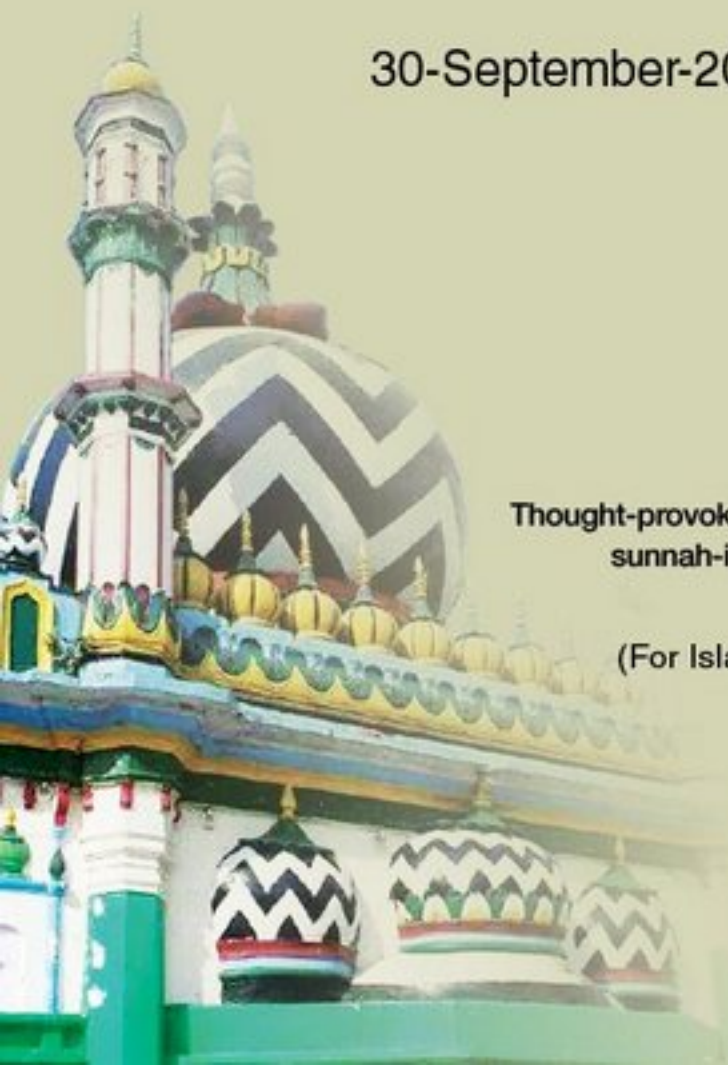


# Tasawwuf (spirituality) of **A'la Hadrat**

30-September-2021

Thought-provoking speech of weekly  
sunnah-inspiring ijtima

(For Islamic Brothers)



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

## Tasawwuf (spirituality) of A'la Hadrat

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَالِي إِلَيْكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَالِي إِلَيْكَ وَأَصْحَابِكَ يَا نُوْرَ 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 صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

مَنْ صَلَّى عَلَيَّ فِي يَوْمٍ مِائَةً مَرَّةً قَضَى اللَّهُ لَهُ مِائَةَ حَاجَةٍ سَبْعِينَ مِنْهَا لِأَخْرَجَتْهُ وَثَلَاثِينَ مِنْهَا لِدُنْيَاهُ

**Translation:** Whosoever sends Salat upon me 100 times a day, Allah Almighty will fulfil 100 of his needs; 70 of them regarding the hereafter and 30 of this world. (*Kanz-ul-'Amal, vol. 1, p. 255, Hadith 2229*)

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 عَلَى مُحَمَّدٍ

Dear Islamic brothers! The topic of today's speech, will be regarding accounts in relation to the Tasawwuf (spirituality) of A'la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ. First, we will hear an interesting account about A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ and his love for Salah, an story regarding Bay'at and Khilafah, a brief introduction to his blessed personality and some notable moments from his life, his love for congregational Salah, the lofty rank he had reached in trusting Allah Almighty (Tawakkul) and contentment upon His decree, We will also hear about what the noble scholars said regarding those who label non-Shar'i practices as 'Tareeqah.' May Allah Almighty, grant us the ability to the listen to the entire speech with full concentration and with good intentions.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

## He left the caravan but did not leave Salah

At the age of 52, when he (A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ) travelled to Hajj for the second time, after completing the rites of Hajj, he fell so ill that he remained bedbound for 2 months. After he regained some of his health, he set off to visit the blessed Raudah, and after travelling through Jeddah, he arrived in 'Raabigh' 3 days later via ship. From there, he travelled to Madinah Munawwarah on camelback. Whilst on this journey, they reached 'Bayr-e-Shaykh' and their final destination drew close, however, there was only a short time left for Fajr. The camel owners had planned to stop at the final destination, but Fajr Salah would come to end by that time.

Sayyidi A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ states: Me and my companions began to dismount, and the caravan continued. We had a bucket made from a special type of cloth, But we did not have a rope and the well was deep, So we filled it with water by tying our Imamahs together and then we made Wudu. بِحَمْدِ اللهِ, the Salah was prayed. Then I became

concerned regarding my severe weakness due to my prolonged illness, and how I would walk so many miles by foot I turned my face, and there was an unfamiliar camel owner waiting there for me with a camel, thus, I praised Allah Almighty and climbed upon it. The people asked the unfamiliar man, 'How did you bring this camel?' He replied, 'Shaykh Hussain had instructed me to not hold back in the service of Shaykh (A'la Hadrat), and we had walked a short distance when my own camel driver was waiting for me. When the camel owners of the caravan did not stop, I thought that Shaykh would face difficulty, so I untied one of the camels from the caravan and brought it back.' This was all on the instruction of my Generous Master 'صَلَّى اللهُ تَعَالَى وَبَارَكَ وَسَلَّمَ عَلَيْهِ وَعَلَى عَائِلَتِهِ فَذَرَّ رَأْفَتِهِ وَرَحْمَتِهِ'. I consider myself lowly; who am I to deserve the good treatment of the leader of Raabigh, Shaykh Hussain, whom I had never met, and the kindness of the otherwise harsh-natured camel drivers? *(Malfuzaat-e-A'la Hadrat, p. 217, summarised)*

It is stated on page 47 of the booklet of Maktaba-tul-Madina, entitled, 'Peer Par A'itaraz Mana' Hay': At the age of 21, A'la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ accompanied his honourable father رَحْمَةُ اللهِ عَلَيْهِ to visit Sayyid Shah Aal-e-Rasool رَحْمَةُ اللهِ عَلَيْهِ, and took Bay'at (an oath of allegiance) with him in the Qadiriyyah path. His murshid, (alongside making A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ a Mureed) granted him authorisation and Khilafat in all Sufi paths, and granted him authorisation in Hadith too, even though Shah Aal-e-Rasool رَحْمَةُ اللهِ عَلَيْهِ was very cautious in matters of authorisation and Khilafat. However, when A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ received authorisation in all Sufi paths alongside becoming a Mureed, one of the servants of the lodge could not help himself and said, 'Master! In your family, Khilafat is only given after much worship and spiritual struggle. Yet, you have given him Khilafat immediately.' Shah Aal-e-Rasool رَحْمَةُ اللهِ عَلَيْهِ said to him, 'People come with impure hearts and impure souls, and purifying them

requires a long time, however, he came with a pure soul. He was only in need of a connection, and we granted it.'

He رَحْمَةُ اللَّهِ عَلَيْهِ then addressed those who were present and said, 'I had one worry that had concerned me for a long time. أَلْحَمْدُ لِلَّهِ, it has been removed today. When Allah Almighty asks me on the Day of Judgement: O Aal-e-Rasool! What have you brought? I will present my Mureed, Ahmad Raza Khan.' He رَحْمَةُ اللَّهِ عَلَيْهِ then granted all of those spiritual practices and litanies to A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ which had moved from chest to chest in the Barakatiyyah order.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Did you hear about the great rank our A'la Hadrat, Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ had reached in Tasawwuf. Whereas, a person usually has many hopes at the young age of 21, a person is surrounded by desires in all directions, one becomes habitual in enjoying worldly pleasures and amusements, the nafs and Satan expend all of their efforts on making him heedless of the hereafter and good deeds, and remain busy in destroying his grave and hereafter. A person is overcome with a madness to amass wealth and increase his bank balance. In short, at this age, a person is usually heedless of the remembrance of Allah Almighty, but may we be sacrificed upon A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ! He valued the blessing of youth and purified his inner and outer from all such evils, adopted piety and righteousness from childhood and lived a life in accordance with the Sunnah.

Hence, when he رَحْمَةُ اللَّهِ عَلَيْهِ visited the noble court of Shah Aal-e-Rasool رَحْمَةُ اللَّهِ عَلَيْهِ with his glowing inner state, the latter observed this through the light of his insight and immediately granted him Ijazat, Khilafat and authorisation in Hadith. After bestowing him with all of these favours and gifts, his murshid mentioned the greatness of this perfect Mureed

by saying, 'When Allah Almighty asks me on the Day of Judgement: 'O Aal-e-Rasool! What have you brought?' I will present my Mureed, Ahmad Raza Khan.'

From the aforementioned account, we learn that if a murshid favours his Mureed, we should never feel envious towards our brother in Tareeqah. A murshid can favour his Mureed in many ways, for example, if there is a Mureed who agrees to every statement of his murshid, rather, not only who agrees to his statements, but someone who sincerely accepts his statements with utmost love and devotion, and acts upon it, then undoubtedly, the murshid will also be pleased with him. The Mureed will be showered with bestowals and gifts by the murshid, therefore, we should never envy such a person, otherwise, we will have to face the consequences of this. Just as Imam Abdul Wahhab Sha'rani رَحْمَةُ اللهِ عَلَيْهِ states: It is necessary upon a Mureed, that when his murshid advances one of his brothers in Tareeqah (or grants him a rank), out of respect for his murshid, he should serve (and obey) his brother in Tareeqah, and he should never be envious of him. However, if a Mureed wishes to surpass his brothers in Tareeqah, he ought to obey his murshid and adorn himself with such attributes that make him rightful of advancement. At that that time, his murshid will allow him to move beyond his brothers in Tareeqah, for the murshid is the judge over his Mureeds and is just towards them, but it is very rare that a Mureed is protected from this disease of assuming this role. *(Al-Noor-ul-Qaadisiyah, p. 29)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Let us now listen to a brief introduction to A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ and some highlights from his life:

## An introduction to A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ and some highlights from his life

- A'la Hadrat, Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ was born in Bareilly, on Saturday 10 Shawwal-ul-Mukarram 1272 AH, at the time of Zuhr, in accordance to 14 June 1856 CE. *(Hayat-e-A'la Hadrat, vol. 1, p. 77, summarised)*
- His noble father is Mufti Naqi Ali Khan رَحْمَةُ اللهِ عَلَيْهِ and his grandfather is Mufti Raza Ali Khan رَحْمَةُ اللهِ عَلَيْهِ. *(Fazaail Baraylvi 'Ulama-e-Hijaz ki nazarmayn, p. 67, slightly amended with amendments)*
- His birth name is 'Muhammad.'
- His mother would call him 'Amman Miyahn.'
- His father and other family members would call him 'Ahmad Miya,' and his grandfather would refer to him as 'Ahmad Raza.'
- His historical name was 'Al-Mukhtar.'
- A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ would write 'Abd-ul-Mustafa' before his name. *(Tajalliyat Imam Ahmad Raza, p. 21, slightly amended with amendments)*
- He رَحْمَةُ اللهِ عَلَيْهِ was very bright and possessed a serious attitude from childhood.
- At the very young age of 6, he رَحْمَةُ اللهِ عَلَيْهِ delivered a speech in fluent Arabic at a gathering of Milad, and surprised the people. *(Faizan-e-A'la Hadrat, p. 85)*
- He رَحْمَةُ اللهِ عَلَيْهِ would never laugh out aloud.
- Whenever he felt like yawning, he would bite down with his teeth on his finger and no sound would be produced.

- Out of respect for the direction of the Qiblah, when rinsing the mouth, he would expel the water whilst covering his beard with his left hand and with his head lowered.
- He would never spit in the direction of the Qiblah, nor would he extend his feet towards it.
- He would offer all five Salah in congregation at the Masjid.
- He would pray the Fard Salah with Imamah.
- He would use Miswak and apply oil to his beard too.
- His inner and outer were one; whatever was in his heart, he would say it with his tongue, and he would act upon everything he said with his tongue.
- Whenever he would meet a Sunni scholar, he would become overjoyed just by seeing them, and he would honour them so much that they would not deem themselves worthy of such.
- A beggar would never return empty-handed from his court.
- He would not place other books on top of books of Ahadith. *(Faizan-e-A'la Hadrat, pp. 114,115)*
- In gatherings of Milad, he would stand at the time of mentioning the blessed birth and Salat and Salam, otherwise, he would remain respectfully seated on both knees, from beginning to end.
- He would use his right hand when taking or giving something, and if the one who was taking something would extend his left hand, he would immediately hold back his hand and say, 'Take it with the right hand, for Satan takes with his left hand.' *(Faizan-e-A'la Hadrat, p. 111)*
- He passed away on 25 Safar 1340 AH, in accordance to 18 October 1921.

- He had great respect for Masajid.
- Whenever entering a Masjid, he would always place his right foot first.
- And whenever exiting, he would place his left foot on the shoe first and then wear the shoe on his right foot and then on his left foot (in order to act upon the Sunnah).
- Unusually, A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ once arrived slightly late for Fajr Salah. The attendees would repeatedly look towards his home hoping that he would come quickly. Even in this state of hurriedness, his adherence to the Sunnah was such that when his foot entered the threshold of the Masjid, it was his right foot, when he placed his foot on the new floor and the old floor of the Masjid, it was his right. There was one row remaining in the courtyard of the Masjid, and he even ensured to set upon the vacant space with his right foot once again. He did not stop there, rather, he placed his right foot first at every row, such that he arrived on the prayer mat in the Mihrab with his right foot. *(Faizan-e-A'la Hadrat, p. 120, slightly amended)*

Dear Islamic brothers! In terms of lineage, A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ was a Pathan, in terms of Fiqh, he was a Hanafi, and in terms of Tareeqah, he was a Qadiri. Remember! Hanafi refers to the followers of Imam Abu Hanifah, Shaafi'i refers to the followers of Imam Shaafi'i, Hanbali refers to the followers of Imam Ahmad Bin Hanbal, and Maliki refers to the followers of Imam Malik عَلَيْهِمُ الرِّحْمَةُ. All of their opinions were fully in line with Quran and Hadith, they are one, and brothers to one another, however, in light of Quran and Hadith, they presented their own research regarding Shar'i issues (for example, Salah, fasting, Zakat, etc.). Thus, they are the Imams of the Ummah, and the Ummah has been commanded to obey the scholars, so the Ummah obeyed them, hence, they are referred to as Hanafi, Shaafi'i, Maliki and Hanbali.

Similarly, in order to rectify one's inner, to implement the religion and Shari'ah in one's life, to attain a connection with the righteous, and whilst travelling on their path, in order to adopt the teachings of the Quran and Sunnah, the Ummah selected various elders, thus, they became known as Qadiri, Chishti, Suharwerdi, Naqshbandi. They are all the slaves of Allah Almighty, from the Ummah of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and ardent devotees of the Sahabah, Ahl-e-Bayt, honourable scholars and Awliya.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## What is Tasawwuf?

Dear Islamic brothers! A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ had the rank of a Mufti of Islam in the Shari'ah, and the rank of complete Wali in Tasawwuf. Remember! Tasawwuf is to obey the Shari'ah, Tasawwuf is to avoid sins, Tasawwuf is to adhere to the Sunnah, Tasawwuf is to perform actions which earn the pleasure of Allah Almighty, Tasawwuf is to observe the rights of Allah Almighty upon you, Tasawwuf is to be mindful of the rights of creation, Tasawwuf is to act upon the religion of Islam, Tasawwuf is to be punctual in Salah. Tasawwuf is to adopt the Fard, Wajib and Mustahab actions, Tasawwuf is to remove the worries of the Muslims, Tasawwuf is the name of good character, Tasawwuf is to wish well for other Muslims, Tasawwuf is to aid one another in righteous actions.

الْحَمْدُ لِلَّهِ! Our A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ was not only a Sufi by name, rather, he was a true Sufi and all of the signs of Tasawwuf were found in him, and his heart was full of wishing well for other Muslims. Let us listen to a faith-refreshing account in this regard:

## He left his city to visit a sick person

Once, a woman from the family of two devotees of A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ from Sher-pur, Pilibhit District (Hind), fell ill, so, some individuals from Sher-pur came to take A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ to them, and insisted that he travel with them. A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ promised to travel with them, and with many people were waiting to welcome him at the train station, and they took him with great comfort and ease. As soon as A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ arrived there, one individual came and said, 'When you boarded the train, her condition improved. Now that you have actually arrived, she will be totally cured, إِنَّ شَاءَ اللَّهُ.' A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ stayed for two days, and with the grace of Allah Almighty, she was cured. A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ was bade farewell with great respect and honour. *(Faizan-e-Hadrat, p. 183, summarised)*

Dear Islamic brothers! From the aforementioned account, we come to know that A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ was a Wali who possessed miracles; through the blessed presence of A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ, the sick would be cured. Despite being busy in serving the religion day and night, A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ would be at the forefront of bringing happiness to others, A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ would not hurt the feeling of another without a valid Shar'i reason, and he رَحْمَةُ اللَّهِ عَلَيْهِ would act upon the Sunnah of visiting the sick.

Let us now reflect upon ourselves for a moment: Is this passion for serving the religion present within us too? Are our chests filled with the passion of bringing joy to other Muslims? Do we also fulfil our promises? Do we have the honour of visiting the sick too? If not, then let us make an intention that whilst following in the footsteps of A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ, we will serve the religion, remain at the forefront of bringing joy to Muslims, never hurt the feelings of another Muslim without a Shar'i reason, be sure to fulfil our promises, and try our utmost to act upon the Sunnah of visiting the sick. إِنَّ شَاءَ اللَّهُ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Fake Sufis

Dear Islamic brothers! Tasawwuf has been given a strange image today; those who oppose the Shari'ah and those involved in sin are fooling the oblivious public by claiming to follow Tasawwuf and Tareeqah. Remember! Tasawwuf is not the name of opposing the Shari'ah, abandoning Salah, remaining in the company of non-Mahram women or having them massage you, Tasawwuf does not mean to be under the influence of drugs and chant, 'Tareeqah', to grow your hair out to excessive length or to wear colourful clothes.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

## The reality of inner and outer Shari'ah

The following is a question mentioned in the collection of questions posed during Madani Muzakarah, with additions, known as, 'Faizan-e-Madani Muzakarah, part 10': Some people refer to themselves as 'Majzooob' and 'Faqeer' and then declare non-Shar'i acts to be permissible for themselves by stating, 'This is a matter of Tareeqah, this is a matter of Faqeer and not everyone can understand it.' Then if someone tells them to offer Salah, مَعَادَا لِلَّهِ, they say, 'This is the apparent Shari'ah for apparent people, we offer Salah in the Ka'bah or Madinah with our inner being.' What do you say regarding such people?

In reply to this question, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ stated: Leaving the Shari'ah and labelling it as Tareeqah or a matter of Faqeer, or to think that Tareeqah and Shari'ah are separate, is misguidance. My master, A'la Hadrat, Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ mentions the mutual relationship between Shari'ah and Tareeqah thusly, 'Shari'ah is the source and Tareeqah is one river that sprang forth from it. Generally, if a river flows from a source, it is not in

need of the source in order to irrigate the land, however, Shari'ah is such a source that the river that flows from it, i.e Tareeqah, is in need of it in every moment, for if the connection between the source of Shari'ah is severed from the river of Tareeqah, it is not only that water will no longer flow into it, rather, as soon as this link breaks, the river of Tareeqah will cease to exist at once. (*Fatawa Razawiyyah, vol. 21, p. 525, summarised; Faizan-e-Madani Muzakarah Quist. 10: Wali Allah ki Pehchan, p. 21*)

## The reality of inner and outer Shari'ah

Sadr-ush-Shari'ah, Badr-ut-Tareeqah, Allamah Maulana Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ states: Tareeqah is not in opposition to Shari'ah, it is the inner aspect of Shari'ah. Some ignorant pseudo-Sufis claim that Shari'ah is separate and Tareeqah is separate - this is only misguidance. Considering oneself to be free of the Shari'ah based upon this false thinking is explicit disbelief, and non-belief. Regardless of how great of a Wali a person is, he is not excused from adhering to the Shari'ah. Some ignorant individuals even say, 'Shari'ah is a path, and the path is for those who have not arrived at the goal; we have arrived already (meaning, we consider ourselves free from Shari'ah).'

Sayyid-ut-Ta'ifah, Sayyiduna Junaid Baghdadi رَحْمَةُ اللهِ عَلَيْهِ said to them: وَلَكِنْ إِلَى آيِنٍ إِلَى النَّارِ صَدَقُوا لَقَدْ وَصَلُوا، meaning, 'They speak the truth; indeed, they have arrived, but where In Hell.' (*Al-Fasal-ul-Rabbi, p. 206*) However, if the mind is overwhelmed to such an extent that the sense of responsibility is removed, like the one who falls unconscious, then the pen of Shari'ah will be lifted from him, but also understand that the one who is from this category will never do such things, he will never oppose the Shari'ah. (*Bahr-e-Shari'at, part 1, vol. 1, pp. 265-267*)

For example, if he is told to pray Salah, he will not refuse, rather, he will pray it. Remember! Seeing anyone and following them after considering them to be Majzooob is not permitted. What is this

foolishness, that they offer Salah in Madina yet eat in their own home? Remember well that one cannot take Bay'at with a Majzoob, for he is not in a state to guide others, and the most important aspect of Bay'at is to attain guidance in relation to acting upon the religion and Shari'ah. Also, it is necessary for a Wali or Peer to be a scholar (Aalim), so that he can give correct Shar'i guidance to the people.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! The chapter of Tasawwuf is very vast, and the Sufis have mentioned various definitions of Tasawwuf. It is narrated that Tasawwuf is (whilst adhering to the Shari'ah) to adopt humility, trust in Allah Almighty and contentment in His decree. (*Allah Walon Ki Baatayn, vol. 5, p. 39*)

اَلْحَمْدُ لِيَهْ! Alongside adhering to the Shari'ah and being an exemplar of humility, our A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ possessed the valuable treasure of trust in Allah Almighty and contentment in His decree. He would eat a very small amount of food. His common food was chapatti made from hand-milled flour, and goat korma. In his latter years, this decreased even further, and he would consume one bowl of stew made from goat meat, without any spice and one semolina biscuit. In short, he was very simple in matters of food and drink. (*Faizan-e-A'la Hadrat, p. 113*) Similarly, he would love to fast, regardless of how sick or weak he was, he would never miss the fasts (of Ramadan). His nephew and Khalifah, Maulana Hasnain Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states: In regards to missing fasts, I never heard anything from anyone older nor anyone the same age as him, nor did we younger ones see him missing a fast of Ramadan.

Sometimes, he fell ill during the month of Ramadan, however, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ did still not leave the fast. Whenever anyone would persistently say that fasting in such a state will increase your weakness, he would say: I am sick, so shall I not treat myself? The people would

say out of amazement: Is fasting a form of cure? He would say: It is the best cure, for my master, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'صُومُوا تَصِحُوا', meaning, 'Fast; you will become healthy.' (*Mu'jam Awsat, vol. 6, p. 146, Hadith 8312*)

When Ramadan 1339 AH fell in May/June time, and A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ could not find the ability to fast in the hot weather due to prolonged illness and severe weakness, he gave a ruling regarding himself that it is colder in the mountains and it is possible to fast there, therefore, it has become Fard upon me to travel there in order to fast. Thus, with the intention of keeping fasts, he moved to the hills of Bhowali, Nainital District. (*Tajalliyat-e-Imam Ahmad Raza, p. 133, summarised*) And it was not the case that it was his habit to eat his fill during the fasts; he would eat even less during Ramadan as compared to other days.

## Eating only once during Ramadan

The Khalifah of A'la Hadrat, Maulana Muhammad Hussain Meerthi رَحْمَةُ اللهِ عَلَيْهِ states: I observed I'tikaf from the 20<sup>th</sup> of Ramadan. A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ came to the Masjid and said, 'Yes, you desire that I also observe I'tikaf, however, (due to being engaged in religious duties) I do not find the time.' Eventually, on the 26<sup>th</sup> of Ramadan, he said, 'I will also become a Mu'takif from today.' Maulana Muhammad Hussain Meerthi رَحْمَةُ اللهِ عَلَيْهِ states: In the evening (he would break the fast with a date, etc., however) I never saw A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ eating food. At the time suhoor, a small plate of rice pudding and plate of chutney would be brought, and he would eat them. One day, I said, 'Master! What is the link between the rice pudding and the chutney?' He replied, 'Beginning food with something savoury and ending with something savoury is the Sunnah, hence, the chutney is brought.' (*Faizan-e-Hadrat, p. 113, selected*)

سُبْحَانَ اللهِ! The embodiment of Sunnah, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ would eat the savoury chutney before and after eating the sweet rice pudding, in

order to act upon the Sunnah of eating something savoury in the beginning and end. By eating something savoury in the beginning and end of a meal, **أَلْحَدُّ يَلْتَهُ**, 70 diseases are removed. (*Faizan-e-Sunnat*, p. 659) It is due to the grace and favour of Allah Almighty that He allowed us sinners to be associated with A'la Hadrat **رَحْمَةُ اللَّهِ عَلَيْهِ**, and through his means, to the court of the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. But what is the matter with us! We have turned our faces away from the Sunnah of the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, in fact, we feel shame in adopting Sunnah. There was a time when it was deemed very wrong to eat or to feed someone whilst standing, however, doing so now is almost becoming a trend; there was a time when eating or drinking with the left hand was considered a flaw and it would be immediately rectified, but eating with the left hand is now referred to as a childhood habit and ignored, and the one who rectifies it is looked down upon.

There was a time when every morsel was valued and the pot would be cleaned in order to save food from being wasted, but a lot of food is now wasted intentionally; there was a time when every child of the Muslims loved the Sunnah, but the passion of acting upon the Sunnah is slowly decreasing; there was a time when impermissible fashions were considered bad by everyone but now it is deemed a point of pride; there was a time when the one who adopted Sunnahs was honoured everywhere and they were encouraged, but now those Islamic brothers who adhere to the Sunnah are insulted, they are mocked, their feelings are hurt and they are called all sorts of names.

**صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ**

## One religious work from the 12 religious works is the 'Pious Deeds Booklet'

Dear Islamic brothers! The movement of the devotees of the Messenger, Dawat-e-Islami, which is blessed with a connection to A'la

Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ, is expending its efforts in this age of tribulation to spread the blessings of Raza and to bring Muslims towards the Sunnah. To attain the blessings of A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ and gain a passion for adopting Sunnahs, associate yourself with the religious environment of Dawat-e-Islami and give as much time as you can for the 12 religious works of the Zayli Halqah. One religious work from the 12 religious works is to fill in the Pious Deeds booklet. اَلْحَمْدُ لِلَّهِ, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat اَمَامَةُ بَرَكَاتِهِمُ الْعَالِيَةِ has gifted us 72 Pious Deeds in the form of questions and answers, and by acting upon them, we can rectify ourselves. The first Pious Deed from these 72 Pious Deeds is: Did you make at least one good intention before some permissible works, today?

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! We hearing about the Tasawwuf of A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ. Remember! The Sufis are those who adhere to the Shari'ah, suppress the desires of their nafs, observe the Faraaid and Wajibat and fill their hearts with devotion for the Prophet. اَلْحَمْدُ لِلَّهِ, A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ was such a Sufi in whom all of these qualities were found, and someone who would strictly observe the Faraaid and Wajibat. In this regard, let us listen to two faith-refreshing accounts from the life of Raza:

## During residency and travel preparations for congregational prayers:

A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ, in every state, would make necessary arrangements to offer Salah with congregation, whether he was a resident or traveler, healthy or sick. If a car would not stop at a station for Salah time, he would not travel in it. He would choose another car or he would stop at a station to offer Salah with Jama'at. Then he would leave that car, after

offering Salah with congregation he would complete the rest of his journey in another car. *(Faizan-e-A'la Hadrat, p. 136)*

## The state of devotion towards Salah:

The toe of A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ had once become swollen. His surgeon operated on his toe, then tied it with a bandage, the surgeon then humbly requested: 'Your honour, if you do not let it move, then it will heal in 10-12 days, otherwise it will take longer'. The surgeon said this and left, and A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ considered how this could be possible, because not moving his toe would mean to not offer Salah with congregation and to not visit the masjid. When it was the time of Zuhrah salah, A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ performed Wudu, he could not stand, So he sat by the entrance door, until people sat him on a chair and took him to the masjid. And at that time the local people and his family members decided, after every azan, four strong people among us will come to his bed with a chair. Then from the bedstead, they would place the chair close to the Mihrab. This routine continued punctually for a month. When the wound healed and he was able to walk by himself, this practice came to an end. No one saw him miss a congregational prayer without a valid Shar'i reason. *(Faizan-e-A'la Hadrat, p. 136)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! You have heard! A'la Hadrat's رَحْمَةُ اللَّهِ عَلَيْهِ devotion towards offering Salah with Jama'at, that in any state he could not bear to miss it. The state of his devotion to congregational Salah was such, that even with a severe wound that caused difficulty to walk, he continued to proceed to the masjid and offer Salah with congregation. In the aforementioned parable, there is lesson for those unwise people who waste their time on street corners and shops, spending their time

gossiping. The state of those working in offices, carts, taxis, buses, is that Azan takes place, the time of Salah passes and the time for the next prayer comes, but alas! These foolish people do not move from their place. Alongside this, there are some who express laziness and do not offer Salah with congregation or then offer their Salah at home. Keep in mind! It is Wajib upon every sane, mature, free, one who has the ability (along with meeting other conditions), to offer Salah with congregation, without a valid Shar'i reason to miss it once will result in being sinful and worthy of punishment, and one who misses it many times is a transgressor (Faasiq), one whose testimony is rejected and one who is to be severely punished. *(Bahr-e-Shari'at, part 3, vol. 1, p. 582)*

It is reported on the authority of Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has stated:

'The weightiest prayers upon the hypocrite, are 'Isha and Fajr, and if they knew what is within them? They would come crawling. Furthermore, without doubt, I have made a volition (intended to) to give an order of establishing the prayer and appoint a person to lead the people in prayer, whilst I and some people who possess wooden logs, go to those who do not become present in the congregational Salah and burn their homes. *(Muslim, p. 256, Hadith 1482)*

If it were said to anyone of us, if you sell your goods here it will be multiplied ten-fold whereas if you go to another city it will multiply 27-fold, then certainly everyone of us would try his utmost to sell his goods in that other city. Really think for a moment! To attain temporary worldly benefit, our mind is made up to travel distance places, But alas! Our mind is not made up to travel a few steps to the masjid to offer Salah with Jama'at to attain 27-fold more reward. Yes! It is 27 times more superior to offer Salah with congregation than

offering alone, Hence Our Beloved Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:  
 'صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةِ الْفَدَى بِسَبْعِينَ وَعَشْرَيْنَ دَرَجَةً'

**Translation:** 'Congregation Salah is 27 times more superior than offering Salah alone.' (Bukhari, vol. 1, p. 232, Hadith 645)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

## Department Contacting Scholars

Dawat-e-Islami has created a department that keeping in contact with the Scholars of the Ahl-e-Sunnat as a result of the love that Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ has for them, namely 'Department Contacting Scholars', this department is established so that the responsible Islamic brothers can inform the honourable scholars, khateeb, teachers of the Ahl-e-Sunnah about the religious works of Dawat-e-Islami, with good intentions, keeping connections with them to attain support in religious works and to acquire their Du'as. A system should be made with the Jami'at and Madaris of the Ahl-e-Sunnat to carryout religious works, and to do this is included in the works of this department.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

## Sunnahs and Etiquettes of Eating:

Dear Islamic brothers! Let us listen to the manners and etiquettes of eating from the booklet of Maktaba-tul-Madinah 'Sunnahs and Etiquettes'

- Before every meal, wash your hands up to your wrists. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

- 'Whosoever likes that Allah ﷻ increases blessings in your home, he should perform Wudu when the food is presented and when it is taken away also perform Wudu.'
- Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ has written:  
This (Wudu of eating) means:
  - To clean the hands and mouth, by washing the hands and rinsing the mouth.
  - Before eating, take off your shoes.
  - Recite 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' before eating.
  - If you forgot to recite 'بِسْمِ اللَّهِ' at the start of the meal, then upon remembering recite 'بِسْمِ اللَّهِ أَوْلَهُ وَإِخْرَهُ'.

## Announcement:

The remaining Sunnah and etiquettes of eating 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.

## (Overseas) Schedule for Madani Halqa in the Weekly Gathering, 30th September 2021.

1. Learning Sunnahs and Etiquettes: **5 minutes**
2. Learning the Du'a: **5 minutes**
3. Accountability: **5 minutes**
4. Total duration: **15 minutes**

### Remaining Sunnahs and Etiquettes of Eating:

- Recite this Du'a before eating if there is any poison in it, then **إِنْ شَاءَ اللَّهُ** it will not have any effect:
- 'بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ يَا حَيُّ يَا قَيُّوْمُ' Allah's name I begin with, by the blessing of whose name nothing in the heavens and earth can cause harm, O The Ever-living One. (*Firdaus-ul-Akhbar, vol. 1, p. 274, Hadith 1955*)
- Eat with the right hand.
- Eat from what is in front of you.
- Do not find fault in any part of the food, for example; do not say, it is not tasty, its **كجاره**, its **پهيكاره**, because to find fault in food is Makruh and Khilaf-e-Sunnat, rather if you desire eat it otherwise withhold your hand.
- A'la Hadrat Imam-e-Ahl-e-Sunnat Shah Imam Ahmad Raza Khan **رَضَةُ** **اللَّهُ عَلَيْهِ** writes: 'One should not find faults in food even at home, as it is Makruh-o-Khilaf-e-Sunnat.' The blessed habit of the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** was if he liked it, he ate, otherwise not, to find faults outside of the home, this is a cause of hurting the feelings of

other Muslims and it is evidence of the highest level of greediness and unkindness.

## Du'a for headache

According to the schedule of the weekly Sunnah-inspired Ijtima' of Da'wat-e-Islami, Du'a for headache' will be memorised. The Du'a is as follows:

بِسْمِ اللَّهِ الْكَبِيرِ وَأَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ كُلِّ عِرْقٍ نَعَّارٍ وَمِنْ شَرِّ حَرِّ النَّارِ

**Translation:** 'With the name of Allah who is Al-Kabeer and I seek refuge in Allah Al-'Azeem from every pumping/gushing vein and from the evil heat of the Fire.' (*Khazinah` Rahmat, p. 165*)

## 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, 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 اللَّهِ' before some permissible works?
47. Delivered or listened to Chowk Dars?
48. Conveyed reward to your parents and spiritual guide?
49. Avoided Israaf (wastage)?
50. Abided by the laws of traffic?
51. Resolved issues in accordance to the organisational procedure?
52. Saved yourself from the sins of tongue?
53. Refrained from unnecessary speech?
54. Avoided joking, mocking, taunting, hurting others' feelings and laughing out loud?
55. Wore 'Imamah?
56. Respected your parents?

## Record of Qufl-e-Madinah

- Communicating through writing - 12 times
- Communicating through gestures - 12 times

- Conversing without staring - 12 times

## Weekly 10 Pious Deeds

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

## Monthly 3 Pious Deeds

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

## Yearly 1 Pious Deed

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

## Lifelong 2 Pious Deeds

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

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

Ya Allah ﷺ! 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