



# *Sweet Eid* *and* *Sweet words*



Presented by

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

Translated into English by

**Translation Department (Dawat-e-Islami)**

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Meethi Eid aur Meethi Baatayn

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## Pleasant Eid and pleasant words

The English translation of 'Meethi Eid aur Meethi Baatayn'



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

## Du'a for Reading the Book

**R**ead 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 وَاَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Translation

O Allah **عَزَّوَجَلَّ**! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf, vol. 1, pp. 40*)

#### Note:

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

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

## Pleasant Eid and pleasant words

### Du'a of Attar

O Allah Almighty! Whoever reads or listens to the 19-page booklet 'Pleasant Eid and pleasant words', let him experience the real Eid of seeing the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, let his Iman remain protected at the time of death, and forgive him without accountability.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Virtues of Salat 'Alan-Nabi ﷺ

Sayyiduna Jabir Bin Samurah Suwaa'i رَضِيَ اللهُ عَنْهُ narrates that we were present in the court of the honourable Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ when an individual came and enquired: 'O Messenger of Allah! What is the most superior action in the court of Allah Almighty?' So, the Beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'telling the truth and fulfilling the entrustment'. I said: 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Please mention some more'. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'an abundance of Zikr and reciting Salat upon me as this action removes poverty.' (Al-Qaul-ul-Badi', p. 273)

Meethi Eid aur Meethi Baatayn

*Bahr-e-Raf'-e-Maraz-o-Zahmat-o-Ranj-o-Kulfat  
Dhondhtay phirtay hayn woh log kahan ka ta'weez*

*Tum parho Sahib-e-Lulaak peh kasrat say Durood  
Hay 'ajab dard-e-nihan aur aman ka ta'weez*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## The happiness of Eid was doubled

The esteemed personality of the Qadiriyyah, Razawiyyah, 'Attariyyah spiritual order, Sayyiduna Sirri Saqati رَحْمَةُ اللهِ عَلَيْهِ (out of humility) states: I was afflicted with the disease of the hardness of the heart, but I was relieved of it with the blessings of the Du'a of Sayyiduna Ma'roof Karkhi رَحْمَةُ اللهِ عَلَيْهِ. What happened was that once I was returning after having offered the Eid prayer and I saw Sayyiduna Ma'roof Karkhi رَحْمَةُ اللهِ عَلَيْهِ. He had a young child with him whose hair were unkept and he was crying with a broken heart. I enquired: 'O Shaykh! What's the matter? Why is this child crying?' He replied, 'I saw some children playing, whereas this child was standing on one side looking upset and he was not playing with those children. Upon my enquiry, he told me that 'I am an orphan, my father has passed away and I have no one else to support me and neither do I have the money to buy walnuts to play with those children.' Therefore, I have brought this child with me so that I

can collect some endocarps for him with which he can buy some walnuts and play with those children.’ I requested: ‘let this child come with me so that I can improve this bad state of his.’ He replied: ‘will you really do that?’ I replied, ‘Yes’. So, he said: ‘here, take him. May Allah Almighty enrich your heart with the blessings of Iman and grant you the inner and outer recognition of His path.’ Sayyiduna Sirri Saqati رَحْمَةُ اللّٰهِ عَلَيْهِ states: I took this child to the market, clothed him with fine clothes, and bought him some walnuts with which he was playing with the kids all day. The children asked him, ‘who did this favour for you?’ He replied, ‘It was Sayyiduna Sirri Saqati رَحْمَةُ اللّٰهِ عَلَيْهِ and Sayyiduna Ma’roof Karkhi رَحْمَةُ اللّٰهِ عَلَيْهِ.’ When the kids went home after playing, he came to me happily. I asked him, ‘Tell me! How was your day of Eid?’ He replied: ‘O Uncle! You clothed me well, made me happy and sent me to play with the other kids. You fixed my broken and upset heart. May Allah Almighty grant you recompense for this from his court, and may He open the doors to his court for you.’ Sayyiduna Sirri Saqati رَحْمَةُ اللّٰهِ عَلَيْهِ states: I was extremely delighted by the words of this child and the happiness of my Eid increased immensely due to them. (*Al-Raud-ul-Faa'iq*, p. 185) May Allah Almighty have mercy on them and forgive us without accountability for their sake.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ



Meethi Eid aur Meethi Baatayn

Dear Islamic brothers! You just read a faith enlightening account of taking care of and showing sympathy to an orphan child. It is the joyous occasion of Eid-ul-Fitr, there is an abundance of blessings, the best dishes are being prepared at home, elegant clothes are being worn, guests are continuously coming and going from the house and Eid money is being given. How excellent of a deed would it be to make a form of happiness and peace reach the houses of the neighbours, poor people and orphan devotees of the Prophet, so that this Eid becomes a form of good fortune for us. If only this would happen!

### Who is an orphan?

A boy or girl who has not (Islamically) reached puberty and whose father has died; he/she is an orphan. (*Durr-e-Mukhtar*, vol. 10, p. 416)

A boy or a girl remains an orphan as long as they have not reached puberty; as soon as they reach puberty, they will not be known as orphans any longer. Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ states: A child does not remain an orphan after reaching puberty. Only that child of a human is an orphan whose father has died, the child of an animal is an orphan if the mother has died, and only that pearl is an orphan who is alone in an oyster, this is called 'Durr-e-Yateem' (in Urdu) and it is extremely expensive. (*Noor-ul-'Irfan*, part 4, *Surah Al-Nisa*, under verse 2)

### The virtue of stroking the head of an orphan

Dear Islamic brothers! There is immense reward in being kind

to orphans. The final Prophet of Allah Almighty صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Whoever strokes the head of an orphan, merely for the pleasure of Allah Almighty, he will gain reward in exchange of the total number of hairs his hand passes over.

*(Musnad Imam Ahmad, vol. 8, p. 272, Hadith 22215)*

One blessing of stroking an orphan's head and feeding the poor is that the hardness of the heart is removed due to it. Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ reports that an individual complained of the hardness of his heart, so the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: stroke the head of an orphan and feed the poor. *(Musnad Imam Ahmad, vol. 3, p. 335, Hadith 9028)*

The peace of the heart and mind, the mercy for the entire mankind صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: If a boy is an orphan, then bring your hand towards the front when stroking his head. And, if the child has a father, then take your hand towards the neck while stroking. *(Mu'jam Awsat, vol. 1, p. 351, Hadith 1279)*

**Clarification:** Meaning, if the child is an orphan, then stroke his head towards the forehead, and if his father is alive, then stroke his head starting from the forehead till the neck. *(Al-Nihaya fi Ghareeb-ul-Hadith wal Asar, vol. 4, p. 280)*

*Za'eefon baykason aafat naseebon ko mubarak ho*

*Yateemon ko ghulamoon ko ghareebon ko mubarak ho*

## Faith-enlightening advices of an orphan girl

Sayyiduna Hammad Bin Salamah رَضِيَ اللهُ عَلَيْهِ states: once, in the

winter season, it rained heavily. Due to the continuous down pour, people became worried. A pious woman lived in our neighbourhood with her orphan daughters, in an old house. Due to the rain, the roof of her house began to leak, and the water started coming inside. When this pious woman saw that the girls were shivering due to cold and the rain water is continuously falling into the house, and there is no sign of the rain stopping anytime soon, she supplicated in the court of Allah Almighty: ‘O my benevolent and merciful Lord! You are gentle and merciful. Have mercy on our lowly state.’

That pious woman hadn’t completed her Du’a yet and the rain immediately stopped. My house was adjacent to the house of that pious woman and I was listening to her supplication. When I saw that the rain had stopped due to her supplication, I placed 10 gold coins in a bag, went to the door of her house and knocked on it. Hearing the knock, the woman said: ‘I hope the one knocking is Hammad Bin Salamah (رَحْمَةُ اللّٰهِ عَلَيْهِ).’

When I heard this, I replied: ‘Yes! I am Hammad Bin Salamah (رَحْمَةُ اللّٰهِ عَلَيْهِ). I heard you making the supplication like this: ‘O merciful Lord! Have mercy on us.’ So tell me, how has Allah Almighty been merciful to you?’ The pious woman replied: ‘My Lord has shown me mercy by stopping the rain, He (saved the kids from cold and) granted them warmth and dried the water that came into the house.’ Hearing this, I took out the bag of gold coins and said: ‘here is some money for you, you can use this to fulfil your necessities.’

Our conversation was ongoing when a girl came to us, she was wearing an old shirt made of wool which was torn from one place and patched. She came to us and said: ‘O Hammad Bin Salamah (رَحْمَةُ اللهِ عَلَيْهِ)! Do you wish to place a veil (barrier) between us and Allah Almighty, by giving us this worldly wealth? We are in no need of such wealth that becomes a cause of separating us from the court of our beloved Lord.’ Then she said to her mother: ‘My dear mother! When we implored to Allah Almighty regarding our troubles, He immediately sent worldly wealth our way. Perhaps this wealth may cause us to become heedless of the remembrance of our creator, and our focus turns from him to something else.’

Then that girl started rubbing her face on the ground and said: ‘O our Beloved Lord! We swear by your honour! We will never leave your court. Our hopes will forever remain with you, we will remain at your court even if we are sent away.’ Then that girl said to me: ‘May Allah Almighty keep you in his protection. Kindly take this money back and place it where you took it from. We are in no need of this wealth. For us, our sustainer, our Lord is enough. He will never deprive us. We present all our requirements in His court, only He fulfils our needs, He is the sustainer of this entire universe, and He is the ruler and master of the entire creation.’ (*‘Uyoon-ul-Hikayat, p. 181, slightly amended with amendments*)

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

اُمِّيْنَ بِجَاهِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Tumharay dar tumharay aastan say mayn kahan jaon*

*Nah mujh sa koi baykas hay na tum sa koi waali hay*

*(Zauq-e-Na't, p. 233)*

## An act leading to Paradise

A Paradise-dweller and a Sahabi, Sayyiduna Abdullah Bin 'Abbas رَضِيَ اللهُ عَنْهُمَا states: The honourable Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: whoever includes an orphan in his food and drink, Allah Almighty necessitates Paradise for him with certainty, except if he commits such a sin which cannot be forgiven. *(Mishkat-ul-Masabih, vol. 2, p. 214, Hadith 4975)*

It is stated in another Blessed Hadith that the Final Prophet of Allah Almighty صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: whoever does good with an orphan boy or girl that is living with him, then I and him will be like these in Paradise. He then joined his two fingers together. *(Musnad Imam Ahmad, vol. 8, p. 300, Hadith 22347)*

Meaning, just like there is no gap between these two fingers, just like that there will be no distance between me and him on the day of judgement. *(Mirat-ul-Manajih, vol. 6, p. 548)*

## 5 children and a train journey

A grief-stricken individual was travelling with his sister and her 5 children. He was sat next to the train window, lost in some deep thoughts. Every now and then, he would hear faint sounds of his sister crying and console her. Whereas, the children very busy jumping around the entire carriage of the train: one would run here, and another would run there, one would climb the berth, and another would jump around. In summary, the entire carriage had become a playground for them. The rest of the passengers had become extremely annoyed with the shenanigans of these kids.

Suddenly an individual became angry, considering that grief-stricken person to be the father of the children, he said to him: 'Sir! Control your kids. Is this a train or a playground? They are running here and there. May Allah forbid, what if one falls off the moving train? You're lost in deep thoughts as if something awful has happened.'

The grief-stricken individual broke his silence and replied, 'brother! These are not my kids. They are my nephews. Early morning today, their father passed away and we are going to the funeral. These kids are unaware that their father has left them forever. Tell me! How do I break this news to these smiling faces? I do not have the courage to stop them.' Hearing this, all the passengers became kind and compassionate towards the children; they would look at the children with love and compassion.

Dear Islamic brothers! Though this may be a fictional story, it teaches us a lot. **الْحَمْدُ لِلَّهِ**! There are such individuals today as well who show compassion to and care for the poor, orphans, the grief-stricken and the helpless. No doubt this a great deed. Entering happiness into the heart of a Muslim is a rewarding act anyway, but if someone is an orphan or poor, then making more good intentions will result in more good deeds.

Unfortunately circumstances have changed drastically these days. Now the passion to help the orphans and the needy seems to have decreed. A very little amount of people assist the needy and self-respecting poor families in their vicinity. Whether it is the occasion of Eid or a family occasion, whether it is someone's wedding or a family Iftar programme, leftover food is given to the poor if someone suggests it, otherwise the poor are hardly thought of. Do you know which is a good household and which is a bad household? Let us read a statement of the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** regarding this:

### **The best Muslim household**

The Paradise-dwelling companion, Sayyiduna Abu Hurayrah **رَضِيَ اللَّهُ عَنْهُ** states: The honourable Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated: The best household of a Muslim is the one in which there is an orphan who is treated kindly. And, the worst Muslim household is the one which has an orphan who is treated badly. (*Ibn-e-Majah, vol. 4, p. 193, Hadith 3679*)

Mufti Ahmad Yar Khan **رَحِمَهُ اللَّهُ عَلَيْهِ** states in the commentary of

this Hadith: There are many forms of treating an orphan kindly: his upbringing, arranging his food and drink, educating and nurturing him, making him a pious worshiper; all of this is included in it. In summary, however one treats his own child, that's how he should treat the orphan. This is a very profound statement. (*Mirat-ul-Manajih, vol. 6, p. 562*)

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Satan does not approach a dining mat which has an orphan on it. (*Majma'-uz-Zawaaid, vol. 8, p. 293, Hadith 13512*)

Alas! There are some misfortunate people in this society who, instead of being kind to orphan children, mistreat and oppress them. They steal their wealth, they wrongfully seize their property, and they oppress them in various different ways.

### Fire in the mouth

Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ reports that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'On the day of judgement, one nation will be resurrected from their graves in such a way that fire will be blazing out from their mouth.' It was asked: 'O Messenger of Allah! Who are those people?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'do you not see that Allah Almighty states:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَ

سَيَصْلُونَ سَعِيرًا ﴿٤٠﴾

*Those who consume the wealth of orphans unjustly, they are*



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*actually only filling their bellies with fire, and soon they will go into a blazing section of the Fire.*

*[Kanz-ul-Iman (translation of Quran)] (Part 04, Surah Al-Nisa, Verse 10)*

*(Musnad Abi Ya'la, vol. 6, p. 272, Hadith 7403)*

O cruel ones! O those who misuse the wealth of orphans! O those who wrongfully seize their lands! The wealth of orphans is a blazing fire; swallowing it is like swallowing fire. Today this wealth may seem very enticing, but one day it will become a cause of destruction. Today you're very boastful of your power, but on the day of judgement nobody will listen to you. The informer of the unseen with the blessings of Allah Almighty, the Beloved Prophet ﷺ has said: when an orphan is hurt, the throne ('Arsh) shakes due to him crying, and Allah Almighty says: 'O angels! Who made my slave cry, the one whose father has been buried?' (*Firdaus-ul-Akhbar, vol. 2, p. 507, Hadith 8557*)

*Zalimo! Ba'd marnay kay pachtao gay*

*Yad rakho! Jahannam mayn tum jao gey*

## **Fresh and sweet wealth**

The honourable Prophet ﷺ stated: No doubt this wealth is fresh and sweet and a companion of a Muslim who gives from it to the poor, orphan, and traveller. And, whoever takes wealth wrongfully, he is like that (animal) who eats a lot but isn't satisfied, and that wealth will testify against him on the day of judgement. (*Bukhari, vol. 2, p. 266, Hadith 2842*)

## Honey and Ashes

Once, Sayyiduna Isa عَلَيْهِ السَّلَام was going somewhere when he saw Satan along the way who was carrying honey in one hand and ashes in another. He عَلَيْهِ السَّلَام enquired: ‘O enemy of Allah! What use are these honey and ashes to you?’ He replied: ‘I apply honey on the lips of the backbiters so that they transgress further in this sin, and I cover the face of orphans so that people hate them.’ (*Mukashafa-tul-Quloob, p. 66*)

## Lips like the lips of a camel

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ warned: On the night of Mi'raaj, I saw a group of people whose lips were like the lips of camels, and such people were appointed with them who would grab hold of their lips and stuff their mouths with hot coal, which would then exit from the back. I enquired: ‘O Jibraeel عَلَيْهِ السَّلَام! Who were these people?’ He replied: ‘These are those people who would eat the wealth of the orphans wrongfully.’ (*Tafseer Qurtubi, Surah Al-Nisa, under the verse 10, vol. 3, p. 39*)

*Kar lay taubah Rab ki rahmat hay barri*

*Qabr mayn warnah saza ho gi karri*

## An excellent example of precaution in the wealth of inheritors

A pious individual رَحْمَةُ اللهِ عَلَيْهِ was present near a person who was on his death bed. When he passed away at night, the pious

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individual رَحْمَةُ اللّٰهِ عَلَيْهِ said: 'extinguish the lantern, for the inheritors have a share in the oil as well.' (*Ihya-ul-'Uloom*, vol. 2, p. 368)

Dear Islamic brothers! If there are orphan children in the home, then utmost care should be taken with their wealth. Also, even with the permission of an orphan child, you cannot take his wealth for personal use. It becomes difficult to look after the wealth of orphan children when living in a joint family in one house, in which one of the brothers passes away. However, precaution has to be taken. If, May Allah forbid, the wealth of the orphan was misused, one can be punished severely for this on the day of judgement, as you have just read in the aforementioned narration.

Allah Almighty states in the Quran:

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۗ وَأَوْفُوا  
بِالْعَهْدِ ۗ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٢٣﴾

*And do not even approach the wealth of the orphan except in the best way, until he reaches the age of maturity. And fulfil (your) promise; indeed, (any) promise will be asked about (on the Day of Judgement).*

[*Kanz-ul-Iman (translation of Quran)*] (Part 15, Surah Bani Israeel, Verse 34)

A major sin has been warned against in this verse and an important thing has been commanded. The major sin is to be

dishonest with the wealth of the orphans and the important command is to fulfil a promise. Stealing some or all of an orphan's wealth, being dishonest with it, making excuses in returning the wealth, all of this is Haraam. That is why it was said that do not approach the wealth of an orphan except in a good manner, which is to protect it and increase it. From this we learn that the Wali (guardian) of the orphan can do business with the wealth of the orphan, with which his wealth will increase, as this is included in 'the best way'. Similarly, it is permissible to place his wealth in a bank without interest, as this is a type of protection.

The second command here is to hand over the wealth of the orphans back to them when they reach a firm age, and that is the age of 18. (*Tafseer Siraat-ul-Jinan, Surah Bani Israeel, under the verse 34, vol. 5, p. 459*)

### **The Qadi who protected the wealth of the orphans**

Abul Qasim Ubaydullah Bin Sulayman states that I was a scribe for Musa Bin Bugha. At that time we were in Ray (Iran's capital which is now called Tehran) and the Qadi of that area was Ahmad bin Budayl Kufi رحمته الله عليه. Musa Bin Bugha had some land in that area, on which he wanted to do some construction work. Adjacent to that land, was a small piece of land that belonged to an orphan. Musa Bin Bugha ordered me to go and see that land and buy more if needed. I went and inspected that land and concluded that until we do not by the

orphan's land, we cannot start any proper construction work on this land.

Therefore, I went to the Qadi of that area, the honourable Ahmad Bin Budayl رحمته اللوعليه and requested: 'please sell the land of the orphan to us.' The honourable Qadi declined and said: 'that orphan child does not need to sell that land yet, and neither will I dare sell that land to deprive him of it. It is possible that the wealth I get from selling his land will be wasted, and I would have wasted his right.' I said: 'sell us that land, and we'll pay you double the price'. The honourable Qadi replied: 'I will not sell his land for even double the price because wealth increases and decreases. Greed of more wealth cannot entice me into selling the land.' In summary, I tried my best to convince the honourable Qadi in various ways, but he did not agree. His words troubled me. I said out of frustration: 'Dear Qadi! Don't do something that will cause you trouble. Do you not know that this is the matter of Musa Bin Bugha? Think about it before making a decision; it's not safe to oppose such people'.

The honourable Qadi replied: 'May Allah Almighty honour you. Don't worry about me. Undoubtedly, my Lord is the Most High.' After listening to these words of the honourable Qadi, I returned and did not go back to him out of shame from Allah Almighty.

When I went to Musa Bin Bugha, he enquired: 'what became

of the task I appointed you for?’ I related the entire incident that transpired with the honourable Qadi, when I mentioned that sentence of the honourable Qadi – ‘Undoubtedly my lord is the Most High’ – Musa Bin Bugha began to cry and kept on repeating these words and then he said: ‘Now leave that land and do not harass the honourable Qadi. Go and enquire about that pious man (i.e. the honourable Qadi). If he needs something, I’ll fulfil that for him; such pious people are hard to find.’

I left Musa Bin Bugha and went to meet the honourable Ahmad Bin Budayl Kufi رَحْمَةُ اللهِ عَلَيْهِ, and I said: ‘Congratulations dear Qadi, Ameer Musa Bin Bugha has left the matter of the land, and this happened because I narrated all the words exchanged between us in detail. Now Ameer Musa Bin Bugha has commanded to fulfil your needs.’ The honourable Qadi blessed him with Du’as and said: ‘All of this is in exchange for protecting the wealth of the orphan; I do not seek worldly wealth as recompense for it.’ (*Uyoon-ul-Hikayat, vol. 1, p. 396*)

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

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### **Ameer-e-Ahl-e-Sunnat’s precaution**

A great preacher and spiritual leader of the modern era, Ameer-e-Ahl-e-Sunnat Maulana Ilyas ‘Attar Qadiri Razavi

دامت بركاته العالیه narrates an incident of his regarding taking precaution with the wealth of orphans: In the days in which my elder brother (Abdul Ghani) passed away, we used to trade in sweeper brushes together and perhaps I was also an Imam in Shaheed Masjid or Noor Masjid. After my brother's passing, responsibilities fell on me and the issue of distributing inheritance also occurred because my honourable father's inheritance had also not been distributed yet, and the business was being done with the wealth that he left behind. But now I was facing a serious trial because in all of that, the right of my brother's 5 orphan children and their mother was also mixed in with this wealth.

In those days, I used to visit Mufti Waqar-ud-Deen رحمته اللہ علیہ regularly, so I presented the entire situation to him, and received a Fatwa (verdict) regarding what to do and how to do it. I calculated every minor thing in this as well, such as paper, pen, and even a needle. It was a difficult task but I completed it to the best of my ability and الحمد لله I distributed the leftover wealth according to Shari'ah, in fact I gave some extra things from myself as well so that none of their right remains left unfulfilled because of me. But I was still worried that perhaps I may have unintentionally violated the right of orphans. But الحمد لله all my nephews have become adults; I have attained forgiveness (out of precaution) from them and their honourable mother (through them). *(Ameer-e-Ahl-e-Sunnat ki kahani inhi ki zabani ghayr matbu'ah)*

## Method of attaining the shade of the throne ('Arsh)

O Islamic brothers who care for the poor and the orphans! Let us make a promise that we will protect the rights of the orphans, we will become a means of providing happiness to the helpless and the poor. Look around you, if there is an orphan boy or girl or a widow that is struggling to get by, in the neighbourhood, family or locality, then try to support them on the occasion of this sweet Eid and on a regular basis. Have groceries delivered to their house on a monthly basis, clothe orphan children in new clothes on the occasion of Eid. Take the prayers of the poor and helpless by presenting some money as an Eid gift, in an honourable manner. The final Prophet of Allah Almighty صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: Whoever supports an orphan or a widow, Allah Almighty will grant him the shade of the throne ('Arsh) on the day of judgement. (*Mu'jam Awsat, vol. 6, p. 429, Hadith 9292*)

May Allah Almighty grant all of us the Taufeeq to spend in His way, to treat poor people and orphans kindly and to spread happiness amongst them.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



الْعَمَلُ بِاللهِ رَبِّ الْعَالَمِينَ وَالْحَقُّ وَالشَّاهِدُ عَلَى شَيْءٍ الْمُنْتَهَى كَمَا بَعْدَ مَا تَقُولُ بِاللهِ مِنَ الْعُنْتَابِ الرَّجِيمِ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

Sayyiduna Anas (رَضِيَ اللهُ عَنْهُ) has reported that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) would not leave for (the prayer of) Eid-ul-Fitr until he ate some dates, and he would consume dates in odd numbers.

*(Bukhari, vol. 1, p. 328, Hadith 953)*



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