُ heard this good news, praised Allah Almighty, and said to Malak-ul-Maut عَلَيْهِ السَّلَامُ, 'what is the sign of this Khillat (i.e. becoming a friend)?' he replied, 'the sign of this is that Allah Almighty will accept your Du'as and revive the deceased upon your request.'

Then he عَلَيْهِ السَّلَامُ made this Du'a: 'O Allah Almighty! Show me how you resurrect the deceased.' Allah Almighty replied, 'Do you not have certainty in this?' Sayyiduna Ibrahim عَلَيْهِ السَّلَامُ replied, 'of course I do, but I want my heart to feel at peace that you have made me your friend, you will accept my Du'a and you will grant me more upon my request.' (*Tafseer Khaazin, Part 3, Surah Al-Baqarah, under the verse 260, vol. 1, p. 203-204*)

Upon Sayyiduna Ibrahim's عَلَيْهِ السَّلَامُ request, Allah Almighty commanded: 'Take four birds and make them deeply accustomed with yourself. Then slaughter them and mix their minced meat, place the meat on various different mountains and then call out to them. Each of them will come back to you in its original form and shape.' Therefore, Sayyiduna Ibrahim عَلَيْهِ السَّلَامُ took four birds. According to a narration, they were a chicken, pigeon, crow and a peacock. He عَلَيْهِ السَّلَامُ slaughtered them with the command of Allah Almighty, he separated their wings, minced the meat and mixed them all together. He then made many portions of that and placed each portion on a different mountain and kept their heads with himself. He then called those birds towards himself. As soon as he called out, with the permission of Allah Almighty, all the parts flew and each bird's meat came together in sequence, the forms of those birds was reassembled and then they

came running to him and became complete like before with their heads. (*Tafseer Qurtubi, Part 3, Surah Al-Baqarah, under the verse 260, juzz 3, vol. 2, pp. 225-228, derived from*)

Allah Almighty has mentioned this event in Parah 3, Surah Al-Baqarah, Verse 260:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۗ قَالَ أَوَلَمْ تُؤْمِنُ ۗ قَالَ بَلَىٰ وَلَكِن لِّيَطْمَئِنَّ قَلْبِي ۗ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِنَّ إِلَيْنَا جَعَلَ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۗ

And when Ibrahim submitted, ‘O my Lord! Show me how You will revive the dead?’ He (Allah) said, ‘Do you not believe?’ Ibrahim submitted, ‘Why not? But I wish to put my heart at ease.’ So, (Allah) said, ‘Well, take four birds and familiarise them to yourself, then (after slaughtering them) place a part of each of them on separate mountains, then call them; they will come running to you on their feet.

*[Kanz-ul-Iman (translation of Quran)] (Part 03, Surah Al-Baqarah, Verse 260)*

## Points gained from both events

‘Allamah ‘Abdul Mustafa A’zami رَحْمَةُ اللَّهِ عَلَيْهِ states: it has been proven that calling out to the dead is not Shirk (polytheism). Allah Almighty gave the command to call out to dead birds and a high ranked Prophet called out to them, so it cannot be Shirk (polytheism) at all because Allah Almighty will never command Shirk; neither can a prophet ever commit shirk. So, if calling out to dead birds is not Shirk, then how can it be Shirk to call out to the deceased saints of Allah Almighty and the martyrs! Therefore, those who label it Shirk to call out to saints and martyrs, and label those who exclaim ‘Ya Ghaus’ as Mushriks, they should bow their heads and ponder for a bit, perhaps they will see the

light of guidance in the light of this Quranic event, and start to tread the correct path of Ahl-us-Sunnah. (*'Ajaib-ul-Quran ma' Gharaib-ul-Quran, p. 58*)

## A point from the aspect of spirituality

He further states: The four birds that Sayyiduna Ibrahim عَلَيْهِ السَّلَام slaughtered, each of those birds is famous for one bad trait. For example: the peacock is always boastful of its looks and beauty, the chicken has a bad trait of excessive lust, the crow has a bad habit of greed, whereas the pigeon is boastful of its ability to fly high. Slaughtering these four birds is an indication towards slaughtering these four bad traits. As the four birds were slaughtered, Sayyiduna Ibrahim عَلَيْهِ السَّلَام saw the scene of the deceased being revived, and his heart was filled with certainty and the light of Iman, because of which he received the invaluable wealth of Nafs-e-Mutmainnah.

So whoever wants to revive his heart and intends to receive the invaluable wealth of Nafs-e-Mutmainnah, he should slaughter chicken, i.e. he should slaughter his lust. He should slaughter peacock, i.e. slaughter the ego of looks, beauty and clothing. He should slaughter crow, i.e. slaughter greed. He should slaughter pigeon, i.e., he should slaughter the pride of his high status and authority. If someone slaughters all four of these traits from within himself, then إِنَّ شَاءَ اللَّهُ he himself will see the scene of his heart being revived and he will be blessed with the success of Nafs-e-Mutmainnah. (*'Ajaib-ul-Quran ma' Gharaib-ul-Quran, p. 59*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Angels came as guests

Sayyiduna Ibrahim عَلَيْهِ السَّلَام was a very welcoming host. It is reported: He would not eat food until guests joined him at the dinner mat. (*'Ajaib-ul-Quran ma' Gharaib-ul-Quran, p. 383*) One day, the sinless angels of Allah Almighty attended the court of Sayyiduna Ibrahim عَلَيْهِ السَّلَام as

honourable guests. There were around 10 or 12 angels who attended including Sayyiduna Jibrael عَلَيْهِ السَّلَام. (*Jalalayn, Part 26, Surah Al-Zariyaat, under verse 24, p. 433*) They said, ‘Salam.’ Sayyiduna Ibrahim عَلَيْهِ السَّلَام replied with Salam and thought to himself that these are strangers. After greeting them, Sayyiduna Ibrahim عَلَيْهِ السَّلَام went home, roasted a calf and brought it. Then he placed it with the guests so that they can eat it. This is from the etiquette of hosts that you place food in front of the guests.

When the angels did not eat it, Sayyiduna Ibrahim عَلَيْهِ السَّلَام said, ‘do you not eat?’ the angels did not respond, so Sayyiduna Ibrahim عَلَيْهِ السَّلَام felt fearful of them in his heart. (*Jalalayn, Part 26, Surah Al-Zariyaat, under verse 24-25, p. 433, summarised*)

Sayyiduna Ibn-e-‘Abbas رَضِيَ اللهُ عَنْهُمَا states: he felt in his heart that they are angels who have been sent for punishment. Seeing the fear of Sayyiduna Ibrahim عَلَيْهِ السَّلَام, the angels said, ‘don’t worry, we have been sent by Allah Almighty.’ After this, the angels gave Sayyiduna Ibrahim عَلَيْهِ السَّلَام the glad tidings of a knowledgeable son. (*Tafseer Khaazin, Surah Al-Zariyaat, under verses 26-28, vol. 4, p. 183; Tafseer Nasfi, Part 26, Surah Al-Zariyaat, under verses 26-28, p. 1169, summarised*)

As his wife, Sayyidatuna Saarah رَضِيَ اللهُ عَنْهَا was 90 or 99 years old and Sayyiduna Ibrahim عَلَيْهِ السَّلَام was a 100 or 120 years old, so Sayyidatuna Saarah رَضِيَ اللهُ عَنْهَا came screaming when she heard about the glad tidings of a knowledgeable son and said whilst hitting her hand on her face out of astonishment, ‘I am old! How can I give birth?’ The angels said, ‘Your merciful Lord has said whatever We have informed you of and Allah Almighty is very capable of doing that which you consider to be impossible (i.e. that merciful Lord has the ability of blessing you with a child even at this age). No doubt, He is the All-Wise and All-Knowing in His works; nothing is hidden from Him.’ (*Jalalayn, Surah Al-Zariyaat, under the verses 29-30, p. 433; Tafseer Nasfi, Part 26, Surah Al-Zariyaat, under the verses 29-30, p. 1169*)

Allah Almighty has mentioned this event in Parah 26, Surah Az-Zariyaat, verses 24-30:

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٤﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ  
 قَوْمٌ مُنْكَرُونَ ﴿٢٥﴾ فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾  
 فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحْضَرُ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ﴿٢٨﴾ فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ  
 وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾ قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٣٠﴾

Did the news of Ibrahim's honourable guests reach you (O Beloved)? When they came to him (and) said, 'Salaam.' He (also) answered, 'Salaam.' (And said) 'These people are strangers.' Then he went to his home, so he brought a healthy (roasted) calf. He then presented it before them, (and) said, 'Do you not eat?' So, he inwardly began fearing them. They said, 'Do not fear.' And they gave him the glad tidings of a knowledgeable son. His wife came screaming, then struck her forehead and said, 'What! An old infertile woman (will give birth to a child)?' They said (to the wife of Ibrahim), 'This is how your Lord has commanded. Indeed, only He is the Wise, the All-Knowing.'

*[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Zariyaat, Verses 24-30)*

Shaykh-ul-Hadith, 'Allamah 'Abdul Mustafa A'zami رَحْمَةُ اللَّهِ عَلَيْهِ states regarding the aforementioned event: From this event we learn that angels sometimes come in the form of humans to people. It is mentioned in a few narrations: on the occasion of Hajj, some groups of angels appear in the form of humans at the Ka'bah, Mina, 'Arafat, Muzdalifah, etc. and they are sent towards the pilgrims to test them.

Therefore, it is necessary for the honourable pilgrims to remain aware at Makkah, Mina, 'Arafat, Muzdalifah, circumambulation of Ka'bah and

in the crowds of the visit to Madinah. Do not disrespect any human nor hurt their feelings, do not argue with the poor or the businessmen; perhaps that may be a human or an angel in the form of a human who is testing your patience by pushing you or shouting at you. Many people are generally unaware of this point; therefore they argue with people throughout their journey of Hajj. Like this they suffer great loss in this world and the Hereafter.

In order to avoid this great loss, the best practise is to assume about every Muslim that he could be an angel who is disguised as a human businessman, beggar or labourer. Therefore, speak to him courteously. Try to keep him as happy as possible and do not let it get to the stage of harsh exchange of words; well-being lies in this. (*'Ajaib-ul-Quran ma' Gharab-ul-Quran, p. 385*)

We also learn from this event that Sayyiduna Ibrahim عَلَيْهِ السَّلَام was a hospitable Prophet who never ate without guests. But alas! Today, the hearts and dinner tables of Muslims are becoming narrower in regard to hospitality. For example: some people become worried upon the arrival of a guest and consider it a burden instead of being hospitable and welcoming. Despite being wealthy, some people say things like: 'where has this guy come from', 'did he have to come to our house', 'he's not going to leave without eating', 'we'll have to arrange such and such things for him because of which we'll have to spend a lot', 'if we don't serve him, he'll humiliate us in front of the entire family'. Despite having the means, some people feed old food to guests, some people scold the guests' children, some say and do such strange things that the guest doesn't ever feel like returning.

Remember! Being hospitable is from the etiquette of Islam, and the way of the honourable Prophets عَلَيْهِمُ السَّلَام and the pious predecessors. (*Sharh Nawawi, vol. 2, p. 18*)

The etiquette of hospitality have been mentioned in the Ahadith. Let us listen to three statements of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in this regard:

## Virtues of hospitality

1. The guest brings his sustenance with him and takes the sins of the host with him. *(Kashf-ul-Khafa, vol. 2, p. 33, Hadith 1641)*
2. Whichever individual believes in Allah Almighty and the last day, he should honour the guest. One day and night is his Jaizah (i.e. he should serve him well for one day, he should prepare good food for him according to his ability), and hospitality is for three days (i.e. he should present whatever he has after one day), and after three days it is charity (Sadaqah). It is not Halal for a guest to remain with him, as this will cause him difficulty. *(Bukhari, vol. 4, p. 136, Hadith 6135)*
3. In whichever house food is eaten, goodness and blessings come to that house as quick as a knife reaches the hump of a camel. *(Ibn-e-Majah, vol. 4, p. 51, Hadith 3356)*

Hakeem-ul-Ummah Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ states: meaning, the house in which visitors and guests eat food, blessings remain in that house. Otherwise, members of the house eat in every house. (he adds:) the hump of a camel has no bones; it is only fat. A knife easily cuts through the fat and reaches the bottom of it. That is why it has been likened to that, i.e. goodness and blessings reach such a house quickly. *(Mirat-ul-Manajih, vol. 6, p. 67)*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## The throne of Bilqees

It is written on page 4 and 5 of January 2018's edition of Faizan-e-Madinah Magazine: the woodpecker bird was once absent from the court of Sayyiduna Sulayman عَلَيْهِ السَّلَام. When he returned, he mentioned the reason for his absence that he had gone to the country known as Saba and then he narrated the situation of its people that they are sun worshippers, and their Queen Bilqees has a magnificent

throne. In order to confirm the woodpecker's information and to bring the Queen Bilqees into his obedience, Sayyiduna Sulayman عَلَيْهِ السَّلَام wrote a letter. After consulting the ministers, the Queen sent many gifts to him to find out whether he was a king or a Prophet of Allah Almighty.

In order to provide proof for his Prophethood, Sayyiduna Sulayman عَلَيْهِ السَّلَام intended to bring the throne of the Queen before her arrival, and he also wanted to test her intelligence, that does she recognise her throne after some alterations or not because Sayyiduna Sulayman عَلَيْهِ السَّلَام brought the throne and had some alterations made in it as well.

Anyhow, to have the throne transferred, he asked, 'O my servants! Who from you can bring the throne of Bilqees before her arrival into my court?' Hearing this, a powerful Jinn replied, 'I will bring that throne to you before you move from your place. I am very strong and honest.'

Sayyiduna Sulayman عَلَيْهِ السَّلَام stated, 'I want it here even quicker than that.' Then, one of his ministers, Asif Bin Barkhiya رَضِيَ اللَّهُ عَنْهُ (who had the knowledge of the book) said, 'I will bring it to you within a blink of an eye.' Then that is what happened, he presented the throne within a few moments, with the blessings of the magnificent name (Ism-e-A'zam). Sayyiduna Sulayman عَلَيْهِ السَّلَام uttered words of gratitude upon this and for the education of people, he said, 'this is the grace of Allah Almighty that He has done this so He can test me whether I am grateful or not.'

Allah Almighty has mentioned this event in Parah 19, Surah Al-Naml, verse 38 till 40:

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٣٨﴾ قَالَ عَفْرَيْتُ مِنَ الْجِنِّ

أَنَا أْتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٨﴾ قَالَ الَّذِي عِنْدَهُ عِلْمٌ  
مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۗ

Said Sulaimaan, ‘O members of my chamber, which one of you can bring me her throne before this; that they come in my respected court; submitting?’ An extremely evil Jinn said, ‘I will present that throne in your respected court before this; that your highness terminates this assembly, and I am indeed powerful and trustworthy upon it.’ He who had knowledge of the Book submitted; that, ‘I will present it in your majesty’s court before the blink of an eye.’

*[Kanz-ul-Iman (translation of Quran)] (Part 19, Surah Al-Naml, Verses 38-40)*

There are numerous valuable pieces of information in this event:

1. The existence of Jinn is proven from the Glorious Quran and they are a separate creation of Allah Almighty to humans. Remember! Denying the existence of Jinn is disbelief.
2. Sayyiduna Sulayman’s kingship was over Jinns as well.
3. Jinns have more power to do things than humans.
4. Knowledgeable and superior Muslims have greater power, strength, authority and knowledge than Jinns, by the will of Allah Almighty.
5. The knower of the book here refers to Sayyiduna Asif Bin Barkhiya رَضِيَ اللهُ عَنْهُ. This opinion is the most correct and majority of the commentators agree on this. *(Tafseer Nasafi, Part 19, Surah Al-Naml, under the verse 40, p. 847)*
6. ‘Knowledge of the book’ means the knowledge of the preserved tablet and the magnificent name (Ism-e-A’zam).

7. There is no harm in expressing your knowledge and virtue for a valid purpose. Just like Sayyiduna Asif Bin Barkhiya رَضِيَ اللهُ عَنْهُ displayed his strength, power and knowledge.
8. This event also proves that the saintly miracles of the saints رَضِيَ اللهُ عَنْهُمْ are true, rationally possible, and proven from transmitted proofs. It is rationally possible from this aspect that a saint's miracles occur with the power of Allah Almighty, and Allah Almighty is the All-Powerful. It's a different matter that we are unaware of details of the laws of power regarding miracles, but us being unaware does not make something possible and existing impossible and non-existing, just as a person born 1000 years prior to today could not understand an airplane flying, in fact even someone born and living in caves in this era and who has not seen an airplane flying, will not believe that it is possible for something made of thousands of tonnes of heavy metal to fly, but obviously his lack of knowledge will not change the fact that a plane does fly. It is the belief of all saints, major scholars, jurists, and Hadith scholars that saintly miracles are true. According to the most authentic opinion of the majority of the scholars of Ahl-us-Sunnah, whatever can be a miracle of the Prophets عَلَيْهِمُ السَّلَام, that is possible by the saints as a saintly miracle. The condition is that the purpose must not be to make a challenge of prophethood. The difference between prophetic miracle (Mu'jizah) and saintly miracle (Karamah) is that the Mu'jizah is performed by a prophet and the Karamah is performed by a saint.

The proof for saintly miracles being possible for the saints of Allah Almighty is present in the Quran and many blessed Ahadith.

Sayyidah Maryam رَضِيَ اللهُ عَنْهَا receiving out of season fruits, fresh dates falling by shaking a dry branch, the companions of the cave remaining asleep in the cave for many years, and Asif Bin Barkhiya رَضِيَ اللهُ عَنْهُ bringing the throne of Bilqees within a blink of an eye, all of these events are present in the Quran, and are a clear evidence for the

saintly miracles of the saints. Similarly, the occurrence of saintly miracles from the honourable companions (Sahabah) is mentioned in the Ahadith.

Subscribe to the monthly Faizan-e-Madinah Magazine and read it regularly. **اَلْحَمْدُ لِلّٰهِ** encouragement for this is found in the ‘Nayk A’maal booklet’ as well.

Pious deed number 12: Did you read or listen to any book or booklet of A’la Hadrat **رَحْمَةُ اللّٰهِ عَلَيْهِ** or Maktaba-tul-Madinah, or the monthly Faizan-e-Madinah Magazine for at least 12 minutes?

May Allah Almighty grant us the ability to adopt this pious deed. **اٰمِيْن**

**صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ**

## Department of Madani Muzakarah

Dear Islamic brothers! In today’s speech, we have heard some interesting Quranic events. **اَلْحَمْدُ لِلّٰهِ**! Just like this, our noble guide Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمْ اَلْعَالِيَةِ** mentions similar interesting events in his Madani Muzakaraha. Therefore, we should participate in the Madani Muzakaraha by means of Madani Channel and increase our knowledge. **اَلْحَمْدُ لِلّٰهِ**! Ameer-e-Ahl-e-Sunnat, ‘Allamah Maulana Muhammad Ilyas ‘Attar Qadiri **دَامَتْ بَرَكَاتُهُمْ اَلْعَالِيَةِ** has practically implemented the saying, ‘knowledge is a compilation of innumerable treasures, the key to which is questioning’ by starting a question and answer session which is known as ‘Madani Muzakarah’ in the religious environment of Dawat-e-Islami.

The devotees of the Prophet ask questions about beliefs, deeds, virtues, praise, Shari’ah, Tareeqah, history, biographies, science, medicine, ethics and Islamic information, societal, financial and organisational information and many other topics. And Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمْ اَلْعَالِيَةِ** provides them with wise answers, full of

prophetic love. **اَلْحَمْدُ لِلّٰهِ** under the department of ‘Madani Muzakarah’, efforts are being made to present these wise and knowledgeable pointers from Madani Muzakaraha into written form and in memory cards. May Allah Almighty bless the department of Madani Muzakarah. **اٰمِيْن**

## Circle of reading and listening to commentary of the Quran

Dear Islamic brothers, the best way of reading Quranic events, reading the Quran while understanding it, and attaining the concern for the Hereafter, is to connect yourself with a good environment. **اَلْحَمْدُ لِلّٰهِ** the religious environment of the Islamic movement of the devotees of the Prophet, Dawat-e-Islami, is an open book for everyone to see. Therefore, join this religious environment and participate in the 12 religious works of the Zayli Halqah. One of the 12 religious works of the Zayli Halqah is a daily religious work known as ‘circle of reading and listening to the commentary of the Quran’. In the ‘after Fajr Salah, commentary of the Quran circle’, 3 verses of the Holy Quran alongside the translation of *Kanz-ul-Iman* and commentary of *Khazaain-ul-‘Irfan*, *Noor-ul-‘Irfan* or *Siraat-ul-Jinan*, with Dars of Faizan-e-Sunnat and then Shajarah Qadiriyyah, Razawiyyah, Ziyaiyyah, ‘Attariyyah is also read and listened to. Thereafter, there is a custom of reading some litanies from the Shajarah, and the voluntary prayers of Ishraq and Chasht.

**اَلْحَمْدُ لِلّٰهِ!** One gains the reward of sitting in the Masjid with the blessings of the commentary of the Quran circle. With the blessings of the ‘after Fajr commentary of the Quran circle’, one attains the good fortune of reciting and listening to the Quran, one attains the ability to act upon the booklet of Pious deeds, one attains the opportunity to offer the voluntary prayers of Ishraq and Chasht. In the ‘after Fajr commentary of the Quran circle’, one understands the Quran by listening to the translation and commentary, one has the good fortune of reading and listening to the Shajarah which consists of the remembrance of many pious predecessors **رَحْمَتِ اللّٰهِ**, and the

remembrance of the pious predecessors رَحْمَةُ اللَّهِ is a form of mercy. Sayyiduna Sufyan Bin 'Uyaynah رَحْمَةُ اللَّهِ عَلَيْهِ states: mercy descends upon the remembrance of the pious. *(Hilya-tul-Awliya, vol. 7, p. 335, Raqm 10750)*

### Tafseer Siraat-ul-Jinan application:

Dear Islamic brothers! اَلْحَمْدُ لِلَّهِ the IT department of Dawat-e-Islami has prepared a 'Tafseer Siraat-ul-Jinan' application which can be downloaded from the play store. You can read Tafseer Siraat-ul-Jinan whenever you want by means of this application. You will find some amazing features in this application:

- You can recite the Quran with commentary
- You can recite the Quran with translation
- You can recite the Quran without translation and commentary
- You can listen to the Holy Quran in the voice of various reciters
- You can search any verse of the Quran
- You can search the translation of any verse
- You can search the commentary of any verse
- You can bookmark any verse or chapter
- Various more features

Download this immediately from the play store and attain the blessings of the blessed book of Allah Almighty. Forward it with the intention of reward.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Etiquette of recitation

O devotees of the Prophet! Let us attain the good fortune of listening

to some etiquette of recitation. Listen to two saying of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ first:

1. Recite the Quran because it will arrive on the Day of Judgement as an intercessor for its reciters. *(Muslim, Surah Al-Baqarah, p. 314, Hadith 1874)*
2. My nation's superior worship is the recitation of the Quran. *(Shu'ab-ul-Iman, vol. 2, p. 354, Hadith 2022)*

## Announcement

The remaining Sunnahs and etiquette of recitation will be mentioned in the study circles, therefore, to learn those etiquettes, please participate in the study circles.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

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



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

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ  
الْحَبِيبِ الْعَالِي الْقَدْرِ الْعَظِيمِ 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 رَحِمَهُ اللهُ 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 الْبَقْعَةَ الْمُقَرَّبَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

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

(*Attargheeb Wattarheeb, vol. 2, p. 329, 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 اللَّهِ رَبِّ السَّمَاوَاتِ 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), 10 June 2021

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

### Remaining etiquettes of recitation

- Reciting 'أَعُوذُ' is Mustahab in the beginning of recitation, and it is Sunnah to recite 'بِسْمِ اللَّهِ' in the beginning of a Surah, otherwise it is Mustahab. (*Siraat-ul-Jinaan, vol. 1, p. 21*)
- Reciting the Quran by looking is better than reciting it off by heart. (*Siraat-ul-Jinaan, vol. 1, p. 21*)
- Two thousand good deeds are written for reciting the Quran by looking at it, and one thousand good deeds are written for reciting the Quran by heart (without looking). (*Kanz-ul-Ummal, Raqm 2301, vol. 1, p. 260, summarised*)
- It is Mustahab to cry whilst reciting the Quran. (*Siraat-ul-Jinaan, vol. 5, p. 526*)
- It is obligatory on all the attendees to listen when the Quran is being recited out aloud, if those people have attended with the intention of listening to the Quran. Otherwise, it is sufficient for one of them to be listening, even if others are busy in doing something else. (*Siraat-ul-Jinaan, vol. 1, p. 22*)
- It is Haraam for everyone to be reciting loudly. If people are reading loudly, the rule is to recite quietly. (*Siraat-ul-Jinaan, vol. 1, p. 22*)
- One should not recite the entire Quran in less than three days, rather he should complete the entire Quran in at least 3 days, or 7

days, or 40 days so that he can recite the Quran whilst understanding the meanings. (*'Ajaib-ul-Quran ma' Gharaib-ul-Quran, p. 238*)

- He should recite the Quran with contentment, in a nice manner, with pauses. (*'Ajaib-ul-Quran ma' Gharaib-ul-Quran, p. 238*)
- The best time for recitation in the entire year is the last 10 days of Ramadan and first 10 days of Zul-Hijjah. (*'Ajaib-ul-Quran ma' Gharaib-ul-Quran, p. 239*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Du'a for strength and sustenance

The Du'a for strength and sustenance will be memorised according to the schedule of Dawat-e-Islami's Sunnah Inspired Ijtima'.

The Du'a is:

اللَّهُمَّ إِنِّي ضَعِيفٌ فَتَقَوَّنِي، وَإِنِّي ذَلِيلٌ فَأَعِزَّنِي، وَإِنِّي فَتَقِيرٌ فَارْزُقْنِي

**Translation:** O Allah Almighty! I am weak so strengthen me, indeed I am helpless so grant me honour, and I am poor so grant me sustenance. (*Faizan-e-Du'a, p. 311*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## 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 ﷺ, I will carry out today's Fikr-e-Madinah (i.e. self-accountability) myself through the Madani In'amaat booklet and persuade others as well.
2. I will praise (i.e. thank) Allah ﷺ for the Madani In'amaat which I acted upon.
3. I will be regretful about the Madani In'amaat which I did not act upon and try to act on them in the future.
4. Allah ﷺ forbid, if I have not acted on any such Madani In'aam which saves a person from sins, I will make a firm intention of not committing sin in the future, along with making repentance and Istighfar.
5. I will not reveal my good deeds without need (for example, I act on such and such or this many Madani In'amaat).
6. I will act afterwards or tomorrow on the Madani In'amaat which can be practised afterwards (for example, if one did not recite Salat upon the Holy Prophet 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 عَلَيْهِ وَآلِهِ وَسَلَّمَ

## 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 Wazaaif 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 Qufi-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