

# Virtues of **Zakat**

Sunnah-Inspiring speech of weekly Sunnah-Inspiring Ijtima



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

## Virtues of Zakah

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ      وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ      وَعَلَى إِلِكِ وَأَصْحَبِكَ 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 keep obtaining 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

Sayyiduna Fudaalah Bin 'Ubayd رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was sitting in the Masjid, a man came and offered Salah and made Du'a saying these words: 'اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي' i.e. 'O Allah عَزَّوَجَلَّ! Forgive me and have mercy upon me.' The Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'عَجِلْتُ أَيُّهَا الْمُصَلِّي' 'O the one who performed Salah, you hurried.'

'إِذَا صَلَّيْتَ فَقَعِدْتَ فَاحْمِدِ اللَّهَ بِمَا هُوَ أَهْلُهُ، وَصَلِّ عَلَيَّ ثُمَّ ادْعُهُ،' 'When you complete your Salah, first praise Allah عَزَّوَجَلَّ in a manner that He عَزَّوَجَلَّ deserves, and recite Salaat upon me, then make Du'a.'

The narrator has further said that after him another person offered Salah, then praised Allah ﷺ and recited Salat upon the Beloved Prophet ﷺ. The Beloved Prophet ﷺ said, **أَيُّهَا الْمُصَلِّي أَدْعُ تَجِبُ**, *O one who offered Salah! Make Du'a; it will be answered.*

(Tirmizi, Kitab-ud-Da'waat, vol. 5, pp. 290, Hadis 3487)

Dear Islamic brothers! It has become evident from the abovementioned narration that if a person wants his Du'a to be answered, it is compulsory for him/her to recite Salat-'Alan-Nabi before and after the Du'a.

بچیں بے کار باتوں سے پڑھیں اے کاش کثرت سے

ترے محبوب پر ہر دم ڈرودِ پاک ہم مولیٰ

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, **يَتَى الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ**, *The intention of a believer is better than his action.*

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

## Two Madani pearls

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

## Intentions of listening to the Bayān

1. Lowering my eyes, I will listen to the Bayān attentively.
2. Instead of resting against a wall etc., I will sit in 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* عَلَيَّ اللهُ, *أَذْكُرُوا اللهُ*, *تُؤْتُوا إِلَى اللهُ*, etc., I will reply loudly with the intention of gaining reward and encouraging 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 اللهُ 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.
3. Allah *عَزَّوَجَلَّ* states in the Glorious Quran:

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)

Our Beloved Rasool *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* has stated:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

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

4. I would follow these abovementioned commandments by calling people towards righteousness and will forbid them from committing evil deeds.
5. 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.
6. 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).
7. I will avoid laughing and prevent others from laughing as well.
8. In order to develop the habit of protecting my eyes from sins I will, as far as possible, lower my gaze.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### The bad end of Qāroon

Qāroon was the son of Yashār, who was the uncle of Sayyiduna Mūsā عَلَيْهِ السَّلَام. He was a very handsome man. Impressed with his charm and elegant beauty, people used to call him Munawwar. Another quality that made him prominent among the Bani Israa-eel was that he was a great scholar of the Tawrah. He was very humble in character. In return, people used to show great dignity and respect towards him.

Allah عَزَّوَجَلَّ blessed him with enormous and unimaginable treasure of wealth that he had appointed 40 strong and powerful men to take care and operate the keys of his treasures as it is stated in the Glorious Quran:

وَأَتَيْنَهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ

**Translation from Kanz-ul-Imaan:** And We gave him so many treasures whose keys were a heavy burden for a strong group (of men).

(Part 20, Surah Al-Qasas, verse 76)

An excess of wealth changed his attitude entirely and he became extremely arrogant. When the commandment of Zakah was revealed, he promised in front of Sayyiduna Mūsā عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ that he will pay a  $\frac{1}{1000}$  share as a Zakah of his capital, but when he calculated his wealth and possessions, a huge amount was deductible as the Zakah money. Upon seeing all this, greed and malice overpowered him. He did not only deny Zakah but also tried to slander Sayyiduna Musa عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ and plotted an evil deed against him, influencing a woman through a lot of wealth, to lay a blame on Sayyiduna Mūsā عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ. Thereafter, right when Sayyiduna Mūsā عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ was delivering his sermon, Qāroon interrupted him and said the Bani Israa-eel have assumed that you had committed adultery with such and such a woman. Sayyiduna Mūsā عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ said: Bring that woman in front of me, therefore, she was summoned and Sayyiduna Mūsā عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ said, 'O lady, swear by Allah عَزَّوَجَلَّ Who split the river, dug out ways and revealed the Tawrah; speak the truth.' She started trembling, seeing the glory and majesty of Sayyiduna Mūsā عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ and publically confessed, 'O Prophet of Allah! Qāroon enticed me to lay a blame against you by giving me a good amount of wealth.' Then, Sayyiduna Mūsā عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ prostrated with tearful eyes to thank Allah عَزَّوَجَلَّ and supplicated to Allah عَزَّوَجَلَّ in the state of prostration that 'O Allah عَزَّوَجَلَّ, inflict your wrath and anger upon Qāroon'. Then he عَلَيْهِ السَّلَامُ said to the Bani Israa-eel that the one who is with Qāroon should stay with him and the one who is with me should separate from Qāroon. Therefore, all of the Bani Israa-eel left Qāroon, except two wicked people.

Thereafter, Sayyiduna Mūsā عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ ordered the earth يَا أَرْضُ خُذِيهِمْ 'O earth! Seize Qāroon straight away'. Qāroon sunk into the earth up to his knees. He عَلَيْهِ السَّلَامُ again ordered the same command to the earth and again Qāroon sank down to his waist. After witnessing this, Qāroon started crying and shrieking and started begging Sayyiduna Mūsā عَلَيْهِ السَّلَامُ for the sake of his kinship and relationship with Sayyiduna Mūsā عَلَيْهِ السَّلَامُ. But Sayyiduna Mūsā عَلَيْهِ السَّلَامُ did not give any response. Finally, he completely sank into the earth.

Sayyiduna Qatadah رَضِيَ اللهُ تَعَالَى عَنْهُ has said that he would continue sinking into the earth till the Hereafter. The Bani Israa-eel said, Sayyiduna Mūsā عَلَيْهِ السَّلَامُ

invoked a curse upon Qāroon due to his house, wealth and possession. Consequently, the house of Qāroon that was made of gold and all of his treasure were buried into the ground. (*Tafseer Khaazin, vol. 3, pp. 422*)

The Glorious Quran has mentioned the consequence of Qāroon in this manner:

فَحَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُوهُ مِنْ دُونِ اللَّهِ<sup>٥</sup>  
وَمَا كَانَ مِنَ الْمُنتَصِرِينَ ﴿٨١﴾

**Translation from Kanz-ul-Imaan:** Then We caused him and his home to sink into the earth; so he had no group to help save him from Allah; nor could he take revenge. (*Part 20, Surah Al-Qasas, verse 81*)

Dear Islamic brothers! Have you seen the dreadful end of Qāroon over denying Zakah and due to incurring enmity towards the Blessed Prophet ﷺ of Allah ﷻ. Neither his possession nor his wealth benefitted him, he was even inflicted with Divine torment along with his treasures.

## Obligations of paying Zakah

Remember that Zakah has also been made obligatory upon the Ummah of the Beloved Rasool (ﷺ) as it is stated in the Glorious Quran:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

**Translation from Kanz-ul-Imaan:** And establish (obligatory) prayer, and give Zakah. (*Part 1, Surah Al-Baqarah, verse 43*)

Commenting on the blessed verse mentioned above, Sadr-ul-Afadil, 'Allamah Maulana Mufti Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللهِ الْهَادِي has stated in *Khazaain-ul-'Irfan*: This verse states the obligation of Salah and Zakah.

Dear Islamic brothers! Zakah is also one of the essentials of Islam. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Islam is based on [the following] five [principles]:

1. To testify that none has the right to be worshipped but Allah عَزَّوَجَلَّ and Muhammad (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) is the Prophet of Allah عَزَّوَجَلَّ.
2. To offer the Salah
3. To pay Zakah (obligatory charity)
4. To perform Hajj (pilgrimage)
5. To observe fast during the month of Ramadan.

*(Sahih Bukhari, Kitab-ul-Imaan, vol. 1, pp. 14, Hadees 8)*

The importance of Zakah can be imagined through the fact that Zakah and Salah has been mentioned together 32 times in the Glorious Quran.

*(Rad-dul-Muhtar, Kitab-uz-Zakah, vol. 3, pp. 202)*

## Importance of Zakah

Dear Islamic brothers! No matter how economically advanced any country is, it still cannot completely eradicate poverty, and there exist people who live in a downward cycle of poverty & deprivation due to various reasons. Allah عَزَّوَجَلَّ has entrusted the wealthy and prosperous people with the responsibility to meet the needs of poor people. Therefore, Allah عَزَّوَجَلَّ has made Zakah obligatory upon wealthy people so that they help the miserable and destitute people of society through their Zakah and for wealth to also circulate in the hands of the poor instead of restricting it to just the elite few; thus it brings a balance in the economic condition of the people living in the society. Remember! If Allah عَزَّوَجَلَّ wanted, He عَزَّوَجَلَّ would make everybody rich and no one would be left poor but as His Divine will, He عَزَّوَجَلَّ made some people rich and others poor, so that Allah عَزَّوَجَلَّ may test through rich by his wealth and the poor through his poverty as it is stated in the Glorious Quran:



وَهُوَ الَّذِي جَعَلَكَمُ خَلَائِفَ الْأَرْضِ  
وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوكُمْ فِي مَا آتَاكُمْ<sup>ط</sup>

**Translation from Kanz-ul-Imaan:** And it is He who has made you vicegerents (viceroys/successor) in the earth and ranked some of you high above others, in order that He may test you with what He has bestowed upon you.

(Part 8, Surah Al-An'aam, verse 165)

i.e., make you undergo test and trials and observe how grateful you are after gaining high status, blessings and wealth and how you treat one another. (Khazaain-ul-'Irfan, part 8, Taht-al-Ayah 165)

We have learned that the world is merely a house of tests & trials, so we should feel privileged to happily discharge the Divine commandments and accumulate stockpiles of reward for the Hereafter as well, as Zakah is such a worship which is full of immense benefits and virtues of this world and the Hereafter. Let us listen to 15 advantages of Zakah and make its importance firmer and stronger in our hearts.

## 1. Source of the completion of Imaan

The first good fortune of paying Zakah, is that it is a source of the completion of Imaan. Let us listen to 2 blessed sayings of the Prophet of Rahmah, the Intercessor of the Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. Completion of Islam is that you pay Zakah of your possession. (Attarhib Wattarhib, Kitab-us-Sadaqat, vol. 1, pp. 301, Hadees 12)
2. The one who has Imaan upon Allah عَزَّوَجَلَّ and His Rasool (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), it is necessary for him to pay Zakah of his possession. (Al-Mu'jam-ul-Kabeer, vol. 12, pp. 324, Hadees 13561)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## 2. Showering of Divine mercy

The second good fortune for paying Zakah is that it is a source of Divine blessings and mercy as it is stated in Glorious Quran:

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۖ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ  
وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾

**Translation from Kanz-ul-Imaan:** And My mercy encompasses all things; so I shall soon destine favours for those who fear and pay the obligatory charity.

(Part 9, Surah Al-A'raaf, verse 156)

اپنی رحمت کی اپنی عطا کی  
میرے مولى تو خیرات دیدے  
میرے مولى تو خیرات دیدے  
لاج رکھ میرے دستِ دعا کی

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 3. Acquisition of asceticism and piety

The third excellence of paying Zakah is that it is a source of attaining piety as the Glorious Quran has mentioned in the third verse of Surah Al-Baqarah, regarding one of the signs of pious people:

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾

**Translation from Kanz-ul-Imaan:** And spend in Our cause from what We have bestowed upon them. (Part 1, Surah Al-Baqarah, verse 3)

## 4. Way to success

The fourth excellence of paying Zakah is that one is included in the list of successful people as one of the blessed virtues of successful people is paying Zakah:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خُشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنْ  
اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾

**Translation from Kanz-ul-Imaan:** Successful indeed are the believers those who humbly cry in their prayers and who do not incline towards indecent matters and who pay the (obligatory) charity.

(Part 18, Surah Al-Mu`minoon, verse 1 to 4)

## 5. Deserving of Divine Help

The fifth excellence of paying Zakah is that Allah عَزَّوَجَلَّ helps the one who pays Zakah as it is stated in Glorious Quran:

وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾ الَّذِينَ إِنْ مَكَّنَّهُمْ فِي  
الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ  
وَاللَّهُ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾

**Translation from Kanz-ul-Imaan:** And indeed Allah will assist the one who helps His religion; indeed surely Allah is Almighty, Dominant. The people who, if We give them control in the land, would keep the prayer established and pay charity and enjoin virtue and forbid from evil; and for Allah only is the result of all works. (Part 17, Surah Al-Hajj, verse 40, 41)

## 6. Pouring happiness into the hearts of Muslims

The sixth excellence is that Zakah meets the needs of the poor people and they become overjoyed. Remember that to be source of Muslim's happiness brings great reward. The Reversed and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has

stated: In the sight of Allah ﷺ, the greatest deed after performing the obligatory acts is to pour happiness into the heart of Muslim.

(*Al-Mu'jam-ul-Kabeer, vol. 11, pp. 59, Hadees 11079*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 7. Beauty of an Islamic society

The seventh virtue is that paying Zakah is a beauty of the Islamic society as the rich person provides courage to the poor Muslim by paying Zakah so he may lead his life with respect and honour; furthermore, the hearts of poor people remain immune from malice and jealousy because he knows that he has a right in the wealth of wealthy Muslims. So, he also prays for blessings in the wealth, possession and children of his fellow Muslims. The Beloved and Blessed Prophet ﷺ has stated, 'Indeed a true believer to a true believer is the similitude of a building, strengthening one another.'

(*Sahih Bukhari, vol. 1, pp. 181, Hadees 481*)

## 8. Strong brotherhood

The eighth advantage is that Zakah plays a pivotal role in developing a strong brotherhood amongst Muslims leading to the fostering of unity in the Islamic society and Muslims become the testimony of following the blessed saying of the Beloved Prophet ﷺ by their mutual cooperation & affection: The similitude of Muslims is like one body in regard to mutual friendship, affection and feelings of attachment; when any limb is hurt, the whole body hurts, because of sleeplessness and fever.'

(*Sahih Muslim, pp. 1396, Hadees 2586*)

## 9. Zakah purifies possession of wealth

The ninth excellence of paying Zakah is that, it purifies the possession of wealth as it is mentioned, Sayyiduna Anas Bin Maalik رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated, the Noblest Prophet ﷺ has stated, 'Pay Zakah out of your possession of wealth, it will purify you.' (*Musnad Imam Ahmad, vol. 4, pp. 274, Hadees 1239*)

## 10. Getting rid of evil qualities

The tenth excellence is that Zakah not only purifies the possession of wealth but also bestows purity to one's inner-self as well. It also rids us of evil qualities like greed and miserliness, as the Glorious Quran condemns the miser:

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ ۗ بَلْ هُوَ شَرٌّ لَّهُمْ  
سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ ۗ

**Translation from Kanz-ul-Imaan:** And never must those who act miserly upon what Allah has bestowed upon them of His grace, think that it is good for them; in fact it is harmful for them; soon what they had withheld will be collars round their necks on the Day of Resurrection.

(Part 4, Surah Aal-e-'Imran, verse 180)

مجھے مال و دولت کی آفت نے گھیرا  
بچا یا الہی بچا یا الہی  
نہ دے جاہ و حشمت نہ دولت کی کثرت  
گدائے مدینہ بنا یا الہی

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 11. Virtues in possession of wealth

The eleventh excellence is that Zakah does not reduce wealth, instead it increases in the world and the Hereafter. Allah عَزَّوَجَلَّ says in Glorious Quran:

وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۗ وَهُوَ خَيْرُ الرَّزُقِينَ ﴿٣٩﴾

**Translation from Kanz-ul-Imaan:** And whatever you spend in the way of Allah, He will recompense you with more. And He is the best of the providers.

(Part 22, Surah Sabaa, verse 39)

And it is stated in another verse:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي  
 كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ ۗ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾ الَّذِينَ  
 يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مِمَّا آتَفَقُوا مَنًّا وَلَا أَذَىٰ لَّهُمْ  
 أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

**Translation from Kanz-ul-Imaan:** The example of those who spend their wealth in Allah's way is similar to that of a grain which has sprouted seven stalks and in each stalk is a hundred grains; and Allah may increase it still more than this, for whomever He wills; and Allah is Most Able, All Knowing. Those who spend their wealth in Allah's way 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.

(Part 3, Surah Al-Baqarah, verses 261-262)

Dear Islamic brothers! We have learned that one should happily pay Zakah, knowing this fact that Allah عَزَّوَجَلَّ will grant him a better recompense. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Sadaqah does not cause reduction in wealth.' (Al-Mu'jam-ul-Awsat, vol. 1, pp. 619, Hadees 2270)

Apparently, by giving Zakah, wealth seems to be reduced, but in fact, it continues increasing like a tree that gives a strange look after pruning, but it brings about its growth. Hakeem-ul-Ummat, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ اللهِ الْكَثِيرَان has stated, 'The one who pays Zakah, will find his Zakah increasing each year, it is a proven experience that the farmer disperses all his grains over the field, it apparently seems that he returns with empty sacks of grains, but in fact, he will ultimately be filling them in abundance. However, the grains stockpiled in sacks at homes deteriorate due to attacks by weevils or mice etc. Or it implies that wealth spent as a Sadaqah in the way of Allah عَزَّوَجَلَّ will result in increase

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, and continue growing – when you keep filling up a well the volume will continue increasing. (*Mirat-ul-Manajih*, vol. 3, pp. 93)

## 12. Protection from the evil of wealth

The twelfth excellence of Zakah is that whoever pays the Zakah becomes safe from the evil of wealth. The Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever pays the Zakah of his wealth, indeed the evil effect of it will be removed from him.' (*Al-Mu'jam-ul-Awsat*, vol. 1, pp. 431, Hadees 1579)

## 13. Cause of protection of wealth

The thirteenth excellence of Zakah is that it is a cause of protection of wealth as the Blessed and Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Protect your wealth in a strong fort by paying its Zakah and treat your sick with charity'. (*Maraseel Abi Dawood*, pp. 8)

## 14. Fulfilling the needs

The fourteenth excellence of Zakah is that Allah عَزَّوَجَلَّ will fulfil the need of Zakah payers. Listen to two blessed sayings in this connection:

1. Whoever relieves one's poverty, Allah عَزَّوَجَلَّ will relieve him in the world and Hereafter. (*Sahih Muslim*, pp. 1447, Hadees 2699)
2. Whoever removes worldly trouble, Allah عَزَّوَجَلَّ will remove his trouble on the Day of Judgment. (*Sunan-ut-Tirmizi*, vol. 3, pp. 115)

## 15. Blessings and invocations

The fifteenth excellence is that one seeks Du'as of the poor which help him attain the Divine blessings as the Prophet of Rahmah, the Intercessor of the Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'You gain no Divine help and livelihood except through the blessings and Du'as of the poor.'

(*Sahih Bukhari*, vol. 2, pp. 280, Hadees 2896)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Introduction of the book 'Faizan-e-Zakaat'

Dear Islamic brothers! The virtues & excellences, you have heard of Zakah, are taken from the book called '*Faizan-e-Zakaat*', a publication of Maktaba-tul-Madinah – the publishing department of Dawat-e-Islami – with some amendments; this 149-page book contains the importance & virtues of paying Zakah as well as the disadvantages & harms of not paying it. Included are many Shar'ee rulings. In addition to this, Sadaqah-e-Fitr and the virtues of 'Ushr are added in a very simple manner, for the public to understand it easily and to gain maximum benefit from it. Buy this book and besides reading it yourself, also present it to other Muslims as Langar-e-Rasaail (giving away booklets to others). This book can also be read online: [www.dawateislami.net](http://www.dawateislami.net), or downloaded for free.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Passion of the Sahabah Kiram رَضِيَ اللهُ تَعَالَى عَنْهُمْ

Sayyiduna Ubay Bin Ka'b رَضِيَ اللهُ تَعَالَى عَنْهُ narrated: Once the Blessed and Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sent me to collect Zakah. I visited a man. When he had collected his possession of camels, I found that a one year old she-camel was due upon him. I said to him, 'Your payment is a one year old she-camel, for it is the Zakah of these camels to be paid by you.' He said, 'A year old she camel will not be of any use, it is not worthy of milking and riding. Here is another she-camel which is strong and fat. So take it.' I said to him, 'I will not take any thing for which I have not been commanded; however, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is close by. If you like, go to the blessed court of the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, and present it to him yourself. If he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ accepts it from you, I will accept it; if he rejects it, I will reject it.' He said, 'I shall do this.' He accompanied me and took the she-camel with him. We approached the blessed court of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He humbly said to the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'O Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, your messenger came to me to collect Zakah of my possessions. I swear by Allah عَزَّوَجَلَّ, never before have I this privilege that you or your messenger saw my possessions before. I gathered all my camels, and



he estimated that a one year she-camel would be payable by me but it does not produce milk nor is it worth riding. So I presented to him a young and healthy she-camel for the acceptance of Zakah but he refused to take her. O Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ I have brought her in your blessed court, accept it.'

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'That is what is due upon you; however, if you want to give a young camel at your will, Allah عَزَّوَجَلَّ will give a reward to you for it. We accept her from you.' He humbly said, 'O Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that she-camel is here, I have brought her. So accept her.' The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then ordered to take it, and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ prayed for blessing upon his possession.

(Sunan Abu Dawood, vol. 2, pp. 148, Hadees 1583)

Dear Islamic brothers! Have you observed the great and deep passion of the blessed Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ that they would present the most excellent and would deem it a privilege for them, but alas on the other hand, this is our condition that a majority of people do not completely pay their Zakah, let alone paying Zakah happily. Remember that the Holy Quran conveys a severe warning for those who do not pay Zakah, as it is stated:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ  
وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾

**Translation from Kanz-ul-Imaan:** And those who hoard up gold and silver and do not spend it in Allah's way – so give them the glad tidings of a painful punishment. (Part 10, Surah At-Taubah, verse 34)

Listen to two blessed sayings of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ containing warnings for those who do not pay Zakah:

1. The first three persons who will enter Hell; one of them will be that rich man who does not fulfil the right (Zakah) of Allah عَزَّوَجَلَّ.

2. If any person is an owner of gold or silver and he does not fulfil its right (i.e., Zakah) what is due upon him, when the Day of Resurrection would come, plates of fire would be spread for him; which would then be heated in the fire of Hell and his sides, his forehead and his back would be branded with them. Whenever these cool down, the process is repeated during a day the extent of which would be fifty thousand years, until judgment is pronounced among bondsmen, and he would see his path whether leading him to Heaven or Hell. (*Sahih Muslim, pp. 491, Hadees 987*)

دَر لگ رہا ہے آہ! جہنم کی آگ سے      بخشش کا مجھ کو مُردہ سُنا دیجئے حُضور

صَلُّوا عَلَيَّ الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Dear Islamic brothers! Undoubtedly, Allah ﷻ is All Wise and His no work is void of any wisdom. Whatever the laws and commandments, He ﷻ revealed upon his bondsmen, all are brimming with wisdom, though our inefficient wisdom fail to approach and understand the Divine wisdom. Zakah is also such obligation in which Allah ﷻ encompasses numerous Divine wisdom. Let's listen to some out of them.

### Divine wisdom behind paying Zakah

1. Generosity is a virtue of the human being and stinginess is a defect. Something so beautiful like paying Zakah has been bestowed to the Muslims, by Islam, so that the quality of generosity is instilled in humans and the most disgusting defect like miserliness should be destroyed from his personality.
2. Like in a system of any state, a portion of our earnings is due to the government in the form of tax, and this same tax is used for our own interests i.e., national administration & management. Beyond any comparison, Allah ﷻ is the Supreme Being, granting us wealth, riches, blessings and all other bounties, and Zakah is the right of Allah ﷻ which is spent on our poor people.

3. If Allah ﷻ wanted, He ﷻ would make everyone rich by granting them wealth, but it is His Divine Will that He ﷻ made some of His bondsmen rich and others poor and made Zakah due upon the rich people so that the passion of mutual cooperation, love and affection may develop amongst them and all enjoy the blessings of Allah ﷻ and express gratitude towards Allah ﷻ.
4. The obligation of Zakah is not something strange, if we ponder by looking around us, we would learn that the reality of Zakah exists everywhere, such as: The pulp of fruit is for a human but the peels are for animals, grain of corn is for the human and the chaff is for animals, the flour of wheat is for humans and the husk is for animals. It is obligatory to clip the nails and cut the hair in case of exceeding the principles of Shari'ah as these acts are the Zakah of the human body i.e., additional things. Disease is the Zakah of health, trouble is a Zakah of comfort, Salaha are Zakah of worldly business etc.
5. Every person upon whom Zakah is obligatory, if he makes it incumbent upon himself, then Muslims will not be in need of others' support & assistance. Muslims will fulfil the needs of Muslims and no one will have to beg. (*Rasaail Na'eemiyyah, pp. 298*)

So, instead of, stashing wealth away in our safes (i.e. banks), spend in the way of Allah ﷻ in the form of Zakah and Sadaqaat, otherwise, believe in this fact that not paying Zakah may bring about economic crises in the world and painful torment in Hell. Numerous disadvantages and harms have been reported for not paying Zakah, some of them are as follows:

### **Destruction of possession**

Destruction of possessions is a result of not paying Zakah. Let's listen to two blessed sayings of the Beloved Rasool ﷺ in this context:

1. Whatever possession lost at a dry place or in the water is destroyed due to not paying Zakah. (*Majma'-uz-Zawaaid, vol. 3, pp. 200, Hadees 4335*)

## 2. Zakah will destroy the possession in which it is included.

(*Shu'ab-ul-Imaan, vol. 3, pp. 273, Hadees 3522*)

Commenting on the abovementioned blessed Hadees, Sadr-ush-Shari'ah, Badr-ut-Tariqah, Mufti Muhammad Amjad 'Ali A'zami عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated: Out of this blessed Hadees, some blessed scholars have reached the conclusion that Zakah became obligatory and if it was not paid and obviously it is included in his wealth or possession then this Haraam will destroy that Halaal and Imam Ahmad (رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ) has stated that this blessed Hadees has implied that, 'If a wealthy person takes Zakah then it will destroy his wealth as Zakah is for the poor and the destitute.' Both these conclusions are correct.

(*Bahar-e-Shari'at, vol. 1, pp. 281*)

## Wealth will become Divine retribution

The one who does not pay Zakah, the possession of his wealth will become Divine Retribution on the Day of Judgement as the Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Whoever is made wealthy by Allah عَزَّوَجَلَّ and does not pay the Zakah of his wealth, then on the Day of Resurrection his wealth will be made like a baldheaded snake with two black spots on his head. The snake will then wrap itself around his neck and bite his cheeks and say, 'I am your wealth, I am your treasure.'

(*Sahih Bukhari, Kitab-uz-Zakah, vol. 1, pp. 474, Hadees 1403*)

## Harshness of Accountability

The one who does not pay Zakah will suffer a severity in accountability as it is stated: The poor would not suffer the state of nakedness and hunger but due to the rich, listen, Allah عَزَّوَجَلَّ will call such rich people to severe account and will inflict them with painful torment. (*Majma'-uz-Zawaaid, vol. 3, pp. 197, Hadees 4324*)

## Spectacles of torments

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi has written on page 405 of the 1<sup>st</sup> volume of his world-renowned book '*Faizan-e-Sunnat*':

Dear Islamic brothers! Remember! As there are many rewards for the one who gives Zakah, there are also severe punishments for those who do not. Describing the punishments stated in the Glorious Quran and blessed Hadees, A'la Hadrat, Imām-e-Ahl-e-Sunnat, reviver of the Sunnah, the eradicator of Bid'ah, scholar of Shari'ah, guide of Tareeqah, 'Allāmah Maulānā Al-Hāj Al-Hāfiz Al-Qārī Ash-Shāh Imām Ahmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated: The summary is that the Zakah due on gold and silver which was not paid, will be heated on the Day of Judgement. The foreheads, sides and backs of those who did not discharge their Zakah will then be branded with this scorching gold and silver. A burning stone from Hell will be placed on his head and breast which will pierce the breast and emerge from the shoulders. When placed on the shoulders, it will pierce through the bones and emerge from the breast. It will then pierce the back and emerge from the side. It will then pierce the nape and emerge from the forehead. On the Day of Judgement, Zakah which was due on wealth, if it was not given then that wealth will transform into a fierce snake and will chase after the person who had not paid its Zakah. That person will try to stop the snake with his hand, but the snake will chew his hand and will then wrap itself around his neck. Then taking that person's mouth into its mouth, the snake will chew his mouth, saying 'I am your wealth', 'I am your treasure.' It will then chew the whole body.' وَالْعِيَاذُ بِاللّٰهِ رَبِّ الْعٰلَمِيْنَ (Fatawa Razawiyah, vol. 10, pp. 153)

Warning the one not giving Zakah, A'la Hadrat, Imām Ahmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has further stated the frightening torture of the Day of Judgement in these words: O dear! Do you think that these sayings of Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are of no importance? Do you consider these punishments easy to bear on a 50,000 years long Day of Judgement? Heat a coin in the fire of this world and brand your body with it. There is no comparison between the fire (of this world) and the blazing flames (of Hell); between a small coin and the wealth accumulated during one's whole life; between the temporary pain in this world and the thousand years' everlasting pain in the Hereafter; between branding with a small coin and bone piercing punishment. May Allah عَزَّوَجَلَّ guide the Muslims!

(Fatawa Razawiyah, vol. 10, pp. 175)

Dear Islamic brothers! Join the righteous environment of Dawat-e-Islami, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ; you will learn the rulings of Shari'ah regarding Zakah and Sadaqah and your inspiration & passion for acting upon will keep growing.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Summary of the Bayan (speech)

Dear Islamic brothers! Have you heard that those people who do not pay Zakah are in a great loss that they would not only suffer loss in the world but will also fall in the painful torment in the Hereafter. The incident of Qāroon is a great warning, that one who was bestowed with enormous and unimaginable wealth, but on the occasion of paying Zakah, his love for wealth prevented him from paying his Zakah and thus he fell prey to Divine torment while making an evil attempt to slander Sayyiduna Musa عَلَيْهِ السَّلَامُ, عَلَى نَبِيِّهَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ, he then sank into earth along with his mighty house and treasure and will continue sinking into the earth till the Hereafter.

Zakah is a source of the completion of Imaan. Divine blessings shower upon those who pay their Zakah; by paying Zakah, one attains success in piety, self-discipline and simplicity. Zakah promotes and fosters Islamic fraternity and brotherhood; furthermore, wealth is protected & remains safe, it becomes purified and blessings shower upon the possessions of wealth. The payer of Zakah protects himself from evil effects and he gains the Du'as of the poor and elderly people. May Allah عَزَّوَجَلَّ grant us the privilege of paying the Zakah of our wealth and to always spend in the way of Allah عَزَّوَجَلَّ.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Introduction of Dar-ul-Ifta Ahl-e-Sunnat

اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! Dar-ul-Ifta Ahl-e-Sunnat, an important department, running under the platform of Dawat-e-Islami, is progressing by leaps and bounds. Respected

Muftis and Islamic brothers associated with Dar-ul-Ifta Ahl-e-Sunnat, are actively providing Shar'ee guidance through issuing Fataawa (edicts), answering letters & messages via emails, WhatsApp, the website, phone calls, broadcasting Internationally on Madani Channel, holding Madani Mashwarahs (consultative meetings), writing books & scrutinizing and answering queries face to face. Let us listen about Dar-ul-Ifta Ahl-e-Sunnat.

Several Dar-ul-Ifta Ahl-e-Sunnat have been established in different parts of Pakistan where Dawat-e-Islami's Muftis and scholars of the Ahl-e-Sunnat are busy providing Muslims with Shar'ee guidance. Till this Bayan, more than 650 queries a month are replied to (including emails), issued by 11 branches of Dar-ul-Ifta Ahl-e-Sunnat situated in different cities of Pakistan. Most of these Fataawa are issued in printed form. Up until now, more than one hundred thousand edicts (Fataawa) have been issued.

More than 4000 questions are answered (via voice recordings) through the Dar-ul-Ifta link which exists on Dawat-e-Islami's website, and monthly approximately 800 questions are answered through the Dar-ul-Ifta Email address ([darulifta@dawateislami.net](mailto:darulifta@dawateislami.net)), furthermore, 10000 questions are answered through national and international phone calls from all over the world. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ a WhatsApp number has also been set up from the 10 Jumadal Aūla, 1436 (2 March 2015).

In addition to this, thousands of Islamic brothers receive solutions to their problems via phone or by visiting Dar-ul-Ifta in person in order to deal with their issues in conformity with the Shari'ah. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Further efforts are underway.

## Take part in the 12 Madani activities

Dear Islamic brothers! Participate in the 12 Zayli Madani activities of Dawat-e-Islami with full commitment for propagating the call towards righteousness. One of these Madani activities is called 'Chowk Dars' (Dars at a busy square). Remember! In Chowk Dars, 'Ilm-e-Deen (Islamic teachings) are conveyed and similarly, Chowk Dars is a brilliant source of 'أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ' and it brings countless excellences.

The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The one who imparts any Islamic teaching which establishes a Sunnah or it becomes a cause of preventing disbelief, that person is a Jannati [dweller of Heaven].’

*(Hilya-tul-Awliya, Hadees 14466)*

## Reward of one year’s worship for each word

Hujjat-ul-Islam Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللهِ الْوَائِي has narrated: Sayyiduna Musa عَلَى نَبِيِّتِنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام once humbly asked Allah عَزَّوَجَلَّ, ‘O Allah عَزَّوَجَلَّ! What is the reward for the one enjoining his brother to do good deeds and preventing him from evils?’ Allah عَزَّوَجَلَّ said, ‘I write the reward of one year’s worship for each word of his and I feel Haya (shyness) in causing him the torment of Hell.’

*(Mukashafa-tul-Quloob, pp. 48)*

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! In Chowk Dars too, people are called towards righteousness and are forbidden from evils; if we also participate in Chowk Dars, we would also attain the excellence of the blessed Hadees based on calling towards righteousness اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ. Therefore, let’s make an intention of delivering & listening to Chowk Dars, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.

Let’s listen to a Madani Bahār (parable) for your persuasion & motivation:

## How I gave up taking drugs

An Islamic brother who lives in Hyderabad (Bāb-ul-Islam, Sindh) has stated: I was a drug addict and did not offer Salah. My family was very worried and concerned about me. Luckily, I was blessed with the privilege of attending the three day Sunnah-Inspiring global Ijtimā’ of Dawat-e-Islami held in the plains of Sahrā-e-Madīnah, Madīna-tul-Awliyā, Multan in 1426 A.H., 2005. During the Ijtimā’, I made the intention to perform I’tikāf in Faizān-e-Madīnah. So I came to Bāb-ul-Madīnah and gained the privilege of observing I’tikāf for the last 10 days of Ramadan (1426 A.H. 2005). No doubt, the three day Ijtimā’ of Multan had its effect on me but the blessings of collective I’tikāf cannot be expressed in words!



Truly speaking, it completely transformed the state of my heart. I repented sincerely of my sins, grew my beard and instantly started to wear a green turban. When I returned to Hyderabad after the I'tikāf my family and neighbours were surprised to see me with a beard and a green turban.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I stopped taking drugs. Now I make efforts to spread the Madanī work of Dawat-e-Islami. My daughter has enrolled in a Shari'ah course in one of the branches of Jāmi'a-tul-Madīnah of Dawat-e-Islami and my two Madanī sons are memorising the Holy Quran in Madrasa-tul-Madīnah.



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 صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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)

جنت میں پڑوسی مجھے تم اپنا بنانا

سینہ تری سنت کا مدینہ بنے آقا

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Putting kohl: 4 Madani pearls

1. In *Sunan Ibn Majah*, there is a narration that, 'The best kohl (Surmah) among all is Ismid as it strengthens the eyesight and grows the eyelashes.' (Sunan Ibn-e-Mājah, p. 115 vol. 4, Ḥadīṣ 3497)
1. Kohl powder made from other stones can also be used. It is, however, Makruh (disliked) for a man to use black kohl with the intention of makeup but if that is not the intention, it is not Makruh.

(Fatāwā 'Ālamgiri, pp. 359, vol. 5)

2. It is Sunnah to use antimony (kohl/Surmah) before sleeping.

(Mirā-tul Manājīh, p. 180, vol. 6)

3. Here is the summary of the three narrated methods of using kohl.

- Apply thrice to each eye (put the kohl applicer in the kohl bottle each time for a new application).
- Apply thrice in the right eye and twice in the left.
- Apply twice to each eye and on the last application, enter the applicer into the container then use that same applicer to equally put it in both eyes. (*Shu'abul Īmān*, pp. 218-219 vol. 5)

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.

سُنَّتوں کی تَرْبِیَّت کے قافلے میں بار بار

مَجھ کو جَذْبہ دے سفر کرتا رہوں پَروردِگار

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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

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

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

The saints of Islam have quoted that whoever recites this Salat-'Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Prophet صَلَّى اللهُ 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 وَ مَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلَّمَ

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

## 3. 70 Portals of mercy

صَلَّى اللهُ 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 اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

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

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

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

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

Shaykh Ahmad Sawi عَلَيْهِ رَحْمَةُ اللَّهِ 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

اللَّهُمَّ 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 صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddiq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When he recites Salat upon me, he does so in these words.’

(*Al-Qaul-ul-Badi’*, pp. 125)

## 7. Duood-e-Shafa’at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْمَفْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest and Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Salat upon me, my intercession will become obligatory for him.

(*Attarhib Wattarhib*, vol. 2, pp. 329, Hadees 31)