



قریب فائدے میں ہے (English)

Excellence of **Poverty**



Presented by

Majlis **Al-Madina-tul-'Ilmiyyah**

Translated into English by

Majlis-e-Tarajim (Dawat-e-Islami)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Salat-‘Alan-Nabi ﷺ once before and after the Du'a.

غریب فائدے میں ہے

Ghareeb Fa`iday mayn hay

EXCELLENCE OF POVERTY

Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi داعية تَرَكَائِهِمُ الْعَالِيَةِ delivered a speech titled '*Ghurbat ki Barakatayn*', i.e. *Blessings of Poverty* in the Urdu language during the weekly Sunnah-Inspiring Ijtima' held on Thursday, 9th Jumadal Aula 1410 AH, 7th December 1989, at the very first Madani Markaz of Dawat-e-Islami – 'Jami' Masjid Gulzar-e-Habib' (situated at Gulistan-e-Okarvi Bab-ul-Madinah, Karachi). With the help of the very same speech, a booklet, along with many additions and amendments, was compiled by the Majlis Al-Madina-tul-'Ilmiyyah in Urdu and translated by the **Majlis-e-Tarajim** (the translation department) into English. If you find any mistake in the translation or composing, please inform the translation department on the following postal or email address with the intention of earning reward [Sawab].

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Excellence of Poverty

An English translation of 'Ghareeb Fa`iday mayn hay'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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EXCELLENCE OF POVERTY*

Even if satan makes you feel extremely lazy, read this booklet from beginning to end. You will be gaining a great treasure of reward as well as knowledge about the blessings and excellence of poverty, إِنَّ شَاءَ اللَّهُ وَعَدَّوَجَلَّ.

Excellence of Salat-‘Alan-Nabi ﷺ

Sayyiduna Samurah Suwayi رَضِيَ اللَّهُ تَعَالَى عَنْهُ was the respected father of Sayyiduna Jabir رَضِيَ اللَّهُ تَعَالَى عَنْهُ who was a companion of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyiduna Samurah Suwayi رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated: We were present in the holy court of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ when a person came and humbly asked, ‘Ya Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Which deed is the best in the court of Allah عَزَّوَجَلَّ?’ The Greatest and Noblest Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Telling the truth and fulfilling

* During the weekly Sunnah-Inspiring Ijtima’ held on Thursday, the 9th of Jumadal Aula 1410 AH, December 7, 1989, Shaykh-e-Tariqat Amir-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi وَأَمْسَتْ بَرَكَاتُهُمُ الْعَالِيَةِ delivered a speech entitled ‘Blessings of Poverty’ at the very first Madani Markaz of Dawat-e-Islami ‘Jami’ Masjid Gulzar-e-Habib’ (situated at Gulistan-e-Okarvi Bab-ul-Madinah, Karachi). This booklet has been compiled with the help of the very same speech along with many additions and amendments.

Amanah [entrustment].’ (The narrator of the Hadees Sayyiduna Samurah Suwayi رَضِيَ اللهُ تَعَالَى عَنْهُ) humbly said, ‘Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Please give some other piece of advice.’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Making Zikr in abundance and reciting Salat upon me because this deed removes poverty.’

(Al-Qaul-ul-Badi’, Bab: 2, pp. 273)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Contentment of the ‘Lion of Allah’

Sayyiduna Suwayd Bin Ghafilah رَضِيَ اللهُ تَعَالَى عَنْهُ has stated: I was once present in the court of Amir-ul-Mu`minin Sayyiduna ‘Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ in the capital city of Kufa. He رَضِيَ اللهُ تَعَالَى عَنْهُ was served with a loaf of barley-bread and a cup of milk. The loaf of bread was so dry and hard that he رَضِيَ اللهُ تَعَالَى عَنْهُ had to break it sometimes with his hands and sometimes by keeping it on his knees. Seeing this, I asked his maid Fiddah رَضِيَ اللهُ تَعَالَى عَنْهَا, ‘Do you have no sympathy for him? This loaf of bread has chaff, you should sift the barley and make soft bread for him so that he will have no difficulty in breaking it.’ Fiddah رَضِيَ اللهُ تَعَالَى عَنْهَا replied that Amir-ul-Mu`minin كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ had made her take an oath that she would never prepare bread for him with sifted barley. Meanwhile, turning towards me, Amir-ul-Mu`minin كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ asked, ‘O Ibn Ghafilah! What were you saying to her?’ I told him what I said to the maid. I then said to him in a beseeching manner, ‘O Amir-ul-

Mu`minin **كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ**! Please have mercy on you and do not inflict hardship on you.'

He **رَضِيَ اللهُ تَعَالَى عَنْهُ** replied, 'O Ibn Ghafilah! The Beloved and Blessed Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** and his family neither ate wheat bread with satiation for three consecutive days nor was bread ever made with sifted flour for him. Once I was extremely hungry in Madinah Munawwarah, so I went out to look for some work [so that I could get something to eat]. On the way, I came across a lady who was in search of a person to soak clods of earth in water. I talked to her and she agreed to pay me a single date per bucket of water used for soaking clods. I poured sixteen buckets of water to soak those clods. As a result of doing this, I got blisters on my hands. I brought those dates to the Beloved and Blessed Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** and told him the whole story. The Holy Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** ate some of the dates.'

(Tazkira-tul-Khawwas, Bab: 5, pp. 112; Faizan-e-Sunnat, vol. 1, pp. 369)

May Allah **عَزَّوَجَلَّ** have mercy on them and forgive us without accountability for their sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Soft heart

Dear Islamic brothers! Did you see that Amir-ul-Mu`minin Sayyiduna 'Ali-ul-Murtada **كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ** had adopted a very simple and ascetic lifestyle? Despite facing hardship, he **رَضِيَ اللهُ تَعَالَى عَنْهُ** never expressed even a single word of complaint. Like

his food, his dress was also very simple. Once he رَضِيَ اللهُ تَعَالَى عَنْهُ was asked as to why he رَضِيَ اللهُ تَعَالَى عَنْهُ patched up his Qamis [i.e. a long loose full-sleeved shirt], so he replied, 'يُخَشَعُ الْقَلْبُ وَيَقْتَدِي بِهِ الْمُؤْمِنُ' i.e., *this [act] softens the heart and a Muslim adopts it* (In other words, the heart of a Muslim should be soft).

(Hilya-tul-Awliya, vol. 1, pp. 124, Raqm 254)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Poverty is a blessing from Allah عَزَّوَجَلَّ and is liked by Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is absolutely excellent, bringing tremendous benefits. The beloved bondmen of Allah prefer it.

Benefits of poverty

Sayyiduna Ibrahim Bin Bashshar عَلَيْهِ رَحْمَةُ اللهِ الْعَقَّار has stated: I was once travelling with Sayyiduna Ibrahim Bin Adham عَلَيْهِ رَحْمَةُ اللهِ الْأَكْرَم. Both of us had observed fasts and had nothing to eat at the time of Iftar. Nor did we have any apparent means to arrange anything to eat. Noticing my anxiety, Sayyiduna Ibrahim Bin Adham عَلَيْهِ رَحْمَةُ اللهِ الْأَكْرَم said, 'O Ibn-e-Bashshar (عَلَيْهِ رَحْمَةُ اللهِ الْعَقَّار)! How great blessings and comforts Allah عَزَّوَجَلَّ have bestowed upon the poor and the destitute in the world and in the Hereafter! On the Day of Judgement, they will not be questioned about Zakah; nor will they be held accountable for Hajj, Sadaqah and kind treatment towards relatives and

others. On the contrary, the wealthy will be questioned about all of these acts. These wealthy and well-to-do in the world will be poor and destitute in the Hereafter. Those respected merely for their worldly status will be disgraced in the afterlife. Don't worry. Allah عَزَّوَجَلَّ is the Guarantor of sustenance and will provide for you. In fact, we are richer than the rich of the world. We will be absolutely delighted in the Hereafter besides being at ease and peace in the world. Relieved of grief, we have no worry about how we will spend our morning and evening. The only condition for the attainment of this privilege is that we must obey Allah عَزَّوَجَلَّ perfectly in every circumstance.' Saying this, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ busied himself in offering Salah. I also started offering Salah. After a short while, a person carrying eight loaves of bread and many dates approached us and said, 'Please eat these things. May Allah عَزَّوَجَلَّ have mercy on you!' He then left. Addressing me, Sayyiduna Ibrahim Bin Adham عَلَيْهِ رَحْمَةُ اللهِ الْأَكْرَمُ said, 'Eat it'. Even as we began eating, a beggar called out, 'Give me some food for the pleasure of Allah عَزَّوَجَلَّ.' Giving three loaves of bread and dates to the needy person, Sayyiduna Ibrahim Bin Adham عَلَيْهِ رَحْمَةُ اللهِ الْأَكْرَمُ said, 'Reassuring the grieved is a trait of believers.' (*Raud-ur-Riyahin*, pp. 272)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Poor and destitute will enter Paradise five hundred years before the rich

Dear Islamic brothers! The foregoing parable highlights the fact that poverty and destitution are actually a privilege, not a problem. The poor and Masakin will be overjoyed in the Hereafter as they will not be questioned about monetary acts of worship such as Zakah, Fitrah, Hajj etc. because these acts are obligatory only for the rich Muslims who have a particular amount of wealth fixed by Shari'ah. When the wealthy are held accountable in the court of Allah عَزَّوَجَلَّ for their wealth on the Day of Resurrection, the destitute Muslims will be entering Paradise by the grace and will of Allah عَزَّوَجَلَّ. Hence the poor and destitute will enter Paradise before the rich. Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The destitute Muslims will enter Paradise half a day before the rich, and that (half a day) will be (equivalent to) 500 years.'

(Sunan-ut-Tirmizi, Kitab-uz-Zuhd, vol. 4, pp. 158, Hadees 2361)

Explaining the point that the poor will enter Paradise 500 years before the rich, Hakim-ul-Ummat Mufti Ahmad Yar Khan Na'eemi عَلَيْهِ رَحْمَةُ اللهِ الْعَلِيِّ has stated: Keep in mind that the delay will not be caused by accountability because the accountability of the entire world will be made by Allah عَزَّوَجَلَّ very quickly. This will actually be aimed at revealing the high status of the destitute Muslims who will be made to enter Paradise, whereas the rich will be prevented to face accountability. Explaining '500

years', the honourable Mufti رحمه الله تعالى عليه has stated: The Judgement Day will last for one thousand years. Allah عزَّوجلَّ has said:

﴿٣٢﴾ إِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ

Undeniably, there is such a day with your Rab, like a thousand years in your calculation.

[Kanz-ul-Iman (Translation of Quran)] (Part 17, Surah Al-Hajj, Ayah 47)

Some will feel as if the duration of the Judgement Day is fifty thousand years. Allah عزَّوجلَّ has said:

﴿٤﴾ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

The punishment will befall on that day, the measure of which is fifty thousand years.

[Kanz-ul-Iman (Translation of Quran)] (Part 29, Surah Al-Ma'arij, Ayah 4)

Some Mu`minin will feel as if its duration is very short. Allah عزَّوجلَّ has said:

﴿١٠﴾ فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ

So that is a tough day. Not easy upon the disbelievers.

[Kanz-ul-Iman (Translation of Quran)] (Part 29, Al-Muddassir, Ayah 9-10)

There is no contradiction between these verses. It is possible that the Judgement Day will last for fifty thousand years but some

will feel that its duration is one thousand years. Some will feel that its duration is less than it, and the Abrar (the pious) will feel that its duration is equivalent to only a Sa'ah [i.e. a short period of time]. One sleeping comfortably finds a night very short but one spending the same night in pain finds it very long.

(Mirat-ul-Manajih, vol. 7, pp. 67 – with some changes)

*'Azab-e-qabr-o-mahshar say bacha lo nar-e-dawzakh say
Khudara sath lay kay jao Jannat Ya Rasoolallah!*

Translation: Please protect me from the torment of the grave, the Judgement Day and hellfire. For the sake of the Almighty **عَزَّوَجَلَّ**! Take me to Paradise, Ya Rasoolallah **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ!**

(Wasail-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Patience with poverty

Dear Islamic brothers! Only such a Muslim who is patient with poverty deserves the above-mentioned blessings. The impatient poor and destitute person who is excessively interested in accumulating wealth even by unfair and unlawful means and feels envious or jealous of the luxuries of the rich does not deserve this reward. If he shows even more impatience, then disgrace and humiliation may befall him. Hence the destitute and the distressed must also fear the Hidden Plan of Allah **عَزَّوَجَلَّ** because they may be made to go through ordeals in the form of

these adversities. Impatient and complaining, if they tried to remove poverty and adversity by Haram means, they may end up with doom and destructiveness in the Hereafter.

Sayyiduna Imam Muhaddis Ibn Jawzi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, 'Destitution is like a disease. One suffering from it and enduring it with patience will reap its reward. Hence the destitute and the poor who will have patience with poverty will enter Paradise 500 years before the rich.' (*Talbis Iblis*, pp. 225)

*Rahayn sab shad ghar walay Shaha thori si rawzi per
'Aṭa ho dawlat-e-sabr-o-qana' at Ya Rasoolallah!*

Translation: May all of my family members remain content with a little sustenance. Bestow upon us the wealth of patience and contentment, Ya Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(*Wasail-e-Bakhshish*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Are rich greater than poor?

Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that destitute Muhajirin came to the court of the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and humbly said: Ya Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! The rich have gained high ranks and eternal blessings. The Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, 'How?' They replied, 'They offer Salah like us and observe fasts like us. They give charity but we cannot. They free slaves but we cannot do so.'

Listening to this, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Should I not teach you such a thing whereby you join those who are ahead of you and outstrip those who are behind you? And no one will be greater than you except for the one who performs the same deed like you.' Blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ humbly said, 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Please teach us.' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'You recite Tasbih (سُبْحَانَ اللهِ), Tahmid (الْحَمْدُ لِلَّهِ) and Takbir (اللَّهُ أَكْبَرُ) 33 times each, after every Salah.' (Shaḥīḥ Muslim, Kitāb-ul-Masajid, pp. 300, Hadees 595)

Mayn baykar bataun say bach kay hamayshah

Karun Tayri ḥamd-o-sana Ya Ilahi

Translation: May I refrain from useless talk and always glorify You, O Almighty عَزَّوَجَلَّ. (Wasail-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Destitute caliph

It is stated on page 187 of the 590-page book 'Hadrat Sayyiduna 'Umar Bin 'Abdul 'Aziz ki 425 Hikayat' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: The daughters of Sayyiduna 'Umar Bin 'Abdul 'Aziz رَضِيَ اللهُ تَعَالَى عَنْهُ came to him a day before Eid and said, 'Dear father! Which clothes are we going to wear tomorrow on Eid?' He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, 'The same clothes you are wearing right now; wash them and wear them tomorrow again.' 'No, dear father! Buy us new clothes',

the girls insisted. He رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘My dear daughters! Eid is the day when we are supposed to worship and express our gratitude to Allah عَزَّوَجَلَّ; wearing new clothes isn’t necessary.’ ‘You’re right, father, but our friends will taunt us saying that you are wearing the same old clothes even on Eid despite being the daughters of Amir-ul-Mu`minin!’ Saying this, the girls began to cry. Compelled by the sentiments of his daughters, Sayyiduna ‘Umar Bin ‘Abdul ‘Aziz رَضِيَ اللهُ تَعَالَى عَنْهُ called and asked the treasurer to give him a month’s salary in advance, but he refused to do so saying, ‘Sir! Are you sure that you will remain alive for another month?’ He رَضِيَ اللهُ تَعَالَى عَنْهُ thanked and prayed for the treasurer who then left without giving money. He رَضِيَ اللهُ تَعَالَى عَنْهُ then said to his daughters, ‘My dear daughters! Sacrifice your desires for the pleasure of Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.’
(Ma’dan-e-Akhlaq, part 1, pp. 257)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِيْنٌ بِجَاهِ النَّبِيِّ الْأَمِيْنِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Dear Islamic brothers! Instead of complaining about deprivation, destitution and domestic problems, we should remain content with the will of Allah عَزَّوَجَلَّ and always focus our attention to His mercy, following in the footsteps of our pious predecessors. We should also make Du’a in abundance.

Du'a of the distressed

A man once requested a saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ، 'I am extremely worried as I cannot manage to provide for my family. Please make Du'a for me.' The saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, 'Whenever your family complains that they have no bread and food to eat, pray to Allah عَزَّوَجَلَّ at that time, as the prayer made at that time is more likely to be answered.' (*Raud-ur-Riyahin*, pp. 25)

Dear Islamic brothers! Obviously, those suffering severe destitution will be highly grieved and distressed, and the prayer of the distressed is answered. In his book *Fadail-e-Du'a* – published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami – the honourable father of A'la Hadrat, Rais-ul-Mutakallimin 'Allamah Maulana Naqi 'Ali Khan عَلَيْهِ رَحْمَةُ الْمَعْنَان has listed the types of people whose prayers are answered. The very first in the list is 'a distressed person' (i.e. one who is sad due to worries). Explaining it, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has annotated the following footnote on the same page, 'A Quranic verse also states that the prayer of the grieved and the helpless is answered.'

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

Or He Who answers the prayer of destitute when he calls upon Him and removes the evil.

[*Kanz-ul-Iman (Translation of Quran)*] (Part 20, Surah An-Naml, Ayah 62)
(*Fadail-e-Du'a*, pp. 218)

Dear Islamic brothers! By Allah **عَزَّوَجَلَّ**! A poor and destitute Sunnah-following Muslim is better than a rich and high-ranking officer. One who is obedient to Allah **عَزَّوَجَلَّ** and His Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** despite facing poverty, diseases and troubles is very fortunate and will succeed in the Hereafter.

*Zaban per shikwa-e-ranj-o-alam laya nahin kertay
Nabi kay nam laywa gham say ghabraya nahin kertay*

*Tongues never complain under distress
Rasool's followers don't take stress*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Paradise for Masakin

Dear Islamic brothers! Today, the lovers and seekers of the world look down upon the poor, preventing them from attending their gatherings and treating them rudely due to their poverty. But these poor Muslims will be enjoying very high status in the Hereafter by the grace of Allah **عَزَّوَجَلَّ**. Even Paradise will be proud of them. Sayyiduna Abu Hurayrah **رَضِيَ اللهُ تَعَالَى عَنْهُ** has narrated that the Beloved and Blessed Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated: There was an argument between Hell and Paradise. Hell said, 'I have been given supremacy with cruel and haughty people.' Paradise said, 'What has happened to me. Only weak, helpless and powerless people will enter me.' Allah **عَزَّوَجَلَّ** said to Paradise, 'O Paradise! You are My mercy. Through you, I will have mercy

on whoever of My bondmen I want.’ Then Allah عَزَّوَجَلَّ said to Hell, ‘O Hell! You are My retribution [i.e. punishment]. Through you, I will exact retribution on whoever of My bondmen I want.’
(*Sahih Muslim, Kitab-ul-Jannah, pp. 1524, Hadees 2846*)

Explaining the Arabic word ‘ضُعَفَاءُ’ [Du’afa] mentioned in the foregoing Hadees, Sayyiduna ‘Allamah ‘Ali Bin Sultan Muhammad Qari عَلَيْهِ رَحْمَةُ اللّٰهِ الْبَارِي has stated: The weak here refer to those Muslims who are financially and physically weak.
(*Mirqat-ul-Mafatih, Kitab-ul-Fitan, vol. 9, pp. 662, Taht Al-Hadees 5694*)

*Taj-o-takht-o-hukumat mat day, kasrat-e-mal-o-dawlat mat day
Apni riza ka day day muzdah, Ya Allah mayri jhaulti bhar day*

Translation: O Allah عَزَّوَجَلَّ! Do not give me the throne, crown, rule and wealth. Instead, give me the good news of Your pleasure, filling my empty begging bowl.

(*Wasail-e-Bakhshish*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Most Paradise-dwellers will be poor

Dear Islamic brothers! The foregoing reassuring Hadees hearten the poor and the destitute as Allah عَزَّوَجَلَّ will have mercy on them, blessing them with entry into Paradise. Most of Paradise-dwellers will be those fortunate Muslims who will have spent their worldly

lives with poverty and hunger. Sayyiduna ‘Abdullah Bin ‘Amr رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Greatest and Holiest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘إِطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ’
When I watched Paradise, I found out that most Paradise-dwellers are poor. (Musnad Ahmad, Musnad ‘Abdullah Bin ‘Abbas, vol. 1, pp. 504, Hadees 2086)

*Day husn-e-akhlaq ki dawlat, ker day ‘ata ikhlas ki na’mat
 Mujh ko khazanah day taqwa ka, Ya Allah mayri jhauili bhar day*

Translation: O Allah عَزَّوَجَلَّ! Grant me the wealth of good manners, blessing of sincerity and treasure of piety, filling my begging bowl. (Wasail-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Du’a of Merciful Rasool ﷺ and love for poor

Dear Islamic brothers! If a Muslim patiently living in poverty ponders over Islamic teachings, he will find out that Ahadis describe great excellence of poverty and destitution. The poor are not inferior but deserve to be loved. Sayyiduna Abu Sa’id Khudri رَضِيَ اللهُ تَعَالَى عَنْهُ has stated: Love the Masakin [i.e. poor] because I have heard the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ utter the following words during his Du’a:

اللَّهُمَّ أَحْيِنِي مِسْكِينًا وَ أَمْتِنِي مِسْكِينًا وَ أَحْشِرْنِي فِي زُمْرَةِ الْمَسَاكِينِ

O Allah (عَزَّوَجَلَّ)! Keep me alive as a destitute, make me depart this life as a destitute and resurrect me in the group of the destitute. (Sunan Ibn Majah, Kitab-uz-Zuhd, vol. 4, pp. 433, Ayah 4126)

Shar'i ruling: Remember! If the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ includes himself among the Masakin showing humility in the court of Allah عَزَّوَجَلَّ, so it is permissible for him. But it is impermissible and Haram for us to call him 'Faqir and Miskin' [i.e. a destitute person]. (Fatawa Ahl-e-Sunnat, part 8, pp. 118)

Dear Islamic brothers! Poverty and destitution contain so many blessings that even the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ expressed his wish to be included in the group of the destitute, showering the blessings of his companionship on them. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also advised that the destitute be loved, as is stated in the below-given Hadees.

Loving the destitute leads to closeness of Allah عَزَّوَجَلَّ

Sayyiduna Anas bin Malik has narrated that the Renowned and Revered Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said whilst addressing Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا:

يَا عَائِشَةُ أَحْبَبِي الْمَسَاكِينَ وَ قَرَّبِيهِمْ فَإِنَّ اللَّهَ يُقَرِّبُكَ يَوْمَ الْقِيَامَةِ

O 'Aishah (رَضِيَ اللهُ تَعَالَى عَنْهَا)! Give the destitute affection. Keep them close to you so that Allah (عَزَّوَجَلَّ) will bestow His closeness upon you on the Day of Judgement.

(Mishkat-ul-Masabih, Kitab-ur-Raqaq, vol. 1, pp. 255, Hadees 5244)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Real destitute person

Dear Islamic brothers! Being destitute of worldly wealth is a means of gaining blessings in the Hereafter provided that the destitute person remains patient. Therefore, do not get flurried and worried about it. The alarming destitution is that of the afterlife and is a great trouble. Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Ghayb-knowing Rasool, the Embodiment of Noor صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once asked his companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ, 'Do you know who a destitute person is?' They replied, 'Ya Rasulallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Among us, the one who has no dirham and no wealth is a destitute person.' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The destitute person in my Ummah is the one who will be brought on the Judgement Day with Salah, fast and charity (in his book of deeds) but he will have sworn at so-and-so person and falsely accused so-and-so person, he will have taken wealth unlawfully from so-and-so person and shed blood of so-and-so person and beaten so-and-so person. Thus, all of them will be given a share from his good deeds. If his good deeds come to an end before the fulfilment of the

rights [of others], he will be burdened with the sins of people and then be thrown in Hell.’ (*Ṣaḥīḥ Muslim, pp. 1394, Hadees 2581*)

Dear Islamic brothers! Tremble with fear! In fact, a destitute person is the one who will remain empty-handed on the Day of Judgement despite performing great deeds in the world like Salah, fast, Hajj, Zakah, Sadaqah, generous actions and welfare services. This is because he will swear at anyone or falsely accuse or rebuke anyone without Shar’i permission or insult or beat anyone or hurt anyone or he will not return the thing taken temporarily from anyone or he will not pay back the money borrowed from anyone, displeasing them and causing them pain in the world. As a result, these people will get all of his good deeds. Then, burdened with their sins and devoid of good deeds, he will be thrown into Hell.

*Ilahi! Wasitah dayta hun mayn mihay Madinay ka
Bacha dunya ki afat say, bacha ‘uqba ki afat say*

Translation: O Almighty **عَزَّوَجَلَّ**! Protect me from the trouble of the world and that of the Hereafter for the sake of sweet Madinah.

(Wasail-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The way to remove destitution

Dear Islamic brothers! You have learnt that the one who is destitute of virtuous deeds in the afterlife is very unfortunate, whereas the one who is destitute of wealth in the worldly life is actually fortunate. All of us should develop the mindset of remaining patient in case of facing the ordeal of poverty, seeking refuge from the destitution of the afterlife because the one who is destitute in the afterlife is actually unfortunate. Also keep in mind that there is no harm in being employed to earn a living as per one's need so that one will not become a burden on others and will become independent. Aiming to earn a living and reciting Awrad with these types of intentions have been a trait of our pious predecessors.

Sayyiduna Ibn Shirawayh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated that a destitute and needy person once came to the court of Sayyiduna Ma'ruf Karkhi رَحْمَةُ اللهِ الْقَوِي عَلَيْهِ، a famous and great Wali of Allah عَزَّوَجَلَّ. He complained of his destitution. Sayyiduna Ma'ruf Karkhi رَحْمَةُ اللهِ الْقَوِي عَلَيْهِ said, 'May Allah عَزَّوَجَلَّ keep you under His protection and refuge! Return to your family and continue to recite these words: 'مَا شَاءَ اللهُ كَانَ' (What Allah عَزَّوَجَلَّ has wanted has occurred.)

The destitute person headed towards his home reciting the above words. On his way home, he came across a stranger who handed over to him a pouch and then left. As the destitute person opened the pouch, he found it to be full of dinars [i.e.

gold coins]. Absolutely delighted, he came back to the court of Sayyiduna Ma'ruf Karkhi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي so that he could tell him the story. Seeing him, Sayyiduna Ma'ruf Karkhi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي said, 'O bondman of Allah! Why have you returned, whereas your need has been fulfilled? May Allah عَزَّوَجَلَّ who is Rahman keep you under His protection and refuge! Return to your family reciting: مَا شَاءَ اللَّهُ كَانَ.' (*Uyoon-ul-Hikayat*, pp. 278)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Best way to have blessings in sustenance

Sayyiduna Sahl Bin Sa'd Sa'idi رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated that a person once came to the court of the Noblest and Greatest Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and complained of his destitution and deprivation. The Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When you enter your home, make Salam even if there is no one. Then send Salam to me and recite قُلْ هُوَ اللَّهُ أَحَدٌ (Surah Al-Ikhlās) once.' The person did as was advised. Allah عَزَّوَجَلَّ made him so rich that he even started doling out things to his neighbours and relatives. (*Al-Qaul-ul-Badi'*, Bab: 2, pp. 273)

Cure for deprivation

It is stated on page 242 of the 448-page book ‘*Madani Treasure of Blessings*’ published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: If any poor and destitute person recites ‘يَا مَلِكُ’ 90 times daily, he will get rid of poverty,

إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ. (*Madani Treasure of Blessings*, pp. 242)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The way to have blessings in sustenance

It is stated on page 128 of the book ‘*Malafuzat-e-A’la Hadrat*’ published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: A blessed companion (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) came to the court of the Beloved and Blessed Rasool (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) and humbly said, ‘The world has turned its back on me.’ He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Have you not memorized the Tasbih which is the Tasbih of angels’, and sustenance is given by its blessings? The world will come to you, disgraced. As the time of Fajr starts, say ‘سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ’ hundred times.’

After seven days, the same blessed companion رَضِيَ اللَّهُ تَعَالَى عَنْهُ came again and humbly said, ‘Your Majesty! The world has come to me so abundantly that I am amazed how I pick it up and how I keep it [i.e. I have got so many worldly things that I find it

difficult to look after all of them]. (*Lisan-ul-Mizan*, vol. 4, pp. 304, *Hadiš 5100*; *Zarqani 'alal Mawahib*, vol. 9, pp. 428)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! The companionship of the virtuous and the prayers of the pious do produce a great effect. Seeking help from the beloved bondmen of Allah عَدُوِّجَلَّ removes adversities, anxieties and agonies. By the grace of Allah عَدُوِّجَلَّ, Dawat-e-Islami, the global and non-political movement for the preaching of Quran and Sunnah, provides a pious company in the present era. There are countless people whose trials and tribulations were removed by the blessing of joining the Madani environment of Dawat-e-Islami and travelling with its Madani Qafilahs in the company of the devotees of Rasul. Presented here is one of such parables extracted from page 595 of the first volume of the 1024-page book '*Faizan-e-Sunnat*'.

Job in Karachi Electric Supply Company

A responsible Islamic brother of Orangi Town Bab-ul-Madinah, Karachi sent a piece of writing, mentioning how he joined the Madani environment and how he found a job due to the blessing of Dawat-e-Islami. He has stated: I began to attend the weekly Ijtima' of Dawat-e-Islami by virtue of the invitation of an Islamic brother in 2003 but I was not regular. I was upset due to unemployment. An Islamic brother persuaded me to join the

Madani Qafilah course in Faizan-e-Madinah, the global Madani Markaz of Dawat-e-Islami, situated in Bab-ul-Madinah, Karachi.

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! The company of the devotees of Rasul greatly influenced me, enabling me to realize the aim of my life. After the completion of the Madani Qafilah course, some of my friends informed me about the vacancies announced by K.E.S.C. (Karachi Electric Supply Company). They all had already applied and suggested that I also do so. Even though I was not so hopeful to get a government job due to corruption, nepotism and bribery in our departments, but I also applied for it owing to their insistence. I took a written test, gave an interview and then underwent a medical test.

Surprisingly, I was the only one who succeeded at every stage despite the obvious fact that there were a lot of influential candidates. On the occasion of the final interview, my family insisted that I wear a shirt and trousers but I had given up wearing those types of clothes due to the blessings of the Madani Qafilah course, so I went for the interview in a white Shalwar and Kameez.

When the officer observed my religious outfit, he asked me a few religious questions that I answered quite easily because I had learnt them during the Madani Qafilah course. الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! I got the job without bribery and intercession. My family was astonished to see the blessings of the Madani Qafilah course

and the Madani environment, becoming admirers of Dawat-e-Islami, *الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ*.

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ At present, I am serving Sunnah as a Nigran in my area, motivating people to travel with Madani Qafilahs and to act upon Madani In'amat.'

Nawkri chahiye, ayiye ayiye

Qafilay mayn chalayn, Qafilay mayn chalo

Tangdasti mitay, dur afat hatay

Laynay ko barakatayn, Qafilay mayn chalo

*If you need a job brother, do not aimlessly wander
Come and don't bother, travel with Madani Qafilah
To avert deprivation and remove tribulation
To gain benediction, travel with Madani Qafilah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Near the end of my speech, I would mention the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* has said, 'One who loved my Sunnah, loved me, and one who loved me will be with me in Paradise.' (*Mishkat-ul-Masabih, vol. 1, pp. 55, Hadees 175*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

14 Madani pearls about clothing

Here are three sayings of the Beloved Rasool ﷺ:

1. The veil between the eyes of the jinn and the Satr of people is to recite **بِسْمِ اللَّهِ** when anyone is about to take off his clothes.’ (*Al-Mu’jam-ul-Awsat, vol. 2, pp. 59, Hadees 2504*)

The renowned commentator, Hakim-ul-Ummat, Mufti Ahmad Yar Khan **عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمَانِ** has stated, ‘As a wall or a curtain serves as a barrier to the sight of people, this Zikr of Allah **عَزَّوَجَلَّ** will serve as a barrier to the sight of jinns, preventing them from seeing private parts.

(*Mirat-ul-Manajih, vol. 1, pp. 268*)

2. One who wears clothing and then recites:

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ¹

His previous and future sins will be forgiven.

(*Shu’ab-ul-Iman, vol. 5, pp. 181, Hadees 6285*)

3. Despite having the means to wear good clothing, if a person avoids them due to humility, Allah **عَزَّوَجَلَّ** will make him wear

¹ Translation: All praise is for Allah (**عَزَّوَجَلَّ**) who gave me this garment to wear and granted it to me without my strength and power.

the attire of Karamah [heavenly dress].’ (*Sunan Abi Dawud, vol. 4, pp. 326, Hadees 4778*)

4. The sacred attire of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was usually of white cloth.

(*Kashf-ul-Iltibas fis-Tihbab-il-Libas, pp. 36*)

5. Clothing must be obtained by Halal earnings. No Salah, whether Fard or Nafl, is accepted if offered in the clothing obtained by Haram earnings.

(*Kashf-ul-Iltibas fis-Tihbab-il-Libas, pp. 41*)

6. It is narrated, ‘One who ties his turban whilst sitting, or wears his trousers whilst standing, Allah عَزَّوَجَلَّ will inflict on him such a disease that has no treatment.’

(*Kashf-ul-Iltibas fis-Tihbab-il-Libas, pp. 39*)

7. Start wearing clothes from the right side. For example, when putting on a Kurta (a long loose full-sleeved shirt), put your right arm into the right sleeve first and then your left arm into the left sleeve. (*Kashf-ul-Iltibas fis-Tihbab-il-Libas, pp. 43*)

8. In the same way, when putting on the pyjamas, put your right foot into the right leg first and then the left foot into the left leg. When taking clothes off, do the opposite, i.e. start from the left side.

9. It is stated on page 409 of the 3rd volume of the 1197-page book *Bahar-e-Shari'at*, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: It is a Sunnah that the length of the Kurta be up to half of the shin, and that of the sleeve be up to the fingertips at the most, with its width one hand-span. (*Rad-dul-Muhtar*, vol. 9, pp. 579)
10. It is a Sunnah for males to keep the bottom of their trousers/ Tahband above the ankles. (*Mirat-ul-Manajih*, vol. 6, pp. 94)
11. Men should wear only masculine clothing and women should wear only feminine clothing. Take the same care when dressing small children.
12. It is stated on page 481 of the first volume of the 1250-page book *Bahar-e-Shari'at*, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: It is Fard for males to cover the part of their body from below the navel up to a little below the knees. The navel is not included in Satr but knees are included.

(*Durr-e-Mukhtar*, *Rad-dul-Muhtar*, vol. 2, pp. 93)

These days, many people wear trousers below the navel in such a way that some part below the navel is exposed. In this state, if the Kurta etc. covers that area such that the colour of the skin is not visible, then it is fine, otherwise it is Haram. If one-fourth of this part remained exposed in Salah, then the Salah would not be valid. (*Bahar-e-Shari'at*)

(One who has put on the Ihram of Hajj or ‘Umrah should particularly take great care.)

13. Nowadays, many people roam around wearing shorts, exposing their knees and thighs. This is Haram. Looking towards the exposed knees and thighs of such people is also Haram. Seaside, playgrounds and gyms are the common sights of these scenes. Therefore, one must take great care if he has to visit such places.
14. Wearing clothes showing arrogance is forbidden. Whether one has become arrogant or not can be determined by pondering over one’s state [i.e. mentality and manner]. If one has the same state after wearing the clothes he had before wearing, it indicates he has not become arrogant. If the previous state does not exist anymore, this shows he has become arrogant. Therefore, he should refrain from wearing such clothes because arrogance is a very bad trait.

(Bahar-e-Shari’at, vol. 3, pp. 409; Rad-dul-Muhtar, vol. 9, pp. 579)

(163 Madani Phool, pp. 20)

Madani appearance

The Madani appearance includes growing a beard, wearing hair in a Sunnah-conforming style, putting on a light green-coloured turban, wearing a white Kurta up to the half of the shin in length complying to Sunnah with sleeves a hand-span wide, placing a Miswak prominently in the front pocket near the heart, and

keeping the trousers above the ankles. (If there is also a white shawl over the head and a brown one to observe veil within veil, it will be absolutely brilliant!)

Du'a of 'Attar

O Allah **عَزَّوَجَلَّ**! Bless me and all those Islamic brothers who adopt the Madani appearance, with martyrdom under the shade of the Green Dome, burial in Jannat-ul-Baqi', and closeness to Your Beloved and Blessed Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** in Jannat-ul-Firdaus. O Allah **عَزَّوَجَلَّ**! Forgive the entire Ummah.

أُمِّيْنَ بِجَاهِ النَّبِيِّ الْأَمِيِّنِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Un ka diwanah 'Imamah aur zulf-o-rish mayn
Lag raha hay Madani hulyay mayn kitna shandar*

Translation: His devotee who has worn a turban and grown Sunnah-conforming hair along with a beard looks very elegant in the Madani appearance.

In order to learn Sunnahs, read the two publications of Maktaba-tul-Madinah, 'Bahar-e-Shari'at (part 16)', consisting of 312 pages, and 'Sunnatayn aur Adab', consisting of 120 pages. An excellent way of acquiring knowledge about Sunnah is to travel with the Madani Qafilahs of Dawat-e-Islami in the company of the devotees of Rasool.

Sikhnay sunnatayn Qafilay mayn chalo
Luinay rahmatayn Qafilay mayn chalo
Haun gi hal mushkilayn Qafilay mayn chalo
Pao gey barakatayn Qafilay mayn chalo

To learn Sunnahs, travel with the Qafilah
To attain mercies, travel with the Qafilah
Your difficulties will be solved, travel with the Qafilah
You will receive great blessings, travel with the Qafilah

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



Intentions of delivering a speech

- ❖ I will make the listeners recite Salam and Salat-‘Alan-Nabi including ‘Hamd and Salat’ which are recited in the Madani environment.
- ❖ Describing the excellence of Salat-‘Alan-Nabi, I will say ‘صَلُّوا عَلَى الْحَبِيبِ’. In this way, not only will I recite Salat-‘Alan-Nabi but will also be making the listeners to recite it.
- ❖ I will deliver the speech by reading from the book of a Sunni scholar.

- ❖ I will act upon the commandment of the Holy Quran stated in verse 125 of Surah An-Nahl, part 14:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

(Call towards the path of your Rab with sound planning and good advice.)¹

I will follow the Hadees of the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ described in *Sahih Bukhari* (Hadees 3461), 'بَلِّغُوا عَنِّي وَلَوْ آيَةً' i.e., 'convey from me even if it is a single verse'.

- ❖ I will call people towards righteousness and forbid them from evil deeds.
- ❖ Whilst reciting poetry or saying Arabic or English words or pronouncing difficult words, I will focus my attention on the sincerity of my heart. That is to say, I will avoid saying such words etc., with the intention of impressing listeners with my knowledge.
- ❖ I will encourage listeners to travel with Madani Qafilahs, to act upon the Madani In'amaat and to participate in the 'area visit for call towards righteousness'.

(Secret of Earning More Reward, pp. 40)

¹ Kanz-ul-Iman (Translation of Quran)

Intentions for listening to speech

(The viewers of Madani Channel can also make as many of the following intentions as possible.)

- ❖ I will attentively listen to the speech with my eyes lowered.
- ❖ Instead of sitting whilst leaning against a wall etc., I will sit with my legs tucked under me [like the Qa'dah position in Salah] as far as possible with the intention of honouring religious knowledge.
- ❖ If necessary, I will make room for others by moving up and moving slightly away.
- ❖ If someone pushes me, I will remain patient and avoid staring, bawling him out, and arguing with him.
- ❖ When I hear *تُؤْبُوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ* etc., I will reply loudly with the intention of gaining reward and pleasing the uttering person.
- ❖ After the speech, I will myself meet other people, making Salam, shaking hands, and making individual efforts.

(Secret of Earning More Reward, pp. 42)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

