

Excellence of Al-Mustafa

عَلَيْهِ
صَلَّى
وَسَلَّمَ

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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

Excellence of al-Mustafa ﷺ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَىٰ إِلِكِ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَىٰ إِلِكِ 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 ﷺ

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

مَا مِنْ عَبْدَيْنِ مُتَحَابِّينِ فِي اللَّهِ يَسْتَقْبِلُ أَحَدُهُمَا صَاحِبَهُ فَيُصَافِحُهُ وَيُصَلِّيَانِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِلَّا لَمْ يُفْتَرَقَا حَتَّى تُغْفَرَ ذُنُوبُهُمَا مَا تَقَدَّمَ مِنْهُمَا وَمَا تَأَخَّرَتْ

Translation: Meaning, ‘When two slaves who love each other for the sake of Allah and who meet each other, and then shake hands and send Salat upon the Blessed Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, their previous and future sins are forgiven.’¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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 اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘يَبِيَّةُ الْهُؤُمِ مِنْ خَيْرٍ مِنْ عَمَلِهِ’ *The intention of a Muslim is better than his deed.*²

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.

¹ (Musnad Abi Ya’la, vol. 3, p. 95, Hadith 2951)

² (Al-Mu’jam-ul-Kabeer, vol. 6, p. 185, Hadith 5942)

3. When I hear صَلُّوا عَلَى الْحَبِيبِ أَذْكُرُوا اللَّهَ, أُذْكُرُوا إِلَى اللَّهِ, 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 اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! The topic of our Bayan today is ‘Excellence of al-Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ’, in which, we will hear about how the trees would accompany the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the excellences of al-Mustafa, what are the greatest reasons for honour, dignity and excellence of al-Mustafa? who is the owner of the keys of Paradise and Hell?, the best way to attain intercession, and besides this, we will have the honour of hearing many other points which are immersed in Prophetic devotion. إِنَّ شَاءَ اللَّهُ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Trees walking with the Beloved Prophet ﷺ

Sayyiduna Jabir Bin Abdullah رَضِيَ اللَّهُ عَنْهُ narrates: We travelled with the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ until we reached a vast valley, where we set up camp. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went to answer the call of nature, so I followed him with a container of water. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ looked here and there, but could not see anything to cover himself. Suddenly, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw two trees at the corner of the valley. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went to one of them and then taking one of its twigs and branches, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘With the command of Allah Almighty, walk with me in my obedience.’ Thus, that tree walked

with him with its head lowered just as a bridled camel walks with its driver with its head lowered. Then he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ reached the other tree and took a hold of its branch, and said, 'With the command of Allah Almighty, obey me and walk behind me.' Thus, that tree also began to walk behind him like the other tree until they both came close, and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stood between them and gave the command, 'With the command of Allah Almighty, converge upon me and form a veil,' thus, they both joined.

Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ states: I ran from there lest the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ trouble himself by going further on account of my closeness to him. I sat at a distance and became lost in a thought. Suddenly, I saw that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is walking towards me and the two trees had parted and returned to their places.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Excellence of al-Mustafa ﷺ

Dear Islamic brothers! The rank of our master and our intercessor on the plains of resurrection is the highest from all of the Prophets, and what can be said about his excellence and greatness. His excellence is such that his essence existed before the earth and skies existed, when this world did not exist. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself states, 'O Jabir! Indeed, before the whole of creation, Allah Almighty first created the Noor of your Prophet from His own Noor.'²

The excellence of my Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is such that Allah Almighty states: If it was not for you, I would not have created the world. The

¹ (Al-Wafa, p. 344, Lahore)

² (Fatawa Razawiyyah, vol. 30, p. 658)

greatness of al-Mustafa is that Sayyiduna Adam عَلَيْهِ السَّلَام took his blessed name as his means (Wasilah).¹ His excellence is such that with the signalling of his fingers, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ split the moon in two.² The greatness of al-Mustafa is such that he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ lit a branch and the Sahabah reached home in its light.³ His excellence is such that he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave a piece of wood to a Sahabi and it severed the heads of the disbelievers, like a sword.⁴ His greatness is that he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made gold Halal for someone.⁵ And made the testimony of one individual equal to that of two.⁶

He عَلَيْهِ السَّلَام is the owner and the one with authority

O devotees of the Prophet! How lofty is the status of our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Such that Allah Almighty granted him authority in Shari'ah, which allowed him to command whomever he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wished with whatever he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wished, and make anything permissible or impermissible for anyone. It is stated in part 22, Surah al-Ahzaab, verse 36:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴿٣٦﴾

And it does not befit a Muslim man nor a Muslim woman, that when Allah and His Messenger have ordered any command (regarding something concerning them); so, any choice may remain for them in

¹ (Ruh-ul-Bayan, Surah Al-Ahzaab, p. 230)

² (Zurqaani Al-Lal Muwahib, vol. 5, p. 124)

³ (Mishkat-ul-Masabih, vol. 2, p. 399, Hadith 5944)

⁴ (Seerat Ibn Hashshaam, p. 263)

⁵ (Musnad Ahmad, vol. 6, p. 427, Hadith 18625)

⁶ (Mu'jam-e-Kabeer, vol. 4, p. 87, Hadith 3730)

their matter. And whoever does not obey the command of Allah and His Messenger, he has indeed gone astray in clear misguidance.

[Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Al-Ahzaab, verse 36)

It is written in Tafseer Seerat-ul-Jinan, volume 8: From this verse we also come to know that with the permission of Allah Almighty, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has authority in Shar'i matters. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ can command anyone with anything he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wishes, and make anything permissible or impermissible for anyone, and can make exceptions for anyone regarding any ruling.¹ It is stated in the Zaboor, the heavenly book that was revealed to Sayyiduna Dawood (عَلَيْهِ السَّلَام): Ahmad (عَلَيْهِ السَّلَام) is the owner of the entire earth and the necks of all nations.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The keys to Paradise and Hell were given in his blessed hands

Mufti Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ states: Whosoever does not consider the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to be his owner, he remains deprived of the sweetness of the Sunnah. All lands are in the ownership of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, all of Paradise is his, and the kingdom of the heavens and the earth is obedient to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The keys to Paradise and Hell were given in his hands; sustenance, goodness, and every kind of bestowal are distributed from his court, and the world and the hereafter are one portion from the bestowal of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.³ Through the will of his Lord, the

¹ (Tafseer Seerat-ul-Jinaan, part 22, Surah Al-Ahzaab, under the verse 36, vol. 8, p. 35, amended)

² (Fatawa Razawiyyah, vol. 30, p. 445)

³ (Bahar-e-Shari'at, vol. 1, pp. 81-83, part 1)

Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the owner of Paradise, the one who grants Paradise, and he grants it to whomever he wills.¹ It is stated in Hadith number 71 of Sahih Bukhari that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘إِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي’², meaning, ‘Allah Almighty grants and I distribute.’²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The moon would move to wherever he would point

Through the will of Allah Almighty, the Prophet of authority and the one who gave knowledge of the unseen صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ commanded the sun to halt for a while, so it immediately stopped.³ A summary of what the Imam of the devotees, A’la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ wrote is mentioned here: This Hadith is different to that Hadith wherein he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ commanded the sun to stop for Sayyiduna Maula Ali رَضِيَ اللهُ عَنْهُ! This is known as the Khilafah of Allah Almighty; it is necessary upon all of creation to obey his command. They all belong to Allah Almighty, and whatever belongs to Allah Almighty, belongs to him too; he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the greatest beloved. When he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would drink milk in the cradle, the moon would serve him (i.e. obey him); wherever he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would point his finger, it would move in that direction. If this is his great authority at the age of drinking milk then what about now (after the announcement of Prophethood) when the Khilafah-tul-Kubra is at its peak; what authority does the sun have to turn away from his command (i.e. disobey him).⁴

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ (Fatawa Razawiyah, vol. 14, p. 667)

² (Bukhari, vol. 1, p. 42, Hadith 71)

³ (Mu’jam-e-Awsat, vol. 3, p. 116, Hadith 403)

⁴ (Fatawa Razawiyah, vol. 30, pp. 485-488, summarised)

Rulings are under the authority of the Prophet ﷺ

Mufti Amjad Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ states: The authority over rulings pertaining to Halal and Haraam (Ahkam-e-Tashree'yah) were given in the hand of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, thus, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ can make something Haram upon whomever he wishes, and make something Halal upon whomever he wishes, and forgive any Fard.¹

Allamah Zurqaani رَحْمَةُ اللَّهِ عَلَيْهِ states: Allah Almighty made the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ the owner over all lands of this world and the Hereafter. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ can grant any portion of Paradise to whomever he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wills, then what about the land of this world!²

Two narrations regarding ownership over rulings

I will now present two Hadith regarding the authority of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. It is stated in Sahih Muslim: The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ delivered a Khutbah and said, 'O people! Hajj has been made Fard upon you, so perform Hajj.' One man asked, 'O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Every year?' The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remained silent. He asked the same three times. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'If I say yes then it would become Wajib upon you, and you would be unable to perform it.' (Meaning, if I had said yes then it would become Fard upon you every year, and you would be unable to do that).³

¹ (Bahr-e-Shari'at, vol. 1, p. 84, part 1)

² (Sharh Zurqaani Al-Lal Muwahib Al-Ladunya, vol. 5, p. 49)

³ (Muslim, p. 536, Hadith 3247)

2. It is stated in a Hadith of Bukhari and Muslim that the Beloved Prophet ﷺ said, 'If I did not consider it a burden upon my Ummah, I would command them with the Miswak alongside every Salah or at the time of every Salah.'¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

He ﷺ will open the door of intercession

According to a Hadith, the following attributes of the Beloved Prophet ﷺ were related in the Tawrat: The birthplace of my servant, Ahmad ﷺ, will be Makkah Mukarramah and his place of migration will be Madina Tayyibah, his nation will abundantly praise Allah Almighty in every state.² The station of the greatest intercession (Shafa'ah al Kubra) on the Day of Judgement is from the exclusivities of the Beloved Prophet ﷺ, for as long as he ﷺ does not open the door of intercession, nobody will be allowed to intercede. Rather, in reality, all those who will intercede, they will receive intercession from the court of the Beloved Prophet ﷺ. Shafa'ah al-Kubra is for the believers, disbelievers, the obedient and the sinful alike. The people will be in a state of severe hardship whilst waiting for the accountability to begin, thinking, if only we are cast into Hell and saved from this waiting. The disbelievers will also attain deliverance from this difficulty through the Beloved Prophet ﷺ. Upon which, the allies, enemies, believers and disbelievers from before and after will all praise the Beloved Prophet ﷺ, and this is known as 'Maqaam-e-Mahmood.'³

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

¹ (Tirmizi, vol. 1, p. 100, Hadith 23)

² (Tareekh Ibn-e-Asakir, vol. 1, p. 186, 187)

³ (Bahr-e-Shari'at, vol. 1, p. 70, Part 1, slightly amended)

Different types of intercession

O devotees of Mawlid! There are other types of intercession too. For example, there will be many who will be made to enter Paradise without accountability; their known number is 4,900,000,000 (4 billion and 9 hundred million) but their actual number is much more than this, which is known by Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; there will be some who will have been taken to account and will be worthy of Hell, they will be saved from Hell; others will be interceded for and taken out of Hell; others' ranks will be increased; and the punishment of some will be lessened. Every type of intercession is established for the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Indeed, the station of intercession has been granted to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, just as it is stated in Hadith 335 of Sahih Bukhari: The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'أُعْطِيْتُ السَّفَاعَةَ', meaning, 'I was granted intercession.'¹

Intercession for the one who recites Salat upon the Prophet ﷺ

It is stated in a Hadith: Whosoever recites this, 'اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَنْزِلْهُ الصَّفْعَدَ',² interceding for him will become Wajib upon me.³ Our Master who will intercede for us in the court of our Lord Almighty صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'Whosoever sends Salat upon me 10 times in the morning and 10 times in the evening, he will receive my intercession on the Day of Judgement.'⁴

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ (Bukhari, vol. 1, p. 133, Hadith 335)

² O Allah! Send mercy upon Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and grant him a station of proximity in Your court on the Day of Judgement.

³ (Mu'jam-e-Awsat, vol. 5, p. 25, Hadith 4480)

⁴ (Majma Al-Zawaid, vol. 10, p. 163, hadith 17022)

An excellent way of receiving intercession

O devotees of the Prophet! An excellent way of gaining the intercession of the Final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is to recite Salat upon the Prophet in abundance. اَلْحَمْدُ لِيَهْ! In the method of becoming pious known as the 'Pious Deeds' booklet, we are encouraged to recite Salat upon the Prophet at least 313 times daily. How great would it be if we were to make a habit of reciting at least 313 Salat daily upon the one whose Mawlid we are celebrating. In order to seek intercession, let us now recite this Salat of intercession upon our Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, may Allah Almighty not deprive us from the intercession of His Beloved

¹ 'اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّآٰلِهِ الْمَقْعَدِ الْمَقْرَبِ عِنْدَكَ يَوْمَ الْقِيَامَةِ': صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

A toy of light

Sayyiduna Abbas رَضِيَ اللهُ عَنْهُ narrates that he said to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! It is the signs of your Prophethood that invited me to accept your religion. I saw that in your childhood, you would speak with the moon in the cradle, and you would indicate towards it with your finger and it would move in the direction that you would point.' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'I would speak with the moon and the moon would speak with me, and it would stop me from crying. When the moon would prostrate under the Throne of Allah Almighty, I would hear the voice of its Tasbih at that time.'²

Dear Islamic brothers! It is not within the capacity of a human being to enumerate the specialities and perfections of the Beloved Prophet

¹ O Allah! Send mercy upon Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and grant him a station of proximity in Your court on the Day of Judgement.

² (Kanz-ul-'Amal, juzz 6, vol. 11, p. 172, Hadith 31825)

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; both the scholars of the outer and inner are incapable in this regard. Hence, Khuwajah Saalih Bin Mubarak Bukhari, the Khalifah of Khuwajah Sayyid Bahauddin Naqshbandi رَحْمَةُ اللَّهِ عَلَيْهِ writes on page 9 of 'Anees-ut-Talibeen':

The Sufis all agree that the closest station to that of Prophethood is the station of 'Siddiqiyat.' And in explaining the ranks of people in the court of Allah Almighty, Sultan-ul-Aarifeen Abu Yazeed Bistami رَحْمَةُ اللَّهِ عَلَيْهِ states, 'The point to consider in the order of ranks is that where one rank ends, the other rank begins.' He further states: The lowest rank is that of the common believers, above them are the Awliya, then the martyrs, then the Siddiqeen, then the Noble Prophets, then the Messengers of Allah Almighty, above the Messengers are those Messengers with tremendous determination and lofty aspirations, and the rank of the Beloved of Allah, Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ begins from where their rank ends.

And the rank of Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has no end, and nobody is aware of where his rank ends, except Allah Almighty. In the realm of souls, when Allah Almighty took the covenant from all souls, the rank of the souls was on these stations on that day, and will be on these stations on the Day of Judgement too.¹ Meaning, the rank of our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was the highest in the realm of souls, and will be the highest on the Day of Judgement too.

The blessed saliva of the Prophet ﷺ

Dear Islamic brothers, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sent as a mercy to all of creation. Due to him being a mercy, even his blessed saliva was such that it acted as a cure for the wounded and ill. His blessed saliva would nullify the effects of poison.

¹ (seerat-e-Rasool Arabi, p. 34)

It is narrated that on the night of migration, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ left his home along with Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ. Upon reaching the cave known as Ghaar Sawr, Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ entered first. He thoroughly cleaned the cave and blocked all the holes inside it by tearing apart pieces from his own clothes. Then, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ entered the cave, placed his blessed head on the lap of Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ and went to sleep.

Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ had blocked one hole by placing his heel over it. Inside that hole was a snake that began to continuously bite his heel. However, he did not move his foot in case he disturbed the sleep the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. None the less, the pain caused by the snakebites caused tears to flow down his face, and a few drops fell onto the Prophet's cheek. This awakened the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Seeing his companion crying, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ became uneasy and asked, 'Abu Bakr, what happened?' Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ replied: 'O Messenger of Allah, a snake has bit me.' After listening to him, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ placed his blessed saliva on the wound of Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ. Immediately, all the pain disappeared, and the wound also healed too.¹

Dear Islamic brothers, not only did Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ benefit from the blessed saliva of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, but other companions also benefited too.

His blessed saliva became a cure for the eye infection that Sayyiduna Ali al-Murtada رَضِيَ اللهُ عَنْهُ experienced. On the day when the battle of Badr took place, an arrow struck the eye of Sayyiduna Rifa'a Bin Rafi رَضِيَ اللهُ عَنْهُ, but the blessed saliva of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ caused the pain to go, and Sayyiduna Rifa'a did not lose his sight either. An arrow struck Sayyiduna Abu Qatadah رَضِيَ اللهُ عَنْهُ in the face. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ placed his

¹ (Tafseer Ruh-ul-Bayan, part 10, Al-Taubah, under the verse 40, vol. 3, p. 453)

blessed saliva over the wound, which resulted in the bleeding stopping immediately. Moreover, Sayyiduna Abu Qatadah رَضِيَ اللهُ عَنْهُ was never struck by an arrow or sword again for the rest of his life.

Dear Islamic brothers, we are hearing about the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ special particulars, his miracles and the blessings of his saliva. Allah Almighty has granted greatness to each and every one of His prophets, and He granted them the ability to perform various miracles in relation to their respective eras.

However, until today, nobody has been able to definitively state the number of miracles that Allah Almighty granted His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Imam Jalaluddin Suyuti رَحْمَةُ اللهِ عَلَيْهِ—a scholar from the ninth century After Hijrah—authored of over 500 books. After 20 years of hard work, he compiled two books on the special particulars of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. These two books include more than one thousand miracles of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. These one thousand miracles are not the actual total number, rather they are just some of his miracles صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Dear Islamic brothers, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has a sublime status.

What can one say about his excellence, for Allah Almighty created him before all of the prophets and sent him to the world after all of them.¹

What can one say about his esteemed rank, for he was granted prophethood in *Aalam-ul-Arwaah*. And it was in this realm that the other prophets عَلَيْهِمُ السَّلَام also gained blessings from his luminous soul.²

What can one say about his greatness, for Allah Almighty took a promise from the souls of all the other prophets عَلَيْهِمُ السَّلَام in *Aalam-ul-Arwaah*

¹ (Al-Muwahib Al-Ladunya Sharh Zurqaani, vol. 1, p. 76)

² (Al-Muwahib Al-Ladunya Sharh Zurqaani, vol. 1, p. 63)

that if they were to live during the time of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, they would believe in him and support him.¹

What can one say about his magnificence, for his blessed name is written on the support of the *Arsh*, in every heaven, on heavenly trees and palaces, on the chests of heavenly maids and between the eyes of angels.²

What can one say about his eminence, for his name is Muhammad, which is derived from Allah Almighty's name Mahmood.³

What can one say about his superiority, for approximately 70 of his names are the names of Allah Almighty.

What can one say about his esteemed rank, for one of his names is Ahmad. Since the creation of earth, nobody has had this name so that there remains no doubt that the Ahmad mentioned in the previous heavenly scriptures is indeed our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.⁴

What can one say of his unparalleled prestige, for he is able to see what is behind him in the same way that he sees what is before him. He is able to see at night the way he sees in the day.⁵

What can one say about his elevated status, for his blessed saliva makes sour water turn sweet and benefits infant children in the same way as milk.⁶

What can one say about his fine ability, for his hearing was better than the hearing of all others. He was able to hear the sound that was produced due to angels congregating in the heavens. The Archangel

¹ (Al-Muwahib Al-Ladunya Sharh Zurqaani, vol. 1, p. 76)

² (Al-Khasaa'is Al-Kibriya, vol. 1, pp. 12,13)

³ (Al-Khasaa'is Al-Kibriya, vol. 1, p. 134)

⁴ (Sharh Al-Zurqaani Ali Al-Muwahib, vol. 4, pp. 232-234, summarised)

⁵ (Al-Khasaa'is Al-Kibriya, vol. 1, p. 104, selected)

⁶ (Al-Khasaa'is Al-Kibriya, vol. 1, p. 105)

Jibraeel عَلَيْهِ السَّلَام would be at Sidra-tul-Muntaha, and yet the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would hear the sound caused by his arms. When Jibraeel would leave from there to come to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with revelation, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would notice his scent. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was also able to hear the sound of the gates of heaven opening.

What can one say about his supremacy, for he was a human that had no shadow. This is because he was luminous, and light does not have a shadow.¹

What can one say about his great power, for Allah Almighty granted him complete authority over His Shari'ah. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made lawful whatever he wished for whoever he wished, and he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made unlawful whatever he wished for whoever he wished.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Motivation for Pious Deed Number 68

Dear Islamic brothers! In order to spread the call to righteousness, attain devotion for the Prophet, and to spread this to others with steadfastness and sincerity, wholeheartedly take part in the 12 religious works of the Zayli Halqah. One religious work from these 12 religious works is to fill in the Pious Deeds booklet daily. اَلْحَمْدُ لِلَّهِ! In this age of tribulations, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ has granted us a way based upon Shari'ah and Tareeqah to perform good deeds and to avoid sins in the form of 72 Pious Deeds. One pious deed from among these is pious deed number 68, which states: This month, did you provide some financial aid to a Sunni Aalim (or, Imam of a Masjid, Muazzin or caretaker)?

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ (Al-Khasaa'is Al-Kibriya, vol. 1, p. 116)

Shu'bah Awraad-e-Attariyyah

اَلْحَمْدُ لِلّٰهِ! Dawat-e-Islami is propagating the religion through more than 80 departments. One of these is Shu'bah Awraad-e-Attariyyah, which is busy day and night in relieving the difficulties of the grief-stricken Ummah of the Beloved Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ**. **اَلْحَمْدُ لِلّٰهِ**, with the passion of relieving the grief of the Ummah, this department distributes over 400,000 Ta'wizat and litanies to around 224,000 sick and grief-stricken individuals, every month, for the pleasure of Allah Almighty, completely free-of-charge. The blessings of Ta'wizat-e-Attariyyah are not restricted to only one area or city, rather, countless stalls are set up in countless cities of all districts of Pakistan. Alongside this, countless stalls of Ta'wizat-e-Attariyyah are set up in many other counties too, for example, South Africa, America, England, Bangladesh, India, etc.

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللّٰهُ عَلَيَّ مُحَمَّدٍ

Sunnahs and etiquettes of wearing clothes

Dear Islamic brothers! Let us listen to some Sunnahs and etiquettes of wearing clothes from the booklet of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ**, entitled, '*163 Madani Pearls*'. Firstly, we will listen to some sayings of the Beloved Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ**:

- The veil between the eyes of Jinn and the private area of the people is that when a person takes off his clothes, he should recite **'بِسْمِ اللّٰهِ'**.¹ The well-known Quranic commentator, Hakeem-ul-Ummat Mufti Ahmad Yar Khan **رَحْمَةُ اللّٰهِ عَلَيْهِ** has stated: As a wall and curtains become a barrier to the sight of people, similarly this Zikr of Allah

¹ (Al-Mu'jam-ul-Awsat, vol. 2, p. 59, Hadith 2504)

Almighty will become a barrier to the gaze of Jinn. That is, the Jinn will not be able to see him (i.e. his private parts).¹

- Whosoever wears clothes and recites: ‘الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنْ مَنِّي وَلَا قُوَّةٍ’ , his previous and future sins will be forgiven.²
- The one who leaves elegant clothing out of humility despite having the means to wear them, Allah Almighty will clothe him in the garments of honour.³
- The clothes of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were mostly white.⁴

Announcement

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ (Mirat-ul-Manajih, vol. 1, p. 268)

² (Shu'ab-ul-Iman, vol. 5, p. 181, Hadith 6285)

³ (Abu Dawood, vol. 4, p. 326, Hadith 4778)

⁴ (Kashaaf-ul-Iltibas, p. 36)

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 اللهُ 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 اللهُ 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 اللهُ عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللهُ 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 Duroids

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

Shaykh Ahmad Saawi رَحِمَهُ اللَّهُ 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 وَانزِلْهُ الْمَفْعَدَ 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 وَرَبِّ 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] (21 October 2021)

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

Remaining Sunnahs and etiquettes of wearing clothes

- Clothes should be from Halal income, and Fard or Nafil Salah is not accepted in clothing which is earned through Haram means.¹
- When putting clothes on, start from the right side (because it is Sunnah). For example, when putting on a shirt, put your right hand into the right sleeve first and then your left hand into the left sleeve.
- Similarly, when putting on the lower garment, put your right foot into the right leg first and then your left foot into the left leg, and when you are taking your clothes off, do the opposite, i.e. start with the left.
- It is stated on page 409, volume 3 of the book Bahar-e-Shari'at, a publication of Maktaba-tul-Madinah: It is Sunnah to have the length of the lower garment up to halfway down the shin, the length of the sleeve up to the fingertips at most, and its width should be one hand-span.²
- It is Sunnah for males to keep their sarong or lower garment above the ankles.³

¹ (Ibid, p. 41)

² (Ibid, p. 43)

³ (Rudd-ul-Muhtar, vol. 9, p. 579)

- Men should wear only masculine clothing and women should wear only feminine clothing. This distinction should also be taken into account when dressing small children.
- It is stated on page 481, volume 1 of Bahar-e-Shari'at, a publication of Maktaba-tul-Madina: The part of a man's body from below the navel up to below the knees is 'Arwaah, i.e. concealing it is Fard. The navel is not included in this but the knees are included.¹
- It is prohibited to wear clothes out of pride. The way of gauging whether pride is present or not is for one to ponder upon his state before wearing clothes and after wearing them; if it is the same then it will be known that pride was not created due to the clothes. However, if that state no longer remains then pride has arisen. Therefore, he should avoid such clothes as pride is a very evil attribute.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Du'a for every action to be completed in a good manner

According to the schedule of the weekly Sunnah-inspired Ijtima of Da'wat-e-Islami, the 'Du'a for every action to be completed in a good manner' will be learnt. The Du'a is as follows:

أَفْوِضْ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ﴿٢٣﴾

I entrust my matters to Allah; indeed, Allah sees (His) bondsmen.³

[Kanz-ul-Iman (translation of Quran)] (Part 24, Surah Al-Mu'min, verse 44)

¹ (Mirat, vol. 6, p. 94)

² (Bahr-e-Shari'at, vol. 3, p. 409; Rudd-ul-Muhtar, vol. 9, p. 579)

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 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 Qufl-e-Madinah

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

Weekly 10 Pious Deeds

57. Sent at least one Islamic sister from your home to the Weekly Ijtima of Islamic sisters?
58. Watched or listened to the Weekly Madani Muzakarah?
59. Attended the Weekly Ijtima from beginning till end?
60. Conducted the holiday I'tikaf?

61. Inquired after an ill person or sympathised with a grieved person, and offered condolences on someone's death?
62. Fasted on any day of the week?
63. Read or listened to the weekly booklet?
64. Performed area visit?
65. Persuaded an Islamic brother, who would once attend but no longer attends, to join the religious environment?
66. Took part in the weekly Madani Halqah?

Monthly 3 Pious Deeds

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

Yearly 1 Pious Deed

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

Lifelong 2 Pious Deeds

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

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

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

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

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ