PATH TO PIETY
WAYS TO ATTAIN PIETY AND MAKE OTHERS PIQUE

Presented by
Majlis Madani Qafilah
Translated into English by
Majlis-e-Tarajim (Dawat-e-Islami)
PATH TO PIETY
Ways to Attain Piety and Make Others Pious

Presented into Urdu by
Majlis Madani Qafilah & Al-Madina-tul-‘Ilmiyyah
(Dawat-e-Islami)

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Du’a for Reading the Book

Read the following Du’a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, 
 إن شاء الله فَأَعْفُدُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ 

Translation

Ya Allah ٰ! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One who is the most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Salat-‘Alan-Nabi ornado once before and after the Du’a.
Translator’s Notes

Dear Islamic brothers! Dawat-e-Islami’s Majlis-e-Tarajim is aimed at rendering the books and booklets of Ameer-e-Ahl-e-Sunnat the founder of Dawat-e-Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi and those of Majlis Al-Madina-tul-'Ilmiyyah into various languages of the world. We are pleased to present the English version of the book ‘Nayk Bannay aur Bananay kay Tareeqay’ under the title ‘Path to Piety.’ It’s originally an Urdu book jointly presented by ‘Majlis Madani Qafilah and Al-Madina-tul-'Ilmiyyah. Although any translation is inevitably a form of interpretation, we have tried our level best to convey the thought of the author in its true sense. Terms of Islamic Jurisprudence have not been translated as a caution because in most cases, an English word cannot be a full substitute for an Islamic term.

This translation has been accomplished by the grace of Almighty Allah، by the favour of His Noble Prophet صلّى الله عليه وآله وسلم and the spiritual support of our great Shaykh, the founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi. If there is any shortcoming in this work, it may be a human error on the part of the Translation Majlis, not that of the author of the original book. Therefore, if you find any mistake in it, kindly notify us in writing at the following postal or email address with the intention of earning reward (Sawab).

Majlis-e-Tarajim (Translation Department)
Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran, Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan
UAN: ☎️ +92-21-111-25-26-92 – Ext. 1262
Email: ✉️ translation@dawateislami.net
22 Intentions for Reading this Book

The Holy Prophet has stated: 
‘The intention of a Muslim is better than his deed.’

(Al-Mu’jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

Two Madani pearls

• Without a good intention, no reward is granted for a righteous deed.

• The more righteous intentions one makes, the greater reward he will attain.

1. I will get deserving of gaining Divine pleasure by sincerely learning Islamic rulings.

2-3. To the best of my ability, I will read it whilst in the state of Wudu² and facing the Qiblah³.

4. I will read this book from beginning to end for the pleasure of Allah 

5. I will behold the Quranic verses,

6. and the blessed Ahadees

7. (Whilst reading the book) Whenever I read the name of Allah, I will say

8. and whenever I read the blessed name of the Beloved and Blessed Prophet I will read
9. I will learn Fard knowledge by studying this book.

10. If I am unable to understand any ruling, I will consult scholars for its clarification with the intention of acting upon the verse:

\[
\text{فَسَأَلُوا أهْلَ الْذَّكَرِ أنَّ كُنْتُمْ لا تَعْلَمُونَ}
\]

\[\text{O people! Ask those who have knowledge if you know not.}
\]
\[\text{[Kanz-ul-Iman (Translation of Quran)] (Part 14, Surah An-Nahl, verse 43)}\]

11. Acting upon the advice given in the narration:

\[
\text{عِنْدَ ذَا كَرِّ الْمَلَائِكَةِ نَزَّلَ الْزَّكَّٰهُ}
\]

\[\text{‘Mercy descends at the time of the mentioning of the pious.’}
\]
\[\text{(Hilyat-ul-Awliya, vol. 7, pp. 335, Hadees 10750)}\]

I will reap the blessings of the mentioning of the pious by relating the parables of pious saints from this book, to others.

12. (On my personal copy) I will underline essential and important things and points to highlight them.

13. I will note down important points whilst studying.

14. If I find some ruling difficult to understand, I will repeatedly read it. (15) I will act upon rulings throughout my life.

16. I will routinely give Dars from this book.

17. I will read this book from beginning to end every year.

18. I will persuade others to read this book.

19. I will convey Islamic teachings to those who do not know.

20. I will buy 12 copies of this book (or as many as I can afford) to gift it to others.

21. I will donate Sawab of reading this book to the entire Ummah.

22. If I find any Shar‘i mistake in it, I will inform the publisher in writing. (Verbal information is usually ineffective.)
Al-Madina-tul-'Ilmiyyah

From:

Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah, is determined to revive Sunnah and spread righteousness as well as the knowledge of Shari’ah throughout the world. In order to carry out these great and significant tasks in an excellent way, several Majalis (departments) have been formed including the Majlis ‘Al-Madina-tul-'Ilmiyyah’ which consists of the ‘Ulama and Muftis of Dawat-e-Islami. This Majlis has ambitiously taken on the responsibility of serving religion in the areas of knowledge, research and publication. It has the following six departments:

1. Department of books of A’la Hadrat عليه السلام.
2. Department of teaching books.
3. Department of reforming books.
4. Department of translation.
5. Department of scrutiny of books.
6. Department of referencing and documentation.
The topmost priority of Al-Madina-tul-‘Ilmiyyah is to present the precious books of A’la Hadrat, Imam-e-Ahl-e-Sunnat, reviver of the Sunnah, eradicator of Bid’ah, scholar of Shari’ah, ‘Allamah Maulana Al-Haj, Al-Qaari, Ash-Shah Imam Ahmad Raza Khan in an easily understandable way according to the needs of the present age. All the Islamic brothers and sisters should whole-heartedly cooperate in the development of the Madani work of knowledge, research and publication, and study every book published by the Majlis as well as persuade others to do the same.

May all the Majalis of Dawat-e-Islami including Al-Madina-tul-‘Ilmiyyah progress by leaps and bounds! May Allah bestow success upon us in the worldly life as well as in the afterlife by enabling us to perform each and every good deed with sincerity! May we all be blessed with martyrdom under the green dome, burial in Jannat-ul-Baqi’ and an abode in Jannat-ul-Firdaus.
Preface

Dawat-e-Islami, the global and non-political movement for the propagation of Quran and Sunnah, was founded approximately 30 years ago in Zul-Qa’da-til-Haraam 1401 AH (September 1981 CE) in Bab-ul-Madinah Karachi by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, ‘Allamah Maulana Muhammad Ilyas ‘Attar Qadiri. Today, by the bestowment of the Beloved Prophet ﷺ, the blessings of the Sahabah ﷺ, the kindness of the ‘Ulama, the association with the Awliya, and Mashaaikh of the Ahl-e-Sunnah, and by the constant efforts of Ameer-e-Ahl-e-Sunnat, the Madani message of Dawat-e-Islami has reached approximately 150 countries of the world (until the time of writing this preface) and this journey of success is continuing.

A Madani network of Madani Qafilahs has been created in various countries of the world through the Muballighs (preachers) trained by means of the guidance provided by Ameer-e-Ahl-e-Sunnat. Countless Madani Qafilahs of the devotees of Rasool travel for 3 days, 12 days, 30 days, and 12 months from country to country, city to city, and from village to village for spreading religious knowledge and Sunnah, as well as propagating the call towards righteousness. Madani Tarbiyyat Gah (Madani training centres) have been established at several places in which Islamic brothers from near and far come and stay in order to learn the Sunnah in the company of the devotees of Rasool, and then visit
surrounding areas for propagating the Madani pearls of the call towards righteousness. Different courses have been designed for the training of new Muballighs. For example, the 41-Day Madani Qafilah course, the 63-Day Tarbiyyati course, the 30-Day course for the deaf and dumb, the Imamat course, the Mudarris course, and so on.

Dear Islamic brothers! Certainly, travelling in the path of Allah with Madani Qafilahs of Dawat-e-Islami in the company of the devotees of Rasool is a great honour. By the blessings of these Qafilahs, one gets the opportunity to learn the Sunnahs of the Beloved Prophet as well as becomes steadfast in five daily Salah and Nawafils. In addition to this, the reward for travelling to gain religious knowledge is also attained.

Sayyiduna Abu Darda has narrated that ‘I heard the Beloved Prophet say, ‘Whoever travels a path in search of knowledge, Allah makes easy for him the path to Paradise, and without doubt, the angels, who feel pleased with the act of the knowledge seeker, spread their wings for him, and without doubt the inhabitants of the heavens and the earth, even the fish in the sea, pray for forgiveness for the Islamic scholar, and the superiority of the scholar over the worshipper is similar to that of the full moon over the rest of the stars, and without doubt the scholars are the inheritors of the Prophets. Without doubt the Prophets do not leave dirhams and dinars (wealth) as inheritance, but these pure souls leave knowledge as their inheritance. So whoever gains this has gained a large share.’

(Sunan Ibn Majah, Kitab-ul-Sunnat, vol. 1, pp. 145, Hadees 223)

Furthermore, by virtue of the blessings of travelling with Madani Qafilahs, one will get the opportunity to reflect on his own previous lifestyle and his heart will begin to yearn for the betterment of
hereafter إنَّ شَآءَ اللَّهُ عَزَّ وَجَلَّ. As a result, he will feel regret at the abundance of sins which he has committed and he will be blessed with the opportunity to repent. إنَّ شَآءَ اللَّهُ عَزَّ وَجَلَّ, as a result of travelling regularly with Madani Qafilahs of the devotees of the Prophet he will start reciting Salat-’Alan-Nabi in place of using obscene language and having useless talks. Furthermore, he will develop the habit of praising Allah عَزَّ وَجَلَّ, reciting the Holy Quran and Na’at of the Prophet صلى الله عليه وسلم. The habit of getting angry will be replaced with gentleness. He will give up the habit of impatience and be blessed with the habit of being patient and showing gratitude. Pride will vanish and the enthusiasm to respect fellow Muslims will be attained. Greed for worldly wealth will be replaced with a wish for good deeds. A Madani revolution will take place in the life of anyone who travels regularly in the path of Allah, إنَّ شَآءَ اللَّهُ عَزَّ وَجَلَّ.

Dear Islamic brothers! We can take the full advantage of Madani Qafilahs of the devotees of the Prophet only when we are fully aware of all the Madani Pearls of guidance from the time of departing from our home till returning. Two books were previously published by the publishing department of Dawat-e-Islami, Maktaba-tul-Madinah, in order to provide information regarding these Madani Pearls: (1) Nisab-e-Madani Qafilah, and (2) Rahnuma-e-Jadwal.

In the Madani Mashwarah of Markazi Majlis-e-Shura of Dawat-e-Islami which was held in Muharram-ul-Haraam 1432 AH (January 2011), it was decided that these books would be revised. Therefore, a Madani Mashwarah of some members of Shura and responsible Islamic brothers of the Madani Qafilah Majlis was held at Aalami Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah, Karachi on 1st Rabi’un-Noor 1432 AH (February 2011). During this Madani Mashwarah, besides various other Madani pearls, it was also decided that Nisab-e-Madani Qafilah and Rahnuma-e-Jadwal should be
merged together so that things could become easy for the devotees of Rasool travelling with Madani Qafilahs and they could learn more and more Islamic ruling and gain religious knowledge. Furthermore, the book should contain the complete schedule, Bayanaat, Du’as, Sunnahs and etiquettes, so that no other book apart from Blessings of Sunnah and Laws of Salah could be needed during the travel. This task was assigned to the Majlis Al-Madina-tul-‘Ilmiyyah - a knowledge and research department of Dawat-e-Islami.

الحمد لله ﷺ! The Islamic brothers of Al-Madina-tul-‘Ilmiyyah completed it in the light of the Madani pearls of the aforementioned Madani Mashwarah, and then requested Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi to choose a name for the book. Despite being extremely busy with a large number of Madani activities, Ameer-e-Ahl-e-Sunnat managed to find time and chose the name ‘Nayk Bannay Aur Bananay kay Tareeqay’ (translated by Majlis-e-Tarajim under the title, ‘Path to Piety’). Undoubtedly, this book is a Madani Qafilah encyclopaedia containing schedules, guidance, Bayanaat, and other valuable information for the devotees of Rasool travelling with Madani Qafilahs. This book has been compiled in such a way that it contains all the Du’as, Sunnahs and etiquettes which can be learnt in 3-day, 12-day, and 30-day Madani Qafilahs. In addition, 29 Sunnah-inspiring Bayanaat (speeches) which are delivered after Fajr, ‘Asr and Maghrib Salah are also contained in it.

The page numbers of Faizan-e-Sunnat for Dars from ‘Asr to Maghrib and the page numbers of Ameer-e-Ahl-e-Sunnat’s book ‘Laws of Salah’ for the teaching and learning Halqah after Zuhr Salah have also been given. The positives you find in this book are by virtue of the grace of Allah ﷺ, the merciful sight of His Beloved Prophet
and the blessings of the respected Ulama, particularly, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the Founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas ‘Attar Qadiri Razavi. Any faults you may come across are certainly due to our mistakes.

May Allah enable us to continue acting upon the Madani Imamat and to continue travelling with Madani Qafilahs so that we can ‘reform ourselves and the people of the entire world’. May Allah grant success to all the departments of Dawat-e-Islami, including Majlis Al-Madinah-tul-‘Ilmiyyah.

Department of Reforming Books
(Majlis Al-Madina-tul- ‘Ilmiyyah)

* * *

Stay safe from thieves of love

The pious predecessors have said, ‘Stay safe from the enemies of wisdom and the thieves of love. These thieves are those who use foul language and backbite. Furthermore, thieves steal wealth whereas they (people who speak ill of someone and backbite) steal love.’

(Gheebat ki Tabah Kariyan, pp. 94; with reference to Al-Mustatraf, vol. 1, pp. 151)
CHAPTER 1

MADANI QAFILAH

This chapter includes:

Significance of travelling with Madani Qafilah, narrations and parables regarding travelling in the path of Allah, guidance provided by Ameer-e-Ahl-e-Sunnat regarding Madani Qafilahs and other Madani activities, Madani pearls for preparing a Madani Qafilah in the area, methods of making new Madani Qafilahs from an on-going Madani Qafilah; qualities of the Ameer of the Qafilah; guidance on the journey of the Madani Qafilah from start to finish; Madani pearls about respecting Masjid, some important questions and answers regarding Madani Qafilah, and many other topics.
Chapter 1
Madani Qafilah

Excellence of Salat-‘Alan-Nabi ﷺ

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, ‘Allamah Maulana Abu Bilal Muhammad Ilyas ‘Attar Qadiri Razavi has narrated in his booklet ‘Gharaylu ‘Ilaj’ (Home Remedies) that the Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind ﷺ has said, ‘Whoever recites Salat upon me 1000 times every day, will not die until he sees his abode in Paradise.’

(Attargheeb Wattarheeb, vol. 2, pp. 328, Hadees 22)

(1) Significance of travelling with Madani Qafilah

Dear Islamic brothers! Today, the majority of Muslims all over the world are very heedless and negligent in acting upon the commandments of Shari’ah.

Let’s take the example of the acts of worships. People have been extremely negligent in offering Salah and observing fast. One can easily observe this negligence by seeing the small number of Salah-offering people in any Masjid of a densely-populated Muslim area,
or by seeing the number of people who do not observe fasts without Shar’i reason and eat and drink at restaurants in broad daylight during the sacred month of Ramadan.

When it comes to the matters of trade, marriage, divorce and employment, etc. usually people do not take the trouble of seeking Shar’i guidance despite having no knowledge. They do not bother to know whether it is permissible or impermissible for them to do what they are going to do.

Furthermore, if any well-wisher informs such a person about the impermissibility of any act, he makes up various excuses trying to prove his action to be permissible. As for beliefs, this is an even more crucial matter as majority of Muslims are unaware of their beliefs to an alarming extent. As a result, people even utter such words or phrases which Islamic scholars have declared to be Kufr (disbelief). (To learn more about phrases of Kufr, study Ameer-e-Ahl-e-Sunnat’s book, ‘Kufriyah Kalimat kay Baray Mayn Suwal Jawab’.)

Furthermore, the flood of sins has struck the lives of Muslims. Lying, backbiting, tale-telling, theft, murder, gambling, giving and taking interest, adultery, breach of trust, disobedience to parents, hurting Muslims without a Shar’i reason, malice and spite, arrogance, jealousy, etc. are being frequently committed in our society today.

Besides this alarming situation, the enemies of Islam are making every possible effort to ruin Muslims, using all of their sources.

How rapidly the campaigns of unbelievers are working for the propagation of their false religion can be understood by having a look at the following incident:
An Islamic brother met a person in a train who looked like a foreigner. The Islamic brother asked him the purpose of his visit to Pakistan. He replied, ‘I have come here in order to preach my religion.’ During the conversation, he said that he lived in Dado - a city in the Sindh province of Pakistan. He had been doing this work for 15 years. His marriage also took place in Murree - a famous city in Pakistan. His parents live in Canada and come to Pakistan once a year, that is to say, he meets his parents only once a year, and is constantly working to preach his false religion.

Dear Islamic brothers! It is just one example. There might be a large number of such people who would be very active in robbing the Muslims of the wealth of their faith.

Therefore, we must wake up from the sleep of heedlessness and, for the betterment of our own afterlife, attempt to achieve the Madani aim set by the founder of Dawat-e-Islami, Ameer-e-Ahl-e-Sunnat, ‘Allamah Maulana Abu Bilal Muhammad Ilyas ‘Attar Qadiri Razavi that is, I must strive to reform myself and the people of the entire world, إن شاء الله تعالى.

Remember! It is extremely important to act upon the Madani Imamat in order to reform oneself and to travel in the path of Allah with Madani Qafilahs of Dawat-e-Islami in order to strive to reform the people of the entire world. It’s a fact that the call towards righteousness can be conveyed to the people of the entire world by travelling with Madani Qafilahs.

On many occasions, our Beloved Prophet ﷺ also travelled in the path of Allah. During these travels he faced hardships, sufferings, taunts, injuries and stoning. He even tied stones to his blessed stomach due to starvation. He would remain awake in the nights making Du’a tearfully for the guidance of
people and would travel in the path of Allah promoting the message of Islam among people.

Likewise, Sayyiduna Imam Husayn also travelled in the path of Allah bearing hunger and thirst. He was martyred in the plains of Karbala. He sacrificed his life reviving Islam and giving us the lesson that we should also travel in the divine path, promoting Islamic preaching and calling people towards righteousness.

Having acquired religious knowledge from the Holy Prophet , the majority of the blessed Sahabah travelled in the path of Allah spreading Islamic teachings throughout the world. This is why the blessed shrines of the Sahabah are situated not only in Madinah Tayyibah, but also in various parts of the world. After them, Tabi’een, Tab’ Tabi’een, A’immah, Awliya Kiraam also made great efforts, promoting the call towards righteousness eagerly and energetically. Those who have knowledge of history are well-aware of all of these facts. Likewise, Sayyiduna Ghaus-e-A’zam Shaykh Abdul Qaadir Jeelani made tremendous efforts for this great cause. Furthermore, Imam Ahmad Raza Khan along with his disciples and devotees also took on this task and struggled hard to promote the message of Islam all over the world.

Following in the footsteps of these pious predecessors, Ameer-e-Ahl-e-Sunnat also worked day and night for the reform of the Muslims. By means of his efforts, the global Madani movement Dawat-e-Islami was founded and is famous today. The pioneer of Dawat-e-Islami has particularly given every Islamic brother two Madani tasks to reform themselves and the Muslims of the entire world: (1) Madani In’amaat (2) Madani Qafilah
If every Islamic brother makes all efforts to accomplish these two Madani tasks, then Dawat-e-Islami will flourish all over the world, and its message will reach every country, province, city, village, neighbourhood and street within a very short period of time.

The importance of travelling and motivating others to travel with Madani Qafilahs can be highlighted in the light of the following parable:

**Parable of Baluchistan**

A Madani Qafilah of the devotees of Rasool visited a populated area of Baluchistan. During the area-visit for the call towards righteousness, the participants of the Qafilah conveyed the call towards righteousness to an elderly man. Overwhelmed by emotions, he began to weep and said, ‘Alas! You have been too late. Half of the population of this area including two young men from my own home has drifted away from religion. If only Dawat-e-Islami had existed during my youth! I swear to Allah! If it had existed during my youth, I would never have stayed away from it but rather travelled with Madani Qafilahs, motivating every rich and poor person to protect their faith.’

**Deserted Masjid**

One of the Sunnah-Inspiring Madani Qafilahs of the devotees of Rasool reached a village in Bab-ul-Islam Sindh but the Masjid was locked. After they opened the Masjid with the help of the locals, they were grieved to see that the walls of the Masjid were all covered in dust and cobwebs. The travellers of the Qafilah sadly asked the locals: ‘How long has the Masjid been closed?’ They replied that people had long ago given up offering Salah. Disappointed, the Imam also left leading Salah and thus the Masjid was locked. People
are now interested in their worldly affairs. Alas! The Masjid was closed and sins were being committed everywhere in the village. Movies and songs were being played at most of the shops.

Old man began to cry
A 30-day Madani Qafilah of the devotees of Rasool reached a town. During the learning session, the Faraaid of Ghusl were explained to the participants. An elderly man who was also present tearfully expressed his feelings in these words, ‘I am 70 years old but I am still unaware of the Faraaid of Ghusl. By the blessings of the Madani Qafilah, I have learnt today these Faraaid. Alas, I did not even know that there are certain Faraaid in Ghusl.’

Painful letter
A responsible Islamic brother of Dawat-e-Islami received a letter from a foreign country. The letter said: ‘My parents were previously Muslims but were far away from Islamic teachings. Exploiting the situation, non-Muslims preached their false religion to them. Regretfully, today they are non-Muslims. Unfortunately, there is still no one in our area who could teach the Muslims Shari rulings, nor is there anyone to call Muslims towards righteousness. Not only have my parents become non-Muslims they are also trying to ruin the faith of other Muslims. Therefore, there is a great need for the Madani Qafilahs of Dawat-e-Islami in our country. Please send Madani Qafilahs of the devotees of Rasool from Pakistan to our country so that the call towards righteousness may be promoted.’

Who is responsible for their ignorance?
Near Keti Bandar area of the Thatta region in Bab-ul-Islam Sindh, there is an island where the Qadiyanis openly began to preach their
religion. As a result, the locals who were utterly unaware of religious knowledge became Murtad [i.e. those who have embraced corrupt beliefs]. These people are so ignorant that they do not bury the dead but rather throw them into the sea without even giving Ghusl.

Dear Islamic brothers! Just ponder! How will the faith of the people of such areas be protected? O my heavy-hearted Islamic brothers! In order to deal with these tragic circumstances, we must perform the following two Madani activities:

1. Travelling with Madani Qafilahs
2. Motivating Islamic brothers to travel with Madani Qafilahs instantly.

Mama! What is Islam?

A Sunnah-Inspiring Madani Qafilah of the devotees of Rasool travelled to Russia where a local Muslim tearfully related the following story:

I met here a young man who seemed to be a Muslim by his facial features. During the meeting he said that he was previously a Muslim but had now become a non-Muslim. And, his parents were still Muslims.’ (Describing the incident of how he became a non-Muslim), he said: When I was a Muslim, the students of my college would repeatedly ask me questions about Islam but I was unable to answer their queries because I was brought up in the western culture and had no knowledge of Islam. Disappointed by this recurring issue, I once asked my mother, ‘Mum! Tell me what Islam is.’ My mother replied, ‘I myself do not know what Islam is.’ After I found my mother unable to explain to me anything about Islam, I thought to myself why I follow the religion about which neither me nor my mother know anything? I, therefore, adopted the religion of my
friends.’ The young man then said to me, ‘Now you tell me, ‘Who is to blame? we or the Muslims who have knowledge of Islam but did not impart it to us?’

Alas! Away from Islam

A 3-day Madani Qafilah from the Madani Tarbiyyat Gah of Bab-ul-Madinah Karachi reached a village in the outskirts of Bab-ul-Madinah Karachi. A member of the Markazi Majlis-e-Shura of Dawat-e-Islami also travelled with this Qafilah. During the learning session held at noon on the third day, just before lunch, a young man entered the Masjid and said, ‘I have to ask you a question.’ Two Islamic brothers took him to a side where he said, ‘I was passing by the Masjid when it came into my mind that a Madani Qafilah has come to the Masjid; so I will ask them about the difference between Muslims and Qadiyanis.’ He went on to say, ‘To my knowledge, Qadiyanis are also like us. They also have the Quran like us and all of their acts of worship are similar to ours. Many of my friends are interested in Qadiyanism. I was also to adopt Qadiyani religion last week by signing a document but I could not do for some reason. Now you (people of the Madani Qafilah) guide me about the difference between a Muslim and a Qadiyani.’

He further said, ‘I have also visited their place of worship and have got a number of books on Qadiyani religion. They have brainwashed me into assuming that the daily Salah are not 5 but 3 which can be offered within 3 minutes.’ Having listened to him, the Islamic brothers of the Qafilah guided him about the truth, making individual effort. He repented and was included in the ‘Attari Order’. He also expressed his wish to arrange a meeting with his other friends so that they can also be protected from the false religion.
Alas! All villagers clean-shaven

A one month Madani Qafilah reached the Dadu district of Bab-ul-Islam Sindh. The Qafilah stayed in a village for three days. After the Islamic brothers of the Qafilah reached a Masjid, one of them called Azan because there was no Muazzin over there. Only few people came to Masjid to offer Salah at the time of Jama’at. They requested the Islamic brothers of the Qafilah to lead the Salah. The Ameer of the Qafilah asked them, ‘Where is the Imam? It is appropriate that he lead the Salah.’ They replied, ‘Salah is not offered with Jama’at in this Masjid. Everyone offers their Salah individually because no one in the entire village is able enough to lead the Salah. One of its reasons is that not a single man in the entire village has a beard according to Sunnah.’

Alas! None came for Salah

A Madani Qafilah once reached a very big village. A 300-year-old historical Masjid was situated in a very large market of the village. Regretfully! Films were being shown on VCR in the shops around the Masjid. When the Azan for Salat-u-Zuhr was called, there was no one to offer Salah in the Masjid except for the Muazzin and the participants of the Qafilah. When the local people were invited to come to the Masjid during the area-visit for calling towards righteousness, no one got prepared to come to the Masjid.

Masjid to bana di shab bhar mayn Iman ki hararat walon nay
Man apna puraana paapi hay barson mayn namazi ban na saka

Dear Islamic brothers! Read the following true facts and try to realize how the enemies of Islam are exploiting our heedlessness and self-indulgence. They are even desecrating [i.e. disrespecting] our Masajid.
1. According to a report, non-Muslims have closed 157 Masajid in a country so that they can use them for business and residence purposes. In the name of the government custody, 324 Masajid have been closed for Salah-offering people.

2. In one city, 92 Masajid have been converted into cattle ranches and houses.

3. Similarly, a Masjid was illegally occupied in a town of a country on 23rd May 1988, and idols etc. were placed in it.

4. The news about the burning and demolition of a Masjid, made by Turkish Muslims in a European country, was published in a newspaper.

Dear Islamic brothers! Despite being aware of these plain facts, we are still having the long sleep of heedlessness. Our Nafs does not let us to sacrifice our home comforts and to travel in the path of Allah only for a few days. On the other hand, when it comes to earning the wealth of the temporary world, we immediately get ready even to go hundreds of miles away from our family for a long time.

Alas! The self-indulgence of Muslims, emptiness of Masajid, inflow of people towards cinemas, evil character of Muslims, frequent and flagrant disobedience to Allah وَتَبَيّنَ and people’s interest in fashions, western culture, cable, TV, internet and VCRs all very strongly require us to travel with Madani Qafilahs in order to strive to reform the people of the entire world.

Today, it seems very difficult for us to travel in the path of Allah for 12 months consecutively in lifetime, 30 days in a year and 3 days every month.

Just ponder! If each of us remains trapped in our personal matters or compulsions, who will travel with these Madani Qafilahs? Who
will present the call towards righteousness to the people of the entire world? Who will care for the beloved Ummah of the Beloved Prophet صلّ الله عّلَيّه وَسَلَّم؟ Who will create the mindset of acting upon the blessed Sunnahs in the Muslims who are following the ways and manners of the enemies of Islam? Who will encourage them to achieve the Madani aim ‘I must strive to reform myself and the people of the entire world، إنّي شاء الله عّزّ وَجَلّ.’

Remember! People today are expecting a lot from the Madani Qafilahs of Dawat-e-Islami. The call ‘We desperately need Madani Qafilahs’ is being heard from every Masjid, village, city, division and Kabinah. These Madani Qafilahs are an excellent means of reforming the Muslims, promoting Sunnahs and call towards righteousness all over the world, providing Madani training to Islamic brothers and motivating Muslims to attend Masajid. Ameer-e-Ahl-e-Sunnat, Shaykh-e-Tareeqat, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri دَعَّمَ بِرَكَانِهِمَّ العَالِمِيَّ has said, ‘Madani Qafilahs are necessary for the survival of Dawat-e-Islami.’

Therefore, we must travel with Madani Qafilahs and, making individual efforts, motivate the Islamic brothers of our homes, Masajid, neighbourhoods, offices, schools, colleges, factories, shops, markets, and everywhere else, to travel with Madani Qafilahs، إنّي شاء الله عّزّ وَجَلّ.

(2) Encouraging narrations and parables about travel in the path of Allah

Sayings of Mustafa صلّ الله عّلَيّه وَسَلَّم
1. ‘Whoever walks on a path in search of knowledge, Allah عّزّ وَجَلّ makes the path to Paradise easy for him.’

(Sahih Muslim, pp. 1448, Hadees 2699)
2. People who gather in any of the houses of Allah \(\text{عَزَّوَجَلَّ}\) in order to recite the Quran and teach and learn the Quran, (i) peace and calmness descend upon them, (ii) mercy covers them, (iii) angels surround them, and (iv) Allah \(\text{عَزَّوَجَلَّ}\) mentions them to angels.’ *(Ibid, pp. 1448, Hadees 2700)*

3. ‘Whoever travels in search of knowledge is in the path of Allah until he returns.’ *(Sunan-ut-Tirmiži, vol. 4, pp. 295, Hadees 2700)*

4. ‘Allah \(\text{عَزَّوَجَلَّ}\) bestows the understanding of religion upon the one He \(\text{عَزَّوَجَلَّ}\) intends goodness for.’ *(Ibid, vol. 4, pp. 294, Hadees 2656)*

5. ‘The person who gains knowledge, it becomes compensation for his previous sins.’ *(Ibid, vol. 4, pp. 295, Hadees 2654)*

6. ‘Some people will come to you from the East to get knowledge. So when they come to you, advise them about good.’ *(Sunan-ut-Tirmiži, Kitab-ul-’Ilm, vol. 4, pp. 296, Hadees 266)*

7. May Allah keep the person cheerful (i.e. happy in the worldly life and fresh-faced in the afterlife) who listens to any Hadees from me and then exactly conveys what he has listened to because many people, the ruling is conveyed to, are wiser than the listener. *(Ibid, vol. 4, pp. 299, Hadees 2666)*

8. ‘إنّ الدّالَّ عَلّى الْحُبُّرّ كَفَاعِلِهِ؛’ No doubt, the one who guides towards a good deed is like the one who performs the good deed.’ *(Ibid, vol. 4, pp. 305, Hadees 2679)*
9. ‘The person who has promoted a pious deed among Muslims and, after him, the deed was followed, so the reward of those who act upon the deed will also be written in the book of deeds of him (i.e., the one who promoted it) and the reward of those acting upon it will not be reduced.’

(Ibid, vol. 4, pp. 308, Hadees 2684)

10. ‘Pass on to the people from me even if there is only one verse, and there is no harm in quoting narrations from Bani Israel, and whoever deliberately relates something false to me will make his abode in Hell.’

(Ibid, vol. 4, pp. 305, Hadees 2678)

11. The person who has revived such Sunnah, from amongst my Sunnahs, which had been abandoned after my demise, will receive the reward of all those acting upon that Sunnah and there will be no reduction in their reward.’

(Sunan-ut-Tirmiži, Kitab-ul-‘Ilm, vol. 4, pp. 309, Hadees 2686)

12. ‘The person who walks on any path in order to seek knowledge, Allah guides him to the path of Paradise.’

(Ibid, vol. 4, pp. 312, Hadees 2691)

13. ‘Two attributes can never be found together in a hypocrite; good manners and knowledge of religion.’

(Ibid, vol. 4, pp. 313, Hadees 2693)

14. Undoubtedly, Allah and His angels send mercy to the one who teaches pious things to others, even the ants in their holes and the fishes (in water) beg for mercy for him.’

(Ibid, vol. 4, pp. 314, Hadees 2694)
15. ‘A true Muslim is never satiated [i.e. satisfied] by goodness (i.e. knowledge), until he reaches Paradise.’

(Ibid, vol. 4, pp. 314, Hadees 2695)

16. Good and religious talk is the lost possession of a true Muslim; wherever he finds it, he deserves to have it. (Ibid, vol. 4, pp. 314, Hadees 2696)

17. If Allah intends someone a great deal of goodness, He bestows upon him the understanding of religion.’

(Sahih Bukhari, Kitab-ul-‘Ilm, vol. 1, pp. 43, Hadees 71)

18. ‘It is good to envy only two things. The first is the person upon whom Allah has bestowed wealth which he spends in the path of righteousness, and the other is the person upon whom Allah has bestowed knowledge and he makes his decisions accordingly and teaches it to others.’

(Ibid, vol. 1, pp. 43, Hadees 73)

19. Spread knowledge as much as possible and sit amongst the people so that those who do not have knowledge may gain knowledge, because knowledge will not be lifted unless it is kept a secret. (Ibid, vol. 1, pp. 54)

20. ‘Tell only those things to people which they could understand. Do you like that [the commandments of] Allah and His Prophet be denied?’ (Ibid, vol. 1, pp. 67)

21. One who invites (people) to guidance and goodness, will gain reward equivalent to that of those following the goodness, without any reduction in their reward. One who invites someone to
deviation will have sin equivalent to that of those following the deviation without any reduction in their sins.

(Sahih Muslim, Kitab-ul-‘Ilm, pp. 1438, Hadees 2674)

22. ‘By Allah! If Allah ﷺ bestows guidance upon even one person through you, it is better for you than red camels.’

(Sunan Abi Dawood, Kitab-ul-‘Ilm vol. 3m pp. 450, Hadees 3661)

23. I would rather sit - after Fajr Salah with such people who do Zikr of Allah ﷺ until the sun rises - than free four slaves from the nation of Sayyiduna Isma’eel. And I would rather sit - after Asr Salah with those people who do Zikr of Allah ﷺ until the sun sets - than free four slaves. (Ibid, vol. 3, pp. 452, Hadees 3667)

24. ‘O Abu Zar! For you to learn one verse of the Book of Allah ﷺ in the morning is better than to offer 100 Rak’aat and for you to learn one thing about knowledge in the morning is better than to offer 1000 Rak’aat Salah, whether you act upon it or not.’

(Sunan Ibn Majah, Kitab-us-Sunnah, vol. 1, pp. 142, Hadees 219)

25. ‘Seeking knowledge is Fard for every Muslim.’ (Ibid, vol. 1, pp. 146, Hadees 224)

26. ‘Whoever leaves his home in search of knowledge, the angels, pleased with his act, spread their wings for him’.

(Ibid, vol. 1, pp. 149, Hadees 226)

27. ‘Whoever goes to my Masjid to gain or impart knowledge, will definitely return with goodness.’

(Sunan Ibn Majah, Kitab-us-Sunnah, vol. 1, pp. 149, Hadees 227)
28. From the actions and good deeds of a Muslim, the following things continuously reach him even after his death: (1) Knowledge he taught and spread, (2) Pious children he left behind, (3) Mushaf (Holy Quran) he left in inheritance, (4) A Masjid he built, (5) A house he built for travellers, (6) A canal he constructed for the people, (7) Sadaqah (charity) he gave from his wealth whilst he was healthy and alive, will be given to him after death.’ *(Ibid, vol. 1, pp. 158, Hadees 246)*

29. Sayyiduna ‘Abdullah Ibn ‘Umar has said, ‘Once the Beloved Prophet came into the Masjid from his blessed room. There were two groups. One was reciting the Holy Quran and making Du’ā to Allah, and the other was busy learning and teaching knowledge. He said, ‘Both are on [the path of] goodness. These people are reciting the Holy Quran and making Du’ā to Allah. It is up to Allah whether to answer their Du’as or not, whereas these people are busy learning and teaching knowledge; and indeed I have been sent as a Mu’allim [one who teaches].’ Then the Noble Prophet sat at the same place [with the learning and teaching ones]. *(Ibid, vol. 4, pp. 150, Hadees 229)*

30. ‘There are some people who are the cause of spreading goodness and preventing evil and there are some who are the cause of spreading evil and preventing goodness. So, congratulation to those whom Allah has made a cause of spreading goodness, and ruin is for those who have become the cause of spreading evil.’ *(Sunan Ibn Majah, Kitab-us-Sunnah, vol. 1, pp. 155, Hadees 237)*
31. ‘Soon people will come to you to seek knowledge. When you see them say, ‘Congratulation to you for being blessed with the will of the Prophet of Allah ( صلى الله عليه وسلم ), and teach knowledge to them. (Ibid, vol. 1, pp. 161, Hadees 247)

32. The heart of a Muslim cannot be dishonest in three things: (1) to perform a deed purely for the sake of Allah عزّ وجلّ, (2) to be the well-wisher of every Muslim, (3) to attend the congregation of the Muslims as an obligation because their Du’a surrounds others (i.e. it protects others from the deception of Satan).

(Sunan Daarimi, vol. 1, pp. 108, Hadees 230)

33. Two greedy people are never satiated [i.e. satisfied]: (1) seeker of knowledge, (2) seeker of the world.


34. One who walks on a path to seek knowledge, so by the blessing of that path, Allah عزّ وجلّ makes the path to Paradise easy for him. The angels spread their wings for the pleasure of the knowledge seeker. All that is in the sky and the earth, even fish in water, seek forgiveness for the knowledge seeker.

(Ibid, vol. 1, pp. 110, Hadees 342)

35. One who meets death whilst seeking knowledge for the revival of Islam, there will be the difference of only one rank between him and the Prophets ﷺ in Paradise.

(Sunan Daarimi, vol. 1, pp. 112, Hadees 354)

36. One who seeks knowledge and then succeeds in gaining it, gets double reward. If he is unable to gain it, he gets single reward.

(Ibid, vol. 1, pp. 109, Hadees 335)
Chapter 1: Madani Qafilah

37. The Holy Prophet passed by two gatherings in his Masjid, and said, ‘Both of these are on [the path of] goodness. However, one gathering is better than the other. These people are making Du’a to Allah and are inclined towards Him. It is up to Allah whether he bestows upon them or not. On the other hand, these people (of the second gathering) are gaining knowledge and learning religious rulings and are teaching those who do not have knowledge, they are superior. I have been sent as a Mu’allim.’ Then he sat amongst them. (Ibid, vol. 1, pp. 111, Hadees 349)

38. ‘Do you know who is very generous?’ It was said, ‘Allah, that is, Allah and His Prophet know better.’ He said, ‘Allah is very [Jawad], then from the children of Aadam I am the most generous, and after me the extremely generous is he who gains knowledge and then spreads it. He will come on the Day of Judgement with a group.’ (Shu’ab-ul-Iman lil-Bayhaqi, vol. 2, pp. 281, Hadees 1767)


40. ‘Best worship is learning religious rulings and best religion is refraining from doubts.’ (Al-Mu’jam-ul-Awsat, vol. 6, pp. 420, Hadees 9264)

41. ‘The excellence of knowledge is greater than the excellence of worship. Your good religion is to refrain from doubts.’ (Al-Mu’jam-ul-Awsat, vol. 3, pp. 92, Hadees 3960)

42. ‘A small amount of knowledge is better than abundance of worship.’ (Attargheeb Wattarheeb, Kitab-ul-’Ilm, vol. 1, pp. 50, Hadees 5)
43. ‘Gain knowledge, because to gain knowledge for the pleasure of Allah is to fear Him; to seek it is worship; to talk about it is Tasbih; to discuss it is Jihad, and to teach someone who does not know is Sadaqah.’ *(Jami’ Bayan-ul-’Ilm, pp. 77, Hadees 240)*

44. ‘If a knowledge seeker meets death whilst he is busy gaining knowledge, he is a martyr.’ *(Ibid, pp. 64, Hadees 194)*

45. ‘One who learns a chapter of knowledge so that he will teach it to others, will be given the reward of 70 Siddiqeen.’ *(Attargheeb Wattarheeb, Kitab-ul-’Ilm, vol. 1, pp. 54, Hadees 19)*

46. ‘Best Sadaqah (charity) for a Muslim is to gain knowledge and then to teach knowledge to his Muslim brother.’ *(Sunan Ibn Majah, Kitab-us-Sunnah, vol. 1, pp. 158, Hadees 243)*

47. One who teaches knowledge (to others), will also gain the reward of those who act upon it and there will be no reduction in the reward of those who act upon it.’ *(Sunan Ibn Majah, Kitab-us-Sunnah, vol. 1, pp. 156, Hadees 240)*

48. One who goes to the Masjid in the morning with the mere intention of learning or teaching righteousness, gains reward like the reward of a complete Hajj. *(Al-Mu’jam-ul-Kabeer, vol. 8, pp. 94, Hadees 7483)*

49. ‘When you pass by the gardens of Paradise, pick some things up.’ It was asked, ‘What are the gardens of Paradise’. He replied, ‘The gatherings of knowledge.’ *(Ibid, vol. 11, pp. 78, Hadees 11158)*

50. ‘O Allah! Have mercy on our caliphs.’ It was asked, ‘Ya Rasoolallah, who are your caliphs?’ He
Chapter 1: Madani Qafilah

said, ‘Those who will come after me and will describe my Ahadees and Sunnahs and will teach people.’

(Al-Mu’jam-ul-Awsat, vol. 4, pp. 239, Hadees 5846)

51. One who goes on a path in search of knowledge, Allah ﷺ keeps him to the path of Paradise, and the angels spread their wings for the pleasure of the knowledge seeker. All those who live in the sky and the earth, and fish in water, seek forgiveness for the scholar, and the superiority of a scholar over a worshipper is like the superiority of the moon of fourteenth night over all stars. Indeed, the scholars are the heirs of the Prophets ﷺ.

(Sunan-ut-Tirmiżi, Kitab-ul-’Ilm, vol. 4, pp. 312, Hadees 2691)

Sayings of companions

• Sayyiduna ‘Ali has said, ‘O people! Teach goodness to yourselves and your families.’ (Al-Mustadrak lil-Haakim, At-Tafseer, vol. 3, pp. 317, Hadees 3879)

• Sayyiduna ‘Umar Farooq has said, ‘O people! Get knowledge before you are made the chief of any nation.’ (Sahih Bukhari, Kitab-ul-‘Ilm, vol. 1, pp. 43)

• Sayyiduna ‘Abdullah Ibn Mas’ood has said, ‘Be a scholar, or a student, or the one who keeps their company. Do not be the fourth one, otherwise you will be ruined.’ (Sunan Daarimi, vol. 1, pp. 91, Hadees 248)

• Sayyiduna `Abdullah Ibn ‘Abbas has said, ‘Teaching knowledge for a short period of time at night is better than staying awake the whole night.’

(Ibid, Bab Muzakarah-tul-‘Ilm, vol. 1, pp. 157, Hadees 614)
Sayyiduna Ka‘b has said, ‘The world and everything in it is cursed except for the student and his teacher who are good.’ (Ibid, vol. 1, pp. 106, Hadees 322)

Sayyiduna Hasan Bin Saalih has said, ‘People are dependent on knowledge in religion as they are dependent on eating and drinking in the world.’ (Sunan Daarimi, vol. 1, pp. 107, Hadees 326)

Sayyiduna Abu Umamah has narrated that the Holy Prophet has said, ‘Soon there will be religious conflicts. Man will be a true Muslim in the morning but an unbeliever in the evening except for the one whom Allah has kept alive with knowledge.’ (Ibid, vol. 1, pp. 109, Hadees 338)

Sayyiduna Abu Hurayrah has said, ‘I would rather sit for some time to learn the rulings of religion than stay awake the whole night of Layla-tul-Qadr.’ (Attargheeb Wattarheeb, Kitab-ul-‘Ilm, vol. 1, pp. 58, Hadees 38)

Sayyiduna ‘Abdul Rahman Hubuli has said, ‘No gift is better than the one you give to your brother in the form of the words of wisdom.’ (Sunan Daarimi, vol. 1, pp. 112, Hadees 351)

Sayyiduna Abu Darda has said, ‘The person who has assumed that travelling in the morning and evening for getting knowledge is not Jihad, his intellect and opinion are defective.’ (Jami’ Bayan-ul-‘Ilm, pp. 49, Raqm 143)

Sayyiduna Jabir has said, ‘I travelled for 30 days from Madinah-tul-Munawwarah to Egypt just to hear a Hadees.’ (Usud-ul-Ghabat Fi-Ma’rifat-us-Sahabah, vol. 3, pp. 178)
Imam Ahmad Bin Hanbal has said, ‘I will not give up getting knowledge until I am buried in the grave.’

Parables

The father of Imam Bukhari was a millionaire businessman. Imam Bukhari spent the whole wealth given by his father on getting the knowledge of Hadees.

Imam Yahya Ibn Mu’een spent all of his wealth, i.e. 80,000 Dinars, on getting religious knowledge. He did not even buy a pair of shoes for himself and would walk barefooted.

Sayyiduna ‘Abdullah Bin Mubarak spent all of his savings, i.e. 40,000 dinars on getting religious knowledge. The Noble Prophet has said, ‘One who keeps the company of anyone even for a moment will be asked on the Day of Judgment whether he established the right of Allah in it or wasted it.’ (Ihya-ul-‘Uloom, Kitab-ul-Adaab-ul-Ulfat, vol. 2, pp. 218)

(3) 31 Sayings of Ameer-e-Ahl-e-Sunnat

The founder of Dawat-e-Islami, the beloved spiritual guide, Ameer-e-Ahl-e-Sunnat, Shaykh-e-Tareeqat, ‘Allamah Maulana Abu Bilal Muhammad Ilyas ‘Attar Qadiri has said:

- Madani Qafilahs are necessary for the survival of Dawat-e-Islami.
- Madani Qafilahs are the backbone of Dawat-e-Islami.
- Every Islamic brother should travel with a 12-month Madani Qafilah consecutively at least once in his lifetime, a 30-day Madani Qafilah in every 12 months, and a 3-day Madani Qafilah every month. Everyone should act upon what he learns during the Qafilah and try to convey it to others.
For the success of 30-day Madani Qafilahs, it is very important that responsible Islamic brothers travel with them.

I want such responsible Islamic brothers who regularly travel with Madani Qafilahs.

My favourite Islamic brother is the one who, despite feeling tired or lazy, travels with the 3-day Madani Qafilah every month, adorns his body with a Madani dress, face with a beard and head with Sunnah-conforming hairstyle and turban. I like breadwinner sons (i.e. who travel with Madani Qafilahs and act upon the Madani In’amaat).

No one from Dawat-e-Islami can become my favourite without travelling with Madani Qafilahs.

In my eyes, a true Islamic brother of Dawat-e-Islami is the one who acts upon at least the following five Madani In’amaat:

Travelling regularly with a 3-day Madani Qafilah every month (only the one who spends complete 3 days following the schedule will be considered to have travelled with a 3-day Madani Qafilah).

Attending the weekly Ijtima’ from beginning to end.

Participating in the area visit for the call towards righteousness from beginning to end.

Filling in the Madani In’amaat booklet every day observing Fikr-e-Madinah and submits it to the relevant responsible Islamic brother on the 1st of every Islamic month.
Spending at least 2 hours a day performing the Madani activities of Dawat-e-Islami.

All Islamic brothers should have a strong passion for motivating people to travel with Madani Qafilahs using every possible means.

I love those who travel with Madani Qafilahs.

Our mission is to promote Sunnahs all over the world through Madani Qafilahs.

No matter how busy you are with your worldly or organizational activities, do travel with a 3-day Madani Qafilah every month. A Shari reason is, however, a valid exception.

Relate the parables of Madani Qafilahs to Islamic brothers even when conversing with them for cheerfulness.

If you can conveniently afford, pay the expenses of one Islamic brother for the travel of a Madani Qafilah every month or every two months.

Instead of talking about useless things, talk about Madani Qafilahs only. Your conversations should only revolve around Madani Qafilah, Madani Qafilah, Madani Qafilah, and Madani Qafilah.

A large number of people visit famous shrines and big Masajid. Therefore, the Islamic brothers who can motivate the visitors to travel with Madani Qafilahs through individual efforts should be made responsible for Madani working at such places.
In order to motivate others to do something, you have to become an excellent example of what you are motivating others to do.

Every Nigran, member and responsible brother of every Majlis of Dawat-e-Islami including the Markazi Majlis-e-Shura must travel with a 3-day Madani Qafilah every month according to the schedule. If anyone travels to any other city or country with a Madani Qafilah or for some organizational activities, he should stay only in a Masjid as a Mu’takif. If he leaves the Masjid due to some reason, he should return again, becoming Mu’takif in the Masjid. All Madani Mashwarah should also be held in the Masajid. Keep Masajid attended; إن شاء الله فعزجل، your grave will get illuminated by the blessed sight of the Beloved and Blessed Prophet ﷺ.

During the Madani Mashwarah of any Mushawarat, tell the attendees the excellence of the month in which Mashwarah is being held, and encourage them to keep Nafl fasts. The same strategy should also be adopted during the weekly `Ijtima. This will develop interest in pious deeds among Islamic brothers, إن شاء الله فعزجل.

Make a habit of listening to at least one Bayan (speech) or Madani Muzakarah every day. An easy way to promote this Madani activity is to make a library at a Halqah level by the name of ‘Al-Madinah Library’. Kanz-ul-Iman, booklets, Bayanaat, and Madani Muzakarah released by Maktaba-tul-Madinah should be made available in the library so that all Islamic brothers can read and listen to them. For this purpose, a cupboard should be kept either in Fina-e-Masjid or inside the Masjid of the Halqah and specific timing should be announced during which the library will remain open for 25 or 30
minutes. A Majlis should be formed to look after it. Any Islamic brother interested in (reading booklets or listening to cassettes) should be allowed to have a booklet or cassette issued for a day or seven days and this should be recorded. Unless he returns the previously issued booklet or cassette, no more booklet or cassette should be issued to him.

- Those holding Ijtima-e-Zikr-o-Na’at personally should also distribute booklets and Bayanaat amongst the audience.

- During Juloos-e-Milad-un-Nabi (processions of Eid-e-Milad-un-Nabi), make arrangements for Langer-e-Rasaail distributing as many Sunnah-Inspiring booklets published by Maktaba-tul-Madinah as possible from your own pocket. If even a single person starts offering Salah regularly or becomes habitual of acting upon Sunnah or associates himself with the Madani environment of Dawat-e-Islami, you will succeed in the worldly life as well as in the afterlife, إن شاء أللهم عزوجل.

- Wherever there is the Madani Markaz Faizan-e-Madinah, an Islamic brother should serve as a well-wisher all the time. The well-wisher should meet and treat every known or unknown visitor with good manners, making individual effort.

- Make a habit of staying out of your home in the path of Allah serving religion if there is no Shar’i prohibition. By the grace of Allah عزوجل, I have had the privilege of serving religion staying out of my home in abundance rather than confine myself to my home.

- During their Bayanaat (speeches), Muballighs should motivate the attendees to read booklets and listen to the cassettes of Sunnah-Inspiring Bayanaat. For example, if a Muballigh is delivering a Bayan from a booklet, he should tell the attendees
that he has delivered the Bayan from so-and-so booklet. He should also encourage them to buy, read and distribute it.

- Deliver ‘Dars’ according to the method described in the first volume of *Faizan -e-Sunnat*, whilst sitting. (The method is also given on page 186 of this book).

- Servants of Faizan-e-Madinah, the Imam, the Muazzin, telephone operators and the staff of Maktaba-tul-Madinah should listen to the cassettes of Sunnah- Inspiring Bayanaat daily.

- At a Madani Markaz, the Imam and the Muazzin are seen as the heads of Dawat-e-Islami. Therefore, only those Islamic brothers should be assigned these responsibilities who have attended the Madani Qafilah course and continue to motivate people to attend the Ijtima’ from beginning to end and to travel with Madani Qafilah every month. They should be so friendly that anyone who meets them gets inspired to travel with the Madani Qafilah.

- How can we make others regularly perform Madani activities unless we don’t do it ourselves?

- A real progress report is that which inspires people to perform good deeds, gaining the blessings of the hereafter.

- All Islamic brothers must listen to the Bayan ‘Diljo‘ee kay Fazaail’ [i.e. Excellence of heartening others].

(4) How to organize a Madani Qafilah in the locality?

1. For the responsible Islamic brothers of Qafilah in particular and for every Islamic brother in general, there are various
occasions for making individual efforts to prepare a Madani Qafilah:

- Individual efforts on the attendees of Dars.
- Individual efforts on the attendees of weekly Ijtima.
- Individual efforts on new Islamic brothers as well as the responsible Islamic brothers associated with Madani environment.
- Individual efforts on family members, close relatives and friends.
- Individual efforts on the people in the markets.
- Individual efforts on your employees or employer.

2. In order to prepare a Madani Qafilah, each of us should wisely invite every Islamic brother for Madani Qafilah and motivate others to do the same.

3. Whenever you meet anyone at any place for any reason, do invite him to travel with a Madani Qafilah at the end of your meeting with the intention of fulfilling the right of his companionship. The Beloved Prophet ﷺ has said: ‘Whoever keeps the company of anyone, though for a moment, will be asked on the Judgment Day whether he fulfilled the right of the company or wasted it.’ (Ihya-ul-‘Uloom, vol. 7, pp. 82)

This will produce beneficial results because the Islamic brothers we keep on inviting to Madani Qafilah with a proper strategy will accept our invitation which will be engraved on their hearts. There is an Arabic saying: ‘إذا كُرِّرَتْ تَقْرُورُ،’ i.e. ‘When something is repeated, it is imprinted on the heart.’
companionship of fragrance even for a moment makes us notice its presence and the companionship of flowers with soil makes the soil fragrant. Likewise, anyone staying with us even for a short while should develop the mindset, ‘I should travel with a Madani Qafilah.’

4. This invitation should include introduction to Madani Qafilah, excellence of travelling in divine path and a powerful motivation for travelling with Madani Qafilah. In the end, do not forget to make him intend to travel with Madani Qafilah. Also note down his name, address and contact number.

5. The name, address and contact number of this intention-making Islamic brother must be sent to the Madani Qafilah responsible Islamic brother of his area. Furthermore, you should also continue your individual efforts on him.

The Madani Qafilah responsible Islamic brother should make a list of all those Islamic brothers who have made the intention of travelling with Madani Qafilah. Out of them, he should meet certain Islamic brothers in particular and other Islamic brothers in general at their homes, shops or offices and keep on giving them a persuasive reminder of travelling with Madani Qafilah. He should meet all the intention-making Islamic brothers before the date of travelling. Make sure that you have a Madani Qafilah pad and a pen with you when going to meet Islamic brothers.

6. The date of travelling with Madani Qafilah should be set first.

7. Make Wudu whenever you intend to go to meet someone for inviting him to travel with a Madani Qafilah. It will boost your confidence.
8. No matter how severe hardships we face when making preparations for a Madani Qafilah, we must neither abandon hope nor get disappointed in the least because disappointment causes discouragement, reducing one’s enthusiasm and ultimately bringing it to an end. Therefore, we must keep making individual efforts without losing hope, courage and determination.

It is said that there was a king whose troops were defeated. In deep despair, he took refuge in a cave. Suddenly, he saw a spider that was trying to climb up the wall of the cave but it failed. Despite the failure, it did not give up climbing until it succeeded. Seeing this, the king learnt the lesson that even the most difficult target can be achieved by means of a constant struggle. Hence, plucking up the courage, he gathered his dispersed army, attacked his enemies and emerged victorious.

If a few drops of water fall onto a stone, no hole will be made in it but the same drops - if continuously fall onto it for thirty days - will create at least a small hole in it. In the same way, if we invite an Islamic brother repeatedly, sooner or later he may get prepared to travel with the Madani Qafilah.

9. The most Beloved and Blessed Prophet ﷺ has said: Du’a is the weapon of a Mu’min, and a pillar of religion and Noor (light) of the earth and the sky.

(Al-Mustadrak, Kitab-ud-Du’a, vol. 2, pp. 162, Hadees 1855)

Therefore, besides making real efforts for the preparations of the Madani Qafilah, keep making Du’a to Allah ﷺ from the bottom of your heart, because Du’a is the weapon of a Mu’min.
Moreover, whenever you leave home for this purpose, request your parents to make Du’a.

10. It is a difficult task indeed, but do not forget that the harder the deed, the greater the reward. Sayyiduna Ibraheem Bin Adham has said: ‘The harder the deed in the world, the heavier it will be on the scale of deeds.

(Hilyat-ul-Awliya, Ibraheem Bin Adham, vol. 8, pp. 16, Raqam 11215)

11. If some Islamic brother informs you of his problem while you are inviting him to travel with a Madani Qafilah, you should show regret and sympathy with him. If appropriate, tell him the solution to his problem. Then, try to motivate him to travel in the path of Allah by describing to him the parables of such Islamic brothers whose problems were resolved by the blessings of travelling with Madani Qafilahs. Furthermore, if he tells you good news, congratulate him and embrace him as well. (It is essential not to embrace an ‘Amrad’ for fear of allegation.) And encourage him to travel with a Madani Qafilah in thankfulness. If you are worried, do not even let him feel that you are worried.

12. When you meet someone, offer him a gift (if there is no Shar’i prohibition). It is stated in a Hadees: ‘Exchange gifts with each other, as it will enhance affection.’

(Al-Muwatta lil-Imam Maalik, Kitab Husn-e-Khalq, vol. 2, pp. 407)

13. Collect the luggage of the Islamic brother prepared for travelling with Madani Qafilah two days before the date of the departure.

14. If someone faces the issue of obtaining permission for the Madani Qafilah, go to his home and obtain permission.
15. When the Madani Mashwarah of responsible Islamic brothers is held, obtain the departing date of the Madani Qafilah from them.

16. Before the departure of the Madani Qafilah, train an Islamic brother to serve as the Ameer of the Qafilah.

17. If a Madani Qafilah has been scheduled to depart, it should be widely publicized. Every Islamic brother should tell others for the purpose of motivating them, ‘الحمدلله عليه مره، ‘I am travelling with a Madani Qafilah on so-and-so day.’

18. The announcement of the Madani Qafilah should be made in all Zayli Halqah during all Dars and Bayanaat by Madani Qafilah responsible Islamic brothers. Furthermore, a complete Bayan only on Madani Qafilah should be delivered in every Masjid at least once a week.

19. The weekly area-visit for the call towards righteousness should be effectively held and be used as a booster for the Madani Qafilah.

20. All the Islamic brothers should mutually divide the targets of Madani Qafilah among each other. إن شاء الله عز وجل more Qafilahs than the target set will be prepared.

21. Every Islamic brother should have a strong passion for Madani Qafilah, i.e. ‘I must make preparations for Madani Qafilahs’.

(5) How to make other Qafilahs during an on-going Qafilah

1. The success of a Madani Qafilah depends on the following three points:
The participants of the Madani Qafilah must motivate locals to travel with a Qafilah.

Every traveller of the Madani Qafilah must make up his mind ‘I must travel with a Madani Qafilah at least for three days a month.’

After the Madani Qafilah has returned, Madani activities should flourish in the area of the participants of the Qafilah.

2. Keep in mind that the Madani Qafilah is the lifeblood of the Madani activities of Dawat-e-Islami and the lifeblood of a Madani Qafilah is to meet people, making individual efforts, whereas the lifeblood of the individual effort is to show good manners.

3. On the first day of a 3-day Madani Qafilah, make individual efforts on different Islamic brothers motivating them to join the Madani Qafilah. Then, making them intend to travel with a Madani Qafilah, note down their names. On the second day, going to the houses of Islamic brothers, meet and motivate them to travel with a Madani Qafilah. One of the Muballighs of the Madani Qafilah should be mentally prepared beforehand to travel with a newly-prepared Madani Qafilah of local Islamic brothers. As soon as the Madani Qafilah of locals gets prepared, the Muballigh accompanied by locals should travel with another Qafilah. If any Muballigh is not prepared, then the newly-prepared local Islamic brothers should be sent to the Madani Tarbiyyat Gah immediately.

4. On the first day, Bayanaat should be delivered about the Sunnahs of our Beloved Prophet ﷺ so that people realize the significance of the Sunnah of Beloved and Blessed Prophet ﷺ. On the second day, the topic of the
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Bayan should be ‘Good Manners.’ On the third day, Bayanaat should be delivered on ‘Fear of Allah’ and ‘Love of Prophet’

Bayan on good manners will arouse interest in pious deeds, Bayan on fear of Allah will soften hearts and Bayan on the love of Prophet will bring tears in eyes, making it easy to motivate the listeners to travel in the path of Allah.

5. It is also appropriate that the Bayan on the first day be delivered on the motivation of making the intention of travelling with a Madani Qafilah, importance of travelling in the path of Allah and the excellence of making intention. On the second day, motivate the Bayan-listening Islamic brothers to get their names noted for the travel. Note down their names as well. On the third day, telling them about the sacrifices of saints for the survival of religion, motivate them to travel with a Madani Qafilah the same day.

The participants of the Madani Qafilah should meet the responsible Islamic brother of the Masjid where the Qafilah will be staying. They should get information about the activities of locals including those coming to Masjid to offer Salah. Moreover, request local Islamic brothers to offer full cooperation so that a Madani Qafilah can be arranged to travel from that area.

6. During the session of the individual effort (held from 11:21 am to 12 noon), two Islamic brothers should meet the Imams of Masajid, Islamic scholars and saints, requesting them to make Du’a for the promotion of Madani activities and Madani Qafilahs. Also request them humbly and tenderly to travel with the Madani Qafilah.
7. If a Madani Qafilah is staying in a village, the participants of the Qafilah should go to the home of the village chief during the session of the individual effort, conveying to him the call to righteousness. In case of the Qafilah being in a city, go to the homes or offices of the VIPs, calling them towards righteousness. If such people get prepared to travel with the Madani Qafilah, then the Madani Qafilah will be automatically prepared. At first, invite them very affectionately to come to Masjid. After they have come, inform them about the significance of Madani Qafilahs and motivate them to travel immediately.

8. Every Islamic brother of the Madani Qafilah should sincerely make efforts to fulfil the following task: ‘We must make as many local Islamic brothers as possible to travel with Madani Qafilahs.’ In this regard, motivate people during Dars and Bayanaat and make individual efforts afterwards.

9. When new Islamic brothers come to Masjid, describe to them, making individual effort, the importance of religious knowledge and learning Sunnah so that they can get prepared to travel with the Madani Qafilah. Besides, motivate them by telling the blessings and excellence of travelling with Madani Qafilahs and inspiring parables of Dawat-e-Islami. If you meet such an Islamic brother who is affiliated with the Madani environment for a long time, motivate him to travel with the Madani Qafilah by making him realize the importance of travelling with Madani Qafilahs. Further, create in them the mindset that every Sunni belongs to Dawat-e-Islami, but we need to act upon at least the following five Madani In’amaat in order to become a true follower of Dawat-e-Islami:

- To travel with a 3-day Madani Qafilah every month.
- To attend the weekly Ijtima’ from beginning to end.
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- To participate in ‘the area visit for the call towards righteousness’ from beginning to end.

- To practice Fikr-e-Madinah, and to fill in the booklet of Madani In’amaat and submit it to the relevant responsible Islamic brother on the 1st of every Madani month.

- To spend at least two hours every day performing the Madani activities of Dawat-e-Islami.

10. When making individual efforts to motivate someone to travel with a Madani Qafilah, if time allows, you should relate to him the parables of sacrifices made by our pious predecessors. Also tell him about the way of overcoming the obstacles one encounters after he has made up his mind to travel in the path of Allah. Thereafter, inform him about the worldly blessings of travelling with a Madani Qafilah in addition to the benefits of the afterlife.

11. Remember! Making individual effort in order to prepare a Madani Qafilah is much more effective than delivering a Bayan among people. The character of the individual effort-making person also plays a significant role. If we are practicing Muslims, those meeting us will get impressed with Dawat-e-Islami. On the other hand, if there is contradiction [i.e. difference] between what we say and what we do, there is a strong chance that the Islamic brothers who spend time with us may have an ill opinion.

12. The Islamic brothers, who have been prepared to travel with the Madani Qafilah, should be served with refreshments such as biscuits, fruits and bakery items. This will enhance their affections for the Madani environment, and Satan will fail to
prevent them from travelling with the Madani Qafilah, إن شاء الله عز وجل.

13. Do not give up your efforts after you have made an Islamic brother travel with a Madani Qafilah. Continue to make individual effort upon him even after he has returned from the Madani Qafilah so that he affiliates himself with the Madani environment permanently.

(6) Qualities of Ameer of the Qafilah

Dear Islamic brothers! The Madani working of Dawat-e-Islami is flourishing and greatly strengthening day by day. By the grace of Allah! Every Madani activity is performed in a well-organized way after it has successfully gone through the initially experimental stage. It is now as clear as day that if we want to promote the Madani working of Dawat-e-Islami throughout the world with a wish to achieve our Madani aim (i.e. I must strive to reform myself and people of the entire world), we will then have to strengthen our Madani Qafilahs.

In order work towards this goal, we will have to make constant efforts to motivate every Islamic brother to travel in the path of Allah so that every Muslim becomes a follower and Muballigh (preacher) of the Holy Quran and sacred Sunnah and calls others towards righteousness. In addition, we will also have to travel with Madani Qafilahs regularly.

The progress and success of these Madani Qafilahs depend upon the fact that the participants of the Qafilah should be trained so nicely that they wish to travel again and again after they have travelled once and that they develop a deep interest to motivate others to travel.
Our Madani Markaz has provided us with a guide in the form of a schedule, facilitating the process of giving excellent training during the Madani Qafilah. In order to ensure the absolute observance of the schedule, the Ameer of the Qafilah must be a well-mannered, well-wisher, wise, able to understand the psychology of others and a Madani mindset-possessing experienced Islamic brother. If the Ameer of the Qafilah is incompetent, this will cause such losses as chaos, confusion, non-observance of the schedule, angry arguments, ill opinion and even the breaking up of the Qafilah. Resultantly, the aims of the Qafilah may also remain unachieved. In short, a competent Ameer of the Qafilah is a vital need for the success of Madani Qafilahs.

Remember! Although it is not essential for the Ameer of the Qafilah to be a certified Islamic scholar, he must have the following attributes.

1. Eagerness to learn Fard knowledge.
2. Wisdom and strategy.
3. Good manners.
4. Tolerance.
5. Seriousness.
6. Passion to serve others.
7. The ability to maintain unity among Islamic brothers, making them perform the assigned tasks.

**Madani pearls about training the participants of Madani Qafilah**

While training the participants of the Madani Qafilah, the Ameer of the Qafilah should focus on the following points:
1. Mindset of obeying Ameer

The Ameer of the Qafilah should motivate the participants of the Qafilah to obey him in the following wording:

Dear Islamic brothers! The appointment of the Ameer of the Qafilah is aimed at performing all the tasks of the Qafilah in a well-organized way. Whenever we go on a journey, we should choose any Islamic brother as the Ameer. The Holiest and Noblest Prophet ﷺ has stated: If three persons are travelling together, they should make anyone of them as the Ameer.

It is essential that people obey the Ameer, but the Ameer should consider himself to be the servant of his travelling companions. In other words, people should obey the Ameer but he should consider himself as their servant and well-wisher instead of feeling superior.

Dear Islamic brothers! I am appointed by the Madani Markaz to serve you. I make a polite request to you that whenever I ask you to do anything, please do it in the light of the above guidance. If you find something lacking, then please reform me following the manners of conveying ‘the call to righteousness’.

2. Discipline

The most important task of the Ameer of the Qafilah is to keep the participants of the Qafilah individually as well as collectively busy with certain acts of worship according to the schedule such as conveying the call to righteousness, offering Salah, making Zikr of Allah ﷺ, reciting Salat-‘Alan-Nabi ﷺ, learning and teaching. The more discipline they maintain during the Madani Qafilah, the easier they will find it to follow the schedule. By its blessing, they will achieve great successes in accomplishing the aims of the Qafilah.
In order to maintain discipline during the Madani Qafilah, unity among Islamic brothers is a key requirement. Therefore, it is essential for the Ameer of the Qafilah to attempt to maintain unity among the Islamic brothers of the Qafilah, especially on the following occasions:

1. Having meal
2. Making them recite Du’a during the journey.
4. Taking rest at night.
5. During journey
6. Offering Nawafil, Ishraaq, Chasht and Tahajjud.
7. Calling Sada-e-Madinah.
8. Calling others towards righteousness

Indeed, mutual understanding and unity can only be created when all Islamic brothers of the Madani Qafilah show affection for one other for the pleasure of Allah ﷺ. Similarly, the Ameer of the Qafilah should also have affection for them. About those who have affection for one another for the pleasure of Allah, the Beloved and Blessed Prophet ﷺ has stated: One who has three qualities will gain the pleasure of faith.

- One who loves Allah ﷺ and His Prophet ﷺ more than the entire universe
- One who loves someone solely for Allah ﷺ.
- One who hates to become an unbeliever after accepting Islam as much as [he fears] being thrown into fire.

(Sahih Bukhari, Kitab-ul-Iman, vol. 1, pp. 17, Hadees 16)
Once the loving atmosphere is created among the participants of the Madani Qafilah, every Islamic brother will try hard to fulfil the responsibility of calling others towards righteousness like a sincere Muballigh of Islam. Everyone will have the same goal ‘I must strive to reform myself and people of the entire world,’ Moreover, this aim will bind all the participants of Qafilah together with love and brotherhood, and everyone will enjoy a good time during the Qafilah.

3. Madani Mashwarah

The Ameer of the Qafilah should decide all the matters of the Qafilah with mutual understanding during the Madani Mashwarah with the participants of the Qafilah. By its blessings, they will not feel isolated but rather they will feel active and honoured, developing their interest and treating the Ameer of the Qafilah with respect.

By means of consultation, responsibilities are easily divided among each other and different aspects of every task are highlighted to deal with. Seeking consultation is the Sunnah of our Blessed and Beloved Prophet ﷺ, as in the glorious Quran, Allah ﷻ has said:

وَ شَأْوَرُوهُمْ فِي الْأَمْرِ ۗ فَإِذَا عَرَضْتَ فَقَتُوْكَلْ عَلَىِّ اللَّهِ

And consult with them in affairs; and when you decide firmly upon something, then rely upon Allah.

[Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah Aal-e-‘Imran, verse 159)
The Holy Prophet ﷺ has said: ‘The one who intends to do something and asks for advice about it and makes decision for the pleasure of Allah ﷺ, so he is guided to the best work.’

(Shu’ab-ul-Iman lil-Bayhaqi, vol. 6, pp. 75, Hadees 7538)

Sayyiduna Hasan Basri ﷺ has said, ‘Whenever a nation seeks mutual consultation, Allah ﷺ guides them to their best opinion.’ (Tafseer Qurtubi, vol. 2, pp. 193, Taht-al-Aayah 159)

Before Mashwarah, the Ameer of the Qafilah must make all the participants realize that ‘we are travelling with the Madani Qafilah with an important objective. We, therefore, need to be serious. Interrupting someone during conversation, many Islamic brothers’ speaking together and making jokes and sarcastic remarks are all extremely inappropriate things.

Ameer of the Qafilah should listen to all suggestions carefully during the Mashwarah so that no Islamic brother gets discouraged. If someone’s suggestion is not given due consideration, he may avoid giving his suggestion next time. Hence, Ameer of the Qafilah will not be able to get benefit from his intellectual ability. If someone’s suggestion is not practicable, even then admire its good aspects. If possible, besides encouragement, explain to him the reasons due to which certain aspects of his suggestion are not practicable.

The participants of the Qafilah should also be made to have the mindset that it is impossible to act on the suggestion of every single person when many people give suggestions on one matter. Therefore, if the suggestion of any Islamic brother is not implemented, he should not mind it.
**Good behaviour with Madani Qafilah’s participants**

A good Ameer of the Qafilah is the one who aims for the pleasure of Allah عزّ وجلّ, shows sincerity in achieving his objective, treats the trainee Islamic brothers with deep affection and keeps struggling for their training. He wins the hearts and minds of the trainee Islamic brothers in a way that whatsoever task he assigns them to carry out remaining within the bounds of Shari’ah, they do it without reluctance.

Some Ameer of the Qafilah complain that the participants of Madani Qafilah do not obey them. The reason of this issue is quite clear, i.e. the Ameer of the Qafilah does not know how to make them obey him. Talking to everyone in a commanding tone every time, considering oneself superior to Islamic brothers and scolding them severely for little mistakes in an insulting tone, etc. are such things which make the participants of the Madani Qafilah hate the Ameer-e- Qafilah.

Remember! Love for a person makes people obey him. Therefore, it is essential that a strong relation based on love and brotherhood should be established between the participants and the Ameer of the Qafilah. The Ameer of the Qafilah should himself very actively follow the schedule of the Qafilah because the practices of the Ameer of the Qafilah cause effects on the entire Qafilah. If the Ameer of the Qafilah is a regular traveller of Madani Qafilahs, a follower of Madani In’amaat and a pious Islamic brother, then all participants of the Qafilah will act upon Madani In’amaat. On the other hand, if he is a non-practicing person or lazy in following the schedule of the Qafilah, then the participants of the Qafilah may also become lazy.
The travellers of Madani Qafilah are very touchy. They could be offended by minor issues. Therefore, the Ameer of the Qafilah should deal with everyone according to their psychology and should avoid sadness and dullness in order to prevent them from boredom. Moreover, he should stay cheerful remaining within the bounds of Shari’ah.

Our most Beloved Prophet ﷺ would also remain cheerful according to his glory and rank. Sayyiduna Abdullah Bin Haaris رضي الله عنه has said, ‘I have not seen anyone more smiling than the Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah ﷺ’.

(Sunan-ut-Tirmiži, Shumaail, vol. 5, pp. 542, Hadees 226)

If you follow the above guidelines for the purpose of training the participants of the Qafilah, it will become a memorable Qafilah of yours, إن شاء الله عز وجل.

(7) Madani pearls of managing Madani Qafilah
(How should Madani Qafilah be managed from beginning to end?)

By Ameer-e-Ahl-e-Sunnat, Abu Bilal Muhammad Ilyas ‘Attar Qadiri Razavi

Madani pearls to be followed before travelling

1. Before departure, the participants of the Qafilah should be informed about provisions [i.e. things needed for the journey], time of departure and destination [i.e. the place where Qafilah will go].

2. Before the time of departure, the participants of the Qafilah should reach the present place, for example, the Madani
Markaz Faizan-e-Madinah so that they get the training and depart conveniently after they have fulfilled other needs.

3. The Islamic brothers should note down in their diaries necessary guidelines provided to them before departure.

4. Travel with the Madani Qafilah according to the schedule. A Madani Qafilah should consist of at least 7 Islamic brothers or 12 at the most.

5. The Ameer of the Qafilah should have a Sunnah box, a mat, a stone to tie on the belly, clay pots, rubber band to develop the habit of eating with three fingers as per Sunnah, announcement cards of Azan and Iqamah.

6. Ameer of the Qafilah should also have a Madani Qafilah pad, the card of intentions for Madani Qafilah, stuff of Madani In’amaat and specially he must have an Attari pad.

7. During the Madani Qafilah, distribute the booklets, and cassettes of Bayanaat and Madani Muzakarah by Ameer-e-Ahl-e-Sunnat wa-s-salaf st-tallam-wa al-adlie.

8. After ‘Training’ Ameer of the Qafilah should first introduce himself to all participants of the Qafilah, then he should ask them to introduce themselves. In this way, he will come to know about the names of all the Islamic brothers and they will also get to know each others’ names.

9. Ameer of the Qafilah should write the names and addresses etc. of all the participants of the Qafilah including his own name and address in the form and then submit it to the Madani Tarbiyyat Gah or to the area responsible Islamic brother for Madani Qafilah. He should also register the same in the progress report form.
10. The Ameer of the Qafilah should teach Islamic brothers Sunnah and Manners about the following topics:

   a. The Sunnah and the manners of travelling.
   b. Manners of going to market.
   c. Respect for Masjid.
   d. Furthermore, the new Islamic brothers should be taught how to motivate others to take part in the activities of the Qafilah etc.

11. Before departure, the Ameer of the Qafilah should collect an appropriate amount of money from each participant for the expenses of the Qafilah and make a record of it so that an easy calculation of the expenses can be made at the end of the Qafilah.

12. All the participants should deposit an equal amount of money for the Madani Qafilah. If it is not possible, some Islamic brother should deposit the remaining money on behalf of those who have deposited less money. If not possible either, the Ameer of the Qafilah should explicitly take permission from each participant rather than informing them in unclear words. But do not embarrass the one who has given less money by pointing him out in front of all the participants. For example, the Ameer of the Qafilah should say to each participant: I have received 92 rupees from each participant except for one who has given 63 rupees. Do all of you allow him to eat and drink etc. equally? (Permission will be considered valid only from those who have given it. If someone has not given permission, it is necessary to keep a separate record of his money.)
13. He should have a look at necessary things such as stove, dinning mat and pots, etc. If anything is missing, it should be included.

14. Take Faizan-e-Sunnat, booklets and other necessary Islamic books. Take spices also, if required.

15. Before the departure, all Islamic brothers should offer two Rak’aat Salah for travel but ensure that it is not a Makruh time.

16. Then, they should depart after making Du’a which should be led by Ameer of the Qafilah.

17. Every two Islamic brothers should be made companions of each other by the Ameer of the Qafilah.

18. Two friends or acquaintances [i.e. those who know each other] should not be made companions. Instead, a new and a senior Islamic brother should be made companions.

19. Get prior information about the time and means of transport by which you have to travel; such as train or bus. Travel by the transport which is convenient for you.

**Madani pearls to be followed during journey**

20. Now each Islamic brother should himself carry his luggage and walk with his companion. It is better to walk in pairs in a queue instead of walking separately. Keep reciting Salat-‘Alan-Nabi صلى الله عليه وسلم using a Tasbih (rosary) or motivate each other to promote Sunnah and to reform oneself as well as the people of the entire world.

21. Similarly, get permission from Ameer of the Qafilah before boarding the vehicle.
22. Always get on the vehicle patiently. Avoid pushing and shoving.

23. Ameer of the Qafilah should get on the vehicle after all have boarded. When all have seated themselves, then he should sit on a seat, otherwise he should keep standing or sit on the floor.

24. Ameer of the Qafilah should lead the Du’a of travelling or allow someone to do so.

25. Do not make a noise in the bus like the fools. Nor hit your hand on any part of the bus.


27. Travelling companions should remain together throughout the journey. Avoid useless talking altogether. Make each other memorize Sunnah and Du’as.

28. If you feel tired and sleepy during the journey, then take a rest instead of talking.

29. If the travellers of the Madani Qafilah are sitting separately during the journey, they should politely start conversation with the person sitting next to them. Introducing Dawat-e-Islami to him, they should invite him to travel with the Madani Qafilah.

30. Remain silent, if anyone asks a question or makes an objection. If appropriate, make him meet the Ameer of the Qafilah.

31. Every Islamic brother should take care of his luggage himself and carry it himself.

32. Avoid getting on or off the running bus or vehicle.

33. Whenever you get on the bus, Say Salam and sit on any vacant seat. Meet other travellers and ask politely about their health etc. It is stated in a narration: ‘When two Islamic brothers
promote brotherhood among each other, both of them should first tell their names as well as the names of their fathers, families and tribes so that a strong friendship is established.

34. Do not argue about any topic. If anyone does, say to him ‘I am only a learner. Please contact scholars of the Ahl-e-Sunnah.’

35. The Ameer of the Qafilah should greatly serve the participants of the Qafilah, considering it to be a privilege, not a burden.

A blessed Hadees states ‘سُمِّيَ الْقُوُّمُ خَادِمِيَّهُم’ The chief of the nation is [their] servant.

He should carry their luggage one by one. Give all of them good and equal treatment. Do not spend much of his time with any one only.

36. No matter how many mistakes the participants of the Qafilah make, he should never express anger. Otherwise, it will result only in loss. He should only show softness, tenderness and gentleness.

37. When the bus reaches the area or the city where the Qafilah is to stay, then all Islamic brothers should get off it with the permission of the Ameer of the Qafilah showing strict discipline. Keep your eyes lowered while passing through the marketplace. Keeping eyes lowered is a blessed Sunnah of the Beloved Prophet ﷺ.

There is a great risk of unlawful gazing because of seeing here and there. It is narrated: If a man sees the beauty and charm of a non-Mahram woman, melted lead will be poured into his eyes on the Day of Judgment.
38. Talk to one another about the Madani aim, i.e. ‘I must strive to reform myself (by acting upon the Madani In’amaat) and people of the entire world, ان شَآء الله عَزَّ وَجَلَّ (by travelling with Madani Qafilah) or continue to recite Salat-‘Alan-Nabi صلى الله عليه وآله وسلم and to make Zikr. Walk in pairs with companions. Whenever you recite any Du’a on the way, recite it in a low voice.

**Madani pearls of training place**

39. When the Qafilah reaches its destination [i.e. Masjid], enter it placing the right foot first. Recite the Du’a and make the intention of I’tikaf. Properly place the luggage at any corner of the Masjid and cover it with any shawl etc.

40. Ameer of the Qafilah should meet the administration and the Imam of the Masjid as well as the Halqah Nigran and Qafilah responsible Islamic brother of the Zayli Mashwarah of that area and inform them about the arrival of Madani Qafilah etc. (After consulting with them and providing information to them, assign responsibilities and start following the Qafilah schedule).

41. Do not interfere in any matter of the Masjid. Do not even ask permission for Azan and Iqamah. If they give you permission themselves without your request, there is no harm in it.

42. Avoid those things which may make people have a negative opinion about you. For example, avoid lying in the Masjid after Azan has been called. Refrain from laughing, joking, shouting and making a noise.

43. Remain a ‘well-wisher’ of the Masjid. Further, being a well-wisher of those who come to Masjid to offer Salah, request them politely to attend Dars and Bayan.
44. At a present time every day, the Ameer of the Qafilah should tell the participants about the schedule of that day and assign different responsibilities to them with mutual understanding such as making announcement, delivering Dars and Bayan, staying awake, if necessary, during the rest time in order to protect the luggage etc., waking Islamic brothers for Tahajjud and Fajr, individually requesting those going out of the Masjid during Dars and Bayan to attend them, making people sit near the Muballigh, writing the names and addresses of those attendees after the Bayan who make the intention of travelling with Madani Qafilahs, bringing things from the marketplace, cooking food, serving it and washing the pots etc.

45. Lunch and dinner should be prepared together. Come back soon if you go to market for buying foodstuffs, because a market has been called the house of Satan.

46. After Salat-ul-Fajr, deliver a 7-minutes Bayan. Then hold a Madani Halqah, reciting 3 verses from Kanz-ul-Iman, reading 4 pages from Faizan-e-Sunnat, reciting Shajarah Attariyyah and then memorizing last 10 Surahs or holding Madrasa-tul-Madinah till Salat-ul-Chasht and Salat-ul-Ishraq.

47. During a Madani Qafilah, a cassette Ijtima’ should be held after Salat-ul-‘Isha instead of reading out any booklet from Rasaail-e-Attariyyah. During the cassette Ijtima’, play the cassette of a Bayan (speech) one day and the cassette of a Madani Muzakarah the other day. In case of any difficulty, read out any booklet from Rasaail-e-Attariyyah for 26 minutes.

48. Invite local Islamic brothers to eat meal. Serve refreshment foods and fruits to those who come to the Masjid by means of
individual efforts. The spirit of brotherhood will be established.

(On the very first day, Ameer of the Qafilah should obtain permission from each participant for spending money on serving refreshments. If even a single person does not permit, then it will be necessary to maintain a separate record of his expenses.)

49. On the very first day, the Ameer of the Qafilah should make up his own mind and motivate other participants as well as the local Islamic brothers to prepare a new Madani Qafilah from that area during the same on-going Qafilah.

50. Do everything following Sunnah. If anyone offers meal, eat it in the Masjid. Do not go to the home of anyone as long as possible.

51. Offer all Salahs in the first row with the first Takbeer of the Jama’at.

52. At the end of the rest time, wake up the sleeping or resting Islamic brothers by gently pressing their feet.

53. The importance of the learning-and-teaching sessions should be highlighted. All Islamic brothers should attend all sessions.

54. Motivate the local Islamic brothers to travel with a Madani Qafilah on the spot.

55. Anyone travelling with a Madani Qafilah once should be trained so effectively that he participates in the local Madani activities and travels with a 3-day Madani Qafilah every month.
56. Always deliver Bayanaat on positive topics that can reform the character of listeners.

57. Do not interfere in the routine practices and the organizational matters of the locality.

58. On the last day, visit any shrine humbly to get blessings, if possible.

59. A congregational Du’a should be held on the last night.

60. Fill in the Madani Qafilah form during the Madani Qafilah.

61. Apologize to the Masjid administration as well as to the locals on the last day.

62. Give at least 92 rupees to the Masjid administration with mutual understanding for the Masjid expenses and electricity bill etc.

63. On the last day, all should clean the Masjid together.

64. On the third of a 3-day Madani Qafilah, a Bayan after Maghrib and a Dars after ‘Isha should be delivered.

**Madani pearls of departure**

65. Near the departure time, all should recite the poetic couplets of Ameer-e-Ahl-e-Sunnat ‘Ah Madani Qafilah Ab Jaa Raha hay Laut ker’ given at the end of this book.

66. Follow manners during the journey while returning from the Madani Qafilah.

67. Upon returning, all participants along with the Ameer of the Qafilah should come to the Madani Markaz (where the Madani Qafilah had departed from) and submit the progress report.)
68. The Ameer of the Qafilah should write a daily record of expenses. If he relies on his memory rather than keeping the record of expenses in writing, this might bring about many mistakes. It is Wajib to keep a record of every penny spent and to return the share of every participant to him from the leftover money.

69. The Ameer as well as the participants of the Qafilah should apologize to each other.

70. Teach what you have learnt during the Madani Qafilah to the Islamic brothers of your locality.

71. Try hard to promote Madani activities in your locality.

**Madani Pearls in honour of Masjid**


Dear Islamic Brothers! As the participants of the Madani Qafilah spend most of the time at Masjid, it is appropriate to learn a few etiquettes about Masjid’s honour. The participants the Madani Qafilah should make the intention of I’tikaf as soon as they enter Masjid. During I’tikaf, it is permissible to engage in necessary worldly conversation keeping voice down and taking care about the honour of the Masjid. One should not shout while talking. The Masjid shouldn’t echo with sounds of ‘oi’, ‘what’ and bursts of laughter; this is impermissible and a sin. Remember, even a Mu’takif is not allowed to speak about worldly matters unnecessarily.
Sayyiduna Hasan Basri has narrated that the Prophet of Rahmah, the Intercessor of Ummah has said:

يَأْتِيُّ عَلَى النَّاسِ رَمَانُ يَسْتَجِرُونَ حَدِيثَهُم
فِي مَسَاجِدِهِمْ فِي أَمْرِ دُنْيَاهُمْ فَلاَ تَجَالِسُوْهُمْ فَلَا يَسْتَجِرُونَهُمْ بِلَهِ يَقِيمُهُمْ حَاجَةً

Translation: Upon people, a time will come when they will talk about worldly matters in Masajid. Do not sit with them, for they have nothing to do with Allah.

(Shu’ab-ul-Iman, vol. 3, pp. 87, Hadees 2962)

Sayyiduna Abu Hurayrah has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind has said:

مَن سَعِيَ رَجُلًا يَنْبِدُ صَالَةً فِي الْمَسْجِد
فَقُولُوا لَا رَبَّهَا اللَّهُ عَلَيْكَ قَالَ الْمَسَاجِدُ لَمْ تُنْبِينِ لَهَذَا

Translation: Whoever finds someone searching loudly for his lost thing in the Masjid, should say ‘May Allah not let you find what you have lost because Masajid have not been made for this purpose.’

(Sahih Muslim, pp. 284, Hadees 568)

Dear Islamic brothers! The people who look for their lost shoes or other things in Masajids should learn a lesson from the foregoing blessed Hadees. We must prevent every such activity that causes a noise and desecrates i.e. disrespects the Masjid’s honour. Masajid are not made for worldly conversations, joking, laughing and other
useless activities. Instead, they are made for divine worship. The blessed companions would strongly dislike loud conversations in the Masjid, as mentioned in the following narration:

Sayyiduna Saa’ib Bin Yazeed has said, ‘I was standing in the Masjid when someone threw a tiny stone at me. As I turned round I saw that it was Sayyiduna ‘Umar Farooq A’zam. He asked me (with gestures) to bring those two men to him. I did as he said. Sayyiduna ‘Umar asked them, ‘Where are you from?’ They replied ‘Taif.’ He said, ‘If you were the residents of Madina-tul-Munawwarah (who are well aware of Masjid’s honour) I would definitely punish you because you raised your voices in the Masjid, as mentioned in the following narration:

(Sahih Bukhari, vol. 1, pp. 178, Hadees 470)

Sayyiduna Mulla ‘Ali Qaari has narrated with the reference of Muhaqqiq-‘alal-Itlaaq Shaykh Ibn Hammam:

Translation: Mubah (permissible) talk in the Masjid is Makruh (Tahreemi) and ruins good deeds. (Mirqat-ul-Mafatih, vol. 2, pp. 449)

Sayyiduna Anas Bin Maalik has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind has said:

(Al-Jami’-us-Sagheer, pp. 322, Hadees 5231)
Dear Islamic brothers! Read the foregoing narrations repeatedly and tremble with fear of Allah! A Mu’takif enters the Masjid to get reward, but (Allah forbid) a lot of sins may be written in his book of deeds due to useless talking and laughing. Even speaking about permissible worldly matters in the Masjid ruins good deeds. Therefore, remain calm and quiet in the Masjid. Be serious even when delivering or listening to Bayan. Do not say any such thing that can make people laugh. Neither laugh yourself nor let others laugh because laughing in the Masjid causes darkness in the grave. However, there is no harm in smiling, if necessary. In order to develop the mindset of honouring the Masjid, please travel with the Madani Qafilahs of Dawat-e-Islami on a regular basis.

صلوا على الحبيب صلى الله تعالى عليه وتحمد

Nineteen Madani pearls regarding Masjid

It has been narrated: A Masjid headed towards the court of Allah to complain about the people engaging in worldly conversations inside it. Some angels met it on the way and said, ‘We have been sent to ruin them (i.e. the people who engage in worldly conversations inside the Masjid).’ (Al-Hadiqa-tun-Nadiyyah, vol. 2, pp. 318)

It is narrated that the people who backbite and engage in worldly talk in the Masjid, angels complain about them to Allah due to the foul smell of their mouth. (Backbiting is strictly Haraam and worse than even fornication).

If these are the harmful consequences of engaging in permissible worldly conversations unnecessarily in the Masjid, then how harmful the impermissible and Haraam acts in the Masjid would be! (Ibid)
A tailor is not allowed to sew clothes in the Masjid; however, he can do so if the purpose of his stay is to prevent children (from entering the Masjid) and take care of the Masjid. Similarly a writer cannot do paid work in the Masjid. (Fatawa-e-Hindiyyah, vol. 1, pp. 110)

Do not throw any kind of rubbish inside the Masjid. Sayyiduna Shaykh ‘Abdul Haq Muhaddis Dihlvi has narrated in ‘Jazb-ul-Quloob’: If even a very small particle (e.g. splinter etc.) is thrown in the Masjid, it (the Masjid) feels pain as a human feels pain when there is a small particle of something in his eyes.

(Jazb-ul-Quloob, pp. 257)

Spitting, blowing nose, taking out dirt from nose or ear and staining the Masjid wall, floor, mat or carpet and breaking pieces off the Masjid’s carpet or mat, are all prohibited. There is no harm in blowing nose with a handkerchief, if necessary. Do not throw the Masjid rubbish at such a place where it may be disrespected. If you want to take your shoes with you in the Masjid, take them off and dust them off outside before you enter. If there is dust on the soles of your feet then wipe them off with something like a handkerchief before entering the Masjid.

After performing Wudu, dry your feet properly in the Wudu area. Walking inside the Masjid with wet feet dirties the Masjid floor and mats, leaving stains on the mats.

Now, some of the Masjid’s manners described by A’la Hadrat, Imam-e-Ahl-e-Sunnat Maulana Shah Ahmad Raza Khan in his Malfuzaat are being presented:

Running or stamping feet in the Masjid is not allowed. After making Wudu, do not let a single drop of water drip from your washed body parts onto the Masjid floor. (Remember! Letting
drops of water drip onto the Masjid floor from washed body parts is prohibited).

Whenever you go from one part of the Masjid to the other (for instance, from the courtyard of the Masjid to the inner portion or vice versa) place your right foot first. If the prayer-mats are laid on the floor of the Masjid, step onto them with your right foot first and also step off them onto the floor of the Masjid with your right foot (i.e. whilst walking, step onto every mat with your right foot first). Likewise, when the Khateeb (religious orator) steps onto the Mimber (the pulpit-like structure) he should place his right foot on it first and he should also step off the Mimber with his right foot first.

If you sneeze or cough in the Masjid, try to keep the voice as low as possible. The Beloved and Blessed Prophet ﷺ disliked the loud voice of sneeze in the Masjid. One should also avoid belching. If it is not possible to stop belching, one should keep the voice of belch as low as possible whether or not he is in the Masjid. Care should also be taken in this regard whilst one is present in an Ijtima’ or before a religious personality.

It is stated in a Hadees, ‘A man belched in the presence of the Holy Prophet ﷺ. He ﷺ said, ‘Keep your belch away from us as the one who eats much in the world will be the hungriest in the Hereafter.’ (Sharh-us-Sunnah, vol. 7, pp. 294, Hadees 2944)

One should not make sound while yawning whether he is in the Masjid or anywhere else because yawning is the laughter of the devil. Try your best to keep your mouth closed (because) when a person yawns the devil spits into his mouth. If yawn does not stop, press your lower lip with your upper teeth. If it doesn’t stop either, avoid opening your mouth too much and put the back of your left
hand on the mouth. As yawning is from the devil and Prophets ﷺ are safe from it, so if you begin to yawn, recall that the Prophets ﷺ never yawned, this thought will instantly stop the yawn. *(Radd-ul-Muhtar, vol. 2, pp. 413)*

Joking is already forbidden, and strictly impermissible in Masjid.

Laughing in Masjid is forbidden because it causes darkness in grave; however, there is no harm in smiling when appropriate.

Do not throw anything on the Masjid floor, but place it on the floor gently. In summer, people often use hand-operated fans and then throw them onto the floor of the Masjid, causing sound. (Do not throw cap, shawl etc. and also avoid creating sound whilst dusting the Masjid floor with shawl or handkerchief). Some people place sticks, umbrellas etc. onto the Masjid floor carelessly producing sounds. This is not allowed. Respecting the Masjid is Fard for every Muslim.

Breaking wind in the Masjid is prohibited. Those who are not in I’tikaf should go out, if necessary. Therefore, a Mu’takif should eat less food during I’tikaf and keep his stomach rather empty so that he may not need to break wind except when in the toilet. He will not be allowed to leave the Masjid for this (but he can go to the toilet located within the vicinity of the Masjid).

Stretching legs towards Qiblah is prohibited everywhere and one should avoid doing so towards any direction in a Masjid as it is quite inappropriate at such an honourable place.

Once Sayyiduna Sari Saqati ﷺ was sitting in a Masjid alone. He straightened out his legs. Suddenly he heard a voice of Haatif from a corner of the Masjid: ‘Should you sit in this manner in the
court of kings?’ He immediately folded his legs and did not stretch them out again till his death.

(Take care even when rocking babies/children and putting them to sleep that their legs are not towards Qiblah; it is also important to ensure that their direction is not towards Qiblah whilst making them pass urine etc.)

Entering a Masjid with used shoes on is the disrespect and desecration of the Masjid. (*Derived from: Al-Malfooz, part 2, pp. 377*)

**SOME NECESSARY QUESTIONS AND ANSWERS ABOUT MADANI QAFILAHs**


Learning the rulings about Halal and Haraam is Fard (mandatory)

The Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah صلّى الله تعالى عليه وسلم has said: ‘The one who learns one or two or three or four or five rulings about the Faraaid of Allah عَزَّوَجَلَّ and memorize them properly and then teach others will enter Jannah.’

(*Attargheeb Wattarheeb, vol. 1, pp. 54, Hadees 120*)

A’la Hadrat Imam-e-Ahl-e-Sunnat Maulana Shah Imam Ahmad Raza Khan ﷺ has stated, ‘It is an absolute Fard for every individual to learn Shar’i rulings regarding his present state including the rulings of Halal and Haraam as every human being is dependent upon them.’ (For detailed information, read from page 623 to 630 of *Fatawa Razawiyyah*, volume 23.)
Cooking of food by Madani Qafilah participants in Madrasah’s kitchen

Question: Is it permissible for the participants of a Madani Qafilah who are staying in the Masjid adjacent to a Jami’a-tul-Madinah to cook food in the kitchen of the Jami’a-tul-Madinah?

Answer: It is not permissible because donation money is spent on the gas bill, matches, pots and pans etc. It is also likely that sometimes people make pots and pans etc., Waqf for the Jami’a-tul-Madinah. In this case the outsiders do not have Shar’i permission to use them. It is, therefore, necessary for the participants of the Madani Qafilah to keep stoves and pots etc. with them. Even in case of not having enough salt they should not take it from the Madrasah. Keep in mind that it cannot be taken even by saying such sentences as: come on, let’s take it now, we will pay for it later or we will give back more than what we have taken.

In addition, it is a request that the food be cooked in such a place of Fina-e-Masjid or even out of Masjid from where smoke and foul smell etc. should not enter the Masjid. It is necessary to make sure that the carpet and floor etc. do not become dirty at the time of cooking or eating the food or washing the dishes, etc. These precautions should be taken everywhere.

Cooking of food by Madani Qafilah participants in Fina-e-Masjid

Question: Is it permissible for the participants of a Madani Qafilah to cook food in the Fina-e-Masjid?

Answer: It is Wajib to protect Masjid from foul-smelling things. If Masjid can be saved from the foul smell (of raw meat, raw garlic,
raw onions and that of lighting a match etc.), while food is being cooked in the Fina-e-Masjid, then it is permissible. However, the above mentioned precautions should be kept in mind.

**Can participants of Madani Qafilah eat food of Jami’a-tul-Madinah?**

**Question:** Can the participants of a Madani Qafilah eat the food cooked for the students of Dawat-e-Islami’s Jami’a-tul-Madinah or any other Madrasah?

**Answer:** They cannot eat it.

**Can someone else use blankets of Madrasah?**

**Question:** Can the participants of a Madani Qafilah who are staying in a Masjid in cold weather use the blankets etc. of the students of the Jami’a-tul-Madinah?

**Answer:** Other than the students, the blankets given to the students can only be used by teachers, staff members and guests. They cannot be used by the participants of the Madani Qafilah or common Muslims. However, if the blankets-donating person has explicitly given permission for the travellers of the Madani Qafilah and any other Muslim to use them, then they can use them.

**Question and answer regarding expenditures of Madani Qafilah**

**Question:** Suppose that seven Islamic brothers travel with a 3-day Sunnah-Inspiring Madani Qafilah of Dawat-e-Islami. All of them deposited 92 rupees each with the Ameer of the Qafilah except one
Islamic brother who deposited 63 rupees. They all eat food etc. together during the Madani Qafilah. Is there any harm in it?

**Answer:** If the money is to be jointly spent on the needs of all the participants of the Qafilah, it is necessary that each participant deposit an equal amount of money. If those, who have given less amount of money, continue to eat and drink etc. equally, then they will be sinner because of getting involved – without Shari permission – in the share of those who have given more amount of money. The Holy Prophet ﷺ has stated: The blood, wealth and respect of a Muslim are Haraam for another Muslim.

*(Sahih Muslim, pp. 1386-1387, Hadees 2564)*

Commenting on the above Hadees, the famous commentator Mufti Ahmad Yar Khan عليه السلام has stated: No Muslim can take the wealth of another Muslim without his permission. A Muslim can neither dishonour another Muslim nor kill him unjustifiably and oppressively because these are all grave offences.

*(Mirat-ul-Manajih, vol. 6, pp. 553)*

**All should deposit equal amount of money for Qafilah**

All should deposit an equal amount of money for the expenditures of Madani Qafilah. If it is not possible, some Islamic brother should deposit the remaining money on behalf of those who have deposited less money. If not possible either, the Ameer of the Qafilah should explicitly take permission from each participant rather than informing them just as a formality. But the one who has given less money must not be made ashamed by pointing him out in front of all the participants. For example, the Ameer of the Qafilah should say to each participant: I have received 92 rupees from each participant except for one Islamic brother who has given 63 rupees. Do all of you allow him to eat and drink etc. equally? Permission
will be considered valid only from those who give it. If someone does not give permission, it is necessary to keep a separate record of his money.

**Amount of money is equal but intake of food is not equal**

**Question:** It’s a big issue. Even if all the participants have deposited an equal amount of money, some of them eat less whereas some of them eat more. Please tell us any possible solution to this problem?

**Answer:** It’s a different matter. If some eat less and some eat more, then there is no harm in it in this case. Sadr-ush-Shari’ah, Badr-ut-Tareeqah, ‘Allamah Maulana Mufti Muhammad Amjad ‘Ali A’zami has stated on page 381 of the 3rd volume, part 16 of Bahar-e-Shari’at, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: If many people have given an equal amount of money to prepare food so that they can all eat it together, there is no harm in it even if some of them eat less and some of them eat more. Similarly, if travellers eat their food together, there is no harm in it no matter some will eat less and some will eat more and no matter the food of some travellers is more tasty or expensive than that of others. *(Fatawa ‘Aalamgiri, vol. 5, pp. 341-342)*

**Madani Qafilah and hospitality of guests**

**Question:** During the Sunnah-Inspiring Madani Qafilahs of Dawat-e-Islami, some locals and passers-by are often invited to join in the meal, what is the ruling on this?

**Answer:** The Ameer of the Qafilah should obtain permission for this from each participant of the Qafilah on the very first day. If even a single person does not give permission, then it will be necessary to keep a separate record of his money.
Remaining money of Qafilah

**Question:** If the money collected from each participant is leftover in the end of the Qafilah, how should it be spent?

**Answer:** The Ameer of the Qafilah should write a record of expenses on a daily basis. Relying upon memory rather than keeping the record of expenses in black and white might bring about many mistakes. It is Wajib to keep a record of every penny spent and to return the share of every participant to him from the leftover money. However, if any participant of the Qafilah is willing to donate the money of his share to some righteous act, he can do so. If all have agreed, the remaining money can also be donated to the Masjid where the Qafilah stayed.

What to do, if money donated by someone else for Qafilah is left over?

**Question:** If someone has travelled with a Madani Qafilah with the money donated by anyone else, and that money is left over, can he himself spend it on some righteous act?

**Answer:** He cannot do so. He cannot even feed others the food bought from that money. He cannot also spend that money on something other than the requirements of the Qafilah. He must return the leftover money to its owner otherwise he will be a sinner. It is therefore safer to obtain full authority in clear words from the money-donating person. For example, permission should be obtained from him in these words: The money you have given can be spent on feeding food to other Islamic brothers and giving gifts to new Islamic brothers. If left over, it can also be donated to Dawat-e-Islami. Therefore, please give full authority to spend it on any pious and permissible act. Those travelling with Madani
Qafilah from their own pockets earn more reward and face fewer issues. Maintain moderation in spending and gain blessings in the worldly life as well as in the afterlife.

**Half life, half wisdom and half knowledge**

Sayyiduna ‘Abdullah Ibn ‘Umar رضي الله تعالى عنهما has narrated that the Beloved and Blessed Prophet صل الله علیه وآله وسلم has stated:

1. To be moderate in spending money is half life and
2. to love people is half wisdom and
3. to ask a good question is half knowledge.

*(Shu’ab-ul-Iman, vol. 5, pp. 254, Hadees 6568)*

Commenting on all the three parts of the above Hadees separately, the famous commentator, Hakeem-ul-Ummat Mufti Ahmad Yar Khan صلى الله عليه وسلم has stated: ! How wonderful saying it is!

1. Prosperity depends upon two things: Earning and spending. To spend money is quite an art. Everyone knows how to earn but only a few know how to spend. One who has mastered the art of spending will always remain happy, إن بسِّاء الله عز وجل.

2. The greatest achievement obtained by wisdom is to love people and gain their love. You can obtain many worldly and religious benefits by creating love for you in their hearts. Once you have captured the hearts of people, you can turn them towards any pious direction by calling them to righteousness such as Salah, Hajj, etc. But be careful not to displease Allah عز وجل and His Prophet صلى الله عليه وآله وسلم for the love of people. One should love people for the pleasure of Allah عز وجل and His Prophet صلى الله عليه وآله وسلم.
3. Two things are very important for knowledge and education: Questions from students and answers from the teacher. Both of these complete the knowledge. If a student asks a good question, he will get a good answer. (Mirat-ul-Manajih, vol. 6, pp. 634-635)

What to do if the money donated for poor but spent on rich

**Question:** If someone gives some money to an area-level Qafilah responsible Islamic brother of Dawat-e-Islami asking him to spend it on the expenses of the Qafilah of poor Islamic brothers but the responsible person spends that money on the Qafilah expenses of fairly rich new Islamic brothers so that they can get closer to the Madani environment, what is the Shar’i ruling on this issue?

**Answer:** Such a responsible person is actually an irresponsible one and a sinner because of making this mistake. He must compensate for it besides repenting of it. If the person who has given the money wants, he can forgive it. If he does not forgive, then the amount of money misused is to be paid by that responsible person from his own pocket or new permission will have to be taken from the money-donating person for spending the money being given by that responsible person from his own pocket. Whenever someone gives donation on condition that it be spent on the needs of the poor only, it is better and safer to make the following clarification to him before receiving the donation: Please remove the condition of the poor and give full authority to spend the money on any pious and permissible act. This money may be spent on the Qafilah expenses of the poor as well as the rich, partial expenses of some people and full expenses of some others and the hospitality of guests in Masjid etc.

(Remember that the permission obtained only from the owner of the donation will be considered valid. If the donation-giving person
is not the owner but rather he is the son or brother or servant of the owner, then the permission obtained from this representative of the owner is of no use. It is necessary to obtain full authority from the real owner. However, if the owner has already granted all these permissions to his representative, then the permission given by the representative will become valid.

**Can the donation received for Madani Qafilah be spent on other Madani activities?**

**Question:** Can the donation received for the Madani Qafilah be spent on other activities of Dawat-e-Islami?

**Answer:** No. It must be kept separately. If it is spent on other Madani activities, it will become necessary to make compensation and repentance. It is therefore safer to make the habit of making the following careful clarification to the donor instead of receiving donation from him for a particular use: Please allow us to spend the donation you have given on any sort of pious and permissible act.

**How is it to take the rich to Ijtima’ from donation money?**

**Question:** If someone has given donation for taking some poor Islamic brothers to the International Sunnah-Inspiring Ijtima’ of Dawat-e-Islami (held annually at Sahra-e-Madinah, Madina-tul-Awliya Multan) but the representative who has received the donation takes his own fairly rich friends to the Ijtima’, what should the representative, who is now ashamed of it, do?

**Answer:** It is Wajib to spend the donation on what it is collected for. The representative has defalcated. He must compensate for it by giving the donor as much money from his own pocket as he has spent on the travelling or other expenses of the rich. He must also...
repent of it. Always keep this principle in mind that whatever the donor instructs about his donation remaining within the bounds of Shari’ah must be carried out. If he has laid down the condition of spending the donation only on the travelling and other expenses of the poor, then it must be spent accordingly. If he has explicitly said: Spend my donation only on travelling expenses; then it must be spent only on travelling expenses, not even on foods. Similarly, if he has laid down the condition of spending his donation only on the travelling expenses of so-and-so Islamic brothers for the annual Ijtima’, then it will be necessary to take only those particular people to the Ijtima’; any other cannot be taken to the Ijtima’ with this money. If those particular people do not go to attend the Ijtima’ or the donation is left over in any way, then the leftover money must be returned to the donor.

Likewise, if the donor has laid down the explicit condition of taking the Islamic brothers of a certain area to the Ijtima’, then the Islamic brothers of any other area cannot be taken to the Ijtima’ with this money. In short, one who collects or receives donation should not make any use of the donation with one’s own will. He should not eat even a single morsel of the food bought or prepared from that money nor should he let anyone else eat it otherwise he will be held accountable on the Day of Judgement.
CHAPTER 2

SCHEDULE OF MADANI QAFILAH

This chapter contains:

The blessings of following the schedule of Madani Qafilah, Bayanaat for the training of Madani Qafilah, provisions for Madani Qafilah, brief and detailed schedule of Madani Qafilah, Madani pearls of making individual efforts, persuasions for individual efforts, important information about various training Halqahs (circles), besides, area visiting for calling towards righteousness and the method of calling out Sada e Madinah as well as further topics have also been added.
Chapter 2
Schedule of Madani Qafilah

Excellence of Salat-‘Alan-Nabi

It is stated in the booklet ‘101 Madani Pearls’ authored by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyaee, the Beloved and Blessed Prophet ﷺ has stated: On the Day of Judgment, there will be no shade except for the Arsh (Throne) of Allah ﷺ. Three persons will be under the shade of the Arsh (Throne) of Allah ﷺ. Someone asked: O the Beloved Rasool ﷺ! Who will be those people? He ﷺ replied:

1. The one who removes the trouble of anyone from my Ummah.
2. The one who revives my Sunnah and
3. The one who recites Salat-‘Alan-Nabi ﷺ abundantly.’

(Al-Budur-us-Saafirah, Hadees 366)
Blessings of following the schedule of Madani Qafilah

Dear Islamic brothers! If we follow Madani Qafilah schedule, we will reap countless blessing and benefits, ﷽. For example:

1. By virtue of following the schedule, every task will be completed in a timely manner, and no one’s time will be wasted.
2. Participants of the Qafilah will get more chance to learn.
3. Full attention will be paid by the participants of the Qafilah to learn.
4. If we succeed in developing the mind-set of following the schedule, we will also be able to develop the mindset of obeying.
5. By following the schedule, at least four types of people will reap blessings:
   - The travellers of the Madani Qafilah
   - People joining the Madani Qafilah during the journey
   - The locals of the area where Madani Qafilah will be staying
   - The locals of the areas of the participants of the Qafilah will also be benefited after the Madani Qafilah has returned.
6. The participants of the Qafilah will be easily prepared to travel again.
7. Islamic brothers will have the privilege of learning the correct way of delivering Dars and Bayan.
8. The locals of the area where the Madani Qafilah will stay will also be keen to travel with the Qafilah.
9. Islamic brothers will also learn to cook for themselves and thus help in reducing the expenses of the Madani Qafilah.

10. Islamic brothers will develop mutual affection amongst one another.

11. Observing discipline and utmost courtesy, the Imam (the prayer leader) and the members of the committee of the Masjid will also get impressed.

12. It will help motivate the local Islamic brothers who have become lazy thus failing to carrying out Madani activities.

13. Madani Qafilahs will travel in an organized and efficient way on a regular basis.

14. One will obtain steadfastness and firmness in acting upon the Madani In’amaat.

Dear Islamic brothers! You have observed that following the schedule brings uncountable benefits. Therefore, it is wise thing to follow the schedule during the Madani Qafilah and to motivate others to do so. In particular! If the Ameer of the Qafilah (Madani Qafilah leader) is determined to follow the schedule, then the other participants of the Qafilah will also follow his footsteps. Remember! In order to persuade others to do something, one has to set an example for them first.

**Going on a Madani Qafilah journey**

Dear Islamic brothers! In order to follow the schedule easily during the Madani Qafilah, we should receive guidance at the beginning before we are going on a Madani Qafilah journey. Because the Islamic brothers travelling with the Madani Qafilah who receive
guidance are better able to reap the blessings in the most effective way and succeed to spend their time as per the prescribed instructions of the Madani Markaz. On the contrary, those travelling with Madani Qafilahs without receiving guidelines may face different problems. Therefore, the responsible Islamic brothers should always depart Qafilah after providing training to the participants of the Qafilah. Here are two training Bayanaat (speeches) for the convenience of the trainers & instructors:

**TRAINING BAYANAAT FOR THE DEPARTURE OF THE MADANI QAFILAH**

First training Bayan

**Excellence of Salat-‘Alan-Nabi**

Dear Islamic Brothers! It is stated in *Al-Qaul-ul-Badi*’ that a man saw a scary creature in his dream. Terrified, he asked, ‘Who are you?’ The creature replied, ‘I am your bad deeds.’ The man asked, ‘How can I get rid of you?’ The reply came, ‘By reciting Salat-‘Alan-Nabi in abundance.’ (*Al-Qaul-ul-Badi*, pp. 113)

صَلَّوَا عَلَى الْحَبِيبٍ صَلَّى اللَّهُ عَلَيْهِ ِعَلَى مُحَمَّدٍ

Dear Islamic brothers! We are the humble bondsmen of Allah and the devotees of His Beloved Prophet. Life is certainly very short. With every passing moment, we are getting closer to our death. Soon we will be lowered into our dark grave. Salvation lies in
obeying the commandments of Allah ﷺ and following the Sunnah of the Merciful and Compassionate Prophet ﷺ.

To enable us to spend our life carrying out the commandments of Allah ﷺ and follow the Sunan of the Renowned and Revered Prophet ﷺ, Ameer-e-Ahl-e-Sunnat ‘Allamah Maulana Muhammad Ilyas ‘Attar Qadiri Razavi has given us a great Madani aim, that I must strive to reform myself and people of the entire world, إن شاء الله عز وجل. To reform ourselves, we have to act upon Madani In’amaat, and to reform the people of the entire world, we need to travel with the Madani Qafilahs. If we sincerely devote our lives, striving for this great aim, we can become pious bondmen of Allah ﷺ, achieve the success in the worldly life as well as in the Hereafter, إن شاء الله ﷺ.

It is stated in the booklet, ‘Nayk Bannay ka Nuskha’ authored by Ameer-e-Ahl-e-Sunnat, Dear Islamic brothers! Do you really want to become righteous? Then, you will have to make some efforts. By the grace of Allah ﷺ! I have formulated 72 and 63 Madani In’amaat for Islamic brothers and Islamic sisters respectively which are in the form of a questionnaire and can be obtained from Maktaba-tul-Madinah. Read them carefully. I pray that the one sincerely acting upon them is blessed by Allah ﷺ with the neighbourhood of His Beloved Prophet ﷺ in Jannat-ul-Firdaus.

Ameer-e-Ahl-e-Sunnat دامث تبکارانہم العالیہ has further stated: Dear Islamic brothers! Some of you may find it difficult to act upon the Madani In’amaat, but do not lose courage. It is stated in Kashf-ul-

1 Method of Becoming Pious
Khifa: ‘The best act of worship is the one which involves more hardship. (Kashf-ul-Khifa, pp. 141, vol. 1)

Shaykh Sayyiduna Ibraheem Bin Adham has stated: The tougher the deed is in this world, the heavier it will be on the scale on the Day of Judgement.’ (Tazkira-tul-Awliya, pp. 95, vol. 1)

Once you start acting upon Madani In’amaat, it will become easy for you to do, إن شاء الله عز وجل. You may have experienced your teeth chattering when sitting for Wudu (ablution) in winter, but as you begin to make Wudu plucking up the courage, though you feel very cold in the beginning you gradually start to feel normal. Every tough task follows the same principle and procedure. For instance, if a person suffers from a deadly disease, he becomes anxious at first but gets accustomed to it slowly and gradually with the passage of time, building up his stamina as well. An Islamic brother suffered from sciatica disease – it generally causes pain from hip joint throbbing down into ankle and it continues for months and even for years. He was worried about it. I (Ameer-e-Ahl-e-Sunnat) consoled him saying that Allah عز وجل will do what is better. Do not worry. Once you get used to it, it will become easy to bear. When he met me after sometime, he informed me that he still had the pain but he had become accustomed to it.

Madani In’amaat is a means by which we can become obedient to Allah عز وجل and make our hereafter better. No doubt, Satan [Shaytan] will become a hurdle repeatedly between your and Allah’s friendship, but do not give up. No matter how much your Nafs [self] and Satan get displeased, you should continuously keep acting upon the Madani In’amaat. If all of you accept the booklet of Madani In’amaat from the bottom of your heart for the pleasure of Allah عز وجل and start acting upon it, then very soon you will see its blessings in this world إن شاء الله عز وجل.


Let not Satan deceive you

Hujjat-ul-Islam, Imam Muhammad Ghazali has stated in *Kimiya-e-SA'adat*: A disciple of Shaykh Abu Usman Maghrabi once asked him: ‘Sometimes my tongue keeps doing the Zikr (remembrance of Allah عزّ وjadّ) of Allah عزّ وjadّ without the concentration of my heart.’ Shaykh Usman Maghrabi replied, ‘This also is something worth expressing gratitude that Allah عزّ وjadّ privileged one of your organs (i.e., tongue) to do His Zikr.’ He who is not able to concentrate on Zikr of Allah عزّ وjadّ, Satan sometimes misleads him into whispering. If you are not able to concentrate on Zikr of Allah عزّ وjadّ then stay quiet because doing such Zikr may become the cause of disrespect. Hujjah-tul-Islam,
Imam Muhammad Ghazali has stated: There are three types of people, who counter such evil whispers:

- The first type of people are those who, on such occasion, say to Satan: ‘Thanks for reminding, I will, now, initiate the Zikr of Allah عز وجل with absolute concentration of my heart to defeat you’, thus rubbing salt into Satan’s wounds.

- Second type of people are those foolish who respond to Satan ‘Well said, because when heart is not present, then what is the use of merely moving the tongue’ Therefore, they stop doing Zikr of Allah عز وجل. These foolish people think that they have acted wisely but the fact is that they were deceived by Satan who they considered their sympathiser.

- Third type of people are those who say: ‘Even though we could not keep our hearts present but still it is better to keep tongue moist with Zikr of Allah عز وجل than staying quiet. However, doing Zikr of Allah عز وجل with the presence of heart is much better than doing it without the presence of the heart’.

(Kimiya-e-Sa’adat, pp. 771, vol. 2)

Dear Islamic brothers! Have you seen! It is better for us to continue performing even if we are unable to perform it with the presence of heart. Anyhow, keep acting upon the Madani methods of becoming pious. Sooner or later, إن شاء الله عز وجل we will achieve our goals.

Alhamdulillah! We are privileged to travel in the way of Allah. How wonderful it is to travel in the way of Allah! One can have the privilege of acting upon Madani In’amaat with the blessing of Madani Qafilah.

Remember! We will have to travel regularly with Madani Qafilahs in order to remain steadfast in becoming pious. We should thank
Allah profusely for granting us to travel with Madani Qafilah in the company of devotees of His Beloved for learning Ilm-e-Deen.

[الحمد لله عز وجل], travelling with Madani Qafilah is a great means of earning countless virtues. Words cannot express our feelings for the greatness of the devotees of Prophet who travel in the way of Allah. They not only procure the mercy of Allah on every step by the blessing of travelling in the way of Allah but also have the privilege of following the Sunnah of Prophets and the blessed companions and treading in blessed way of the saints.

الحمد لله عز وجل! One gets the opportunity of learning the knowledge of Deen by travelling in the path of Allah. There are numerous virtues and blessings of gaining the knowledge of Deen. Let us listen to some blessed Ahadees in regards to travelling in the path of Allah:

Sayyiduna Abu Sa’eed Khudri has said, the Beloved Prophet has stated: ‘Whoever sets off to acquire the knowledge of Deen in the morning or evening, is the dweller of Jannah.’ (Kanz-ul-’Ummal, pp. 61, vol. 10, Hadees 28702)

Sayyiduna ‘Amr Bin Qays narrated that the Beloved Prophet has stated: ‘The one whose feet get covered with dust in the path of Allah, Allah will make the hellfire forbidden for his entire body.

(Al-Mu’jam-ul-Awsat, pp. 151, vol. 4, Hadees 5533)

Dear Islamic brothers! Have you seen that by the blessings of travelling with the Madani Qafilah, one not only gets countless virtues but also, for the one who travels in the way of Allah, according to blessed Hadees, there is a glad tiding for him of freedom from the hellfire and also of becoming worthy of Jannah.
Therefore, at first, Satan tries his best to prevent the individual from travelling with Madani Qafilah so that he cannot remain steadfast in acting upon Madani In’amaat and if somebody succeeds in travelling with Madani Qafilah with the blessings of Allah ﷺ, then Satan tries to get that person to commit such acts during the Madani Qafilah due to which there is a pile of sins for him instead of reward.

If we travel according to the prescribed method of Madani Markaz, then ﷺ, we will be safe from Satan and reaping countless virtues will also become easier for us. In addition, it will become easy for us to act upon the Madani In’amaat.

**Last session of Tarbiyyati Bayan**

Dear Islamic brothers! Acting upon four Madani pearls is the base of our travel with the Madani Qafilah. A strong sturdy building needs to have suitable foundation to keep it from falling, as the longevity of a house depends on its foundations, similarly the success of the Madani Qafilah depends on the four rules.

Those four Madani pearls are as follows:

1. Obedience to Ameer of the Qafilah.
2. To protect oneself from the excuses and tricks of Satan.
3. Patience
4. Respect for Masajid.

**Obedience to Ameer of the Qafilah**

Whenever we travel, we should appoint an Islamic brother to be the Ameer (leader) of Qafilah as the Beloved Prophet ﷺ has stated: ‘If three people are travelling, they should appoint one of them as their [Ameer] leader.’ (Kanz-ul-’Ummal, pp. 300, vol. 2, Hadees 17496)
An Ameer is also appointed in Madani Qafilahs of Devotees of the Prophet, so that all of the affairs of the Qafilah can be carried out in an organised manner.

The element of obedience exists almost everywhere. For instance, every organization has its rules and regulations and along with a head. Similarly, there is a head of a family who manages home affairs. Those who obey the head are called obedient and gain its benefits. Therefore, we should also obey our Ameer of the Qafilah, so that we could also get countless benefits and blessings. The one who obeys his Ameer, succeeds and achieves his goal. Ameer of the Qafilah is like the engine of a train. The carriages of a train when connected with the engine, move behind the engine and reach their destination, but if they do not move behind the engine, then they get separated and go off the tracks, they do not reach their destination. Likewise, if we also travel, obeying our Ameer, we will reach our destination safely, but if we travel according to our own whims, we may suffer great troubles and tribulations.

The one who does not obey Ameer of the Qafilah forgets his Madani aim being entrapped by the tricks of Satan and spends all of his time heedlessly, even sometimes, indulges in evil suspicion. We, therefore, should make up our mind to obey the Ameer of the Qafilah at all cost.

Ways of staying away from the tricks of Satan

Dear Islamic brothers! Satan who is our open enemy, he will never be pleased to see the fortunate devotees of the Prophet acting upon the great Sunnah of travelling in the path of Allah and trying to fulfil the great Mission ‘I must strive to reform myself and people of the entire world, انَّيْشَأَاللّهُ عَزَّوَجَلَّ.’ Therefore, first of all, Satan tries his best to prevent Islamic brothers from travelling with Madani
Qafilah. If anyone succeeds in travelling with the blessings of Allah عَزِزَّالله, then he keeps on attacking him with his minions and tries to destroy and break the Madani Qafilah by using various tricks, making excuses and hatching conspiracies until the Madani Qafilah returns. For example, if the vehicle breaks down or is late, then Satan, immediately by making them impatient, tries to provoke Islamic brothers to create a scene by shouting and yelling or uttering abusive language to the vehicle or driver. Similarly, due to the tiredness of travelling and sometimes due to the lack of sleep, Satan tries his best to make Islamic brothers discourteous and fretful.

Sometimes when the food is served late or the Islamic brother did not cook it well or if it is very spicy or less spicy, Satan tries to infuriate Islamic brothers; then by making any Islamic brother violating the rules of schedule and by instigate him against others and by picking quarrel try to stir a chaos, thus creating the hostile atmosphere in the Madani Qafilah.

Another trick of Satan is to make Islamic brothers waste their time either. For this Satan, teaches the following things as well: For example, spending more time deliberately in cooking or eating, performing Ghusl (ritual bath) unnecessarily, to spend much time in washing clothes or dishes, to wander in markets with an excuse for necessary grocery items staying awake while talking till late night, and then missing the morning Halqahs of learning and teaching. [Learning session] This also is a trick of Satan that when any Islamic brothers roam around during the rest break or do something while the lights on, or converse with other Islamic brothers, it will obviously affect and disturb the rest of other Islamic brothers thus they will also feel laziness in the morning Halqah [learning session].
Therefore, it is a heartfelt request to every Islamic brother, that try to foil these dangerous tricks of Satan through the careful planning and intense passion. May Allah &ree; save us all from the evil tricks of Satan.

Patience

We will have numerous occasions to exercise patience on every step while travelling in the path of Allah. Therefore, we have to make intention to despair Satan by showing patience in the face of all the hardship we come across in the path of Allah.

The Noble Prophet &ree; has stated: ‘Whatever trouble, anxiety, hardship, distress and grief a Muslim suffers from, even if he is prickled by a thorn, so due to these sufferings, Allah &ree; removes his sins. (Sahih Bukhari, pp. 3, vol. 4, Hadees 5640)

The one who remains patient has incredible stroke of fortune as his sins are forgiven with the mercy of Allah &ree;.

Being patient upon the hardships received in the path of Allah is the beautiful Sunnah of our Holy Prophet &ree;. Would that we could also be blessed and we become like those who act upon Sunnah and we could learn how to remain patient in the face of all hardships in the path of Allah! Thorns were laid in the path of our Beloved Prophet &ree; and He &ree; was pelted with stones in –Taa’if, but still he &ree; continued to call people towards righteousness.

Whenever any Islamic brother suffers troubles while calling someone towards righteousness, he should recall the troubles and hardships suffered by the Beloved Prophet &ree; and be grateful to
Allah ﷺ enabled him to act upon the Sunnah of bearing hardships for the sake of Islam.

The respect and dignity of Masajid

Dear Islamic brothers! due to the blessings of travelling with Madani Qafilah, we are blessed with the privilege of spending day and night in Masjid, which undoubtedly is a great privilege.

Sayyiduna Abu Darda رضي الله عنه narrated that the Beloved Prophet ﷺ has stated: Masjid is the house of pious people and the one who makes the Masjid his house then Allah ﷺ guarantees a house in the Jannah for him by granting him His Mercy, His Will, and safely crossing the bridge of Siraat.

(Majma’-uz-Zawaid, pp. 134, vol. 2, Hadees 2026)

Sayyiduna Abu Hurayrah رضي الله عنه narrated that the Beloved Rasool ﷺ has stated: ‘When someone makes Masjid his abode for Salah and Zikr, Allah ﷺ shows such pleasure to him as people become extremely happy when their lost person arrives to them.’ (Sunan Ibn Majah, pp. 438, vol. 1, Hadees 800)

As there is a great reward for staying in the Masjid, similarly, there are strong warnings stating severe torments for those who do not respect and revere Masjid. Sayyiduna Hasan Basri رضي الله عنه reported that the Noblest Prophet ﷺ has stated: ‘A time will come on the people when they will indulge in worldly talks in the Masjid. Do not sit beside them because they have nothing to do with Allah ﷺ.’ (Kashf-ul Khifa, pp. 363, vol. 2, Hadees 3246)

Sayyiduna Anas رضي الله عنه has narrated: ‘Laughing inside the Masjid brings darkness in the grave.’

(Al-Jami’-us-Sagheer pp. 322, vol. 1, Hadees 5231)
Satan tries his best to indulge us in discussing worldly matters inside the Masjid, or he will try his best to provoke us to laugh over everything said in the Masjid. Therefore, all Islamic brothers should make intention that in the respect and dignity of Masjid, they will try to remain careful and dignified in manner in Masjid. Lest we travel to earn rewards in the path of Allah but Allah forbid, when we return we do not have great reward but rather end up with a large number of sins due to committing sin of disrespecting Masjid, disobeying Ameer of the Qafilah, hurting the feelings of someone, spending our precious time heedlessly.

May Allah privilege us to travel with the Madani Qafilah as per the instructions of the Madani Markaz, to obey the Ameer of the Qafîlah every moment, to respect the Masajid and observe the decorum, to protect ourselves from the tricks and conspiracies of Satan, to take care of one another and to show patience in the face of the troubles coming in the way of Allah.


Ameer-e-Ahl-e-Sunnat has stated: ‘It will be an excellent thing, if the intention of Du’a consists of further more intentions for the betterment of the Hereafter rather than making the intention merely for the relief from the difficulties of this world.

As stated in a blessed Hadees: ‘A Muslim’s intention is better than his deed.’ (Tabarani Mu’jam, pp. 185, vol. 6, Hadees 5942)
Now we are setting out for the travel of Madani Qafilah, so, let’s repeat these 72 Madani intentions of Ameer-e-Ahl-e-Sunnat and make intention of acting upon them. Upon every intention, proclaim 

72 Intentions of travelling with Madani Qafilah

1. My real motive is to travel with the Madani Qafilah.

2. I will travel at my own expense.

3. I will eat at my own expense.

4. I will recite the Du’a when boarding a vehicle.

5. If any Islamic brother does not find a seat, I will offer and insist him to occupy my seat.

6-7. If I see any elderly or ailing person I will give up my seat for him.

8. I will serve the travellers of Madani Qafilah

9. I will obey the Ameer (leader) of Madani Qafilah

10-12. I will observe Qufl-e-Madinah of the tongue, eyes, and stomach, i.e., I will protect myself from useless talks, misuse of eyes and eat less than appetite.

13. I will continue to act upon the Madani In’amaat during my travel with Madani Qafilah.

14-16. I will rectify the mistakes which I make while performing Wudu, offering Salah, and reciting the Holy Quran in the company of the devotees of Prophet (the one who has learned should intend to teach.)
17-18. I will learn Sunnahs’ and Du’as’

19. I will teach others Sunnahs’ and Du’as’.

20. I will act upon them throughout my life.

21-25. I will offer all obligatory Salahs with Jama’at in the first row with Takbeer-e-Aula.

26. I will offer Tahajjud Salah

27-28. I will offer Ishraq and Chasht Salah

29. I will offer Awwabeen Salah.

30-31. I will not waste any time; I will keep on doing Zikr of Allah. I will keep reciting Salat-‘Alan-Nabi. (One should listen quietly without reading or reciting anything during Dars and Bayan).

32. I will make Sada-e-Madinah, i.e., I will wake Muslims up for Fajr Salah.

33-35. Whenever I pass by a Masjid, I will look at it and will recite Salat-‘Alan-Nabi loudly. If possible, I will utter ‘ صلى الله عليه وسلم ’ in order to make others to recite Salat-‘Alan-Nabi as well.

36-37. If I have to go to the market, I will specially keep my gaze lowered and will recite the Du’a when entering the market place.

38-40. I will meet and greet Muslims warmly.

41. I will make a great deal of individual efforts.

42-43. I will make up Muslims’ mind to travel with Madani Qafilah immediately.
Chapter 2: Schedule of Madani Qafilah

44. I will call towards righteousness.

45. I will deliver Dars.

46. If I get an opportunity, I will deliver Sunnah- Inspiring Bayan.

47-48. I will visit the shrine of any blessed Saint of the area where the Qafilah is going to stay.

49. I will see the blessed Sunni scholar.

50. If any participant of the Madani Qafilah falls sick I will look after him.

51. If any participant of the Madani Qafilah runs out of money, I will help him financially, consulting with the Ameer (head) of Madani Qafilah.

52-54. During my travel with Madani Qafilah, I will supplicate for the well-being of myself, my family and the entire Muslim Ummah.

55-56. The Masjid where the Madani Qafilah will stay in, I will clean it including its Wudu area.

57. Even if someone offends me without any reason, I will have patience.

58-59. If I get angry being tired, I will control my anger and observe Qul-e-Madinah of the tongue.

60-62. If, for some reason, the Madani Qafilah does not get the permission to stay in a Masjid, instead of arguing with anyone, I will consider it to be a total lack of my sincerity, and will return with the Madani Qafilah supplicating with hands raised for attaining the goodness and well-being.
63. If somebody quarrels with me, even if I am in the right, I will not retaliate, and will become the deserving of the glad tiding as according to the blessed saying of the Beloved Prophet ﷺ: ‘The one who does not fight even being in the right, then a house shall be made for him in the middle part of the Jannah’ (Sunan Abi Dawood, pp. 332, vol. 4, Hadees 4800)

64-65. If someone thrashes me unjustly, instead of taking revenge, I will express my gratitude for the opportunity of acting upon the blessed Sunnah Sayyiduna Bilal رضي الله عنه.

66-68. If a Muslim gets hurt because of me, I will immediately apologize to him.

69-71. As there is a strong possibility that the rights of people can be violated when staying together, therefore I will apologize most humbly to everyone one by one.

72. While acting upon the Sunnah, I will take gifts for my family on the return of the Madani Qafilah. The Beloved Prophet ﷺ has stated: Whenever someone returns from a journey he should bring something as a gift for the family; even if it is a stone in his lap. (Kanz-ul-'Ummal, pp. 301, vol. 6, Hadees 10752)

May Allah ﷺ privilege us to travel with the Madani Qafilahs as per schedule.

Allah karam aysa karay tujh pay jahan mayn
Ay Dawat-e-Islami tayri dhoom machi ho

O Dawat-e-Islami, May Allah bless you in such a way
That, around the globe, you prosper and glow
Second training Bayan

Training for the departure of the Madani Qafilah

Excellence of Salat-‘Alan-Nabi

Sayyiduna Imam Tabarani narrated that the Beloved Prophet has stated: ‘The one who sends one Salat upon me, Allah send down ten mercies upon him. And the one who sends 10 Salat upon me, Allah send down 100 mercies upon him. And the one who sends 100 Salat upon me, Allah writes between his two eyes that this person is free from hypocrisy and hellfire and on the day of judgement, he will be kept with martyrs.’ (Al-Mu’jam-ul-Awsat pp. 252, vol. 5, Hadees 7235)

Dear Islamic brothers! We are the humble bondsmen of Allah and His Beloved Prophet. No doubt, life is very short. Every moment, we are getting close to death. Soon a time will come when we will be lowered into a dark grave. We can attain salvation only by obeying Allah and by acting upon the Sunnah of the Beloved Prophet.

Ameer-e-Ahl-e-Sunnat Allamah Maulana Muhammad Ilyas ‘Attar Qadiri Razavi has given us a great Madani aim ‘I must strive to reform myself and the people of the entire world.’ So that we can spend our life obeying Allah and acting upon the Sunnah of the Beloved Prophet for the self-reformation I will act upon Madani In’amaat and for the reform of the people of entire the world I will travel with Madani Qafilah. Furthermore, it is the great mission that if pursued sincerely,
we can become pious and successful in the world and the Hereafter.

*Kuch naykiyan kamalay jald aakhirat banalay*
*Koi nahin bharosa ay bhai zindagi ka*

Prepare for Hereafter, strive to reap virtuous deeds soon,
O brother! There is no guarantee of this life

Ameer-e-Ahl-e-Sunnat ‘Allamah Maulana Muhammad Ilyas ‘Attar Qadiri Razavi has said in his Bayan ‘Mayn Sudharna Chahta Hoon’ (I Want to Rectify Myself) Allah ﷺ has said in Glorious Quran:

وَمَنْ أَرَاىَ الْأَخْرَجَةَ وَسَعَى لِهَا سَعِيَهَا

وَهُوَ مُؤْمِنٌ قَأُولِيْكَ كَانَ سَعِيَهُ مَشْكُورًا

Imam Ahmad Raza Khan علیه السلام has translated this blessed verse in his world-renowned translation of the Glorious and the Noble Quran, known as *Kanz-ul-Iman* in the following words:

And whoever desires the Hereafter and strives for it accordingly, and is a believer - so only their effort has borne fruit.

*Kanz-ul-Iman (Translation of Quran)] (Surah Bani Israel, verse 19)

Today, we are in such a miserable state that we excessively think as how to brighten our future and for this we try to accumulate all sorts of luxuries a tall the times; such as increasing bank balance, flourishing & blooming trade and business as well as Allah ﷺ knows hatching enormous plannings in order to improve this worldly life and merely secure our worldly future. But regrettfully,
we are completely heedless of thinking for the betterment of the Hereafter as a matter of fact, we are extremely lazy in the preparation for it. Many foolish people who look forward to have a bright worldly future die early and instead of being happy due to their bright future end up with heavy-hearted when they enter their graves regrettably.

Being overly engrossed in search of worldly pleasure and luxuries as how to brighten the worldly status and remaining heedless of pondering on the betterment of Hereafter; besides, having no resolution to avoid sins and perform good deeds in future while holding oneself accountable for previous deeds is nothing but a total loss. Indeed, wise is the one who whilst keeping in view the accountability of the Hereafter strictly makes the accountability of his Nafs [self] for self-reformation, feels ashamed of his sins and feel fears of the tragic end; this exactly was the practise of our pious predecessors.

Hujjah-tul-Islam, Imam Muhammad Ghazali has narrated that once Shaykh Sayyiduna Ibn-us-Sammah calculated his age while observing Fikr-e-Madinah (Madani contemplation for self-reformation) and found it to be 60 years. Upon multiplying those 60 years with 12, it turned out to be 720 months. He further multiplied 720 months by 30 days and got a result of 21,600 days, which were the total number of days of his blessed life. Sayyiduna Ibn-us-Sammah then addressed himself and said if I had committed only one sin everyday till today then I would have committed 21,600 sins! Whereas this period probably includes such days in which I might have committed up to 1000 sins. Upon saying this, he trembled with fear of Allah, then he suddenly screamed and fell down.
Upon checking it was found that his soul had separated from his body. (*Kimiya-e-Sa’adat, pp. 891, vol. 2*)

Dear Islamic brothers! Just think! How great was the manner of observing Fikr-e-Madinah of our pious predecessors and how they would take accountability of their Nafs in order to reform it! Despite remaining busy performing good deeds all the time they would consider themselves sinful and would always fear Allah even to the extent that some of them would pass away due to the intense fear. Allah But alas! We are in such a state that despite committing sins frequently day and night, we do not feel a sense of shame and have no fear of the Hereafter. Our pious predecessors would stay awake all night in worship, would fast abundantly, would perform righteous deeds in abundance, even with, they would sob their heart out due to fear of Allah considering themselves to be the most inferior.

Sayyiduna ‘Umar Farooq would practices self-assessment for his own deeds every day. At night, he would scourge his feet asking himself: ‘Tell me what you have done today?’ (*Ihya-ul-'Uloom, pp. 137, vol. 5*)

The way Sayyiduna ‘Umar Farooq’s denouncing his Nafs [self] and practicing self-assessment with the fear of Allah was as for our teaching. It is for the reason, Sayyiduna Umar Farooq said on one occasion: ‘O people! Take account of yourselves before you are taken to account of.’ (*Ihya-ul-'Uloom, pp. 137, vol. 5*)

Dear Islamic brothers! To ponder over the deeds of one’s own past is called self-accountability or Self-Appraisal. If only we could have the privilege of self-assessment of Nafs for the deeds done all the day long by observing Fikr-e-Madinah every night, thus so that we
can become aware of the profit and loss regarding our deeds. As we try to take account of our business from our partner with great eagerness, similarly, it is extremely important to be very careful when taking accountability from our Nafs because it is very clever and cunning as it presents its disobedience in the form of obedience to us so that we perceive an evil deed as a gain whereas there is total loss in it. It does not going to end on this point, but for the purposes of self-reformation, rather, in order to improve ourselves in a true sense, we need to take account of our permissible action and matters. If we find our Nafs to be at fault, then we should strictly and strongly overcome the fault of Nafs.

Sayyiduna Imam Hasan Basri has said: ‘Hurry up! Hurry up! What is your life? It is just these breaths, for if they stop, the process of performing those deeds, through which you attain the closeness of Allah will also stop.

May Allah have mercy on the one who analysed and scrutinized his deeds and whose eyes are filled with tears on his sins.’ (Ihya-ul-‘Uloom, pp. 205 vol. 5)

Just think that we are drowned in sins from head to toe. After all, which sin is the sin, we do not commit? We are unable to perform good deeds and if we manage to perform them anyhow, they lack sincerity and fall prey to showing off by exposing it to others. Our book of deed is emptying of good deeds and filing with loads of sins. But regrettfully, we have no least attention towards the severe consequences and our self-reformation.

Therefore, in order to protect ourselves from the hellfire and to enter Jannat-ul-Firdaus, we will have to make up our mind: ‘I want to reform myself.’ For this, we have to strive to develop the fear of Allah and the true devotion towards the Noblest Prophet
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in our heart. By the grace of Allah we will refrain ourselves from the sins, offer Salah and follow the Sunnah with punctuality, travel with the Madani Qafilah, and we will fill out the Madani In’amaat booklet daily in the night practicing Fikr-e-Madinah (Madani contemplation) and submit it to the Zimmahdar (relevant representative of Dawat-e-Islami) of our By doing all these, with the Mercy of Allah and the intercession of the Beloved Prophet we will be safe from the Hell and will enter Jannah which is ultimate success.

May Allah protect our and everyone’s Iman (faith), enable us to perform Hajj again and again, always keep us under the shadow of Gumbad e Khazra (Green Dome) and make us sincere devotees of the Holy Prophet . Pluck up some courage and make a firm determination today that ‘I want to reform myself’.

Therefore, from today onwards, I will not miss any of my Salah. I will not miss any fast in the blessed month of Ramadan. I will not watch movies and dramas. I will not listen to songs and music. I will travel with the 3-day Madani Qafilahs of Dawat-e-Islami for learning the Sunnah every month. I will submit the Madani In’amaat booklet every month to the responsible Islamic brother of my area.

I will

Ilahi, raham ferma mayn sudharna chahta hoon ab
Nabi ka Tujh ko Sadaqah mayn sudherna chahta hoon ab

O Lord, shower your mercy upon me, I want to rectify myself now
For the sake of your Beloved Prophet, I want to rectify myself now

Dear Islamic brothers! Remember that the intentions we have just made of reforming ourselves, we need to travel with the Madani
Chapter 2: Schedule of Madani Qafilah

Qafilah regularly in order to act upon these intentions with sincerity and to attain steadfastness. In fact these are the great favours and blessings of Allah that He has blessed us and gathered us here today for travelling in the Madani Qafilah with the devotees of the Beloved Prophet travelling in the path of Allah.

Dear Islamic brothers! travelling in the Madani Qafilah is a great means of earning loads of virtuous deeds and of obtaining steadfastness upon them. Even the good fortune of devotees of Rasool are beyond description, that not only the Divine mercy is showering upon them on every of their steps they take in the path of Allah but they are also being blessed with the privilege of following the blessed Sunnahs of Prophets , blessed companions and our pious predecessors .

, there are many virtues of learning the knowledge of Deen. It is narrated by Sayyiduna Hasan Basri that once the Noblest Prophet has stated: ‘The one who dies in the state of learning the knowledge for the propagation of Islam, there will be only one rank between him and the blessed Prophets in the Jannah.’ (i.e., he will attain their closeness)

(Sunan Daarimi, pp. 112, vol. 1, Hadees 354)

Sayyiduna Safwan Bin ‘Assal-ul-Muraadi says that once I went in the Blessed court of Holy Prophet . The Beloved Prophet was in the Masjid, resting against His red blanket. I said, Ya Rasoolallah I am here to seek knowledge. The Holy Prophet said: ‘Dear seeker of the knowledge, you are welcome. No doubt the angels cover the seeker of knowledge with their wings. Then some angels get on to the skies by riding upon other angels out of the love for
the seeker of the knowledge due to [his quest] of the seeking of knowledge.’ *(Attargheeb Wattarheeb, Kitab-ul-‘Ilm, vol. 1, pp. 66, Hadees. 109)*

Dear Islamic brothers! Did you see that due to the blessings of travelling in the Madani Qafilah, one is not only capable of reaping countless virtuous deeds, but there are also glade tidings of freedom from the Hell fire and even the privilege of becoming the deserving of Jannah is also stated in the blessed Hadees. Therefore, for the those fortunate ones travelling in the path of Allah, in the first place, Satan tries his utmost to stop an individual from travelling him in the Madani Qafilah, so that he may not act upon the Madani In’amaat and if somebody manages to travel in the Madani Qafilah (with the blessings of the Allah ﷺ), then Satan tries to make him commit such things in the Madani Qafilah due to which he will gather piles of sins instead of virtuous deeds.

If we travel according to the prescribed instructions of the Madani Markaz, then ﷺ إن شاء الله ﷺ ل، we will be safeguarded from the tricks of Satan and it will also be easier for us to reap various virtuous deeds and in addition, it will be a lot more easier for us to act upon the Madani In’amaat.

(The last part of the training Bayan to be addressed mentioned on page: 82).

**The brief schedule and the provision of Madani Qafilah**

Session for Madani Mashwarah (Madani Consultative Circle) *(Madani Mashwaray ka Halqah)* – (9:56 A.M. To 9:30)

During this session, the first 5 minutes should be for the recitation of the Holy Quran and Na’at and the remaining 26 minutes to be spent on consultative circle meant for the revision of announcements and holding the consultations; the Ameer of the Qafilah himself
should revise the schedule and the Madani Qafilah participants should be tasked to give suggestion on each activity. Suggestion shall be taken merely as a suggestion.

**Sermon about Madani mission (9:57 - 10:37)**
This session is consist of 41 minutes. The first 26 minutes should be served in delivering Bayan from any of the booklets of Ameer-e-Ahl-e-Sunnat Hadrat ‘Allamah Maulana Muhammad Ilyas ‘Attar Qadiri Razavi  and the last 15 minutes should be served on making the mindset on one of the twelve Madani tasks.

**Session for individual worship (10:38 - 10:56)**
This session is consist of 19 minutes. During this session, the participants of the Madani Qafilah should either recite the Glorious Quran, do the Zikr of Allah  مَعِنَّٰهُ اللَّهَ  and recite Salat-‘Alan-Nabi, recite incantation from the booklet ‘40 Spiritual Cures’.

**Short invitation towards righteousness (10:56 - 11:08)**
During these 12 minutes, participants of Qafilah should be made to memorise the short version of the invitation towards righteousness. If any of the participants has already memorised it then he should be made to memorise the words of persuasion for individual efforts.

**The method of individual efforts (11:08 - 11:20)**
Ameer of the Qafilah should teach the method of Individual efforts (Infiradi Koshish) and should demonstrate the method practically; those Islamic brothers who could not memorize the complete invitation towards righteousness can also be made to memorize it in this session.
The session of the individual efforts (11:20 - 12:00)

(40 Minutes) During this session, Islamic brothers should go out to invite people toward righteousness, and try to bring them along in the Masjid. Meanwhile, some Islamic brothers should remain in the Masjid and make the mindset of one another on the 12 Madani tasks of Zayli Halqahs. In that certain period of time, meet influential personalities such as scholars, sheikhs and land lords etc., introduce Dawat-e-Islami and its departments as well as persuade them to travel with Madani Qafilah.

The session of learning Sunnah (12:00 - 12:30)

In this session, Ameer of the Qafilah should teach Sunnahs to the participants of the Madani Qafilah. The sequence of learning Sunnahs is going to be different for 3 days, 12 days, and 30 days Madani Qafilahs respectively; details are mentioned from page 154 to 157.

Lunch break (12:30)

Take your lunch and deliver 7-minute Chowk Dars (Dars at square) 12 minutes before the Azan (calling to prayers) of Zuhr prayer. Having delivered the Dars, try to bring the participants along with you in the Masjid. Those Islamic brothers who are supposed to deliver Dars in the Masajid located nearby should leave after the Chowk Dars.

Dars after Zuhr

(7 minutes) Dars will be delivered from Faizan-e-Sunnat.

Laws of Salah - (30 minutes)

In this session, the sequence of learning will be different in 3 days, 12 days, and 30 days Madani Qafilah respectively. The details are mentioned from page 154 to 157.
Session of learning the method of Dars and Bayan (19 minutes)

During this session, Ameer of the Qafilah should teach how to deliver a Dars to those participants who do not know how to deliver a Dars and should teach how to deliver a Bayan to those participants who do not know how to deliver a Bayan.

Session for memorizing Du’as (19 minutes)

In summer, this session will be held at this very time but in winter it will be held after the Isha prayer.

Session for rest

After all of the sessions, there will be break for rest until the time of ‘Asr Salah.

Announcement and Bayan after ‘Asr Salah (12 Minutes): The Bayan will be delivered on the topic ‘Virtues of calling towards Righteousness’.

Area visiting for calling towards righteousness (‘Ilaqa’i Daura Baray-e-Nayki ki Da’wat) (After-‘Asr-prayer Bayanaat are mentioned on page: 291).

Calling people towards righteousness

Area visiting for calling people towards righteousness will be carried out after the ‘Asr prayer.

Dars between ‘Asr and Maghrib

Dars between ‘Asr and Maghrib Salah should be delivered from the Faizan-e-Sunnat (edited version) and Bayanaat-e-Attariyyah. In the end, there will be session of learning and teaching Sunnah.
Announcement and Bayan after Maghrib Prayers

A good quality Muballigh (preacher) should deliver the Bayan after Maghrib and then 12 minutes of Individual efforts (Infiradi Koshish) should be made. On the first day, the topics of the Bayan: ‘The importance of travelling in the path of Allah and ‘the virtues of intentions. On the second day, persuade the [participant] to present their names [for the next Madani Qafilah] and their names should be written and on the third day, motivate Islamic brothers for travelling with Madani Qafilah by relating the sacrifices of our pious predecessors for the sake of Deen-e-Islam, and prepare them immediately for the next Madani Qafilah. (After-Maghrib-prayer Bayanaat are mentioned on page: 329)

After-Isha-prayer-Dars

7-Minutes Dars will be delivered from the Faizan-e-Sunnah (edited version)

Cassette Bayan

Before starting the CD/VCD/cassette Bayan, Islamic brothers should go out and make individual efforts (Infiradi Koshish) for 7 minutes and then prepare for the CD/VCD/cassette Bayan. If this facility is not available, then one of the booklets of Ameer-e-Ahl-e-Sunnat should be read aloud.

Revision session

Whatever has been learnt throughout the day today the Ameer of the Qafilah should revise it by himself and if someone wants to revise it voluntarily, then he should listen and also encourage him.
Pre-sleep and after waking up routines

After practicing collective Fikr-e-Madinah¹, offering Salah of Taubah, listening to someone reciting ‘Surah Al-Mulk’, there is a break for rest. Then wake up prior to (19 minutes) in the break of dawn and offer Tahajjud-Salah. Those Islamic brothers who would go to nearby Masjids to deliver Dars² should leave before Azan-e-Fajr. The call of Sada-e-Madinah³ is done after Azan-e-Fajr.

Announcement and Bayan after Fajr: (from 7 to 12 minutes)

Bayan after Fajr prayer should be delivered on one of the following topics:

- Virtues of Zikr of Allah عَزْوُجَلَّ
- Virtues of پیشواللہ
- Virtues of the recitation of the Glorious Quran
- Virtues of Salat-‘Alan-Nabi.

Madani Halqah

After the Fajr Bayan, Ameer of the Qafilah should gather all participants of Madani Qafilah and conduct a session in which he should recite 3 verses of the Glorious Quran with the translation and Tafseer [commentary of the Quranic verses] as well as read aloud

¹ Fikr-e-Madinah is a term used in Dawat-e-Islami, which refers to the act of holding oneself accountable for sins, pondering over grave and resurrection, and filling in Madani In’amaat booklet whilst reflecting upon virtuous and evil deeds.

² The act of reading out passages to others from Faizan-e-Sunnat and booklets of Amir-e-Ahl-e-Sunnat.

³ Waking up Muslims for Salat-ul-Fajr.
four pages from Faizan-e-Sunnat and then recite Shajarah along with all participants.

The session of learning the last ten Surahs’ or the Halqah of Madrasa-tul-Madinah

In the 3-day Madani Qafilah, conduct a session to learn and teach the last ten Surahs. In the 12 and 30 days Madani Qafilah Madrasa-tul-Madinah for adults to be conducted\(^1\), in which full Madani Qai’dah\(^2\) should be taught.

Break for rest and breakfast after the Ishraq and Chasht prayers

Breakfast at 9 o’clock (for half an hour), thereafter Madani Halqah [learning sessions] should be resumed (at 09:30am).

List of the luggage for Madani Qafilah

- A Sunnah box
- A Madani vest
- A Madani Tahband\(^3\)
- Glasses for Madani guard
- An intentions card

\(^1\) A learning class [for Adults] for teaching and memorization of Holy Quran run in the guidance of Dawat-e-Islami.

\(^2\) First level for learning the recitation of the Holy Quran

\(^3\) A piece of clothing worn to cover the lower part of the body from the waist to the ankles
Chapter 2: Schedule of Madani Qafila

- Booklets of Madani In’amaat
- 2 Madani shawls
- Imamah Sharif (Islamic turban)
- A hat (of Islamic style that fits the head and is usually put on before wearing ‘Imamah Shareef)
- A Tasbih (rosary)
- 2 or 3 Madani suits
- A torch
- An alarm clock
- A blanket (to avoid the cold)
- The book ‘How to make oneself and others pious
- A diary and a pen
- A Madani bag to carry the luggage
- One stove
- 2 trays
- One jug and 3 glasses
- 3 pans
- 9 cups
- A kitchen knife
- 3 large spoons
- A tea strainer
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- A dining-mat
- A cloth to clean the dining-mat
- A teapot
- All the chapters of the book ‘Blessings of Sunnah’

The schedule of Madani Qafilah in detail

Dear Islamic brothers! The Madani Qafilah always starts with the session of Madani Mashwarah (session of suggestion).

(At some places in this book, Madani In’amaat are highlighted in parenthesis.)

Schedule, revision of announcements, session for suggestion
(9:30 Am to 9:56 Am)

1. Having reached Masjid, make Wudu (ablution) with the intention of being in the state of Wudu at all times and, if it is not abominable period of time then offer two Rak’aat (cycle of prayer) Salah (Nawafil).

2. Both Salahs, ‘Tahiyyat-ul-Wudu’ and ‘Tahiyyat-ul-Masjid’ have also encompassed in these two Rak’aat. If one experiences tiredness, he may have rest, however, after 5 minutes, the Ameer of the Madani Qafilah should start the session of Madani Mashwarah beginning it with the recitation and Na’at for five minutes then ask the attendees about their suggestion about the different activities, (Every morning, the session of
recitation of Quran and Na’at should be conducted at 9.30, before starting Madani Mashwarah. Madani Mashwarah session is divided into three parts:

- Revision of the schedule.
- Revision of the announcements.
- Assigning the responsibilities of Dars and Bayan with consultation. Ameer of the Qafilah should revise the schedule (26 minutes).

**Revision of the schedule**

The Ameer of the Madani Qafilah should elaborate and revise the schedule in such a manner that the participants of Qafilah understand it, it should neither be too fast nor too slow and nor slow enough that they get bored with it. The Ameer of the Madani Qafilah should revise the schedule in the three day Madani Qafilah. In the 12-day and 30-day Madani Qafilah, this responsibility can be given to other firm Islamic brothers. If any other participant of Madani Qafilah wants to do so, he should be allowed, but not to force anybody to do this act, if anybody amongst participants begins revising it then Ameer of the Qafilah should not interrupt him because the revision of schedule will be done in the following way:

Currently, the session of Madani Mashwarah is continued. The session of teaching and learning will last until 12:30pm. Then, if the food is ready, we will eat it (In the month of Holy Ramadan this part will not be discussed) according to the Sunnah while sitting down observing veil within veil by acting upon one of the Madani In’amaat. If the food is not ready we will go out, walk ahead (acting upon the Madani In’aam), lowering gaze, doing Salam to the Muslims would reach to any crowded and
bustling point and deliver Dars, keeping in mind the rights of fellow believers.

We will get ready to come early to get place in the first row for the Zuhr Salah, acting upon the Madani In’aam of offering Salah in the first row with Takbeer-e-Aula (saying ‘الله أکبر’ at the start of prayer). After the Zuhr Salah, while acting upon the Madani In’aam of delivering and listening Dars, we will be privileged to do so followed by the act of teaching and learning, we will have rest if there is a time left for it else following the Madani In’aam of ‘Asr Salah in the first row with Takbeer-e-Aula, we will offer the ‘Asr Salah along with four Rak’aat of Sunnah before the obligatory Salah. After the Salah, one Islamic brother will make an announcement and then a Sunnah inspired Bayan will be delivered. After the Bayan, acting upon the Madani In’aam of area visiting for calling towards righteousness, some Islamic brothers will go outside the Masjid to invite others towards righteousness whilst others will continue the Dars inside the Masjid. They will return to the Masjid 10 minutes before the Maghrib Salah and after attaining their physical purification and cleanliness afterwards acting upon the Madani In’aam of answering the Azan, stay quiet and during the Azan (calling to prayers) and answer to the Azan and Iqamah and while acting upon the Madani In’aam of Salah with ‘Takbeer-e-Aula’, offer the Maghrib prayer in congregation.

After the Maghrib Salah, one Islamic brother will make the announcement of Bayan and later Bayan will be delivered. After the Bayan, the brothers will make individual efforts 12 minutes) acting upon the Madani In’aam of individual effort. If the food is ready, we will eat it according to the Madani In’aam, while sitting down observing veil within veil and the spiritual lock of the stomach else
following the Madani In’aam of Isha Salah in the first row with Takbeer-e-Aula, we will offer the ‘Isha Salah. Having delivered Dars, some Islamic brothers will go out for 7 minutes and privilege to act upon the Madani In’aam of making individual efforts on Islamic brothers afterwards. 

Session of revision will be followed by the Madani In’amaat of Salah of Taubah (repentance) and listening of the recitation of Surah Mulk. Then having privileged of acting upon the Madani In’aam of collective Madani contemplation, Islamic brothers will go to bed according to Sunnah keeping Sunnah box at the head of the bed, reciting invocation and observing veil within veil as much as possible. At the appropriate time Islamic brothers will be awoken for Tahajjud prayer and they will be privileged to act upon the Madani In’aam of offering Tahajjud Salah, afterwards they will be engaged in recitation of Quran, Zikr and invocation acting upon the Madani In’aam of Shajarah-e-Attariyyah. After the Fajr Azan, all Islamic brothers will go out of Masjid in order to acting upon the Madani In’aam of to call out Sada-e-Madinah, they will return 10 minutes before the Fajr Salah and acting upon the Madani In’aam of Takbeer-e-Aula, they will offer Fajr Salah in the first row. After the prayer, one Islamic brother will make the announcement for the Bayan and then the Bayan will be delivered then the sessions of learning & teaching will be continued after the Bayan. 

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1 Waking up Muslims for Fajr Salah
sunrise, and then the session of rest will start. At 8:45 am, all the Islamic brother will be awoken, they will attain purification and cleanliness, take breakfast at 9.00 am and نبي الله ﷺ, the session of Madani Mashwarah (consultation) will be started at 9.30 am.

**Note:** The Ameer of the Qafilah should revise the schedule according to the present day. Lest the schedule is starting from Zuhr Salah, and revision should start at 9:30 am. Similarly, if the Qafilah is supposed to return at Maghrib, or Isha Salah, then the revision should be made till that time. Most importantly, on the last day of Madani Qafilah, the Ameer of the Qafilah should make the mindset of the participants saying: Ah! It is the last day of our Madani Qafilah and now we will return to Madani Tarbiyyat Gah, where we will submit the Qafilah progress; moreover, the Ameer of the Qafilah should ask them to make good intention by persuading the participants of Madani Qafilah.

Now the Ameer of the Qafilah can revise the announcements.

(2) Revision of announcements

After the revision of schedule, the Ameer of the Qafilah should deliver a Bayan about the importance of announcements and relate some Madani pearls out of the daily Madani pearls.

**Excellence of announcements**

Dear Islamic brothers! Announcement is also a link in the chain of the Bayan. If we want to deliver a Bayan, we should learn the method of making an announcement first. Announcement is also a kind of calling people towards righteousness because if someone stays in the Masjid to listen to the Bayan, and becomes a practicing believer as a result, then the announcer will also reap virtuous deeds equivalent to that practicing individual. The announcer will also
reap the reward of one year worshipping in exchange to his every single word إن شاء الله عذجل.

Hujjat-ul-Islam, Imam Muhammad Ghazali quotes that Sayyiduna Musa asked Allah عذجل, ‘Ya Allah عذجل, if someone brings his brother towards righteousness, and prevents his brother from sins then what would be the reward for such individual?’ The Merciful Lord عذجل replies, ‘I will write the reward of one year worship in exchange to his each words and I feel shyness to give him the punishment of Hell.’ (Mukashafa-tul-Quloob, pp. 48)

Madani pearls of announcement

Dear Islamic brothers! As the announcement is also a kind of calling people towards righteousness, therefore it is equally important to keep its etiquettes in mind.

- The Islamic brother who is going to make the announcement should stand in the first row near the Imam and should perform Salah to the right side of the Islamic brother who says the Iqamah.

- As the Imam finishes the Salah, the Islamic brother should stand up immediately, facing the Qiblah make an announcement and raise his voice keeping in view to the number of Salah prayers. But remember! His voice should not be too loud that the Salah offering people get disturb.

- The announcement represents an introduction to the Bayan. If it is delivered in a good manner, then the listeners will have good impression about it. If the announcement is delivered in a haphazard way, or too fast, then the listeners will have similar impression about the Bayan.

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The announcer, leaving his Chaadar (mantle) stand up and he should not fold his hands as it is done while performing Salah.

The announcer should memorize the announcement ahead of time.

The announcement should be made which is mentioned in the schedule.

The announcement should be made slowly, clearly and in a way that everyone could understand. Now (during the session of Madani Mashwarah) the Ameer of the Qafilah should stand and demonstrate how to make an announcement. Then he should ask the participant to practise of it in the same way. The Ameer of the Qafilah should not force anybody. Now, all the participants should revise the ‘Asr announcement one by one, then Ameer of the Qafilah will demonstrate the Maghrib A’laan afterwards participants will revise it then similarly, for the Fajr Salah. The announcements are given as follows:

**Announcement for Fajr**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الصَّلْوَةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولُ اللَّهِ

Dear Islamic brothers! Soon After the Du’a, there will be a Sunnah inspired Bayan. Please stay and earn abundance of rewards.
Announcement for ‘Asr

Dear Islamic brothers! Your kind assistance is needed for calling the people towards righteousness. You are requested to stay after the Du’a and earn abundance of reward.

Announcement for Maghrib

Dear Islamic brothers! Soon after the Salah, there will be Sunnah inspired Bayan. Please stay and earn abundance of rewards.

(3) Assigning the responsibilities

The Ameer of the Qafilah should assign the duties of delivering Dars, Bayan, delivering Dars and Bayan in the other Masjid along with participants, act of cooking and cleaning, etc., with consultation. Food should be prepared before the session of Mashwarah moreover gravy of two times to be prepared in one time, duties should be changed every day. Furthermore the duty of cooking and washing utensil should not be assigned to any particular person daily and he remain deprive of learning Sunnah. If necessary, one of the Islamic brothers, during the period of rest should discharge the duty of safeguarding the luggage.
Method of Madani Mashwarah

Dear Islamic brothers! Madani Mashwarah is held for following 9 activities:

1. Chowk Dars
2. Dars after Zuhr Salah
3. Announcement after ‘Asr Salah
4. Bayan after ‘Asr Salah,
5. Announcement after Maghrib Salah
6. Bayan after Maghrib Salah
7. Dars after ‘Isha Salah
8. Announcement after Fajr Salah
9. Bayan after Fajr Salah

Amongst above-mentioned nine tasks, every Islamic brother will give suggestion about only one task, suggestion shall be taken merely as a suggestion so that Islamic brothers should not make fun of it.

The consultation should be started from the right side. For example, The Ameer of the Qafilah ask the participant in this way: ‘Shaahid Bhai! Who should do the Dars after Zuhr Salah?’ Now Shaahid Bhai will humbly answer in this way: ‘It is my useless suggestion that Khalil Bhai should deliver the Zuhr Dars, further, it is up to you.’

Now the Ameer of the Qafilah should ask suggestion other Islamic brother about the ‘Asr announcement, and one by one keep asking participants of Qafilah. The Ameer of the Qafilah should give the
participants mindset of using the phrase ‘Useless suggestion’ about his suggestion as a sign of humbleness. Whoever Islamic brother is assigned a responsibility should say إن شاء الله ﷺ, whereas other Islamic brothers must say شيخ الله ﷺ (with the intention of doing Zikr of Allah ﷺ) at every time upon giving suggestion.

Through this way, both, the one who gives suggestion and the one about whom suggestion is given are encouraged. The Ameer of the Qafilah should also make up the mindset of the participants that the one who gives suggestion should give suggestion about any responsibility, excluding himself.

Dear Islamic brothers! By the blessing of following the above mentioned method of consolation, Islamic brothers, who are not acquainted with one another in Madani Qafilah will become friendly and they will be encouraged by receiving suggestion from them. The Ameer of the Qafilah should request to the Islamic brothers to give the names of those Islamic brothers too, who, at present, are not capable of delivering Dars and Bayan. The advantage of this will be that the brothers, who (yet) do not know how to give Dars and Bayan, will make up their mindset to deliver Dars and Bayan.

After having received suggestion from all the participants of Madani Qafilah, Ameer of the Qafilah will assign duties to them:

- Chowk Dars
- Duty to visit different Masajid for Fajr and Zuhr Salah
- Dars after Zuhr Salah
- Announcement after ‘Asr Salah
- Bayan after Asr Salah Dars from ‘Asr to Maghrib Salah
Those Islamic brothers who will go outside the Masjid for calling people towards righteousness should be informed in this session

Ameer of visiting area

Announcement after Maghrib Salah

Bayan after Maghrib Salah

Dars after ‘Isha Salah

Cassette-VCD-DVD Bayan after ‘Isha Salah or Dars from Rasaail e Attariyyah

Announcement after Fajr Salah

Bayan after Fajr Salah

Duty of serving food (two Islamic brothers)

Duty of awakening the Islamic brothers from sleep.

Duty of taking care of Masjid (i.e. lights, fans etc.) Duty of requesting Salah prayers to stay during the Dars and Bayan.

Responsibilities of Islamic brothers

When the responsibilities are assigned, all the Islamic brothers should write their responsibilities on their Madani pad or diary and the Ameer of the Qafilah should note down the duties of the Islamic brothers so that from time to time, he could remind them.

Session of Madani purpose (9:56 -10:37)

In this session, the Ameer of the Qafilah should deliver a Bayan for 26 minutes from any booklet of Ameer-e-Ahl-e-Sunnat ‘Allamah
Maulana Muhammad Ilyas ‘Attar Qadiri Razavi. The Bayan should not be delivered in such a way that the participants get bored. Through this Bayan, the Ameer of the Qafilah should give mindset to the Islamic brothers: ‘I want to become pious.’ Through this Bayan, the Ameer of the Qafilah should instil the passion of performing virtuous deeds into the participants, making up their mind, if they do not travel with Madani Qafilah, they begin to travel, if they do not deliver Dars, they begin to deliver, if they do not attend the congregation, they begin to attend it as well as the Ameer of the Qafilah should motivate all the Islamic brothers towards making individual effort ‘I must strive to reform myself and people of the entire world’ آن شَّآءَاللّه عَزَّزَدَلَهُ. Everyone has a mindset to act upon the Madani In’amaat in order to reform himself and travel with the Madani Qafilah for the reform of the people of the entire world and. In the end, make up the mindset for one of the 12 Madani activities of Zayli Halqahs. Madani activities of Zayli Halqahs are as follows:

5 Daily Madani activities
- Sada-e-Madinah (waking Muslims up for Fajr Salah).
- Madani Halqah after Fajr Salah Dars in the Masjid.
- Chowk Dars
- Madrasa-tul-Madinah for adults.

4 Weekly Madani activities
- Visiting area for calling people towards righteousness
- To attain weekly Ijtima from start to end
- Observing I’tikaf (staying in the Masjid) on Friday
2 Monthly Madani activities

- Madani In’amaat
- Madani Qafilah

The Ameer of the Qafilah should now say ‘I am also making a firm intention to act upon the above-mentioned Madani activities and you should also make intention to act upon them’.

Bayanaat in Madani Qafilah from the booklets of Ameer-e-Ahl-e-Sunnat in 3 day Madani Qafilah

First day: I Want to Rectify Myself (Mayn Sudherna Chahta Hoon), Keep the Masajid Fragrant (Masjidayn Khushbudar Rakhiye).

Second day: Introduction to Dawat-e-Islami.

Third day: Path to Piety (Nayk Bannay ka Nuskha)

Delivering Bayanaat from different booklets in the 3-day Madani Qafilah of every month

In 12 days Madani Qafilah

1. I Want to Rectify Myself (Mayn Sudherna Chahta Hoon)
2. Priceless Diamonds (Anmol Heeray)
3. Method to Becoming Pious (Nayk Bannay ka Nuskha)
4. Keep the Masajid fragrant (Masjidayn Khushbudar Rakhiye)
   Introduction to Dawat-e-Islami (Dawat-e-Islami ka Ta’aruf)
5. Deep eagerness towards faith (Josh-e-Imaani)
6. Backbiting – A Cancer in our Society (Gheebat ki Tabah Kariyan)
In 30 day Madani Qafilah

Dear Islamic brothers! In 30 days Madani Qafilah, the schedule is modified as following: First 3 days there is a training of Islamic brothers regarding Madani Qafilah, Then in the next 12 days Islamic brothers travel in a Madani Qafilah. Afterwards performance is assessed and 3-day additional training is provided, Thereafter, Islamic brothers will travel in 12-day Madani Qafilah, this is for the reason, Bayans are divided in to two parts as follows:

First 12 Days
(In the first 12 days, Bayanaat will delivered from the above-mentioned booklets)

Second 12 days
1. Test of the Judgment Day (*Qiyamat Ka Imtihaan*)
2. Shocks of the Deceased (*Murday kay Sadmay*)
3. Introduction to Dawat-e-Islami (*Dawat-e-Islami ka Ta’aruf*)
4. Revelation of Shroud Thieves (*Kafan Choron kay Inkishafaat*)
5. Four Donkeys of Satan (*Shaytan kay Char Gadhay*)
6. Devastations of Music (*Ganay Baajay ki Holnakiyan*)
7. Death of Abu Jahl (*Abu Jahl ki Maut*)
8. Calls of the River (*Nahar ki Sada’ayn*)
9. Fear of the Bridge of Siraat (*Pul Siraat ki Dehshat*)
10. Catastrophic Consequences of Cruelty (*Zulm ka Anjam*)
11. Causes of Bad End (*Buray Khatimay kay Asbaab*)
12. Fearsome Camel (*Bhayanak Oonth*)

**Session of individual worship (10:38 - 10:56)**

During this time (19 minutes) the Ameer of the Qafilah should try to keep all Islamic brothers busy performing individual worship. Someone should engage himself in reciting the Glorious Quran, whilst anybody can do Zikr of Allah  whereas somebody engage himself in the recitation of Durood (313 times facing Madinah), any of them can recite the Islamic incantation from the *Shajarah* or somebody recite invocation from ‘40 spiritual cures’ and somebody should keep himself busy reading book. In short, no one sit idle in this Halqah (session).

**Session of calling people toward righteousness (from 10:56 am to 11:08 pm)**

During this 12-minute session the Ameer of the Qafilah should make others memorise the brief calling towards righteousness, if anyone wants to tell it, he should do it. Having memorised the calling towards righteousness, (Targhibaat) persuasive phrases can also be added in memorising session.

**Method of doing individual effort: (11:08 -11:19)**

The Ameer of the Qafilah should teach the method of individual effort and should relate some Madani pearls regarding the individual effort.
Madani pearls of individual effort

1. Individual effort is the soul of Madani activities.
2. Approximately 99 percent of Madani activities of Dawat-e-Islami being carried out by the individual effort alone.
3. The soul of individual effort is sociability and friendly attitude.
4. It is crucial for the one who makes individual effort that he understands the mental capacity of the person he is talking to.
5. Whether it is an individual effort, Madani Qafilah, Sunnah-Inspiring sessions of Ijtimā’, or any other religious or worldly matter, one should be asked such questions directly that could likely to involve him in the risk of telling a lie. As it is an era of heedlessness and carelessness, so people tell a lie without hesitation, hence a great deal of carefulness is required in this regard.
6. There should be two Islamic brothers when going to make individual effort.
7. Islamic brothers should keep themselves busy doing Zikr\(^1\) and reciting Durood instead of talking to each other.
8. To whomever Islami brother they visit should do Salam and meet him warmly.
9. Ask the Islamic brother his name so that it lessens unfamiliarity.
10. Then say like this: ‘A Madani Qafilah of Dawat-e-Islami has been travelling in the way of Allah and is now staying at nearby Masjid situated in your locality namely (Masjid name) afterwards make an individual effort with the help of any

\(^1\) Invocations made for remembrance of Allah اللّهّ
phrase out of mentioned persuasive phrases. Go through the phrases of persuasion at page: 125)

11. Persuade him in a way that if he is already a Salah performing person, it may not give offence to him and if he is not a practicing Muslim, he might not utter this fact. Moreover, request him to offer Salah in the Masjid in his locality where Madani activities of Dawat-e-Islami are in progress.

12. Mention Relate the blessings and excellence of the Sunnah Inspired Ijtima’ and the Madani Qafilah. If the person listening to you just says ‘Yes’, encourage him to say إن شآء الله عز وجل as well. If possible, motivate him to develop the habit of saying إن شآء الله عز وجل keeping in view the meaning of it, it means: ‘If Allah wills it’ and certainly we can do nothing unless Allah wills it.

13. If the Islamic brother is ready to travel with Madani Qafilah then ask the date when he is supposed to travel, note down the date along with his name, address, phone number etc. and keep in contact with him until he is privileged to travel in the Madani Qafilah.

14. Keep in contact with him even after he has travelled with Madani Qafilah until he adapts to the Madani environment of Dawat-e-Islami and make others is travel with Madani Qafilah either.

15. Invite and request the Islamic brother to come along to Masjid saying these words: ‘الحمد لله عز وجل at the moment the session of learning and teaching is continued in the Masjid, you also join this’. 
16. If the Islamic brother is ready then take him with you to the Masjid and attend the learning session.

17. If the Islamic brother is not ready to go to the Masjid then ask him ‘When will you come? We will wait for you.’

18. Never argue or get into long discussions with anyone during the individual effort.

19. If anybody hurts or scolds, be calm and have patience and earn loads of rewards.

20. For individual efforts, take care of punctuality of time and complete within prescribed 40 minute period. Lest one spends one hour or one and a half hours, because it will affect the period of other sessions.

21. Do not criticise one another.

22. Do not indulge yourselves in committing evil suspicions or ill-opinions against the Ameer of the Qafilah.

23. Instead of arguing about any responsible Islamic brother, just speak about preparing a Qafilah from this Madani Qafilah and upon returning to your locality, discuss about Madani activities in the Zayli Halqah.

24. During the individual effort at least three Islamic brothers should stay in the Masjid and make the mindset of one another upon doing the Madani activities of the Zayli Halqah.

25. During 3-day and 12-day Madani Qafilah those Islamic brothers who could not memorise the persuasive phrases in that session can memorise in this session. Furthermore, they should tell one another after memorising.
The session of individual effort: 11:20 -12:00

During this session Islamic brothers, lowering their gaze should visit the general Muslims in an awe-inspiring way, make individual efforts upon them beginning it with saying Salam to them followed by forbidding them from committing sins, carrying out virtuous deeds, giving them the mindset of contemplating about death and Hereafter; afterwards invite them to travel with Madani Qafilah as well as request them to walk along with you to the Masjid.

This should be done with lowered gaze and in a courteous manner.

Try your utmost to communicate without staring at the face of the Islamic brother (to develop this habit, the glasses for Qul-e-Madinah (Madani Restraint) of the eyes is beneficial.)

During this period, Islamic brothers will stay inside the Masjid and make up the mindset of one another to do Madani activities of Zayli Halqahs. In that certain period of time, meet influential personalities such as scholars, Shaykhs and land lords etc., introduce Dawat-e-Islami and its departments as well as persuade them to travel with Madani Qafilah. (41 Minutes).

INSPIRATIONAL BAYANAAT
FOR INDIVIDUAL EFFORT

***

First inspirational Bayan: Sacrifices in Divine path

Allah ﷺ! It is our good fortune that we are Muslims. Just think! We have been blessed with the Noor [light] of Islam at our home, but our Beloved Prophet ﷺ suffered from a lot of...
troubles to preach it. The unfortunate unbelievers distressed him very much; they spoke ill of him and created hurdles in his path. Sometimes they put guts of camel on his holy back while he was performing Sajdah, and sometimes they wrapped a piece of shawl around his and pulled it so severely that his blessed eyes stuck out. When he went to Taif to preach about Islam, the wicked unbelievers spoke ill of him, made fun of him and even stoned him due to which his delicate body was covered in blood and his blessed shoes were filled with blood. When the Prophet of Rahmah sat down in anxiety, the cruel unbelievers would make him stand up holding his arm; when he began to walk again, they would again begin to stone him. But the Beloved and Blessed Prophet did not lose courage and continued to strive constantly. Eventually these struggles bore fruit and the light of Islam spread throughout the world.

Did you see how our Beloved Prophet preached about Islam bearing severe hardships? His companions and blessed Awliya also travelled all over the world to spread the message of Islam. They even sacrificed their lives in Divine path for the sake of Islam. It is the fruit of the struggles of those blessed Allah-loving people that the tree of Islam seems evergreen today.

The 1400-years history of the Muslims shows that we were the only nation of the world that had greatness, glory, respect and honour. But alas! The present miserable condition of the Muslims is not hidden from anyone. Why is there a huge difference between our present and our past? The Muslims of the past offered Salah but most of us do not offer it; they were the followers of Sunnah but we

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1 A unit of Salah
are fond of fashion; they performed righteous deeds themselves and motivated others to do them but we commit sins ourselves and provide others with the means of sins as well; they travelled in the divine path for the glory of Islam but we travel faraway seeking worldly wealth; they struggled to perform good deeds but we wish to get wealth. The blessed companions and Awliya made countless sacrifices for Islam. We have also been blessed with Islam but alas! We make no effort to promote and to propagate it. Today, the Muslims are openly missing Salah and committing other sins. Masajid are deserted but places of sins are enlivened. Carelessness in religion has been widespread.

Dear brother! Very soon we will die, be buried in the dark grave and reap what we sow. Frightening darkness of the grave and the horrible situations of the Judgement Day are not the things one could forget. After the Beloved Prophet صل الله عليه وسلم, Prophethood will not be granted to anyone. So now we – the slaves of the Beloved Prophet – have to strive to reform ourselves and the people of the entire world. And one of its useful means is to travel with Madani Qafilah in the company of the devotees of Rasool. Sacrificing one’s time, wealth and life, and bearing hardships for the achievement of this purpose are all great Sunnahs. While travelling with Madani Qafilah, one gets religious knowledge, which has its own excellence.

It has been narrated from Sayyiduna Abu Darda رضي الله عنه that he heard the Beloved Prophet صل الله عليه وسلم say: Whoever follows a path in search of knowledge, Allah makes the path to Paradise easy for him, and without doubt, the angels, who feel pleased with the deed of the knowledge-seeker, spread their wings for him, and without doubt the inhabitants of the Heavens and the earth, even the fish in the sea, pray for the forgiveness of the Islamic scholar.
And the superiority of the scholar over the worshipper is similar to that of the full moon over the rest of the stars, and without doubt the scholars are the inheritors of the Prophets, as without doubt the Prophets do not leave dirhams and dinars (wealth) as inheritance, but these pure souls leave knowledge as their only inheritance; so whoever gains this has gained a large share.

*(Sunan Ibn Majah, Kitab-us-Sunnah, vol. 1, pp. 145, Hadees 223)*

Dear brother! Just think! In order to fulfil worldly needs and to get worldly luxuries, people travel to other countries and stay away from their parents, wife, children and friends for many years. The afterlife is far more important than the worldly life. I request you to travel with a Madani Qafilah only for 30 days. Please make an intention and get your name noted down. May Allah grant you and me blessings in the worldly life and in afterlife!

أَهْيَّهُ يَجِبُ اللَّهُ عَلَىّ الْأَمِيَّةِ صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ

**Second inspirational Bayan: Importance of time**

Allah has made us the noblest amongst all creatures and bestowed Iman upon us for the sake of His Beloved Prophet صلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ. Allah has also created many blessings for us in the worldly life, such as the moon, the sun, air, water etc.

Dear Islamic brother! Time and life are also two advantages bestowed upon us by Allah. The wealth lost once can be regained but the time lost once can never be regained. Sayyiduna Ma’qil Bin Yasaar has narrated that the Holy Prophet صلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ has said, ‘There is no such day that comes in the world but does not make the following announcement: O offspring [children] of Aadam! I am a new creation for you. Tomorrow, on
the Day of Judgement, I will give evidence of what you do today in me. You do good deed in me so that I will give evidence of the good deed for you. After I have gone, you will never see me.’

*(Hilyat-ul-Awliya, vol. 2, pp. 344, Hadees 2501)*

Those who valued their time in the world became successful. By the grace of Allah and by valuing their time, ‘Abdul Qaadir Jeelani became ‘Ghaus-ul-A’zam’; ‘Ali Hajwayri was known as ‘Daata Ganj Bakhsh’ and Mu’eenuddin became ‘Khuwajah Ghareeb Nawaz’.

Dear Islamic brother! We should spend our time, obeying Allah and His Beloved Prophet. To keep a good company is very essential for this purpose. The Beloved Prophet has stated, ‘The example of a good and bad companion is like that of a musk-carrying person and a furnace-stoking person. The musk-carrying person will either give some gift to you or you will buy from him or you will have nice fragrance from him, whereas the furnace-stoking person will either burn your clothes or you will have foul smell from him.’ *(Sahih Muslim, Kitab-ul-Bir Was-Silah, pp. 1414, Hadees 2628)*

The pleasant environment of Dawat-e-Islami provides us with a good company. Through the blessings of this Madani environment, thousands of Muslims have been privileged to repent of sins and to tread the path of Salah and Sunnah. Those who did not use to offer Salah began to offer it, those who were habitual of unlawful gazing began to act upon the Sunnah of keeping eyes lowered, those who were fond of listening to songs began to listen to the CD/cassette of Sunnah-inspiring Bayanaat and Madani Muzakarahs¹, those who used obscene language became the reciters

¹ A questions/answers session
of Na’ats of Beloved Mustafa ﷺ, those dreaming of seeing the glamour of European countries became eager to see the green dome, those who were lost in love for wealth became concerned about afterlife, those who enjoyed dirty booklets and digests became the readers of the booklets and other religious books of Ameer-e-Ahl-e-Sunnat دامستاذ کائن‌الهم الثقیل and the scholars of Ahl-e-Sunnat دامستاذ کائن‌الهم الثقیل, those who used to tour for enjoyment became the travellers of the Divine path, those who had the motto ‘Eat, drink and be merry’ adopted this Madani aim ‘I must strive to reform myself and the people of the entire world,أَنْشَأَاللّه عَزَّوَجَلَّ.

َُْللهِ عَزَّوَجَلَّ! Sunnah-inspiring Madani Qafilahs of Dawat-e-Islami travel in Divine path for 3, 12, and 30 days and for 12 months. Through the blessings of these Madani Qafilahs, one not only offers 5-time Salah regularly but also learns Sunnahs of the Beloved Prophet ﷺ. In addition to this, he receives reward to travel to gain religious knowledge as well. You too should intend to travel with Madani Qafilah. May Allah عَزَّوَجَلَّ privilege you to travel to Makkah and Madinah again and again!

Third inspirational Bayan: Call towards righteousness

أَنْشَأَاللّهِ عَزَّوَجَلَّ! We are Muslims and every deed of Muslim should be performed for the pleasure of Allah عَزَّوَجَلَّ and His Beloved Prophet ﷺ, but unfortunately today majority of us are drifting away from the path of piety. Perhaps this is the reason why we are facing different types of troubles: Some of us are ill, some are in debt, some have family discords, some are jobless and poverty-stricken, some desire for children and some are sick of their
disobedient children. In short, everyone is suffering from some sort of trouble. Certainly the only solution to every problem of the world and the afterlife is to obey Allah ﷺ and His Beloved Prophet ﷺ.

The first Fard for Muslims is Salah, but alas! Our Masjids are deserted. Certainly ‘Salah is the pillar of religion’.

(Kanz-ul-‘Ummal, Kitab-us-Salah, vol. 7, pp. 115, Hadees 18885)

Salah pleases Allah ﷺ, Salah brings mercy, sins are forgiven by Salah, Salah prevents diseases, Salah is the means of prayers being answered. (Kanz-ul-‘Ummal, vol. 7, pp. 127, Hadees 19036)

Salah causes blessings in subsistence, Salah is the light for dark grave, Salah is the key to Paradise.

(AI-Musnad Imam Ahmad Bin Hanbal, vol. 5, pp. 103, Hadees 14668)

Salah is the Noor of Muslim. (Al-Jami’-us-Sagheer, pp. 319, Hadees 5180)

Salah is the coolness [i.e. a means of great pleasure] of the eyes of the Beloved Prophet ﷺ.

(Kanz-ul-‘Ummal, vol. 7, pp. 117, Hadees 18908)

Salah brings ease at the bridge of Siraat, the intercession of the Prophet of Rahmah, the Intercessor of Ummah ﷺ will be bestowed upon the one who offers Salah.

Allah ﷺ gets displeased with the one who does not offer Salah; the one who deliberately misses even a single Salah, his name is written on the door of the Hell. (Ibid, vol. 7, pp. 132, Hadees 19086)

Life is very short. Wise is indeed the person who makes only as many preparations for the world as he has to live in it and as many
preparations for the afterlife as he has to live in it. Many cheerful people suddenly meet their death and reach the dark grave very rapidly. In a similar way, we too will have to die, be buried in the dark grave and reap what we sow.

It is stated in a blessed Hadees: The grave calls out daily, ‘O man! Have you forgotten me? Remember! I am the place of loneliness, I am the place of strangeness, I am the place of agitation [i.e. fear], I am the place of worms and insects, I am a narrow place, except for the one for whom Allah makes me spacious.’ Then he further said, ‘The grave is either one of the gardens of Paradise or one of the pits of Hell.’

(Al-Mu’jam-ul-Awsat, vol. 6, pp. 232, Hadees 8613)

The Day of Judgement will be 50 thousand years long. People will come out of their graves. Only a mile and a quarter away, the sun will be blazing down. People will be made to stand on the extremely hot copper-made ground. A Hadees states that the bondsman will not be able to move his feet on the Day of Judgement unless he is asked five questions:

1. How did you spend your life?
2. How did you spend your youth?
3-4. How did you earn wealth and how did you spend it?
5. How far did you act upon your knowledge?

(Sunan-ut-Tirmizi, vol. 4, pp. 188, Hadees 2424)

A Madani Qafilah of Dawat-e-Islami is staying in the Masjid of your locality with the sole aim of preaching Quran and Sunnah. You also spend some of your precious moments with us and come to the Masjid where the Sunnah-inspiring Dars is going on. You will get a huge treasure of reward, إن شاء الله عز وجل. The
Greatest and Holiest Prophet has said, ‘O Abu Zar (may Allah’s peace be upon him)! For you to learn one verse of the Book of Allah in the morning is better than to offer 100 Rak’aat and for you to learn one thing about knowledge in the morning is better than to offer 1000 Rak’aat Salah, whether you act upon it or not.’

(Sunan Ibn Majah, Kitab-us-Sunnah, vol. 1, pp. 142, Hadees 419)

If you have time, please come with us right now. May Allah grant you and us blessings in the worldly life as well as in the afterlife!

Fourth inspirational Bayan: Presence in the court of Allah

Dear Islamic brother! No Muslim can deny the fact that everyone – after spending this short-lived worldly life – will be presented in the Divine court where he will be held accountable for all of his deeds. Different people will be presented in different ways. Someone will be falling into his sweat; someone will be engulfed by fear of being disgraced; someone’s back will get bent due to hunger; someone will be extremely thirsty; someone will turn pale after seeing the Hell and someone will shed tears of shame because of being prevented from Heaven.

On the other hand, some fortunate people will have no fear and grief and will be under the shade of ‘Arsh. They will be given the book of deeds in their right hands; they will be drinking water from the pool of Kawsar; they will cross the Siraat bridge very swiftly and they will enter Heaven. Certainly the first group will comprise those who had led their life disobeying Allah, while the second
group will comprise those who had spent life obeying Allah and His Beloved Rasool.

Dear brother! If we want to remain safe from the troubles of the Judgement Day, we should spend our short life in such a way that we attain the pleasure of Allah. In order to achieve this aim, we must gain religious knowledge. One of the excellent ways of gaining religious knowledge is to travel with the Madani Qafilahs of the devotees of Rasool. The Sunnah-inspiring Madani Qafilahs of Dawat-e-Islami continue to have the privilege of travelling in the Divine path for 3, 12 and 30 days and for 12 months. By the blessings of these Madani Qafilahs, one offers Salah punctually, learns the Sunnah of the Holy Prophet and gets the reward of travelling for learning religious knowledge.

It has been narrated by Sayyiduna Abu Darda that he heard the Beloved Prophet say: Whoever follows a path in search of knowledge, Allah makes the path to Paradise easy for him, and without doubt, the angels, who feel pleased with the deed of the knowledge-seeker, spread their wings for him, and without doubt the inhabitants of the earth and the sky, even the fish in the sea, pray for the forgiveness of the Islamic scholar. And the superiority of the scholar over the worshipper is like that of the full moon to the rest of the stars, and without doubt the scholars are the inheritors of the Prophets, as without doubt the Prophets do not leave dirhams and dinars (wealth) as inheritance, but these pure souls leave knowledge as their only inheritance; so whoever gains this has gained a large share. (Sunan Ibn Majah, Kitab-us-Sunnah, vol. 1, pp. 145, Hadees 223)

Furthermore, if we travel with these Madani Qafilahs changing our daily routines and staying away from our family and friends, we will get the opportunity of pondering honestly over our lifestyle. We
will have the wish of making our afterlife better. As a result, we will feel shame for our past sins and be privileged to repent of them.

As a result of travelling with these Madani Qafilahs regularly, the habit of using indecent and foul language will be replaced with reciting the Holy Quran, Salat-‘Alan-Nabi, Hamd of Allah and Na’at of Beloved Mustafa. One whose heart was full of worldly love will become anxious for the betterment of his afterlife. One who proudly followed the fashion and western culture will follow the Sunnah of the Holy Prophet. Avoiding the lifestyle of non-Muslims, one will follow in the footsteps of pious predecessors. The desire of seeing the glamour and charm of European countries will be suppressed and one will be privileged to have a deep yearning to travel to the sacred land of Makkah and Madinah. Instead of spending precious time only in earning the worldly wealth, the mindset of spending it in serving Islam for the betterment of Hereafter will be created. You should also make the intention of travelling with the Madani Qafilah.

Session of learning Sunnahs 12:00 - 12:30

The sequence and arrangement of the earning Sunnah schedule for’ 3-day, 12-day and 30-day Qafilah will be different respectively.

During this session, the Ameer of the Qafilah should show the most affectionate behaviour, not to reprimand anybody. Remember! In this session, Sunnah will be taught and memorised, plus make the mind-set of the participants to act upon the Sunnah. Lest the participants of Qafilah are made to stand and are forced to tell. If anybody wants to tell willingly himself after having memorised it, then he is to be enlisted otherwise no strictness to be carried out in anyway.
Chapter 2: Schedule of Madani Qafilah

Hay falah-o-kamrani narmi-o-aasani mayn
Her bana kaam bigar jata hay nadani mayn

*Every success in attainable through affection, and easiness
As the success is slipped through by little impoliteness*

12-Month schedule of learning Sunnahs and manners during 3-day monthly Qafilah

Muharram-ul-Haraam, the sequence of learning Sunnah and manners during 3-day Madani Qafilah:

First day: Sunnahs and manners of participating in the funeral procession and shouldering the bier. *(Namaz kay Ahkam, pp. 388)*

Second day: Sunnahs and manners of entering the graveyard. *(Namaz kay Ahkam, pp. 656)*

Third day: Sunnahs and manners of throw a handful of earth into the grave *(Namaz kay Ahkam, pp. 469)*

Safar-ul-Muzaffar, the sequence of learning Sunnahs and manners during 3-day Madani Qafilah.

First day: Sunnahs and manners of urinating (Istinja) *(Namaz kay Ahkam, pp. 660)*

Second day: Sunnahs and manners of hair-cut and removing pubic hair. *(Namaz kay Ahkam pp. 589)*

Third day: Sunnahs and manners of wearing the ‘Imamah (Islamic turban) *(Namaz kay Ahkam, pp. 644)*

Holy Rabi’-ul-Awwal, the sequence of learning Sunnahs and manners during 3-day Madani Qafilah:

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1 Purifying the affected part of body after passing waste material from the body
First day: Sunnahs and manners of wearing clothing. *(Namaz kay Ahkam, pp. 640)*

Second day: Sunnah and manners of applying the kohl (Surmah\(^1\)) *(Namaz kay Ahkam, pp. 580)*

Third day: Sunnah and manners of embracing one another. *(Namaz kay Ahkam, pp. 542)*

Holy Rabi’-ul-Aakhir, the sequence of learning Sunnah and manners during 3-day Madani Qafilah:

First day: Sunnah and manners of applying a fragrance (‘Itr). *(Namaz kay Ahkam, pp. 613)*

Second day: Sunnah and manners of applying oil and combing *(Namaz kay Ahkam, pp. 603)*

Third day: Sunnah and manners of cutting the nails. *(Namaz kay Ahkam, pp. 593)*

Jumadal-Awwal, the sequence of learning Sunnahs and manners during 3-day Madani Qafilah:

First day: Sunnahs and manners of drinking water. *(Namaz kay Ahkam, pp. 628)*

Second day: Sunnahs and manners of entering the Masjid. *(Namaz kay Ahkam, pp. 65)*

Third day: Manners and Madani pearls of sitting in the Masjid. *(Namaz kay Ahkam, pp. 68)*

Jumadas-Saani, the sequence of learning Sunnahs and manners during 3-day Madani Qafilah:

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\(^1\) Dry collyrium put on eyes
First day: Sunnah and manners of sitting in a congregation or a gathering. *(Namaz kay Ahkam, pp. 637)*

Second day: Sunnahs and manners of walking. *(Namaz kay Ahkam, pp. 632)*

Third day: Sunnah and manners of shaking hands. *(Namaz kay Ahkam, pp. 549)*

Rajab-ul-Murajjab, the sequence of learning Sunnah and manners during 3-day Madani Qafilah:

First day: Sunnah and manners of serving the guests. *(Namaz kay Ahkam, pp. 667)*

Second day: Sunnah and manners of adorning oneself. *(Namaz kay Ahkam, pp. 609)*

Third day: Sunnahs and manners of sneezing. *(Namaz kay Ahkam pp. 585)*

Sha’ban-ul-Mu’azzam, the sequence of learning Sunnah and manners during 3-day Madani Qafilah:

First day: The Method and Madani pearls of performing Tayammum¹ *(Namaz kay Ahkam, pp. 128)*

Second day: Sunnah and manners of having Sunnah style long hair. *(Namaz kay Ahkam, pp. 596)*

Third day: Sunnah and manners of talking. *(Namaz kay Ahkam pp. 552)*

Ramadan-ul-Mubarak, the sequence of learning Sunnah and manners during 3-day Madani Qafilah:

¹ An alternate of Wudu / Ghusl for getting purity when Wudu / Ghusl can not be performed due to valid excuse.
Path to Piety

First day: Sunnah and manners of eating the meal. (Namaz kay Ahkam, pp. 621)

Second day: Sunnah and manners of doing Salam. (Namaz kay Ahkam, pp. 527)

Third day: Sunnah and manners of using Miswak¹. (Namaz kay Ahkam, pp. 653)

Shawwal-ul-Mukarram, the sequence of learning Sunnahs and manners during 3-day Madani Qafilah:

First day: Sunnah and manners of travelling. (Namaz kay Ahkam, pp. 568)

Second day: Sunnahs and manners of entering and leaving the house. (Namaz kay Ahkam, pp. 557)

Third day: Sunnah and manners of wearing shoes. (Namaz kay Ahkam, pp. 646)

Zul-Qa’dah, the sequence of learning Sunnah and manners during 3-day Madani Qafilah:

First day: Sunnahs and manners of sleeping. (Namaz kay Ahkam pp. 649)

Second day: Sunnahs and manners of applying oil. (Namaz kay Ahkam pp. 603)

Third day: Sunnahs and manners of applying kohl (Surmah) (Namaz kay Ahkam pp. 580)

Zul-Hijjah, the sequence of learning Sunnahs and manners during 3-day Madani Qafilah:

¹ A twig from a tree used for brushing teeth.
First day: Sunnahs and manners of hair-cut and removing hairs below naval. (*Namaz kay Ahkam, pp. 589*)

Second day: Sunnahs and manners of serving the guests. (*Namaz kay Ahkam pp. 667*)

Third day: Sunnahs and manners of sitting (*Namaz kay Ahkam page 637*)

**Chronological order of learning & teaching Sunnah in the 12-day Madani Qafilah**

1. Sunnah and manners of eating
2. Sunnah and manners of urinating
3. Sunnah and manners for using *Miswak*
4. Sunnah and manners of sitting and standing
5. Sunnah and manners of sleeping
6. Revision of the Sunnah that have been learnt before
7. Sunnah and manners of drinking water
8. Sunnah and manners of applying ‘Itr (fragrance)
9. Sunnah and manners of sneezing
10. Sunnah and manners of entering and leaving the house.
11. Sunnah and manners of applying oil in the hair.
12. Revision of the Sunnah that have been learnt before
Chronological order to learn Sunnahs (30 days Madani Qafilah)

First 12 days
1. Sunnah and manners of Salam [Islamic greeting]
2. Sunnah and manners of eating
3. Sunnah and manners for using Miswak
4. Sunnah and manners of tying an ‘Imamah (Islamic turban)
5. Sunnah and manners of urinating
6. Revision of the Sunnah that have been learnt before
7. Sunnah and manners of sleeping
8. Sunnah and manners of talking
9. Sunnah and manners of applying ‘Itr (fragrance)
10. Sunnah and manners of wearing a dress
11. Revision of the Sunnah that have been learnt before

Second 12 days
1. Sunnah and manners of sneezing
2. Sunnah and manners of entering and leaving your home
3. Sunnah and manners of applying kohl [Surmah]
4. Sunnah and manners of applying oil in the hair
5. Sunnah and manners of making adornment
6. Revision of the Sunnah that have been learnt before
7. Sunnah and manners of wearing shoes
8. Sunnah and manners of Salam [Islamic greeting]
9. Sunnah and manners of serving the guests
10. Sunnah and manners of hair-cut and cutting nails etc.
11. Sunnah and manners of giving and paying back loan
12. Revision of the Sunnah that have been learnt before

**Note:** Sunnah and manners are mentioned on the following pages.

**Break for lunch (12:30)**

Now is the time for lunch. The Ameer of the Qafilah should make up the mind-set of Islamic brothers to eat less than their appetite and give them suggestion to act upon the Sunnah of eating with three fingers. In order to developing the habit in ourselves and making others following this Sunnah of eating with three fingers Ameer of the Qafilah should keep some rubber bands in his pocket. Every time on the occasion of having meal, he should request the Islamic brothers to put it on the finger next to the little one, it will be beneficial. It is important that Ameer of the Qafilah should explains every now and then that the use of rubber band is to develop the habit of Sunnah, as tying the fingers is not the act of Sunnah, nor it is prohibited. Also try your utmost to use clay utensils.

**Chowk Dars**

At least 12 minutes before the Zuhr Azan and following upon the Madani In’aam make the intention of giving at least two Dars from
Faizan-e-Sunnat daily for 7 minutes while taking care of public rights for example standing at the side of road without blocking the way for the passer by Muslims and cattles while.

Keep quiet when Azan is called out and answer the Azan and avoid talking with the gestures and signs and not to do any act like picking or placing something during the Azan. (During the period of Azan and Iqamah always practise in the same way).

Every Islamic brother should try his utmost to bring one Islamic brother along with him to perform Zuhr prayer and while following up Madani In’amaat offer Sunnah before the obligatory Salah, offer Saliheen the first row with Takbeer-e-Aula as well as try to be in the state of humility and fear. After the Salah make Du’a (keeping in mind all the manner and rules of the supplication). Those Islamic brothers who are supposed to deliver Dars in the nearby Masjid should leave, whereas other Islamic brothers should stay behind and listen to Dars from Faizan-e-Sunnat in the Masjid where they performed Salah and upon the calling out of Azan, No Islamic brothers is allowed to leave now.

It is stated on 697 of the 1250-page book ‘Bahar-e-Shari’at’ 1st volume, published by Maktaba-tul-Madinah, the publishing department: Ruling: He who has not offered Salah, his departure from the Masjid after the Azan is Makruh-e-Tahreemi (strictly abominable). The Beloved and Blessed Prophet ﷺ has stated: ‘Whoever hears the Azan when he is in the Masjid, then goes out and does not go out for any (legitimate) need and does not intend to return, is a hypocrite.’ (Sunan Ibn Majah, vol. 1, pp. 405, Hadees. 834)

**Ruling:** Whoever is a the Imam or Muazzin of any other Masjid that people converge due to him otherwise disperse then such a man should go to his Masjid even though Iqamah has been called
out in this Masjid. If Jama’at has already been led in that Masjid where he is an Imam or Muazzin then he is not allowed to go.

Dars from of Faizan-e-Sunnat

After Zuhr Salah the Dars should be delivered from the Faizan-e-Sunnat. One Islamic brother should be made a well wished Islamic brother who politely ask people to sit closer for listening Dars/Bayan, plus request those ones to attend Dars who are leaving. Later after the Dars Islamic brothers should do Individual effort while sitting.

The session of learning Salah

A 30-minute session for learning Laws of Salah to be conducted, whatever is mentioned in the book to be read aloud make others memorise it in this session and do not explain yourself nor argue in any matter, in case if anybody argue with you then Ameer of the Qafilah humbly say to him that it is mentioned in the book Laws of Salah (Namaz kay Ahkam, contact the scholar for further information, please contact the scholar. The sequence of this session in the 3-day, 12-Day and 30-day Madani Qafilah will be different. It is as mentioned below: This session will different for the 3, 12, and 30 days Madani Qafilah – this shall be mentioned in the next pages.

12-Month schedule of learning & teaching

rulings from laws of Salah during 3-day monthly Qafilah

Muharram

The sequence of learning and teaching from the Laws of Salah (Namaz kay Ahkam):
First day: The Method of making Ablution (Wudu), obligatory & Sunnah acts (pp. 8-16) The Ameer of the Qafilah should make Islamic brothers memorise the obligatory and Sunnah acts of ablution and the rest should only be read aloud in an understandable manner.

Second day: The Method of taking ritual bath (Ghusl) and the obligator acts (pp. 100-104). The Ameer of the Qafilah should make Islamic brothers memorise the obligatory acts of taking ritual bath and the rest should only be read aloud in an understandable manner.

Third day: Sunnah and obligatory acts of Tayammum (dry Ablution) and the Method of Tayammum (pp. 124-129). The Ameer of the Qafilah should make Islamic brothers memorise the obligatory acts of Tayammum and the rest should only be read aloud in an understandable manner.

**Safar-ul-Muzaffar**

The sequence of learning and teaching from the Laws of Salah:

(First day) Preconditions of Salah (199 to 200). The Ameer of the Qafilah should make Islamic brothers memorise the preconditions of Salah and the rest should only be read aloud in an understandable manner.

(Second day) Teach the obligatory acts and the practical way of offering the Salah (pp. 201 – 217) The Ameer of the Qafilah should make Islamic brothers memorise the obligatory acts of Salah and the rest should only be read aloud in an understandable manner

(Third day) 9 Madani pearls of Witr-Salah, Method of Sajdah Sahw, 8 Madani pearls of Sajdah Tilawat, Method of Sajdah Tilawat and
The method of Sajdah Shukr (pp. 273 – 286) The Ameer of the Qafilah should read it aloud in an understandable manner.

**Blessed Rabi’-ul-Awwal**

The sequence of learning and teaching from Laws of Salah (Namaz kay Ahkam):

(First day) Funeral Salah is a Fard-e-Kifayah, Units of funeral Salah, the method of funeral Salah, and Rulings on Funeral Salah (pp. 380 – 388). The Ameer of the Qafilah should make Islamic brothers memorise the units of funeral Salah and the method of funeral Salah Tayammum and the rest should only be read aloud in an understandable manner.

(Second day) Distance of Shar’i journey and the minimum distance for becoming a Musafir (Shar’i traveller) (pp. 303 to 312) The Ameer of the Qafilah should read aloud in an understandable manner.

(Third day) The method of the Ghusl (ritual bathing) of the deceased and the Shar’i method of Dafan (burial) (pp. 465 to 469) The Ameer of the Qafilah should read it out in an understandable manner.

**Blessed Rabi’-ul-Ghaus**

Sequence of learning and teaching from Laws of Salah (Namaz kay Ahkam)

(First day) 29 acts that invalidate Salah (pp. 239 to 246) (The Ameer of the Qafilah should make Islamic brothers memorise the definition of ‘Amal-e-Kaseer’ and the rest should only be read aloud in an understandable manner.

(Second day) The practical way of offering Salah (page 181 to 191) and the booklet *Kapray Pak Kernay ka Tareeqah* (Method of
Purifying Clothes), plus *Najasaton ka Bayan* (pp. 25 to 37) The Ameer of the Qafilah should teach the practical way of performing Salah and should read aloud the laws of attaining purification in an understandable manner.

(Third day) 17 Madani pearls of Isal-e-Sawab and the Method of Fatihah (pp. 482 to 497) The Ameer of the Qafilah should make Islamic brothers memorise the method of Fatihah and should read aloud the rest of things in an understandable manner.

**Jumadal Awwal**

Sequence of learning and teaching from the Laws of Salah (Namaz kay Ahkam)

(First day) 29 Mustahab and 15 Makruh acts of Wudu and important ruling on used water (pp. 16 to 22) The Ameer of the Qafilah should read it aloud in an understandable manner.

(Second day) When it is Sunnah to perform the Ghusl (ritual bath), performing ritual bath along with making many intentions and the 10 Rulings on reciting or touching the Glorious Quran and Salat-‘Alan-Nabi in the state of impurity (pp. 115 to 126) The Ameer of the Qafilah should read it aloud in an understandable manner.

(Third day) The Sunnah of Takbeer-e-Tahrimah, Qiyam and Ruku out of approx. 96 Sunnah of Salah (pp. 221 to 224) The Ameer of the Qafilah should read it aloud in an understandable manner.

**Jumadas-Saani**

Sequence of learning and teaching from the book ‘Laws of Salah’ (Namaz kay Ahkam)
Chapter 2: Schedule of Madani Qafilah

(First day) Rulings on Salah in a moving vehicle, train, plane etc. How to offer Qada Salah during the travel and what if someone makes the intention of four-Rak’aat instead of Qasr? (pp. 313 to 320) The Ameer of the Qafilah should make Islamic brothers memorise the method of performing the Qada Salah while travelling and should read aloud the rest of the things in an understandable manner.

(Second day) The method of offering Qada-e-‘Umri Salah, the Order of offering Qada Salah and the Qada of Qasr Salah (pp. 338 to 345) The Ameer of the Qafilah should make Islamic brothers memorise the method of Qada-e-‘Umri and read aloud rest of things in an understandable manner.

(Third day) Make Islamic brothers to show the method of Salah practically. (pp. 181 to 191) and the booklet ‘Kapray Pak Kernay ka Tareeqah’ (Najasaton ka Bayan) ‘Method of Purifying the Clothes (plus attaining purification) (pp. 1 to 12)

Rajab-ul-Murajjab

The sequence of learning and teaching the Laws of Salah (Namaz kay Ahkam):

(First day) Sunnah of Qawmah, Jalsah, Sajdah and the standing for second Rak’aat out of approx. 96 Sunnah of Salah. (pp. 225 to 228) The Ameer of the Qafilah should make Islamic brothers memorise mentioned Sunnah.

(Second day) The 16 Makruhaat-e-Tahrimah of Salah (pp. 247 to 254) The Ameer of the Qafilah should read aloud the Makruhaat of Salah in an understandable manner.
(Third day) The 15 Acts that invalidate Salah (pp. 239 to 242) The Ameer of the Qafilah should read aloud the acts that invalidate Salah in an understandable manner.

**Sha’ban-ul-Mu’azzam**

The sequence of learning and teaching from the book ‘Laws of Salah’ (Namaz kay Ahkam)

(First day) The 15 Rulings on passing in front of someone offering Salah (pp. 286 to 296) The Ameer of the Qafilah should read it aloud in an understandable manner.

(Second day) The 7 Madani pearls of the Friday sermon and an important ruling on leading Salat-ul-Jumu’ah plus the Sunnah of Jumu’ah (pp. 426 to 434) The Ameer of the Qafilah should read it out in an understandable manner.

(Third day) The 9 Madani pearls of Witr Salah and the practical way of offering Salah (pp. 273, 181) The Ameer of the Qafilah should relate the Madani pearls of Witr Salah followed by the practical way of Salah.

**Ramadan-ul-Mubarak**

The sequence of learning and teaching from the book ‘Laws of Salah’ (Namaz kay Ahkam)

(First day) The booklet ‘Kapray Pak Kernay ka Tareeqah and Najasaton ka Bayan (Method of Purifying Clothes and Attaining Purification)’ (pp. 13 to 26) as well as the Ameer of the Qafilah should make Islamic brothers to explain the way of Salah practically.
(Second day) The 20 Sunnah and manners of Eid Salah (pp. 444 to 446) The Ameer of the Qafilah should read it in an understandable manner.

(Third day) Method of Salat-ul-Eid (pp. 439 to 444) The Ameer of the Qafilah should make Islamic brothers memorise the method of Salat-ul-Eid and read the rest of it in an understandable manner.

Shawwal-ul-Mukarram
The sequence of learning and teaching from the book ‘Laws of Salah’ (Namaz kay Ahkam)

(First day) The 20 valid reasons of missing the Jama’at. The Ameer of the Qafilah should read aloud the 20 valid reasons to miss the Jama’at in an understandable manner followed by the practical way of offering Salah).

(Second day) The 30 Wajibat of Salah (pp. 217 to 221) The Ameer of the Qafilah should make Islamic brothers memorise at least 12 Wajibat and read aloud the rest of the things in an understandable manner.

(Third day) Sunnah of Qai’dah and performing the act of Salam in Salah, post Salam Sunnah and Sunnah of Ba’diyyah-Sunnah out of 96 Sunnah of Salah (pp. 228 to 233) (The Ameer of the Qafilah should make Islamic brothers memorise mentioned Sunnah.

Zul-Qai’dah
The sequence of learning and teaching from the book ‘Laws of Salah’ (Namaz kay Ahkam)

(First day) The 6 Rulings for those who cannot retain their Wudu (pp. 43 to 46) and the 5 Rulings on having doubts about Wudu (pp. 33
The Ameer of the Qafilah should try to make them understand it well.

(Second day) The 5 Rulings on bleeding from a wound etc., Does injection invalidate Wudu or not (pp. 26 to 27) When does vomiting invalidate Wudu (pp. 30) The Ameer of the Qafilah should read it aloud in an understandable manner.

(Third day) The practical way of performing Salah and the preconditions of Salah (pp. 193 to 200) The Ameer of the Qafilah should make Islamic brothers memorise the preconditions of Salah and read aloud rest of the acts mentioned in an understandable manner.

Zul-Hijjah

The sequence of learning and teaching from the book ‘Laws of Salah’ (Namaz kay Ahkam)

(First day) The booklet ‘Kapray Pak Kernay ka Tareeqah’ aur Najasaton ka Bayan (Method of Purifying the Clothes plus attaining purification) (pp. 26 to 40) The Ameer of the Qafilah should read it aloud in an understandable manner.

(Second day) Make Islamic brothers to perform the Salah practically (pp. 181) and make them memorise the obligatory acts of Wudu (pp. 14) and the obligatory acts of Ghusl (pp. 101)

(Third day) The 8 Madani pearls of Takbeer-e-Tashreeq (pp. 447 to 449) and the method of Eid Salah (pp. 349 to 440) The Ameer of the Qafilah should make the Islamic brothers perform the practical way to offer Eid Salah and read aloud the rest in an understandable manner.
Chapter 2: Schedule of Madani Qafilah

The sequence of teaching from the book namely ‘Laws of Salah’ in the 12-day Madani Qafilah

1. First Day: The Method of Wudu, the Fard and Sunnah acts (12 minutes) (pp. 8-16) The Ameer of the Qafilah should make Islamic brothers memorise the obligatory and Sunnahs acts of ablution and rest should only be read aloud in an understandable manner.

2. Second Day: The Method of Ghusl [taking ritual bath], and the obligatory acts Ghusl. (pp. 100-104) The Ameer of the Qafilah should make Islamic brothers memorise only the method of Ghusl and rest of the acts mentioned should only be read aloud in an understandable manner.

3. Third Day: Sunnah of Tayammum, the method of Tayammum, and the obligatory acts of Tayammum (pp. 124-129) The Ameer of the Qafilah should make Islamic brothers memorise the method and the obligatory acts and rest of the acts should only be read in an understandable manner.

4. Fourth Day: Pre-conditions of Salah (pp. 193-200) The Ameer of the Qafilah should make Islamic brothers memorise the pre-conditions of Salah, and other details should only be read aloud in an understandable manner.

5. Fifth Day: The Practical Method of Salah (pp. 181-191) The Ameer of the Qafilah should make them to define Salah practically.

6. Sixth Day: The Shar’i distance, condition for being Shar’i traveller and how long a traveller could be a traveller? (pp. 303-
312) The Ameer of the Qafilah should only read it aloud in an understandable manner.

7. Seventh Day: Details of man and woman shroud and the method of shrouding (pp. 425-429) The Ameer of the Qafilah should make Islamic brothers memorise the number of clothing and the type of clothing of shrouding as well as read aloud the method of shrouding in an understandable manner.

8. 33 Makruhaat-e-Tahreemi of Salah (pp. 247-259) The Ameer of the Qafilah should only read aloud in an understandable manner.

9. The funeral prayer is a ‘Fard-e-Kifayah’, the units of the funeral Salah, the Method funeral Salah and the ruling about funeral Salah. (pp. 380-388) The Ameer of the Qafilah should make Islamic brothers memorise the ruling and the Method to funeral prayer; the rest should only be read aloud in an understandable manner.

10. The Method of ‘Eid Salah (pp. 436-451) The Ameer of the Qafilah should make Islamic brothers memorise the method of performing both ‘Eid Salah and rest should only be read aloud in an understandable manner.

11. The obligatory of Salah (pp. 201-217) The Ameer of the Qafilah should make Islamic brothers memorise the rest should only be read aloud in an understandable manner.

12. The sins for omitting Salah (Qada), how to offer Qada Salah the requirements, and sequence of offering the Qada Salah etc. (pp. 323-337) The Ameer of the Qafilah should only read it aloud in an understandable manner.
Chapter 2: Schedule of Madani Qafilah

The sequence of teaching from the book namely Laws of Salah in the 30 day-Madani Qafilah

First 12 days:

1. Day One: The Method of Ablution (Wudu), obligatory acts and the Sunnah (pp. 8-16) The Ameer of the Qafilah should make Islamic brothers memorise the obligatory acts of ablution and its Sunnah and rest should only be read aloud in an understandable manner.

2. Day Two: The Method of ritual bath and its obligatory acts (pp. 100-104) The Ameer of the Qafilah should make Islamic brothers memorise the obligatory acts of ritual bath and rest should only be read aloud in an understandable manner.

3. Day Three: The Sunnah of Tayammum, the Method of Tayammum and the obligatory acts of Tayammum (pp. 124-129) The Ameer of the Qafilah should make Islamic brothers memorise the method and the obligatory acts of Tayammum and rest of the acts should be only read in an understandable manner.

4. Day Four: The pre-Conditions of Salah (pp. 193-200) The Ameer of the Qafilah should make Islamic brothers memorise the pre-conditions of Salah, and other details should only be read aloud in an understandable manner.

5. Day Five: The obligatory acts and the practical Method of Salah (pp. 181-191) The Ameer of the Qafilah should make Islamic brothers memorise the obligatory acts of Salah and read aloud rest of the acts in an under stable manner.
6. Day Six: The Nine (9) Madani Pearls of Witr Salah, the method of doing Sajdah Sahw, the eight (8) Madani Pearls of Sajdah-e-Tilawat, the method of Sajdah-e-Tilawat and the Sajdah of thanking (Shukr) Allah ﷺ (pp. 273-286) The Ameer of the Qafilah should only read aloud in an understandable manner.

7. Day Seven: Funeral Prayer is a Fard-e-Kifayah, the essentials of funeral Salah, the method funeral Salah the rulings about the funeral Salah (pp. 380-388) The Ameer of the Qafilah should make Islamic brothers memorise the method of funeral Salah and the rest should only be read aloud in an understandable manner.

8. Day Eight: Distance of Shar’i travel, conditions of being a Shar’i traveller and how long a traveller could be traveller. The Ameer of the Qafilah should read it aloud in an understandable manner.

9. Day Nine: The method of giving Ghusl (ritual bath) to the diseased dead body and the method of burying the diseased (pp. 465-469) The Ameer of the Qafilah should only be read aloud in an understandable manner.

10. Day Ten: The 29 acts invalidate the (pp. 239-2246) The Ameer of the Qafilah should make Islamic brothers memorise the definition of Amal-e-Kaseer and rest should only be read aloud in an understandable manner.

11. Day Eleven: The Practical Method of Salah (pp. 181-191) The Ameer of the Qafilah should make Islamic brothers to do the practical way of Salah.
12. Day Twelve: The 15 Rulings about crossing in front of the person praying (pp. 286-296) The Ameer of the Qafilah should read it aloud in an understandable manner.

Second 12 days

1. Day One: The 26 Mustahabbat (recommended acts) of Ablution (Wudu), the 15 Makruhaat, and an important ruling about the used Water (pp. 16-22) The Ameer of the Qafilah should only read it aloud in an understandable manner.

2. Day Two: When is it Sunnah to perform the ritual bath, making many different intention for performing the ritual bath, 10 manners of touching or reciting the Glorious Quran and reciting Durood in the state of impurity (pp. 115-126) The Ameer of the Qafilah should only read them aloud in an understandable manner.

3. Day Three: The 96 Sunnah of Salah and the important ruling about Sunnah (pp. 221-228) The Ameer of the Qafilah should only read it aloud in an understandable manner.

4. Day Four: What if one made intention of four Rak’aat; instead of Qasr, ruling about praying in a moving vehicle, and the method of Qada Salah during a journey (pp. 313-320) The Ameer of the Qafilah should make Islamic brothers memorise the method of praying Qada Salah, and rest of the acts should only be read aloud in an understandable manner.

5. Day Five: The method of performing Qada-e-‘Umri [Qada of lifetime], the order of Qada Salah and the method of performing Qada for Qasr Salah (pp. 338-345) The Ameer of the Qafilah should make Islamic brothers memorise the method of
praying Qada-e-‘Umri Salah, and the rest of the acts should only be read aloud in an understandable manner.

6. Day Six: The method of Eid Salah (pp. 439-444) The Ameer of the Qafilah should make Islamic brothers memorise the method of praying ‘Eid Salah, and rest of the things should only be read aloud in an understandable manner.

7. Day Seven: The 17 Madani Pearls of Donating Reward (Isal of Sawab) and the method of Fatihah. (pp. 482-497) The Ameer of the Qafilah should make Islamic brothers memorise the method of Fatihah and rest should only be read in an understandable manner.

8. Day Eight: The Sunnahs of the Friday, the 7 Madani Pearls of Friday sermon and the practical method of praying Salah (pp. 426-433) The Ameer of the Qafilah should only read it aloud in an understandable manner.

9. Day Nine: The 20 excuses of omitting Jama’at (congregational prayer) and the 9 Madani Pearls for Witr Salah (pp. 268-273) (The Ameer of the Qafilah should only read it aloud in an understandable manner.

10. Day Ten: When does ablution invalidate when vomiting? 5 rulings about blood in saliva having doubt about ablution (pp. 30-34) The Ameer of the Qafilah should make Islamic brothers memorise the rulings about the condition when ablution invalidates and rest of things should only be read aloud in an understandable manner.

11. Day Eleven: The 30 Wajibat of Salah (pp. 217-221) The Ameer of the Qafilah should make Islamic brothers memorise at least 7
Wajibat of Salah and rest should only be read aloud in an understandable manner.

12. Day Twelve: The rewards of rewards of shouldering the bier, the method of rewards of shouldering the bier, rulings about returning, the rulings regarding the bier of non-Muslim (pp. 385-393) The Ameer of the Qafilah should make Islamic brothers memorise the method of shouldering the bier and rest should only be read aloud in an understandable manner.

The session of learning Dars and Bayan (19 minutes)
In this session, the Ameer of the Qafilah should teach the way of delivering Dars and Bayan to those who do know how do it. This session is extremely crucial, therefore, it must be given especial attention because in this session we can increase the number of Muballighs and instructor in our locality. In the 12 and 30 days Madani Qafilah, the Ameer of the Qafilah should also make participants of Qafilah to deliver Dars and Bayan practically so that they practice it properly before going in front of people, for instance, if Rajab Bhai is supposed to deliver Isha Dars, the Ameer of the Qafilah should mark the pages in Faizan-e-Sunnat volume 1 that Rajab Bhai should deliver Dars from such and such page number, now Rajab Bhai will be prepare in this session and will also practise it.

The session of learning supplications (19 minutes)
In summer, this session will be held at the same time but in winter, this session will be held after ‘Isha Salah. The sequence of learning ‘Supplication’ will be different for the 3-day, 12-day and 30-day Madani Qafilahs.
The 12 month schedule of learning supplication in the 3-day Monthly Madani Qafilah

Muharram-ul-Haraam
The sequence of learning supplication in the 3-day Madani Qafilah
First day: Supplication upon seeing the bier. (*This book, pp. 426-445*)
Second day: Supplication of entering the graveyard. (*This book, pp. 426-445*)
Third day: Supplication when throwing the earth into the grave. (*This book, pp. 426-445*)

Safar-ul-Muzaffar
First day: Supplication of entering the toilet. (*This book, pp. 426-445*)
Second day: Supplication of leaving the toilet. (*This book, pp. 426-445*)
Third day: Act of staying away from Satan. (*This book, pp. 426-445*)

Blessed Rabi’-ul-Awwal
First day: Supplication when wearing a dress. (*This book, pp. 426-445*)
Second day: Supplication when putting kohl in the eyes. (*This book pp. 426-445*)
Third day: Supplication upon seeing see someone smiling. (*This book, pp. 426-445*)

Blessed Rabi’-ul-Ghaus
First day: Supplication upon using someone’s Itr [natural perfume] (*This book pp. 426-445*)
Second day: Third holy Kalimah. *(This book, pp. 426-445)*


**Jumadal-Awwal**

Sequence of learning supplication in the 3-day Madani Qafilah.

First day: Supplication when drinking the water of Zam Zam\(^1\). *(This book, pp. 426-445)*

Second day: Supplication when entering the Masjid. *(This book, pp. 426-445)*

Third day: Supplication when leaving the Masjid. *(This book, pp. 426-445)*

**Jumadas-Saani**

Sequence of learning supplication in the 3-day Madani Qafilah.

First day: Supplication at the end of a congregation. *(This book pp. 426-445)*

Second day: Supplication when visiting the market place. *(This book pp. 426-445)*

Third day: Supplication for gaining the benefit and preventing the loss from the market place. *(This book, pp. 426-445)*

**Rajab-ul-Murajjab**

First day: Supplication when eating at someone’s place *(This book pp. 426-445)*

Second day: Supplication when looking in the mirror. *(This book, pp. 426-445)*

\(^1\) Name of a sacred everlasting well present in Masjid-ul-Haraam
Third day: Supplication in reply to someone who sneezes. *(This book, pp. 426-445)*

**Sha’ban-ul-Mu’azzam**

First day: Supplication for repaying the debt. *(This book, pp. 426-445)*


Third day: Supplication for refraining from backbiting. *(This book, pp. 426-445)*

**Ramadan-ul-Mubarak**

First day: Supplication when eating. *(This book, pp. 426-445)*

Second day: Supplication after eating. *(This book, pp. 426-445)*

Third day: Supplication when drinking milk. *(This book, pp. 426-445)*

**Shawwal-ul-Mukarram**

First day: Supplication when boarding. *(This book, pp. 426-445)*

Second day: Supplication when leaving the house home. *(This book, pp. 426-445)*

Third day: Supplication when entering the house. *(This book, pp. 426-445)*

**Zul-Qa’dah**

First day: Supplication when going to bed. *(This book, pp. 426-445)*

Second day: Supplication when waking up. *(This book, pp. 426-445)*

Third day: Supplication when visiting a sick person. *(This book, pp. 426-445)*
Chapter 2: Schedule of Madani Qafilah

Zul-Hijjah

Sequence of learning supplication in the 3-day Madani Qafilah

First day: Supplication on a burn injury. (This book, pp. 426-445)

Second day: Supplication for safety from poisonous animals. (This book, pp. 426-445)

Third day: Supplication on the occasion of serious threat.

(This book, pp. 426-445)

The sequence of learning and teaching supplication in the 12-day Madani Qafilah

1. Du’a when leaving the house
2. Du’a when boarding the vehicle
3. Supplication when entering the toilet
4. Supplication when going to sleep
5. Supplication when eating
6. Supplication when entering the house
7. First and second Kalimah
8. Supplication when seeing someone smiling
9. Supplication when entering the Masjid
10. Supplication when leaving the Masjid
11. Third Kalimah
12. Fourth Kalimah
The sequence of learning and teaching supplication in the 30-day Madani Qafilah

First 12 days
1. Supplication when leaving the house
2. Supplication when boarding a vehicle
3. Supplication when visiting the graveyard
4. Supplication when going to sleep
5. Supplication when eating
6. Supplication when entering the house
7. First and second Kalimah
8. Supplication for blessings in the sustenance
9. Supplication when entering the Masjid
10. Supplication when leaving the Masjid
11. Supplication when waking up
12. Revision of all the learnt supplication

Second 12 days
1. Supplication when applying kohl
2. Supplication for the funeral prayer of an adult (man and woman)
3. Supplication when throwing earth into the grave
4. Supplication when wearing clothes
5. Supplication when sneezing and its reply
6. Fifth Kalimah
7. Sixth Kalimah
8. Iman-e-Mujmal
9. Iman-e-Mufassal
10. Supplication for the funeral prayer of a child (who has not reached the age of puberty)
11. Supplication when entering and leaving the toilet
12. Revision of all the learned supplication

**Note:** Above-mentioned supplications are mentioned in the following pages.

The Islamic brothers should be made to memorise 5th and 6th Kalimah should be memorised in the two session.

**Break time**

After all the sessions there will be a break until ‘Asr Salah.

After praying ‘Asr Salah, the announcement for ‘calling people towards righteousness’ should be made before the Du’a. The Ameer of the Qafilah should ask permission for the announcement from the Imam of Masjid, Khateeb (addressee) or the member of the committee etc., as soon as Qafilah reaches Masjid.

**Announcer**

The announcer should perform the ‘Asr Salah at the right side of the person reciting Iqamah and should make the announcement
standing whilst facing the Ka’bah. The announcement should be made in such an audible level that all the brothers could listen to it.

After the Du’a, there should be a Bayan on the topic ‘Blessings of calling people towards righteousness’ for 12 minutes to the attendees should be prepared for area visiting for calling people towards righteousness, then, following the ascribed way given by Markaz area is visited shortly after the Asr Salah and memorise the brief content of calling people towards righteousness.

**Calling people towards righteousness (brief)**

We are the humble bondsmen of Allah ﷺ and the devotees of His Beloved Prophet ﷺ. Life is certainly very short. With every passing moment, we are getting closer to our death. Soon we will be lowered into our dark grave. Salvation lies in obeying the commandments of Allah ﷺ and following the Sunnah of the merciful and compassionate Prophet ﷺ.

Then say the following:

‘The Qafilah of Dawat-e-Islami from *(name of city)* has come to the *(name of Masjid-Islamic Centre)* in your area. We are here to invite you to righteousness. Currently a Dars in the Masjid is being delivered and we respectfully request that you also join us to listen to the Dars (If he appears to be busy and cannot join immediately then say the following). If you cannot come now, then please perform your Maghrib Salah in the Masjid. After Salah there will be a Sunnah inspiring Bayan. We request you should stay after the Salah to listen to the Bayan. Allah ﷺ bless you and us with the goodness of both worlds.

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**Note:** The Area will be visited for calling people towards righteousness from ‘Asr to Maghrib only.

**Dars from ‘Asr to Maghrib should be as follows**
During this time, the Dars should be delivered from Faizan-e-Sunnat or from the book ‘Bayanaat-e-Attariyyah’ etc., At the end, there will be session of learning Sunnah for few minutes.

**The sequence of Dars and Bayan in the 3-day Madani Qafilah**
In the 3-day Madani Qafilah, Dars and the Bayans will be delivered from ‘Islamic manners of eating’, a chapter of Faizan-e-Sunnat (edited copy). Details are as follows:

1. **Day One:** Faizan-e-Sunnat, Pages from 177 to 209
2. **Day Two:** Faizan-e-Sunnat, Pages from 210 to 242
3. **Day Three:** Faizan-e-Sunnat, Pages from 243 to 276

**The sequence of Dars/Bayan in the monthly 3-day Madani Qafilah**

**The sequence of Dars/Bayan in the 12-day Madani Qafilah**
In the 12 days Madani Qafilah, the Bayans and Dars should only be delivered from ‘Blessings of the Prophet’, ‘Islamic manners of eating’ and ‘Madani lock of stomach’, the chapters of Faizan-e-Sunnat. Details are as follows:

The sequence of Dars/Bayan in the first 3 days from ‘The Islamic manners of eating’, the chapter of Faizan-e-Sunnat as follows:

1. **Day One:** Faizan-e-Sunnat, Pages from 177 to 209
2. Day Two: Faizan-e-Sunnat, Pages from 210 to 242
3. Day Three: Faizan-e-Sunnat, Pages from 243 to 276

The sequence of Dars/Bayan in the second 3 days from ‘The blessings of ﷺ’، the chapter of Faizan-e-Sunnat as follows:

1. Day Four: Faizan-e-Sunnat, Pages from 1 to 35
2. Day Five: Faizan-e-Sunnat, Pages from 35 to 70
3. Day Six: Faizan-e-Sunnat, Pages from 71 to 104

The sequence of Dars-Bayan in the third 3 days from ‘The Madani lock of stomach’, the chapter of Faizan-e-Sunnat as follows:

1. Day Seven: Faizan-e-Sunnat, Pages from 643 to 675
2. Day Eight: Faizan-e-Sunnat, Pages from 676 to 709
3. Day Nine: Faizan-e-Sunnat, Pages from 710 to 751

The sequence of Dars-Bayan in the fourth 3 days from ‘The Islamic manners of eating’, the chapter of Faizan-e-Sunnat as follows:

1. Day Ten: Faizan-e-Sunnat, Pages from 277 to 318
2. Day Eleven: Faizan-e-Sunnat, Pages from 318 to 342
3. Day Twelve: Faizan-e-Sunnat, Pages from 343 to 375

The sequence of Dars - Bayan from ‘Asr to Maghrib in 30-day Madani Qafilah

In the 30-day Madani Qafilah, Dars - Bayan should be delivered from ‘Madani lock of stomach’, ‘Islamic manners of eating’ and ‘The blessings of ﷺ’ and ‘Bayanaat-e-Attariyyah by Ameer-e-Ahl-e-Sunnat’. Details are as follows:
The sequence of Dars-Bayan in the first 12 days from ‘The Islamic manners of eating’, the chapter of Faizan-e-Sunnat as follows:

1. Day One: Faizan-e-Sunnat, Pages from 177 to 209
2. Day Two: Faizan-e-Sunnat, Pages from 210 to 242
3. Day Three: Faizan-e-Sunnat, Pages from 243 to 276

The Dars-Bayan from ‘The blessings of ﷺ’面色ullah ﷺ’, chapter of Faizan-e-Sunnat will as follows:

From Blessings of ﷺ’面色ullah ﷺ’

1. Day Four: Faizan-e-Sunnat, Pages from 1 to 35
2. Day Five: Faizan-e-Sunnat, Pages from 35 to 70
3. Day Six: Faizan-e-Sunnat, Pages from 71 to 104

The sequence of Dars/Bayan that will be delivered from ‘Madani lock of stomach’, chapter of Faizan-e-Sunnat:

1. Day Seven: Faizan-e-Sunnat, Pages from 643 to 675
2. Day Eight: Faizan-e-Sunnat, Pages from 676 to 709
3. Day Nine: Faizan-e-Sunnat, Pages from 710 to 751

The sequence of Dars/Bayan that will be delivered from ‘The Islamic manners of eating’, chapter of Faizan-e-Sunnat:

1. Day Ten: Faizan-e-Sunnat, Pages from 277 to 318
2. Day Eleven: Faizan-e-Sunnat, Pages from 318 to 342
3. Day Twelve: Faizan-e-Sunnat, Pages from 343 to 375
Second 12 days

13. Discourses of Attar (Read aloud one booklet out of it in an understandable manner)

14. Discourses of Attar (Read aloud one booklet out of it in an understandable manner)

15. Discourses of Attar (Read aloud one booklet out of it in an understandable manner)

The sequence of Dars-Bayan that will be delivered from ‘The Islamic manners of eating’, the chapter of Faizan-e-Sunnat:

16. Faizan-e-Sunnat, Pages from 376 to 409

17. Faizan-e-Sunnat, Pages from 410 to 445

18. Faizan-e-Sunnat, Pages from 446 to 480

The sequence of Dars/Bayan that will be delivered from ‘Blessings of ﷽ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ ﷼ 

19. Faizan-e-Sunnat, Pages from 105 to 138

20. Faizan-e-Sunnat, Pages from 139 to 163

The sequence of Dars/Bayan that will be delivered from ‘Blessings of Ramadan’, chapter of Faizan-e-Sunnat:

21. Faizan-e-Sunnat, Pages from 1333 to 1363

22. Faizan-e-Sunnat, Pages from 1364 to 1394

The sequence of Dars-Bayan that will be delivered from ‘The Islamic manners of eating’, chapter of Faizan-e-Sunnat:

23. Faizan-e-Sunnat, Pages from 481 to 514
24. Faizan-e-Sunnat, Pages from 515 to 550

**After Maghrib Salah**

There will be made after the Fard of Maghrib Salah and before supplication. In the first 2 days the Bayan will be delivered on the topic of ‘travel in Madani Qafilah immediately’ for 12 minutes and on the third day the Bayan will be delivered for 26 minutes. On the first day, persuade Islamic brothers to make intentions and on the second day write their names along with making intentions. A congregation will be held on the last night with those who had made intention to travel in the Madani Qafilah (Ameer of the Qafilah should hold congregation after the Maghrib Salah or ‘Isha Salah when the Salah prayers come in good quantity. There will be short recitation of Glorious Quran, Na’at, 26-minute Bayan, 3 couplets of Salat-o-Salam and in the last supplication). Bayan should be full of persuasion for the Madani Qafilah. In conclusion, send those Islamic brothers in Qafilahs immediately who are prepared and Ameer of the Qafilah himself make intention for travelling in 12-month Madani Qafilah and if possible embark on with Madani Qafilah immediately.

The dinner will be eaten before ‘Isha Salah.

**After ‘Isha Salah**

After ‘Isha Salah, deliver Dars from Faizan-e-Sunnat for 7 minutes and before cassette-VCD-DVD congregation, 2 Islamic brother will go outside for individual effort and upon returning there will be cassette-VCD-DVD congregation, in which, Islamic brothers will listen to one of Ameer-e-Ahl-e-Sunnat’s Bayan and on the next day they will listen to Madani Muzakarah and if cassette-VCD-DVD
congregation is not possible then there will be a Dars for 26 minutes from the booklets of Ameer-e-Ahl-e-Sunnat.

**Note:** The cassette Bayan of Representatives of Dawat-e-Islami can also be listened if issued by Maktaba tul Madina.

Participate in this session with the intention of devoting 2 hours in the Madani activities of Dawat-e-Islami, sitting with veil within veil, wearing Imamah, having Sunnah style long hair, fistful beard, white clothing according to Sunnah, keeping twig on the front and the intention of keeping clothes above the ankles.

After the session, while relating the blessings of Madani environment, making them to have intention of travelling with the Madani Qafilah and making individual efforts, note down the names of Islamic brothers and make them to travel in the Madani Qafilah.

The Islamic Brothers travelling in Madani Qafilah will spend their time in the Masjid, so relate them some Madani In’amaat regarding Qufl e Madinah such as avoid laughing, shorten the lengthy conversation using few words with the terminologies of Dawat-e-Islami, talk in writing, keep lowering gaze, talk without staring the person, using the spectacle of Qufl e Madinah and recite Durood upon uttering futile words.

**The session of revision**

The Ameer of the Qafilah should revise whatever they have learned that day and if someone wants to tell willingly himself then everyone should listen to it. After this, then according to Madani In’amaat (28), the Ameer of the Qafilah should make Islamic brothers to do Fikr-e-Madinah (reflecting upon deeds), whereas all the Islamic brothers should fill their Madani In’amaat booklets with concentration and seriousness. The Ameer of the Qafilah should persuade Islamic
brothers to motivate at least two Islamic brothers to travel with Madani Qafilah daily and submit Madani In’amaat booklet every month and \( 	ext{إِنَّ قَبَّاْرَاللَّهِ عَزَّ وَجَلَّ } \) they will also travel with 3-day Madani Qafilah in every month themselves.

**For refining morals**

Develop the habit of using the most polite words while asking something or replying to anybody; despite having understood, refrain from asking repeatedly with questioning expression.

Madani In’amaat (32): Keep refraining from interrupting other’s conversation and listen others calmly. Abstain yourselves from cursing, swearing, blaming and corrupt someone’s name.

Develop the habit of concealing anyone’s fault when it is exposed to you.

Keep refraining yourselves from lying, backbiting, tale-telling, showing jealousy, showing arrogance, and breaking of promises.

Keep refraining yourselves from borrowing others and using other’s possession.

Keep refraining from asking such question which probably indulge Muslim in lying. For Example, asking needlessly ‘Did you like our food?’, ‘Had you any trouble in travelling?’ etc.

Stop uttering phrases of humbleness (which you do not feel like) as well as watching movies, listening to songs and music.

Develop the habit of Replying to Salam and if someone sneezes and say \( 	ext{يُبْرَّرُ يَدَكَ اللَّهُ عَزَّ وَجَلَّ } \) say in response to him \( 	ext{بُرَّرُ يَدَكَ اللَّهُ عَزَّ وَجَلَّ } \) in such audible tone that he may listen to it.
Path to Piety

When intending to perform righteous acts say ِنَّـِإِبِبِّهِبِلْلَّـِهِ عَزَّٰٰذَلَّ, and when inquired after about your health, instead of whining and complaining say ِنَّـِإِبِبِّهِبِلْلَّـِلَّهِ عَمَّٰعَلْلَـِهِ حَالِيِّ. In addition, upon witnessing and observing the favours of Allah ِنَّـِإِبِبِّهِبِلْلَّـِهِ عَزَّٰٰذَلَّ, and if you commit a sin, try to cultivate a habit of seeking forgiveness straight away.

_Baa-adab baa-naseeb  Bay-adab bay-naseeb_

Respectful are respected  Discourteous are disrespected

Two Islamic brothers should not sleep together using one pillow and sheet or blanket etc., they should have a separate blanket or sheet which also is a due cautionary way. (After waking up Islamic Brothers should clean and fold the blanket and sleeping bags straight away.) Sleep in a row with discipline and orderliness, there should be a little distance between the two Islamic brothers sleeping and if possible one or two Islamic brothers should look after the luggage.

**Tahajjud**

Wake Islamic brothers up for Tahajjud Salah 19 minutes prior to dawn. Islamic brothers can do Zikr and recite the glorious Quran from Tahajjud Salah to the Azan of Fajr Salah. All Islamic brothers should make a daily routine of recite Islamic incantation from Shajarah Attariyyah, 70 times َلاَ إِلَّا الَّلَّهُ, 166 times َلاَ إِلَّا الَّلَّهُ أَسْتُغْفِرُ ُهُ, afterwards 3 times َمَحَمَّدُ رَسُولُ ُهُ and recite Salat-‘Alan-Nabi 313 times. Those Islamic brothers who are supposed to go to nearby Masajid for delivering Dars, they should leave before the Fajr Azan. (if reciting ‘Khaza’in-ul-‘Irfan’ is difficult then recite
‘Noor-ul-‘Irifan’, which also is the commentary of ‘Kanz-ul-Iman’ (as it is relatively easier to understand).

**Sada-e-Madinah**

After the Fajr Azan two Islamic brothers should call out Sada-e-Madinah (awakening people for Fajr Salah) without using any megaphone. The Sada-e-Madinah should not be too loud that cause disturbance to the ailing people and children and those Islamic sisters who are performing Salah or lay down again. Remember! Not to disturb people whilst they are praying, reciting Glorious Quran or sleeping through delivering Dars, Bayan, reciting Na’at or by using loud speakers. Lest we are pleased this apparent worship leading to causing discomfort to others and مغادَا الله غضيْظل by doing this, we become sinner and deserving of Hell.

**The Method of calling out Sada-e-Madinah**

After reciting بِسْمِ الله الرَّحْمَنِ الرَّحِيمِ recite the following Salat-‘Alan-Nabi with small gaps:

الصلاة وَالسَّلام عَلَيْكَ يَا رَسُولِ الله وَعَلِىٰ أَلَّكَ وَآصْحَبِيْكَ يَا حَبِيبِ اللَّهِ

الصلاة وَالسَّلام عَلَيْكَ يَا نَبِيٌّ الله وَعَلِيٰ أَلَّكَ وَآصْحَبِيْكَ يَا نُورُ الله

Now call out Sada-e-Madinah as follows:

‘Dear Islamic brothers and sisters! It is the time to perform Fajr Salah, which is indeed better than sleeping. Please wake up and get ready for Salah. May Allah grant you numerous opportunities of Hajj and may you be blessed to visit Madinah over and over again. (Now repeat the Durood mentioned above and if needed repeat the
paragraph given above again or read the couplets provided by Ameer-e-Ahl-e-Sunnat mentioned on page: 176).

**Fajr**

An announcement should be made after the Fard of Fajr Salah and after the 12-minute Sunnah-inspiring Bayan then Islamic brothers should make individual efforts while greeting and meeting people warmly. With the intention of attending the Madani session of Fajr to Ishraq, those Islamic brothers who do not know how to recite the Glorious Quran, the Ameer of the Qafilah should hold a session to teach Madani Qai’dah to those Islamic brothers in 30-day Madani Qafilah.

Thus make the intention of attending Madrasa-tul-Baalighan (for adults) everyday, and recite Glorious Quran with correct articulation as well as the Ameer of the Qafilah should make Islamic Brothers memorise one another one of the last ten Surahs for 30 minutes, read four pages from *Faizan-e-Sunnat* keeping in view the correct usage of diacritical marks then recite Shajarah altogether.

After Ishraq and Chasht Salah there should be a rest period up to 9:00 am.

**Studying**

If someone does not want to take rest (sleep) then they should be allowed to recite the Glorious Quran, do Zikr, or read some Islamic book.

During break time, one can read a book written by any Sunni Scholar for 12 minutes (for example, ‘*Hassam-ul-Haramayn ma’ Tamheed-ul-Iman’*, topics of Bahar-e-Shari’at, chapters of ‘Minhaj-
ul-‘Aabideen.’ Or read anything as much as one wants with the intention of reading all the booklets at least every year and all the Madani pamphlets. Do not roam outside of the Masjid anytime and after the period of rest take your breakfast observing veil within veil.

**Sada-e-Madinah couplets**

*Fajr ka waqt ho gaya utho*  
Ay ghulaman-e-Mustafa utho  
*Jago jago ay bhaiyon, behno!*  
*Choro choro ab bistra utho!*

*Tum ko Hajj ki Khuda sa’adat day*  
Jalwah dekho Madinay ka utho  
*Utho Zikr-e-Khuda karo uth ker*  
*Dil say lo naam-e-Mustafa utho*

*Fajr ki ho chuki Azanayn waqt*  
Ho gaya hai Namaz ka utho  
*Bhaiyon! Uth ker ab Wudu ker lo*  
*Aur chalo khana-e-Khuda utho*

*Neend say to Namaz behter hay!*  
Ab na mutlaq bhi laytna utho  
*Jald utho bhi ab kharay ho jao!*  
*Ankh Shaytan na day laga utho*

*Jago, jago Namaz, ghaflat say*  
*Ker na baytho kahin Qada utho!*  
*Ab ‘jo so-ay Namaz kho-ay’ waqt*  
*Sonay ka ab nahin raha utho!*
It is time for Fajr Salah, wake up
O devotee of the Prophet wake up!
Wake up; wake up, O dear brothers and sisters
Leave the comfort of the bed, wake up!
May Allah grant you an opportunity for Hajj
May you be blessed to visit Madinah, wake up!
Wake up; get busy in the Zikr of Allah
Call out the name of the Prophet, wake up!
Fajr Azan has already been called
It is time to pray Fajr Salah, wake up!
Brothers, wake up and do ablution
Let’s go in the court of the Lord, wake up!
Salah is indeed better than sleep
Do not even stay in bed for a second now, wake up!
Wake up, and leave the bed, now
Else, Shaytan will trick you into sleep
Wake up, wake up, do not
Lose your Salah in carelessness, wake up!
Now, whoever is sleeping, will lose his Salah
Time of sleep has passed, wake up!
Keep in mind, if you miss your Salah
You will surely face punishment in the grave, wake up!
Sleeping will cause harm, on the Day of Judgment
It will bring anger of Lord Almighty, wake up!
Everybody is on their way to Madinah
Hurry up; get on the road to Madinah, wake up!
I do not beg at every door
I am the beggar of the Beloved of Prophet, wake up!
Do not even try to place a penny on my palm
I am greedy for the rewards of Allah
Attar gives you his words of Du’a
CHAPTER 3

DARS-O-BAYAN

This chapter includes:

1. Importance of Dars.
3. Purpose of delivering Dars in Masjid.
5. Importance of Bayan.
6. Purposes of delivering Bayan.
7. Madani pearls of Bayan.
8. Method of Preparing Bayan
9. Madani pearls for Muballigh and 9 Bayanaat to be delivered after Fajr Salah
10. Other topics
Chapter 3

Dars-o-Bayan

Importance of Dars


Remember! As the base of a building holds the most significant position, similarly, the base of our Madani activities is Masjid Dars and hence, it holds great importance. (We should struggle) continuously until Dars of ‘Faizan-e-Sunnat’ starts to be delivered in our every Masjid.

Dars should be attractive enough to grasp the attention of Salah-offering people so that they come to listen to it eagerly, hence increasing the number of listeners.
The number of people offering Salah in Masjid will increase if we deliver Dars on a regular basis. Likewise, we will receive countless blessings by delivering Dars of Faizan-e-Sunnat in our homes, markets, shops and residential areas.

**Blessings of delivering Dars**

- A Madani Qafيلah visited a village in Sukkur. An Islamic brother delivered a Dars after offering Salah, mentioning the Sunnah of drinking water and also the harm of drinking water while standing. Suddenly, an elderly person who was sitting started weeping. The people asked: ‘Why are you weeping?’ He expressed his feelings by stating: ‘I have become aged and will die shortly yet I am unaware of these Sunnah of the Holy Prophet صلى الله عليه وسلم. As I am still unaware of the Sunnah of the Holy Prophet صلى الله عليه وسلم, how will I recognize him in my grave?’ The elderly person was so weak that he couldn’t stand up without anyone’s support. He was greatly impressed by the Madani environment of Dawat-e-Islami and ﷺ، he has worn green ‘Imamah on his head.

- A Madani Qafيلah went to Bahawalpur. After spending two days there in a village, the Qafيلah received an invitation from a landowner. Ameer of the Qaf일ah accepted his invitation on condition that first they would deliver Dars at his house and then have the meal. Therefore, they delivered Dars from Faizan-e-Sunnat on the topic, ‘Huqooq-ul-Ibaad’¹. At the end, the landowner said: ‘I will be an old man very soon, but I regret to say that I did not have this much knowledge of ‘Huqooq-ul-Ibaad’. I make an intention at this very day that I will grow beard and adorn my head with Imamah.’

¹ The Rights of people
A Madani Qafilah went to Nawabshah. The devotees of the Holy Prophet delivered Chowk Dars, without violating the rights of the people. A police inspector also attended the Chowk Dars. The inspector was so much impressed by Dars that he went to the masjid straight away to offer his prayer.

Dars-delivering Islamic brother sighted his Murshid in wakefulness

A Madani Qafilah of Devotees of the Prophets went to Faisalabad in an extremely cold weather. Islamic brother stated: ‘When I left for delivering Dars, my Nafs tried to convince me to give up this idea by warning me against cold. However, I made a firm intention that I will deliver Dars today, at any cost. I just walked a few steps after making this intention that with my eyes opened, I saw Shaykh e Tareeqah, Ameer e Ahl e Sunnah, Maulana Abu Bilal Muhammad Ilyas ‘Attar Qadiri Razavi دَدَ تَرَقْقَىَّ هُمَّ الْعَالَمِهِ نَعَّامَتُ بُزَكَّالِهِمُّ العَالِيَهُ and walking towards me (though he was not in Faisalabad at that time). Therefore, I was blessed with sighting of my Murshid by virtue of making a firm intention of delivering Dars.’

22 Madani pearls of giving Dars from Faizan-e-Sunnat

1. The Holy Prophet صلّى اللّهُ تَعَالَ عَلَيْهِ وَسَلّم has stated, ‘Whoever conveys Islamic teaching to my Ummah so that Sunnah will be established by it or corrupt beliefs could be removed by it, will enter Heaven.’ (Hilyat-ul-Awliya, pp. 45, vol. 1, Hadees 14466)

2. The Noble Prophet ﷺ has stated, ‘May Allah ﷺ keep the one fresh who listens to my Hadees, memorises it and conveys it to others.’ (Sunan-ut-Tirmiżi, pp. 298, vol. 4, Hadees 2665)
3. One of the wisdoms behind the sacred name of Sayyiduna Idrees is that, by virtue of teaching and learning of Divine scripture abundantly; he was known as Idrees (i.e. the one who teaches lessons). (Tafseer Kabeer, pp. 550m vol. 7 – Tafseer-ul-Hasanaat, pp. 148, vol. 4)

4. Sayyiduna Ghaus-e-A’zam has stated, ‘I kept learning knowledge until I became a Qutb.’

   (Qasidah-e-Ghausiyyah)

5. To give Dars from Faizan-e-Sunnat is one of the Madani activities of Dawat-e-Islami. Spread Sunnahs and earn (immense) reward by giving Dars at house, Masjid, shop, school, college and other busy places at a predetermined time.

6. Everyone should try to have the privilege of either giving or listening to at least two Dars daily from Faizan-e-Sunnat.

7. In Surah Tahrim, part 28, verse 6, Allah has said:

   يَا أَيُّهَا الْيَهُودِ أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارٍ وَفُؤُدُهَا النَّاسُ وَأَحْجَارْتُهَا

   O people who believe! Save yourselves and your families from the fire, the fuel of which is men and stones.

   [Kanz-ul-Iman (Translation of Quran)]

One of the ways of saving yourself and your family from hellfire is delivering Dars from Faizan-e-Sunnat. Besides giving Dars, persuade your family-members to listen to a Bayan or a Madani Muzakarah daily through (VCDs and DVDs) released by Maktaba-tul-Madinah.
8. The responsible Islamic brother should fix a time and deliver Chowk Dars [Dars at square]. For example, Dars should be delivered at 9:00 pm at Madinah Chowk, at 9:30 pm at Baghdadi Chowk and so on. Deliver more than one Dars at different places on holidays. (But make sure that public rights are not violated. For example, the way should not be blocked as it is a sin).

9. Choose that Salah for Dars which is offered by maximum number of Islamic brothers.

10. Offer Salah with Takbeer-e-Aula, in the first row of the same Masjid where Dars is to be delivered.

11. Deliver Dars at such a place (rather away from (Mehrab) the arch) where others offering Salah or reciting the Quran should not be disturbed.

12. Zayli Nigran should assign two well-wishers (Islamic brothers) the responsibility of politely prevent the people going out of the Masjid requesting them to listen to Dars. The well-wishers should also make all the attendees of Dars (or Bayan) sit closer.

13. Deliver Dars whilst sitting in a folded-legs posture (as one sits in Qai’dah during Salah) observing veil within veil. If there are a large number of listeners, there is no harm in delivering the Dars standing or by using a microphone, but Salah-offering people, etc. should not be disturbed. Your voice should not be very loud or low. Try to deliver Dars in moderate voice so that only the attendees listen, and other people offering their Salah are not disturbed.

14. Deliver Dars calmly and slowly.
15. Study in advance at least once whatever Dars you have to deliver so that you can avoid mistakes.

16. Read the elocuted words mentioned in *Faizan-e-Sunnat* according to its diacritical marks. In this way, you will develop a habit of pronouncing words correctly.

17. Read out Hamd, Salat, Salat-ʿAlan-Nabi, ending verses appearing before a Sunni scholar or any Qaari for rectification, similarly, do not use Arabic words in supplication even using in isolation until you have pronounced them appearing before a scholar for rectifying them.

18. Besides *Faizan-e-Sunnat*, Dars may also be delivered from Madani booklets published by Maktaba-tul-Madinah.

19. Complete Dars including the concluding Du’a within seven minutes.

20. Every Muballigh should memorise the method of delivering Dars, the post-Dars persuasive words and the concluding Du’a.

21. Islamic sisters should make amendments in the method of delivering Dars as per their requirements.

**Purpose of delivering Dars in Masjid**

1. The greatest purpose of delivering Dars is to please Allah عَلَيْهِ وَسَلَّمَ and His Beloved Prophet صلَّى اللهُ عَلیهِ وَسَلَّم. 

2. Bring the attendees of Dars closer to the Madani environment of Dawat-e-Islami by delivering Dars from *Faizan-e-Sunnat*. 

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3. Arrange an area-visit for calling people towards righteousness with the (participants) attendees of Dars once a week.

4. Persuade of Dars to act in accordance with the *Madani In’amaat* and observe Fikr-e-Madinah to fill its booklet. They should also be persuaded to travel in Madani Qafilah and make others to travel as well. Make their mind to attend the weekly Ijtima’ punctually, from beginning to end.

5. Persuade the Imam and the members of Masjid committee to travel in Madani Qafilah.

6. Make arrangement for Sada-e-Madinah (a call to awake Muslims for Fajr Salah) to be delivered at Masjid level.

7. Hold a Madani session in the Masjid on regular basis after Salat-ul-Fajr in order to meet each other and to persuade those people to offer Salah in Masjid regularly who do not offer Salah.

8. Meet and persuade those Islamic brothers for travelling in Madani Qafilah who have distanced themselves from Masajid.

9. We have to train the participants of Dars and to make them Muballighs and Mu’allims of Dawat-e-Islami.

10. Deliver Chowk Dars near the Masjid.

11. Start Madrasah Baalighan in the Masjid and manage it properly.

**Method of delivering Dars from Faizan-e-Sunnat**

Say the following three times:

‘Please come closer.’
Then, observing veil within veil, sit in the position you sit in for Salah (in Tashahhud) and recite the following:

\[\text{بِسمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ}
\]

\[\text{الحَمُّدُ لِلَّهِ رَبِّ الْعَلَمِينَ وَالصَّلَوَةَ وَالسَّلَامُ عَلَى سَيِّدِ الْمُسْلِمِينَ}
\]

Then, recite the following Salat-‘Alan-Nabi, making the participants of the Dars repeating after you:

\[\text{وَعَلَيْ أَلِيَّ وَأَصْحَبِيَّا حَبِيبَ الْلَّهِ}
\]

\[\text{وَعَلَيْ أَلِيَّ وَأَصْحَبِيَّا نَبِيّ الْلَّهِ}
\]

If you are in a Masjid, say the following words, with the participants repeating after you, making the intention of I’tikaf:

\[\text{تَوَتَّبْ سَبْتَ الْإِعْتِيَافَ}
\]

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

Then say the following:

‘Dear Islamic brothers! Come closer and, if possible, in respect of Dars, sit in the position you sit in for Salah (in Tashahhud). If you get tired, then sit in any comfortable position. Lower your gaze and listen to the Dars from Faizan-e-Sunnat with full concentration for the pleasure of Allah ﷺ with the intention of acquiring Islamic knowledge. Listening to it inattentively, looking around, playing on the floor with your finger or messing around with your clothes,
body or hair could result in its blessings being lost. After saying this, read out an excellence of reciting Salat-‘Alan-Nabi from Faizan-e-Sunnat. Then say the following so that the attendees would also recite Salat-‘Alan-Nabi.

صلّوا عَلَی الْحَبِيب صَلَّاللَّهُ تَعَالَی عَلَی مَهْد

Read out only what is written in the book. Read only the translation of Quranic verses and Arabic text. Do not explain any Quranic verse or Hadees on the basis of your opinion.

Make persuasion in the following words at the end of the Dars.

(Each Muballigh should memorize the following paragraph by heart and make persuasion accordingly in the end of Dars and Bayan without any changes).

الْحَمْد لِلَّهِ عَزَّوَجَلَّ! Sunnahs are abundantly learnt and taught in the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. (Make announcement for weekly Sunnah-inspiring Ijtima at your local Masjid.

It is a Madani request that you spend the whole night in the weekly Sunnah-Inspiring Ijtima’, taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah ﷺ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qafilahs with the devotees of Rasool, to fill out the Madani In’amaat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first day

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1 Also convey similar words of persuasion at the start of a Bayan, and have the participants make good intentions.
of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith.

Every Islamic brother should develop the Madani mindset that ‘I must strive to reform myself and people of the entire world, إن شاء الله عز وجل.’ In order to reform ourselves, we must act upon Madani In’amaat and to strive to reform people of the entire world we must travel with Madani Qafilahs1.

Allah عز وجل karam aysa karay tujh pay jahan mayn
Ay Dawat-e-Islami tayri dhoom machi ho

May Allah عز وجل bless Dawat-e-Islami with such grace
That it becomes glorious at each and every place!

Finally, with the humility of the body and the heart, make the following Du’a conforming to the manners of raising hands without any amendment:

أَخْمَدُ اللهِ رَبِّ الْعَالَمِينَ وَالصَّلْوَةَ وَالسلامُ عَلَى سَيِّدِ الْمُرْسِلِينَ

‘Ya Allah عز وجل! For the sake of Mustafa صل الله تعالى عليه وسلم forgive us, our parents, and the entire Ummah. Ya Allah عز وجل! Forgive the mistakes of Dars and all our sins, give us the passion to perform good deeds. Make us pious and obedient to our parents. Ya Allah عز وجل! Give us true love for You, and for Your Beloved Prophet صل الله تعالى عليه وسلم. Cure us from the disease of sins. Ya Allah عز وجل! Give us the ability to act upon the Madani In’amaat and travel with the Madani Qafilahs. Ya Allah عز وجل! Bless us with the enthusiasm of making

1 Here, Islamic sisters should say, ‘We have to make our male (Mahram) relatives travel with Madani Qafilahs.’
individual effort to persuade others to carry out Madani activities. Ya Allah! Free Muslims from diseases, debt, unemployment, childlessness, wrongful court cases and all types of worries. Ya Allah! May Islam dominate and the enemies of Islam be disgraced! Ya Allah! Bless us with steadfastness in the Madani environment of Dawat-e-Islami! Ya Allah! Bless us with martyrdom under the green dome while being blessed with the vision of the Beloved Prophet in Jannat-ul-Baqi and with the closeness to Your Beloved Prophet in Jannat-ul-Firdaus! Ya Allah! For the sake of the fragrant breeze of Madinah, accept all our lawful Du’as.’

Kehtay rehtay hayn Du’a kay wasitay banday Tayray
Ker day poori aarzu har baykas-o-majboor ki

Ya Allah! Your bondmen ask me to make supplications, Fulfil their (Du’as) and relieve them of all complications

After all the participants have recited Salat-‘Alan-Nabi, read out the following verse to finish Du’a.

(Part 22, Surah Al-Ahzaab, verse 56)

After all the participants have recited Salat-‘Alan-Nabi, read out the following verse to finish Du’a.
In order to achieve maximum benefit from Dars, sit down and meet the participants warmly with the intention of gaining reward. Make some new Islamic brothers sit around you and, making individual effort, explain to them the blessings of acting upon Madani In’amaat and travelling with Madani Qafilahs.

_Tumhayn ay Muballigh yeh mayri Du’a hay_  
_Kiye jao tay tum taraqqi ka zeenah_  

_O Muballigh! For you, it is my prayer  
May you keep ascending success-stair!_

_Du’a of ‘Attar_  
_Ya Allah! Forgive me and all those regularly delivering and listening to at least two Dars everyday from Faizan-e-Sunnat (one at home and the other at Masjid, Chowk (a busy place) or school etc.) and make us an embodiment of good character._

_Mujhay Dars-e-Faizan-e-Sunnat ki taufeeq_  
_Milay din mayn dau martabah Ya Ilahi_  

_Bless me with divine guidance may I give two Dars daily, O Almighty!  
Bless me with divine guidance to give two Dars daily, O Almighty_
Significance of Bayan

Dear Islamic brothers! Generally, we convey our message to others by speaking to them. The more effectively a Muballigh speaks, the better he can convey his message. Bayan is a source of conveying the message to the entire world. Good Bayan strengthen the Madani Qafilahs. By delivering a Bayan, we can prepare people’s minds to carry out Madani activities collectively. Bayan enhances the personality of a Muballigh (preacher); it builds up his self confidence. The Holy Prophet ﷺ has said: ‘Some Bayan are magic’.1 Commenting on the foregoing Hadees, a renowned exegetist of Quran and Hadees, Mufti Ahmad Yar Khan Na’eemi has stated: ‘Some Bayan have a mesmerising effect which surprisingly attract the people.’ (Mirat-ul-Manajih, vol. 6, pp. 426)

Therefore, it has become evident that certain Bayanaat affect the listeners in the same way as the magic of the magician. Hence, Bayan plays a significant role for bringing a positive revolution in the hearts of the people. This revolution can occur definitely when Bayan is delivered after examining it thoroughly and carefully examination from every perspective. It can be concluded from the aforementioned Hadees and its explanation that it is essential for us to improve our Bayan, deliver it actively on regular basis and (train) other Islamic brothers as well, for the progress and survival of Dawat-e-Islami, our beloved global movement of Quran and Sunnah.

Therefore, we will have to improve our Bayan in order to make the people travel in Madani Qafilah and persuade them to act upon the Madani In’amaat.

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1 Sahih Bukhari, vol. 3, pp. 446, Hadees 5136
Purpose of delivering Bayan

Muballigh should take the following points into consideration while delivering Bayan.

1. Self reformation

If Muballigh thinks to reform the audience only, he will deprive himself of the blessings of Bayan.

What should be the thinking of the Muballigh while delivering Bayan? Ameer-e-Ahl-e-Sunnat, ‘Allamah Maulana Abu Bilal Muhammad Ilyas ‘Attar Qadiri دَاءَمُ ٍتَرْكَانَالْهُمَّ الْعَالِيِّه ٍhas stated: ‘A Muballigh should make an intention while delivering Bayan that he is reforming himself rather than others.’

Therefore, we should intend to reform ourselves whenever we get an opportunity to deliver Bayan. By acting upon this Madani pearl, the Muballigh can successfully resist the satanic attack that people should appreciate him. There will be no desire of admiration when the Muballigh will intend to reform his own-self. In fact, Bayan of a Muballigh bears fruit only if he delivers it with sincerity, seeking the pleasure of Allah ﷺ and His Beloved Prophet ﷺ. May Allah ﷺ bless us all with sincerity.

2. The purpose should be Allah’s pleasure

Ameer-e-Ahl-e-Sunnat دَاءَمُ ٍتَرْكَانَالْهُمَّ الْعَالِيِّه has stated: ‘Sincerity is the key to acceptance (of deeds).’ Therefore, Bayan should be delivered with the sole purpose of seeking Allah’s ﷺ pleasure. It is not only a sin to deliver Bayan with the intention for attracting people but it
also adversely affects the essence of Bayan. Upon listening to an impressive Bayan of a Muballigh, it also happens at times that one’s Nafs desires to deliver Bayan in a similar way. If a person struggles to collect material to prepare an impressive Bayan with the intention of achieving instant fame, all of his enthusiasm and motivation disappear. It is necessary to ponder over sincerity at three stages while delivering Bayan:

1. Ask these questions from yourself at the start of the Bayan: ‘What intentions do I have for delivering this Bayan? Am I delivering this Bayan to please Allah and serve my religion or do I intend to get respect, to be admired and seen with astonishment after the Bayan?’ Muballighin who deliver Bayan in a large Ijtima’ for the first time should be more cautious in the regard?

2. It also happens at times that one is sincere at the start of the Bayan but gets affected by the above stated bad intentions as he proceeds. Therefore, it should be maintained throughout the Bayan.

3. Even after the Bayan, one must not desire that people kiss his hands, praise him, insist him to deliver Bayan in their area and get his contact details etc.

Dear Islamic brothers! If we show sincerity and continue to deliver Bayan with the intention to reform ourselves, a day will come when we will become successful in our Madani aim.

Ameer-e-Ahl-e-Sunnat has stated: ‘One who delivers Bayan should not just try to be an impressive orator, instead, he should have a mindset to act upon what he says in the Bayan.’ If only we could change our mindset and deliver Bayan with the sole intention to reform ourselves.
Consider it as one’s own lack of sincerity if Bayan does not bear fruit

Sometimes, a Muballigh utters these words after completing his Bayan: ‘I have delivered Bayan but it has not had any effect on the listeners. No one agreed to travel in Madani Qafilah. None of them forwarded their name for Madani Qafilah. These Islamic brothers are very rigid. Nothing seems to change their mind.’ These sentences can be uttered only by a person who considers himself faultless. Certainly, it is unwise to consider oneself perfect.

Ameer-e-Ahl-e-Sunnat has stated: ‘Consider it your own lack of sincerity and seek forgiveness from Allah if (the Bayan) does not have effect on people instead of assuming or blaming them to be rigid.’ If only we could also deliver Bayan like Ameer-e-Ahl-e-Sunnat while trembling with the fear of Allah and heart filled with love of the Holy Prophet. Undoubtedly, it is the blessing of Ameer-e-Ahl-e-Sunnat’s sincerity that his words strike the heart of the attentive listeners of a Bayan, making the listener regretful of his past and he repents his sins. He becomes regular in offering Salah, have a desire for carrying out good deeds and travels with Madani Qafilah. Ya Allah! Bless us with sincerity for the sake of Ameer-e-Ahl-e-Sunnat.

Some precautions for delivering Bayan

1. Your feet should be clean from dirt and other impurities. Nails should be trimmed because people sitting at the front are likely to look at them during the Bayan. The untrimmed nails or dirty feet will have a bad impact on your personality which in turn will have an adverse effect on your Bayan. Moreover, care this thing that there should not be much gap between your feet when you are delivering Bayan.
2. Usually, people practise the Sunnah of shaking hands after the Bayan. People shaking hands with you may dislike your appearance if the hands are dirty and the nails are untrimmed. This in turn may completely destroy or curtail the impact of your Bayan. Hence, your hands should also be clean.

3. Similarly, your dress should also be neat and clean so that people don’t feel unpleasant.

4. ‘Imamah (Islamic turban) should also be clean and tied up properly. Moreover, comb your beard and Zulfayn\(^1\) so that if someone looks at you gets attracted towards the Sunnah of the Holy Prophet ﷺ. Ameer-e-Ahl-e-Sunnat has stated: ‘One who delivers Bayan should always be dressed in the particularly white Madani dress of Dawat-e-Islami, green turban and a white Chaadar (shawl)

5. Ensure that the chest buttons are up because decent people do not keep their chest buttons open.

6. It is Sunnah to keep the hem above the ankles. Therefore, always practise this Sunnah, especially when delivering Bayan. Otherwise, people will not only criticize you but it may also possibly cause bad suspicions in one’s mind and hence, he may be deprived of the blessings of the Bayan. Furthermore, ensure that Kurta is not tucked into Shalwar.

7. Use ‘Itr if you perspire.

8. The mouth should be free from bad smell.

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\(^1\) Long hair that fall at the back, up to the shoulders at most
Dear Islamic brothers! By acting upon the above stated Madani pearls, please ensure that your body is clean and you have dressed well before the Bayan.

**Types of Bayan**

Dear Islamic brothers! We have to develop the mindset of the people through our Bayanaat that: ‘We must strive to reform ourselves and people of the entire world.’ Persuade them to travel with a Madani Qafilah and act in accordance with Madani ‘In’amaat to achieve this goal. We have several topics for Bayan to convey our Madani purpose to others. There are different ways to deliver Bayan. We cannot attain the blessings of Bayan if we deliver every Bayan in the same manner. Therefore, following are some Madani pearls regarding the various topics of Bayan so that we can improve the way we deliver Bayan.

**We have two different topics of Bayan**

(1) Organizational (2) Transformational

**1. Organizational**

One who delivers organizational Bayan should ensure that he delivers it in an explanatory manner. We educate the Islamic brothers in ‘Tarbiyyati Ijtima’ about the method used to carry out Madani activities effectively; so we should take certain points into consideration. Muballigh should add fascinating parables in his Bayan to make it interesting as organizational topics are somehow dry compared with other topics. However, we should explain them in the similar way as we expect others to explain us individually. Moreover, we should have good command on our topic to deliver the Bayan fluently and grasp the attention of the listeners so that
they listen attentively. They should also be persuaded to act upon the stated points in the Bayan. However, neither criticise any responsible Islamic brother, nor make someone feel that he is oblivious to the method of carrying out Madani activities. Instead, make the Islamic brothers to feel the importance of these Madani activities.

Organizational Bayan should neither be too serious nor too light-hearted. It should be delivered with enthusiasm and soft tone. Don’t add any point to the Bayan on your own. Convey those points which are provided to us by Madani Markaz and persuade people to act upon them.

2. Transformational

One should aim to reform himself while delivering Bayan on this topic. This topic includes Bayan on social reforms, purification of Nafs, condemnation of sins, including arrogance, backbiting, jealousy and immoral use of eyes etc., as well as persuasion to refrain from sins.

A Muballigh should deliver Bayan on transformational topics with explanation in a soft and kind tone just like a father makes his son understand. If Bayan is delivered merely in an emotional way with the sole intention to show speaking power, then remember: ‘To explain someone with strictness is similar to create a hole in the container that is to be filled with water.’

*Hay falah-o-kamrani narmi-o-aasani mayn*

*Her bana kaam bigar jata hay nadani mayn*

*Success lies in acting gently*

*Failures are a result of naivety*
Prepare thoroughly for the topic on which Bayan is to be delivered. Always first introduce the topic before delivering Bayan on any transformational topic. For example, if arrogance is selected as the topic, first define arrogance, then explain it, condemn it, explain the effective ways to refrain from arrogance and mention its remedy. Persuade the Islamic brothers necessarily at the end to adopt its remedy. You can say, for example: ‘Dear Islamic brothers! We should routinely travel with Madani Qafilah and act in accordance with the Madani In’amaat if we desire to refrain from arrogance and become humble. We will then notice that humility is becoming one of our characteristics.

Ameer-e-Ahl-e-Sunnat has stated: ‘If possible, Islamic brothers should be persuaded thrice in every Bayan to travel with Madani Qafilah and act in accordance with Madani In’amaat.’

**Preparation of Bayan**

1. First read the collected material such as Quranic Verses, Ahadees or parables thoroughly with which you intend to start the Bayan.

2. Now ponder over the sequence with which the points should be conveyed to the listeners or what the listeners would like to listen first, second and so on. For example, if you intend to deliver Bayan on jealousy and have information regarding its cure, destruction, signs, definition and the quotes of saints related to jealousy. Certainly jealousy should be defined first because let alone the public, even our some learned people are also remained unaware of it Shar’i definition. If you start mentioning the destruction caused by jealousy without defining it, the listeners will neither have fear from it in the true sense, nor will they carry out self-accountability. If you
define it at first, everyone will discover this flaw in his character. Later, when you will deliver its destruction, the people indulged in this epidemic will make self-assessment properly. Moreover, they will feel frightened after listening to its description. After defining jealousy, it is essential to urge the people to repent of this sin or take practical measures to refrain from it.

Destruction of jealousy should be explained in detail for this purpose. Though, the definition of jealousy is sufficient to make people realize if they suffer from this bad habit, yet it is an understood fact that Nafs never admits its evil-doing. Therefore, its signs should be mentioned next, so that Nafs is compelled to yield. After mentioning the definition, signs and destructiveness of jealousy, it is necessary to tell people about its cure. The deeds and quotes of the saints are quite helpful in persuading the people to act upon the stated cure. Hence, the cure and the faith-refreshing parables of the saints should be mentioned at the end. The following sequence of the Bayan on ‘jealousy’ is the result of this thinking process:

- Definition of Jealousy
- Destruction caused by Jealousy
- Signs of Jealousy
- Remedy of Jealousy
- Persuasion to Adopt its remedy

Likewise, develop a habit to deliver every Bayan, arranged in a logical sequence إنْبِحَأَلَلَّهَ عَزْوَجَلَّ you will yourself observe its benefits.
It is a Madani request that if possible, write the material arranged in a sequence, in a separate diary under respective topics. Hence, many Bayanaat of different topics will become readily available to you.

**Madani pearls for Muballigh**

1. The terminologies used in the Madani environment of Dawat-e-Islami should be memorised and used in general conversation as well as during Bayan.

2. Muballigh should always be dressed in the specific white Madani dress of Dawat-e-Islami, green turban, and a white chador.

3. Muballigh should deliver Bayan on the life after death, excellence of practising Sunnah and other such topics that are essential to reform the people.

4. Muballigh should not deliver Bayan from his memory. Make photocopies from the books of ‘Ulama-e-Ahl-e-Sunnat and attach it to your diary.

5. Muballigh should go through the Bayan once before delivering it. He should not deliver Bayan without preparation.

6. Only ‘Ulama should read out the original Arabic text of Quranic verses and Ahadees. However, there is no restriction on other people to recite it by the permission of ‘Ulama, after learning it from them and reading it to them first. The translation of verses should be taken only from Kanz-ul-Iman.

7. During the Bayan, not only Madani Qafilah and Madani In’amaat are mentioned but also Muballigh should persuade the people effectively. Instead of just asking the people to act upon Madani In’amaat, advise them to observe Fikr-e-
Madinah daily and submit its booklet on monthly basis. Muballigh should make people aware of the blessings of the Madani environment of Dawat-e-Islami and quote Madani incidents.

8. Despite advising others during the Bayan, the Muballigh should assume that he is advising himself.

9. Muballigh should avoid difficult words and complicated topics.

10. If the Bayan has no effect on the listeners, instead of blaming them to be rigid, the Muballigh should consider it as his lack of sincerity and hence he should recite Istighfar (seek forgiveness).

11. A Bayan delivered seriously will have an effect on the hearts of the people. Don’t use these types of questions during the Bayan: Say شُجِّخِ النَّبِيُّ ﷺ, what have you understood, so you didn’t understand! Did you understand? Similarly, don’t stop after saying an incomplete sentence to let people complete it. Likewise, don’t deliver jokes or say funny sentences to make people laugh. Though, people enjoy and appreciate it, experience reveals that the true fear of Allah ﷺ and the love of the Holy Prophet ﷺ is difficult to be attained in this way.

12. ‘Ulama-o-Mashaaikh-e-Ahl-e-Sunnat should neither be criticized in the Bayan nor in the general conversation. Instead, one should perceive it a moral obligation to have reverence towards them from the bottom of his heart.

13. Do not criticise the political parties, government and its organisations, police or armed forces. Even, do not criticise any country of the world or its internal matters, since it is
highly probable that religious activities may face hindrance in this way rather than the country or any of its organisations being reformed.

14. Keep the allocated time in view. Don’t make the Bayan so lengthy that people get fed up with it.

15. Muballigh should narrate the incidents from the life of Ameer-e-Ahl-e-Sunnat  in his Bayan and also tell the listeners that how he persuades us to spend a simple and humble life according to Sunnah.

16. Gather the material for Bayan from the books and Bayanaat of Ameer-e-Ahl-e-Sunnat  . Read the books of ‘Ulama-e-Ahl-e-Sunnat as well. Reading books not only increases knowledge to a great extent, it also makes a person confident and helps him deliver Bayan comfortably to deliver Bayan. The following books are recommended for reference:

- Tarjuma-e-Kanz-ul-Iman
- Tafseer Khaza’in ul ‘Irfan
- Faizan-e-Sunnat and other books of Ameer-e-Ahl-e-Sunnat
- ‘Ajaaib-ul-Quran
- Gharaib-ul-Quran
- Jaami’ Karamaat-e-Awliya
- Bazm-e-Awliya
- Sharh-us-Sudoor
- Bahar-e-Shari’at
Fatawa-e-Razawiyyah
Ihya-e-‘Uloom
Lubab-ul-Ihya
Minhaj-ul-‘Aabideen
Khauf-e-Khuda (publication of Maktaba-tul-Madinah)
Jannat Mayn Lay Janay Walay A’maal
Jahannam mayn Lay Janay Walay A’maal
Jahannam kay Khatraat
Kufriyah Kalimat kay baray mayn Suwal Jawab
Gheebat ki Tabah Kariyan
‘Ilm-o-Hikmat kay 125 Madani Phool

17. Select a free time for reading books in which there isn’t any probability that someone may disturb you so that you can read with concentration. Remember! Reading with concentration results in a long-term memorisation of the material read.

18. Reading should be done on daily basis, it should never be delayed. It is not necessary to spare a long time for reading. The time spared may be half an hour only, but reading should be done regularly.

19. Don’t read books while lying or leaning forward as it increases stress on the mind and weakens the eyesight. Lift the book a little while reading.
20. Keep a diary with you while reading the books. Ponder over the Aayat, Hadees, parable or a quote of a saint that you read to decide that they can be placed under which topic. Now, write the topic you have understood on the top of a page of your diary. Note the name of the book and the page number where you have found the relative material. For example, you read the following Hadees while reading the book ‘Jahannam mayn lay Jaanay walay A’maal’ that the Holy Prophet ﷺ has stated: ‘Refrain from jealousy as jealousy eats the good deeds in a similar way as the fire eats the wood.’ (Sunan Abi Dawood, Kitab-us-Sunnah, Bab-fil-Hasad, Hadees. 4903, vol. 4, pp. 361)

Note down the name of the book and the page number where you have found this Hadees. If you follow this sequence, it will become easier to collect material.

21. While trying to collect good and unique material for our Bayan, we should not forget that we have to reform ourselves as well because our Madani aim is: ‘I must strive to reform myself and the people of the entire world.’

22. Irrespective of the topic of Bayan, necessarily invite the people to act upon the Madani In’amaat, fill its booklet daily by observing Fikr-e-Madinah and submit it to the responsible Islamic brother of their area by the 1st of every Madani month. Also invite them to travel in Madani Qafilah.

BAYANAAT OF FAJR

Bayan no. 1: Blessings of ﺩَٰﮐَرَۃ َالﱠﷲ

Ameer-e-Ahl-e-Sunnat ﺑﺎﻌ†ENGINEER†ﻫٍ the Beloved has reported a blessed Hadees on page 12 of ‘Discourses of Attar’ (part 2) that the Beloved
Prophet ﷺ has stated: ‘One who recites Salat upon me once, Allah ﷲ showers ten blessings upon him, erases his ten sins and raises his rank by ten times.’

*(Sunan Nasai, Kitab-us-Sahw, Hadees.1294, pp. 222)*

Dear Islamic brothers! Today, a widespread unrest and turmoil has surrounded the people around the globe. There isn’t a single country, city or village and nor even a single house that is free from state of turmoil and confusion. In the present era, everyone looks to be the victim of this chaotic situation. Ah! The heedless human, in pursuit of peace and tranquillity, drinks alcohol, visits musical parties, go to cinemas & stage dramas, night clubs full of vulgarity and obscenity and reads sex appealing novels. Where does peace lie after all?

Let’s see how does the Glorious Quran guide us in this regard, Allah ﷲ says in the Glorious Quran:

\[
\text{صُلِّيَّةُ الْحَبِيبِ} \quad \text{صُلِّيَ اللهُ تَعَالَى} \quad \text{عَلَى} \quad \text{مُحْمَّدٍ}
\]

Those who believed and whose hearts get satisfaction from the remembrance of Allah; pay heed! Only in the remembrance of Allah is the satisfaction of hearts! *(Part 13, Surah Ar-Ra’d, Verse 28)*

Commenting on the foregoing verse, Sayyid Na’eemuddin Muradabadi ﷺ has stated: ‘The remembrance of His blessings and favours brings contentment of the hearts.

*(Khaza’in-ul-‘Irfan)*
Dear Islamic brothers! Everything in this world is engaged in praising Allah. Allah says in the Glorious Quran:

تُسَبِّبُ لَهُ السَّمُوُّاتُ السَّبْعُ وَالأَرْضُ وَمَنْ فِيهِنَّ ۛ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّبُ لِهِ ۛ وَلَا تَفَقَّهُ قَلْبُهُمُّ مَعَ هَذَا.

The seven Heavens and the earth and all those in them say His sanctity; and there is not a thing that does not proclaim His sanctity while praise, but you do not understand their proclamation of sanctity. (Part 15, Surah Bani Israel, Verse 44)

Commenting on the foregoing verse, Sayyid Muhammad Na’eeemuddin Muradabadi states: ‘The blessed commentators of the Glorious Quran have stated that even the sound of opening of the door and the cracking of the roof is the proclamation of the purity of Allah and the words with which they proclaim are, سَبِيعَانِ اللَّهِ وَيَعْلُمُونَ.’

(Tafseer Baghawi, explanation of Ayah: 44, vol. 3, pp. 96)

It is narrated by ‘Abdullah Ibn-e-Mas’ood that we saw the springs of water gushed out from the blessed finger of the Holy Prophet and we have also seen the meal glorifying while it was being eaten.’

(Sahih Bukhari, Kitab-ul-Manaqib, Hadees 3579, vol. 2, pp. 495)

It is narrated by Sayyiduna Jabir Bin Samoorah that the Holy Prophet has stated: ‘I still recognize the stone of Makkah that used to say Salam to me before the declaration of my Prophethood.’ (Sahih Muslim, Kitab-ul-Fazaail, Hadees 2277, pp. 1249)
Dear Islamic brothers! Every particle of this universe glorifies Allah but ponder on our sheer heedlessness, though we enjoy the various favours and blessings of Allah yet we are heedless of remembering Him, on the contrary, we are supposed to be engrossed doing Zikr of Allah every moment of our lives. Allah says in the Glorious Quran:

وَأَذْكُرُوا اللَّهَ كِتَابًاً أَلَّهُوَ أَكْلَمَ مُنْذِرًا

And remember Allah profusely, in order that you may succeed.

(Part 8, Surah Al-Anfaal, Verse 45)

Commenting on this verse, Sayyid Muhammad Na’emuddin Muradabadi has stated: ‘It is learnt from the mentioned blessed verse that it is incumbent upon the person that he keeps his tongue and heart engaged in the Zikr of Allah in every condition and let not himself distract from it in the face of any severity and difficulty.’ (Khaza’in-ul-’Irfan)

The following blessed Hadees is stated on page 411 of ‘Jannat mayn Lay Jaanay Walay A’maal’, published by Maktaba-tul-Madinah, the publication department of Dawat-e-Islami:

**Incapable of performing Nafl ‘Ibadaat**

It is narrated by Sayyiduna Ibn-e-‘Abbas that the Holy Prophet has stated: ‘The one amongst you who is incapable of worshipping in the night, spending his wealth in the way of Allah and taking part in Jihad [holy war] against the enemy, should do Zikr of Allah abundantly.’

(Shu’ab-ul-Iman, vol. 1, pp. 390, Hadees 508)
They took away all the goodness

Sayyiduna Mu‘aaz said: A person humbly asked the Noblest Prophet: ‘O the Beloved Prophet! Which Mujahid [participant in the holy war] has the greatest reward?’ The Blessed and Beloved Prophet replied: ‘Anyone amongst them does Zikr of Allah abundantly.’ He humbly asked: ‘Which fast-observing person has the greatest reward?’ He replied: ‘Any one amongst them does Zikr of Allah abundantly.’ Then he humbly asked the same question regarding Salah, Zakat, Haj and Sadaqah. The Holy Prophet gave the same reply for every deed: ‘Whoever amongst them does Zikr of Allah abundantly.’ [Listening] to it, Sayyiduna Abu Bakr said to Sayyiduna Umar: ‘O Abu Hafs! Those who do Zikr took all the goodness.’ So the Holy Prophet said: ‘Yes! So It is.’

(Al-Musnad lil Imam Ahmad Bin Hanbal, Hadees 15614, vol. 5, pp. 308)

Dear Islamic brothers! Sunnah-Inspiring Madani Qafilah of Dawate-Islami are also one of the best source of developing a habit of engaging oneself in the Zikr of Allah and refrain from indulging in meaningless conversations. Therefore, you also travel for twelve-month, 92-day, 30-day, 12-day and 3-day Madani Qafilahs with the devotees of the Noblest Prophet and hoard the loads of blessings. Let me related you a Madani parable. An Islamic brother from Shahdarah (Lahore) briefly stated:

‘I was the only and pampered son of my parents. Excessive love and affection from the parents had made me stubborn and disobedient towards them. I would wonder around late at night and would sleep until late morning. I would yell at my parents if they tried to make me understand. At times, they would cry. My mother would burst into tears while making Du’a (for me). Millions of salutation be
upon that great moment when I was privileged to meet a devotee of the Holy Prophet who belonged to Dawat-e-Islami and while making kind individual efforts, he prepared a sinner person like me to travel in the Madani Qafilah. Therefore, I travelled in Madani Qafilah with the devotees of the Noblest Prophet ﷺ, for three days. I don’t know how these devotees of the Holy Prophet turned my heart that was so hard like rock which never had kind feelings even after seeing the tears of my parents. My heart transformed through the Madani revolution and I returned from the Madani Qafilah as a Salah-offering person. I said Salam, kissed my father’s hand and mother’s feet upon returning home. My family members were surprised to see the change because a person, who was not ready to listen to anyone till yesterday, has become so respectful today!

ِالحمدلله غزي١, the spiritual company of the devotees of the Holy Prophet had brought a complete change in my attitude. There was a time when I did not offer Salah myself, but now, while giving this account, I am discharging the responsibility for waking Muslims up for Salat-ul-Fajr, i.e. to call out ‘Sada-e-Madinah’.

1 In the Madani environment of Dawat-e-Islami, to give ‘Sada-e-Madinah’ is a term used for waking up Muslims for Salat-ul-Fajr.
Dear Islamic brothers! You must have observed how the company of the devotees of Rasool made a person who did not use to offer Salah himself, now inviting others to offer Salah! Undoubtedly, a good company brings about good and bad company brings about bad result. Therefore, we should adopt company of the devotees of the Holy Prophet. *(Faizan-e-Sunnat, Bab Faizan-e-Ramadan, vol. 1, pp. 1370)*

Dear Islamic brothers! While concluding the Bayan, I privileged to relate the excellence of Sunnah and some Sunnah and etiquettes. The Noble Prophet ﷺ has said, ‘One who loves my Sunnah loves me, and one who loves me, will be with me in Jannah.’ *(Tareekh-e-Madinah Damishq li Ibn-e-‘Asakir, vol. 9, pp. 343)*

Therefore, listen to 12 Madani pearls of leaving and entering the house. (Deliver Bayan from page 556 of this book).

**Bayan 2: Excellence of Recitation**

*Ameer-e-Ahl-e-Sunnat* ﷺ has quoted on page 12 of *Rasaail-e-Attariyyah (Part 2)*, ‘The Noble Prophet ﷺ has stated, ‘Recite Salat upon me wherever you are as your Salat reaches me.’ *(Mu’jam-ul-Kabeer, vol. 3, pp. 82, Hadees 2729)*

\[
\text{ضُلِّوُا عَلَى الْحَبِيْبِ}
\]

\[
\text{تَصَلِّي اللّهُ تَعَالَى عَلَيْهِ وَسَلَّمُ}
\]

\[
\text{Yehi hay arzu ta’leem-e-Quran ‘aam ho jaye}
\]

\*

\[
\text{Her ik percham say ooncha percham-e-Islam ho jaye}
\]

It is stated on page 2 of 49-page book ‘Excellence of Recitation’, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami:
Completing one Glorious Quran daily

Sayyiduna Shaykh Sabit Bunani ْقَوْمَتُ بُسْتَةِ النَّبِيِّ "would used to complete one Glorious Quran daily. He َيَحْمِيَ الَّذِي تَعَالَ عَلَيْهُ would always observe fast during the day and worship throughout the night. He would always offer 2 Rak’aat of Nafl Salah (تَجَبْبَةُ الْمُسْجِدِ) in every Masjid he would pass by. Revealing the blessings bestowed upon him, he says, ‘I have completed the recitation of the complete Holy Quran and wept in the court of my Lord ُعَزِّ الَّذِي تَعَالَ عَلَيْهُ before the every pillar of the Jami’ Masjid.’ He َيَحْمِيَ الَّذِي تَعَالَ عَلَيْهُ had exceptional love for Salah and the recitation of the Holy Quran. And he was bestowed enviable mercy by Allah ُعَزِّ الَّذِي تَعَالَ عَلَيْهُ that after his demise, during the burial, suddenly a brick slipped and fell into the grave. When some people leaned in to pick up the brick they were amazed to see that the Shaykh َيَحْمِيَ الَّذِي تَعَالَ عَلَيْهُ was standing in his grave and offering Salah! When his family members were asked about that, his blessed daughter said: My honourable father َيَحْمِيَ الَّذِي تَعَالَ عَلَيْهُ would make the following supplication every day, ‘O Allah ُعَزِّ الَّذِي تَعَالَ عَلَيْهُ! If you grant anybody the blessing of offering Salah in his grave after death, then privilege me too [with such a blessing].’ It is reported that whenever people would pass close to the blessed tomb of the Shaykh َيَحْمِيَ الَّذِي تَعَالَ عَلَيْهُ, they would hear the utterance of the recitation of the Holy Quran coming from inside the blessed grave. (Hilyat-ul-Awliya, vol. 2, pp. 362 to 366)

May Allah ُعَزِّ الَّذِي تَعَالَ عَلَيْهُ have mercy on him and forgive us for his sake!

أَهْيَانِ يَجَاهُ النَّبِيَّ الْأَمِيِّنُ صَلَّ اللهُ تَعَالَ عَلَيْهِ وَلَبَنَّهُ

Dahan mayla nahin hota badan mayla nahin hota
Khuda kay Awliya ka to kafan mayla nahin hota

صلوا عَلَى الحَبِيبٍ صَلَّ اللهُ تَعَالَ عَلَيْهِ مُحَمَّدٌ

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The Noble and Glorious Quran is the blessed word of Allah ﷺ; recitation of the Glorious Quran, teaching of the Glorious Quran, listening to the Glorious Quran and reciting it for others are all rewarding acts. There are ten rewards for each letter you recite from the Qur'an.

**Reward of reciting one letter of Holy Quran**

The Holy Prophet ﷺ has stated, ‘Whoever recites one letter of the Book of Allah ﷺ, he will get one virtue which will be equivalent to ten virtues. I am not saying that Alif-Lam-Mim (اَلْيِمَ) is one letter; in fact Alif (اَيْفِ) is one letter, Lam (اَمِ) is one letter, and Mim (مِم) is one letter.’ (Sunan-ut-Tirmiži, vol. 4, pp. 417, Hadees 2919)

**Tilawat ki taufiq day day Ilahi**

_Gunahaun ki ho door dil say siyahi_

_To recite the Quran, O my Lord! Give me the ability So that heart may be cleansed from the iniquity_

**The best person**

The Embodiment of Noor, the Noble Prophet ﷺ has stated: 'The best person amongst you is the one who learnt the Holy Quran, and taught it to others.' (Sahih Bukhari, vol. 3, pp. 410, Hadees 5027)

Sayyiduna Abu ‘Abdur Rahman Sulami used to teach the Holy Quran in the Masjid and he would say, ‘This Hadees has made me stay here.’ (Fayd-ul-Qadeer, vol. 3, pp. 618, Hadees 3983)
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Allah mujhay Haafiz-e-Quran bana day
Quran kay Ahkam pay bhi mujh ko chala day

O Allah! Make me a Haafiz of the Holy Quran
And make me steadfast upon the commands of the Holy Quran

The Quran will intercede

It is narrated by Sayyiduna Anas that the Prophet of Mankind, the Peace of our Heart and Mind, the Most Generous and Kind has stated, ‘Whoever learnt and taught the Holy Quran, and then acted upon whatever is in the Holy Quran; the Quran will intercede for him and take him into Jannah.’ (Mu’jam Kabeer, vol. 10, pp. 198, Hadees 10450; Tareekh Damishq, vol. 41, pp. 3)

Ilahi khoob de day shauq Quran ki tilawat ka
Sharaf day Gumbad-e-Khazra kay saaye main shahadat ka

The passion to recite the Quran for this I supplicate
To die as a martyr under the Green Dome O Allah, make this my fate

The excellence of teaching one blessed verse

It is narrated by Sayyiduna Anas that whoever teaches one verse of the Glorious Quran or any Sunnah of the Deen to anyone, Allah will prepare such a reward for him on the Day of Judgement, that there will be no reward better than that for anybody. (Jam’-ul-Jawami’, vol. 7, pp. 281, Hadees 22454)
Different Madani pearls regarding recitation of Holy Quran

It is stated on page 11 of ‘Excellence of Recitation’ authored by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi, [the 49-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami]:

1. It is Mustahab to recite Ta’awwuz ‘أعوذ بالله’ when beginning Tilawat, and it is Sunnah to recite Tasmiyyah ‘بسم الله’ at the start of a Surah, otherwise it is Mustahab.

   *(Bahar-e-Shari’at, vol. 1, Part 3, pp. 550)*

2. It is Mustahab to recite the Holy Quran in the state of Wudu, facing Qiblah and wearing good dress. *(Ibid, pp. 550)*

3. Reciting the Holy Quran by looking at it is preferable to reciting it by heart, because this not only involves reciting the Quran, but it also includes looking at the Holy Quran as well as touching it, and all these are acts of worship.

   *(Ghuniyyah-tul-Mutamalli, pp. 495)*

4. The Holy Quran should be recited in incredibly beautiful voice, and if somebody does not possess a pleasant voice, he should try to beautify his voice when reciting. However, it is impermissible to recite in such a melodious tone that misses letters like the singers. It is impermissible and recite it in accordance with elocution and regulations. *(Durr-e-Mukhtar; Rad-dul-Muhtar, vol. 9, pp. 694)*

5. It is preferable to recite the Holy Quran in an audible voice as long as it doesn’t cause disturbance & trouble to anybody who is praying, ailing person or sleeping person.

   *(Ghuniyyah-tul-Mutamalli, pp. 497)*
6. When the blessed verses of the Holy Quran are recited aloud, some people, do not avoid looking around, moving and making gestures. Such people should note that listening attentively is also essential along with being quiet as A’la Hadrat, the leader of the Ahl-us-Sunnah, Shaykh Imam Ahmad Raza Khan has stated on page 352 of volume 23 of Fatawa Razawiyyah, ‘It is Fard [Compulsory] to listen attentively and to keep silent when the Holy Quran is recited. Allah has stated:

وَإِذَا قُرِىَ الْقُرآنَ فَاَسْتَيَعُوْلَهُ وَأَنْصَمَّوْاْ أَعْلَمُكُمْ تُرَاهُمْنَ

And when the Quran is recited, listen to it attentively and remain silent, so that you may receive mercy.

(Part 9, Surah Al-A’raf, Verse 204)

7. It is Haraam to recite the Glorious Quran aloud by all the people in a gathering. In gatherings of Isal-e-Sawab (after three days of death), usually everybody recites aloud – this is Haraam [Strictly Forbidden]. Though few reciters are there, ruling is that recite quietly. (Bahar-e-Shari’at, vol. 1, Part 2, pp. 552)

8. When reciting in the Masjid while other people are offering Salah or reciting invocations, you should recite merely in such a low voice that only you can hear it; the sound should not reach the person next to you.

9. It is impermissible to recite the Holy Quran aloud in the marketplace where people are busy working. If the people do not listen to them, the reciter will be sinner. If the reciter began reciting before the people became occupied in their work at a place that is not fixed for work, then if people do not listen to recitation, they will be sinner. However, if reciter begins to
recite after they have started working, the reciter will be a sinner. *(Ghuniyyah-tul-Mutamalli, pp. 497)*

10. It is also prohibited to recite aloud where somebody is imparting religious education to students, or students are taking their lessons or studying. *(Ibid)*

11. There is no harm in reciting the Holy Quran whilst lying down, as long as the legs are folded up [i.e. not stretched out] and the face is uncovered. Additionally, it is also permissible to recite the Holy Quran whilst walking or working, provided attention is not distracted; otherwise it will be Makruh [Disliked]. *(Ibid, pp. 496)*

12. It is impermissible to recite the Holy Quran in the bathroom or in places of impurity. *(Ibid)*

13. Listening to the recitation of the Holy Quran is better than reciting the Holy Quran or offering Nafl Salah [Supererogatory Prayer]. *(Ibid, pp. 497)*

14. If somebody recites incorrectly, it is Wajib for the listener to correct him, provided that it does not create malice or jealousy. *(Ibid, pp. 498)*

15. In the same way, if somebody takes somebody else’s Quran temporarily, and he notices some printing or transcription errors in it, it is Wajib for him to inform the owner. *(Bahar-e-Shari’at, vol. 1, Part 3, pp. 553)*

16. In the summer, it is better to complete the recitation of the Holy Quran in the morning, whereas in the winter, it is better to complete it in the initial part of the night, because it is mentioned in the blessed Hadees, ‘Whoever completes the recitation of the Holy Quran at the start of the day, angels will ask forgiveness for him until the evening, and whoever completes it at the beginning
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of the night, angels will ask forgiveness for him until the morning.’ (Hilyat-ul-Awliya, vol. 5, pp. 30, Hadees. 6199)

As the daytime is longer in the summer, completing the recitation of the Holy Quran in the morning will result in more supplications for forgiveness by the angels. On the other hand, the nights are longer in winter; therefore completing it in initial part of the night will result in more [supplications for] forgiveness. (Ghuniyyah-tul-Mutamalli, pp. 496)

17. When the recitation of the full Quran is completed, it is better to recite Surah Ikhlaas 3 times. This also applies when offering Taraweeh Salah; however, if completion is being done in Fard Salah, do not recite Surah Ikhlaas more than once. (Ibid)

18. The method of ‘Khatm-e-Quran’ (completion of Quran) is that after reciting Surah An-Naas, recite Surah Al-Fatihah and Surah Al-Baqarah up to ۚ دَوَلَّيْكَ مَثَّلُ السَّمَاءِ ۛ وَلَيْتَكُنَّ مَثَّلُ الْإِنْسَانَ ۚ، and then make Du’a [supplication], because this is Sunnah. In this respect, Sayyiduna ‘Abdullah Bin ‘Abbas رضي الله تعالى عنه reported from Sayyiduna Ubay Bin Ka’b رضي الله تعالى عنه, ‘When the Merciful Prophet ﷺ would recite ۚ قُلْ أَعُوذُ بِبُرَّ الْبَنَاتِ ۚ، he would start Surah Fatihah, then Surah Baqarah up to ۚ دَوَلَّيْكَ مَثَّلُ السَّمَاءِ ۛ وَلَيْتَكُنَّ مَثَّلُ الْإِنْسَانَ ۚ، and thereafter make Du’a [supplication] of the completion of the recitation of the Glorious Quran and would stand up.’ (Al-Itqan fi ‘Uloom-il-Quran, vol. 1, pp. 158)

صَلَّوُا عَلَى الْحَجِّيْبَ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! It is necessary to recite the glorious Quran correctly to attain the virtues and blessings of its recitation.
Path to Piety

There are countless Madaris (Islamic schools) by the name of Madrasa tul Madinah in various countries of the world to learn and teach Quran with Tajweed and Makhaarij (elocution), established by Dawat-e-Islami, a global and non-political movement. At the time of writing this account, about seventy two thousand Madani children only in Pakistan are acquiring Hifz and Nazarah knowledge of Quran in these Madaris free of cost. Moreover, Madrasa-tul-Madinah Baalighan (adults) is also run at a large number of Masajid and other places. In these Madaris, people who remain busy during the day are taught to recite the Holy Quran correctly, made to learn various supplications (Du’a) by heart and also educated with the teachings of Sunnah. The time commonly dedicated for this purpose is about 40 minutes after Salat-ul-‘Isha. You are also advised to learn Quran from these Madaris. If you have already learned, then start teaching in these Madaris!

For your persuasion and motivation, let me relate an account of an Islamic brother. He states: ‘My sins were in abundance, including supplying V.C.R. cable, roaming around with wicked boys, watching two or even three movies daily and spending nights in variety shows. Due to the blessings of a constant individual effort made by an Islamic brother of Nayaabad, a locality in Karachi, I managed to attend Madrasa tul Madinah (for adults) in my area. In this way, I got the company of the devotees of the Holy Prophet and started carrying out the Madani activities being attached to the Madani environment of Dawat-e-Islami, a global and non-political movement of Quran and Sunnah.
Dear Islamic brothers! While concluding the Bayan, I would like to relate the excellence of Sunnah and some Sunnah and manners. The Noble Prophet \( 	ext{ صلى الله عليه وسلم } \) has stated, ‘One who loves my Sunnah loves me, and one who loves me, will be with me in Jannah.’ ([Tareekh-e-Madinah Damishq Li Ibn-e-‘Asakir, vol. 9, pp. 343])

Therefore, please accept 4 Madani Pearls of applying kohl to the eyes. (Deliver Bayan from page 489 of this book).

**Bayan 3: Excellence of Nawafil**

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, ‘Allamah Maulana Abu Bilal Muhammad Ilyas ‘Attar Qadiri Razavi دام مولانا ابوبکر علماء العالیہ has quoted on page 12 of Rasaail-e-‘Attariyyah, (part 2) that the Holy Prophet \( 	ext{ صلى الله عليه وسلم } \) has stated: ‘One who recites Salat upon me thousand times daily, will not die until he does not see his place in Jannah. ([Attargheeb Wattarheeb, Hadees: 2591, vol. 2, pp. 326])

صلى الله تعالى على محمد

Dear Islamic brothers! Instead of wasting the spare time, we should spend it in doing Zikr, reciting Salat upon the Noblest Prophet \( 	ext{ صلى الله عليه وسلم } \), offering Nawafil, etc., as we will have left with no option and opportunity after the death. Therefore, in our lifetime, we have sufficient free time, considering the spare time a blessing before workload overcomes us and offer Nawafil abundantly which bring loads of blessings and favours. It is narrated by Sayyiduna Abu Hurayrah رضیالله عنه that the Holy Prophet \( 	ext{ صلى الله عليه وسلم } \) has stated that Allah عزّوجل has said: Among all the most beloved things with which my bondsman wants to come nearer to Me is the
Faraa'id, and My bondsman keeps on coming closer to Me through performing Nawafil till I love him.

*(Sahih Bukhari, Hadees: 6502, vol. 4, pp. 248)*

Commenting on the foregoing Hadees, Mufti Ahmad Yar Khan Na‘eemi has stated on page 308, volume 3 of *Mirat-ul-Manajih*: ‘It means that a Muslim keeps on offering Nawafil along with the Fard (obligatory) deeds to the extent that he becomes Allah’s beloved because he becomes the paragon of offering both Faraa'id and Nawafil. It does not mean that a person should leave Faraa'id and just offer Nawafil.’

It is stated on page 674, part 4, volume 1 of *Bahar-e-Shari’at*, published by Maktaba-tul-Madinah, publication department of Dawat-e-Islami: ‘There are many Nawafil. One can offer as many Nawafil as he wishes except during the time when it is not permissible to offer Salah. However, some out of them which have been narrated by the Holy Prophet صلى الله عليه وسلم, blessed companions ﷺ and pious predecessors ﷺ are being mentioned as follows:

**Tahiyyat-ul-Masjid**

It is narrated by Sayyiduna Abu Qatadah ﷺ that the Noble Prophet صلى الله عليه وسلم has stated: ‘One, who enters the Masjid, should offer two Rak’aat (Salah) before sitting there’ *(Sahih Bukhari, Kitab-us-Salat, Hadees: 444, vol. 1, pp. 170)*

It is Sunnah for the one who enters the Masjid and offers 2 Rak’aat Salah; instead, to offer 4 Rak’aat is better. If someone enters the Masjid at a time when it is Makruh to offer Nafl Salah such as after the time of Fajr Salah or after Salat-ul-‘Asr, then he should not offer Tahiyyat-ul-Masjid, instead he should engage himself reciting...
and Salat-‘Alan-Nabi, hence, the rights of Masjid will be fulfilled. (Rad-dul-Muhtar, Kitab-us-Salah, vol. 2, pp. 555)

Tahiyyat-ul-Wudu

The Noble and Blessed Prophet has stated, ‘Whoever performs Wudu, and performs Wudu well, and then offers 2 Rak’aat with inner-self and outer-self concentration, Jannah will become Wajib for him.’ (Sahih Muslim, pp. 144, Hadees 234)

It is Mustahab to offer 2 Rak’at Salah after performing ablution before the body parts get dried; it is also Mustahab to perform 2 Rak’at of Salah after Ghusl (ritual bath). If after performing Wudu one offers Fard Salah etc., this will compensate for Tahiyyat-ul-Wudu. (Rad-ul-Muhtar, pp. 563, vol. 2)

Salat-ul-Ishraq

Sayyiduna Anas narrated that the Beloved Prophet has stated: ‘Whoever performs Salat-ul-Fajr with the Jama’at [congregation], then continues to do the Zikr (remembrance) of Allah sitting until the sun rises, and then offers 2 Rak’at Salah, he will receive the reward of complete Hajj and ‘Umrah.’ (Sunan-ut-Tirmizi, pp. 100, vol. 2, Hadees 586)

Salat-ul-Chasht

It is stated in a blessed Hadees-e-Mubarak: ‘Anyone who offers 12 Rak’aat of Chasht, Allah will make a palace of gold for him in Jannah (Sunan-ut-Tirmizi, Kitab-ul-Witr, vol. 2, pp. 17, Hadees 472)

Sadaqah for every joint

It is narrated by Sayyiduna Abu Zar that the Holy Prophet has stated: ‘Sadaqah is due on every joint of
the body of every one of you (and the total joints are 360). Every recitation of Allah’s glorification is an act of Sadaqah, every recitation of praise of Allah and reciting Hamd is Sadaqah, saying is an act of Sadaqah, reciting is an act of Sadaqah, enjoining good is an act of Sadaqah, forbidding what is the evil is an act of Sadaqah and 2 Rak’aat Salah of Chasht suffices for all these deeds. *(Sahih Muslim, pp. 363, Hadees. 720)*

Chasht Salah is a Mustahab prayer. Minimum two and maximum twelve Rak’aat of Salat-ul-Chasht can be offered but offering 12 twelve Rak’aat is better. The time for Salat-ul-Chasht begins from sunrise and ends at zawaal i.e. Nisf-un-Nihaar-e-Shar’i. However, it is better to offer Salat-ul-Chasht when one-fourth of the day comes off. *(Fatawa Hindiyyah, Kitab-us-Salat, vol. 1, pp. 112, Rad-dul-Muhtar, Kitab-us-Salat, vol. 2, pp. 563)*

**Salah while travelling**

A person should offer two Rak’aat Salah at his home before leaving for a journey. It is narrated in a Hadees: ‘No one leaves anything better with his family than those two Rak’aat that he offers there with the intention of travelling.’ *(Rad-dul-Muhtar, Kitab-us-Salat, vol. 2, pp. 565; Fayz-ul-Qadeer Sharh Al-Jami)*

**Salah on returning from a journey**

One should offer two Rak’aat of Salah in Masjid on his return from the journey. It is narrated by Sayyiduna Ka’b Bin Malik [When] the Holy Prophet would return from the journey during the daytime at the time of Chasht (Salah), he would first go to the Masjid and offer two Rak’aat of Salah in it. Then he would sit there in the Masjid.’ *(Sahih Muslim, Kitab-us-Salat-ul-Musafireen, Hadees. 716, pp. 361)*
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The traveller should offer two Rak’aat Nafl Salah before sitting at his destination as the Holy Prophet ﷺ used to do. *(Bahar-e-Shari’at, vol. 1, Part 4, pp. 677)*

**Salat-ul-Layl**

The Nawafil which are offered during the night after Salat-ul-‘Isha are called Salat-ul-Layl. The Nawafil offered in the night are superior to the Nawafil offered in the day, as it is mentioned in Sahih Muslim: The Embodiment of Noor, the Comforter of the souls, the Holy Prophet ﷺ has stated, ‘After Fard Salah, the Salah that is offered at night is superior.’ *(Sahih Muslim, pp. 591, Hadees 1163)*

It is narrated by Tabarani that it is necessary to offer some Salah in the night. It may even last for a short while as it takes a goat or camel to milk and Salah offered after Fard of ‘Isha prayer is Salat-ul-Layl. *(Al-Mu’jam-ul-Kabeer lit-Tabarani, Hadees 787, vol. 1, pp. 271)*

**Salat-ut-Tahajjud**

Salat-ul-Tahajjud is one of the types of Salat-ul-Layl. The Tahajjud prayer is a night prayer which is performed by getting up at night after having a sleep a while after ‘Isha prayer. Anything offered before sleeping is not considered Salat-ul-Tahajjud. There are at least two Rak’aat of Tahajjud and 8 Rak’aat are proven by the Beloved Prophet ﷺ. The Holy Prophet ﷺ has stated: ‘One who wakes up in the night and wakes his wife up, then both of them offer two Rak’aat each (of Salah), they will be written amongst those who are remembered abundantly.’ *(Bahar-e-Shari’at, Sunan-o-Nawafil ka Bayan, vol. 1, Part 4, pp. 677, 678; Mustadrak lil-Haakim, vol. 1, pp. 624, Hadees 1230)*
Enter Jannah with peace

It is stated in Hadees: ‘O people! Spread Salam and feed [the people], and treat the relatives well and offer Salah in the night when people are asleep. You will enter Jannah with peace.’

(Al Mustadrak-lil-Hakim, vol. 5, pp. 221, Hadees 7359)

Dear Islamic brothers! Every Muslim should make up his/her mind to offer Nafl Salah along with Fard Salah. You will observe its countless blessings. Keep yourselves engaged with the Madani environment of Dawat-e-Islami, a global, non-political movement of Quran and Sunnah for developing the habit of acting upon the Sunnah and attaining the passion of praying and worshipping. Travel in Madani Qafilah to learn Sunnah with the devotees of the Holy Prophet, for improving your Hereafter, fill out the Madani In’amaat booklet daily practicing Fikr-e-Madinah and submit it to the relevant representative of Dawat-e-Islami of your locality within the first 10 days of the month.

Let me tell you a Madani account as to how a young man who loved fashion and roamed around habitually got associated with the Madani environment of Dawat-e-Islami! An Islamic brother from Wah Kent (Punjab, Pakistan) has stated:

‘I was in a college, and loved fashion like all the other students. I had an overwhelming craze of playing and watching cricket and used to roam around with friends until late night. So far as concerned Salah and Masjid, hardly I used to visit Masjid on the occasion of Eids Salah. At the insistence of parents, in the month of Ramadan (1422 Hijri, 2001), I went to offer Salah in Masjid. After ‘Asr Salah a bearded Islamic brother, wearing white dress and green
Imamah asked people to come closer and then he delivered Dars from Faizan-e-Sunnat. I listened to it sitting at some distance and left the Masjid shortly after the Dars ended. I followed the same routine for two to three days. One day, after Dars, one of the Islamic brothers met me warmly, asked my name and address then persuaded me to observe congregational I’tikaf while relating the excellence and virtues of I’tikaf. Initially, I could not make up my mind but, that Islamic brother was very enthusiastic so he did not lose hope. Instead, he visited me at my home and insisted me to observe I’tikaf. As a result of his continuous individual effort, I got my name written for I’tikaf and paid the expenses of Sahari and Iftar a day prior to the beginning of I’tikaf.

Therefore, I became Mu’takif with devotees of Rasool in the last ‘Asharah (ten days) of Ramadan-ul-Mubarak (1422 Hijri) in Jam’ Masjid Na’eemiyyah (Lalah Rukh, Wah Kent). The pleasant environment of congregational I’tikaf and the company of devotees of Rasool revolutionised the feelings of my heart. Offering nawafil of Tahajjud, Ishraq, Chasht and Awwabeen regularly over there made me feel greatly embarrassed and ashamed for missing the Fard Salah in my past life. Tears began to stream down my face due to remorsefulness and I made firm intention in my heart to offer Salah regularly in the future. While making Du’a on the 25th night of Ramadan, I became highly emotional and tearful and wept bitterly and overcame by drowsiness being in that emotive state led me to a dream in which I saw a Distinguished and Dignified Personality with the most luminous face surrounded by a large crowd. When I asked someone about him, I was told that he is our Noble Prophet صلى الله عليه وسلم. I saw that the Holy Prophet صلى الله عليه وسلم was wearing green Imamah. I kept on looking at him for some time and upon waking up, I found myself engaged in reciting Salat-o-Salam. My condition was weird and my body was
shivering. I was crying my eyes out and the tears were flowing unabatedly. After the recitation of Salat-o-Salam, there was a queue in front of the Nigran (responsible representative Islamic brother) of I’tikaf Majlis to wear Imamah and the couplets of Na’at written by Imam Ahmad Raza Khan were being recited repeatedly:

*Taj walay daykh ker tayra Imamah noor ka*

*Sar jhukatay hayn Ilahi bol baala noor ka*

I had barely stated to the Islamic brothers nearer to me: ‘I also want to wear Imamah.’ In a short while, I had also worn Imamah on my head while still crying. I made an intention during I’tikaf to travel in Madani Qafilah for thirty days. I travelled in the Madani Qafilah and along with learning several other things, I also started learning the method to deliver Dars and Bayan. While with offering Salah regularly, I also started to take part in the Madani activities of Dawat-e-Islami and while delivering this Bayan today, I am trying to spread the Madani activities as a Nigran of Zayli Mushawarat.

*(Faizan-e-Sunnat, Bab: Faizan-e-Ramadan, vol. 1, pp. 1397)*

Dear Islamic brothers! Concluding the Bayan, I privilege to relate the excellence of Sunnah and some Sunnah and manners. The Noble Prophet has stated, ‘One who loves my Sunnah loves me, and one who loves me, will be with me in Jannah.’ *(Tareekh-e-Madinah Damishq li Ibn ‘Asakir, vol. 9, pp. 343)*

Therefore, please accept 14 Madani pearls of sleeping and waking up. *(Read it from page 547 of this book).*
Excellence of Quranic education

The Holy Prophet صلی الله علیه وآله وسلّم has stated: ‘One who is well versed in reciting the Holy Quran, is with Kiraman Katibeen. And one who recites the Holy Quran with pauses and it is difficult for him (i.e. he cannot pronounce the words easily but with difficulty), there are two rewards for him.’ (Sahih Muslim, pp. 400, Hadees: 798)

Bayan 4: Excellence of Nafl Fasts

Excellence of Salat-‘ Alan-Nabi

Ameer-e-Ahl-e-Sunnat ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامنک بزرگ خانه العالمیہ has quoted a blessed Hadees in ‘Rasaail-e-Attariyyah’ (part 2), page 13: The Beloved Prophet صلی الله علیه وآله وسلّم said, ‘Undoubtedly, your name along with your identity is presented to me. Therefore, recite excellent Salat upon me (i.e., with beautiful words).’


Dear Islamic brothers! In addition to Fard fasts, we should also make a habit of observing Nafl fasts as there are countless Deeni and worldly benefits of it as well as the great deal of reward tempts one to keep observing it protection of faith, salvation from Hell and the attainment of Jannah are also included in the Deeni advantage of it as far as concerned to the worldly advantages: saving of time and money (the time and money spent on eating and drinking), improvement of digestive system, protection from many diseases and, above all, attains the pleasure of Allah عزّ وجلّ. Allah عزّ وجلّ says in the 35th verse of Surah Al-Ahzaab:
And the fasting men and the fasting women, and the men who guard their chastity and the women, who guard their chastity, and the men who profusely remember Allah and the women who profusely remember Allah – for all of them, Allah has kept prepared forgiveness and an immense reward.

[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Al-Ahzaab, Verse 35)

Commenting on above-mentioned blessed verse, ‘Allamah Maulana Sayyid Muhammad Na’eeumuddin Muradabadi عليه حجة الله الهاوي has sated: It includes Fard and Nafl both fast.

Unique tree of Jannah

Sayyiduna Qays Bin Zayd Juhanni عليه حجة الله تعال عنده has narrated the following statement of the Noble Prophet صلى الله عليه وسلم: ‘Whoever keeps a Nafl fast, Allah عزّوجل will create a tree in Heaven for him, the fruit of the tree will be smaller than a pomegranate and bigger than an apple. It will be as sweet as honey (that has not been separated from its beeswax) and will be very delicious like the (pure) honey (separated from beeswax). On the Day of Judgement, Allah عزّوجل will feed the fruits of this tree to the fasting person.

(Mu’jam-ul-Kabeer, pp. 366, vol. 18, Hadees 935)

Fifty years distance away from Hell

The Beloved and Blessed Prophet صلى الله عليه وسلم has stated, ‘Whoever keeps a Nafl fast for the pleasure of Allah عزّوجل, Allah عزّوجل will make the distance, between him and Hell, a fast [horse] rider covers in fifty years.’ (Kanz-ul-’Ummal, pp. 255, vol. 8, Hadees 24149)
**Fasting people will be delighted on Judgement Day**

Sayyiduna Anas has said, ‘On the Day of Judgement, fasting people will rise from their graves and be recognised by the smell of fasts. There shall be jugs of water on which there will be seals of musk, and the fasting people will be asked: ‘Eat, you were hungry yesterday; drink, you were thirsty yesterday; rest, you were tired yesterday.’ So they will eat and rest, whereas other people will be suffering the difficulties of accountability and thirst. *(Kanz-ul-‘Ummal, pp. 313, vol. 8, Hadees 23639; Al-Tadween fi Akhbari Qazween, pp. 326, vol. 2)*

**Travel, you’ll become rich**

Sayyiduna Abu Hurayrah has reported that the Holy Prophet has said: ‘Do Jihad, you will become self-sufficient. Keep fast, you will become healthy. Travel, you will become rich.’ *(Al-Mu’jam-ul-Awsat, pp. 1460, vol. 6, Hadees 8312)*

**Satan gets worried**

A saint saw the Satan standing at the door of Masjid in an amazed and worried state, so he asked: ‘What is the matter’? The Satan replied: ‘See inside!’ When the saint looked inside, he saw a person was offering Salah while the other one was sleeping near the door of Masjid. The Satan told that he wished to go inside to whisper evil in the heart of the Salah-offering person but the sleeping person is observing fast. When this sleeping person who is observing fast breathes out, his breath becomes a fireball for me and stops me from going inside. *(Ar-Raud-ul-Faaiq, pp. 39)*

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صلّوا على الحبيب صلّ الله تعالى عليه وسلم
Dear Islamic brothers! Fast is an overwhelming shield against satanic attack. Though, the person observing fast is asleep but his breath is like a sword for the Satan. It reveals that Satan gets agitated and worried considerably by the person observing fast. Since the Satan is imprisoned in the holy month of Ramadan, he gets worried whenever and wherever he sees a person who is observing fast.

**Excellence of dying whilst fasting**

Sayyidatuna ‘Aaishah Siddiqah has narrated that the Beloved and Blessed Prophet has said, ‘Whoever dies in the state of fasting, Allah will write (the reward of) fasts up to the Day of Judgement in his book of deeds.’


**Death during righteous deed**

Fortunate is the Muslim who meets his death in the state of fasting. Death during any righteous deed is an incredibly great sign. For instance, dying in the state of Wudu or whilst offering Salah, death during the journey to Madinah or demise in Madina-tul-Munawwarah, departing this life in Makka-tul-Mukarramah, Mina, Muzdalifah or ‘Arafat during Hajj or dying during a Sunnah-Inspiring Madani Qafilah of Dawat-e-Islami for learning the Sunnah in the company of Rasool’s devotees. These are all great privileges that are only gifted to fortunate ones. Describing the righteous aspirations of the honourable companions Sayyiduna Khaysamah said: ‘The blessed companions would like to meet their death during a good deed such as Hajj, ‘Umrah, fighting in the path of Allah, fasting in Ramadan etc.’

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Faith-refreshing death of uncle Kalu

Death during a pious act is granted to the fortunate people only. In this respect, listen to one of the blessings of the congregational I’tikaf organized by Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnah, and make a firm intention to remain associated with the Madani environment of Dawat-e-Islami throughout your life.

Sixty-year-old Uncle Kalu from Madina-tul-Awliya, Ahmadabad, India, attended the congregational I’tikaf organized by Dawat-e-Islami during the last ten days of Ramadan (2004, 1425 A.H.) in Shahi Masjid, Ahmadabad. Even though he was already associated with the Madani environment of Dawat-e-Islami, but this was the first time that he attended the congregational I’tikaf with Rasool’s devotees. He learnt a lot during I’tikaf and started offering Salah in the first row of the Masjid enthusiastically, which is also the second Madani In’aam out of 72 Madani In’amaat.

On the 2nd of Shawwal, the second day of Eid-ul-Fitr, he travelled with a Sunnah-Inspiring Madani Qafilah for 3 days in the company of Rasool’s devotees. On the 11th of Shawwal 1425 A.H./2004, just five or six days after he had returned from the Qafilah, he went to the market to buy something. As there was also the possibility of missing the first row of the Jama’at in the Masjid in case of staying in the market any longer, he reached the Masjid before the Azan was called out, leaving each and every act he was supposed to do. As soon as he stood up after performing his Wudu, he suddenly fell onto the ground, recited Kalimah and Salat-‘Alan-Nabi and his soul left his body.
Due to the blessings of the congregational I’tikaf, the enthusiasm for acting upon the second Madani In’aam of performing Salah in the first row took Uncle Kalu from the market’s environment of heedlessness to the spiritual atmosphere of the Masjid full of blessings where he was blessed with the privilege of reciting the Kalimah and Salat-‘Alan-Nabi at the time of his death.

The one reciting Kalimah at the time of death will succeed in the grave as well as in the Hereafter as the Beloved and Blessed Prophet has stated: ‘Anyone whose last words are will enter Heaven.’

(Sunan Abi Dawood, pp. 132, vol. 3, Hadees 3116)

Listen to further blessings of the Madani environment of Dawat-e-Islami: A few days after the death of uncle Kalu, his son had a dream in which he saw uncle Kalu dressed in white clothes, wearing green Imamah, smiling and saying: ‘Son! Keep doing the Madani work of Dawat-e-Islami as I have been blessed due to the blessings of this Madani environment.’

Maut fazl-e-Khuda say ho Iman per
Madani Mahaul mayn ker lo tum I’tikaf

Rab ki rahmat say pao gey Jannat mayn ghar
Madani Mahaul mayn ker lo tum I’tikaf

You will meet death with Iman by Divine grace
Do I’tikaf in the Madani environment

By Divine mercy, you will find in Heaven a place
Do I’tikaf in the Madani environment

صلّوا علی الحبيب صلّ الله تعلالا علی محمد
Dear Islamic brothers! While concluding the Bayan, I would privilege to relate the excellence of Sunnah and some Sunnah and manners. The Beloved Prophet صلِّ اللهُ عَلَيْهِ وَسَلِّمُ has stated: ‘The one who loves my Sunnah loves me and the one who loves me will be with me in Heaven.’ (Tareekh-e-Madinah Damishq, vol. 9, pp. 343)

Please accept 9 Madani pearls of cutting nails. (Deliver the page 497 of this book.)

Bayan 5: Excellence of Zikrullah
(Remembrance of Allah ﷺ)

Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas ‘Attar Qadiri Razavi دامه برکاتهم العالمیه quoted a blessed Hadees on page 15 of ‘Rasaail-e-‘Attariyyah’ (part two): ‘When people who love each other for the pleasure of Allah ﷺ meet together, shake hands [with each other] and recite Salat-‘Alan-Nabi ﷺ, the past and future sins of both of them are forgiven before they separate from each other.’

(Musnad Abi Ya’la, Hadees 2951, vol. 3, pp. 95)

Dear Islamic brothers! To keep engaging ourselves in the remembrance of Allah ﷺ in the morning and evening even every moment, is a cause of earning great reward in this world and the Hereafter. If we draw a slight concentration to it and begin all of our acts and activities with the blessed name of Allah ﷺ: such as, eating, feeding others, drinking or making someone drink, keeping something, picking something up, washing, cooking, studying, teaching, walking, driving (car, etc.), standing., sitting or making
someone sit down, switching on the light or fan, serving the food, preparing the bedding to sleep or picking it up, opening the shop, locking, unlocking, applying oil, using ‘Itr, delivering Bayan, reciting Na’at, wearing Imamah, wearing slippers, opening and closing the door, in short, every permissible act (whereas it is not contrary to Shari’ah), then we will enjoy the blessings of Zikrullah on all of these occasions and if we make good intention for doing all of these activities, all these acts will become the source of reward. We have been persuaded and enjoined in the Holy Quran to do Zikrullah in the morning and evening as Allah states:

وُسِعْهُمْ بِكُرَةٌ وَأَصِيَالًا

And proclaim His sanctity, morning and evening.

(Part 22, Surah Al-Ahzaab, Verse 42)

‘Commenting on aforementioned blessed verse, ‘Allamah Maulana Sayyid Na’eemuddin Muradabadi has stated: ‘Since the time of morning and evening is the time when angels of day and night gather as well as by stating morning and evening, there is an indication of doing Zikr continuously.’ (Khaza’in-ul-‘Irfan)

Beginning of a day

The Holy Prophet صلَّى الله تعالى عليه وآله وسلم has stated: ‘Whoever begins his day with any good deed and ends his day with a virtuous deed as well, Allah will say to His angels: Don’t write the sins of this person that have been committed during this period.’

(Al-Jami’-us-Sagheer lis-Suyuti, pp. 513, Hadees 8423)
Guarantee of Jannah

Sayyiduna Abu Munayzir has stated: I heard the Noble Prophet saying: ‘Whoever recites (i.e. I agree that Allah is the Rab, Islam is the religion and Sayyiduna Muhammad is the Prophet) in the morning, I guarantee him to make him enter Jannah by holding his hand.


The excellent deed

Sayyiduna Abu Hurayrah has said that the Noble Prophet has stated: ‘Whoever recites 100 times in the morning and evening, there will be no one on the Day of Judgement to bring more excellent deed than him except the one who [recites] similar to him or recites more than him.’

(Sahih Muslim, Hadees 2692, pp. 1445)

Goodness will be granted

Sayyiduna Abu Umamah Baahili has stated: I heard the Noble Prophet saying: ‘Whosoever goes to bed in the state of Wudu then do Zikr of Allah until he feels drowsy, Allah will grant him whatever goodness of the world and the Hereafter he will ask for in any moment of the night.’

(Sunan-ut-Tirmizi, Kitab-ud-Da’waat, Bab: 92, vol. 5, Hadees: 3537, pp. 311)

Enter Paradise

Sayyiduna Abu Hurayrah has said that the Holy Prophet has stated: ‘There are ninety nine [blessed] names of
Allah ﷺ. Whoever keeps on reciting these blessed names with sincerity by counting will enter Jannah.’

(Mishkat-ul-Masabih, Kitab-ud-Da’waat, Hadees 2287, vol. 1, pp. 427)

Covered by the blessings of Allah

The Beloved Prophet ﷺ has stated: ‘The angels surround the people who sit to do Zikr of Allah ﷺ from all sides and are covered by Allah’s blessings And there descends upon them Sakeenah (i.e. satisfaction of the heart) and Allah ﷺ mentions them among those who are near to Him.’

(Sahih Muslim, Hadees 2700, P1448)

People doing Zikr excelled others

Sayyiduna Abu Hurayrah رضي الله تعالى عنه has narrated that the Holy Prophet ﷺ stated: [Mufarridoon] excelled.’ The blessed companions humbly asked: ‘O the Beloved Prophet ﷺ! Who are [Mufarridoon]?’ The Holy Prophet replied: ‘Those men and women who do Zikr of Allah ﷺ abundantly.’ (Sahih Muslim, Hadees 2676, pp. 1439)

High-ranked people on the Day of Judgement

Sayyiduna Abu Sa’eed Khudri رضي الله تعالى عنه has narrated that someone humbly asked the Holy Prophet ﷺ: ‘Who will be the most superior and highest ranked in the court of Allah ﷺ on the Day of Judgement?’ The Holy Prophet replied: ‘Those men and women who do Zikr of Allah ﷺ abundantly.’ Then a [blessed] companion رضي الله تعالى عنه asked: ‘Are they superior even to those who do Jihad in the way of Allah?’ (Listening to it) the Beloved Prophet stated: ‘If a Mujahid keeps on
striking the unbelievers and polytheists with his sword until it breaks and that Mujahid gets covered in blood, even then the one who do Zikr of Allah \( \text{زکر} \) will be higher in rank than that Mujahid.’

*(Mishkat-ul-Masabih, Hadees 2280, vol. 1, pp. 427)*

**Regret for the moment spent without Zikr**

Sayyiduna Mu’aaaz Bin Jabal رضي الله تعالى عنه has said that the Holy Prophet صل الله تعالى عليه وسلم has stated: ‘The People in Jannah will not regret for anything except for that moment which they spent in the world without doing Zikrullah.’

*(Al-Mu’jam-ul-Kabeer, Hadees 182, vol. 20, pp. 93)*

**Sharpening the Qalam (pen)**

Haafiz Ibn ‘Asakir states in *Tabyeenu Kazibil Muftaree*: ‘When the (point) of the pen of Sayyiduna Sulaym Raazi رضي الله تعالى عنه (a well-known saint of the fifth century) would become blunt while writing, he would start doing Zikrullah while sharpening it (though it is also a rewardable act to sharpen the pencil for religious writings but he would avail the advantage of doing two virtuous deeds at the same time) so that this time may not pass in sharpening only.

*zikr-o-durood her ghari wird-e-zaban rahay
Mayri fuzool go’ee ki ‘aadat nikaal do*

**Better than the worship of 60 years**

There are also some ways to earn reward even if someone wishes to remain silent instead of reciting something. Instead of getting himself engaged in useless thoughts, a person either engage himself in the remembrance of Allah عزوجل, or remembrance of Madinah صل الله تعالى عليه وسلم, or cogitate on religious
knowledge or ponder upon the painful shocks of death, loneliness in the grave, its horror and the terror of the Day of Judgement. The time will not be wasted in this way as well, rather every breath will be counted as if in the state of performing worship. Therefore, it is narrated in ‘Jami’ Sagheer’ that the Holy Prophet ( SAWS has stated: ‘To ponder (over the matter or acts that improves Hereafter) ‘A moment of reflection is better than 60 year of worship.’ (Al-Jami’-us-Sagheer lis-Suyuti, pp. 365, Hadees 5897)

Un ki yaadon mayn kho ja’iye
Mustafa Mustafa ki-jiye

Dear Islamic brothers! To develop a habit of doing Zikrullah and for moistening the tongue with Zikr of Allah every moment, associate yourselves with the Madani environment of Dawat-e-Islami, a global and non political movement of Quran and Sunnah. Travel with Madani Qafilah with the devotees of Rasool for the training of Sunnah. Act in accordance with the Madani In’amaat and fill out the Madani In’amaat booklet by observing Fikr-e-Madinah in order to spend a successful life and for the betterment of the Hereafter.

It is stated on page 1133, volume 1 of 1548-page book Faizan-e-Sunnat, authored by Ameer-e-Ahl-e-Sunnat, published by Maktaba-tul-Madinah, publishing department of Dawat-e-Islami: 72 Madani In’amaat for Islamic brothers, 63 for Islamic sisters, 92 for the male students of Islamic studies, 83 for the female students of Islamic studies and 40 for Madani children have been compiled as a questionnaire. The Madani In’amaat booklet
has to be filled daily while observing Fikr-e-Madinah\(^1\) and should be submitted to the relevant representative by the 1\(^{st}\) of every month of Islamic calendar. Madani In’amaat has brought Madani revolution in the lives of a number of Islamic brothers and Islamic sisters! Let’s have a look at one of such account experienced Madani revolution.

An Islamic brother who lives in New Karachi has stated: The Imam of our Masjid who is associated with Dawat-e-Islami gave a booklet of Madani In’amaat to my elder brother as a gift by making an individual effort. He brought it home, read it and was surprised to see that such an excellent formula has been given in this small booklet to a Muslim to spend his life according to Islamic teachings! 

\(\text{الْحَمْدُ لِلَّهُ} \text{ عَزَّ وَجَلَّ} \)

by the blessings of the booklet of Madani In’amaat, he felt motivated to offer Salah and went to Masjid to offer Salah with Jama’at. Now he offers Salah 5 times regularly everyday. He has also grown beard and fills in the booklet of Madani In’amaat.

Dear Islamic brothers! Concluding the Bayan, I privilege to relate the excellence of Sunnah and some Sunnah and manners. The Noble Prophet \(\text{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ} \) has said, ‘One who loves my Sunnah loves me, and one who loves me, will be with me in Jannah.’

\(\text{(Tareekh-e-Madinah Damishq li Ibn ‘Asakir, vol. 9, pp. 343)}\)

Therefore, please accept 4 Madani pearls of applying kohl. (Deliver it from page 487 of this book.)

\(^1\) Fikr-e-Madinah is a term used in Dawat-e-Islami which refers to the act of holding oneself accountable for sins, pondering over grave and resurrection, and filling in Madani In’amaat booklet whilst reflecting upon virtuous and evil deeds.
Bayan 6: Blessings of Salat-o-Salam

Ameer-e-Ahl-e-Sunnat has mentioned a blessed Hadees related to Salat-'Alan-Nabi in his booklet ‘The modest young-man’ that Sayyiduna Abu Darda has narrated: The Beloved Prophet has stated: ‘Whoever recites Salat upon me 10 times in the morning and 10 times in the evening will gain my intercession on the Day of Judgement.’

(Attargheeb Wattarheeb, Hadees 991, vol. 1, pp. 312)

The distinctive young girl

Sayyiduna Shaykh Muhammad Bin Sulayman Jazooli states: During a journey, when I reached a certain place, it was the time of Salah. There was a well but no bucket and rope. I got anxious. Meanwhile, a girl peeped from the top of a house and asked: ‘What are you looking for?’ I replied: ‘Rope and bucket.’ She asked: ‘Your name?’ I replied: ‘Muhammad Bin Sulayman Jazooli.’ The girl said surprisingly: ‘My goodness! You are the one who is very renowned but your condition is that you cannot even take out water from the well!’ Saying this she spat into the well. The water rose up in less than no time and spilled out of the well. After performing Wudu, Sayyiduna Shaykh Muhammad Bin Sulayman Jazooli said to that remarkable and incredible young girl: ‘O the beloved Daughter! Tell me truly! How did you achieve this mastery?’ She replied: ‘I recite Salat and by virtue of this, I have been bestowed this favour.’ Sayyiduna Shaykh Muhammad Bin Sulayman Jazooli went onto say: Impressed by the girl, I made a firm intention on the spot to write a book on Salat-‘Alan-Nabi. (Sa’adat-ud-Daarayn, pp. 158)
Therefore, Sayyiduna Shaykh Muhammad Bin Sulayman Jazooli wrote a book on Salat-‘Alan-Nabi صل الله تعالى عليه وسلم by the name ‘Dalaail-ul-Khayraat’ that is renowned worldwide.

Dear Islamic brothers! Reciting Salat-‘Alan-Nabi صل الله تعالى عليه وسلم is the best means of attaining the blessings of Allah عز وجل, Ma’rifah and closeness of the Beloved Prophet صل الله تعالى عليه وسلم. We should keep on reciting Salat-‘Alan-Nabi صل الله تعالى عليه وسلم in the day and night. We should not be negligent in it. Countless books have been written on the excellence of Salat-‘Alan-Nabi صل الله تعالى عليه وسلم. Muballighs (preachers) very often mention the excellence and benefits of reciting Salat-‘Alan-Nabi صل الله تعالى عليه وسلم in their Bayan. The ink of pen and words of Bayan can finish but the excellence of Salat-‘Alan-Nabi صل الله تعالى عليه وسلم cannot be mentioned completely. Therefore, we should keep on reciting Salat-o-Salam upon the Beloved Prophet صل الله تعالى عليه وسلم abundantly with love and affection. Allah عز وجل has commanded us in the Holy Quran to recite Salat-o-Salam on the Beloved Prophet صل الله تعالى عليه وسلم. Therefore, it is stated in Surah Al-Ahzaab:

\[
\text{إن الله وملائِكَتَه يِضُرَّعُونَ عَلَى النَّبِيِّ يَا ذُئَبَينَ أَسْتَوَا أَصْدَعِينَ عَلَى اللَّهِ وَسِلَّمُوا تَسْلِيمًا}
\]

Indeed Allah and His angels send blessings on this Communicator of unseen (Prophet); O people who believe! Send blessings and abundant salutations upon him. (Part 22, Surah Al-Ahzaab, Verse 56)

Commenting on the foregoing verse, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na’eemi has stated in his exegesis Noor ul ‘Irfan: Sending Salat-‘Alan-Nabi صل الله تعالى عليه وسلم is a superior to all the commandments of Allah عز وجل as Allah عز وجل
has not mentioned Himself and His angels in any of the commandments except for sending Salat-‘Alan-Nabi صل الله علیه وآله وسلم that We also do it so you should also do the same. The Holy Prophet صل الله علیه وآله وسلم is always alive. He listens to everyone’s Salat-o-Salam and replies to it because saying Salam is not permissible to the one who is not able to reply such as a person sleeping or offering Salah. All the Muslims should recite Salat-‘Alan-Nabi صل الله علیه وآله وسلم all the time in every circumstance and condition.

He further states: The rank of the Holy Prophet صل الله علیه وآله وسلم is higher than Sayyiduna Aadam عليه السلام because the angels performed Sajdah before Sayyiduna Aadam عليه السلام only once whereas Allah عز وجل Himself and His entire creation send Salat upon our Beloved Prophet صل الله علیه وآله وسلم.

It is stated on page 533, 534, volume 1, part 3 of ‘Bahar-e-Shari’at’, a 1350-page book, published by Maktaba-tul-Madinah, publishing department of Dawat-e-Islami, related to the recitation of Salat-‘Alan-Nabi صل الله علیه وآله وسلم that it is Fard (obligatory) to recite Salat-‘Alan-Nabi صل الله علیه وآله وسلم once in the lifetime and Wajib to recite it in every gathering of Zikr, whether a person takes the blessed name of the Holy Prophet صلى الله عليه وسلم himself or listens to it from someone. Salat-‘Alan-Nabi صلى الله عليه وسلم should be recited each time even if the Zikr of the Holy Prophet صلى الله عليه وسلم comes a hundred times in the same gathering. If a person takes the blessed name of the Holy Prophet صلى الله عليه وسلم or listens to it and he does not recite Salat-‘Alan-Nabi صلى الله عليه وسلم at that moment, then he should recite it afterwards.


Many people nowadays use short forms by writing PBUH for صلى الله عليه وسلم’ and A.S. for صلى الله عليه وسلم instead of صل الله علیه وآله وسلم’.
writing these sacred words completely. Using sacred words in this way is impermissible and severely Haraam. Similarly, should not be shortened or replaced by R.A nor should people add when writing Muhammad, Ahmad, Ali, Hasan, Husayn in Urdu language People also write PBUH if the name of a person is Muhammad or Ahmad. It is not permissible too as here merely that person is referred bearing any that name and it makes no sense to add any sign of Salat with these names. (Hashiya-tut-Tahtavi ‘ala Durr-ul-Mukhtar, vol. 1, pp. 6, Fatawa Razawiyyah, vol. 23, pp. 387)

Angel with a unique quality

The Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind has stated, ‘Undoubtedly, Allah has appointed an angel to my grave who has been granted the power of hearing the voice of every creature. Hence, whosoever, until the Day of Judgment, recites Salat upon me, [the angel] presents that person’s name along with his father’s name to me. The angel says: ‘The so-and-so son of the so-and-so person has recited Salat upon you.’ (Majma’-uz-Zawaid, Hadees 17291, vol. 10, pp. 251)

صَلْلَاللهُ تَعَالَى عَلَى الْحَيَّيْبٍ

The person who recites Salat-‘Alan-Nabi is extremely fortunate as his name is presented to the Holy Prophet along with his father’s name. It is extremely faith-refreshing that the angel appointed to the blessed grave of the Noble Prophet has been granted with such a great listening ability that he can hear the voice of millions of Muslims at one time who recite Salat-‘Alan-Nabi from all over the world and even to those who recite it in a very low voice. He has also been granted Ilm e Ghayb (knowledge of unseen) as he is given
the knowledge of the person’s name who recites Salat-‘Alan-Nabi صلّى الله تعالى عليه و سلم and even the name of his father. When the angel has a remarkable listening ability and vast knowledge of unseen, the powers and knowledge of Ghayb of the Holy Prophet صلّى الله تعالى عليه و سلم is beyond description. Then why won’t he recognise his bondsman and help them after listening to their pleas for help by Allah’s will.

Mayn qurban is ada’ey dast-geeri per mayray Aqa
Madad ko aa gaye jab bhi pukara Ya Rasoolallah

Noor on the bridge of Siraat

The Beloved Prophet صلّى الله تعالى عليه و سلم has said: ‘Recite Salat upon me in abundance as you will be asked about me in the grave.’ He صلّى الله تعالى عليه و سلم also stated: ‘Salat (recited upon the Prophet صلّى الله تعالى عليه و سلم) will be noor in the darkness on the bridge of Siraat on the Day of Judgement. (Afidal-us-Salawat ‘ala Sayyid-is-Sadaat, pp. 27)

Shade of the ‘Arsh

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صلّى الله تعالى عليه و سلم has stated: ‘On the Day of Judgement, there would be no shade other than the ‘Arsh of Allah عزّوجلّ. Three types of people will be under the shade of the ‘Arsh: (1) The person removing the difficulty of any of my followers (2) The one reviving my Sunnah (3) The one reciting Salat upon me in abundance.’ (Al-budur-us-Saafirah fil-Umoor-il-Aakhirah, pp. 131, Hadees 366)

Dinars made of gold

A beggar once begged non-believers for help. Just to have fun, they sent him to Sayyiduna Ali رضي الله تعالى عنه who was sitting opposite to
them. The beggar went to him and asked for help. Sayyiduna Ali blew on his palm after reciting Salat-‘Alan-Nabi ten times and said: ‘Close your fist and open it in front of those who have sent you.’ (The non-believers were laughing that nothing happens merely by blowing upon something!) When the beggar opened his fist in front of them, it was full of dinars made of gold. Having witnessing this saintly miracle, many non-unbelievers [embraced Islam and] became Muslims. *(Hasht bahasht, Raahat-ul-Quloob, pp. 234)*

descending of blessings and mercy

The Prophet of mankind, the peace of our heart and mind, the most generous and kind has stated, ‘Whoever recites Salat upon me once, Allah sends 10 mercies upon him, erases 10 of his sins and raises his rank by ten times.’ *(Sunan Nasai, pp. 222, Hadees 1294)*

Sins of day and night be forgiven

The Prophet of mankind, the peace of our heart and mind, the most generous and kind has stated: ‘Whoever recites Salat upon me 3 times every day and 3 times every night out of love and affection for me, it is for Allah to forgive the sins he committed during that day and that night.’

Means of intercession

The Most Dignified Prophet, ‘Whoever recites Salat upon me 10 times in the morning and 10 times in the evening will gain my intercession on the Day of Judgement.’
Salvation from hypocrisy and Hell

The Prophet of mankind, the peace of our heart and mind, the most generous and kind has stated, ‘Whoever recites Salat upon me 100 times, Allah inscribes between his two eyes that he is free from hypocrisy and the fire of Hell, and on the Day of Judgement He will keep him with the martyrs.’

(Majma’-uz-Zawaid, vol. 10, pp. 252, Hadees 17698)

Tip of seeing one’s own abode in Jannah

The Beloved Prophet has said, ‘Whoever recites Salat upon me 1000 times in a day will not die until he sees his abode in Jannah.’ (Attargheeb Wattarheeb, vol. 2, pp. 326, Hadees 2591)

صُلِّوا عَلَى الْحَبِيب صلی الله تعلیه علیه وسلم

Shaykh ‘Abdul Haq Muhaddis Dihlvi states in ‘Jazb-ul-Quloob’: It is necessary for a true believer and a sincere devotee to recite Salat-‘Alan-Nabi in abundance and should not make any deficiency in considering it superior to all other deeds. He should fix a number that is fairly large for reciting Salat-‘Alan-Nabi and then recite it on a daily basis, as many times as fixed. (Jazb-ul-Quloob)

Dear Islamic brothers! You have heard the excellence and blessings of reciting Salat-‘Alan-Nabi and also listened to the saying of Shaykh ‘Abdul Haq Muhaddis Dihlvi that a person should fix a number that is fairly large for reciting Salat-‘Alan-Nabi and then recite it on a daily basis accordingly.
Therefore, we should fix a number according to our daily routine and recite Salat o Salam upon our Beloved Prophet accordingly, on a daily basis. When we become habitual of reciting Salat-‘Alan-Nabi, we should increase this fixed number and send Salat o Salam on our Beloved Prophet in a greater quantity. May Allah privilege us to recite Salat on His Beloved Prophet in abundance.

أمين يحجوا التنبّيّ الى الامين صلى الله تعالى على هم وسلام
صلوا علّى الحبيب صلى الله تعالى على محنم

Dear Islamic brothers! To develop a habit of reciting Salat o Salam on the Beloved Prophet, please be associated with the Madani environment of Dawat-e-Islami, a global non-political movement of Quran and Sunnah. The blessings of the company of good people will not only make us habitual of reciting Salat-‘Alan-Nabi in abundance, and if we attain blessings, we will also stand among those who spend their life in accordance with the Sunnah of our Beloved Prophet. If this is the case, then we will be successful in this world and the hereafter.


**Good company, good end**

One individual changes himself by the influence of another, if a small particle is kept in the rose it becomes pink by virtue of its
association. Likewise, an unimportant person who by the blessing of Allah and His Prophet adopts the company of devotees of Rasool after being associated with the Madani environment of Dawat-e-Islami (a global, non-political movement of preaching Quran and Sunnah) becomes a precious diamond, shines brilliantly, welcomes the death with such a glory that the one who sees and hears envies of him and aspires to have such death.

Impressed with the Madani environment of Dawat-e-Islami and by the blessing of devotees of Rasool, a person from Tando Allah Yar, Sindh, started offering five-time Salah regularly and observe I’tikaf with the devotees of Rasool in the last ten days of Ramadan arranged by Dawat-e-Islami. During the ten days of I’tikaf, he memorized few verses, Du’as and learnt Sunnah. He then had his name written for attending a weekly-Sunnah-inspiring Ijtima and for travelling in Madani Qafilah along with the intention of growing a fist of beard and wearing a green ‘Imamah. In short, there was a complete revolution in his life. The efforts of the company of devotees of Rasool paid off and he repented of his sins and started living his life in accordance with Sunnah.

One day, his clothes caught fire and his whole body was burnt. He was taken to hospital where doctors informed the family that he was burnt up to 80%. However, people were astonished that he instead of screaming with pain occupied with Zikr and kept on reciting the verses and Du’as that he memorized in the company of devotees of Rasool during I’tikaf. He kept reciting verses and Du’as until approximately 48 hours from time to time and then in the morning at the time of Fajr Azan recited loudly and passed away.
May Allah have mercy on him and forgive us for his sake.

أَهْمِيَّنَ بِجِهَاء النَّبِيِّ ﷺ الَّذِيْنِ ﷺ ﷺ عَلَيْهِ ﷺ ﷺ وَسَلَّمَ

(Faizan-e-Sunnat, vol. 3)

Dear Islamic brothers! Concluding the Bayan, I privilege to relate the excellence of Sunnah and some Sunnah and manners. The Beloved Prophet ﷺ has said, ‘The one who loves my Sunnah loves me and the one who loves me will be with me in Jannah.’ (Tareekh-e-Madinah Damishq, li Ibn ‘Asakir, vol. 3, pp. 349)

Please accept 17 Madani pearls of sneeze. (Deliver the manners of sneezing from page 490 of this book.)

Tip of obtaining the Palaces in Jannah

Sayyiduna Sa’eed Bin Musayyab رضي الله عنه أَهْمِيَّنَ بِجِهَاء النَّبِيِّ ﷺ الَّذِيْنِ ﷺ ﷺ عَلَيْهِ ﷺ ﷺ وَسَلَّمَ has said that the Beloved Prophet ﷺ has stated: ‘One who recites Surah Al-Ikhlas (complete Surah), Allah ﷺ builds a palace for him in Jannah; the one who recites 20 times, for him two palaces; 3 palaces for the one who recites 30 times. Sayyiduna ‘Umar Bin Khattab رضي الله عنه humbly stated: ‘O the Beloved Rasool ﷺ, Shall we have many palaces that time? The Holy Prophet ﷺ replied, ‘The mercy of Allah ﷺ is greater than this.’ (Sunan Daarimi)

Bayan 7: Blessings of يَسْمَعُ اللَّهُ

Ameer-e-Ahl-e-Sunnat Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri رضي الله عنهم, in his booklet named Gaano kay 35 Kufriyah Ash’aar has narrated a blessed Hadees regarding Salat-’Alan-Nabi that the Revered and Renowned Prophet ﷺ has stated: ‘O people! Surely that person will be emancipated
quickly from the horrors and accountability on the Day of Judgement, who recites Salat-‘Alan-Nabi صلّ الله تعالى عليه وسلّم in abundance in the world.’ (Firdaus-ul-Akhbar, vol. 2, pp. 471, pp. 821)

Relief from torment of grave

Once Sayyiduna ‘Isa عليه السلام passed by a grave and noticed that the buried person was suffering the torment. After a while, when he passed by it again, he saw that the grave was filled with Noor, and Divine mercy was descending on it. Astonished, Sayyiduna ‘Isa عليه السلام requested Allah عزّ وجلّ to let him know the secret of all this. Allah عزّ وجلّ said, ‘O ‘Isa! (عليه السلام) This person was suffering the torment because he was a grave sinner. When he died, he left behind his pregnant wife who gave birth to a baby boy. Today, his boy was sent to a Madrasah where the teacher made him recite يَسْمُ اللَّهِ عَزّ وَجَلَّ. I felt shyness that I inflict punishment to that man below the earth whose son is taking My name above the earth.’ (Tafseer Kabeer, vol. 1, pp. 155)

May Allah عزّ وجلّ have mercy on him and forgive us without accountability for his sake!

Ay Khuda-e-Mustafa mayn tayri rahmataun pay qurban
Ho karam say mayri bakhshish, batufayl-e-Shah-e-Jeelan

Your mercy is infinite, O Rab of Mustafa
Forgive me for the sake of Shah-e-Jeelan

شُفِّنَ اللَّهُ عَزّ وَجَلَّ! How wonderful the blessings of يَسْمُ اللَّهِ عَزّ وَجَلَّ are! We should all provide our children righteous and Madani environment, teach our children to mention the name of Allah عزّ وجلّ from their early age instead of teaching them words such as ‘Tata’ or ‘Papa.’ Here it does
not mean that only the deceased parents receive the blessings of this rather learner and teacher both gain its immense blessings.

Therefore, whilst playing with your children, repeatedly say ‘Allah’ ‘Allah’ to them with the intention of teaching them. As soon as they are able to speak, they will be speaking the word ‘Allah’ before they learn to speak any other word.

76,000 Virtues

It is narrated by Sayyiduna Ibn Mas’ood that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind has stated, ‘One who recites اللَّهُ الرَّحْمَٰنُ الرَّحِيمُ عَتِيْقُ اللَّهُ عَلَيْهِ الصَّبَرُ عَزَّوُ جَلُّ عَلِيمٍ, Allah will record 4,000 virtues in his book of deeds in exchange for every letter, forgive 4,000 of his sins and raise his rank by 4,000 degrees.’ (Al-Firdaus-ul-Akhbar, pp. 26, vol. 4, Hadees 5573)

Dear Islamic brothers! Rejoice over the mercy of Allah! There are 19 letters in اللَّهُ الرَّحْمَٰنُ الرَّحِيمُ. If someone recites once he will get 76 thousand virtues, his 76 thousand sins will be forgiven and his rank will be raised by 76 thousand times. (Faizan-e-Sunnat)

Wisdom behind 19 letters of اللَّهُ الرَّحْمَٰنُ الرَّحِيمُ

بيَّن اللهِ الرَّحْمَٰنُ الرَّحِيمُ contains 19 letters and so is the number of angels who inflict punishment in Hell. Thus it is hoped that the punishment from each angel will be averted by the blessing of every letter of اللَّهُ الرَّحْمَٰنُ الرَّحِيمُ.
Another excellence is that day and night consist of 24 hours, 5 of which are devoted to the five daily Salah, whereas for the remaining 19 hours, 19 letters of بِسْمِ الْلَّهِ الرَّحْمَٰنِ الرَّحِيمِ have been granted. Thus every hour of the one who keeps reciting بِسْمِ الْلَّهِ الرَّحْمَٰنِ الرَّحِيمِ will be considered to have been spent in worship and the sins of each hour will be forgiven. (Tafseer Kabeer, vol. 1, pp. 156)

Five Madani pearls
Sayyiduna ‘Abdullah Bin ‘Amr Bin ‘Aas has stated, ‘If a person adopts five habits, he will be blessed with the goodness of the world and the Hereafter:

1. To recite لَا إِلَّا اِلَّهُ إِلَّا اِلَّهُ ﻣُحْمَدُ ﺔِرْسَالُ ﺔِلِلَّهِ from time to time

2. To recite لَا يَحَوْلُ وَلَا قُوَّةُ إِلَّا بِإِلَٰهِ الْغَلِیْبِ الْعَظِیْمِ and إنَّا إِلَّا إِلَیْهِ رِجْعُونَ when in trouble (i.e. illness, suffering a loss or on hearing any sad news).

3. To recite ﻟَا أَحَمِّلَ عَلَیْهِ ﺔِرْبِ الْغَلِیْبِينَ as showing gratitude upon receiving any favour.

4. To recite بِسْمِ الْلَّهِ الرَّحْمَٰنِ الرَّحِيمِ before starting any permissible act.

5. To recite أَسْتَغْفِرُ ﺔِلِلَّهَ ﺔِلْعَظِیْمِ وَأَتُوبُ إِلَیْهِ in case of committing a sin.

(Al-Munabbihat, pp. 58)

1 Translation: I repent to Allah the Most Magnificent, seeking forgiveness from Him.
Recite پیغام‌اللہ correctly

When reciting پیغمبرِ اللہ the one must ensure that every letter is pronounced with correct articulation. Furthermore, it must be laudable enough that reciter could listen it in case of no hindrance (bit hard of hearing or noise). Some people mince the letters and it is forbidden to recite deliberately in this way and it mispronouncing brings sin as well. Therefore, those who recite incorrectly in haste should rectify and if there is no specific reason for reciting complete پیغمبرِ اللہ one may also recite just پیغمبرِ اللہ.

Work remains unfinished

The Beloved and Blessed Prophet صلى الله عليه وسلام has stated, ‘Whatever important work that is started without (invoking) پیغمبرِ اللہ remains unfinished.’ (Ad-Durr-ul-Mansoor, pp. 26, vol. 1)

Therefore, we ought to develop a habit of reciting پیغمبرِ اللہ before the start of every permissible work (In case there is nothing non-Islamic).

Lethal poison turned harmless

Some fire worshippers once asked Sayyiduna Khalid Bin Waleed ﷺ to show them any such sign that would make the truthfulness of Islam evident to them. He ﷺ asked for deadly poison. After the poison was brought, he recited پیغمبرِ اللہ and consumed it.

By the blessings of پیغمبرِ اللہ the deadly poison caused him no harm.

Seeing this, the fire worshippers spontaneously proclaimed, ‘Islam is the true religion.’ (Tafseer Kabeer, pp. 155, vol. 1)

صَلِّي اللَّهُ عَلَى الْحَبِيب صلَّي الله تعالى عليه ومَحْمَد
Dear Islamic brothers! As the above parable shows, by reciting بِسْمِ اللَّهِ الرَّحْمُنِ الرَّحِيمِ before eating and drinking anything, one remains safe from the harmful ingredients of the food (if any) in the world, besides, gaining a great reward in the Hereafter.

A strong & healthy Satan
Two Satans once met each other. One of them was strong and healthy while the other was weak and feeble. The healthy Satan asked the feeble one, ‘Brother! Why are you so weak?’ He replied, ‘I have been designated upon such a pious person who recites بِسْمِ اللَّهِ before entering his house, eating and drinking anything; so I have to stay away from him but, my dear, you are very strong and healthy; what is the secret behind it?’

The fat Satan replied, ‘I have been dominated over such a heedless person who does not recite بِسْمِ اللَّهِ before entering his house and eating & drinking anything, so I take part in all of his activities and keep riding him as one rides an animal (and this is the only secret of my good health).’ (Asraar-ul-Fatiha, pp. 155)

How to protect things from jinns (genies)?
Sayyiduna Safwan Bin Sulaym said, ‘Jinns use human’s things and clothes, therefore, when a person picks up clothes (for wearing) or keeps somewhere (after taking them off), should recite بِسْمِ اللَّهِ. For him, the blessed name of Allah عَلَيْهِ is a seal (i.e., by virtue of reciting بِسْمِ اللَّهِ, Jinns will not use these clothes.)

(Luqt-ul-Marjaan, pp. 161)
Dear Islamic brothers! Develop a habit of reciting پیام الله ﷺ before picking and keeping anything anywhere. یا هو Jersey، this act will protect you from the disruption and mischief of evil Jinns.

Solution to family discords
A renowned exegetist of the Quran, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan has stated, ‘When entering his house, one should recite پیام الله ﷺ and place the right foot first into the house. One should then say Salam to the household. If no one is present in the house, one should say اسلام عليكم أيها النبي ورحمة الله وبركاته. Some blessed saints have been observed reciting پیام الله ﷺ and Surah Al-Ikhlas as they entered their houses in the beginning of the day. This brings about harmony in the house, prevents quarrel, and increases blessing in sustenance.’

(Mirat-ul-Manajih, pp. 9, vol. 6)

Angels keep on recording virtues
It is narrated by Sayyiduna Abu Hurayrah that the Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah has stated, ‘O Abu Hurayrah! When you make Wudu, recite پیام الله ﷺ and الحمد لله as your angels (i.e. Kiraman and Katibeen) will continue to record virtues for you as long as you are in the state of Wudu.’

Loads of virtues
One who recites ‘الحمد لله’ and ‘پیام الله ﷺ’ at the time of ridding an animal, a virtue will be recorded for him for every step of that animal.
One who recites ‘الْحَمْدُ لِللهِ’ at the time of boarding a ship, virtues will be recorded for him as long as he travels in it.

**Unique proof on Judgment Day**

Mufti Ahmad Yar Khan has stated, ‘Describing the excellence and benefits of the author of *Tafseer ‘Azeezi* has stated that there was a Wali of Allah who made a will on his deathbed that *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* be written on a piece of paper and kept inside his shroud. When asked about this, he replied, ‘On the Day of Judgement this will be my written testimony by which I will beg for Divine mercy.’ (*Tafseer Na’eemi*, vol. 1, pp. 42)

**Escaped punishment**

It is stated in *Durr-e-Mukhtar*, a renowned book of Hanafi Fiqh (jurisprudence) that a person made a will that *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* be written on his chest and forehead after his death. When he died, his will was fulfilled.

A few days after his demise, someone saw him in dream and asked as to how he was treated. He replied, ‘After I was buried in my grave, the angels of punishment came but when they saw *بِسْمِ اللَّهِ’ written on my forehead, they said, ‘You escaped punishment.’

(*Durr-e-Mukhtar*, pp. 156, vol. 3)
Dear Islamic brothers! Whenever a Muslim has passed away, do write بسم الله الرحمن الرحيم. A slight attention of yours can result in forgiveness for the deceased. Further, this virtue of having sympathy for the deceased may also lead to your own forgiveness.

Write on the forehead and on the chest of deceased:

‘Allamah Shaami has stated, ‘It can also be carried out in this way that لا إله إلا الله مُحمَّد رسول الله and بسم الله الرحمن الرحيم, ‘be written on the forehead and the chest of the deceased respectively. Write these with the index finger without using ink, after giving Ghusl to the deceased but before shrouding him/her.’ (It is not necessary to put diacritical marks.) (Rad-dul-Muhtar, pp. 157, vol. 3)

It is permissible to keep Shajarah and ‘Ahd Naamah in the grave. It is preferable to make a recess-like space in the wall in front of the face of the deceased towards the Qiblah and then keep Shajarah and ‘Ahd Naamah in it.

It is stated in Durr-e-Mukhtar that not only is it permissible to write ‘Ahd Naamah’ on the shroud, there is also a hope of forgiveness for the deceased by virtue of this. (Bahar-e-Shari’at, pp. 108, vol. 4)

Excellence of writing بسم الله

Sayyiduna Anas has reported that the Prophet of Rahmah, the Intercessor of Ummah صلّى الله تعالى عليه وسلم has stated, ‘The one who has written بسم الله الرحمن الرحيم in a beautiful form in the reverence of Allah عزّو جلّ, will be forgiven by Allah عزّو جلّ.'
Virtue of reciting excellently
Sayyiduna ‘Ali Murtada has narrated, ‘A person recited excellently; so he was forgiven.’

\[(Shu’ab-ul-Iman, pp. 546, vol. 2, Hadees 2667)\]

Loads of blessings
Sayyiduna Shaykh Abu Al-Abbas Ahmad Ibn Ali Boni has narrated, the one who recites 786 times (One time Salat-‘Alan-Nabi in the beginning and ending) without a break, his every need will be fulfilled, now whether he has the desire of gaining any virtue or for getting rid of evil or for a thriving his trade. \[(Shams-ul-Ma’arif, pp. 37)\]

Protection against every kind of calamity
The one who recites 21 times at the time of sleeping (recite Salat-‘Alan-Nabi once in the beginning and ending) he will be protected from Satan, theft, sudden death and all kinds of catastrophe and adversity. \[(Ibid, pp. 37)\]

Protection from evils
The one who recites 50 times (recite Salat-‘Alan-Nabi once in the beginning and ending) before an oppressor, it will instil fear into oppressor’s heart and reciter will remain protected from his wickedness.
Formula for becoming rich

At the time of sunrise facing toward the sun, the one who recites يُصِبِّيَ اللهُ الرَّحْمَنِ الرَّجِيمِ and Salat-‘Alan-Nabi 300 times, Allah عَزَّوَجَلَّ will grant him sustenance from such a source, he would not be able to imagine and by daily recitation, within a year, he will become rich.

Improve memory

If an unintelligent or dull-witted person recites يُصِبِّيَ اللهُ الرَّحْمَنِ الرَّجِيمِ 786 times (recite Salat-‘Alan-Nabi once in the beginning and ending) blows onto the water and drink it, he will soon have excellent memory with the ability to remember things.

Famine no more

In case of famine (a severe shortage of food) recite يُصِبِّيَ اللهُ الرَّحْمَنِ الرَّجِيمِ 61 times (recite Salat-‘Alan-Nabi once in the beginning and ending) (then make Du’a) إن شاء الله تعالى it will rain. (Ibid, pp. 37)

Endless blessings on home and shop

Write يُصِبِّيَ اللهُ الرَّحْمَنِ الرَّجِيمِ 350 times on a sheet of paper (recite Salat-‘Alan-Nabi once in the beginning and ending) and hang it in the house, إن شاء الله تعالى Satan will not go through there and it will bring about an endless blessings. If it is hung up in the shop, إن شاء الله تعالى business will thrive. (Ibid, pp. 38)

On the first day of Muharram-ul-Haraam, Write يُصِبِّيَ اللهُ الرَّحْمَنِ الرَّجِيمِ 130 times or get it written on a sheet of paper and whoever keeps it with him (wear it after plastic coating and sewn in a piece of cloth, rexine or leather; this amulet must not worn in a tiny box of any
mettle by men). The wearer or anyone in his family will not be harmed.

The stage of facing Munkar Nakeer

Write 70 times on a piece of paper and keep it in the shroud of the deceased (it is better to make an arched niche in the wall towards Qiblah before the face of the deceased and keep it with ‘Ahd Naamah also the Shajarah of late person’s Peer Sahib) the stage of facing Munkar Nakeer will be easy. *(Ibid, pp. 38)*

What if a verse or a text is written as an amulet?

There is no need to use diacritic marks, whenever you write a verse or text for amulet to wear, drink or hang, you will have to keep open the circles of the alphabets such as word ‘ُәلٌل‘ with ‘’ and the word ‘رَحْمٌ’ and ‘رَجِيم‘, the circle of the ‘م‘ used in both words is opened.

When changing dress

Reciting when changing dress, the jinns become unable to see the private parts of the body. *(‘Amal-ul-Yaum wal-Laylah, pp. 8)*

Protection from rebellion Jinns

Develop a habit of reciting every time no matter how many times you open or shut the room doors, windows, closets and their drawers or while picking or putting others such as clothes and utensils, etc., headstrong Jinns will be compelled to hold back to enter your house, steal your things and use them.
Similarly, do recite بسم الله when you shut the main door of your house, Satan and headstrong jinns will not be able to enter the home. (Sahih Bukhari, vol. 3, pp. 591, Hadees 5623)

O Allah ﷺ! Bestow the abundant blessings of بسم الله upon us and enable us to recite بسم الله before starting every permissible and good deed.

Dear Islamic brothers, how precious are the blessings of بسم الله and if we are eager to become habitual of reciting بسم الله on every occasion, we should then travel in the Sunnah-Inspiring Madani Qafilahs of Dawat-e-Islami with the devotees of Rasool for learning Sunnah as a matter of routine. Along with spiritual blessings, we will also be able to derive a large number of physical benefits ﷺ.

**Deliverance from deadly disease**

An Islamic brother, belonged to Karachi, suffered from a heart problem. The doctor said, ‘Two arteries of your heart are blocked, you need to undergo Angiography.’ It was an expensive treatment and thousands of rupees were required. This poor gentleman was nervous; one of Islamic brothers, making individual efforts persuaded him to make Du’ā after being a traveller in Madani Qafilah of Dawat-e-Islami for the learning of Sunnah. He travelled in three-day Madani Qafilah and felt that he was better on return. He went for lab tests, all his reports were normal, and the doctor was surprised. He surprisingly told him that the blockage of his two arteries was removed; the doctor asked how it had happened. He replied: ‘ By the grace of Allah ﷺ I have sought the deliverance
from deadly heart disease owing to the blessing of Du’a I had made when I was travelling in 3-day Madani Qafilah.

Lootnay rahmatayn Qafilay mayn chalo
Seekhnay Sunnatayn Qafilay mayn chalo

Dil mayn gar dard ho dar say rukh zard ho
Pa’o gey rahatayn Qafilay mayn chalo

Dear Islamic brothers! To conclude, I would be privileged to relate the excellence of Sunnahs along with some Sunnah and manners of Bayan. The most Beloved Prophet ﷺ said, ‘One who loves my Sunnah, loves me and the one who loves me, will be with me in Jannah.’

Therefore, please accept 7 Madani pearls of wearing shoes. (Deliver these Madani pearls from page number 543 of this book).

Bayan No. 8: Excellence of Zikr

The best Zikr (remembrance) and the best Du’a (supplication)

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi has mentioned a blessed Hadees regarding Salat-‘Ala-Nabi ﷺ in his booklet ‘Method of Salah (Hanafi)’ that the Beloved Prophet ﷺ said to the person who praises and glorifies Allah عَزَّ وَجَلَّ and recites Salat-‘Ala-Nabi ﷺ after Salah: ‘Make Du’a! It will be answered. Ask for anything! You will be granted.’

(Sunan Nasai, pp. 220, Hadees 1281)
Chapter 3: Dars-o-Bayan

Allah ﷺ says in the glorious Quran:

فَإِذَا قَضَيْتُمْ الصُّلْوَةَ فَاذْكُروَا اللَّهَ قِيِّمًا وَقُوُودًا

So when you have completed your prayer, remember Allah while standing, sitting. (Part 5, Surah An-Nisa, Verse 103)

Commenting on the blessed verse, Sadr-ul-Afadil ‘Allamah Maulana Sayyid Muhammad Na’eemuddin Muradabadi ﷺ has stated in the book Khaza`in-ul-Irfan: i.e. Continue with the Zikrullah (remembrance of Allah ﷺ) in every condition and do not become oblivious to Zikr – the remembrance of Allah ﷺ. Sayyiduna Ibn ‘Abbas ﷺ has stated: Allah ﷺ has fixed a limit of each Fard except Zikr of which there is no limit set, Allah ﷺ says: Continue Zikr standing, sitting, lying on sides, in the night or day, on the land or in the water, during travelling or staying, being in the state of richness or poverty, being healthy or sick and hidden or apparent. (Khaza`in-ul-Irfan)

The person submerged into the Noor (Divine light) of ‘Arsh

Sayyiduna Abu Mukhariq ﷺ has narrated that the Blessed Prophet ﷺ has stated: I saw a person in the night of Mi`raaj (ascension) who was submerged into the Noor (Divine light) of ‘Arsh, I asked, ‘Who is he? Is he an angle?’ The reply was in negative then I asked if he was a Prophet. I was replied, ‘No’. I asked, ‘Who is he then? It was replied: ‘He is that person who kept his tongue moist with the Zikr of Allah ﷺ in the world and attached his heart to Masajid and he never had his parents abused when he was alive. (Attargheeb Wattarheeb)
Those doing Zikr took away every goodness

Sayyiduna Mu’aaiz has said, ‘A person came to the most Beloved and Blessed Prophet صلى الله عليه وسلم and humbly asked, ‘O the Beloved Prophet صلى الله عليه وسلم who is the most rewarded Mujahid (warrior)? The Beloved Prophet صلى الله عليه وسلم said, ‘Anyone among them who does Zikrullah (remembrance of Allah غلجل) in abundance’. He humbly asked again, ‘Who is the most rewarded fasting person?’ The Holy Prophet صلى الله عليه وسلم said, ‘The one among them who does Zikrullah (remembrance of Allah غلجل) in abundance. Then the person humbly enquired same about Salah, Zakat, Haj and Sadaqah and the Holy Prophet صلى الله عليه وسلم kept on giving the same answer i.e. the one among them who does Zikrullah in abundance, then Sayyiduna Abu Bakr Siddeeq رضي الله عنده said to Sayyiduna ‘Umar Farooq-e-A’zam رضي الله عنده: ‘O Abu Hafs! Those who do Zikrullah took every goodness.’ Then the Beloved Prophet صلى الله عليه وسلم said: ‘Yes! So it is.’

(Al-Musnad Imam Ahmad Bin Hanbal)

Zikr in abundance

Sayyiduna Ibn ‘Abbas رضي الله عنده has reported that the Beloved and Blessed Prophet صلى الله عليه وسلم said: The one among you find it difficult to worship in the night, to spend his wealth in the path of Allah and to do Jihad against the enemies, he should then do Zikrullah in abundance. (Shu’ab-ul-Iman)

Eminent people

Once the most Beloved and Blessed Prophet صلى الله عليه وسلم was going along the path leading to Makka-tul-Mukarramah, when he صلى الله عليه وسلم happened to pass by a mountain namely ‘Jumdaan’, he صلى الله عليه وسلم said: O people! Proceed on, it is Jumdaan. And
listen to that, the people who are eminent, have excelled others in seeking the nearness of Allah. People then humbly asked: O the Beloved Prophet! Who are those eminent people? The Beloved Prophet said, ‘They are those men and those women who keep on doing Zikrullah in abundance.

(Sahih Muslim)

Deed that saves one from the torment of Allah

Sayyiduna Mu’aaz has said: There is nothing better than Zikrullah (remembrance of Allah) which will protect from the torment of Allah. (Sunan-ut-Tirmizi)

Excellent wealth

Sayyiduna Sawbaan said that when this blessed verse revealed:

وَالَّذِينَ يَكْبُرُونَ الْذَّهَبَ وَالْفِضَّةَ

And those who hoard up gold and silver.

(Part 10, Surah At-Taubah, verse 34)

At that time we were travelling with the most Beloved and Blessed Prophet, so, some companions went on saying, ‘The [blessed] verse about gold and silver has been revealed, if we come to know that which wealth is better, we will adopt it.’ The Blessed Prophet said, ‘The excellent wealth is the tongue doing Zikrullah, the heart that expresses gratitude and an honest wife who is helpful in his faith.

The recitation of the Glorious Quran, Hamd-o-Sana, Munajat & Du’a, Durood-o-Salam, Na’at, Khutbah, Dars, and Sunnah-inspiring...
Bayan, etc., are all Zikrullah – the remembrance of Allah ﷺ. Consequently, how fortunate are those Islamic brothers and sisters who engage their tongue in the call towards righteousness, Sunnah-inspiring Bayan and Zikr and Durood, preventing it from useless talks and so becomes the deserving of the pleasure and blessings of Allah ﷺ. May Allah ﷺ have mercy on us and help us controlling our tongue, it should not become oblivious to the blessed Zikr of Allah ﷺ, nor does it talk useless. If only we may have the privilege to observe the Qufl-e-Madina of tongue: moreover, in order to develop the habit of remaining silent, we should make up the mindset of holding some conversation in writing or talking with gestures, because the one who talks more, makes more mistakes generally, even he discloses the secret and it is become difficult for him to avoid sins such as tell-telling, backbiting and fault-finding etc. Furthermore, a habitual gossiper, sometimes utters ﷺ the words of disbelief. Would that! We think before speak and reflect upon whether it brings any benefit in the Hereafter, If not then how lucky it is to do Zikrullah or recite Salat-‘Alan-Nabi ﷺ instead! Hence, the greatest benefits of life in the Hereafter will be obtained.

Way of showing gratitude towards Allah ﷺ

Sayyiduna Abu Hurayrah ﷺ has narrated that the Noblest Prophet ﷺ said: Allah ﷺ says, ‘O son of Aadam! When you do My Zikr you are grateful to Me and when you forget Me then you become ungrateful to Me.

Highly favoured people

Sayyiduna Abu Sa’eed Khudri ﷺ has narrated that the most Beloved and Blessed Rasool ﷺ has said: Allah ﷺ
says, ‘People gathered on the Day of Judgement will know that who are highly favoured people? [We] humbly asked: O the Beloved Prophet! Who are highly favoured people? The Noble Prophet ﷺ said: ‘The people who conduct the gatherings for doing Zikrullah at Masajid.

**People sitting on the pulpits made of pearls**

Sayyiduna Abu Darda narrated, the Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah has said: ‘Allah will resurrect a nation whose faces will have Noor (light) and they will be sitting on the pulpits made of pearls. People will become envious; although, they will neither be prophets nor martyrs. An Arab stood up on his knees and humbly said, ‘O the Beloved Prophet! Please tell us their appearance so that we could recognise them. The Noble Prophet ﷺ said, ‘They will be from different tribes and different cities and would love each other for the sake of Allah ﷺ and would assemble in a gathering for doing Zikrullah.

**Sins will be converted into virtues**

Sayyiduna Suhayl Bin Hanzalah narrated that the Noble Prophet ﷺ has stated: ‘The group of people who sit to do Zikr of Allah ﷺ, it is said to them before they get up: ‘Stand up, you have been forgiven and your sins have been converted virtues.’

**Reward equal to setting a slave free**

Sayyiduna Bara Bin ‘Aazib narrated, that the Noble Prophet ﷺ has said: ‘The one who gives silver or milk
in charity (Sadaqah) or guides somebody [in an area], he will be rewarded equal to setting a slave free while the one who recites:

\[
\text{سُبْحَنَ اللَّهُ وَ الْحَمَدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ}
\]

will also gain the reward of setting a slave free.’

**Planting a tree**

It is narrated in the book of Ahadees ‘Sunan Ibn Majah’: (Once) the Beloved and Blessed Prophet سلم was going somewhere, the Noble Prophet سلم found Sayyiduna Abu Hurayrah سلم was planting a plant. The Prophet سلم said, ‘What are you doing?’ He humbly said, ‘I am planting a tree.’ The Noble Prophet سلم said, ‘Shall I tell you how to plant the best tree! Reciting

\[
\text{سُبْحَنَ اللَّهُ وَ الْحَمَدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ}
\]

in exchange of each word, a tree is planted for you in Jannah.

*(Sunan Ibn Majah)*

Dear Islamic brothers! In the above-mentioned blessed Hadees, total four phrases have been mentioned. (1) أَحْمَدَّ اللَّهُ (2) سُبْحَنَ اللَّهُ (3) ﷲ أَكْبَرُ (4) لَا إِلَهَ إِلَّا اللَّهُ. If we recite all these four phrases, four trees will be planted in Jannah. If recite less than four then there will be less trees. For instance, if one says سُبْحَنَ اللَّهُ one tree is planted. So, keep on reciting these blessed words and get plenty of trees planted in Jannah.
Sins are forgiven even if they are equal to the foam of the sea
Sayyiduna Abu Hurayrah has narrated that the most Beloved and Blessed Rasool said: The one who recites 100 times, his sins are forgiven even if they are equal to the foam of the sea. *(Sunan-ut-Tirmizi)*

Ten rewards in exchange for each letter
Sayyiduna 'Abdullah Bin 'Umar narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind has stated: The one who recites 10 rewards will be written for him in exchange for each letter.

Those who privileged of attaining the intercession of the Noble Prophet
Sayyiduna Abu Hurayrah narrated that I humbly ask the Beloved and Blessed Prophet! Who will be that fortunate one who will gain your intercession on the Day of Judgement? He said, ‘O Abu Hurayrah! I presumed that none will ask me about this before you because I know about your longing for the listening to Hadees. The fortunate who will have my intercession on the Day of Judgement will be the one recites from the bottom of his heart. *(Sahih Bukhari)*

Best Zikr
Sayyiduna Jabir reported that the Beloved and Blessed Prophet has said, ‘The best Zikr of all is and the best Du’ा of all is.’ *(Sunan Ibn Majah, pp. 248, vol. 4, Hadees 3800)*
Renewal of faith [Tajdeed-e-Iman]

It is narrated by Sayyiduna Abu Hurayrah that the Beloved and Blessed Prophet ﷺ said, ‘Renew your faith.’ It was humbly asked, ‘O the Beloved Prophet ﷺ! How can we renew our faith?’ He replied, ‘Recite لَا إِلَهِ إِلَّا اللَّهُ in abundance.’ (Al-Musnad Imam Ahmad Bin Hanbal)

100 Times Kalimah Tayyibah

Sayyiduna Abu Darda narrated: The Holy Prophet ﷺ has said: ‘The one who recites لَا إِلَهِ إِلَّا اللَّهُ hundred times, his face will be shining bright like the full moon of fourteenth night and no deed is acknowledged as distinctive as his except he who recite like him or [recite] in excess. (Majma’-uz-Zawaid)

Fire of Hell is Haraam (forbidden)

It is narrated by Sayyiduna ‘Umar Farooq-e-A’zam: I have heard the Beloved and Blessed Prophet ﷺ saying: ‘I know one such Kalimah, the one who recites it from the bottom of his heart and then dies; fir of Hell is Haraam (forbidden) upon him and that Kalimah is لَا إِلَهِ إِلَّا اللَّهُ. (Al-Mustadrak lil-Haakim)

Dear Islamic brothers! How kind and merciful Allah ﷺ is to the weak people like us that we carry out little and attain big reward, our sins are forgiven rather converted into good deeds, shelter of ‘Arsh on the Day of Judgement, the intercession of Beloved and Blessed Prophet ﷺ and the entrance to Jannah. Such are the blessings of Zikrullah and just the Divine Mercy. Thus, we ought to be grateful to the mercy and favours of Rab, keep occupying ourselves with doing the Zikr of Allah, repent of
our sins and spend our remaining life in absolute obedience and submission.

Dear Islamic brothers! In order to mould ourselves into the Sunnah practicing individuals, keep attached to Dawat-e-Islami. Next is a Madani Bahar (account) of an Islamic sister associated with the Madani environment of Dawat-e-Islami:

**While reciting Kalimah Tayyibah!**

An Islamic brother from Sanghar Sindh related the account on oath: ‘My sister’s daughter Bint-e-Abdul Ghaffar Attariyyah suffered from the deadly disease, cancer which gradually deteriorated her health condition, with the consultation of doctors and physicians, she underwent an operation. her cancer was operated and for the time being she felt better but more or less after one year she relapsed into the cancer again and she was hospitalised in Rajputana Hospital, Hyderabad Sindh. She had been in the hospital for a week but her health further deteriorated; suddenly she started reciting Kalimah Tayyibah loudly, sometimes she recited \( \text{الصلاة والسلام علیکم يا رسول الله} \), in between, the entire room echoed with the constant recitation of \( \text{لا إله إلا الله مُحمد رسول الله} \), it was such an unusual faith-refreshing ambience of the room that whoever came to see her, began Zikrullah with a loud voice instead of inquiring about her health.

Doctors and medical staff all were surprised to see all this and commented: She had looked like any Allah-loving woman otherwise we have heard patients screaming and in this case, patient is doing Zikr constantly rather than being grieved. This condition lasted till 12 hours and at the time of Azan-e-Maghrib, her recitation of
Kalimah became loud and she passed away while reciting Kalimah Tayyibah constantly. *(Faizan-e-Sunnat)*

May Allah جل جلَّ الْعَلَّامَةُ have mercy upon her and forgive us without any accountability for her sake!

أَمِينُ رَبَّنَا أنْ تُحْبِبَنَا الْحَبْبَةَ تَحْبِبَتُهُ اللَّهُ عَلَيْهِ وَرَبَّنَاهُ

The Madani environment of Dawat-e-Islami became beneficial for the late sister and she attained success. By Allah جل جلَّ الْعَلَّامَةُ! The person, who departs from this world reciting Kalimah, is indeed very fortunate. The Noble Prophet ﷺ has said: The one whose last words are (i.e. Kalimah Tayyibah) will enter Jannah.

*(Sunan Abi Dawood)*

صلوا على الحبيب صلى الله تعالى عليه وسلم

Dear Islamic brothers! Concluding my Bayan, I would be privileged to relate the excellence of Sunnah and some Sunnah and etiquette. The most Beloved Prophet ﷺ said, ‘One who loves my Sunnah, loves me and whoever loves me will be with me in Jannah.’

Therefore, please accept 10 Madani pearls of applying hair oil and combing. Deliver from the page 505 of this book).

Bayan No. 9: Method of acting upon Madani In’amaat

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دار تارَّیقۃ یَرَزَّاء رَازْوَیَهُ has quoted in his booklet Karamaat-e-Usman-e-Ghani: ‘It is narrated that the Holiest Prophet ﷺ has said,’ O people! Undoubtedly, the person who would attain salvation early on the Day of Judgement, from its
terror and accountability will be the one who would have recited Salat upon me in abundance.’

 صلى الله تعالى على محمد

A great and spiritual personality of 15th century of Islam, Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi has given us ‘Madani In’amaat’ a comprehensive collection under Shari’at and Tareeqat consisting of the methods for performing good deeds easily and protecting oneself from sins in this evil and sinful era. There are 72 Madani In’amaat for Islamic brothers, 63 for Islamic sisters, 92 for the male students of Jami’atul-Madinah, 83 for the female students, 40 for Madani children (girls and boys), 27 for special (deaf & dumb) Islamic brothers in the form of questionnaire. (Say like this if delivering Bayan before Islamic brothers).

May be the figure 72 makes someone think evil that I am a very busy person, I do not have that much spare time to act upon Madani In’amaat. Due to this evil whisper, perhaps, many Islamic brothers have so far been deprived of having the privilege of obtaining this booklet of ‘Madani In’amaat’.

Dear Islamic brothers! It is a dangerous attack of Satan through which he tries to prevent you from gaining the benefits of goodness of this world and the Hereafter. If you just go through the Madani In’amaat without paying attention to these evil whispering, you will be surprised to have known that it is very easy to act upon Madani In’amaat which seemed difficult earlier because 72 Madani In’amaat are not required to act upon daily, rather there are only 50 Madani In’amaat which are required to act upon daily, which are classified into 3 levels, in the first and second level there are 17 and
third level has 16 Madani In’amaat. 8 Madani In’amaat are for once a week, 6 Madani In’amaat for once a month and 8 Madani In’amaat are only for once a year.

Dear Islamic brothers! You must have fairly judged that Satan was making it difficult for you to act upon them whereas acting upon them is relatively easy. How significant it is for a Muslim to act upon Madani In’amaat currently, you can guess it well when you study Madani In’amaat thoroughly. In these Madani In’amaat, you will see that along with Faraaid, Wajibat, Sunnah and Mustahhabat, there are fragrant Madani pearls of adopting good manners somewhere and somewhere the ways of attaining goodness and the methods of preventing sinful acts spreading its blessings.

Today, I would like to explain only one Madani In’aam with the intention of gaining reward. If you remain attentive, you will grow impatient to act upon Madani In’amaat. Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat has said in Madani In’aam 2: Have you offered all five Salah with Jama’at in the first row with first Takbeer and tried to take any one Islamic brother with you to Masjid?

Dear Islamic brothers! Ameer-e-Ahl-e-Sunnat in his booklet ‘Method of Attaining Piety’ has said that if any Islamic brother acts upon even this Madani In’amaam properly, by the grace of Allah Almighty, he will succeed. Everyone knows the excellence of Salah!

The Beloved Prophet has said, ‘The one who offers two Rak’aat Salah without making any mistakes, Allah forgives his past sins (here it refers to Gunah-e-Sagheerah (minor sins)).’

You must have noticed! This is the excellence of two Rak’aat so what would be the excellence of all five Salahs! This Madani In’aam contains Salah that should be offered with Jama’at. Furthermore,
the excellence of Salah with Jama’at brings a great deal of reward. Sayyiduna Abdullah Bin Umar has narrated: ‘To offer Salah with Jama’at is 27 times better than without Jama’at.’

(Sahih Muslim, pp. 326, Hadees 249-650)

Moreover, this Madani In’aam also mentions first Takbeer. Listen to the excellence of it and rejoice. The Beloved Prophet has said: ‘The one who offers 40 ‘Isha Salah in this manner that he does not miss even the first Rak’aat, Allah writes for him freedom from the Hell.’ (Sunan Ibn Majah, vol. 1, pp. 437, Hadees 798)

When this is the excellence of offering congregational Isha Salah with first Takbeer for 40 days, so just imagine what will be status of that person who offers all five-time congregational Salah with first Takbeer for a long time if remains alive!

The Beloved Prophet has said, ‘The one who leaves his home after he has attained purity, will obtain as much reward as the pilgrim Muhrim (one who wears Ihram) attains.

Sayyiduna Abu Hurayrah has said that the Beloved Prophet has said, ‘Tell if someone has a stream by his door, he performs Ghusl (ritual bath) five times a day in that [stream], will there be any dirt left on him? People replied, ‘Nothing will be left from his dirt.’ The Beloved Prophet said, ‘This is the example of five Salah. Allah removes all his sins by virtue them.’

Dear Islamic brothers! In the light of this Madani In’aam, we have to offer Salah in the Masjid and the act of going to Masjid has its own excellence.

Sayyiduna Abu Hurayrah has narrated that the Beloved Prophet has stated: ‘The one who comes to Masjid
in the morning or evening, Allah \textit{عَزَّوَجَلَّ} will prepare a feast for him in Jannah.’ \textit{(Sahih Muslim)}

First row is also included in Madani In’aam. The Beloved Prophet \textit{صَلَّى اللهُ عَلَيْهِ وَاسْلَمَ} has said, ‘If the people knew what there is in the calling to prayers and \textit{[performing Salah]} in the first row, but they had no way other than drawing lots, hence they would draw lots.’ \textit{(Sahih Muslim, Hadees 129)}

It has been mentioned in one more narration that the Beloved Prophet \textit{صَلَّى اللهُ عَلَيْهِ وَاسْلَمَ} has said, ‘Allah \textit{عَزَّوَجَلَّ} and his angels send Salat (blessing) upon the first row. The blessed companions humbly asked, ‘O the Beloved Prophet \textit{صَلَّى اللهُ عَلَيْهِ وَاسْلَمَ}! And upon the second one as well?’ The Beloved Prophet \textit{صَلَّى اللهُ عَلَيْهِ وَاسْلَمَ} said, ‘Upon the second one as well.’ He further said, ‘Make rows equal and keep shoulders inline; be soft to your brother’s hand and fill the empty space because Satan enters within you like the young one of the sheep.’ \textit{(Al-Musnad Imam Ahmad, Hadees 22326)}

Dear Islamic brothers! When one Madani In’aam carries such a great blossoming then how incredible blessings will be of the rest of Madani In’aamaat. Therefore, all the Islamic brothers should make intention: We will try to act upon the Madani In’aamaat from now onward and try to keep our all the time fragrant with the Madani In’aamaat. \textit{إِن شَآءَاللهُ غَزَدَجِلْ.}  

Dear Islamic brothers! Ameer-e-Ahl-e-Sunnat \textit{دَاَيَشُ تَبَكَّلُوهُمُّ الْعَالَمِيَهُ} has said, ‘Perhaps any of you may find my Madani In’aam difficult, but do not get discouraged as it is said: \textit{إِن شَآءَاللهُ غَزَدَجِلْ} i.e., The best worship is that which has more hardship’

Sayyiduna Ibraheem Bin Adham \textit{حَمْجُهَا اللَّهُمَّا تَعَالَ عَلَيْهِ} has stated, ‘The more difficult is the virtue in the world, the heavier it will be on the scale on the Day of Judgment Day.’ \textit{(Tazkira-tul-Awliya, pp. 95)}

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Ameer-e-Ahl-e-Sunnat has said that when you will start acting upon deeds, it will become easier for you. Probably, you must have experienced that teeth chatter, when we sit in extreme cold weather for making Wudu; once we start Wudu plucking up the courage, initially we feel bitter cold, and then with the passing of time the intensity of coldness diminishes. So this is the principle of every difficult task. Let me give you another example, if somebody catches a deadly disease, he becomes restless, then he gradually gets accustomed to it and develops patience and stamina as well. Hence, obtain Madani In’aamaat booklet at earliest and start acting upon it as per Madani In’aam number 15 which states: Have you filled in the columns of those Madani In’aamaat given in your booklet attentively observing Fikr-e-Madina (calling yourself to account for your deeds) for at least twelve minutes? As you open your booklet to act upon this Madani In’aam you will find boxes in accordance with 30 days below every Madani In’aam.

Observing Fikr-e-Madina mark (O) otherwise (✓) in the boxes of those Madani In’aamaat which you have acted upon without a gap. By degrees, you will have aversion towards the sins in your heart as your deeds will increase. It is stated in a Hadees, ‘A moment of reflection over the matters of Hereafter is better than 60 years worship.’

All Islamic brothers should make intention to get the privilege to observe Fikr-e-Madina on a daily basis.

Easy method of gaining steadfastness in observing Fikr-e-Madinah

Dear Islamic brothers! If we have a desire to observe Fikr-e-Madina with steadfastness daily, fix a time for this. For example, you have a
garment shop or go to office and over there you recite the Glorious Quran, invoke Wazaaf and light incense sticks with the intention of having blessings in your sustenance, so include the sacred act of Fikr-e-Madina along with these acts as well. َإن شَآءَاللَّهُ عَزَّوَجَلَّ, you will gain such steadfastness along with increase in sustenance by virtue of observing Fikr-e-Madina that you will be surprised yourself (Time can be fixed after any Salah or at the time of sleeping.).

All the Islamic brothers should make intention to observe Fikr-e-Madina on its fixed time regularly.

Dear Islamic brothers! If you have yearning to have the privilege to observe Fikr-e-Madinah without a gap regularly, and gain steadfastness in deeds along with getting rid of sins, act upon a beautiful Madani In’aam which is widely known as Madani Qafilah.

Develop a habit of travelling with Madani Qafilah every month at least for three days, َإن شَآءَاللَّهُ عَزَّوَجَلَّ, you will get the blessings of Madani In’amaat abundantly. Furthermore, َإن شَآءَاللَّهُ عَزَّوَجَلَّ not only will get countless goodness of the world and the Hereafter but also you will surprisingly witness the means available for you getting rid of the troubles and diseases.

Please listen to a parable of Madani Qafilah so that you can make up your mind.

**Present in two places same time**

It is the summary of an account of an Islamic brother from Punjab: Our Madani Qafilah reached a Masjid of a village. Management of the Masjid, refusing permission for an overnight stay, said that there were genies in this Masjid. You can stay here at your own risk. An Islamic brother and I, out of the rest of the participants of Madani Qafilah remained awake and kept a watch. All the Islamic
brothers were sleeping and we were scared sitting in the Masjid looking here a there. Suddenly, in the state of wakefulness, we saw that the door of the Masjid was opened and Ameer-e-Ahl-e-Sunnat entered. We spontaneously stood up and moved ahead. He gave us an affectionate hug and said, ‘Why are you scared?’ We humbly said, ‘There are genies in this Masjid.’ So he said smiling: ‘Why do you get scared if there are genies? Take a look over there! As we had a look of that side we saw the elder son of Ameer-e-Ahl-e-Sunnat Abu Ubayd Ahmad Ubayd Raza Attari sitting. Then Ameer-e-Ahl-e-Sunnat pointed towards the second corner of Masjid said: ‘Have a look over there so we saw the younger son Haji Bilal Raza Attari sitting, then Ameer-e-Ahl-e-Sunnat further gestured towards another side of the Masjid said, ‘Take a look over there.’ We saw Nigran-e-Shura sitting there. It seemed as if they had come and sat there in order to protect the participants of Madani Qafilah. Seeing this saintly miracle of Ameer-e-Ahl-e-Sunnat, we started weeping with uncontrollable tears. Ameer-e-Ahl-e-Sunnat sat there for some time and then returned.

All the Islamic brothers, with the intention of acting upon this lovely Madani In’aam, should make intention to travel with Madani Qafilah for three days. I pray to Allah to make things easy for us so that we can get the goodness of this world and Hereafter.

(One can deliver a Bayan of 12 or 20 minutes or as long as he could, following the method of Bayan mentioned below. Only increase the points of the excellence of Madani In’amaat and when you want to conclude the Bayan, tell them the method of fixing time for the steadfastness of Fikr-e-Madina after making their mind-set for Fikr-e-Madina. In the end, persuade and invite them for travelling with Madani Qafilah.)
Definition of true Muslim

The Prophet of Rahmah, the Intercessor of Ummah ﷺ has said: 'مَنْ سَلَمَ الْمُسْلِمُونَ مِنْ لُسْانِهِ وَ يَدِهِ' i.e., Muslim is that person from whose tongue and hand other Muslims are safe.

(Sahih Bukhari, vol. 1, pp. 15, Hadees 10)
CHAPTER 4

IMPORTANCE OF THE AREA VISIT TO CALL PEOPLE TOWARDS RIGHTEOUSNESS
Chapter 4

Importance of the Area Visit to Call People towards Righteousness

We are associated with the Madani environment of Dawat-e-Islami. It is only by the grace of Allah and by the blessing of the Madani environment that we have enthusiasm for promoting the call towards righteousness. The Madani aim of our life set by Ameer-e-Ahl-e-Sunnat, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi is: ‘I must strive to reform myself and people of the entire world.’

In order to achieve this Madani aim, our Madani Markaz has advised us to perform different Madani activities. They include, for example, delivering Dars and Bayan, travelling with Madani Qafilahs, doing Sada-e-Madinah, attending the weekly Sunnah-inspiring Ijtima etc. Whenever our Madani Markaz motivates us to perform any Madani activity, it is based on long experience. Every Madani activity is important but one Madani activity is so vitally important that it will bring Madani blessings in our area. If this Madani activity is performed perfectly, more and more Madani Qafilah will travel and more and more Muslims will start offering Salah. This Madani activity is: ‘Area visit to convey the call towards righteousness.’
Dear Islamic brothers! Ameer-e-Ahl-e-Sunnat has said: Madani Qafilahs are necessary for the survival of Dawat-e-Islami and ‘area visit to convey the call towards righteousness’ is necessary for the survival of Madani Qafilahs. He has also said: Area visit to convey the call towards righteousness is a machine that ‘runs’ Madani Qafilahs.

Remember! We can only attain great benefits from the area visit to convey the call towards righteousness when we perform this Madani activity in our areas following the guidelines provided by the Madani Markaz. If we do so, Madani Qafilahs will travel from our Masajid.

There are countless blessings of following the procedure established by the Madani Markaz. For example, once an Islamic brother went to some area from the Madani Tarbiyyat Gah to participate in the area visit to convey the call towards righteousness. A responsible Islamic brother of that area informed him that Madani Qafilahs do not travel from that area; nor is success achieved in the area visit to convey the call towards righteousness. When the Islamic brother who had gone there from the Madani Tarbiyyat Gah started the area visit to convey the call towards righteousness according to the procedure established by the Madani Markaz, many Islamic brothers came to the Masjid immediately between Asr and Maghrib by the blessing of following the procedure of the Madani Markaz. After Salat-ul-Maghrib, a Bayan was delivered. A Madani Qafilah was immediately prepared and it also travelled in the Divine path.

By the blessing of the area visit to convey the call towards righteousness, hundreds of non-Muslims have so far become Muslims. Recently, an Islamic brother went to an area to
participate in the area visit to convey the call towards righteousness. The call to righteousness was conveyed to a non-Muslim young man. By its blessings, he became Muslim.

Dear Islamic brothers! There are many more blessings of the area visit to convey the call towards righteousness. If we regularly participate in the area visit to convey the call towards righteousness following the procedure established by the Madani Markaz, not only will our Masajid be attended by people but success will also be achieved in motivating countless new Islamic brothers to travel with Madani Qafilahs. As a result, the activities of Dawat-e-Islami will be greatly promoted in our area.

إن شاء الله عز وجل، ألحمد لله عز وجل! We are fortunate enough to get the opportunity of acting upon the Sunnah of meeting people for the purpose of conveying the call to righteousness to them. Sayyiduna Ka`b-ul-Ahbaar عليه خصمة الله الفقير has said: Jannat-ul-Firdaus is especially for that person who calls people towards righteousness and prevents them from evil.

Responsibilities to be assigned during the area visit to convey the call towards righteousness.

During the area visit to convey the call towards righteousness, there will be a Nigran (i.e. the head), a Rahnuma (i.e. the guide), a Daa`ee (i.e. the Islamic brother who will convey the call to righteousness) and one or two Khayr Khuwah (i.e. well-wishers). The Nigran is assigned to lead the Du’a, standing outside the Masjid gate. The Rahnuma is assigned to take the Islamic brothers of the Madani Qafilah to the houses and shops etc. of the local Islamic brothers near the Masjid. Saying Salam and shaking hands with them, the Rahnuma should politely say: We have come from ________
Masjid. We want to say something to you. Please listen to us with the intention of gaining reward.

1. If they are sitting or are busy doing some work, then request them to listen to you, standing up.

2. After the Rahnuma draws the attention of people, the Daa`ee should immediately start delivering the call to righteousness in a soft tone. Thinking about his helplessness, the Daa`ee should focus on the mercy of Allah who changes the condition of hearts. This is the key to success. The Khayr Khuwah is assigned with bringing those Islamic brothers closer to the Daa`ee who are at a little distance. The Khayr Khuwah should also take those to Masjid who get prepared to go to Masjid immediately after listening to the call to righteousness delivered by the Daa`ee. After making them attend the Bayan, he should join the area visit to call towards righteousness again.

Dear Islamic brothers! The manners of conveying the call to righteousness will now be described. Listen to them attentively and follow them.

Manners of conveying the call to righteousness

1. After making the Du’a outside the Masjid, the Islamic brothers should walk in pairs in a queue.

2. The Daa`ee and the Rahnuma should walk on the front.

3. Do not talk to each other.

4. Try to walk at a side of the path.
5. As long as possible, walk with your eyes lowered. Avoid seeing here and there.

6. Instead of dispersing, the Islamic brothers should remain together with each other.

7. Keep reciting Salat-'Alan-Nabi with rosaries in hands. By the blessing of Salat-'Alan-Nabi, the call towards righteousness will prove to be effective, انَّشَهَّ اللَّهُ عَزَّوَجَلَّ.

8. If any Islamic brother meets his friend or relative by chance on the way, he should say Salam and shake hands with him and then move forward or should also take his friend or relative with him.

9. Whenever you knock on the door of anyone’s house, call men and convey the call towards righteousness, standing at a side.

10. While the call towards righteousness is being conveyed to anyone, no Islamic brother should interfere. All Islamic brothers should listen silently with their eyes lowered.

11. Recite Istighfar while returning to the Masjid.

12. Return to the Masjid ten minutes before the Azan of Maghrib and attend the Bayan being delivered in the Masjid.

After describing the above manners, all Islamic brothers should go out to participate in the area visit to call people towards righteousness.
Du’a to be made before going out to convey the call towards righteousness

Before going out to convey the call towards righteousness, the Nigran should make the following Du’a outside the Masjid near the gate:

أَنْحَمَدْ لَكُمْ وَرَبِّ الْعَلَامَاتِ وَالْإِحْسَانِ وَالصَّلَاةَ وَالشَّكْرِ عَلَى سَيِّدِ النَّاسِ النَّبِيِّ ﷺ

Ya Rab of Mustafa (عَلِيْهِ صَلَّى)!! Forgive us and the Ummah of Your Beloved Prophet ﷺ. Ya Allah ﷺ!! We are going to visit the area in order to convey the call towards righteousness, help us in this religious activity and make us interested in it. Ya Allah ﷺ!! Create sincerity in our heart and effectiveness in our Bayan. Ya Allah ﷺ!! Grant the local Islamic brothers the privilege of accompanying us. Ya Allah ﷺ!! Enable us and all people including even children of this area to offer Salah and make all of us sincere devotees of the Holy Prophet. Ya Allah ﷺ!! May Sunnah be promoted everywhere! Ya Allah ﷺ!! May all of these prayers be answered for the sake of Your Beloved Prophet ﷺ.

أَمِينَ، يَحَاجَ النَّبِيِّ النَّبِيِّ ﷺ صَلَّى اللَّهُ عَلَیْهِ وَأَلْيَمْنُ وَسَلِيمُ
Chapter 4: Importance of the Area Visit

أَنْحَمَدْ لِلَّهِ رَبَّ الْعَالَمِينَ وَالْحَسَنَةِ وَالْخَيْبَةِ وَالْخَالِصَةِ وَالسَّلَامُ عَلَى سَيِّئِيْنَ آلِمُوءَ سَلِيْمُينَ

Ya Rab of Mustafa! Forgive us and the Ummah of Your Beloved Prophet ﷺ. O Merciful Allah! It is only by Your grace that we visited this area, conveying the call to righteousness to the local Muslim brothers. Ya Allah ﷺ! Accept this little effort of ours. Forgive the mistakes we committed during it. Ya Allah ﷺ! We admit that we could not convey the call to righteousness properly. Ya Allah ﷺ! Enable us to convey the call to righteousness with concentration and sincerity next time. Ya Allah ﷺ! Make us practicing Muslims. Ya Allah ﷺ! May we have a yearning about and make efforts for the reform of non-practicing Muslim brothers. Ya Allah ﷺ! Enable us and all people including even children of this area to offer Salah and make all of us sincere devotees of the Holy Prophet. Ya Allah ﷺ! May Sunnah be promoted everywhere! Ya Allah ﷺ! May all of these prayers be answered for the sake of Your Beloved Prophet ﷺ. ﷺ ﷺ ﷺ ﷺ ﷺ 

أَهِيْمَيْنَ يَجَاهُ النَّظَيرِ الْأَهْيَمِيْنَ حَلَلَ اللَّهُ تَعَاَلَ عَلَيْهِ وَلَيْلَهُ وَسَلَّمُ

Methodology of visiting the area in order to convey the call to righteousness

Twenty six minutes before the Azan of Asr, the Islamic brother responsible for the area visit to call people towards righteousness should assign responsibilities to Islamic brothers. (During a Madani Qafilah, these responsibilities should be assigned in the morning Madani Mashwarah.)

The responsibilities include

1. Announcement of Asr Bayan
2. Bayan after Salat-ul-Asr (for 12 minutes)

3. Masjid Khayr Khuwah

4. Dars between Asr and Maghrib

5. Choosing the Islamic brothers to stay in the Masjid Dars between Asr and Maghrib

6. Choosing the Islamic brothers to go out of the Masjid

7. Announcement of Maghrib Bayan

8. Bayan after Salat-ul-Maghrib (for 25 minutes)

After the assignment of responsibilities and fulfilment of physical needs, all Islamic brothers should offer Salat-ul-Asr with Jama’at in the first row of the Masjid with first Takbeer. The Islamic brother making the announcement of ‘Asr Bayan and the one delivering the Asr Bayan should offer Salah next to the Iqamah-saying person. As soon as the Imam performs Salam, the Islamic brother assigned with making announcement should immediately stand up and make the announcement in these words: (Do not make any change in the wording)

**Announcement of Asr Bayan**

بيِّسَمِ اللّهِ الرَّحْمَنِ الرَّحِيمِ

صلاة وسلام عليك يا رسل الله

‘In order to promote the call to righteousness in your locality, your help is needed. Please remain seated after the Du’a and get huge reward.’
After the Du’a, the Islamic brother assigned with delivering the Bayan should deliver it for 12 minutes. During the Bayan, he should describe the excellence of conveying the call to righteousness, motivating the listeners to participate in the area visit to call people towards righteousness. Immediately after the Du’a that is made after the Bayan (speech), the Islamic brother assigned with delivering Dars between ‘Asr and Maghrib should start Dars, requesting the sitting Islamic brothers to come near. If responsibilities are not already assigned, then the Islamic brother who is responsible for the area visit to call people towards righteousness should assign responsibilities to the Islamic brothers who come to the right side and should describe the excellence and manners of the area visit to call people towards righteousness.

**Bayanaat to be delivered after Salat-ul-‘Asr**

**Bayan No. 1**

**Call to righteousness**

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi has stated a Hadees about the excellence of Salat-‘Alan-Nabi in his booklet ‘Solution for Conflicts’:

The Prophet of Rahmah, the Intercessor of the Ummah, the Owner of Jannah has said, ‘When those who love each other for the sake of Allah meet each other, and shake hands and send Salat on Prophet (_salāt al-aṣāba‘), their previous and future sins are forgiven before they separate [from each other].

*(Musnad Abi Ya’la, Musnad Anas Bin Maalik, vol. 3, pp. 95, Hadees 2951)*
Best deeds

A man from the tribe Khasam came to the court of the Holy Prophet ﷺ in Makkah and said: ‘Are you the one who claim to be the Prophet of Allah ﷺ?’ He replied: ‘Yes’. The man asked: Which is the best deed in the court of Allah? He replied: Believing in Allah. The man humbly asked again: Which is next best deed? He said: Treating relatives with kindness. The man said again: The next best deed? He replied: Enjoining [i.e. ordering] good and preventing from evil.’ (Majma’-uz-Zawaid, vol. 8, p. 277, Hadees 13454)

At least consider evil as evil

The Beloved Prophet ﷺ has said: ‘Amongst you the person who sees any evil, should change it with his hands; and if he does not have this power, so he should change it with the tongue; and if he does not have even this power, then [abhorr it] with the heart i.e. he should consider it bad in the heart and he has the weakest faith. (Sahih Muslim, Hadees: pp. 177 to 688)

Conveying the call to righteousness is the responsibility of every person

The famous commentator, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan ﷺ has stated: Enjoining [ordering] good deeds is Wajib for every person according to his designation and capability. This is described by Quran and Sunnah and is endorsed by Ijma’ of Ummah. He stated at another place: Enjoining good is the responsibility of rulers, scholars, saints and every Muslim. To consider it the responsibility of only a particular group is a mistaken idea. In fact, if every person considers it as his own responsibility, our society may turn into a virtuous and pious one.
He has further stated: Every community was given the task of changing [i.e. preventing] evil according to the power it has. Islam does not give anyone pain more than the power of his tolerance. Rulers, teachers and parents etc. can overcome evil by strictly making their subordinates abide by law and by punishing them in case of disobedience. Preachers of Islam, scholars, saints, literary figures, journalists, poets and people from every walk of life should make efforts to defeat evil by means of their Bayanaat (speeches), writings, poems and the mass media, promoting virtues. These are the verbal means of conveying the call to righteousness.

Common Muslims who neither have power nor are able enough to overcome evil by Bayanaat and writings should consider evil as evil in their heart. This is a weakest form of faith. Therefore, one should try to prevent evil verbally. However, one who considers evil as evil in his heart will certainly not commit evil. That way, countless people of society will automatically come on the right path.

**How much time do we spend on the great task of conveying the call to righteousness?**

Dear Islamic brothers! We should have a deep yearning for promoting the call to righteousness like a person who is anxious for his ill child or hungry family. If we have a look at our daily routines, we will perhaps notice that we usually spend 8 hours in sleeping, 1 hour in eating three times and half an hour in using the toilet and other human needs. Have you ever pondered how much time do you spend on the great task of the call to righteousness? It is indeed an extremely important task to convey the call to righteousness and to prevent evil. If it is restricted, we will get even more close to destruction. There are many Muslim countries in the world where there is no organized system to promote the call to righteousness.
People are lazy in following religion. The religiously tragic circumstance in those countries should serve as an eye-opener to us. Alas! People do their best to perform every worldly task with great effort and energy but do not pay much attention towards this great task. For the sake of Allah ﷺ! Try to realize its importance and get associated with the Madani environment of Dawat-e-Islami in order to promote the call to righteousness. ﷺ ﷺ ﷺ! Millions of Muslims have repented of their sins and adopted a life of Salah and Sunnah by the blessings of the Madani environment of Dawat-e-Islami.

**Horror of the Siraat bridge**

Summarized here is a piece of writing received from an Islamic brother from Kasur (Punjab, Pakistan). Like many other youths, I had also indulged in many moral evils. Watching films and dramas and wasting time in useless activities were some of the favourite routines of mine. The holy month of Ramadan arrived, so I – a sinful person – was also privileged to attend Masjid in order to offer Salah. A responsible Islamic brother who was associated with Dawat-e-Islami delivered Dars from Faizan-e-Sunnat in the Masjid and met the attendees very warmly afterwards. I was highly impressed with his good manners. The phrase ‘Dear Islamic brothers’ spoken by him was particularly pleasing to me. One day, he met me very warmly and invited me to attend the weekly Sunnah-inspiring Ijtima held on Thursday. I intended to attend the Ijtima. Before Thursday, someone gave me an audio-cassette Bayan titled ‘*Pul Siraat ki Dehshat*, i.e. Horror of Siraat bridge.’ I listened to it very attentively. I had already heard the word ‘Pul Siraat’ but I did not know that it is extremely dangerous to cross it. I learnt about it after I listened to the Bayan. Tears came to my eyes thinking how I would cross it with my weak body despite committing sins.
Therefore, I made a firm intention to repent of sins and to get reformed. By the blessing of the Sunnah-inspiring Madani environment of Dawat-e-Islami, I have adorned my face with a beard according to Sunnah, my head with a beautiful ‘Imamah (Islamic turban) and my body with white clothes.

**Conditions of conveying call to righteousness**

Dear Islamic brothers! Remember! When anyone is committing a sin and we have the strong opinion that he will give up the sin if we advise him, then it is Wajib and essential for us to advise him. For example, an Islamic brother is wearing a chain made of gold or any other metal around his neck and we know that it is not permissible to wear it. If we have a strong opinion that he will take our advice, it is Wajib for us in this case to advise him excellently to refrain from the sin. If we did not advise him, we would miss a Wajib, which is a sin.

With reference of *Fatawa Aalamgiri*, it is stated on page 615 of the 1234-page book ‘Bahar-e-Shari’at’ (volume 3, part 16) published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: There are many forms of ‘أَمَرُ بِالْمُغْرَّفِ’:

1. If there is a strong opinion that he will follow our advice and give up the evil in case of being advised by us, then it is Wajib for us to fulfil the obligation ‘أَمَرُ بِالْمُغْرَّفِ’. It is not permissible for us to avoid [advising him].

2. If there is a strong opinion that he will put various types of blames on us and swear at us, it is preferable to avoid advising him in this case.
3. If we know that he will beat us and we will not be able to have patience or it will result in discord and quarrel, it is also preferable to avoid advising him in this case.

4. If we know that he will beat us but we will be able to have patience, then the one who advises such a person is Mujahid.

5. If we know that he will neither take our advice nor beat us and nor will he swear at us, so we have the choice and it is preferable to perform ḍhāri’.

*(Al-Fatawa Al-Hindiyyah, vol. 5, pp. 352 – 353)*

If we cannot prevent evil, we must at least consider it bad in our heart.

Dear Islamic brothers! We should develop the mindset that we must strive to reform ourselves and people of the entire world, ُلَيْتَ. 

After the Du’a is finished, we will go out of Masjid to convey the call to righteousness to people. You are also requested to participate in this pious deed. You will earn huge reward, ِلَيْتَ. The Islamic brothers participating in the area visit to call people towards righteousness are requested to come to my right side. The manners of conveying the call to righteousness will be described, ِلَيْتَ. Those who cannot go out should keep sitting in the Masjid because Sunnah-inspiring Dars will continue in the Masjid, ِلَيْتَ. 

The Greatest and the Holiest Prophet has said: Some people are the Awtaad of Masjid (i.e. those who spend most of their time in Masjid to perform acts of worship). Angels are their companions. If they are not present, angels look for them. If they fall ill, angels visit them and help them in difficulty.
It is stated in another Hadees: The Holy Prophet ﷺ has stated, ‘Whoever conveys Islamic teaching to my Ummah so that Sunnah will be established by it or corrupt beliefs could be removed by it, will enter Heaven.’ (Hilyat-ul-Awliya, pp. 45, vol. 10, Hadees 14466)

May Allah ﷺ privilege us to enjoin good and forbid evil.

Bayan No. 2

Call towards righteousness

Mentioning a blessed Hadees about Salat-‘Alan-Nabi in the booklet Gaano kay 35 Kufriyah Ash’aar, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, ‘Allamah Muhammad Ilyas Attar Qadiri Razavi has stated: The Blessed and Beloved Prophet ﷺ has stated: ‘O people! Without doubt, the one to attain salvation quickly on the Day of Judgement from its horrors and accountability will be the one amongst you who will have recited Salat upon me in abundance in the world.’ (Firdaus-ul-Akhbar, vol. 2, p. 471, Hadees 8210)

Passengers of ship

Sayyiduna Nu’man Bin Bashir has narrated that the Holy Prophet ﷺ has stated: The example of the person abiding by Allah’s order and restrictions in comparison to those who violate them is like the example of those persons who drew lots for their seats in a boat. Some of them got seats in the upper part,
and the others in the lower. When the latter needed water, they had
to go up to bring water that troubled the others, so they said, ‘Let us
make a hole in our share of the ship (and get water) saving those
who are above us from troubling them.’ So, if the people in the
upper part left the others do what they had suggested, all the people
of the ship would be destroyed, but if they prevented them, both
parties would be safe.

(Sahih Bukhari, Hadees 2493 and 2686, vol. 2, p. 143 and 208)

Fire of sins engulfs others

Regarding the above Hadees, it is stated in Mirat-ul-Manajih: This
Hadees highlighted the importance of preventing evil and enjoining
[i.e. ordering] good deeds with the help of an example. It was made
clear that ignoring the obligation ‘أَمْرُ يَأْتِي مِنْ وَيْدٍ وَتَكُونُ عَنْ الْبَيْنَاءِ’ (i.e. calling
people towards righteousness and preventing them from evil) by
assuming that the evildoer will himself suffer loss without causing
us any loss, is a mistaken idea. The harmful effects of his sins engulf
the entire society. The person making a hole in the ship does not
drown alone but rather causes all those who are on board the ship
to drown. In the same way, the evil of some evildoers spread like a
cancer in the entire society. (Mirat-ul-Manajih, vol. 6, pp. 504)

Awe will go away

Sayyiduna Isma’eel Bin ‘Umar ﷺ has stated: I have heard
Abu Abdur Rahman say: ‘Showing laziness in obedience to Allah is
negligence in your own self. That is, you see something displeasing
to Allah but you ignore it and you neither convey the call to
righteousness nor prevent evil for the reason that he [i.e. the
evildoer] neither causes you harm nor brings you benefit. I have
also heard him say: If a person does not convey the call to
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righteousness and does not prevent evil for fear of the creation, he will lose his prestige and will not be obeyed. Even if he orders his children or family or servant, they will ignore it.

(Al-Mawsu’ah Ibn Abid Dunya, vol. 2, pp. 198)

Not preventing is considered righteousness

Dear Islamic brothers! We are living in the time where the followers of Sunnah are opposed and obstructed. The person acting upon the Sunnah of conveying the call to righteousness is particularly discouraged in many ways. Sometimes, his voice is ridiculed and at times his way of Bayan-delivering is mocked. Regretfully, those who flatter others and let them commit sins are treated with respect and considered to be nice people these days. Today, you will find many ‘pious-faced’ people who are always praising the rich and even encouraging them to commit sins. These flatterers never want to advise them incurring their displeasure. Sayyiduna Farooq A’zam has already predicted it, as is shown in the following narration.

Sayyiduna Allamah Abdul Wahhab Sha’rani has stated that Ameer-ul-Mu’mineen, Sayyiduna ‘Umar Farooq A’zam said: Very soon a time will come upon people in which the one who neither calls people towards righteousness nor prevents them from evil will be considered pious. Thus people will say: We have always seen him do good things. This is because he may never have expressed anger to avoid the displeasure of Allah. (People find fault with the one who advises them.)

Blood in urine

Someone asked Sayyiduna Hafs Bin Hameed, ‘How did Sayyiduna Sufyan Sawri achieve the highest rank despite the fact
that there were many such people in his time who were pious and knowledgeable like him? Sayyiduna Hafs Bin Hameed replied: May Allah عَزَّوَجَلَّ have mercy on him! He did not show leniency towards the disobedient in the matter of truth. This enabled him to achieve the highest rank. Sometimes, if he saw any evil and could not prevent it, he would get so angry that he would pass blood with urine.

**Considering evil as evil is necessary**

‘When a sin is committed on the earth, then the one who is present there but considers it bad is like the one who is not present there; and the one who is not present there but is pleased with it is like the one who is present there.’

The above Hadees highlights the importance of considering an evil as evil in the heart. Even if a person is not present at the time of the committing of the evil act but he is pleased with it, so it is as if he is present there. On the other hand, the person who is present there but dislikes the evil act, so it is as if he is not present there. Sheikh Abdul Haq Muhaddis Dihlvi ﷺ has stated: ‘It means that actual presence and absence is connected with the heart, not with the body.’ *(Mirat-ul-Manajih, vol. 6, pp. 506)*

We should promote the call to righteousness. Countless Islamic brothers are far away from Salah, Sunnah, Masjid and pious deeds. Conveying the call to righteousness, we should motivate them to offer Salah, attend Masjid, adopt Sunnah and perform other good deeds.

In order to promote the call to righteousness, we should develop the mindset that we must strive to reform ourselves and people of the entire world، إنْشَآءَاللَّهِعَزَّوَجَلَّ.
After the Du’a is finished, we will go out of Masjid to convey the call to righteousness to people. You are also requested to participate in this pious deed. You will reap rich reward, َُِّْیَوَلَّ اللَّهُ عَزَّوَجَلَّ. The Islamic brothers participating in the area visit to call people towards righteousness are requested to come to my right side. The manners of conveying the call to righteousness will be described, َُِّْیَوَلَّ اللَّهُ عَزَّوَجَلَّ. Those who cannot go out should keep sitting in the Masjid because Sunnah-inspiring Dars will continue in the Masjid, َُِّْیَوَلَّ اللَّهُ عَزَّوَجَلَّ.

**Flower-bed of Jannah**

How huge reward of delivering Dars and Bayan is! Sayyiduna Ibn ‘Abbas ﷺ narrated that the Beloved Prophet ﷺ has stated: ‘When you pass by the flower-beds of Heaven, pick some flowers from them.’ Blessed companions ﷺ humbly asked: ‘What are the flower-beds of Heaven?’ The Noble Prophet ﷺ replied: ‘Gatherings of knowledge.’

*(Al-Mu’jam-ul-Kabeer, Hadees: 11158, vol. 11, pp. 78)*

May Allah ﷺ privilege us to gain and impart Islamic knowledge, to convey the call towards righteousness and to prevent evils.

**Bayan No. 3**

**Call to righteousness**

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi ﷺ has stated a Hadees about the excellence of Salat-‘Alan-Nabi in his booklet ‘The Test of the Judgement Day’:
Sayyiduna Abu Darda has narrated the Beloved and Blessed Prophet has said: Whoever recites Salat upon me 10 times in the morning and 10 times in the evening will gain my intercession on the Day of Judgement.

(Majma’-uz-Zawaid, vol. 10, pp. 163, Hadees 17022)

The door of goodness

Sayyiduna Anas Bin Maalik narrated, The Noble Prophet has stated: ‘Some people are key to goodness and lock for evil and some are keys to evil and lock for goodness. Glad tidings are for those who are the source of bringing goodness and destruction is for those who are the source of spreading evil.’

(Ibn Majah, Hadees 237, vol. 1, pp. 155)

Undoubtedly, the blessed and marvellous deed of calling people towards righteousness and preventing them from evils brings about countless blessings and favours. In order to gain these blessings, we should participate in this deed with our body, heart and money. Listen to its excellence and rejoice.

Best person

The Holy Prophet was once sitting on the blessed Mimber (a pulpit-like raised structure) when a companion said, ‘Ya Rasoolallah! Who is the best person among all people?’ He said, ‘The best among all people is the one who recites the Holy Quran in abundance, adopts more piety,
calls [people] towards righteousness and prevents [them] from evils the most; and treats his relatives with kindness the most.’

(Musnad Imam Ahmad vol. 10, pp. 402, Hadees 27504)

Shade of ‘Arsh

Allah ﷺ sent revelation to Sayyiduna Musa ﷺ:
One who commanded goodness and prevented evil and called people towards obedience to Me, would be in the shade of My Arsh.

Who deserves Jannat-ul-Firdaus?

Sayyiduna Ka’b-ul-Ahbaar ﷺ has stated that Jannat-ul-Firdaus is especially created for the person who performs the obligation (i.e. conveying the call to righteousness and preventing others from evils). (Tanbih-ul-Mughtarrin, pp. 236)

Dear Islamic brothers! On the Day of Judgment, people will be extremely horrified. There will be no shade other than the Divine Arsh in the field of resurrection. Allah ﷺ will grant the shade of His ‘Arsh and entry into Jannat-ul-Firdaus to His obedient and distinguished bondmen including those who convey the call to righteousness and prevent evils.

Patient became physician

A renowned Islamic scholar, Sayyiduna Abu Bakr Shibli ﷺ once fell ill. People had him admitted to a hospital. At the request of Ali Bin Isa who was a courtier and was an admirer of Sayyiduna Shibli, the caliph of Baghdad sent the most senior Christian physician of the royal court for his treatment. The physician provided medical treatment very carefully but there was no improvement in his condition. One day, the physician said: ‘O Shibli! If I learn that any
part of my body will cure you, I will have no hesitation in cutting off that body part of mine.’ Sayyiduna Shibli said: I can be cured by doing something much easier than cutting off a body part of yours. The physician asked, ‘What’s it?’ He replied, ‘Cut your Zunnar [i.e. the thread or chain non-Muslim knot around their waist] and embrace Islam. I will get overjoyed and recovered from the illness, {אֶלְוֶה אֶלֶּה שָׁלוֹم}. The physician instantly cut the Zunnar, and recited the Kalimah. At the very same moment, Sayyiduna Shibli, who was bedridden, was cured and stood up. When the caliph of Baghdad became aware of it, he remarked in astonishment: ‘I had sent a physician to a patient but little did I know that I had actually sent a patient to a physician.

The above parable shows that the Islamic scholars were extremely eager to call people towards righteousness, to guide the Creation to the right path and to promote Islamic teachings. They would get so much happy by the reversion of a non-Muslim to Islam that they sometimes got cured of deadly diseases.

Dear Islamic brothers! We should develop the mindset that we must strive to reform ourselves and people of the entire world, {אֶלְוֶה אֶלֶּה שָׁלוֹם}. After the Du’a is finished, we will go out of Masjid to convey the call to righteousness to people. You are also requested to participate in this pious deed. You will earn huge reward, {אֶלְוֶה אֶלֶּה שָׁלוֹם}. The Islamic brothers participating in the area visit to call people towards righteousness are requested to come to my right side. The manners of conveying the call to righteousness will be described, {אֶלְוֶה אֶלֶּה שָׁלוֹם}. Those who cannot go out should keep sitting in the Masjid because Sunnah-inspiring Dars will continue in the Masjid, {אֶלְוֶה אֶלֶּה שָׁלוֹם}. 
Spending time in Masjid

The Greatest and the Holiest Prophet  صلى الله عليه وسلم has said: Some people are the Awtaad of Masjid (i.e. those who spend most of their time in Masjid to perform acts of worship). Angels are their companions. If they are not present, angels look for them. If they fall ill, angels visit them and help them in difficulty.

*(Al-Musnad Imam Ahmad, Hadees 9424, vol. 3, pp. 399)*

May Allah  enable us to gain and impart Islamic knowledge, to call people towards righteousness and to prevent them from evils.

Bayan No. 4

Call to righteousness

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi  has stated on page 12 of Rasaail-e-Attariyyah (part 2): The Holy Prophet  صلى الله عليه وسلم has stated, ‘Whoever recites one Salat upon me, Allah  sends ten mercies upon him, removes his ten sins and raises his ten ranks.’

*(Sunan Nasai, Hadees 1294, pp. 222)*
People to be envied

The Beloved and Blessed Prophet صل الله تعالى عليه وسلم has said, ‘Should I not tell you about the people who are neither Prophets nor martyrs but even Prophets and martyrs will envy them seeing their status on the Day of Judgment? Those people will be raised on Noor-made Mimbers. These are the people who make the bondmen of Allah the beloved of Allah عز وجل and walk on the earth whilst advising (people).’ It was asked how they make people beloved of Allah عز وجل. He said, ‘They ask people to do things which Allah عز وجل likes and prevent them from things which Allah عز وجل dislikes. Hence when people follow them, Allah عز وجل will make them His beloved.’ (Shu’ab-ul-Iman lil Bayhaqi, Hadees: 409, vol. 1, p 327)

Better than red camels

The Noble Prophet صل الله تعالى عليه وسلم has stated, ‘If Allah عز وجل blesses even a single person with guidance by you, this is better for you than having red camels.’ (Sahih Muslim, pp. 1311, Hadees 2406)

Commenting on the above Hadees, ‘Allamah Yahya Bin Sharaf Nawavi عليهو الخيره لله القرى has stated: Red camels used to be considered a precious asset among the Arabs, and thus were mentioned here as an example. This is just for explanation; otherwise, the truth is that even a particle of the never-ending Hereafter is better than countless mortal worlds. (Sharh Muslim lin-Nawavi, vol. 15, pp. 178)

Benefit of persuading towards righteousness

The Beloved and Blessed Prophet صل الله تعالى عليه وسلم has stated: Indeed the one who guides [others] towards the good deed is like the one who performs the good deed.
The famous commentator, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan has stated: One performing a good deed, one motivating others to perform it, one informing others of it and one recommending it all deserve reward.

**Prayer will not be answered**

The Greatest and Holiest Prophet has said: I swear to the one under whose omnipotence [i.e. power] my life is! Either you will order good deeds and prevent [people] from evil or Allah will soon send His punishment to you. Then you will make prayer but your prayer will not be answered.

About the above Hadees, it is stated in Mirat-ul-Manajih: Not fulfilling the responsibility (ordering good deeds and preventing from evil) is a very severe crime. This Hadees has described it in a very clear-cut way. The Beloved and Blessed Prophet said: Either you will have to fulfil this obligation or will have to face punishment from Allah. Even if you make prayer afterwards, it will not be answered. This is a very severe admonition [i.e. warning] of punishment. In other words, unless you compensate for your negligence and seek forgiveness from Allah, your prayer will not be answered.

*(Mirat-ul-Manajih, vol. 6, pp. 505)*

**Alas! Destruction of Muslims**

Alas! Today, the miserable condition of most Muslims around the world is not hidden from anyone. Non-observance of religion has been widespread. Usually, no one is prepared to stop others from evils. Muslims are rapidly falling into the abyss [i.e. a deep hole] of misdeeds. Muslims seem to have forgot even Islamic culture and
traditions. This is the reason why our Masajid are empty and the places of sins are overcrowded.

Dear Islamic brothers! By the blessing of calling people towards righteousness, we can at least make attempt to stop the flood of evils. After the Du’a is finished, we will go out of Masjid to convey the call to righteousness to people. You are also requested to participate in this pious deed. You will reap rich reward.

The Islamic brothers participating in the area visit to call people towards righteousness are requested to come to my right side. The manners of conveying the call to righteousness will be described.

Those who cannot go out should keep sitting in the Masjid because Sunnah-inspiring Dars will continue in the Masjid. How rich the reward of Dars and Bayan!

**Glad tiding of Jannah**

The Holy Prophet ﷺ has stated, ‘Whoever conveys Islamic teaching to my Ummah so that Sunnah will be established by it or corrupt beliefs could be removed by it, will enter Heaven.’

*(Hilyat-ul-Awliya, pp. 45, vol. 10, Hadees 14466)*

Allah غَدُوُّ جَلَّ once sent a revelation to Sayyiduna Musa غَدُوُّ جَلَّ: Learn good things yourself and also teach them to others. I will brighten the graves of those learning and teaching good things so that they will not have any type of fright [i.e. fear].

*(Hilyat-ul-Awliya, 325; Hadees 7622, pp. 5)*

May Allah غَدُوُّ جَلَّ enable us to gain and impart Islamic knowledge, to call people towards righteousness and to prevent them from evils.
Bayan No. 5

Call to righteousness

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi has stated a Hadees about the excellence of Salat-‘Alan-Nabi in his booklet ‘Method of Missed Salah’:

The Prophet of mankind, the Peace of our heart and mind, the most generous and kind said, ‘Reciting Salat upon me is Noor [i.e. light] on the bridge of Siraat. The one reciting Salat upon me eighty times on Friday, his eighty years’ sins will be forgiven.’

(Al-Jami’-us-Sagheer, pp. 320, Hadees 5191)

 صلى الله عليه وسلم صلى الله عليه وسلم صلى الله عليه وسلم صلى الله عليه وسلم

Young man came onto the right path

Once a man came to Sayyiduna Ibraheem Bin Adham and said: ‘I commit many sins, please tell me any cure for sins.’ Telling him the first cure for sins, Sayyiduna Ibraheem Bin Adham said: ‘When you firmly intend to commit a sin, give up eating the sustenance of Allah.’ Surprised by listening to it, the man said: ‘What kind of advice you are giving to me? How is it possible! Only Allah is the Provider of sustenance? If I did not eat His sustenance, what would then I eat?’ Sayyiduna Ibraheem Bin Adham answered: ‘See! How bad it is to disobey the One whose sustenance you are eating!’ Giving the second piece of advice, Sayyiduna Ibraheem Bin Adham said: ‘After you have made the intention of committing sins, get out of the land
of Allah!’ The man said, ‘Your Excellency! How is this possible? North, south, east, west, right, left, up, down—wherever I go, I will find the land of Allah ﷺ. It is impossible to get out of His kingdom.’

Sayyiduna Ibraheem Bin Adham عليّه رحمة الله ﷺ said: ‘See! How bad it is to disobey the One on whose land you are living!’ Then, giving the third piece of advice, Sayyiduna Ibraheem Bin Adham عليّه رحمة الله ﷺ said: ‘When you have made a firm intention to commit a sin, hide yourself at such a place where Allah ﷺ may not see you and then commit sin over there.’ Surprised, the man said: Your Excellency! ‘How is it possible for anyone to hide himself from Allah ﷺ? He ﷺ is aware of even the state of our hearts!’ Sayyiduna Ibraheem Bin Adham عليّه رحمة الله ﷺ replied: ‘See! How bad it is for you to disobey Allah ﷺ despite believing that He is Sami’ (i.e. the One who is All-Hearing) and Baseer (i.e. the One who is All-seeing). You have also surely said that He ﷺ is watching you all the time. Even then, you are always committing sins!’ Then, giving the fourth piece of advice, Sayyiduna Ibraheem Bin Adham عليّه رحمة الله ﷺ said: ‘When the angel of death, Sayyiduna ‘Izra’eel عليّه السلام comes to seize your soul, tell him to give you some grace so that you may repent.’ The man said, Your Excellency! ‘I don’t have such authority; nobody will listen to me? The time of death is already fixed and I will not get even a second’s grace. My soul will instantly be removed from my body.’ Sayyiduna Ibraheem Bin Adham عليّه رحمة الله ﷺ said: ‘If you know you are powerless and cannot get grace to repent, why don’t you value the time you have right now and repent before the arrival of Sayyiduna ‘Izra’eel عليّه السلام?’ Then, giving the fifth piece of advice, Sayyiduna Ibraheem Bin Adham عليّه رحمة الله ﷺ said: ‘After your death, when Munkar and Nakeer enter your grave, turn them out of your grave.’ The man replied, Your Grace! ‘What are you saying? How can I turn them out? What strength do I have?’ He
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سُبْحَانَ اللَّهِ تَعالَى عَلَيْهِ said: ‘If you cannot turn the angels out, why don’t you prepare to answer their questions?’ Then, giving the sixth and the last piece of advice, Sayyiduna Ibraheem Bin Adham عليهَّ رَحْمَتَهُ وَلَطَافَتَهُ said: ‘If you are ordered to go to Hell on the Day of Judgement, then refuse to go.’ The man said, Your Excellency! ‘Sinners will be dragged and thrown into Hell!’

Sayyiduna Ibraheem Bin Adham عليهَّ رَحْمَتَهُ وَلَطَافَتَهُ said: ‘You can neither give up eating the sustenance of Allah عَزَّوَجَلَّ nor get out of His domain; you can neither hide yourself from Him nor get any grace to repent; and you can neither turn Munkar and Nakeer out of your grave nor save yourself from the punishment of Hell, then you should give up sins so that you can protect yourself from all these troubles.’

The six cures for sins in the form of six pieces of advice given by Sayyiduna Ibraheem Bin Adham عليهَّ رَحْمَتَهُ وَلَطَافَتَهُ had such a profound effect on the heart of the man that he wept bitterly, repented sincerely of all of his sins and did not relapse into his sinful habits till his death. (Tazkira-tul-Awliya, pp. 100)

Dear Islamic brothers! We should also promote the call to righteousness, following the footsteps of pious predecessors.

Countless Islamic brothers are far away from Salah, Sunnah, Masjid and pious deeds. Conveying the call to righteousness, we should motivate them to offer Salah, attend Masjid, adopt Sunnah and perform other virtuous deeds.

**Virtuous person also suffered torment**

The Revered and Renowned Prophet ﷺ has stated: ‘Allah عَزَّوَجَلَّ ordered Jibra`eel to turn so-and-so city upside down with those people living in it. Jibra`eel humbly said: O Creator
(عَزَّ ذَلِلَ) Among those people is so-and-so pious bondman of Yours who has not disobeyed you even for as long as the eye is blinked. Allah said: ‘Turn the city upside down on them because his face never clouded [i.e. there was no change in his facial expression] despite seeing disobedience to Me.’ (Shu’ab-ul-Iman, vol. 6, pp. 98, Hadees. 7595)

This blessed Hadees shows that as it is essential to perform good deeds and to refrain from evil ones, it is also a requirement of our faith to worry over conspiracies against religion and nation, to feel anxiety over cruelty to Muslims and to be concerned about social evils. Those who neither attempt to overcome social evils with the intention of earning the pleasure of Allah عَزَّ ذَلِلَ nor worry over them in case of having no power, should not rely on their piety. What is the benefit of their piety? Hence besides remaining busy reforming ourselves and performing Divine worship, it is also a responsibility of all of us to make constant efforts to remove the miserable condition of our country, our nation and the entire Muslim world. It is also vital to purify society from deeds that are contrary to [i.e. against] Shari’ah. (Mirat-ul-Manajih, vol. 6, pp. 516)

In order to promote the call to righteousness, we should develop the mindset that we must strive to reform ourselves and people of the entire world، إن شاء الله عَزَّ ذَلِلَ.

After the Du’a is finished, we will go out of Masjid to convey the call to righteousness to people. You are also requested to participate in this pious deed. You will earn huge reward، إن شاء الله عَزَّ ذَلِلَ. The Islamic brothers participating in the area visit to call people towards righteousness are requested to come to my right side. The manners of conveying the call to righteousness will be described، إن شاء الله عَزَّ ذَلِلَ. Those who cannot go out should keep sitting in the Masjid because Sunnah-inspiring Dars will continue in the Masjid، إن شاء الله عَزَّ ذَلِلَ.
Flower-bed of Jannah

How great reward of delivering Dars and Bayan! Sayyiduna Ibn-e-Abbas narrated, the Blessed and Beloved Prophet has stated: ‘When you pass by the garden of Heaven, pick some flowers from them.’ Blessed companions humbly asked: ‘What are the gardens of Heaven?’ The Noble Prophet replied: ‘Gatherings of knowledge.’

(Al-Mu’jam-ul-Kabeer, Hadees. 11158, vol. 11, pp. 78)

May Allah privilege us to gain and impart Islamic knowledge, to convey the call towards righteousness and to prevent evils.

Bayan No. 6

Call to righteousness

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi has stated a Hadees about the excellence of Salat-'Alan-Nabi in his booklet ‘Deal of a Heavenly Palace’:

The Prophet of Rahmah, the Intercessor of the Ummah, the Owner of Jannah has said, ‘When those who love each other for the sake of Allah meet each other, and shake hands and send Salat on Prophet , their previous and future sins are forgiven before they separate [from each other].

(Musnad Abi Ya’la, vol. 3, pp. 95, Hadees 2951)
3 Madani conditions

A rich person once invited Sayyiduna Haatim-e-Asam ﷺ insistently to come to his house for a meal. Sayyiduna Haatim Asam ﷺ said, ‘If you agree to these three conditions, I will come: (1) I will sit where I want, (2) I will eat whatever I want, (3) You will have to do whatever I say.’ The rich man agreed to meet these three conditions. A large number of people gathered to see the Wali (friend) of Allah ﷺ. Delicious food was cooked. At a present time, Sayyiduna Haatim ﷺ came and sat where shoes lay. The host could not say anything as Sayyiduna Haatim ﷺ had already set the condition of sitting where he wants!’ After a while, meal was served. People started eating delicious food but the Wali of Allah took out a dry piece of bread from his cloth-bag and started to eat it.

After the meal finished, Sayyiduna Haatim Asam ﷺ asked the host to bring a cooker and a pan and place the pan over the hot cooker. The host did as he was ordered. After the pan became extremely hot, Sayyiduna Haatim Asam ﷺ stood on it barefoot! People saw him in wide-eyed amazement! Sayyiduna Haatim ﷺ then said, ‘I have eaten a dry piece of bread today.’ Saying this, he stepped off the pan and said to people: ‘Now you people also stand on this pan, and account for what you have just eaten.’ Shouting fearfully, people spoke with one voice, ‘Ya Sayyidi! You are a Wali of Allah and this is your miracle. We are sinners and world-seekers. We will not be able to stand barefoot on the hot pan. How can we do so with our delicate feet?’ Listening to this, Sayyiduna Haatim Asam ﷺ said, ‘O people! Remember the day when the sun will only be one and a quarter miles away from us. Today, the sun is millions of miles away with its back towards us, whereas its front will be...
towards us at that time. The ground will be made of fire. Imagine standing over that hot ground and think about this hot pan which has been heated with the fire of this world. By Allah َعَزَّوَجَلَّ! The heat of this pan is very low compared to the blazing hot fire ground on the day of judgement. You will be forced to stand on that fire-made ground. Allah َعَزَّوَجَلَّ has said in the last verse of Surah At-Takasur, part 30:

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\text{ذُنْ تَلْبَسُواْ يَوْمَ مَقْتِذٍ عَنِ النَّعْمَاءِ}
\]

\[
\text{Then, undoubtedly, you will surely be questioned about favours that day.}
\]

\textit{(Part 30, Surah At-Takasur, verse 8)}

If you cannot account for only one meal standing over this hot pan of the world, which miracle you will have tomorrow, on the Day of Judgment, to account for the favours of the entire life, standing over the blazing ground!

Listening to this effective Bayan, people started crying loudly and repenting of their sins. \textit{(Tazkira-tul-Awliya, pp. 222)}

Dear Islamic brothers! Calling someone towards righteousness is certainly an excellent way of getting the treasure of goodness in the world as well as in the Hereafter. The Blessed and Beloved Prophet َصَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has stated: ‘The offspring [i.e. children] of Aadam will be asked about every word except for conveying the call to righteousness and making Zikr of Allah َعَزَّوَجَلَّ.’
Calling towards righteousness is a Sadaqah

Sayyiduna Abu Zar has stated that some companions humbly said to the Beloved and Blessed Prophet: Ya Rasoolallah! The rich people have earned the reward. They offer Salah like us and keep fasts like us.

The Noble Prophet stated, ‘Did Allah not make any such thing which you give in charity (Sadaqah)?’ ‘Undoubtedly, saying ‘Sadaqah’ is Sadaqah, saying ‘calling [people] towards righteousness’ is Sadaqah and ‘preventing [them] from evils’ i.e., calling [people] towards righteousness is a Sadaqah and preventing [them] from evils is Sadaqah.’ (Sahih Muslim, Kitab-uz-Zakah, pp. 503, Raqm 1006)

Cause of pious people being punished

Allah sent revelation to Sayyiduna Yoosha Bin Noon informing him that one hundred thousand people from his nation will be destroyed as a punishment. Forty thousand of them will be pious and sixty thousand will be evildoers. He humbly said: O Creator! The cause of the punishment of the evildoers is clear but why will the pious people be punished? Allah said: ‘These pious people also eat and drink with these evildoers. Despite seeing disobedience to Me and sins, they never had even a disgusted look on their faces.’ (Shu’ab-ul-Iman, vol. 7, pp. 53, Hadees. 9428)

Do we feel unpleasant?

Dear Islamic brothers! Examine your conscience. How much unpleasant do we feel when see someone commit a sin? If the mother of our children delays cooking food or adds extra salt to meal or our child gets absent from school, we do feel unpleasant but our family members miss all five Salahs every single day, yet we do
not feel unpleasant. We do not even try to advise them. Tell me! Is it something right and sensible?

**Worry of Maalik Bin Dinar**

Sayyiduna Malik Bin Dinar has stated: Due to love for world, we have been reconciled with each other. We neither call each other towards righteousness nor prevent one another from evils. May Allah not keep us in this state! Otherwise, we may suffer any punishment from Allah.

*(Shu’ab-ul-Iman, vol. 6, pp. 97, Hadees. 7596)*

Dear Islamic brothers! We should develop the mindset that we must strive to reform ourselves and people of the entire world.

After the Du’a is finished, we will go out of Masjid to convey the call to righteousness to people. You are also requested to participate in this pious deed. You will earn huge reward, إن شاء الله عز وجل. The Islamic brothers participating in the area visit to call people towards righteousness are requested to come to my right side. The manners of conveying the call to righteousness will be described, إن شاء الله عز وجل. Those who cannot go out should keep sitting in the Masjid because Sunnah-inspiring Dars will continue in the Masjid, إن شاء الله عز وجل. How great the reward of Dars and Bayan!

**Light in grave**

‘Allamah Jalaluddin Suyuti Shaafi’i has narrated in ‘Sharh-us-Sudoor’ that Allah sent a revelation to Sayyiduna Musa عليه السلام that, ‘Learn good things and teach them also to others; I [Allah عز وجل] will brighten the graves of those who learn...
and teach goodness so that they will not have any kind of fear.’

(Hilyat-ul-Awliya, 325, vol. 6, pp. 5, Hadees 7622)

May Allah privilege us to gain and impart Islamic knowledge, to call people towards righteousness and to prevent them from evils.

Bayan No. 7

Call to righteousness

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi has stated in his booklet ‘A Modest Youngman’: Sayyiduna Abu Darda has narrated: The Beloved Prophet has stated, ‘One who recites Salat upon me ten times in the morning and ten times in the evening will be granted my intercession on the Day of Judgement.’

(Attargheeb Wattarheeb, vol. 1, pp. 312, Hadees, 991)

Blessing of sweet words

A pious saint from Khorasan [Iran] was ordered in a dream, ‘Present Islam to the Tatari nation!’ In those days, Tekudar Khan who was the son of Halaku Khan was in power. The pious saint travelled to meet him. When Tekudar Khan saw the Muslim preacher adorned with a beard and other Sunnah of the Prophet, he felt like mocking him and asked, ‘Tell me! Is the hair of your beard better or the tail of my dog?’
Although the question was likely to make him angry, but he was a wise preacher, so he replied very softly, ‘I am also a dog of my Creator, Allah ﷺ. If I am able to please Him by my loyalty, then I am better; otherwise the tail of your dog is better than me as it is obedient and faithful to you.

As he was a practicing preacher and would refrain from backbiting, tale-telling, finding faults with others, foul language and unnecessary gossip, and would instead keep the tongue always busy in the remembrance of Allah ﷺ, the sweetness of his words in response to Tekudar’s bitter question penetrated directly into his heart. His heart softened and he said: ‘You are my guest, so please stay with me.’

The saint stayed at his palace. Tekudar used to visit him in the evenings, and the saint would always politely call him towards righteousness. Inspired by his individual efforts, a Madani revolution took place in Tekudar’s heart. The same Tekudar Khan, who wanted to wipe Islam off the face of the earth, had now been highly interested in it. By means of the preaching of that pious preacher, Tekudar Khan became a Muslim along with his entire nation. After embracing Islam, he was given the Islamic name ‘Ahmad’. History reveals that the barbaric Tatari nation turned into an Islamic empire in central Asia by means of the polite words of an Islamic preacher. (Bayanaat-e-Attariyyah, part 3, pp. 388)

May Allah ﷺ have mercy on him and forgive us without any accountability for his sake!

Dear Islamic brothers! Did you see how great Muballigh he was! If he had got angry and had given a harsh reply to Tekudar’s question,
those wonderful Madani results would never have been achieved. Therefore, we should control ourselves on such occasions and should convey the call to righteousness in an affectionate way.

There are countless blessings and great excellence of conveying the call to righteousness and preventing evils. Referring to the conveyers of the call to righteousness, Allah ﷽ has said in the Holy Quran:

وَمِنْ أَحْسَنِ ۖ قُوْلًا ۖ قُولُوا إِلَى اللَّهِ وَعَمِّلُوا صَالِحَةً ۖ وَقَالَ إِنَّ أَنَاٰ مِنَ النَّسْبِيِّينَ

And whose speech is better than the one who calls towards his Lord and does righteous deeds, and says, ‘I am a Muslim’?

(Part 24, Surah Ha-Meem As-Sajdah, Verse 33)

The Noble Prophet ﷺ has stated, ‘By Allah ﷽ If Allah ﷽ blesses even a single person with guidance by you, this is better for you than having red camels.’ (Sahih Muslim, pp. 1311, Hadith 2406)

Another blessed Hadith states that the foot that gets dusty in the Divine path will not be touched by the fire of Hell. (Al-Musnad Imam Ahmad, Hadith. 15935, vol. 5, pp. 396)

After the Du’a is finished, we will go out of Masjid to convey the call to righteousness to people. You are also requested to participate in this pious deed. You will earn huge reward, إن شاء الله ﷽. The Islamic brothers participating in the area visit to call people towards righteousness are requested to come to my right side. The manners of conveying the call to righteousness will be described, إن شاء الله ﷽. Those who cannot go out should keep sitting in the Masjid because Sunnah-inspiring Dars will continue in the Masjid, إن شاء الله ﷽.
Chapter 4: Importance of the Area Visit

How great the reward of Dars and Bayan!

Glad tiding of Jannah

The Holy Prophet ﷺ has stated, ‘Whoever conveys Islamic teaching to my Ummah so that Sunnah will be established by it or corrupt beliefs could be removed by it, will enter Heaven.’

(Hilyat-ul-Awliya, pp. 45, vol. 1, Hadees 14466)

May Allah ﷺ enable us to gain and impart Islamic knowledge, to call people towards righteousness and to prevent them from evils.

Bayan No. 8

Call to righteousness

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi has stated on page 15 of ‘Rasaail-e-Attariyyah’: When those who love each other for the sake of Allah صل الله تعالى عليه وسلام meet each other, and shake hands and send Salat upon Prophet صلى الله تعالى عليه وسلام, their previous and future sins are forgiven before they separate from each other.

(Musnad Abi Ya’la, vol. 3, pp. 95, Hadees 2951)

Dear Islamic brothers! Allah ﷺ is All-Powerful. He ﷺ is not dependent on anyone in any matter. He ﷺ created this world,
adorned it with different things, and made humans live in it, revealing His power. He continued to send His Rusul and Prophets in the world from time to time for the guidance of mankind. If He wants, He can reform wicked people even without Prophets but He wants that His bondmen convey the call to righteousness, bear hardships in His path and then gain great rewards and ranks from Him. Therefore, Allah continued to send His Rusul and Prophets in the world for the fulfilment of the great task of ‘call to righteousness’ and finally sent His Beloved Prophet Muhammad صل الله عليه وسلم, bringing Prophethood to an end. He then left this great and glorious task to the beloved Ummah of His Beloved Prophet حِسَاب الْأَمْنِيَّةِ الْمَغْرُوبُونَ ۖ وَتَنْهَأُونَ عَنِّ الْمُشْرِكِينَ so that they could reform each other fulfilling this important obligation.

As long as the world exists, every Muslim is a preacher. We – the devotees of Mustafa – have to struggle to reform each other because no Prophet will come in the world now. The great task of promoting the call to righteousness has now been given to this Ummah.

Allah has said in the Holy Quran:

كُنُتُمْ خِيْرًا أَمَامًا أُخْرِجُتُمْ لِبَنَاتِ السَّمَّاءِ تَأْمُرُونَ بِالْمَغْرُوبِ وَتَنْهَأُونَ عَنِّ الْمُشْرِكِينَ

You are the best among all the nations that were raised among mankind - you command good deeds and forbid evil.

(Part 4, Surah Aal-e-‘Imran, verse 110)

Commenting on the above blessed verse, the famous commentator of Glorious Quran, Mufti Ahmad Yar Khan has stated: ‘It became obvious that each and every Muslim should be a
preacher. He should tell the ruling he knows to the other and promote it by acting upon it.’

Blessed Sahabah and pious predecessors excellently performed this task, conveying the message of Islam to all the parts of the world by calling people towards righteousness. Our pious predecessors had such a great Madani mindset that they would perform this blessed deed even at the time of death.

A great saint of the Malikiyyah school of thought and a true devotee of Rasool, Sayyiduna Imam Maalik who devoted his entire life to did not forget this important obligation even on his deathbed. In his last moments, he emphatically advised Islamic brothers to fulfil the obligation. Quoting his last words, Sayyiduna Yahya Bin Yahya has stated: Sayyiduna Imam Malik then described a narration conveyed by Rabee: ‘Telling the rulings of Salah to someone is better than spending the entire wealth of this earth in Sadaqah and removing someone’s religious anxiety is greater than performing 100 Hajj.’ And Ibn-e-Shahab Zuhri narrated: ‘Giving someone a religious suggestion is better than doing Jihad in 100 Ghazwat.’ Sayyiduna Yahya Bin Yahya said After this conversation, Sayyiduna Imam Malik did not speak anything and passed away. (Bustaan-ul-Muhaddiseen, pp. 39)

Dear Islamic brothers! It is as if our pious predecessors had the aim ‘I must strive to reform myself and people of the whole world.’

Allah is pleased with those who convey the call towards righteousness and prevent others from evils. They are blessed with abundance of Divine rewards and favours.
**Reward of one year worship**

Hujjat-ul-Islam Sayyiduna Imam Muhammad Ghazali has stated in ‘*Mukashafa-tul-Quloob*’, ‘Sayyiduna Musa once humbly asked, ‘O Allah عَزَّوَجَلَّ! What is the reward for the person who calls his brother, ordering him to do good deeds and preventing him from evils?’ Allah عَزَّوَجَلَّ said, ‘For every sentence of his, I record (for him) the reward of one year’s worship, and I haveِ *Hayā* [i.e. shyness] to punish him in Hell.’

*(Mukashafa-tul-Quloob, pp. 48)*

Dear Islamic brothers! Have you realized the huge reward and great blessing of conveying the call to righteousness? Let’s now also convey the call to righteousness to people outside the Masjid, إِن شَآءَاللَّه عَزَّوَجَلَّ. Countless Islamic brothers are far away from Salah, Sunnah and Masjid. Conveying the call to righteousness, we will motivate them to offer Salah, attend Masjid and adopt Sunnah so that all Muslims can gain the pleasure of Allah عَزَّوَجَلَّ and His Beloved Prophet صلى الله عليه وسلم.

The Islamic brothers participating in the area visit to call people towards righteousness are requested to come to my right side. The manners of conveying the call to righteousness will be described, إِن شَآءَاللَّه عَزَّوَجَلَّ. Those who cannot go out should keep sitting in the Masjid because Sunnah-inspiring Dars will continue in the Masjid, إِن شَآءَاللَّه عَزَّوَجَلَّ.

**Better than one thousand Rak’aat**

The Blessed and Beloved Rasool صلى الله عليه وسلم has stated: O Abu Zar! For you to learn a verse from the book of Allah عَزَّوَجَلَّ in the morning is better than offering hundred Rak’aat. And for you to
learn a thing of knowledge in the morning is better than offering one thousand Rak’aat; whether you act upon it or it. *(Sunan Ibn Majah)*

May Allah عز وجل privilege us to gain and impart Islamic knowledge, to call people towards righteousness and to prevent them from evils.

**Bayan No. 9**

**Call to righteousness**

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi has written a Hadees about the excellence of Salat-‘Alan-Nabi in his booklet ‘Revelations of Shroud Thieves’: The Holy Prophet ﷺ has stated, ‘When the day of Thursday comes, Allah عز وجل sends His angels who have papers made of silver and pens made of gold. They write the names of those who recite Salat on me in abundance on the day of Thursday and the night of Friday.’

*(Kanz-ul-‘Ummal, vol. 1, pp. 250, Hadees 2174)*

Dear Islamic brothers! ﷺ, we are all Muslims and every deed of Muslim should be performed for the pleasure of Allah عز وجل and His Beloved Prophet ﷺ, but unfortunately today majority of us are drifting away from the path of piety. Perhaps this is the reason why we are facing different types of troubles: Some of us are ill, some are in debt, some have family discords, some are
jobless and poverty-stricken, some desire for children and some are sick of their disobedient children. In short, everyone is suffering from some sort of trouble. Surely, all these troubles are the results of our deeds. Salvation can be attained only by obeying Allah and acting upon the Sunnah of the Beloved Prophet.

Great enthusiasm of preventing evil

One of the most important deeds which Allah has commanded us to do is to convey the call to righteousness and to prevent evil. The fortunate people, who perform this deed, are helped by Allah.

The Egyptian king Ahmad Bin Tuloon was a very cruel and murderous tyrant [i.e. ruler]. Yet, he was very enthusiastic about doing justice between the oppressor and the oppressed. One day, his son Abbas was going somewhere with a female singer and with his slave who had a sitar [i.e. a musical instrument] in his hand. A practicing Islamic scholar saw this scene. Overwhelmed by a sudden feeling of preventing evil, he rushed forward, snatched the sitar from the slave and threw it onto the ground, breaking it into pieces. Abbas became very angry and brought the case against the scholar in the court of his father, Ahmad Bin Tuloon. When the knowledgeable and practicing scholar reached the court, Ahmad Bin Tuloon asked: ‘Have you really broken the sitar?’ The scholar replied: ‘Yes, I have.’ Ahmad Bin Tuloon asked in an extremely threatening tone: Did you know whose sitar that was?’ He replied: ‘I knew that it was the sitar of your son, Abbas.’ Ahmad Bin Tuloon asked, ‘Even then you did not care about it in my honour.’ The scholar replied in a very fearless way: ‘How can it be possible that I see a sin being committed and remain silent in your honour.’ Whereas Allah has said:
And the Muslim men and Muslim women are the friends (helpers) of one another; they should enjoin what is right and forbid what is wrong. (Part 10, Surah At-Taubah, verse 71)

The Beloved Prophet ﷺ has said: ‘It is not permissible to obey anyone in the disobedience of Allah ﷺ.

(Al-Musnad Imam Ahmad)

The honest speech of the honourable Islamic scholar penetrated into the heart of Ahmad Bin Tuloon. Suddenly he cooled down and said: I grant you the authority to destroy anything in the city which is against Shari’ah.

Ghayr-e-Haq kay saamnay mu`min ka sar jhukta nahin
Woh toofan paharon say bhi jo rukta nahin

Dear Islamic brothers! The lesson drawn from the above parable is that Allah ﷺ creates such effectiveness in the words of a Muballigh who sincerely promotes the call to righteousness that even a hard hearted person becomes a soft hearted one. By the blessing of the call to righteousness, Allah ﷺ creates enthusiasm for religion in the hearts, inspiring those people who did no use to offer Salah and act upon Sunnah to start offering Salah in Masjid and acting upon Sunnah.

Remember! If anyone repents of sins, starts offering Salah and acting upon Sunnah, he will become a great means of constant
reward for us. It is stated in a Hadees: ﷺ أنـَّالـَدـَاءَلَّـعَلَّـلَهـِ ﷺ One who guides towards good deed is like a person who performs a good deed.

The Renowned and Revered Prophet ﷺ ﷺ ﷺ has stated: One who invites [others] towards Hidayah [i.e. guidance] and goodness will be granted reward like all those [who perform good deeds]. And this will cause no reduction in the reward of them (i.e. deeds-performing ones). And one who invites [others] towards deviation [from true Islamic beliefs] will be sinning equal to [the sin of] all deviated people who follow deviation. And this will cause no reduction to their sins.

Dear Islamic brothers! After the Du’a is finished, we will go out of Masjid to convey the call to righteousness to people. You are also requested to participate in this pious deed. You will earn huge reward, ﷺ ﷺ ﷺ. The Islamic brothers participating in the area visit to call people towards righteousness are requested to come to my right side. The manners of conveying the call to righteousness will be described, ﷺ ﷺ ﷺ. Those who cannot go out should keep sitting in the Masjid because Sunnah-inspiring Dars will continue in the Masjid, ﷺ ﷺ ﷺ. Sitting in the Masjid earns the sitting person a huge reward.

**Peace and calmness**

The Beloved Prophet ﷺ ﷺ ﷺ has said: ‘The group of people who gathers at any of the houses of Allah ﷺ, for the recitation of the Holy Quran and gives Dars to each other, (1) peace and calmness descend on them. (2) Blessing covers them. (3) Angels surround them. (4) And Allah ﷺ mentions them before angels.’

*(Sahih Muslim, Hadees: 2699, pp. 1447)*
May Allah enable us to gain and impart Islamic knowledge, to call people towards righteousness and to prevent them from evil!

**Bayanaat-e-Maghrib**

**Bayan No. 1: Tolerance and forbearance**

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi has stated a Hadees on page 18 of Rasaail-e-Attariyyah (part 2): The Beloved and Blessed Prophet has said: One who likes that Allah is pleased with him when he is presented in His Court, should recite Salat upon me in abundance. *(Al-Firdaus-ul-Akhbar, pp. 284, vol. 2, Hadees. 6083)*

صلى الله تعالى عليّ محترم

Dear Islamic brothers! Showing gentleness and patience, especially towards those who treat us cruelly and unfairly is called tolerance and forbearance. Great excellence of these good deeds is contained in the Holy Quran and Hadees. Allah has said:

وَالْحَكِيمُينَ الْقَيِّمُ وَالْمُعْلَمِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ النَّازِئِينَ (133)

And who control their anger and are forgiving towards mankind; and the righteous ones are the beloveds of Allah. *(Part 4, Surah Aal-e-'Imran, verse 134)*
Commenting on the above verse, Mufti Ahmad Yar Khan Na’eeemi has said: ‘Some benefits have been obtained from this verse. (1) To be kind to the bondman of Allah is an excellent act of worship because Allah mentioned it first while describing the qualities of the pious. Shaykh Sa’di has said: If you want forgiveness from your Creator, do good to the creation. (2) If one’s Nafs prevents him from treating certain people with kindness, then it is an act of great bravery to treat such people with kindness (3) To forgive people in terms of one’s personal matters is highly appreciated. (4) One who wants to be the beloved of Allah should become ‘Muhsin’ by performing good deeds.

Goodness in return for evil

It is stated in Tafseer-e-Kabeer that Sayyiduna Isa has said: ‘It is not a favour to do good in return for good. Doing so is actually a kind of ‘exchange’. Doing favour means treating those with kindness who have ill-treated you.’


It is stated on page 559 of the 743-page book ‘Jannat mayn Lay Jaanay Walay A’maal, i.e. Deeds leading to Paradise’ published by Maktab tul Madinah, the publishing department of Dawat-e-Islami:

Honour is enhanced

Sayyiduna Abu Hurayrah has narrated that the Holy Prophet said, ‘Charity does not cause any reduction in wealth. And, if a person forgives someone’s mistake, Allah increases his (i.e. the forgiver’s) respect. Whoever adopts humbleness for Allah, Allah elevates his ranks.’

(Sahih Muslim, pp. 1397, Hadees 2588)
Peace and guidance

Sayyiduna Sakhbarah has narrated that the Beloved Prophet said: ‘One who expresses thankfulness [to Allah] for His bounty, remains patient in trouble, seeks forgiveness when commits an act of cruelty, and forgives when oppressed. Having said this, the Beloved Prophet became silent. The blessed companions humbly asked: ‘Ya Rasoolullah! What is for him? He replied: ‘These are the people who have peace and guidance.’


Forgive and be forgiven!

The Holy Prophet said, ‘Have mercy on others, you will be shown mercy; and forgive, you will be forgiven.’

(Musnad Imam Ahmad, vol. 2, pp. 565, Hadees 6552)

Great example of forbearance

The slave girl of Sayyiduna Imam Zayn-ul-‘Aabideen brought a ewer [i.e. a pot] full of water to help him make Wudu. The ewer slipped from her hand, fell onto him and injured him. He raised his eyes to her. She said: Allah has said: (He said: I have controlled my anger. She said: (and those who forgive others.) He said: May Allah forgive you! (I have also forgiven you.) She said: (He said: Go, for the sake of Allah you are free.


Excellence of forgiving in advance

It is stated on pp. 219, vol. 3 of Ihya-ul-Uloom: A person prayed, ‘Ya Allah! I have no money to give Sadaqah and charity except that I forgave the Muslim who insults me.’ A revelation was sent to the Beloved Prophet صلى الله عليه وسلم, ‘We have forgiven this bondman.’ (Shu’ab-ul-Iman lil-Bayhaqi, Hadees: 8084, vol. 6, pp. 261, 262)

One cause for the light of Iman entering the heart

It is stated in Hadees that the person who controls his anger despite being capable of venting it, Allah عزّوجل will fill his heart with tranquillity and faith. (Jami’-us-Sagheer lis-Suyuti, pp. 541, Hadees 8997) If someone caused you harm and made you angry, and you could have retaliated, but just for the sake of earning the pleasure of Allah عزّوجل, you control your anger, so Allah عزّوجل will grant you peace in your heart and fill your heart with the light of faith.

Dear Islamic brothers! One of the best means of learning tolerance is to travel with Madani Qafilahs in the company of devotees of Rasool. Let me tell you a Madani parable of a Madani Qafilah:

An Islamic brother from Mandangarh, Ratnagiri district in the state of Maharashtra [India] has stated, ‘In 2002, I joined a local gang of
thugs due to bad company. I would abuse and beat people. I would deliberately quarrel with others. If there was any new fashion, I was the first to adopt it. I would change my clothes several times a day and jeans were the only pants I would wear. I used to hang around with loafers. Going home very late at night and sleeping during the day, was a daily routine of mine. My father had already passed away; whenever my mother tried to advise me, I would not listen to her.

Luckily, I once met a bearded and turbaned Islamic brother of Dawat-e-Islami who gifted me a booklet titled ‘King of Jinns’ published by Maktaba-tul-Madinah. I read the booklet and was very impressed by it.

In the month of Ramadan, I had the opportunity to attend a Masjid where I happened to see a calm young man dressed in white clothes with a green turban on his head. I learnt that he was a Mu’takif in the Masjid. When he started Dars from the book ‘Faizan-e-Sunnat’, I also sat down to listen. After he delivered Dars, he explained to me the blessings of the righteous Madani environment of Dawat-e-Islami, making individual effort. His dress was very simple with some patches on it. The food that came for him from his house was also very simple.

Highly impressed by his simplicity, I developed a liking for him and began to visit him regularly. He was going to get married after Eid-ul-Fitr. Though he was very poor, he did not give any impression of his difficulty, nor did he ask anyone for financial assistance. His contentment and self-respect further inspired me. My admiration for Dawat-e-Islami greatly increased and I travelled with an 8-day Madani Qafilah with the devotees of Rasool.
By the blessing of travelling with the Madani Qafilah, a Madani transformation took place in my heart. I sincerely repented of my sins and joined Dawat-e-Islami. I am presently serving Dawat-e-Islami as a local Nigran in my area.

Saadgi chahiye, ‘aajizi chahiye
Aap ko gar chalayn, Qafilay mayn chalo
Khoob khuddariyan, aur khush akhlaqiyan,
Aaiye seekh layn Qafilay mayn chalo
Aashiyan-e-Rasool, laaye Sunnat kay phool,
Aao laynay chalayn, Qafilay mayn chalo

To adopt simplicity and modesty, travel with Qafilah
To learn self-respect and good character, travel with Qafilah
To attain pearls of Sunnah offered by devotees of the Rasool, travel with Qafilah

صلَّوا عَلَى الْحَيْبِبٍ
صلَّ رَحْمَتُ اللَّهِ عَلَيْهِ

(Faizan-e-Sunnat, chapter Adaab-e-Ta’am, vol. 1, pp. 224)

Dear Islamic brothers! Near the end of my Bayan, I would like to have the privilege of mentioning the excellence of Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah has said, ‘One who loved my Sunnah, loved me, and one who loved me will be with me in Paradise.’ (Tareekh Madinah Damishq, vol. 9, pp. 343)

Here are 14 Madani pearls of shaking hands. (Read out them from page 457 of this book.)
Bayan No. 2: Excellence of Spending in the path of Allah

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi has stated a Hadees on page 15 of Rasaail-e-Attariyyah (part 2): The Beloved Prophet ﷺ has stated, ‘Recite Salat abundantly upon me; without doubt, it is purification for you.’ *(Musnad Abi Ya’la, pp. 458, vol. 5, Hadees 6383)*

**Dough was given**

A beggar once called out loudly at the door of the house of Shaykh Sayyiduna Habib ‘Ajami ﷺ. His wife had gone to the neighbour’s house to make arrangement to light fire so that she could bake bread, leaving behind the dough she had already prepared. The Shaykh ﷺ gave that dough in charity to the beggar.

When she came back, and did not find the dough she asked about it. The Shaykh ﷺ said that someone had taken it to bake bread. On her insistence, he finally said that he had given it in charity. She replied, ‘What a good deed! This is indeed a very good deed, but we also need something to eat.’ Immediately a person brought a big tray full of meat and bread. The Shaykh ﷺ said, ‘Look! How quickly it was returned to you, along with prepared meat gravy.’ *(Raud-ur-Riyaheen, Hikayat number 328, pp. 276)*

May Allah ﷺ have mercy on him and forgive us for their sake.

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**Sadaqah does not decrease wealth**

Dear Islamic brothers! The things given in the path of Allah do not go to waste. Besides deserving great rewards in the Hereafter, sometimes, one is immediately rewarded with something better in the world. There is no doubt that spending money etc. in the path of Allah does not decrease one’s wealth but increases it.

Hence Sayyiduna Abu Hurayrah has narrated that the Prophet of Rahmah, the Intercessor of Ummah has stated, ‘Sadaqah [charity] does not decrease wealth and Allah increases the status of the one who forgives others. Whoever adopts humility for the pleasure of Allah is granted elevation by Allah.’ (Sahih Muslim, Ahadees: 2588, pp. 1397)

In the commentary of ‘spend in Our cause’ Sayyid Muhammad Na’eeemuddin Muradabadi has stated: To spend in the
path of Allah means either Zakat or spending unconditionally whether it is essential and Wajib such as Zakat, Nazr, fulfilling the needs of one’s own as well as those of one’s family etc. or it is Mustahab such as Nafl Sadaqah, Isal-e-Sawab for dead, Giyarhween, Fatihah, Teejah, Chaleeswan. All are included in it. Furthermore, to recite the Holy Quran and blessed Kalimah besides other good deeds increases the reward.

In the commentary of (Sadr-ul-Afadil) has said: Relating wealth to Himself, Allah has clarified that the wealth is not created by you, it is bestowment of Ours. If you do not spend it as per Our command in Our path, so you are extremely miser and this miserliness is extremely bad. (Khaza’in ul Irfan)

Sadaqah is shield from fire

Sayyidatuna Memoonah Bint Sa’d has narrated that she humbly said: Ya Rasoolallah! Please guide us about Sadaqah! The Holy Prophet said: One who gives Sadaqah for the pleasure of Allah, the Sadaqah becomes a shield between him and fire. (Al-Mu’jam-ul-Kabeer, Hadees: 62, vol. 25, pp. 35)

Sadaqah removes sins

The Beloved and Blessed Prophet has said: Sadaqah wipes out sins as water extinguishes fire.

(Al-Firdaus-ul-Akhbar lil-Daylmi, Hadees 3649, vol. 2, pp. 34)

Those who give Sadaqah are protected from the heat of grave and for them is good news of getting the shadow of blessing on the Judgment Day. It is stated in a Hadees:
Comfort in grave, shadow on the Judgment Day
The Beloved and Blessed Prophet ﷺ has said: No doubt, Sadaqah protects the giver of Sadaqah from the heat of the grave and certainly Muslim will be under the shadow of his Sadaqah on the Day of Judgment. (Shu’ab-ul-Iman Hadees: 3347, vol. 3, pp. 212)

70 Doors of evil are closed
The Beloved and Blessed Prophet ﷺ has said: Sadaqah closes 70 doors of evil. (Al-Mu’jam-ul-Kabeer, Hadees: 4402, vol. 4, pp. 109)

Give Sadaqah in the early morning
The Beloved and Blessed Prophet ﷺ has said: ‘Give Sadaqah in the early morning because calamity does not get ahead of Sadaqah.’ (Shu’ab-ul-Iman Hadees: 3353, vol. 3, pp. 214)

Protection from bad death
The Beloved Prophet ﷺ has said: Good manners are a blessing, bad manners are a curse and Sadaqah protects from bad death and good deed increases age.
(Mishkat-ul-Masabih, Hadees: 3359, vol. 1, pp. 616)

Sadaqah of Muslim: The Beloved Prophet ﷺ has said: ‘Undoubtedly, Sadaqah of Muslim increases age and prevents bad death and Allah ﷻ removes arrogance and boastfulness from the Sadaqah-giving person by its blessing.
(Al-Mu’jam-ul-Kabeer, Hadees 31, vol. 17, pp. 22)
Give some Sadaqah

Umm-e-Bujayd has narrated: I humbly said: ‘Ya Rasoolallah! A Miskeen comes to my door and I find nothing to give him. So the Beloved Prophet told her: ‘If you have nothing except a burnt hoof to give, so give him even that.’ (Sunan Abi Dawood, Hadees: 1667, vol. 2, pp. 210)

Generous person is close to Allah

The Beloved Prophet has said: A generous person is close to Allah close to Paradise, close to people, distant from Hell. And a miser is distant from Allah distant from Paradise, distant from people, close to Hell. And Allah likes an ignorant generous person more than a miser worshipper.

Sadaqah is upon every Muslim: The Beloved Prophet has said: ‘Sadaqah is upon every Muslim. It was humbly asked: If [he] cannot give? It was replied: [he] should work with his own hands, benefit himself and also give Sadaqah. It was humbly asked: If [he] is unable to do it or does not do it? It was replied: Then [he] should help the needy worried person. It was humbly asked: If he is unable to do it? It was replied: Order to do good deed. It was humbly asked: If he is even unable to do it? It was replied: Avoid mischief as it is a Sadaqah for him.

(Sahih Bukhari, vol. 4, pp. 105, Hadees: 6022)

To spend on family is Sadaqah

The Beloved Prophet has said: ‘Whatever a Muslim spends on his family is also a Sadaqah, if it is for reward.’

(Sahih Bukhari, Hadees 5351, vol. 3, pp. 511)

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Path to Piety

**Sadaqah as well as kind treatment with relatives**

The Beloved Prophet ﷺ has said: ‘To give Sadaqah to Miskeen is only a Sadaqah and to give Sadaqah to relatives is Sadaqah as well as kind treatment with relatives.’

*(Sunan-ut-Tirmizi, vol. 2, pp. 172, Hadees 658)*

**Well-water increases when drawn**

The famous commentator of the Quran, Mufti Ahmad Yar Khan ﷺ has stated that it has been observed that the amount of the Zakah of the person who pays it keeps increasing every year. The farmer who plants seeds into the ground empties his sacks apparently but, in fact, fills them with more seeds [after the season]. On the contrary, the farmer who stores grain sacks at home may lose them because of rats and weevils. It may also mean that spending the money from which Sadaqah is given multiplies it, إن شاء الله عزّ وجل. As we can see that the well-water increases when drawn. *(Mirat-ul-Manajih, pp. 93, vol. 3)*

Dear Islamic brothers! In order to get enthusiastic about spending in the Divine path, to develop the habit of offering Salah and acting upon Sunnah, always remain affiliated with the Madani environment of Dawat-e-Islami. Travel with Madani Qafilahs in the company of devotees of Rasool to learn Sunnah. For the betterment and success of the worldly life as well as afterlife, act upon Madani In’amaat and fill in its booklet by performing Fikr-e-Madinah daily. Furthermore, submit it to your responsible Islamic brother by the 1st of every Madani month.
Chapter 4: Importance of the Area Visit

Here is a Madani parable for your persuasion:

An Islamic brother of Sukkur city (Bab-ul-Islam, Sindh) has stated: I would lead my life enjoying worldly pleasures. The only aim of my life was to earn money. I had drifted away from religious teachings and was lost in the darkness of sins. In Ramadan, some sympathetic devotees of Rasool met and invited me to join the congregational I’tikaf, but I made some excuse. The devotees of Rasool were experts and experienced and it seemed that they didn’t even know how to lose hope. They did not leave me to my own devices. They kept getting reward by constantly calling me to righteousness. Due to their constant individual effort, the heart of this sinner, criminal and lover of the world eventually softened and I attended I’tikaf with them in the last ten days of Ramadan (Probably in 1410 A.H. 1990). I – a seeker of the world – couldn’t imagine that the world of these Muballighs would be so different from mine. The company of Rasool’s devotees had an immense effect on me.

I began to offer my Salah regularly, grew a beard and adorned my head with the crown of the blessed turban. In addition to many other important things which I learnt during I’tikaf, I also learnt that it is Haraam to pass urine etc. whilst having one’s face or back towards Qiblah. During the I’tikaf, it came to my attention that the toilets of the Masjid were facing the wrong direction. For the pleasure of Allah I called in some labourers and got the direction of the toilets corrected. I paid them from my own pocket. After the I’tikaf I travelled with many Sunnah-Inspiring Madani Qafilahs in the company of Rasool’s devotees.
Dear Islamic brothers! Near the end of my Bayan, I would like to mention the excellence of Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah has said, ‘One who loved my Sunnah, loved me, and one who loved me will be with me in Paradise.’ (Tareekh Madina Damishq la Bin Asakir, Anas Bin Maalik, vol. 9, pp. 343)

Here are 12 Madani pearls of conversation. (Read out them from page 466 of this book.)

**Bayan No. 3: Condemnation of world**

Ameer-e-Ahl-e-Sunnat Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi has quoted a Hadees on page 288 of his book, Discourses of Attar (Part-I): The Beloved of Allah, the Holy Prophet has said, ‘Whoever recites Salat upon me one thousand times daily will not die until he sees his place in Heaven.’

Deserted palace

Sayyiduna Junayd Baghdadi has said, ‘Once I had to go to Kufa where I saw a beautiful palace of a rich man. There were
many servants, standing in the doorway. In the courtyard, a woman was singing the following song:

آلَهَيَا دَارُ لاَيْدُ خَلَّكَ حُروُبُ
وَلَا يَقْبَلَ بِسَاكِنَّكَ الزَّمَانَ

Translation: ‘O house! May distress never enter you! May the people living in you never face trouble!’

After some time, I passed by the same palace again and saw that the doors were covered with dust; there were no servants and the Deserted Palace showed signs of crumbling. The joy and happiness of the palace seemed to have turned into sadness and distress. Upon asking about the palace, I learnt that the owner had died and the servants had left. The beautiful palace had become deserted and the hustle and bustle of the palace had been replaced by a deadly silence.

Sayyiduna Junayd Baghdadi said: I knocked at the door of the palace. The weak voice of a maid came. I asked her how such a beautiful and splendid palace had turned into a deserted one and what happened to those who used to live in it. Upon hearing my questions, the old maid began to cry and told me about the death of the owner of the palace. She said, ‘The inhabitants of this palace used to live here temporarily; their destiny took them from this palace to their dark graves and they have been deprived of their wealth and all other luxuries. This is not something new; it is the way of the world. Whoever comes in it and gets happiness will surely face the painful reality of death any day and will be left in the deserted graveyard. Whoever is faithful to this world, it will indeed be unfaithful to him.’ Sayyiduna Junayd Baghdadi said I
was once walking past this palace, a woman was singing the following song:-


Translation: ‘O house! May distress never enter you! May the people living in you never face trouble!’

The old woman started crying uncontrollably and said, ‘I am the unfortunate singer. I am the only person that has survived in this Deserted Palace.’ Taking a deep sigh, she said, ‘Regret for the person who is heedless of his death despite being aware of the deception of this mortal and temporary world.’ (Raud-ur-Riyaheen, pp. 205)

Warning

My dear Islamic brothers! The parable of the deserted palace and its residents who met their death is a warning to us! The residents were lost in the love of the world and were heedless of their end. They were busy constructing and decorating big palaces. They were occupied with lighting up their homes whereas the dark grave was waiting for them. They were lost in the company of their family, friends and servants but they did not remember the loneliness of the grave. Suddenly, the thunder of death roared, and all of their hopes of remaining alive in the world for a long time were dashed. Their happy and loving homes were ruined by death. They were taken from their well-lit homes to the dark grave. They were enjoying themselves in the company of their family and friends but they are now depressed and frightened in the deadly silence of the grave.
Deception of the world

At the end of the parable, there are many Madani pearls of admonition for us. Regret to the person who realizes that the world is deception but he is still so occupied with it that he has forgot his death. Whoever falls into the trap of this world and forgets his death, his grave, the Day of Judgement and does not do good deeds to please Allah is indeed worthy of condemnation. To save us from this trick, our Rab has admonished us. It is stated in part 22, Surah Al-Faatir, verse 5:

ٍيَا نَاْلْنَاهُمَا إِنَّ رَاعِيَاهُمْ يُبَشِّرُكُمْ بِالْحَيَاةِ الدُّنْيَا فَلَا تَبْشِرُوا مَعَ اللَّهِ ٱلْقُرْآنَورَزُِّرُنَّكُمْ بِذَٰلِكَۚ هُنَاكَ كُلُّ مَسَآءٍ مَثَلُّهُ مِثَالٌ خَٰلِدٌ فَلَا تَضُرُّكُمْ مَٰثَلُهُ مِثَالٌ خَٰلِدٌ فَلَا تَقِلُّوا فَلَا تَقِلُّوا فَلَا تَقِلُّوا

O people! Allah’s promise is indeed true; therefore the worldly life must never deceive you; nor the great deceiver deceive you whatsoever in respect of Allah’s command.

Indeed, the one who is aware of death and after-death situations cannot fall victim to the tricks of the attractions and luxuries of the world.

Bamboo hut

It is narrated that Sayyiduna Nuh lived in a simple hut made of bamboo. It was suggested that he build a nice home. He replied, ‘This is enough for the person who is going to die (e.g. one who believes in death).’ (Al-Aqd-ul-Fareed, vol. 3, pp. 136)

Woh hay aysh-o-ishrat ka koi mahal bhi
Jahan taak main her ghari ho ajal bhi
Best provisions

During a sermon, Sayyiduna ‘Umar Bin ‘Abdul ‘Aziz said, ‘O people! This world is not your permanent home. Allah has written that this world will end and its inhabitants will be made to leave it. Very shortly, these strong and inhabited homes will be destroyed and deserted. Many inhabitants of these houses who are envied will die soon. O people! May Allah have mercy upon you. Leave this world with the best thing (i.e. good deeds) and get provisions for the journey. The best provisions are piety and abstinence. (Ihya-ul-’Uloom, vol. 5 pp. 201)

The world will be destroyed

Once during his speech, Sayyiduna Imam Shaafi’i said, ‘Indeed, this world is a slippery place and a home of humiliation. Its inhabitants will be destroyed and its residents will soon enter their graves. Worldly pleasures and luxuries will eventually come to an end. Its richness will turn into poverty. One who is rich in it is actually deprived and one who is deprived in it is actually at ease. Hence, repent in the court of Allah immediately and remain pleased with the sustenance which Allah has bestowed upon
you. Do not waste the reward of the eternal abode (i.e. afterlife) in return for the mortal world. Your life is like a disappearing shadow and a collapsing wall. Increase your deeds and decrease your worldly hopes.’ *(Az-Zuhd, pp. 61)*

**Preparation of the Hereafter in the world**

During his last sermon, Sayyiduna ‘Usman said, ‘Allah gave you this world just for the preparation of the Hereafter, not for enjoyment and merriment. Undoubtedly, the world is mortal and the Hereafter is eternal. Don’t let the mortal world make you negligent of the eternal Hereafter. Don’t prefer this (mortal) world to the eternal Hereafter because this world will soon end and you will undoubtedly return to Allah. Fear Allah because this fear will be a shield against His punishment and a means of getting His closeness’. *(Al-Zuhd)*

*Hay yeh dunya bay wafa aakhir fana*
*Na raha is mayn gada na badshah*

Dear Islamic brothers! A wise man should ponder over his past life. Feeling shame for his sins, he should repent of them sincerely and should not be deceived by the hope of living a long life. Rather, he should adopt good deeds without delay for the preparation of his grave and Hereafter. He should neither miss good deeds nor commit sins in love for his family and wealth, as they will leave him forever as soon as he dies. Good deeds will help him in the afterlife
as well as in the worldly life. In order to have eagerness to do good deeds, to get rid of love for the world, and to develop love for Allah and His Beloved Prophet, always remain affiliated with the Madani environment of Dawat-e-Islami. Travel with Madani Qafilahs in the company of devotees of Rasool to learn Sunnah. For the betterment and success of the worldly life as well as afterlife, act upon Madani In’amaat and fill in its booklet by performing Fikr-e-Madinah daily. Furthermore, submit it to your responsible Islamic brother by the 1st of every Madani month. Here is a Madani parable for your persuasion:

A Muballigh of Dawat-e-Islami has stated: In Jumadal-Aula, 1428 A.H. (June 2008), our Madani Qafilah reached Okara, Punjab (Pakistan). I met a bearded and aged Islamic brother whose head was adorned with a green turban. During the conversation, he said: Before being associated with the Madani environment of Dawat-e-Islami, I was a notorious thug of my area. I was so much addicted to wine that whenever I went somewhere I had wine canisters in my car with an armed body guard. I myself used to keep weapons with me. Due to my evil deeds, people would hate me so much that they did not even like to pass by me.

How I was affiliated with the Madani environment is something like this: The Muballighs of Dawat-e-Islami who promote the call to righteousness in our locality would come to me, conveying the call to righteousness but I was lost in the dark valley of heedlessness. Instead of listening to their call attentively, I would hold their hands and say, ‘Sit and drink alcohol with me.’
Sometimes I would rebuke and scold them but they did no lose courage and would still come to make individual effort on me. They continued to do so for a long period of time but I did not pay any attention. One day, it came into my mind that these people have been making efforts for a long time, I should at least listen to them attentively. When the Islamic brothers came to convey the call to righteousness next time, I listened to them very attentively. It was by the grace of Allahُّ للهِ that their ‘call’ had deep effect on my heart and I went to the Masjid along with them. I probably entered the Masjid for the first time after I had become mature.

The companionship of the devotees of Rasool and the Sunnah-inspiring Bayan delivered at Masjid changed the entire inner condition of my heart. I began to meet Islamic brothers. I also became a disciple in the order of His Excellency Ghaus-e-A’zam. By the blessing of becoming a disciple, my entire lifestyle changed. I repented of all of my sins, gave up drinking, started offering Salah, adorned my face with a beard according to Sunnah and my head with a green turban. People were amazed to see these changes in my life. Some even found it very hard to believe how an extremely wicked person can get reformed.

One day, there was an amusing anecdote. Two news-reporters passed by me. Pointing towards me, one of them told the other that he is the same person. Seeing me in a changed get-up, the other did not believe. He even came to me and asked ‘Are you the same person?’ I said, ‘Yes’. So he was surprised and said: what is the secret of this great change in your life? We will publish news in the newspaper. But I refused. أَعْمَلُ لَهُ لَا يَعْمَلُ! These are the blessings of the Madani environment of Dawat-e-Islami that I – a disgraced person
– began to walk the path of Salah and Sunnah, becoming a respectable individual of society.

Allah karam aysa karay tujh pay jahan mayn
Ay Dawat-e-Islami tayri dhoom machi ho

O Dawat-e-Islami, may Allah bless you so;
That, around the world, you prosper and glow!

(Backbiting – A Cancer in our Society, pp. 32)

Dear Islamic brothers! Near the end of my Bayan, I would like to mention the excellence of Sunnah, some Sunan and manners. The Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah has said, ‘One who loved my Sunnah, loved me, and one who loved me will be with me in Paradise.’

(Tareekh Madinah, vol. 9, pp. 343)

Here are 11 Madani pearls of Salam. (Read out them from page 454 of this book.)

Excellence of giving bath to dead person

The Beloved Prophet has said, ‘One who gave a bath to a deceased person and then covered up for him [i.e. hid his faults], so Allah would wash [i.e. forgive] his sins. And one who shrouded a deceased person, so Allah would make him wear the dress made of Sundus (a type of silk cloth).

(Al-Mu’jam-ul-Kabeer Hadees, 8078, vol. 8, pp. 281)
Bayan No. 4: Call of grave

Ameer-e-Ahl-e-Sunnat Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi has quoted a Hadees about the excellence of Salat in his booklet, *Excellence of Forgiving and Tolerance: The Beloved Prophet صل الله تعالى عليه وسلم* said, ‘O people! Without doubt, the one to get salvation quickly on the Day of Judgement from its horrors and accountability will be the one amongst you who will have recited Salat upon me in abundance in the world.’

Madani pearls of admonition

Sayyiduna ‘Umar Bin ‘Abdul ‘Aziz رضي الله تعالى عنه once went to the graveyard with a funeral procession and sat near a grave, pondering. Someone asked him, ‘O Ameer-ul-Mu’mineen! Why are you sitting here alone?’ He replied: ‘This grave called me and said: ‘Why don’t you ask me how I treat those who come into me?’ I said to the grave, ‘Do tell me.’ The grave said, ‘When a person comes into me, I tear his shroud and body into pieces and eat his flesh. Are you not going to ask me what I do with his joints?’ I said, ‘Do tell me.’ The grave said, ‘I separate his hands from wrists, knees from calves and calves from feet.’ Saying this, Sayyiduna ‘Umar Bin ‘Abdul ‘Aziz رضي الله تعالى عنه began sobbing uncontrollably. After he recovered, he gave the following pieces of advice and admonition. ‘O my brothers! We are living in this world for a very short period of time. Those who are in authority (despite being severe sinner) in the world will be disgraced (in the Hereafter). Those who are wealthy in the world will be a destitute (in the Hereafter). The one who is young will become old and the one who is alive will die. You should not be deceived by the attractions of the world. You are aware that it will soon depart. Where are those who
used to recite the Holy Quran? Where are those who used to perform Hajj? Where are those who used to keep fasts in the month of Ramadan? How earth treated their bodies? How the insects of the grave ate their flesh? What happened to their bones and joints? By Allah ﻋَﻠَیْهِ ﺑَلَاغ! They used to sleep in comfortable and soft beds in the world but they are now lying in their narrow graves, leaving their family and home. Their children are wandering in streets and their widows have remarried. Their relatives have occupied their homes and distributed their inheritance amongst themselves. By Allah ﻋَﻠَیْهِ ﺑَلَاغ! Some of them are fortunate and are enjoying in their graves. And by Allah ﻋَﻠَیْهِ ﺑَلَاغ! Some are being punished.

Extremely regretfully! O unwise person! Today, at the time of the death of your father or son or brother, you close their eyes, bath them, wrap them in a shroud, carry their body on your shoulder, go along with their funeral procession and bury them in the dark and narrow grave. (Remember! You will soon be experiencing all of this) If only I were aware which of my cheeks will rot first (in the grave).’ Saying this, Sayyiduna ‘Umar Bin ‘Abdul ‘Aziz رَحِمَهُ اللهُ ﻋَالَیْهَ ﺑَلَاغ wept so bitterly that he became unconscious. He ﻋَالَیْهَ ﺑَلَاغ departed from this world after a week. (Raud-ul-Faaiq, pp. 107)

Grave daily makes the call

Sayyiduna Faqih Abul Lays Samarqandi رَحِمَهُ اللهُ ﻋَالَیْهَ ﺑَلَاغ has narrated that everyday the grave makes this call five times: O man! You walk on my back but my belly is your abode. O man! You eat delicious food on me, but soon insects will eat you in my belly. O man! You laugh on my back, but soon you will weep after you have entered me. O man! You make merry on my back, but soon you will be grieved in me. O man! You commit sins on my back, soon in my belly you will be punished. (Tanbih-ul-Ghafileen, pp. 23)
Chapter 4: Importance of the Area Visit

Qabr rozana kerti hay pukar
Mujh mayn hayn keeray makoray bay-shumar
Yad Rakh! Mayn hoon andhayri kothiri
Mujh mayn sun wahshat tujhay hogi bari
Mayray andar tu akeela aaey ga
Han! Magar a’maal layta aaey ga
Tayra fun tayra hunar ‘uhda tayra
Kaam aaey ga na sarmaya tayra
Dolat-e-dunya kay pechay tu na ja
Aakhirat mayn maal ka hay kaam kya
Dil say dunya ki mahabbat door ker
Dil Nabi kay ishq say ma’moor ker
London-o-Paris kay sapnay chhor day
Bas Madinay hi say rishta jor lay

Painful truth exposed by soul

It is narrated: After the soul is removed from the body and 7 days pass, it humbly says to Allah: ‘O Rab! Grant me the permission to know the condition of my body, so the permission is granted. Then it comes to its grave, sees it from a distance and observes a change in its body with water flowing through its nostrils, mouth, eyes and ears. It says to its body: ‘You have lost your great beauty and are now in this condition! Saying this, the soul leaves.

Then after 7 days, it takes permission, visits the grave again and sees from a distance that the water of dead person’s mouth has turned into blood-mixed pus, the water of eyes has turned into pure pus and the water of nose has turned into blood. It says to the body: ‘You are now in this condition!’ Saying this, it flies:
Then taking permission after 7 days, its sees in the same way from a
distance and found that the eyeballs have come out of sockets and
are lying on the face and pus has turned into insects. Insects are
entering through his mouth and coming out through his nose. It
says to the body: ‘You used to be pampered [i.e. treated with great
care and kindness] but are now in this condition! By Allah عَزَّوَجَلَّ!
Besides piety and good deeds, nothing benefited anyone in the
grave.’ (Al-Raud-ul-Faaiq, pp. 283)

Garden of Paradise
The Peace of our heart and mind, the Most Generous and Kind, the
Prophet of mankind ﷺ has said, ‘The grave is either a
pit of Hell or one of the gardens of Paradise.’

(Sunan-ut-Tirmizi, Hadees 2468, vol. 4, pp. 209)

Remembrance of grave!
Sayyiduna Sufyan Sawri رضی الله عنہ has said, ‘One who often mentions
his grave, finds it one of the gardens of Paradise. And one who is
neglectful of it finds it one of the pits of Hell.’

(Ihya-ul-Uloom, vol. 2, pp. 264)

Countless people are grieved
Sayyiduna Saabit Bunani رضی الله عنہ has said: I once entered a
graveyard. When I was about to leave, someone said loudly: O
Saabit! Do not get deceived by the silence of these people who live
in their graves. Countless people among them are grieved.

(Ibid, vol. 5, pp. 238)

Rebuke of grave
Sayyiduna Abdullah Bin Ubayd رضی الله عنہ has narrated: When the
people accompanying the deceased person return, the deceased
person sits and hears their footsteps. No one talks to him before the grave. The grave says: O man! Did you not hear about my conditions? Were you not frightened by my narrowness, unpleasant smell, terror and insects? If so was the case [i.e. if you were informed about these things], then what preparation have you made? (Sharh us-Sudoor, pp. 114)

**Day of helplessness**

Sayyiduna Abu Zar Ghifari has said: ‘Shall I not tell you my day of helplessness? It is the day when I will be lowered alone into the grave. (Ihya-ul-'Uloom, vol. 2, pp. 264)

**Tears of Sayyiduna ‘Usman-e-Ghani**

Whenever Ameer-ul-Mu’mineen Sayyiduna ‘Usman-e-Ghani used to visit any grave he would shed tears so much that his blessed beard would become wet. He was asked, ‘You do not cry when Paradise and Hell are mentioned, but you weep a lot when standing near a grave. What is the reason for this?’ He replied, ‘I heard the Blessed Prophet say, ‘Undoubtedly, the grave is the first stage of the afterlife. If the deceased gets salvation at this stage, then the subsequent matters are easy, and if he does not get salvation at this stage then the matters after it are more severe.’

(Sunan Ibn Majah, vol. 4, pp. 500, Hadees 4267)

**Most frightening scene**

Dear Islamic brothers! By Allah! The internal matter of the grave is extremely terrible; no one knows what will happen to him?
Path to Piety

The Beloved Prophet Ṣallallāhu ‘alayhi wa sallam has said: The scene of the grave is the most frightening of all the scenes.

Call from the neighbouring graves

It is narrated, ‘When the deceased is buried in the grave and he is punished, the deceased in the neighbouring graves call out to him and say, ‘O the one who has come from the world! ‘Did you not learn any lesson from our death? Did you not see how our deeds were discontinued? And you had been given the grace [i.e. chance] to perform deeds, but you wasted the time.’ Every part of the grave calls out to him and says, ‘O the one who walked on the earth arrogantly! Why did you not learn any lesson from those who had died? Did you not see how people lifted your dead relatives one after the other to take them to the graves?’ (Sharh-us Sudoor, pp. 112)

Dear Islamic brothers! It is really a fact that those who have died before us are silent preachers for us. This is expressed in the following couplet:

Janazah aagay aagay keh raha hay ay jahan walon
Mayray pechhay chalay aao tumhara rahnuma mayn hoon

Where is my family!

Sayyiduna Atta Bin Yasaar Ṣallallāhu ‘alayhi wa sallam has said, ‘When the deceased is lowered into the grave, first of all, his deed (good or bad) arrives and moves his left thigh and says: I am your deed. The deceased asks: where is my family, my worldly blessings? The deed says: You have left all of these things behind, and except me, none has come into your grave. (Sharh-us-Sudoor, pp. 111)

Sath jigri yar bhi na aaey ga
Tu akeela qabr mayn reh jaey ga
Chapter 4: Importance of the Area Visit

Maal dunya ka yahin reh jaey ga
Her ‘amal achha bura sath aaey ga

Maal-e-dunya dau jahan mayn hay wabaal
Kaam aaey ga na paysh-e-Zul-Jalal

Who is to be envied?

Sayyiduna Masrooq has said, ‘I do not envy anybody as much as I envy the true Muslim (buried into the grave) who has been relieved from the pains of this world and saved from punishment.’ (Ihya-ul-Uloom, vol. 5, pp. 249)

Sign of righteous person

Sayyiduna Dahhak has said: A person asked a question: Ya Rasoolallah! Who is the most pious person? The Beloved Prophet said: ‘The person who does not forget the grave and being decayed, who gives up the beauty of the world, prefers the eternal life to the mortal and does not count the next day in his life. Furthermore, he counts himself among those who live in graves.’ (Shu‘ab-ul-Iman lil-Bayhaqi, Hadees. 10565, vol. 7, pp. 355)

Make preparations right now!

In reality, a wise person is the one who prepares for death before meeting his death, accumulates a treasure of good deeds and arranges for illumination in his grave by taking with him the Madani lamp of the Sunnah. Otherwise, the grave will not care at all about anyone buried in it. Whether he is rich or beggar, a minister or a counsellor, a ruler or a subject, an officer or a gatekeeper, an employer or an employee, a doctor or a patient, a landowner or a labourer, if anyone does not have enough ‘provisions’ for the
journey of his afterlife – that is, if he deliberately misses Salah and fasts of Ramadan without a valid Shari’ah-approved exemption; if he does not pay Zakah and perform Hajj despite them being Fard; if he does not ensure Shari veil despite having the power to do; if he disobeys his parents, and commits various types of sins such as lying, backbiting, tale-telling, watching films and dramas, listening to songs, shaving or shortening the beard less than a fist-length, – then in case of the displeasure of Allah and His Prophet, he will face nothing but regret and shame.

If anyone regularly performs Fard as well as Nafl deeds, keeps the fasts of Ramadan as well as Nafl ones, promotes the call to righteousness in various neighbourhoods and streets, gets the education of Quran and imparts it to others, shows no hesitation in delivering Chowk Dars, starts Home Dars on a regular basis, travels and motivates other Muslims to travel regularly with the Sunnah-inspiring Madani Qafilahs, fills in the booklet of Madani In’amaat and submits it to the relevant responsible person every month, and meets his death with his faith intact, by the grace of Allah and favour of His Prophet ﷺ, then the river of mercy will continue to flow in his grave till the Day of Judgement, and his grave will be blessed with the Noor of Mustafa ﷺ.

Dear Islamic brothers! All of you should be affiliated with the Madani environment of Dawat-e-Islami. ﷺ, You will succeed in the worldly life as well as in afterlife. Let me tell you one of the Madani parables. ﷺ, your heart will leap with happiness and your faith will be refreshed.

**Body of Muhammad Ahsan ‘Attari**

A liberal-minded, young Muslim, Muhammad Ahsan, from the Gul Bahar area of Karachi [Pakistan], joined the Madani environment
of Dawat-e-Islami and became a disciple of Sayyiduna Ghaus-e-A’zam, which brought a Madani transformation in his life. He grew a fist-length beard and wore a green ‘Imamah (Islamic turban) on his head on a regular basis. Furthermore, he learnt reciting the Holy Quran with correct rules of pronunciation at Madrasa-tul-Madinah of Dawat-e-Islami. He also started calling others towards righteousness, making individual efforts.

One day, he felt pain in his throat. Despite treatments, the illness worsened, and became fatal with the passage of time. In the same serious condition, he made his will in the light of the 16-page booklet ‘Madani Will’ published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami and handed it to the responsible Islamic brother of Dawat-e-Islami in his locality. Afterwards, he passed away. He was approximately thirty-five years old at the time of his death and was buried in the Gul Bahar graveyard. As per his will, Islamic brothers conducted an Ijtima of Zikr and Na’at, for about 12 hours near his grave. On Tuesday 6th Jumadal-Aakhir 1418 A.H. (7th October, 1997), about three and a half years after his death, the body of another Islamic brother, Muhammad ‘Usman ‘Attari, was brought to the same graveyard for burial. Some Islamic brothers approached the grave of Muhammad Ahsan ‘Attari to offer Fatihah (i.e. to make Isal-e-Sawab). They were surprised to see a big gap on a side of the grave. People were amazed to see that Muhammad Ahsan ‘Attari, who had been buried approximately three and a half years ago, was comfortably lying there with a green turban on his head and with his body still intact and preserved while fragrance was coming from his shroud. The news spread like wildfire and visitors crowded there till the late hours of the night. People were greatly impressed by the freshness of the shrouded corpse of Muhammad Ahsan ‘Attari. Some of the visitors had misunderstanding about Dawat-e-Islami – the global
and non-political Quran and Sunnah preaching movement. The misunderstanding they had was cleared up by witnessing the special mercy of Allah on the affiliates of Dawat-e-Islami, inspiring them to become admirers of Dawat-e-Islami.

Jo apni zindagi mayn Sunnatayn un ki sajatay hayn
Khuda-o-Mustafa apna inhayn piyara banatay hayn

Those who adopt Sunnah in their life become the beloved of Allah and Mustafa

Dear Islamic brothers! Near the end of my Bayan, I would like to mention the excellence of Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah has said, ‘One who loved my Sunnah, loved me, and one who loved me will be with me in Paradise.’ (Tareekh-e-Madinah, vol. 9, pp. 343)

12 Madani pearls of drinking water are presented here. (Read them out from page 526 of this book.)

Bayan No. 5: Hidden Plan of Allah

Ameer-e-Ahl-e-Sunnat Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi has stated a blessed Hadees about Salat-‘Alan-Nabi in his booklet ‘Test of Judgement Day’: Sayyiduna Abu Darda has narrated that the Most Beloved Prophet said, ‘He who recites Salat upon me 10 times in the morning and 10 times in the evening will receive my intercession on the Day of Judgment.’
Three faults

It is stated in Minhaj-ul-‘Aabideen that Sayyiduna Fudayl Bin ‘Iyaad رحمه الله تعالى عندها once visited one of his students who was experiencing death throes [i.e. severe pain at the time of his death]. Sitting beside the student, he began to recite Surah Yaseen but the student said, ‘Stop reciting Surah Yaseen.’ Sayyiduna Fudayl Bin ‘Iyaad رحمه الله تعالى عندها then performed Talqeen1 of Kalimah but he replied, ‘I will never recite this Kalimah and I have nothing to do with it’. Saying these words, he died. Extremely saddened by the bad end of his student, Sayyiduna Fudayl Bin ‘Iyaad رحمه الله تعالى عندها wept for 40 days in his house. After 40 days, he had a dream in which he saw the same student being dragged into Hell by angels. He asked, ‘Why were you deprived of your Ma’rifah? You had a very high status amongst the students of mine.’ The student replied, ‘It was because of three bad habits. The first is tale-telling. I used to tell one thing to my friends but something else to you. The second is jealousy - I was jealous of my friends and the third is drinking alcohol. On the advice of a doctor I used to drink a glass of alcohol every year to be cured of a disease.’ ( Minhaj-ul-‘Aabideen, pp. 165)

Dear Islamic brothers! Have you noticed the terrible consequence of sins! Alas! The student of a great saint uttered words of Kufr (unbelief) at the time of death because of tale-telling, jealousy and drinking alcohol. Sadr-ush-Shari’ah, Badr-ut-Tareeqah, ‘Allamah Mufti Muhammad Amjad ‘Ali A’zami has stated, ‘Allah ﷺ forbid, if a person utters words of Kufr at the time of his death, the ruling of Kufr will not be applied to that person as it is possible that he may have lost his wisdom due to the agonies of death and

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1 Talqeen means repeatedly reciting Kalimah aloud near the dying person so that he will also recall and recite it before he meeting his death.
uttered these words in the state of unconsciousness.’ (Bahar-e-Shari’at, ruling 9, part 4, vol. 1, pp. 809, Durr-e-Mukhtar, Rad-dul-Muhtar, vol. 3, pp. 96)

Although it is certainly a cause of concern to have a bad dream about a person, the dream of a non-Prophet is not a conclusive proof by Shari’ah, and no Muslim can be declared Kafir (unbeliever) just on the basis of a dream. Even if a deceased Muslim appears in someone’s dream with any sign of Kufr (unbelief) or the deceased Muslim himself informs the dreaming person about the loss of his Iman, he cannot still be declared a Kafir.

**Bad end of Shaykh**

It is narrated that Sayyiduna Sufyan Sawri and Sayyiduna Sha’ban Raa’i once met each other. Sayyiduna Sufyan Sawri  thiệtymphما الله تعالى تعالى عليه continued to cry the entire night. When Sayyiduna Sha’ban Raa’i asked him the reason for this, he replied, ‘I am weeping in fear of having a bad end at the time of my death. Alas! I received Islamic education from a sheikh for 40 years. He worshipped for 60 years in Masjid-ul-Haraam but he died in the state of Kufr (unbelief). Sayyiduna Sha’ban Raa’i said, ‘O Sufyan! This was the consequence of his sins; you should never disobey Allah  العالي عليه.’ (Saba’ Sanabil, pp. 34)

**Former teacher of angels**

Dear Islamic brothers! Allah  العالي عليه is absolutely Self-Reliant. No one knows the Hidden plan of Allah  العالي عليه. No one should be proud of his knowledge or worship. Satan performed worship for thousands of years and had become the ‘Teacher of Angels’ because of his knowledge and worship but was ruined by his arrogance and became an unbeliever. He now does his utmost to mislead people. When a person is close to his death, Satan does everything in his
power to make the dying person lose his Iman besides causing evil thoughts throughout his life.

**Satan in guise of parents**

It is stated that when a person is close to his death, two Satans come and sit on his right and left side. In guise of the dying person’s father, the right side sitting Satan says, ‘O son! Look, I am your kind and caring father. I advise you to die after you have embraced Christianity as it is the best of all religions.’ The left side sitting Satan says, ‘O my beloved child! I kept you in my womb. I fed you with my milk and cared for you in my lap. O beloved son! I advise you to die after you have embraced Judaism as it is the best religion.’ *(Tazkirah Qurtubi, pp. 38)*

**A drop of death agonies**

Dear Islamic brothers! This is certainly an extremely alarming situation. When a person has a fever or headache, he feels difficulty in making a clear decision. The agonies of death are extremely severe. It is stated in Sharh-us-Sudoor that if a drop of death agonies is made to fall on all those living in the sky and the earth, all of them will die. *(Sharh-us-Sudoor, pp. 32)* How difficult would it be to remain steadfast in Islam if Satans in guise of the dying person’s parents came to mislead him in such a crucial condition! It is stated in Kimiya-e-Sa’adat, ‘Sayyiduna Abu Darda عليه السلام has stated, ‘By Allah! No one can be sure whether he will meet his death with Islam or not.’ *(Kimiya-e-Sa’adat, V2, P825,)*

**Satan in guise of friends**

Hujjah-tul-Islam Sayyiduna Imam Muhammad Ghazali عليه السلام has stated, ‘At the time of death, Satan along with his accomplices [i.e. partners] comes to the dying person in guise of his friends and
relatives. They all say to him, ‘Brother! We have tasted death before you. We are well aware of whatever happens after death. Now it is your turn.

We give you a sincere suggestion that you adopt Judaism as it is the only religion acceptable to Allah ﷺ. If the dying person does not accept what they say, these Satans appear in guise of his other friends and advise him, ‘Adopt the religion of Christianity as it is the religion that cancelled the religion of (Sayyiduna) Musa.’ In this manner, different satanic groups in guise of friends and relatives suggest the dying person that he embrace false sects (and beliefs). So, whoever is fated to turn away from the truth accepts any false religion at that time and rejects Islam.’ *(Durra-tul-Faakhirah, pp. 511)*

**Remain concerned about protection of faith**

Dear Islamic brothers! Every Muslim should always be fearful of the Absolute Self-Reliance and Hidden Plan of Allah ﷺ. We do not know which bad deed can cause the wrath of Allah ﷺ and put our Iman at risk. We should always show humility and humbleness to Allah ﷺ. Keep your tongue in control as excessive talking may, sometimes, lead one to uttering words of Kufr even without him being aware of it. It is essential to always remain concerned about the protection of Iman. A’la Hadrat ﷺ has stated that Islamic scholars have said, ‘The one who has no fear of losing his Iman (in his life) is in extreme danger of losing his Iman at the time of his death.’ *(Al-Malfooz, part 4, pp. 495)*

**What will happen to us?**

May Allah ﷺ have mercy on our pitiable condition! We do not know what will happen to us at the time of our death. We have committed many sins and have no good deeds. O Allah ﷺ! We
pray to You to prevent Satan from coming to us at the time of our death and bless us with the vision of Your Beloved Prophet ﷺ.

**Tears of Holy Prophet ﷺ**

Placing a hand on your beating heart, listen how greatly the Beloved and Blessed Prophet ﷺ is concerned about the protection of our Iman. It is stated on page 315 of the 10th volume of Ruh-ul-Bayan that once Satan with a water bottle in his hand came to the court of the Holy Prophet ﷺ in disguise and said, ‘I sell this bottle to people during their death agonies in exchange for their Iman.’ Listening to this, the Holy Prophet ﷺ wept so much that his blessed family members also began to weep. Allah ﷺ sent a revelation, ‘O My Beloved [Prophet]! Don’t be sad. I protect My bondmen during their death agonies from Satanic deception.’

*(Tafseer Ruh-ul-Bayan, Taht-al-Ayah: 2, vol. 10, pp. 315)*

**Boxes of fire**

Dear Islamic brothers! The unfortunate person who dies in the state of Kufr will be crushed by his grave so tightly that his ribs of both sides would intertwine with each other. There would be many other severe punishments for the unbelievers. They will be spending the fifty thousand years long Judgment Day in extremely horrifying conditions. They will then be dragged on their faces and thrown into the Hell.
Finally, every unbeliever will be locked in his body-sized box made of fire. It will be filled with fire. A lock of fire will then be placed on this box. This box of fire will then be placed into another box of fire and, in between the two boxes, a fire will be lit. Again, another lock of fire will be placed on this. This will then be placed into one more box of fire with one more lock of fire. Death will then be brought in the form of a sheep and be slaughtered between Heaven and Hell.

From then on, no one will ever die. Every person in Heaven will live forever in Heaven and every person in Hell will live in Hell forever. The people in Heaven will be filled with happiness and the people in Hell will be filled with regret.

(Bahar-e-Shari’at, Bayan of Hell, Part 1, vol. 1, pp. 170, 171)

Ya Allah! We beseech You to bless us with death with peace & Iman, martyrdom in the blessed city of Madinah, burial in Jannat-ul-Baqi’ and neighbourhood of Your Blessed Prophet ﷺ in Jannat-ul-Firdaus.

Madani pearls for good end

Hujjat-ul-Islam Sayyiduna Imam Muhammad Ghazali ˆullahu ¯a’laihi was†aad has stated, ‘If you wish to remain safe from the bad end, spend your entire life in obeying Allah ﷺ, avoiding each and every sin. It is necessary that you have fear like that of the ‘Aarifeen so that you weep a lot and remain sad all the time. He ˆullahu ¯a’laihi was†aad has further stated, ‘You should always make efforts to have a good end. Always do the Zikr of Allah ﷺ. Remove the love of the world from your heart. Protect your body and even heart from sins. As long as possible, avoid even looking at wicked people as the heart is affected by this and your mind may turn towards them.’

(Ihya-ul-‘Uloom, vol. 4, pp. 219, 221)
Dear Islamic brothers! Never be disappointed with the mercy of Allah! If you remain associated with the Madani environment of Dawat-e-Islami, you will continue to develop an Iman-protecting mindset, gaining the blessings of this environment. Let me tell you a Madani parable:

**Parable of Madani channel**

It is stated on page 95 of ‘Backbiting - A Cancer of Society’ [the 504-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami]: Summarized here is a piece of writing received from an Islamic brother from Siddiqabad (Babul Madina Karachi): There was a 50-year old non-Muslim living in Karachi. On Monday, the 20th of April 2009, he heard about the actual Islamic teachings on the Madani channel. He was very impressed and he accepted Islam. He was given a Muslim name - Muhammad Siddeeq.

Soon afterwards, he attended the weekly Sunnah-inspiring Ijtima’ at Dawat-e-Islami’s global Madani Markaz, Faizan-e-Madinah and from there he travelled with a 12-day Madani Qafilah with the devotees of the Prophet to learn the Sunnah. Two or three days after his return, a car near Kakri Ground (in Bab-ul-Madinah, Karachi) crushed him to death and thus seventeen or eighteen days after getting the precious gift of Iman (faith), he left this world. May Allah forgive him.
Dear Islamic brothers! Near the end of my Bayan, I would like to mention the excellence of Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah has said, ‘One who loved my Sunnah, loved me, and one who loved me will be with me in Paradise.’ *(Tareekh Madinah, vol. 9, pp. 343)*

Here are 10 Madani pearls of applying oil and combing hair. Read out them from page 505 of this book.)

**Do a true Muslim three favours**

Sayyiduna Yahya Bin Mu’aaz Razi has said: If true Muslims obtain three benefits from you so you will be counted among Muhsineen (i.e. one who do somebody a favour) (1) If you cannot benefit them, then do not harm them. (2) If you cannot please them, then do not sadden them. (3) If you cannot praise them, then do not speak ill of them. *(Tanbih-ul-Ghafileen, pp. 88)*

**Bayan No. 6: Accountability to Nafs**

Describing the excellence of Salat-‘Alan-Nabi, Ameer-e-Ahl-e-Sunnat, ‘Allamah Muhammad Ilyas Attar Qadiri Razavi has stated in his booklet ‘I Want to Reform Myself.’ Sayyiduna Imam Sakhawi narrated that the Noble Prophet stated, ‘The one who sends Salat upon me once, Allah showers ten mercies upon him; and the one who sends Salat upon me ten times, Allah showers a hundred mercies upon him; and the one who sends Salat upon me a hundred times, Allah writes between both of his eyes that this person is free from hypocrisy and Hellfire; and on the Day of Judgment, He will keep him with martyrs.’ *(Al-Qaul-ul-Badi’, pp. 233)*
Amazing accountability

Hujjat-ul-Islam, Imam Muhammad Ghazali has narrated that once Sayyiduna Ibn-us-Simmah whilst performing self-accountability calculated his age. He was 60. Multiplying 60 and 12 together, he got the figure 720 which was the number of the months of his life. Further multiplying 720 and 30 together, he got the figure 21,600 - the number of the days of his blessed life. Then he said to himself, ‘If I have committed one sin a day, I have so far committed 21,600 sins. I may also have committed up to 1,000 sins in a day.’ Saying this, he trembled with Divine fear. Then at once, he screamed and fell down on the floor. When people saw him, they found that he had passed away.

(Kimiya-e-Sa’adat, vol. 2, pp. 891)

What is accountability?

Dear Islamic brothers! Pondering over one’s past deeds is called self-accountability. Just ponder as to how our saints would perform their own accountability. Their manner of Fikr-e-Madina was so nice that they would consider themselves sinful despite performing good deeds all the time. They were so pious that they would even consider it a bad deed for themselves to miss Mustahabbat. They would even consider it inappropriate to have any reduction in Nafl acts of worship. Similarly, they would also consider childhood mistake a sin, though the sin of a minor is not counted.

A childhood mistake recalled

While passing by a house a day, Sayyiduna ‘Utbah Ghulam started shivering and perspiring. When people asked about it, he replied ‘This is the place where I committed a sin in my childhood.’ (Tanbih-ul-Mughtarrin, pp. 57)
May Allah have mercy upon him and forgive us for his sake!

Perform good deeds and forget them

Dear Islamic brothers! A wise person is one who forgets the good deeds he is privileged to perform. And if sins are committed, he remembers them. And in order to reform himself, he performs self-accountability strictly. If he finds decrease in good deeds, he even disciplines himself and frightens himself of the wrath of Allah every moment. This has been the practice of our saints.

What did you do today?

Ameer-ul-Mu’mineen Sayyiduna ‘Umar-e-Farooq would perform self-accountability on a daily basis and when night would come, he would whip his feet asking himself ‘Tell me what did you do today?’ *(Ihya-ul-’Ulum, vol. 5, pp. 141)*

May Allah have mercy on him and forgive us for his sake!

Humbleness of Farooq-e-A’zam

Sayyiduna ‘Umar-e-Farooq is from amongst the ‘Asharah-e-Mubashsharah’, i.e. those ten Holy Companions who were given the good news of entering Paradise. Despite having the highest rank in the Ummah after Sayyiduna Abu Bakr Siddeeq, he was so humble. Hence, Sayyiduna Anas
Bin Maalik stated: Once I saw Sayyiduna ‘Umar Farooq near the wall of a garden addressing his Nafs: ‘Bravo! People call you the leader of the believers.’ Then with humbleness, he stated, ‘And you don’t fear Allah! Remember! If you don’t have the fear of Allah, you will have to face punishment from Him.’ *(Kimiya-e-Sa’adat, vol. 2, pp. 892)*

May Allah have mercy upon him and forgive us for his sake!

Dear Islamic brothers! The way Sayyiduna ‘Umar Farooq scolded his Nafs and performed self-accountability with the fear of Allah, is also for the sake of teaching us.

**Accountability before Day of Judgment**

Once, Sayyiduna ‘Umar-e-Farooq stated: ‘O People! Perform the accountability of your deeds before the Day of Judgment comes and before you are held accountable for them.’ *(Ihya-ul-‘Uloom, vol. 5, pp. 128)*

**Thumb on the lamp**

A great scholar and Taabi’i saint Sayyiduna Ahnaf Bin Qays would pick up a lamp in his hand at night and put his thumb on its flame and say: ‘O Nafs! Why did you do that? And why did you eat that thing?’

That is, he made accountability and warned his Nafs about mistakes that he cannot even bear the little and light fire of a lamp, how can he bear the fierce fire of Hell. *(Kimiya-e-Sa’adat, vol. 2, pp. 893)*
May Allah have mercy on him and forgive us for his sake.

Dear Islamic brothers! These are the parables of those people who were the pious bondmen of Allah and were blessed with Wilayah. Ponder how they would perform the accountability of Nafs and consider themselves to be humble and sinner despite the fact that they were the friends of Allah. If only we had also made self-accountability and succeeded in pondering over our deeds before meeting our death!

We are drowned in sins from head to toe; we commit every type of sin; we do not perform good deeds. Even if we perform good deeds we do not find sincerity in them. We become the victim of ostentation by telling the story of our deeds to people. Our book of deeds is getting filled with sins and empty of good deeds. Alas! We do not realize its bad consequences and consider ourselves very wise. If someone calls us fool or stupid, we become his enemy. Tell me truly! If the police are looking for an escaped criminal, who has been sentenced to be hanged, and the criminal is fearless of being arrested, and wanders freely without any protection and care, so will he be called wise? Of course not! Such person will be called a fool.

**Name on door of Hell**

Dear Islamic brothers! Will a person be considered wise if he ignores the following matters?
The one who intentionally misses Salah, his name will be written on the door of the Hell through which he will enter the Hell.’ *(Hilyat-ul-Awliya, vol. 7, pp. 299, Hadees 10590)* And he has also been informed that:

‘The one who misses even one fast in Ramadan without a valid Shari exemption and disease, the fasts of whole life cannot compensate for it, even if he fasts later on.’ *(Sunan-ut-Tirmiżi, vol. 2, pp. 175, Hadees 723)*

‘If a person has the means of performing Hajj as well as the transportation that takes him to the house of Allah but still he does not perform Hajj, he may die after becoming a Jew or a Christian.’ *(Ibid, Hadees: vol. 2, pp. 219, Hadees 712)*

If a person misuses his eyes, looks at a non-Mahram woman or looks at an Amrad [i.e. a beautiful boy] with lust, or watches films, dramas, and indecent scenes on TV, VCR, internet, and in cinema house, he must note: ‘The one who fills his eyes with Haraam things, Allah will fill his eyes with fire on the Day of Judgment.’

The one who has been informed that he will soon have to die because every living being has to meet death. When life ends, death will not be delayed by even a single moment. And he has been informed that after dying, he has to go into a grave that is dark and frightful for sinners. In the grave, there might be insects, snakes, and scorpions for sinners. He’ll have to stay there for thousands of years. Alas! The grave will press everyone, it will press the pious people just like a mother embraces her lost son with affection; and the one with whom Allah is unhappy, it will press them in such a way that
their ribs will break and intertwine with each other like the fingers of both hands mingle with each other. Not only all this, a warning has been given that one day of Judgment will be equal to fifty thousand years and the sun will be blazing fire from a distance of one and a quarter miles. Accountability will take place. The comforts of Paradise will be for the pious people and the punishments of Hell will be for the sinners.

 Extreme stupidity

In spite of knowing all this, if a person does not fear Allah the way he should; does not have the real fear of severity of death, terrors of the grave, horrors of the Day of Judgment, and the punishments of Hell; sleeps heedlessly, does not offer Salah, does not fast in the month of Ramadan, does not give Zakah of his assets when it becomes Fard for him, does not perform Hajj in spite of being Fard for him, breaks promises, tells lies, indulges in backbiting, tale-telling, false suspicions, etc., remains interested in movies and dramas, listens to songs, disobeys his parents, swears at others and uses obscene language. In short, if he does not reform himself at all but still considers himself a wise person, then who can be more stupid than this person? And his silliness is so extreme that when he is advised to get reformed, he replies carelessly: There will be no problem, Allah is Merciful; He will be Kind to me and will forgive me.

Allah is absolutely self-reliant

Allah is indeed Merciful and Benevolent. He has the power to forgive a person and grant him Heaven merely out of His mercy
without any means. But it is essential to fear His Absolute Self-Reliance because He can also punish a person for a single sin.

Taken from the book ‘Tanbih-ul-Mughtarrin’ written by ‘Allamah Abdul Wahb Sha’rani’, the following story is stated on pages 11, 12 and 13 of the booklet ‘Catastrophic Consequences of Cruelty’ published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: The famous Taabi’i saint Sayyiduna Wahb Bin Munabbih said: An Israeli repented for all his previous sins, then worshipped for seventy years constantly in such a way that he would observe fast in the day and would perform worship at night; he would not eat delicious food nor take rest under any shade.

After his death, someone dreamt him and asked, ‘ما فَعَلَ اللَّهُ يَكَّلَ?’ i.e. how did Allah treat you? He replied, ‘Allah جَعَلَ عَزَّوُ جَلَّ held me accountable for my deeds, forgave all of my sins but I had used a piece of wood (toothpick) to pick my teeth without its owner’s permission and could not ask him to forgive my mistake (and it was a matter related to human rights), therefore, I have been prevented from Paradise.’ (Tanbih-ul-Mughtarrin, pp. 51)

**Repent in order to reform yourself**

Dear Islamic brothers! Anyway, we should neither get disappointed with the mercy of Allah جَعَلَ nor heedless of His Absolute Self-Reliance. It is safer for us to repent of our sins immediately with sincerity and determination. No doubt, Allah جَعَلَ accepts repentance. Observe Fikr-e-Madinah (i.e. self-accountability) daily in order to be safe from sins in the future and to become righteous. Ameer-e-Ahl-e-Sunnat has said:
Dear Islamic brothers! For the betterment of the Muslims in the world as well as in the Hereafter, 72 Madani In’amaat for Islamic brothers, 63 for Islamic sisters, 92 for male Islamic students, 83 for female Islamic students and 40 for children have been given in the form of a questionnaire. These Madani In’amaat booklets can be bought from Maktaba-tul-Madinah. These booklets should be filled everyday and handed over to the relevant responsible Islamic brother of Dawat-e-Islami on the first day of every Madani (Islamic) month.

Fikr-e-Madinah is a term used in Dawat-e-Islami which refers to the act of holding oneself accountable for sins, pondering over grave and resurrection, and filling in Madani In’amaat booklet whilst reflecting upon and bad deeds.

Please buy a booklet of Madani In’amaat. If you do not want to fill it in for the time being, it does not matter, but at least look at it for 25 seconds every day (in connection with the 25th date of the ‘Urs of Imam Ahmad Raza Khan). Looking at it daily will lead you to reading it, which will eventually lead you to doing Fikr-e-Madinah and filling it in, and if you begin to fill it in, then you will see its blessings for yourself.

*Madani In’amaat per kerta hay jo koi ‘amal
Maghfirat ker bay-hisab us ki Khuda-e-Lam-Yazal*

One acting upon Madani In’amaat be forgiven, O Almighty
And be blessed with Paradise, without accountability
Blessings of filling in Madani In’amaat booklets

The Madani In’amaat have brought about Madani revolutions in the lives of many Islamic brothers and sisters. Listen to a blessing of Madani In’amaat. An Islamic brother of New Karachi gave the following statement: The Imam of the Masjid of our area was associated with Dawat-e-Islami. Making an individual effort, once he gave my elder brother a Madani In’amaat booklet as a gift. Having reached home, when he read the booklet, he was surprised to know that the small booklet contains a thorough guideline for the Muslims to spend their lives according to Islamic teachings. Due to the blessings of the Madani In’amaat booklet, he started offering Salah with Jama’at in the Masjid, صلى الله عليه وسلم. Now he has also grown a beard and fills in his Madani In’amaat booklet.

Madani In’amaat kay ‘aamil pay har dam har ghari
Ya Ilahi! Khoob barsa rahmataun ki Tu jhari

One practicing Madani In’amaat be blessed every moment
With the rain of Divine mercy and bestowment

 صلى الله تعالى على ﷺ محمد

Dear Islamic brothers! Near the end of my Bayan, I would like to mention the excellence of Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah صلى الله تعالى عليه وسلم has said, ‘One who loved my Sunnah, loved me, and one who loved me will be with me in Paradise.’ (Tareekh Madinah, vol. 9, pp. 343)

12 Madani pearls of drinking water are presented here. (Read out them from page 526 of this book.)
Time when Du’a is answered
The Beloved Prophet ﷺ has said: Du’a is not rejected between Azan and Iqamah.’ (Sunan Abi Dawood, vol. 1, pp. 220, Hadees: 521)

Bayan No. 7: Excellence of Forgiving and Tolerance
Ameer-e-Ahl-e-Sunnat Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi has quoted a Hadees about the excellence of Salat-‘Alan-Nabi in his booklet, ‘Modest Youngman’: Sayyiduna Abu Darda رضي الله عنه has narrated that the Holiest Prophet ﷺ said, ‘He who recites Salat upon me 10 times in the morning and 10 times in the evening will receive my intercession on the Day of Judgment.’

Madani Prophet’s forgiveness and tolerance
Sayyiduna Anas رضي الله عنه has narrated, ‘Once I was walking alongside the Merciful Prophet ﷺ while he was wearing a Najrani shawl that had thick and rough edges. Suddenly a Bedouin got hold of the shawl and pulled it with such a violent jerk that it left a bruise on the blessed neck of the Beloved Prophet ﷺ. Thereafter he said, ‘Give the order that I be given a share from the wealth that Allah ﷺ has given you.’ The Holy Prophet ﷺ turned his attention towards him and smiled and ordered that he be given some wealth.’ (Sahih Bukhari, vol. 2, pp. 359, Hadees 3149)

Dear Islamic brothers! Did you notice how our Madani Prophet ﷺ treated the Bedouin? No matter how hard others
annoy us or hurt our feelings, we should forgive them and try to treat them with utmost love and tolerance.

The Holy Quran provides motivation for treating the one with goodness who has ill-treated the other:

اِذْهَ بِالَّتِينَ هِيَ أَحْسَنُ فَأَذاَذَ الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَادَةً كَأَنَّهُ وَلَيْ خَبِيمٌ

O listener; repel the evil with that what is good, then he, between whom and you there was enmity, will become as if he was your best friend.

(Part 24, Surah Ha-Meem As-Sajdah, verse 34)

Sayyiduna Sadr-ul-Afadil ʿAllamah Maulana Sayyid Muhammad Na’emuddin Muradabadi has stated about how to repel evil with good in Khaza’in-ul-‘Irfan: ‘Replace anger with patience, ignorance with tolerance, bad treatment with forgiveness. If someone ill-treats you, do good to them. (Khaza’in-ul-‘Irfan)

Glory of the Blessed Prophet

The mother of the believers, Sayyidatuna ʿAaishah Siddiqah said that the Holy Prophet ﷺ would neither use foul language out of habit, nor would he do it as a formality. Neither was he amongst the people who shout in the marketplace, nor would he ill-treat in return of anyone’s ill-treatment. He ﷺ would rather forgive and tolerate.’

(Sunan-ut-Tirmiżi, vol. 3, pp. 409, Hadees 2023)

Three reasons for easy accountability

Sayyiduna Abu Hurayrah has narrated, ‘The Most Beloved Prophet ﷺ said, ‘Whoever has three things,
Allah will hold him accountable in a very easy way on the judgment day and will make him enter Paradise (with His Mercy.)’

The companions asked, ‘Ya Rasoolallah! May our parents sacrifice their lives for you! What are those things?’ He replied:

1. Bestow upon those who deprive you.
2. Establish relations with those who break off relations with you; and
3. forgive those who oppress you.’

(Al-Mu’jam-ul-Awsat, vol. 4, pp. 18, Hadees 5064)

Who is the most dignified?

Sayyiduna Musa humbly said, ‘O Allah! Who is the most dignified one in Your court?’ Allah replied, ‘One who forgives despite having the ability to take revenge.’

(Shu’ab-ul Iman, vol. 6, pp. 319, Hadees 8327)

Forgive seventy times daily

A person came to the Prophet and humbly said, ‘O Prophet! How often should we forgive our servants?’

The Beloved Prophet remained silent. He repeated his question, and the Prophet remained silent. When he asked for the third time, the Beloved Prophet replied, ‘Seventy times a day.’

(Mishkat-ul-Masabih, Hadees 3367, vol. 1, pp. 617)

The famous commentator of the Quran, Mufti Ahmad Yar Khan Na’eemi has commented on this Hadees, ‘In the Arabic language, the number seventy implies several times or in abundance.
Thus, the narration implies that they should be forgiven several times every day. However, one should remember that they should be forgiven only in those situations when their mistakes are unintentional, or their mistakes damage only the personal property of the employer. They should not be forgiven when they make mistakes out of the wickedness of their character, or when their mistakes are harmful to Islam, public assets or national interest.’

(Mirat-ul-Manajih, vol. 5, pp. 170)

Too much salt

It is said that a man’s wife put too much salt in his food and he became very angry but he controlled his anger, thinking, ‘I also commit a lot of mistakes. I should not treat my wife harshly today due to her mistake lest Allah intend to punish me for my mistakes on the Day of Judgement?’ Therefore, he forgave his wife even without informing her about it. After he died, someone saw him in a dream and asked him, ‘How did Allah treat you?’ He replied that he was about to be punished due to the abundance of his sins but he was told that a female servant of Allah had added extra salt in his food and he forgave her; today Allah also forgave him in reward for it. (Bayanaat Attariyyah, part 2, pp. 164)

Honour is enhanced by forgiving

The Beloved Prophet said, ‘Wealth is not decreased by giving charity and Allah enhances the respect of the person who forgives the mistake of anyone. Whoever adopts humbleness for Allah, Allah elevates his ranks.’

(Sahih Muslim, pp. 1397, Hadees 2588)
Satan came due to retaliatory action

It is stated in Sunan-ut-Tirmizi: ‘مَنْ ضَمَّتْ نَجَا’ i.e. ‘The one who remained silent got salvation.’

(Sunan-ut-Tirmizi, pp. 225, vol. 4, Hadees 2509)

It is rightly said that one who stays silent defeats hundred people alone. No matter how hard Satan provokes you into arguing with the other and makes you think that people will call you a coward or will not let you live or will oppress you etc., you should still remain calm. Let me tell you a blessed Hadees. Listen to it attentively and try to realize how closer to the Divine mercy is the one who stays silent while the other person is speaking ill of him.

It is narrated in Musnad-e-Imam Ahmad that a person spoke ill of Sayyiduna Abu Bakr Siddeeq رضي الله تعالى عنه in the presence of the Holy Prophet ﷺ. When he spoke too much, Sayyiduna Abu Bakr Siddeeq رضي الله تعالى عنه replied to some of his comments. (Even though what he replied was not a sin, but) Rasulullah ﷺ got up from there and left. Sayyiduna Abu Bakr Siddeeq رضي الله تعالى عنه followed the Beloved Rasool ﷺ and humbly said, ‘Ya Rasoolallah ﷺ! He was speaking ill of me and you were present there. When I replied to him, you got up from there.’ The Holy Prophet ﷺ said, ‘There was an angel with you who was replying to the person. When you started replying, Satan jumped in.’ (Musnad Imam Ahmad, vol. 3, pp. 434, Hadees 9630)

Do good and get good

Shaykh Sa’di on Shrin al-Bahar has narrated in Boostan-e-Sa’di: A righteous and good mannered person would never speak ill of even
his enemies. He would always say nice things about others during conversation. After his death, someone saw him in a dream and asked, ‘مَا فَعَلَ اللَّهُ بِكَ?’ (i.e., how did Allah عَزَّوَجَالُهُ treat you?)’ Hearing this question, he smiled sweetly and he said in a beautiful and nightingale-like sweet voice, ‘In the world, I always strived to refrain from making bad comments about others. Nakirayn did not also ask me any hard question. ﷽ ﷽ ﷽ ﷽, I was treated with gentleness.’

*(Boostan-e-Sa’di, Bab 4, pp. 149)*

**Softness grants beauty**

Dear Islamic brothers! Have you seen? How Allah عَزَّوَجَالُهُ have mercy on those who are gentle and forgiving. If only we would also forgive those who insult us and cause harm to us. It is stated in Sahih Muslim that the thing that has gentleness in it is beautified by it, and the thing that is separated from it becomes faulty.

*(Sahih Muslim, pp. 1398, Hadees 2594)*

**Excellence of forgiving in advance**

It is stated on page 219, vol. 3 of Ihya-ul-‘Ulum that a man prayed to Allah عَزَّوَجَالُهُ, ‘Ya Allah عَزَّوَجَالُهُ! I have no wealth to give in Sadaqah and charity. All I have is that if any Muslim insults me, I forgive him.’ The Blessed Prophet ﷺ received a revelation: We have forgiven this bondman. *(Shu’ab-ul-Iman lil-Bayhaqi, Hadees: 8082 – 8084, vol. 6, pp. 261 – 262 Al-Asti’aab, vol. 4, pp. 257)*

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سَلَّمُوا عَلَى الحَبِيبٍ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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**Entrance in Paradise without any accountability**

Sayyiduna Anas has narrated that the Holy Prophet ﷺ has said: On the Day of Judgement, it will be announced, ‘The one whose reward is due on the mercy of Allah should stand up and enter Paradise.’ It will be asked, ‘For whom is this reward?’ The announcer will reply, ‘This is for those who forgive.’ Then, thousands of people will stand up and enter Paradise without any accountability.’


Dear Islamic brothers! In order to gain the wealth of forgiving others and treating them with good manners, always remain affiliated with the Madani environment of Dawat-e-Islami – the global and non-political movement for the preaching of Quran and Sunnah. Attend the weekly Sunnah-Inspiring Ijtima regularly. Travel with Madani Qafilahs in the company of devotees of Rasool to learn Sunnah. For the betterment and success of the worldly life as well as afterlife, act upon Madani In’amaat and fill in its booklet by performing Fikr-e-Madinah daily. Furthermore, submit it to your responsible Islamic brother by the 1**<sup>st</sup>** of every Madani month.

A Madani parable is presented for your encouragement and persuasion. An Islamic brother of Shahdarah (Markaz-ul-Awliya, Lahore) stated: I was the only son of my parents; their excessive love had spoilt me and made me a disobedient son. I used to stay up late and waste my time and sleep till late in the day.

If my parents tried to advise me, I’d tell them off. Sometimes they’d even cry. My mother’s eyes would fill with tears making Du’ā for my reform. May millions of Salam be to the moment when I was...
blessed with meeting an Islamic brother of Dawat-e-Islami! Making individual effort, he convinced me, a sinner and extremely wicked person, to travel with a Madani Qafilah. I travelled with a three day Madani Qafilah with Rasool’s devotees. The blessed company of Rasool’s devotees transformed me so deeply in those three days that my hard heart, which did not get any effect even by my parents’ tears, became soft.

A Madani revolution took place in my heart and I started offering Salah regularly during Madani Qafilah. When I returned, I said Salam, kissed my father’s hand and my mother’s feet. Everyone was surprised to see such a great positive change in my behaviour!

الحمد لله عز وجل! The company of Rasool’s devotees during the Madani Qafilah completely changed me and, at the time of making this statement, this sinner who did not use to offer Salah, has now got the responsibility of waking up Muslims for Fajr Salah by calling Sada-e-Madinah. (In the Madani environment of Dawat-e-Islami the term ‘Sada-e-Madinah’ refers to the act of waking Muslims up for Fajr Salah).

Even if misdeeds have caused disgrace, travel with Madani Qafilah
You will get reformed, come and make Du’a in Madani Qafilah

Dear Islamic brothers! Near the end of my Bayan, I would like to mention the excellence of Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah  has said, ‘One who loved my
Sunnah, loved me, and one who loved me will be with me in Paradise.’ *(Tareekh Madinah vol. 9, pp. 343)*

17 Madani pearls of ‘Imamah are presented here. (Read out them from page 541 of this book.)

**Bayan No. 8: Islamic Knowledge**

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind \ُمَّلَّا يُؤْتَيْهَا الْحَرُومُ has said, ‘Indeed, he who recites Salat upon me the most, will be the closest to me on the Day of Judgement.’ *(Sunan-ut-Tirmizi, vol. 2, pp. 27, Hadees 484)*

**I left motherland for knowledge**

One day, Imam Abu Muhammad Yahya Bin Yahya was present during a Dars delivered by Sayyiduna Imam Maalik. All of a sudden, a voice was heard: ‘Elephant has come, elephant has come.’ Listening to it, all the students left the Dars and ran to see the elephant, but Imam Yahya remained busy learning his lesson with calmness and tranquillity. Sayyiduna Imam Maalik said: Yahya! The elephant is not found in your country – Spain. You also go and see it! Imam Yahya humbly said: O the respected Imam! I have come here from Spain to see you and to gain knowledge. I have not left my motherland to see the elephant. *(Wafyaat-ul-A’yaan, 792, vol. 5, pp. 117)*

Dear Islamic brothers! You have just heard that Imam Yahya Bin Yahya was very enthusiastic for gaining Islamic knowledge and had great sense of its importance. May Allah also enable us to gain Islamic knowledge for his sake!
Orchards of Heaven

Sayyiduna Ibn ‘Abbas has narrated that the Beloved Prophet said, ‘When you pass through the orchards of Paradise, pick up fruits. It was asked, ‘What are orchards of Paradise’. He replied, ‘The gatherings of knowledge.’

(Al-Mu’jam-ul-Kabeer; Ibid, vol. 11, pp. 78, Hadees 11158)

Best worship

Sayyiduna Abu Hurayrah has narrated that the Beloved Prophet said: ‘The most preferable Sadaqah for a Muslim is to gain knowledge and then to impart it to his brother.’

(Sunan Ibn Majah)

Preferable Sadaqah

Sayyiduna Abu Hurayrah has narrated that the Beloved Prophet said: One who leaves his home for gaining Islamic knowledge in the morning or evening, is Heaven-dweller.

(Hilyat-ul-Awliya, Hadees: 10581, vol. 7, pp. 295)

Heaven-dweller

Sayyiduna Abu Sa’eed Khudri has narrated that the Beloved Prophet said: ‘The person who seeks knowledge, it becomes the expiation of his past sins.’

(Sunan-ut-Tirmizi, Hadees 2657, vol. 4, pp. 295)
**Two greedy persons**

Sayyiduna Anas has narrated that the Beloved Prophet ﷺ said: ‘Two greedy persons are not satisfied. First, the greedy for knowledge because his curiosity about knowledge will never be satisfied, and the other is, greedy for the world because he will never be satisfied. *(Shu’ab-ul-Iman, Hadees 10279, vol. 7, pp. 271)*

**Most sad on Judgment Day**

On the Day of Judgement, the person with the most sadness will be the one who had the opportunity to get religious knowledge in the world but did not get it, and another person [with the most sadness will be the one] who gained religious knowledge and others were benefited by hearing from him (and by acting accordingly) but he did not gain any benefit from it.’ *(Because he did not act what he preached).* *(Tareekh Madinah, vol. 51, pp. 137)*

**Martyrs will wish**

Sayyiduna Ibn-e-Mas’ood has said: Do get knowledge! I swear to the One in whose power my life is! When the martyrs killed in the path of Allah would see the respect and rank of Islamic scholars, they will wish that Allah ﷺ had resurrected them in the state of being Islamic scholar. Undoubtedly, no one is an inborn Islamic scholar; knowledge is acquired by learning it.

*(Al-Mutajir-ur-Rabih pp. 16)*

Dear Islamic brothers! The above narrations show the great importance of knowledge and the great rank of scholars. They deserve huge rewards from Allah ﷺ. In past, our Islamic scholars made great sacrifices in order to get religious knowledge. Alas! Today, religion is taught with board and lodging [i.e. meals and a
place to stay] but people are not prepared to learn it. In the past, these facilities were not usually available but our pious predecessors were eager to learn the Islamic knowledge.

**Plea of hungry religious students**

Sayyiduna Imam Tabarani, Sayyiduna ‘Allamah Ibn-ul-Maqri and Sayyiduna Abush-Shaykh used to get Islamic knowledge in the holy city of Madinah. Once, they were faced with severe starvation. They all started fasting, but they very weak due to hunger. So finally they went to visit the sacred grave of the Holy Prophet and humbly requested, ‘Ya Rasoolullah [that is, *O Prophet of Allah!* Hunger]! Having said this, Sayyiduna Imam Tabarani remained seated in the blessed shrine and said, ‘I will not get up from here unless I either get food or meet my death at this holy place.’

*Mayn in kay dar per para rahun ga*

*Paray hi rehnay say kaam hoga*

*Nigah-e-rahmat zaroor hogi*

*Ta’aam ka intizam hoga*

*I will keep staying at his court*

*As staying will remove my difficulty*

*I will be blessed with merciful sight*

*And food will be arranged for me*

Shaykh Sayyiduna ‘Allamah Ibn-ul-Maqri and Sayyiduna Abush-Shaykh returned to their house. After a little while, there was a knock on the door. As they answered, there was an ‘Alawi saint and his two slaves with food in their hands. Explaining, he said, ‘You have complained about your hunger in the court of the
Beloved and Blessed Prophet ﷺ has ordered me in my dream to bring food for you. Therefore, whatever I could arrange right away, I have brought for you. Please accept this.’ *(Tazkira-tul-Huffaz, vol. 2, pp. 121)*

May Allah ﷺ have mercy on them and forgive us without accountability for their sake!

*Her taraf Madinay mayn bheer hay faqeeron ki
Aik daynay wala hay kul jahan suwali hay

Beggars come to Madinah
Everywhere you see them, flocking
There is one distributor
The whole world is lined up, begging*

Dear Islamic brothers! We have just learned that our saints endured immense hardships to get religious knowledge. They starved, yet compiled their works and writings actively and energetically, and left them for us, as a bouquet of flowers. But sadly today, most Muslims are not interested in gaining any benefit from these volumes of works. Our saints were enthusiastic about accumulating the treasure of righteous deeds for their Hereafter but most of today’s Muslims are only interested in accumulating worldly wealth.

From the above parable, we have also learnt that when our saints faced difficulties, they would wholeheartedly request the Holy Prophet ﷺ for help. The requests coming from the depth of the heart, are always heard by our Noble Prophet ﷺ. My master and a true devotee of Rasool, A’la Hadrat Imam Ahmad Raza Khan has written in *Hadaiq-e-Bakhshish*: 

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Chapter 4: Importance of the Area Visit

**Wallah! Woh sun layn geyn faryad ko pohanchayn gey**

*Itna bhi to ho koi jo ‘Ah’ karay dil say*

*By Allah, he will hear and come to comfort;*

*Should someone sigh ‘Ah’ from his heart*

By the grace of Allah، our Noble Prophet ﷺ heard the pleas [requests] of his hungry devotees and immediately helped them by sending food.

*Dar-e-Rasool* َوَّلاٍّي لَهُمْ رَبُّ َوَّلاٍّي لَهُمْ،* say ay Raaz kya nahin milta?*

*Koi palat kay na khali gaya Madinay say*

*O Raaz! What is not given by Beloved َوَّلاٍّي لَهُمْ رَبُّ َوَّلاٍّي لَهُمْ?*

*No one left Madinah empty handed!*

### 100 Pieces of bread

When Haafiz-ul-Hadees، Sayyiduna Hajjaj Baghdadi ﷺ was beginning his journey to get religious knowledge，his mother packed 100 pieces of bread in a pitcher. In order to get knowledge of Hadees，he sought the company of the great scholar of Hadees، Sayyiduna Shababah ﷺ. His mother had given him pieces of bread، but he had to make arrangement for the curry، which he did. He chose the curry that always remains fresh and full of blessings. There was no reduction in it even after the passing of many centuries. What was that special curry? It was water from the river Tigris! Every day he would eat a piece of bread by soaking it in the water from the river and would energetically learn his lessons. When the 100 pieces of bread finished، he had to ask for leave. Thus، he unwillingly sought permission from his teacher to depart.

*(Tazkira-tul-Huffaz، vol. 1، pp. 100)*
May Allah ﷺ have mercy on him and forgive us without any accountability for his sake!

Dear Islamic brothers! In the past, our scholars made countless sacrifices to get Islamic knowledge but, these days, people are not prepared to learn religion despite the availability of free board and lodging [i.e. meals and a place to stay]. Indeed religious learning will benefit us in the worldly life as well as in the afterlife. Islamic brothers who are either gaining or imparting Islamic knowledge in religious Madaris or Jami’aat are very fortunate. You should also make effort. If you cannot enrol in an Islamic school or a Jami’ah, you should at least enrol and complete the 63-day ‘Madani Tarbiyyati course’ at any Madani Tarbiyyat Gah of Dawat-e-Islami. This course has tremendous blessings and benefits, as is described in the following parable:

Allergy was cured

An Islamic brother has stated, ‘I had allergy. I would feel extreme pain in the cold and in the sun. Whenever it rained, I would writhe in pain like a fish out of water. A devotee of Rasool suggested that I enrol in the ‘Tarbiyyati course’ conducted by Dawat-e-Islami. Therefore, I enrolled in the 63-day course that started on 19th of November, 2004 in Faizan-e-Madinah, Bab-ul-Madinah Karachi, the global Madani Markaz of Dawat-e-Islami. I was surprised that the prolonged allergy on whose treatment I had spent a lot of money, visiting numerous doctors, was cured by the blessing of the company of the devotees of Rasool, during the 63-day Tarbiyyati course.
The 63-day Tarbiyyati course provides an opportunity to adopt the company of the devotees of Rasool. It is so beneficial for one’s Hereafter that every Muslim who wishes to serve Islam would perhaps yearn to enrol in this 63 day course once he becomes aware of its details and curriculum. Besides Bab-ul-Madinah, Karachi [Pakistan] this course is offered in several other cities around Pakistan. The curriculum includes many areas of knowledge some of which are Fard on every adult and sane Muslim.

Wudu, Ghusl and a practical demonstration of Salah are taught in this course. The curriculum also includes the learning of the method of giving Ghusl to a deceased, shrouding and burying a dead body, funeral Salah and Eid Salah etc. Furthermore, Quranic recitation with proper manners and correct pronunciation of Arabic alphabet is also taught with the help of Madani Qai’dah. Students memorize the last 20 Surah of the Holy Quran and practice the recitation of Surah Al-Mulk. There is great excellence of learning the Quran.
Forgiveness of sins

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind has stated, ‘One who teaches Quranic recitation to his son, will be forgiven for all of his previous and future sins.’ (Majma’-uz-Zawaid, vol. 7, pp. 344, Hadees 11271)

Learning Holy Quran in youth and old age

In another narration the Holy Prophet has stated, ‘Whoever learns the Holy Quran in his youth, Quran gets intermixed with his flesh and blood. [Furthermore] there are two rewards for the one who learns the Quran in old age and continues to learn it despite being made to forget it repeatedly.’

(Kanz-ul-‘Ummal, vol. 1, pp. 267, Hadees 2378)

Character-building in Tarbiyyati course

During the Tarbiyyati course, special emphasis is laid on the following qualities for the character-building:

1. Honesty
2. Gentleness
3. Tolerance
4. Humility
5. Forgiveness and tolerance
6. Manners of conversation
7. Destruction of backbiting.
8. Manners of making a Madani [righteous] environment at one’s home etc.
Chapter 4: Importance of the Area Visit

9. Manners of preparing a Madani Qafilah and conducting it according to the [prescribed] schedule.

10. Manners of delivering Dars and Bayanaat.

11. Manners of area-visit to call people towards righteousness.

12. Manners of making individual effort - the lifeblood of Dawat-e-Islami’s Madani activities - and method of acting upon Madani In’amaat etc.

During the course, the participants also travel with three Madani Qafilahs of three days and one Madani Qafilah of twelve days which usually travels near the end of the course. At the end of the twelve-day Madani Qafilah, a spare day is given for the preparation of the examination which is held the next day. On the last day, the course ends on Du’a and Salat-o-Salam. Numerous other things are also taught in the course. In addition, the participants are blessed with a good company of righteous Islamic brothers. Upon the completion of the course, many individuals who used to lead a wicked life make a firm intention to offer Salah regularly and become good Muslims. They become righteous and earn respect in society.

Therefore, whoever gets the opportunity should learn religious knowledge by enrolling in this [highly informative] course. The Holy Prophet has stated, ‘On the Day of Judgement, the person with the most sadness will be the one who had the opportunity to get religious knowledge in the world but did not get it, and another person [with the most sadness will be the one] who gained religious knowledge and others were benefited by hearing from him (and by acting accordingly) but he did not gain any benefit from it (because he did not act what he preached).’

*(Tareekh Madinah, vol. 51, pp. 137)*
Those who cannot enrol for 63 days should approach the Madani Markaz because they may be permitted to attend the course for less than 63 days.

In order to spread Islamic knowledge many Jami’aat and Madaris by the name ‘Jami’aat-ul-Madinah’ and Madaris-ul-Madinah’ have been established under the management of Dawat-e-Islami - the non-political global movement of preaching the Holy Quran and Sunnah. Not only knowledge is imparted but enthusiasm for practice is also aroused. ُغَلَبَ صُحْبَةُ سَلْطَانُ الْخَلْقِ صلى الله عليه وسلم, thousands of male and female students are gaining knowledge. After gaining knowledge, they make efforts to reform themselves and the people of the entire world. May Dawat-e-Islami progress by leaps and bounds!

Dear Islamic brothers! Near the end of my Bayan, I would like to mention the excellence of Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah صلى الله عليه وسلم has said, ‘One who loved my Sunnah, loved me, and one who loved me will be with me in Paradise.’ (Tareekh Madinah vol. 9, pp. 343)

7 Madani pearls of handshake are presented here. (Read out them from page 544 of this book.)

Bayan No. 9: Generosity

The Prophet of Rahmah, the Intercessor of the Ummah, the Owner of Jannah صلى الله عليه وسلم has said, ‘When those who love each other for the sake of Allah meet, and shake hands and send Salat on
Prophet (صلى الله عليه وسلم), their previous and future sins are forgiven before they separate [from each other].

(Musnad Abi Ya’la, vol. 3, pp. 95, Hadees 2951)

Ramadan was coming near. The famous historian Sayyiduna Waqidi had nothing to meet his needs. He wrote a letter to his ‘Alawi friend stating, ‘Ramadan is approaching, and I have nothing to spend. Please send 1000 dirhams to me as debt.’ So the ‘Alawi sent a bag containing 1000 dirhams to him.

After a short while Sayyiduna Waqidi received a letter from his another friend with the following message, ‘I need 1000 dirhams to spend in the month of Ramadan.’ Sayyiduna Waqidi sent the bag of dirhams to him.’ The next day, the ‘Alawi friend who gave Sayyiduna Waqidi the dirhams and the friend who received the dirhams from Sayyiduna Waqidi came to the house of Sayyiduna Waqidi. ‘Alawi friend said, ‘Ramadan is arriving and I had nothing except for those 1000 dirhams. When I received your letter, I gave all of my 1000 dirhams to you. For my own need, I wrote a letter to this friend of mine to lend me 1000 dirhams. He sent me the same bag of dirhams I sent to you. I sent you the bag of dirhams which you sent to him, and he sent it to me again.’ With mutual understanding, they agreed to distribute the money equally among themselves.

The following night Sayyiduna Waqidi was privileged to see the Holy Prophet (صلى الله عليه وسلم) in his dream. He said, ‘You’ll get a lot tomorrow.’ Hence, the following day, the chief Yahya Barmaki called Sayyiduna Waqidi and said, ‘I saw you in trouble last night in my
dream; what’s the matter?’ Sayyiduna Waqidi explained to him the entire story. Yahya Barmaki responded, ‘I am unable to decide as to which of you is more generous. You are all generous and deserve to be respected. The chief then gave 30,000 dirhams to Sayyiduna Waqidi and 20,000 dirhams each to the other two. Furthermore, he appointed Sayyiduna Waqidi as a Judge as well. (Hujjatullahi-'alal-'Alameen, pp. 577)

صلّوا على الحبيب صل الله تعالى على ﷺ

Dear Islamic brothers! True Muslims are generous, courteous, self-sacrificing and considerate. In order to remove the difficulty and trouble of a Muslim brother, they even face difficulties and inconveniences.

Further, this parable also shows us that the Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah is aware of the state of his Ummah and he blesses those who demonstrate generosity. We also have learnt from this parable that generosity is a very beneficial deed which does not decrease but increases the wealth of a person.

**Become generous you will be given more**

Sayyiduna Ibn Abbas has narrated that the Holy Prophet has said: Generosity is from the bestowment of Allah. Show generosity; Allah will give you more. Listen! Creating generosity, Allah gave it the form of a man and firmly put its essence in the root of the Tuba tree and strengthened its bushes with the bushes of Sidrat-ul-Muntaha; and caused some of its branches to hang towards the world. So, the
person holding even a single branch of it will be made to enter Heaven by Allah. Listen! Without doubt, generosity is from Iman and Iman is in Heaven. And Allah has created miserliness with His wrath and has put its essence in the root of the Zaqqum tree (i.e. a thorny tree in Hell) and has caused some of its branches to hang towards the world. So, the person holding even a single branch of it will be made to enter Hell by Allah. Beware! Miserliness is unthankfulness and unthankfulness is a cause of entering the Hell. *(Kanz-ul-Ummal, Hadees: 16213, vol. 3, pp. 169)*

**Allah forgives him**

The Holy Prophet has stated, ‘Whosoever gives others the things that he needs himself is forgiven by Allah.


**Generous person is close to Allah**

Sayyiduna Abu Hurayrah has narrated that the Beloved Prophet said: A generous person is close to Allah, close to paradise, close to people; away from the fire. And a miser is away from Allah, away from Paradise, away from people, close to the fire. And certainly, an ignorant generous is better than a miserly worshipper. *(Sunan-ut-Tirmizi, Hadees: 1968, vol. 3, pp. 387)*

**Love for the generous**

Sayyiduna Yahya Bin Mu’aaz has said: Even if generous people are sinner, there is love for them in hearts and no matter how
good miserly people are, there is only hatred against them in hearts.  
(*Ihya-ul-Uloom*, vol. 3, pp. 315)

Dear Islamic brothers! There is great excellence of generosity. The Holy Quran has praised the generosity and the self-sacrifice made by blessed companions. Allah has said:

\[ وَيُؤْتُونَ عَلَىٰ أَنفُسِهِمْ َِّلَوْ َوَكَانُ بِهِمْ تَحَصُّصٌ \\
\]

*And prefer them (the migrants) above themselves even if they themselves are in dire need.*  
(*Part 28, Surah Al-Hashr, verse 9*)

Stating the holy reason of the revelation of this blessed verse, Sayyid Muhammad Na’eeemuddin Muradabadi has said in Khaza’in-ul-Irfan: It is stated in a Hadees that a hungry person came to the court of the Holy Prophet. He asked about the availability of food in the houses of his blessed wives. He was informed that there was nothing to eat at any of the houses of his blessed wives. He then said to his blessed companions: May Allah have mercy on the one who makes this person his guest! Sayyiduna Abu Talhah Ansari stood up and took the guest to his house with the permission of the Holy Prophet. Having reached home, he asked his wife if there was anything to eat. She replied that there was nothing except for a little amount of food kept for children. Sayyiduna Abu Talhah thought of this idea so that the guest will not realize that the hosts are not eating with him. If he becomes aware of it, he will insist that
they also eat with him. As the food was in less quantity, the guest would have remained hungry if the hosts had also eaten with him. Anyway, they served the guest with food and spent the night in the state of hunger themselves. On the morning, Sayyiduna Abu Talhah came to the court of the Blessed Prophet ﷺ. He said: At night, so and so people dealt with a strange matter. Allah ﷺ is very pleased with them. The above verse was then revealed. (Summarized) (Sahih Bukhari, vol. 3, pp. 348, Hadees: 4889)

Generosity of Sayyidatuna Siddiqah ﷺ

Mother of the believers, Sayyidatuna ‘Aaishah Siddiqah ﷺ was immensely generous. Sayyiduna ‘Urwah Bin Zubayr has stated he saw that the mother of the believers ﷺ distributed seventy thousand dirhams in the path of Allah, whereas there were patches on her blessee Qamees [i.e. a type of long loose and full-sleeved shirt]. Once Sayyiduna ‘Abdullah Bin Zubayr sent one hundred thousand dirhams to her but she distributed the entire money in the path of Allah in a day. She had fast that day. In the evening, her maid humbly said, ‘Wouldn’t it be better if you had kept just one dirham for bread.’ She replied, ‘This thought didn’t cross my mind, if it had come into my mind I would have saved.’ (Madarij-un-Nubuwwah, vol. 2, pp. 473)

May Allah ﷺ have mercy on her and forgive us without any accountability for her sake!

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Dear Islamic brothers! Despite having huge amount of wealth, the mother of believers Sayyidatuna ‘Aaishah Siddiqah رضي الله عنها led a very simple, pious and noble life. Whenever wealth or money was presented to her, she distributed all of it in the path of Allah. Even when she received a hundred thousand dirhams she donated the entire amount for pious causes. She did not keep money to buy food even for Iftar. On the other hand, if we observe a single Nafl fast, we want various types of foods such as fried items, cold drinks etc.

We should also follow in the footsteps of the mother of all believers Sayyidatuna ‘Aaishah Siddiqah رضي الله عنها. We should not love wealth to the extent that we begin to hesitate spending it in the path of Allah and for righteous causes.

To remain associated with the Madani environment of Dawat-e-Islami is extremely useful for getting rid of the love of the world and for having betterment in afterlife. Whenever any Madani Qafilah of Dawat-e-Islami arrives in your area, do adopt their company because even just looking at the travellers of the path of Allah with good intentions is a good deed and their companionship will lead you to Heaven. Let me tell you the story of a spoilt young man whose life was transformed just by looking at a devotee of Rasool:

An Islamic brother from Kasur city (Punjab, Pakistan) gave the following statement: I was a matriculation student at that time. Due to bad company, I was wasting my life in sins, indecency and wrongdoings. I was emotional, rude and ill-mannered to the extent that I was very rude to my parents and even to my grandparents.

One day, a Madani Qafilah of Dawat-e-Islami, a global & non-political movement for the propagation of Quran & Sunnah, arrived
at our local Masjid. I went to visit the devotees of Rasool. Making individual effort, an Islamic brother dressed in white clothes with a green turban on his head politely invited me to attend the Dars. Hence, I sat down and began listening to the Dars. After the Dars, they told me that the three day Sunnah-Inspiring global Ijtima’ of Dawat-e-Islami was going to be held in Madina-tul-Awliya Multan, after a couple of days. They invited me to attend the global Ijtima’. Impressed by their Dars which had a great positive effect on me, I couldn’t refuse. So I participated in the Ijtima’.

I was surprised to see the blessings of the Ijtima’. The last Bayan, ‘Devastations of Songs and Music’ had an overwhelming effect on me, causing tears to fall from my eyes. I repented of my sins and joined the Madani environment of Dawat-e-Islami. My family took a sigh of relief to see this positive change in me. By the blessings of Dawat-e-Islami, my elder brother also grew a beard and adorned his head with a turban because he was immensely impressed to see a sudden Madani change in me - an extremely bad-mannered person. I have a sister who has also started wearing a Madani Burqa’ (veil).

الحمد لله عزوجل! All of my family members have got the privilege of doing Bay’at in the Qadiriyyah Razawiyyah order and have become the disciples of Ghaus-e-A’zam. By the grace of Allah عزوجل I have had the privilege of learning the Holy Quran by heart and have enrolled in Dars-e-Nizami course. At the time of writing this parable, I’m in the third year of my course. I’m also making efforts as the responsible of Dawat-e-Islami’s Madani Qafilah in our area. I have intended to travel with a Madani Qafilah for twelve months in Sha’ban 1427, إن شاء الله عزوجل.
Dear Islamic brothers! Near the end of my Bayan, I would like to mention the excellence of Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah has said, ‘One who loved my Sunnah, loved me, and one who loved me will be with me in Paradise.’ (Tareekh Madinah vol. 9, pp. 343)

12 Madani pearls of entering and exiting home are presented here. (Read out them from page 468 of this book.)

Bayan No. 10: Aim of life

Ameer-e-Ahl-e-Sunnat Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi has quoted a Hadees about the excellence of Salat-‘Alan-Nabi in his booklet, ‘Method of Missed Salah’: The Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind has said, ‘Reciting Salat upon me is Noor [i.e. light] on the bridge of Siraat. The one reciting Salat upon me eighty times on Friday, his eighty years’ sins will be forgiven.’ (Al-Jami’-us-Sagheer, pp. 320, Hadees 5191)

It is stated on page 13 of ‘Bayanaat-e-Attariyyah’ [the 586-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami]: It is said that once a king who was passing by a garden (fruit farm) along with his companions saw someone throwing pebbles; one of the pebbles struck even the king. He ordered his servants to bring the person throwing the pebbles. The servants brought a villager.
The king asked, ‘Where did you get these pebbles from?’ The terrified villager replied, ‘I saw these beautiful pebbles while wandering at a deserted place, so I put them into my cloth-bag. When I reached this garden I used these pebbles to pluck fruits from the trees.’ The king asked, ‘Do you know the value of these pebbles?’ He replied, ‘No.’ The king said, ‘These little pebbles were, in fact, priceless diamonds which you have wasted because of foolishness.’ On hearing that, the villager regretted a lot but his regret was useless because he had lost the priceless diamonds forever.

**Moments of life are priceless diamonds**

Dear Islamic brothers! Likewise, the moments of our life are also priceless diamonds. If we waste them in useless activities, we will get nothing except grief and regret.

Allah ﷺ has sent human beings in this world for a limited period of time for a specific purpose. Therefore, it is mentioned in Surah Al-Mu’minoon, verse 115, part 18:

\[
\text{So do you think that We have created you uselessly, and that you would not return to Us?} \\
\text{(Part 18, Surah Al-Mu’minoon, Verse 115)}
\]

Regarding this verse, it is written in the commentary of *Khaza’in-ul-‘Irфан*: ‘Don’t you have to be resurrected for requital in the Hereafter! You have been created for worship which is obligatory for you, so that you could return to us and be rewarded for your deeds.’
Life is short

Dear Islamic brothers! Besides these two verses, the purpose of the creation of human beings has also been described in many other verses. Man has to live in this world for a very limited period. In this little life, he has to make preparations for the grave and the Day of Judgement. Therefore, the time that we have at present is very valuable. Time is flying. It can neither be controlled nor be stopped. The breath, which we have taken once, will never return.

String of breaths

Sayyiduna Hasan Basri said, ‘Hurry up, Hurry up! What is your life? Your life consists of breaths. If they stop, your actions and deeds whereby you get the pleasure of Allah will also stop. May Allah have mercy upon the person who pondered over deeds and shed some tears remembering his sins!’ Saying that, he recited verse 84 of Surah Maryam:

\[
\text{ وإنما نعيد لكم عدداً}
\]

*We are only completing their number*.\(^1\)

[Kanz-ul-Iman (Translation of Quran)]

Hujjat-ul-Islam Sayyiduna Imam Muhammad Bin Muhammad Ghazali has said, ‘This counting implies the number of breaths.’ (Ihya-ul-Uloom vol. 5, pp. 205)

\[
\text{Yeh sans ki maala ab bas totnay waali hay}
\]

\[
\text{Ay dil kyun magar ab bhi baydar nahin hota}
\]

---

\(^1\) The number of days left for them or their evil deeds.
Day announces

Sayyiduna Imam Bayhaqi has stated in Shu’ab-ul-Iman: The Prophet of Rahmah, the Intercessor of Ummah said, ‘The day makes the announcement daily at the time of sunrise ‘If you want to perform any good deed today, then do it because I will never come back’. (Shu’ab-ul-Iman, vol. 3, pp. 386, Hadees 3840)

Mister or late!

Dear Islamic brothers! We should perform as many good deeds as possible, taking the advantage of each and every day of our life as we may meet our death at any time. The people who call us today with the title ‘mister’ may call us tomorrow with the word ‘late’. It is an undeniable fact that we are moving fast towards our death even though we realise it or not. Thus, it is mentioned in Surah Al-Inshiqaq, Verse 6, part 30:

\[
\text{O man, indeed you have to certainly run towards your Lord, and then to meet Him.}
\]

\[
\text{سُلِّمُوا عَلَى الْحَبِيبٍ صَلِّ اللَّهُ عَلَى الْمُحَمَّدِ}
\]

Five before five

Dear Islamic brothers! Surely, life is very short. In fact, the present time is the only time which we have in hand; any hope for having time in future is nothing but a deception. It is quite possible that we face our death the very next moment. Rasulullah said:
Value five (things) before five (other things): (1) youth before old age, (2) health before sickness, (3) wealth before poverty, (4) leisure [i.e. free time] before being busy and (5) life before death.

*(Al-Mustadrak, vol. 5, pp. 435, Hadees 7916)*

**Two favours**

The Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind ﷺ said, ‘There are two such favours about which many people are in deception. One is health and the other is leisure (free time).’ *(Sahih Bukhari, vol. 4, pp. 222, Hadees 6412)*

Surely, a sick person can better realize the value of health as compared to a healthy person and an extremely busy person knows well the significance of time. Those who have a lot of free time are not normally aware of the importance of these precious moments. Value your time and utilize it in the best-possible way, avoiding unnecessary talks, useless actions and useless company of friends.

**Beauty of Islam**

It is stated in *Sunan-ut-Tirmiżi*: The Beloved and Blessed Prophet ﷺ has said, ‘Giving up that which is not beneficial to man is one of the beauties that he gets by means of Islam.’ *(Sunan-ut-Tirmiżi, vol. 4, pp. 142, Hadees 2344)*

**Value of priceless moments**

Dear Islamic brothers! Every breath is a priceless diamond. If only we would value every breath and spend every moment, performing good deeds! If we waste our time in useless and sinful activities we may have to shed tears of grief and regret on the Day of Judgement.
as a result of seeing our book of deeds empty of good deeds. If only we would ponder how we are spending every moment of our life. We should try to spend every moment of our life in useful activities, refraining from wasting time in having useless conversations and chit-chats. Otherwise, we may have to regret on the Day of Judgement.

If we want, we can get a tree planted for ourselves in Paradise within a second, whilst living in the world. The method of getting a tree planted in Paradise is very easy as it is stated in a Hadees of Ibn Majah, ‘A tree will be planted in the Paradise for the one who utters any of the following: (1) ﷽ ﷾ ﷾ (2) ﷾ ﷾ (3) ﷾ ﷾ (4) ﷾ ﷾ .’

**Sayings of those who valued time**

1. Ameer-ul-Mu’mineen, Sayyiduna ‘Ali ﷾ ﷾ has said, ‘These days are the pages of your life, decorate them with good deeds.’

2. Sayyiduna ‘Abdullah Ibn Mas’ood ﷾ ﷾ has said, ‘I feel sad and ashamed on the day which I spend without increasing my good deeds.’

3. Sayyiduna ‘Umar Bin ‘Abdul ‘Aziz ﷾ ﷾ has said, ‘Your life is shortening every day, so why are you lazy in performing good deeds?’ Once someone said humbly to him, ‘Ya Ameer-ul-Mu’mineen! Postpone this work until tomorrow.’ He ﷾ ﷾ said, ‘I hardly complete a day’s work in one day; if I postpone today’s work until tomorrow, then how will I be able to complete two days’ work in one day?’

Do not postpone today’s work until tomorrow, you will have some other work tomorrow.
4. Sayyiduna Imam Shaafi’i has said, ‘I remained in the company of pious people for a certain period of time, and gained spiritual benefits. I learnt two important things from their company: (1) time is like a sword, you should cut it (with good deeds) otherwise it will cut you (by keeping you busy with useless things) and (2) safeguard your Nafs; if you do not keep it busy with good things, it will keep you busy with bad things.’

5. Haafiz Ibn Hajar has stated about Sayyiduna Shamsuddin Asbahani (a great Shaafi’i scholar of the 8th century): He used to eat less for fear of the waste of time in going to the toilet again and again.

(Ad Dar-ul-Kalimah, vol. 4, pp. 327)

Plan a schedule

Dear Islamic brothers! If possible, make a daily timetable. Firstly, try your best to sleep within two hours after offering Salat-ul-‘Isha. Chatting and gossiping with friends (when there is no religious benefit) in hotels, etc. is a big loss. It is stated in Tafseer Ruh-ul-Bayan, Volume 4, Page 166, ‘One of the causes of the destruction of the nation of Lut was that they would sit by the roadside and would laugh and joke.’

Dear Islamic brothers! No matter how pious your friends look, you should avoid and repent of every such company which makes you heedless of Allah. Sleep early after completing your religious activities of the night because rest at night is better than in the day for health and this is natural too. It is mentioned in Surah Qasas, Verse 73, part 20:
And with His mercy He made the night and day for you, so that you may rest during the night and seek His benevolence during the day, and for you to be thankful. (Part 20, Surah Al-Qasas, Verse 73)

Commenting on the above verse, Hakeem-ul-Ummat Mufti Ahmad Yar Khan has written in Noor-ul-‘Irfan, ‘This verse makes it clear that resting at night and earning livelihood during the day is better. Do not remain awake at night unnecessarily, nor spend the day in useless activities. However, if someone sleeps during the day and works during the night due to his job, there is no harm in doing so.’

Excellence of morning

It is also important to take the nature of your work in consideration while making schedule. For example, the Islamic brothers who sleep early at night are fresh in the morning. Therefore, morning time is very good for academic activities. The following Du’a of Rasulullah has been narrated by Imam Tirmi zi: ‘Ya Allah increase blessings in morning time for my Ummah.’

(Sunan-ut-Tirmi zi, vol. 3, pp. 6, Hadees 1216)

Regarding this Hadees, Mufti Ahmad Yar Khan said, ‘That is, (O Allah) increase blessings in all the religious and worldly tasks which my Ummah performs in the morning (e.g. journey, gaining knowledge, business, etc.).’ (Mirat-ul Manajih, vol. 5, pp. 491)
Plan properly all of your daily routines from the time of rising to sleeping. For example, Tahajjud at such-and-such time, academic activities, Fajr (and all other Salah as well) with Jama’at in the Masjid with first Takbeer, Ishraq, Chasht, breakfast, Halal earning, lunch, domestic activities, evening activities, good company (if this is not possible, then loneliness is far better), meeting Islamic brothers for religious purpose, etc.

All these activities should be worked out and appropriate time should be allocated to all of them. Those who are not used to doing so might face difficulty in the beginning, but gradually it will become their habit and they will see its blessings themselves.

Ponder greatly what our aim of life is. How have we so far spent our life? Alas! What will happen to us during the agonies of our death, in the grave, on the Judgment Day, during the weighing of our deeds and on the Siraat bridge? We do not know what will be happening to our relatives in the grave who have left this world before us. Pondering over the afterlife in this way will help us get rid of the worldly pleasures as well as the habit of wasting the precious moments of life in useless things. Furthermore, by the blessings of remembering death, one will develop interest in performing good deeds and will get great reward.

Better than 60 Years’ worship

The Beloved Prophet has said, ‘To ponder (over the matters of afterlife) for a moment is better than 60 years’ worship.’

(Al-Jami’-us-Sagheer, pp. 365, Hadees 5897)

Dear Islamic brothers! Act upon the Madani In’amaat offered by Ameer-Ahl-e-Sunnat for the betterment of your worldly life as well as afterlife. This will enable you to realize the aim of life and to
spend your life following Islamic teachings. For the betterment of the Muslims in the world as well as in the Hereafter, 72 Madani In’amaat for Islamic brothers, 63 for Islamic sisters, 92 for male Islamic students, 83 for female Islamic students and 40 for children have been given by Ameer-e-Ahl-e-Sunnat in the form of a questionnaire. These Madani In’amaat booklets can be bought from Maktaba-tul-Madinah. These booklets should be filled in everyday and handed in to the relevant responsible person of Dawat-e-Islami on the first day of every Madani (Islamic) month.

Fikr-e-Madinah is a term used in Madani environment of Dawat-e-Islami which refers to the act of holding oneself accountable for sins, pondering over the grave and the resurrection, and filling in Madani In’amaat booklet whilst pondering over good and bad deeds.

Please buy a booklet of Madani In’amaat. If you do not want to fill it in for the time being, it does not matter, but at least look at it for 25 seconds every day (in connection with the 25th date of the ‘Urs of Imam Ahmad Raza Khan). Looking at it daily will lead you to reading it, which will eventually lead you to doing Fikr-e-Madinah and filling it in, and if you begin to fill it in, then you will see its blessings yourself.

*Madani In’amaat per karta hay jo koi ‘amal
Maghfirat ker bay-hisab us ki Khuda-e-Lam-Yazal*

*One acting upon Madani In’amaat be forgiven, O Almighty
And be blessed with Paradise, without accountability*
Blessings of filling in Madani In’amaat booklets

The Madani In’amaat have caused Madani revolutions in the lives of many Islamic brothers and sisters. Listen to a blessing of Madani In’amaat. An Islamic brother of New Karachi gave the following statement: The Imam of the Masjid of our area was associated with Dawat-e-Islami. Making individual effort, once he gave my elder brother a Madani In’amaat booklet as a gift. Having reached home, when he read the booklet, he was surprised to know that the small booklet contains thorough guidelines for the Muslims to spend their lives according to Islamic teachings. Due to the blessings of the Madani In’amaat booklet, he started offering Salah with Jama’at in the Masjid. Now he offers Salah five times a day and has also grown a beard and fills in his Madani In’amaat booklet.

Madani In’amaat kay ‘aamil pay her dam har ghari
Ya Ilahi! Khoob barsa rahmataun ki Tu jhari

One practicing Madani In’amaat be blessed every moment
With the rain of Divine mercy and bestowment

Dear Islamic brothers! Near the end of my Bayan, I would like to mention the excellence of Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah has said, ‘One who loved my Sunnah, loved me, and one who loved me will be with me in Paradise.’ (Tareekh Madinah vol. 9, pp. 343)

12 Madani pearls of drinking water are presented here. (Read out them from page 526 of this book.)
Bayan No. 11: Good Manners

Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi has narrated a blessed Hadees about Salat-’Alan-Nabi in his booklet ‘Solution for conflicts:’ The Prophet of Rahmah, the Intercessor of the Ummah, the Owner of Jannah has said, ‘When those who love each other for the sake of Allah meet, and shake hands and send Salat on Prophet (Peace be upon him), their previous and future sins are forgiven before they separate [from each other]. (Musnad Abi Ya’la, vol. 3, pp. 95, Hadees 2951)

Sayyiduna Abu Usman Hayri was once invited to a ceremony so that it could be judged how well-mannered he was. When he came, the host did not allow him to enter, saying that the meal had finished. Listening to it, he began to return. He had gone only a few steps when the host followed him and brought him again but then turned him out again. The host did so many times. At last, the host was impressed with him and praised him in these words: You are really a great and well-mannered man and are a mountain of patience.’ Sayyiduna Abu Usman Hayri said to the host, showing humility, ‘What you have seen is actually a habit of the dog. When it is called, it comes and when it is turned out, it goes back. This is not something to be proud of.’

Dear Islamic brothers! You have just heard about the good manners and the humility of the friends of Allah. If anyone insults us in this way, we will get very angry and become his enemy. But a friend of Allah has a very high rank. Despite being treated insultingly many times, he was so humble that he likened his good manners with the habit of a dog, and turned a very dangerous satanic attack into a failure. If anyone praises us and we feel ourselves to be better than
others, this is also the success of Satan. May Allah protect us from the evil of Satan and bestow upon us the wealth of good manners.

**Favourite of Beloved Prophet**

We should treat everyone with good manners. The Beloved Prophet has said: ‘Undoubtedly, among all Muslims, I love the person the most whose manners are good.’

*(Sahih Bukhari, Hadees: 3559, vol. 2, pp. 489)*

**Best thing**

Likewise, a person humbly said to the Beloved Prophet ‘Ya Rasoolallah! What is the best thing bestowed upon man by Allah?’ The Holy Prophet said, ‘Good Manners.’ *(Shu’ab-ul-Iman lil-Bayhaqi, vol. 2, pp. 200, Hadees: 1529)*

**Heaviest good deed**

The Blessed Rasool has said, ‘On the Judgement Day, the heaviest good deed on the Scale of Deeds of a true Muslim will be ‘Good Manners’. *(Sunan-ut-Tirmizi, Hadees: 2010, vol. 3, pp. 404)*

**Good manners erase sins**

The Beloved Rasool has said, ‘good manners remove the sins as the heat of the sun melts the ice.’

*(Shu’ab-ul-Iman vol. 6, pp. 247, Hadees 8036)*

**What are good manners?**

Sayyidatuna ‘Aaishah Siddiqiah has narrated that the Beloved Prophet has said, ‘Should I not tell you...
about good manners of the world and the Hereafter! Keep relations with the one who breaks off relations with you; bestow upon the one who deprives you and forgive the one who oppresses you.

*(Shu'ab-ul-Iman, vol. 6, pp. 261, Hadees: 8080)*

**Purpose of arrival**

Dear Islamic brothers! One of the purposes of the arrival of our Beloved Prophet is to rectify the manners and affairs of people, to enable them to get rid of bad manners and to adopt good ones. The Beloved Prophet has said: ‘I have been sent for the perfection of good manners.’

*(Sunan-ul-Kubra, vol. 10, pp. 323, Hadees 20782)*

Very bad are the people who treat every type of person with ill manners and always show angry facial expressions. They are deprived of blessings and privileges in the worldly life as well as in the afterlife. Meeting others with a smile and sociability is a great privilege and a reward-earning deed.

Bad manners contain nothing but ugliness and good manners contain only beauty. Therefore, every Islamic brother should treat their family members, relatives and neighbours, and any other person with good manners.

**One reason for not having a Madani environment at home**

Regretfully, there is no Madani environment in most of our homes these days and we are ourselves responsible for this situation to a great extent. Our joking and mocking, use of foul and bad language, bad manners, fun and extreme carelessness are the causes of this situation. Our Islamic brothers treat others very politely and humbly but mistreat their own family-members. This is the reason why they
lose respect in their home and fail to reform their family members. We must improve our character and make efforts humbly and politely for the reform of our family lest we end up in the damnation of the Hell. Allah عَزَّوَجَلَّ has said in the Holy Quran, part 28, Surah At-Tahrim, Verse 6:

{\[
\text{يَاّيِهَا الَّذِينَ آمَنُوا فَعَمِّدُوا فِي أَنفُسَكُمْ}
\]

{\[
\text{وَأَهْلِيكُمْ نَارَأَوْقَدُهَا النَّاسُ وَالْجَحَّازَةُ}
\]

O People who believe! Save yourselves and your families from the fire, the fuel of which is men and stones.

**How to protect family members from Hell?**

Sadr-ul-Afadil, Sayyid Muhammad Na’eemuddin Muradabadi عليه دخُلَتَ اللَّهُ مَنْ عَبَّادِهُ وَعَبَّادُهُ has stated in *Khaza’in-ul-Irfan* regarding the above verse: (Protect yourselves and your family members from Hellfire) by obeying Allah عَزَّوَجَلَّ and His Prophet ﷺ, performing acts of worship, avoiding sins, guiding family members towards righteousness and preventing them from evils and teaching them knowledge and etiquettes.

Parents and the ذَوِ الآخِرَاءَ (blood relatives) deserve our polite behaviour more than every one else in society but unfortunately, a little attention is paid to this matter. Some people look very humble and well-mannered in general public but they mistreat their family-members, especially their parents. Such people should keep in mind the following blessed Hadees.
Chapter 4: Importance of the Area Visit

Heaven and Hell

Sayyiduna Abu Umamah has narrated that a person humbly said, ‘Ya Rasoolallah! What are the rights of parents upon their offspring?’ The Greatest and Holiest Prophet said, ‘They both are your Heaven and Hell.’

(Sunan Ibn Majah, Kitab-ul-Adab, vol. 4, pp. 186, Hadees 3662)

Commenting on the above Hadees, Sadr-ush-Shar’iah, Badr-ut-Tareeqah, ‘Allamah Maulana Mufti Muhammad Amjad ‘Ali A’zami has stated on page 553 of the 1334-page book Bahar-e-Shari’at in the third volume and part 16 - published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: That is, keeping them pleased will lead to Heaven and keeping them displeased will lead to Hell.

Reward of Hajj Mabroor

It is narrated by Sayyiduna Ibn ‘Abbas: The Holy Prophet has said, ‘When offspring [i.e. children] looks at their parents with a merciful gaze, Allah writes the reward of Hajj Mabroor (accepted Hajj) for every (such) sight.’ The holy companions asked, ‘Even if someone looks at them hundred times a day?’ The Beloved and Blessed Prophet said, Yes, Allah is the Greatest and the Atyab (the Purest).’

(Shu’ab-ul-Iman, vol. 6, pp. 186, Hadees 7856)

Undoubtedly, Allah has power over everything. He can bestow as much reward as He wants. He is not helpless or dependant at all.

Besides parents, other family members such as brothers, sisters should also be cared. After the father, the grandfather and the eldest
brother deserve the greatest status. The eldest brother has the status similar to that of the father. Similarly, the husband should treat his wife well; he should handle her with a proper strategy and should remain patient if she does anything against his wish.

The Holy Prophet ﷺ has said, ‘Amongst the true believers is he who has a nice character and is the most gentle with his wife.’ (Sunan-ut-Tirmiżi, pp. 278, vol. 4, Hadees 2621)

Teach manners to your children

Parents should also pay attention to the fulfilment of their children’s rights. Instead of making them ‘modern’, they should try to make their children follow Sunnah, learn good manners and keep the company of Sunnah-inspiring Madani environment; they should prevent them from indulging in bad habits such as watching films and dramas’ participating in sinful customs and traditions in which music is played, making people negligent from the remembrance of Allah عزّ وجلّ.

These days, parents perhaps consider it the most important right of their children to provide them with proper education along with any skill and expertise whereby they could earn money. Alas! The body and the clothes of the child are saved from dirt but no effort is made for the purification of his heart and deeds. The Beloved Rasool ﷺ has said, ‘It is better for a person to teach his children manners than to give one Sa’ in Sadaqah (charity).’


He ﷺ also said, ‘No father gave anything to his child better than good manners.’ (Sunan-ut-Tirmiżi, pp. 383, vol. 3, Hadees 1959)
Respect of relatives

All relatives should be treated nicely. Sayyiduna ‘Aasim narrates that the Holy Prophet said, ‘Whoever wants a long life, increase in his sustenance and protection from bad death, should fear Allah and treat his relatives politely.’

(Al-Mustadrak, vol. 4, pp. 97, Hadees 7280)

The Beloved Rasool said, ‘The one who breaks relations will not enter the Heaven.’ (Sahih Bukhari, pp. 95, vol. 7, Hadees 5984)

Reconcile with relatives

Dear Islamic brothers! The people who break relations with their relatives on trivial matters should learn a lesson from the above narration. Such people should contact their relatives and offer reconciliation themselves with humility even if the relatives are at fault. However, if there is a Shari’ reason preventing you from reconciliation with them, so you should avoid doing so.

The rights of neighbours

Dear Islamic brothers! Everyone should treat their neighbours nicely and respectfully unless there is a valid Shar’i reason. Once, a person came in the presence of the Holy Prophet and asked, ‘Ya Rasoolallah! How will I know if I have done something right or wrong?’ The Holy Prophet replied, ‘When you hear your neighbours saying that you have done something right, indeed you have done something right and when you hear them saying that you have committed something wrong, indeed you have committed something wrong.’

(Sunan Ibn Majah, vol. 4, pp. 479, Hadees 4223)
Highest certificate

How important one’s neighbours are! Whether a person is well-mannered or ill-mannered is decided by his neighbours. Unfortunately, today, the neighbour’s great importance is not considered.

You will be questioned about your subordinates

Dear Islamic brothers! It is essential for us to treat our subordinates (those under us) nicely. The Beloved and Blessed Rasool (peace be upon him) said, ‘Each of you is a supervisor and all will be questioned about supervision. The king is a supervisor and he will be questioned about his subjects; the man is the supervisor of his family and will be questioned about his subjects; the woman is the supervisor of her husband’s home and she will be questioned her subjects.’ (Sahih Bukhari, pp. 112, vol. 2, Hadees 2409)

Don’t hurt anyone’s feelings

Dear Islamic brothers! The respect of the Muslim requires that we fulfil the rights of every Muslim at any cost. We must not hurt the feelings of any Muslim without a Shari’ permission.

Do good and get good

Shaykh Sa’di has narrated in Boostan-e-Sa’di: A righteous and good mannered person would never speak ill of even his enemies. He would always say nice things about others during conversation. After his death, someone saw him in a dream and asked, ‘(i.e., how did Allah treat you?)’ Hearing this question, he smiled sweetly and he said in a beautiful and nightingale-like sweet voice, ‘In the world, I always strived to avoid
making bad comments about others. Nakirayn did not also ask me any hard question. \( \text{ذَٰلِكَ اللَّهُ ﺞُزُؤُجُلَ} \), I was treated with gentleness.’

\((\text{Boostan-e-Sa’di, P144})\)

**What does Dawat-e-Islami want?**

The worldwide non-political movement, Dawat-e-Islami wants to revive the memories of our pious predecessors \( \text{ذَٰلِكَ اللَّهُ ﺞُزُؤُجُلَ} \). Dawat-e-Islami removes hatred and spreads love. Every Islamic brother should routinely travel with the Madani Qafilahs in the company of devotees of Rasool in order to learn Sunnah, fill in Madani In’amaat booklet doing Fikr-e-Madinah and hand it in to the relevant responsible Islamic brother on the first of every month. For the sake of Mustafa \( \text{صَلَّى الله ﺞُزُؤُجُلَ ﺞُزُؤُجُلَ} \) enthusiasm for good manners will be generated, \( \text{إِن شَاءَ الله ﺞُزُؤُجُلَ} \). If it happens, our society will once again turn into a beautiful, attractive, fragrant and evergreen garden of Madina full of multi-coloured flowers. Here is a Madani parable for your persuasion.

\( \text{ذَٰلِكَ اللَّهُ ﺞُزُؤُجُلَ} \)

**I have changed!**

An Islamic brother from Shalimar Town (Markaz-ul-Awliya, Lahore) has given the following piece of writing:

I was an extremely wicked person and had indulged in many evils such as watching films and dramas daily, teasing girls, friendship with loafers and wandering with them till late night. Even my relatives did not like to meet me; they would feel unpleasant when I went their home and would prevent their children from meeting me.

Luckily, the dark night of my sins turned into a bright morning when a devotee of Rasool of Dawat-e-Islami met me very politely and tried to persuade me to travel with a Madani Qafilah. Impressed by
his polite behaviour and his sincere invitation, I travelled with a Madani Qafilah during which the company of the devotees of Rasool caused a Madani transformation in my life.

Alhamdulillah! By the blessings of the company of Rasool’s devotees in the Madani Qafilah I was blessed with repentance and enthusiasm to wear dress and turban according to the blessed Sunnah. The very same relatives that once used to avoid me, now meet me affectionately. I was once the worst in my family but now I have become the dearest due to the blessings of Dawat-e-Islami’s Madani Qafilahs, Alhamdulillah.

Dear Islamic brothers! Near the end of my Bayan, I would mention the excellence of Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah has said, ‘One who loved my Sunnah, loved me, and one who loved me will be with me in Paradise.’

(Mishkat-ul-Masabih, vol. 1, pp. 55, Hadees 175)

Here are seven Madani pearls about shaking hands. (Read them out from page 457 of this book.)
This chapter contains:

Importance of supplication, 48 supplication that are included in the schedule of Madani Qafilah, Sunnah, manners and numerous Madani pearls as well as additional information about others topics is also added.
Chapter 5

Supplications, Sunnahs and Manners

Importance of Du’a

The Beloved and Blessed Prophet صلّى الله عليه وَآله وَسَلَّم has said:

الدعاء مُحمّد العبادة

Du’a is the kernel of worship.

(Sunan-ut-Tirmiţi, pp. 243, vol. 5, Hadees, 3382)

Du’a is a weapon of a true Muslim

The Holy Prophet صلّى الله عليه وَآله وَسَلَّم has said:

الدعاء سلاح المؤمنين، وعماد الدينين، ونور السماوات والأرض

‘Du’a is a weapon of a Muslim, a pillar of Deen and a light of the Heavens and the earth.’


In another blessed Hadees, the Noblest Prophet صلّى الله عليه وَآله وَسَلَّم states, ‘Shall I not tell you the thing which gives you relief from your
enemy and increases your sustenance? Keep praying in the court of Allah day and night, for Du’a is the weapon of true believer.’

*(Majma’-uz-Zawaid, vol. 10, pp. 17199)*

**Du’a averts calamity**

The Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind has stated, ‘A calamity descends, Du’a intercepts it and then they fight each other until the Day of Judgement.’ i.e. Du’a does not let that calamity to descend.

*(Al-Mustadrak, pp. 162, vol. 2, Hadees 1856)*

**Status and significance of Du’a in worship**

Sayyiduna Abu Zar Ghifari has stated, ‘Du’a is a part of worship like the salt being part of food.’

*(Musannaf Ibn Abi Shaybah, vol. 8, pp. 40, Hadees 4)*

**Three advantages of Du’a**

The Holy Prophet has stated, ‘If a Muslim makes such a Du’a in which he does not ask for any sin [to be facilitated] and he does not ask for any relationship to be severed], Allah will certainly grant him one thing out of three things:

1. Either the outcome of his Du’a will quickly appear in his lifetime, or
2. Allah will separate any type of calamity from his bondsman or
3. goodness is arranged for him in the Hereafter.

*(Al Mustadrak lil-Haakim, vol. 2, pp.163, Hadees 1859)*
In another narration, it is stated: When a bondsman would witness his reward in Hereafter which had left unfulfilled, he will aspire, if only! No prayer of mine would have been fulfilled.’ (Al-Mustadrak, pp. 163, 165, vol. 2, Hadees 1859, 1862)

Dear Islamic brothers! Did you notice! Du’a never goes unrewarded. If its outcome does not appear in this world, but the reward for it will definitely be granted in the Hereafter. Therefore, showing laziness in Du’a is not appropriate.

**SUPPLICATION INCLUDED IN THE SCHEDULE OF MADANI QAFILAHs**

1. **Recite when you look at Funeral**

   سَبِحْنَ اللَّهِ الَّذِي لَا يَمْطَوْ

   Purity be to Him Who is alive and would never die.

   *(Ihya-ul-‘Uloom, vol. 5, pp. 266)*

2. **Du’a when entering graveyard**

   آلْسَلَامُ عَلَيْهِمْ وَأَهْلَ الْفِيْوُر

   يُغْفِرُ اللَّهُ لَنَا وَلَحْمَكُمْ أَنْتُمُ سَلَفُنَا وَحَنَّ بِالآثَر

   Translation: Salam be to you, O people of the graves! May Allah forgive us and forgive you. You have come here before us and we are to follow you. *(Sunan-ut-Tirmiži, vol. 2, pp. 329, Hadees 1055)*
3. Du’a when putting earth into the grave

منَّهَا خَلَقْنَاهُمُّ وَفِئِهَا نُعيِّدْنَاهُمُّ وَمِنَّهَا نَحْرِجْصُمُّ ثَارَةً أَخَرَى

Translation: We created you from the earth. And will take you back into it. And will raise you again from it.

(Al-Fatawa Al-Hindiyyah, vol. 1, pp. 166)

4. Du’a for entering the restroom

اللَّهُمَّ إِنِّي آمَنْتُ بِنَكَرْبَةَ مُنَّ النِّعْمَةِ وَالْخَوبَائِثِ

Translation: O Allah I seek Your refuge from the impure male and female genies. (Sahih Bukhari, pp. 195, vol. 4, Hadees 6322)

Since vile Jinns are present in the toilets, this Du’a should be recited. (Mirat-ul Manajih, pp. 259, vol. 1)

5. Du’a for leaving the restroom

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَلَى الْأَذَادِ وَعَاصِمَاتِ

Translation: Gratitude to Allah Who has taken away discomfort from me and granted me relief.

(Musannaf Ibn Abi Shaybah, vol. 7, pp. 149, Hadees 2)

6. Du’a for protection from Satan

لَآ إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَهُ الْكُرْشَةُ لَهُ الْحُمَلُ وَلَهُ الْحَمْدُ وَهُوَ أَلْبَاسُ كُلِّ شَيْءٍ قَدِيرٌ

There is no worthy of worship except Allah. He is only one. Who has no partner. For Him is the kingdom and for Him is the praise and He is on everything powerful.
Chapter 5: Supplications, Sunnahs and Manners

It is reported by Sayyiduna Abu Hurayrah that the Noblest Prophet has stated, ‘Whoever recites these words 100 times in the day, this act of his is equivalent to freeing 10 slaves, 100 virtues will be written in his Book of deeds, 100 of his sins will be forgiven, these words will protect him from Satan for that day until the evening, and no one will come with a greater act than his, except one who has performed this act more than him.’

(Sahih Bukhari, pp. 402, vol. 2, Hadees 3293)

7. Du’a when putting on clothing

Translation: All praise is due to Allah (عَزَّوُجَلَّ) Who has clothed me with this (garment) and granted it to me without my strength and power.

8. Du’a when applying kohl

Translation: O Allah (عَزَّوُجَلَّ) Benefit me with listening and seeing.

(Hamara Islam, part 1, pp. 40)

9. Du’a upon seeing a Muslim laughing

Translation: May Allah (عَزَّوُجَلَّ) keep you smiling forever.

(Al-Hasan Al-Haseen, pp. 104)
10. Giving Du’a while applying fragrance

Translation: May Allah make your life fragrant.

11. Du’a to be invoked when taking Zamzam water

Translation: O Allah! I ask You for useful knowledge, and plentiful sustenance, and cure from every illness. (Al-Mustadrak, pp. 132, vol. 2, Hadees 1782)

12. Du’a when entering the Masjid

Translation: ‘O Allah! Open the doors of Your blessings upon me’ (Al-Hasan Al-Haseen, pp. 54)

13. Du’a when leaving the Masjid

Translation: With Allah’s name (I exit) and Salam and peace be upon the Noblest Prophet. (Al-Hasan Al-Haseen, pp. 54)
14. Du’a at the end of Majlis (gathering)

Sayyiduna Abdullah Bin ‘Amr Bin Aas said: Whoever recites following supplication three times when he gets up from a gathering, his guilts are erased and whoever recites in gathering held for a noble cause (i.e., goodness) then his well-being will be stamped.

Du’a is as follows:

診heticحهَاللهُ اَيَّاَيُّمَكَ مِنْ فَضْيلَكَ

‘O Allah! I ask you of Your favour’.

Translation: ‘Purity belongs to You and O Allah all the virtues are solely for You, there is no deity but You; I seek forgiveness from You and repent to You.’ *(Sunan Abi Dawood, vol. 04, pp. 347, Hadees: 4857)*

15. Du’a for entering the marketplace

诊heticحهَاللِّهَ إِنَّهُ وَحَدَّٰهُ لَا شَرَّٰهُ وَلَهُ الْحُجْرَةُ يَحْيِيُ وَيُبْلِيُ وَهُوَ حَيٌّ

لا يَتَّوَّرُ بِيَدِهِ الخَبِيرُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدَيرٌ

Translation: There is none worthy of worship except Allah. He is all alone. He has no associate. Sovereignty is for Him and all praise is due to Him. He gives life and He gives death. He is alive; He cannot die. All virtues are under His control and He has power over all things.

*(Sunan-ut-Tirmiţi, pp. 271, vol. 5, Hadees 3439)*
Allah ﷺ writes one million virtues for the reciter of this Du’a, forgives one million of his sins, raises his ranks by a million degrees and makes a house for him in Jannah. *(Mirat-ul-Manajih, pp. 39, vol. 4)*

### 16. Earn profit & prevent loss in the market

Upon entering the marketplace, recite:

بِسْمِ اللَّهِ الَّذِي إِيَّاهُ اسْتَغْلِبْتُ خَيْرًا لِهِ السُّوقَ وَخَيْرًا مَّا فِيهَا وَأَعْوَدْبِكَ مِنْ شَيْءٍ كَمَا وَشَرَّ مَا فِيهَا اللَّهُ إِيَّاهُ أَعْوَدْبِكَ أَنْ أَصِيبَ فِيهَا أَيْضًا قَبْرًا وَصَفْقَةً

**Translation:** ‘O Allah! I seek goodness from You out of whatever is in the Market and I seek refuge with You out of whatever evil is in this Market. O Allah! I seek refuge with You from this thing to commit false swearing or make a deal with loss.’


By virtue of this Du’a، إن شاء الله ﷺ, one will earn excessive profit and will suffer no loss in the Market. This Du’a has been recited by the Beloved and Blessed Prophet ﷺ. *(Jannati Zaywar, pp. 580)*

### 17. Du’a to be asked before eating

بِسْمِ اللَّهِ الَّذِي إِيَّاهُ اسْتَغْلِبْتُ خَيْرًا لِهِ السُّوقَ وَخَيْرًا مَّا فِيهَا وَأَعْوَدْبِكَ مِنْ شَيْءٍ كَمَا وَشَرَّ مَا فِيهَا اللَّهُ إِيَّاهُ أَعْوَدْبِكَ أَنْ أَصِيبَ فِيهَا أَيْضًا قَبْرًا وَصَفْقَةً

**Translation:** I begin with the name of Allah ﷺ, by the blessing of Whose name, nothing in the skies and the earth can cause harm, O the Ever-Living, O the Ever-Lasting.

*(Kanz-ul-‘Ummal, pp. 109, vol. 15, Hadees 40792)*
18. Du’a to be asked after eating

`الْحَنْدُ اِلَّهُ ادنِيَ أطَعْمَتَنا وسَقَانَا و جَهَّلَتَنا مُسْلِمِينَ`

Translation: Gratitude to Allah Who fed us and made us Muslims. (Sunan Abi Dawood, pp. 513, vol. 3, Hadees 3850)

19. If someone fed you recite this supplication

`اللَّهُمَّ أطْعِمْ مِنْ أطَعْمِينَ واسْيَقَ مِنْ سَقَانِ`

Translation: ‘O Allah! Feed him who fed me and give drink to him who provided me drink.’ (Sahih Muslim, pp. 136, Hadees 2055)

20. Du’a when looking in a mirror

`اللَّهُمَّ أَنتَ حَسَنَتَ حَلَقِينَ فَخَسِينَ حُلَقِينَ`

Translation: O Allah as You have made my physical appearance good looking; so also make my character good.

(Al-Hasan Al-Haseen, p. 102)

21. Du’a upon sneezing

`الْحَنْدُ اِلَّهُ ادنِيَ`

Translation: ‘All praise is for Allah.’

(Al-Hasan Al-Haseen, pp.103)
22. Du’a for the one who say

يَرْحَمَكَ اللَّهُ

Translation: ‘May Allah have mercy upon you.’

23. The former should give Du’a for the one who replies back

يَغْفِرْ اللَّهُ لَنَا وَلَكُمْ

Translation: May Allah ﷺ forgive us and forgive you.

(Al-Hasan Al-Haseen, pp. 103)

يَهْدِيَنَا اللَّهُ وَيُصَلِّحَ بَالَّكُمْ

Translation: ‘May Allah ﷺ guide you and rectify you.’

24. Du’a for paying off debt

آَلِلَّهَمُ أَعْفَنِي بِحَلَالَكَ عَنِّي حُرَايْمَكَ وَأَعْفَنِي بِفَضْلِكَ عَنِّي سَوَاتَكَ

Translation: O Allah ﷺ grant me lawful sustenance, protect me from the unlawful and with Your grace, make not me dependent on anyone except You. (Al-Mustadrak, pp. 230, vol. 2, Hadees 2016)

Above-mentioned Du’a is very effective panacea; if every Muslim regularly recites this Du’a once after every Salah, he will remain protected from debt and oppression. (Mirat-ul Manajih, pp. 51, vol. 4)
25. Du’a to prevent from backbiting

When you sit in a gathering and recite

\[
\text{بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَيْهِ مُحَمَّدٌ}
\]

Allah will designate an angel that will prevent you from backbiting. When you depart from that gathering and recite

\[
\text{بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَيْهِ مُحَمَّدٌ}
\]

the angel will prevent people others from backbiting against you.’ *(Al-Qaul-ul-Badi’, pp. 278)*

26. Du’a to be asked after taking Milk

\[
\text{بِسْمِ اللَّهِ}
\]

**Translation:** O Allah bestow blessings in this (milk) for us and grant us even more than this. *(Sunan Abi Dawood, pp. 476, vol. 3, Hadees 3730)*

27. Du’a for getting into a vehicle

\[
\text{بِسْمِ اللَّهِ}
\]

**Translation:** ‘I get on with the name of Allah.’ *(Al-Hasan Al-Haseen, pp. 80)*

28. Du’a to be recited after sitting comfortably into vehicle

\[
\text{بِسْمِ اللَّهِ}
\]

**Translation:** All virtues are for Allah, Purity is belong to Him Who has put this vehicle under our control and this was not within
our control (otherwise), and without doubt we are to return to our Rab. *(Sunan Abi Dawood, pp. 49, vol. 3, Hadees 2602)*

### 29. Du'a when entering the home

```
اللّهُمَّ إِنِّي أَسْتَعْلَكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْبَخْرِ.

بِسْمِ اللّهِ وَلَجْنَا وَبِسْمِ اللّهِ حَرَجْنا وَعَلَّمَنَا رَيْبَتُكُمَا.
```

Translation: O Allah, I seek from You the goodness of entering and leaving. In the name of Allah we entered, and in the name of Allah we exited, and we have put our trust in our Rab. *(Sunan Abi Dawood, pp. 421, vol. 4, Hadees 5096)*

### 30. Du'a when exiting home

```
بِسْمِ اللّهِ تَوَكَّلْتُ عَلَى اللّهِ لَا حِولَ وَلَا قُوَّةَ إِلَّا بِاللّهِ.
```

Translation: In the name of Allah, I have put my trust in Allah - capability to refrain from sins and ability to do good is (bestowed) from Allah only. *(Sunan Abi Dawood, pp. 420, vol. 4, Hadees 5090)*

### 31. Du'a before sleeping

```
اللّهُمَّ بِسْمِكَ آمَنْتُ وَ آمَنَيْنِ.
```

Translation: O Allah, with Your Name do I die and live (i.e. sleep and awaken). *(Sahih Bukhari, pp. 193, vol. 4, Hadees 6314)*
32. Du’a after waking up

الْحَنِيْدُ ِّبِنْنَّ اَلْدِينِ َاَحْيَانَا بَعْدَ مَا َأَمَاتُنَا وَإِلَيْهِ الْمُشْئُورُ

Translation: All praise is for Allah Who gave us life after death and to Him we have to return.

(Sahih Bukhari, pp. 193, vol. 4, Hadees 6314)

33. Du’a on a burn injury

أَذْهِبِ الْبَأْسُ رَبَّ الْمَنَاسِبِ اَشْفِ اَنَتَ َالْشَّافِيِّ اَلْشَّافِيِّ اَلَّذِيْ اَنَّتَ

Translation: O Rab of mankind! Relieve the agony, provide cure; You all alone is provider of cure, there is no one who can provide cure except You. (Sunan-ul-Kubra, pp. 254, vol. 6, Hadees 10864)

34. Du’a for seeking protection from snake, scorpions etc.

Recite this Du’a three times after Salat-ul-Fajr and Salat-ul-Maghrib every day, with Salat-‘Alan-Nabi once before and once after:

آَعْوَدُ بِكِلَمَاتِ ِّاللَّهِ اِلْتَّامَمَاتِ َمِنْ شَرِّ مَا هَلَقَ

Translation: I seek refuge with complete and perfect words of Allah from the evil of creatures.

(Sunan-ut-Tirmizi, vol. 5, pp. 346, Hadees 3616; Al-Mu’jam-ul-Awsat, Hadees 523)
35. Du’a to be recited in extreme danger

أَلْلَهُمَّ اسْتَعِزُّ عَلَيْهِ وَأَعْيُنِ رُواْعِيَتَيْنَا

Translation: O Allah! Veil [protect] us and replace our worry by (feelings of) security and tranquillity.

(Musnad Imam Ahmad, pp. 8, vol. 4, Hadees 10996)

36. Du’a to be recited when visiting the ailing person

1. لا بَاسَ طَهُورُ إِن شَآءَاللَّهُ

Translation: There is nothing to worry about, this illness is a means of purging you from the sins.

(Sahih Bukhari, pp. 505, vol. 2, Hadees 3616)

2. أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعُرُشِ الْعَظِيمَ أَنْ يَشْفَيْكَ

Translation: I ask One Who is Grand, Who is the owner of the Great Throne, to provide you with cure.

(Sunan Abi Dawūd, pp. 251, vol. 3, Hadees 3106)

37. Increase in sustenance

Recite بِيّاٰ مُسْبِبَ الآمَابِ 500 times, with Salat-‘Alan-Nabi eleven times before and after it, after Salat-ul-‘Isha, whilst facing the Qiblah, in the state of Wudu, and whilst bare-headed in such a place where
there is nothing between your head and the sky, even without having a cap/ hat on the head.

38. Supplication for funeral of adults (man and woman)

اللَّهُمَّ اعْفِرْ لَحَيَاتِنَا وَمُتَلَكَلَكَ وَشَاهِدَانَا وَعَائِثَانَا وَصَغِيرَانَا وَكَبِيرَانَا وَذَكَرَانَا وَأنْثَانَا ۛ اللَّهُمَّ مَسْنَ أَخْيَيْنَا مِنَّا فَأَخْيِهِمْ عَلَى الْإِسْلاَمِ ۛ وَمَسْنَ تَوَفَّيْنَا مِنَّا فَتَوَفَّهُ عَلَى الْإِسْلاَمِ

Translation: O Allah (عَزَّوَجَلَّ)! Forgive all of our living ones and all the dead ones, and all those who are present and all those who are not present, and all our young ones and all our elderly ones, and all our men and all our women. O Allah (عَزَّوَجَلَّ)! Whomever you keep alive from among us, keep him alive in Islam, and whomever of us you make die, make him die with faith.

(Sunan-ut-Tirmizi, vol.02, pp.314, Hadees: 1026)

39. Supplication for funeral of male minor

اللَّهُمَّ اجْعَلْهُ لَنَا فَرُوكَ وَاجْعَلْهُ لَنَا أَجْرًا وَذَخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشْفِعًا

Translation: O Allah (عَزَّوَجَلَّ)! Make him (this child) a precursor as a source for our salvation and timely helpful and make him our intercessor, and the one whose intercession is accepted.

(Fatawa ‘Aalamgiri, vol. 1, pp. 163)
40. Supplication for funeral of female minor

آللّهُمَّ اجعلِها لَنَا فرُقاً وَ اجعلِها لَنَا أُجْرًا وَ دَخْرًا وَ اجعلِها لَنَا شِابَعَةً وَ مُشْقِفَةً

Translation: O Allah (عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ)! Make her (this child) a precursor as a source for our salvation and timely helpful and make her our intercessor, and the one whose intercession is accepted.

(Fatawa ‘Aalamgiri, vol. 1, pp. 164)

41. Iman-e-Mufassal [faith in detail]

أَمْنُتُ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كِتَابِهِ وَ رَسُولِهِ وَ الْيَوْمِ الْآخِرِ
وَ الْقُدُرِ الْحَيَّةِ وَ شَهِدَ مِنَ اللَّهِ تَعَالَ وَ الْبَعْثَ بَعْدَ الْمَوْتِ

Translation: I believe in Allah (عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ), His Angels, His (revealed) Books, His Prophets (صَلَّى اللَّهُ عَلَيْهِمْ السَّلَامُ), the Day of Judgment and (I believe that) good or bad destiny is from Allah (عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ) and (I believe that) there will be resurrection after death.

42. Iman-e-Mujmal [concise faith]

أَمْنُتُ بِاللَّهِ كَيْبًا هُوَ أَسْبَاطَهُ وَ صَفَاتِهِ وَ قَوْلِهِ
جَيْبُهُ أَحْكَامِهِ إِلَّا رَبَّ الْيَسَانِ وَ تَصَدِّيَقُ بِالْقُلُوبِ

Translation: I solemnly declare my belief in Allah (عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ) as He is with all His names and attributes, and I have accepted (to obey) all His
commands by pledging with my tongue and testifying them with my heart.

**Six Kalimat [articles of faith]**

43. **First Kalimah: The word of purity (Tayyib)**

\[
\text{لَا إِلَٰهَ إِلَّا اللهُ مُحْتَدُّ رَسُولُ اللهُ}
\]

**Translation:** There is none worthy of worship except Allah ﷺ. Muhammad ﷺ is the Prophet of Allah ﷺ.

44. **Second Kalimah: The word of testimony (Shahadat)**

\[
	ext{أَشْهَدُ أَنَّ لَا إِلَٰهَ إِلَّا اللهُ وَحَدَّٰهُ لا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحْتَدًا عَبْدًا وَرَسُولًا}
\]

**Translation:** I testify that there is none worthy of worship except Allah ﷺ. He is all alone and He has no associate and I testify that Muhammad ﷺ is His (Distinguished) bondman and His Prophet.

45. **Third Kalimah: The word of glorification (Tamjeed)**

\[
	ext{سُبْحَانَ اللهُ وَحْدَهُ لَهُ الْكِتَابُ وَلَهُ الْحَقَّ وَهُوَ الْمَلِيْكُ الْعَزِيزُ}
\]

\[
	ext{رَحْمَةَ اللَّهِ عِبَادِهِ وَإِلَّا هُمْ بِالْبَيِّنَةِ أَعْلَمُ وَلَا عِلْمُ مَّعَهُمْ غَيْرُهُ}
\]

**Translation:** Glory be to Allah ﷺ and all praise be to Allah ﷺ and there is none worthy of worship except Allah ﷺ, and Allah ﷺ is the Greatest and there is no power to keep away from sins
and no ability to do good except from Allah عَزَّوَجَلّ, the Most High, the Most Great.

46. Fourth Kalimah: The word of oneness

لا إِلَهَ إِلَّا الَّهُ وَحَدَّٰهُ لا شَكَّ إِلَّا الَّهُ الْحَكِيمُ الْمِلَّٰلُ وَلَهُ الْجَهَّلُ وَهُوَ الْقَدِيرُ

Translation: There is none worthy of worship but Allah عَزَّوَجَلّ. He is all alone. He has no associate. All Kingdom is for Him and all praise is for Him. He gives life and He gives death. He is alive; death will never come to Him. The great and the glorified One, in His Power is goodness and He has power over everything.

47. Fifth Kalimah: The word of seeking forgiveness

أَسْتَغْفِرُ اللَّهَ مِنْ كُلِّ ذَنْبِي أَذْكُرْتُهُ عَبَدًا أَوْ حَتَّىَا سَمَّا أَوْ عَلَائِنَيْهَا وَأَعْتُنَّ إِلَيْهِ مِنْ الذَّنْبِ الَّذِيْ أَعْلَمُ وَمِنْ الذَّنْبِ الَّذِيْ لَا أَعْلَمُ إِنَّكَ أَلاَّ إِلَّا الَّهَ الْعَلِيمُ الْعَظِيمُ

Translation: O my Rab عَزَّوَجَلّ I seek forgiveness from You for all the sins I have committed knowingly or unknowingly, openly or secretly and I repent of the sins that I am aware of and the sins that I am unaware of, for You are the knower of all the Ghuyub (hidden) and
Sattaar of all the faults and forgiver of all sins, and there is no strength and power except that of Allah ﷺ, the Most High, the Most Great.

48. Sixth Kalimah: The word of refuting disbelief

الله ﷺ ﻻ آت ﻻ ﻓداك ﻣن أن ﺷريك يك ﺷيئا وانا ﺛعلم ﺑه وآستغفرك
ليذا ﻻ ﺛعلم ﺑه ﺛبث ﻋنها وتنبرك ﻣن ﺷرك والكذب والغيبة
والبدعه والفسهينه والفواني والهتاف والتهقى كلهها وآسلمك
وأقول لا إله إلإ ﷺ ﻣUNCTION Sản ﻤ نأو دو ﷺ

Translation: O Allah ﷺ, I seek Your refuge from associating anything with You knowingly, and I seek forgiveness from You for (polytheism) that I do not know. I have repented from it and I have detested disbelief, idolatry, telling lies, backbiting, bad innovations, tale-telling, indecency, accusations and all the sins. I embrace Islam and proclaim that there is none worthy of worship but Allah ﷺ, Muhammad ﷺ is the Prophet of Allah ﷺ.

Du’as to be written onto the shroud

If following Du’a is written onto the shroud of the deceased, Allah ﷺ will lift torment from him until the Day of Judgement:
Path to Piety


Whoever writes following Du’a onto a piece of paper and then places it on the chest of the deceased under the shroud will neither be tormented in the grave nor will see Munkar and Nakeer (the interrogating angels):


Madani Pearl: It is better to carve out a niche in the grave at the head-side of the deceased towards the Qiblah and put ‘Ahd Naamah [ritual affidavit], Shajarah etc., in it.

(Bahar-e-Shariyat, pp. 848, part 4, vol. 1)
**SUNNAHS AND MANNERS**

**Sunnah and manners of doing Salam**

Dear Islamic brothers! Doing Salam is a very beautiful Sunnah of the Noblest Prophet صل الله عليه وسلم. Unfortunately, this Sunnah is likely to become extinct. Islamic brothers, when, meet, start conversation with asking health of one another, ‘good morning’, ‘good evening’ etc., and other such weird and bizarre words, which is contrary to Sunnah. While departing as well, Islamic brothers should do Salam instead of saying ‘Khuda Haafiz’, ‘Good bye’ and ‘Tata’. However, no harm, if there is ‘Salam’ followed by ‘Khuda Haafiz’.

Listed below are some Sunnah and etiquettes of doing Salam:

- The Best words for doing Salam are 
  
  ‘سلام عليكم ورحمة الله وبركاته’

  i.e., may Allah’s peace, mercy and blessing be upon you.

  *(Fatawa Razawiyyah, vol. 22, pp. 409)*

- The reply should be more than the Salam. Allah عز وجل says:

  وَإِذَا حَيَّيْتُمْ بِتَبَارَا却又* ّبَيَّنِيْهَا فَحَيْبُوا بِأَحْسَنِ مِنْهَا أَوْ رَدُّوهَا* ّبَيَّنِيْهَا فَحَيْبُوا بِأَحْسَنِ مِنْهَا أَوْ رَدُّوهَا

  *And when you are greeted with some words, greet back with words better than it or say the same words.* *(Part 5, Surah An-Nisa, verse 86)*

**The best words to the Salam are as follows**

‘And may you also be showered with peace and Allah’s mercy and blessings shower upon you.* *(Fatawa Razawiyyah, vol. 22, pp. 409)*
Doing Salam is also a blessed Sunnah of Sayyiduna Aadam ﷺ.

(Mirat-ul-Manajih, vol.6, p. 313)

Sayyiduna Abu Hurayrah ﷺ narrates the Blessed and Beloved Prophet ﷺ has stated: When Allah ﷻ created Aadam ﷺ, He instructed him to go to that group of angels sitting there and do Salam then listen carefully what they reply to you. Because that will be your Salam and the Salam of your offspring. Sayyiduna Aadam ﷺ said to the Angels: ‘السلام عليكم’ They replied: ‘السلام عليكم ورحمة الله’ they spoke additionally.

(Sahih Bukhari, vol. 4, pp. 164, Hadees 6227)

Generally, alone is supposedly known the ‘Salam’ but there are some other words as well for instance, if somebody says ‘Salam’, Salam is done and if it is replied with the same word ‘Salam’ or said ‘السلام عليكم’, or just uttered وعليكم, still, reply is done.

(Fatawa Razawiyah, vol. 16, p. 93)

Salam grows love among one another

Sayyiduna Abu Hurayrah ﷺ said, the Noblest Prophet ﷺ has stated: ‘You will not enter Jannah until you have faith and you will be true Muslim until you love one another; should I not tell you something carrying out which you will love one another. Spread out Salam amongst you.’

(Sunan Abi Dawood, vol. 4, pp. 448, Hadees 5193)

Say Salam to every Muslim whether you know him or do not know him.

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Sayyiduna ‘Abdullah Bin ‘Amr Ibn ‘Aas narrated, once a man humbly asked: ‘What is the best of Islam?’ The Noblest Prophet replied: Feed (the poor), and do Salam every one whom you know and the one whom you do not know.

_(Sahih Bukhari, Hadees 6236, vol. 4, pp. 168)_

Dear Islamic brothers! If possible, while getting on bus, visiting any hospital, entering any restaurant do Salam where you find people spending their free times and where Muslims are gathered. These two words are very light on tongue but carry enormous fruitful and beneficial.

We should develop the habit of doing Salam before starting conversation.

The Noblest Prophet has stated: ‘سَلَّمُ أَلِمَّ حُيْـٰنَ’ i.e., Salam precedes conversation. 

_(Sunan-ut-Tirmizi)_

The younger person should first do Salam to elder ones, pedestrians to sitting people, small group of people to large group of people and the rider to the pedestrian.

A younger should do Salam to the elder, the one walking to the one sitting, the smaller crowd to the bigger crowd, the one riding to the one walking on foot should be first to saying Salam.

The Blessed and Beloved Prophet has stated: ‘The rider should first do Salam to the pedestrian, the pedestrian to seating one, a small group should do Salam to a larger group and the younger one should do Salam to the elder.

_(Sahih Muslim, Hadees 216, pp. 1191)_

The person who is coming from behind should do Salam to one who is ahead of him. 

_(Al-Fatawa Al-Hindiyyah, vol. 5, p. 225)_

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When someone sends Salam, do reply in this manner: ُعَلَيْكَ وَعَلَيْهِ السَّلَامُ. i.e., Upon you too and upon him too be peace.

Sayyiduna Ghalib said: We were sitting at the door of Sayyiduna Hasan Basri, a man said: My father sent me to the Blessed court of Beloved Prophet ُصَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ and told me to give the Beloved Prophet ُصَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ my Salam. So I went to him and said: My father sends you a Salam. The Noblest Prophet ُصَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ said: ُعَلَيْكَ وَعَلَى أَبِيَّكَ السَّلَامُ i.e., upon you too and upon your father too be peace. (Sunan Abi Dawood, Hadees 5231, vol. 4, pp. 458)

The person closest to Allah ُعَزَّ وَجَلَّ is the one who precedes others in doing Salam.

Sayyiduna Abu Umamah Al-Bahili Suday Bin Ajlaan narrated, the Noblest Prophet ُصَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ has stated: ‘The person closest to Allah ُعَزَّ وَجَلَّ is the one who precedes others in doing Salam.’ (Ibid, Hadees 5197)

Sayyiduna Abu Umamah narrated, it was humbly asked the Noblest Prophet ُصَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ: Who precedes in Salam when two men meet?’ The Noblest Prophet ُصَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ replied, ‘The one who is closer to Allah ُعَزَّ وَجَلَّ.’ (Sunan-ut-Tirmizi, Hadees 2803, vol. 4, pp. 318)

Sayyiduna Anas narrated, the Blessed and Beloved Prophet ُصَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ has said: ‘O son! Do Salam when you enter your house, it will be a source of blessing for you and your family.’ (Sunan-ut-Tirmizi, Hadees 2707, vol. 4, p. 320)

When you leave your home and enter it, do Salam to the people of your household.

Sayyiduna Qatadah narrated, the Beloved Prophet ُصَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ has stated: ‘When you enter your home do Salam
and leave your house with doing Salam’ *(Mishkat-ul-Masabih, Hadees 4651, vol. 2, pp. 165)*

Nowadays, while entering, if anybody does Salam, in the end while leaving he says ‘I am going’, ‘Khuda Haafiz’, ‘Al-Right’, ‘Bye bye’ etc., therefore, do Salam instead of using all these words as Sayyiduna Abu Hurayrah has said on the authority of Noblest Prophet : ‘When one of you arrives in a gathering, he should do Salam, if he feels the need, he should sit, when he intends to depart. He should do Salam, because the first act of Salam is not more meritorious than the second.’ *(Sunan-ut-Tirmizi, Hadees 2715, vol. 4, pp. 324)*

If some people are gathered and an individual comes, says reply from any singly person out of the gathering is sufficient and if no one out of the gathering replies then all of them will be sinners. If Salam is done to any particular person addressing him then he will have to reply. Reply of others would not suffice. *(Bahar-e-Shari’at, vol. 16, pp. 460)*

Sayyiduna ‘Ali narrated: ‘When anybody do Salam while passing and one person out of sitting people replies, it will suffice on behalf of all of them.’ *(Sunan Abi Dawood, Hadees 5210, vol. 4, pp. 452)*

By saying you gain 10 virtues, by saying you gain 20 virtues, and by saying you gain 30 virtues. Sayyiduna ‘Imran Bin Haseen narrated, a man came to the blessed court of Beloved Prophet and said, the Noblest Prophet replied, ‘10 virtues have been written.’ Another man came in and said, ‘The Noblest Prophet replied to his
Salam, the man sat down too. Then the Holy Prophet ﷺ said, ‘20 virtues have been written.’ Then another man came in the blessed court of Beloved Rasool ﷺ and said, ‘30 virtues have been written.’

The Noblest Prophet ﷺ replied to the Salam and said, ‘30 virtues have been written.’

(Sunan-ut-Tirmizi, Hadees 2698, vol. 4, pp. 315)

Do not say Salam to those who are asleep rather do Salam to those who are wake up.

Sayyiduna Miqdad ﷺ narrated, when the Beloved Prophet ﷺ would come during the night, would do Salam. He would not wake up those in sleep, rather he would do Salam to those who would awake. So one day the Noblest Prophet ﷺ came and said Salam as he used to do. (Sahih Muslim, Hadees 2055, pp. 1136)

Jalwah-e-yar idhar bhi koi phayra tayra!
Hasratayn aath pahar takti hayn rasta tayra

Instead of tongue, Salam should not be done by the gestures of fingers and palm of the hand. (Bahar-e-Shari’at, vol. 16, p. 92)

Sayyiduna ‘Amr Bin Shu’ayb narrated on the authority of his father, the Noblest Prophet ﷺ has stated: ‘He is not one of us who imitates others. Do not imitate the Jews or the Christians, for the Salam of the Jews is through the gesture with the fingers and the Salam of the Christians is through the gesture with the hand.’

(Sunan-ut-Tirmizi, Hadees 2704, vol. 4, pp. 319)

There is nothing wrong if a person raises his hand while saying Salam by tongue. (Ahkam-e-Shari’at, pp. 60)
Chapter 5: Supplications, Sunnahs and Manners

Do not do Salam to a non-Muslim, if he does Salam then giving reply of his Salam is not obligatory, say only وَعَلَيْكُمْ. 

(Bahar-e-Shari’at, vol. 16, pp. 92)

Bowing and kneeling (i.e., hands touch the knees) while doing Salam is Haraam (forbidden) and bowing less than it is Makruh (abominable). (Bahar-e-Shari’at, vol. 16, pp. 90)

Unfortunately, nowadays, people usually bow down while doing Salam, however, kissing the hand of any elderly person carries no harm at all rather it is a rewardable act and it is not possible without bowing; so it is done as per need whereas for doing Salam alone, it is impermissible.

An elderly woman’s Salam should be replied loudly, but a young woman’s Salam should be replied in a very low that she can’t hear you, however, loud enough that the one who replies may listen to it. (Bahar-e-Shari’at, vol. 16, pp. 461)

When two Islamic brothers meet, they should do Salam. If a tree, wall or pillar comes between them and they meet again, they should repeat the greetings. Sayyiduna Abu Hurayrah دَجِيْنَ اللَّهِ تَعَالَ عَلَيْه搅拌 narrated The Noblest Prophet ﷺ has stated: If any of you meet his Muslim brother, should do Salam to him. If a tree, wall or rock comes between them and they meet again, they should repeat the greetings. (Sunan Abi Dawood, Hadees 5200, vol. 4, pp. 450)

It is obligatory to reply to the Salam that is written in the letters. There are two ways: one is that it is uttered by tongue and the second is in black white, since replying to the Salam immediately is obligatory and sometimes reply gets delayed, so reply to the Salam by tongue immediately. When Imam Ahmad Raza Khan ﷺ
used to read letters, he would firstly reply the *السلام عليكم* written in the letters by his tongue then would proceed to read further.

*(Bahar-e-Shari’at, vol. 16, pp. 92)*

If someone asks you to give his Salam to someone, you should do not reply the Salam, it is of no use but convey it to that person for whom it is said.

If someone sends a Salam to you:

- If, both sender and conveyer, are male then you reply in this way: َعَلَيْكَ وَعَلَيْهِ السَّلَامُ

- If both are females, reply in this way: َعَلَيْكَ وَعَلَيْهَا السَّلَامُ

- If the sender is a man and the conveyer is a woman, reply in this way: َعَلَيْكَ وَعَلَيْهَا السَّلَامُ

- If the sender is a man and the conveyer is a woman, reply in this way: َعَلَيْكَ وَعَلَيْهَا السَّلَامُ (The meaning of all these phrases are ‘Peace be on you and peace be on /him/her too’)

Upon entering the Masjid, when you see Islamic brothers reciting the Glorious Quran, making Zikr, reciting Durood or waiting for congregational prayer then do not do Salam to them as it is not the occasion of doing Salam. *(Al-Fatawa Al-Hindiyyah, vol. 5, pp. 225)*

In *Fatawa Razawiyah*, volume 2, page 399, the Imam of Ahl-e-Sunnat, Imam Ahmad Raza Khan has mentioned: Doing Salam to Zikr reciter is absolutely impermissible, if anyone does so, it is up to the reciter whether or not he replies; however, if it is likely to hurt someone then he should reply as pleasing a Muslim is greater and more important than remaining silent while doing Zikr.

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Chapter 5: Supplications, Sunnahn and Manners

If any Islamic brother is busy memorising lesson or making Islamic educational conversation or learning & teaching, do not do Salam to him. *(Bahar-e-Shari’at, vol. 16, pp. 91)*

One should not do Salam to a person who is answering the call of nature, using dry clay, having bath being naked, singing song, flying pigeons, eating food. *(Ibid, pp. 462)*

Situations, in which doing Salam is impermissible, if anybody does it, reply is not obligatory. *(Bahar-e-Shari’at, vol. 16, pp. 91)*

If Salam is done to the eating person and he does not have morsel in his mouth, he may reply. *(Ibid, pp. 461)*

It is not obligatory to reply to a beggar’s Salam. (Whereas beggar is likely to beg). *(Bahar-e-Shari’at, vol. 16, pp. 91)*

It happens quite often that elder in reply of younger’s Salam says ‘live long’, which is not a reply of Salam. *(Ibid, pp. 465)*

**Greeting Muslims: 11 Madani pearls of Salam**

Do not consider every Madani pearl listed below to be a Sunnah of the Beloved Prophet ﷺ. Besides Sunan, the sayings conveyed by our pious predecessors ﷺ are also included in them. No deed can be declared to be the ‘Sunnah of the Prophet ﷺ unless it is known for sure.

1. It is Sunnah to do Salam when meeting a Muslim.

2. Following is a summary of the text stated on page 469, volume 3 part16 of Bahar-e-Shari’at published by Maktaba-tul-Madinah: ‘While doing Salam, make intention that the wealth, honour and everything of this person is under my protection..."
and I consider it Haraam [unlawful] to have access upon anything. *(Bahar-e-Shari’at, vol. 16, pp. 102)*

3. It is a rewardable act to do Salam to Muslims many a times upon meeting them while entering and leaving room.

4. It is Sunnah to be the first in saying Salam.

5. ‘The person closest to Allah عَزَّ وَجَلَّ is the one who precedes others in greeting

6. Whoever precedes others in Salam saves him from arrogance as the Noblest Prophet صلى الله عليه وآله وسلم has stated, ‘Whoever precedes others in Salam saves himself from arrogance.

*(Shu’ab-ul-Iman, p. 433 vol. 6)*

7. Ninety virtues descend upon the one who precedes others in Salam and ten virtues descend upon the one who replies.

*(Al-Jami-us-Sagheer, Hadees 487, pp. 36)*

8. One receives 10 virtues for doing وَرَحْمَةُ اللَّهِ ّيُعَلِّمُكَمُ الْبَيِّنَاتَ if is further added, 30 if and is also added. Some people add جَبَّةُ الْجَهَمَّ and but this is incorrect way. Some wayward kinds of people even utter: Your kids are our slave etc.

Commenting on this, Imam of Ahl-us-Sunnah, Mujaddid of the Ummah, Reviver of the Sunnah, Destroyer of Bid’ah, Scholar of Sacred Law, Guide of Spirituality, Fountain of Blessing, ‘Allamah, Maulana, Al-Haj, Al-Haafiz, Al-Qaari, Ash-Shah, Imam Ahmad Raza Khan عليه رحمة الله وبركاته has stated: The minimum words for Salam are وَرَحْمَةُ اللَّهِ ّيُعَلِّمُكَمُ ْنَبِيَّ عَلِيٍّ ّيُعَلِّمُكَمُ ْبَيِّنَاتَ, and better than this ْبَيِّنَاتَ, Salam should not be more
than that. Of one does Salam in this way: \( \text{وَعَلَيْكُمُ السَّلاَمُ وَرَحْمَةُ اللهُ } \) then reply should be: \( \text{وَعَلَيْكُمُ السَّلاَمُ وَرَحْمَةُ اللهُ } \) and if Salam is done in this way: \( \text{وَعَلَيْكُمُ السَّلاَمُ وَرَحْمَةُ اللهُ } \) then reply should be \( \text{وَعَلَيْكُمُ السَّلاَمُ وَرَحْمَةُ اللهُ } \) and if Salam is done till \( \text{وَعَلَيْكُمُ السَّلاَمُ وَرَحْمَةُ اللهُ } \) then reply will also be till the \( \text{وَعَلَيْكُمُ السَّلاَمُ وَرَحْمَةُ اللهُ } \), not more than that.

(Fatawa Razawiyyah, vol. 22, pp. 409)

9. Similarly, one can earn 30 virtues by saying \( \text{وَعَلَيْكُمُ السَّلاَمُ وَرَحْمَةُ اللهُ } \) in return.

10. It is Wajib [obligatory] to reply to Salam immediately in a voice audible to the one who greeted you with Salam.

11. Learn the correct pronunciation of doing the Salam and replying the Salam. First, I will say it then you repeat after me \( \text{وَعَلَيْكُمُ السَّلاَمُ وَرَحْمَةُ اللهُ } \), now I will say the reply and you repeat it after me.

One of the principal sources of propagating Sunnahs is to travel with Madani Qafilahs of Dawat-e-Islami with the devotees of the Prophet.

To learn the Sunnah, travel in the Qafilah
To seek mercy, travel in the Qafilah
Pains will ease, travel in the Qafilah
Blessings you will reap, travel in the Qafilah

\( \text{صَلِّ اللَّهُ عَلَيْهِ الْحَمَدَ } \)

O our Beloved Allah \( \text{عَزَّوَجَلَّ } \), endow us with the blessings of Salam.
Sunnahs and manners of shaking hands and hugging

Dear Islamic brothers! When two brothers meet each other, do Salam first, then shake hands, because it is the Sunnah of the blessed companions (رضي الله تعالى عنهم) even it is also the Sunnah of Beloved Rasool (رضي الله تعالى عليه وآله وسلم). (Mirat-ul-Manajih, vol. 6, p. 355)

Sayyiduna Abul Khattab (رضي الله تعالى عنه) said I asked Sayyiduna Anas (رضي الله تعالى عنه), ‘Was [the act of] shaking hands prevalent among the blessed companions of the Prophet? He (رضي الله تعالى عليه وآله وسلم) replied, ‘Yes.’ (Sahih Bukhari, Hadees 6263, vol. 4, pp. 177)

Shaking hands with each other eliminates the hatred and exchanging of gifts cultivates loves and removes hostility. Sayyiduna Ata Khurasani (رضي الله تعالى عنه) narrated, the Noblest Prophet (رضي الله تعالى عليه وآله وسلم) has stated, ‘Shake hands with one another, this relieves hatred, exchange gifts, this will cultivate, for this will dispel hatred. (Mishkat-ul-Masabih, Hadees 4693, vol. 2, pp. 171)

Glad tiding of forgiveness and fulfilment of prayer for the people who shake hands and they are forgiven before they separate their hands

Sayyiduna Anas (رضي الله تعالى عنه) narrated, the Noblest Prophet (رضي الله تعالى عليه وآله وسلم) has stated: When two Muslims met, held each other’s hand (i.e., shook hands), it is in the Mercy and Favour of Allah (عَزَّوَجَلَّ) that He answer their prayers and they will be forgiven before they separate their hands and those people who gather and make Zikr of Allah (عَزَّوَجَلَّ) having no any other aim with them, then a proclaimer announces that stand up! You have been forgiven; your sins have been turned into good deeds.’ (Al-Musnad Imam Ahmad Hadees 12454, vol. 4, pp. 286)
With the blessings of shaking hands, sins of both Islamic brothers are forgiven. The Noblest Prophet \( \text{صل اللهُ علیهَ وسلم} \) has stated: When a Muslim meets his Muslim brother and holds his hand (i.e., shake hands) their sins fall like the leaves in a strong windstorm even if they are equal to the foam of the ocean.

(Shu’ab-ul-Iman, Hadees 8950, vol. 6, pp. 473)

Firstly, the Yemeni Islamic brothers privileged to shake hands with the Noblest Prophet \( \text{صل اللهُ علیهَ وسلم} \). Sayyiduna Anas \( \\text{رضي الله عنها} \) said when the people of Yemen came in the presence of the Beloved Prophet \( \text{صل اللهُ علیهَ وسلم} \), the Beloved Prophet \( \text{صل اللهُ علیهَ وسلم} \) said, ‘The people of Yemen have come to you and they are the first to shake hands.’ (Sunan Abi Dawood, Hadees 5213, vol. 4, pp. 453)

Shaking hands along with doing Salam completes Salam

Sayyiduna Abu Umamah \( \\text{رضي الله عنها} \) narrated, the Noblest Prophet \( \text{صل اللهُ علیهَ وسلم} \) said: ‘From the complete of visiting the ill is that one of you place his hand on his forehead’ and ask him how he is. And the complete Salam is that one shakes hand too.’

(Sunan-ut-Tirmizi, Hadees 8054, vol. 6, pp. 253)

Dear Islamic brothers! Meeting people with smiling face is from courtesy and politeness. The Blessed and Beloved Rasool \( \text{صل اللهُ علیهَ وسلم} \) has said: ‘O people! You cannot please people with your wealth but your courtesy and smiling appearance can please them’.

(Shu’ab-ul-Iman, Hadees 8054, vol. 6, pp. 253)

Hugging others on the happy occasions is a Sunnah.

(Mirat-ul-Manajih, vol. 6, pp. 253)

Sayyidatuna Aaishah Siddiqah \( \\text{رضي الله عنها} \) says, ‘Zayd Bin Haaris \( \\text{رضي الله عنها} \) came to Madinah and the Beloved Prophet \( \text{صل اللهُ علیهَ وسلم} \)
was in my house. Sayyiduna Zayd came to my house and knocked on the door. The Holiest Prophet went, dragging his garment, hugged him and kissed him.

(Sunan-ut-Tirmizi, Hadees 2741, vol. 4, pp. 335)

The Blessed and Beloved Rasool called Sayyiduna Abu Zar Ghifari. When he came, the Noblest Prophet hugged him. Sayyiduna Ayyub Bin Basheer quoted a man who said that he asked Sayyiduna Abu Zar: Did the Beloved Prophet shake hands with you when you met him? He replied: I never met him but the Noblest Prophet would shake hand with me. (i.e., Whenever I privileged to meet him, the Noblest Prophet did shake hand). One day he sent for me when I was not at home. When I came I was informed that he had sent for me. I came to him and found him on a wooden-plank. He embraced me and that was better and better. (Sunan Abi Dawood, Hadees 2514, vol. 4, pp. 453)

When Sayyiduna Ja’far came in the court of Noblest Prophet, the Beloved Prophet also hugged him. Sayyiduna Sha’abi narrated, when the Beloved Prophet met him, he hugged him and kissed between the eyes of Ja’far Bin Abi Taalib.

(Sunan Abi Dawood, Hadees 5220, vol. 4, pp. 455)

Dear Islamic brothers! The fortunate blessed companions used to privilege to kiss the blessed hands of the Noblest Prophet. Sayyiduna Ibn ‘Umar said, we came near the Prophet and kissed his hand.

(Sunan Abi Dawood, Hadees 5223, vol. 4, pp. 456)
The blessed companions kissed the blessed hands and feet of Noblest Prophet

Sayyiduna Zaari’ narrated when the delegation of the ‘Abdul Qays tribe came in the court of the Beloved Prophet صلى الله عليه وسلم. He was also the part of the delegation that time. He said, when we returned to Madinah from our destinations, we hastily ran to the blessed court of the Beloved Prophet صلى الله عليه وسلم and we kissed the blessed hands and feet of the Noblest Prophet صلى الله عليه وسلم. (Sunan Abi Dawood, Hadith 5225, vol. 4, pp. 456)

The Great spiritual guide & mentor of Aaliyyah Chishtiyyah Sayyiduna Baba Fareeduddin Ganj Shakar رحمه الله تعالى عليه says, ‘Kissing the hands of the Shaykhs and Scholars رحمه الله تعالى عليه undoubtedly is the source of blessings in the world and the Hereafter. Someone once saw a pious man in his dream after his death and asked him, عزوجل ما فعل الله بك؟ ‘Kissing the hands of the Noblest Prophet صلى الله عليه وسلم (Israar-ul-Awliya, pp. 113)

The mercy of Allah عزوجل does not ask for a cost, Allah’s mercy tries to find a reason.

Furthermore, The Shaykh of Shaykhs Baba Fareeduddin رحمه الله تعالى عليه has said, ‘On the day of Judgment a lot of sinners will seek salvation
from the torment of Hell due to kissing the blessed hand of the pious predecessors. (Israar-ul-Awliya, pp. 113)

Also shake hands while leaving. Mufti Muhammad Amjad ‘Ali A’zami has stated, ‘The justification of this being a Sunnah has not read by me, but since shaking hands is justified by the blessed Hadees, this will be considered permissible.’

(Bahar-e-Shari’at, vol. 3, part 16, p. 471)

After every prayer (congregational prayer) people shake hands with one another is permissible. (Rad-dul-Muhtar, vol. 9, p. 682)

Hugging is called Mu’anaqah, and this is also proven from the Noblest Prophet. (Bahar-e-Shari’at, vol. 16, p. 98)

Do not hug when wearing only Tahband (wide clothing worn around waist) or wearing the loose trousers rather Kurta (long shirt) or at least one should be covered by the mantle.

(Bahar-e-Shari’at, vol. 16, p. 98)

Hugging on the occasions of Eids is permissible.

(Bahar-e-Shari’at, vol. 16, pp. 90)

Kissing the hands and feet of the Scholars is permissible.

(Bahar-e-Shari’at, vol. 16, pp. 99)

Kissing hands and feet entails cautiousness that it might bring about Fitnah (turmoil). If anybody feels lust in doing so and even kissing forehead, all such acts are impermissible. (Bahar-e-Shari’at, vol. 16, p. 98)

Kissing the hands and feet of parents is also permissible.
Standing up in respect of any practising scholar and virtuous Islamic brother is not only permissible but also a recommended act but that scholar or righteous person should not consider himself entitle to respect and if somebody does not stand in respect, it should not be regarded negatively. *(Fatawa Razawiyyah, vol. 23, pp. 719)*

**14 Madani pearls of shaking hands**

Do not consider every Madani pearl listed below to be a Sunnah of the Beloved Prophet ﷺ. Besides Sunan, the sayings conveyed by our pious predecessors ﷺ are also included in them. No deed can be declared to be the ‘Sunnah of the Prophet ﷺ’ unless it is known for sure.

1. It is Sunnah to shake using both of the hands when meeting someone, while saying Salam.

2. Say Salam upon leaving as well. You may also shake hands if you like.

3. It is the saying of our Beloved Prophet ﷺ, ‘When two Muslims shake hands upon meeting and ask each other how they are, Allah ﷺ descends hundred blessings upon them, out of which ninety-nine blessings are bestowed due to inquiring about each other’s health in the very graceful manner.* *(Mu’jam-ul-Awsat, p. 380 vol. 5 Hadees 7672)*

4. When two friends meet each other, shake hands, and recite Salat upon the Beloved Prophet ﷺ, their past and future sins are forgiven before they separate.

*(Shu’ab-ul-Iman, pp. 471, vol. 6, Hadees 8944)*
5. While shaking hands; if possible, recite the following Du’a as well after reciting Salat-ʿAlan-Nabi:

\[
\text{يَغُفِّرُ اللهُ لَنا وَلَكُمُ}
\]

May Allah forgive us and you.

6. The Du’a that two Muslims make while shaking hands will be answered and both will be forgiven before they part their hands.

(Musnad Imam Ahmad, pp. 286, vol. 4, Hadees 12454)

7. Shaking hands removes hatred and animosity.

8. The Beloved Prophet said, ‘A Muslim brother who shakes hands with another Muslim brother and there is no hatred in their heart(s) against each other, Allah will forgive their past sins before they part their hands and whoever looks at his brother with affection and does not have hatred for him in his heart, then the sins of both will be forgiven before they divert their gazes.’ (Kanz-ul-ʿUmmal, pp. 57, vol. 9, Hadees 25358)

9. You can shake hands every time you meet.

10. Shaking hand with one hand from both sides is contrary to Sunnah, shaking hands with both hands is a Sunnah.

(Rad-dul-Muhtar, vol. 9, Hadees 629)

11. Some people just touch their fingers; this is not the Sunnah either.

12. If shaking hand with any attractive lad leads to lust then it is Makruh (disapproved) to do so, even having a look at him causes same, now looking at him is also a sinful act.

(Durr-e-Mukhtar, vol. 2, pp. 98)
13. If shaking hand with any attractive lad leads to lust then it is Makruh (disapproved) to do so, even having a look at him causes same, now looking at him is also a sinful act.

(Bahar-e-Shari'at, vol. 16, pp. 115)

14. The Sunnah of shaking hands is that both the palms are empty, having no handkerchief in the hand and the palm should touch the palm. (Bahar-e-Shari'at, pp. 98 vol. 16)

One of the principal sources of propagating Sunnahs is to travel with Madani Qafilahs of Dawat-e-Islami with the devotees of the Prophet.

To learn the Sunnah, travel in the Qafilah
To seek mercy, travel in the Qafilah
Pains will ease, travel in the Qafilah
Blessings you will reap, travel in the Qafilah

O the Beloved Allah! Grant us the privilege to do Salam to every Muslim and shake hand with cheerful appearance.

Sunnahs and manners of talking

Dear Islamic brothers! In the life, we need to talk to people every time even we keep talking unnecessarily though it is very harmful, it is better to observe silence than talking unnecessarily. Therefore, in connection with the conversation of the Beloved and Blessed Rasool صلی الله علیه وآله وسلم, the excellence of Sunnah and manners of talking are delivered.
The Noblest Prophet ﷺ would speak so slow and soft way that the listener would memorise it easily. Sayyidah ‘Aaishah Siddiqah (رضي الله تعالى عنه) has stated, the Noblest Prophet ﷺ used to speak words so clearly and separately that everyone would listen and memorise it. (Al-Musnad Imam Ahmad, Hadees 26269, vol. 10, pp. 115)

Every conversation should have a useful purpose and one should speak to the people according to the level of wisdom as it is said (كِلِّمُوا النَّاسَ عَلَى قُدْرِ عِظَمَتِهِمْ) (i.e., speak to the people according to their level of intelligence.) i.e., conversation should not be made in a way that is difficult to understand for people, it should be simple, comprehensive and lucid, no difficult words to be used in order to show efficiency of knowledge upon others and they would understand a single word.

Abstain your tongue from foul conversation. Sayyiduna Uqbah Bin ‘Aamir رضي الله تعالى عنه said I asked, ‘O the Beloved Prophet ﷺ! What is the salvation? He said, ‘Keep abstaining your tongue from foul conversation.’

(Sunan-ut-Tirmizi, pp. 182, vol. 4, Hadees 2414)

Dear Islamic brothers! If we use our tongues the right way then whatever blessings we would obtain will benefit our entire body, if it does not, and abuses others etc., then whether tongue suffers or not but other physical parts will bear the brunt. Sayyiduna Abu Sa’eed Khudri رضي الله تعالى عنه has stated: When the human wakes up in the morning, his limbs say to the tongue while in the state of bowing: ‘Fear Allah ﷺ in us for we are by you (what you say,) if you are straight we will be straight and if you are crooked we will be crooked.’

(Al-Musnad Imam Ahmad, pp. 190, vol. 4, Hadees 11908)
Habit of jeering and joking, sometimes, turns worse. Sayyiduna ‘Umar Bin Abdul Aziz said, ‘Do not involve yourselves into joking and jeering, it will inculcate hatred into your hearts and the foundation of evil acts establish into the hearts.  

*(Kimiya-e-Sa’adat, vol. 2, pp. 563)*

**Silence is golden: 12 Madani pearls**

Do not consider every Madani pearl listed below to be a Sunnah of the Beloved Prophet ﷺ. Besides Sunan, the sayings conveyed by our pious predecessors are also included in them. No deed can be declared to be the ‘Sunnah of the Prophet ﷺ’ unless it is known for sure.

1. Make conversation graciously and courteously.

2. With the intention of pleasing the Muslims, talk to the elders with respect and show affection towards younger, in addition to earning reward, you will hold a respectful status before them.

3. Talking loudly as it is done in the gathering of friends is not Sunnah.

4. Whether it is a new-born baby or child of any age, with good intentions, make it your habit to talk to him with good manners. You will develop your etiquettes and the child will also learn manners.

5. During conversation, touching the concealed body parts, removing dirt from the body with fingers, passing finger into the nose and ear, keep spitting etc., are abominable acts, strongly disliked by others.
6. Listen other calmly until he finishes his discussion, interrupting someone’s conversation is not a Sunnah.

7. Do not laugh loudly ever while talking. The Beloved Prophet ﷺ never laughed loudly.

8. Excessive talking and laughing looses feelings of reverence.

9. The Beloved Prophet ﷺ said: If you see a man who has been blessed aversion to this world and who speaks little, then adopt his nearness and company, for he is blessed with wisdom.’ *(Sunan Ibn-e-Majah, pp. 422, vol. 4, Hadees 4101)*

10. The Blessed and Beloved Rasool ﷺ has stated: He who stays silent attains salvation.’ *(Sunan-ut-Tirmiżi, vol. 4, pp. 225, Hadees 2509)*

In Mirat-ul-Manajih, Hujjat-ul-Islam Sayyiduna Imam Muhammad Bin Muhammad Ghazali ﷺ has stated, ‘There are four kinds of conversations: (1) completely harmful (2) completely beneficial (3) either beneficial or harmful (4) neither harmful nor beneficial. It is necessary to abstain from the completely harmful conversation; do speak if conversation is completely beneficial. If conversation falls in third category then be cautious. It is however, better to abstain from it; one should not waste time in this type of conversation. Conversation of type four is complete waste of time. It is difficult to distinguish these conversation, therefore, silence is better.’ *(Mirat-ul-Manajih, pp. 464, vol. 6)*

11. Conversation should revolves around some useful purpose and always talk to the people according to their level of wisdom and psyche.
12. Avoid foul and indecent talking. Refrain from swearing. Remember! Swearing at a Muslim without Shar’i permission is absolutely Haraam. *(Fatawa Razawiyyah, vol. 21, pp. 127)* and Heaven is Haraam [forbidden] for a man who indulges in indecent talks. *(Kitab-us-Samt, pp. 204, vol. 7, Hadees. 325)*

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*To seek mercy, travel in the Qafilah*
*Pains will ease, travel in the Qafilah*
*Blessings you will reap, travel in the Qafilah*

O our Beloved Allah ﷺ! Bestow us with the favour of acting upon the Sunnahs and manners of talking.

**Sunnahs and manners of entering and leaving house**

Dear Islamic brothers! In a routine, we go to our house and tend to visit others, we should know the Sunnah way of entering the house, when visiting others, should we stand in front of one’s door or at the side of it? And how to seek permission to enter the house? If the permission is not granted, what should be done? What are the blessings of reciting Du’a while leaving the house? What should be recited if no body is at house? There are many Sunnahs and etiquettes of seeking permission and entering the house etc:
Do Salam when entering and leaving the house. The Noblest Prophet ﷺ said, ‘When you enter your house, say Salam to the members of your household and say Salam when you leave.’ *(Shu’ab-ul-Iman, pp. 447, vol. 6, Hadees 8845)*

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na’eeemi has stated: Some pious people have been observed that they would recite ﷺ and when they enter the house for it brings unity and sustenance.’ *(Mirat-ul-Manajih, vol. 6, pp. 9)*

Whoever enters house without taking the name of Allah ﷺ, Satan accompanies him too. Sayyiduna Jabir narrated, the Noblest Prophet ﷺ has stated: When a person enters his house and mentions the name of Allah ﷺ at the time of entering it and while eating the food, Satan says [to himself]: You have no place to spend the night and no evening meal; but when he enters without mentioning the name of Allah ﷺ, the Satan says [to himself]: You have found a place to spend the night, and when he does not mention the name of Allah ﷺ while eating food, he (Satan) says: You have found a place to spend the night and evening meal.’ *(Sahih Muslim, vol. 4, pp. 1116)*

When any fortunate person recites supplication when entering or leaving the house remains safe from every calamity. ﷺ The acts of practising Sunnah are full of blessings. Sayyiduna Abu Hurayrah ﷺ said, the Noblest Prophet ﷺ has stated: Two angels are appointed to the person when he leaves his house, when that person recites ﷺ upon that, angels say: I have adopted a straight way, when that person recites: ﷺ, upon that, angels say: ‘Now you are safe from every calamity’ When
that person recites \( تَوَكَّلْتُ عَلَيْكَ \), upon that, angels say: You need no assistance of anybody. Then his two Satans come to him, angels say: ‘Now what do you want to do with him? He has chosen the right path, saved from all the calamities, and besides the Divine assistance and he has become needless of other’s help.’

*(Sunan Ibn Majah, pp. 292, vol. 4, Hadees 3886)*

When you visit someone, first of all seek permission to enter the house and upon entering say Salam first then start conversation.

*(Bahar-e-Shari’at, vol. 16, pp. 83)*

It’s narrated by Sayyiduna Abu Musa Ash’ari that the Noble Prophet said, ‘One should seek permission thrice; if you were granted permission (enter). Otherwise, go back.’

*(Sahih Muslim, pp. 1186)*

Whoever seeks permission without doing Salam, do not grant him permission. Sayyiduna Jabir narrated the Noblest Prophet said, ‘The person that doesn’t start with a Salam, do not grant him permission.’ *(Shu’ab-ul-Iman, vol. 6, pp. 441)*

Another wisdom behind asking permission is that the person from outside does not happen to see inside the house immediately. While the person coming is saying Salam and asking permission to enter, the household manage to take the veil. Sayyiduna Sahl Bin Sa’d narrated, the Noble Prophet said, ‘The command of granting permission has been given due to eyes (because the secrets of personal life of household might reveal).

*(Sahih Muslim, pp. 1189)*
Seeking permission before entering someone’s house is Sunnah. It is better to seek permission in this way: ‘السلام عليكم’; May I come in? (Mirat-ul-Manajih, pp.346, vol. 6)

Sayyiduna Rabi Bin Haraash said, ‘A man belong to Banu Aamir told that he asked the Noblest Prophet صلى الله عليه وسلم for permission (to enter the house) when he was in the house, saying: May I enter? The Holy Prophet صلى الله عليه وسلم said to his servant: Go out to this (man) and teach him how to ask permission to enter the house, and say to him: ‘Say السلام عليكم may I enter?’ The man heard it and said: السلام عليكم! May I enter? The Holy Prophet صلى الله عليه وسلم permitted him and he entered.

(Sunan Abi Dawood, pp. 443, vol. 4)

Sayyiduna Kaldah Bin Hanbal said, ‘I came in the court of Beloved Rasool صلى الله عليه وسلم and when I entered without doing Salam, the Beloved Rasool صلى الله عليه وسلم said: Return, then say in this way: السلام عليكم; May I come in?

(Ibid, vol. 4, pp. 442, Hadees 5186)

If any person sends someone towards you for sending for you then there is no need to seek permission, he himself is a ‘Permission’. Sayyiduna Abu Hurayrah said, the Noblest Prophet صلى الله عليه وسلم has stated: When any one of you is called and messenger accompanies him then this is his permission. (Ibid, Hadees 5190)

In another narration, it is stated that sending for someone by somebody is a permission on behalf of him. (Ibid, Hadees 5189)

In order to realize others of his presence, he should clear his throat. Sayyiduna Ali said: I had two times of visiting the
Noblest Prophet ﷺ at night and during the day. If I came to him at the night, he would clear his throat for me.

(Sunan Abi Dawood, vol. 4, pp. 206)

My dear Islamic brothers! While entering other’s house and while passing the room needfully one should clear his throat so that other household realize his presence and they move around. Stand a side when there is no curtain on the door. Sayyiduna ‘Abdullah Bin Busr narrated: When the Noblest Prophet ﷺ would visit anyone and come to door, he would not face it squarely, but would face right or left side, and said: That was because there were no curtains on the both doors at that time. (Sunan Abi Dawood, vol. 4, pp. 446, Hadees 5186)

When anybody visits someone and at the door from inside if anyone inquires about him, upon that he should not say ‘Me’ as it is usually a trend of today’s life rather he should tell his name. In reply saying ‘Me’ is disapproving towards the Noblest Prophet ﷺ. (Bahar-e-Shari’at, vol. 16, pp. 83)

Sayyiduna Jabir narrated: I came to the Beloved Prophet ﷺ in order to consult him regarding my father’s debt. When I knocked on the door, he asked, ‘Who is that?’ I replied, ‘I’ He said, ‘I, I?’ He repeated it as if he disliked it. I came to the door of the Beloved Rasool ﷺ, when I knocked on the door, he asked ‘Who is that?’ I said, ‘Me.’ He replied, ‘Me who?’ So from this we see that the Noblest Prophet ﷺ didn’t like this. (Sahih Bukhari, pp. 141, vol. 4, Hadees 625)

One shouldn’t peek into other’s houses. Sayyiduna Anas has narrated, the Blessed and Beloved Rasool ﷺ was sitting in his [blessed] house, a man peeped into him, the Noblest
Prophet aimed arrow head at him, he stepped back.

*(Sunan-ut-Tirmizi, vol. 4, pp. 325)*

Similarly, on some other occasion, when the Noblest Prophet was at his dwelling place, a person peeped through a hole, upon that, the Noblest Prophet showed disapproving expression.

Sayyiduna Sahl Bin Saa’idi narrated: A man peeped through a hole into the dwelling place of the Holy Prophet, while the Noblest Prophet was scratching his head with an iron comb, said: If I had my attention towards you that you were looking (through the hole), I would have pierced your eye with it (i.e., the comb). Undoubtedly! The order of taking permission to enter has been enjoined because of the sight.

*(Sunan-ut-Tirmizi, pp. 325, vol. 4, Hadees 2717)*

Dear Islamic brothers! While refraining from peeping into other’s houses, we should keep the doors and windows of our houses closed or draw the curtains across the doors and windows which may keep us safe from being exposed. Do not criticize unnecessarily upon the arrangements which may cause of hurting the feelings of host, however, if you spot something like picture of living things, make him understand amicably, if possible, present some gift, no matter how cheap it is in price, it will develop affection. Whatever drink and meal is offered, accept it if there is no reasonable compulsion; do not show disapproving expression. It will discourage and hurt the host.
Entering and leaving home: 12 Madani pearls

Do not consider every Madani pearl listed below to be a Sunnah of the Beloved Prophet ﷺ. Besides Sunan, the sayings conveyed by our pious predecessors are also included in them. No deed can be declared to be the ‘Sunnah of the Prophet ﷺ’ unless it is known for sure.

1. When leaving the home recite this Du’a:

بِسْمِ اللّٰهِ الرَّحْمَانِ الرَّحِيمِ

Allah, in the name of, I have put my trust in Allah عزّوُجَلَّ, there is no power (to abstain from evil) or might (to do good) except by Allah.

(Sunan Abi Dawood, pp. 420, vol. 4, Hadees 5095)

بِسْمِ اللّٰهِ الرَّحْمَانِ الرَّحِيمِ

by the blessings of reciting this Du’a, you will be on the right path, safe from calamities, and Allah’s help will accompany you.

2. The Du’a of entering the home is:

بِسْمِ اللّٰهِ وَلَجَنَّا وَبِسْمِ اللّٰهِ حَرَٰجٍ وَحُبَّرَ السَّحْرَج

O Allah, I ask the goodness of coming and leaving, we enter (the home) with the name of Allah عزّوُجَلَّ and leave the home with the name of Allah عزّوُجَلَّ and we put our trust in Allah عزّوُجَلَّ, Our Rab عزّوُجَلَّ.

(Sunan Abi Dawood, pp. 420, vol. 4, Hadees 5096)
After this Du’a, say Salam to your household, then present your Salam to the Beloved Prophet صلِّ الله عَلَيْهِ وَسَلَّمَ, now recite Surah Al-Ikhlas. إنَّ شَهَادَةَ اللَّهِ وَعَزَّوُجَلَّ, there will be blessing in your sustenance and the house will be protected from domestic feuds.

3. Say Salam to the Maharim and Mahrimat (e.g. your mother, father, brother, sisters, children and wife etc.)

4. One who enters the home without saying the name of Allah صلِّ الله عَلَيْهِ وَسَلَّمَ, for example without saying يَا سَيِّدِيِّ اللَّهِ, Satan also enters along with him.

5. If you enter a house where no one is present (even in your own home) then say:

\( \text{سَلَامَ عَلَيْنا وَعَلَى عِبَادِ اللَّهِ الْمُسْلِمِينَ} \)

\( \text{Salam be upon us and the righteous servants of Allah عَزَّوُجَلَّ.} \)

The angels will reply to this Salam. (Rad-dul-Muhtar, pp. 682 vol. 9)

Or say the following:

\( \text{سَلَامَ عَلَيْكَ أَيْتَاهَا النَّبِيُّ} \)

\( O \text{ Nabi صلِّ الله عَلَيْهِ وَسَلَّمَ Salam be upon you.} \)

Since the sacred and blessed soul of the Holy Prophet صلِّ الله عَلَيْهِ وَسَلَّمَ is present in the Muslims’ houses.

(Bahar-e-Shari’at, vol. 16, pp. 566)
6. When you want to enter someone’s house say ‘السلام عليكم’ may I come in?’

7. If permission is not granted, return by all means, perhaps, due to some compulsion, householder did not grant permission.

8. When someone knocks on your door, it is Sunnah to ask as to who it is. The person knocking should say his name, for example Muhammad Ilyas. It is not Sunnah to say: ‘Madinah’, ‘It is I’, or ‘open the door’, etc.

9. Step a side after telling your name, so that your gaze might not fall inside.

10. It is forbidden to peep into other’s houses. Some people have houses below to their balconies in the opposite line. Therefore, one must be cautious while looking out from the balcony etc., as one’s gaze might not fall in other’s houses.

11. Upon visiting other’s house, do not criticize unnecessarily on the arrangements. It may hurt their feelings.

12. Upon leaving, make Du’a for the members of the household, show your gratitude towards them, do Salam and if possible give any booklet as a gift.

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*Blessings you will reap, travel in the Qafilah*
O our Beloved Allah! Privilege us to act upon the Sunnahs of entering and leaving home.

Sunnahs and manners of travelling

Dear Islamic brothers! From time to time, we need to travel even some fortunate Islamic brothers privilege to travel with Madani Qafilah. Therefore, we should also try to learn some Sunnahs and manners of travelling so that we make our journey the source of reward.

1. If possible start your journey on Thursday because it is Sunnah to start a journey on Thursday. (Ashi’a-tul-Lam’aat, pp. 161, vol. 5) Sayyiduna Ka’b Bin Malik has narrated that the Noblest Prophet started his journey for the Battle of Tabook on Thursday and He used to like start his journey on Thursday. (Sahih Bukhari, pp. 496, vol. 2)

2. If you have facilities, travel in the night, moves across early as Sayyiduna Anas narrated, the Beloved Rasool has stated. Keep travelling by night, for the earth is traversed by night.’ (Sunan Abi Dawood, pp. 40, vol. 3)

3. If there are many Islamic brothers traveling together, then appoint one their Ameer (leader). Sayyiduna Abu Hurayrah narrated, the Beloved Prophet has stated: When three men are on a journey, they should appoint one of them as their leader.’ (Sunan Abi Dawood, pp. 51-52, vol. 3)

Dear Islamic brothers! The person leading the Qafilah should be imbued with courtesy and selflessness and look after his colleague.
Islamic brothers. In case, if Islamic brothers are offended at anything or have any discord or displeasure among one another, resolve it wisely and justly. Islamic brothers should also make no mistake and leave no stone unturned in obeying their leader in accordance with Shari’ah. Keep up the high morale during the journey. Sometimes, people exhaust by the long journey which leads to difference of opinions and cause resentment and rancour. In these situations, exercise a great deal of patience and fortitude and resolve all issues and matters with affection.

Upon leaving, ask pardon for your faults from friends and family etc.; it is obligatory for those who are asked to grant pardon should forgive from the bottom of their hearts.

(Bahar-e-Shari’at, vol. 6, pp. 569)

Sayyiduna Abu Hurayrah narrated the Noblest Prophet has stated, ‘If one makes excuses to his brother, he should accept his apology whether he is right or wrong, whoever does not do so, will not approach my Hawd (heavenly fountain).’

(Al-Mustadrak, pp. 213, vol. 5)

Sayyiduna Anas narrated, the Blessed and Beloved Prophet has stated, ‘On the Day of Judgment, when the people will be standing for reckoning, one proclaimer will make this announcement, ‘Whosever owes Allah something, stand up and enter Jannah.’ (But no one will stand up.) Then the proclaimer will make announcement second time: Whosever owes Allah something, stand up. (Surprised), people will ask: ‘How can one owe Allah something?’ They will be answered, ‘Those who used to forgive others.’ The proclaimer will make announcement third time, ‘Whosever owes Allah something, stand up.’ Thus,
such and such thousands people will stand and enter Jannah without reckoning. (*Al-Mu’jam-ul-Awsat, pp. 542, vol. 1*)

If it is not Makruh (abominable) time, offer 4 Rak’aat (supererogatory) prayers (with ﷽) at home wear new clothes before embarking on a journey, those Rak’aat would guard travelling fellows and possession, then depart from your Masjid; if it is not Makruh time, offer 2 Rak’aat in the Masjid too.

Whenever we embark on a journey, we should entrust our family and possession to Allah. Allah is the best of protector

If possible one should say the following words to the family:

آَسْتَوْعَبْتُ اللَّهُ الَّذِي لا يَضيعُ وَدَائِعَةُ

‘I command you to Allah’s keeping, Whose trust is never lost.’


The Islamic brothers who travel for business should recite the following 5 Surahs

1. ﷽ ﷽
2. ﷽
3. ﷽
4. ﷽
5. ﷽

The Noblest Prophet ﷺ said to Sayyiduna Jubayr Bin Muta’am: O Jubayr! Do you want to be at ease and
prosperity with your fellows while you are in journey then recite these five Surahs:

1. قُلْ يَا بُنيَّةَ الرَّحْمَنِ الرَّحِيمِ
2. إِذَا جَاءَ نُضُرُّ اللَّهِ وَقَلَبُكَ
3. قُلْ هُوَ اللَّهُ أُحَدٌ
4. قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ
5. قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Recite every Surah with پیغمبِرِ النَّاسِ and complete it with پیغمبِرِ النَّاسِ (In this way, پیغمبِرِ النَّاسِ will be recited 6 times with these 5 Surahs) Sayyiduna Jubayr said: I started reciting and I remained the most prosperous and easiest amongst all my travelling fellows.

(Kanz-ul-‘Ummal, vol. 6, p. 3140)

While traveling in a bus, train, etc. recite:

پیغمبِرِ النَّاسِ Allah أَعَزَّ وَجَلَّ سَبْحَانِ اللَّهِ لَّا إِلَهَ إِلَّا الَّهُ

سَبْحَانُ الَّذِي خَلَقَنَا هَذَا وَمَا كُنَّا مُقَرَّبِينَ وَإِنَا لِلَّهِ رَابِعَتُونَ

Purity is to Him, Who has given this ride in our control, and we did not have the strength for it. And indeed we have to return to our Lord. (Fatawa Razawiyyah, vol. 10, pp. 728)
While getting on a boat recite this Du’a, إن شاء الله عز وجل you will be protected from drowning:


du'a

Upon Allah’s name is its movement and its stopping; indeed my Lord is surely Oft Forgiving, Most Merciful.

(Fatawa Razawiyyah, pp. 729)

Keep reciting three times each and recite once.

My dear Islamic brothers! Whenever you travel, keep reciting Zikr or keep making individual efforts keeping this great mission in our view that ‘I must strive to reform myself and people of the whole world’. Angel will protect us all the way long during our journey if we keep making Zikr and if we keep listening to music or cutting jokes, Satan will join us as the Noblest Prophet has stated: Whoever pays his attention towards Allah and remains engaged in the remembrance of Allah, Allah appoints an angel for him and whoever remains engaged in idle talks and indecent poetry, Allah designates a Satan upon him.

(Al-Hasan Al-Haseen, pp. 83)

Reward of traveling in the way of Allah

Sayyiduna Abu Umamah narrated the Noblest Prophet has stated: The smoke from the fire of Hell will not reach that face which is smeared with dust and hellfire will not reach that feet which are smeared with dust.

(Al-Mu’jam-ul-Kabeer, vol. 8, pp. 96, Hadees 7482)
Whenever travel with Qafilah always alight on same place because Sayyiduna Abu Sa’labah has stated when people disperse when they alight on destination. The Noble Prophet: Your act of dispersing is from Satan.’ After that, blessed companions would alight altogether. (Sunan Abi Dawood vol. 3, pp. 58)

During the journey, if any needy person meets, he should be helped. This act will carry more, sometimes, traveller himself becomes needy and still when he helps others then who can imagine his reward? Sayyiduna Abu Sa’eed Khudri narrated, ‘We were accompanying the Noblest Prophet, when a person came on his riding and began to roam around us. The Noblest Prophet has stated, ‘Whoever has a spare riding should give to that one who does not have, whoever has additional possession should give to that one who does not have even we realized that no one amongst us had any right on his additional possession. (Sunan Abi Dawood, vol. 2, pp. 175)

We should say (Allah is great) when going up the stairs and say (Glory be to Allah) when coming down.

Sayyiduna Jabir Ibn ‘Abdullah said: When we ascend a place we would say ‘ and when we descend a place we would say . (Sahih Bukhari, vol. 2, pp. 307)

Travellers should not show negligence towards Du’a when they are on a journey because his Du’a is accepted even until he reaches his house, similarly Du’a of oppressed person and Du’a of parents in their children’s favour are answered.

Sayyiduna Abu Hurayrah said, the Noblest Prophet has stated: Three supplications are accepted, there is
no doubt in them (about them being accepted): The supplication of
the oppressed, the supplication of the traveller, and the supplication
of his father against his son. *(Sunan-ut-Tirmizi, vol. Ad-Da’waat, p. 280)*

When alighting at station, recite following Du’a,

\[
\text{ِّنَّا} \\
\text{َوَ} \\
\text{ِنَّا} \\
\text{ِّنَّا} \\
\]  

it will save from every kind of loss:

\[
\text{أَعُوْدُ} \\
\text{ُّنِّكَمُّهُ} \\
\text{نِّزُلَتَ} \\
\text{َمِنَ شَرٍّ مَا خَلَقَ}.
\]

‘I seek refuge with the words of Allah from the evil that
created by Him.’

*(Kanz-ul-‘Ummal, vol. 6, pp. 301)*

When scared of an enemy recite Surah Li-Eelaaf. ِّنَّا شَا: لِلَّهِ عَزَّوَجَلَّ you
will be safeguarded from every evil. *(Al-Hasan Al-Haseen, pp. 80)*

When help is required in any trouble, it is stated in the blessed
Hadees: Proclaim three time in this way: ‘أَعِينُونِيِّ ِّيَا عَبْدَ ِّاللَّهُ ‘O the
bondsmen of Allah! Help me’. *(Ibid)*

When returning from the journey it is blessed Sunnah to bring a
gift for the family. The Noblest Prophet ِّنَّا شَا: لِلَّهِ عَزَّوَجَلَّ has stated,
‘When one returns from the journey, he should bring some gifts
even though they are stone in his lap. *(Kanz-ul-‘Ummal, vol. 6, p. 301)*

Upon returning, it is Sunnah to offer two Rak’aat supererogatory
prayer in your Masjid. Sayyiduna Ka’b Bin Maalik ِّنَّا شَا: لِلَّهِ عَزَّوَجَلَّ narrated: Whenever the Noblest Prophet ِّنَّا شَا: لِلَّهِ عَزَّوَجَلَّ would
return from a journey, he would enter the Masjid and offer two
Rak’aat (supererogatory prayer) before sitting there (in Masjid).

*(Sahih Bukhari, vol. 2, pp. 336)*
Dear Islamic brothers! Keep yourselves associate with the Madani environment of Dawat-e-Islami for becoming virtuous, keep practising Madani In’amaat, attend weekly congregation, offering that Salah with Takbeer Aula after which weekly congregation start and keep staying there till the end of congregation.

Each and every Islamic brother, for the training of Sunnah, should travel in Madani Qafilah at least for 12 months in his lifetime and at least 30 days consecutively in every 12 months; moreover, at least 3 days in a month.

O our Beloved Allah! Whenever we embark on a journey, privilege us to travel according to Sunnah and privilege us to embark on the travel of Haramayn Sharifayn, furthermore, privilege us to travel with the Madani Qafilah with the devotees of Rasool.

**QAFILAY MAYN CHALO**


*Lootnay rahmatayn, Qafilay mayn chalo*  
Seekhnay Sunnatayn, Qafilay mayn chalo  
Chaho ger barakatayn, Qafilay mayn chalo  
Pao gey ‘azmatayn, Qafilay mayn chalo  
Haun gi hal mushkilayn, Qafilay mayn chalo  
Door haun aafatayn, Qafilay mayn chalo  
*Taybah ki justuju, Hajj ki ger aarzu*  
Hay bata doon tumhayn, Qafilay mayn chalo*
Ger Madinay ka gham, chahiye chashm-e-nam
Laynay yeh na’matayn, Qafilay mayn chalo

Aankh bay-noor hay, dil bhi ranjoor hay
Khatm haun gerdishayn, Qafilay mayn chalo

Awliya-e-Kiraam, in ka fayzan-e-‘aam
Lootnay sab chalayn, Qafilay mayn chalo

Awliya ka karam, tum pay ho la-jaram
Mil kay sab chal parayn, Qafilay mayn chalo

Maa" jo beemar ho, qarz ka baar ho
Ranj-o-gham mat karayn, Qafilay mayn chalo

Rab kay dar per jhukayn, iltijayain karayn
Bab-e-rahmat khulayn, Qafilay mayn chalo

Dil ki kaalak dhulay, marz-e-‘isyan talay
Aao sab chal parayn, Qafilay mayn chalo

Qarz hoga ada, aa kay mango Du’a
Pao gey barakatayn, Qafilay mayn chalo

Dukh ka darmaan milay, aayain gey din bhalay
Khatm haun gerdishayn, Qafilay mayn chalo

Gham kay baadal chatayn aur khushiyan milayn
Dil ki kaliyan khilayn, Qafilay mayn chalo

Ho qawi haafizah, theek ho haazimah
Kaam saaray banayn, Qafilay mayn chalo

‘Ilm haasil karo, jahl zaa’il karo
Pao gey rif’atayn, Qafilay mayn chalo

Tum qarzdar ho ya kay beemar ho
Chaho ger rahatayn, Qafilay mayn chalo
Chapter 5: Supplications, Sunnahs and Manners

Gercheh haun germiyan ya kay haun sardiyan
Chahay haun baarishayn, Qafilay mayn chalo

Koondayn ger bijliyan ya chalayn aandhiyan
Chahay awlay parayn, Qafilay mayn chalo

Baarah maah kay liye, tees din kay liye
Her mahinay chalayn, Qafilay mayn chalo

Ay mayray bhayio! Rat lagatay raho
Qafilay mayn chalayn, Qafilay mayn chalo

Phone per baat ho ya mulaqat ho
Sab say kehtay rahayn, Qafilay mayn chalo

Dost kay ghar pay haun ya kay dafter mayn haun
Sab say kehtay rahayn, Qafilay mayn chalo

Dars dayn ya sunayn ya Bayan jo karayn
Ba’d a’laan karayn, Qafilay mayn chalo

‘Aashiqan-e-Rasool, in say rahmat kay phool
Aao laynay chalayn, Qafilay mayn chalo

‘Aashiqan-e-Rasool aaye laynay Du’a
Aao mil ker chalayn, Qafilay mayn chalo

‘Aashiqan-e-Rasool aaye hayn, Marhaba
Khayr-khuwahi karayn, Qafilay mayn chalo

‘Aashiqan-e-Rasool layain jab Qafilah
Khayr-khuwahi karayn, Qafilay mayn chalo

Khana lay ker chalayn, thanda sharbat bhi layn
Khayr-khuwahi karayn, Qafilay mayn chalo

Un pay ho rahmatayn, Qafilay ka sunayn
Khayr-khuwahi karayn, Qafilay mayn chalo
**Sunnahs and manners of applying kohl**

Dear Islamic brothers! Applying kohl is a very beautiful Sunnah of the Beloved Prophet ﷺ. The Beloved Prophet ﷺ would apply kohl into his blessed eyes when going to sleep. Therefore, we should apply kohl before we sleep following the blessed Sunnah of Beloved Prophet ﷺ. By doing this, not only would we be rewarded for acting upon the Sunnah but also we would avail its worldly advantages.

**It is a Sunnah to apply kohl when going to sleep**

Sayyiduna ‘Abdullah Ibn ‘Abbas ﷺ narrated, the Beloved Prophet ﷺ used to apply Ismid kohl three times to each [blessed] eye. *(Sunan-ut-Tirmizi, vol. 3, pp. 294)*

My dear Islamic brothers! Through this blessed Hadees, we have learned that apply kohl when sleeping is an act of Sunnah. *(Mirat-tul-Manajih, vol. 6, pp. 180)*

So while going to sleep we should not forget to apply kohl as the useful tip of it is that it remains long in the eyes and gives benefit to the eyes by passing through the pores of the eyes.
Ismid kohl is best

It is a narration mentioned in Sunan Ibn Majah: ‘The best kohl among all is Ismid as it strengthens the eyesight and grows the eyelashes.’ *(Sunan Ibn Majah, vol. 4, pp. 115)*

Dear Islamic brothers! It is sufficient for the excellence of Ismid kohl that it is liked by the Beloved Prophet ﷺ. The Noblest Prophet ﷺ not only used it for himself but also persuade his bondsmen to do so, plus related its advantages. Therefore, if it is possible, use Ismid kohl preferably and through the blessed Hadees, we have come to know that it strengthen the eyesight and grows the eyelashes.

It is said that it is found in Isfahan. The blessed Scholar commented that it is black and produced in the eastern countries, if it is available, it is the preferable otherwise an act of Sunnah will be performed if any other kohl is used.

The method of applying kohl

It has also been stated in the blessed Hadees that the Beloved Prophet ﷺ used to apply applier of kohl to the each eye three times and mostly continued the same practice nevertheless it is stated in some other narration that he ﷺ apply it three times to the right eye and twice to the left as well as it is also mentioned in Shumaail-e-Rasool that the Noblest Prophet ﷺ used to apply it twice to each eye and then use that stick once in each eye. *(Shu’ab-ul-Iman, pp. 218-219, vol. 5)*

Therefore, we should use kohl using different ways i.e., sometimes three times to each eye, sometimes three times to the right eye and twice to left eye, sometimes twice to each eye and at the end, take the applier, put it into the container so the kohl gets onto it, and
then use that applier once on each eye. By doing this, all three Sunnah will be acted upon.

Dear Islamic brothers, the Beloved Prophet ﷺ would start every honourable action from the right hand side, so apply kohl to the right eye first and then to the left eye.

**Putting on the kohl: 4 Madani pearls**

Do not consider every Madani pearl listed below to be a Sunnah of the Beloved Prophet ﷺ. Besides Sunan, the sayings conveyed by our pious predecessors are also included in them. No deed can be declared to be the ‘Sunnah of the Prophet ﷺ’ unless it is known for sure.

In Sunan Ibn Majah, there is a narration: ‘The best kohl (Surmah) among all is Ismid as it strengthens the eyesight and grows the eyelashes.’ *(Sunan Ibn-e-Majah, p. 115 vol. 4, Hadees 3497)*

There is no harm to use the kohl made of stone whereas black kohl or lampblack (with the intention of adornment) is Makruh (disliked) for men and it is not disliked if adornment is not the motive. *(Fatawa ‘Aalamgiri, p. 359, vol. 5)*

It is Sunnah to use kohl when sleeping. *(Mirat-ul-Manajih, pp. 180, vol. 6)*

Here is the summary of the three narrated methods of using kohl.

- Sometimes apply thrice to each eye.
- Sometimes apply thrice in the right eye and twice in the left.
- Sometimes apply twice to each eye and at the last time take the applier and put it in the container then use that same applier to each eye one by one. *(Shu’ab-ul-Iman, pp. 218-219, vol. 5)*
Applying in this way would fulfil all three mentioned methods, 

Dear Islamic brothers! The Noblest Prophet صلی الله علیه وآله وسلم used to begin all good acts from the right side, so start applying kohl from the right eye followed by the left.

One of the principal sources of propagating Sunnahs is to travel on Madani Qafilahs of Dawat-e-Islami with the devotees of the Prophet.

To seek mercy, travel in the Qafilah
To learn the Sunnah, travel in the Qafilah
Pains will ease, travel in the Qafilah
Blessings you will reap, travel in the Qafilah

O our Beloved Allah صلی الله علیه وآله وسلم! Bestow us with the favour of acting upon the Sunnah of putting kohl at the time of sleeping.

‘Ajab nahin kay likha Lauh ka nazar aaye!
Jo naqsh-e-paa ka lagaoon ghubaar aankhon mayn

Sunnahs and manners of sneezing

Dear Islamic brothers! Sneezing is also an important action and there are also Sunnah and etiquettes of sneezing. Sadly Muslims are unaware of this because of being distracted from the Islamic environment. They say ‘achu achu’ loudly when they sneeze and
move on. They blow their nose irrespectively and just go on. This shouldn’t be so. We should try and learn the Sunnah and etiquettes of sneezing.

When sneezing put your head down, cover your mouth and sneeze in a low voice. Sneezing with a loud voice is foolishness.

(Bahar-e-Shari’at, part 16, pp. 103)

Sayyiduna Ubadah Bin Saamit, Shaddad Bin Aws, and Sayyiduna Wasilah narrate the Holy Prophet صل الله تعالى عليه وسلم said, ‘When someone belches or sneezes, don’t make a loud noise because it is liked by Satan that the voice be raised then.’

(Shu’ab-ul-Iman, vol. 8, pp. 32)

When someone sneezes and says ‘الحمدلله’ then the innocent angles supplicate ‘يَبَيْنِهَا اللَّهُ عَزَّوَجَلَّ’ (meaning May Allah have mercy on you).

Sayyiduna ‘Abdullah Ibn Abbas صل الله تعالى عليه وسلم narrates that the Beloved Prophet صل الله تعالى عليه وسلم has said,’ When someone sneezes and says ‘الحمدلله’ then the angles reply ‘الحمدلله زَيْنُ الْغَلَّيْينَ’ (meaning May Allah have mercy on you).

(Tabarani Awsat, vol. 2, pp. 305)

17 Madani pearls of manners of sneezing

Do not consider every Madani pearl listed below to be a Sunnah of the Beloved Prophet صل الله تعالى عليه وسلم. Besides Sunan, the sayings
conveyed by our pious predecessors are also included in them. No deed can be declared to be the ‘Sunnah of the Prophet ﷺ unless it is known for sure.

Sneezing: 17 Madani pearls

Two blessed sayings of Beloved Mustafa ﷺ

1. Allah ﷺ likes the sneeze and does not like the yawn.
   (Sahih Bukhari, pp. 163, vol. 4, Hadees 6226)

2. When one sneezes and says ﷺ, the angels say [Lord of the Universe] and if he [also] says, the angels say May Allah ﷺ have mercy upon you.
   (Al-Mu’jam-ul-Kabeer, pp. 358, vol. 11, Hadees 12284)

3. Lower your head as you sneeze and sneeze in a soft tone as it is foolishness to sneeze loudly. (Rad-dul-Muhtar, pp. 684, vol. 9)

4. One should say after sneezing. It is better to say or (It is stated in Khaza’in-ul-Irfan on page 3 with reference to Tahtavi that it is a Muakkadah [emphasized] Sunnah to praise [Hamd of] Allah ﷺ at the time of sneezing).

5. It is Wajib for the listener to say may Allah forgive us and you) or say

(Bahar-e-Shari’at, vol. 16, pp. 119)

6. Upon hearing, the person who sneezed should say (May Allah forgive us and you) or say
7. Whosoever says ﷺ after sneezing and passes his tongue over all his teeth, ﷺ he will be safe from the various dental diseases. (Mira-tul Manajih, p. 396 vol. 6)


9. The one sneezing should praise Allah (i.e. say the ﷺ) audibly so that it could be heard and answered.

   (Rad-dul-Muhtar, p. 684 vol. 9)

10. The reply [i.e. ﷺ] is Wajib [necessary] on the first sneeze, if the one sneezing says ﷺ on the second sneeze as well, it is not Wajib to reply rather it is Mustahab [desirable].

    (Fatawa ‘Aalamgiri, p. 326, vol. 5)

11. The reply is Wajib only when the one sneezing says ﷺ; if he does not say ﷺ, there is no reply.

    (Bahar-e-Shari‘at, p. 120, vol. 16)

12. You should not reply if one sneezes during the Khutbah [the Arabic sermon of Jumu’ah or Eid]. (Fatawa Qadi Khan, pp. 377, vol. 2)

13. If there are many Islamic brothers present and only a few replied to the Hamd then this is sufficient enough for all, however, it is better for everyone to reply.

   (Rad-dul-Muhtar, pp. 684, vol. 9)
14. If one sneezes on the other side of the wall and says الله الحمد لله then the one hearing it should reply. *(Rad-dul-Muhtar, pp. 684, vol. 9)*

15. If one sneezes, in Salah [prayer], he should remain silent; and if one did say the Hamd, the Salah will remain valid. If the Hamd was not said in the Salah, it should be said after the completion of the prayer. *(Fatawa ‘Aalamgiri, pp. 98, vol. 1)*

16. If you are offering Salah, meanwhile someone sneezes and you said الله الحمد لله with an intention to reply to his/her sneezing, your Salah would become invalid. *(Fatawa ‘Aalamgiri, pp. 98, vol. 1)*

17. If a non-Muslim said الله الحمد لله upon sneezing, one should reply الله يهديك يا رضوان (May Allah guide you). *(Rad-dul-Muhtar, pp. 684, vol. 9)*

**Sunnahs and manners of getting haircut, clipping nails and shaving off the armpit hair etc.**

Dear Islamic brothers! The Beloved Prophet صلى الله عليه وسلم loved cleanliness. The Noblest Prophet صلى الله عليه وسلم has stated: ‘Cleanliness is half of the faith.’

*(Sunan-ut-Tirmizi, vol. 5, pp. 308, Hadees 3530)*

Therefore, every Muslim should take good care of his physical and spiritual purity. As far as the physical cleanliness is concerned, it includes keeping one’s clothes and body along with keeping oneself clean from filth and mucus; moreover, we should keep our hair and beard tidy. Do not let nails grow too long because these get filled by mucus which reaches the stomach while eating something and as a result it poses the risk of many kind of diseases. Besides, one should also remove the hair under the armpits and below the navel. So far as the spiritual cleanliness is concerned, one should keep his inner-
self protected from the epidemics like malice, pride, arrogance, jealousy, etc. Good company is essential for attaining the purity of inner-self. Madani pearls about the physical purity are as follows:

Do following action within 40 days:

Clipping nails and shaving off the armpit hair and removing pubic hair. Sayyiduna Anas رضي الله عنه said: ‘A time limit has been prescribed for us for clipping the moustache, cutting the nails, plucking hair under the armpits, shaving the pubes, that it should not be neglected far more than forty nights’.

*(Sahih Muslim, pp. 153, Hadees 258)*

Dear Islamic brothers! We have learned that there is a time limit prescribed that is 40 days as well as taking a shower, cleansing the whole body including removing the pubic hair is Mustahab. Doing it on 15th day is also permissible but letting it to more than 40 days is Makruh. *(Bahar-e-Shari’at, vol. 3, part 16)*

If possible one should do this every Friday because it is stated in a blessed Hadees that the Beloved Prophet صلی الله علیه وآله وسلم used to get his moustache trim and clip his nails on the day of Friday, before going to perform Salah. *(Shu’ab-ul-Iman, vol. 3, pp. 24, Hadees 2763)*

Plucking armpit hair is Sunnah and shaving them is not a sin either. *(Durr-e-Mukhtar, pp. 671, vol. 9)*

Do not pluck nose hair it can lead to a disease called Akeelah (cancer or gangrene). *(Al-Fatawa Al-Hindiyyah, vol. 5, pp. 358)*

It is Makruh (abominable) to remove the hair that is on the nape of the neck. *(Ibid, pp. 35)*
i.e., it is prohibited when the hair of head is not shaved and only the nape of the neck is removed; however, when the hair of entire head is shaved then remove the hair of the nape of the neck as well.

The Blessed and Beloved Prophet ﷺ has prohibited to remove the hair of the nape of the neck except head.


Trimming the hair of eyebrows is permissible if they are grown long enough. *(Durr-e-Mukhtar, vol. 9, pp. 670)*

Making a Khat (from underneath the chin, trimming is called Khat) of beard is permissible. *(Rad-dul-Muhtar, vol. 4, pp. 671)*

Imam Ahmad Raza Khan ﷺ has mentioned in Fatawa Razawiyyah on page: 296, volume: 22: A strip of beard clog up on jaws, chin and temples beneath the sideburns and external part of it remains between ears and cheeks which causes to raise small hair on the ears, these are exempted from beard, similarly, very small hair which grow till eyes are also exempted from beard; these hair are separated from natural beard and there is no harm in removing them rather sometimes its appearance is not liked at all.


It is not impermissible to remove the hair of hands, legs and belly. *(Ibid)*

Removing hair from chest and back is not liked. *(Ibid)*

To grow the beard is the Sunnah of the Prophets ﷺ. *(Ibid)*

Shaving beard or trimming it less than a fist length is Haraam; if it gets longer than a fist length, then it can only be trimmed it as
much as to make it equal to a fist length in size. *(Durr-e-Mukhtar Rad dul Muhtar, vol. 9, pp. 671)*

There is no problem in leaving the two corners of the lips (moustache) intact. Some pious predecessors used to keep their moustache in this manner. *(Al Fatawa Al-Hindiyyah, vol. 5, pp. 358)*

Men should remove public hair with a razor etc. *(Bahar-e-Shari’at, vol. 3, part: 16, pp. 584)*

Hair removing powder is permissible for both men and women. *(Ibid)*

Start removing the pubic hair from beneath the navel. *(Ibid)*

Clipping nails and removing the hair of any part of body etc., is Makruh in a state of Janabat (when Ghusl is incumbent). *(Ibid, pp. 585)*

Islamic sisters should not throw their head hair etc. at such place which is exposed to non-Mahram. *(Bahar-e-Shari’at, vol. 03, part: 16, pp. 449)*

Four things should be buried, human blood, hair, nails and the piece of cloth that has been used for cleaning menstrual blood off. *(Durr-e-Mukhtar, vol. 9, pp. 668)*

**Clipping nails: 9 Madani pearls**

Do not consider every Madani pearl listed below to be a Sunnah of the Beloved Prophet ﷺ. Besides Sunan, the sayings conveyed by our pious predecessors are also included in them. No deed can be declared to be the ‘Sunnah of the Prophet ﷺ’ unless it is known for sure.
1. It is Mustahab [preferred] to clip nails on Friday. However, one should not wait for Friday if the nails have grown long. *(Durr-e-Mukhtar, pp. 668, vol. 9)*

Shaykh Mufti Amjad ‘Ali A’zami said, ‘It is narrated that whosoever clips his/her nails on Friday, Allah will protect him from calamities till the next Friday and for three days thereafter, that is, for 10 days. *(Mirat-ul-Manajih, pp. 212, vol. 8, Hadees 4422)*

In one narration, it is said that whosoever clips their nails on Friday, [for him] mercy will come and his sins will go [i.e., be forgiven].’ *(Durr-e-Mukhtar, Rad-dul-Muhtar, pp. 9, vol. 668; Bahar-e-Shari’at, vol. 16, pp. 225-226)*

2. The following is the summary of the prescribed method of cutting nails narrated (in the books): Begin with the index finger of the right hand and work your way towards the right towards the pinkie (smallest finger). Now, beginning with the pinkie (small finger) of the left hand and work your way towards the thumb. In the end, clip the nail of the right thumb. *(Durr-e-Mukhtar, pp. 193, vol. 1)*

3. There is no prescribed order of clipping the toe nails. It would be better to start from the smallest toe on the right foot and cut in order, including the thumb, then cut in order on the left foot beginning with the thumb. *(Durr-e-Mukhtar, pp. 670, vol. 9)*

4. It is Makruh [disliked] to clip the nails in the state of Janabat, that is, when *Ghusl* [the Purification Bath] has become obligatory on one. *(Fatawa ‘Aalamgiri)*

5. It is Makruh [disliked] to clip nails with one’s teeth; there is a fear of being inflicted with leprosy in doing so. *(Ibid)*
6. Bury the nails after clipping them; they can also be thrown away. (*Fatawa ‘Aalamgiri, pp. 308, vol. 5*)

7. It is Makruh [disliked] to throw the nails in toilet or shower as this causes illnesses. (*Fatawa ‘Aalamgiri, pp. 308, vol. 5*)

8. Do not clip nails on Wednesday as this can cause leprosy, however, if 39 days have passed since the nails have been clipped and Wednesday happens to be the 40th day, then it is Wajib [obligatory] to clip the nails as it is Makruh Tahreemi [unlawful] to wait for more than forty (40) days. (For further details, please study page 574, 685 from *Fatawa Razawiyyah*, volume 22).

9. Long nails are a seat for Satan i.e. Satan sits on the long nails. (*Ithaf-us-Sadat, pp. 653, vol. 2*)

One of the principal sources of propagating Sunnahs is to travel with Madani Qafilahs of Dawat-e-Islami with the devotees of the Prophet.

*To learn the Sunnah, travel in the Qafilah*
*To seek mercy, travel in the Qafilah*
*Pains will ease, travel in the Qafilah*
*Blessings you will reap, travel in the Qafilah*

O our Beloved Allah! Grant us to keep our outer-selves and inner-selves clean and privilege us to act upon the Sunnah related to this matter by all means.
Do dard Sunnataun ka pa-ay Shah-e-Karbala
Ummat kay dil say lazzat-e-fashion nikaal do

(Mughilan-e-Madinah, pp. 28)

Sunnah and manners of keeping Zulfayn (Sunnah hairstyle)

Dear Islamic brothers! The blessed Sunnah of Beloved and Blessed Prophet صلی الله تعالی علیه وآله وسلم is that the Noble Prophet صلی الله تعالی علیه وآله وسلم let grow full hair of his blessed head till the earlobes, sometimes till the half ears and sometimes till the earlobes and sometimes blessed hair grow long, and would reach to his blessed shoulders.

Gosh tak suntay thay faryad ab aaye ta-dosh
Kay banayn khanah-badoshon ko saharay gaysu

(Hadaiq-e-Bakhshish)

If you are willing you keep long hair till half of your ears as Sayyiduna Anas Bin Maalik ﷺ has stated: The Beloved and Blessed Prophet صلی الله تعالی علیه وآله وسلم had the blessed hair which reached till half of his blessed ears.

(Sunan-ut-Tirmizi; Ash-Shumaail, vol. 5, pp. 507, Hadees 24)

Daykho Quran mayn shab-e-qadr hay ta-matla’-e-fajr
Ya’ni nazdeek hayn ‘aariz kay woh piyaray gaysu

As hair is something which keeps growing so blessed Sahabi ﷺ narrated as he witnessed and Sayyiduna Anas ﷺ witnessed the blessed hair of Noble Prophet صلی الله تعالی علیه وآله وسلم till half of ears and if anybody witnessed longer hair who narrated them to be longer.
If you want to grow hair till the full ears as Sayyiduna Bara Bin ‘Aazib has stated: The Beloved Rasool had a medium height, there was a distance between his shoulders and his blessed hair hang down till his blessed ears. *(Shumaail Tirmizi, pp. 17, Hadees 3)*

If you want to grow hair till the shoulders as Sayyidatuna ‘Aaishah Siddiqah has stated: The Beloved Prophet had blessed hair till the little beneath of earlobes and would hang down to blessed shoulders. *(Ibid, pp. 35, Hadees 25)*

The Sunnah is to part the hair in the middle

It is stated on page 587, volume 3, part: 16 of *Bahar-e-Shari’at*, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Some people part the hair at the left and right which is against Sunnah.

22 Madani pearls of Zulfayn [Sunnah hairstyle], the hair of the head, and more

Do not consider every Madani pearl listed below to be a Sunnah of the Beloved Prophet. Besides Sunan, the sayings conveyed by our pious predecessors are also included in them. No deed can be declared to be the ‘Sunnah of the Prophet’ unless it is known for sure.

1. The Zulfayn (blessed long hair) of the Noblest Prophet would at times be the length of halfway down to the blessed ears.

2. At times, to the level of the earlobe,
3. and sometimes, would extend to kiss the blessed shoulders. 

(Ash-Shumaail, pp. 18 & 34-35)

4. From time to time, we should act upon each of these three Sunnahs. So, sometimes, we should keep our Zulfayn to the level of halfway down to the ear, sometimes to the level of the earlobe, and at times up to the shoulders.

5. The Sunnah of keeping the Zulfayn up to the shoulders is often more difficult for our Nafs, nevertheless everybody should act upon this Sunnah at least once in his life. However, care should be taken to ensure that hair does not go below the shoulders. The length of hair can be correctly seen when the hair is wet, so in the days when the hair is grown to practice this Sunnah, properly comb the hair after having a bath/shower and check that the hair is not going below the shoulders.

6. A’la Hadrat Imam Ahmad Raza Khan عليه السلام has stated, ‘Keeping hair below the shoulders [i.e. lower than the shoulder level] like women is Haraam for men.’

(Fatawa Razawiyyah, vol. 21, pp. 600)

7. Sadr-ush-Shari’ah Maulana Amjad ‘Ali عليه السلام has stated, ‘It is not permissible for a man to have long hair like women. Some people who call themselves Sufis (mystics) keep extremely long hair which runs over their chest like a snake and some of them even make their hair into ponytails or buns similar to women. This is all impermissible and against the Shari’ah. (Bahar-e Shari’at, vol. 16, pp. 230)

8. It is Haraam for a woman to shave the head.

(Fatawa Razawiyyah, pp. 664, vol. 22)
9. It is impermissible and a sin for women to cut their hair short like Christian women of this era, and this act has been cursed. Even if the husband says to do this, the ruling still applies that the woman who does so will be sinful, because the order of the mother, father, husband, etc. will not be followed if it is contrary to the Shari’ah. *(Bahar -e Shari’at, vol. 16, p. 231)*

10. Some people make a side parting in the hair either on the left or on the right; this is against the Sunnah.

11. The Sunnah is to part the hair in the centre.

*(Bahar-e Shari’at, vol. 16, pp. 231)*

12. Except for at Hajj, it is not proven that the Holy Prophet صلى الله عليه وسلم ever shaved his blessed head.

*(Fatawa Razawiyah, vol. 22, pp. 690)*

13. Keeping the hair in some of the particular and modern styles of today in which the hair is cut using scissors or machines where part of the hair is long and part of it is short, is not Sunnah.

14. The Beloved Prophet صلى الله عليه وسلم has stated, ‘Whoever has hair, he should take regard of it i.e. he should wash it, oil it and comb it.’ *(Sunan Abi Dawood, vol. 4, p. 103, Hadees 4163)*

15. Sayyiduna Ibraheem Khaleelullah ﷺ was the first to serve a feast to the guests, the first to do circumcision, the first to trim the moustache, and the first to see a white hair. He said, ‘O Lord! What is this?’ Allah علیه السلام replied, ‘O Ibraheem! This is your grandeur,’ He then said, ‘O my Lord! Increase my grandeur.’ *(Muwatta Imam Malik, vol. 2, p. 415, Hadees 1756)*

16. On page 224 of part 16 of Bahar-e-Shari’at, [the 312-page publication of Maktaba-tul-Madinah, the publishing house of Dawat-e-Islami] it is stated: The Merciful Prophet صلى الله عليه وسلم
has stated, ‘Whoever intentionally plucks a white hair, it will become a spear on the Day of Judgement, with which he will be stabbed.’ *(Kanz-ul-‘Ummal, vol. 6, p. 281, Hadees 17276)*

17. It is a Bid’ah [innovation] to shave or pluck hair around Bucchi (the few hairs which are on sides of the hair lying between the bottom lip and the chin). *(Fatawa ‘Aalamgiri, vol. 5, pp. 358)*

18. It is Makruh [disliked] to shave the hair on the neck. *(Fatawa ‘Aalamgiri, vol. 5, p. 357)* But it applies when the head is not shaved and the hair on the neck are shaved (many people do so when they have their beard neatened) but if the entire head is shaved, then along with this, the hair on the neck should also be shaved. *(Bahar-e Shari’at, vol. 16, pp. 230)*

19. There are four things about which there is a ruling that these should be buried; hair, nails, the cloth used by a woman to clean the blood of menses, and blood. *(Bahar-e Shari’at, vol. 16, pp. 231; Fatawa Aalamgiri, vol. 5, pp. 358)*

20. It is Mustahab for men to turn the white hairs of the beard and head reddish or yellowish in colour; for this purpose Mehndi [Henna] can be used.

21. One should not sleep with Henna pasted in the beard or hair. According to a Hakeem, sleeping with Henna pasted in hair causes the heat of the head to descend into the eyes, and this can be detrimental to the eyesight. This advice of the Hakeem was verified in such a way that a blind person once came to Sag-e-Madinah [the author, Ameer-e-Ahl-e-Sunnat]. He said that he was not born blind, but regrettably he once applied Henna to his hair and then went to sleep. When he awoke, he was blind.
22. The whiteness of the hairs of the moustache, the bottom lip, and the edges of the beard of those people who apply Henna can become apparent after only a few days and this is not nice to look at. Therefore, if you cannot repeatedly colour the entire beard then at least try to apply a small amount of Henna on these places where the whiteness becomes apparent.

One of the principal sources of propagating Sunnahs is to travel with Madani Qafilahs of Dawat-e-Islami with the devotees of the Prophet.

_To learn the Sunnah, travel in the Qafilah_  
_To seek mercy, travel in the Qafilah_  
_Pains will ease, travel in the Qafilah_  
_Blessings you will reap, travel in the Qafilah_

O Allah! Free all the Muslims from the mentality of growing and making others grow hair in a Sunnah-contradicting style and bless us with the mindset of growing hair in a Sunnah-conforming style!

أُمِيَّيْنِ يَجَاهُ الْنَّبِيِّ الْأَحْمَيْنِ صلى الله عليه وسلم

**Sunnah and manners of applying oil and combing hair**

Dear Islamic brothers! Our Beloved Prophet صلى الله عليه وسلم would apply oil on the blessed head and in the blessed beard and comb his blessed hair used to part his blessed hair from the middle with a hair line.
Sayyiduna Abu Hurayrah 

نَجِيِّنَ اللّهُ ثَانِيَ عُلَيَّهِ اَلْحَمِيدِ

narrated: The Noble Prophet ﷺ has stated: He who has hair should honour it (wash, apply oil and comb). *(Sunan Abi Dawood)*

19 Madani pearls of applying oil and combing

The below given every Madani pearl should not be considered as a Sunnah of the Holy Prophet ﷺ. In addition to Sunnah, these Madani pearls also include the sayings of pious predecessors ﷺ. Until and unless we are not sure, we cannot classify any act as a Sunnah of the Holy Prophet ﷺ.

1. Sayyiduna Anas 

نَجِيِّنَ اللّهُ ثَانِيَ عُلَيَّهِ اَلْحَمِيدِ

has said that the Beloved and Blessed Prophet ﷺ often used to oil the holy head and comb the blessed beard and often put the cloth over blessed head, even that cloth used to get dampened with oil.

*(Ash-Shumaail-ul-Muhammadiyyah, pp. 40)*

It comes to know that the use of ‘Sarband’1 is Sunnah, Islamic brothers should wear a small piece of cloth over their heads whenever they oil their heads, by this إن شَاءَ اللّهُ غَرَّرَ جُلُّ Themes (of Islamic style) and turban will remain protected from the oiliness to a large extent. ﷺ has been using ‘Sarband’ for many years.

2. The Holy Prophet ﷺ has said: ‘Whoever has hair, he should care about them.’ *(Sunan Abi Dawood, vol. 4, pp. 103, Hadees 4163)* i.e. he should wash them, oil and comb.

*(Ashi’a-tul-Lam’aat, vol. 3, pp. 617)*

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1 A piece of cloth put over head.
3. Sayyiduna Naafi’ has said: Sayyiduna Ibn ‘Umar used to oil twice a day.

(Musannaf Ibn Abi Shaybah, vol. 6, pp. 117)

Frequent use of oil on hair is useful especially for intellectuals as it keeps away dandruff and facilitates the brain to build strong memory.

4. The Beloved and Blessed Prophet صل الله للعالم عليه وسلم has said: ‘When one amongst you oils, he should begin with eyebrows, by this the headache goes away.

(Al-Jami’-us-Sagheer, pp. 28, Hadees 369)

5. It is stated in ‘Kanz-ul-Ummal’: Whenever our Beloved Prophet صل الله للعالم عليه وسلم used to apply oil, he would first pour oil onto left palm, then oil both eyebrows, further both eyes and then the blessed head. (Kanz-ul-Ummal, vol. 7, pp. 46, Raqm 18295)

6. It is narrated in ‘Tabarani’: The Holy Prophet صل الله للعالم عليه وسلم when oiled the blessed beard, would begin with ‘Anfaqah’ (i.e. hairs grown between lower lip and chin). (Al-Mu’jam-ul-Awsat, vol. 5, pp. 366, Hadees 7629)

7. It is Sunnah to comb beard. (Ashi’a-tul-Lam’aat, vol. 3, pp. 616)

8. It is against Sunnah to oil without reciting وَيَسْمِعُ اللَّهُ and to keep hair dry and uncombed.

10. Hujjat-ul-Islam Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali has narrated: Sayyiduna Abu Hurayrah has said: ‘Once upon a time a Satan accompanying a true Muslim met a Satan accompanying an unbeliever. The Satan accompanying unbeliever was healthy and well-dressed, however the Satan accompanying Muslim was weak, undressed and had his hair uncombed. The Satan accompanying unbeliever asked the other: Why are you so weak? He replied: I accompany a person who recites يُسْمِيُ اللّهُ الزَّجَاج while eating and drinking so I am left hungry and thirsty, he recites يُسْمِيُ اللّهُ الزَّجَاج while oiling so my hairs are left uncombed. The Satan accompanying unbeliever said: I accompany such a person who does nothing [i.e. does not recite يُسْمِيُ اللّهُ الزَّجَاج] while doing these works so I get involved with him in eating, drinking, dressing and oiling. (Ihya-ul-‘Uloom, vol. 3, pp. 45)

11. Before applying the oil, recite يُسْمِيُ اللّهُ الزَّجَاج and pour some oil onto the palm of left hand out of the bottle etc., then first oil the eyebrow of right eye, then of left eye, then eyelashes of right eye, then of left eye and then oil hair. If one oils beard, he should begin with the hairs grown between lower lip and chin.

12. When the one who uses mustard oil takes the hat or turban off, sometimes smell emanates, therefore for whom it is possible, one should apply fragrant oil onto head. An easy way to make the oil smell pleasant is to add some drops of your favourite Itr into the bottle of coconut oil and dissolve it, the oil having pleasant smell is now ready to use. Wash the hair of head and beard with soap from time to time.
13. Women must hide the hairs torn off through combing or washing, so that no stranger (i.e. the person to whom Nikah is not Haraam forever) could see them.

*(Bahar-e-Shari’at, part 16, pp. 92)*


This prohibition is (Makruh) Tanzeehi and its purpose is that the man should not busy adorning himself.

*(Bahar-e-Shari’at, part 16, pp. 235)*

Imam Manaawi عليه السلام has said: If one needs it due to a mop of hair, he can absolutely comb daily.

*(Fayd-ul-Qadeer, vol. 6, pp. 404)*

15. Here is stated a question with its answer asked to the Imam-e-Ahl-e-Sunnat, Ash-Shah Imam Ahmad Raza Khan ﷺ.

**Question:** At what time should the beard be combed?

**Answer:** There is no particular time appointed in Shari’ah to comb but the ruling is to adopt moderation, neither a man should make him look like a devil nor he should busy adorning himself.

*(Fatawa Razawiyyah, vol. 29, pp. 92, 94)*

16. Always begin with the right side while combing. Umm-ul-Mu`mineen Sayyidatuna ‘Aaishah Siddiqah عليها السلام has said: The Holy Prophet ﷺ liked to begin with the right side while doing anything even wearing shoes, combing, and attaining purity. *(Sahih Bukhari, vol. 1, pp. 81, Hadees 168)*

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1 An act which Shari’ah dislikes to be committed, although there is no punishment for the one who commits it.
A commentator of Bukhari, ‘Allamah Badruddin ‘Ayni Hanafi has written about this Hadees: These three things have been cited just as examples, however it is Mustahab\(^1\) to begin every respectable and righteous act with the right side like entering a Masjid, getting dressed, using Miswak\(^2\), wearing Surmah\(^3\), trimming nails and moustaches, shaving armpits, doing Wudu, taking Ghusl [bath], leaving toilet, etc. and the acts which are not respectable like leaving Masjid, entering toilet, blowing nose, removing trousers and dresses, it is Mustahab to begin with the left side. (‘Umda-tul-Qaari, vol. 2, pp. 476)

17. It is Mustahab to apply oil and fragrance for Salat-ul-Jumu’ah. (Bahar-e-Shari’at, vol. 1, pp. 774)

18. It is not Makruh to apply oil onto the beard and moustaches when fasting, however if one applies oil with the intention to grow beard despite he already wears a handful of beard, now it is Makruh even if he is not fasting and a degree higher if he is fasting. (Ibid, pp. 997)

19. It is impermissible and sinful to comb the hair of beard or head of the deceased. (Durr-e-Mukhtar, vol. 3, pp. 104)

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To learn the Sunnah, travel in the Qafilah
To seek mercy, travel in the Qafilah

\(^{1}\) Performing a Mustahab act is rewarding, but leaving it will not incur sin or even disliked.

\(^{2}\) A twig from a tree used for brushing teeth.

\(^{3}\) A dry collyrium put on eyes.
O our Beloved Allah ﷺ! Please bestow us the privilege of applying oil on our hair and beard and comb them as well, as per the sacred Sunnah.

Sunnahs and manners of adorning

Dear Islamic brothers! Our Beloved Prophet ﷺ had a very graceful disposition and nature and he used to take great care of cleanliness and purity. In this context, Sunnah of clipping nails, trimming moustaches, applying oil onto the head and beard have been mentioned in previous pages. Now, in this connection, Sunnah and manners of adorning are being stated so that our Islamic brothers and sisters come to know that which adornment is according to Sunnah and which adornment may plunge into the dark pitched pit of the fashion of West which leads to destruction in the world and Hereafter.

A ‘braid’, made of human hair, used by women is Haraam (forbidden) as the blessed Hadees condemns it even that woman is also cursed who fixes or attaches braid made of human hair in other woman’s head. *(Durr-e-Mukhtar)*

If braid is made of woman’s own hair, and it is fixed or attached in her head, still it is Haraam. *(Ibid)*

It is permissible for women to use threads of silk or wool that are made into braids. *(Durr-e-Mukhtar)*

Piercing nose and ear of girls is permissible. *(Durr-e-Mukhtar)*
Some people pierce the ears of boys and make him wear earing etc., which is impermissible. I.e., it is also impermissible for boys to wear earrings or have their ears pierced. *(Ibid, pp. 598)*

It is permissible for women to apply Mehndi (Henna) on hands or feet; it is impermissible to apply Mehndi (Henna) on the hands and feet of younger children (boys), there is no harm in applying Mehndi (Henna) on the hands and feet of children (girls). *(Ibid, pp. 598)*

Sayyiduna Abu Hurayrah narrated: An effeminate man (Mukhannas) who had dyed his hands and feet with Henna was brought to the Noble Prophet ﷺ. He asked: What is the matter with this man? People humbly said: ‘O the Beloved Prophet ﷺ he imitates the look of women. The Beloved Prophet ﷺ ordered: Banish him; therefore he was banished to Naqee’. *(Sunan Abi Dawood)*

Dear Islamic brothers! Have you seen that effeminate man imitated women and dyed his hands and feet with Henna, upon that, the Beloved Prophet ﷺ flew into rage and banished him. Thorough this blessed Hadees, our those Islamic brothers learn lesson who dye their hands or fingers on the occasion of wedding and celebration etc., Remember that as it is impermissible for men to imitate women, similarly, women are also prohibited to imitate men as Sayyiduna Ibn Abbas narrated: The Blessed and Beloved Prophet ﷺ cursed men who appear like women and make faces like them and women who appear like men and make faces like them. *(Al-Musnad Imam Ahmad)*

Do not wear clothing on which there are kinds of images of human and animals; neither stick stickers on your clothes bearing human or animal images and nor hung them up at homes.
Do not dress your children in clothes that bear pictures of animals or humans.

Women should adorn themselves for their husband within four walls of house, they should not go out of house being adorned as the Noble Prophet ﷺ has stated: ‘Woman is something to be concealed, for when she goes out, the Satan peeps her.’ *(Sunan-ut-Tirmizi)*

Roaming bare-headed is against the Sunnah, so, Islamic brothers should wear Imamah (Islamic turban) on their head as it is very sweet Sunnah of Blessed Rasool ﷺ. *(Bahar-e-Shari’at)*

Dear Islamic brothers! Adopt adorning which is permitted by Shari’ah and do not indulge yourselves in the fashion of western culture which incurs wrath of Allah ﻪ‫‬‫‬‫‬‫ ﷺ.

O our Beloved Allah ﻪ‫ ﷺ make us abiding of the Sunnah of Beloved Rasool ﷺ, and help us get rid of western fashion.

أَميُّنِي بِجَاهِلِي النَّجِيِّ الآمِينِ صَلّى الله تَعَالَ عَلَيْهِ وَأَلِيِّهِ وَسَلَّمُ

**Applying fragrance is a Sunnah**

Dear Islamic brothers! Our Beloved Prophet ﷺ would like fragrance very much and he ﷺ would remain fragrant all the time; he ﷺ would use fragrance a lot, so, even slaves put on fragrance with the intention of acting upon Sunnah; otherwise who may have doubt in it that the blessed body of the Beloved Prophet ﷺ would naturally be fragrant itself and the blessed sweat of the Beloved Prophet ﷺ is itself the best fragrance of the universe.
Sayyiduna Jabir Bin Samurah الجزير بن سعير has said that once the Beloved Prophet صلّى الله تعالى عليه وسلم passed his luminous hand on my face, I found it like such cool and fragrant breeze which emanates from the perfume-box of a perfume seller.

To apply nice kind of fragrance is a Sunnah

The Beloved Prophet صلّى الله تعالى عليه وسلم would like nice and excellent fragrance very much and he صلّى الله تعالى عليه وسلم would dislike unpleasant smell. He صلّى الله تعالى عليه وسلم would use nice fragrance and urge people to do the same.

Sayyiduna Anas Bin Maalik اناس بن مالك said: The Noblest Prophet صلّى الله تعالى عليه وسلم had an especial kind of fragrance which he صلّى الله تعالى عليه وسلم used to apply.

It is Sunnah to apply fragrance on head

It was the blessed habit of the Beloved Prophet صلّى الله تعالى عليه وسلم that he صلّى الله تعالى عليه وسلم would apply musk on his blessed head and beard.

Sayyidatuna ‘Aaishah Siddiqah ايشة بنت عبد المطلب said: I used to perfume the Beloved Rasool صلّى الله تعالى عليه وسلم with the best fragrance till I saw the shine of the fragrance on his blessed head and beard.

(Sahih Bukhari)

Dear Islamic brothers! It is learnt that applying fragrance onto the hair and beard is a Sunnah but take care of this thing that use only non-chemical fragrance onto the head and beard; unfortunately availability of such fragrance is difficult, now generally fragrance
are prepared with chemicals, using them on clothes is permissible but its usage on head and beard poses a risk. Air fresheners are very common nowadays and they are used in enclosed rooms and they emanate temporarily fragrance but spread the chemical substance into the air and reach lungs by inhalation and can cause harm. According to a medical research, the use of air fresheners could cause skin cancer, so, it is not an act of wisdom to take such a great risk for the fragrance of some moments. Therefore, avoid air freshener.

**To accept the gift of fragrance**

Sayyiduna Anas Bin Maalik has said that when fragrance as a gift was presented to the Beloved Prophet  he would not reject it. *(Sunan-ut-Tirmizi)*

Sayyiduna ‘Abdullah Bin ‘Umar narrated: The Noblest Prophet  has stated: ‘Three things should not be refused: (1) Pillow, (2) fragrance & oil and (3) milk.’ *(Ibid)*

Dear Islamic brothers! Things like fragrance, pillow and milk etc., are low priced items, the commentators of Hadees stated that these things are normally not that much expensive and obviously are cheap and are not a burden upon others but has probability of hurting them if not accepted as the Noblest Prophet never liked to hurt anybody so he would not refuse to receive the gift of fragrance. Therefore, we should also accept any gift or cheaper item if presented as a gift considering it Sunnah and if somebody gifts any precious item, there is no harm in accepting it but it is better to ponder over it lest it is being presented in consideration and the one who give such a precious item as a gift himself besets by crises due to it.
Men should use such fragrance which emanates pleasant smell but does not leave its colour and spots, use such as rose, pandanus, sandal-wood and such kind of colourless fragrance. The prohibition for women of this fragrance is in this case when this fragrance reaches the stranger men male people, if they use it at home and its fragrance is passing to husband, children or parents then there is no harm. *(Mirat-ul-Manajih)*

Sayyiduna Abu Hurayrah narrated, the Noblest Prophet has stated: Fragrance for men is that the fragrance of it is apparent and its colour is hidden, and fragrance for women is that, its colour is visible and its fragrance is hidden.

It is learnt that Islamic sisters should not use such fragrance which passes to strangers men. Islamic sisters should learn from the following blessed Hadees.

Sayyiduna Abu Musa Ash’ari narrated, the Holy Prophet has stated, ‘When a woman passes through a crowd, applying fragrance; she is like this, meaning she is like an adulterer.’ *(Ibid)*

**Inhaling the fragrant smoke is evident from Sunnah**

Sayyiduna Naafi’ has said that Sayyiduna ‘Abdullah Bin ‘Umar would sometime inhale the smoke of pure aloe wood (i.e. Agar) i.e. he would not mix any other thing with aloe wood and sometime he would mix camphor with aloe wood and inhale its smoke and say that the Beloved Prophet would also inhale the smoke like this.

O our Beloved Allah! Make us fortunate enough to breathe in the fragrant atmosphere and scented airs of Madinah Munawwarah for the sake of our Beloved Prophet and then make...
us fortunate to die peacefully with faith in the same fragrant atmosphere while having the privilege of seeing the Beloved Prophet \( 	ext{صلى الله تعالى عليه وسلم} \) and make us fortunate to be buried in the fragrant land of Jannat-tul-Baqi.

_Toot jaye dam Madinay mayn mayra Ya Rab Baqi’_

_Kash! Ho jaye mayassar sabz Gumbad daykh ker_

**47 Intentions of applying fragrance**

(By: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi)

The Holy Prophet \( 	ext{صلى الله تعالى عليه وسلم} \) has said: ‘The intention of a Muslim values more than his deed.’ (*Al-Mu’jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942*)

1. I will apply fragrance in order to follow the Sunnah of the Holy Prophet \( 	ext{صلى الله تعالى عليه وسلم} \).

2. I will recite \( 	ext{بِلَادَةُ النُّورِ} \) before applying the fragrance.

3. I will recite Salat-‘Alan-Nabi \( 	ext{صلى الله تعالى عليه وسلم} \) while applying the fragrance.

4. I will express gratitude by saying \( \text{أَنْحَمَدُ رَبِّ الْعَلِيمِ} \) after applying the fragrance.

5. I will please the angels, and

6. The Muslims (through the fragrance)

7. If my intellect increases by using fragrance I will use this faculty to learn Islamic rulings and various Sunan (Imam
Shaafi’i stated: Intellect increases by using fine fragrance. (Ihya-ul-’Uloom, vol. 1, pp. 244)

8. I will save the Muslims from the sin of backbiting by removing foul odour from my clothes and elsewhere (as it is backbiting to say about a Muslim whose clothes or body smells, ‘Foul odour was coming from his clothes etc.’, in his absence without the requirement of Shari’ah).

9. The following intentions can also be made in certain instances.

10. I will seek elegance [by virtue of applying fragrance] for Salah.

Fragrance can also be applied with the intention of honouring the following places/rituals/occasions etc.

11. Masjid,
12. Tahajjud,
13. Friday,
14. Monday,
15. Ramadan,
16. Eid-ul-Fitr,
17. Eid-ul-Adha,
18. The sacred night of Milad,
19. Eid-e-Milad-un-Nabi ﷺ,
20. Milad procession,
21. Night of Mi’raaj,
22. Shab-e-Bara’at,
23. Giyarhween,
24. Raza Day,
25. Dars from the Holy Quran,
26. Dars from Hadees,
28. Awraad and Wazaaf (invocations)
29. Salat-‘Alan-Nabi ﷺ
30. Study of an Islamic book,
31. Teaching of Islamic education,
32. Learning of Islamic education,
33. Writing of an Islamic ruling,
34. Writing and editing Islamic books,
35. Sunnah-inspiring Ijtima’,
36. Ijtima’ of Zikr and Na’at,
37. Recitation of the Holy Quran in congregation
38. Dars from Faizan-e-Sunnat,
39. Call to righteousness,
40. At the time of delivering a Sunnah-inspiring Bayan,
41. When visiting a scholar,
42. Mother,
43. Father,
44. Pious Muslim,
45. Murshid
46. When looking at the blessed hair of the Beloved and Blessed Prophet ﷺ.
47. When visiting a shrine.
The more good intentions one makes the more rewards one gets whereas it is an appropriate occasion for intention and intention should also be correct. If you do not remember more intentions then at least make a few intentions.

O our Beloved Allah! Privilege us to wear fragrance with good intentions and make us Sunnah abiding of Your Beloved Rasool محمد ﷺ.

Sunnahs and manners of eating

Dear Islamic brothers! Food is a very magnificent blessing of Allah عزّ وجلّ. If we eat food in accordance with the Sunnah of the Noblest Prophet محمد ﷺ, then we shall be able to reap the reward along with the satiation of the hunger. Therefore, we should make a habit of eating food according to the Sunnah. Some intentions of eating food are as under:

Wash your hands up to the wrists. Sayyiduna Anas Bin Maalik ﷺ narrated, the Noblest Prophet محمد ﷺ has stated: If anyone likes that Allah عزّ وجلّ may grant him blessing then he should make ablution when meal is served to him and he should also make ablution when it is taken away. (Sunan Ibn Majah)

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan ﷺ has stated: Ablution of eating means cleaning hands and mouth such as washing hands and rinsing mouth. (Mirat-ul-Manajih)

While eating, one can keep the left leg folded on the ground so that the thigh is on the calf and raise the right knee; or one can raise both knees with behind (i.e. buttocks) on the ground or sit with both legs folded [as in Salah i.e. thighs on calves]. (Bahar-e-Shari’at)
Take off your shoes before eating. Sayyiduna Anas Bin Maalik narrated: The Blessed and Beloved Rasool has stated: Take off the shoes while eating, for there is comfort for you. *(Mishkat)*

Recite **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** before eating. Sayyiduna Huzayfah narrated, the Noblest Prophet has stated: Satan considers that food lawful for himself on which the Name of Allah is not mentioned. *(Sahih Muslim)*

If one forgets reciting **بِسْمِ اللَّهِ** at the beginning, one should recite the following during the meal on recalling:

*Translation: I begin and end my meal with the name of Allah.*

Sayyidatuna ‘Aaishah Siddiqah narrated, the Noblest Prophet has stated: When anybody from you eats food, he should recite **بِسْمِ اللَّهِ** and if he forgets to do so in the beginning then recite **بِسْمِ اللَّهِ آلِهَةٍ وَأَجَرَةً**. *(Sunan Abi Dawood)*

Recite the following Du’a prior to eating. The reciter of this Du’a will not be harmed even by poisonous food, **إِنَّ شَاءَ اللَّهُ عَزَّ وَجَلَّ.** *(Kanz-ul-‘Ummal, pp. 109, vol. 15, Hadees 40792)*

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I begin with Allah’s name, with the blessing [Barakah] of Whose Name nothing of the earth nor the skies can cause detriment, O the One Who is ever-alive.

Eat with the right hand as the Beloved Rasool ﷺ has stated: When any one of you intends to eat (meal), he should eat with his right hand and when he (intends) to drink he should drink with his right hand, for the Satan eats with his left hand and drinks with his left hand. *(Sahih Muslim)*

Eat of the dish nearer to you as the Beloved Prophet ﷺ has stated: Every person should eat from what is in front of him. *(Sahih Bukhari)*

Sayyiduna Abu Salamah ﷺ has stated that once while eating my hand was moving here and there into the bowl (i.e., picking morsel from one place and then picking the morsel from some other place), when the Beloved Prophet saw me doing this, said: O boy! Recite بسم الله ﷺ when you eat, use right hand for eating and eat from your front side, so, after that, my way of eating had changed. *(Ibid)*

Do not find fault with food by making such comments as, ‘*It is not tasty*, ’*It is still raw*, ’*It does not have enough salt*, ’*It is too spicy*’ etc. It is because finding fault with food is Makruh and contrary to the Sunnah. If you like it, eat it, if not, leave it.

Sayyiduna Abu Hurayrah ﷺ has stated: The Beloved Prophet ﷺ never found fault with the food. If he liked it he ﷺ ate it, otherwise he did not. *(Ibid)*

Imam-e-Ahl-e-Sunnat, Maulana Shah Ahmad Raza Khan ﷺ has stated: We should not find fault in food also in our home, as it is Makruh and contrary to the Sunnah. The Blessed and Beloved
Prophet had this blessed habit that he would eat if he likes otherwise he does not. Finding faults at others’ homes is very disheartening and is a proof of greed and inconsiderateness. ‘Food lacks oil or it is void of taste’ it is fault finding and if anything is a cause of harm and it is not eaten expressing excuse of it then it would not be considered fault finding such as there is excessive chilli powder in food and it is said ‘I do not eat too much spicy food’ it is also allowed in some informal atmosphere and where host will not have to put himself into trouble, for example: There are two kinds of curries, if one carries excessive chillies then he may eat other one and if there is only one kind of curry and if he does not eat then host will have to arrange some other food for him and he will also feel embarrassed and if the host is poor then he will be in trouble, in such situation, one should have patience and eat what is available and should not expose his displeasure or trouble. (Fatawa Razawiyyah, vol. 21, pp. 652)

43 Intentions of eating


The Holy Prophet has stated: ‘The intention of a Muslim is better than his deed.’ (Al-Mu’jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

I will

1. make Wudu before, and
2. after eating food (i.e. I will wash hands and the front part of mouth and rinse it).
I will consume food to gain strength to

3. worship,

4. recite the [Holy Quran],

5. serve my parents,

6. acquire religious knowledge,

7. travel with a Madani Qafilah in order to learn Sunnah,

8. partake in the area-visit to call people towards righteousness,

9. ponder over the matters of the Hereafter and

10. earn Halal sustenance to meet my needs.

(These intentions will be beneficial only when one consumes food less than his appetite. Conversely, excessive eating only creates laziness in worship, inclination towards sin, stomach ailments and disorders).

[I will]

11. eat sitting on the floor.

12. use a dining-mat\(^1\) according to Sunnah.

13. observe veil within veil\(^2\) (with the Kurta or the shawl).

14. sit according to Sunnah.

15. recite 

16. and other Du’as prior to eating.

17. eat with three fingers.

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\(^1\) A piece of cloth etc., spread on the ground, on which food, drinks etc. are served.

\(^2\) Veil within veil is the translation of the Urdu term ‘Parday mayn Pardah’ used in the Madani environment of Dawat-e-Islami. It refers to the act of wrapping an extra shawl around dress from navel to knees. [*Translator’s Note*]
18. eat small morsels.
19. chew the food properly.
20. recite يَا زَايِدَ before eating every morsel.
21. pick up and eat the grains of food if fall on the dining-mat.
22. break every morsel of the bread above the container of curry (so that every bread crumb falls into the container).
23. lick the bones and spices etc. clean thoroughly.
24. eat less than appetite.
25. wipe the plate clean at the end with the intention of acting upon the blessed Sunnah and
26. lick the fingers clean three times.
27. (after cleaning the plate, I will) pour water into it and drink the water to earn the reward of freeing a slave.
28. not get up unnecessarily unless the dining-mat has been removed (as it is also a blessed Sunnah).
29. (after eating, I will) recite Masnoon Du’as along with Salat-‘Alan-Nabi صلى الله عليه وسلم once before and after the Du’as.
30. pick my teeth.

More intentions whilst eating with others
I will
31. not start eating before an Islamic scholar or a saint, if they are present at the dining-mat,
32. seek the blessings of the company of the Muslims,
33. please others by offering them different items such as water, squash, gourd, pieces of meat etc. from the food.
34. reap the reward of giving charity by smiling at others,
35. tell others to make the intentions of eating food,
36. tell others of the Sunnahs of eating,
37. (if I get the opportunity, I will) make others recite the Du’as prior to eating
38. and after eating,
39. leave the finer items of food such as pieces of meat etc. for others, avoiding greed and performing sacrifice. (The Holy Prophet ﷺ has stated, ‘Whosoever gives others the things that he needs himself is forgiven by Allah ﷺ.’) (Ithaf-us-Sadat-il-Muttaqin, pp. 779, vol. 9)
40. gift others floss/toothpick [so that they may pick their teeth],
41. Recite ﻓِذْﺆُّجَ ﻳَا وَاٰجَدُ aloud before consuming every morsel or two, with the intention that others may also recall and recite it.
May Allah ﷺ bestow us with the favour of eating the food in accordance with the blessed Sunnah!

The Sunnah and etiquettes of drinking water

Dear Islamic brothers! See the water before drinking; drink in three breaths (sips) with your right hand. After each sip, separate the
Sayyiduna Anas narrated, the Noblest Prophet has stated: Do not drink water in one breath like a camel. However, drink it in two or three breaths. Say when you begin to drink it and when you have drunk it, say.

(\textit{Sunan-ut-Tirmizi})

Sayyiduna Anas narrated that the Beloved Prophet used to breathe three times when drinking, and would say: It is more thirst-quenching, healthier and more wholesome.

Sayyiduna Ibn ‘Abbas narrated: The Noblest Prophet forbade taking breath or blowing into the utensil.

(\textit{Sunan Abi Dawood})

Sayyiduna Anas narrated that the Beloved Prophet prohibited drinking while standing. \textit{(Sahih Muslim)}

15 Intentions of drinking water


I will get strength to

1. worship, (2. recite the Holy Quran, (3. serve my parents,

4. acquire religious knowledge,

5. travel with a Madani Qafilah to learn Sunnahs,
6. take part in the area visit for calling people towards righteousness,

7. ponder over the matters of the afterlife and

8. earn Halal sustenance to meet my needs.

These intentions will only be useful when the water is not very cold. Very cold water from the refrigerator or water with cubes of ice in it causes diseases.

9. I will drink the water in three breaths (10. by sucking it, (11. after I have sat, (12. recited بسم الله غزورخل and (13. seen it in the light.

14. I will say أَحْمَدَ لَهُ غَزِيرَ خَلٍّ after I have drunk.

15. I will not throw away the leftover water.

6 Intentions of drinking tea

1. I will recite بسم الله before I drink tea.

2. I will refresh myself with tea and get strength for worship,

3. recitation of the Holy Quran,

4. religious writing and

5. Gain strength on Islamic studies.

6. I will say أَحْمَدَ لَهُ غَزِيرَ خَلٍّ after I have drunk.

12 Madani pearls of drinking water

The below given every Madani pearl should not be considered as a Sunnah of the Holy Prophet صل الله طعل علي و سلم. In addition to Sunnah, these Madani pearls also include the sayings of pious predecessors. Until and unless we are not sure, we cannot classify any act as a Sunnah of the Holy Prophet صل الله طعل علي و سلم.
Two blessed sayings of the Beloved Prophet ﷺ:

Do not drink water in a single breath like a camel. However, drink it in two or three breaths. Say ﻲﻠﻪ ﻲﻌﻠ سبحانه ﻲﻳﻢ when you begin to drink it and when you have drunk it, say ﺍُﺧْﻢِدُ ﻲﻠﻪ. (Sunan-ut-Tirmizi)

The Noblest Prophet ﷺ forbade taking breath or blowing into the utensil. (Sunan Abi Dawood)

Commenting on aforementioned blessed Hadiths, the famous commentator, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan ﷺ has stated: Breathing in container is an act done by animals, moreover, keep yourselves away from container when you breathe as it is sometimes poisonous (i.e. keep glass away from mouth when exhaling breath); do not blow on hot tea or milk in order to cool it down but wait a little while, when it gets little cold then drink it. (Mirat-ul-Manajih, vol. 6, pp. 88)

Nevertheless, there is no harm in blowing onto water after reciting Salat-'Alan-Nabi ﷺ with the intention of seeking cure.

Recite ﻲﻠﻪ ﻲﻌﻠ سبحانه before drinking water.

Drink in small sips by sucking the water, big sips cause liver disease.

Drink water in three breaths

Drink water with the right hand and drink in sitting position.

Taking water leftover in container after ablution is a cure of 70 diseases, it resembles Aab-e-Zam Zam; except for these two water, taking any kind of water while standing is Makruh.

Check before drinking that no harmful thing etc., is present in it.

Having finished drinking water say ﺍُﺧْﻢِدُ ﻲﻠﻪ.
Hujjat-ul-Islam Sayyiduna Imam Muhammad Bin Muhammad Ghazali has stated: Say بِسْمِ اللَّهِ رَحْمَتَ اللَّهِ عِلْمَ وَ خَبِيرًا before taking water, say ﷺ at the end of first breathe, say ﷺ at the end of second breath and say ﷺ at the end of third breathe. (Ihya-ul-‘Uloom, vol. 2, pp. 8)

Leftover clean drinking water, used by a Muslim, should not be thrown away unnecessarily; after some moments of consuming water we can notice a few drops of water gathered in the bottom of glass, we should drink them as well.

One of the principal sources of propagating Sunnahs is to travel with Madani Qafilahs of Dawat-e-Islami with the devotees of the Prophet.

**Sunan and manners of walking**

Dear Islamic brothers! The blessed life of the most Revered and Renowned Prophet ﷺ guides us in every sphere of our lives; the way of walking of Muslim also should be distinctive. Keeping your collar open, wearing chain, striding heavily and walking with arrogance is the style of haughty and stupid people. Muslims should walk in a manner that is moderate and dignified.

- Do not walk with collars open and with strut style as it is the gait of stupid and arrogant people, instead, walk with gazes lowered in a dignified manner. Sayyiduna Anas ﷺ has narrated: When the Holy Prophet ﷺ walked, he would lean a little bit forward.

- Avoid looking here and there while walking on the way and when crossing a road, look at the direction from which vehicles
are coming. If a vehicle is coming, do not run recklessly, instead, stop there, as it is more safe.

Do not look here and there on the way while walking. Walk in a gentle manner with your gazes lowered.

15 Madani pearls of walking

Do not consider every Madani pearl listed below to be a Sunnah of the Beloved Prophet صل الله تعالى عليه وسلم. Besides Sunan, the sayings conveyed by our pious predecessors ﷺ are also included in them. No deed can be declared to be the ‘Sunnah of the Prophet صل الله تعالى عليه وسلم’ unless it is known for sure.

1. Allah ﷺ has said in Surah Bani Israel, Part 15, Verse number 37:

وَلا تَنْمَشِي فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تُحْرِقِ الأَرْضَ وَلَنْ تَنْبِلْهَا اِلْجِبَالُ طُولًا

*And do not walk arrogantly on the earth; you can never split the earth, nor be as high as the mountains.*

*(Part 15, Surah Bani Israel, Verse 37)*

2. The fragrant saying of the Beloved Prophet صل الله تعالى عليه وسلم has been narrated on page 78 of Bahar-e-Shari’at, Volume 16 [the 312-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami]: A man, covered with two pieces of cloths, was walking arrogantly, with pride. The earth pulled him inside and he will continue to sink inside the earth until the Day of Judgement. *(Sahih Muslim, pp. 1156, Hadees 2088)*
3. The Beloved Prophet ﷺ sometimes used to hold the hand of his companion in his blessed hand while walking. (Mu’jam Kabeer, vol. 7, pp. 277)

One should not hold the hand of attractive lad because it is a Haraam act to hold hand, shake hand or hug any Islamic brother out of lust; as it is an act that leads to the Hellfire.

4. When the Holy Prophet ﷺ used to walk, he would lean a little bit forward as though he is descending from a height. (Shumaail-e-Tirmiži, pp. 87, Hadees 118)

5. Never walk with pride; wearing chains of gold or any other metal, with the front buttons [of the shirt] open as if to show off. This is the style of the unwise, proud, and transgressing people. It is Haraam for men to wear a gold chain in the neck. Wearing other metallic chains is also not permissible.

6. If there is no hindrance, walk on the side of the pathway at a medium pace. Don’t be so fast that people start looking at you thinking that where is he going in such haste. Do not walk too slowly that people may assume that you are ill. One should not hold the hand of any Amrad. It is Haraam to hold his hand or to shake hands with him or to hug him out of lust. It is not Sunnah to look here and there (unnecessarily) while walking.

7. Walk with dignity and with your gaze lowered down. Sayyiduna Hasan Bin Abi Sinaan ﷺ went for the Eid Salah. When he came back home, his wife asked him: How many women did you see? He observed silence. When she insisted, he said: I kept looking at
the toes from exiting the house till my return to you.’ (Kitab-ul-Wara’ ma’ Mawsu’ah Imam Ibn Abi Dunya, vol. 1, pp. 205)

The blessed saints don’t look here and there unnecessarily while walking, especially when it is crowded as they might look at someone who is not permitted by the Shari’ah to look at. This was the piety of our saints. The ruling is that if you look at a woman unintentionally and move your gaze away immediately, you will not be sinful.

8. It is not appropriate to look at someone’s balcony or window unnecessarily.

9. While walking or coming up or down the stairs, make sure that your shoes do not make noise. Our Beloved Prophet ﷺ did not like the sound created by shoes.

10. If there are two women standing or going on a way, do not pass through between them. A blessed Hadees prohibits us from doing so.

11. It is against manners to spit, clean your nose, put your finger inside the nose, keep tickling your ears, clean the dirt of your clothes with your fingers, itching your private parts and so on while walking, sitting down or standing in front of people.

12. Some people have the habit of kicking whatever comes in their way. This is a very ill-mannered practice. There is also a danger of your foot getting injured. Furthermore, kicking newspapers or boxes, packets and empty bottles of mineral water having inscriptions on them is also very disrespectful.
13. While walking, abide by the laws that do not oppose the Shari’ah. For example, whilst crossing the road, try to cross the road from the zebra crossings or the over-head bridge.

14. Cross the road by looking at the direction of the traffic. If you are in the middle of the road and the vehicle is approaching, then rather than running away, try to stay there as this is a safer approach. Furthermore, to cross the tracks at times when trains are usually passing is like inviting your death. The one who considers trains to be very far should keep in mind the danger of getting entangled in wires and falling over thereby resulting fatality. There are also places where it is against the law to pass through the tracks. Adhere to these laws especially on the stations.

15. Walk for 45 minutes doing Zikr and reciting Salat-‘Alan-Nabi every day with the intention of gaining strength to worship. إن شاء الله عز وجل, you will remain healthy. The best way to walk is to walk at fast pace for the first 15 minutes, medium pace for next 15 minutes and then fast again for the last. With this practice, the whole body will be exercised. إن شاء الله عز وجل, the digestive system will be fine, you will be saved from heart diseases and many other diseases.

O the Beloved Allah ﷺ! Grant us to walk at medium pace without arrogance in conformity with the Sunnah of Noblest Prophet ﷺ and privilege us to walk with dignity without peeping here and there on the way.

أميّن يجهاّ النّبيّ الآمين صلى الله تعالى عليه وَلاه وَسلّم

534
**Manners of sitting**

Dear Islamic brothers! Our way of standing and sitting should also be in accordance with Sunnah; the Beloved Prophet used to sit facing the Qiblah. How excellent it will be if we also sit facing the Qiblah and it is also a great privilege. If only we sit facing the sacred land of Madinah and express the feelings of our heart that:

\[
\text{Deedar kay qabil to kahan mayri nazar hay}
\]
\[
\text{Yeh tayri 'inayat hay jo rukh tayra idhar hay}
\]

*My sight is ineligible to see your sacred vision. It is your bestowment that your blessed face is visible to me.*

**Some Sunnah and etiquettes of sitting**

To sit with your backside (buttocks) on the floor, with both of your knees up and having your arms wrapped around your legs whilst holding both the hands. This sitting style is Sunnah (but it is better to wrap your knees with a mantle when you sit).

It is also proved by the blessed Sunnah of Noblest Prophet to sit cross legged.

Where there is sun-shine and shade as well, avoid sitting there.

Sayyiduna Abu Hurayrah has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind has said, ‘When someone is in shade and the shade then moves away, leaving him partially in the sunshine and partially in shade then he should stand-up from there.’

*(Sunan Abi Dawood, vol. 4, pp. 338, Hadees 4821)*

Sit facing the Qiblah.
Sitting on the seats of pious people is against the Islamic etiquettes and decorum.

A’la Hadrat Imam Ahmad Raza Khan has stated: One should not sit on the seat of his teacher and spiritual guide even in their absence. *(Fatawa Razawiyyah, vol.24, pp.369)*

Try not to let your back towards spiritual and pious personalities and the legs must not be straightened out towards them at all.

When entering any congregation or religious gathering, do not come jumping others, sit where you get space instead.

When sitting, take off your shoes, you will feel comfort. *(Al-Jami-us-Sagheer)*

When getting up from an assembly, recite [following] supplication three times, sins will be forgiven and anyone who recites this supplication for the goodness of the assembly which is held for a noble cause, his goodness will be stamped. Supplication is as follows:

\[
	ext{سُبْحَانَكَ الَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنَّكَ أَنتَ أَسْتَقْبَلُونَكَ وَأَنْتُوْبُ إِلَيْكَ}
\]

Glory be to You. All attributes are due to You. There is no god but You. I seek forgiveness to You and I seek pardon from You. *(Sunan Abi Dawood)*

Standing-up in the reverence of any practicing scholar or pious person or Sayyid Sahib or parent is an act of Sawab (reward).

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan has stated: Upon the arrival of pious people, both these acts i.e., standing in reverence and receiving are permissible, rather are Sunnah of
Manners of wearing clothes

Dear Islamic brothers! It is the great favour of Allah ﷺ that He bestowed upon us the blessing of clothing. We protect ourselves from the effects of cold and hot season. This clothing brings about our adornment and honour. Each and every nation has its own particular clothing but the clothing of Muslims is the most distinctive.

White clothing is the most decent out of all clothing. Sayyiduna Samurah ﷺ has stated: ‘Wear white clothing, because it is purer and cleaner, and shroud your dead in it.’ (Tirmizi, Hadees: 2819)

14 Madani pearls about clothing

Do not consider every Madani pearl listed below to be a Sunnah of the Beloved Prophet ﷺ. Besides Sunan, the sayings conveyed by our pious predecessors are also included in them. No deed can be declared to be the ‘Sunnah of the Prophet ﷺ unless it is known for sure.

Three sayings of the Beloved Prophet ﷺ

1. The veil between the eyesight of the jinn and the Satr of a person is to recite ﷺ when he is about to take off his

The famous commentator, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan has stated, ‘The manner in which a wall or a curtain becomes a barrier to the sight of people, similarly this invocation of Allah’s name will be a barrier to the sight of jinns. That is, the jinns will not be able to see him.

*(Mirat-ul-Manajih, vol. 1, pp. 268)*

2. Whoever puts his clothes on and recites the following, all of his future and past sins will be forgiven.

\[
\text{الْهَـَّـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَـَّـَ~}
\]

*(Sunan Abi Dawood, vol. 4, pp. 59, Hadees 4023)*

3. Whoever abandons wearing elegant clothes out of humbleness despite having the capability to do so, Allah will clothe him with the cloak of Karamah.

*(Sunan Abi Dawood, vol. 4, pp. 326, Hadees 4778)*

4. The sacred attire of the Noble Prophet was usually of white cloth. *(Kashf-ul-Itibas, pp. 36)*

5. Clothing should be from Halal earnings. No Salah - whether Fard or Nafl - is accepted if offered in the clothing obtained from Haraam earnings. *(Kashf-ul-Itibas, pp. 41)*

6. It is narrated: Whoever ties his Imamah whilst sitting, or wears his lower garment (i.e. pyjamas or trousers) whilst standing, Allah will make him suffer from such a disease for which there is no cure.’ *(Kashf-ul-Itibas, pp. 39)*
7. When putting clothes on, start from the right. For example, when putting on a Kurta, put your right hand into the right sleeve first and then your left hand into the left sleeve.  

*(Kashf-ul-Iltibas, pp. 43)*

8. In the same way, 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.

On page 409, part 16, volume 3 of the book Bahar-e-Shari’at, the 1334-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, it has been stated, ‘It is Sunnah to have the length of the Kurta up to halfway down the shin, and the length of the sleeve up to the fingertips at most, and its width one hand-span. *(Rad-dul-Muhtar, vol. 9, pp. 579)*

9. It is Sunnah for males to keep the bottom of their trousers / Tahband above the ankles. *(Mirat-ul-Manajih, vol. 6, pp. 94)*

10. 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.

11. The part of the man’s body from below the navel up to the knees is Awrah i.e. concealing it is Fard. Navel is not included in it but the knees are included. *(Durr-e-Mukhtar; Rad-dul-Muhtar, vol. 2, pp. 93)*

These days many people wear the lower garment below the navel in such a way that some part below the navel remains unconcealed. If in this state the Kurta etc. covers that area such that the colour of the skin is not visible then it is fine, otherwise it is Haraam. If one fourth of such part remained
unconcealed in Salah, then the Salah will not be valid. *(Bahar-e-
Shari’at)* Anyone who is in the state of the Ihram of Hajj or
Umrah should particularly take care of it.

12. Nowadays, many people roam around wearing shorts,
exposing their knees and thighs. This is Haraam. Looking
towards the exposed knees and thighs of such people is also
Haraam. Seaside, playgrounds and gyms are the common
sights of these scenes. Therefore, one must take great care if he
has to visit such places.

13. Wearing clothes showing arrogance is forbidden. Whether or
not one has become arrogant can be determined by pondering
over one’s state [i.e. mentality and manner]. If one has the
same state after wearing the clothes he had before wearing, it
indicates he has not become arrogant. If the previous state does
not exist anymore, this shows he has become arrogant. Therefore,
he should refrain from wearing such clothes because arrogance is a very bad trait. *(Bahar-e-Shari’at, vol. 3, pp.
409; Rad-dul-Muhtar, vol. 9, pp. 579)*

*(163 Madani Phool, pp. 20)*

**Madani appearance**

The Madani appearance includes growing a beard and hair in a
Sunnah-conforming style, putting on a light green-coloured turban,
wearing a white Kurta up to the half of the shin in length according
to Sunnah with sleeves a hand-span wide, placing a Miswak
prominently in the front pocket near the heart, and keeping the
trousers above the ankles. (If there is also a white shawl over the
head and a brown one to observe veil within veil in accordance with
Madani In’amaat, it will be absolutely brilliant!)
Du’a of ‘Attar

O Allah! Bless me and all those Islamic brothers who adopt the Madani appearance, with martyrdom under the shade of the Green Dome, burial in Jannat-ul-Baqi’, and closeness to Your Beloved and Blessed Prophet in Jannat-ul-Firdaus. O Allah! Forgive the entire Ummah.

أَهْيَيْنَِّي الْبَيْحَةِ النَّبِيِّ الْأَمِيَّيْنَ صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ

17 Madani pearls regarding the ‘Imamah [Sunnah Turban]

6 Sayings of Beloved Mustafa

1. 2 Rak’aat of Salah performed whilst wearing an Imamah are better than offering 70 Rak’aat without wearing Imamah.’  
   (Firdaus –bima’ Saur-ul-Khattab, vol. 2, pp. 265, Hadees 3233)

2. Wearing an Imamah over a headgear is the difference between us and the polytheists. For every fold of the Imamah that a Muslim wraps around his head, he will be given one Noor [Light] on the Day of Judgement.’  
   (Al-Jami’-us-Sagheer, pp. 353, Hadees 5725)

3. Without doubt, Allah and His angels send Salat, on Friday, on those who wear an Imamah.’  
   (Firdaus –bima’ Saur-ul-Khattab, vol. 1, pp. 147, Hadees 529)

4. Offering Salah whilst wearing an Imamah is equivalent to 10,000 virtues.’  
5. One Salat-ul-Jumu’ah performed whilst wearing an Imamah is equivalent to 70 without it. *(Tareekh Madinah Damishq li Ibn ‘Asakir, vol. 37, pp. 355)*

6. ‘Imamahs are the crowns of the Arabs, so wear the Imamah and your honour will be enhanced. Whoever wears an Imamah gains one virtue for every fold [of the Imamah that he wraps around his head].’ *(Jam’-ul-Jawami, vol. 5, pp. 202, Hadees 14536)*

7. It is mentioned in the 1334-page book Bahar-e-Shari’at, published by Dawat-e-Islami’s publishing department, Maktaba-tul-Madinah, on page 660 of part 16 in volume 3, ‘Tie the Imamah whilst standing, and put on the Pyjama [i.e. trousers] whilst sitting. If anyone does the opposite of this (i.e. he ties the Imamah whilst sitting, and puts on the trousers whilst standing); he will suffer from a disease, for which there is no cure.’

8. It is more appropriate to wrap the first fold of the Imamah towards the right side of the head. *(Fatawa Razawiyyah, vol. 22, pp. 199)*

9. The Shimlah (i.e. unwrapped end of the turban) of the blessed Imamah of the Beloved Prophet ﷺ would generally hang behind his blessed back, sometimes it would be on the right hand side, and sometimes there would be two Shimlahs between his two blessed shoulders. To keep the Shimlah on the left hand side is against the Sunnah. *(Ashi’a-tul-Lam’aat, vol. 3, pp. 582)*

10. The length of the Shimlah of the Imamah should be equivalent to at least four fingers in width, and up to the middle of the back at most, i.e. approximately the length of one arm. *(Fatawa Razawiyyah, vol. 22, pp. 182)*
11. Bind the Imamah whilst standing facing the Qiblah. *(Kashf-ul-Iltibas, pp. 38)*

12-13. The Sunnah of the Imamah is that it should not be shorter than 2½ yards in length, nor should it be longer than 6 yards, and it should be bound in a dome-like shape. *(Fatawa Razawiyyah, vol. 22, pp. 186)*

14-15. If you have a large kerchief with which you can make enough folds to cover the whole head, then it will be considered as an Imamah. It is Makruh to bind a small kerchief with which one can only make one or two folds. *(Fatawa Razawiyyah, vol. 7, pp. 299)*

16. (Instead of removing the tied ‘Imamah) untie each fold when removing it.

17. ‘Allamah Shaykh ‘Abdul Haq Muhaddis Dihlvi has stated, ‘The blessed Imamah of the Holy Prophet ﷺ was often white, sometimes black and sometimes green.’ *(Kashf-ul-Iltibas, pp. 38)*

An excellent way of learning Sunan is to travel with the Sunnah-inspiring Madani Qafilahs of Dawat-e-Islami.

**Sunnahs and manners of wearing shoes**

Dear Islamic brothers! Wearing shoes is a Sunnah of Beloved Rasool ﷺ. Wearing shoes protect feet from stones and thorns etc. Moreover, feet remain safe from cold in winter season and shoes are very useful when walking on the hot ground in the summer season. Let’s listen to some Sunnah and manners of wearing shoes.
Shoes in any colour are permissible but it is better to wear yellow-colour shoes as Sayyiduna ‘Ali has stated whoever wears yellow shoes his anxieties would be reduced. *(Kashf-ul-Khifa)*

Wear right foot shoe first and then the left one. When taking shoes off, take off the left foot shoe first and then the right one. Sayyiduna Abu Hurayrah has narrated that the Holy Prophet has said: (When anyone) wears shoes, he should wear in the right foot first; and when he takes it off, he should take off the left foot shoe first.

**Wearing shoes: 7 Madani pearls**

Do not consider every Madani pearl listed below to be a Sunnah of the Beloved Prophet. Besides Sunan, the sayings conveyed by our pious predecessors are also included in them. No deed can be declared to be the ‘Sunnah of the Prophet’ unless it is known for sure.

1. The Greatest and Holiest Prophet has stated, ‘Use shoes in abundance. It is as if a man is riding for as long as he is wearing shoes (i.e. he feels less tired).’ *(Sahih Muslim, pp. 1161, Hadees 2096)*

2. Shake out the shoe before you put it on so that any insect or small stone may come out if lying in it.

3. Wear the right foot shoe first and then the left one. When taking them off, take off the left foot shoe first, and then the right one. The Holy Prophet has stated: When anyone of you is going to wear shoes, he should start wearing with the right foot shoe, and when taking them off, he should take off the left foot shoe first so that the right foot will be first
when the shoe is being worn and last when the shoe is being taken off. *(Sahih Bukhari, vol. 4, pp. 65, Hadees 5855)*

It is stated in *Nuzha-tul-Qaari*: When entering Masjid, one should place the right foot first, and when exiting Masjid, he should place the left foot first. It is difficult to act upon this Hadees (maintaining the order of wearing and removing shoes). Therefore, giving solution to this difficulty, A’la Hadrat ﷺ has stated: Before entering Masjid, first take out the left foot from the shoe and place it over the shoe when still standing outside Masjid. Then, take out the right foot from the shoe and place it into Masjid. When exiting Masjid, first place the left foot over the shoe outside Masjid, and then wear the right foot shoe outside Masjid. Then wear the left foot shoe. *(Nuzha-tul-Qaari, vol. 5, pp. 530)*

4. Men should wear masculine shoes, whereas women should use feminine ones.

5. Someone told Sayyidatuna ‘Aaishah Siddiqah ﷺ that there was a woman who wore (masculine) shoes. She ﷺ replied that the Holy Prophet ﷺ had cursed the woman adopting masculine styles. *(Abi Dawood, vol. 4, pp. 84, Hadees 4099)*

6. It is stated on page 422 of the 16th part of *Bahar-e-Shari’at* in volume 3: Women should not wear masculine shoes. Both men and women are forbidden to adopt each others’ styles in all such things that show a difference between them. Neither men should adopt feminine styles nor should women adopt masculine ones. *(Bahar-e-Shari’at, vol. 3, pp. 422)*

7. When you sit down, take off shoes. This will relax your feet.
Not to turn the shoe right side up despite seeing it lying upside down is a cause of deprivation in sustenance. It is stated in the book ‘Dawlat-e-Lazawal’: If the shoes lay upside down the whole night, Satan comes and sits on it and it is the throne of Satan. If a used shoe is lying upside down, turn its right side up (i.e. in a normal position).

O Allah! Enable us to wear and to take off shoes according to Sunnah.

**Sunnahs and manners of waking up and sleeping**

Dear Islamic brothers! Sleep is also a form of death. When going to sleep, we should feel fear lest our eyes remain closed forever. Therefore, we should repent of our sins everyday before going to sleep.

Dear Islamic brothers! If we sleep after praying supplication according to Sunnah, we would obtain benefits from our sleep.

Do not sleep on your stomach as Sayyiduna Abu Hurayrah narrated, the Blessed and Beloved Prophet saw a person sleeping on his stomach and said: ‘This is a kind of sleep that Allah dislikes.’

It is also from the etiquettes of glorious Quran that one should not turn his back towards Quran nor should he stretch his legs, nor should he lift his legs above the Quran nor should he sit at some high place above the Quran. *(Bahar-e-Shari‘at, vol. 3, part: 16, pp. 496)*

However, if glorious Quran and framed pictures of holy places etc. are placed on a higher place then there is no harm in stretching legs towards that side. *(Al-Fatawa Al-Hindiyyah, vol. 5, pp. 322)*
**Waking-up and sleeping: 15 Madani pearls**

Do not consider every Madani pearl listed below to be a Sunnah of the Beloved Prophet ﷺ. Besides Sunan, the sayings conveyed by our pious predecessors are also included in them. No deed can be declared to be the ‘Sunnah of the Prophet ﷺ’ unless it is known for sure.

1. Shake out the bedding properly before sleeping so that any harmful insects etc. come off.

2. Read this Du’a before sleeping:

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آللَّهُمَّ يَا مُسِيكَ آمُوتُ وَآحِي
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O Allah ﷺ, I die and live by your name (sleep and wake up).

*(Sahih Bukhari, pp. 196, vol. 4, Hadees. 6325)*

3. Do not sleep after ‘Asr as there is a fear of losing intellect. The Noble Prophet ﷺ has said, ‘Whoever sleeps after ‘Asr and loses his intellect, should blame himself.’

*(Musnad Abi Ya’la, pp. 678, vol. 4, Hadees. 4897)*

4. It is Mustahab [preferable] to rest for a while in the afternoon.

*(Fatawa ‘Aalamgiri, pp. 376, vol. 5)*

Sadr-ush-Shari’ah, Badr-ut-Tareeqah, ‘Allamah Maulana Mufti Muhammad Amjad ‘Ali A’zami ﷺ says, ‘It is probably advisable for those who remain awake at night offering Salah, doing Zikr of Allah ﷺ or going through religious books so that the tiredness they feel as a result of staying awake at night may be removed. *(Bahar-e-Shari’at, p. 79, vol. 16)*

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5. It is Makruh [disliked] to sleep in the beginning of the day or between Maghrib and ‘Isha. *(Fatawa ‘Aalamgiri, p. 376, vol. 5)*

6. It is Mustahab [preferable], that one sleeps in the state of purity.

7. First sleep on the right side [of body] facing Qiblah with the right hand under the right cheek for some time, and then sleep on the left side. *(Fatawa ‘Aalamgiri, p. 376, vol. 5)*

8. Remember the grave as you go to sleep, as in the grave we will be alone and there will be no one but our deeds.

9. Recite ﷺ ﷺ ﷺ ﷺ or and ﷺ ﷺ ﷺ ﷺ until you fall asleep since a person will rise in the same state that he slept in and will be raised in the same state on the Day of Judgment that he died in. *(Fatawa ‘Aalamgiri, p. 376, vol. 5)*

10. Read this Du’a upon waking up:

\[
\text{All praise is to Allah ﷺ who gave us life after death and to Him we will return. (Sahih Bukhari, pp. 196, vol. 4, Hadees 6325)}
\]

11. Make a firm intention upon waking up that you will adopt Taqwa [piety] and will not upset others. *(Fatawa ‘Aalamgiri, pp. 376 vol. 5)*

12. When boys and girls reach the age of ten years, they should sleep separately. Even a boy of this age should not sleep with the boys of same age or with men. *(Durr-e-Mukhtar, pp. 629 vol. 9)*
13. When the husband and the wife sleep on the same bed, they should not have a ten year old child sleep with them. The rulings for men would apply for a boy when he becomes mature enough to feel lust. *(Durr-e-Mukhtar, pp. 630 vol. 9)*

14. Use Miswak upon waking up.

15. Offer Tahajjud after waking up in the night as it is virtuous to do so. The Greatest Prophet ﷺ has said, ‘The best Salah after the Fard Salahs is Tahajjud.’ *(Sahih Muslim, pp. 591 Hadees 1163)*

An excellent way of learning Sunan is to travel with the Sunnah-inspiring Madani Qafilahs of Dawat-e-Islami.

*Seekhnay Sunnatayn Qafilay mayn chalo*

*Lootnay rahmatayn Qafilay mayn chalo*

*Haun gi hal mushkilayn Qafilay mayn chalo*

*Pao gey barakatayn Qafilay mayn chalo*

*To learn the Sunnah, travel in the Qafilah*

*To seek mercy, travel in the Qafilah*

*Blessings you will reap, travel in the Qafilah*

*Pains will ease, travel in the Qafilah*

O our Allah! Enable us to sleep less and according to Sunnah.

**20 Madani pearls regarding Miswak**

Two sayings of the Holy Prophet ﷺ:

Two Rak’aat offered after performing Miswak are better than 70 Rak’aat offered without Miswak. *(Hujjatullahi-‘alal-‘Aalameen, pp. 102, vol. 1, Hadees 18)*
Chapter 5: Supplications, Sunnahs and Manners

Make it obligatory for you to use Miswak because the cleanliness of the mouth lies in it and it is a means of (attaining) the pleasure of Allah. *(Musnad Imam Ahmad, pp. 438, vol. 2, Hadees 5869)*

On page 288 of the first volume of Bahar-e-Shari’at, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, ‘Allamah Maulana Mufti Muhammad Amjad ‘Ali A’zami has stated, ‘The reverent scholars say that the one who routinely uses the Miswak will be blessed with reciting the Kalimah at the time of death. And the one who consumes opium will not be blessed with reciting Kalimah at the time of death.’

It is narrated from Sayyiduna Ibn ‘Abbas that there are 10 qualities in the Miswak: It cleans the mouth, strengthens the gums, strengthens the eyesight, eliminates phlegm, eliminates bad smell of the mouth, it is the observance of the Sunnah, the angels become happy, Allah is pleased, it increases good deeds and improves the functioning of the stomach.

Sayyiduna ‘Abdul Wahhab Sha’rani narrates, ‘On one occasion Sayyiduna Abu Bakr Shibli Baghdadi needed a Miswak whilst performing Wudu. He looked for it but could not find. So he bought a Miswak for one dinar (a gold coin) and used it.

Some people asked him, ‘You have spent too much on this! Should one spend so much on Miswak?’ He replied, ‘Without doubt, this world and all that it contains is not important in the court of Allah equivalent to even the wing of a mosquito. How will I answer if, on the Day of Judgement, Allah asked me, ‘Why did you abandon the Sunnah of my beloved? The reality of the money and wealth that I gave you is not even equivalent to that of the wing of a mosquito, so after all, why did you not spend such despicable
wealth for accomplishing that great Sunnah (the Miswak)?’ *(Derived from: Lawaqah-ul-Anwar, pp. 38)*

Sayyiduna Imam Shaafi’i has stated, ‘Four things enhance intellect: abstaining from useless conversation, the use of the Miswak, the company of the pious people and acting upon the (religious) knowledge that you have.’ *(Ihya-ul-‘Ulûm, pp. 27, vol. 3)*

Miswak should be from Zaytoon, or Neem, or similar trees having bitter taste.

Thickness of Miswak should be equal to that of the little finger.

Miswak should not be longer than one’s hand span. Otherwise, Satan sits on it.

The strands of the Miswak should be soft; otherwise, they might cause space between the teeth and gums.

If Miswak is fresh then it is excellent; otherwise soak it in a glass of water until it becomes soft.

Trim the strands of Miswak every day as they are beneficial only as long as they have some bitterness.

Brush your teeth horizontally with Miswak.

Always brush your teeth with Miswak three times.

And rinse it after each time.

Hold the Miswak in the right hand in such a manner that the little finger remains beneath it and the middle three fingers remain over it while the thumb along it pointing towards the top (near the soft strands that are used to brush the teeth).
First brush (with Miswak) the top right row of the teeth then top left row. Then clean the bottom right row and then the bottom left row of the teeth.

Using the Miswak holding in the fist poses risk of piles.

Miswak is a Sunnah to be performed before Wudu but if one has foul smell in the mouth, then using Miswak becomes Sunnat-ul-Muakkadah.

Do not throw away a used Miswak or its strands as it is an instrument used to act upon a Sunnah. Rather, keep it somewhere respectfully, bury it or put it into sea with something heavy.

Sayyiduna Abu Darda has stated: Make it obligatory for you to use Miswak. Do not be careless about it because it has 24 qualities. Its greatest quality is that Allah gets pleased. It brings wealth and affluence. It produces fragrance in the mouth and strengthens gums. It removes headache and molars ache. Angels shake hands due to the radiance [i.e. light] of the face and teeth.

(For acquiring detailed information on this subject, consult page 294 to 295 of volume 1 of Bahar-e-Shari’at, published by Maktabat-ul-Madinah).

**Visiting graves: 16 Madani pearls**

The Beloved Prophet has stated: ‘I used to forbid you from visiting graves, now you visit graves because this brings about disinterest in the world and makes one remember Hereafter.

*(Ibn Majah)*

Visiting the graves of Muslims is a Sunnah and it is a great privilege to visit the shrine of blessed Awliya and martyrs and making Isal-e-Sawab to them is a liked act. *(Fatawa Razawiyyah, vol. 09, pp. 532)*
If anybody wants to visit the grave of a Muslim (or the shrine of any saint) then he should offer two Rak’at Nafl Salah at his home (at a non-Makruh) time. In every Rak’at, he should recite Ayat-ul-Kursi once after Surah Al-Fatihah and then Surah Al-Ikhlas three times. He should then send the reward of this Salah to the deceased of the grave. Allah will create Noor (light) in the grave and grant immense reward to that person who sends rewards. *(Fatawa ‘Aalamgiri, vol. 5, pp. 35)*

Whoever goes to blessed shrine or grave should not indulge himself in unnecessary conversation on the way. *(Fatawa ‘Aalamgiri, vol. 5, pp. 35)*

Neither kiss the grave nor put your hands on it. Instead, stand some distance away from the grave.

To prostrate to a grave out of respect is Haraam, and if done with the intention of worship, it is Kufr (unbelief).

Use the common path of the graveyard where there were no graves of the Muslims in past. Do not walk on a newly-made path. It is stated in Radd-ul-Muhtar: ‘It is Haraam to walk on the new path that is made by demolishing the graves.’ *(Radd-ul-Muhtar, vol. 1, pp. 612)*

In fact, even when there is doubt regarding that new path, it is impermissible and a sin to walk on it. *(Durr-e-Mukhtar, vol. 3, pp. 183)*

It has been observed at many tombs that to facilitate visitors, new pavements and floors are made by destroying the graves of Muslims. It is Haraam to lie upon, to walk on, to stand on, and even to perform Zikr or recite the Quran on such floors. Fatihah should just be recited from a distance.

The visitor should stand in front of the face of the buried person. He should come near the grave from the direction of the feet of the buried person so that he is in the sight of the buried person. He
should not come from the direction of the head of the deceased. Otherwise, the deceased may have to lift his head to see the visitor.

Stand beside the grave in such a way that your back is towards the Qiblah and your face is towards the head of the grave. Then, say:

알습함 علیكمُ بي آهل التربور

Translation: Salam be to you, O people of the grave! May Allah forgive us and forgive you. You have come here before us and we are to follow you. (Sunan-ut-Tirmiżi, vol. 2, p. 329, Hadees 1055)

Whoever enters the graveyard and recites this supplication:

اللهم رب الأَجْسَامَ وَوَجُوهُها وَعَظْمَاءِ السَّبْعَةِ وَعَظِمَائِهَا أَذْهَبْنَا مِنْ عَنِيْكَ وَسَلَّمَا مَيْلَتُ

Translation: O Allah! O Lord of the bodies that have deteriorated and of the bones that have decayed! Bestow your mercy upon those who departed from this world in the state of faith and give my Salam to them.

Then all the believers who have passed away from Sayyiduna Aadam عليه السلام until the time of that supplication will all supplicate for the forgiveness of the one who recited the supplication.
The Beloved Prophet ﷺ has stated: If a person entered the graveyard, recited Surah Al-Fatihah, Surah Al-Ikhlas and Surah At-Takasur and then he prayed: O Allah ﷺ ‘Whatever Quran I have recited, give its reward to Mu`min men and women of this graveyard’, then all those Mu`mins would be his intercessors on the Day of Judgement.’ (Sharh-us-Sudoor, pp. 311)

It is stated in Blessed Hadees that whoever recites Surah Al-Ikhlas 11 times and makes its Isal-e-Sawab to deceased people, he will attain reward equal to number of deceased. (Durr-e-Mukhtar, vol. 3, pp. 183)

Do not light incense sticks onto the grave as it is disrespect and it bodes ill (and causes trouble to the deceased). If someone wants to produce pleasant fragrance for the visitors, then he should light these at unoccupied space away from the grave, as spreading pleasant fragrance is a preferable act. (Fatawa Razawiyyah, vol. 9, pp. 482)

A’la Hadrat ﷺ has quoted, ‘It is narrated in Sahih Muslim that at the time of his death Sayyiduna ‘Umar Bin Al-‘Aas ﷺ instructed his son, ‘When I die, neither any wailing woman nor fire should accompany me.’ (Sahih Muslim, pp. 75, Hadees 192; Fatawa Razawiyyah, vol. 9, pp. 482)

Do not place an oil lamp or a lit candle on the grave as this is fire and placing fire on the grave causes trouble to the deceased. If light is needed for pedestrians at night, then you can put a candle or a lamp on empty space at one side of the grave.

An excellent way of learning Sunan is to travel with the Sunnah-inspiring Madani Qafilahs of Dawat-e-Islami.
O our Beloved Allah! Enable us to visit the graveyard according to the Sunnahs and manners and praying for the forgiveness of the deceased Muslims!

Method and manners of Istinja

Jinns and devils reside in the toilets. If بسم الله is recited before entering, so by virtue of it they will not be able to see the Satr (private parts of the body).

It is reported in a Hadees, ‘Recitation of بسم الله whilst going to toilet becomes a veiling between eyesight of Jinns and Satr of people.’ (Sunan-ut-Tirmiżi, vol. 2, pp. 113, Hadees 606)

That is, the manner in which a wall or a curtain becomes a barrier to the vision of people, similarly this invocation of Allah’s name will be a barrier to the vision of Jinns such that the Jinns will not be able to see him. (Mirat-ul-Manajih, vol. 1, pp. 268)

Recite بسم الله before entering the toilet; however it is better to recite the following supplication (recite Salat-‘Alan-Nabi once before and then).

Translation: Allah in the name of! O Allah, I seek Your refuge from evil Jinns (male & female). (Kitab-ud-Du’a, pp. 132, Hadees 357)

❖ Then enter the toilet with the left foot first.
Keep the head covered while performing Istinja.

It is prohibited to enter the toilet bare headed.

Neither your face nor back be towards the Holy Qiblah while sitting for defecation or urination. If sitting with the face or back facing Qiblah accidentally, immediately change the direction beyond 45° as soon as you realize. There is a hope in this case that you will be forgiven then and there.

Do not make the children defecate or urinate whilst keeping their face or back towards the Qiblah. If someone does, he will be a sinner.

One should not take off his clothes until he is about to sit for defecation/urination. Also, one should not uncover the body more than what is required.

Then, widening the gap between the feet, sit whilst applying the weight of the body on the left foot as it expands the anus and the waste excretes comfortably.

Contemplation on religious rulings should not be done as it is a cause of deprivation.

Do not utter the reply to one’s sneezing, Salam and Azan (call for Salah) orally at that time.

Do not utter آَوْمَلُ اللَّهِ orally if you sneeze; instead, utter it within your heart.

Conversation should not be done.

Do not look at your private parts.

Do not look at the faeces excreted from the body.
Do not remain seated unnecessarily in the toilet for a long time as it poses the risk of piles.

Do not spit into the urine; nor sniff the nose nor clear your throat; do not look here and there frequently; do not touch the body unnecessarily; do not look towards the sky; instead, keep the head lowered with humility.

After defecating, first wash the urinary organ, and then wash the anus.

The Mustahab method of using water for Istinja is as follows:

Sit with the feet wide apart, pour water gradually with the right hand, wash the anus using the palmer aspect (side) of the fingers without using the finger tips and keep the middle finger higher than the ring finger and the ring finger higher than the little finger. Keep the ewer high in order to protect it from sprinkles.

It is Makruh to do Istinja with the right hand. When washing the excretory area, apply pressure as you normally would to force the faeces out so that anus is thoroughly washed, such that no sticky traces remain. If one is fasting, he should not apply pressure.

After you have attained purity, the hands have also become purified; however, later on wash them using soap etc. (Bahar-e-Shari’at, vol. 1, pp. 408-413; Rad-ul-Muhtar, vol. 1, pp. 615, etc.)

Step out with the right foot first whilst exiting from the toilet. Recite this supplication after exit (invoke Salat-‘Alan-Nabi صلى الله عليه وسلم before and after it):
Translation: All praise is for Allah who distanced harmful things from me and bestowed relief upon me.

(Sunan Ibn Majah, vol. 1, pp. 193, Hadées 301)

It is even better to add the following supplication so that one may act upon two Ahadees: ‘(Translation: I ask Allah for forgiveness). (Sunan-ut-Tirmiži, vol. 1, pp. 87, Hadées 7)

Installation of W.C. in right direction

If, Allah forbid, the direction of the W.C. (water closet) in your home is incorrect i.e. when seating on it, the face or back is towards the Holy Qiblah, take prompt measures to correct it [the direction].
Keep in mind that tilting [the direction] a little is not sufficient. The W.C. should be installed such that at the time of sitting the face or back points in the direction beyond 45° from the direction of Qiblah. It is most convenient if the toilet is installed in a direction perpendicular to the direction of the Holy Qiblah i.e. the direction of W.C. may be kept in either of the two directions in which Salam is paid at the end of Salah.

**Wash your feet after Istinja**

While using water for Istinja, some water usually splashes over the ankles of the feet. Hence precaution is to purify those parts of the feet [after you are done with the Istinja]. Be careful; that the water does not splash onto your clothes and other parts while washing your feet.

**How is it to urinate in a burrow?**

The Merciful Prophet ﷺ stated, ‘None of you should urinate in a burrow.’ *(Sunan Nasai, pp. 14, Hadees 34)*

**How is it to urinate in bathing area?**

The Greatest and Holiest Prophet ﷺ said, ‘Nobody should pass urine in the bathing area; as taking a bath or performing Wudu (thereafter) in that area usually causes satanic whispers to occur.’ *(Sunan Abi Dawood, vol. 1, pp. 44, Hadees 27)*

Commenting on the aforementioned Hadees, the renowned exegete of the Holy Quran, Mufti Ahmad Yar Khan ﷺ has said, ‘There is no harm in urinating in the bathing area if it has a hard floor and provision for drainage; however, it is better to avoid it. But if it does not have a hard floor nor a drain, then passing urine
in that area is very bad as the ground will become unclean and unclean water will splash back on to the body during bathing or performing Wudu.

Here (in this Hadees), this second case has been addressed. This Hadees refers to the second case, because the prohibition has been highly emphasized; it causes satanic whispers and baseless thoughts, which have been observed to occur; or satanic whispers of sprinkles of urine splashing back will remain in [one’s] thought.’ (Mirat-ul Manajih, vol. 1, pp. 266)

Rulings regarding use of lumps of earth for Istinja

It is Sunnah to use lumps of earth for doing Istinja when the waste is excreted from the private organs. It is also permissible to purify using only water. However, it is Mustahab to use water for cleansing after having used lumps of earth.

Besides urine and stool, if some other impurities like blood, pus, etc. emerge out from excretory organs, or if impurity sticks there from outside, mopping by mud clod will still render cleanness provided that impurity is not beyond that (excretory) exit; but washing is Mustahab.

The number of the lumps of earth to use has not been specified in the Sunnah; instead, the quantity should be sufficient to attain the state of purity. If one lump of earth is sufficient then the Sunnah will be deemed fulfilled, and if three lumps of earth are used but purity is not attained, then Sunnah will be deemed unfulfilled. However, it is Mustahab to use an odd quantity of the lumps but they should be at least three. If you attain purity by using one or two lumps, then add extra(s) to complete the quantity to three that
is to the nearest odd number; so, if you need four then use another to round it off to five.

Purification by lumps of earth are only applicable if the impurity does not spread on an area more than the size of a dirham\(^1\) around the exit points of the excretory organs and if the area affected is more than the size of a Dirham, then it is Fard to wash them. However, the use of lumps of earth is still a Sunnah.

Pebbles, stones, torn pieces of cloth; all fall in the category of lumps of earth and it is permissible to use them for purifying without any aversion (Karahat) whatsoever. (It is better to use torn pieces of cloth or worthless leftover pieces of cloth (cotton) that the tailors throw away so that they can absorb the impurities quickly).

For Istinja, it is Makruh to use bones, food, dung, bricks, shard, glass, coal, fodder for the livestock and things that have some value even if they are worth only a penny.

Use of paper for Istinja is prohibited whether nothing is printed on it or name of some disbeliever like Abu Jahl is inscribed on it.

It is Makruh to do Istinja with the right hand; but if the left is disabled, then using the right hand is permissible.

It is Makruh to reuse a lump of earth that has already been used once for Istinja; however, if the other side is still clean, then that (side) may be used.

The method of using lumps of earth for purifying the anus for a man during the summer is to wipe [the anus using] the first lump of earth from the front towards the back; the second, from the back

\(^{1}\) An ancient coin, size of which is sometimes used as unit of area, see volume 1, page 389 of Bahar-e-Shari’at for details about the dirham.
towards the front; and the third, from the front towards the back. In
the winter [the directions are reversed]; the first from the back
towards the front; the second, from the front towards the back; and
the third, from the back towards the front.

It is Mustahab to keep the clean lumps of earth on the right side
and to place the used ones on the left such that the unclean side
remains at the bottom.


Religious scholars have permitted the use of toilet paper as it is
produced solely for this purpose and it is not used for writing. However it is better to use lumps of earth.

For further information about Istinja, read volume 1, part 2 from
page 405 to 413 of Bahar-e-Shari’at published by Maktaba-tul-
Madinah and Ameer-e-Ahl-e-Sunnat’s booklet named ‘Method of
Istinja’.

O my Beloved Allah! Enable us to protect our Baatin from every
kind of pollutions along with performing Istinja as per Sunnah and
manners.

امیرین یجاه الدین اللہ تعالیٰ الامیرین صل الله تعالى علىہو وسلم

Sunan and manners of hospitality

Dear Islamic brothers! It is a blessed Sunnah to show hospitality.
Great excellences of it are described in blessed Ahadees. It is also
narrated that the guest is a means of goodness and blessings. A
guest once came to the court of the Holy Prophet ﷺ, so he
provided him with hospitality by borrowing. A slave of the Holy Prophet, Abu Raafi’ said: The Beloved
and Blessed Prophet ﷺ said to me: ‘Ask so-and-so Jew to lend flour to me (because a guest has come to me). I will pay it back in the month of Rajab.’ The Jew said: I will not give unless you pawn something. Sayyiduna Raafi’ ﷺ said: ‘I returned and told the Greatest Prophet ﷺ what the Jew had said. He said: By Allah! I am Ameen [i.e. trusted] in the sky as well as on the earth. If he had given, I would have paid. (Now take that armour of mine and pawn it. I [i.e. Sayyiduna Raafi’] took and pawned it and brought the flour.)

**Guest is a means of goodness and blessing**

Sayyiduna Anas ﷺ has reported that the Beloved Mustafa ﷺ said, ‘Goodness reaches the house where guests are present faster than even the knife (that falls from) the hump of the camel.’

Dear Islamic brothers! If a stick is placed on the hump of a camel, it will immediately fall down from it. Similarly, a guest brings blessings and goodness with him even faster than it.

**Guest is the means of the forgiveness of host’s sins**

The Beloved Prophet ﷺ has said: ‘When a guest comes to someone, he comes with his own sustenance. And when he leaves, he becomes the cause of forgiveness of sins of the host.’

**Ten angels pray for forgiveness**

Sayyiduna Anas ﷺ has narrated that the Beloved Prophet ﷺ said to Sayyiduna Bara Bin Maalik ﷺ: O

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1 Sunan Ibn Majah, vol. 4, pp. 51, Hadees 3356
Bara! When a person provides his brother with hospitality for the [pleasure] of Allah and does not want any reward or thanks, so Allah sends 10 angels to his house, who make the Tasbih, Tahleel and Takbeer of Allah for one year. Furthermore, they also make Du’ā for his forgiveness. After the year ends, the worship equal to the whole year worship of these angels is recorded in his book of deeds. And it is the responsibility of Allah that He will feed him on delicious foods of Paradise ‘Jannat-ul-Khuld’ in the everlasting kingdom.

! When any guest comes to the home of anyone, it is as if the rain of the mercy of Allah pours down, providing the host with the opportunity of earning huge reward.

**To go along with the guest to the door to bid farewell is Sunnah**

Sayyiduna Abu Hurayrah has mentioned that the Beloved Prophet said: ‘It is the Sunnah that one should go to the door to bid farewell to his guest.’

O our Beloved Allah! Enable us to provide our guests with hospitality happily and bless us with the privilege of becoming the guest of the Beloved Prophet in the fragrant atmosphere of blessed Madinah.
Ah! Madani Qafilah ab jaa raha hay laut ker

Ah! Madani Qafilah ab jaa raha hay laut ker
Koi dil thaamay khara hay koi hay ba-chashm-e-ter

Sunnataun ki tarbiyyat kay qafilon kay qadar-daan
Jab palattay hayn gharon ko rotay hayn woh phoot ker

Kis qadar khush thay nikal ker chal diye thay ghar say jab
Ab udaasi cha rahi hay sab kay qalb per

Fikr thi ghar-baar ki na fikr karobar ki
Lutf khoob aata tha ham ko Masjidon mayn beth ker

Jatay hi dunya kay jhagray phir galay per jayain gey
Kya karayn laa-chaar hayn qaabu nahin halaat per

Ya Khuda! Nikloon mayn Madani Qafilon kay sath kash
Sunnataun ki tarbiyyat kay wasitay phir jald-ter

Haye! Saara waqt mayra ghaflaton mayn kat gaya
Ah! Kab hoga muyassar Sunnataun ka phir safar

Masjidon ka bhi adab haye! Na mujh say ho saka
Dar-guzar ker day Ilahi bahr-e-Shah-e-Bahr-o-Ber

Ham gharibon ko Madinay mayn bula lo Ya Nabi
Ho naseeb Aaqa hamayn bhi ab Madinay ka safar

Apni saari naykiyan ‘Attar kay kee” us kay naam
Baarah Madani Qafilon kay sath jo ker lay safar

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**Glossary**

*Note:* This glossary consists of only an introductory explanation of Islamic terms. For details and thorough understanding, please consult some Sunni scholar.

‘Arafah [عَرَفَهُ] : 9th day of Zul-Hijjah (last Islamic month)

‘Imamah [عَمَامُه]: A turban according to the Sunnah of the Beloved and Blessed Prophet ﷺ.

Fard [قُضْر]: It is an obligation without performing which one cannot be freed from duty, and if some act is Fard in worship, the worship will not be accomplished without performing that act. Not performing a Fard deliberately is a grave sin.

Ghusl [غُسل]: Ritual bath

Halal [خَلَال]: Lawful (by Shari’ah)

Hanafi [خَتَافي]: One out of four schools of Islamic Jurisprudence

Haraam [حَرَام]: It is opposite to Fard; committing it deliberately even once is a grave sin.

Imam [إِمَام]: A Muslim who leads others in congregational Salah.

Iqamah [إِقَامَة]: A set of fixed words uttered rather loudly just before the commencement of congregational Salah.

Isal-e-Sawab [إِسَالُ الصَّعَاب]: Isal-e-Sawab refers to the act of spiritually donating the reward of virtuous deeds to the Muslims. Isal-e-Sawab may be made to all deceased and living male and female Muslims including even Muslim jinns.

Mahram [محروم]: One with whom marriage is Haraam forever.

Makruh [مَكْرُوْه]: Disliked

Makruh Tahreemi [مَكْرُوْهَ تَحْرِيمِی]: It is in comparison with Wajib; if it occurs in worship, the worship gets defective and the committer of Makruh Tahreemi is considered a sinner. Although its gravity is lesser than that of Haraam, committing it a few times is a grave sin.

Makruh Tanzeehi [مَكْرُوْهَ تَنْزِیہِی]: It is in comparison with Sunan-e-Ghayr Muakkadah. It is an act which Shari’ah dislikes to be committed, although there is no punishment for the one who commits it.

Miswak [مسواک]: Natural tooth-stick made from a twig of a tree, typically made from peelu, olive or walnut tree.

Mufti [مفتی]: An authorized scholar who is expert in Islamic Jurisprudence to answer religious queries.

Mustahab [مُسْتَحْب]: An act which Shari’ah likes to be performed but its abandonment is not disliked.

Na’at [نَعْت]: Poetic eulogy in praise of the Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah صلى الله عليه وسلم.

Nafl [نَفْل]: Supererogatory act / worship

Qa’dah [قَعْدَه]: A unit of Salah in which Musalli sits in a particular posture.

Qada [قَضَا]: To make up or compensate for any missed worship

Qiblah [قِبْلَه]: The direction which Muslims face during Salah etc.
Path to Piety

**Rak’at** [رَكْعَت]: Unit/cycle of Salah

**Sadaqah** [صَدَقَة]: Charity or alms

**Salat-‘Alan-Nabi** [صلاة على النبي]: Supplication for asking blessings for the Holy Prophet ﷺ

**Shar’i** [شَرْعِي]: According to Shari’ah

**Shari’at/Shari’ah** [شَرْعِيّة]: Commandments of Allah ﷺ and His Noble Prophet ﷺ

**Subh-e-Sadiq** [صُبح صادق]: The true dawn

**Sunnat-ul-Muakkadah** [سُنَّة المُؤكَّدة]: An act which the Beloved and Blessed Prophet ﷺ practiced continually but at times, also forsook it to show permissibility of its abandonment.

**Surah** [سُورَة]: A chapter of the Holy Quran

**Ummah** [عَمَّة]: Believers of the Holy Prophet ﷺ as a whole

**Wajib** [وَاجِب]: It is an obligation without performing which one will not be freed from obligation and if a Wajib act is missed in worship, that worship will be considered defective. However, the worship will be considered performed. Not performing a Wajib once deliberately is a minor sin and leaving it a few times is a grave sin.

**Witr** [وِتَر]: Wajib Salah comprising three cycles offered with Salat-ul-‘Isha

**Zikr** [ذِكْر]: The remembrance of Allah ﷺ
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FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-Inspiring Ijtima’ of Dawat-e-Islami held every Thursday after Salat-ul-Magrib in your city, for the pleasure of Allah عز وجل with good intentions. In order to learn Sunnats, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasul, to fill out the Madani In’amat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

My Madani Aim: ‘I must strive to reform myself and people of the entire world. إن شاء الله عز وجل.’ In order to reform ourselves, we must act upon Madani In’amat and to strive to reform people of the entire world, we must travel with Madani Qafilahs. إن شاء الله عز وجل.