

عَزَّوَجَلَّ

Trust in Allah

and Contentment

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Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

أَخْبَدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةَ وَالسَّلَامَ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Trust in Allah and Contentment

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى أَوْلِيكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى أَوْلِيكَ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

Whenever you enter a Masjid, upon remembering, make the intention of Nafil (supererogatory) I'tikaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafil I'tikaf. In addition, eating and drinking (water etc.) will also become permissible for you in the Masjid.

Excellence of Salat-'Alan-Nabi ﷺ

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

مَنْ قَرَأَ الْقُرْآنَ وَحَمِدَ الرَّبَّ وَصَلَّى عَلَى النَّبِيِّ وَاسْتَغْفَرَ رَبَّهُ فَقَدْ ظَلَبَ الْحَيْرَ مَكَانَهُ

i.e. The one who recites Quran; invokes the praises of Allah عَزَّوَجَلَّ; recites blessed Salat upon the Beloved Nabi (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) and thereafter seeks forgiveness from Allah عَزَّوَجَلَّ, undoubtedly, he has located goodness from its location. (*Durr-e-Mansur, vol. 8, pp. 698*)

اُنْ پَر دُرود جن کو گسے بے گساں کہیں اُن پَر سلام جن کو خَبَر بے خَبَر کی بے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool ﷺ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a believer is better than his action.*

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

Two Madani pearls

- Without a good intention, no reward is granted for a good deed.
- The more righteous intentions one makes the greater reward he will attain.

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for others by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear *تُؤْتُوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ*, etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayan, I will approach other people by making Salam, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Means of sustenance

It is narrated that there was a pious person [who worshipped very much] in Masjid-ul-Haraam (Makkah Mukarramah). He would worship the whole night and observe Sawm during the day. Every evening a man brought him two loaves of bread. He would break his Sawm [i.e. do Iftar] with them and would get busy with worship until the next day again. One day a thought crossed his mind: 'How is this trust in Allah **عَزَّوَجَلَّ** that I am relying on the bread given to me by a human and did not trust Allah **عَزَّوَجَلَّ**, the Provider of sustenance to all creation.

That evening when the man brought the loaves of bread, the worshipper returned them. Three days passed. When his hunger intensified, he pleaded with Allah **عَزَّوَجَلَّ**. That night he had a dream in which he saw that he was present in the Divine court of Allah **عَزَّوَجَلَّ** Who asked him: 'Why did you return what I sent to you through My bondman?' The worshipper humbly replied: 'A thought came to me that I have relied on a man instead of relying on You.' Allah **عَزَّوَجَلَّ** said, 'Who kept on sending you the loaves of bread?' The worshipper humbly replied, 'Ya Allah **عَزَّوَجَلَّ**! Only You are the Provider.' Then that worshipper was ordered: 'Now, do not return when I send you.'

In the same dream he also saw that the man [who used to bring the bread] was also present in the Divine court and was asked, 'Why did you stop giving loaves of bread to this worshipper?' He humbly replied, 'Ya Allah **عَزَّوَجَلَّ**! You know it well.' Then Allah **عَزَّوَجَلَّ** asked him, 'O bondman! To whom did you give those loaves of breads?' The bondman humbly replied, 'I would give You (that is, I used to give in Your path).' He was then ordered, 'You carry on with your deed. Paradise is your reward in return [for this deed].'

(Raud-ur-Riyaheen, pp. 68)

Dear Islamic brothers! From this parable, we came to know that not only the Sadaqah given to please Allah **عَزَّوَجَلَّ**, leads a person to Paradise, it has also been understood that the righteous and pious bondmen of Allah **عَزَّوَجَلَّ** attain the high status of placing absolute trust in Him. The worshipper used to worship the whole night and observe Sawm during the day, that is, he used to spend the day and night in worship. He had a firm belief that the One

Whom he was worshipping would provide sustenance to His bondmen. He was busy worshipping Allah ﷻ, so Allah ﷻ [the One Who provides resources] created resources for his sustenance and the same happened. Everyday a person would come in the evening and would give him two loaves of bread with which he would break his Sawm and then would get ready to worship again.

Surely, placing such absolute trust in Allah ﷻ is the habit of His beloved bondmen. This parable not only gives us the Madani pearls of placing absolute trust in Allah ﷻ but it also gives us the persuasion for contentment. Just ponder! When we observe the obligatory Siyam of Ramadan, we gather many types of nice and great blessings for eating at Iftar. If even one favourite item is not prepared, we become angry at our family members. On the other hand, that worshipper of Allah ﷻ would observe Sawm every day, and would depend on only two loaves of bread at Iftar. Instead of arranging nicer and better Iftar for his Nafil Siyam than the Iftar of our obligatory Siyam, he would be content with only two loaves of bread and would break his Sawm every day with only two loaves of bread and would consider them to be sufficient for himself.

We should also form the habit of being content. Today a large number of Muslims are found suffering from the shortage of sustenance and blessing in their wealth. Such people should make Du'a for the increase and blessing in their sustenance along with the wealth of contentment because contentment makes a person, who is blessed with it, carefree of the world and whatever it has. Contentment protects a person from asking or begging others and teaches him to place absolute trust in Allah ﷻ. Contentment creates self-determination and sense of honour in a person, whereas obeying desires enslaves a person.

ضرورت سے زیادہ مال و دولت کا نہیں طالب رہے بس آپ کی نظرِ عنایت یا رسول اللہ!
 رہیں سب شاد گھر والے شہا تھوڑی سی روزی پر عطا ہو دولتِ صبر و قناعت یا رسول اللہ!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Definition of contentment

What is contentment? Defining it, 'Allamah 'Abdul Mustafa A'zami رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: When a person, being content with whatever he receives from Allah عَزَّوَجَلَّ, lives his life and refrains from greed, is called contentment. The habit of contentment is a great blessing of Allah عَزَّوَجَلَّ for humans. A contented person is blessed with the wealth of peace, whereas a greedy person always feels worried. (*Jannati Zaywar, pp. 136*)

Dear Islamic brothers! Surely contentment is one of the best human attributes; a contented person is able to overcome his desires, whereas a discontented person becomes the slave of his Nafs and keeps on wandering here and there. A contented person is privileged to express thanks, whereas if a single desire of a discontented person remains un-fulfilled, he starts making complaints. A contented person remains patient instead of demanding or desiring for more. Contentment is the sign of human's outstanding courage, great thought, piety, greatness and patience, whereas following desires, obedience to Nafs, greed, stinginess and hypocrisy distance him from 'بَيْتِ سَبِيلِ اللَّهِ' (the Divine path). The importance of contentment can be best judged by the fact that Allah عَزَّوَجَلَّ only bestows this good habit upon His pious and chosen bondmen. The sacred lives of blessed Ambiya عَلَيْهِمُ السَّلَام, blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ and pious saints رَحِمَهُمُ اللَّهُ تَعَالَى are the best role models for us to get the Madani pearls of contentment.

Millions of Salam be upon the sacred contentment of Mustafa Jan-e-Rahmat!

The entire life of our Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is full of forbearance and contentment. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ never desired for worldly rest, luxury and comfort, nor did he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ever try to gain them. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to get great treasures consisting of spoils of wars, but he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would distribute all of them to Muslims. Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the blessed family members of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ never ate food with satiation for three days till the Beloved صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ (apparently) departed this life.

(*Sahih Bukhari, vol. 3, pp. 520, Hadees 5374*)

Praising the most blessed and exceptional contentment of Beloved Mustafa ﷺ, Sayyidi A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has humbly said:

كُلَّ جِهَانِ مِلْكٍ اور جَوِّ كِي روٹی غذا
اُس شِكْمِ كِي قَنَاعَتِ پِه لاکھوں سلام

Brief explanation: The state of the simplicity of the one who has the authority and ownership of the entire universe is that he ﷺ would eat the bread made of barley. Millions of humble Salams be upon the contentment of his blessed stomach.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Despite being the chief of both the worlds, he ﷺ would rest/sleep on a mat. He ﷺ would use a leather pillow filled with bark of date tree for keeping his blessed head on.

(Al-Mawahib-ul-Ladunniyyah, vol. 5, pp. 96)

He ﷺ never desired to eat delicious and lavish food, even he ﷺ never ate Chapati; he ﷺ often used the thick loaves of barley bread. *(Seerat-e-Mustafa, pp. 585-586)*

Sadr-ul-Afadil, 'Allamah Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Until the apparent demise of the Beloved Rasool ﷺ the blessed family even never ate bread made from barley for two consecutive days. It is also stated in Hadees that the whole month would pass, but the stove would remain un-lit (for cooking food) in the blessed sacred house. The blessed household would merely survive on water and a few dates.

Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that (O people!) If I had wanted, I would have eaten better food than you and worn better clothes than you, but I want to save my luxury and comforts for my Hereafter. *(Khaza'in-ul-'Irfan, pp. 928)*

بے چہنا آٹا روٹی بھی موٹی	کھانا تو دیکھو جو کی روٹی
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	وہ بھی شکم بھر روز نہ کھانا
دونوں جہاں کے داتا ہو کر	کون و مکان کے آقا ہو کر
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	میں فاقے سے شاہِ دو عالم
اُس کا بچھونا ایک چٹائی	قبضے میں جس کے ساری خدائی
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	نظروں میں کتنی بیچ بے دُنیا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Despite being the owner of the treasure of both the worlds, our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ led his life full of contentment. Therefore we should also follow in the footsteps of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, obey him and become a contented person. Contentment has many worldly and Hereafter advantages. Let's listen to some of them:

Advantages of contentment and disadvantages of satisfying desires

1. Contentment eradicates the love of the world from the heart, whereas the one who satisfies his desires keeps falling in love with the world and a time comes when he considers this world to be everything. It is deadly poison for Deen.
2. A contented person places absolute trust in Allah عَزَّوَجَلَّ rather than the resources. In this way, he protects himself from the dependence on others. On the other hand, the discontented person keeps his eye on the resources and considers them to be everything. In the same way, he has hopes and great expectations from people.
3. Contentment protects a person from acting according to the desires and by virtue of its blessing he lives his life with peace and satisfaction, whereas acting according to the desires brings about restlessness and stress.

4. Contentment eradicates bad habits like greed and stinginess. It is highly effective in developing the passion for being pleased with the Will of Allah ﷺ and for spending in the path of Allah ﷺ. On the other hand, a discontented person may fall into bad habits like greed and stinginess. Further, such a person starts objecting to the bestowal of Allah ﷺ if his desire does not get fulfilled, *مَعَاذَ اللَّهِ عَزَّوَجَلَّ*.
5. The biggest advantage of contentment is that due to it one attains the pleasure of Allah ﷺ and His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Good news is for the person who is guided with Islam and gets sustenance as per his need and is content with it. (*Sunan-ut-Tirmizi, vol. 4, pp. 156, Hadees. 2355*)

رہیں سب شاد گھر والے شہا تھوڑی سی روزی پر

عطا ہو دولتِ صبر و قناعتِ یا رسولَ اللہ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Contentment is the staircase to the absolute trust in Allah!

Dear Islamic brothers! Like contentment, absolute trust in Allah ﷺ is also amongst the attributes which makes the character of a person best. Contentment and absolute trust in Allah ﷺ have deep relation to each other. Contentment is the staircase to the absolute trust in Allah ﷺ. Contentment persuades a person to place absolute trust in Allah ﷺ and depending on less wealth, he trusts Allah ﷺ. Absolute trust in Allah ﷺ is one of the very important duties out of the Wajib and obligatory acts of faith.

A'la Hadrat, Imam of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, 'It is the firm obligatory act to place absolute trust in Allah ﷺ. (*Fadaail-e-Du'a, pp. 287*)

The person who does not have the Noor [luminosity] of absolute trust in Allah ﷺ, is not complete in his faith and his heart is full of darkness. Absolute trust in Allah ﷺ is the soul of faith. Absolute trust in Allah ﷺ is

an act that brings a person close to Allah ﷻ and gets him away from people. It is the absolute trust in Allah ﷻ that gives a person strength to fight steadfastly against difficulties and problems. Absolute trust in Allah ﷻ in troubles raises the hopes of a person.

Meaning of absolute trust in Allah

It is stated on page 520 of Tafseer ‘Siraat-ul-Jinaan’ volume 3 published by Maktaba-tul-Madinah, a publishing department of Dawat-e-Islami: Sayyiduna Imam Fakhruddin Raazi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Tawakkul does not mean that a person gives up himself and his efforts after considering them useless and rubbish, as some ignorant people say, but rather Tawakkul means that a person uses apparent resources but he does not trust them in the heart, but rather trust in Allah’s help, aid and His support.

(Tafseer Kabeer, Aal-e-Imran, Taht-al-Ayah: 159, vol. 3, pp. 410)

Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has said: A person humbly asked: Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Should I trust in Allah ﷻ after tethering my camel or leaving it untethered? It was replied: You tie it then trust in Allah ﷻ.

(Sunan-ut-Tirmizi, vol. 4, pp. 232, Hadees 2525)

Means, Tawakkul is that one should use resources in any work by considering it to be the Sunnah of Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and after that he should leave its result to Allah ﷻ. A’la Hadrat, Imam of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, ‘Tawakkul does not mean giving up resources but rather it means giving up trusting in resources.’ *(Fatawa Razawiyyah, vol. 24, pp. 379)*

It is not Tawakkul to give up resources, but rather not trusting in the resources and trusting in only Allah ﷻ is Tawakkul.

Allah likes to send sustenance through people!

It has been narrated that a very pious person sat in the foot of a mountain after getting himself away from people and started saying: I will not ask anyone for anything until Allah ﷻ gives me my sustenance. One week passed and sustenance did not come to him. When he was about to die he

humbly requested to Allah ﷺ: O my Lord ﷺ! You have created me, therefore bestow the sustenance on me which you have written in my destiny, otherwise seize my soul. A voice was heard from unseen: By My respect and glory! I will not give you sustenance until you go to the inhabited place and sit amongst the people. The pious man went to the inhabited place and sat. Some came to him with food and some with water. He ate and drank (water) well, but felt a doubt. Then a voice was heard from the unseen: Do you want to change My way through your worldly piety? Don't you know instead of giving people sustenance directly, I like to send sustenance to people through people? (*Ihya-ul-'Uloom, vol. 4, pp. 329*)

Dear Islamic brothers! It has become obvious that it is necessary to find resources to earn sustenance. If a person does not find or use any resource and remains idle claiming to have absolute trust in Allah ﷺ, then it is not absolute trust in Allah ﷺ. Similarly, considering your own plan to be everything or depending only on resources, is not absolute trust in Allah ﷺ at all. The real trust in Allah ﷺ is that one should find resources, make efforts and make a plan, but then he should not trust in these resources, but rather trust in Allah ﷺ because it is the Divine rule of Allah ﷺ that He ﷺ makes everything done through certain means. Hunger is satisfied when a person eats food. It cannot be satisfied unless a person eats food. Rain only falls when the clouds are in the sky. It does not rain without the clouds.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Absolute trust in Allah in the light of Holy Quran

Dear Islamic brothers! It is a best quality to place absolute trust in Allah ﷺ and hand over the results of all of your matters to Him. We should place such an absolute trust in Allah ﷺ that whenever we intend to do or begin righteous and permissible work, so instead of keeping our eye only on the resources we should keep our eye on the mercy of Allah ﷺ, as resources are temporary and mortal. The Muslim, who trusts Allah ﷺ in the matters of illness, troubles, difficulties, problems, in short, in every matter, succeeds because by virtue of placing absolute trust in Allah ﷺ not only does

Allah عَزَّوَجَلَّ protect and help him, but by virtue of its blessing He عَزَّوَجَلَّ also blesses him with favours and honours. In Ayah 3 of Surah At-Talaaq, part 28 Allah عَزَّوَجَلَّ has stated:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ط

Translation from Kanz-ul-Iman: And whoever relies on Allah, so Allah is Sufficient for him.

And Allah عَزَّوَجَلَّ has stated (in part 4 Surah Aal-e-'Imran, Ayah 159):

إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

Translation from Kanz-ul-Iman: Indeed Allah loves those who trust (in Him).

In '*Ihya-ul-'Uloom*', regarding these blessed Ayahs Sayyiduna Imam Muhammad Ghazali رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: How great is the status of that person who has the privilege of Divine love and he gets the assurance of sufficiency from Allah عَزَّوَجَلَّ. So that person has really achieved a great success, on whom Allah عَزَّوَجَلَّ bestows sufficiency, loves him and favours him. Because the one who is beloved, neither suffers torment, nor is far and nor is he hidden.

(Ihya-ul-'Uloom, vol. 4, pp. 300)

At another location in the Holy Quran, those having absolute trust in Allah عَزَّوَجَلَّ, have been declared as perfect believers. Therefore, Allah عَزَّوَجَلَّ has stated in part 9, Surah Al-Anfaal, Ayah 2:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

Translation from Kanz-ul-Iman: Only they are believers whose hearts fear when Allah is remembered, and their faith increases when His Ayahs are recited to them, and who trust only in their Lord.

Dear Islamic brothers! Just ponder! Three attributes of the people who are true and perfect in faith have been stated in the above-mentioned blessed Ayah: (1) When Allah ﷻ is remembered their hearts get frightened. (2) After listening to the blessed Ayahs of Allah ﷻ their faith increases. (3) They only trust in their Lord ﷻ. (*Siraat-ul-Jinaan, vol. 3, pp. 519*)

Alas! Today we are not trusting in Allah ﷻ. Desire and passion for earning money have overcome us in a way that we have lost our absolute trust in Allah ﷻ.

Absolute trust in Allah and blessed Ahadees

The importance of absolute trust in Allah ﷻ has been stated at many places in blessed Ahadees. The Beloved Rasool ﷺ persuaded us to place absolute trust in Allah ﷻ in different ways. Let's listen to four sayings of Beloved Mustafa ﷺ:

1. The Noble Rasool ﷺ has said, 'If you trust (i.e. have Tawakkul) in Allah ﷻ as He ought to be trusted, He will bestow sustenance upon you as He bestows upon a bird because it goes out with empty stomach in the morning and returns with full stomach in the evening.' (*Sunan-ut-Tirmizi, vol. 4, pp. 154, Hadees 2351*)
2. The Beloved Rasool ﷺ has said: Allah ﷻ bestows four things only upon His beloved bondmen: (1) Silence and it is the beginning of worship (2) Absolute trust in Allah ﷻ (3) Humbleness (4) and uninterested in the world. (*Ithaf-us-Sadaat-il-Muttaqeen, vol. 10, pp. 256*)
3. The Beloved Rasool ﷺ has said: The person who likes to become the strongest among the people, should place absolute trust in Allah ﷻ and the one who likes to become respectable (in the age) should become pious and the one who likes to become the wealthiest amongst all people should trust that Allah ﷻ has more than what he has. (*Minhaj-ul-'Aabideen, pp. 104*)

4. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: I was shown all the Ummahs (I saw) some Nabi was taking his Ummah, some was taking a group, some was taking 10 people, some was taking 5 people and some Nabi was going alone. Then I saw a very big Jama'at (group) so I asked Jibra'eel: O Jibra'eel! Is it my Ummah? Jibra'eel replied! No! But rather you look towards the sky! When I looked towards the sky I saw a very big Jama'at (group). Jibra'eel said: This is your Ummah, 70 thousand people out of it will enter Paradise first without any accountability. I then said: What is its reason? Jibra'eel then replied: These are the people who neither get them marked (on their wounds with iron, etc.) (i.e. burning the wound is permissible, but in the pre-Islamic era, burning a mark was considered to be a permanent means of getting rid of the illness, that's why the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ declared it contrary to absolute trust in Allah عَزَّوَجَلَّ), nor do they perform magic (i.e. abstain from the exorcism of unbelievers, otherwise it is Sunnah to have *Dam* (blow) with Quranic Ayahs and Du'a-e-Maasurah), nor do they make birds fly (for omen). And these people only place absolute trust in their Lord عَزَّوَجَلَّ.

Sayyiduna 'Ukaashah Bin Mihsan رَضِيَ اللهُ تَعَالَى عَنْهُ stood up and humbly said: Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Make Du'a for me that He عَزَّوَجَلَّ also includes me amongst such people. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made Du'a: Ya Allah عَزَّوَجَلَّ! Also include 'Ukaashah amongst them. Then another person stood up and humbly said: Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Make Du'a for me as well that Allah عَزَّوَجَلَّ also includes me amongst them. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: (regarding this Du'a) 'Ukaashah has surpassed you. (*Sahih Bukhari, vol. 4, pp. 258, Hadees 6541*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Weekly Madani Muzakarah

Dear Islamic brothers! The purpose of the above-mentioned blessed Hadees is to make us adopt the habit of placing absolute trust in Allah عَزَّوَجَلَّ and by

doing it, by the grace of Allah **عَزَّوَجَلَّ**, we will enter Paradise without any accountability. Associate yourself with the Madani environment of Dawat-e-Islami in order to form the habit of placing absolute trust in Allah **عَزَّوَجَلَّ**, perform virtuous deeds, abstain from greed and other sins, protect others from them and develop the passion for practising Sunnah. Further, after associating yourself with the Madani environment also participate in 12 Madani activities enthusiastically.

One of the 12 weekly Madani activities of the Zayli Halqah is to attend the weekly Madani Muzakarah from beginning to end. Madani Muzakarah is such a noble question-and-answer session that one gains Islamic knowledge in the form of interesting answers given by Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** in reply to different questions.

The excellence of Islamic knowledge can be understood from this blessed Hadees narrated by Sayyiduna Abu Zar Ghifari **رَضِيَ اللهُ تَعَالَى عَنْهُ**: The Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said to me, ‘O Abu Zar (**رَضِيَ اللهُ تَعَالَى عَنْهُ**)! If you learn one Ayah from the Book of Allah **عَزَّوَجَلَّ** in the morning, it is better for you than offering 100 Rak’aat Nafl, and if you learn one chapter from Islamic knowledge in the morning, whether you act upon it or not, it is better for you than offering 1000 Rak’aat Nawafil.’ (*Sunan Ibn Majah, Kitab-us-Sunnah, vol. 1, pp. 142, Hadees 219*)

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! The fragrant Madani environment of Dawat-e-Islami, a global non-political movement of preaching Quran and Sunnah provides us with a good company. By virtue of its blessing, hundreds of thousands of people repented of their sinful lives and have started performing virtuous deeds. They have started living their lives as per the Quran and Sunnah. For persuasion, let’s listen to a Madani parable.

Madani parable

This is a summary of what an Islamic brother from Sultanabad [Bab-ul-Madinah, Karachi (Pakistan)] reported: There was a non-Muslim who was living with some of his friends in our locality (he was about 30 years of age). Some of his friends were Muslims as well. They used to watch movies and TV programs on cable television, as it is a common practice amongst the youth

today. When Madani Channel was launched in the blessed month of Ramadan 1429 AH, its Madani broadcasts were also relayed on the cable networks. The non-Muslim really liked the Madani broadcasts when he saw them and now he began to watch Madani Channel often. By the blessings of watching the programs, one day he went to the International Headquarters of Dawat-e-Islami, Faizan-e-Madinah in order to wash away the darkness of his disbelief and to enlighten his heart with the light and guidance of Islam and there he pronounced the Kalimah and became a Muslim.

In the weekly Sunnah-inspiring Ijtima' in front of thousands of attendees and viewers of the Madani Channel, he became the disciple of Ghaus-e-A'zam Shaykh 'Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Thereafter, he attended congregational Salah and started growing a beard. Occasionally, he would also adorn his head with an 'Imamah upon his cap. Furthermore, he also started learning the proper recitation of the Quran in Dawat-e-Islami's Madrasa-tul-Madinah (for adults). He also attended the 3-day Sunnah-inspiring Ijtima' at Sahra-e-Madinah in Madina-tul-Awliya, Multan. May Allah عَزَّوَجَلَّ grant him and all of us steadfastness on our faith.'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Introduction to Majlis-e-Tarajim (Translation Majlis)

Dawat-e-Islami, a global and non-political movement of preaching Quran and Sunnah is not only making efforts to reform Muslims, but it is also propagating the devotion to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the call towards the righteousness all over the world through serving Islam in more than 100 departments. 'Majlis-e-Tarajim' (Translation Department) is one of them which has carried out in a very short span of time, the service of translating books and booklets of Ameer-e-Ahl-e-Sunnat and Maktaba-tul-Madinah into different 36 languages including Arabic, English, Persian, French, German, Chinese, Italian, Russian, Hindi, Gujarati, Sindhi, Bengali etc., so that millions of other people in the world who speak other languages except Urdu can also take advantage of these books along with Urdu readers

and develop the mind-set: *I must strive to reform myself and people of the entire world*, **إِنَّ رَبَّآءَ اللَّهِ عَزَّوَجَلَّ**.

All the books and booklets of Majlis-e-Tarajim are available at the website of Dawat-e-Islami www.dawateislami.net. In addition, there is also a mobile application under the title 'Islamic eBooks Library' with the help of which not only can you study books and booklets yourself, but you can also earn permanent source of reward by sharing its link with your friends and family.

اللہ کرم ایسا کرے تجھ پہ جہاں میں
اے دعوتِ اسلامی تیری دھوم مچی ہو!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Parables of those who completely trust in Allah

Dear Islamic brothers! We are listening to the speech about placing absolute trust in Allah **عَزَّوَجَلَّ**. The person who completely trusts in Allah **عَزَّوَجَلَّ** is very fortunate. Pious bondmen of Allah **عَزَّوَجَلَّ** possess the attribute of placing absolute trust in Allah **عَزَّوَجَلَّ**. For developing the passion of placing absolute trust in Allah **عَزَّوَجَلَّ** let's listen to two parables of those who completely trust in Allah **عَزَّوَجَلَّ**.

1. Satan is my servant

Sayyiduna Ayyub Hammaal **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** has narrated: A young man who had absolute trust in Allah **عَزَّوَجَلَّ** used to live in our area. He was very famous for his worship, spiritual exercises and absolute trust in Allah **عَزَّوَجَلَّ**. He did not take anything from anyone. Whenever he became hungry he would find a small bag filled with coins. In the same way, he would spend his days and nights worshipping Allah **عَزَّوَجَلَّ** and was given sustenance from Ghayb (unseen).

Once, people said to him: O young man! Have fear of taking the small bag of coins! Maybe Satan is deceiving you and he would be giving you this bag. The

young man replied: I pay my attention to the mercy of my Lord **عَزَّوَجَلَّ**. I do not ask any one for anything except Him. When my Lord bestows sustenance upon me I accept it. For example, if the small bag of coins is from my enemy, Satan so how is it harmful for me, but rather it is beneficial for me as my enemy has been made my subordinate. If it is really the same, then I pray to Allah **عَزَّوَجَلَّ** to continue to make him my servant. What can be better than this that the biggest enemy of mine serves me as my servant and I do not pay my attention to him, but rather believe that my Lord **عَزَّوَجَلَّ** is bestowing sustenance upon me through my enemy. And definitely the same Creator of the universe Who bestows sustenance upon all the worlds is my Lord.

Having heard the man who completely trusted in Allah **عَزَّوَجَلَّ** people went quiet and understood that he was definitely bestowed sustenance from Ghayb. (*‘Uyoon-ul-Hikayaat, vol. 2, pp. 105*)

Similarly, listen to one more beautiful parable about placing absolute trust in Allah **عَزَّوَجَلَّ**.

2. Unique princess

When the princess of Sayyiduna Shaykh Shah Kirmaani **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** reached the age of marriage, the king sent a marriage proposal for her to be wedded in the royal family. He **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** asked him to wait for three days and started searching for a pious man by visiting different Masajid. He **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** came across a young man who offered Salah nicely (and supplicated with extreme humility). Shaykh asked him, ‘Are you married?’ He replied in negative. The Shaykh asked again, ‘Do you want to get married?’ The girl recites Holy Quran, punctually offers Salah and keeps Siyam. She is beautiful and possesses a great character.’ He said, ‘Who will marry his daughter to me?’ Shaykh replied, ‘I will’. Here, take few dirhams. Buy Roti from one dirham, curry from another and perfume from the other dirham. This is how Shah Kirmaani **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** married his pious daughter with that man.

When bride came to the house of the groom, she saw a piece of bread on the water vessel. The bride asked, ‘What is this bread for?’ Groom replied, ‘This is stale bread from yesterday which I had kept for Iftar.’ Upon hearing this, she

began to leave. After seeing this, the groom said, 'I knew that the princess of Shaykh Shah Kirmaani رحمته الله تعالى عليه can never stay at the house of poor person like me.' The bride said, 'I am not going back due to your poverty. Instead, I am returning because your belief in Allah عَزَّوَجَلَّ seems very weak to me. That's why you saved a piece of bread for the next day. I am amazed at my father that how come he considered you to be pious and with purest of the characters?' Upon listening to this, the groom became extremely embarrassed and said, 'I apologise upon this weakness of mine.' The bride said, 'Your excuse with you. However, I cannot stay in a house where food is stored for the next meal. Now, either I or this bread will stay here.'

The groom straight away donated that bread in charity (and thanked Allah عَزَّوَجَلَّ for becoming a husband of such a unique righteous princess with saintly character) (*Raud-ur-Riyaheen, pp. 192*)

Dear Islamic brothers! Have you noticed how unique the qualities of the contented people¹ are! Despite being a princess, the daughter of Shaykh Shah Kirmaani had such a firm faith in Allah عَزَّوَجَلَّ that she did not desire to save any food for the next day. This was indeed her firm belief in the fact that Allah عَزَّوَجَلَّ Who has provided sustenance today, can also provide it tomorrow. He عَزَّوَجَلَّ is omnipotent.

Birds and animals do not save anything to eat for the next day either. It is not in their nature to do so. Look at the hen's trust. If you give it water to drink, it will drink as much as it needs and then will step on the bowl spilling the remaining water on the floor. It is as if she is a 'silent preacher' that is advising us like this: 'O People! You are not content even after accumulating enormous wealth that is sufficient for many years, whereas I have no worry after drinking water just once, because the One [Allah عَزَّوَجَلَّ] Who has given me water right now, will also provide me with it later on.' Would that we could also be blessed with the absolute trust in Allah عَزَّوَجَلَّ!

Alas! Today's non-practicing Muslim starts committing killings only for the sake of one morsel let alone his placing absolute trust in Allah عَزَّوَجَلَّ. Despite

¹ A Mutawakkil is the one who has outright trust in Allah عَزَّوَجَلَّ. [Translator's Note]

having plenty of wealth and nice food they keep staring at the wealth of others. Despite having good houses [places to live] they try to seize the bungalows and houses of other people. Sometimes they commit robbery and theft for taking hold of someone's possessions and sometimes by uttering threats they take hold of the possessions of others and frighten them. The main reason behind all these is, lack of absolute trust in Allah ﷻ. Whereas, it should be sufficient for a person that whatever is recorded in his destiny will be surely given to him. The Lord ﷻ Who can give food to the worm living in stones, will also create resources for my stomach. Pious bondmen of Allah ﷻ feel hesitant to trust people let alone snatching their possessions.

Sayyiduna Abu Sa'eed Kharaaz رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: I reached a jungle, but I had no travel provisions for journey. When I felt extremely hungry I saw a colony at a distance. I became happy, then I pondered over myself like this, I have trusted others and tried to attain peace from others, therefore I swore that I would not enter the colony until I would be carried there. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: I dug a ditch and covered my body up to my chest into its sand. At midnight, a loud voice was heard. O the inhabitants of the colony! The saint of Allah ﷻ has hidden himself in the sand; go to him. People came and took me out of the sand and carried me to the colony. *(Ihya-ul-'Uloom, vol. 4, pp. 33)*

Dear Islamic brothers! Just ponder! Sayyiduna Abu Sa'eed Kharaaz رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ had such a firm belief and trust in Allah ﷻ that he considered the act of being happy due to seeing a colony out of hunger, to be contrary to absolute trust in Allah ﷻ. This great rank of absolute trust in Allah ﷻ was his attribute. We should completely trust in Allah ﷻ after finding a source. Having the attribute of placing absolute trust in Allah ﷻ not only makes a person stay safe from the countless nastiness and foulness of this world, but it is also highly effective for his success in the Hereafter. Let's listen to a parable about it.

Absolute trust in Allah is the best thing

Sayyiduna 'Abdullah Bin Salam رَضِيَ اللَّهُ تَعَالَى عَنْهُ has said: Sayyiduna Salman Farsi رَضِيَ اللَّهُ تَعَالَى عَنْهُ said to me: Let's [you and me] make this vow that whoever out of us passes away first, will come in the dream and will reveal his condition to

the other. I asked if it was possible. He replied in the positive and said that the soul of a believer is free; it can go wherever it wants on the earth.

Afterwards Sayyiduna Salman Farsi رَضِيَ اللهُ تَعَالَى عَنْهُ passed away. One day I was taking a nap after lunch, suddenly Sayyiduna Salman Farsi رَضِيَ اللهُ تَعَالَى عَنْهُ appeared before me and said in a loud voice: ‘السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ’ I said in reply: ‘وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ’ and asked him: What happened to you after death? And what rank do you have? He replied: I am in a very good state and I advise you to always place absolute trust in Allah عَزَّوَجَلَّ because absolute trust in Allah عَزَّوَجَلَّ is the best thing; absolute trust in Allah عَزَّوَجَلَّ is the best thing; absolute trust in Allah عَزَّوَجَلَّ is the best thing. He repeated this sentence three times. (*Shawahid-un-Nubuwwah, pp. 287*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! It has become obvious that placing absolute trust in Allah عَزَّوَجَلَّ is useful for the world and the Hereafter both. Let’s listen to its further worldly and Hereafter advantages.

Advantages of placing absolute trust in Allah

1. One who places absolute trust in Allah عَزَّوَجَلَّ, stays safe from worries. Sayyiduna Daata Ganj Bakhsh ‘Ali Hajwayri رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: One day my spiritual leader intended to go to Damascus from Bayt-ul-Jinn. I was walking with great difficulty in mud due to rain, but when I saw that the clothes and slippers of my spiritual leader were dry I humbly asked him: (I asked him about the reason behind this astonishing event) so he replied: Since I ended my intention in the path of absolute trust in Allah عَزَّوَجَلَّ and saved my inner self from the fear of greed, Allah عَزَّوَجَلَّ has saved me from the mud. (*Kashf-ul-Mahjoob, pp. 255*) That is to say, by virtue of the blessing of placing absolute trust in Allah عَزَّوَجَلَّ I have been left free from the worldly troubles.

2. Placing absolute trust in Allah عَزَّوَجَلَّ saves from being needy of the creation, or rather if it [the trust in Allah عَزَّوَجَلَّ] is absolute then people become needy of him [who completely trusts in Allah عَزَّوَجَلَّ]. Sayyiduna Sulayman Khawwaas رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: If a person completely trusts in Allah عَزَّوَجَلَّ with true intention, so the rich and the poor all will become needy of him and he will not be needy of anyone because his Master عَزَّوَجَلَّ is Ghani and praiseworthy. *(Minhaj-ul-'Aabideen, pp. 104)*
3. Dear Islamic brothers! The biggest role in our success is the role of mental and hearty peace and due to it, a person succeeds in the world and the Hereafter both. Surely mental and hearty peace is more precious treasure than wealth and possession. One can become rich by getting it by virtue of the blessing of placing absolute trust in Allah عَزَّوَجَلَّ. A pious man has said: My Shaykh رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ used to say quite often in the Majlis [gathering]. Hand your plan over to the One Who has created you, you will get comfort. *(Minhaj-ul-'Aabideen, pp. 113)*
4. The biggest blessing out of countless blessings of absolute trust in Allah عَزَّوَجَلَّ is that due to it, faith is protected because whenever Satan attacks the faith of someone, it weakens the belief and trust of the person in Allah عَزَّوَجَلَّ. So if we want to protect our faith, we should completely trust in Allah عَزَّوَجَلَّ. A pious man said that one of my friends said: Once I met a righteous man I asked him how he was. He replied: Ask about the condition of the one whose faith is safe and they are only those who completely trust in Allah عَزَّوَجَلَّ; whose faith is safe. *(Minhaj-ul-'Aabideen, pp. 106)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In today's speech, we have heard about the advantages of placing absolute trust in Allah عَزَّوَجَلَّ. Absolute trust in Allah عَزَّوَجَلَّ saves us from worries, dependence on the creation, gives us mental and hearty peace and also brings about the safety of faith. Similarly, if someone does not trust in Allah عَزَّوَجَلَّ, he gets worried, becomes needy of the creation, faces mental and hearty restlessness and also faces great risk of losing his faith. That's why

we should completely trust in Allah عَزَّوَجَلَّ all the time. We should have great hope to Him and make Du'a all the time to have the treasure of absolute trust in Him and contentment.

Dear Islamic brothers! We have heard about contentment and absolute trust in Allah عَزَّوَجَلَّ; absolute trust in Allah عَزَّوَجَلَّ brings about increase in faith, improvement in deeds and countless religious and worldly benefits.

- A contented person attains the pleasure of Allah عَزَّوَجَلَّ.
- A contented person pays more attention to the Creator of resources rather than the resources.
- Being content is the habit of the pious bondmen of Allah عَزَّوَجَلَّ. Contented people get rid of countless worries and grieves of the world.
- Contentment protects a person from greed.
- Contentment protects a person from being the follower of his desires and by virtue of it; a person lives his life comfortably and peacefully.
- By virtue of the blessing of contentment a person attains passion for spending in the path of Allah عَزَّوَجَلَّ.
- Contentment eradicates the love of the world from the heart.
- A contented person becomes the beloved of Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- People who have absolute trust in Allah عَزَّوَجَلَّ are dear to Allah عَزَّوَجَلَّ.
- Absolute trust in Allah عَزَّوَجَلَّ increases the luminosity of faith further in the hearts of believers. In worries and difficulties, it is the absolute trust in Allah عَزَّوَجَلَّ that gives us the lesson of steadfastness, patience and tolerance.
- One who has absolute trust in Allah عَزَّوَجَلَّ stays safe from worries.
- Absolute trust in Allah عَزَّوَجَلَّ protects a person from the dependence on the creation.

- The one who completely trusts in Allah ﷺ attains the godness of the world and the Hereafter.

May Allah ﷺ bless us with the wealth of absolute trust in Allah ﷺ and contentment!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In conclusion, I would like to take the opportunity to mention the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of the Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever loves my Sunnah, loves me, and whoever loves me will be with me in Jannah.' (Ibn 'Asakir, vol. 9, pp. 343)

سینہ تری سُنَّتِ کا مدینہ بنے آقا
جَنَّتِ میں پڑوسی مجھے تم اپنا بنانا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madani pearls of clipping the nails

1. It is Mustahab [preferable] to clip the nails on a Friday. However, one should not wait for Friday if the nails have grown long.

(Durr-e-Mukhtar, vol. 9, pp. 668)

The great scholar of Fiqh, Shaykh Mufti Amjad 'Ali A'zami رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said, 'It is narrated that whosoever clips his/her nails on a Friday, Allah ﷺ will protect him from calamities till the next Friday and for three days thereafter, that is, for 10 days in total. In one narration, it is said that whosoever clips their nails on a Friday, [for that person] 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 a summary of the prescribed method of cutting the fingernails as narrated in authentic books: begin with the index finger of the right hand and work your way right towards the pinkie (smallest finger). Now, beginning with the pinkie (small finger) of the left hand, work your way towards the left thumb. In the end, clip the nail of the right thumb. *(Durr-e-Mukhtar, vol. 9, pp. 670; Ihya-ul-'Uloom, vol. 1, pp. 193)*
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 working your way left to the big toe, then cut the big toenail of the left foot working your way left to your little toe. *(Durr-e-Mukhtar, vol. 1, pp. 193)*
4. It is Makruh [disliked] to clip the nails whilst in the state of Janabat, that is, when Ghusl has become obligatory on one. *(Fatawa 'Aalamgiri, vol. 5, pp. 308)*
5. It is Makruh [disliked] to bite the nails with one's teeth; there is a fear of being inflicted with leprosy in doing so. *(Fatawa 'Aalamgiri, vol. 5, pp. 308)*
6. Bury the nails after clipping them; they can also be thrown away. *(Fatawa 'Aalamgiri, vol. 5, pp. 308)*

To learn various Sunan, obtain the following books, *Bahar-e-Shari'ah* part 16 comprising of 312 pages and *Sunnatayn aur Adaab*, comprising of 120 pages, both published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. One of the best ways to learn Sunan is to travel in the Madani Qafilahs of Dawat-e-Islami with the lovers of the Beloved Rasool.

عاشقانِ رسول، آئیں سنت کے پھول
دینے لینے چلیں، قافلے میں چلو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The 6 Salawaat-'Alan-Nabi and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtima' (congregation) of Dawat-e-Islami:



1. The Salat-'Alan-Nabi for the night preceding Friday

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

The saints of Islam have quoted that whoever recites this Salat-'Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. *(Afdal-us-Salawat 'ala Sayyid-is-Sadat, pp. 151)*

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

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

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-'Alan-Nabi, 70 portals of mercy are opened for him. (*Al-Qaul-ul-Badi'*, pp. 277)

4. The reward of 600,000 Salawat-'Alan-Nabi

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

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

5. Nearness to the Distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When he recites Salat upon me, he does so in these words.' (*Al-Qaul-ul-Badi'*, pp. 125)

6. Duood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

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

(Attargheeb Wattarheeb, vol. 2, pp. 329, Hadees 31)

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.'

(Majma'-uz-Zawaid, pp. 254, vol. 10, Hadees 17305)

2. An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharaib-ul-Quran*, 'If anyone recites the following Du'a three times at night it is as if he has found Layla-tul-Qadr.' We should recite it every night. Here is the Du'a:

لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

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