ALLAH

is sufficient for us

23 July 2026



(For Islamic Brothers)

Thought-provoking speech of weekly sunnah-inspiring ijtima

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖن

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Allah is sufficient for us

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ الله وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا حَبِيْبَ الله

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ الله وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا نُوْرَ الله

نَوَيْتُ سُنَّتَ الْاِعْتِكَافِ

I make the intention of Sunna i'tikāf

Dear Islamic brothers! Whenever you enter a masjid, make the intention of i'tikāf, for you will then continuously gain the reward of i'tikāf as long as you stay inside. Remember, eating, drinking, sleeping, having saḥūr or ifṭār, or even drinking Zamzam water or the water upon which prayers have been recited is not permitted inside a masjid. If the intention of i'tikāf is made, all of these acts become permissible. One should not make this intention solely to eat, drink, or sleep; rather, it should be made to please Allah.

As mentioned in *Fatāwā Shāmī*:

> If somebody wishes to eat, drink, or sleep in a masjid, he should make an intention of i'tikāf and engage in the dhikr of Allah for some time. Then, he may proceed as he wishes (i.e., now if he wants to eat, drink, or sleep, he can do so).

The Excellence of Sending Salat Upon the Prophet ﷺ

عَنْ اَبِیْ طَلْحَةَ الْاَنْصَارِیِّ قَالَ: اَصْبَحَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمًا طَيِّبَ النَّفْسِ يُرٰى فِیْ وَجْهِهِ الْبِشْرُ

قَالُوْا يَا رَسُوْلَ اللّٰهِ اَصْبَحْتَ الْيَوْمَ طَيِّبَ النَّفْسِ يُرٰى فِیْ وَجْهِكَ الْبِشْرُ قَالَ اَجَلْ اَتَانِیْ آتٍ مِنْ رَبِّیْ عَزَّوَجَلَّ فَقَالَ

مَنْ صَلَّى عَلَيْكَ مِنْ أُمَّتِكَ صَلَاةً كَتَبَ اللهُ لَهُ عَشْرَ حَسَنَاتٍ وَمَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ وَرَفَعَ لَهُ عَشْرَ دَرَجَاتٍ وَرَدَّ عَلَيْهِ مِثْلَهَا۔[1]

Sayyiduna Abu Talhah al-Ansari رَضِیَ اللّٰہُ عَنْہ narrates: Once, in the morning, signs of happiness could be seen upon the radiant face of the Final Prophet of Allah, the Hashimi Messenger صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم. The blessed Companions رَضِیَ اللّٰہُ عَنْہُم asked about the reason for this. He صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied: "Allah Almighty has sent a message: O Beloved صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم! Whoever from your Ummah sends Salat upon you once, I will record ten good deeds for him, erase ten of his sins, raise him by ten ranks, and send upon him ten mercies."

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

Speech Intentions

The Messenger of Allah صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: اَفْضَلُ الْعَمَلِ اَلنِّیَّۃُ الصَّادِقَۃ– The best of deeds is a sincere intention.[2]

Dear Islamic brothers! Make it a habit to form good intentions before every action, as good intentions can lead one to Paradise. Before listening to the speech, we can make the following good intentions:

- I will listen to the entire speech to gain Islamic knowledge.
- I will sit in a respectful fashion.
- I will not be lazy or inattentive during the speech.
- I will listen with the intention of self-improvement.
- I will try to convey what I learn to others.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

[1] Musnad Imam Ahmad, vol. 5, p. 509, Hadith 16352

[2] Al-Jāmiʿ al-Ṣaghīr: p. 81, Hadith 1284

Then he declared: Ride your horses straight into the river!

During the caliphate of the second Caliph of the Muslims, Sayyiduna Faruq-e-Azam رَضِیَ اللّٰہُ عَنْہ, the great Companion of the Messenger صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, Sayyiduna Sa'd bin Abi Waqqas رَضِیَ اللّٰہُ عَنْہ, was conquering various regions with the army of Islam. During this period, he arrived at a city called Bahur Sir and laid siege to it. In order to conquer this city, it was necessary to cross the River Tigris. The non-Muslims devised a plan to protect their city by taking control of all the boats so that the Muslims would be unable to cross the river and reach the city.

When Sayyiduna Sa'd bin Abi Waqqas رَضِیَ اللّٰہُ عَنْہ arrived there, he searched for boats but could not find even a single one. Now the situation was difficult: the city had to be conquered, the river had to be crossed, and there were no boats available. What was to be done?

At that moment, an idea came to the mind of Sayyiduna Sa'd رَضِیَ اللّٰہُ عَنْہ. He gathered the entire army and said:

نَسْتَعِیْنُ بِاللّٰہِ وَ نَتَوَکَّلُ عَلَیْہِ، حَسْبُنَا اللّٰہُ وَ نِعْمَ الْوَکِیْل

"We seek help from Allah Almighty and place our trust in Him. Allah Almighty is sufficient for us, and He is the Best Disposer of affairs." He then instructed them: "Now drive your horses into the river!"

The entire army obeyed Sayyiduna Sa'd رَضِیَ اللّٰہُ عَنْہ and entered the river while reciting: حَسْبُنَا اللّٰہ The narrator says: "By Allah Almighty! Not a single person drowned that day. Everyone of them crossed through the river and reached the opposite bank safely." When the non-Muslims witnessed this scene, they cried out: "Demons have arrived! Demons have arrived! By God, no human being can fight these people. Only jinn can battle against them."[1]

It is also narrated that while the Islamic army was crossing the river, Sayyiduna Salman al-Farsi رَضِیَ اللّٰہُ عَنْہ was riding alongside Sayyiduna Sa'd رَضِیَ اللّٰہُ عَنْہ. Throughout the entire journey, the only words on the tongue of Sayyiduna Sa'd

[1] Tarikh al-Tabari, vol. 2, p. 460, adapted

رَضِیَ اللّٰہُ عَنْہ were: حَسْبُنَا اللّٰہُ وَنِعْمَ الْوَکِیْل "Allah Almighty is sufficient for us, and He is the Best Disposer of affairs." Upon hearing this, Sayyiduna Salman al-Farsi رَضِیَ اللّٰہُ عَنْہ remarked: "سُبْحٰنَ اللّٰہ! What a magnificent state! Until now, the Islamic army had trodden upon the earth, but today it has torn through the chest of the river as well."[1]

سُبْحٰنَ اللّٰہ! Dear Islamic brothers! What an inspiring parable this is, an event that increases one's faith and strengthens one's reliance upon Allah Almighty. By reading and listening to such parables, we come to know the strength of faith possessed by the blessed Companions رَضِیَ اللّٰہُ عَنْہُم. Just reflect for a moment! How immense was their trust in Allah Almighty! On the surface, there appeared to be no path to success. The river had to be crossed; there was no bridge, there were no boats, and the waves of the river were surging. Yet the zeal of faith possessed by the blessed Companions رَضِیَ اللّٰہُ عَنْہُم subdued even the force of those waves, and they crossed safely through the river.

Alas! Faith Has Become Weak

It is unfortunate that faith has become weak. Where are those perfect believers whom even the greatest powers could not frighten, and where is the Muslim of today who loses heart over the slightest difficulty? ❁ Where are those people of lofty rank who faced mighty storms all alone, and where is the Muslim of today who begins complaining at the smallest trial? ❁ People now engage in interest-based transactions in order to increase their wealth, even though Allah Almighty is the Provider and has placed blessings in halal earnings. ❁ Out of fear of poverty, unlawful means are adopted. ❁ People allow the time of Salah to pass because they fear that if they go to pray, their shop may close or they may lose their job.

❁ People tell lies because they fear that speaking the truth will prevent their affairs from succeeding. ❁ People become impatient, raise their voices, and complain about the decree of Allah Almighty. ❁ And look at the weakness of faith! People take bad omens. Sadly, taking bad omens has become very common in our society. ❁ If someone sees a blind, lame, or disabled person

[1] Tarikh al-Tabari, vol. 2, p. 461

early in the morning, he assumes that the day will not go well. ❁ If someone interrupts a person while he is about to do something, it is said: "You have a black tongue; now this task will never be completed." ❁ People hear the sound of an ambulance and take it as a bad omen. ❁ If a black cat crosses their path while they are heading somewhere, they become convinced that harm will befall them and may even abandon their plans. ❁ If an eye twitches, people assume that a calamity is about to strike. ❁ Sometimes bad omens are taken from numbers; for example, the number 13 is considered unlucky. ❁ Sometimes, bad omens are taken from certain days. ❁ Some people even regard certain months as unlucky.

In short, all of this is a sign of weak faith. When a person lacks trust in Allah Almighty, such baseless thoughts take root in the mind. Otherwise, nothing in this world is inherently misfortunate. The only thing that is truly misfortunate is sin. The means that lead to sin are misfortunate. The only unfortunate moment is the moment in which a person disobeys Allah Almighty. If obstacles arise in our affairs, they come because of the misfortune of sins. If we face failure, it is due to our sins. Otherwise, taking bad omens is nothing more than a false assumption and a baseless illusion.

Two Blessed Ahadith Regarding the Evil of Taking Bad Omens

Our beloved Master صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: لَيْسَ مِنَّا مَنْ تَطَيَّرَ وَلَا تُطَيَّرُ لَه "The one who takes bad omens and the one for whom bad omens are taken is not from among us."[1]

Our Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, said: "The one who practices fortune-telling, seeks omens through arrows, or turns back from a journey because of a bad omen can never attain lofty ranks."[2]

Conditions for Success

Dear Islamic brothers! There are four conditions for success in any task: (1) A clear objective (2) Proper planning (3) Tireless effort in the right direction (4)

[1] Musnad al-Bazzar, vol. 9, p. 52, Hadith: 3578

[2] Majma' al-Zawa'id, vol. 5, p. 144, Hadith: 8487

Complete trust in Allah Almighty

When a person fulfils all four of these conditions, success is attained. Allah Almighty does not allow anyone's efforts to go to waste. The Noble Quran states:

اَنَّ اللّٰهَ لَا یُضِیْعُ اَجْرَ الْمُؤْمِنِیْنَ ﴿۱۷۱﴾

Allah will not annul the reward of the believers.[1]

What often happens among us is that people do not fulfill these conditions, and when success does not come, they begin to complain. Instead of recognizing their own mistakes, they blame a black cat, or they console themselves by calling some poor, blind person unlucky.

Examples of the Conditions for Success

The proper approach is to fulfill all four conditions for success and then see what blessings are attained. اِنْ شَآءَاللّٰه!

If you want peace and harmony in your home, that is a clear objective. Then make a proper plan. Reflect on why arguments and disputes occur in the home. After that, act upon your plan with full effort and determination. Adopt the means that bring peace into the home, place your trust in Allah Almighty, and make du'a. اِنْ شَآءَاللّٰه! Success will be attained.

If you wish to earn halal sustenance, make excellent plans, work hard, avoid laziness in your job, and do not let shyness or hesitation stand in your way. Along with this, place your trust in Allah Almighty, recite litanies, and make du'a. اِنْ شَآءَاللّٰه! The mercy of Allah Almighty will be with you. Likewise, if you want success in an examination, if you want to pass an interview, if you wish

[1] Al-Quran, Surah Aal-e-Imran, verse 171; translation from Kanz al-ʿIrfān

to accomplish any great task whatsoever, then make proper plans, work with sincerity, enthusiasm, and dedication, and place firm trust in the mercy of Allah Almighty. اِنْ شَآءَاللّٰه! Success will be granted.

The Goal Was Finally Achieved

There was a man who set out on the path of spiritual purification. For many years, he engaged in spiritual struggles and practices to purify his heart and attain closeness to Allah Almighty, but he was unable to achieve his objective. Eventually, he presented himself in Marahrah Sharif before Sayyidi Shah Aal-e-Muhammad رَحْمَةُاللّٰهِ عَلَيْه and submitted: “Many years have passed, yet I have not attained my goal.” Shah Aal-e-Muhammad رَحْمَةُاللّٰهِ عَلَيْه accepted him and arranged for him to stay in a room of the khanqah. He then privately instructed a servant: “Serve him fish for dinner this evening, but do not give him even a single drop of water. After he finishes eating, immediately lock the door from the outside.” The servant carried out the instruction. After Salat al-Isha, fish was served to him. As soon as he finished eating, the servant locked the door from the outside and left.

Fish is closely associated with water; it lives in water, and even after cooking and eating it, it creates thirst. As expected, the man became extremely thirsty. However, there was no water available, and the door was locked from the outside. He could not even go and get water for himself. He began calling out from inside, asking for water, but no one was there to hear him. He was not going to receive any water, and he did not. Somehow, the night passed. At Fajr time, the servant opened the room. The moment the door opened, the man rushed toward the water and drank as much as he could. Only then did he feel relieved. Afterward, he performed Fajr Salah. Following the prayer, Shah Aal-e-Muhammad رَحْمَةُاللّٰهِ عَلَيْه asked: “Are you well?” He replied: “Your servants nearly killed me last night! In such heat, they fed me fish, did not give me even a single drop of water, and then locked the room from the outside.” He asked: “Then how did the night pass?” The man replied, “As long as I remained awake, all I could think about was water. And when I finally fell asleep, I saw nothing but water in my dreams.”

Shah Aal-e-Muhammad رَحْمَةُ اللّٰهِ عَلَيْه then said: "This is what true longing is. The objective that you have been complaining about not attaining for all these years, did you ever seek it with this level of yearning?" At that moment, the man understood the reason for his failure.

Thereafter, he began his spiritual struggles with genuine longing and sincere desire. Eventually, by the grace of Allah Almighty, he achieved his objective.[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Hard Work Must Be Accompanied by Tawakkul

Dear Islamic brothers! In this world, one of the essential qualities needed to face hardships, overcome difficulties, and attain success is tawakkul (trust in Allah Almighty). Allah Almighty states in the Holy Quran:

فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ ﴿۱۵۹﴾

Then when you have firmly intended an action, place your trust in Allah. Indeed, Allah loves those who trust ˹Him˺.[2]

Have Hope in the Mercy of Allah Almighty!

Abdullah bin Dawud رَحْمَةُ اللّٰهِ عَلَيْه was asked: "What is tawakkul?" He replied: اَنَّ التَّوَكُّلَ حُسْنُ الظَّنِّ بِاللّٰه Tawakkul is to have a good opinion of Allah Almighty and firm hope in His mercy.[3]

From this, we learn that once we have made a firm intention to do something, we should place our trust in Allah Almighty. We should have complete confidence in His mercy and believe: *"If I put forth sincere effort, my Noble Lord*

[1] Malfuzat-e-A'la Hadrat, p. 470, summarized

[2] Khaza'in al-'Irfan, Part 4, Aal-e-'Imran, under verse 159, p. 141

[3] Mawsu'ah Ibn Abi al-Dunya, Husn al-Zann Billah, vol. 1, p. 60, No. 27

will certainly grant me success through His mercy." The movements of the stars cannot harm me because حَسْبُنَا اللہ, Allah Almighty is sufficient for us. Even if a black cat crosses my path, my affairs cannot be stopped because حَسْبُنَا اللہ, Allah Almighty is sufficient for us.

The words of astrologers cannot determine my future because حَسْبُنَا اللہ, Allah Almighty is sufficient for us. Whether there is a lunar eclipse or a solar eclipse, whether it is the month of Safar or any other month, whether it is Tuesday or Saturday, no superstition can become an obstacle to my success. Why? Because my belief is: حَسْبُنَا اللہُ وَنِعْمَ الْوَكِيل Allah Almighty is sufficient for us, and He is the Best Disposer of affairs and the Best Helper in fulfilling needs and resolving difficulties.

Whoever Places Trust in Allah, Allah Is Sufficient for him

Dear Islamic brothers! The true meaning of حَسْبُنَا اللہ is that whatever forces stand in opposition to our success, whatever obstacles block our path, a person should not be concerned about them. Instead, he should firmly believe in his heart that Allah Almighty is sufficient for me. When the Majestic Lord is my Helper and Supporter, and His assistance is with me, then no obstacle in the world can ever prevent me from attaining success. This sincere and unwavering trust in the mercy of Allah Almighty is a tremendous blessing. It grants us strength, courage, determination, and resilience. Through its blessings, a person can overcome every difficulty with ease.

Allah Almighty states in the Holy Quran:

وَ مَنْ یَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ ؕ

And whosoever places his trust in Allah, then He is sufficient for him.[1]

[1] Al-Quran, Surah At-Talaq, verse 3; translation from Kanz al-ʿIrfān

سُبْحٰنَ اللّٰہ! We learn from this that no matter how great the difficulties may be, no matter how severe the hardships become, and no matter how many obstacles appear on the road to success, the fortunate person who places his trust in Allah Almighty finds that the Noble Lord becomes sufficient for him through His mercy.

The Tawakkul of a Blind Bird

The Companion of the Prophet, Sayyiduna Anas bin Malik رَضِیَ اللّٰہُ عَنْہ, narrates: Once, I went out with the Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم. We saw a blind bird that could not see anything. It was pecking at a tree with its beak. The Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, who was granted knowledge of the languages of creation, asked: "O Anas! Do you know what this bird is saying?" I replied: "Allah Almighty and His Messenger صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم know best." He صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: "It is saying: 'O Allah! You are the Most Just. You have taken away the light of my eyes, and I am hungry.'" Sayyiduna Anas رَضِیَ اللّٰہُ عَنْہ says: While this conversation was taking place, a locust came and entered the bird's mouth. The bird then began pecking at the tree again. The Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: "O Anas! Do you know what it is saying now?" I replied: "No." He صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: "It is saying: مَنْ تَوَكَّلَ عَلَى اللّٰهِ كَفَاهُ 'Whoever places his trust in Allah Almighty, Allah Almighty is sufficient for him.'"[1]

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

A Litany for Relief from Every Difficulty

Dear Islamic brothers! حَسْبُنَا اللّٰہ is a truly excellent litany. If there is a difficulty, if there is a worry, if poverty strikes, if your affairs become stuck, if there is trouble at home, if there is trouble in your business, if there is trouble at your workplace, if an illness comes, if debt overwhelms you, no matter how great the hardship

[1] Al-Hawi lil-Fatawa, Al-Fatawa al-Hadithiyyah, Majmu' al-As'ilah al-Najiyah, p. 442

may be, then recite حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيل with conviction in your heart. Allah Almighty will grant relief from every difficulty. It is mentioned in a Hadith that when a difficulty, worry, or major calamity befalls you, recite: حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيل ![1]

Protection from Every Fear

Allamah al-Suyuti al-Shafi'i رَحْمَةُ اللّٰهِ عَلَيْه narrates a Hadith in which the Noble Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: حَسْبِيَ اللّٰهُ وَنِعْمَ الْوَكِيْل اَمَانٌ لِكُلِّ خَائِف "Reciting حَسْبِيَ اللّٰهُ وَنِعْمَ الْوَكِيل grants safety to every fearful person."[2]

Imam Ja'far al-Sadiq رَحْمَةُ اللّٰهِ عَلَيْه said: "I am greatly amazed by a person who is afraid of something yet does not recite حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيل."[3]

Relief from Fear

Abu Bakr al-'Ajali رَحْمَةُ اللّٰهِ عَلَيْه relates: "On one occasion, I was in a garden when I suddenly saw a frightening dark figure (perhaps it was a jinn). At first, I became frightened. Then I began reciting: حَسْبِيَ اللّٰهُ وَنِعْمَ الْوَكِيل، حَسْبِيَ اللّٰهُ وَنِعْمَ الْوَكِيل

As I continued reciting it, that dark figure began sinking into the ground. Eventually, through the blessing of this litany, the figure sank completely into the earth, and I was delivered from it."[4]

سُبْحٰنَ اللّٰه! Dear Islamic brothers! حَسْبُنَا اللّٰه is an excellent litany. Through its blessings, even the greatest difficulties are removed.

The Litany of the Prophets عَلَيْهِمُ السَّلَام

Dear Islamic brothers! حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيل is the litany of the Prophets عَلَيْهِمُ السَّلَام.

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[1] Al-Jami' al-Saghir, p. 61, Hadith: 897

[2] Al-Jami' al-Saghir, p. 226, Hadith: 3715

[3] Do Khazane, p. 7

[4] Mawsu'ah Ibn Abi al-Dunya, Kitab al-Tawakkul, vol. 1, p. 152, No. 32

Whenever the beloved Prophets of Allah Almighty faced a difficulty or hardship, they would not fall into superstition. Rather, they would turn towards Allah Almighty, place their trust in Him, and recite حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيل with complete conviction and certainty.

Sayyiduna Anas bin Malik رَضِیَ اللّٰہُ عَنْہ narrates that the Noble Messenger صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: "On the day of the fire (when Nimrod had a huge fire prepared for Ibrahim عَلَیْہِ السَّلَام), when Ibrahim عَلَیْہِ السَّلَام was brought before the fire, he looked at it and said: حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيل 'Allah Almighty is sufficient for us, and He is the Best Disposer of affairs.'"[1]

It was through the perfect certainty of Ibrahim عَلَیْہِ السَّلَام, his trust in the mercy of Allah Almighty, and the blessing of this litany that the enormous fire, which spread for miles, became a garden of flowers for him.

Relief from Pain

It is narrated that people once advised an elderly, sick man to seek medical treatment. However, he refused, saying, *"Those who are patient have shown us something better than treatment."* The people asked: *"May Allah Almighty have mercy on you! What could be better than treatment?"* The old man then recited the verse from Surah al-Zumar, verse 10:

اِنَّمَا يُوَفَّى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿۱۰﴾

The patient will be granted their reward fully, without measure."[2]

He then said, *"I consider nothing equal to patience."* Thereafter, whenever the intensity of his pain increased, he would recite: حَسْبِیَ اللّٰہُ وَنِعْمَ الْوَكِيل, and the severity of his pain would subside.[3]

[1] Hilyat al-Awliya, Vol. 1, p. 51, Narration 34

[2] Al-Quran, Surah Al-Zumar, verse 10; translation from Kanz al-ʿIrfān

[3] Mawsu'at Ibn Abi al-Dunya, al-Sabr wa al-Thawab 'Alayh, Vol. 4, p. 51, Narration 132 (summarised)

An Important Clarification

Dear Islamic brothers! It should be clarified that if, Allah forbid, a person becomes ill, he should seek treatment, because medical treatment is established through the Sunnah. However, some exceptionally pious people who attain the highest levels of tawakkul occasionally choose not to seek treatment out of complete reliance upon Allah Almighty. This may be appropriate for them. As for us, we should seek treatment when needed. At the same time, spiritual remedies, such as Quranic verses, supplications, litanies, and amulets (ta'widhat) that are established through the noble Quran and blessed Sunnah, are extremely beneficial, because the One who grants cure is Allah Almighty alone, and there is healing in His blessed names. Alongside this, one may also seek medical treatment within the limits of Shari'ah.

Allah Almighty Will Be Sufficient for him

Sayyiduna Abu al-Darda' رَضِیَ اللّٰہُ عَنْہ narrates: Whoever recites the following seven times every morning and every evening: حَسْبِیَ اللّٰہُ لَآ اِلٰہَ اِلَّا ھُوَ، عَلَیْہِ تَوَکَّلْتُ وَھُوَ رَبُّ الْعَرْشِ الْعَظِیْم

Allah Almighty will be sufficient for him regarding all the difficulties of this world and the Hereafter.[1]

A Wazifah from the Qadiri Attari Shajarah

Dear Islamic brothers! Reflect on what a beautiful litany we have been given! A difficulty arises, a worry comes, a calamity strikes, debt increases, business comes to a halt, a job is lost, illness strikes. Whatever the difficulty may be, do not blame it on a black cat, an unfortunate passerby, the stars, or superstition.

Instead, recite: حَسْبُنَا اللّٰہُ وَنِعْمَ الْوَکِیل

اِنْ شَآءَ اللّٰہ, difficulties will become easy.

[1] Amal al-Yawm wa al-Laylah by Ibn al-Sunni, p. 63, Hadith 71

It is mentioned in the blessed Shajarah ‘Aliyah Qadiriyyah Attariyyah that whoever consistently recites the following supplication ten times after Fajr Salah before sunrise and ten times after Maghrib Salah, اِنْ شَآءَاللّٰه, his lawful affairs will be fulfilled and his enemies will be overcome.[1]

حَسْبِیَ اللّٰهُ ۖ لَاۤ اِلٰهَ اِلَّا هُوَ ؕ عَلَیْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِیْمِ ﴿۱۲۹﴾

“Allah is Sufficient for me, there is no god but Him, I have placed my trust in Him alone and He is the Lord of the Supreme Throne.”[2]

Is It Permissible to Seek Help Through the Prophets and Awliya?

Dear Islamic brothers! Before concluding this bayan, let us listen to a very important clarification. ❁ حَسْبُنَا اللّٰه means: *We place our trust in Allah Almighty.* ❁ حَسْبُنَا اللّٰه means: *Since Allah Almighty is with me, I do not fear any difficulty.* ❁ حَسْبُنَا اللّٰه means: *Since Allah Almighty is with me, I am not afraid of any obstacle in my path.* ❁ حَسْبُنَا اللّٰه means: *Since Allah Almighty is with me, my courage remains high, my determination remains strong, and I have no fear.* However, حَسْبُنَا اللّٰه does **not** mean: ❁ That I no longer need the Prophets or the Awliya. ❁ That saying *“Ya Rasulallah* صَلَّی اللّٰهُ عَلَیْهِ وَاٰلِهٖ وَسَلَّم*”* is shirk. ❁ That saying *“Ya Ghawth”* is shirk. No, no! This is not what it means at all. Let us listen to a verse of the Holy Quran. Allah Almighty says:

یٰۤاَیُّهَا النَّبِیُّ

Dear Prophet!

[1] Shajarah Qadiriyyah Razawiyyah Ziya'iyyah Attariyyah, p. 27

[2] Al-Quran, Surah al-Tawbah, verse 129; translation from Kanz al-ʿIrfān

O our Beloved صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! O Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, who informs of the unseen by the permission of Allah Almighty!

حَسْبُكَ اللّٰهُ

Allah is Sufficient for you[1]

Is Allah Almighty alone mentioned here, or is something else mentioned as well? Allah Almighty further states:

وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِيْنَ ﴿۶۴﴾

and the Believers who follow you.[2]

In other words: O Beloved صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Your Noble Lord is sufficient for you, and so too are these Companions and sincere believers who follow you.

From this, we learn that Allah Almighty is certainly sufficient for us, but this does not mean that seeking help through the servants of Allah Almighty, or through the Prophets and Awliya, is shirk. No! No! Without doubt, Allah Almighty alone is the true Helper and Supporter, but He grants help through different means. Let us understand this through an example: Who is Al-Razzaq (The Provider)? Allah Almighty. He alone grants sustenance to everyone. Yet what do we do to obtain that sustenance? We open shops, we conduct business, we work and earn. If Allah Almighty is the Provider, why do we go to work?

Any Muslim with even a little understanding will say that Allah Almighty is indeed the Provider, but He has created different means through which sustenance reaches people. Some receive it through trade, some through employment, and some through labour. Similarly, the mercy and help of Allah Almighty are sufficient for us, but that help may come through the Ka'bah, through the blessed court of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, through the

[1] Al-Quran, Surah Al-Anfal, verse 64; translation from Kanz al-ʿIrfān

[2] Al-Quran, Surah Al-Anfal, verse 64; translation from Kanz al-ʿIrfān

door of Ghawth al-A'zam رَحْمَۃُ اللّٰہِ عَلَیْہ, through the court of Data Ganj Bakhsh رَحْمَۃُ اللّٰہِ عَلَیْہ, or through the blessed door of Khwajah Ajmeri رَحْمَۃُ اللّٰہِ عَلَیْہ.

Therefore, it is absolutely correct to say that Allah Almighty is sufficient for us, while at the same time saying: *"Ya Rasulallah صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم! Madad!"* or *"Ya Ghawth! Al-Madad!"* This is because whatever help comes through the Messenger of Allah صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم or through the Awliya is, in reality, help granted by Allah Almighty. Allah Almighty states:

فَاِنَّ حَسْبَكَ اللّٰهُ ؕ هُوَ الَّذِیْۤ اَیَّدَكَ بِنَصْرِهٖ وَ بِالْمُؤْمِنِیْنَ ﴿۶۲﴾

Then indeed Allah is Sufficient for you. It is He who supported you with His help and through the Muslims.[1]

From this, we learn that Allah Almighty is sufficient for us in different ways: Sometimes He assists us directly through His special help and creates unseen means for us. At other times, He makes a righteous believer a means of assistance for us.

Therefore, whether Allah Almighty helps us directly through unseen means, or whether He makes Ghawth al-A'zam, Khwajah Ajmeri, Data Ganj Bakhsh, Imam Ahmad Raza Khan رَحمۃُ اللّٰہِ عَلَیْہِم, and other Awliya a means of assistance for us, in every case, it is still Allah Almighty Who is sufficient for us. What we seek is the help of our Lord. Whether that help reaches us directly or through the means of His chosen servants, we accept it as help from Allah Almighty.

Why Then Ask the Prophets and Awliya for Help?

Dear Islamic brothers! Some people ask this question: "Alright, let us accept that the Awliya رَحمۃُ اللّٰہِ عَلَیْہِم can help, but when Allah Almighty Himself hears us and helps us, then why should we ask the servants of Allah for help at all? Should we not ask only Allah Almighty?" This is a very important question. Even

[1] Al-Quran, Surah Al-Anfal, verse 62; translation from Kanz al-ʿIrfān

many people with correct beliefs can sometimes become affected by this satanic whisper. So, what is the answer? Let us listen to a blessed Hadith.

This is a Hasan Hadith, meaning its chain is acceptable. Many Muhaddithin have narrated it, and numerous great scholars and Hadith masters have personally experienced its benefit. What does the Hadith say?

The Badri Companion, Sayyiduna ‘Utba ibn Ghazwan رَضِیَ اللّٰہُ عَنْہُ narrates that Allah Almighty's Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, said: When one of you loses something and is in a deserted place where there is no apparent helper, then he should say:

یَا عِبَادَ اللّٰہِ أَغِیثُونِی، یَا عِبَادَ اللّٰہِ أَغِیثُونِی "O servants of Allah! Help me. O servants of Allah! Help me."[1]

Now reflect on this carefully. Who is teaching this? ❁ Our Master, our Guide, our Leader صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم. ❁ The greatest believer in Tawhid. ❁ The one who knew Allah Almighty more than anyone else. ❁ The one who taught Tawhid more than anyone else. It is he صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم who is teaching us that when you are in a place where no apparent helper can be seen, and you need assistance, then call upon the servants of Allah Almighty.

Think about it. Did the Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم (مَعَاذَ اللّٰہ) not know that Allah Almighty is the true Helper and that help is ultimately sought from Him? Of course, he knew. In fact, he is the very one who taught us how to ask Allah Almighty. The same Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم**,** who taught us to ask Allah Almighty, is also encouraging us to seek help through the servants of Allah Almighty. And notice: these are servants who are not visibly present before us; they are unseen to our eyes.

Therefore, just as we ask Allah Almighty because of the teaching of the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم**,** we also seek help through the Awliya رَحمۃُ اللّٰہِ عَلَیْہِم based on the guidance and encouragement of that very same Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم**.** May Allah Almighty grant us the ability to adopt correct beliefs in accordance

[1] Al-Mu'jam al-Kabir, Vol. 7, p. 48, Hadith 13737

with the Holy Quran and Sunnah. May our Merciful Lord grant us relief from difficulties and hardships.

Encouragement Towards Good Deed No. 18

Dear Islamic brothers! To protect yourselves from the misfortune of bad omens, to attain the great blessing of tawakkul, and to develop true reliance upon Allah Almighty in every situation, associate yourselves with the religious environment of Dawat-e-Islami and actively participate in the 12 Religious Activities. اِنْ شَآءَاللّٰه, countless blessings of this world and the Hereafter will be attained. One of these Religious Activities is filling out the booklet of 72 Pious Deeds. Among the 72 Pious Deeds given by Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه, Pious Deed No. 18 is: "Did you today read or teach the Holy Quran in Madrasat-ul-Madinah (for adults)?" A blessed Hadith states: "The best among you is the one who learns the Quran and teaches it."[1]

The Holy Quran is the Book of Allah Almighty. It is the message of our Lord for His servants. Sadly, many Muslims today are becoming distant from the Holy Quran. Many people cannot properly recite the Holy Quran even while looking at it, and even among those who can recite, many make mistakes in tajwid and pronunciation that can invalidate the prayer.

اَلْحَمْدُ لِلّٰه, Dawat-e-Islami is actively spreading the teachings of the Holy Quran through daily Madrasat-ul-Madinah classes for Adults held in various masjids and marketplaces. Correct Quran recitation with proper tajwid is taught, essential Islamic knowledge is taught, Sunnahs and Islamic etiquette are taught. Opportunities are also provided to listen to translations and tafsirs of the Holy Quran. You should participate in these classes too. اِنْ شَآءَاللّٰه, you will receive many blessings.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

[1] Sahih al-Bukhari, Vol. 3, p. 410, Hadith 5027

Sunnahs and Etiquettes of Wearing Shoes

Dear Islamic brothers! Let us listen to a few points regarding wearing shoes from the booklet "101 Madani Pearls" by Ameer Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: (1) Use shoes frequently, for as long as a person is wearing shoes, it is as though he is riding (i.e., he becomes less tired).[1]

❁ Before putting on your shoes, shake them out so any insects, pebbles, or other objects inside can fall out.

❁ Put on the right shoe first, then the left.

❁ When removing them, take off the left shoe first, then the right. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: When one of you puts on shoes, he should begin with the right side, and when he removes them, he should begin with the left side, so that the right foot is first when putting them on and last when taking them off.[2]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Announcement

The remaining Sunnahs and etiquettes regarding the wearing of shoes will be explained in the Training Circles. Therefore, be sure to attend the Training Circles in order to learn them.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

[1] Sahih Muslim, p. 1161, Hadith 2096

[2] Sahih al-Bukhari, Vol. 4, p. 65, Hadith 5855

The 6 salat upon the Prophet and 2 duas that are recited in the Sunna-inspired weekly gatherings of Dawat-e-Islami:



1. The ṣalāt for the night preceding Friday

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدِ النَّبِيِّ الْاُمِّيِّ الْحَبِيْبِ الْعَالِي الْقَدْرِ الْعَظِيْمِ الْجَاهِ وَعَلٰى اٰلِهٖ وَصَحْبِهٖ وَسَلِّمْ

Saints of Islam have quoted, that whoever recites this ṣalāt at least once on the night between Thursday and Friday on a regular basis, will be blessed with the vision of the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم at their time of death. They will even see him when they are being buried in the grave, to the extent they will see him lowering them into the grave with his own merciful hands. [1]

2. All sins forgiven

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰى اٰلِهٖ وَسَلِّمْ

It is narrated from Anas رَضِیَ اللهُ عَنْهُ that the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated, “Whoever recites this ṣalāt upon me whilst standing, his sins will be forgiven prior to him sitting; and if he recites it whilst sitting, his sins will be forgiven before he stands.”[2]

[1] Afḍal al-Ṣalawāt ʿalā Sayyid al-Sādāt, p. 151

[2] Afḍal al-Ṣalawāt ʿalā Sayyid al-Sādāt, p. 65

3. 70 portals of mercy

صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

Seventy portals of mercy are opened for whoever recites this ṣalāt.[1]

4. The reward of 600,000 ṣalāt

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِيْ عِلْمِ اللّٰهِ صَلَاةً دَآئِمَةً بِدَوَامِ مُلْكِ اللّٰهِ

Shaykh Aḥmad Ṣāwī رَحْمَةُ اللّٰهِ عَلَيْه reports from some saints of Islam that whoever recites this ṣalāt once receives the reward of reciting ṣalāt 600,000 times.[2]

5. Nearness to Allah's Messenger ﷺ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كَمَا تُحِبُّ وَ تَرْضٰى لَهٗ

Once, a person came to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Amazingly, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم made this person sit between himself and Abū Bakr al-Ṣiddīq رَضِیَ اللّٰهُ عَنْهُ. The Companions were surprised as to who this honoured person was. When he left, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم explained, "When he sends ṣalāt upon me, he does so in these words."[3]

[1] Al-Qawl al-Badīʿ, p. 277
[2] Afḍal al-Ṣalawāt ʿalā Sayyid al-Sādāt, p. 149
[3] Al-Qawl al-Badīʿ, p. 125

6. The ṣalāt of intercession

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated, "My intercession becomes necessary (wājib) for whoever recites ṣalāt like this."[1]

1. Good deeds for 1000 days

جَزَى اللّٰهُ عَنَّا مُحَمَّدًا مَا هُوَ اَهْلُهٗ

Ibn ʿAbbās رَضِیَ اللّٰهُ عَنْهُمَا reports that the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم declared, "Seventy angels write good deeds for a thousand days for whoever recites this."[2]

2. An easy way to spend every night in worship

The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "Whoever recites this supplication three times at night; it is as though he found Laylat al-Qadr."[3]

لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ

سُبْحٰنَ اللّٰهِ رَبِّ السَّمٰوٰتِ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيْمِ

There is none worthy of worship except Allah, who is al-Ḥalīm and al-Karīm. Allah is pure, Lord of the seven skies and the magnificent ʿArsh.

[1] Al-Targhīb wa al-Tarhīb: Hadith 31

[2] Majmaʿ al-Zawāʾid: Hadith 17305

[3] Tārīkh Ibn ʿAsākir: Hadith 4415

Weekly Gathering Circle Schedule (International) - 23 July 2026

1. Sunnas and manners: **5 minutes**
2. Dua memorization: **5 minutes**
3. Summary: **5 minutes**
4. Total duration: **15 minutes**

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Remaining Sunnahs and Etiquettes of Wearing Shoes

❁ Men should wear men's footwear, and women should wear women's footwear.

❁ Someone once said to Sayyidatunā ‘Aisha رَضِیَ اللهُ عَنْهَا that a woman wears shoes like men. She replied: *The Messenger of Allah* صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم *cursed women who imitate men.*[1]

❁When sitting down, remove your shoes to give your feet a break.

❁One cause of poverty is seeing a shoe lying upside down and not turning it the right way up. In Dawlat-e-Bay Zawal, it is said that if a shoe remains upside down throughout the night, Shaytan comes and sits upon it, making it his throne.[2]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Du'a When Looking at the Stars

According to the schedule of Dawat-e-Islami's weekly Sunnah-inspired gathering, the du'a to memorize this week is the du'a to recite when looking at the stars:

[1] Sunan Abi Dawud, Vol. 4, p. 84, Hadith 4099

[2] Sunni Bahishti Zewar, Part 5, p. 601

رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Translation: Our Lord! You did not create this in vain. Glory be to You! So protect us from the punishment of the Fire. (Qur'an 3:191)

Method of collective accountability (72 Pious Deeds)

The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, "Pondering ˹over the Hereafter˺ for a moment is better than 60 years of worship."[1]

Let's make good intentions before filling in the *Pious Deeds* booklet:

1. To please Allah, I will hold myself to account through the *Pious Deeds* booklet and encourage others to do the same.
2. I will praise (i.e. thank) Allah Almighty for the pious deeds which I practised.
3. I will regret not acting upon the pious deeds I missed out on and will try to act on them in the future.
4. Allah Almighty forbid, if I have not acted on any pious deed which prevents a person from sinning, I will repent to Allah and make a firm intention to not sin in the future.
5. I will not reveal my good deeds without a need (for example, by saying that I acted on such and such or so and so amount of pious deeds).
6. I will make up for any pious deed that can be performed later (for example, I will make up for the 313 ṣalāt I missed yesterday by reciting them today).
7. I will try to achieve the actual aim of filling in the *Pious Deeds* booklet, such as attain the fear of Allah, be pious, have good character, and spread Islam.

[1] Al-Jāmiʿ al-Ṣaghīr: Hadith 5897

8. I will fill in the *Pious Deeds* booklet tomorrow as well.

9. I will not fill in the *Pious Deeds* booklet as a formality, rather I will actually assess my deeds and fill it in.

For all the pious deeds you acted upon, mark the box next to them with an inverted tick. For all the ones you missed, mark 'O' in the box next to them.

Note: When carrying out self-accountability, only look at your own *Pious Deeds* booklet.

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Method of collective accountability (72 pious deeds) daily 56 pious deeds

1. Have you made good intentions?

2. Did you offer the five daily prayers in congregation?

3. Wherever you were in the day, did you invite others to offer prayer?

4. Did you read or listen to Sūrat al-Mulk at night?

5. After the five prayers, did you at least recite Āyat al-Kursi, Sūrat al-Ikhlāṣ, and Tasbīḥ Fāṭima once?

6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with Khazāʾin al-ʿIrfān* or *Nūr al-ʿIrfān*? Or, have you read or listened to at least two pages from *Tafsīr Ṣirāṭ al-Jinān*?

7. Have you recited some invocations from the Shajara?

8. Have you recited ṣalawāt upon the Prophet at least 313 times?

9. Have you protected your *eyes* from sin? (By not looking at indecent things on your mobile or elsewhere, movies and dramas, non-maḥram women, etc.)

10. Have you protected your ears from sin by not listening to backbiting, music, foul *and* lewd speech, etc?

11. Did you keep your gaze lowered today whilst walking or travelling and refrain from looking here and there without need?

12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of *Maktabat* al-Madina, or the Monthly Magazine Faizan-e-Madina for at least 12 minutes today?

13. Did you stop talking and discontinue what you were doing to reply to azan and iqāmah?

14. If something *happened* that made you angry with someone, did you stay quiet and control your anger, or did you end up speaking out?

15. Did you fill in the *Pious Deeds* booklet whilst taking account of your actions?

16. Did you listen to your *nigrān* in accordance with the guidelines stipulated by the central executive committee?

17. Did you speak respectfully with everybody inside and outside the home, be they young or old?

18. Did you study or teach in Madrassa-tul-Madina for adults?

19. Did you try to sleep within two hours after the ʿIshāʾ prayer congregation?

20. Did you spend at least two hours carrying out the religious activities of Dawat-e-Islami in accordance with the schedule provided by your nigrān?

21. Did you wake up others for Fajr prayer?

22. Did you refrain from unnecessarily peeping into other people's homes?

23. Did a short lecture (*dars*) take place in your home? In your absence, did somebody else carry this out?

24. Did you listen to or deliver at least one Madani dars in the masjid, workplace, or wherever else possible?

25. Did you dress according to the sunnah? (These clothes must be a colour permitted by the shariah and not glaringly bright or sparkling.)
26. Do you have long hair according to the sunnah?
27. Have you refrained from the sin of shaving the beard or trimming it less than a fist-length?
28. Did you repent immediately after committing a sin?
29. Did you eat according to the sunnah and recite the pre-meal and post-meal duʿāʾs?
30. Did you give salaam to the Muslims you met at home; at work; on the bus, train, etc; and other places?
31. Did you act upon at least some sunnahs related to the miswāk, exiting and entering the home, sleeping and awakening, sitting facing qibla, etc?
32. Did you offer the four units (*rakʿāt*) of sunnah for Ẓuhr prior to the farḍ?
33. Did you offer tahajjud prayer at night? If you did not sleep, did you offer ṣalāt al-layl?
34. Did you offer the voluntary (*nafl*) prayers of ishrāq, chāsht, and awwābīn?
35. Did you offer the preceding sunnahs of ʿAṣr or ʿIshāʾ?
36. Did you encourage *someone* else to take part in at least one of Dawat-e-Islami's 12 religious activities?
37. Did you avoid asking someone to borrow something from them? (e.g. slippers, shawl, mobile, charger, car)
38. Did you refrain from *lying* and engaging in backbiting and taletelling (including listening to these things)?
39. Did you watch Madani Channel for some time?
40. Did you refrain from forming personal friendships based on worldly gain?
41. Despite being able to do so, did you delay paying a debt back in time

without the permission of the lender? Did you give back something you borrowed to its owner within the time period you both agreed?

42. Did you refrain from uttering words of humility in front of others despite not truly meaning them? For example, saying, "I am a nobody" to increase your respect in the sight of others whereas you do not truly believe yourself to be as such.

43. Did you maintain cleanliness and tidiness?

44. Upon learning of another Muslim's flaw, did you conceal it from others (unless there was a religious reason not to)?

45. Did you deliver or take part in a tafsīr study circle?

46. Did you recite 'بِسۡمِ اللہ' before everything that is permissible and honourable?

47. Did you deliver or listen to an outdoor dars?

48. Did you pray for the forgiveness of your parents and spiritual guide and convey to them at least the reward of some good deeds?

49. Did you avoid wasting of any kind at home, in the masjid, at work, etc?

50. Did you abide by traffic laws?

51. If an Islamic brother (especially a nigrān) did something wrong and needed to be corrected, did you attempt to correct him in writing or by meeting him whilst being gentle and kind? (Thus, avoiding the major sin of backbiting in the form of revealing his mistake to another without a reason permitted by shariah)

52. Did you protect yourself from sinning with your tongue by avoiding slander, hurting others, swearing, etc?

53. To build the habit of avoiding trivial speech which carries no worldly or religious benefit, did you communicate even a little using gestures?

54. Did you try to avoid mocking others, ridiculing them, taunting them, hurting their feelings and guffawing?

55. Did you wear an ʻ*imāmah*?

56. Did you respect your parents?

Record of qufl-e-Madinah

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

Ten weekly pious deeds

57. Did you send at least one Islamic sister from your home to the weekly sisters' gathering?

58. Did you watch or listen to the weekly Madani Muzakarah?

59. Did you attend the weekly gathering from beginning to end?

60. This week, did you observe iʻtikāf on the day off?

61. This week, did you visit at least one ill or distressed person at their home or the hospital according to the sunnah and console them? Or, did you offer condolences upon someone passing away?

62. Did you fast on Monday this week (or in the case of not doing so, fast on any other day)?

63. Have you read or listened to the weekly booklet?

64. Did you conduct the area visit at least once this week?

65. This week, did you reach out to at least one Islamic brother who used to be part of Dawat-e-Islami or attended the weekly gatherings, and encourage him to join the religious environment?

66. Did you participate in the weekly study circle?

Three monthly pious deeds

67. Did you fill in last month's *Pious Deeds* booklet and submit it to your nigrān?

68. This month, did you travel in at least a 3-day Madani qāfilah?

69. This month, did you make a financial contribution to a Sunni scholar (or the imam, muezzin or worker of a masjid)?

One yearly pious deed

70. This year, did you travel in a one-month qāfilah according to the schedule?

Two lifetime pious deeds

71. Have you read the lifetime syllabus?

72. Have you travelled in an uninterrupted 12-month qāfilah and completed different courses (12 Religious Works course, 7-day Islah-e-Amaal [i.e. reformation of deeds] course, 7-day Faizan-e-Namaz course)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

The Amir of Ahl al-Sunna's dua

O Allah! Whoever sincerely acts upon the *Pious Deeds* booklet, fills it in everyday whilst taking account of himself, and submits it on the first of every Islamic month to the relevant Islamic brother; do not give them death until they recite the kalima.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد