



مدینے کی مچھلی

The Fish of Madinah



Shaykh-e-Tarique, Ameer-e-Ahl-e-Sunnat
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

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

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 وَاَنْشُرْ
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.

مدینے کی مچھلی

Madinay ki Machli

The Fish of Madinah

THIS Bayan was delivered by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ in Urdu. **Majlis-e-Tarajim** (the translation department) has translated it 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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The Fish of Madinah

An English translation of 'Madinay ki Machli'



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TABLE OF CONTENTS

THE FISH OF MADINAH 1

Excellence of Salat-‘Alan-Nabi ﷺ	1
Definition of Isaar (selflessness)	3
Grapes sacrificed	3
Sacred habit of Holy Prophet ﷺ in his blessed childhood	4
You can never attain virtue	5
Explanation of this verse	6
Sacks of sugar	6
Beloved garden	7
An excellent horse.....	10
Farooq-e-A’zam liked the slave girl, so he set her free!	11
The fine camel of Sayyiduna Abu Zar Ghifari	12
Three benefits are obtained from wealth.....	16
Inheritor’s wealth	16
Selflessness of a terminally-ill patient!	17
Astonishing swiftness in generosity!	18
Carry out good deeds swiftly.....	19
Accepted the request without reading it!.....	19
Heart can be purchased with benevolence, not with money	21
Generous is not the one who gives only when requested.....	21
Regret for not communicating with the friend.....	22
An unusual hospitality	23

Beloved Prophet did not keep food for the next day	24
Most important ruling regarding the fast of a child	25
If there is gold equivalent to the Uhud mountain, even then.....	26
O you who preach Sunnah!	26
Bracelet of fire.....	27
Selflessness of Sayyidatuna Fatimah.....	28
Great reward for feeding someone	28
Unique dining mat.....	30
Excellence of forgoing one's desire.....	30
Methods to earn reward of selflessness, free of cost.....	31
Reward of selflessness, Jannah without accountability.....	32
If I pray to Allah to enter someone in Jannah, then why should I abstain from showing selflessness for wealth!	32
Skull of a goat	33
Qutb-e-Madinah mentioned the parable of a selfless businessman..	34
Unique dacoits.....	35
Selflessly, gave his food to a dog	36
A strange parable of dog's selflessness!	37
Selflessness, even at the time of death	38
One who gave water selflessly, entered Jannah.....	39
Madani parable of selflessness.....	41



14 Madani pearls about clothing	43
Madani attire	47
Du'a of 'Attar	47

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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THE FISH OF MADINAH*

Regardless of Satan's driving you to laziness, do read this booklet till end. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will develop a passion of giving preference to other Muslims over yourself, amassing the means of attaining the Jannah (Paradise).

Excellence of Salat- 'Alan-Nabi ﷺ

On the Judgement Day, the virtuous deeds of a Muslim will become lighter upon the Meezan [a balance that will be used on the Day of Judgement, to weigh the good and bad deeds of the people], the Prophet of Rahmah, the Intercessor of Ummah *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* will bring out a paper and place it on the pan of virtuous deeds, due to which the pan of virtuous deeds will become heavier. That Muslim will humbly ask, 'May my parents be sacrificed upon you! Who are you?'

* Ameer-e-Ahl-e-Sunnat *داعية بركاتها العالمة* delivered this speech during weekly Sunnah-inspiring congregation of Dawat-e-Islami, a global and non-political movement of the preaching of Quran and Sunnah, in 'Aalami Madani Markaz, Faizan-e-Madinah on 5 Rabi'-ul-Aakhir 1432 AH (March 10, 2011). It is being published with amendments. [Majlis Maktaba-tul-Madinah]

The Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will reply, 'I am your Prophet, Muhammad (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) and this is your Salat that you recited upon me.'

(Kitab Husn-uz-Zan Billah, vol. 1, pp. 92, Hadees 79; summarized)

Ham nay khata mayn na ki, tum nay 'ata mayn na ki

Koi kami Sarwara, tum pay karoron Durood

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Sayyiduna 'Abdullah Bin 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا was ill. He رَضِيَ اللهُ تَعَالَى عَنْهُ had a desire to eat fried fish. His servant, Sayyiduna Naafi رَضِيَ اللهُ تَعَالَى عَنْهُ stated, 'After having searched extensively, I found a fish, costing me one and a half dirham in Madina-tul-Munawwarah. I fried it and served to him. Meanwhile, a beggar arrived. Sayyiduna 'Abdullah Bin 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا said, 'Naafi! Give this fish to the beggar.' I said, 'You had a great desire for the fish and that's why I have struggled to purchase it. You eat it; I will give its equivalent amount to the beggar.' He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, 'No, you give this very fish to him.'

Therefore, I gave that fish of Madinah to the beggar. I followed him and purchased that fish from the beggar again and served it to Sayyiduna 'Abdullah Bin 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا. He رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'Return this fish to that very beggar and let him keep the amount that you paid him. I have heard from the Holy Prophet

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: ‘Allah عَزَّوَجَلَّ forgives the one who has a desire of something, then he controls his desire and gives preference to another person (over himself).’ (*Ihya-ul-‘Uloom, vol. 3, pp. 114*)

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 عَلَى الْحَبِيْبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Definition of Isaar (selflessness)

O devotees of Rasool and my dear Islamic brothers! Did you realize! Sayyiduna ‘Abdullah Bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا had control over his Nafs so much so that he رَضِيَ اللهُ تَعَالَى عَنْهُ did not eat the fish of Madinah in spite of the fact that he felt a strong desire. Instead, he رَضِيَ اللهُ تَعَالَى عَنْهُ sacrificed his worldly blessing in the path of Allah عَزَّوَجَلَّ with intent to earn the Sawab (reward).

The definition of Isaar (selflessness) is ‘to give precedence to the need and desire of others over one’s own need and desire’.

Grapes sacrificed

Here is another parable regarding the selflessness of Sayyiduna ‘Abdullah Bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا. Sayyiduna Naafi رَضِيَ اللهُ تَعَالَى عَنْهُ has stated: Sayyiduna ‘Abdullah Bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا fell ill.

He رَضِيَ اللهُ تَعَالَى عَنْهُ had a desire to eat from the first crop of grapes when it arrived. Therefore, his noble wife, Sayyidatuna Safiyyah رَضِيَ اللهُ تَعَالَى عَنْهَا had the grapes purchased for one dirham. Meanwhile, a beggar came, asking for those grapes. Sayyiduna ‘Abdullah Bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا said, ‘Give these grapes to the beggar.’ Therefore, they were given to him. His wife again had the grapes purchased for one dirham. The same beggar returned again and asked for something. He رَضِيَ اللهُ تَعَالَى عَنْهُ instructed, ‘Give these grapes to the beggar as well,’ such that his noble wife had the grapes purchased for the third time.

(Shu’ab-ul-Iman, vol. 3, pp. 259, Hadees 3481)

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

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Sacred habit of Holy Prophet ﷺ in his blessed childhood

Praise be to that Great Personality, from whom Sayyiduna ‘Abdullah Bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا inherited the passion of selflessness! Of course, he is the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. His prominence reflected in such a way that he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ held the justice and the equality even in his infancy.

It is narrated that Sayyidatuna Halimah Sa'diyyah رَضِيَ اللهُ تَعَالَى عَنْهَا would also nurse her own offspring; therefore, our Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would suckle from a single side only, however much hungry he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was.

(Al-Mawahib-ul-Ladunniyyah, vol. 1, pp. 79; summarized)

Indicating towards this faith-enlightening blessed habit of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, A'la Hadrat, Imam Ahmad Raza Khan عَلَيهِ رَحْمَةُ الرَّحْمَنِ has mentioned in his poetic volume, 'Hadaiq-e-Bakhshish':

*Bhaiyon kay liye tark-e-pistan karayn
Doodh peeton ki nisfat* pay lakhaun Salam*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

You can never attain virtue

Dear Islamic brothers! Now you realized that to what extent, the noble companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ had the passion of selflessness within them! Surely, to sacrifice your favourite thing in the path of Allah عَزَّوَجَلَّ is really a great deed of reward. In the beginning of the fourth part of the Holy Quran, Allah عَزَّوَجَلَّ has stated:

* Justice, fairness

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۗ

You can never attain virtue until you spend things in the path of Allah, which are beloved to you.

[Kanz-ul-Iman (Translation of Quran)] (Part 4, Aal-e-'Imran, verse 92)

Explanation of this verse

Regarding the abovementioned verse, Sadr-ul-Afadil, 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللهِ الْهَادِي has written in *Khaza'in-ul-'Irfan*: (Sayyiduna) Hasan (Basri) رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, 'The possession which is liked by a Muslim, who spends it, to please Allah عَزَّوَجَلَّ, falls into the category of this verse, even though it's just a date.'

(Tafseer Khaazin, vol. 1, pp. 272)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Sacks of sugar

Ameer-ul-Mu'mineen, Sayyiduna 'Umar Bin 'Abdul 'Azeez رَضِيَ اللهُ تَعَالَى عَنْهُ used to purchase the sacks of sugar and distribute them as charity. He رَضِيَ اللهُ تَعَالَى عَنْهُ was asked, 'Why don't you distribute their value (in cash) as charity?' He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, 'I like sugar very much, and I wish to sacrifice my favourite possession in the path of Allah عَزَّوَجَلَّ.' *(Tafseer Nasfi, pp. 172)*

May Allah ﷺ 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

Beloved garden

In Madina-tul-Munawwarah, Sayyiduna Abu Talhah Ansari رَضِيَ اللَّهُ تَعَالَى عَنْهُ owned the most gardens out of all of the Ansaar (helpers). From amongst all his possessions, there was a garden by the name of 'بَيْرُحَا' [Bayruha] that he رَضِيَ اللَّهُ تَعَالَى عَنْهُ loved the most. This garden was directly opposite to Masjid-un-Nabawi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. عَلَى صَاحِبِهَا الصَّلَاةُ وَالسَّلَامُ. The Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to visit it and drink the finest water of that garden. When the opening verse of the fourth part (of Quran):

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۗ

You can never attain virtue until you spend things in the path of Allah, which are beloved to you.

[Kanz-ul-Iman (Translation of Quran)] (Part 4, Aal-e-'Imran, verse 92)

was revealed, Sayyiduna Abu Talhah Ansari رَضِيَ اللَّهُ تَعَالَى عَنْهُ stood up and said to the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Out of my

entire wealth, the garden of Bayruha is the dearest to me. I give it as charity in the path of Allah عَزَّوَجَلَّ. I seek its reward from Allah عَزَّوَجَلَّ, in abundance. Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, you spend it at a place wherever you want.’ The Prophet of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, **بَيْعٌ ذَلِكَ مَالٌ رَابِعٌ** i.e. Great! This is an extremely beneficial asset! The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ continued, ‘I have heard what you have said. My opinion is that you should donate it among your immediate relatives.’ Sayyiduna Abu Talhah رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I act accordingly.’ Then, Sayyiduna Abu Talhah رَضِيَ اللهُ تَعَالَى عَنْهُ donated the garden to his close relatives and cousins.

(Sahih Bukhari, vol. 1, pp. 493, Hadees 1461)

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

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

The renowned exegete of Quran, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ اللهِ الْخَيْرَان has stated on page 125 of volume 3 of *Mirat-ul-Manajih*: The Muhaddiseen (scholars of Hadees) have mentioned eight meanings of the name ‘Bayruha’. Amongst them, one meaning is ‘Haa’. This was the name of the person who had managed the well (in that garden) to be dug. Since the well was in that garden, the garden was also named

similarly. Until today, the well is situated over there and this Faqeer¹ has drunk water from it.

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has further stated: The water (of Bayruha) was greatly liked by the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and thus, Hujjaj (pilgrims) who are aware of this fact, drink its water to attain the blessings. (At present, it is not possible to visit Bayruha, nor possible to drink water from it, as it has been encompassed by the extension to Masjid-un-Nabawi عَلَى صَاحِبِهَا الصَّلَاةُ وَالسَّلَام. However, those people who know about it can make people visit that specific place within Masjid-un-Nabawi where Bayruha existed.)

Regarding this section of the Hadees ‘Great! This is an extremely beneficial asset,’ Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ اللَّهِ الْكَثِيرَان has mentioned on page 126: This means, ‘O Abu Talhah! Great benefit lies for you in donating this garden. So, it becomes clear to us that our Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is even aware of the acceptance of the deeds. Moreover, he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also knows that to what extent, the various deeds of various people are accepted. Why wouldn’t have this garden been accepted! The garden was good itself, the one donating it was good i.e. a Sahabi رَضِيَ اللَّهُ تَعَالَى عَنْهُ and the Distinguished Personality [the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] for whose sake it was donated, is the best amongst all.

¹ Literally meaning ‘destitute,’ it is used here for humble self-expression.

Saaray achchon mayn achcha samajhye jisay

Hay us achchay say achcha hamara Nabi

*The greatest of the great – think of who you will;
Higher than that highest; indeed Prophet is still!*

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

An excellent horse

It is mentioned in *Tafseer-e-Khaazin*, regarding the first verse of the fourth part (of Quran):

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۗ

*You can never attain virtue until you spend things in the path of
Allah, which are beloved to you.*

[Kanz-ul-Iman (Translation of Quran)] (Part 4, Aal-e-'Imran, verse 92)

Upon the revelation of this verse, Sayyiduna Zayd Bin Haarisah رَضِيَ اللَّهُ تَعَالَى عَنْهُ brought his excellent and magnificent horse to our Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, 'This is Sadaqah (charity) for (the cause of) Allah عَزَّ وَجَلَّ. The Noblest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gave the horse to Sayyiduna Usamah Bin Zayd رَضِيَ اللَّهُ تَعَالَى عَنْهُ, son of Sayyiduna Zayd Bin Haarisah رَضِيَ اللَّهُ تَعَالَى عَنْهُ. Sayyiduna Zayd رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, 'Ya Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ,

my intention was to give it in Sadaqah.’ The Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Allah عَزَّوَجَلَّ has accepted your Sadaqah.’ (*Tafseer Khaazin, vol. 1, pp. 272*)

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

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Farooq-e-A'zam liked the slave girl, so he set her free!

Ameer-ul-Mu`mineen, Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ wrote to Sayyiduna Abu Musa Ash’ari رَضِيَ اللهُ تَعَالَى عَنْهُ to purchase and send a slave girl for him. He رَضِيَ اللهُ تَعَالَى عَنْهُ thus sent a slave girl. Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ liked her very much. Thus, he رَضِيَ اللهُ تَعَالَى عَنْهُ recited the complete verse ‘لَنْ تَنَالُوا’ and set her free in the path of Allah عَزَّوَجَلَّ.

(*Tafseer Tabari, vol. 3, pp. 346, Raqm 7390*)

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

Dear Islamic brothers! If only such enthusiasm for selflessness could develop within ourselves, so that we also spend our beloved possessions in the path of Allah عَزَّوَجَلَّ. But regretfully, we protect our good possessions in the same way like we protect our lives. If we have to spend in the path of Allah عَزَّوَجَلَّ or gift

something to someone, we normally give worthless stuff, only that worthless stuff which is not beneficial for us!

What a care free attitude it is, that we do not agree to give those blessings in the path of Allah ﷺ that Allah ﷺ has bestowed upon us despite the fact that, He is Allah ﷻ Who has gifted us with His favours. We don't care if our possessions are stolen, damaged or lost, but still our heart is not prepared to sacrifice them in the path of Allah ﷻ.

Day jazbah Tu aysa Tayray naam per doon

Pasandeedah cheezayn luta Ya Ilahi

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The fine camel of Sayyiduna Abu Zar Ghifari

Read another faith-enlightening account of sacrificing one's beloved possession in the path of Allah ﷺ and be delighted: The renowned Sahabi, Sayyiduna Abu Zar Ghifari رَضِيَ اللَّهُ تَعَالَى عَنْهُ resided in a town close to Madina-tul-Munawwarah. To make his both ends meet, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ possessed few camels and a weak shepherd.

Once a person (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) came from Banu Sulaym tribe and requested, 'O master! Please grant me permission to stay in your companionship. I shall receive blessings alongside assisting your shepherd.' Sayyiduna Abu Zar Ghifari رَضِيَ اللَّهُ تَعَالَى عَنْهُ gave

permission to let him stay with some conditions, according to the condition (i.e. Madani fees) that the person would have to obey him. The person asked, ‘In what matter?’ Sayyiduna Abu Zar Ghifari رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘Whenever I ask something from my possessions to be given in the path of Allah عَزَّوَجَلَّ, you will have to give the finest of my possessions.’ He accepted (the condition), and started benefiting from his blessed companionship.

One day, someone said to Sayyiduna Abu Zar Ghifari رَضِيَ اللهُ تَعَالَى عَنْهُ, ‘O master! Some poor families are living here, along the banks of the river. If possible, kindly help them.’ That person (رَضِيَ اللهُ تَعَالَى عَنْهُ) of Sulaymi tribe has related: Sayyiduna Abu Zar Ghifari رَضِيَ اللهُ تَعَالَى عَنْهُ ordered me, ‘Bring a camel.’ I thus went, and intended to bring the finest camel but a thought came to my mind that this camel is the ride of Sayyiduna Abu Zar Ghifari رَضِيَ اللهُ تَعَالَى عَنْهُ, and it is also an obedient one. As the only purpose was to distribute its meat, I brought the second best she-camel, instead. Upon seeing this, he رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘You betrayed!’ I understood instantly, and brought the first (finest) camel. He رَضِيَ اللهُ تَعَالَى عَنْهُ ordered, ‘Count the number of houses situated on the banks of the river and include mine amongst them as well. Then, slaughter the camel and distribute an equal amount of meat to each household. Ensure that my household does not receive even a single fillet more than the others.’

After his orders being carried out, he رَضِيَ اللهُ تَعَالَى عَنْهُ called me and asked, ‘Had you forgotten your promise?’ I replied, ‘I remembered my promise and in the first instance, I had selected the finest camel. But then I thought that you use this camel as a means of travelling and hence, it benefits you a lot. I had avoided this camel by considering your needs only.’ He further questioned, ‘Did you really leave it considering only my needs?’ I replied, ‘Yes.’ He رَضِيَ اللهُ تَعَالَى عَنْهُ continued, ‘May I not tell you the day of my needs? Listen! The day of my needs is the day when I will be lowered into the grave all alone. What will be left is wealth; its claimants are three:

1. Taqdeer (destiny) which does not distinguishes an individual from others when it deprives him from wealth.
2. Inheritors who await your death so as to take over your wealth after your death.
3. The third inheritor is you, yourself.

(When neither destiny nor your inheritors show any reluctance in claiming your wealth, then why are you falling behind? To whatever extent you can sacrifice your most valuable possession in the path of Allah عَزَّوَجَلَّ and collect them for your Hereafter.)

After saying this, he رَضِيَ اللهُ تَعَالَى عَنْهُ recited the first verse of the fourth part of the Noble Quran:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۗ

You can never attain virtue until you spend things in the path of Allah, which are beloved to you.

[Kanz-ul-Iman (Translation of Quran)] (Part 4, Aal-e-'Imran, verse 92)

and said, 'Therefore, I spend that valuable in Allah's cause that I like the most and collect it for the afterlife.'

(Tafseer Durr-e-Mansoor, vol. 2, pp. 261)

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

If only we were blessed with even a half drop from the ocean of enthusiastic selflessness of Sayyiduna Abu Zar Ghifari رَضِيَ اللَّهُ تَعَالَى عَنْهُ. Regretfully, it is as if we don't have the concept in our minds of sacrificing something for Allah's sake! Every moment, we are preoccupied with the desire of earning more wealth! Especially, our Nafs does not permit us from spending on something that earns great Sawab – for example, even though, the Sawab of reciting the Noble Quran or religious literature which we purchase ourselves is greater, we still prefer to receive it from charity or as a gift.

Despite the fact that one attains unimaginable Sawab by travelling in Madani Qafilah to learn Sunnah from his own expenses but

our Nafs keeps on convincing us that you should travel only if someone else bears your expenses. Besides, you should be paid for the days you spent in Madani Qafilah. Regrettably, with such a materialistic approach, how can we succeed in pleasing our Allah عَزَّوَجَلَّ?

Sarwar-e-Deen! Li-jiye apnay naatuwano ki khabar

Nafs-o-Shaytan Sayyida! Kab tak dabatay jayain gey

(Hadaiq-e-Bakhshish)

Three benefits are obtained from wealth

Dear Islamic brothers and those who love wealth, listen! The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: A person says, ‘It is my wealth! It is my wealth!’ Yet, he can benefit from his wealth in only three ways: (1) Which he has eaten and (thus) it ceases to exist, (2) which he wore and (thus) it becomes old, and (3) which he gave (in the path of Allah عَزَّوَجَلَّ) and (thus) deposited it for the afterlife and apart from this is all, that will go (i.e. he will not benefit from it) since he will leave it for other people (when he will die). (*Sahih Muslim, pp. 1582, Hadees 2959*)

Inheritor’s wealth

The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Who is the one amongst you who likes the wealth of his inheritors more than his own wealth?’ Blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ replied,

‘Ya Rasoolallah ﷺ! Who can be the one who likes someone else’s wealth more than his own?’ The Beloved Prophet ﷺ replied to it, ‘One’s own wealth is only that which the person has (by spending in the path of Allah عَزَّوَجَلَّ) utilized, and the remaining is the wealth of his inheritors.’

(Sahih Bukhari, vol. 4, pp. 230, Hadees 6442)

Selflessness of a terminally-ill patient!

Dear Islamic brothers! If only one becomes successful in securing Sawab-e-Jariyah (perpetual reward) in his own life by spending his wealth in the construction of Masjid and (in other such religious activities) by his wealth. Probably, someone who expects from his children that they will benefit him (by securing Sawab for him) is mistaken.

In the present era, when offspring do not even hesitate to spill blood of each other to grab their share of the inheritance, how can they be expected to put effort into ensuring the comfort of their deceased father! Develop a mindset of selflessness – it will benefit you in the Hereafter. Just have a look at the height of selflessness of our saints رَحْمَةُ اللهِ تَعَالَى who had greed for Sawab.

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى has quoted in *Ihya-ul-Uloom*: Sayyiduna Bishr Bin Haaris رَحْمَةُ اللهِ تَعَالَى was suffering from a terminal illness. Someone came to him and asked for help. He رَحْمَةُ اللهِ تَعَالَى removed his Qamees (long shirt) and gave it

to him. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ then borrowed a replacement (as a loan) for himself and passed away in that borrowed cloth.

(Ihya-ul-'Uloom, vol. 3, pp. 319)

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

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Astonishing swiftness in generosity!

Dear Islamic brothers! Did you realize! How desirous our saints رَحِمَهُمُ اللهُ تَعَالَى used to be in carrying out good deeds. Even though he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ suffered from a terminal illness, Sayyiduna Bishr Bin Haaris رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ didn't let an opportunity of earning Sawab slip away from his hands. At times, these noble personalities showed such swiftness in carrying out good deeds that one becomes astounded!

A'la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated on page 84 of *Fatawa Razawiyyah*, volume 10: Sayyiduna Imam Muhammad Baaqir رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ had a sterling Sherwani¹ sewn. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ had entered the washroom when it occurred to him to give it in the path of Allah عَزَّوَجَلَّ. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ thus summoned his servant

¹ A long piece of sewn cloth (like a coat) that fits to one's body and falls to about half of a person's shin. It is open from front and has buttons to close the front part.

to the doorway, and having removed his blessed Sherwani, he **رَضِيَ اللهُ تَعَالَى عَنْهُ** passed it to him and instructed him to give it to (such-and-such) a destitute person.

When he **رَضِيَ اللهُ تَعَالَى عَنْهُ** exited the washroom, his servant enquired, ‘What was the reason behind such swiftness?’ Sayyiduna Imam Muhammad Baaqir **رَضِيَ اللهُ تَعَالَى عَنْهُ** replied, ‘Maybe, my intention might have altered while I exited the washroom.’

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

Carry out good deeds swiftly

Dear Islamic brothers! Did you realize! Our saints **رَحِمَهُمُ اللهُ تَعَالَى** carried out good deeds with great swiftness, so as to avoid any change in their intention and being deprived of performing virtuous deeds. Therefore, a good deed should be carried out swiftly, as soon as the intention is made. The Beloved Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said, ‘Carry out good deeds swiftly.’

(Sunan Ibn Majah, vol. 2, pp. 5, Hadees 1081)

Accepted the request without reading it!

Regretfully, majority of the people do not spend in the path of Allah **عَزَّوَجَلَّ** and if they do, they first carry out a lot of inquiries, displease those poor people by insulting them and then half-heartedly give Zakah in very less amount, which is the dirt of

our wealth. They portray as if it is their favour upon those poor people. Whereas in reality, one should ponder the fact that it is the receiver of Zakah who favours them as he is taking Zakah, i.e. the dirt of the giver's (of Zakah) wealth. If only it could happen that after searching the poor people, we visit them and give them Zakah with respect. Four parables are being presented to tempt such people to reform:

1. It is stated on page 209-210 of *Ziya-e-Sadaqat*, a 404-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: A person presented his request to Sayyiduna Imam Hasan Mujtaba رَضِيَ اللهُ تَعَالَى عَنْهُ. Sayyiduna Imam Hasan Mujtaba رَضِيَ اللهُ تَعَالَى عَنْهُ said instantly, 'Your need has been satisfied.' Someone asked, 'O the grandchild¹ of the Holy Prophet (رَضِيَ اللهُ تَعَالَى عَنْهُ)! You would have first read his request and then replied to it accordingly.' Sayyiduna Imam Hasan Mujtaba رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'He would have stood in front of me (for the time I would have read it) miserably and then Allah عَزَّوَجَلَّ would have questioned me for it.' (*Ihya-ul-'Uloom, vol. 3, pp. 304*)

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

¹ Sayyiduna Imam Hasan رَضِيَ اللهُ تَعَالَى عَنْهُ is the son of Sayyidatuna Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا, daughter of Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Heart can be purchased with benevolence, not with money

شَيْخِنَ اللّٰهَ عَزَّوَجَلَّ! Sayyiduna Imam Hasan Mujtaba رَضِيَ اللهُ تَعَالَى عَنْهُ gave preference to ‘fear of Allah عَزَّوَجَلَّ’ rather than his wealth and this alone leads to the success and deliverance (in afterlife) as love for wealth should not become dominant than love for Allah عَزَّوَجَلَّ. Certainly, numerous things can be purchased with wealth but not the heart (i.e. you cannot win over someone’s heart with wealth).

2. Sayyiduna Ibn Sammaak رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated, ‘I wonder about the person who spends wealth to buy a slave but does not purchase freemen (i.e. their hearts) with goodness (benevolence). (*Ihya-ul-‘Uloom, vol. 3, pp. 304*)

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

Generous is not the one who gives only when requested

3. Sayyiduna Imam Zayn-ul-Aabideen رَضِيَ اللهُ تَعَالَى عَنْهُ has said, ‘One who gives the beggars (when they request) is not a generous person. Generous is the one who, regarding the matter of the people obedient to Allah عَزَّوَجَلَّ, fulfils the rights of Allah عَزَّوَجَلَّ and has no greed for receiving thanks in return, because he has a firm belief on getting complete Sawab.’ (*ibid*)

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

Regret for not communicating with the friend

4. A person knocked the door of his friend's house. The friend asked, 'What is the purpose of your arrival?' He said, 'I have a debt of 400 dirhams.' His friend gave him 400 dirhams and returned while weeping. His wife said, 'If giving dirhams had made you upset, then you should not have given it.' The husband said, 'I am crying as his situation did not disclose to me before he revealed it himself and he had to knock my door helplessly.'

(Ihya-ul-'Uloom, vol. 3, pp. 311)

Dear Islamic brothers! To fulfil the needs of a friend when he asks us for help is not excellence of giving in the path of Allah ﷺ. Excellence is that we keep an eye on our friend's financial problems and help him before he comes to us and feels embarrassed to reveal his condition.

Hamayn Apnay fazl-o-karam say Tu ker day

Sakhawat ki na'mat 'ata Ya Ilahi

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

An unusual hospitality

It is stated in *Khaza'in-ul-Irfan*: Once a hungry man came to the Holy Prophet ﷺ. The Prophet of Rahmah ﷺ enquired from all the Ummahat-ul-Mu'mineen رَضِيَ اللهُ تَعَالَى عَنْهُنَّ if there was some food, but none of them had anything to eat. The Beloved Prophet ﷺ said to the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ, 'May Allah عَزَّوَجَلَّ shower His mercy upon the one who accepts him as his guest.' Sayyiduna Abu Talhah Ansari رَضِيَ اللهُ تَعَالَى عَنْهُ stood up and took the guest to his house. He رَضِيَ اللهُ تَعَالَى عَنْهُ asked to the mother of his children, 'Is there something to eat at home?' She replied, 'Some food is kept for the children.' Sayyiduna Abu Talhah رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'Somehow, make the children sleep. When the guest starts to have the meal, get up and pretend to set the lamp right and extinguish it so that the guest eats comfortably.'

This plan is to be carried out so that the guest remains unaware of the fact that the hosts are not eating with him, otherwise, he will force them to eat and since the food is less, he will remain hungry. In this way, Sayyiduna Abu Talhah رَضِيَ اللهُ تَعَالَى عَنْهُ fed the guest and he himself and his family members remained hungry for the whole night.

Next morning, when he رَضِيَ اللهُ تَعَالَى عَنْهُ went to the court of the Beloved Prophet ﷺ, upon seeing Sayyiduna Abu Talhah رَضِيَ اللهُ تَعَالَى عَنْهُ, the Holy Prophet ﷺ said, 'At night, a strange incident happened in someone's house.

Allah ﷺ is really pleased with them,' and this verse of Surah Al-Hashr was revealed:

وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۗ وَمَنْ يُوقِ شَحْنَفِهِ
فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

And prefer the refugees over themselves even if they themselves are in dire need; and whoever is saved from the greed of his carnal self. Only they are the successful ones.

*[Kanz-ul-Iman (Translation of Quran)] (Part 28, Surah Al-Hashr, verse 9)
(Khaza'in-ul-'Irfan, pp. 984; amended)*

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

Beloved Prophet did not keep food for the next day

Dear Islamic brothers! If we think over the above-stated parable, we collect many Madani pearls of lessons that it contains. For example, the Prophet of Rahmah, the Intercessor of Ummah ﷺ was spending such a simple life that none of the Ummahat-ul-Mu'mineen رَضِيَ اللهُ تَعَالَى عَنْهُمْ had food at their house that night. The Noble Prophet ﷺ had such a firm trust in Allah ﷺ that he ﷺ did not keep food for the next day. Umm-ul-Mu'mineen, Sayyidatuna 'Aaishah

Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has stated, ‘We have never ever eaten until full for three consecutive days, even though we could eat but (instead of eating) we used to give it selflessly’.

(Attargheeb Wattarheeb, vol. 4, pp. 92, Hadees 86)

Most important ruling regarding the fast of a child

In the abovementioned Madani parable, regarding the issue of feeding the guest with some food that was kept for children, ‘Allamah Shaykh ‘Abdul Haq Muhaddis Dihlvi عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated: ‘The venerated scholars رَحْمَةُ اللهِ السَّلَام have deduced from the incident that the children were not hungry, instead, they were asking for food as it is a common habit of the children. Otherwise, if they had been hungry, it was Wajib to feed the hungry children before the guest. How could they have left Wajib (because one who leaves Wajib is a sinner) whereas, Allah عَزَّوَجَلَّ has praised Abu Talhah and his wife رَضِيَ اللهُ تَعَالَى عَنْهُمَا.

(Ashi’a-tul-Lam’aat, vol. 4, pp. 740)

From this explanation of Hadees, we have come to know that it is Wajib on the parents to feed the children when they are hungry. A ruling is worth mentioning over here. Though it is permissible to make a child fast in Ramadan-ul-Mubarak, if the child asks for food because of hunger, it will become Wajib for the parents to feed him, whether the child may be fasting for the very first time. If the parents will not feed the child, (in

a condition where Shari'ah does not permit) they will become sinners and the deserving people to be thrown into Hell.

Ho mahman-nawazi ka jazbah 'inayat

Ho pas-e-Shari'at 'ata Ya Ilahi

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

If there is gold equivalent to the Uhud mountain, even then...

It is narrated by Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'If I had gold equal to the mountain of Uhud, I would like to have nothing of it remaining with me for more than three nights (i.e. I will spend all of it). However, if I owe debt, I will keep some for paying it off.' (*Sahih Bukhari, vol. 4, pp. 483, Hadees 7228*)

O you who preach Sunnah!

O the devotees of the Holy Prophet and those who preach Sunnah! Did you realize! Our Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ does not want to keep gold even if it is in an amount equal to the Uhud mountain. On the other hand, we claim to be the devotees of the Beloved Prophet but do not get rid of our desire of wealth accumulation.

Regretfully, the difference between Halal and Haraam is being neglected. Islamic sisters are also desirous to have gold. Spending all their wealth and gold in the path of Allah ﷺ is a great deal, besides, they do not even agree to give Zakah. They are deceived by Satan and Nafs and say that they do not earn, those people should give Zakah who earn wealth! However, it is wrong. If someone has gold jewellery or other gold items, Zakah will become Fard (obligatory) upon that person, subjected to certain conditions¹. Those who exceed the limits in their desire to accumulate gold, read this cautionary Hadees and shiver with the fear of Allah ﷺ. Also, calculate the total Zakah that you haven't still paid and pay it without any further delay. Repent and also ask forgiveness from Allah ﷺ for delaying its payment without being permitted by Shari'ah.

Bracelet of fire

Two women came in the blessed court of the Beloved Prophet ﷺ. Both were wearing gold bracelets in their hands. The Holy Prophet ﷺ asked them, 'Do you give Zakah of these bracelets?' They replied, 'No.' The Holy Prophet ﷺ said, 'Do you like it that Allah ﷺ makes you wear bracelet of fire?' They replied, 'No.' Then the Beloved Prophet ﷺ said, 'Keep on giving Zakah of these (bracelets).' (*Sunan-ut-Tirmizi, vol. 2, pp. 132, Hadees 637*)

¹ Certain conditions required for Zakah to become obligatory on a person.

For detailed information of Zakah, it is very beneficial to read the book, *Faizan-e-Zakat* [the 149-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami].

Selflessness of Sayyidatuna Fatimah

Sayyiduna Imam Hasan Mujtaba رَضِيَ اللهُ تَعَالَى عَنْهُ has stated: One day some food was arranged after we had starved in the previous meal. My father, Sayyiduna ‘Ali كَرَّمَهُ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم and my younger brother, Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ had eaten but my mother had not eaten yet. The moment she took her hand to the bread, a beggar beseeched at the door, ‘O the daughter of the Holy Prophet! I have been starving for two meals, please fill my stomach.’ My mother (رَضِيَ اللهُ تَعَالَى عَنْهَا) stopped instantly and ordered me, ‘Go! Give this food to the beggar. I have starved for one meal but he has not eaten for two meals.’

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

*Bhookay reh kay khud awron ko khila daytay thay
Kaysay saabir thay Muhammad kay gharanay walay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Great reward for feeding someone

Dear Islamic brothers! Did you realize! Sayyidatuna Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا gave her food in the path of Allah عَزَّوَجَلَّ, though she

was starving. Regretfully, though we claim to be the devotees of Ahl-e-Bayt, we keep the food that remains after we have eaten, in the fridge for the next meal, instead of giving it to someone. Certainly, to feed the one who is hungry and give water to someone who is thirsty, earns great reward. Related to it, two sayings of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are being mentioned:

1. To a Muslim who feeds another Muslim who is hungry, at the Day of Judgement, Allah عَزَّوَجَلَّ will make him eat fruits of Jannah (Paradise) and the one who will give water to a Muslim who is thirsty, at the Day of Judgement, Allah عَزَّوَجَلَّ will make him drink the endorsed wine that is pure and clean and a Muslim who gives clothes to wear to the other Muslim who does not have clothes, Allah عَزَّوَجَلَّ will make him wear green costume of Jannah.

(Sunan-ut-Tirmizi, vol. 4, pp. 204, Hadees 2457)

2. The one who feeds a hungry Muslim to his full appetite, Allah عَزَّوَجَلَّ will enter him in Jannah from that door from which, only people like him will enter. *(Al-Mu'jam-ul- Kabeer lit-Tabarani, vol. 20, pp. 85, Hadees 162)*

Khilanay pilanay ki taufeeq day day

Pa-ay Shah-e-karb-o-bala Ya Ilahi

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Unique dining mat

Once, many guests arrived at Sayyiduna Shaykh Abul Hasan Antaaki's house. At night, when dinner was to be served, bread was in less quantity. Therefore, pieces of bread were kept on the dining mat and lamp was kept at some other place. In the dark, all the guests sat to have the meal. After some time, when the lamp was brought, assuming that all people would have finished eating, all the pieces of bread were kept as it is on the dining mat. Everyone showed their mettle in acting selflessly and did not take even a bite because everyone had the Madani mindset that, 'I shall not eat so that my Islamic brother may fill his stomach.' (*Ithaf-us-Sadah, vol. 9, pp. 783*)

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

Excellence of forgoing one's desire

Allah! Allah! How great was the desire of our saints to act selflessly. Regretfully, today our greediness and cupidity has increased to such an extent that when we attend a party and the feast begins, we eat quickly to such extent that we forget to 'chew and eat', instead we just 'gulp down' the food. We have the fear that our Islamic brother may succeed in having the meal and we may be left behind!

Our state of greediness has increased so much that if possible, we may snatch morsel even from one's mouth and swallow it.

If only we could also learn to act 'selflessly'. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Allah عَزَّوَجَلَّ forgives the one who has a desire of something, then he controls his desire and gives preference (to someone else) over himself.'

(Ithaf-us-Sadah liz-Zabeedi, vol. 9, pp. 779)

Hamayn bhooka rehnay ka awron ki khaatir

'Ata ker day jazbah 'ata Ya Ilahi

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Methods to earn reward of selflessness, free of cost

If only we could be gifted with the desire to act selflessly. If we cannot make up our mind to spend money, still there are many ways to show selflessness without spending even a penny. For example, if a meal has been served for all people at a gathering, we may not eat fine fillets of meat, etc. with the intention to let our brother have it. If it is hot, in a room or in a Masjid while travelling in Madani Qafilah to learn Sunnah, and many Islamic brothers are willing to sleep, then instead of benefiting from the fan yourself, Sawab can be earned by giving a chance to other Islamic brother.

Similarly, if a bus or train is crowded, forcing the other Islamic brother to sit on your seat and standing for the rest of the journey, travelling on foot yourself and sacrificing your comfort by asking

your Islamic brother to go by car or bus etc., sharing or giving it to someone if you get a comfortable place in a Sunnah-inspiring Ijtima' etc., eating less or even nothing if food is in less quantity and many people are hungry, in fact, there are various such occasions at which, by making the Nafs to suffer a little, one can earn Sawab of selflessness, free of cost.

Reward of selflessness, Jannah without accountability

Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has narrated in *Ihya-ul-'Uloom*: Allah عَزَّوَجَلَّ said to Sayyiduna Musa عَلَيْهِ الصَّلَاةُ وَالسَّلَام, 'O Musa (عَلَيْهِ السَّلَام)! There is no one who acts selflessly even once in his life and I won't feel Haya by carrying out his accountability on the Day of Judgement (i.e. I will feel Haya in carrying out accountability of such person)! His place is in Jannah, he may live wherever he wishes. (*Ihya-ul-'Uloom, vol. 3, pp. 318*)

If I pray to Allah to enter someone in Jannah, then why should I abstain from showing selflessness for wealth!

Sayyiduna Sufyan Bin 'Uyaynah عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى was asked that what generosity means? He said, 'To treat the brothers well, and give them wealth, is generosity.' He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى added: My father عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى inherited fifty thousand dirhams so he filled them in bags and distributed among his brothers and said, 'While offering Salah, if I used to pray to Allah عَزَّوَجَلَّ to enter my

brothers in Jannah (the greatest wealth) so now, why should I be parsimonious for this (contemptible worldly) wealth?’

(Ihya-ul-‘Uloom, vol. 3, pp. 305)

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

Sakhawat ki khaslat ‘inayat ho Ya Rab!

Day jazbah bhi isaar ka Ya Ilahi

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Skull of a goat

A Sahabi رَضِيَ اللَّهُ تَعَالَى عَنْهُ sent a skull of a goat as a gift to another Sahabi رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The other Sahabi رَضِيَ اللَّهُ تَعَالَى عَنْهُ sent it to another one by saying that he deserves it more than I do. Then that Sahabi رَضِيَ اللَّهُ تَعَالَى عَنْهُ sent it to another one by saying that he deserves it more than I do. Likewise, the first sent it to the second Sahabi رَضِيَ اللَّهُ تَعَالَى عَنْهُ; the second sent it to the third, until that skull of goat returned to the first Sahabi رَضِيَ اللَّهُ تَعَالَى عَنْهُ after being given in seven houses. *(Al-Mustadrak lil-Haakim, vol. 3, pp. 229, Hadees 3852)*

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Qutb-e-Madinah mentioned the parable of a selfless businessman

Dear Islamic brothers! Did you realize? Though, our Sahabah Kiraam رَضِيَ اللهُ تَعَالَى عَنْهُمْ were living in poverty, yet they were so determined to act selflessly that everyone gave preference to another person, over himself, whereas, regretfully, today our condition is totally opposite. Majority of the people are busy in causing trouble to their own people.

My Murshid (spiritual guide), Sayyidi Qutb-e-Madinah, Maulana Ziyauddin عَلَيْهِ رَحْمَةُ اللهِ الْعَمِيمِينَ had shifted to Madinah Munawwarah زَادَهَا اللهُ شَرَفًا وَتَعْظِيمًا during the reign of Turks. He died in Madinah, on 3rd Zul-Hijja-til-Haraam, in year 1401 of Hijri calendar and was buried in Jannat-ul-Baqi'. Someone asked him, 'Your Eminence! How were the Muslims at that time when you had shifted to Madinah?' He عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: A rich person intended to distribute clothes in large quantities among the poor people of Madinah. Therefore, he said to a cloth trader, 'I want these many bundles of certain type of cloth.' The trader replied, 'I have your required bundles of cloth but please purchase it from the shop just opposite to my shop because الْخَفْدُ لِلَّهِ عَدْوَجَلْ, my sales have been good today but that person has earned less.'

Sayyidi Qutb-e-Madinah عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'At that time, Muslims used to be a symbol of sincerity and selflessness, whereas you are aware of the condition of Muslims at present that how they are busy accumulating wealth and causing trouble to one another.'

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

Unique dacoits

It is said that in the past, dacoits at the route of Madinah were strange. When the group of dacoits intended to rob a group of Hajj pilgrims, the pilgrims used to greet them with Salam. The dacoits did not answer to their greeting. If the dacoits said **‘وَعَلَيْكُمْ السَّلَامُ’** as an answer, then they did not rob those pilgrims. If they answered the pilgrims after they had robbed them, they would return everything that they had stolen. The dacoits acted in this manner since they were well-aware of the meaning of **‘السَّلَامُ عَلَيْكُمْ’** (i.e. *peace be upon you*) and **‘وَعَلَيْكُمْ السَّلَامُ’** (i.e. *and peace be upon you as well*). They had a mindset that how they could rob those people for whom, they, themselves had prayed for peace!

Dear Islamic brothers! **مَعَاذَ اللَّهِ عَزَّوَجَلَّ**, it does not mean that robbery became permissible for the dacoits if they did not answer to the greeting of Salam. We only have to learn from this example that whomever we greet with Salam, we should make our mind that we have declared ‘peace’ for him from causing any trouble. If it happens, then our society can become a Madani society in reality. Also note down the intention that one should make while greeting a Muslim with Salam.

On page 2 of *101 Madani Pearls* [a publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami], it is stated: The summary of a clause on page 102, part 16 of *Bahar-e-Shari'at*, 'One should have this intention in his heart while greeting (someone) with Salam that the wealth, respect and honour, (hence) everything of the person whom I am greeting with Salam is under my protection and I consider it Haraam (forbidden) to interfere in any of these things.'

(Bahar-e-Shari'at, part 16, pp. 102)

Ay Madinay kay Tajdar Salam

Ay gharibon kay Ghamgusar Salam

Us jawab-e-Salam kay sadaqay

Ta-qiyamat haun bay-shumar Salam

Woh salamat raha qiyamat mayn

Perh liye jis nay dil say char Salam

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Selflessly, gave his food to a dog

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي has stated in volume 3 of *Ihya-ul-'Uloom*: It is narrated that Sayyiduna 'Abdullah Bin Ja'far عَلَيْهِ رَحْمَةُ اللهِ الْاَكْبَر set off to visit one of his lands. On his way, he stopped at a farmland or garden. He عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى saw that a

slave was working over there. When the slave was given food, a dog also arrived. The slave gave 3 breads, one by one to the dog and the dog ate them. Sayyiduna ‘Abdullah Bin Ja’far عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْبَرِ asked the slave, ‘How much of food do you get in a day?’ The slave replied, ‘It was all that you have seen’.

Sayyiduna ‘Abdullah Bin Ja’far عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْبَرِ asked, ‘You gave all the food to the dog, selflessly!’ He replied, ‘There are no dogs in this area. He has come from a distant place and was hungry. It was not agreeable to me that I eat to my desire and this dog, who cannot speak, remains hungry.’ Sayyiduna ‘Abdullah Bin Ja’far عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْبَرِ said, ‘What will you eat today?’ He replied, ‘I will starve.’

The selflessness of that slave greatly impressed Sayyiduna ‘Abdullah Bin Ja’far عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْبَرِ. Therefore, he purchased the slave, garden and other stuff from its owner, set the slave free and gifted the garden etc., to that very slave.

(Ihya-ul-‘Uloom, vol. 3, pp. 318)

A strange parable of dog’s selflessness!

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! How wonderful is the selflessness of the fortunate slave! He got huge reward in this world for selflessness that within a moment, he was set free and became the owner of the farmland or garden. Any way, he was a human being. Now go through this parable about the selflessness of a dog.

Some saints **رَضِيَ اللهُ تَعَالَى عَنْهُ** state: We departed for Jihad from ‘Tarasoo’s’ and a dog followed us. When we exited from the city gate, there was a dead animal lying over there. We sat at a high place and the dog returned towards the city. When he came back after some time, he was not alone. Instead, there were about 20 more dogs with him. The dogs nabbed the dead animal but that dog sat aside and saw them eating. When the dogs ate and left, this dog started to eat the remaining bones of the animal. Then he also returned. (*Ibid, pp. 319*)

Selflessness, even at the time of death

Dear Islamic brothers! In the parable of dog’s selflessness, there are numerous admonitory Madani pearls for us to consider. It looks as if, by giving ‘Call to righteousness’, the dog is saying to us through his actions that, ‘I have the courage to act selflessly though I am a dog. O the people who scoff at me and neglect me! Just show me that how do you people act selflessly.’ Regretfully, our situation has got worst; but our pious predecessors were not like us. They used to leave signs of selflessness even at the time of death.

Sayyiduna Huzayfah **رَضِيَ اللهُ تَعَالَى عَنْهُ** has stated: Many Sahabah Kiraam **رَضِيَ اللهُ تَعَالَى عَنْهُمْ** were martyred in the Battle of Yarmook. I had water in my hand and was searching for my paternal cousin **رَضِيَ اللهُ تَعَالَى عَنْهُ**. At last I found him, he was about to die. I asked, ‘O Ibn-e-‘Am (i.e. O my paternal cousin **رَضِيَ اللهُ تَعَالَى عَنْهُ**)! Will you drink water?’ He **رَضِيَ اللهُ تَعَالَى عَنْهُ** replied quietly with a

shivering voice, ‘Yes.’ Meanwhile, someone groaned. My paternal cousin who was about to die, gesticulated hardly to say, ‘First give water to that wounded (brother).’ I saw, he was Sayyiduna Hishaam Bin ‘Aas رَضِيَ اللهُ تَعَالَى عَنْهُ. He رَضِيَ اللهُ تَعَالَى عَنْهُ was breathing his last. While I was asking him to drink water, someone groaned nearby. Sayyiduna Hishaam Bin ‘Aas رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘First give him water’. When I reached to that wounded person, he did not require water since he had passed away. I went to Sayyiduna Hishaam Bin ‘Aas رَضِيَ اللهُ تَعَالَى عَنْهُ immediately but he had also died. Then I went to my paternal cousin but he رَضِيَ اللهُ تَعَالَى عَنْهُ had also breathed his last (رَضِيَ اللهُ تَعَالَى عَنْهُمْ أَجْمَعِينَ). (Kimiya-e-Sa’adat, vol. 2, pp. 648)

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

Dear Islamic brothers! Did you realize that how selfless were our Sahabah Kiraam رَضِيَ اللهُ تَعَالَى عَنْهُمْ! Allah! Allah! They are breathing their last but everyone has the only desire that whether I get water or not, the thirst of my Islamic brother is satiated. Acting selflessly for each other in this way, besides drinking water, they all drank the chalice of martyrdom.

One who gave water selflessly, entered Jannah

On page 260 of *Ziya-e-Sadaqat* [the 404-page publication of Maktaba-tul-Madinah, the publication department of Dawat-e-Islami], it is cited: Sayyiduna Anas Bin Maalik رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is reported to

have said, ‘Two people were crossing a desert. Amongst them, one was an ‘Aabid (worshipper) while the other was a sinner. One who was ‘Aabid, felt thirsty to such an extent that he fell down due to dehydration. The fellow traveller saw him lying unconscious. He thought, ‘If this ‘Aabid died, though I have water as well, I will not attain any goodness from Allah عَزَّوَجَلَّ and if I serve him water, then I will die’. However, he trusted Allah عَزَّوَجَلَّ and made his intention to help the ‘Aabid. He splashed some water on him and let him drink the rest. The ‘Aabid stood up and then they crossed the desert.

When the accountability of the sinner will be carried out, (after his death) he would be ordered to be thrown into Hell. The angels will take him with them. At that moment, he will see the (same) ‘Aabid. The sinner will say, ‘O so-and-so! Did you recognize me?’ He (‘Aabid) will say, ‘Who are you?’ He will reply, ‘I am the same person who saved your life on that day in the desert.’ Then the ‘Aabid will say, ‘Yes, I have recognized you.’ The ‘Aabid will say to the angels, ‘Stop!’ So they will stop over there. Then he will pray to Allah عَزَّوَجَلَّ, ‘O my Rab (عَزَّوَجَلَّ)! You know that how that person had favoured me and saved my life! O Allah عَزَّوَجَلَّ! Let me decide upon his matters.’ So Allah عَزَّوَجَلَّ will say, ‘He is given in your custody.’ Then the ‘Aabid will come and hold the hand of his brother (who had served him water) and take him to Jannah.’

(Al-Mu'jam-ul-Awsat, vol. 2, pp. 167, Hadees 2906)

Madani parable of selflessness

A Madani parable that an Islamic sister has experienced is being mentioned briefly. At the end of the weekly Sunnah-inspiring Ijtima' of Islamic sisters held on 22 Safar-ul-Muzaffar 1428 AH (March 12, 2007) by Dawat-e-Islami, a global and non-political movement of Quran and Sunnah, in Mumbai, a sister (who was new in this Madani environment) informed the responsible Islamic sister that her slippers were lost. The responsible Islamic sister offered her own slippers to the sister by putting individual effort.

Another sister who had joined the Madani environment just seven months ago, came forward and said, 'Can't I sacrifice even a little for Dawat-e-Islami?' She forced the new Islamic sister to wear her slippers and herself, went home barefooted. When she slept at night, she saw the Beloved Prophet ﷺ in her dream and an aged preacher of Dawat-e-Islami was present at the Holy Prophet's feet, wearing a green turban. The Holy Prophet ﷺ moved his blessed lips and spoke the pearls of wisdom. His words were arranged like this, 'I liked the words greatly that you had delivered, *'Can't I sacrifice even a little for Dawat-e-Islami!'* at the time of giving your slippers selflessly. (Apart from this parable, he appreciated for other things as well.)

Dear Islamic brothers! Did you realize! What a great Madani parable it is, as a result of selflessness due to Madani environment

of Dawat-e-Islami. Moreover, there is great excellence of selflessness. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Allah عَزَّوَجَلَّ will forgive the one who has a desire of something, then he controls his desire and gives preference (to someone else) over himself.’ (*Ithaf-us-Sadah liz-Zabeedi, vol. 9, pp. 779*)

Dear Islamic brothers! Can't you sacrifice only three days every month to travel in Madani Qafilah for the betterment of your afterlife? Deep consideration is required at this stage! Can't you sacrifice even a little for Dawat-e-Islami?

*Allah karam aysa karay tujh pay jahan mayn
Ay Dawat-e-Islami tayri dhoom machi ho*

O Rab of the Holy Prophet! Give us courage to act selflessly with good intentions and bless us with martyrdom in Madina-tul-Munawwarah under the shade of the blessed Gumbad-e-Khazra, burial place in Jannat-ul-Baqi' and admittance to Jannat-ul-Firdaus, without accountability. Also give us place in the neighbourhood of Your Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Bay-sabab bakhsh day na pooch 'amal
Naam Ghaffar hay Tayra Ya Rab*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ 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 Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘One who loved my Sunnah, loved me, and one who loved me will be with me in Paradise.’ (*Ibn ‘Asakir, vol. 9, pp. 343*)

*Seenah tayri Sunnat ka Madinah banay Aqa
Jannat mayn parausi mujhay tum apna banana*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

14 Madani pearls about clothing

Here are three sayings of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

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

The renowned commentator, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ اللّٰهِ الْحَيَّةَان 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.

(Sunan Abi Dawood, vol. 4, pp. 59, Hadees 4023)

3. Despite having the means to wear good clothing, if a person avoids them due to humility, Allah ﷺ will make him wear the attire of Karamah [Heavenly dress].’ *(Sunan Abi Dawood, vol. 4, pp. 326, Hadees 4778)*

4. The sacred attire of the Beloved Prophet 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 Haraam 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 or pyjama whilst standing, Allah ﷺ will inflict on him such a disease that has no treatment.’

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

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

7. Start wearing clothes from the right side (as it is Sunnah). 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 Haraam. 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 in public wearing shorts, exposing their knees and thighs. This is Haraam. Looking towards the exposed knees and thighs of such people is also Haraam. Especially 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)

Madani attire

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 or pyjama 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!)

Islamic sisters should cover themselves as guided by Shari'ah and if necessary, wear Burqa' without beautifying it with embroidery.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Du'a of 'Attar

Ya Allah **عَزَّوَجَلَّ**! Give me and all those Islamic brothers who wear Madani attire and Islamic sisters who use Madani Burqa', Shahadah (martyrdom) in the shade of blessed, Green Dome of Masjid-un-Nabawi **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, burial place in Jannat-ul-Baqi' and the neighbourhood of Your Beloved and Blessed

Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus. Ya Allah عَزَّوَجَلَّ!
Forgive the entire Muslim Ummah!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Un ka diwanah 'Imamah aur zulf-o-reesh mayn

Lag raha hay Madani hulye 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 attire.

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 Adaab', 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 Prophet.

Lootnay rahmatayn Qafilay mayn chalo

Seekhnay Sunnatayn Qafilay mayn chalo

Haun gi hal mushkilayn Qafilay mayn chalo

Khatm haun shamatayn Qafilay mayn chalo

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ إِنَّا نَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-Inspiring Ijtima' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah **عَزَّوَجَلَّ** with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasul, to fill out the Madani In'amat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

My Madani Aim: 'I must strive to reform myself and people of the entire world, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.' In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**



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