



# *Generosity of Mustafa*

Sunnah-Inspiring speech of weekly  
Sunnah-Inspiring Ijtima



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

## Generosity of Beloved Mustafa ﷺ

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ      وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ  
 أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ      وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

**Translation:** I have made the intention of Sunnah I'tikaf.

Whenever you enter a Masjid, upon remembering, make the intention of Nafil I'tikaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafil (supererogatory) I'tikaf, and eating, drinking and sleeping will also become permissible for you in the Masjid.

## Excellence of reciting Salat-'Alan-Nabi ﷺ

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: A miser is that person in whose presence when my name is mentioned, he does not recite Salat upon me. (*Majma'uz-Zawaid, vol. 10, pp. 163, Hadees 17022*)

پڑھتا رہوں کثرت سے ڈرود ان پہ سدا میں

اور ذکر کا بھی شوق پئے غوث و رضا دے

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'يَبِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a believer is better than his action.*

(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

## Two Madani pearls

- Without a good intention, no reward is granted for a good deed.
- The more righteous intentions one makes the greater reward he will attain.

## Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. I will make room for others by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient & calm and avoid staring, snapping, and arguing with them.
5. When I hear صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, اذْكُرُوا لِلّٰهِ, اذْكُرُوا لِلّٰهِ, اذْكُرُوا لِلّٰهِ, etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayan, I will approach other people by making Salaam, shaking hands, and for making individual efforts upon them.

صَلِّ اللهُ تَعَالَى عَلَى مُحَمَّدٍ      صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Intentions of delivering the Bayan

1. I also make the intention that I would deliver this speech (Bayan) in order to seek the pleasure of Allah عَزَّوَجَلَّ and for reaping the rewards.

2. I will deliver my speech (Bayan) by reading from a book of an authentic Sunni scholar.
3. Allah ﷻ has stated in the Glorious Quran:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

**Translation from Kanz-ul-Iman:** ‘Call towards the path of your Lord with sound planning and good advice.’ (Part 14, Surah An-Nahl, verse 125)

And the Beloved Rasool ﷺ has said:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

‘Convey from me even if it is a single verse.’ (Sahih Bukhari, Hadees 4361)

4. I would follow these abovementioned commandments by calling people towards righteousness and will forbid them from committing evil deeds.
5. Whilst reciting poetry or speaking Arabic, English, or pronouncing difficult words, I will focus my attention on the sincerity of my heart. That is to say, I will avoid delivering my speech with the intention to impress the audience with my knowledge.
6. I will encourage the people to travel with Madani Qafilahs, to practice upon the Madani In’amaat and to join the ‘Ilaqa’i Daura for Nayki ki Da’wat’ (area visit for calling towards righteousness).
7. I will avoid laughing and prevent others from laughing as well.
8. In order to develop the habit of protecting my eyes from sins I will, as far as possible, lower my gaze.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## The generosity of the Beloved Prophet ﷺ

Abdullah Hauzani رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: I met the Muazzin of the Prophet ﷺ, Sayyiduna Bilal رَضِيَ اللهُ تَعَالَى عَنْهُ at Halab (Syria) and asked him about the expenses made by the Holy Prophet ﷺ. He said: I was responsible for spending the (wealth) the Greatest Prophet ﷺ had. I performed this job from the time Prophet-hood was announced until his apparent demise. When any Muslim who needed clothing came to the Holy Prophet ﷺ, he would order me and I would borrow money from someone, buy a shawl and give to that Muslim and feed him as well. One day, a polytheist [i.e. the person who believes in more than one god] came to me and said: ‘O Bilal! Do not borrow money from anyone except me. I have a lot of wealth.’ Sayyiduna Bilal رَضِيَ اللهُ تَعَالَى عَنْهُ said: I did as was asked by the polytheist. One day, I made Wudu and stood to make the Azan when I saw that polytheist approaching me, he was accompanied by many traders. He spoke ill of me a lot and said: “Do you know how many days are left in repayment?” I [i.e. Sayyiduna Bilal رَضِيَ اللهُ تَعَالَى عَنْهُ] said: The time of repayment has approached [i.e. come near]. He said: Only four days are left. If you do not repay the debt within four days, I will make you my slave and will make you graze my goats as you used to do. Listening to this, I became worried. After offering Isha Salah, the Holy Prophet ﷺ went to his blessed home. Taking permission, I humbly entered and said: Ya Rasool الله ﷺ! تَعَالَى عَلَيْكَ وَاللَّهِ وَسَلَّمَ! May my parents be sacrificed for you! The polytheist that I borrowed money from has threatened to make me his slave. We both have nothing to repay the debt. He will disgrace me. Please allow me to go to those people who have become Muslim so that Allah عَزَّوَجَلَّ will grant as much wealth upon His Prophet ﷺ as is needed to repay my debt. Saying this, I left. In the morning, I came out to go somewhere. Meanwhile, a person came running and said: ‘O Bilal! The Holy Prophet ﷺ has called for you.’ When I reached him I saw that there were four camels fully loaded with items. I asked for permission to enter, then the Greatest Prophet ﷺ said: Congratulations! Allah عَزَّوَجَلَّ has provided the means to repay your debt. He then asked: Did you see four camels? I humbly said: Yes. He said: The ruler of Fadak has sent these camels. Keep all grains and clothes loaded on them and repay your debt with them. Obeying the order, I did as

ordered. I then came to the Masjid and made Salaam to the Holy Prophet ﷺ. He asked: What benefit did you receive from this wealth? I humbly said: Allah ﷻ has assisted me to repay all the debt His Prophet ﷺ had. He asked: Is there anything left from that wealth? I humbly said: Yes. He said: Spend it, I will not go home until it is distributed. After completing Isha Salah, he called me and asked about the remaining wealth. I humbly said: I still have it. I could not find any needy person. The Holy Prophet ﷺ stayed in the Masjid at night. The next day, he called me again after Isha Salah. I humbly said: Ya Rasoolallah ﷺ! Almighty has relieved you. Listening to this, he called out the 'Takbeer' and thanked Allah ﷻ. He was distressed that death may arrive whilst I still possess those items. I then followed him until he entered his blessed home.

*(Sunan Abu Dawood, vol. 3, pp. 230-232, Hadees. 3055)*

Dear Islamic brothers! Have you seen the great generosity of the Beloved Rasool ﷺ that he would not like to keep anything in his possessions rather he would not be pleased unless he would distribute it to the people! Despite needing something, he would give it to the poor in charity and he would give to the needy to such an extent that he would not feel its need again, but alas! The love for this world has intensified in our hearts. We are blindly running after the luxuries and comforts of this world.

Sayyiduna Majma' Ansari رَحْمَةُ اللهِ الْبَارِي عَلَيْهِ has narrated about a blessed saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that he has stated: 'The favour of Allah ﷻ of protecting me from the comforts and luxuries of the world is greater than that of a comfortable worldly life because Allah ﷻ has disliked the world for His Beloved Prophet ﷺ. Therefore, the blessings, Allah has liked for His beloved Prophet are dearer to me than the ones, Allah has disliked for his Beloved Prophet. ﷺ.' *(Shu'ab-ul-Iman, vol. 4, pp. 117, Hadees 4489)*

Remember! To have worldly wealth and luxuries in abundance is certainly a favour but to avoid them is a greater favour.

## The worldliness and its luxuries

The Revered and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The world is sweet and luxurious [i.e. beautiful]. One who earns money in a Halal way and spends it fulfilling its perfect rights, Allah عَزَّوَجَلَّ will grant him reward and will make him enter Jannah. And one who earns money in a Haraam way and spends it in any unlawful thing [that is contrary to Shari'ah], Allah عَزَّوَجَلَّ will make him enter 'دَارُ الْهَوَانِ' (i.e. the home of humiliation).

*(Shu'ab-ul-Iman, vol. 4, pp. 396, Hadees 5567)*

Commenting on the abovementioned Hadees, Allamah Abdur Rauf Manawi عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated in the book 'Fayd-ul-Qadeer': This shows that the world itself is not something bad. Since it is a farm for the afterlife, anyone who attains worldly things, with Shar'i permission, will be helped by that thing in his afterlife. *(Fayd-ul-Qadeer, vol. 3, pp. 727, Hadees 4273)*

We should make up our minds to earn our sustenance through lawful (Halal) means instead of running after the accumulation of wealth from unlawful (Haraam) sources and we should continue spending in charity according to our ability to help our relatives, neighbours and other poor people. It is true that whoever helps somebody, Allah عَزَّوَجَلَّ helps him and the blessed act of charity in the way of Allah عَزَّوَجَلَّ causes wealth to increase.

The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Sadaqah does not cause a decrease in wealth. And the bondsman who forgives, Allah عَزَّوَجَلَّ elevates his honour due to his act of forgiveness and the one who shows humility for the pleasure of Allah عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ grants him elevation.

*(Sahih Muslim, pp. 1397, Hadees 2588/69)*

It was the great excellence of the absolute self-sufficiency of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that he never liked to keep wealth at home, rather he used to distribute it in Sadaqah (voluntarily charity); therefore, one day, after finishing the 'Asr Salah, the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ got up quickly and went to his house and then came out. The blessed Companions

رَضِيَ اللهُ تَعَالَى عَنْهُمْ were surprised. The Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whilst performing my Salah, I remembered that I had some [pieces of] gold in my house and I disliked that it remains in my home while night approaches, so I have ordered it to be distributed.' (Sahih Bukhari, Kitab-ul-A'maal, Hadees. 1221)

Sayyiduna Abu Zar Ghifari رَضِيَ اللهُ تَعَالَى عَنْهُ has stated: Once, while I was in the company of the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ looked at the mountain of Uhud and said: "If this mountain becomes gold for me, I would not like that even a single dinar of it remains with me for more than three days, except that dinar which I will keep for repaying my debts.'

(Sahih Bukhari, vol. 2, pp. 105, Hadees. 2388)

## Most Generous Person

Relating the great virtue of the generosity of the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna 'Abdullah Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا has stated, 'The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the most generous of all people and he used to reach the peak in generosity in the month of Ramadan when the honourable Jibraeel عَلَيْهِ السَّلَام visited him. Jibraeel عَلَيْهِ السَّلَام would arrive every night in Ramadan and they both would recite the Holy Quran. Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would show more generosity than the strong uncontrollable wind. (Sahih Bukhari, vol. 1, pp. 9, Hadees. 6)

نہیں سنتا ہی نہیں مانگنے والا تیرا	واہ کیا جُود و کرم ہے شہِ بطحا تیرا
تارے کہتے ہیں سخا کے وہ بے ذرہ تیرا	دھارے چلتے ہیں عطا کے وہ بے قطرہ تیرا
اصفیا چلتے ہیں سر سے وہ بے رستا تیرا	اغنیا پلتے ہیں در سے وہ بے باڑا تیرا

Sayyiduna Jabir Bin Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُ said, the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has never said 'لا' (No) to anybody who asks for anything.

(Shifa Sharif, vol. 01, pp. 111)

Once 70000 dirhams were brought in the court of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ laid those dirhams on a

mat and started giving them away, no one returned empty-handed until he had finished them. *(Akhlāq Al Nabi, pp. 30. Hadees 95)*

لَا وَرَبِّ الْعَرْشِ جَسَ كُو جُو مِلَا اُنْ سَے مِلَا  
 بٹتی ہے کونین میں نِعْمَتِ رَسُوْلُ اللّٰہِ کی  
 ہم بھکاری وہ کریم ان کا خُدا ان سے فُزوں  
 اور نہ کہنا نہیں عادتِ رَسُوْلُ اللّٰہِ کی

Sometimes when the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would buy something from a person, he would give that same thing back to the same person or another person after paying for it. Once the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ bought a camel from Jabir Bin Abdullah and he later gave the same camel to him as a present. *(Sahih Bukhari, vol. 2, pp. 18, Hadees 2097)* Similarly, the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ bought a baby camel from Ameer-ul-Mu'mineen Sayyiduna Umar-e-Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ thereafter he gave it to Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا. *(Bukhari, Hadees. 2115)*

Dear Islamic brothers! How generous and kind is our Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that the thing which he used to buy for his own need, he would grant it to another person as a gift! We should also develop this blessed habit to present gifts to each other with the intention of placing happiness into the hearts of Muslims; it increases love and affection and gets rid of hatred. Sayyiduna Atta Khurasani رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: The Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Shake hands with each another, it continues to remove hatred, and exchange gifts as it will lead to an increase in your love for each other." *(Mishqaat, vol. 2, pp. 171, Hadees 4693)*

Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: Both the mentioned acts are very effective, whoever you shake hands with, no hatred remains between you and him and if by chance any such thing does happen, it does not last very long due to the blessings of the blessed act

of shaking hands; similarly, the blessed act of exchanging gifts removes hatred. (*Mirat-ul Manajeeh, vol. 6, pp. 368*)

Dear Islamic brothers! Remember! Whether it is the act of exchanging gifts or any other matter, only Halal means must be adopted, because it is a Haraam act and sin to use the wealth earned by Haram means for the purposes such as food, clothing etc. The punishment for this in the world is experiencing a shortage in wealth and having no blessings in the livelihood and the punishment in the Hereafter is the blazing fire of Hell.

Good deeds performed using Haraam means are of no use because Allah ﷻ is Pure and accepts only pure things. The Noblest Prophet ﷺ said: That person who earns Haraam wealth and gives it away in charity, it will not be accepted from him. Whatever he spends will be devoid of blessings, and that which he leaves behind in this world, will become a means of leading [him] to Hell. (*Sharh-us-Sunnah lil-Baghawi, vol. 4, pp. 205/206, Hadees 2023*)

Therefore, we should earn by lawful means only and whatever remains after fulfilling all your needs, assist the poor Muslims instead of destroying it, spend as much wealth as you can to do righteous deeds like building Masajid and Madaris, in this way, loads of blessings will be showered ﷻ. It is stated in the Glorious Quran:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا  
وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

Those who spend their wealth by night and day, secretly and openly - their reward is with their Lord; and there shall be no fear upon them nor shall they grieve. (*Surah Al-Baqarah, verse 274*)

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ

سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

‘The example of those who spend their wealth in Allah’s way is similar to that of a grain which has sprouted seven stalks and in each stalk are a hundred grains; and Allah may increase it still more than this, for whomever He wills; and Allah is Most Capable, All Knowing.’

(Surah Al-Baqarah, verse 261)

Dear Islamic brothers! When we spend in the way of Allah عَزَّوَجَلَّ then Allah عَزَّوَجَلَّ, who is the Absolute Owner and Maula عَزَّوَجَلَّ and the Creator and the Sustainer of the universe, will descend His mercy upon us and increase our wealth. There are a number of fortunate Islamic brothers who pay the obligatory dues, pay Zakat by all means, pay Fitrah and spend on their siblings and children, spend their wealth on the Madani activities of Dawat-e-Islami to donate the rewards to their deceased relatives, celebrate the Milad of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, build Medical centres with good intentions, they spend on the Sunnah inspiring Ijtima’, Na’at Khuwani, Quran Khuwani with sincerity taking care of the rights of the people, taking part in the construction of Masajid and Madaris, teaching and learning, they assist in the Dars-e-Nizami course such as salaries of Mudariseen, books for the students of Jami’a, expenses of food and accommodation etc., they help in the education of Quran Kareem (Hifz-o-Nazira), help in the administrative and management related expenses of Masajid such as taking part in paying the electricity bills, spend for propagating and publishing the message of Deen-e-Islam, spend for disseminating the call to righteousness such as by giving the expenses to the poor Islamic brothers travelling with Madani Qafilahs, by buying the poor Islamic brothers Faizan-e-Sunnat who aspire to deliver Dars and by distributing the constructive and reforming booklets, CDs of the Bayans of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. They spend their wealth in the way of Allah عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ will increase their wealth and rewards of

these expenses will increase by 700 times and it is not going to end here, rather Allah ﷻ says in the Glorious Quran:

وَاللَّهُ يُضِعِفُ لِمَنْ يَشَاءُ ط

‘Allah may increase it still more than this, for whomever He wills’

For encouragement, let us listen to more parables of the generosity of the Noblest Prophet ﷺ so that we have desire to spend in the way of Allah ﷻ by serving the Muslims, Masajid, Madaris and for propagating Deen-e-Islam.

### The parable of generosity of the Noblest Prophet ﷺ

In the battle of Hunayn, the most distinctive kind of generosity shown by the Beloved Prophet ﷺ can never be imagined at all. The Noblest Prophet ﷺ granted many Bedouins (those living in villages) 100 camels each. *(Bukhari, Hadees 4337)*

Before reverting to Islam (on the occasion of the battle of Hunayn), Safwan Bin Umayyah رضى الله تعالى عنه asked for nanny goats which were spread over the area of Jungle between the two mountains. The Noblest Prophet ﷺ granted him all those nanny goats. He went to his people and said: “O my people! All of you embrace Islam! I swear by Allah ﷻ! The Noblest Prophet ﷺ shows such generosity, after which there remains no fear of poverty.’ *(Mishkat, Hadees 5806)*

Sa’eed Bin Musayyab رضى الله تعالى عنه has narrated, Sayyiduna Safwan Bin Umayyah رضى الله تعالى عنه has stated: On the day of the battle of Hunayn, Rasoolallah ﷺ granted wealth upon me whereas (at that moment) he was the most hateful person in my eyes. He continued to grant wealth upon me until he became the most beloved person in my eyes.

*(Sunan Tirmizi, vol. 2, pp. 147, Hadees 666)*

Islamic scholars have said: On that day, the bestowal of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was more than the whole life's generosity of generous kings; the jungle was full of goats and the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was granting and the needy people came thronging in and the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had to step back. Even after all of them had been distributed, a Bedouin pulled the blessed shawl from the sacred body of Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, leaving a bruised mark on his blessed shoulders and back. Upon this it was only said: O people! Don't rush, by Allah عَزَّوَجَلَّ, you will never find me stingy.

Sayyiduna Jubair Bin Mut'im رَضِيَ اللهُ تَعَالَى عَنْهُ told me that while he was in the company of Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with the people returning from Hunayn, some people (Bedouins) caught hold of the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and started begging of him so much so that he had to stand under a (kind of thorny tree (i.e. Samoorah) and his cloak was snatched away. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stopped and said, "Give me my cloak. If I had as many camels as these thorny trees, I would have distributed them amongst you and you will not find me a miser or a liar or a coward."

*(Sahih Bukhari, vol. 2, pp. 260, Hadees 2621, Malfuzaat, pp. 122)*

Likewise, Sayyiduna Sahal Bin Saad رَضِيَ اللهُ تَعَالَى عَنْهُ has said that a woman brought a shawl and humbly said: Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I have woven this with my own hands; I have brought it for you to wear. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ needed it and accepted it, then the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came towards us with the same shawl wrapped around as a Tahband. Having seen this, a blessed companion humbly said: What a lovely shawl it is! Give it to me to wear. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Yes! After some time he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ left the Majlis, then returned and sent the shawl to that companion, folding it. The blessed companion asked that person: That was not the right thing to do, as you knew that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ does not refuse anyone's request. That companion replied: By Allah عَزَّوَجَلَّ! I begged only for this reason that the day when I die, this shawl (as a relic) could become my shroud. Sayyiduna Sahl رَضِيَ اللهُ تَعَالَى عَنْهُ added: 'Later, it did become his shroud.' *(Sahih Bukhari, vol. 4, pp. 54, Hadees 5810)*

مالِکِ کونین ہیں گو پاس کچھ رکھتے نہیں  
دو جہاں کی نعمتیں ہیں ان کے خالی ہاتھ میں

## Generosity of Mustafa after his apparent demise

Dear Islamic brothers! Have you noticed that our Beloved Prophet ﷺ rules over both the worlds! Allah ﷻ has empowered him, and has granted the keys of all His treasures to him, but the Noblest Prophet ﷺ did not save anything for himself, but distributed it all. Even after his apparent demise, he ﷺ grants to the grieved people of his Ummah as he used to do in his life. If any of such kind of evil thought crosses someone's mind that the Beloved Prophet ﷺ has passed away, so how can he ﷺ grant to those who ask for help from him? Then remember! All the blessed Prophets ﷺ of Allah are physically alive in their blessed graves.

A'la Hadrat رحمۃ اللہ تعالیٰ علیہ has said: The Beloved Prophet ﷺ and all the blessed Prophets ﷺ are alive. The life of Prophets ﷺ (in the grave) is spiritual, physical and worldly. They (in their graves) are as alive as they were alive in the world. (*Fatawa Razawiyah, vol. 29, pp. 545*)

The Prophet of Rahmah, the Intercessor of the Ummah, the Owner of Jannah ﷺ has stated:

إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ فَنَبِيُّ اللَّهِ حَتَّى يُرَزَّقَ

Meaning: The soil has been prohibited by Allah (ﷻ) from consuming the bodies of the Prophets (ﷺ). The Prophets (ﷺ) of Allah (ﷻ) remain alive (after their apparent death) and they are provided with Rizq (sustenance). (*Ibn Majah, vol. 2, pp. 291, Hadees 1637*)

It is also proven by Sahih (authentic) Ahadees that they perform Hajj and offer Salah in their graves. Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Most Blessed and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'الْأَنْبِيَاءُ الْأَحْيَاءُ فِي قُبُورِهِمْ يُصَلُّونَ' i.e. *the Prophets are alive in their graves and they offer Salah.*' (Musnad Abi Ya'la, vol. 3, pp. 216, Hadees 3412)

Sayyiduna Imam Manawi عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated that this is a Sahih (authentic) Hadees. (Fayz-ul-Qadeer, vol. 3, pp. 239)

Let's listen to a few parables of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ helping the People from his Ummah after his apparent demise.

- ❖ Sayyiduna Shaykh Ahmad Bin Nafees عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated, 'During my stay in Madina-tul-Munawwarah, I once experienced extreme hunger. Presenting myself at the blessed tomb of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I pleaded, 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I am hungry.' Suddenly, I fell asleep. Meanwhile, someone awoke me and asked me to go with him. I agreed so he took me to his home. Serving me with dates, butter and wheat bread he said, 'Eat until you are satisfied because my blessed ancestor Sayyiduna Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has commanded me to be hospitable to you. Come to me whenever you feel hunger in future.' (Hujjah-tul-Ilahi-'alal-'Alameen, vol. 2, pp. 573)

بے مانگے دینے والے کی نعمت میں غرق ہیں

مانگے سے جو ملے کسے فہم اس قدر کی ہے

- ❖ Sayyiduna Ahmad Bin Muhammad Sufi عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said that I continued to wander in the jungles for three months until my skin became very thin and weak. Finally I reached Madinah Munawwarah and made my Salam in the blessed court of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and Shaykhayn Karimayn (Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ and Sayyiduna Umar-e-Farooq رَضِيَ اللهُ تَعَالَى عَنْهُ) and then fell asleep. In a dream I had the privilege of the vision of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was saying, ‘Ahmad! You have arrived; look, what has become of you! I said humbly, “أَنَا جَائِعٌ وَ أَنَا صَائِفٌ” i.e. Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I am hungry and I am your guest. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Open [your] hand!” when I opened my hand there were few dirhams; when I woke up I found those dirhams in my hand; I went to the market and bought bread and Faludah (a sweet dish consisting of long thin strands or pasta, cream and ice, etc.) and ate it.

*(Jazb-ul-Quloob, pp. 207, Wafa-ul-Wafa, vol. 2, pp. 1381)*

مانگیں گے مانگے جائیں گے مُنہ مانگی پائیں گے  
سرکار میں نہ ”لا“ ہے نہ حاجت ”اگر“ کی ہے

- ❖ ‘Allamah Abul Faraj ‘Abdur Rahman Bin ‘Ali Ibn Jawzi عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has written a narration of a pious man: I had been praying to go for Hajj for three years but my wish was not fulfilled. When the fourth year approached; it was the period of Hajj and I was very impatient to visit Haramayn Tayibayn. One night when I fell asleep, fortune smiled on me and اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ I had the privilege of seeing the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘You may go to perform Hajj this year.’ When I woke up I was extremely happy. The sweet voice of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was echoing in my ears. ‘You may go to perform Hajj this year.’ The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ granted me the permission of Hajj; I was extremely delighted, but suddenly I realized that I did not have travelling expenses; I became sad as this thought struck me.

The next night, once again I had the privilege of seeing the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ but I could not mention my poverty. Likewise, the third night again I had the privilege of seeing the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in which I was granted permission to go to perform Hajj, ‘You may go to perform Hajj this year.’ I thought if the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ appeared the fourth time in my dream I would mention my financial situation.

آه! پلے زر نہیں رختِ سفر سرور نہیں  
تم بلا لو تم بلانے پر ہو قادر یا نبی

In the fourth night, once again I enjoyed the privilege of seeing the Beloved Prophet ﷺ [in my dream]. The Holy Prophet ﷺ said, 'You may go to perform Hajj this year.' I humbly mentioned my financial situation to my Beloved Rasool ﷺ. The Beloved Prophet ﷺ said, 'Dig at a certain place in your house, over there you will find the armour of your grandfather.' Having said this, the Noble Prophet ﷺ left. When I woke up the next morning I was overjoyed. Having performed Salah I dug the place that was mentioned to me by the Beloved Prophet ﷺ. There really was precious armour and it was neat and clean; it seemed as if it had never been used! I sold it for 4000 dinars and thanked Allah ﷻ! By the favour of the Beloved Prophet ﷺ, my travelling expenses were fulfilled.

(‘Uyoon-ul-Hikayaat, pp. 326)

جب بُلایا آقا نے خود ہی انتظام ہو گئے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Our blessed religion 'Islam' has taught us to help Muslims, to behave well with others, to assist the poor and needy and to fulfil the needs of orphans; it is for this reason that Zakat was made Fard upon those who have wealth to discharge our Zakat, Islam provides the teachings of generosity elaborating the virtues of optional Sadaqat and condemns stinginess. Therefore, while discharging Zakat, we should perform it by keeping all Shar'i rulings in mind for purely attaining the pleasure of Allah ﷻ instead of showing laziness and stinginess as well as make up your mind to give optional Sadaqat as Allah ﷻ likes Sadaqah a lot, and besides fulfilling the needs of the poor and destitute, it diverts calamities and

troubles. Let's listen to 5 blessed sayings of the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to develop the enthusiasm of generosity.

1. Generosity is one of the trees of Jannah, its branches are hanging towards the earth. So the person holding even a single branch of it will be made to enter Heaven by Allah.
2. تَجَافَوْا عَنِ الذَّنْبِ السَّخِيِّ فَإِنَّ اللَّهَ اخْتَضِبَ كَلْبَاءَهُ عَزَّوَجَلَّ i.e., forgive the mistakes of a generous person because whenever he commits a mistake, Allah عَزَّوَجَلَّ holds his hand. It means that Allah عَزَّوَجَلَّ helps and supports him that grants him freedom from falling into destruction.

*(Ithaf-us-Sadaat-ul-Mutaqeen, vol. 9, pp. 7285)*

3. الْجَنَّةُ دَارُ الْأَسْحِيَاءِ i.e., Jannah is the home of generous people.
4. The generous person is close to Allah عَزَّوَجَلَّ, close to Jannah, close to the people and far from the fire. Stinginess is far from Allah عَزَّوَجَلَّ, far from Jannah, far from the people and close to the fire. An ignorant generous person, in the sight of Allah عَزَّوَجَلَّ, is better than a stingy scholar.
5. O man! It is better for you if you spend your surplus wealth, but if you withhold it, it is evil for you. There is [however] no reproach for you if you withhold it according to your need. And begin [charity] with your family; and the upper hand is better than the lower hand [i.e. he who gives in charity is better than him who takes it].

Elaborating on this Hadees, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has said: i.e. to give in charity what remains of your possessions after fulfilling your needs, is better for you so that none of your work could be left undone and you will gain reward in this world and the Hereafter. Furthermore, if you withhold it, it will be bad for you because that thing will rot or go to waste, depriving you of reward. That's why it has been commanded, that upon receiving new clothing, give your old clothes in charity; if Allah عَزَّوَجَلَّ grants new shoes, then those shoes which are not

needed should be given to a needy person as you will get rid of the unwanted items of your home and it will be good for that person who receives it. He further said: Two rulings have been mentioned here: Firstly, the possession which is extra at that time, but you may need it at some other time in future, should be kept. Today you give Nafli Sadaqah but you beg tomorrow. Secondly, charity should be given, first of all, to poor relatives, then strangers because giving charity to relatives is Sadaqah as well as keeping good relations with relatives. *(Mirat-ul-Manajeer, vol. 3, pp. 70-71)*

## How can we make up the mind-set of attaining the wealth of generosity?

Dear Islamic brothers! If we also want to adopt the good habit of generosity, then let's have the privilege of listening to some Madani pearls regarding it:

### 1. Read virtues of generosity!

Study the blessed Ahadees about the virtues of generosity, condemnations of miserliness together with the parables of the blessed companions and the pious saints *رَحْمَةُ اللَّهِ تَعَالَى* *إِنَّ هَذِهِ أَلْفٌ عَزَّوَجَلَّ*, by virtue of this, the habit of miserliness will be broken and the mind-set of generosity will be built up.

### 2. Eliminate the love for worldly possessions

Eliminate the love for worldly possessions from your heart; because no one would like to spend in the way of Allah *عَزَّوَجَلَّ* until the love for the worldly possessions exists in the heart. Sayyiduna Hasan Basri *رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ* has stated that when the first dinar and dirham [coins of gold and silver] were made, Satan picked them up, put them on his forehead and kissed them. He then said, 'Whoever loves these is my slave.'

*(Ihya-ul-'Uloom, vol. 3, pp. 288, Adaab-e-Ta'aam, pp. 366)*

### 3. Do well and serve Muslims

Develop the passion for doing well in your heart for Muslims, such as continue asking about the health of your friends, relations or neighbours; try to fulfil their needs according to your financial ability by supporting them in their troubles or pains. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Anyone who removes the worldly trouble of a Muslim, Allah عَزَّوَجَلَّ will remove his trouble on the Day of Judgement. And the person who hides the faults of a Muslim, Allah عَزَّوَجَلَّ will hide his faults in this world as well as in the Hereafter, and Allah عَزَّوَجَلَّ continues helping him as long as he continues helping his Muslim brother.’ (*Jami'-e-Tirmizi, vol. 3, pp. 373, Raqm 1973*)

### 4. Dispel the hatred and malice from the heart!

If you are filled with hatred and bear malice towards any Muslim, remove it because if there is hatred for someone in the heart, your heart will not be content to spend money or show any kind of compassion for him. Therefore, it is effective to make Salaam and shake hands in order to remove hatred and malice and develop love for each other. It is stated in a blessed Hadees: “Shake hands, hatred will be removed and give a gift, love will grow and hatred will be removed.’ (*Mauta Imam Malik, vol. 2, pp. 407, Raqm 1731*)

### Associate yourself with the Madani environment!

Dear Islamic brothers! If you want to develop the mind-set of giving Sadaqah (charity), associate yourself with the Madani environment. لَنْ يَشَاءَ اللَّهُ عَزَّوَجَلَّ, by virtue of this; besides the epidemic of miserliness, you will rid yourself of other evils as well, and you will attain the passion to become a righteous person. For further information about the harms of hoarding wealth as well as the benefits of spending in the way of Allah عَزَّوَجَلَّ read the 415-page book named ‘Ziya-e-Sadaqat’ published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. It is a very informative book on the concerned topic and covers other related subjects. This book can be read online or downloaded from the website of Dawat-e-Islami [www.dawateislami.net](http://www.dawateislami.net).

## Summary of Bayan

Dear Islamic brothers! **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, in today's Bayan, we have had the privilege of listening to the blessed life-history and some parables of our Beloved Prophet's **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** generosity which took place after his apparent demise. From these parables, we have learnt about being generous and other Madani pearls. Surely, a generous person becomes the beloved of Allah **عَزَّوَجَلَّ** and His creations, while nobody likes a stingy person. Therefore, by acting upon the Sunnah of the Beloved Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** the habit of continuously giving more Sadaqah (charity) is developed. May Allah **عَزَّوَجَلَّ** enable us to spend our Sadaqat and Madani donations for the Madani activities of Dawat-e-Islami, in addition to other virtuous deeds and for every virtuous and permissible act!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Majlis A'immah-e-Masajid

**اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! Dawat-e-Islami is actively working in more than 92 departments for the propagation of calling people towards righteousness. Majlis A'immah-e-Masajid is also one of these departments which is responsible for appointing Imams and Mu'azzineen to enliven and establish Masajid so that these Islamic brothers call others towards righteousness with great enthusiasm, because Imams and Mu'azzineen play an important role in enlivening & establishing Masajid.

**اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! Imams associated with the Madani environment, keep the Masajid enlivened & brighten it with Sada-e-Madina (awakening people for Fajr Salah), conducting Madani Halqahs after Fajr Salah, delivering Dars from Faizan-e-Sunnat, persuading people to perform their Salah with congregation (Jama'at) by making individual efforts and with the blessings of Madani Qafilahs.

## Out of the 12 Madani activities, travel with a ‘Madani Qafilah’

In order to serve the blessed Sunnah, take part in the Madani activities of Dawat-e-Islami with commitment. ‘Travelling with a Madani Qafilah’ for three days each month is also one of the 12 Madani activities of the Zayli Halqah.

To learn Sunan, the lovers of the Beloved Prophet ﷺ are engaged in teaching and learning Sunan as well as numerous Madani Qafilahs travel from country to country, city to city, and town to town for three days, 12 days, one month and 12 months with dedication to enjoin what is good and forbid what is evil. We should also store the treasure of virtues by travelling with Madani Qafilahs. If we travel for some days leaving aside our worldly activities, family and friends for the Pleasure of Allah ﷻ, we will have an opportunity to seriously ponder over our lives while travelling with Madani Qafilahs and we would have a desire to improve our Hereafter, we would repent for committing past sins and imagination the great punishments that are due for bad deeds, we would also realize our own shortcomings bringing tears to our eyes because of the fear of Allah ﷻ. Apart from travelling with Madani Qafilahs, attend the weekly Sunnah inspiring Madani Ijtima’ and earn rewards in abundance. The message of Dawat-e-Islami has globally reached approximately 200 countries and is busy serving the Deen & propagating the Sunan through more than 95 departments. ‘Majlis ‘Usher-o-Atraf Gaa’on’ is also one of these departments.

Sayyiduna ‘Umar Farooq-e-A’zam رضى الله تعالى عنه has stated: My Ansari neighbour from Banu Umayyah Bin Zayd and I used to live in the locality of ‘Banu Umayyah Bin Zayd’ which was situated at a height and we used to go to the blessed court of the Holy Prophet ﷺ in turns. He used to go one day and I another day and would bring the news of that day regarding the Divine Inspiration, and we would tell each other.

*(Sahih Bukhari, vol. 1, pp. 50, Hadees 89)*

Dear Islamic brothers! The deep passion of learning ‘Ilm-e-Deen of the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ is highly commendable. We should also travel with a Madani Qafilah for three days. We would not only have the opportunity to learn ‘Ilm-e-Deen but also earn rewards by calling others towards righteousness.

## Madani parable

An Islamic brother from Keemari Bab-ul-Madinah (Karachi) has stated: I used to abuse and fight with people over trivial matters. I was extremely fond of watching films and dramas and listening to songs and music. I had wasted a large part of my life in these sins. I used to work as a driver of the owner of a bungalow. What led me to repent of my sins is that one day after I had done my work I sat in a room where I listened to a Sunnah-Inspiring speech being televised on Madani Channel. The speech made me tremble with fear, causing me to regret sinning. I sincerely repented of my sins to Allah عَزَّوَجَلَّ, and pledged to follow the path of Sunnah. When the announcement of a 30-day Tarbiyyati I’tikaf was made on Madani Channel in the holy month of Ramadan with persuasion for Muslims to attend, I immediately made the intention of attending the I’tikaf. Acting upon my intention, I am now reaping the blessings of the I’tikaf in the global Madani Markaz of Dawat-e-Islami, Faizan-e-Madinah, Bab-ul-Madinah, Karachi. I will also travel with a 12-month Madani Qafilah immediately after the I’tikaf, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ.

Dear Islamic brothers! In conclusion, I take this opportunity to mention the excellence of a Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Whoever loves my Sunnah, loves me, and whoever loves me will be with me in Jannah.’

(Ibn ‘Asakir, vol. 9, pp. 343)

جَنَّتْ مِیں پڑوسی مجھے تم اپنا بنانا

سینہ تری سُنَّتْ کا مدینہ بنے آقا

## Talking: 12 Madani pearls

1. Make conversation smilingly and politely.
2. With the intention of pleasing Muslims, talk respectfully with the elders and kindly with the youngsters. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, in addition to earning rewards, you will hold a respectful status before them.
3. Conversing loudly as if you are shouting, as friends freely do with each other these days, is not a Sunnah.
4. With good intentions, make it your habit to talk politely even with a new-born baby. Your manners will improve and the child will also learn good manners.
5. During a conversation, one should not do anything disgusting such as touching the private parts, removing dirt from the body with fingers, touching the nose or putting the fingers into the ears and the nose or repeatedly spitting etc. People are disgusted by such acts.
6. Calmly continue listening as long as the other person is speaking. Interrupting someone's conversation is not a Sunnah.
7. Do not laugh whilst speaking. The Holy Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* never laughed.
8. Excessive talking and frequent laughing affect one's reputation.
9. The Beloved and Blessed Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* said, 'When you see someone blessed with no interest in the world and (the attribute of) speaking less, adopt his nearness and company, as Hikmah (wisdom) is given to him.' (*Sunan Ibn-e-Majah, pp. 422, vol. 4, Hadees 4101*)
10. A blessed Hadees says, 'The one remaining silent received salvation.'

*(Jami' Tirmizi, pp. 225, vol. 4, Hadees 2509)*

*Mira-tul-Manajih* states: Hujjah-tul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali *عَلَيْهِ رَحْمَةُ اللَّهِ الرَّوَّالِي* states, 'There are four kinds of conversations: (1) completely harmful, (2) completely

beneficial, (3) either beneficial or harmful, (4) neither harmful nor beneficial. It is necessary to abstain from the completely harmful; do speak if the conversation is completely beneficial. If the conversation falls in the third category then be cautious. It is however, better to abstain from it; one should not waste time in this type of conversations. It is difficult to differentiate between the four types, so remaining silent is better.' (*Mira-tul-Manajih*, pp. 464 vol. 6)

11. There should be a genuine purpose of the conversation. Always talk to people according to their level of wisdom and awareness.
12. Avoid foul and indecent talks. Refrain from vulgarity. Remember! Swearing at a Muslim without any Shar'i permission is absolutely Haraam, and Heaven is Haraam on the one engaged in indecent speech.

(*Kitab-us-Samt*, pp. 204, vol. 7, *Hadees*. 325)

To learn various Sunan, obtain the following books, *Bahar-e-Shari'at* part 16 comprising of 312 pages and *Sunnatayn aur Adaab*, comprising of 120 pages, both published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. One of the best ways to learn Sunan is to travel in the Madani Qafilahs of Dawat-e-Islami with the lovers of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

سُنَنُوں كِي تَرْبِيَّت كے قَافِلے ميں بار بار

مَجھ كو جَذْبہ دے سَفر كرتا رَہوں پَروردِگار

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّد

صَلُّوْا عَلَى الْحَبِيْب

The Salawaat-'Alan-Nabi and Du'as that are recited in the Sunnah-Inspiring weekly Ijtima' (congregation) of Dawat-e-Islami:

## 1. The Salat-‘Alan-Nabi for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ  
الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat-‘Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. *(Afzal-us-Salawat ‘ala Sayyid-is-Sadat, pp. 151)*

## 2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.’ *(ibid, pp. 65)*

## 3. 70 Portals of mercy

صَلَّى اللهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-‘Alan-Nabi, 70 portals of mercy are opened for him. *(Al-Qaul-ul-Badi’, pp. 277)*

#### 4. The reward of 600,000 Salawat-'Alan-Nabi

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ  
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْبَهَاوِي reports from some saints of Islam that the one reciting this Salat-'Alan-Nabi once receives the reward of reciting Salat-'Alan-Nabi 600,000 times. (*Afzal-us-Salawat 'ala Sayyid-is-Sadat*, pp. 149)

#### 5. Nearness to the Distinguished Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When he recites Salat upon me, he does so in these words.' (*Al-Qaul-ul-Badi'*, pp. 125)

#### 6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest and Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Salat upon me, my intercession will become obligatory for him.

(*Attargheeb Wattarheeb*, vol. 2, pp. 329, Hadees 31)

## 1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbas رضي الله تعالى عنهما that the Noble and Blessed Prophet صلى الله تعالى عليه وآله وسلم has stated, ‘For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.’

*(Majma’-uz-Zawaid, pp. 254, vol. 10, Hadees 17305)*

## 2. An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharaib-ul-Quran*, ‘If anyone recites the following Du’a three times at night it is as if he has found Layla-tul-Qadr.’ We should recite it every night. Here is the Du’a:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ  
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

**Translation:** There is none worthy of worship except Allah عَزَّوَجَلَّ Who is ‘حَلِيمٌ’ and ‘كَرِيمٌ’. Allah عَزَّوَجَلَّ is ‘سُبْحَانَ’, Rab of the seven skies and the magnificent ‘Arsh.