

فضائل صدقات

# Virtues of Sadaqah

(charity)

*Sunnah-Inspiring speech of  
weekly Sunnah-Inspiring Ijtima*

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

## Virtues of Sadaqah

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

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

**Translation:** I have made the intention of Sunnah I'tikaaf.

Whenever you enter a Masjid, make the intention of 'I'tikaaf' upon remembering it because as long as you stay in the Masjid you will continue to obtain the reward of Nafli (supererogatory) I'tikaafs, and eating, drinking and sleeping will also become permissible for you in the Masjid.

## Excellence of reciting Salat-'Alan-Nabi ﷺ

The Holy Prophet ﷺ has stated, 'O people! Indeed, The one to receive salvation quickly from the extreme difficulties and accountability from the Day of Judgment will be that person from amongst you who would have recited abundant Salat upon me in the world.

(Firdaus-ul-Akhbār, vol. 5, pp. 375, Hadis 8210)

چارہ بے چارگان پر ہوں دُرودیں صد ہزار بے کسوں کے حامی و غمخوار پر لاکھوں سلام

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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

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

## Two Madani pearls

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

## Intentions of listening to the Bayān

1. Lowering my eyes, I will listen to the Bayān attentively.
2. Instead of resting against a wall etc., I will sit in the Attahiyyaat position as far as possible with the intention of showing respect for religious knowledge.
3. I will make room for others by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and avoid staring, snapping, and arguing with them.
5. When I hear صَلُّوا عَلَى الْحَبِيبِ, اذْكُرُوا اللَّهَ, تُؤْتُوا إِلَى اللَّهِ, etc., I will reply loudly with the intention of gaining reward and to encourage others to also recite.
6. After the Bayān, I will approach other people by making Salām, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Intentions of delivering a Bayān

1. I also make the intention that I would deliver this speech (Bayān) in order to seek the pleasure of Allah عَزَّوَجَلَّ and for reaping the rewards.

2. I will deliver my speech (Bayān) by reading from a book of an authentic Sunni scholar.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

**Translation from Kanz-ul-Īmān:** ‘Call towards the path of your Lord with sound planning and good advice.’ (Part 14, Surah An-Nahl, verse 125)

بَلِّغُوا عَنِّي وَلَوْ آيَةً

‘Convey from me even if it is a single verse.’ (Sahih Bukhari, Hadis 4361)

3. I would follow these abovementioned commandments by calling people towards righteousness and will forbid them from committing evil deeds.
4. Whilst reciting poetry or speaking Arabic, English, or pronouncing difficult words, I will focus my attention on the sincerity of my heart. That is to say, I will avoid delivering my speech with the intention to impress the audience with my knowledge.
5. I will encourage the people to travel with Madani Qafilahs, to practice upon the Madani In’aamaat and to join the ‘Ilaaqa’i Daura for Nayki ki Da’wat’ (area visit for calling towards righteousness).
6. I will avoid laughing and prevent others from laughing as well.
7. In order to develop the habit of protecting my eyes from sins I will, as far as possible, lower my gaze.

صَلِّ اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ

## Four supplications in response to four dirhams

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qadiri Razawi Ziyaei دامت برکاتہم العالیہ has written a parable on page 114, volume one of the chapter 'Faizan-e-Bismillah' in the renowned book 'Faizan-e-Sunnat' – published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami:

Whilst giving a lecture, Sayyiduna Mansoor Bin 'Ammar رحمۃ اللہ تعالیٰ علیہ was asked for four dirhams by a needy person, he رحمۃ اللہ تعالیٰ علیہ declared: Whoever gives this deserving person four dirhams, I will make four Du'as (supplications) for him. At that moment a slave was passing by; having listened to this loving voice of a perfect spiritual leader. He had four dirhams which he presented to that needy person. Sayyiduna Mansoor Bin 'Ammar رحمۃ اللہ تعالیٰ علیہ asked him, 'Which four Dua's (supplications) do you want to be made?' He replied:

1. I want freedom from slavery.
2. I want to be compensated for these dirhams.
3. My master and I should be blessed with forgiveness.
4. Myself, my master, you and all the attendees should be forgiven.

Sayyiduna Mansoor Bin 'Ammar رحمۃ اللہ تعالیٰ علیہ raised his hands and made these Du'as (supplications) for him. Because the slave was late in returning to his master, he was questioned for the reason of his delay. He related the entire incident. His master asked, 'What was the first Du'a?' He replied, 'I requested for freedom from being [your] slave.' When his master heard this he suddenly said, 'Go, you are free.'

Then he asked, 'What was your second Du'a?' He replied, 'I wanted compensation of those four dirhams'. His master responded, 'I am giving you four thousand dirhams as a replacement of your four dirhams.' He then asked, 'What about your third Du'a?' The slave replied, I asked that my master and I be blessed with forgiveness of our sins. Upon hearing this, his master immediately sought forgiveness, saying, 'I seek forgiveness for all my sins in the Merciful court of Allah عَزَّوَجَلَّ.' Inform me about the fourth Du'a as well, he replied,

‘I made this request that: my master and I, Sayyiduna Mansoor Bin ‘Ammar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and all the attendees be forgiven.’ After hearing this, his master said, ‘The three things that were under my control, I have done, but the fourth one regarding forgiveness of all, is beyond my control. On the same night, the master had a dream in which he heard somebody saying that whatever was in your control you had done, and what do you think, will I not do what is in My control? I am أَرْحَمُ الرَّاحِمِينَ, ‘The most Gracious, the most Merciful’. Go, I have forgiven you, your slave, Mansoor Bin ‘Ammar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and all the attendees.

(Raud-ur-Riyāhīn, pp. 222)

Dear Islamic brothers! Have you seen the great blessings of spending in the way of Allah عَزَّوَجَلَّ. When that slave presented only (4) four dirhams in Sadaqah (charity), Allah عَزَّوَجَلَّ blessed him with 4000 dirhams from his master. He also sought freedom from slavery, and with the blessings of that Sadaqah, Allah عَزَّوَجَلَّ granted him freedom and forgiveness for him, his master and many others. Truly, one who gives Sadaqah sincerely in the way of Allah عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ rewards him with double, in fact much more than that; therefore, we should also give Sadaqah from time to time in the way of Allah عَزَّوَجَلَّ as much as we can afford to, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ we would also collect abundant worldly and Deeni blessings. The importance & excellence of giving charity can also be understood from the fact that Allah عَزَّوَجَلَّ Himself commands us in blessed Quran to give Sadaqah and at many places in the Glorious Quran, He عَزَّوَجَلَّ has praised those who give Sadaqah as it is mentioned in the opening verses of Surah Al-Baqarah:

هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ  
وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣﴾

**Translation from Kanz-ul-Iman:** Those who believe without seeing (the hidden), and establish the (obligatory) prayer, and spend in Our path from what We have provided them. (Part 1, Surah Al-Baqarah, verses 2, 3)

Commenting on these words, 'وَمِمَّا زَكَّاهُمْ يُنْفِقُونَ', 'Allamah Maulana Mufti Sayyid Muhammad Na'eemuddin Muradabadi عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي has stated: Spending in the way of Allah عَزَّوَجَلَّ means, 'Giving Zakah (obligatory charity)'.

At another place, it is stated, 'يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ' i.e., here it means 'spend freely & unconditionally whether it is obligatory charity or Waajib (necessary) such as: Zakah (obligatory charity), Nazr (offering etc.), your livelihood on yourself or family etc., or Mustahab (desirable) charities such as: Sadaqat-e-Nafilah (supererogatory charity) and Isal-e-Sawab (donating reward to the demise).

**Ruling:** Giyarhween (Isal-e-Sawab for Sayyiduna Shaykh 'Abdul Qadir Jeelani عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى), Fatihah (reciting Surah Al-Fatihah), Teejah (Isal-e-Sawab on the third day after death), Chaaleeswan (Isal-e-Sawab on the 40<sup>th</sup> day after death) are also included in Sadaqat-e-Nafilah. (*Khazain-ul-'Irfan*, pp. 5)

Dear Islamic brothers! Those Muslims who pay obligatory charity from their wealth on time are extremely fortunate; they give Zakah & Fitrah, spend on their parents, siblings and children; they feed the poor and the destitute on the occasions of Daswaan, Chaaleeswan and anniversary events etc.; they spend upon the demise of their relatives for their Isal-e-Sawab; they establish hospitals with good intentions, take part in holding Sunnah inspiring Ijtima'-e-Zikr-o-Na'at, Quran Khuwani, construct Masajid & Jami'aat and use their wealth for the daily expenses & development of Jami'aat activities; they spend their wealth on Deeni students. Allah عَزَّوَجَلَّ will bless them manifold and even more than it with His kindness & mercy. Let us also make intentions now to not only give Madani donations to Dawat-e-Islami but also persuade and motivate others to do the same إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

## What does Sadaqah means?

Let's listen to the definition of Sadaqah; Sadaqah means to spend something in the way of Allah عَزَّوَجَلَّ without the intention of receiving praise from the people, rather, doing it with the intention to attain reward from the blessed court of Allah عَزَّوَجَلَّ. (*Kitab-ut-Ta'reefat*, pp. 94)

Dear Islamic brothers! From this definition of Sadaqah, we have also come to know that real Sadaqah is free from any kind of showing off and desires for respect and praises from the people, it is only done for the pleasure of Allah ﷻ and for attaining rewards from Allah ﷻ. There is another thing to remember, some people are of this opinion that they should give away worn out items or things of no use as their Sadaqah; this is incorrect and the opposite is true, people should give those possessions in Sadaqah for the pleasure of Allah ﷻ which are excellent, best and most-liked, as it is mentioned in Blessed Quran:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ  
وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

**Translation from Kanz-ul-Iman:** You shall never attain virtue until you spend in Allah's cause the things you love; and Allah is Aware of whatever you spend.

*(Part 4, Surah Aal-e-Imran, verse 92)*

Commenting on the abovementioned verse, Sadr-ul-Afadil, 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحِمَهُ اللهُ الْهَارِي has stated: Sayyiduna Ibn 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا said, 'Spending here refers to general and common spending, all Sadaqaat, regardless of whether they are obligatory or supererogatory are included. It is a saying of Hasan that the wealth & possession which is most-liked in the eyes of Muslims, should be spent in the way of Allah ﷻ for attaining His Divine pleasure as the blessed verse refers to this possession even if it is only a date.

(Sayyiduna) 'Umar Bin 'Abdul 'Aziz رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ used to purchase sacks of sugar to give in Sadaqah. He was asked, 'Why do not you give its price in Sadaqah'. He replied, 'I love Sugar; so I want to spend the thing most liked to me in the way of Allah ﷻ.'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



Dear Islamic brothers! Have you seen that Allah ﷻ Himself is persuading and motivating us to spend the things we like most in His ﷻ way. Therefore, with good intentions we should generously give Sadaqah & Khayraat instead of being stingy. As we all know that whatever we possess, is given to us by Allah ﷻ. So spending what He ﷻ has given us will surely increase His blessings upon us; and on the contrary, despite having the ability, if we do not give Sadaqah & Khayraat, this could be a cause of depriving us of blessings.

Sayyidatuna ‘Asmaa Bint Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated that the Revered and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me, ‘Do not withhold your money, (for if you did so) Allah ﷻ would withhold His blessings from you.’

*(Sahih Bukhari, Kitab-uz-Zakah, vol. 1, pp. 483, Hadis 1433)*

Dear Islamic brothers! Not to spend in the way of Allah ﷻ, to be stingy and hoarding money, turning our faces away from those who are genuinely needy & destitute are all actions that invite deprivation for one’s self. Because it is a privilege to spend Sadaqah & Khayraat in the way of Allah ﷻ; if we would not perform this charitable act then Allah ﷻ will choose others for this blessed act.

Remember! As spending in the way of Allah ﷻ is beneficial to one’s self, similarly being stingy is also harmful to one’s self. Allah ﷻ chooses His generous bondsmen to do good deeds. Those who are exceedingly generous and give Sadaqah & Khayraat with incredible generosity, despite spending a lot, their possessions are surprisingly multiplied; and on the other hand, a miser, especially one who has much wealth feels that if he gives Sadaqah and Khayraat then his wealth will decrease, this mentality prevents him from discharging his obligatory & supererogatory Sadaqah, other virtuous acts or helping the creation of Allah ﷻ, after all, he forgets that one day the angel of death approaches and his possessions will transfer into the hands of his heirs. Let’s listen to a thought provoking parable that contains a warning about the ‘consequence of stinginess’, published on page 74 of the 410-page-book (1<sup>st</sup> volume) ‘Uyun-ul-Hikayaat’:

## Consequences of stinginess

Sayyiduna Yazīd Bin Maysarah رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: In some ancient Ummah (nation), there was a rich and stingy person who had an abundance of wealth and many children. He who would not spend anything in the path of Allah عَزَّوَجَلَّ, but would rather continue multiplying and accumulating his wealth. A number of slaves would always remain ready to receive his orders. Days and nights of that unwise and greedy person were passing in luxury, fun and complete heedlessness with his family, forgetting the reality of death. Once, Sayyiduna ‘Izraeel عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ appeared as a beggar, knocked at his door. One of his slaves opened the door and saw a beggar standing outside. The slave asked the reason for his coming. Sayyiduna ‘Izraeel عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ replied, ‘Go and send your master to me, I have to talk to him.’ The slave lied, ‘He has gone out to help a beggar like you.’

The beggar went away. After some time, there was another knock at the door. The slave opened the door and found the same beggar again. This time Sayyiduna ‘Izraeel عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ said, ‘Go and tell your master that I am the angel of death.’ Intoxicated by wealth and heedless of Divine remembrance, when that rich man was informed about it; he began to tremble with fear and said to his slaves, ‘Go and treat him in a very polite and humble way.’ The slaves came out and humbly requested him, ‘Please spare our master and seize the soul of somebody else’. Sayyiduna Malak-ul-Maut عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ said, ‘That is not possible.’ He then said to the rich man, ‘Make your will if you want, I will not go without seizing your soul.’ Listening to this, the rich man and his family yelled out. The wealthy person asked his family members and slaves to bring the boxes of gold and silver and open them. Instantly they carried out his order. There was a stockpile of treasure that he had accumulated throughout his life. Turning towards the treasure, he then said, ‘O despicable and contemptible treasure! Curse be upon you! I am doomed due to your love. Alas! I remained heedless of the Zikr of Allah عَزَّوَجَلَّ and the afterlife just because of you.’

Suddenly, a voice came out from the stockpile of treasure, ‘O lover of wealth, O seeker of the world and heedless one! Why do you curse me? Were you not despicable in the eyes of the worldly people! It is me that gave you

respect, enabling you to have access to the royal court. You married a rich woman by virtue of me. You yourself wasted me on evil things. If you had spent me in the path of Allah ﷺ, you would not have been faced with this humiliation and disgrace. Tell me! Did I prevent you from spending me in virtuous things? Not at all! You alone are responsible for all the great calamity that you are facing.’ (Thereafter, the angel of death seized the soul of that stingy rich person.)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! This life you have is a blessing and is very important! Therefore, the amount of breaths left with us should be spent in quickly earning virtues and to generously give Sadaqah & Khayraat otherwise once death approaches and ends this life, there will be no opportunity to return and carry out good deeds. Allah ﷺ says:

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ ۖ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ ﴿١٠﴾ وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا ۗ

**Translation from Kanz-ul-Iman:** And spend from what We have provided you before death approaches any one of you and he then says, ‘My Lord! If You grant me respite for a little while, I shall give charity and become righteous?’ And Allah will never give respite to any soul when its promise term arrives; and Allah is Aware of your deeds. (Part 28, Surah Al-Munafiqoon, verses 10, 11)

Dear Islamic brothers! Indeed, the things that would assist a person in the Hereafter, by receiving the pleasure of Allah ﷺ and will save him from Hell, will be that which he had spent in virtuous acts of Sadaqah & Khayraat, in fact whatever he owns does not really belong to him, rather, it belongs to his heirs, as Sayyiduna Haaris Bin Suwayd رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated: The Beloved

and Blessed Prophet ﷺ asked, **أَيُّكُمْ مَالٌ وَارِثُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ**, *Who among you considers the wealth of his heirs dearer to him than his own wealth?*

The blessed Sahabah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ humbly replied, **مَا مِنَّا أَحَدٌ إِلَّا مَا لَهُ أَحَبُّ إِلَيْهِ**, *Every one of us loves his own wealth more.* The Holy Prophet ﷺ said, **فَإِنَّ مَا لَهُ مَا قَدَّمَ وَمَالٌ وَارِثُهُ مَا آخَرَ**, *therefore his wealth is whatever he spends in Allah's cause (i.e., spends in way of Allah عَزَّ وَجَلَّ) while the wealth of his heirs is whatever he leaves after his death.* (Sahih Bukhari, pp. 531, Hadis 6442)

There are many excellences & virtues of Sadaqah that have been mentioned in the blessed Ahadees. Let's listen to 8 blessed sayings of the Prophet of Rahmah, the Intercessor of the Ummah, the Owner of Jannah ﷺ:

### **Excellence of giving Sadaqah: 8 Blessed sayings of Mustafa ﷺ**

1. **الْصَّدَقَةُ تُسَدُّ سَبْعِينَ بَابًا مِّنَ الشُّوْءِ**: Sadaqah locks 70 doors of evil.  
(Al-Mu'jam-ul-Kabeer, vol. 4, pp. 274, Hadis 4402)
2. **كُلُّ أَمْرِي فِي ظِلِّ صَدَقَتِهِ حَتَّى يُقْضَى بَيْنَ النَّاسِ**: Everybody will be under the shadow of his Sadaqah on the (Day of Judgement) till judgment takes place amongst the masses. (Al-Mu'jam-ul-Kabeer, vol. 17, pp. 280, Hadis 771)
3. **إِنَّ الصَّدَقَةَ لَتُظْفِي عَنْ أَهْلِهَا حَرَّ الْقُبُورِ وَإِنَّمَا يَسْتَظِلُّ الْمُؤْمِنُ يَوْمَ الْقِيَامَةِ فِي ظِلِّ صَدَقَتِهِ**: Certainly, Sadaqah protects the giver of Sadaqah from the heat of the grave and certainly a Muslim will be under the shadow of his Sadaqah on the Day of Resurrection. (Shu'ab-ul-Iman, vol. 3, pp. 212, Hadis 3347)
4. **الصَّلَاةُ بُرْهَانٌ وَ الصَّوْمُ جُنَّةٌ وَ الصَّدَقَةُ تُظْفِي الْخَطِيئَةَ كَمَا يُظْفِي الْمَاءُ النَّارَ**: Salah is an evidence (of Iman) and fasting is a shield (from sins) and Sadaqah wipes out sins as water extinguishes fire. (Sunan-ut-Tirmizi, vol. 2, pp. 118, Hadis 614)

5. **بَاكِرُوا بِالصَّدَقَةِ فَإِنَّ الْبَلَاءَ لَا يَتَخَطَّى الصَّدَقَةَ**: Give Sadaqah early in the morning as charity given in the morning prevents calamities.  
(*Shu'ab-ul-Iman*, vol. 3, pp. 214, Hadis 3353)
6. **إِنَّ صَدَقَةَ الْمُسْلِمِ تَزِيدُ فِي الْعُمُرِ وَتَمْنَعُ مِيتَةَ السُّوءِ وَ يُذْهِبُ اللَّهُ الْكِبَرَ وَالْفَخْرَ**: Indeed, Sadaqah of a Muslim increases life and rids him of a bad death and Allah **عَزَّوَجَلَّ** prevents evils like arrogance, boasting, jealousy and pride with the blessings of Sadaqah. (*Al-Mu'jam-ul-Kabeer*, vol. 17, pp. 22, Hadis 31)
7. **إِنَّهَا حِجَابٌ مِّنَ النَّارِ لِمَنِ احْتَسَبَهَا يَبْتَغَىٰ بِهَا وَجْهَ اللَّهِ**: One who gives Sadaqah for the pleasure of Allah **عَزَّوَجَلَّ**, that Sadaqah becomes a shield between this person and the fire. (*Majma'-uz-Zawaid*, vol. 3, pp. 286, Hadis 4617)
8. **إِنَّ الصَّدَقَةَ لَتُطْفِئُ غَضَبَ الرَّبِّ وَتَدْفَعُ مِيتَةَ السُّوءِ**: Certainly, Sadaqah extinguishes the wrath of Allah **عَزَّوَجَلَّ** and prevents one from a bad death.  
(*Sunan-ut-Tirmizi*, vol. 2, pp. 118, Hadis 664)

Commenting on the last blessed Hadis, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi **عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيُّ** has stated: A generous person leads a good life, he suffers no worldly trouble and if he does experience tests & trials, Allah **عَزَّوَجَلَّ** blesses him with peace in his heart which helps him to have patience and that patience brings him reward. In short, trial & tribulation does not cause him to commit any sin, on the contrary, it brings forgiveness for him. Bad death implies bad end or sudden death of heedlessness or any such sign or thing expose at the time of death which causes disrepute for him after death and he suffers such a severe disease creating nervousness & distress in his heart which makes him (deceased) heedlessness of Zikr of Allah **عَزَّوَجَلَّ**. In essence, the generous person will remain safe & sound from all these evils.  
(*Mirat-ul-Manajih*, vol. 3, pp. 103)

Sayyiduna Abu Kabshah Anmaari **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** has reported, that the Greatest and Holiest Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated: I swear upon three things and

convey to you one thing which you should remember, 'Giving charity from one's wealth never decreases it; a man who suffers injustice and is patient, Allah ﷻ will increase his honour; a man who begs, Allah ﷻ will cause him to be poor,' and to inform you of something else, remember, 'There are four types of people in the world:

1. A man whom Allah ﷻ provides with wealth and knowledge, in which he fears Allah ﷻ regarding it (and does good deeds) and behaves gracefully towards his relatives, and he fulfils the Right of Allah ﷻ (i.e. he gives Sadaqah and Zakah) for the sake of Allah ﷻ; this person has the most excellent position.
2. A man whom Allah ﷻ has given knowledge but not wealth, he says with a sincere intention that if he had wealth he would act as so and so does, he will receive reward for his intention and the reward of both of them (this person and the person in the first category) will be equal.
3. A man whom Allah ﷻ has given wealth but not knowledge, in which he uses his money without thinking, he does not fear Allah ﷻ regarding it; neither does he behave gracefully towards his relatives nor does he understand the rights of Allah ﷻ (giving Sadaqah & Zakah) this man is in the worst condition.
4. A man whom Allah ﷻ has given neither wealth nor knowledge, who says that if he had wealth he would deal with it as so and so (the person above in the third group) does; he will receive the return of his intention, and both (the third and fourth kinds of people) will have to bear equal sin.'

(Mirat-ul-Manajih, vol. 7, pp. 99)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Have you seen those people who spend some parts of their wealth for the pleasure of Allah ﷻ, similarly, those people who are not able to spend in the way of Allah ﷻ due to their poverty but they have this ambitious desire that if they had wealth, they would have also spent it in

the way of Allah ﷻ; hence, the abovementioned blessed Hadis for these fortunate people, is that they will receive the highest status. If only, we are also included amongst these fortunate people and give Sadaqah & Khayraat with great commitment, following in the footsteps of our pious predecessors رَحْمَةُ اللَّهِ تَعَالَى. How great was the passion of our pious predecessors رَحْمَةُ اللَّهِ تَعَالَى that if any needy person happened to knock on their door, these blessed personalities would never make him return empty handed, even if they had nothing left for themselves after giving, i.e.; they had such a firm conviction in Allah ﷻ that they would not only give additional things but they would also give their own necessities in Sadaqah. Let's listen to some parables in this connection.

## Guarantee of a house in Heaven

A person came to Basra from Khurasaan and entrusted 10 thousand dirhams to Sayyiduna Habeeb 'Ajami رَحْمَةُ اللَّهِ تَعَالَى and requested Sayyiduna Habeeb 'Ajami رَحْمَةُ اللَّهِ تَعَالَى to buy a house for him in which he would live in upon his return from Makkah Mukarramah. In the meantime people were facing hardship due to the inflated price of flour; Sayyiduna Habeeb 'Ajami رَحْمَةُ اللَّهِ تَعَالَى bought flour with those dirhams and gave all as a Sadaqah. He was reminded, that somebody gave you that money to purchase a house for him! Sayyiduna Habeeb 'Ajami رَحْمَةُ اللَّهِ تَعَالَى replied, 'I have bought a house for him in Heaven! If he agrees then it is good, otherwise I would return his 10 thousand dirhams to him.'

When that person returned, he asked, 'O Abu Muhammad رَحْمَةُ اللَّهِ تَعَالَى! Did you buy me that house?' Sayyiduna Habeeb 'Ajami رَحْمَةُ اللَّهِ تَعَالَى replied, 'Yes, palaces along with streams and trees'. That person became overjoyed and said, 'I want to live in it.' Sayyiduna Habeeb 'Ajami رَحْمَةُ اللَّهِ تَعَالَى replied, 'I have bought that house for you in Heaven from Allah ﷻ.' That person became overjoyed when he heard this. His wife advised, 'Ask him to give this guarantee in writing', Sayyiduna Habeeb 'Ajami رَحْمَةُ اللَّهِ تَعَالَى wrote, بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ, this is a written guarantee for that home purchased in Heaven consisting of palaces, streams and trees, bought for ten thousand dirhams for such and such person from Allah ﷻ. Now it is in the Mercy and Favour of Allah ﷻ to fulfill this guarantee of Habeeb 'Ajami.'

After sometime, that person passed away. He had made a will for that letter of guarantee to be placed in his shroud. (After burial) at the break of dawn, people found a paper on his grave in which was written that this is a evidence of exemption for Habeeb 'Ajami for that home which he had bought for this person. Allah عَزَّوَجَلَّ has granted that home to this person. Sayyiduna Habeeb 'Ajami رَحِمَهُ اللهُ تَعَالَى took that letter and wept bitterly and said, 'This is an evidence of exemption for me from Allah عَزَّوَجَلَّ.'

(Nuzhat-ul-Majalis, vol. 2, pp. 2)

## Unparalleled trust in Allah عَزَّوَجَلَّ and matchless Sadaqah

Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated: Once a poor man begged for some food, she was fasting and had nothing to break her fast with (Iftaar), except one Roti (a flat round bread). She رَضِيَ اللهُ تَعَالَى عَنْهَا told her maid to give him that Roti. The maid said, 'If I give him the Roti, there will be nothing left for your Iftaar.' Sayyidatuna 'Aishah رَضِيَ اللهُ تَعَالَى عَنْهَا said, 'Give him that Roti.' The maid replied, 'I have given him that Roti'. Before the evening reached, somebody from Ahl-e-Bayt (household of the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) or somebody else who used to give gifts, sent meat of a she-goat covered in a cloth. She رَضِيَ اللهُ تَعَالَى عَنْهَا called her maid and said, 'Eat from this, it is better than that bread.' (Shu'ab-ul-Iman, vol. 3, pp. 620, Hadis 3482)

Dear Islamic brothers! This was the blessed conduct of the beloveds of Allah عَزَّوَجَلَّ who would give Sadaqah of whatever was available; this is the reason that Allah عَزَّوَجَلَّ bestowed great and excellent rewards upon them, due to their unparalleled trust in Allah عَزَّوَجَلَّ.

An 'Abdāl (highest level in the ranks of Sufism) of his time, Sayyiduna Abū Ja'far Bin Khattāb عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى has stated: Once a beggar came to my doorstep and asked for help. I asked my wife if there was anything to give him. She replied that they only had four eggs. I asked her to give them to the beggar. She complied and the beggar left with those eggs. After some time, a friend of mine sent me a basket full of eggs. I asked my wife as to how many eggs were there in the basket. She replied that there were 30 eggs. I asked, 'You gave four eggs to the beggar, so according to which calculation have we



received these 30 eggs?’ She replied, ‘There are 30 unbroken eggs and 10 broken ones.’

Elaborating on this parable, Sayyiduna Shaykh ‘Allamah Yāfi’ee Yemeni عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘Out of the [four] eggs that were given to the beggar, one was broken whereas 3 were unbroken. Allah عَزَّوَجَلَّ gave 10 in return for each of those eggs; broken eggs for the broken one, and unbroken eggs for the unbroken ones.’ (*Raud-ur-Riyāhīn*, pp. 151)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Our pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى not only gave charity (Sadaqah & Khayraat) themselves but also persuaded and motivated others to carry out this virtuous deed. Let’s listen to three sayings in this connection:

## 1. Give charity (Sadaqah) in every state

Ameer-ul-Mu`mineen Sayyiduna Ali-ul-Murtada كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم has stated: If you obtain worldly wealth, spend some of it, because by spending it would not decrease even if you begin to lose it, still spend some of it as it is not supposed to remain with you. (*Ihya-ul-‘Uloom*, vol. 3, pp. 738)

## 2. What is generosity?

Sayyiduna Hasan Basri عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي was asked: What is generosity? He رَحِمَهُمُ اللَّهُ تَعَالَى replied, ‘Spending wealth generously for the sake of Allah عَزَّوَجَلَّ.’ He was asked another question, ‘What is cautiousness?’ He replied, ‘Restricting wealth for the pleasure of Allah عَزَّوَجَلَّ.’ He was then asked, ‘What is excessive spending?’ He replied, ‘Spending wealth for the desire of possessing power.’

(*Ihya-ul-‘Uloom*, vol. 3, pp. 739)

## 3. Generosity & kindness is from Iman

Sayyiduna Huzayfah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated: Many sinners of the Deen and miserable, helpless people will enter Jannah due to their generosity.

(*Ihya-ul-‘Uloom*, vol. 3, pp. 740)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Acceptance of monetary acts of worship

Dear Islamic brothers! Zakah, Sadaqah and giving other charities are all counted as monetary worship. Allah ﷻ has privileged the rich to perform this types of worship in order that whilst they fulfil the needs of the poor and destitute, their wealth does not just accumulate in one place but circulates in the society. Furthermore, Allah ﷻ has declared spending on the poor and needy as a source of His pleasure. Therefore, if somebody helps any poor and needy person he should not consider himself to be the benefactor nor consider that the needy person is disgraceful, because Allah ﷻ states about those who spend in His path:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى ۖ  
لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٦﴾ قَوْلٌ مَّعْرُوفٌ  
وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذًى ۖ

**Translation from Kanz-ul-Iman:** Those who spend their wealth in the path of Allah and thereafter do not express favour nor cause injury (*hurt the recipient's feelings*), their reward is with their Lord; there shall be no fear upon them nor shall they grieve. Speaking kind words and pardoning are better than charity followed by injury. (Part 3, Surah Al-Baqarah, verses 262,263)

Commenting on the abovementioned blessed verse, 'Allamah 'Alauddin 'Ali Bin Muhammad رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated in *Tafseer Khaazin*: In this verse, the words "express favour" means that after giving something to somebody then you disclose it in the presence of others, e.g. I gave you that much and treated you in such and such a kind manner. Thus to offend (hurt their feelings) in this way is called disclosing favours done to others, just to boast, and to hurt someone's feelings means to make others feel ashamed; for example if it is said 'you were poor, needy, obligated to me, lazy etc., I took care of you'.

He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ further stated: If you do not desire to give anything to a beggar then at least talk to him politely and respond to him in a courteous way

which should not be offensive, and if he insists on begging or talks in a rude manner then be forgiving and overlook it. (It is better than that charity which ends up becoming offensive.) (*Tafseer Khaazin, part 3, Al-Baqarah, vol. 1, pp. 206*)

## Respect a Muslim

Dear Islamic brothers! Ponder! Look at the extent to which Islam places the respect of a Muslim. After assisting & helping any Muslim brother in need, one should not disclose any favours done and then tease or taunt that Muslim brother resulting in causing him grief, he should respect his Muslim brother's honour. By giving Sadaqah and charity, it does not entitle one to tarnish the honour of a deserving Muslim by constantly reminding him of any favours. It would have been better to refrain from giving such a Sadaqah and instead give some kind words, or express regret for not being able to help him or send him to somebody else. This is a lesson for those who initially get overwhelmed and immediately help the needy person but afterwards they taunt, tease and insult them in such a manner that whenever they get angry they begin disclosing all the favours that they had carried out; such as:

1. *Until yesterday he was just a beggar, begging for a living and I used to feed him. Today he gives me an angry look.*
2. *When his mother was suffering and dying in the hospital, I came to their assistance.*
3. *I arranged his daughter's wedding, and now he has forgotten all my favours, he is very ungrateful etc.*

Remember! This behaviour will lead to a total loss, because you have already spent your wealth, so don't lose your reward by taunting and disclosing your favours. As it is stated in verse 264 in Surah Al-Baqarah, part 3:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَىٰ

**Translation from Kanz-ul-Iman:** O you who believe! Do not invalidate your charity by boasting of your favour followed by injury.

(Part 3, Surah Al-Baqarah, verse 264)

It is reported in *Tafseer Madaarik* that Sayyiduna Abul Barakaat ‘Abdullah Bin Ahmad عَلَيْهِ رَحْمَةُ اللَّهِ الْقَسَمِد (passed away in 710 Hiiri) has said in the context of this blessed verse that: Just as the hypocrite’s purpose is not the pleasure of Allah عَزَّوَجَلَّ, he wastes his wealth by spending it whilst showing off & ostentation, in the same way don’t waste the rewards of your Sadaqaat by disclosing your favours to others and hurting the feelings of the recipient.

*(Tafseer Madaarik, part: 3, Al-Baqarah, Taht-al-Ayah 264, pp. 137)*

### Three important sayings

Dear Islamic brothers! We have learnt that three very important facts should be kept in mind when giving Sadaqah i.e. spending in the path of Allah عَزَّوَجَلَّ:

1. Do not disclose or boast of your favours after giving Sadaqah.
2. Not to hurt the feelings of those whom you have assisted by taunting them.
3. Sadaqah should be given sincerely, solely for the pleasure of Allah عَزَّوَجَلَّ.

For those who hurt Muslims by taunting, injuring their feelings by disclosing their favours and for those who have indulged in showing off & ostentation, they should remember the abovementioned three sayings whenever they are blessed with the opportunity of giving Sadaqah (charity), unless they are counted amongst those destitute people who will appear on the Day of Resurrection with loads of virtues but would end up with nothing.

Dear Islamic brothers! Take great care while giving charity (Sadaqah), that to whom is Sadaqah (charity) given and to whom it is denied. Unfortunately, nowadays it has become a difficult task to find genuinely deserving and needy people in our society because there are many individuals that are healthy but they feel no hesitation in begging proving themselves to be the most poor and the most needy. Therefore, this is really a matter of great concern; those who are really honest, they earn low wages & have insufficient resources and are trying to fulfil their basic needs without asking help from others, should be chosen for Sadaqah and the professional beggars should not be trusted. Lest we might add sins in our book of deeds instead of rewards, as according to the summary of the saying of A’la Hadrat, Imam-e-Ahl-e-Sunnat, Imam

Ahmad Raza Khan رَحْمَةُ الرَّحْمَنِ عَلَيْهِ: Collecting information and giving charity to those upon whom begging is not allowed does not bring any reward, rather it is not allowed to give them Sadaqah, it is a sin and you would be helping them in committing a sin. (*Fatawa Razawiyyah, vol. 10, pp. 303*)

The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The one who begs from others, even though, he does not face starvation nor does he have a bigger family to feed, he will come on the Day of Qiyamah in such a state that there will be no flesh on his face.’

(*Shu’ab-ul-Iman, vol. 3, pp. 274 Hadis 3526*)

Anyhow, we should be careful before giving our charity (Zakah, Sadaqaat and Khayraat) and how excellent it will be if we improve our Hereafter by giving our charity to Dawat-e-Islami for the purpose of keeping the status & standard of Islam high, for the sake of propagating ‘Ilm-e-Deen, for students, virtuous acts and progress & construction of Masajid and Madaris along with giving it to the poor, the destitute, the orphan, the needy and relatives.

Remember that fulfilling the need of the needy students of Madaris, and accommodation in Jami’aat instead of their homes, is a greater service than fulfilling the need of common needy people. It is stated on page 172 of the 415-page-book ‘*Ziya-e-Sadaqat*’: Imam Ghazali رَحْمَةُ اللَّهِ الْوَائِي عَلَيْهِ has reported that it was the routine of a scholar that he would prefer poor spiritual mystics in giving Sadaqah. He was asked, ‘Is it not greater to give Sadaqah to common poor people?’ He replied, ‘No, these virtuous people are always engage in the Zikr of Allah عَزَّ وَجَلَّ and contemplation of the Deen; starvation or any trouble would disturb their Deeni activities; so, it is my point of view that giving charity to a true Deeni person is better than giving charity to one thousand needy people of the world.’

When this narration was told to Sayyiduna Junayd Baghdadi رَحْمَةُ اللَّهِ الْهَادِي عَلَيْهِ, he loved it and stated that such a man is from the saints of Allah عَزَّ وَجَلَّ; I had not heard such a beautiful thing before. (*Ziya-e-Sadaqat, pp. 172*)

Similarly, Sayyiduna ‘Abdullah Bin Mubarak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ (one of the most elite and beloved students of Imam-e-A’zam Abu Hanifah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and Imam of

Hanafi school of thought) would behave very gracefully towards the learned people. He was asked, 'Why do not you treat all equally?' He replied, 'After the blessed Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ I do not consider anyone's status elevated except the scholars; even if a single scholar gets distracted due to his needs, he would not be able to serve the Deen in a proper way and he would not draw proper attention towards his Deeni education. Therefore, it is a greater & preferable act to liberate them for Deeni services.' (*Ziya-e-Sadaqat*, pp. 172)

### Introduction to the book 'Ziya-e-Sadaqat' (Excellence of Sadaqaat)

For more information about Sadaqah, a 415-page book called '*Ziya-e-Sadaqat*', published by Dawat-e-Islami, should be read; this book contains 19 chapters and each chapter contains detailed information on various topics related to Sadaqah, such as: The meaning of Sadaqah and its kinds, information about Zakah, who deserves Zakah, virtues of showing good etiquettes towards relatives, is hoarding wealth lawful? And condemnation of stingy people etc., **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** readers of this book will attain vast treasures of information. It is a Madani request to buy this book from Maktaba-tul-Madinah, and read it. This book can also be read online [www.dawateislami.net](http://www.dawateislami.net), or downloaded for free.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Summary of Bayan (speech)

**اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, today, we have heard a Bayan on the topic of the blessings of charity (Sadaqah & Khayraat). Those who carry out the virtuous deed of giving charity sincerely in the way of Allah **عَزَّوَجَلَّ**, Allah **عَزَّوَجَلَّ** blesses them double (according to one's sincerity) and even more than that. What we spend in the way of Allah **عَزَّوَجَلَّ** as Sadaqah is in fact profitable wealth and whatever we possess will go into the hands of others as soon as we die. Wise people are only those who serve those who are genuinely poor, especially Deeni students, but without reminding & boasting of their favours and thus they become deserving of virtues and excellences as mentioned in the blessed Quran & Ahadees. Allah **عَزَّوَجَلَّ** has a great reward for those who give Sadaqah

and according to a blessed Hadis, the one who gives Sadaqah will not only remain safe from the heat of the grave but will also be under the shade of his Sadaqah. By the blessings of Sadaqah, misdeeds and calamities are removed; it is a source of increasing one's age; it wards off the bad habit of arrogance; it gives protection from a bad end. Sadaqah becomes a barrier between Hell and a human and that fortunate person is privileged with salvation from Divine wrath.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Travel with Madani Qafilah

Dear Islamic brothers! In order to attain steadfastness in gaining virtues, becoming pious and developing hatred for sins, obtain and act upon the Madani In'aamat booklet, a program designed by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, 'Allamah Maulana Muhammad Ilyas Attar Qadiri Razawi Ziyai رَافِعَاتُ بَرَكَاتِهِمُ الْعَالِيَةِ, this booklet can be obtained from any branch of Maktaba-tul-Madinah, fill it in daily by practicing Fikr-e-Madinah (Madani contemplation) and submit it to the Zimmahdar (relevant representative of Dawat-e-Islami) of your locality. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ you will see a surprising Madani revolution in your lives.

For learning Sunan, the lovers of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are engaged in teaching and learning Sunan as well as numerous Madani Qafilahs travel from country to country, city to city, and town to town for three days, 12 days, one month and 12 months with dedication to enjoin what is good and forbid what is evil. We should also hoard the treasure of virtues by travelling with Madani Qafilahs. If we travel for some days leaving aside our worldly activities, company of family and friends for the sake of Allah's pleasure, we will have an opportunity of seriously contemplating on our lives while travelling with Madani Qafilahs and we would have a desire to improve our Hereafter, we would repent for committing our past sins and imagination the great punishments that are due for bad deeds, we would also realize our own shortcomings bringing tears to our eyes because of the fear of Allah عَزَّوَجَلَّ. Apart from travelling with Madani Qafilahs, attend the weekly Sunnah

inspiring Madani Ijtimā' and earn rewards in abundance. The message of Dawat-e-Islami has reached approximately 200 countries all over the world and is busy serving the Deen & propagating the Sunan through more than 95 departments. 'Majlis 'Ushr-o-Atraaf Gaaon' is also one of these departments. A brief introduction of it is being presented here.

## Foundation of Majlis 'Ushr-o-Atraaf Gaaon

Islamic brothers who are farmers, are nowadays deprived of taking part in the great worship of giving 'Ushr Zakah (Zakah on farm production) due to their lack of knowledge and worldliness. Therefore, in view of the importance & significance of 'Ushr', well-wishing & well-being of Muslims and in order to carry out acts pleasing Allah ﷻ and protecting them from sins due to missing them, by creating awareness amongst Muslims about monetary worship, Majlis 'Ushr-o-Atraaf Gaaon has been founded under the global non-political movement for the propagation of Quran and Sunnah.

'Ushr, in fact, is a 'زَكَاةُ الْأَرْضِ' *Zakah of the land*. It is obligatory to spend in the way of Allah ﷻ one-tenth or one-twentieth of cultivated lands. It is stated in *Bahar-e-Shari'at*: Zakah is obligatory upon that cultivated land which produces profit and this Zakah is called 'Ushr' i.e., one-tenth part, because one-tenth is obligatory in most of the situations though in some situations half 'Ushr i.e., one-twentieth part is taken.

(*Bahar-e-Shari'at*, part 5, pp. 913)

Therefore, during the days of 'Ushr, people are persuaded and motivated in weekly congregations as well as others about discharging their 'Ushr' to Dawat-e-Islami, in the way of Allah ﷻ, in addition, banners are also hung up at prominent locations, to create more awareness.

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّي اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ



## 12 Madani works

Dear Islamic brothers! You are also requested to keep yourselves associated with the Madani environment of Dawat-e-Islami and participate in the 12 Madani works with great commitment. Yaum-e-Taateel I'tikaaf is also one of those 12 Madani works. Those areas of a city & division or surroundings & other locations where Madani work has not been initiated yet and there is a crying need of it then on holiday at any specific time, individual efforts are made upon the local Islamic brothers persuading them to associate themselves with the Madani environment of Dawat-e-Islami and to take part in the Madani activities of Dawat-e-Islami.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ! In today's predominantly sinful era, Dawat-e-Islami, the global non-political movement for the propagation of Quran and Sunnah is providing a virtuous Sunnah inspiring Madani environment. Therefore, you too should associate yourself with this Madani environment of Dawat-e-Islami. With the blessings and mercy of Allah ﷺ, countless people have repented for their sins and have become punctual with their Salah and have adopted the perfect Sunnah lifestyle in their lives, thereby leading peaceful lives as good practical Muslims. Let's listen to a Madani parable for our motivation.

### I was fond of flying kites

An Islamic brother of Bāb-ul-Madīnah (Karachi) gave the following account: Unfortunately, I spent my past life in sins. I used to fly kites and play computer games. I would stick my nose into everyone's business, argue with people unnecessarily and would pick fights without any reason.

Luckily, I performed I'tikāf for the last ten days of Ramadan in my local Masjid due to the individual efforts of an Islamic brother. I saw some extremely pleasant dreams and attained immense peace of mind. I was blessed with performing I'tikāf for another two years. Making individual effort, once the Muazzin of the Masjid convinced me to attend the weekly Sunnah-Inspiring Ijtimā' of Dawat-e-Islami in its global Madanī Markaz, Faizān-e-Madīnah. When we

reached Faizān-e-Madīnāh, a Muballigh was delivering a speech. He was dressed in white clothes with a brown shawl over his shoulders and a green turban on his head. He also had a fist-length beard. I had never seen such a refulgent & luminous face before. The attraction and refulgence of the Muballigh's face captured my heart and I therefore joined the Madanī environment of Dawat-e-Islami. For the past two years I have been performing I'tikāf in the global Madanī Markaz, Faizān-e-Madīnāh Karachi (Bāb-ul-Madīnah). **اَلْحَمْدُ لِلّٰہِ عَزَّوَجَلَّ**! I have also grown my beard according to the Sunnah.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Dear Islamic brothers! In conclusion, I take this opportunity to mention the excellence of a Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of the Ummah **صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم** has said, 'He who loves my Sunnah, loves me, and he who loves me will be with me in Paradise.' (*Ibn 'Asakir, vol. 9, pp. 343*)

سینہ تری سُنّت کا مدینہ بنے آقا جَنّت میں پڑوسی مجھے تم اپنا بنانا

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

## Sunan and manners of walking

1. Allah **عَزَّوَجَلَّ** has said in Sūrah Banī Isrāīl, part 15, verse 37:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ  
إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾

**Translation from Kanz-ul-Iman:** And do not walk arrogantly on the earth; undoubtedly, you cannot tear the earth and nor can you achieve height of the mountains. (*Part 15, Banī Isrāīl, verse 37*)

2. The Beloved Prophet ﷺ has said, 'A man wearing two pieces of clothing was strutting [i.e. walking proudly]. He was sunk into the ground and he will continue to sink until the Day of Judgement.

(*Ṣaḥīḥ Muslim*, pp. 1156, Ḥadīṣ 2088)

3. When the Holy Prophet ﷺ walked, he ﷺ would lean a little bit forward as though he ﷺ was descending from a height. (*Shamāil-ut-Tirmizī*, pp. 87, Ḥadīṣ 118)

4. If there is no hindrance, walk on the side of the pathway at a medium pace. Neither walk so fast that people start looking at you in astonishment, nor walk too slowly that people consider you to be ill.

5. It is not Sunnah to look here and there (unnecessarily) while walking. Walk in a dignified manner with your gaze lowered.

(*Kitāb-ul-Wara' ma' Mawsū'ah Imām Ibn Abid Dunyā*, vol. 1, pp. 205)

6. While walking or going up or down the stairs, make sure that your shoes do not make noise.

7. If two women are standing or walking, do not pass in between them. It is prohibited in a blessed Ḥadīṣ to do so.

8. Some people are habitual of kicking whatever comes in their way. This is uncivilized and may even cause injury to their foot. Furthermore, kicking newspapers or boxes, packets and empty bottles of mineral water with inscriptions on them is also an act of disrespect.

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

The Salawaat-‘Alan-Nabi that are recited in the Sunnah-Inspiring weekly Ijtimā’ (congregation) of Dawat-e-Islami:

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

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

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

## 2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

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

## 3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

#### 4. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا that the Noble and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.’

(*Majma’-uz-Zawaid*, pp. 254, vol. 10, Hadis 17305)

#### 5. The reward of 600,000 Salawat-‘Alan-Nabi

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ  
مَا فِي عِلْمِ اللّٰهِ صَلَاةً دَائِمَةً بَدَوَامِ مُلْكِ اللّٰهِ

Shaykh Ahmad Sawi عَلَيْهِ رَحْمَةُ اللّٰهِ الْهَادِي reports from some saints of Islam that the one reciting this Salat-‘Alan-Nabi once receives the reward of reciting Salat-‘Alan-Nabi 600,000 times. (*Afzal-us-Salawat ‘ala Sayyid-is-Sadat*, pp. 149)

#### 6. Nearness to the Distinguished Prophet ﷺ

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Holy Prophet ﷺ made him sit

in between himself and Sayyiduna Abu Bakr Siddiq رضي الله تعالى عنه. The respected companions رضي الله تعالى عنهم were surprised as to who that honoured person was. When he had left, the Holy Prophet صلى الله تعالى عليه وآله وسلم said, 'When he recites Salat upon me, he does so in these words.'

*(Al-Qaul-ul-Badi', pp. 125)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 7. Durood-e-Shafaa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest and Holiest Prophet صلى الله تعالى عليه وآله وسلم has stated: The one who recites this Salat upon me, my intercession will become obligatory for him.

*(Attarghib Wattarhib, vol. 2, pp. 329, Hadis 31)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

♦ ♦ ♦