

Condemnation of love for world

28-March-2019



Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

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

Condemnation of love for world

وَعَلَى إِلِكِ وَأَصْحِبِكِ يَا حَبِيبَ اللَّهِ
وَعَلَى إِلِكِ وَأَصْحِبِكِ يَا نُورَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

Dear Islamic brothers! 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.

Remember! By Shari'ah, it is not allowed to eat, drink and sleep in the Masjid, but if one makes the intention of I'tikaf he will be allowed to do these acts in Masjid. It is also important that one shouldn't make the intention of I'tikaf just to eat, drink or sleep. It should be made to earn reward. *Fatawa-e-Shaami*: 'If someone wants to eat, drink or sleep in a Masjid, he should make the intention of I'tikaf, make some Zikr and then do what he wants (i.e. eat, drink or sleep).'

Excellence of reciting Duood

The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

مَنْ صَلَّى عَلَيَّ مِائَةً كَتَبَ اللَّهُ بَيْنَ عَيْنَيْهِ بَرَاءَةً مِّنَ النِّفَاقِ وَبَرَاءَةً مِّنَ النَّارِ وَأَسَكَنَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مَعَ الشُّهَدَاءِ

i.e. The person who will recite Salat 100 times on me, Allah Almighty will write between both of his eyes that this person is free from the hypocrisy and

the fire of Hell and He will keep him with martyrs on the Judgement Day.

(*Al-Mu'jam-ul-Awsat, vol. 5, pp. 252, Hadees 7235*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

O the devotees of Rasool! Let's make good intentions for attaining the pleasure of Allah Almighty and rewards. The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'يَبِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.* (*Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942*)

Madani pearl

- The more righteous intentions one makes for a righteous and permissible act 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 leaning against something etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to Islamic knowledge.
3. When I hear صَلَّى اللَّهُ تَعَالَى عَلَى الْحَبِيبِ, تُؤَبُّوْا إِلَى اللَّهِ, أُذَكِّرُوا اللَّهَ, صَلَّى اللَّهُ تَعَالَى عَلَى الْحَبِيبِ, etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite the same.
4. After the Bayan, I will approach people by making Salam, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Why is world called world?

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qaadiri Razavi دَاعَتِ بَرَكَاتُهُمُ الْعَالِيَةِ has narrated on page 260 of his book '*Nayki ki Da'wat*' [Call to Righteousness]: The word دُنْيَا [i.e. the world] literally means 'closeness'. In other words, it is called the world because it is closer to humans than the Hereafter, or due to the reason that it is closer to the heart because of its desires and pleasures. (*Hadiqa-tun-Nadiyyah, vol. 1, pp. 17*)

What is the world?

Sayyiduna 'Allamah Badruddin 'Ayni رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Before the home of the Hereafter, all creation is [referred to as] the world. (*'Umda-tul-Qaari, vol. 1, pp. 52*) Therefore from this viewpoint, gold, silver and every necessary and unnecessary thing bought against them (gold, silver) is included in the world.

(*Al-Hadiqa-tun-Nadiyyah, vol. 1, pp. 17*)

Which world is good and which is condemnable?

Dear Islamic brothers! Remember! There are three types of worldly things:

1. There are only two worldly things that help a person in the Hereafter and their benefit is obtained even after death. (1) Knowledge and (2) Deed. Deed means to worship Allah Almighty with sincerity.
2. The things whose benefit is limited to the world only and one cannot get any benefit from it in the Hereafter such as getting pleasure from sins and gaining benefits more than the need from permissible things, for example a piece of land, property, gold, silver, nice clothes and eating delicious foods are all included in the condemnable type of the world.
3. The type in which there are things that are helpful in performing virtuous deeds like necessary food, clothes, etc., are also a good type of the world, but this world will be condemnable if one aims to get only

immediate worldly benefit and pleasure from it. *(Summarized from: Ihya-ul-Uloom, vol. 3, pp. 270-271)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Let's listen to 17 blessed Ahadees about the reality of the world and about its condemnation from page 11 of a booklet named, 'Jannati Mahal ka Sawda', written by Shaykh-e-Tareeqat, Ameer Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qaadiri Razavi *دامت برزكاته العالیه*.

1. Sustenance of birds

Amee-ul-Mu`mineen Sayyiduna 'Umar Farooq-e-A'zam *رضي الله تعالى عنه* has said that he heard the Beloved Rasool *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* say, 'If you trust (i.e. have Tawakkul) in Allah *عَزَّ وَجَلَّ* as He ought to be trusted, He will give you sustenance as He gives to birds that go hungry in the morning and return with their stomachs filled in the evening.' *(Sunan-ut-Tirmizi, vol. 4, pp. 154, Hadees 2351)*

Hakeem-ul-Ummat Mufti Ahmad Yar Khan *رحمته الله تعالى عليه* has said, 'The right of trust is to believe in Allah Almighty as the real giver of sustenance.' Some other scholars have stated, 'Struggling (to earn Halal sustenance) and then leaving the result to the Will of Allah Almighty is the right of trust in Allah Almighty. One should work physically but have trust in Allah Almighty. It is also a proven fact that those trusting Allah Almighty do not die of hunger.'

It should be kept in mind that birds do go out of their nest in search of sustenance. However, as trees are immovable, they get water and fertilizers etc where they are. When a baby crow hatches out, its colour is naturally white so its parents fly away due to fear. With the command of Allah Almighty, a particular type of small insects gather over its mouth and the baby crow feeds on them. When it turns black, its parents return.

(Mirat-ul-Manajih, vol. 7, pp. 113-114; Mirqat, vol. 9, pp. 156, Hadees 5299)

What is Tawakkul?

A'la Hadrat Maulana Shah Imam Ahmed Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has said, 'Tawakkul does not mean giving up sources, but rather إِعْتِمَادٌ عَلَى الْأَشْيَاءِ it means not having trust in sources.' (*Fatawa Razawiyyah, vol. 24, pp. 379*) In other words, Tawakkul is not to give up sources, but rather Tawakkul is that one should not trust sources.

2. Better than the world and all that it has

The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'As much place as a whip covers in Heaven is better than the world and its things.'

(Sahih Bukhari, vol. 2, pp. 392, Hadees 3250)

Regarding this Blessed Hadees, 'Allamah Shaykh 'Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, 'A little space in Paradise is better than the world and whatever it has. To mention a whip refers to a custom of the past when a horseman would throw his whip at the place where he wanted to get off so that no one else would get off there.' (*Ashi'a-tul-Lam'at, vol. 4, pp. 433*)

Hakeem-ul-Ummat Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated that mentioning a whip implies a little place of Heaven! Indeed heavenly favours are eternal while worldly things are mortal. Worldly comforts come with troubles, whereas heavenly favours are pure (not mixed with troubles). Worldly things are inferior while those of Heaven are superior. Therefore, the world bears no comparison with even a little place of Heaven.

(Mirat-ul-Manajih, vol. 7, pp. 447)

3. Those saving wealth for worldly life are unwise

Sayyidatuna 'Aishah Siddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has narrated that the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The world is the house of the one who has no house and is the wealth of the one who has no wealth, and the one saving for it is not wise.' (*Mishkat-ul-Masabih, vol. 2, pp. 250, Hadees 5211*)

4. Live in the world like a traveller

Sayyiduna ‘Abdullah Bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated, ‘The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once held my shoulders and said, ‘Live in the world like a stranger and a traveller.’ Sayyiduna Ibn ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا has said, ‘If you are alive in the evening, then do not wait for the morning and when you are alive in the morning, do not wait for the evening, and make preparation for illness when you are healthy and for death in your life.’

(Sahih Bukhari, vol. 4, pp. 223, Hadees 6416)

5. Enemies will no longer be scared

Sayyiduna Sawban رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘It is likely that other nations will invite each other [to attack you] as the person who eats [invites] others to his bowl. Someone humbly asked, ‘Will it happen due to us being small in number that day?’ The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: You will be in very huge numbers that day (but you will flow like tiny straws in flood water, that is, your bravery, courage and power will come to an end), and Allah عَزَّوَجَلَّ will bring out your fear from the hearts of your enemies and will put laziness and weakness in your hearts. Somebody humbly asked, ‘Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! What is Wahn [وهن]?’ The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘The love of the world and fear of death.’ *(Sunan Abu Dawood, vol. 4, pp. 150, Hadees 4297)*

6. Love for the world is head of sins

Sayyiduna Huzayfah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that he once heard the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say in his sermon, ‘The love of the world is the head of all sins.’ *(Mishkat-ul-Masabih, vol. 2, pp. 250, Hadees 5212)*

7. Worth of the world compared to the Hereafter

Sayyiduna Mustaurid Bin Shaddad رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘By Allah Almighty! In comparison to the Hereafter, this world is very short, like a person who dips his finger into the sea and then sees how much water has clung to his finger.’

(Sahih Muslim, pp. 1529, Hadees 2858)

Hakeem-ul-Ummat Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, 'The comparison mentioned in the Hadees is just for explanation. Remember, worldliness is that which makes us heedless of Allah Almighty, whereas the worldly life of a wise person or an 'Arif [who recognizes Allah Almighty] is the cultivated land of the Hereafter; his world is very great. On the other hand, even the Salah offered by a heedless person for ostentation is his worldliness. A wise man's eating, drinking (water etc.), sleeping, waking and even living and dying are all Deen [religion] as these acts are the Sunnahs of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. A Muslim should eat, drink, sleep and wake as these are the blessed Sunnahs of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. There is a clear-cut difference between حَيَاةُ الدُّنْيَا and حَيَاةُ الدُّنْيَا i.e., the life of the world, the life in the world and the life for the world. The life which is in the world but for the Hereafter, not for the world is blessed.

(*Mirat-ul-Manajih*, vol. 7, pp. 3)

8. Dead lamb

Sayyiduna Jabir رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once passed by a dead lamb (a young sheep) so he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Will any of you like to have it for one dirham?' They said humbly, 'We do not want to have it in exchange for anything.' Then he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'By Allah Almighty! The world is even more contemptible to Allah عَزَّ وَجَلَّ than this is to you.' (*Mishkat-ul-Masabih*, vol. 2, pp. 242, Hadees 5157)

Hakeem-ul-Ummat Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, 'Nobody buys a dead lamb for even a meagre amount of 25 paise as its skin is useless and its meat is Haraam. Who will buy it! One should remember the meaning of the world that has just been mentioned. Blessed Sufis have said: Even the reformers of the entire world cannot guide or reform a worldly person, similarly, all the Satans cannot mislead or misguide an ascetic [who gives up the world] Muslim. A worldly person performs even religious activities for the world, whereas a religious person performs even worldly activities for the religion.' (*Mirat-ul-Manajih*, vol. 7, pp. 3)

9. The world is more contemptible than even a mosquito's wing

Sayyiduna Sahl Bin Sa'd رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'If the importance of the world were equal to even a mosquito's wing to Allah عَزَّوَجَلَّ, He عَزَّوَجَلَّ would not give even a mouthful of water to any non-Muslim to drink.' *(Sunan-ut-Tirmizi, vol. 4, pp. 143, Hadees 2327)*

10. Curse of being away from worship

Sayyiduna Ma'qil Bin Yasaar رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Your Creator has said, 'O the son of Adam! You free yourself for worshipping Me, I will fill your heart with contentment and hand with sustenance. O the son of Adam! Do not distance yourself from My worship, (otherwise) I will fill your heart with poverty and will make your hands busy with worldly activities.' *(Al-Mustadrak lil-Haakim, vol. 5, pp. 464, Hadees 7996)*

11. Love of the world causes loss in the Hereafter

Sayyiduna Abu Musa Ash'ari رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The one loving the world causes harm to his Hereafter and the one loving the Hereafter causes harm to his world, so you prefer the everlasting (Hereafter) to the mortal (world).'

(Al-Mustadrak lil-Haakim, vol. 5, pp. 454, Hadees 7967)

12. If someone has one day's food, so ...

Sayyiduna 'Ubaydullah Bin Mihsan Khatmi رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whoever begins his morning in the state that his heart is satisfied, body is healthy and he has food for a day, so (it is as if) the world has been gathered for him.'

(Sunan-ut-Tirmizi, vol. 4, pp. 154, Hadees 2353)

13. The world is accursed

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Beware! The world is an accursed thing and whatever is

in the world is also accursed except the remembrance of Allah Almighty, and the thing that brings close to Rab (Allah ﷻ) and the (Islamic) scholar and the (Islamic) student.’ (Sunan-ut-Tirmizi, vol. 4, pp. 144, Hadees 2329)

14. Allah Almighty makes bondman avoid the world

Sayyiduna Mahmood Bin Labeed رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Allah ﷻ makes His bondman avoid the world as you make your patient avoid eating and drinking [harmful things].’

(Shu’ab-ul-Iman, vol. 7, pp. 321, Hadees 10450)

15. Slave of Dirham is accursed

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The slave of dirham and dinar is accursed.’

(Sunan-ut-Tirmizi, vol. 4, pp. 166, Hadees 2382)

16. Destruction caused by love for wealth and respect

Sayyiduna Ka’b Bin Malik رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘If two hungry wolves are let loose amongst nanny goats, they do not cause as much loss as the greed for wealth and respect causes to the man’s religion.’ (Sunan-ut-Tirmizi, vol. 4, pp. 166, Hadees 2383)

17. The world is a prison for Believer

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The world is a prison for a believer and Paradise for a non-Muslim.’ (Sahih Muslim, pp. 1582, Hadees 2956)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

World is like sand!

O the devotees of Rasool! Have you heard! In the above-mentioned blessed Ahadees, people who love this world have been strongly condemned. We, therefore, should not only keep on making efforts for the world, but we should also collect virtues for the Hereafter because the world is like sand. No matter how much sand a person gets in his fist, all the sand gets out slowly from the fist in the form of particles and finally, the fist remains empty. Same is the state of this deceitful world.

Earning money and then spending it on illnesses

A man becomes loyal to the world throughout his life. For earning the money he works hard day and night, does a part-time job and works many hours a day. In short, he spends his day by thinking that he has to earn money; he spends his night by thinking that he has to earn money. His heart beats with the passion that he has to earn money and he does something by making his efforts to earn money. But alas! After some time, the money for which he does not care for his health, for which he works overtime, for earning which he wastes the precious moments of his life, the world for which he works hard day and night, the wealth for earning which he does not bother about Halal and Haraam is spent on buying medicines for different illnesses. Of course! When a person becomes old, he starts suffering from different diseases. Now neither can he do anything for the world, nor for the Hereafter.

Do not forget death

Giving warning about the mischiefs of the world, Imam Muhammad Ghazali رحمته الله تعالى عليه has written by referring to a pious person: O people! Perform virtuous deeds in this free time and keep fearing Allah Almighty. Do not be happy with hopes and nor forget your death. Do not get attracted to the world. Undoubtedly, it is deceitful and comes before you after being adorned and puts you in mischief [Fitnah] by its desires. The world becomes adorned for its followers as a bride gets adorned. The world has killed its so many lovers and disgraced those who wanted to get happiness from it. Therefore see it from the viewpoint of reality because it is a place full of troubles. Its

Creator has condemned it; its new gets old and the one who desires for it also dies. May Allah ﷻ have mercy on you!

Wake up to the fact before this announcement is made: So-and-so is ill and his illness has become severe. Is there any medicine for him? Or is there any way by which he can be taken to a doctor? Now Hakeems [and doctors] are called for you, but the hope of cure dies. It is then said: So-and-so has made a will and accounted for his wealth. Then it is said: Now he has lost his speaking ability; now he does not talk to his brothers and recognize his neighbours. Now your forehead is perspiring; the voice of people weeping has started coming and you have been sure of your death; after you have closed your eyelashes, the presumption of your death turns into confirmation; the tongue is trembling; your siblings are weeping; you are said that this is your such and such son, this is your such and such brother, but you have been stopped from talking. Hence you cannot speak; your tongue has been sealed due to which voice does not come out. You then die and your soul gets out of your body parts completely; it is then taken to the sky. At that time your brothers gather, bring your shroud and you are given Ghusl [ritual bath] and then you are wrapped in a shroud. Now those who inquire after you sit silently and those who are jealous of you also feel relaxed. Your family members turn attention to your wealth. (*Ihya-ul-'Uloom vol. 3, pp. 260*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

‘Individual effort’ one of the 12 Madani activities:

Dear Islamic brothers! Associate yourself with the Madani environment of Dawat-e-Islami, the Madani movement of devotees of Rasool, in order to attain the passion for the preparation of death, grave and the Hereafter and present the call towards righteousness by participating in 12 Madani activities of Zayli Halqah. One of the 12 Madani activities of Zayli Halqah is ‘Individual Effort’. Ameer Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has given us a Madani aim that is: ‘I must strive to reform myself and the people of the entire world لَنْ نَشَاءَ اللَّهُ عَزَّوَجَلَّ’. Make a routine to act upon the Madani In’amaat for reforming

yourself and travel with Madani Qafilahs to try to reform the people of the whole world. In this way, start making individual efforts upon Muslims to make them righteous Salah-offering, make them follow Sunnah regularly and to protect them from sins. In addition to Madani Qafilahs, whenever you meet an Islamic brother, make an individual effort on him in a kind manner, **اِنْ شَاءَ اللهُ عَزَّوَجَلَّ** you will get abundant blessings of it. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, the persuasion of the individual effort is also included in the booklet, namely '72 Madani In'amaat'.

It is stated in Madani In'aam 22: Today, did you persuade at least 2 Islamic brothers to travel with Madani Qafilahs and act upon Madani In'amaat by making an individual effort on them?

It is stated in Madani In'aam 52: This week, by making an individual effort, did you have the privilege of meeting new Islamic brothers approaching them yourself immediately after the Ijtima' and get their names, addresses and phone numbers? (Meet at least 4 Islamic brothers and get the address of at least one and then keep in touch with him.)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, by virtue of the blessing of individual effort, the number of those who offer Salah with Jama'at increases. By virtue of the blessing of individual effort, the number of those who attend Madani Dars and Madani Halqahs [which are set up after Fajr Salah] increases. By virtue of the blessing of individual effort, Islamic brothers can be prepared for travelling with Madani Qafilahs for learning Sunnahs. Individual efforts help to fill Masajid with Salah-offering Muslims. For persuasion, let's listen to a Madani parable of an individual effort.

Individual effort on driver:

An Islamic brother was passing by the place where specific buses stand. Specific buses mean the buses which bring Islamic brothers from different areas [to Faizan-e-Madinah] so that they may attend the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami, the Madani movement of devotees of Rasool.

He saw that a song was being played in an empty bus and the driver of the bus was smoking marijuana. He went there and met the driver in a compassionate manner. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**, the blessing of the meeting appeared immediately. The driver stopped playing the songs himself and also put out the marijuana-filled cigarette. This Islamic brother smilingly presented the driver a cassette containing Sunnah-inspiring Bayan namely, 'First Night of Grave'. He played the cassette at the same time in the tape recorder. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**, he was very much impressed. Feeling frightened he repented of his sins, came out of the bus and went to the 'Ijtima' with that Islamic brother by virtue of the blessing of the 'individual effort'.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Importance of virtuous deeds

Dear Islamic brothers! Alas! We are engrossed in the love of this world instead of pondering about the Hereafter; we are busy building nice houses; we build our houses very beautifully. We want to spend our lives by having plenty of money, nice and expensive cars, beautiful and splendid palaces. Just ponder, how long will these things benefit us? Shall we take all these things to our grave? Shall we get virtuous deeds in exchange for them in the Hereafter? Of course, no! This bank balance, wealth and property all will be left in the world; nothing will help us in the grave. It will be only our virtuous deeds that will help us there. It will be our virtuous deeds that will help us to succeed in answering the questions of Munkar and Nakeer. It will be our virtuous deeds that will console us during the terror of the grave. It will be our virtuous deeds by virtue of which the narrowness of the grave will also turn to expansion. It will be our virtuous deeds that will shine brightly in the dark grave. It will be our virtuous deeds that will also become a shield against the torment of the grave. It will be our virtuous deeds that will bring us salvation not only in the grave but also after the grave from the heat of the plain of Mahshar [محشر] and its thirst. It will be our virtuous deeds that will also help us to pass over the Siraat Bridge successfully. It will be our virtuous deeds that will help us during our accountability and bring salvation from the torment of Hell. Therefore become anxious for virtuous deeds.

Three types of friends

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Three things go with the deceased: (1) His family members (2) his wealth and (3) his deeds. Then two things return and one stays with him. His family members and wealth return, whereas his deeds go with him.’ (*Sahih Bukhari, vol. 4, pp. 250, Hadees 6514*)

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: When a person dies, angels say: ‘مَا قَدَّمَ’ i.e. what did he send forward? And people ask: ‘مَا خَلَّفَ’ i.e. what did he leave behind? (*Shu'ab-ul-Iman, vol. 7, pp. 328, Hadees 10475*) i.e. at the time of death heirs are anxious for the wealth [he leaves] as to what he is leaving to them. The angels, who come to seize the soul, count his deeds and check his beliefs. (*Mirat-ul-Manajih, vol. 7, pp. 49*)

O the devotees of Rasool! It is wise not to become anxious for the world and its things, but rather become busy performing virtuous deeds. Only the part of the wealth we spend belongs to us out of the wealth for [accumulating] which we end our lives. The part that is left is not ours, but rather it will belong to our heirs.

Remember! This money has not been faithful to anyone; it is really the dirt of hands. For example, if we save millions or rather billions of rupees in our life, even then we will be able to use only the amount of rupees that we can.

It can be understood like this that a person is feeling very hungry; in front of him biryani in a cauldron is cooking; the light pleasant aroma of the biryani is pleasing his heart and mind; his heart is attracted to it and it makes his mouth water. He feels like eating the whole cauldron, but in reality, if he eats too much, even then he will not be able to eat after having two or three plates. Sometimes it also happens that we satisfy our appetite, but not the heart. We feel like eating more because it is very tasty, but we do not eat because we cannot eat anymore since our stomach is full. How can we eat more when our stomach is full? Similarly, whatever we earn, whether we save millions, or rather billions of rupees, we will spend only that much by

which we will be able to eat our fill. Similarly, we will use the length of cloth by which one suit can be made. In short, if we accumulate enormous worldly possessions and wealth, even then we will be able to use as much as we can and the rest will be left in the world. The Beloved Rasool ﷺ has said, 'A bondman keeps on saying 'my wealth, my wealth' though he has only three parts in his wealth: First, which he has finished by consuming, second, which he has worn out by wearing and the third, which he has given to someone else (in the path of Allah ﷺ) and saved. Apart from them whatever he has, all is going to finish and he is going to leave it for other people.' (*Sahih Muslim, Kitab-uz-Zuhd, pp. 1210, Hadees 7420*)

Majlis Madani Channel:

At the present time, media is playing a role of an excellent tool in making mind and shaping character. Many people started misusing it day and night to promote their bad ideas and immodesty which were misleading people. As a result of it, the youth were affected badly. In such circumstances, the devotees of Rasool only wished one thing that there should be a pure Islamic channel that could protect the beliefs of Ahl-e-Sunnat, purify their thoughts and reform their beliefs and deeds. The central Majlis Shura of Dawat-e-Islami, the Madani movement of devotees of Rasool, felt deeply that it was very difficult to remove the TV from the houses of Muslims. They only found one way and it was to enter the houses of Muslims and make them wake up to the fact through the TV because when the water level in the river rises, the river is turned towards fields, etc. so that the fields can be irrigated and residential areas can also be protected.

When information was obtained about this field, it was learnt that it is possible to provide 100 percent Islamic information by staying safe from films, dramas, songs, music, musical tunes and the display of women if Dawat-e-Islami would start their own channel. So **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** the Markazi Majlis Shura of Dawat-e-Islami, the Madani movement of devotees of Rasool, tried their best and started propagating the message of Sunnahs through Madani Channel in every home from Ramadan-ul-Mubarak, 1429 AH [September 2008]. A peaceful and loving environment has developed in

homes. By virtue of Madani Channel people became familiar with Shar'i rulings and in no time it came up with wonderful Madani results.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sunnahs and manners of wearing 'Imamah

Firstly, 2 blessed sayings of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. 2 Rak'at of Salah performed whilst wearing an 'Imamah are better than offering 70 Rak'at without wearing an 'Imamah.' (*Al-Firdaus bima Soor-il-Khattab, vol. 2, pp. 265, Hadees 3233*)
2. 'Imamahs are the crowns of the Arabs, so wear the 'Imamah and your honour will augment. Whoever wears an 'Imamah; he gains one virtue for every fold [of the 'Imamah that he wraps around his head].'

(*Jam'-ul-Jawami', vol. 5, pp. 202, Hadees 14536*)

- The length of the Shimlah of the 'Imamah should be at least the width of four fingers, and at most up to the middle of the back, i.e. approximately the length of one arm. (*Fatawa Razawiyah, vol. 22, pp. 182*)
- Bind the 'Imamah whilst standing facing the Qiblah. (*Kashf-ul-Iltilbas fis-Tihbab-il-Libas lish-Shaykh 'Abdul Haq Dihlvi, pp. 38*)
- 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 fashion. (*Fatawa Razawiyah, vol. 22, pp. 186*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Announcement

Remaining Sunnahs and manners of wearing 'Imamah will be mentioned in the Tarbiyyati Halqahs. Therefore, do attend the Tarbiyyati Halqahs in order to learn these Sunnahs and manners.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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



1. The Durood for the night preceding Friday

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

The saints of Islam have quoted that whoever recites this Durood at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Rasool صَلَّى اللهُ 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 Durood upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' *(Ibid, pp. 65)*

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Durood, 70 portals of mercy are opened for him.

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

4. The reward of 600,000 Duroods

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

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْوَهَّابِي reports from some saints of Islam that the one reciting this Durood once receives the reward of reciting Durood 600,000 times. (*Afdal-us-Salawat 'ala Sayyid-is-Sadat*, 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 Durood upon me, he does so in these words.' (*Al-Qaul-ul-Badi'*, pp. 125)

6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Durood 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 وَ رَبِّ الْعَرْشِ الْعَظِيمِ

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

Jadwal for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 28 March 2019

4. Short Bayan on different topics: **5 minutes**
5. Memorising Du'a: **5 minutes**
6. Fikr-e-Madinah: **5 minutes**
7. Total duration: **15 minutes**

Sunnahs and manners of wearing 'Imamah

- According to a medical research, to wear an 'Imamah is very effective for the head.
- The 'Imamah supports the brain and improves the memory.
- The Shimlah (end part after tying it) of the 'Imamah protects a person from paralyses of the lower body, because the Shimlah protects the spinal cord against the effect of weather such as winter, summer, etc.
- Offering Salah whilst wearing an 'Imamah is equivalent to 10,000 virtues. (*Firdaus-ul-Akhbar, vol. 2, pp. 406, Hadees 3805; Fatawa Razawiyyah, vol. 6, pp. 213*)
- If you have a large kerchief with which you can produce enough folds to cover the whole head, then it will be considered as an 'Imamah.
- It is Makruh to tie a small kerchief with which one can only make one or two folds. (*Fatawa Razawiyyah, vol. 7, pp. 299*)
- When removing 'Imamah, (instead of taking it off all at once), untie each fold one by one. (*Fatawa Hindiyyah, vol. 5, pp. 330*)
- If Imamah is to be taken off out of some need and there is the intention of binding it again, then one sin will be erased on unwinding each fold. (*Fatawa Razawiyyah, vol. 6, pp. 214*)
- Winter and summer directly affect the hair of bareheaded people; it not only affects their hair, but also the brain and face, and may harm their health. Therefore, with the intention of acting upon a Sunnah, if

someone ties an 'Imamah on his head, he will attain the safety and peace of both the worlds.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Du'a when looking in a mirror

اللَّهُمَّ أَنْتَ حَسَنْتَ خَلْقِي فَحَسِّنْ خَلْقِي

Translation: O Allah ﷺ You have made my physical appearance good looking; also make my character good. *(Al-Hasan Al-Haseen, pp. 102)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Method of collective Fikr-e-Madinah (72 Madani In'amaat)

Saying of the Beloved Rasool ﷺ: Pondering (over the Hereafter) for a moment is better than the worship of 60 years.

(Al-Jami'-us-Sagheer, pp. 365, Hadees 5897)

Let's make "good intentions" before filling in the Madani In'amaat booklet:

1. To please Allah ﷺ, I will carry out today's Fikr-e-Madinah (i.e. self-accountability) myself through the Madani In'amaat booklet and persuade others as well.
2. I will praise (i.e. thank) Allah ﷺ for the Madani In'amaat which I practised.
3. I will regret the Madani In'amaat which I did not practise and try to act on them in the future.

4. Allah ﷺ forbid, if I have not acted on any such Madani In'aam which saves a person from the sins, I will make a firm intention of not committing sin in the future, along with making repentance and Istighfar.
5. I will not reveal my good deeds without need (for example, I act on such and such or these many Madani In'amaat).
6. I will act afterwards or tomorrow on the Madani In'amaat which can be practised afterwards (for example, one did not recite Durood upon the Holy Nabi ﷺ 313 times today).
7. I will try to achieve the actual aim of filling in the Madani In'amaat booklet (for example, Divine fear, piety, correcting manners, progress in the Madani activities, etc.).
8. I will fill in the Madani In'amaat booklet (i.e. carry out Fikr-e-Madinah) tomorrow as well.
9. I will not consider it a usual formality but fill in the Madani In'amaat booklet while pondering.

Mark the boxes given below with a “correct (i.e. inverted tick)” sign for the Madani In'amaat you have practised today and mark them with a “(0) sign” in case you have not practised them.

Attention: Carry out Fikr-e-Madinah while keeping an eye on your own Madani In'amaat booklet only.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Method of collective Fikr-e-Madinah (72 Madani In'amaat)

Daily 50 Madani In'amaat

10. Made good intentions?
11. Offered all 5 daily Salahs with Jama'at and Takbeer-e-Aula?
12. Recited Ayat-ul-Kursi, Tasbih-e-Fatimah and Surah Al-Ikhlās after every Salah?

13. Replied to Azan and Iqamat?
14. Recited Durood upon the Holy Rasool ﷺ 313 times?
15. Paid Salam to Muslims?
16. Conversated using the words “Aap” and “Jee”?
17. Said ‘إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ’ upon intending for permissible things?
18. Replied to the Hamd of the one saying Salam or who sneezed?
19. Used terminologies of Dawat-e-Islami?
20. Applied Qufi-e-Madinah of stomach while eating less than hunger?
21. Delivered or listened to two Madani Dars?
22. Studied or taught in Madrasa-tul-Madinah Baalighan?
23. Read or listened to a reformative book for 12 minutes and 4 consecutive pages of *Faizan-e-Sunnat*?
24. Performed Fikr-e-Madinah?
25. Offered Salat-ut-Taubah?
26. Slept on mat? Kept Sunnah box by the pillow?
27. Offered Sunnahs before Fard and Nawafil after the Faraaid?
28. Offered Tahajjud, Ishraq, Chasht and Awwabeen?
29. Offered Tahiyya-tul-Wudu and Tahiyya-tul-Masjid?
30. Recited or listened to three Ayahs from Kanz-ul-Iman with translation and commentary?
31. Performed individual efforts on two (Islamic) brothers?
32. Spent two hours in Madani activities?
33. Obeyed your Nigran?
34. Refrained from using things asking from others?
35. In case one committed a mistake, did you reform him?
36. Performed veil within veil? Moreover, faced towards the Qiblah?

37. Controlled your anger?
38. Refrained from useless questions?
39. Observed Shar'i veil from your non-Mahram relatives / neighbours?
40. Refrained from films, dramas, songs and music etc.?
41. Made efforts to establish Madani environment at home?
42. Refrained from slandering and abusing?
43. Refrained from intervening into other's conversation?
44. Called out Sada-e-Madinah?
45. Kept your gaze lowered while applying Qufl-e-Madinah of eyes?
46. Made the efforts to refrain from peeping into others' houses?
47. Refrained from lying, backbiting, tale-telling, jealousy, arrogance and breaking promises?
48. Stayed in the state of Wudu for most part of the day?
49. Refrained from staring at the face of the addressee?
50. Paid back the loan on time?
51. Concealed Muslims' faults?
52. Kept unified relations?
53. Made efforts to create humility and self-mortification during Salah and Du'a?
54. Refrained from uttering such words of humility which your heart does not approve to?
55. While applying Qufl-e-Madinah of tongue, did you converse through gestures and by writing 4 times?
56. Watched or listened to the video/audio of one Bayan or Madani Muzakarah, or watched Madani Channel for 1 hour 12 minutes?
57. Refrained from joking, taunting, hurting feelings and laughing aloud?

58. Used minimum words for necessary conversation?
59. Wore Madani attire the whole day?

Qufi-e-Madinah performance

- Conversing through writing – 12 times
- Conversing through gestures – 12 times
- Conversing without staring – 12 times
- Usage of Qufi-e-Madinah glasses – 12 minutes

Weekly 8 Madani In'amaat

60. Attended the weekly Ijtima' from beginning to end?
61. Performed individual efforts on at least 4 brothers after the Ijtima'?
62. Inquired after an ill person?
63. Took part in Madani Daurah?
64. Made efforts to bring those back who were associated to the Madani environment but do not come anymore?
65. Attended the Masjid Ijtima' (weekly Madani Muzakarah)?
66. Sent a letter?
67. Kept Sawm on Monday?

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

Ya Allah **عَزَّوَجَلَّ**! Please do not give death to the person until he recites Kalimah who acts upon the Madani In'amaat with the sincerity of the heart, fills in the booklet through Fikr-e-Madinah daily and submits it to his responsible Islamic person on the 1st of every Madani month.

أَمِينٌ بِجَاوِ التَّيِّبِ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ