

Tawakkul and contentment

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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

Tawakkul and contentment

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
 وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
 أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
 وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا نُورَ 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 I'tikaf because as long as you stay in the Masjid you will keep getting the reward of I'tikaf. Remember! There is no Shar'i permission to eat, drink, sleep, do Sahari and Iftari, or even to drink Zamzam water and the water on which *Dam* has been made in a Masjid. However, if the intention of I'tikaf is made, all these acts will become permissible. One should not make intention to observe I'tikaf only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: If someone wants to eat, drink, or sleep in a Masjid, he should make intention to observe I'tikaf and do Zikr of Allah Almighty for some time; then he can do whatever he wants (i.e. now if he wants to eat, drink or sleep, he can do so.).

Excellence of Salat upon the Beloved Nabi ﷺ

Umm'-ul-Mu'mineen Sayyidatuna Aaishah Siddiqah رَضِيَ اللَّهُ عَنْهَا narrates, the Merciful Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

مَنْ صَلَّى عَلَيَّ يَوْمَ الْجُمُعَةِ كَانَتْ شَفَاعَتُهُ لِي عِنْدِي يَوْمَ الْقِيَامَةِ

I.e. He who sends Salat upon me on the day of Friday, intercession for him will be upon responsibility of my generosity. (*Kanz-ul-Ummal, vol. 1, p. 255, Hadees 2236*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's first of all make good intentions to please Allah and to earn reward. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'يَبِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his action.* (*Mu'jam-ul-Kabeer, vol. 6, p. 185, Hadees 5942*)

An important point

For righteous and permissible work, the more good intentions we make, the more reward we attain.

Intentions of listening to Bayan

1. In order to gain knowledge of Deen, lowering my eyes, I will listen to the Bayan attentively.
2. I will sit in the Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. When I hear صَلُّوا عَلَى الْحَبِيبِ، اذْكُرُوا اللَّهَ، تُؤْبِئُوا إِلَى اللَّهِ، etc., I will reply loudly with the intention of gaining reward.
4. After the Ijtima', I will approach people to say Salaam, shake hands and make individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Means of livelihood

It is narrated: An abundant worshipper would remain busy in worshipping all night in Masjid Al-Haraam (Makkah). He would fast in the day and a person would come to give him two pieces of bread (roti) everyday with which he would do Iftar and then busy himself in worship until the next day. One day, a thought came to his mind: 'What sort of reliance is this? I am relying on the bread given by some person and I am not relying on the Provider of sustenance for His Creation.'

When the person who would give him the bread arrived in the evening, the abundant worshipper returned them to him. 3 days passed in this state. When he was overcome by hunger, he beseeched his Lord Almighty. At night, he saw in a dream that he was present in the court of Allah Almighty. Allah Almighty said to him: 'Why did you return that which I used to provide through My bondsman?'

The abundant worshipper replied: 'O Lord! It came to my mind that I am relying upon a person instead of You.'

Allah Almighty said: 'Who would send those breads?'

The abundant worshipper replied: 'Ya Allah! You are the One who would send them.'

It was ordered: 'When I send them now, do not return them.'

During that dream, he saw the person who used to bring him the bread present in the court of Allah Almighty. Allah Almighty asked him: 'Why did you stop giving bread to that abundant worshipper.'

He replied: 'O Lord! You are very much aware of it.'

He was then asked: 'O bondsman! Who did you provide that bread for?'

That person replied: 'For You' (meaning I would give it in Your way).

It was said: 'Continue your deed, Paradise is for you in return of this from Me.' (*Raud-ur-Riyaheen, p. 133, summarised*)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! We come to know from this narration that Sadaqah (charity) given in the way of Allah Almighty becomes a means of entry into Paradise, plus the pious and ascetic people of Allah Almighty are on the lofty stations of Tawakkul¹. That abundant worshipper would remain busy in worship at night, fast in the day, and thus remain in worship all night and day. He firmly believed that it was upon the mercy of that Entity, of Whose worship he was busy in, to provide sustenance and fill the stomach of His bondsmen. (He thought that) if I am busy in His work and worship, then He, the Provider of means, will make means for my provision and that is what happened; a person would come daily to give him two pieces of bread (roti) with which he would do Iftar and then busy himself in worship again.

Certainly, having Tawakkul in Allah Almighty in this way is the way of his beloved bondsmen. Encouragement towards Tawakkul and contentment is also given in this narration. Ponder! When we keep the Fard fasts of Ramadan, we end up gathering all sorts of luscious food to eat for Iftar, even if one enjoyable dish is missing, then anger is shown towards those making the food. Whereas the abundant worshiper of Allah Almighty fasted everyday, yet sufficed on only 2 breads for Iftar. Rather than preparing an even more lavish Iftar for his Nafl fasts than our Fard fasts, he would implement contentment. We should also adopt a habit of contentment. Nowadays, a certain amount of people are seen fallen prey to a lack of sustenance and a lack of blessing in their wealth. Such people should, alongside making Du'a for further sustenance and blessings in it, make Du'a to gain contentment, as whosoever obtains contentment, it makes him independent from the world and all that which is in it. Contentment saves one from stooping to another's doorstep and extending one's hand to another and teaches having sole reliance of the True Sustainer (Allah Almighty). Contentment produces self-respect and honour within a person, whereas following whims and desires leaves a person to become a slave.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Reliance on Allah Almighty

Definition of contentment

Dear Islamic Brothers! Let us listen to the definition of Contentment:

Living one's life whilst being pleased with whatever one receives from Allah Almighty and to forsake greed. The habit of being content is a very big blessing for the person from Allah Almighty. The person who adopts contentment remains at peace whereas the greedy person always remains worried. *(Jannati Zaiver, p. 136, summarised)*

Dear Islamic Brothers! Certainly, contentment is a very beloved characteristic from the lofty human characteristics. He who is content is successful in restraining his desires whereas he who turns away from contentment becomes a slave to his Nafs, always wandering (astray) here and there. He who adopts contentment seeks refuge in patience rather than desiring for more. Contentment becomes a sign of great courage, high level of thinking, piety and ascetism, whereas pursuing one's desires becomes a means of laziness, greed, stinginess and not spending in the way of Allah Almighty. It is sufficient in understanding the importance of contentment that Allah Almighty grants this sanctified habit to his pious and favoured bondsmen. The blessed lives of all of the holy Prophets رَضِيَ اللَّهُ عَنْهُمْ, noble Sahabah رَضِيَ اللَّهُ عَنْهُمْ and pious Awliya رَضِيَ اللَّهُ عَنْهُمْ are an excellent example for us.

Millions of Salam be upon the contentment of Mustafa ﷺ

The whole life of our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is full of patience and contentment. There is not any signs of comfort, luxury or extravagance in his sanctified life, and neither did He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ try to acquire any of these things. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would recover great treasures from the spoils of war, but He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would distribute it amongst the Muslims.

The Sahabi, Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ, narrates: 'The family of the Merciful Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ never ate to their fill for three successive days, to the extent that he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ departed this world.' *(Bukhari, vol. 3, p. 520, Hadees 5374)*

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Despite being the king of both worlds, He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would sleep on a mat and use a leather pillow filled with date palm leaves for his blessed head. *(Sharh-uz-Zurqaani, vol. 5, p. 96, summarised)* He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ never even wished for luscious foods, to the extent that He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ never even ate chapati, but used a thicker bread in his diet. *(Seerat-e-Mustafa, pp. 585,586, summarised)*

Sayyiduna ‘Allamah Sayyid Mufti Na’eem-ud-Deen Muradabadi رَحْمَةُ اللهِ عَلَيْهِ states: ‘The household of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not even eat barley bread for a continuous two days during his lifetime. It is also stated in a Hadees that a whole month would pass without the fire of the oven burning in the blessed house, they would suffice on some dates and water. Sayyiduna Umar Farooq-e-A’zam رَضِيَ اللهُ عَنْهُ narrates, He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: If I wanted, I would have better food than you and dress better than you, but I want to save my luxury and comfort for the Hereafter. *(Khazaain-ul-‘Irfan, p. 928)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic Brothers! Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, even after being the owner of the treasures of both worlds, spent his life full of contentment. We should also follow the footsteps of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, obey him and be of those implementing contentment.

Remember! There are many benefits of contentment in both worlds. Let us listen to some of them:

Benefits of contentment and harms of following desires

1. Contentment abolishes the love of the world from the heart, whereas the one pursuing his desires is stuck in the love of the world and at one moment perceives the world as everything which is poisonous for the religion.
2. He who adopts contentment focuses on the Creator of the means rather than the means itself, which saves him from the dependence of others. Whereas, he who is bereft of contentment focuses on the means and

perceives them as the ‘be all and end all’. In this way, he places his hopes in people and develops expectations from them.

3. Contentment saves one from becoming a follower of his desires. Life passes by with peace and satisfaction through the blessings of this, whereas pursuing of desires produces anxiety and mental illnesses.
4. Contentment rids bad habits like greed, stinginess and staying pleased upon the will of Allah Almighty. Contentment is also very effective for spending in the way of Allah Almighty; whereas greed and stinginess can be developed in he who does not have contentment. This sort of person **مَعَاذَ اللَّهِ** begins to question the bestowing of Allah Almighty.
5. The biggest benefit of contentment is that the pleasure of Allah Almighty and His Messenger **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** are acquired through it. The Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated: ‘Glad tidings to whoever is guided to Islam, his livelihood was sufficient and he was satisfied.’ (*Tirmizi, vol. 4, p. 156, Hadees 2355*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Contentment is a ladder (stepping stone) of Tawakkul

Dear Islamic Brothers! Like contentment, Tawakkul is also of those traits which improves a person’s character. There is a deep connection between contentment and Tawakkul. Contentment is a ladder of Tawakkul and encourages a person so, he relies on Allah Almighty and suffices on less wealth. Having Tawakkul on Allah Almighty is an important duty from the Faraaid and Wajibat. A’la Hadrat, the Imam of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan **رَحْمَةُ اللَّهِ عَلَيْهِ** states: ‘Having Tawakkul on Allah Almighty is Fard ‘Ayn (Fard upon every individual). (*Fazaail-e-Du’a, p. 287*) The Iman is not complete of he whose heart is not filled with the light of Tawakkul, his heart is nothing but turmoil. Tawakkul is the spirit of Iman and such an action which takes one closer to Allah Almighty and away from the people. Tawakkul, alongside steadfastness, gives a person the strength in the face of

struggles and worries. Tawakkul becomes a means of awakening the hopes of a person when in calamity.

Definition and significance of Tawakkul

It is written in *Tafseer Siraat-ul-Jinaan*, volume 2, page number 520: Sayyiduna Imam Fakhr-ud-Deen Razi رَحْمَةُ اللَّهِ عَلَيْهِ states: ‘The meaning of Tawakkul is not that a man perceives himself and his efforts as futile and ceases them like some ignorant folks say, rather, Tawakkul is that a person adopts the apparent means but does not rely on them from his heart, rather, he relies on the help and support of Allah Almighty. (*Tafseer-e-Kabeer, Surah Aal-e-Imran, Under the verse 159, vol. 3, p. 410*) This matter is supported by the following Hadees too:

Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ states: A man asked: ‘O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, should I tie my camel and trust in Allah Almighty, or should I leave it untied and trust in Allah Almighty?’ He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: ‘Tie it and then trust in Allah Almighty.’ (*Tirmizi, vol. 4, p. 232, Hadees 2525*) Meaning Tawakkul is perceiving any act that is done as a means of the Sunnah of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, leaving its outcome upon Allah Almighty. A’la Hadrat, the Imam of Ahl-us-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ states: ‘Tawakkul is not departing from the means, rather, not relying on the means is Tawakkul. (*Fatawa Razawiyyah, vol. 24, p. 379, summarised*)

Meaning leaving the means is not Tawakkul, rather, not relying on them and relying on Allah Almighty is Tawakkul.

Conveying sustenance through people is favoured by Allah Almighty

It is reported that an ascetic (pious) man left villages and towns and stayed over hillocks and mountains for a week and said: ‘I will not seek sustenance from anybody until my Lord Almighty supplies it.’ A week passed and no sustenance arrived. When he was about to die, he said in the court of Allah Almighty: ‘O my Lord, You Created me, thus if you want me to live, send me that sustenance which has been written for me or else take my soul.’ Then a voice was heard from the unseen: ‘By My honour and dignity, I will not give

you food until you return to inhabited places and sit amongst the people.’ The pious person then entered a town and sat amongst people. Someone came with food and some with water. He ate plentifully, but doubt arose in his mind. Then a voice was heard from the unseen: ‘Do you wish that you change My law by your renunciation of the world? Do you not know that whatever I give to My bondsmen as sustenance, I Favour it more to give it through the hands of My bondsman than to give it by the hand of My power.’
(Ihya-ul-‘Uloom, vol. 4, p. 329)

Dear Islamic Brothers! We come to know that adopting means is necessary to earn sustenance with the use of our hands. Merely repeating Tawakkul is not Tawakkul, in the same way thinking of your destiny as ‘the be all and end all’ or only reclining on the means is not Tawakkul either. True Tawakkul is adopting the means, making rigorous efforts, knocking on the door of divine decree and then not to rely on these means, in fact, (it is to) rely on Allah Almighty. This is because everything happens through some means. For example, the stomach is only filled when a person eats food, it cannot be filled without eating food; it will only rain where clouds are present, it does not rain without the clouds.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Tawakkul in the light of the Holy Quran

Dear Islamic Brothers! Having complete reliance on Allah Almighty and entrusting the outcome of all your affairs to Him is an excellent trait. We should have such a complete reliance on Allah Almighty that whenever any good work is intended or started, then instead of solely focusing on the means, focus on the mercy of the Creator of the means; as the means are mortal and temporary. The Muslim who relies on Allah Almighty for his illnesses, worries, woes and calamities and all of his matters receives amazing benefits; as through the blessings of Tawakkul, Allah Almighty not only becomes his help and aid, but Allah Almighty bestows him with many blessings.

Allah Almighty states in Part 28, Surah Al-Talaq, verse number 3:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ط

And whoever relies upon Allah, so He is Sufficient for him;

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Talaaq, Verse 3)

Allah Almighty states in Para 4, Surah Aal-e-Imraan, verse number 159:

إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

Indeed, Allah loves those who have trust (in Him).

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-Imraan, Verse 159)

Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ writes after these verses: 'How grand is that rank upon which a person gains the love of Allah Almighty and he receives the guarantee of sufficiency from Allah Almighty. So, the person whom Allah Almighty blesses with sufficiency, loves him and favours him, he has achieved a huge success; as he who is beloved neither receives punishment nor is he distanced or veiled.' *(Ihya-ul-'Uloom, vol. 4, p. 300)*

At another place in the Holy Quran, those who have Tawakkul are described as complete believers. Thus, Allah Almighty states in Part 9, Surah Al-Anfaal, verse number 2:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَ

عَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

Only they are believers whose hearts fear when Allah is remembered, and when His verses are recited upon them their faith increases, and who trust only in their Lord.

[Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-Anfaal, Verse 2)

Dear Islamic Brothers! Ponder! Three characteristics have been mentioned for those having true and complete Iman:

1. When Allah Almighty is remembered, their hearts are frightened
2. Their Imans are increased after listening to the verses of Allah Almighty
3. They have reliance on their Merciful Lord. (*Siraat-ul-Jinaan, vol. 3, p. 519, selected*)

Regretfully! In these current times, we have become distant from Tawakkul. We are so absorbed in earning the wealth of this world that we have let go of Tawakkul.

Tawakkul and blessed Ahadees

The importance of Tawakkul has been highlighted in many places in Ahadees. The Holy Prophet ﷺ encouraged to adopt Tawakkul in different ways. Let us listen to 4 sayings of the Prophet in relation to Tawakkul. Listen to the following 4 sayings of the Holy Prophet ﷺ.

1. If you were to rely upon Allah Almighty with the required reliance, then He would provide for you just as a bird is provided for; it goes out in the morning empty, and returns full. (*Tirmizi, vol. 4, p. 154, Hadees 2351*)
2. Allah Almighty bestows his beloved person with 4 matters:
 1. Silence and this is the beginning of worship
 2. Tawakkul
 3. Humility
 4. Disinclination from the world (*Ithaf-us-Sada-til-Muttaqeen, vol. 10, p. 256*)
3. He who favours that he become the strongest among the people, then he should have Tawakkul upon Allah Almighty. He who favours that he becomes respected, then he should adopt Taqwa. He who favours that he becomes the wealthiest of all people, he should rely on what is under the Divine power of Allah Almighty than what is under his possession. (*Minhaj-ul-'Aabideen, p. 104*)
4. All of the Ummahs were displayed in front of me and I saw one Prophet passing by with a large group of his followers, and another Prophet

passing by with only a small group of people, and another Prophet passing by with only ten (people), and another Prophet passing by with only five (people), and another Prophet passing by alone. Then I looked and saw a large multitude of people, so I asked Jibra'eel: 'Are these people my followers?' He said, 'No, but look towards the horizon.' I looked towards the horizon and saw a very large multitude of people. Jibra'eel عَلَيْهِ السَّلَام said: 'Those are your followers. Seventy thousand (people) among them will enter Paradise first without any accountability.' I asked: 'What is the reason behind it?' He said: 'They are those who did not sear (their wounds, etc.) (i.e. although cauterization is permissible, but since it was considered as a basic and only cure to remove this ailment in the era of ignorance, hence, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ considered it contrary to Tawakkul) nor do they perform (unlawful) spiritual treatments (i.e. they avoid the spiritual treatments of non-Muslims, otherwise, having oneself treated by the recitation of the Quran and Masurah Du'as is Sunnah) and nor do they release birds (to take an omen), rather, they used to put their Tawakkul only in their Lord.' Sayyiduna 'Ukasha Bin Mihsan رَضِيَ اللَّهُ عَنْهُ got up and said: 'O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, make Du'a to Allah Almighty to make me among those (fortunate) people.' The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made the Du'a: 'O Allah, make 'Ukasha among them too.' Then another person got up and said: 'O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, make Du'a to Allah Almighty for me too that Allah Almighty makes me one of them too.' The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Ukasha has preceded you (in this Du'a).'
(Bukhari, vol. 4, p. 258, Hadees 6541)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic Brothers! The purpose behind mentioning these Ahadees is so we can become habitual of Tawakkul and gain entry into Paradise without accountability through the bounty of Allah Almighty. In order to adopt the habit of Tawakkul, do good deeds, refrain from greed and other sins and to save others and have the passion to act upon the Sunnah, join the Madani environment of Dawat-e-Islami and act upon the 12 Madani works.

One Madani work out of these is the Madani Dars, a great means of learning and teaching the knowledge of Islam. Giving a Dars in a Masjid, street, market, shop, office or shop etc. from most of the books of Ameer-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ*, most specifically the chapters of *Faizan-e-Sunnat* volumes 1 and 2; (1) Destructions of backbiting, (2) call towards righteousness and the chapters of volume 3; *Faizan-e-Namaz*, is called 'Madani Dars' in the terminology of Dawat-e-Islami.

- Madani Dars is a very beloved Madani work, as through the blessings of it, one will have the chance to visit the Masjid repeatedly.
- The Sunnah of meeting and saying Salam to Muslims will increase.
- The precious knowledge in the books written on various topics by Ameer-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ* is conveyed to the Muslim Ummah.
- It is very beneficial in making those who did not pray Salah before punctual to their Salah.
- The movement of the Devotees of Rasool, the Madani environment of Dawat-e-Islami, will spread not just in the Masjid, but in the marketplace, shops, etc. if the Madani Dars takes place there. Let us listen to an incident regarding Madani Dars for encouragement:

Saved from bad company

An Islamic Brother from Pakistan had developed such a bad character due bad company that he did not even have any mercy on youngsters nor any respect for the elderly. He would argue and quarrel about everything, to the extent that his household members became sick of him. He once had the opportunity to partake in a Dars of Faizan-e-Sunnat. After this, he began to partake in the Dars punctually. With the blessings of the Madani Dars, he repented from his sinful life and rid himself of bad company, joining the Madani environment of Dawat-e-Islami, the movement of the Devotees of Rasool.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The department ‘Follow Up’

Dear Islamic Brothers! **اَلْحَمْدُ لِلّٰهِ**, the Madani movement of the devotees of the Prophet, Dawat-e-Islami, is serving the religion in more than 108 departments and promoting the Sunnah. One department out of these departments is ‘Follow Up’, which is a sub department of the Kabinah Office. Remember! The institutional setup of Dawat-e-Islami is set upon 6 regions, with a region Nigran (head) on each region who oversees the work of his respective region. They, according to their schedules, have regional, zone and Kabinah meetings with various departments within their regions, in which various works are allocated to the responsible Islamic brothers along with their targets. The responsible Islamic brothers of the department ‘Follow Up’ receive the Follow up files containing decided points from the assistant Islamic brothers of the region Nigrans. After checking these files, the details of which responsible brother was assigned which work alongside the target given with it is entered in the Follow Up software. A file is made and sent to the relevant responsible brother, and the responsible brother intermittently follows up on the work that has been given. The software enters the percentage of the work that is done as and when the update reports are sent. The Follow Up software also completely updates when, how many times and the dates on which the responsible brother was contacted and what reply was received from them. The responsible person is contacted for as long as the work is not completed.

Other than this, the Follow Up software records whatever work has been assigned for Markazi Majlis-e-Shura and the Pakistan Intizami Kabinah at all of the meetings with various Arakeen-e-Shura, Heads of Majalis and Departments and their relevant responsible Islamic brothers. After following up with the responsible Islamic brothers, the performance is presented to the Head of Pakistan upon which he gives guidance. That is then sent back to the responsible Islamic brothers. The matters which the Head of Pakistan closes are those which are closed. The performance of all the Arakeen-e-Shura and heads of zones regarding attending the weekly Ijtima’ and Madani Muzakarah is presented to the Head of Pakistan weekly through the department of Follow Up after forming it into a file. Among other works, the department of Follow Up is also responsible for placing R O Plants in Jami’aat,

Madaris-ul-Madinah and Faizan-e-Madinah where the water underground is dirty.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Accounts of Mutawakkileen¹

Dear Islamic brothers! We are hearing about Tawakkul. Remember that he who attains the quality of Tawakkul is very fortunate. The pious people of Allah Almighty possess the quality of Tawakkul. In order to increase the passion for Tawakkul, let us listen to two accounts of those who observed Tawakkul.

Satan is my servant

Sayyiduna Ayyub Hammaal رَحْمَةُ اللَّهِ عَلَيْهِ states: 'A Mutawakkil young man lived in our town. He was very famous for his worship, spiritual practices and in relation to his Tawakkul. He would not take anything from people. Whenever he felt to eat something, he would find a pouch full of coins before him. This way, he would spend his day and night in worshipping Allah Almighty and would be given sustenance from the unseen. Once, people said to him, 'O young man! Fear from taking that pouch of coins. It is possible that Satan is deceiving you and that pouch is also from him.' The young man replied, 'I set my gaze upon the mercy of my Merciful Lord Almighty. I do not ask for anything from anyone besides Him. When my Lord Almighty provides me sustenance, I accept it. (And) let's suppose that pouch of coins is from my enemy, Satan, then what harm does it have for me? Rather, I gain benefit from it that my enemy has been made subservient to me. If that is so, may Allah Almighty keep him my servant. What else can be better than my biggest enemy serving me as my servant; and I should not look towards him, rather, I should understand that my Lord Almighty is providing me sustenance through my enemy. Undoubtedly, He, Who is my Lord, provides sustenance to all the worlds.' Listening to the reply of the Mutawakkil young man,

¹ Those who observe Tawakkul

everyone became silent and understood that he is definitely given sustenance from the unseen. (*'Uyoon-ul-Hikayaat, vol. 2, p. 105*)

Similarly, listen to another beautiful account regarding Tawakkul.

Unique princess

It is stated on page no. 501 of the book '*Faizan-e-Sunnat (vol. 1)*', authored by Ameer-e-Ahl-e-Sunnat دامت بركاتها العالمة: 'When the daughter of Sayyiduna Shaykh Shah Kirmaani رَحْمَةُ اللهِ عَلَيْهِ got to the age of marriage and a proposal came from the king of a neighbouring country, he رَحْمَةُ اللهِ عَلَيْهِ refused it and started looking for a pious young man going from Masjid to Masjid. He came across a young man who offered Salah properly and supplicated imploringly.

The Shaykh asked him, 'Are you married?' to which he replied in negative. He then asked him, 'Do you want to get married? The girl recites Holy Quran, is steadfast upon Salah and fasting and is of an excellent character.'

He said, 'Who is going to marry me?'

The Shaykh said, 'I will (marry my daughter to you). Here, take few Dirhams. Buy bread for one Dirham, curry for one Dirham and fragrance for one Dirham.' This way, Shah Kirmaani رَحْمَةُ اللهِ عَلَيْهِ married his pious daughter to him.

When the bride came to the house of her groom, she saw a piece of bread on a vessel. She asked, 'What's this piece of bread?'

The groom replied, 'This is stale bread from yesterday which I kept for my Iftar (today).'

Listening to this, she got ready to return back. Seeing this, the groom said, 'I knew that the princess of Shaykh Kirmaani رَحْمَةُ اللهِ عَلَيْهِ cannot stay in the house of a poor person like me.'

The bride replied: 'I am not leaving due to your poverty, instead, I am leaving because your Tawakkul upon Allah Almighty seems very weak. That is why you saved a piece of bread for the next day. I am surprised on my father that how did he consider you to be of a pure character and pious!'

Listening to this, the groom became extremely embarrassed and said, 'I apologise upon this weakness of mine.'

The bride replied, 'Your excuse is with you; however, I cannot stay in the house where sustenance for the next meal is preserved. Now, either I will stay here or this piece of bread will.'

The groom instantly gave the piece of bread in charity and thanked Allah Almighty for being the husband of such a unique pious-charactered princess.'

(Raud-ur-Riyaheen, p. 192, summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Did you see how unique are the traits of the Mutawakkileen. Despite being a princess, her Tawakkul was so remarkable that she did not approve of saving food for the next day. This is the blessing of firm reliance that the Lord Almighty Who fed us today can undoubtedly feed us again tomorrow. The birds do not preserve food. After eating at one time, it is not in their nature to save up for the next time. Observe the Tawakkul of a chicken. Give her some water. After drinking to her need, she strikes the bowl with her paw and drops rest of the water. In other words, the chicken is a silent preacher and is preaching us that o people! You still don't satiate despite hoarding up for years! Whereas, I become carefree of water for the next time after drinking it once, (with a belief that) He Who provided me water now will also provide it to me later. Only if, we are also blessed with the blessing of Tawakkul.

Alas! The Muslim of today, let alone Tawakkul, even goes to the extent of murder just for the sake of one morsel. Despite having heaps of wealth and luxurious foods at one's disposal, they still look at the wealth of others. Despite having the best of dwellings, they still think of how to take over others' properties.

At times, one goes to the extent of robbery to take over the wealth of others and at times, he threatens people to usurp their wealth by scaring them. The basic reason for all this is not having Tawakkul upon Allah Almighty. Whereas, this fact should be sufficient for a person to embed in his heart that he will

definitely get what is in his destiny. Allah Almighty, Who provides sustenance to the insects inside the rocks, will also provide means for my sustenance. The pious people of Allah Almighty, let alone snatching wealth from others, even avoid having Tawakkul upon the other people.

Sayyiduna Abu Sa'eed Kharraz رَحْمَةُ اللَّهِ عَلَيْهِ states: 'I reached a jungle but had no provisions with me. When I felt extremely hungry, I saw a town at a distance. I became happy, but then contemplated my state in such a way thinking that I relied and sought tranquillity from other people. Hence, I swore an oath that I will not enter the town until I am picked up and taken there. He رَحْمَةُ اللَّهِ عَلَيْهِ states: 'I dug a hole and sank my body in its sand up to my chest. Half way through the night, I heard a loud voice: 'O dwellers of the town! A saint of Allah has hidden himself in sand. Go to him.' People came, took me out of the sand and took me to the town. (*Ihya-ul-'Uloom, vol. 4, p. 33, with slightly amended*)

Tawakkul is an excellent thing

Sayyiduna Abdullah Bin Salaam رَضِيَ اللَّهُ عَنْهُ states: 'Sayyiduna Salman Farsi رَضِيَ اللَّهُ عَنْهُ said to me: 'Let us promise that whoever amongst us passes away first will relay his state to the other in dream.'

I said: 'Is this possible?'

He replied: 'Yes, the soul of a believer remains free. It can go wherever it wants to on the earth.'

After this, Sayyiduna Salman Farsi رَضِيَ اللَّهُ عَنْهُ passed away. One day, I rested for a little while after having lunch. All of a sudden, Sayyiduna Salman Farsi رَضِيَ اللَّهُ عَنْهُ came in front of me and loudly said اَسْلَامٌ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. I replied him by saying وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ and asked him: 'What happened to you after your passing, and what rank are you on?'

He رَضِيَ اللَّهُ عَنْهُ replied: 'I am in an extremely good state and advise you to always observe Tawakkul upon Allah Almighty, because Tawakkul is an excellent thing; Tawakkul is an excellent thing; Tawakkul is an excellent thing.' He رَضِيَ اللَّهُ عَنْهُ repeated this statement three times. (*Shawahid-un-Nubuwwah, p. 287*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! We come to know that Tawakkul is beneficial for this world and the Hereafter. Let us listen to its further benefits that it contains for this world and the Hereafter:

Benefits of Tawakkul

1. Those observing Tawakkul remain safe from distresses. As Sayyiduna Daata Ganj Bakhsh Hajveri رَحْمَةُ اللَّهِ عَلَيْهِ has said: 'One day, my accomplished Murshid (spiritual guide) intended to go to Damascus from Bait-ul-Jinn. Due to rain, I was finding it difficult to walk in the mud but when I glanced at my Murshid, his clothes and sandals were dry. I humbly asked about (the wisdom of this astonishing event) in his court. He replied: 'Since I preserved my inner-self from the fear of greed by abandoning my intention in the path of Tawakkul, Allah Almighty has saved me from mud since then.' (*Kashf-ul-Mahboob*, p. 255) I.e. by the virtue of Tawakkul, I have been relieved from the worldly calamities.
2. Tawakkul saves one from the dependency of people. In fact, if one's Tawakkul is perfect, then people become dependent upon him. As Sayyiduna Sulaiman Khawas رَحْمَةُ اللَّهِ عَلَيْهِ has said: 'If anyone observes Tawakkul upon Allah Almighty with a sincere intention, then everyone, rich and poor, will become dependent upon him. But he will not be dependent upon anyone, because his Lord is Ghani (The Independent) and Hameed (The praiseworthy). (*Minhaj-ul-'Aabideen*, p. 104)
3. One pious predecessor states: My Shaykh رَحْمَةُ اللَّهِ عَلَيْهِ often used to say in the gathering: 'Hand your destiny to the One Who created you, you will attain peace.' (*Minhaj-ul-'Aabideen*, p. 113)
4. Among the countless blessings of Tawakkul, the biggest blessing is that Iman gets protected by the virtue of it. Because when Satan attacks someone's Iman, the first thing he does is he weakens the person's reliance and trust upon Allah Almighty. Therefore, if you want to preserve your Iman, then have complete faith in Allah Almighty. One

noble predecessor has stated: ‘A friend of mine said to me that I met a pious person. I inquired after him asking him, ‘how are you?’ He replied: ‘State (worth mentioning is) of only those whose Iman is preserved, and it is only Mutawakkileen whose Iman is preserved. (Minhaj-ul-‘Aabideen, p. 106)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! If we also want to have the great treasure of Tawakkul and contentment, then we should pray for it in the court of Allah Almighty. Moreover, we should read the virtues of Tawakkul and contentment, and harms of greed and stinginess. In addition to this, we should adopt the company of pious people possessing good mannerism and noble traits. As a company definitely has an impact on the character and speech of an individual.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Let us listen to some manners of sitting down from the booklet ‘Horrific camel’, authored by Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ:

- The Beloved Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The people who remained seated for a long period of time and then departed without doing Zikrullah or reciting Salat upon the Beloved Nabi (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) suffered a loss. If Allah عَزَّ وَجَلَّ wishes, He may punish them, and if He wishes, He may forgive them.’ (Mustadrak, vol. 2, p. 168, Hadees 1869)
- Sayyiduna Ibn-e-Umar رَضِيَ اللَّهُ عَنْهُمَا has said, ‘I saw the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the pose of Ihtiba in the courtyard of the Holy Ka’bah. (Bukhari, vol. 4, p. 180, Hadees 6272)

Ihtiba means to sit upon one’s buttocks and raise both legs such that the shins are gathered within one’s arms. This method of setting is considered a form of humility. (Bahar-e-Shari’at, vol. 3, p. 432, summarised)

- Whilst doing so – rather, whenever one sits – one should ensure to cover the shape and outline of one’s private parts. Thus, one should wrap a

shawl from their knees to their feet for observing veil within veil. If one's Kurta is in accordance with the Sunnah, its lower portion can also fulfil this purpose.

Announcement

Remaining etiquettes of sitting down will be mentioned in the study circles. Therefore, in order to learn them, please do participate in the study circles.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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



1. The Salat upon the Prophet 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 upon the Prophet 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 ﷺ 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 ﷺ lowering him into the grave with his own merciful hands.

(Afdal-us-Salawat 'ala Sayyid-is-Sadat, p. 151)

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ عَنْهُ that the Beloved and Blessed Rasool ﷺ 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, p. 65)

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat upon the Prophet, 70 portals of mercy are opened for him.

(Al-Qaul-ul-Badi', p. 277)

4. The reward of 600,000 Salat upon the Prophet

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

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْيَاقُوِي reports from some saints of Islam that the one reciting this Salat upon the Prophet once receives the reward of reciting Durood 600,000 times. (Afdal-us-Salawat 'ala Sayyid-is-Sadat, p. 149)

5. Nearness to the Distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

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

6. Salat upon the Prophet to attain intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool ﷺ has stated: The one who recites this Salat upon me, my intercession will become Wajib for him.

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

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn-e- ‘Abbas رَضِيَ اللهُ عَنْهُمَا that the Noble Rasool ﷺ has stated, ‘For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.’

(Majma’-uz-Zawaid, p. 254, vol. 10, 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 اللَّهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيمِ

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

Schedule for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 12 November 2020

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

Remaining etiquettes of sitting down

- After performing Salat-ul-Fajr, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would remain seated cross-legged until the sun had risen considerably. (*Abu Dawood, vol. 4, p. 345, Hadees 4850*)
- It is stated on page 67 of volume 1 of *Jami' Karamat-e-Awliya* that Imam Yusuf Nabhaani رَحْمَةُ اللهِ عَلَيْهِ would sit upon his calves (as we sit during Tashahhud in Salah).
- To sit upon one's calves is virtuous even besides Salah. (*Mirat-ul-Manajih, vol. 8, p. 90*)
- The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would normally sit facing the Qiblah. (*Ihya-ul-'Uloom, vol. 2, p. 449*)
- The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The most noble of all gatherings is that in which people face the Qiblah.' (*Mu'jam-e-Awsat, vol. 6, p. 161, Hadees 8361*)
- Sayyiduna 'Abdullah Bin Umar رَضِيَ اللهُ عَنْهُمَا would often sit facing the Qiblah. (*Maqasid-e-Hasanah, p. 88*)
- During a Bayan or whilst teaching, it is Sunnah for a Muballigh or teacher to sit with their back to the Qiblah, such that those who are learning from them are facing the Qiblah. 'Allamah Haafiz Sakhawi رَحْمَةُ اللهِ عَلَيْهِ states, 'The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would turn his back towards the Qiblah such that those he was teaching and sermonizing would be facing the Qiblah.' (*Maqasid-e-Hasanah, p. 88*)

- Sayyiduna Anas رَضِيَ اللهُ عَنْهُ narrated that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was never seen sat with his legs outstretched in front of others. (Tirmizi, vol. 4, p. 221, Hadees 2498)

The word Rukbatayn (i.e. knees) is used in the blessed Hadees. According to one position, this refers to the blessed feet, as Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has written regarding this Hadees, 'Meaning that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would never sit in a gathering with his legs outstretched and pointing his feet towards someone be it his children, wives or servants.' (Mirat-ul-Manajih, vol. 8, p. 80)

- Sayyiduna Imam-e-A'zam, Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ stated, 'I have never stretched my legs in the direction of the house of my teacher Sayyiduna Hammad رَحْمَةُ اللهِ عَلَيْهِ out of respect for him. Though there are several streets between his house and mine, I have never pointed my feet in that direction.' (Manaqib e Imam-e-A'zam Abu Hanifah, part 2, p. 7)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Du'a for seeing a friend in a new garment

According to the schedule of Dawat-e-Islami's weekly Sunnah-inspired Ijtima' today, The Du'a for 'seeing a friend in a new garment' will be taught. The Du'a is as follows:

تُبِّئُ وَيُخْلِفُ اللهُ تَعَالَى

(Abu Dawood, Hadees 4020)

Translation: May Allah Almighty bless you with wearing and tearing (it) (and) give you more. (Khazeena-e-Rahmat, p. 123)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ 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 ﷻ, 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 ﷻ for the Madani In'amaat which I acted upon.
3. I will be regretful about the Madani In'amaat which I did not act upon and try to act on them in the future.
4. Allah ﷻ forbid, if I have not acted on any such Madani In'aam which saves a person from 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 this many Madani In'amaat).
6. I will act afterwards or tomorrow on the Madani In'amaat which can be practised afterwards (for example, if one did not recite Salat upon the Holy Prophet ﷺ 313 times today).
7. I will try to achieve the actual aim of filling in the Madani In'amaat booklet (for example, fear of Allah, piety, correcting manners, progress in the Madani activities, etc.).
8. I will fill in the Madani In'amaat booklet (i.e. carry out Fikr-e-Madinah) tomorrow as well.
9. I will not consider it a usual formality but fill in the Madani In'amaat booklet while pondering.

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

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

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

Daily 50 Madani In'amaat

1. Made good intentions?
2. Offered all 5 daily Salahs with Jama'at and Takbeer-e-Oula?
3. Recited Ayat-ul-Kursi, Tasbih-e-Fatimah and Surah Al-Ikhlās after every Salah?
4. Replied to Azan and Iqamat?
5. Recited Salat upon the Holy Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times?
6. Paid Salam to Muslims?
7. Conversed using the words 'Aap' and 'Jee'?
8. Said 'إِنْ شَاءَ اللهُ' upon intending for permissible things?
9. Replied to the Hamd of the one saying Salam or who sneezed?
10. Used terminologies of Dawat-e-Islami?
11. Applied Qufi-e-Madinah of stomach while eating less than hunger?
12. Delivered or listened to two Madani Dars?
13. Studied or taught in Madrasa-tul-Madinah Baalighan?
14. Read or listened to a reformatory book for 12 minutes and 4 consecutive pages of *Faizan-e-Sunnat*?
15. Performed Fikr-e-Madinah?
16. Offered Salat-ut-Taubah?

17. Slept on mat? Kept Sunnah box by the pillow?
18. Offered Sunnahs before Fard and Nawafil after the Faraaid?
19. Offered Tahajjud, Ishraq, Chashtand Awwabeen?
20. Offered Tahiyya-tul-Wudu and Tahiyya-tul-Masjid?
21. Recited or listened to three Ayahs from Kanz-ul-Iman with translation and commentary?
22. Performed individual efforts on two (Islamic) brothers?
23. Spent two hours in Madani activities?
24. Obeyed your Nigran?
25. Refrained from using things asking from others?
26. In case one committed a mistake, did you reform him?
27. Performed veil within veil? Moreover, faced towards the Qiblah?
28. Controlled your anger?
29. Refrained from useless questions?
30. Observed Shar'i veil from your non-Mahram relatives / neighbours?
31. Refrained from films, dramas, songs and music etc.?
32. Made efforts to establish Madani environment at home?
33. Refrained from slandering and abusing?
34. Refrained from intervening into other's conversation?
35. Called out Sada-e-Madinah?
36. Kept your gaze lowered while applying Qufl-e-Madinah of eyes?
37. Made the efforts to refrain from peeping into others' houses?

38. Refrained from lying, backbiting, tale-telling, jealousy, arrogance and breaking promises?
39. Stayed in the state of Wudu for most part of the day?
40. Refrained from staring at the face of the addressee?
41. Paid back the loan on time?
42. Concealed Muslims' faults?
43. Kept unified relations?
44. Made efforts to create humility and self-mortification during Salah and Du'a?
45. Refrained from uttering such words of humility which your heart does not approve to?
46. While applying Qufi-e-Madinah of tongue, did you converse through gestures and by writing 4 times?
47. Watched or listened to the video/audio of one Bayan or Madani Muzakarah, or watched Madani Channel for 1 hour 12 minutes?
48. Refrained from joking, taunting, hurting feelings and laughing aloud?
49. Used minimum words for necessary conversation?
50. 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

1. Attended the weekly Ijtima' from beginning to end?

2. Performed individual efforts on at least 4 brothers after the Ijtima'?
3. Inquired after an ill person?
4. Took part in Madani Daurah?
5. Made efforts to bring those back who were associated to the Madani environment but do not come anymore?
6. Attended the Masjid Ijtima' (weekly Madani Muzakarah)?
7. Sent a letter?
8. Kept Sawm on Monday?

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

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

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيْبِ