

# TREAT

your sister well

**23-September-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

## Treat your sister well

وَعَلَى إِلِكِ وَأَصْحِكِ يَا حَبِيبَ اللَّهِ  
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
 وَعَلَى إِلِكِ وَأَصْحِكِ يَا نُوْرَ اللَّهِ  
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا بِنْتِ 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.).

## Excellence of reciting Durood

It is cited in the renowned hadith collection, Tirmizi Sharif:

Saying of the final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ، وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ تَرَةً فَإِنْ شَاءَ  
عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَ لَهُمْ

**Translation:** ‘The people who sit in such a gathering, in which Allah Almighty is not remembered nor do they send Salat ‘Alan Nabi upon their Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, such a gathering will be a cause of regret for them (on the Day of Judgement). So, if Allah Almighty wills, he will punish them, and if He wills, he may pardon them.’

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let’s first of all make good intentions for attaining the Divine pleasure and earning rewards. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ’ *The intention of a Muslim is better than his deed.* (Al-Mu’jam-ul-Kabeer, vol. 6, p. 185, Hadith 5942)

## An important point

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

## Intentions of listening to Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall, etc., I will sit in the Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. When I hear تَوْبُوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ، etc., I will reply loudly with the intention of gaining reward and pleasing those who make Sada [call out] loudly.

4. After the Bayan, I will approach people to say Salaam, shake hands and to make individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Dear Islamic brothers! Today's topic is 'Treat your sister well', we will listen to,

- What was the cause behind a Khurasani man being punished?
- The condemnation of breaking ties.
- What importance does Islam give to blood-relations?
- How should the relationship be between a brother and sister?
- How was the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ conduct with his blood-relatives?
- With whom is Silah Rahmi (keeping ties) necessary?
- What is the evil-outcome of breaking family ties?
- Account of Hazrat Jabir Bin Abdullah رَضِيَ اللهُ عَنْهُ treating his sisters well and besides these, we will have the privilege of listening to many beneficial points. إِنَّ شَاءَ اللهُ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

## The punishment of not fulfilling the right of the sister

Hazrat Hamid Bin Yahya رَحِمَهُ اللهُ عَلَيْهِ has reported:

A Khurasani man lived in the city of Makka-tul-Mukarramah for 60 years; he was a devout worshipper, an ascetic and trustworthy person.

He would spend his days reciting the Holy Qur'an and his entire evening would be spent in performing Tawaf of the Holy Ka'bah. The people would leave their entrustments with him. He became friends with a pious man. On one occasion, that pious friend needed to travel, and he placed 10,000 dinars (gold coins) in the entrustment of his Khurasani friend and set off for his travels. On return from his travels, he came to know that his Khurasani friend had passed away. The pious man went to the heirs of his Khurasani friend and asked for his entrustment to be returned. They expressed their lack of knowledge about the matter. So, this pious man presented himself before the esteemed scholars of Makka-tul-Mukarramah and mentioned his incident, The scholars stated, 'We hope through the mercy of Allah Almighty that the Khurasani deceased is a Paradise-dweller and the souls of the Paradise-dwellers are present in the well of Zam Zam, so after half the night has passed, look into the well of Zam Zam and call out in the following manner, 'O so and so son of so and so, where is my entrustment that I gave you?' You will get a reply.' So (the pious man) did as instructed and he did so for three consecutive days, however, he did not receive a reply from the well of Zam Zam. The pious man returned to the scholars. The honourable scholars recited 'إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ' and stated: 'We think he may be a dweller of Hell. Now, you will need to go to Yemen and locate a well named Bar-hoot, then call out to him like you did before, because the souls of the Hell-dwellers are found there. This pious man reached Yemen and looked into the well of Bar-hoot and called out: 'O so and so son of so and so, I gave you my entrustments, where are they?' After a while, the sound of the Khurasani man could be heard, so this pious man in the state of worry asked: 'You were a devout worshipper and abstinent of the world, how have you ended up in punishment?' The Khurasani man replied: "My worship was apparent to you, however, there was one sin which caused all my worship to become void, and caused me to be afflicted with punishment. My sin was that, I had one sister who was disabled

and I did not look after her, rather I cut off relations with her; I did not care for her nor did I ask anyone about her state. When I died, this was what, I was held accountable for by Allah Most High and Allah Almighty said: ‘How could you forget about your sister, she did not have clothes and you were fully dressed and living your life! She was suffering from hunger while you were eating to your fill, she was thirsty whereas you drank and satiated your thirst. I swear by My Honour and Majesty! I will not show mercy to the one who severs ties. (O Angel!) Go, take him to the well of Bar-hoot and throw him in.’ Hence the Angel of Death عَلَيْهِ السَّلَام put me into this well, and now I am being punished. Oh, my brother! Please go to my sister and ask her to forgive me, and find a way to grant me salvation from this punishment, it could be that Allah Almighty may forgive me, as besides this the sin of cutting ties, I did not have any transgressions.

The pious person asked, ‘Where are my entrustments?’ The Khurasani man replied, ‘It is buried in so and so corner of my home, go and find it there’. Therefore, the pious man went to the place where he was told it would be, dug out his belongings, and set off for his neighbouring area to search for the Khurasani man’s sister. After acquiring some information as to her whereabouts, he reached the disabled sister and told her the entire incident. After listening to this, the sister began to cry, and the pious man asked her to supplicate for her brother. However, she complained about her destitution, and with the pious man helping her in this regard, the sister became pleased. Now this man returned to Makka-tul-Mukarramah to see if his friend had been freed from punishment or not. One day, he called out into the well of Zam Zam and the deceased Khurasani replied, ‘أَلْحَمْدُ لِلَّهِ’ I attained salvation from the well of Bar-hoot, now I am in peace and safety in the well of Zam Zam. *(Sharah-ul-Sudoor, p. 178, Hadith 74, Slightly amended with amendments)*

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## The condemnation of breaking ties

Dear Islamic brothers! You have just heard how the devout worshipper of Khurasan, despite all his acts of worship, was seized due to mistreating his sister. Keep in mind, he had performed those acts of worship in Makka-tul-Mukarramah, where one good deed is equivalent to 100,000 good deeds. Within his worship, he performed day-long recitation of the Holy Qur'an, and would spend the entirety of the night in Tawaf, despite actions of such calibre, he was still seized by Allah Almighty. Therefore, remember! We do not know the Hidden Decree of Allah about anyone, we do not know which action will be our means of forgiveness, nor which sin will be a means of our punishment.

We learn from the aforementioned account, that despite a pious individuals' numerous years of worship, because of severing ties and the sin of being careless in looking after his sister, he faced the punishment of imprisonment inside a well. How sad is it that today in our society, the sin of severing ties has become a painful illness. And there is no apparent way of escape (from this illness), someone has either clashed with his father, or has fought with his mother, and is now living alone. Others have had a quarrel with their brothers and have made their home desolate. Some have disagreements with their sisters. There are some who have a good relation with outsiders, however do not get along with their uncles and aunties. Today, over tiny matters, relations are severed.

Oh, devotees of the Messenger! There are a great number of lessons for us in the account of the Khurasani man. Remember! Islamically, it is Wajib (necessary) to keep ties with every relative. Whereas, if we were to adopt carelessness, to not meet them, to be well off and to not fulfil the needs of your poor relatives, have your sister suffer through poverty whilst her brother enjoys lavish food, with sisters not being able to afford the weddings of her own daughters, brothers spending

countless amounts on their own sons weddings, having your sister wearing old clothes whilst her brothers have a new set of clothes every day, sisters pining for a new set of clothing, whilst her brothers gift expensive clothes to one another, with sisters unable to afford treatment for illnesses, whilst her brothers shower money like rain on their own and their children's birthdays, widows and poor sisters being forced into tough jobs in order to raise their children, or having to tutor them personally, whereas the brother is celebrating his birthday, oblivious to all of this, or we continue to watch as sisters become ill and impoverished due to lack of income, and spend their time weeping at home alone,, whereas brothers are meeting up with friends and enjoying themselves, then come to know, that Islam does not like any of this!

Rather, Islam gives us this teaching that if your brother/sister is in need and Allah has blessed you with wealth, it is necessary to take responsibility of livelihood 'كفالت' and for wealth to be distributed the way it is done with inheritance rulings.

Keeping good ties with one's relatives is so important, that all previous Islamic laws 'شريعتون' have been given a command to maintain these ties, and it was made Wajib upon all Ummahs. A covenant was taken from the children of Allah's Beloved Prophet Ya'qoob عَلَيْهِ السَّلَام, and after affirming belief in the Oneness of Allah Almighty and treating parents well, part of that covenant was to keep ties with family relations. Hence it is stated in Para 1, Surah Al-Baqarah, Verse Number 83:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ

And when We took a covenant from the Children of Israel; that do not worship anyone other than Allah, and be good to parents, and relatives,

*[Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah, verse 83)*

## Importance of relationships in Islam

This verse is evidence of how important it is to be mindful of blood-relations. Even before Islam, the act of keeping ties strong was a covenant that Allah took through his Prophets, such is its importance. Also, Allah Almighty has mentioned this place to place in the Holy Qur'an, and has commanded the honouring of blood-relations, with those who keep good ties with their relatives being classed as those who fear Allah Almighty. As it has been mentioned in Para 13, Surah Ar-Ra'd verse number 21:

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ۝ ط

And those who join what Allah has commanded to be joined, and who fear their Lord and have fear for the harsh reckoning.

*[Kanz-ul-Iman (translation of Quran)] (Part 13, Surah Al-Ra'd, verse 21)*

In relation to this verse, a few Ahadeeth have been mentioned in Tafseer Siraat-ul-Jinaan; Let's now listen to them:

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

- 'The one who severs ties, will not enter Paradise.'
- 'Whosoever continues to fulfil the needs of his brother, Allah Almighty will continue to fulfil his needs.'
- 'He who distances difficulty away from his brother, Allah عَزَّوَجَلَّ will distance difficulty from him on the Day of Judgement.' *(Bukhari, vol. 2, p. 126, Hadith 2442)*
- 'Treating one's relatives in a good manner brings about blessings in age and plentiful sustenance.' *(Bukhari, vol. 4, p. 97, Hadith 5985)*
- 'Behaving well with one's relatives, is to join the relation when it has severed.' *(Bukhari, vol. 4, p. 98, Hadith 5991)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Oh, devotees of the Messenger! Islam is such an admirable religion, its rulings are easy to follow, and it contains an entire system for living our lives. Within this, a deed may be small, but contain a huge amount of reward. From the moment a child is conceived in the womb of the mother, up until their admission into the grave, the entirety of every affair has been organized in a faultless system, known as Islam. Laws and rulings concerning every field of life can be found within. Feeding milk to a child, then weaning them off milk, nurturing them, education, careers and jobs, marriage, happiness and sadness, being wealthy or poor, being a king or dignitary, being one who abstains from the delights of this world, or one who is married with children, Islam contains detailed laws and rulings pertaining to each and every field of life, and each and every person. Alongside this, however, the rulings issued by Islam are extremely easy to enact, and each individual is able to act upon them comfortably. Islamic laws are extremely solidified, complete and not subject to any form of change or distortion, and no other example of such a system can be found anywhere else.

## Islam and the household structure

Dear Islamic brothers! The religion of Islam contains a unique quality, that in each and every one of its rulings and laws, it does not insert notions of discrimination against anyone, or lower the importance of anyone, or attempt to remove anybody's identity. In line with this, Islam has established such sturdy rules for domestic/household affairs, that by acting upon them, not only does the household become firmly rooted and peaceful, but the entire society at large. This is because each respective household makes up a foundational portion of society, so if the household is strong, then society itself becomes strengthened.

Where Islam has made it to be forbidden for children to even say 'Uff' in front of their parents, in the same place, it has placed the responsibility of raising children correctly upon the parents also, and stated: Each one of you are custodians (appointed responsibilities),

and you will each be asked about those under your supervision. Husband and wife have each been designated their own responsibilities, and it has been stated: The same way the rights of the husband must be fulfilled by their respective wives, observing the rights of women is also compulsory upon men – with men having virtue in this regard. In one household, if one of the parents or someone other than them is considered a custodian, and the other members of the house are in their care or supervision, it is related that if the leader of the household closes their door for the others (for example, rejecting or abandoning the others), then Allah Almighty closes His doors of mercy upon such a person who does so. *(Tirmizi Abwaab Al-Hakim, p. 227)*

On one side, those who spend money are given such direction, that it is stated: Make more food for your neighbour. In relation to this, on the other hand, it was stated: Do not spread your hands in front of anyone (by means of asking from them). This is because, the giving hand is better than the receiving. Men were given the order to lower their gaze, and women given the order to not reveal their beauty, as well as not to leave the house without reason. From one side, it was stated to not go to any place considered reprehensible or blameworthy, and on the other, it was stated to not harbour bad opinions about anybody. Elders were ordered to approach youngsters with softness and goodwill, and the young ordered to respect and ennoble their elders.

This is the household system established by Islam. Many admirable and praiseworthy principles can be found in this, that if they were acted upon, an unparalleled example of forbearance and mutual love will be established, from which squabbles, infighting, hatred, bad opinions, jealousy, arrogance, and attempts on each other's lives would be uprooted and discontinued, with each household becoming a peaceful sanctuary.

Let's now listen to what kind of household our pious predecessors would live in, and their lifestyles therein. Also, with their blood relations, what kind of relationship did they have?

## How should a mutual relationship be between brother and sister?

Look at the love Sayyiduna Musa عَلَيْهِ السَّلَام has for his brother, that he is making Du'a for him. Allah Almighty mentions this in His holy words: 9th juzz, in the 151st verse of Surah A'raaf, it is stated:

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخْوَتِي وَأَدْخِلْنَا فِي رَحْمَتِكَ ۖ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥١﴾

He (Moosa) submitted, 'O my Lord, forgive me and my brother and take us into Your Mercy; and You are the Most Merciful of all those who show mercy.'

*[Kanz-ul-Iman (translation of Quran)] (Part 09, Surah A'raaf, verse 151)*

In the Tafseer work Seerat-ul-Jinaan', it is mentioned that this prayer of forgiveness, is to teach the Ummah. Otherwise, the honourable Prophets عَلَيْهِمُ السَّلَام are all free from sin. For this reason, Sayyiduna Musa عَلَيْهِ السَّلَام included his brother in the prayer, even though he had not committed wrongdoing of any kind, so that Sayyiduna Haroon عَلَيْهِ السَّلَام (the brother of Sayyiduna Musa عَلَيْهِ السَّلَام) would become happy with this, and his grandeur and status becomes visible to the nation.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The initial conduct of the brothers of Sayyiduna Yusuf عَلَيْهِ السَّلَام towards him, was extremely unendurable, yet he did not take revenge of any kind. Rather, he dealt with the situation by enacting kindness and forgiveness. As such, in the 13th juzz, and 92<sup>nd</sup> verse of Surah Yusuf, it was stated:

قَالَ لَا تَتْرِبَ عَلَيْكُمُ الْيَوْمَ تُبَغْفِرُ اللَّهُ تَكُومَ وَهُوَ أَرْحَمُ الرَّحِيمِينَ ﴿٩٢﴾

He said, ‘There is no criticism on you this day! May Allah forgive you, and He is the Greatest of all those who bestow mercy.’

*[Kanz-ul-Iman (translation of Quran)] (Part 13, Surah Yusuf, verse 92)*

In a blessed hadith: Whoever has three daughters or three sisters, or two daughters or two sisters, and he treats them well, and fears Allah عَزَّوَجَلَّ in regards to them (treats them well out of fear of Allah عَزَّوَجَلَّ), then he shall receive Paradise. *(Tirmizi, vol. 3, p. 347, Hadith 1923)* Even to the extent, that in regards to this, The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ joined his four fingers together and mentioned good news of attaining his company in Paradise: The one who does so will be with me in Paradise. *(Musnad Ahmed, vol. 4, p. 313, Hadith 12594)*

## The commendable conduct of Sayyiduna Jabir with his sisters

Oh, devotees of the Messenger! Did you hear! Treating your sisters with excellence will not only be a means of gaining Paradise, but the company of our master, Sayyiduna Rasoolallah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Paradise also. Some of the honourable Companions رَضِيَ اللَّهُ عَنْهُمْ gave huge sacrifices for their sisters, such as Sayyiduna Jabir Bin Abdullah رَضِيَ اللَّهُ عَنْهُ. For their well-being, upkeep and correct development, he married a widowed lady. When our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ heard of this, he prayed for an increase in blessings in this matter. *(Muslim, Hadith 3441)*

Mufti Ahmad Yaar Khan رَحِمَهُ اللَّهُ عَلَيْهِ states: To raise two girls with heartfelt happiness, even if they are your daughters, sisters or orphans, is a means of attaining closeness to the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on the Day of Judgement. Whosoever attains close

proximity to the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on the that day, he will gain everything. (*Mirat-ul-Manajih*, vol. 6, p. 546)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## The immaculate conduct of the Messenger of Allah



### with his foster sister

Dear Islamic brothers! The door from which Sayyiduna Jabir Bin Abdullah رَضِيَ اللهُ عَنْهُ received the enthusiasm to maintain good treatment of his sisters; what can be said of him! Meaning, our beloved master, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. What can be said of his status! During the battle of Awtaas, when opposing forces were defeated, then from the prisoners of battle, the foster sister of the Messenger of Allah رَضِيَ اللهُ عَنْهَا, and the daughter of Sayyidah Haleemah Sa'diyyah رَضِيَ اللهُ عَنْهَا, Sayyida Shayma رَضِيَ اللهُ عَنْهَا were also arrested. When they were presented in the court of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to be identified, then tears entered his blessed eyes, due to his love for them. He placed his blessed shawl on the ground and had them sit, gave them some camels and goats as a gift, and stated: You are free, if you desire you can stay with me, or if you wish to head home, I will have you reach there. They expressed their desire to return home, and whilst blessing them with utmost honour and respect, he returned them back to their tribe. (*Sharah Al-Zurqaani*, vol. 3, p. 534, summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! No doubt, the relationship between brother and sister should be exactly how Shari'ah has ordered for it to be. In the teachings of Islam, elders should maintain affection upon the young, and the young should maintain respect and honour of the elders.

Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُمَا states: The final Prophet of Allah Almighty صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, when addressing the honourable

Companions رَضِيَ اللهُ عَنْهُمْ, once stated: Explain what kind of tree has leaves which do not fall, and is the example of a Muslim.

The son of Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ, Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُ was present during this, and he states: The answer which arose in my heart was the date tree, but I did not consider it suitable to reply in the company of other prestigiously honourable Companions, so I remained silent. Then, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself stated the answer, that it indeed was the date tree. Upon returning, I mentioned to my father, Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ concerning the answer to the question. I explained how I indeed knew the answer to the question, but out of respect and admiration for other Companions, I remained silent. *(Tirmizi, vol. 4, p. 394, Hadith 2874)*

This is indication of the honour and respect the honourable Companions رَضِيَ اللهُ عَنْهُمْ would treat their elders with, and their high level of knowledge in these matters. Despite knowing what to say, out of respect for their elders they would not present their answer, as to not deface the elder's honour or embarrass them. They would even consider the act of speaking in an elder's presence, to be disrespectful! Such was their level of honour and manners.

But sadly, nowadays, the love and respect between young and old is not in this state. Examples of such modesty between young and old are seen few and far between. There is no affection from the elders towards the young, and no respect from the young towards the old.

Oh, devotees of the Messenger! Do you know why good sentiments between young and old have ceased to exist? Why does nobody respect one another, why do the young not have kindness towards the elderly or respect any elder figure? Why do those in higher positions not have affection and kindness on those below them? The central,

main and most critical reason for this is: Being distant from Islam and Islamic teachings. We send our children to expensive schools, where they are delivered worldly knowledge, to speak with worldly people, and raise their rank in society. However, we do not teach them how to implement any Islamic goals into their lives, nor how to be prosperous in the hereafter. We teach them how to be happy in this life and how to construct successful careers, but we deprive them from learning foundational obligatory actions and knowledge of even how to pray correctly, by which they will attain the everlasting gift of Paradise, and become successful in the hereafter. We sit completely forgetful of obligatory and necessary acts, but remain focused only in search of worldly jobs and prosperity in spite of this. We have extensive knowledge worldly matters, but have no idea about anything Islam orders us to do.

Remember! Every success of the world is hidden in following the rulings of Islam. It is only Islamic education that leads a person to worldly success and success in the hereafter. The main reason people go after worldly knowledge, is that it leads to earning money. But in fact, the teachings of Islam show us, if you keep good relationships with your family, Allah Almighty will increase your Rizq. Also, in search of living longer and apparently getting more out of life, many people eat a variety of foods and do all forms of exercises. Islam teaches us, treat your blood relations well, and there will be blessings and extension in your age. For the sake of money, a sibling will abandon their other siblings, whereas Islam teaches us to maintain ties between brother and sister, and your money will be enriched with blessings. In order to be seen as menacing and strong by society, we cut ties with our close relations, and become subject to depression and other illnesses due to being alone and cut off from others. Once again, the one who acts on Islamic teachings mends ties between his family, and has

blessings placed in his Rizq, age and earnings. Furthermore, one will be saved from destructive illnesses and diseases. The one who chases after the world, joining his night and day as if they were one, not looking at the time and remaining immersed in this chase, cutting ties with his brothers and sisters – they may attain worldly wealth, but alongside this, a host of illnesses, worries, lack of heartfelt contentment and no blessings in his actions.

Experts in worldly sciences themselves accept the fact, that a person is subject to many illnesses upon being separated from their blood relations. This is why, lack of tolerance and loneliness are frequently common, and people are quick to fight with one another. Until we keep ties with one another, in accordance with Islamic rulings, we will not get rid of issues such as anxiety, and other illnesses that come with being alone. We will continue to face these issues as long as we turn our faces from this system and live life according to our own fleeting whims and desires.

Oh, devotees of the Messenger! Let's hold firmly to the laws of Islam, as betterment in both worlds is found in this. Let's get rid of hatred and malice, and establish good relationships with our families. The one who maintains good relations with his family, is one with whom Allah Almighty becomes pleased. The one maintains good relations with his family, is one with whom people at large become happy with. The one who maintains good relations with his family, has the angels become happy with him. The one who maintains good relations with his family, is praised and exonerated. The one who maintains good relations with his family, makes Satan saddened, humiliated, and disgraced. The one who maintains good relations with his family, has his lifespan increased. The one who maintains good relations with his family, has blessings placed in his Rizq. The one who maintains good relations with his family, has his deceased Muslim family members become happy

with him. The one who maintains good relations with his family, finds that love increases between them. The one who maintains good relations with his family, will have his reward increase even after death, due to people remembering his good actions and making a Du'a of goodness for him. *(Tanbih-ul-Ghafilien, p. 73)* The one who maintains good relations with his family, will have his reward reach him quickly. The one who maintains good relations with his family, will be saved from accountability on the Day of Judgement. The one who maintains good relations with his family, will have a good death destined for him, and the one who maintains good relations with his family will be under the shade of the 'Arsh, on the Day of Judgement, **إِنَّ شَاءَ اللَّهُ**.

Oh, devotees of the Messenger! We have previously heard, that maintaining ties is Wajib; referring to keeping ties of kinship with family. There are numerous benefits of doing so. Now let's go on to discuss: What exactly does it mean to maintain good conduct with your family?

Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, Allamah Maulana Muhammad Ilyas Attar Qadiri **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** penned a beautiful explanation of good conduct with one's family: 'Maintaining ties (meaning, keeping good relations with family) has many different means. One of these is to give gifts and presents, and if in any situation they are in need of help, then to assist them in that matter. Also, to greet them with salaam, travelling to meet them, to sit and spend time with them, to speak well with them, and to be kind and gracious in your approach towards them. *(Ahtraam Muslim, p. 34, Reference, Durr, vol. 1, p. 323)*

## Maintaining good relations with family is Wajib

Oh, devotees of the Messenger! Shari'ah has issued respective orders for each family member, and that good relations should be maintained

with all of them. The closer the familial relationship, the more emphasis and ruling has been issued in maintaining that tie. Allamah Yahya Bin Sharaf Nawawi رَحْمَةُ اللَّهِ عَلَيْهِ explains who is most rightful of having good relationships and virtuous conduct with, and stated: The most deserving and rightful of good relations, is the mother. Then, the father, children, paternal grandparents, brother and sister, then the remainder of blood-relations; meaning, infants, paternal aunts, uncles and maternal aunts. From amongst these, whosoever has most ties linking them to oneself, will be given priority over others.

For example, if there is a family member who has connection with both mother and father, they will be given higher degree (of having ties maintained with with) than those who simply have a tie with mother or father individually. After this, children, paternal aunts, uncles and the children of the maternal aunt. Once again after this, the next highest right belongs to the in-laws. Incrementally, then comes the rights of friends, then the neighbours. However, those family members who live far away, still maintain higher rights than neighbours. If close family members live in another place, they will maintain higher rights than neighbours, with whom one is not acquainted. Continuing on, the husband must maintain good ties with the family of his wife, and the wife must maintain good ties with the family of her husband. *(Sharah Muslim Lil Nawawi, vol. 8, p, 103, Juz. 16)*

## The wretchedness of breaking ties with family members

Dear Islamic brothers! Alongside the many benefits and blessings of keeping good relations with one's kin, there are many warnings and dangers associated with breaking ties. In Parah 13, Surah Ra'd, verse number 25, Allah Almighty states:

وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُؤْصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۗ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ

الدَّارِ ﴿٢٥﴾

And they break what Allah has commanded to be joined, and spread turmoil on the earth; their share is only curse and their destiny is the despicable abode.

*[Kanz-ul-Iman (translation of Quran)] (Part 13, Surah Ra'd, verse 25)*

In Tafseer Seerat-ul-Jinan: Allah Almighty ordered us to maintain good ties of kinship and join family relations together; those who infringe and disobey this rule, commit disbelief and transgressions, and spread dissension and controversy will be distanced and deprived from the mercy of Allah Almighty, on the Day of Judgement. Also, they will be kept in a wretched house, meaning, Hellfire. (*Khaazin, under the verse 25, vol. 3, pp. 24,25, Summarised*)

Allah Almighty states in the Holy Quran, Parah 4, in the first verse of Surah Nisa:

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ

And fear Allah in Whose Name you demand (mutual rights) and be mindful of your (blood) relations.

*[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Nisa, verse 1)*

Dear Islamic brothers! There is no good in breaking family ties and relations. In actuality, it is harmful, harmful and harmful. This is such a sensitive issue, that even on the Day of Judgement, one will be asked: What kind of relations did you keep with your blood relatives?

Always remember! In Shari'ah, it is impermissible to cut ties with any Muslim, and it is more sever to cut ties with family. How unfortunate is he who cuts ties with his family! One can get an inclination of such, from the following blessed hadith, in which the beloved of Allah, the

Messenger of both worlds صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: The one who severs ties with his family, will not enter Jannah. In another blessed hadith, it was explained that this person (who cuts ties) will not even smell the fragrance of Jannah!

The one who finishes ties is cursed and unfortunate, and the doors of the sky remain closed upon him.

The one who breaks ties with family members is so unfortunate, that the doors of the heavens are closed upon him. The honourable Companions رَضِيَ اللهُ عَنْهُمْ would remove those who break ties of kinship from their gatherings, just as it is stated in a Hadith:

Sayyiduna Abdullah Bin Mas'ood رَضِيَ اللهُ عَنْهُ was once sitting in a gathering during the morning, and said: 'I make an oath by Allah Almighty concerning those who break ties of kinship, that they should leave from here, so we may make Du'a for forgiveness to Allah Almighty, because the doors of the heavens remain closed upon the one who severs ties of kinship.' (*Mu'jam-e-Kabeer, vol. 9, p. 158, Hadith 8793*) Meaning, if such a person remains present, mercy will not descend and our Du'a will not be accepted.

اللَّهُ أَكْبَرُ! We seek the refuge in Allah Almighty and ask Him for well-being, that He protects us from such crimes and does not close the doors of His mercy upon us.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Oh, devotees of the Sahabah and Ahl-e-Bayt! Be warned, and if we are involved in this sin, we should repent, lest we are punished in the world on account of this and are ruined in the hereafter too. Mercy does not descend upon the one who severs ties of kinship.

Dear Islamic brothers! We have heard that maintaining ties of kinship is liked by Allah Almighty and is a means of attaining His mercy, whereas, severing ties of kinship is disliked by Allah Almighty and invites His punishment. In order to gain the mercy of Allah Almighty and to be saved from His punishment, attach yourself to the religious environment of Dawat-e-Islami. This beautiful religious environment has transformed the lives of millions of people, making them into devotees of the Messenger, and causing them to become adherents of the Sunnah. Through the blessings of this environment, those who would break ties with family members became those who began to love them again, and in fact, they began to instruct others to do the same.

## One religious work from the 12 religious works is the ‘Pious Deeds’

Dear Islamic brothers! In order to develop within yourself a passion for being good towards others, attach yourself to the religious environment of Dawat-e-Islami, a movement comprising of devotees of the Messenger. **أَلْحَسَنُ لَيْلَهُ**, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **وَأَمْسَتْ بَرَكَاتُهُمْ الْعَالِيَةَ** has given us the Madani Goal of ‘I must strive to reform myself and the people of the entire world’, **إِنْ شَاءَ اللَّهُ**. Therefore, in order to reform yourself and the people of the entire world, remain attached to the environment of Dawat-e-Islami, and wholeheartedly take part in the 12 Madani Works of the District Halqah. One daily work from the 12 Madani Works of the District Halqah is to fill in the Pious Deeds booklet, and one pious deed from the 72 Pious Deeds is pious deed number 39, which states: Did you watch Madani Channel today, even for a short while?

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Special Persons Department

Alongside general Islamic brothers, special individuals (blind, mute and deaf Islamic brothers) are also benefiting from the blessings of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami **وَأَصْحَفُ بَرَكَاتُهُمُ الْعَالِيَةِ**. They are those individuals who are generally not given any importance in society. Due to not possessing religious knowledge and being distant from good company, they are sometimes deprived of necessary knowledge. In order to spread the call to righteousness to these members of society, the Muballighin trained under this department conduct study circles for special persons during the weekly Sunnah-inspired Ijtima and other Ijtimas. Efforts to reform and train them are also made during the Ijtimas of major nights (Milad Ijtima, Ijtima Ghausiyyah, Shab-e-Barat Ijtima, Mi'raaj Ijtima, etc.) and during collective I'tikaf in Ramadan.

During these study circles, arrangements are made for Na'at, Bayan, Zikr and Du'a in sign language. Also, efforts are ongoing in regards to providing written booklets in Braille for blind Islamic brothers. In order to spread the call to righteousness in sign language, from time-to-time, Muballighin are made to undertake a 30-day sign language course. Madani Qafilahs for blind, mute and deaf Islamic brothers also travel.

**الْحَمْدُ لِلَّهِ!** In many cities of Pakistan, efforts are also taking place to spread the call to righteousness to special (i.e. blind, mute and deaf) Islamic sisters. In order to carry out religious work among these special Islamic sisters, courses take place for the responsible Islamic sisters.

## Sunnahs and etiquettes of hospitality

Dear Islamic brothers! Let us have the honour of listening to the Sunnah and etiquettes of hospitality. Let us listen to three sayings of the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** first:

1. Whosoever (despite having means) is not hospitable, he has no goodness. (*Musnad Ahmed, vol. 6, p. 142, Hadith 17424*)
2. It is from the foolishness of a person to make his guest work. (*Al-Jami'-us-Sagheer, p. 288, Hadith 4686*)
3. The Sunnah is for a person to accompany a guest to the door at the time of departing. (*Ibn-e-Majah, vol. 4, p. 52, Hadith 3358*)
  - The guest should be mindful of the host's responsibilities and engagements.
  - Sadr-ush-Shari'ah, Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ states: There are four matters that are important for the guest:
    1. One should remain where they are seated.
    2. One should be pleased with whatever is presented to them (it should not be the case that he says, 'I eat better than this in my own home', or other similar statements)
    3. One should not leave without receiving permission from the host first. 4. When leaving, he should make Du'a for the host. (*Aalamgeer, vol. 5, p. 344*)

## Announcement

The remaining Sunnah and etiquettes of hospitality will be mentioned in the study circles, therefore take part in the study circles to learn about them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## The 6 Duroods and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtimā' (congregation) of Dawat-e-Islami



### 1. The Durood for the night preceding Friday

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

The saints of Islam have quoted that whoever recites this Durood 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 وَعَلَى آلِهِ 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 Durood 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 Durood, 70 portals of mercy are opened for him.

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

### 4. The reward of 600,000 Duroods

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

Shaykh Ahmad Saawi رَحْمَةُ اللَّهِ عَلَيْهِ reports from some saints of Islam that the one reciting this Durood once receives the reward of reciting Durood 600,000 times. (*Afdal-us-Salawat 'ala Sayyid-is-Sadat*, p. 149)

### 5. Nearness to the Distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

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

(*Al-Qaul-ul-Badi'*, p. 125)

## 6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

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

*(Attargheeb Wattarheeb, vol. 2, p. 329, Hadith 31)*

### 1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُمَا that the Noble Rasool صَلَّى اللَّهُ 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 اللَّهُ 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 اللَّهُ الْحَلِيمُ الْكَرِيمُ  
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيمِ

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

## Schedule for the study circles of the weekly Ijtima [overseas] (23 September 2021):

1. Learning Sunnah and etiquettes: **5 minutes**
2. Memorising the Du'a: **5 minutes**
3. Reflection: **5 minutes**
4. Total duration: **15 minutes**

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### The remaining Sunnah and etiquettes of hospitality

- One should not criticise the food or home, neither should they give dishonest compliments. The host should also avoid asking the guest questions that might result in lying, for example, 'How was the food?', 'Did you like it or not?' If the guest was to please the host by falsely complimenting the food, despite not liking it, he will be sinful. One should also avoid asking questions like, 'Did you eat your fill or not?' as there is a risk of receiving an untruthful reply, because the guest, due to some restriction or necessity, might have eaten little, but will still affirm that they ate their fill to avoid being pestered by the host.
- From time to time, the host should tell the guest to eat more, but should not be forceful about it (*Aalamgeer, vol. 5, p. 344*), so that the guest does not overeat due to being forced, and then suffers.
- The host should not remain completely silent and neither should they just put the food down and leave, rather, they should stay there. (*Aalamgeer, vol. 5, p. 345*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Du'a for abundant sustenance in old age

According to the schedule of the weekly Sunnah-inspired Ijtima of

Da'wat-e-Islami, 'the Du'a for abundant sustenance in old age' will be memorised. The Du'a is as follows:

اَللّٰهُمَّ اجْعَلْ اَوْسَعَ رِزْقِكَ عَلَيَّ عِنْدَ كِبَرِ سِنِّيْ وَ اِنْقِطَاعِ عُمْرِيْ

**Translation:** O Allah! Send your vastest sustenance to me in my old age and at the end of my life. (*Faizan-e-Du'a*, p. 282)

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ 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*, p. 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 practised.
3. I will regret the Madani In'amaat which I did not practise 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 the 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 these many Madani In'amaat).
6. I will act afterwards or tomorrow on the Madani In'amaat which can be practised afterwards (for example, one did not recite Durood upon the Holy Nabi 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, Divine fear, 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 Fikr-e-Madinah (72 Madani In'amaat)

### Daily 56 Madani In'amaat

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 اللّٰهِ' 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 اللهُ 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 1<sup>st</sup> of every Madani [Islamic] month, do not give him death until he recites the Kalimah.

أَمِينٍ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ