



صدقہ کا انعام (ENGLISH)

The Reward of Giving Sadaqah

A written form of Bayan on the Blessings of Sadaqah and Charity



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 اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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.

صدقے کا انعام

Sadaqay ka In'aam

THE REWARD OF GIVING

SADAQAH

THIS Bayan was delivered by Muballigh-e-Dawat-e-Islami, Nigran of Markazi Majlis-e-Shura, Maulana Abu Haamid Haji Muhammad 'Imran 'Attari عَدَّ طِلُّهُ الْعَالِي 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 Reward of Giving Sadaqah
An English translation of ‘Sadaqay ka In’aam’



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THE REWARD OF GIVING
SADAQAH*

Excellence of Salat-‘Alan-Nabi ﷺ

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When you recite Salat, your name along with your identity is presented to me. Therefore, recite excellent Salat upon me (i.e., with beautiful words).’ (Musannaf ‘Abdur Razzaq, vol. 2, pp. 140, Hadees 3116)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

* This speech was delivered in 2006 by the Muballigh of Dawat-e-Islami, Nigran of Markazi Majlis-e-Shura, Maulana Abu Haamid Haji Muhammad ‘Imran ‘Attari رَحِمَهُ اللهُ الْعَالِي on the topic of ‘Sadaqay ka In‘am’ in the Sunnah-inspiring Ijtima’ of Dawat-e-Islami at the global Madani Markaz Faizan-e-Madinah, Bab-ul-Madinah (Karachi). After some needful amendments, it has been presented in the booklet form on 26th Safar-ul-Muzaffar 1434 AH (January 9, 2013).

[Majlis Al-Madina-tul-‘Ilmiyyah]

Reward of Sadaqah

It is reported that there were five people living in the blessed home of Ameer-ul-Mu`mineen, Sayyiduna ‘Ali-ul-Murtada **كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم**, namely Sayyiduna ‘Ali, Sayyida-tun-Nisa, Sayyidatuna Fatimah, their beloved sons Sayyiduna Imam Hasan and Sayyiduna Imam Husayn and their slave (Sayyiduna) Haaris **رَضِيَ اللهُ تَعَالَى عَنْهُمْ**.

The living condition of these blessed personalities was such that despite not eating for three days they remained patient and content. Khatoon-e-Jannat **رَضِيَ اللهُ تَعَالَى عَنْهَا** gave one of her clothing to Sayyiduna ‘Ali **كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم** so that he could sell it and buy some food in return. Sayyiduna ‘Ali **كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم** took the clothing and went to the market where he **رَضِيَ اللهُ تَعَالَى عَنْهُ** sold it for six dirhams. On his way back he **رَضِيَ اللهُ تَعَالَى عَنْهُ** was approached by a beggar who was begging in the name of Allah **عَزَّوَجَلَّ**. Sayyiduna ‘Ali **كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم** with full trust in Allah **عَزَّوَجَلَّ** gave all the dirhams in the way of Allah and returned with patient and content.

Bhukay reh kay khud awron ko khila daytay thay

Kaysay saabir thay Muhammad kay gharanay walay

*They fed others whilst themselves remaining hungry
How patient were the family members of the Prophet*

Whilst on his way Sayyiduna Ali كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ saw a man standing with a she-camel. He asked, 'O Abal Hasan! Will you buy this she-camel from me? He رَضِيَ اللَّهُ تَعَالَى عَنْهُ replied, 'Why not, how much does it cost?' The person said, '100 dirhams.' Sayyiduna 'Ali كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ replied, 'I don't have money.' The seller said, 'Buy it on credit and make the payment when you get the money.' Sayyiduna 'Ali كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ replied, 'Well said!' Hence, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ accepted the deal and bought the she-camel on credit for 100 dirhams. After going a short distance, another person approached him and asked, 'O Abal Hasan! Will you sell this she-camel?' Sayyiduna 'Ali كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ answered, 'Why not.' The person questioned, 'How much did it cost you?' Sayyiduna 'Ali كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ responded '100 dirhams.' The person said, 'Sell it to me for a profit of 60 dirhams.' Sayyiduna 'Ali كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ accepted the deal and sold the she-camel for 160 dirhams.

On his way back Sayyiduna 'Ali كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ met that seller and who asked after seeing him without the she-camel, 'Where is that she-camel? Did you sell it?' Sayyiduna 'Ali رَضِيَ اللَّهُ تَعَالَى عَنْهُ responded, 'Yes! I have sold it.' The seller asked, 'For how much?' Sayyiduna 'Ali كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ said, 'For 160 dirhams.' The seller requested, 'Kindly return my 100 dirhams.' Sayyiduna 'Ali كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ returned the 100 dirhams and handed over the remaining 60 dirhams to Khatoon-e-Jannat رَضِيَ اللَّهُ تَعَالَى عَنْهَا.

¹ It is a Kunyah of Sayyiduna 'Ali كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ

She رَضِيَ اللهُ تَعَالَى عَنْهَا was amazed at the amount, because the clothing she gave was not worth 60 dirhams. Therefore, she رَضِيَ اللهُ تَعَالَى عَنْهَا inquired about the amount. Sayyiduna ‘Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ said, ‘I made a trade with Allah عَزَّوَجَلَّ by six dirhams which I spent in the path of Allah as Sadaqah (voluntarily charity) and He عَزَّوَجَلَّ returned me sixty in exchange of six.’

The following day Sayyiduna ‘Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ came to the Prophet of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and told him what had transpired the previous day. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘O ‘Ali (رَضِيَ اللهُ تَعَالَى عَنْهُ)! Do you know the reality of what transpired yesterday?’ He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘وَاللَّهِ وَرَسُولُهُ أَعْلَمُ’ i.e. Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ know the best.’ Revealing the power of unseen knowledge (Ilm-e-Ghayb) our Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ informed, ‘O ‘Ali (رَضِيَ اللهُ تَعَالَى عَنْهُ), the one who sold you the she-camel was Mikaa'il (عَلَيْهِ السَّلَامُ) and one who bought it from you was Jibra'eel (عَلَيْهِ السَّلَامُ), this she-camel which you bought and sold would be the riding animal of my daughter Khatoon-e-Jannat on the Day of Judgement. *(Qalyoobi, pp. 33)*

Activities of pious predecessors

Dear Islamic brothers! As we have learnt about the generosity of Sayyiduna ‘Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ and the excellence of Ahl-e-Bayt رَضِيَ اللهُ تَعَالَى عَنْهُمْ (the descendants of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), we also came to know about the importance of giving Sadaqah for the pleasure of Allah عَزَّوَجَلَّ. Because

spending wealth and giving charity for the pleasure of Allah ﷺ is a great Sunnah of our Greatest Rasool ﷺ. No one ever leaves empty-handed from the blessed door of generosity of our Beloved Prophet ﷺ. This is the reason, all our predecessors such as the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ edified by the Revered and Renowned Prophet ﷺ, Tabi'een (famous successors), Tab-e-Tabi'een (their followers), the blessed saints رَحِمَهُمُ اللَّهُ تَعَالَى and the blessed later scholars continued giving Sadaqat and other charities to benefit the needy and poor people and kept attaining its blessings. In short, this system has been going on for centuries and will continue till the Day of Judgement, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

Reward of Sadaqah and charities

Where money circulates in the society through spending wealth for the pleasure of Allah ﷺ (Sadaqah and charities), it also becomes a source of fulfilling many needs of the poor and destitute people. Allah ﷺ has mentioned the reward and excellence of giving Sadaqah at many places in the Glorious Quran. Hence it is mentioned in the Glorious Quran:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْت
سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ^ط

وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٦﴾

The example of those who spend their wealth in the way of Allah is similar to that of a grain which has grown seven stalks and in each stalk contains one hundred grains; and Allah may multiply it for whomever He pleases; and Allah is All Encompassing, All Knowing.

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Al-Baqarah, verse 261)

Spending in the way of Allah means

Dear Islamic brothers! We learned that spending in the way of Allah is not only a source of the attainment of the pleasure of Allah عَزَّوَجَلَّ but also a means of great reward. The question is, 'What is meant by spending in the way of Allah?' The answer is, taking part in the publishing the knowledge of Islam, supporting the Madaris (seminaries), construction of Masajid, establish libraries [for Islamic books], setting up inns for travellers, helping neighbours and relatives in need, providing medication to the handicapped, the needy, spending in order to eliminate the debt burden of debtors etc., are all considered as 'spending' in the way of Allah.

Commenting on aforementioned blessed verse, Sayyiduna Imam Khaazin Abul Hasan 'Alauddin 'Ali Bin Muhammad Bin Ibraheem رحمته الله تعالى عليه (passed away in 741 Hijri) has stated: Spending in the way of Allah whether it is a Wajib or a Nafl all are considered good and beneficial.

(Tafseer Khaazin, Al-Baqarah, Taht-al-Ayah: 261, vol. 1, pp. 205)

And according to Sadr-ul-Afadil, Sayyid Na'eemuddin Muradabadi عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي: 'Purchasing books for needy students, building any hospital or food is served for Isal-e-Sawab (donating reward) to the departed souls on the occasions of Teejah (3rd day), Daswan (10th day), Beeswan (20th day), Chaleeswan (40th day) [after the death of a person as is commonly practised] all are considered as spending in the way of Allah.

Increase or decrease in the reward

When someone spends his wealth in the way of Allah, Allah عَزَّوَجَلَّ rewards him seven hundred times or even more. As commenting on aforementioned blessed verse, Sadr-ul-Afadil, 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي has stated, 'As one grain turns to 700 grains, in the same manner spending in the way of Allah increases the reward to seven hundred-fold.'

Dear Islamic brothers! When it is certain and sure that the spending one in the way of Allah, will produce 700 fold increase in return then only a foolish person would not want to deal in such a trade. This is how Allah عَزَّوَجَلَّ pays back to those who spend in His way.

Sayyiduna Imam Shamsuddin Qurtubi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated: When this blessed verse was revealed, our Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ requested to Allah عَزَّوَجَلَّ, 'رَبِّ زِدْ أُمَّتِي'.

O my Allah عَزَّوَجَلَّ, Increase the reward for my Ummah even more, the following glad tiding came from the blessed court of Allah عَزَّوَجَلَّ:

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ
قَرْضًا حَسَنًا فَيُضِعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً ط

Is there someone who will loan to Allah a good loan, so that Allah may increase it for him many times?

[Kanz-ul-Iman (Translation of Quran)] (Part 2, Al-Baqarah, verse 245)

◆◆◆

Despite this glad tiding, helping the Ummah our Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ requested again ‘﴿رَبِّ زِدْ أُمَّتِي﴾’ O my Allah عَزَّوَجَلَّ, grant my Ummah even more reward than this thereafter this blessed verse was revealed:

إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾

Only the patient ones will be fully given their reward without measure.

*[Kanz-ul-Iman (Translation of Quran)] (Part 23, Az-Zumar, verse 10)
(Tafseer Qurtubi, vol. 2, pp. 229)*

Distinction in reward

In connection with the foregoing verse, the renowned commentator of Quran and Hadees, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ has stated in *Tafseer-e-Na'eemi*: The decrease or increase in the reward of Sadaqah is occurred due to few reasons i.e., distinction of sincerity, distinction of period, distinction of beggar, distinction of the place of charity; the greater the sincerity, the more the reward.

- ❖ **Example of distinction of sincerity:** Why is one and quarter Sayr (0.933 kg) charity of blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ greater than our charity equalling to gold even the size of a mountain? The reason is their sincerity and how do we ever acquire sincerity like them?
- ❖ **Example of distinction of period:** There is a great deal of reward for Sadaqah that is given in the blessed month of Ramadan, Friday and the blessed night of Shab-e-Qadr etc. On other occasions and periods reward is not same.
- ❖ **Example of distinction of place:** Reward of Sadaqah in Makkah Mu'azzamah and Madinah Munawwarah in return of spending one is one hundred and twenty five thousand as compared to other places.
- ❖ **Example of distinction of beggar:** Spending Sadaqah on desperate and miserable beggar compared to the others

results in greater rewards and it is similar to the production of crops from seed varies in accordance to the fertility of the land and the season. ﴿وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ ط﴾ It is absolutely correct that, It is Allah عَزَّوَجَلَّ Who blesses and creates the opportunity to do an act of accepted Sadaqah.

The reward, which has been described here, will be bestowed in Hereafter. Even if Allah عَزَّوَجَلَّ bestows some blessings upon the generous person in this world, it is His favour but not the [actual] return; the return will be bestowed fully in the Hereafter. Therefore, no one should give charity today expecting an immediate 700-fold reward the following day. The time of sowing seed is different from the time of reaping crops. (*Tafseer-e-Na'eemi, part 3, Al-Baqarah, Taht-al-Ayah: 261, vol. 3, pp. 86*)

Commenting on the following blessed verse, 'Allamah Naasiruddin Abu Sa'eed 'Abdullah Bin 'Umar Bin Muhammad Sheerazi Baydawi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي (passed away in 685 Hijri) has stated in the commentary of the following blessed verse: ﴿وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ ط﴾ (and Allah may multiply it for whomever He pleases) It refers to that Allah عَزَّوَجَلَّ bestows His blessings and favours upon those who spend in His way in accordance to the condition of the giver. Allah عَزَّوَجَلَّ observes the sincerity and effort of the one who spends in His way; this is why there is a distinction

between deeds and amount of the reward. (*Tafseer Baydawi, part 3, Al-Baqarah, Taht-al-Ayah: 261, vol. 1, pp. 565*)



Less in quantity, higher in status

Dear Islamic brothers! Distinction of reward for those who spend in the way of Allah in accordance with their capacity, it can easily be understood through this example: There are three people but their financial conditions are different, one is very rich, second one has sufficient means to meet his necessary requirements without having to depend on others and third possesses only two Rotis (i.e. wheat-bread).

Assuming that a beggar visits each of them respectively and begs for something to eat and each of them gives him 2 Rotis. Indeed everyone did a virtuous deed. However, there is a difference in their rewards in accordance to their financial status. For the one who possessed only two Rotis, it is equivalent to a rich man giving his entire wealth. Therefore, a rich person may earn ten folds for his generous action, a middle class person may get 700 times the reward and one who possessed only two Rotis may earn countless reward.

Ameer-ul-Mu`mineen, Sayyiduna ‘Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ mentioned that (on the occasion of Ghazwah Tabook) our Blessed and Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ commanded us to

give Sadaqah, by chance I had a lot of money that time. I thought that if ever there was an opportunity to surpass the unmatched generosity of Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ then there could be no better day than this day¹.

Sayyiduna Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ said: I took half of my possession and presented it to the Prophet of Rahmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, ‘﴿مَا أَبْقَيْتَ لِأَهْلِكَ؟﴾’ *What have you left for your family?* I replied, ‘Equivalent to it’ (i.e., O Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ half of my possession is presented in your blessed court and the remaining half is left behind for my family).

Just then Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ arrived with his possession. The Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked him the same question ‘﴿يَا أَبَا بَكْرٍ مَا أَبْقَيْتَ لِأَهْلِكَ؟﴾’ *O Abu Bakr! What have you left for your family?* He رَضِيَ اللهُ تَعَالَى عَنْهُ replied,

¹ Commenting on blessed Hadees, the renowned commentator of Glorious Quran, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ الْمَوْلَانِ has stated: Sayyiduna ‘Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ had presumed that one can excel in Sadaqah (charity) by the excess of possession or wealth and as he had more so, he رَضِيَ اللهُ تَعَالَى عَنْهُ thought to excel but he رَضِيَ اللهُ تَعَالَى عَنْهُ learned later on that excess of sincerity excels one in the blessed act of Sadaqah.

‘﴿أَبْقَيْتُ لَهُمُ اللَّهَ وَرَسُولَهُ﴾’ i.e. I have left Allah ﷻ and His Rasool ﷺ for them¹.

Ameer-ul-Mu`mineen, Sayyiduna ‘Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘وَاللَّهِ لَا أَسِيْقُهُ إِلَى شَيْءٍ أَبَدًا: By Allah ﷻ! I can never excel him [Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ] in anything.’

(Sunan-ut-Tirmizi, Kitab-ul-Manaqib, vol. 5, pp. 380, Hadees 3695)

¹ Commenting on this part of blessed Hadees, respected Mufti Sahib رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Spending all his wealth in the path of Allah is particularly a unique quality & excellence of Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ. Neither will there be anybody like him or his blessed family in having complete trust in Allah ﷻ, nor would anyone spend everything in the way of Allah. People like us are commanded to give some part of our wealth in charity: ﴿وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ﴾ (And spend in Our path from what We have provided you).

[Kanz-ul-Iman (Translation of Quran)] (Part 28, Surah Al-Munafiqoon, verse 10)

‘مِنْ’ in ‘مِمَّا’ refers to ‘some’. If we spend all our wealth and hold patience but our family would die of starvation in difficult time. Bear in mind, a true worshipper has his own way of offering Salah and paying Zakah, a true devotee of Allah and His Beloved Rasool has his own marvellous way and similarly a mystic too has his own distinctive way of performing blessed acts. Zakah of the true worshippers is one-fortieth (2.5%) after one year, Zakah of the true devotees are to sacrifice everything as soon as they observe any gesture to pay. Salah of the true worshipper is under the shadow of the walls of the Masajid and Salah of the true devotee is under the shadow of swords. Through the answer given by Sayyiduna Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ, we learned that giving charity in the name of Allah ﷻ and His Rasool ﷺ and trusting in Allah ﷻ and His Rasool ﷺ is not a shirk [polytheism] but indeed is a firm Iman. *(Mirat-ul-Manajih, vol. 8, pp. 355)*

Sayyiduna Shaykh ‘Abdul Haq Muhaddis Dihlvi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated in *Ashi’a-tul-Lam’aat*: Although, materially the entire possession brought in by Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ was far less as compared to the half possession given by Sayyiduna ‘Umar Farooq رَضِيَ اللَّهُ تَعَالَى عَنْهُ but, in fact, status-wise it was very high. (*Ashi’a-tul-Lam’aat*, vol. 4, pp. 651)

Does Sadaqah reduce wealth?

Dear Islami brothers! Spending in the way of Allah, causes an increase in wealth, not a decrease as it is stated in blessed Hadees: ‘﴿مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ﴾’ i.e., *Sadaqah does not cause reduction in wealth.* (*Sahih Muslim*, pp. 1397, Hadees 2588/69)

Commenting on aforementioned blessed Hadees, the renowned commentator, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ اللَّهِ الْخَاتَمَان has stated: The one, who pays Zakah, will find his Zakah increasing each year. It is a fact that the farmer who disperses all his grain over the field, apparently he returns with empty sacks of grain but in fact, he fills them in abundance. However, the grains stockpiled in sacks at homes deteriorate due to attack by weevils or mice etc. Or it implies that the wealth spent as a Sadaqah in the way of Allah will result in increasing *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*, and continue growing. When you keep filling up a well, the volume will keep on increasing.

(*Mirat-ul-Manajih*, vol. 3, pp. 93)

We have learnt that anything spent in the way of Allah is never a loss. The spender not only is entitled to his due reward in the Hereafter, but sometimes he also gets increase in his wealth in this world together with an immediate replacement as a recompense as well.

Sayyiduna Imam Yaafi'i عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي quotes a parable in *Raud-ur-Riyaheen*: Once a beggar came to the door of Sayyiduna Habib 'Ajami عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي. The noble wife of Sayyiduna Habib 'Ajami had gone to get fire from the neighbour in order to bake bread from the flour that she had already kneaded. Sayyiduna Habib 'Ajami عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي took that flour and handed it over to beggar. When his noble wife returned with the fire, she found the kneaded flour missing. Sayyiduna Habib 'Ajami عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي commented that it was taken to be baked. At insistence, Sayyiduna Habib 'Ajami عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي disclosed his act of charity. She replied, 'سُبْحَانَ اللَّهِ! This is an excellent act of gracious kindness but we also in need of something to eat.' Shortly after, a person appeared bringing a big bowl full of meat and bread. She said, 'Look, how quickly you got a return. Not only is the bread baked, in addition, mutton with gravy was also sent.' (*Raud-ur-Riyaheen*, pp. 276)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

What does Sadaqah mean?

In the dictionary, Sadaqah is said to that contribution ﴿يُرَادُ بِهَا الْمَثُوبَةُ لَا الْمَكْرُمَةُ﴾ (Al-Munjid) which is given with the intention of reward instead of gaining respect and appreciation.

‘Allamah Sayyid Shareef Jurjaani Hanafi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي defined Sadaqah in a way: ﴿هِيَ الْعَطِيَّةُ تُبْتَغَى بِهَا الْمَثُوبَةُ مِنَ اللَّهِ تَعَالَى﴾ i.e., Sadaqah is that contribution through which one can have a hope of reward from Allah عَزَّوَجَلَّ. (Kitab-ut-Ta’reefat, Bab: As-Saad, pp. 95)

Various forms of Sadaqah

Dear Islami brothers! Spending in the way of Allah is not the only way to give Sadaqah rather it is stated in the blessed Hadees, Sayyiduna Abu Zar Ghifari رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated, the most Revered and Renowned Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has described the various forms of Sadaqah:

- ❖ ﴿تَبَسُّمِكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ﴾ Your smile for your brother is also an act of Sadaqah.
- ❖ ﴿وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ﴾ Inviting towards righteousness and forbidding evil is also an act of Sadaqah.
- ❖ ﴿وَإِشَادُكَ الرَّجُلَ فِي أَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ﴾ Guiding a misled is also an act of Sadaqah.

- ❖ ﴿وَبَصْرُكَ لِلرَّجُلِ الرَّدِيءِ الْبَصِيرِ لَكَ صَدَقَةٌ﴾ Helping somebody with weak eye sight is also an act of Sadaqah.
- ❖ ﴿وَأِمَاطَتُكَ الْحَجَرَ وَالشَّوْكَ وَالْعِظْمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ﴾ Removing stone, thorn or bone from the path is also an act of Sadaqah.
- ❖ ﴿وَأَفْرَاعُكَ مِنْ دَلْوِكَ فِي دَلْوِ أَخِيكَ لَكَ صَدَقَةٌ﴾ i.e., Pouring water from your bucket into the bucket of your brother is also a Sadaqah. (*Sunan-ut-Tirmizi, vol. 3, pp. 384, Hadees 1963*)

Besides aforementioned acts, even giving a loan to anybody is also an act of Sadaqah. Sayyiduna ‘Abdullah Bin Mas’ood رَضِيَ اللهُ تَعَالَى عَنْهُ narrated, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ﴿كُلُّ قَرْضٍ صَدَقَةٌ﴾ i.e., Every [act of giving] loan is a Sadaqah. (*Shu’ab-ul-Iman, vol. 3, pp. 284, Hadees 3563*)

Four Madani pearls of Sadaqah

Sayyiduna Shaykh Isma’eel Haqqi Hanafi عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي (passed away in 1137 Hijri) has said in *Tafseer Ruh-ul-Bayan* that four Madani pearls are gained from the four letters of ‘صَدَقَةٌ [Sadaqah]’.

1. **ص**: Implies ﴿الْصَّدَّ﴾ (to prevent) i.e., Sadaqah prevents every hated thing of the world and Hereafter from approaching the contributor of Sadaqah.

2. د: Implies ﴿الدَّلِيل﴾ (to guide) i.e., Sadaqah guides the contributor of Sadaqah towards Jannah.
3. ق: Implies ﴿الْقُرْب﴾ (to attain proximity) i.e., Sadaqah brings the contributor of Sadaqah into the proximity of Allah عَزَّوَجَلَّ.
4. ه: Implies ﴿الْهِدَايَةِ﴾ (guidance) i.e., the contributor of Sadaqah seeks guidance from Allah عَزَّوَجَلَّ.

(Ruh-ul-Bayan, vol. 1, pp. 426, Taht-al-Ayah 265)

Nine blessed sayings of the Beloved Prophet in relation to the excellence of giving Sadaqah

1. ﴿الصَّدَقَةُ تُسَدُّ سَبْعِينَ بَابًا مِّنَ السُّوءِ﴾ Sadaqah locks up 70 doors of evil. *(Al-Mu'jam-ul-Kabeer, vol. 4, pp. 274, Hadees 4402)*
2. ﴿كُلُّ أَمْرِي فِي ظِلِّ صَدَقَتِهِ حَتَّى يُقْضَى بَيْنَ النَّاسِ﴾ Everybody will be under the shade of his Sadaqah (on the Day of Judgement) until the judgment will be taken place amongst the people. *(Al-Mu'jam-ul-Kabeer, vol. 17, pp. 280, Hadees 771)*
3. ﴿إِنَّ الصَّدَقَةَ لَتُطْفِئُ عَن أَهْلِهَا حَرَّ الْقُبُورِ وَإِنَّمَا يَسْتَظِلُّ الْمُؤْمِنُ يَوْمَ الْقِيَامَةِ فِي ظِلِّ صَدَقَتِهِ﴾

Verily, Sadaqah protects the contributors of Sadaqah from the heat of grave and certainly Muslim will be under the shade of his Sadaqah on the Day of Judgment.

(Shu'ab-ul-Iman, vol. 3, pp. 212, Hadees 3347)

4. ﴿إِنَّ الصَّدَقَةَ لَتُطْفِئُ غَضَبَ الرَّبِّ وَتَدْفَعُ مِيتَةَ السُّوءِ﴾ Verily, Sadaqah extinguishes the wrath of Allah عَزَّوَجَلَّ and prevents one from bad death. *(Sunan-ut-Tirmizi, vol. 2, pp. 146, Hadees 664)*
5. ﴿بَاكِرُوا بِالصَّدَقَةِ فَإِنَّ الْبَلَاءَ لَا يَتَّخِطِي الصَّدَقَةَ﴾ Give Sadaqah early in the morning as the calamity does not precede charity. *(Shu'ab-ul-Iman, vol. 3, pp. 214, Hadees 3353)*
6. ﴿إِنَّ صَدَقَةَ الْمُسْلِمِ تَزِيدُ فِي الْعُمُرِ وَتَمْنَعُ مِيتَةَ السُّوءِ وَيُذْهِبُ اللَّهُ الْكِبْرَ وَالْفَخْرَ﴾ Verily, the Sadaqah of a Muslim lengthens life and repels a bad death and by the blessing of it, Allah عَزَّوَجَلَّ prevents the (evil habit of) arrogance and boasting from him.

(Al-Mu'jam-ul-Kabeer, vol. 17, pp. 22, Hadees 31)

7. ﴿أَنَّهَا حِجَابٌ مِّنَ النَّارِ لِمَنِ احْتَسَبَهَا يَبْتَغِي بِهَا وَجْهَ اللَّهِ﴾ Whoever gives Sadaqah for the sake of the pleasure of Allah عَزَّوَجَلَّ, that Sadaqah becomes a shield between this person and the fire. *(Majma'-uz-Zawaid, vol. 3, pp. 286, Hadees 4617)*

8. ﴿اِسْتَتِرْ مِنْ النَّارِ وَلَوْ بِشِقِ تَمْرَةٍ فَانْتَهَى تَسُدُّ مِنَ الْجَائِعِ مَسَدَهَا مِنَ الشَّبَعَانِ﴾
Save yourself from the fire even if with a piece of date; this is tantamount to satiating a hungry person.

(Musnad Imam Ahmad, vol. 9, pp. 359, Hadees 24555)

9. ﴿الصَّلَاةُ بُرْهَانٌ وَالصَّوْمُ جُنَّةٌ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ﴾
Salah is an evidence (of Iman) and fasting is a shield (from sins) and Sadaqah wipes out sins as water extinguishes the fire. *(Sunan-ut-Tirmizi, vol. 2, pp. 118, Hadees 614)*



Guarantee of a house in Jannah

A person came to Basra from Khurasan and gave 10 thousand dirhams in trust to Sayyiduna Habib ‘Ajami عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي and requested Sayyiduna Habib ‘Ajami عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي to buy a house for him in which he would live in upon his return from Makkah Mukarramah. During that particular period of time, people had to face the crises of flour inflation; Sayyiduna Habib ‘Ajami عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي bought flour with those dirhams and gave away as a Sadaqah. He was reminded as, ‘That person has given you the money in trust to buy a house for him’. Sayyiduna Habib ‘Ajami عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي replied, ‘I have bought a house for him in Heaven! If he agrees then it is good, otherwise, I would return him his 10 thousand dirhams’.

Upon returning, that person asked, ‘O Abu Muhammad! Did you buy me a house?’ Sayyiduna Habib ‘Ajami عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي replied, ‘Yes! These are palaces along with streams and trees.’ That person became so glad then said, ‘I want to live in it.’ Sayyiduna Habib ‘Ajami عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي replied, ‘I have bought that house for you in the Jannah from Allah عَزَّوَجَلَّ.’

Listening to this, that person became overjoyed. His wife advised, ‘Ask him to give this guarantee in writing’, Sayyiduna Habib ‘Ajami عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي wrote: ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ this is a document for that house which Habib ‘Ajami has bought in the Jannah along with palaces, streams and trees from Allah عَزَّوَجَلَّ for ten thousand dirhams for such and such person. Now it is in the Mercy and Favour of Allah عَزَّوَجَلَّ to fulfil this guarantee of Habib ‘Ajami.’

After a little period, that person passed away. He had bequeathed that this document should be placed in his shroud. (After burial) at the break of dawn, people found a paper on his grave bearing the words: ‘This is an evidence of exemption for Habib ‘Ajami for that house which he had bought for this person. Allah عَزَّوَجَلَّ has granted that house to this person.’ Sayyiduna Habib ‘Ajami عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي took that letter and wept bitterly and said, ‘This is a testimony of exemption for me from Allah عَزَّوَجَلَّ.’ (Nuzha-tul-Majalis, vol. 2, pp. 6)

Four supplications in exchange for four dirhams

Sayyiduna Mansoor Bin ‘Ammar عَلَيْهِ رَحْمَةُ اللَّهِ الْعَفَّارِ once, whilst giving a lecture mentioned that a deserving person begged for four dirhams, and whoever gives this beggar four dirhams he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would make four Du’as for him. At that moment a slave was passing by, he stopped when he heard this blessed voice full of grace. He had four dirhams with him which he presented to the beggar. Sayyiduna Mansoor عَلَيْهِ رَحْمَةُ اللَّهِ الْعَفَّارِ asked him, ‘Which four supplications do you want to be made?’ He said:

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

Sayyiduna Mansoor Bin ‘Ammar عَلَيْهِ رَحْمَةُ اللَّهِ الْعَفَّارِ raised his hands and made these Du’as for him. The slave got delayed to reach his master. His master inquired about the cause of his delay. He related the entire incident. His master asked, ‘What was the first supplication?’ The slave replied, ‘I requested for freedom from being [your] slave.’ When his master heard this, he said spontaneously, ‘Go, you are free.’ Then he asked, ‘What was your second supplication?’ He replied, ‘I want compensation of those four dirhams.’ His master responded, ‘I give you four thousand dirhams as replacement of your four dirhams.’ He

then asked, ‘What about your third supplication?’ The slave replied my master and I be blessed with forgiveness of our sins.’ Upon hearing this, his master immediately sought forgiveness saying, ‘I seek forgiveness for all my sins in the merciful court of Allah **عَزَّوَجَلَّ**.’ Inform me about the fourth supplication as well, he replied, ‘I made this request that, ‘My master and I, Sayyiduna Mansoor Bin ‘Ammar **عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارِ** and all the attendees be forgiven.’ After hearing this, his master said, ‘The three things that were under my control, I have done but the fourth one regarding the forgiveness of all is beyond my control.’

On the same night, the master had a dream in which he heard somebody saying that whatever was in your control you had done and, what do you think, will I not do what is in My Control? I am **‘أَرْحَمُ الرَّحِيمِينَ**’ [the most Gracious, the most Merciful]. Go, I have forgiven you, your slave, Mansoor and all the attendees. (*Raud-ur-Riyaheen, pp. 199*)

Destruction of human

Dear Islamic brothers! Have you seen how great the blessings are for those who spend in the path of Allah. But alas! Misers who keep on hoarding wealth instead of spending in the way of Allah, with their greed to gather abundant wealth makes them haughty and oblivious of the remembrance of Allah **عَزَّوَجَلَّ**. Besides, they, due to their stinginess, remain deprived of the pleasure of Allah **عَزَّوَجَلَّ**. Allah **عَزَّوَجَلَّ** says in the Glorious Quran:

هَآئْتُمْ هَؤَلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ ۚ فَمِنْكُمْ مَنْ يَبْخُلُ ۗ
وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلُ عَن نَّفْسِهِ ۗ وَاللَّهُ الْغَنِيُّ ۗ وَأَنْتُمْ الْفُقَرَاءُ ۗ
وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ۚ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ ﴿٣٨﴾

Ha! You are those who are called upon to spend in the path of Allah; so some among you act miserly; and whoever is miserly, is being a miser upon himself; and Allah is the Self-sufficient (Wealthy – not requiring anything), and you all are needy; and if you back out, He will substitute for you another nation, and they will not be like you.

[Kanz-ul-Iman (Translation of Quran)] (Part 26, Muhammad, verse 38)



Hence, it is learnt that our spending in the way of Allah is, in fact, for our own benefit; not only do we earn reward through carrying out this act of kindness, but also it improves our Hereafter. Therefore, those individuals who are badly engrossed in hoarding wealth, they should ponder seriously that all this wealth & possession will remain behind and they have to make their way towards the next abode 'Grave', abandoning whatever they have with them. Allah عَزَّوَجَلَّ says:

أَلْهَمُ الشَّكَاتُ حَتَّى زُرْتُمُ الْمَقَابِرَ

The craving for excess wealth kept you careless. Until, you confronted the graves.

[Kanz-ul-Iman (Translation of Quran)] (Part 30, At-Takasur, verse 1, 2)

Commenting on aforementioned blessed verse, Sayyiduna Imam Khaazin رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (passed away in 741 Hijri) has stated: The craving for the abundance of wealth coupled with pride is intensely disliked and it deprives one of the blessings and favours of the Hereafter when he indulges himself in this evil practice.

(Tafseer Khaazin, vol. 4, pp. 404)

Acceptance of monetary acts of worship

Dear Islamic brothers! Zakah, Sadaqah and other charities fall under the monetary acts of worship. Allah عَزَّوَجَلَّ has privileged to the rich people to carry out this blessed act so that whilst they fulfil the needs of the poor and destitute their wealth does not just accumulate in one place but keeps on circulating in the society. Further, Allah عَزَّوَجَلَّ has declared spending on the poor and needy as a source of His pleasure. Therefore, if somebody helps any poor and needy person he should neither regard himself to be the benefactor nor consider that needy person contemptible because Allah عَزَّوَجَلَّ has states about those who spend in His path:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا
مَتًّا وَلَا أَدَىٰ ۗ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿٢٦٢﴾ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَدَىٰ ۗ
وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾

Those who spend their wealth in Allah's way and thereafter do not express favour nor cause hurt (hurting the recipient's feelings), their reward is with their Lord; there shall be no fear upon them nor shall they grieve. Speaking kind words and pardoning are better than charity followed by injury; and Allah is the Independent, Most Forbearing.

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Al-Baqarah, verse 262, 263)

Commenting on aforementioned blessed verse, Imam Khaazin رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: Expressing favours' refers to the mentioning favours in the presence of others after giving something to somebody, e.g. 'I gave you that much and treated you in such and such kind way'. Thus hurting and grieving someone in this way is called expressing favours and 'causing injury' to someone refers to making him feel ashamed or embarrassed by passing comments such as, 'You were poor, needy, obligated to me and lazy etc., I took care of you'.

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ further stated: If nothing is given to the beggar, then at least he should be responded in a courteous way which is not offensive to him, and if he insists on asking for or talks in a rude manner then be forgiving and overlook it. (It is better than that charity which ends up becoming offensive.)

(Tafseer Khaazin, vol. 1, pp. 206)

Respect of Muslim

Dear Islamic brothers! Ponder! Look at the extent to which Islam places the respect of a Muslim that after assisting and helping any Muslim brother in need, one should not disclose any favour done to him by teasing or taunting which obviously causes him grief rather he should respect his Muslim brother's self-esteem and honour. By giving Sadaqah and charity, it does not privilege one to tarnish the honour of a deserving Muslim by keep on reminding him of any favour. It would have been better to refrain from giving such a Sadaqah and instead give some kind words, or express regret for not being able to help him or send him to somebody else.

This is a lesson for those who initially get overwhelmed and immediately help the needy person but afterwards they taunt, tease and insult them in such a manner that whenever they get angry they begin disclosing the favours that they had carried out; such as:

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

Remember! This behaviour will lead to a total loss, because you have already spent your wealth, so, don't lose your reward by taunting and disclosing your favours. As it is stated in the following blessed verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ

O people who believe! Do not invalidate your charity by expressing favour and causing hurt (to recipient).

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Al-Baqarah, verse 264)

Commenting on aforementioned blessed verse, Sayyiduna Abul Barakaat ‘Abdullah Bin Ahmad Bin Mahmood Nasafi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي (passed away in 710 Hijri) has stated: As the hypocrite does not aim to seek the Divine pleasure, he squanders his wealth by spending whilst showing off & ostentation, in the same way you do not waste the rewards of your Sadaqat by exposing your favours to others and hurting the feelings of the recipient. (*Tafseer Madarik, part 3, Al-Baqarah, Taht-al-Ayah 264, pp. 137*)

Three important sayings

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

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

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

Who is a destitute person?

Sayyiduna Muslim Bin Hajjaj Qushayri **عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ** narrated, the Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** inquired, ‘Do you know who is the destitute?’ The blessed companions **رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ** humbly said, ‘O the Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! The destitute amongst us is he who has neither any dirham nor any

other possession'. The Prophet of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, '(No! In reality, these people are not destitute rather) the destitute amongst my Ummah on the Day of Judgement will be one who will come with Salah, fasts and Zakah but he will come having abused someone, slandered someone, having consumed his wealth, shed his blood, hit him. Thus, (in exchange for his sins) that oppressed and this oppressed people will be compensated with some of his virtues from his account. If his virtues fall short to repay what is due upon them, then the wrongdoings of oppressed people will be thrust upon that cruel man and thereafter he will be thrown into the fire.'

(Sahih Muslim, pp. 1394, Hadees 2581)

The oppressed will be compensated with virtues

Dear Islamic brothers! It is learnt that loads of virtues even equivalent to the size of mountain may fall short of due to hurting someone; therefore, along with giving Sadaqah, fear hurting others by disclosing your favours or taunting them after having given them Sadaqah and charity. Lest, on the Day of Judgement, this person in the court of Allah عَزَّوَجَلَّ, while demanding his rights, occupy all our virtues and his sins are thrust upon us and finally it is declared that he is that destitute human being who despite bringing a huge treasure of virtues now ending up being a fuel of Hell. So, let's have a brief review of abovementioned three important things that how these can destroy our virtues.

1-2. Taunting and reminding of favours

Taunting and reminding of favours is the most detestable act which does not suit any Muslim; so, help others and forget and never remind others of your favours else it may end up in the displeasure of Allah **عَذَّوَجَلَّ**.

The most illustrious Taabi'i [a Muslim who enjoyed the company of the blessed companions **رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ**] Sayyiduna Hasan Basri **عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي** has stated: Some people send someone in the way of Allah for the purpose of Jihad (holy war) etc., or spend something on somebody and arrange allowance for one's living followed by hurting him through reminding and disclosing their favours. For instance, whilst disclosing their favours they utter words in this way, 'I spent such and such amount in the path of Allah'. For them, there is no reward for their good deeds in the court of Allah **عَذَّوَجَلَّ**. Those people who remind others of their favours by uttering these types of words, 'Did I not provide you such and such thing?' In fact, hurt their feelings.

(Durr-e-Mansoor, Al-Baqarah, Taht-al-Ayah 262, vol. 2 pp. 39)

Cause behind deprivation of Heaven

Dear Islamic brothers! Those people should learn a lesson from previously mentioned points who consider others as their purchased slaves after assisting & aiding and thereafter keep reminding them of their favours in every passing moment and thus these poor and destitute individuals remain suppressed

perpetually under the burden of their favours and have never been able to get rid of them. It is for the reason, repeatedly disclosing & reminding favour after assisting someone has been made one of the causes of deprivation of Jannah and getting away from Divine mercy.

Sayyiduna ‘Abdullah Bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrated, the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Allah عَزَّوَجَلَّ will not have mercy upon three people on the Day of Judgement: The one who is disobedient to parents, the habitual drunkard and the one who discloses his favours after giving something. *(Shu’ab-ul-Iman, vol. 6, pp. 192, Hadees 7877)*

Sayyiduna Abu Sa’eed Khudri رَضِيَ اللهُ تَعَالَى عَنْهُ narrated, the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who is disobedient to [his] parents, the habitual drunkard and the one who discloses his favours will not enter the Jannah.

(Shu’ab-ul-Iman, vol. 6, pp. 192, Hadees 7874)

3. Showing off is a demerit hypocrites

Dear Islamic brothers! It is essential to preserve the virtues from every evil activity that leaves a virtue no longer a sound virtue rather transforms it into a worldly action. At present, in the first place, we fail to carry out any virtuous action and if by some good fortune we happen to do any virtuous action, it ends up in showing off and worldly fame. Showing off is highly

devastating evil and it is one of the demerits of hypocrites. Therefore, the remarkable virtue of Sadaqah and charity should be carried out solely for attaining the pleasure of Allah ﷻ rather than seeking the worldly fame and glory. Allah ﷻ says in Glorious Quran:

كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ
 كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ
 عَلَى شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٧٣﴾

Like the one who spends his wealth to show to the people, and does not believe in Allah and the Last Day; his example is similar to that of a rock covered with dust, now hard rain fell on it, leaving it as a bare rock; they shall get no control over (or benefit from) anything they have earned; and Allah does not guide the disbelievers.

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Al-Baqarah, verse 264)

Commenting on abovementioned blessed verse, Sayyiduna Imam Fakhruddin Razi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي (passed away in 606 Hijri) has stated: The example of a deed carried out by a hypocrite overwhelmed with showing-off is that as dust settling on the rock is removed by rain, leaving bare rock, same is the situation with the actions of a hypocrite, although to the

observer it may appear as a virtuous action, though, on the Day of Judgement, all his deeds would become invalid because the real motive was not to attain the Divine pleasure.

(Tafseer Kabeer, part 3, Al-Baqarah, Taht-al-Ayah 264, vol. 3, pp. 47)

Destruction of deeds

Dear Islamic brothers! It is learnt that whoever spends in the way of Allah to show off and boast of it publicly, his charity spent in the way of Allah is swept away like the straws as and the rain washes off dust gathered on the rock. People, badly indulged in the epidemic of showing-off and worldly deception, apparently assume by giving charity and Sadaqah that they have a great hoard of virtues but alas when they would appear in the court of Allah عَزَّوَجَلَّ on the Day of Judgement and would be called for their reckoning, nothing will be left in their book of deeds out of their hoard of virtues carried out with the intention of showing off. *(Tafseer Kabeer, part 3, Al-Baqarah, Taht-al-Ayah 264, vol. 3, pp. 47)*

Thus, the charity should be given with sincerity entirely to gain the pleasure of Allah عَزَّوَجَلَّ and not to gain the admiration of people nor does he have the intention to receive words full of praise and commendation for his so-called generosity & big-heartedness from the needy people and nor does he have this desire and urge to achieve popularity of his generosity and munificence in public. Only that good action which is carried out solely for the pleasure of Allah عَزَّوَجَلَّ is accepted in the court

of Allah **عَزَّوَجَلَّ** and any that action possesses even an element of showing-off in it is never be accepted.

The Greatest and Holiest Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated an admonitory saying, ‘Allah **عَزَّوَجَلَّ** does not accept any that action in which showing-off is involved even equal to the weight of a grain of mustard seed.’ (*Attargheeb Wattarheeb, vol. 1, pp. 47, Hadees 54*)

And it is stated in another narration that Allah **عَزَّوَجَلَّ** does not accept any act carried out by a fame-hungry individual, one who shows off [good deeds] and he who keeps indulging in fun & amusement. (*Hilya-tul-Awliya, vol. 2, pp. 139, Hadees 1732*)

In another narration, it is mentioned that a person humbly asked Beloved Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, ‘How could one obtain the salvation on the Day of Judgement?’ The Prophet of Rahmah, the Intercessor of Ummah **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** replied, ‘(If you want to achieve salvation) do not deceive Allah **عَزَّوَجَلَّ**.’ He (surprisingly) asked, ‘How could Allah **عَزَّوَجَلَّ** be deceived?’ The Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, ‘It is in this way that you carry out any such deed commanded by Allah **عَزَّوَجَلَّ** and His Rasool (**صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**), but your aim is to gain the pleasure of other than Allah. So, keep refraining from showing-off because it is a Shirk-e-Asghar [i.e. hidden polytheism: Association] with Allah **عَزَّوَجَلَّ**. On the Day of Judgement he who shows off will be called with four names i.e., O wicked! O deceitful! O disbeliever! O loser! Your deeds came nothing and your

reward was lost. No salvation awaits you. O you! Tried to deceive! Go and ask the one your reward for whom you have carried out your deed.’ (Az-Zawajir ‘Aniqtiraf-il-Kabaair, vol. 1, pp. 85)

The height of regret and frustration

Dear Islamic brothers! Through the following instance, understand the height of regret and frustration of those who show off, taunt and remind of their favours upon witnessing their good deeds being rejected on the Day of Judgement: Somebody owns a garden beneath which streams flow, variety of trees are laden with excellent and delicious fruits. Together with all its fascination and charm, this garden is also very profitable and a valuable asset. This person grows old and does not have the capability of supporting his family. His children are also not yet capable of supporting their elderly parents by striving to earn a living.

In short, that person is extremely needy and his living totally depends on that garden. At once a fiery whirlwind blew hard, burning the garden to ashes. Imagine the degree of grief, regret and frustration of that person and same will be the condition of that person who did carry out virtuous action but not for the pleasure of Allah عَزَّوَجَلَّ rather with the intention of showing-off and he will have a misleading perception that he has accumulated a treasure of virtues but on the day of great need, the Day of Judgement, Allah عَزَّوَجَلَّ will reject his entire deeds. Allah عَزَّوَجَلَّ says in Glorious Quran:

أَيُّودٌ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ
 تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ ۗ وَأَصَابَهُ الْكِبَرُ وَلَهُ
 ذُرِّيَةٌ ضِعْفَاءُ ۗ فَاصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۗ كَذَلِكَ يُبَيِّنُ
 اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾

Would any of you like that he may possess a garden (farm) of dates and grapes, with rivers flowing beneath it – in it are from all kinds of fruits for him – and he reaches old age and has weak (small) children; therefore a whirlwind containing fire came to the garden, so it is burnt? This is how Allah explains His signs to you, so that you may ponder.

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Al-Baqarah, verse 266)

Imam Jalaluddin Suyuti عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has mentioned in *Durr-e-Mansoor*: Once Ameer-ul-Mu`mineen, Sayyiduna ‘Umar Farooq رَضِيَ اللَّهُ تَعَالَى عَنْهُ commented about abovementioned blessed verse saying, ‘This is such a blessed verse, no one has fully satisfied my understanding about it.’ Sayyiduna Ibn ‘Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا humbly said, ‘O Ameer-ul-Mu`mineen! I have an explanation regarding this blessed verse in my heart.’ Ameer-ul-Mu`mineen, Sayyiduna ‘Umar Farooq رَضِيَ اللَّهُ تَعَالَى عَنْهُ replied, ‘Do not consider yourself less capable rather express it.’ Sayyiduna Ibn ‘Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا said, ‘O Ameer-ul-Mu`mineen! It is an example

in which Allah ﷻ has stated: Does anyone amongst you like this that he keeps carrying out virtuous and righteous deeds in his entire life until he grows old and death is close to overtake him, his bones get weaker and he is in desperate need to end up himself with virtuous deeds, so, on that highly critical stage of his life, being deeply overcome by wrongdoings and wicked activities, he not only destroys his action but also burns his virtuous deeds to ashes.’ The narrator has stated: This explanatory exegesis inspired and touched the heart of Ameer-ul-Mu`mineen, Sayyiduna ‘Umar Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ and he loved it.

(Durr-e-Mansoor, Al-Baqarah, Taht-al-Ayah 266, vol. 2, pp. 48)

Where is sincerity (Ikhlas)?

Dear Islamic brothers! It is learnt that showing-off is nothing but destruction and total destruction. Therefore, remember, sincerity is the basic condition for the acceptance of deeds. But unfortunately it appears, spirit of sincerity is dying away from our deeds, craving for fame and recognition constantly shoving us towards the brink of destruction. Currently, a large number of people are observed when fulfilling any requirement of Masjid or Madrasah they believe it a crucial part to become famous and renowned. If their names are not announced or plaques with their names engraved are not displayed, they get offended.

In the same way, when wedding expenses cause financial constraint to a family or somebody overwhelmed by sorrows due to suffering from chronic disease etc., on such occasion, it

is widely observed that some people approach them to help these grief-stricken people in order to show their generosity and munificence in their communities or societies. But why do we want to show our virtues in public? Ah! Where has the sincerity of our deeds disappeared? Does any sign of sincerity look in our way of living?

Recognition of sincerity

If we want to know whether or not there is sincerity in our deeds, the easiest way is to ponder on our intentions and state while carrying out the action and then observe the post-action state. Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **دَاعَتْ بِرَكَاتُهُ الْعَالِيَه** has stated regarding the recognition of sincerity, ‘The sincere person is that who hides his virtuous deeds as he hides his sins¹.’

Dear Islamic brothers! Who covers up his virtues the way he hides his sins? Anyone may speak up that people do expose their sins as well. For instance, somebody watched a movie and related the whole story to his friends on the very next day. So, to him, it is humbly stated that it is done only those individuals who do not consider it indecent and offensive in their gatherings otherwise, if a person appearing to be religious, commits any sin under the darkness of night being overpowered by Satan will never disclose his sinful action to the people. Nevertheless!

¹ For acquiring more information about the ‘recognition of sincerity’ and ‘destructiveness of showing-off’, the Bayan delivered by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **دَاعَتْ بِرَكَاتُهُ الْعَالِيَه** namely ‘Naykiyan Chupao’ is very beneficial to listen.

It is possible that he may disclose his virtues to others, whether virtues are carried out in the darkness of night or in broad day light. So, the method that Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** has bestowed us about the easiest way of becoming sincere, if only we become the testimony of it and we begin to cover up the virtues the way we hide our sins. May Allah **عَزَّوَجَلَّ** grant us to be the testimony of it and privilege us to carry out loads of virtuous deeds and acts of charities and Sadaqat with sincerity.

Blessings of sincerity

Dear Islamic brothers! The reason behind acceptance of Sadaqah and acts of charity in the court of Allah **عَزَّوَجَلَّ** is not to have the abundance or scarcity of wealth rather it is the wealth of sincerity. Whether somebody spends too much or too little, if it is devoid of sincerity, it is of no use, and if it possesses sincerity in it, his garden of reward would keep flourishing, because sincerity is full of great blessings. Citing the example of the virtues of sincere people, Allah **عَزَّوَجَلَّ** says in the Glorious Quran:

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَشْبِيهًا مِّنْ
أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَاتَتْ أُكُلَهَا ضِعْفَيْنِ
فَإِنْ لَّمْ يُصِبْهَا وَابِلٌ فَطُلٌّ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧١٥﴾

And the example of those who spend their wealth in order to seek Allah's pleasure and to make their hearts steadfast, is similar to that of a garden on an elevated ground – hard rain fell on it, so bringing forth double the fruit; so if hard rain does not fall on it, then the dew is enough; and Allah is seeing your deeds.

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Al-Baqarah, verse 265)

Commenting on aforementioned blessed verse, Sayyiduna Muhiyy-us-Sunnah, Abu Muhammad Husayn Bin Mas'ood Baghawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (passed away in 510 Hijri) has stated in *Tafseer Baghawi*: This is an example of the deeds of a sincere Muslim that as the garden on a height flourishes well in every condition irrespective of rainfall is heavier or lesser, similarly, whether spending and charity of a sincere Muslim is lesser or greater, Allah عَزَّوَجَلَّ makes it flourish.

(Tafseer Baghawi, Al-Baqarah, Taht-al-Ayah 265, vol. 1, pp. 191)

Commenting on the blessed verse 66 from Surah An-Nahl, Sadr-ul-Afadi, 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi عَلَيْهِ رَحْمَةُ اللهِ الْهَادِي has reported a blessed saying of Sayyiduna Shaqeeq Balkhi عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي in this way: Perfection of blessing is that absolutely pure and clean milk, without the slightest trace of dung or blood; otherwise blessing will remain incomplete and unacceptable to anyone. As the wonderfully pure blessing reaches a person from Allah عَزَّوَجَلَّ, it is incumbent upon him to perform his duties for the sake of

Allah عَزَّوَجَلَّ alone with utmost sincerity, and his deeds should be devoid of all forms of showing-off and all desires of Nafs so that these deeds attain the level of acceptance.

(Khaza'in-ul-'Irfan, part 14, An-Nahl, Taht-al-Ayah 66)

Wealth is a test

Dear Islamic brothers! It is learnt that those Islamic brothers who don't have abundance of wealth or sufficient amount of sum and they are unable to spend in the way of Allah according to their desires, they should not feel despair and frustration at all rather one should spend in the way of Allah as per his resource capacity because Allah عَزَّوَجَلَّ does not look at the quantity; He عَزَّوَجَلَّ looks at the sincerity of your intentions.

Furthermore! Remember, Allah عَزَّوَجَلَّ tests some people by providing them vast riches in order to check whether or not they show gratitude after being surrounded by loads of blessings and the numerous favours of Allah عَزَّوَجَلَّ and some are tested with poverty whether or not they show fortitude and patience in the face of hardship. Besides! Remember this fact too; wealth is like a poisonous snake if its poison may cause someone's death then it, as an antidote, may save someone's life as well. It is for the reason, the benefits of wealth are its antidote and the evils of wealth are its poison, now only that person who is aware of its benefits and evils can attain its goodness and protect himself from its evils.

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated, the most Revered and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: There were three people in Bani Israel. One suffering from vitiligo [a disease that causes loss of skin pigmentation], the second was a bald-headed and the third one was blind. Allah عَزَّوَجَلَّ decided to test them. He عَزَّوَجَلَّ sent an angel (in guise of human) who first went to the person suffering from vitiligo and asked, ‘Which thing do you like the most?’ He replied, ‘I like a beautiful colour and a fine skin and removal of that disease which makes me detestable in the eyes of people.’ When the angel passed his hand across his body, his illness was no more and he was conferred upon beautiful colour and beautiful skin. Angel asked him again, ‘Which wealth you like the most?’ He replied, ‘I like female-camel a lot’. He was provided with a ten-month pregnant she-camel and the angel prayed for him, ‘May Allah عَزَّوَجَلَّ bless you with abundance.’

Then the angel came to the bald person and asked him, ‘What thing you like the most?’ He replied, ‘I like beautiful hair and that thing may be removed from me because of which people hate me.’ The angel passed his hand across his head and removed that thing from him because of which people hated him then he was bestowed upon beautiful hair. Angel asked, ‘Which wealth you like the most?’ He replied, ‘I like cow a lot.’ He was provided with a pregnant cow. The angel prayed for him, ‘May Allah عَزَّوَجَلَّ bless you with abundance.’

Then the angel came to the blind person and asked him, ‘What do you like the most?’ He replied, ‘I like that Allah عَزَّوَجَلَّ may restore my eyesight so that I could see the people.’ When the angel passed his hand on him, his eyesight was restored. Then the angel asked him, ‘Which wealth you like the most?’ He replied, ‘I like the goats a lot.’ And he was given a pregnant she-goat. The angel prayed for him, ‘May Allah عَزَّوَجَلَّ bless you with abundance.’

Now the she-camel, the cow and the she-goat began to give birth to young ones reproduce and in a short period and it so happened that one valley abounded in camels and the other one in cows and the third one in flock of goats. Then the angel came to the one who had suffered vitiligo in his [old] form and shape and said, ‘I am a poor person, my provision has run short in my journey and there is none to take me to my destination except with the help of Allah عَزَّوَجَلَّ and your favour. I beg of you in His name Who gave you fine colour and fine skin, and the camel in the shape of wealth to confer upon me a camel which should carry me in my journey.’ Listening to this, he said, ‘I have many responsibilities to discharge.’ Thereupon angel said, ‘I perceive as if I recognise you. Were you not suffering from leprosy whom people hated and you were a destitute and Allah عَزَّوَجَلَّ conferred upon you wealth?’ He replied, ‘I have inherited this wealth from my forefathers.’ Thereupon angel said, ‘If you are a liar, may Allah عَزَّوَجَلَّ change you to that very position in which you had been.’

Angel then came to the one who was bald-headed in his [old] form and said to the same what he had said to the one suffering from vitiligo and he also responded him in the similar manner. Thereupon angel said, ‘If you are a liar may Allah عَزَّوَجَلَّ change you to that very position in which you had been.’

And then the angel approached the blind person in guise of his old form and shape and said, ‘I am a destitute person and a traveller. My provisions have run short and today there is no way to reach the destination but with the help of Allah عَزَّوَجَلَّ and then with your help and I beg of you in the name of One Who restored your eyesight and gave you the flock of goats, give me a goat by which I could make my provisions for the journey.’ He replied, ‘I was blind and Allah عَزَّوَجَلَّ restored to me my eyesight; you take whatever you like and leave whatever you like. By Allah عَزَّوَجَلَّ, I shall not stand in your way today for what you take in the name of Allah عَزَّوَجَلَّ. Thereupon, angel said, ‘You keep with you what you have (in your possession). The fact is that you three were put to test and Allah عَزَّوَجَلَّ is well pleased with you and He عَزَّوَجَلَّ is annoyed with your companions.’

(Sahih Muslim, Kitab-uz-Zuhd, pp. 1584, Hadees 2964)

What kind of wealth should be given in Sadaqah?

Dear Islamic brothers! It is learnt that by giving in the path of Allah from the wealth that has been blessed to us by Allah عَزَّوَجَلَّ, results in an increase in wealth and that person is counted amongst

the grateful people and those who ignore this, sufferings and ordeals in both worlds are written in their destiny. The question arises here that when all kind of possession & wealth, whether it is good or bad, is from Allah عَزَّوَجَلَّ then what kind of wealth spent in the way of Allah is acceptable? What kind of wealth should be given in Sadaqah? In this regard Allah عَزَّوَجَلَّ states in Surah Al-Baqarah, verse 267:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا
لَكُمْ مِنَ الْأَرْضِ ۖ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ
بِأَخْذِيهِ إِلَّا أَنْ تُغِضُوا فِيهِ ۗ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٢٦٧﴾

O People who believe! Spend a part of your pure (lawful) earnings, and part of what We have produced from the earth for you – and do not (purposely) choose upon the defective to give from it (in charity) whereas you would not accept it yourselves except with your eyes closed towards it; and know well that Allah is Independent, Most Praised.

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Al-Baqarah, verse 267)

Dear Islamic brothers! We are being informed in this blessed verse that what types of wealth should be given in the path of Allah; thus, it is mentioned that whatever is given in the path of Allah should not be worthless, useless, unfit discarded material

but it should be something that is acceptable and pleasing to us as well. But alas! Alas! Our practice is that when something becomes useless and can no longer be utilised, we give it in Sadaqah in the name of Allah ﷺ. When bread becomes mouldy and curry is showing signs of spoiling, we give it to the maid. In the name of charity, we donate clothing or items which are totally unusable for flood victims and desperately needy and the disaster-stricken people.

It is obvious that some items or things may not suitable according to the status of some affluent people but are perfectly acceptable and the blessings for the poor people, for example used clothes, bedding and other useful articles can be given to the servants etc. But in no ways should expired medicine be sent to hospitals so that it can be given to the poor without considering even for a moment that it could cause harm instead of benefit.

Reflect! Ponder! What if Allah ﷺ had made us amongst those one who takes Sadaqah rather than those ones who give. Then what would have been our position? Would we be happy using such things? Therefore, remember, Islam has commanded us to like for others what you like for your own self. So, Sayyiduna Anas رضى الله تعالى عنه narrated: The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘No one of you becomes true believer until he likes for his brother what he likes for himself.’

(Sahih Bukhari, Kitab-ul-Iman, vol. 1, pp. 16, Hadees 13)

Dear Islami brothers! We learnt that whether it is giving charity for the pleasure of Allah عَزَّوَجَلَّ or other social activities or affairs, we should always care about the welfare of our Islamic brothers and consider their benefit. Like for them that which you love for yourself.

Open Sadaqah is greater or hidden Sadaqah?

Which is better, open Sadaqah or hidden Sadaqah? Allah عَزَّوَجَلَّ states in Surah Al-Baqarah:

إِنْ تَبَدُّوا الصَّدَقَاتِ فَبِعَمَّا هِيَ ۗ وَإِنْ تُخْفُوهَا وَتُوتُوهَا الْفُقَرَاءَ
فَهُوَ خَيْرٌ لَّكُمْ ۗ وَيُكَفِّرْ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ
خَبِيرٌ

If you give charity openly, what an excellent deed it is! And if you secretly give it to the poor, it is the best for you; and in it some of your sins will reduce; and Allah is Aware of your deeds.

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Al-Baqarah, verse 271)

Sayyiduna Muhiyy-us-Sunnah, Abu Muhammad Husayn Bin Mas'ood Baghawi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي (passed away in 510 Hijri) has said in *Tafseer Baghawi*: Whether Sadaqah is obligatory or Nafil when given with sincerity and is free from showing-off then irrespective of whether given openly or secretly, both are preferable.

But giving obligatory Sadaqah openly and giving Nafil Sadaqah secretly is Afdal (most preferable) and if one who gives Nafil Sadaqah openly in order to persuade others then this is also preferable. (*Tafseer Baghawi, Al-Baqarah, Taht-al-Ayah 271, vol. 1, pp. 191*)

Hidden or unhidden both forms are based on intention

Dear Islamic brothers! Whether it is a Sadaqah or other forms of worship, reward is based on the intention. If intention is correct then deeds performed openly will be rewarded and if intention is defective then even hidden action will cause destruction. Yes! Disclosure of Fard acts of worship along with correct intention is appropriate in order to avoid people getting into evil suspicion and hiding Nawafil (supererogatory prayers) is better so that we can get protection from the possibility of showing-off. Another condition is that when a spiritual leader of people exposes his deeds in order to encourage his followers towards performing good deeds, this type of disclosure is permissible and Afdal (most excellent). This means that for Islamic jurist, spiritual guide, Muhaddis (one who explains the Hadees), preacher, teacher or anyone who is followed, it is better for them to disclose their deeds [with good intentions].

Sayyiduna Ibn ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrated: The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The hidden worship is greater than the open worship and [for] a leader’s [i.e. one who is followed] open (worship) is greater than the hidden (worship).’ (*Shu’ab-ul-Iman, vol. 5, pp. 376, Hadees 7012*)

The renowned commentator of Quran and Hadees, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمَان has mentioned in *Mirat-ul-Manajih*: Exposing the acts of worship as a form of education is not considered showing-off but it is a propagation of knowledge and education, this is a rewardable act. Spiritual scholars say, 'Showing-off or ostentation' of the Siddiqueen (the truthful) is better than the sincerity of the disciples and followers. This is what this means.' (*Mirat-ul-Manajih*, vol. 7, pp. 127)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! The respected, renowned and learned spiritual personality of the current fifteenth century, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyaeه دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه is the most favourite personality of millions of Muslims. A very large number of Muslims love him deeply more than anything else and try to copy his every actions. Therefore, sometimes he narrates some of the parables and incidents of his own life or sometimes some parts of his life history are related in the Sunnah-inspiring speeches so that people who love him dearly become aware of his Allah-fearing life, his great love for the Greatest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, his abstinence and piety and aspire to follow him and embrace all these distinctive characteristics and qualities.

Forbidden condition of giving Sadaqah openly

Dear Islamic brothers! Sometimes whilst performing virtuous deeds we unwittingly cause harm other people without being

aware, but on contrary we become happy with that. Remember, if a virtuous deed is carried out, resulting in hurting the feelings of someone then hoping of reward for that virtue is futile. For example, we help a Safayd-Posh (socially respectable man with fewer resources) openly in such a way that we jeopardize his dignity and tarnish his prestige. So, it is stated in the Glorious Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ

O people who believe! Do not invalidate your charity by expressing favour and causing hurt (to recipient).

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Al-Baqarah, verse 264)

Commenting on abovementioned blessed verse, the renowned commentator, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ اللَّهِ الْوَاحِدَان has stated: The blessed verse indicates that if by giving Sadaqah openly causes defamation or disrepute to a needy then give it secretly without making others aware. In this condition exposing or disclosure of Sadaqah is considered as ﴿أَذَى﴾ (i.e. causing harm).

Way of giving Nazranah (gift or money or tribute)

Dear Islamic brothers! We have also learnt that whenever we intend to serve or support scholars financially, we should place the money in an envelope etc., while giving in such a way that

no one notices. The common practice of some people is that they place the money in the hand of an Imam and close the palm of the hand in a particular style. In this way it becomes evident or gives such impression that any monetary gift has been presented. Some people give pieces of paper with request for Du'a in a similar fashion, creating a misconception that 'Nazranah' was presented! Giving pieces of paper for Du'a in this manner may hurt the feelings of respectable person with fewer resources.

To whom is giving Sadaqah Afdal (better)?

Up to this point, we have discussed some rulings and etiquettes of giving Sadaqah. Now the question arises that to whom is giving Sadaqah Afdal? In this regard, Allah عَزَّوَجَلَّ says that:

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ
يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيَاهِهِمْ ۚ لَا يَسْأَلُونَ
النَّاسَ إِحْقَاقًا ۚ وَمَا تَنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٣﴾

For those poor who are restricted while in Allah's cause, who cannot travel in the land (for earning) – the unwise think they are wealthy because of their restraint; you will recognise them by their faces; they do not seek from people in order to avoid persistent (begging); and Allah knows whatever you spend in charity.

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Al-Baqarah, verse 273)

Commenting revelation circumstances of aforementioned blessed verse, the renowned commentator, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ اللَّهِ الْخَيْرَان has stated: There was a Suffah (raised veranda, porch) near Masjid-un-Nabawi where four to five hundred poor Muhajireen [those companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ that migrated from Makkah to Madinah] used to live. They possessed no house, no worldly belongings and no any trade but they would always spend their time in Masjid-un-Nabawi, fast during the day, recite the Quran and stay awake all the night long engrossed in prayers and blessed acts of worship.

It was their duty to accompany the Muslim army in the holy wars. They are called 'Ashaab-e-Suffah' (i.e. those companions who live on that veranda). Neither did they marry nor did they have any tribe or family in Madinah. Their state of extreme poverty was such that seventy amongst them did not even have sufficient clothes to properly cover their Satr [private parts of body]. Regarding them, this blessed verse was revealed in which Muslims were persuaded to give them Sadaqah and charity.

(Tafseer-e-Na'eemi, vol. 3, pp. 132)

The renowned and respected commentator, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ اللَّهِ الْخَيْرَان further stated: Giving Sadaqah and other charities to poor students, scholars and to those who are serving the Deen-e-Islam, etc., is Afdal (most excellent); as they have devoted their lives for serving the Deen. If they are not supported

financially they will be compelled to seek an income, resulting in a great loss to Deen-e-Islam. (*Tafseer-e-Na'eemi, vol. 3, pp. 134*)

Dear Islamic brothers! Allah عَزَّوَجَلَّ drew the attention of Muslims towards Ashaab-e-Suffah رَضِيَ اللهُ تَعَالَى عَنْهُمْ but this command is not specific to them alone. In the present time those who are busy serving Deen and due to this, they don't have the time to earn a living, etc., this command applies to them as well that they should be served financially. (*Waqf-e-Madinah, pp. 31*)

This is an extremely noteworthy point! It is our duty and responsibility to take care of the financial needs of those people who have dedicated their lives solely to learn or teach 'Ilm-e-Deen, by getting admitted to a Madrasah, becoming a Haafiz or an Islamic scholar or devoting their entire lives in Madani activities. We have business or jobs and we toil day and night to fulfil our domestic needs. Those dedicated people serving Deen-e-Islam can also be involved in these types of activities but they have sacrificed all this for the sole service of Islam. We are anxious for our family needs but they are anxious for the religion of our Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, we are anxious to see our children relaxed and happy! While they are anxious for Ummah of the Prophet of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to see them on the right path.

Visit any Dar-ul-Uloom which reverberates with the sound of ﴿قَالَ اللهُ وَ قَالَ رَسُولُ اللهِ﴾, how these Islamic centres are surviving?

If any guest comes to our home, we do our best to fulfil their worldly desires but we don't even like to glance towards the guests of the Holy Prophet!

O people! Who feed your children rich oily dishes! Did you ever look at the students of Dars-e-Nizami [‘Aalim course], how they survive on lentils, rice and vegetables, etc. If they do have something to eat they eat, otherwise they stay hungry.

If your child gets sick even if he just sneezes, you take him immediately to the doctor. But what do you say about those parents who have sent their children to Jami'a-tul-Madinah for 8 years for propagation of Islam. These children are also the beloved of their parents. How commendable and great the sacrifice of their parents is! They have no desire to make their children doctors after obtaining MBBS degree, or making them engineer by obtaining Engineering degree to financially secure their future. No! These are the parents who are not anxious about whether their sons serve them in this world or not, they just desire when they arise on the Day of Judgement, their children become a source of intercession for them. They send their children to become Haafiz, Islamic scholars, Muftis, travellers of Madani Qafilahs, make them do Madani Tarbiyyati courses, Qafilah course or Imamat course.

Dear Islamic brothers! Would that we also develop a Madani mindset and dedicate ourselves and our children to learn

'Ilm-e-Deen! Would that! Would that! And if we are unable to do that, we can't quit our job, business or industry if our hearts can't get rid of the worldliness and desires to earn money nor can our interest in running and maintaining industries or factories be curtailed then the least we could do is generously help those dedicating their lives for the sake of Allah **عَزَّوَجَلَّ**, doing Dars-e-Nizami course or travelling with Madani Qafilahs to propagate Islam and Sunnah, by opening the doors of our wealth for them. In this way we can also serve the cause of Deen and participate this supreme Madani work of spreading Islam, In return Allah **عَزَّوَجَلَّ** will reward us beyond measures.

May Allah **عَزَّوَجَلَّ** privilege us to spend in His way only for His pleasure, refraining from the disaster of disclosing our favours and taunting those we help.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 ﷻ 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, **إِن 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, **إِن شَاءَ اللَّهُ عَزَّوَجَلَّ**.



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