



Evil character of Yazidis

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Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

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

Evil character of Yazidis

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
 أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaf.

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 and drink, sleep or do Sahari and Iftari even to drink Zamzam water and the water on which *Dam* has been made in a Masjid. However, if the intention of I'tikaf is made, all these acts will become permissible. One should not make intention to observe I'tikaf only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: If someone wants to eat, drink or sleep in a Masjid, he should make intention to observe I'tikaf, do Zikr of Allah Almighty for some time, then whatever he wants he can do (i.e. now if he wants to eat, drink or sleep, he can do so.).

Virtue of Salat upon the Prophet

The final Prophet of Allah Almighty stated:

مَنْ سَرَّهَ أَنْ يَلْقَى اللَّهَ غَدًا رَاضِيًا، فَلْيُكْثِرِ الصَّلَاةَ عَلَيَّ

Meaning: Whosoever desires to be presented in the court of Allah Almighty whilst Allah Almighty is pleased with him, he should Salat upon me in abundance.

(Firdaus-ul-Akhbar, vol. 2, p. 284, Hadith 2083)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ', meaning, 'A sincere intention is the most superior action.' (Jami'ah-us-Sagheer, p. 81, Hadith 1284) O devotees of the Prophet! Make a habit of making good intention before every action, for a good intention causes one to enter Paradise. Make some good intentions before listening to the Bayan!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! The topic of our Bayan today is 'The evil conduct of the Yazidis'; in this Bayan, we will hear about the terrifying end of the enemies of the Sahabah, the abominations of the wretched Yazid and his followers, and many more interesting points. May Allah Almighty enable us to listen to the entire Bayan with good intentions.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The method of gaining love of the Prophet!

Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates: The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once came to us and Hasanayn Karimayn رَضِيَ اللَّهُ عَنْهُم were accompanying him; one of them was on his right shoulder and the other was on his left shoulder, and he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was kissing them both in turn. A person asked, 'O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Do you love them?' He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Yes! Whosoever loved them, loved me, and whosoever had animosity towards them, he had animosity towards me.'

(Mustadrak, vol. 4, p. 156, Hadith 4830)

Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ was granted this standard of love for the Messenger from the prophetic court, and he رَضِيَ اللهُ عَنْهُ held onto it his entire life. When Marwan bin Hakam came to Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ at the time of his death, he said: Since I have adopted your company, I have seen great love in you for Hasanayn Karimayn رَضِيَ اللهُ عَنْهُمَا. Hearing this, Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ sat up out of restlessness and said: We once went out in the company of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and we had only walked a short distance when he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ heard the crying of Hasanayn Karimayn رَضِيَ اللهُ عَنْهُمَا. They were both with their mother at that time, and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ quickly went to them. I heard him saying to Sayyidatuna Fatimat-uz-Zahra رَضِيَ اللهُ عَنْهَا, ‘What has happened to my sons?’ She replied, ‘Thirst (i.e. they are both crying due to thirst).’

Thus, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ advanced towards the waterskin in order to get some water but there was no water left in it, for there was such a scarcity of water during those days that the people would remain in search of water. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ called out to the people and said, ‘Does anyone from among you have water?’ They all looked for water in the waterskins hanging from their palanquins but they could not find a single drop. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Sayyidatuna Fatimat-uz-Zahra رَضِيَ اللهُ عَنْهَا, ‘Give me one child.’ So, she رَضِيَ اللهُ عَنْهَا handed one child under a veil, thus, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took him and placed him on his chest, but he continued to cry due to severe thirst.

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ placed his blessed tongue inside his mouth and he began to suck on it until his thirst was quenched. (Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ states: I did not hear him crying again, whereas, the other was still crying. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Give the other one to me too.’ Thus, Sayyidatuna Fatima رَضِيَ اللهُ عَنْهَا also gave the other to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also did the same with him (i.e. he placed his blessed tongue in his mouth and his thirst was also quenched). After that, both of them became so silent that I did not hear them cry again. Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ further states: Why

should I not love them when I have seen the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ treating them in this manner.’ (Mu’jam-e-Kabeer, vol. 3, p. 50, Hadith 2656)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O devotees of the Sahabah and Ahl-ul-Bayt! Remember the following principle: Just as love for the Sahabah and Ahl-ul-Bayt رَضِيَ اللهُ عَنْهُمْ is a means of salvation in the world and hereafter, conversely, having hatred and animosity towards them is a cause of ruin.

Consequence of the enemy of the Sahabah

An individual began to speak ill of and disrespect the Sahabah رَضِيَ اللهُ عَنْهُمْ in front of Sayyiduna Sa’d bin Abi Waqas رَضِيَ اللهُ عَنْهُ. He رَضِيَ اللهُ عَنْهُ said, ‘Desist from this repugnant act of yours, otherwise I will supplicate against you.’ However, that disrespectful and audacious man replied, ‘I do not care for your supplication against me. Your supplication against me cannot do anything to me.’ Hearing this, he رَضِيَ اللهُ عَنْهُ was overcome with rage and made the following Du’a, ‘O Allah! If this individual has disrespected the Beloved Sahabah of your Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, make him an example of your wrath today, so that others take heed from it.’

After this Du’a, as soon as that individual set foot outside of the Masjid, a mad camel suddenly came running, knocked him down, sat on top of him and pushed on him with so much force that his ribs were crushed and he died at once. Witnessing this scene, the people ran to Sayyiduna Sa’d رَضِيَ اللهُ عَنْهُ and began to congratulate him as his Du’a was accepted and the enemy of the Sahabah رَضِيَ اللهُ عَنْهُمْ was destroyed. (Dalaail-ul-Nubuwwat-ul-Labeqi, vol. 6, p. 190)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O devotees of the Sahabah and Ahl-ul-Bayt! Did you hear the terrifying end of the one who insulted the Sahabah رَضِيَ اللهُ عَنْهُمْ. Undoubtedly, it is a reality that disparaging the people of Allah Almighty or causing them harm in any way is

to invite the punishment of Allah Almighty. The one who insults or disrespects those esteemed personalities, is disgraced in the world, and he will also face humiliation in the Hereafter.

One wretched individual from among them is Yazeed and his followers who were not only guilty of insulting the Sahabah رَضِيَ اللهُ عَنْهُمْ, rather, they also have the blood of martyring the noble Ahl-ul-Bayt رَضِيَ اللهُ عَنْهُمْ on their hands. This was such a terrible act that the Islamic world has always condemned it and will continue to do so until the Day of Judgement.

The abominations of the wretched Yazeed and his followers

Sadr-ul-Afadil, Allamah Maulana Mufti Sayyid Muhammad Na'eem-ud-Din Muradabadi رَحِمَهُ اللهُ عَلَيْهِ states: Sayyiduna Imam Husain's presence was a great obstacle for the freedom of Yazeed. He knew that he would not be able to act freely in Sayyiduna Imam Husain's blessed era, and his evils were not going to be tolerated at all by Imam Husain رَضِيَ اللهُ عَنْهُ. He could see that the whip of a religious person like Sayyiduna Imam Husain رَضِيَ اللهُ عَنْهُ is always hovering above his head, therefore, Yazeed was even more of an enemy of Sayyiduna Imam Husain رَضِيَ اللهُ عَنْهُ and his martyrdom was a means of pleasure for him.

As soon as Imam Husain رَضِيَ اللهُ عَنْهُ was martyred, Yazeed became openly free, and all types of sins became commonplace. Immorality, marriage between brother and sister, usury and drinking of alcohol became openly widespread, there was no strictness on Salah, rebelliousness reached its peak. The abominations reached such an extent that Muslim bin Uqbah took an army of 12,000 or 20,000 to Madina Tayyibah in order to conquer it. This purposeless army caused immense destruction in Madina Tayyibah and committed murders and atrocities against the neighbours of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. They plundered the homes of those who lived there. They martyred more than 10000 people, including 700 blessed Companions رَضِيَ اللهُ عَنْهُمْ. Boys were imprisoned and such vile acts were committed which are unpleasant to mention. Horses were tied to the pillars of Masjid-un-Nabawi. People could not offer Salah for 3 days. Only Sayyiduna Sa'eed Bin Musayyab رَضِيَ اللهُ عَنْهُ

remained in Masjid-un-Nabawi under the pretext of being insane. Sayyiduna ‘Abdullah Bin Hanzalah رَضِيَ اللهُ عَنْهُمَا said: We feared that due to the evil practices of the Yazidis, we might be bombarded with stones from the skies. *(Al-Sawa’iq Al-Muharriqah, p. 221, Summarised)*

Thereafter, this evil army left for Makka-tul-Mukarramah, the chief of this army died on the way with another person filling his position. Having reached Makkah, these irreligious people showered stones with a catapult. Due to this rain of stones, the courtyard of the sacred Haram became filled with stones and the pillars of Masjid-ul-Haraam broke and these irreligious people burnt the cover of the sacred Ka’bah and its roof. The horns of the ram which was sacrificed in exchange for Sayyiduna Isma’eel عَلَيْهِ السَّلَام had been preserved on the same roof as a relic. They were also burnt. The sacred Ka’bah remained uncovered for many days and the people of Makkah Mukarramah suffered severe tribulation inflicted upon them by Yazeed’s army.

(Khulasah Sawanih Karbala, p. 177-179, Summarised)

Atrocities of Yazeed

O devotees of the Sahabah and Ahl-ul-Bayt! Did you hear how the wretched Yazeed proved his immorality during his reign by propagating many wrongdoings. For example, he made it publicly accepted to marry Maharim (those relatives with whom Nikah is Haram) and to deal in interest, he violated the sanctity of Makkah and Madinah, he cruelly martyred the Sahabah and Ahl-ul-Bayt. Also, listening to songs, drinking alcohol, not offering Salah; in short, he committed every act that is prohibited by the Shari’ah.

Undoubtedly, man becomes rebellious and audacious when he receives honour, fame, wealth and authority, and then he gradually becomes distant from the religion and closer to the world. Due to his greed for the throne and crown, he does not even desist from disobeying Allah Almighty and mistreating His beloveds. The wretched Yazeed also became so rebellious due to his love for authority and control, that مَعَادَ اللهِ, he insulted the Sahabah رَضِيَ اللهُ عَنْهُمْ, caused harm to them, hurt their feelings, and even martyred some

of them, even though the Sahabah رَضِيَ اللهُ عَنْهُمْ are those blessed personalities about whom the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself said, 'أَكْرَمُوا أَصْحَابِي فَإِنَّهُمْ : حَبِيبَاتِكُمْ' meaning, 'Honour my Sahabah, for they are the most righteous among you.' (Mishkat, vol. 2, p. 413, Hadith 2016) He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ further said, 'خَيْرُ أُمَّتِي الْقُرُونُ', meaning, 'The best of my Ummah are my generation (i.e. the noble Sahabah رَضِيَ اللهُ عَنْهُمْ), then those who come after them (i.e. Tabi'een) and then those who follow them (Taba' Tabi'een). (Muslim, p. 1052, Hadith 2429)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Character of Yazeed and the cause behind it

O devotees of Companions and Ahl ul-Bayt! Yazeed the accursed could not attain the proximity of the companions رَضِيَ اللهُ عَنْهُمْ despite attaining their blessed era, nor could he gather the provisions for his salvation in the Hereafter by revering them, rather, he oppressed the household of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ severely and afflicted them to an unimaginable extent. Yazeed the accursed did all this to gain power and out of love for worldly wealth.

The oppressive Yazeed considered Imam Husain رَضِيَ اللهُ عَنْهُ to be a threat in the way of his rule, whereas, what did Imam Husain رَضِيَ اللهُ عَنْهُ have to do with this temporary world? He رَضِيَ اللهُ عَنْهُ was the king of the Muslim Ummah's hearts yesterday, is today and will be until the world exists. However, Yazeed the accursed destroyed his *dunya* as well as the Hereafter. This implies that the love of this world is the cause of every evil and mischief. This whole chaotic destruction is caused by the love of this world.

- The love of this world makes a person oppressive.
- The love of this world makes a person heartless and reckless.
- The love of this world makes a person stone-hearted.
- The love of this world ruins one's good deeds.

- The love of this world is a cause of harming one's religion.
- The love of this world is a cause for misguidance.
- The love of this world distances a person from pious deeds.
- The love of this world makes a person heedless of the remembrance of the Hereafter.
- The love of this world deprives a person from the love of Allah Almighty and His messenger.
- The love of this world makes a person bold in committing sins.

In short, there is no goodness of any sort in the love of this world. Let us listen to two sayings of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the condemnation of this world:

1. The love of this world is the root of all sins. *(Mosu'at Ibn Abi Al-Dunya, vol. 5, p. 22, Hadith 9)*
2. Six things destroy the (good) action:
 - 1) Staying in search of people's flaws,
 - 2) Hardness of the heart,
 - 3) Love of this world,
 - 4) Lack of modesty,
 - 5) Long hope, and
 - 6) Oppression beyond the limit.

(Kanz-ul-'Amal, Juz. 16, vol. 8, p. 36, Hadith 44016)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O devotees of the Companions and Ahl-ul-Bait! You have heard how lowly and inferior this world is Therefore, considering it to be important is

foolishness, because the worth of this world is not even equal to the wing of a fly in the sight of Allah Almighty. Remember that this world is the field of the Hereafter. If we sow seeds in it in the form of good deeds, then we will harvest the field of rewards in the Hereafter. Therefore, we ought to avoid the greed of wealth and be content upon the blessings which He has granted us, and save ourselves from the filth of greed while remaining content upon His will.

O devotees of the Companions and Ahl-ul-Bait! Instead of desiring and making efforts for the wealth and riches of this world, perform abundance of good deeds to acquire the blessings of the Hereafter, adopting aversion to this world.

The honourable companions رَضِيَ اللهُ عَنْهُمْ asked the Final Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'Who is better amongst us all?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: **أَزْهَدُكُمْ فِي الدُّنْيَا وَأَرْغَبُكُمْ فِي الْآخِرَةِ** i.e. The best amongst you is he who is more averse to the world and more inclined towards the Hereafter.' (*Shu'ab-ul-Iman, vol. 7, p. 343, Hadith 10521*)

What is meant by being averse to the world?

In the commentary of this hadith, Allamah Abdul Ra'oof Manaawi رَحِمَهُ اللهُ عَلَيْهِ writes: 'A person should have aversion to this world due to it being perishable and flawed, and be inclined towards the Hereafter due to it being noble and everlasting. Wise is he who saves himself from this world and its dirt and makes this world his own servant, gathers (the provisions of) this world as per his need, and besides this, adopts aversion from this world, because when a person turns his face away from this world, then it comes to him disgraced, and the more one runs after the world to earn it, the more it runs away from him; just like a shadow follows a person who walks facing the sun and stays ahead of him when he walks having his back towards the sun. He will fail if he even tries to catch the shadow ahead of him. (*Fayz-ul-Qadeer, vol. 3, p. 666, under the verse 4114*)

Neither the religion nor the world

O devotees of the Companions and Ahl-ul-Bait! It is a reality that he who runs after this world, it makes him run after it, and falling prey to its love, he becomes disobedient and rebellious, and gradually, moves away from Deen, without even acquiring this world. Same was the case with the followers of Yazeed who out of the love of this world, crossed all the limits in oppressing the grandson of the Prophet, Imam Husain رَضِيَ اللهُ عَنْهُ and his household, they prevented water reaching them, and martyred him along with his companions mercilessly. The love of this world made them commit such a heinous crime, but they did not gain anything out of it. Some of them became a sign of admonition in the very same field of Karbala, whereas, some met their dreadful end later on. Now we will hear about the outcome of those accursed individuals who met their ends in the field of Karbala.

Horse threw the insolent in the fire

My Sheikh-e-Tareeqat, the Ameer of ahl al-Sunnah, 'Allamah Maulana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ writes on p. 4 of his booklet, entitled 'Miraculous Wonders of Imam Hussain رَضِيَ اللهُ عَنْهُ': 'On the day of 'Aashura i.e. Friday the 10th of Muharram, 61 AH, when His Excellence Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ was delivering a sermon to the Yazeedi soldiers in the battlefield of Karbala in order to leave no room for excuse on their side, a foul-mouthed Yazeedi (Maalik Bin 'Urwah) looked towards the fire which was lit in a trench for the protection of the camps of the oppressed caravan and said, 'O Husayn رَضِيَ اللهُ عَنْهُ! You have lit this fire before that of the Hereafter.' Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ! replied: كَذَّبْتَ يَا عَدُوَّ اللهِ meaning 'O enemy of Allah! You are a liar! Do you think, مَعَادَ اللهِ I will go to the Hell?' A devotee of Imam Husayn رَضِيَ اللهُ عَنْهُ, Sayyiduna Muslim Bin 'Awsajah رَضِيَ اللهُ عَنْهُ asked permission from Imam Husayn رَضِيَ اللهُ عَنْهُ to fire an arrow at the face of the foul-mouthed Yazeedi but Imam Husayn رَضِيَ اللهُ عَنْهُ did not allow it and said, 'We should not initiate the attack.' Imam Husayn رَضِيَ اللهُ عَنْهُ then lifted his hands for prayer and supplicated, 'O Rab-e-Qahhar عَزَّ وَجَلَّ! Make this wicked person suffer the punishment of worldly fire before the torment of the hellfire.' The

prayer was answered instantly; the hoof of the horse of the Yazeedi stepped inside a ditch, which jolted the horse. The blasphemous Yazeedi fell off the horse's back and his foot got entangled in the stirrup. The horse galloped whilst dragging the Yazeedi along and threw him inside the trench which was full of fire. The ill-fated Yazeedi burnt to death. Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ offered Sajdah-e-Shukr (prostration to pay gratitude in the court of Allah عَزَّوَجَلَّ) and said, 'O Allah عَزَّوَجَلَّ! Gratitude to You for punishing the one blaspheming the holy family of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.' (*Sawanih Karbala, p. 138, summarised*)

Black scorpion stung

Instead of taking heed from the immediate dreadful end of this insolent Yazeedi, considering it to be a coincidence, another reckless Yazeedi said: 'What association do you have with the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?' Listening to this severely hurt the blessed heart of Imam Husayn رَضِيَ اللهُ عَنْهُ and he restlessly supplicated: 'O Lord Almighty! Capture this foul-mouthed with your punishment.' The supplication was answered instantly. The calumniator felt a need to answer the call of nature. Immediately, he got off the horse and ran to a side, sitting down removing his clothes. All of a sudden, a black scorpion stung him. Covered in filth, he became restless due to pain. The insolent individual died in front of his army in an extremely disgraceful state. However, the stonehearted and shameless army did not take any heed of it either and they ignored it considering it to be another account of coincidence. (*Sawanih Karbala, p. 138, summarised*)

O devotees of the Companions and Ahl-ul-Bait! We come to know that the love of the world is utter loss. This world renders one useless who runs after it, and it falls at the feet of the fortunate one who abandons it. To get rid of the love of this world and inculcate the mindset for the Hereafter, associate yourselves with the religious environment of Dawat-e-Islami. إِنْ شَاءَ اللهُ by the virtue of it, you will be blessed to act in accordance to the Shari'ah and Sunnah. أَلْحَمْدُ لِلَّهِ

In order to perform pious deeds and refrain from sins, Ala, Shaikh-e-Tareeqat, the Ameer of Ahl-Al-Sunnah, 'Allamah Maulana Ilyas Qadiri Ziyaeه دامت برکاتہم العالیہ has granted us '72 Pious Deeds' in the form of questions. Develop a mindset to act in accordance to them. Out of these, Pious deed no. 9 is: 'Did you save your eyes from sins today? (i.e. from unlawful gazing, watching films and dramas, watching obscene images or videos on the phone, looking at Non-Mahram women and cousins, etc.)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Evils of Yazeed and boycotting them

O devotees of the Companions and Ahl-ul-Bait! The evils that Yazeed openly committed, unfortunately, the same evils are becoming commonplace in our society today. Our beautiful religion Islam guides us to refrain from those evils. Let us listen about some of the evils spread by Yazeed.

Drinking alcohol, one of the evils of Yazeed

O devotees of the Companions and Ahl-ul-Bait! Drinking alcohol was also one of the evils among the evils of Yazeed. There is no doubt in the fact that drinking alcohol is definitively Haraam, and drinking it whilst considering it to be permissible is disbelief. Unfortunately, this evil is also becoming common in our society. Remember that alcohol is the root of all evils; as a person indulges in every sort of sin easily after drinking alcohol, because a drunk person loses his senses and cannot differentiate between the good and bad. What does it lead to, let us listen to a hadith in this regard:

Evil consequences of alcohol

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ has said: 'Refrain from the mother of evils (i.e. alcohol) because, there was a person who lived before your time, he would perform the worship of Allah and live in seclusion. A woman fell in love with him and she sent her servant towards him requesting him to testify as a witness. Hence, the man reached there. Whatever door he entered would be

closed behind him, until he came in front of a very beautiful and attractive lady. A boy was standing near to her and there was a large glass vessel there containing alcohol. The woman said to the worshipper, 'I have not called you here to testify, rather, I want you to murder this boy and indulge in fornication with me or drink this wine, and if you refuse, I will scream loudly and disgrace you.' When the man realised that he had no way to escape from this difficult situation, he said: give me a glass of alcohol to drink. The lady made him drink the alcohol and he asked for more. He continued drinking in this manner until he committed fornication with the woman and also murdered the boy.' Therefore, you must continue refraining from alcohol. By Allah **عَزَّوَجَلَّ**! Iman (faith) and the habit of drinking alcohol cannot coexist in a person's heart; Indeed! one will soon remove the other.' (*Ibn Habbaan, vol. 7, p. 367, Hadith 5324*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Second evil of Yazeed - music and songs

O devotees of the Companions and Ahl-ul-Bait! Another evil that Yazeed the wretched was indulged in, was listening to songs and music, whereas listening to songs and music is impermissible, strictly forbidden and an act leading to Hell.

This evil act has been prohibited in blessed Ahadees. Let's listen to three narrations regarding this:

1. On the day of judgement, Allah Almighty will pour molten lead into the ears of the one who listens to music. (*Kanz-ul-'Ummal, Juz 15, vol. 8, p. 96, Hadith 40662*)
2. Save yourself from songs and music, because they incite the feelings of lust, destroy modesty, and they are akin to alcohol, having the efficacy of intoxication. (*Tafseer Dar Mansoor, part 21, Al-Qamaan, under the verse 6, vol. 6, p. 506, Shu'ab-ul-Iman, Bab Fi Hafiz-ul-lasaan, vol. 4, p. 270, Hadith 5108*)

3. Song and amusement grow hypocrisy in the heart as water grows greenery, I swear by the One in Whose Power is my life, indeed, the Quran and the remembrance of Allah make faith grow in the heart as water grows green grass. *(Masnad-ul-Firdaus, vol. 2, p. 101, Hadith 4204)*

May Allah Almighty grant us Taufeeq to protect ourselves from the evil of songs and music and enable us to only listen to Na't and the recitation of the Holy Quran, Sunnah-inspiring speeches, Madani Muzakaraha and the faith-refreshing programs of Madani Channel.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Third evil of Yazeed - interest

O devotees of the Companions and Ahl-ul-Bait! One of the great absurdities of the impure Yazeed was to promote the major sin of interest, whereas, interest is absolutely Haraam and an act leading to Hell. The one who rejects it being Haraam, is a disbeliever and the one who is indulged in this illness while knowing that it is Haraam, is a transgressor and his testimony is unacceptable. Unfortunately, this evil is also spreading rapidly in our society.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

O devotees of the Companions and Ahl-ul-Bait! Remember that cure is only attained after taking medicine, whereas we want to avoid medicine and still gain cure. We all agree that it is necessary to eradicate interest and other evils from our society for economic prosperity, but remember, a society is made up of individuals. As long as the people do not make efforts to reform themselves, how will reformation of the entire society take place? Let's listen to some narrations in condemnation of interest:

1. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: (The sin of) interest has seventy parts, amongst them the lowest level is that a person commits adultery with his mother. *(Ibn-e-Majah, vol. 3, p. 72, Hadith 2274)*

2. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Though interest is (outwardly) abundant, its outcome ends in shortage. (*Masnad-ul-Imam Ahmed, vol. 2, p. 109, Hadith 2274*)
3. On the Day of Judgement, one who consumes interest will be raised in such a state that he will be insane and Makhboot-ul-Hawas (terrified). (*Mu'jam Kabeer, vol. 18, p. 20, Hadith 110*)
4. Insanity spreads in a nation where usury is prevalent. (*Kitab-ul-Kaba'ir Lal-Zehbi, p. 70*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Fourth evil of Yazeed - Abandoning Salah

O devotees of the Companions and Ahl-ul-Bait! One of the evil deeds which the wretched Yazeed was involved in was that he never offered Salah and if he ever offered Salah, then he would offer Salah as Qada, even though offering Salah as Qada is also a sin. Furthermore, if someone does not offer it at all, then this is a bigger sin. Currently, this sin is also widespread.

Firstly, the majority of Muslims are heedless of performing Salah and are inclined to violating the rights of Allah, and as for the rest of the few Muslims who do offer their Salah, perhaps most of them do not know how to offer it correctly.

This is despite the fact that Salah has great importance which can be understood from this that the first question regarding the rights of Allah to be asked on the day of judgement, will be about Salah. It is stated in a blessed Hadith: *أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ صَلَاتُهُ* i.e., the first question that a person will be asked on the day of judgement will be about his Salah.

Allamah 'Abdur Rauf Manaawi رَحِمَهُ اللهُ عَلَيْهِ has stated regarding this blessed Hadith, undoubtedly Salah is a symbol of Iman (faith) and it is the essence of worship. (*Al-Tayseer sharah Jam 'a Al-Sagheer, vol. 1, p. 391*)

O devotees of the Companions and Ahl ul-Bait! The significance that Salah has in Islam is not found in any other form of worship. Salah is a very important pillar from the pillars of Islam. Salah is a very great form of worship. Salah is an act that leads one to paradise; Salah is light; Jannah becomes Wajib for the one who offers 2 Rak'aat Salah with Khushu' and Khudu' (humbleness and submission); (Muslim, p. 118, Hadith 2344) two Rak'aat Salah is better than the world and whatever it contains; Salah is the most beloved act to Allah ﷺ; in return for each Sajdah of Salah, one virtue is recorded, one sin is wiped away and one rank is raised. A Salah-offering person will be made to enter Jannah with peace on the Day of Judgement. Salah wipes away sins, one Salah wipes away the sins committed in the period between the present and last Salah; a Salah-offering person passes the night with goodness; Salah eradicates evils. May Allah Almighty enable us to offer the five daily Salah with steadfastness and may we gain the fortune of offering Nafil Salah as well!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Weekly Ijtima department:

During hundreds of weekly Ijtima'at held under the supervision of Dawat-e-Islami throughout the world, thousands of devotees of the Prophet gather weekly to attain Islamic knowledge, learn Sunnahs and etiquette, gain blessings from the proximity of Muslims, acquire a treasure of reward by performing I'tikaf at night in the house of Allah, gain the honour of acting upon numerous pious deeds, and become travellers of the Madani Qafilah at the end of the Ijtima.

A department named 'Weekly Ijtima department' has been established for these weekly Ijtima'at whose job it is to increase the participants of the Ijtima', and to run the system of weekly Ijtima' in accordance to Shar'i and organisational principles.

The responsibilities of this Majlis include: making the advanced schedule for Qaari's, Na't reciters and preachers, writing the names of the Islamic brothers who will recite the Holy Quran, Na'ats and deliver the Bayan and informing the relevant responsible Islamic brother at least seven days before, completing safety arrangements at the location of the Ijtima' and especially at the entrance doors for protection purposes, making appropriate arrangements for speakers, lights, generators and UPS, making arrangements for water at the place of Wudu, toilet area, etc., taking care of the cleanliness of the venue of Ijtima' and Masjid, spreading carpets and mats before the Ijtima' and picking them up when the Ijtima' ends, gently and affectionately persuading Islamic brothers who are roaming during the Ijtima' to participate in the Ijtima' using well-wishers, making arrangements for water at suitable places as per need.

It assesses the availability of books and booklets of Maktaba-tul-Madinah at the stalls, and watches out for anti-organisational literature at private stalls. Similarly, it arranges appropriate parking for the vehicles of the Islamic brothers who come to the Ijtima', and places stalls of various departments. May Allah Almighty bless the 'Weekly Ijtima department' with further progress!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

O devotees of the Companions and Ahl ul-Bait Household! We have just heard specifically about the condemnation and harms of those sins, which were propagated by the wretched Yazeed. Remember! A sin is harmful whether it is minor or major. It consists of only harm and the extent of the evil of sins can be understand from the following narration:

Ameer-ul-Mu`mineen Sayyiduna 'Umar Bin Khattab رَضِيَ اللَّهُ عَنْهُ has stated that do not fall into deception due to this statement of Allah Almighty:

وَدَرُّوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ ۗ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيَجْرُونَ بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٠﴾

And give up open and hidden sins; those who earn sins will soon receive the punishment of their earnings.

[Kanz-ul-Iman (translation of Quran)] (Part 08, Surah Al-An'aam, verse 120)

Because even if the sin is just one, it brings ten evil effects with it:

1. When a person commits a sin, he offends Allah and He is capable of punishing.
2. The one who commits a sin makes the accursed Satan happy.
3. He distances himself from paradise.
4. He becomes closer to hell.
5. He harms his own life – the most beloved thing.
6. He makes his Baatin (inner self) impure whereas it was pure.
7. He causes pain to the Kiraman Katibeen [i.e. angels writing his deeds].
8. Such an individual saddens the Beloved Prophet ﷺ in his blessed shrine.
9. He makes the heaven and the earth and the entire creation a witness to his disobedience.
10. He betrays all humans and disobeys Allah Almighty. *(Bahr-ul-Demo', p. 30)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Sunnah and etiquette of applying fragrance

Dear Islamic brothers! Let us be privileged to listen to the Sunnahs and etiquettes of applying fragrance. Firstly, listen to a saying of the Holy Prophet

ﷺ:

1. Four things are included within the habits of the Prophets: Marriage, Miswak, modesty, and applying fragrance. (*Mishkat-ul-Masabih, vol. 1, p. 88, Hadith 382*)
 - He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would not refuse a gift of fragrance. (*Tirmizi, vol. 216, p. 540, Hadith 5*)
 - It is Mustahab to apply oil and fragrance for Jumu'ah Salah. (*Bahar-e-Shari'at, vol. 1, p. 774, Part 4, summarised*)

Announcement

The remaining Sunnahs and etiquettes will be mentioned in the study circles. Therefore, attend the study circles in order to learn them.

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 الْجَاوِدِ وَعَلَى آلِهِ 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 وَوَالِدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

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

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 70 portals of mercy are opened for him. *(Al-Qaul-ul-Badi', p. 277)*

4. The reward of 600,000 Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

مَا فِي عِلْمِ اللَّهِ صَلَاةٌ دَائِبَةٌ 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 الْبُقْعَةَ 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 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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Schedule for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 19 August 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 Sunnah and etiquettes of applying fragrance

- Salah consists of Munajat, so adorning oneself and applying fragrance for it is Mustahab. *(Nayki ki Dawat, p. 207)*
- He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would always use nice fragrance and instruct people to do the same. *(Sunnat Aur Adaab, p.83)*
- He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ disliked unpleasant smell. *(Sunnat Aur Adaab, p.83)*
- Men should use such fragrance which spreads but does not leave its colour stains etc. *(Sunnat Aur Adaab, p.85)*
- Fragrance is prohibited for women in the case where this fragrance reaches unrelated men. If they use fragrance at home and its fragrance reaches their husband, children or parents, then there is no harm. *(Sunnat Aur Adaab, p.85)*
- Islamic sisters should not use such fragrance whose fragrance reaches unrelated men. *(Sunnat Aur Adaab, p.86)*
- It was the blessed habit of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would apply musk to his blessed hair of the head and beard. *(Sunnat Aur Adaab, p.83)*
- Use of air fresheners should be avoided. *(Sunnat Aur Adaab, p.84)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Du'a of seeking protection from being amongst the evildoers

According to the schedule of the weekly Ijtima of Dawat-e-Islami, the 'Du'a of seeking protection from being amongst the evildoers' will be memorised. The Du'a is:

اللَّهُمَّ رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ

And when their eyes will turn towards the people of Hell, they will say, 'O our Lord, do not include us with the unjust.'

[Kanz-ul-Iman (translation of Quran)] (Part 8, Surah Al-A'raf, verse 43)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

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

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

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

1. To please Allah عَزَّوَجَلَّ, I will carry out today's Fikr-e-Madinah (i.e. self-accountability) myself through the Madani In'amaat booklet and persuade others as well.
2. I will praise (i.e. thank) Allah عَزَّوَجَلَّ for the Madani In'amaat which I acted upon.
3. I will be regretful about the Madani In'amaat which I did not act upon and try to act on them in the future.
4. Allah عَزَّوَجَلَّ forbid, if I have not acted on any such Madani In'aam which saves a person from sins, I will make a firm intention of not committing sin in the future, along with making repentance and Istighfar.

5. I will not reveal my good deeds without need (for example, I act on such and such or this many Madani In'amaat).
6. I will act afterwards or tomorrow on the Madani In'amaat which can be practised afterwards (for example, if one did not recite Salat upon the Holy Prophet صَلَّى 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.

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)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

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

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ