



Golden egg



Presented by
Majlis Al-Madina-tul-'Ilmiyyah
Translated into English by
Translation Department (Dawat-e-Islami)

سونے کا انڈا

Sonay ka anda

Golden Egg

THIS booklet was presented in Urdu by Majlis Al-Madinah-tul-'Ilmiyyah. **Translation Department** (Dawat-e-Islami) 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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Golden Egg

The English translation of 'Sonay ka anda'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَا 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*:

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 upon the Holy Prophet  once before and after the Du'a.

Table of Contents

Du'a for Reading the Book	iii
Golden Egg	1
Du'a of Attar.....	1
Virtue of Salat.....	1
Golden egg.....	1
What is greed?	5
Destruction lies in greed	5
We cannot stay away from greed.....	6
Two things remain young.....	6
Three types of greed	7
1. Good greed	8
2. Condemned greed	8
3. Permissible greed.....	9
An unusual and wondrous nation.....	11
Our plight.....	13
A way of increasing greed for good deeds.....	14
Exemplary worship.....	14
Cure for greed	15
The literal definition of contentment (فتاعت).....	16

Two definitions of contentment	17
Five sayings of the Prophet ﷺ	17
Living off a piece of bread.....	18
Acquiring contentment.....	19
Another cure for greed.....	20
Only the soil of the grave will fill the stomach.....	20
Not being dependent on anyone	21
Proverbs	22

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Golden Egg

Du'a of Attar

‘O Allah Almighty! Whoever reads or listens to the 22-page booklet ‘Golden Egg’, grant him entry into Jannat-ul-Firdaus without any accountability, and make him the neighbour of Your Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.’

أَمِينَ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of Salat

The Last and Final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘The closest person to me on the Day of Judgement will be the one who recited the most Salat upon me.’ (Tirmizi, vol. 2, p. 27, Hadees 484, Dar Al-Fikr, Beirut)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Golden egg

There was once a strange cobra living in a house that would lay a golden egg every day. The owner was very pleased at

receiving this wealth free-of-charge. He had greatly emphasised to his family members not to tell anyone else about this. This continued for many months. One day, the cobra bit their goat and it died. The members of the household became very angry, and they began to search for the cobra so that they could kill it. However, the man quelled their anger by telling them that the golden egg they receive from the cobra is more valuable than the goat, and hence they should not worry about it.

After some time, the cobra bit their pet donkey, and it also died at once. The greedy owner became worried for a short while, but he quickly got over it as he was overcome by his greed again, and he began to say: 'It has killed our second animal today, but it does not matter it has not caused any harm to any person.' The others in the house remained quiet. Two years passed and the cobra had not bit anyone, and so the people had forgotten about what happened to their animals.

One day, the cobra suddenly bit their servant. The poor individual called out to his owner for help, but the poison had taken effect, and he died before the owner could reach him. The greedy man was worried now and began to say: 'The poison of this cobra is extremely dangerous; it has instantly killed everyone it has bitten, and there is a chance that it will also bite one of my family members.' He remained worried about this for many days, but the lustre and lure of the golden egg had blinded him again. He became quiet and said to

himself: 'Although we are being harmed because of the cobra, but we are also receiving golden eggs.'

After a few days, the cobra bit his son. A doctor was called immediately, but he could not do anything, and his son also experienced an uneasy death. The death of their young child struck the husband and wife like lightning. Overcome with anger, the father began to say: 'I will not spare that cobra now.' However, they could not find it. After some time, he began to feel uneasy on account of his greed, because he was not receiving golden eggs anymore. Thus, both husband and wife went to the cobra's hole, cleaned it and made it fragrant (in other words, it was a gesture of reconciliation to the cobra).

Amazingly, the cobra returned, and they began to receive their golden egg again. Their greed for wealth had blinded them and they had forgotten the deaths of their son and slave. One day, the cobra bit his wife whilst she was sleeping, which also resulted in her dying after a short while. Now, the greedy man was alone, and he informed his brothers and friends about the cobra. They all advised him by saying: 'You made a grave mistake, but there is still time; be cautious and kill that dangerous cobra as soon as possible.'

When the man returned home, he sat down and waited for an opportunity to kill the cobra. Suddenly, he saw a valuable pearl near the cobra's hole, which brought great delight to his greedy nature. His inordinate desire for wealth caused him to forget

everything, and he began to say to himself: ‘Time causes personalities to change, and so it is possible that the cobra’s temperament has also changed. Just as the cobra has now started to lay pearls instead of golden eggs, perhaps its poison has also finished. Therefore, I have nothing to fear.’ After thinking this, he changed his mind about killing the cobra.

The greedy individual was very delighted at receiving a precious pearl every day, and he had forgotten the old deceiving ways of the cobra. One day, he placed all of the gold and pearls into a pot and fell asleep with his head resting on it. That very night, the cobra also bit him. When his screams began to grow loud, the people from the surrounding areas came to him and began to say: ‘You were lazy in killing the cobra, and you put your own life in danger because of your greed!’ The greedy individual, overcome with embarrassment, could not say a word. He took the pot that was full of gold and gave it to his friends and relatives, and he very regretfully said: ‘Today, this wealth has no value in my eyes, because it will now become the property of others, and I will leave this world empty-handed.’ He then died after a short while. (*‘Uyoon-ul-Hikayaat, p. 934, summarised*)

Dear Islamic brothers, did you see how the desire for wealth destroyed a happy and content family! A greedy person’s sight is limited and only looks at temporary gain. As a result, such a person is unable to make the right decisions, just like the

greedy man in the abovementioned parable, whose desire for wealth had intoxicated him to such an extent that the death of his son and wife did not bring him to his senses. Eventually, he too ended up dying.

Daykhay hayn yeh din apni hi ghaflat ki badoolat

Sach hay keh buray kaam ka anjam bura hay

What is greed?

‘Having excessive desires is greed. Moreover, evil greed is when one, despite acquiring his own share, has a desire for another’s share. To be dissatisfied with something and always desire an increase is greed and the one who possesses greed is known as greedy.’ (*Mirqat, vol. 9, p. 119, Chapter 2, Dar Al-Fikr, Beirut; Mirat-ul-Manajih, vol. 7, p. 86, Zia-ul-Quran*)

The Prophet ﷺ said: ‘Evil is the one who is guided by greed. Evil is the one who is averted from the path of truth by desires. Evil is the one whose passion and inclination cause him to be disgraced and humiliated.’ (*Tirmizi, vol. 4, p. 302, Hadees 6542*)

Destruction lies in greed

The heavenly Companion, Sayyiduna Abu Zar Ghifari رضى الله عنه, was once giving advice and said in a loud voice: ‘O people! (Save yourself from) Greed, for destruction lies in it for

you, because it never comes to an end, and nor can you fulfil your greed.’ (*Sifat-us-Safwah, vol. 1, p. 103, Raqm 46, Dar Al-Kutub Al-Ilmiyyah, Beirut*)

We cannot stay away from greed

Dear Islamic brothers, regardless of whether someone is a small child or a young person, a 100-year-old man or woman, an officer or a labourer, rich or poor, it is very difficult to protect oneself from greed. It is a different matter that some have a greed for rewards in the Hereafter, and others have a greed for wealth; some have a greed for honour and fame, and others desire to stand out from the rest. In short, greed is present within us in some form or another.

Allah Almighty states in verse 128 of Surah Al-Nisa:

وَأُحْضِرَتِ الْأَنْفُسَ الشُّحَّ ط

And the heart is trapped in greed;

[*Kanz-ul-Iman* (translation of Quran)] (Part 5, Surah Al-Nisa, verse 128)

In *Tafseer Khaazin*, in the commentary of this verse, it states: ‘Greed is an undeniable part of the heart, because it was created in this way.’ (*Tafseer Khaazin, vol. 1, p. 734*)

Two things remain young

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘A person grows old, but

two things remain young in him: greed for wealth and greed for life.’ (*Muslim, p. 521, Hadees 1047, Dar Ibn-e-Hazm, Beirut*)

Commenting on this Hadees, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ states: ‘The average worldly person is intended here, who remains greedy even in old age. Some people of Allah Almighty are not greedy even in their youth they are not included in the former ruling. However, such fortunate people are few and far between, and generally the situation is how it has been described above. Usually, the elderly are very busy in amassing and increasing their wealth, and they always ask others to make Du’a for an increase in life. If someone does not comply, they begin to quarrel. This is love for wealth and life. The heart of a greedy person is either filled with contentment or with the dust of the grave.’ (*Mirat, vol. 7, p. 88*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Three types of greed

Dear Islamic brothers, it is generally understood that greed is only linked with wealth and riches. However, this is not the case, as greed is to desire an increase in something, and that can be anything: whether it be wealth or something else. Hence, the one who desires an increase in wealth will be referred to as ‘greedy for wealth’; the who desires more food will be termed as ‘greedy for food’; and the one who desires an

increase in good deeds will be deemed ‘greedy for good deeds.’ Conversely, the one who increases the burden of his sins will be considered ‘greedy for sins.’ Every type of greed is not condemned. There are 3 basic types of greed:

1. Good greed
2. Condemned greed
3. Permissible greed

1. Good greed

Good deeds that are performed for the pleasure of Allah Almighty will lead a person to Paradise **إِنْ شَاءَ اللَّهُ**. Therefore, having a greed for good deeds is praiseworthy. For example, having a greed for performing supererogatory (*nawafil*) Salah alongside the Fard; having a greed for observing abundant supererogatory fasts alongside the Fard fasts; having a greed for giving supererogatory charity in the way of Allah alongside Zakah; and having a greed for reciting the Quran, for the remembrance of Allah **عَزَّوَجَلَّ**, for sending Salat and other righteous deeds are all praiseworthy [examples of greed].

2. Condemned greed

Just as committing sins is forbidden, having a greed for committing sins is also forbidden. For example, having a greed

for the following evil deeds is condemnable: bribery, stealing, looking at haram, fornication, watching films and dramas, listening to songs, drinking alcohol, gambling, backbiting, slandering, tale-telling, swearing, having negative assumptions of others, finding faults in others and spreading them, and other sins.

3. Permissible greed

‘Permissible’ refers to that action whose performance and non-performance is the same. However, if a good intention is made before performing a permissible action, that action then becomes a reward able action. Some examples of permissible greed are as follows: eating, drinking, sleeping, gathering wealth, building a grand house, wearing new clothes, and many other works; desiring an increase in these is a permissible greed.

Dear Islamic brothers, we should only have a greed for those works that will benefit us in this world and the Hereafter, and this can only be found in a greed for good deeds. Conversely, condemned greed only contains loss, because it can lead us to Hell. And even though permissible greed (i.e. a greed for permissible things) does not entail sin, but it can still lead us towards sins. For example, if a person develops a greed for acquiring wealth, such a person usually remains occupied in amassing wealth without considering whether that wealth is

earned through Halal means or Haraam means. This results in him falling into many sins, such as lying, deception, fraud, etc.

It is written in *Jannati Zaywar*: ‘There is greed for food, clothing, housing, goods, wealth, honour, fame; in short, there is greed for every blessing. If the passion for greed increases in a person, he ends up falling into many immoral and uncivil works, and he ends up committing the worst of sins. In fact, the reality is that greed and avarice are the source of thousands of sins one ought to seek Allah’s refuge from them. (*Jannati Zaywar, p. 111, Maktaba-tul-Madinah, Karachi*)

Dawlat ki hirs dil say Allah door ker day

Ishq-e-Rasool day day, ker yeh Du’a rahay hayn

Takseer-e-maal-o-zar ki hargiz nahin tamanna

Ham maang aap say bas, gham aap ka rahay hayn

Dear Islamic brothers, we must develop a mindset to only have greed for good deeds; we are to perform good deeds and good deeds only! The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Have greed for that which benefits you.’ (*Muslim, p. 2341, Hadees 4662*)

In the commentary of this Hadees, Sayyiduna Imam Abu Zakariyya Yahya Bin Sharaf Nawawi رَحْمَةُ اللهِ عَلَيْهِ states: Meaning, ‘be greedy in worshipping Allah Almighty, and have a desire of being rewarded for it. However, instead of relying on your own efforts in this worship, seek help from Allah Almighty.’ (*Sharh*

Sahih Muslim li Al-Nawawi, Part 61, vol. 8, p. 512 summarised, Dar Al-Kutub Al-Ilmiyyah, Beirut)

Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ states: ‘Keep in mind that being content and patient in worldly affairs is praiseworthy, but to display greed and impatience in matters of the Hereafter is great. Do not be content upon reaching any rank in religion; make efforts to excel further. (*Mirat-ul-Manajih, vol. 7, p. 211*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

An unusual and wondrous nation

It is narrated that Sayyiduna Zul-Qarnayn رَحْمَةُ اللهِ عَلَيْهِ passed by a nation and saw that they had nothing by way of the world. They had dug many graves, and in the morning, they would clean them, offer their Salah there, and then they would fill their stomachs by eating only vegetables as there were no animals whose meat they could eat.

Sayyiduna Zul-Qarnayn رَحْمَةُ اللهِ عَلَيْهِ was astonished after witnessing their simple way of living. He asked their leader, ‘I see you in a state that I have not seen any other nation in what is the reason for this? You possess no worldly things, and neither do you take benefit from silver and gold.’ The leader said, ‘We consider gold and silver evil, because the one who comes to possess a small amount of gold or silver begins to run after it.’ Sayyiduna Zul-Qarnayn رَحْمَةُ اللهِ عَلَيْهِ then asked, ‘Why do

you dig graves? And when morning arrives, you clean them and pray Salah there.’ The leader replied, ‘So that if we experience any worldly greed or desire, we can rid ourselves of it after seeing the graves.’ Sayyiduna Zul-Qarnayn رَحْمَةُ اللَّهِ عَلَيْهِ then asked, ‘Why do you only eat vegetables from the ground? Why don’t you raise animals so that you can drink their milk, ride them and eat their meat?’ The leader responded, ‘We can survive on these vegetables, and this is sufficient for a person to live their life. Besides, all things become the same after travelling beyond the throat, and their taste is not experienced in the stomach.’

After hearing his wise words, Sayyiduna Zul-Qarnayn رَحْمَةُ اللَّهِ عَلَيْهِ said to him, ‘Travel with me. I will make you my advisor, and I will give you a portion of my wealth.’ But he declined by saying that he was happy as he was, leading Sayyiduna Zul-Qarnayn رَحْمَةُ اللَّهِ عَلَيْهِ to depart from there.

May Allah Almighty have mercy upon them and forgive us without accountability for their sake.

أَمِيْنُ بِجَاهِ النَّبِيِّ الْأَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Tareekh Madinah Dimashq, vol. 17, p. 353, summarised, Dar Al-Fikr, Beirut)

Na ho ‘ata is ko maal-o-dawlat

Na dijiye Attar ko hukumat

Yeh tayra taalib hay jan-e-rahmat

Nabi-e-rahmat Shafi'-e-Ummat

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Our plight

Dear Islamic brothers, due to having overwhelming love for the world and a lack of interest in the Hereafter, a large number of Muslims are far from the remembrance of Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Ironically, they are satisfied at their greed for sins and useless matters. Alas! A youth of today is prepared to wait in a queue so that he can purchase an expensive ticket and spend the entire night watching and listening to programmes full of sins. However, he avoids going to the Masjid for a few minutes to pray his Salah. He has countless hours to hold a remote control in his hand and watch films and dramas, but he has many excuses when it comes to travelling in the way of Allah in the Madani Qafilahs with the Prophet's devotees to attain knowledge, the pleasure of Allah Almighty and the betterment of his Hereafter. He has many hours to read immodest novels that increase his carnal love, but he has no desire to recite the Quran. In fact, the reality is that he does not know how to recite the Quran correctly, nor does he have the desire to learn it. He has countless hours to waste in the company of his immoral friends, but he does not have time to sit in the

company of the Prophet's devotees to learn the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Sunnahs. Before death arrives, consider the remainder of your life precious and sincerely repent from all of your sins, and busy yourself in performing good deeds.

Woh hay 'aysh-o-'ishrat ka koi mahal bhi

Jahan taak mayn har ghari ho ajal bhi

Bas ab apnay is jahl say tu nikal bhi

Ye jeenay ka andaaz apna badal bhi

Jaga jee laganay ki dunya nahin hay

Yeh ibrat ki ja hay tamasha nahin hay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

A way of increasing greed for good deeds

O devotees of the Prophet, wealth, enjoyment and delight are fleeting things. Be greedy for good deeds. Develop a mindset that regardless of whether I have abundant wealth or not, I should have an abundance of good deeds. In order to become righteous and develop an eagerness for good deeds, read the following accounts of the people of Allah.

Exemplary worship

The calves of the great Taabi'i, Sayyiduna Safwan Bin Sulaym رَضِيَ اللهُ عَنْهُ, had become swollen due to his lengthy standing in

Salah. He رَحْمَةُ اللَّهِ عَلَيْهِ would worship so abundantly that if he was to be told that it is the Day of Judgment tomorrow, he رَحْمَةُ اللَّهِ عَلَيْهِ would not be able to increase his worship (i.e. it was not possible for him to spare more time for worship). He رَحْمَةُ اللَّهِ عَلَيْهِ would sleep on the roof of his house in the winter so that the cold keeps him awake, and he رَحْمَةُ اللَّهِ عَلَيْهِ would rest inside in the summer so that he could not sleep due to the heat and difficulty. He رَحْمَةُ اللَّهِ عَلَيْهِ passed away whilst in the state of prostration. He رَحْمَةُ اللَّهِ عَلَيْهِ would make the following Du'a: 'O Allah! I love to meet you, so love to meet me also.' (*Ithaf Al-Sadah Al-Muttaqeen, vol. 13, pp. 247-248*)

May Allah Almighty have mercy upon him and forgive us without accountability for his sake.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Mayn sath jama'at kay parhon saari namazayn
Allah! 'Ibadat mayn mayray dil ko laga day*

Cure for greed

Dear Islamic brothers, people usually have a desire for wealth, and this desire leads to many other desires. If one saves himself from the desire of wealth, he can live his life in peace and harmony while worshipping Allah Almighty. The greatest cure for the desire of wealth is contentment. Hence, Shaykh Al-Hadees, 'Allamah Maulana Abdul Mustafa A'zami رَحْمَةُ اللَّهِ عَلَيْهِ

states: ‘The cure for this disease of the heart is patience and contentment’, i.e. a person should be pleased with whatever he has received from Allah and show gratitude towards Him. One should have firm belief in the fact that when a person is in the mother’s womb, an angel writes down four things with the command of Allah Almighty: The person’s age, his sustenance, his fortune and his misfortune; this is a person’s written destiny.

A person may try a thousand times, but he will only receive that which is written in his destiny. If your Nafs makes you run here and there, then adopt patience and subdue it. This way, the light of contentment will gradually illuminate the heart, and the dark clouds of greed and avarice will fade away. (*Jannati Zaywar, p. 111*)

Read some Madani pearls on the cure for greed, the virtue of contentment and how to attain it. Also, make an effort to rid yourself of greed.

The literal definition of contentment (قناعة)

To consider sufficient, to be patient, to be satisfied and happy with a small amount of something, to survive on whatever one receives; to refrain from excess desire and greed is contentment (قناعة). (*Farhang Aasfiyyah, vol. 3, p. 400, Maktabah Sang-e-Mayl, Lahore*)

Two definitions of contentment

1. Being satisfied with the distribution by Allah Almighty is contentment. *(Al-Ta'reefat li Al-Jurjaani, p. 126, Dar Al-Manaar)*
2. Sayyiduna Muhammad Bin Ali Tirmizi رَحْمَةُ اللهِ عَلَيْهِ states: 'Contentment is for the Nafs to remain satisfied with the sustenance that is destined for it.' *(Al-Risalah Al-Qushayriyyah, p. 197, Dar Al-Kutub, Al-Ilmiyyah, Beirut)*

Five sayings of the Prophet ﷺ

1. Allah Almighty loves the person who is pious, content and hidden. *(Muslim, p. 1585, Hadees 2965)*
2. Contentment is a treasure that never ends. *(Kitab Al-Zuhd li Al-Bayhaqi, Raqm. 104, p. 88)*
3. Successful is the one who became a Muslim, is given enough sustenance to suffice him and is granted contentment by Allah Almighty upon what He gave him. *(Muslim, p. 425, Hadees 1054)*
4. The best person from amongst the believers is the one who is content, and the worst person is the greedy one. *(Firdaus-ul-Akhbar, vol. 1, p. 563, Hadees 7072, Dar Al-Fikr, Beirut)*
5. Rich is not the one who possesses an abundance of wealth; rather, Rich is the one whose Nafs is content. *(Muslim, p. 522, Hadees 1051)*

Hirs zillat bhari faqeer hay
Jo qana'at karay, tawangar hay

Living off a piece of bread

Sayyiduna Ibrahim Bin Adham رَحْمَةُ اللَّهِ عَلَيْهِ was from the affluent people of Khurasan. He رَحْمَةُ اللَّهِ عَلَيْهِ was once looking outside of his palace, when his eye fell upon an individual who was eating a piece of bread in his hand. After eating, he fell asleep. Sayyiduna Ibrahim Bin Adham رَحْمَةُ اللَّهِ عَلَيْهِ said to his slave: 'When that individual wakes up, bring him to me.'

Thus, when he woke up, the slave brought the man to him. Sayyiduna Ibrahim Bin Adham رَحْمَةُ اللَّهِ عَلَيْهِ said: 'O man! Were you hungry when you were eating the bread?'

He replied: 'Yes.'

Sayyiduna Ibrahim Bin Adham رَحْمَةُ اللَّهِ عَلَيْهِ asked: 'Were you satiated with this bread?'

He responded: 'Yes.'

Sayyiduna Ibrahim Bin Adham رَحْمَةُ اللَّهِ عَلَيْهِ then asked: 'Did you sleep well after eating the bread?'

He said: 'Yes.'

After listening to these words of his, Sayyiduna Ibrahim Bin Adham رَحْمَةُ اللَّهِ عَلَيْهِ thought to himself: 'If one piece of bread is

sufficient, then why do I amass so much of the world!' (*Ihya-ul-Uloom, vol. 4, p. 591, Dar Sadir, Beirut*)

May Allah Almighty have mercy upon him and forgive us without accountability for his sake.

أَمِينٌ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Maal-o-dawlat ki du'a ham na Khuda kertay hayn

Ham tu marnay ki Madinay mayn du'a kertay hayn

(Wasail-e-Bakhshish, p. 143, Maktaba-tul-Madinah, Karachi)

Acquiring contentment

The method that Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ has mentioned to acquire contentment is summarised below:

The acquisition of contentment is dependent upon three things: 1) patience 2) knowledge 3) action.

1. The first thing is action, i.e. to adopt a middle path in one's livelihood and to spend frugally. The one who wishes to attain greatness in contentment, he should spend little. It is stated in a Hadees: 'التَّدْبِيرُ نِصْفُ الْمَعِيشَةِ', meaning, 'Management is half of livelihood.'

2. The second thing is to have few desires so that one is not worried when in different circumstances due to some necessity.
3. The third is that a person should know that honour lies in contentment and protects one from asking [others]. Conversely, greed and avarice only entail disgrace. Thus, one should ponder over this and free himself from this (greed). (*Ihya-ul-'Uloom ka Khulasa, p. 265, Maktaba-tul-Madinah, Karachi*)

Dawlat-e-dunya say bay raghbat mujhay ker dijiye

Mayri haajat say mujhay zaa'id nah kerna maal dar

(Wasail-e-Bakhshish, p. 218)

Another cure for greed

Dear Islamic brothers, Du'a is the weapon of a believer. In order to rid yourself of the misfortune of greed and avarice, and in order to attain the treasure of contentment, make sincere Du'a in the court of Allah Almighty.

Only the soil of the grave will fill the stomach

The Prophet ﷺ said: 'If man had two valleys of wealth, he would desire a third. Only soil can fill the stomach of man. Whoever repents, Allah Almighty accepts his repentance.' (*Muslim, p. 522, Hadees 1050*)

*Sayth ji ko fikar thi ik ik kay das das kijiye
Maut aa pohanchi keh mister jan wapis kijiye*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Not being dependent on anyone

The great Taabi'i, Sayyiduna Muhammad Bin Waasi' رَحْمَةُ اللهِ عَلَيْهِ would eat a dry bread after soaking it in water and say: 'Whoever suffices himself with this is not dependant on anyone.' (*Ihya-ul-'Uloom, vol. 3, p. 298*) May Allah Almighty have mercy upon him and forgive us without accountability for his sake.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ writes: 'Luxury and pleasure are only for a short time that will pass, and circumstances will change within a few days. Adopt contentment in your life; you will remain satisfied. End your desires; you will live a life of freedom. Death is experienced many times through gold, rubies and pearls (due to thieves). (*Ihya Al-'Uloom, vol. 3, p. 298*)

Remember, hardship lies in both, greed and contentment. The result of one is ruin and the result of the other is freedom. What do you desire? You must decide. The one who is content

will live a life full of happiness, **إِنْ شَاءَ اللَّهُ**. The more greed one has in his heart, the more unhappiness he will experience.

Kaan dhar kay sun! Na banna tu harees-e-maal-o-zar!

Kar qana'at ikhtiyar ay bhai thawray rizq par

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Proverbs

1. If you wish to live a comfortable life, remove greed from your heart.
2. If a teacher is content, then his students will also be free of greed.
3. Do not ponder over your poverty and financial hardship, because this will increase your grief and greed.
4. Do not adopt greed, for you cannot outstrip everyone.
5. Greed does not increase sustenance, but it does decrease the value of a person.
6. Contentment is a blessing, and there is no sovereignty greater than contentment.
7. Suffice with whatever you have; you will live a life of peace.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

An action superior than a thousand years of worship

Sayyiduna Sulayman Daarani رَحْمَةُ اللَّهِ عَلَيْهِ states: A faqeer's sigh over the deprivation of not having the power of fulfilling a (lawful) desire is superior than a thousand years of worship of the wealthy.

(Ihya-ul-'Uloom, vol. 4, p. 602)



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