



Generosity of رَضِيَ اللهُ تَعَالَى عَنْهُ  
Sayyiduna Talhah Bin 'Ubaydullah

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 Sayyiduna Talhah Bin 'Ubaydullah رَضِيَ اللهُ تَعَالَى عَنْهُ

وَعَلَى إِلِكِ وَأَصْحِبِكِ يَا حَبِيبَ اللَّهِ  
وَعَلَى إِلِكِ وَأَصْحِبِكِ يَا نُورَ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ 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 Prophet of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever recites Salat upon me 100 times in the night and day of Friday, Allah عَزَّوَجَلَّ will fulfil 100 of his needs, 70 of the Hereafter and 30 of the world; and Allah عَزَّوَجَلَّ will appoint an angel who will present that Salat to my grave, as gifts are presented to you. Undoubtedly, my knowledge after my apparent departure from this world will remain the same as it is in my life.'

(Jam'-ul-Jawami' lis-Suyuti, vol. 7, pp. 199, Hadees 22355)

اُنْ پَر دُرُودِ جَن كُو كَسِ بے كَسَاں كِهِيں اُنْ پَر سَلَامِ جَن كُو خَبَرِ بے خَبَرِ كِي بے

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 تَوْبُوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ، 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.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## 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

## Generosity of Sayyiduna Talhah Bin 'Ubaydullah رَضِيَ اللهُ تَعَالَى عَنْهُ

Sayyiduna Imam Shamsuddin Muhammad Bin Ahmad Zahabi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said that once Sayyiduna Talhah Bin 'Ubaydullah رَضِيَ اللهُ تَعَالَى عَنْهُ received seven hundred thousand dirhams at night from Hadramaut; he رَضِيَ اللهُ تَعَالَى عَنْهُ became anxious and uneasy. The blessed wife of Sayyiduna Talhah Bin 'Ubaydullah asked why he was so worried. He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, 'My problem is that one who spends nights worshipping in the court of Allah عَزَّوَجَلَّ, how will he be able to worship today when so much wealth is with him?' Listening to this, his noble wife said humbly, 'Why are you sad about this? Why are you forgetting your poor friends? Make the intention of calling them and distributing all the dirhams among them as soon as the morning dawns.' He رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'May Allah عَزَّوَجَلَّ have mercy upon you! Indeed, you are a virtuous daughter of a virtuous father.'

Dear Islamic brothers! This virtuous daughter of a virtuous father was none other than Sayyidatuna Umm-e-Kulsoom رَضِيَ اللهُ تَعَالَى عَنْهَا the beloved daughter of Ameer-ul-Mu'mineen, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ. Then, at sunrise, Sayyiduna Talhah Bin 'Ubaydullah رَضِيَ اللهُ تَعَالَى عَنْهُ started distributing all the dirhams amongst the Muhajireen & Ansaar and also sent some of it to Sayyiduna 'Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم. Sayyiduna Talhah's wife instantly came in and asked humbly, 'O Abu Muhammad! Is there anything left for your family?' He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, 'Where have you been, take whatever is left.' She رَضِيَ اللهُ تَعَالَى عَنْهَا has stated, 'When we counted the leftover amount, it was just one thousand dirhams.' (Seer A'laam-un-Nubula, vol. 3, pp. 19, Raqm 7)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! سُبْحَانَ اللهِ عَزَّوَجَلَّ, have you noticed how the beloved companion of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Talhah Bin 'Ubaydullah رَضِيَ اللهُ تَعَالَى عَنْهُ was filled with the passion of generosity and sacrifice! It is normally a part of human nature that whenever he gets plenty of wealth from somewhere, he gets extremely happy, makes new plans and sets

different goals, he spends the wealth in permissible and impermissible acts, he avoids spending money on righteous acts, and uses every permissible and impermissible source by being greedy for earning more and more wealth and then falling prey to high hopes he becomes heedless of the Zikr of Allah عَزَّوَجَلَّ. But may I be sacrificed upon the Madani thought of Sayyiduna Talhah Bin 'Ubaydullah رَضِيَ اللهُ تَعَالَى عَنْهُ that despite having plenty of wealth he رَضِيَ اللهُ تَعَالَى عَنْهُ did not become even a little heedless, but rather he رَضِيَ اللهُ تَعَالَى عَنْهُ developed more fear of Allah عَزَّوَجَلَّ. Therefore, he immediately distributed the dirhams (silver coins) among his deserving friends upon his wife's advice who also had that Madani thought and trust in Allah عَزَّوَجَلَّ for the fulfilment of needs, he رَضِيَ اللهُ تَعَالَى عَنْهُ has set an remarkable example of generosity and brotherhood for us.

میں سب دولت راہِ حق میں لُٹا دوں شہا ایسا مجھے جذبہ عطا ہو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! The month of Jumadal Ukhra has began. In this month, the blessed companion Sayyiduna Talhah Bin 'Ubaydullah رَضِيَ اللهُ تَعَالَى عَنْهُ passed away. Let's listen to a brief introduction to Sayyiduna Talhah Bin 'Ubaydullah رَضِيَ اللهُ تَعَالَى عَنْهُ and one of his great qualities, called 'generosity'.

## Sayyiduna Talhah Bin 'Ubaydullah's name and lineage

Sayyiduna 'Allamah Badruddin 'Ayni رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said that his name is 'Talhah Bin 'Ubaydullah Bin 'Usman Qurashi Taymi' and like Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ, his lineage could also be traced back to the seventh generation (with Ka'b Bin Murrah) with the blessed lineage of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Sharh Sunan Abi Dawood, vol. 3, pp. 242, Taht-al-Hadees 666)

## Blessed appearance

Sayyiduna Imam Muhammad Bin 'Abdullah Haakim Nayshapuri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated that Sayyiduna Talhah Bin 'Ubaydullah رَضِيَ اللهُ تَعَالَى عَنْهُ had a white reddish

complexion, he was of average & middle height, with a broad chest and wide forehead. When he رَضِيَ اللهُ تَعَالَى عَنْهُ turned towards somebody, he رَضِيَ اللهُ تَعَالَى عَنْهُ turned to that person completely facing him; he رَضِيَ اللهُ تَعَالَى عَنْهُ had a thin nose on his beautiful face and he had fine feet.

*(Al-Mustadrak, Kitab Ma'rifat-us-Sahabah, vol. 4, pp. 450 Raqm 5641)*

## His appellations

Sayyiduna Talhah Bin 'Ubaydullah رَضِيَ اللهُ تَعَالَى عَنْهُ would be so generous and would host many feasts, that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ bestowed him with the titles 'طَلْحَةُ الْفَيَّاضُ' [Talhah-tul-Fayyad], 'طَلْحَةُ الْجُودُ' [Talhah-tul-Jood] and 'طَلْحَةُ الْخَيْرِ' [Talhah-tul-Khayr]. Therefore, Sayyiduna Talhah Bin 'Ubaydullah رَضِيَ اللهُ تَعَالَى عَنْهُ himself has stated, 'On the day of (the battle) Ghazwah Uhud, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ called me by the title of 'Talhah-tul-Khayr', and Talhah-tul-Fayyad in the Ghazwah 'Ushayrah and on the occasion of Ghazwah Hunayn, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ called me with the title of Talhah-tul-Jood'. *(Al-Mu'jam-ul-Kabeer, Hadees 197, vol. 1, pp. 112)*

ہر اک گل پہ رنگِ بہارِ صحابہ

نمایاں بے اسلام کے گلستاں میں

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Reason for being blessed with appellations

Sayyiduna Imam 'Abdur Ra'oof Munaawi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ called Sayyiduna Talhah Bin 'Ubaydullah رَضِيَ اللهُ تَعَالَى عَنْهُ with these titles because of his acts of enormous generosity.

- Once he رَضِيَ اللهُ تَعَالَى عَنْهُ sold a piece of land for 7 hundred thousand and distributed it all among the poor.
- Once one of his relatives asked for something, he رَضِيَ اللهُ تَعَالَى عَنْهُ immediately gave him (from his own pocket) 300 dirhams or dinars.

- Every year, he رَضِيَ اللهُ تَعَالَى عَنْهُ would send 10,000 dirhams to Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا. (Fayd-ul-Qadeer, vol. 4, pp. 357, Taht-al-Hadees 5274)

## Gave without asking

Sayyiduna Qabeesah Bin Jabir رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, 'I have not found anybody like Sayyiduna Talhah Bin 'Ubaydullah رَضِيَ اللهُ تَعَالَى عَنْهُ who distributed charity amongst the people in abundance, without their asking.'

(Al-Mu'jam-ul-Kabeer, Hadees 194, vol. 1, pp. 111)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Our Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gave the good news of being a Jannati (dweller of Paradise) to many blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ on different occasions in this world, but there are 10 such glorious and fortunate blessed companions, whose names the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ called out altogether, whilst standing on the blessed pulpit of the blessed Masjid-un-Nabawi, and gave them the good news of being Jannati. Their title in history is called 'Asharah Mubashsharah'. Sayyiduna Talhah Bin 'Ubaydullah رَضِيَ اللهُ تَعَالَى عَنْهُ is one of the 'Asharah Mubashsharah.

وه دسون جن كو جنّت كا مژده ملا اُس مُبارك جماعت پہ لاکھوں سلام

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Furthermore, his praises and excellences have been mentioned in many places in the blessed Ahadees. In this regard, let's listen to two sayings of the Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى شَهِيدٍ يَمْشِي عَلَى وَجْهِ الْأَرْضِ فَلْيَنْظُرْ إِلَى طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ: i.e. the person, who wants to be pleased by beholding a (i.e. living) martyr, should look at Talhah Bin 'Ubaydullah رَضِيَ اللَّهُ تَعَالَى عَنْهُ. (Tirmizi, Kitab-ul-Manaqib, vol. 5, pp. 412, Hadees 3760)
2. طَلْحَةُ وَالزُّبَيْرُ جَارَايَ فِي الْجَنَّةِ: i.e. Talhah and Zubayr (رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا) will be my neighbours in Jannah. (Tirmizi, Kitab-ul-Manaqib, vol. 5, pp. 413, Hadees 3762)

Regarding this blessed Hadees, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated: i.e. both these people will be very close to me in Jannah; neighbours are normally very close, they live near. (He رَضِيَ اللَّهُ تَعَالَى عَنْهُ further says that) the fact that both these blessed personages were pious believers, their good end, success in the test of the grave, salvation on the Day of Judgement, their act of passing safely over the Siraat bridge, entrance in Jannah, and their status in Jannah, all this has been mentioned/understood in this blessed saying. (Mirat-ul-Manajih, vol. 8, pp. 440)

Let's listen to the definitions of stinginess, generosity, who is a generous person and who is a miser:

### Definition of stinginess (Bukhl)

Bukhl literally means stinginess and stinginess is to avoid spending money or assets in situations where it is compulsory to spend, as per Shari'ah, to spend habitually or out of courtesy. Or the act of not spending wealth where it is necessary, is also called stinginess.

(Al-Hadiqa-tun-Nadiyyah, vol. 2, pp. 27; Mufridat Alfaaz-ul-Quran, pp. 109)

### Definition of generosity

In Ihya-ul-'Uloom, Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali رَضِيَ اللَّهُ تَعَالَى عَنْهُ has mentioned the definition of generosity in these words that 'Jood' and 'Sakha' is the name of the middle path of extravagance and stinginess, prosperity and poverty. (Ihya-ul-'Uloom, vol. 3, pp. 780)

## Definition of a generous and stingy person

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said that in Arabic phraseology, a person who himself eats and gives others to eat is usually called a generous person; Jawwad is he who does not himself eat but gives others to eat. Therefore Allah عَزَّوَجَلَّ is not called generous (He is called Jawwad). The opposite to being generous is being stingy, that is to say, that a person himself eats but does not give others to eat. The opposite of Jawwad is Mumsik (one who accumulates wealth) that is one who neither himself eats nor lets others eat. All the Hereafter and worldly blessings of Allah عَزَّوَجَلَّ are for the world, not for Himself. (*Mirat-ul-Manajih, vol. 1, pp. 221*)

Remember! To continue to amass wealth by being stingy in paying the Wajib rights (Zakah etc.) leads to a painful torment. It is stated in verse 34 of Surah At-Taubah, part 10:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ  
وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾

**Translation from Kanz-ul-Iman:** And those who hoard up gold and silver and spend not in the path of Allah, give them the good tidings of a painful torment. (*Part 10, Surah At-Taubah, verse 34*)

Regarding the part 'spend not in the path of Allah' of this blessed verse, Sadr-ul-Afaadil, Maulana Sayyid Mufti Na'eemuddin Muradabadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: They become stingy and do not pay the rights of their wealth, they do not pay Zakah. This verse was revealed about those who refuse to pay Zakah.

It is stated in verse 100 of Surah Bani Israel, part 15:

قُلْ لَوْ أَنَّم تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي  
إِذَا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ ۗ وَكَانَ الْإِنْسَانُ قَتُورًا ﴿١٠٠﴾

**Translation from Kanz-ul-Iman:** Say you, 'If you would have been owners of the treasures of the mercy of my Lord, you would surely hold them back for fear of spending. For man was ever grudging.' (Part 15, Bani Israel, verse 100)

Dear Islamic brothers! Remember! No one possessed wealth forever in the past nor will a person possess wealth forever in the future, therefore, if Allah ﷻ has granted someone with the blessing of wealth, he should give importance to this and abstain from being unthankful to Allah ﷻ, and should not save this mortal wealth more than his needs. Following in the footsteps of the blessed companion Sayyiduna Talhah Bin 'Ubaydullah, he would display his generosity by spending it from time to time in the path of Allah ﷻ. Remember, one who becomes stingy instead of being generous is deprived of peace of the heart. Such a person does not treat his relatives well; he considers spending money for virtuous deeds to be extravagant. If he contributes to virtuous deeds, he takes out a few coins which he feels as a burden or the smallest and oldest torn note from his pocket and then expects a great reward or he expects his name to be announced.

A miser considers the act of accumulating wealth his excellence, he deprives the deserving ones of their rights, he also deprives himself of their Du'as, and makes people commit the sins of slander, ill-suspicion and backbiting against himself. Due to the same act of stinginess, he becomes heedless in paying his Zakah, Fitrah and Sadaqat-e-Wajibah and displeases Allah ﷻ and His beloved Prophet ﷺ. As a result, he makes himself deserving of Hell. Let's listen to three sayings of Beloved Mustafa ﷺ about the destructions of stinginess:

1. إِنَّ اللَّهَ تَعَالَى يَبْغُضُ الْبَخِيلَ فِي حَيَاتِهِ السَّخِيَّ عِنْدَ مَوْتِهِ. i.e. Allah ﷻ dislikes the person who remains stingy throughout his life and becomes generous at the time of his death. (Kanz-ul-'Ummal, Kitab-ul-Akhlaq, vol. 2, pp. 180, Hadees 7373)

2. مَا فَحَقَّ الْإِسْلَامُ شَيْئاً مَحَقَّ الشَّحَّ: i.e. Islam has not erased anything so much as stinginess has been erased. *(Al-Mu'jam-ul-Awsat, vol. 2, pp. 151, Hadees 2843)*
3. Generosity is a tree in Jannah, so the one who is generous, has held the branch of that tree, which will not leave him, until it will make him enter Jannah and stinginess is a tree in Hell, so the one who is stingy has held its branch which will not leave him, until it will make him enter the fire. *(Shu'ab-ul-Iman, vol. 7, pp. 435, Hadees 10877)*

Regarding the last blessed Hadees, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: i.e. the root of generosity is in Jannah and its branches are in the world. Since generosity has many kinds, it has been said that the branches of this tree has been expanded widely in the world. It is stated in the Holy Quran that the root of Kalimah Tayyibah is in a Muslim's heart and its branches are in the sky (and it) always gives its fruit. An example has been given in that verse as well as in this Hadees. (He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ further said): The lowest level of generosity in Shari'ah is that a person should pay his Fard Sadaqat (charities) and the lowest level of generosity in Tareeqah is that he should not rely only on the Fard, but he should also give (voluntary) Nafil Sadaqat as well. For truth and mystic knowledge, the lowest level is that a person should prefer other people's needs above his own needs.

*(Mirat-ul-Manajih, vol. 3, pp. 91 – with some minor changes)*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Remember! To spend wealth in the way of Allah is extremely beneficial, similarly, to become stingy is a cause of great loss. For virtuous deeds, Allah عَزَّوَجَلَّ chooses his generous people who spend freely in His way upon the needy. These fortunate people spend a lot in charities and receive great blessings in their business and wealth. On the other hand, despite having plenty of wealth, a miser feels that he has less wealth, therefore he hesitates in giving out Sadaqat-e-Wajibah and Naafilah to help those who are less fortunate, the miser believes that this will decrease his wealth. Ultimately, one day the

angel of death approaches him and his entire wealth is given to his heirs after his death.

Let's listen to an admonitory parable about the consequence of stinginess as stated on page 74 of the first volume of the 410-page book *'Uyoon-ul-Hikayaat (part 1)*, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami:

### Dreadful consequence of stinginess

Sayyiduna Yazeed Bin Maysarah رَضِيَ اللهُ تَعَالَى عَنْهُ has stated: In the previous Ummah, there was a rich and miserly man who would not spend anything in the path of Allah عَزَّوَجَلَّ but he would continue multiplying and accumulating his wealth. Days and nights of that unwise and greedy person were passing in luxury, merriment and extreme heedlessness with his family. Once, somebody knocked at his door. One of his slaves opened the door and saw a beggar standing outside. The slave asked the reason for his coming. The beggar replied, 'Go and send your master to me, I need to talk to him.' The slave lied, 'He has gone out to help a beggar like you.'

The beggar went away. After a short while, there was another knock at the door. The slave opened the door and found the same beggar again. This time the beggar said, 'Go and tell your master that I am the angel of death.' Intoxicated by wealth and heedless of Divine remembrance, when that rich person was informed about this, he began to tremble in fear and said to his slaves in terror, 'Go and treat him in a very polite and humble way.' The slaves came out and requested him pleadingly, 'Please spare our master and seize the soul of somebody else'. The angel said, 'It's not possible at all.' Then he said to the rich man, 'Make your will if you want, I will not return without seizing your soul.' Listening to this, the rich man and his family yelled out. The wealthy person asked his family members and slaves to bring the boxes of gold and silver and opened them. All carried out his order instantly and there was a hoard of treasure he had accumulated throughout his life. Turning towards the treasure, he then said, 'O despicable and contemptible treasure! Curse be on you! I am doomed due to your love. Alas! I remained heedless of Divine worship and the Afterlife just because of you.'

All of a sudden, a voice came from the hoard of treasure, 'O lover of wealth, seeker of the world and heedless person! Why do you curse me? Were you not disgraceful in the eyes of materialists! It is me that made you respectable, enabling you to have access to the royal court. You married rich women by virtue of me. You yourself wasted me on evil things. If you had spent me in the path of Allah ﷺ, you would not have confronted this humiliation and disgrace. Tell me! Did I prevent you from spending me in virtuous things? Not at all! You alone are responsible for all the destructions you are facing.'

(*'Uyoon-ul-Hikayaat – Arabic, pp. 49*)

آجل نے نہ کسریٰ ہی چھوڑا نہ دارا  
 اسی سے سکندر سا فاتح بھی ہارا  
 ہر اک لے کے کیا کیا نہ حسرت سدھارا  
 پڑا رہ گیا سب یونہی ٹھاٹھ سارا  
 جگہ جی لگانے کی دنیا نہیں ہے  
 یہ عبرت کی جا ہے تماشا نہیں ہے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Key to love

Dear Islamic brothers! Undoubtedly every Muslim desires to become a favourite and beloved bondsman of Allah ﷺ to some extent. For attaining the love of Allah ﷺ he should not desire the world. The Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: When you want to become the beloved of Allah ﷺ, do not desire the world. (*Qoot-ul-Quloob, vol. 1, pp. 195*)

It has become obvious from this blessed Hadees that it is necessary to dislike the world in order to become a beloved of Allah ﷺ. Discussing the method of having no desire for the world, Shaykh Abu Taalib Muhammad Bin 'Ali Makki رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: If a person wants to dislike the world, then first of all he has to become generous, because the one who is not generous, cannot

dislike the world and the one who does not dislike the world, cannot become a beloved of Allah عَزَّوَجَلَّ. (Qoot-ul-Quloob, vol. 1, pp. 195) Perhaps it is for this reason that our pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى had the mind-set of refraining stinginess and were very generous.

## Give charity (Sadaqah) in every state

Ameer-ul-Mu`mineen, Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ has stated: If you obtain worldly wealth, spend some of it, because by spending, it would not decrease even if you begin to lose it, still spend some of it as it is not supposed to remain with you. (Ihya-ul-'Uloom, vol. 3, pp. 738)

## Generosity & kindness are from Iman

Sayyiduna Huzayfah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated: Many sinners of the Deen and miserable, helpless people will enter Jannah due to their generosity.

(Ihya-ul-'Uloom, vol. 3, pp. 740)

## A time will come

Ameer-ul-Mu`mineen, Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ said in his sermon: Soon a time will come upon people in which the rich will hold their wealth tightly, though they have not been commanded for this thing. Allah عَزَّوَجَلَّ has said:

وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ ط

**Translation from Kanz-ul-Iman:** And do not forget the favours to each other.

(Part 2, Surah Al-Baqarah, verse 237) (Abu Dawood, vol. 3, pp. 349, Hadees 3382)

## Curse for the miser and Du'a for the generous

Sayyiduna Ka'b-ul-Ahbaar رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ has said: Two angels have been appointed upon every morning who call out, 'O Allah عَزَّوَجَلَّ! Quickly destroy the wealth

of the one who does not spend it (the miser) and quickly bestow the return upon the one who (the generous one) spends it.'

(Ihya-ul-'Uloom, vol. 3, pp. 767)

بنا دے مجھے نیک نیکوں کا صدقہ گناہوں سے ہر دم بچا یا الہی

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Love for the generous and hatred for the miser

Sayyiduna Yahya Bin Mu'aaz Raazi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: There is love for the generous ones, even if they are sinful. On the other hand, people hate the misers even if they are righteous ones. (Ihya-ul-'Uloom, vol. 3, pp. 768)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In order to attain the benefit of Faizan-e-Talhah Bin 'Ubaydullah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and to convey the call towards righteousness to every home and shop, get associated with the Madani environment of Dawat-e-Islami and have the privilege of participating in the area calls towards righteousness from beginning to end. Listen to a very beautiful Madani parable of how a call towards righteousness was conveyed to a drinker, causing him to repent of his sins and he then started carrying out the Madani activities of Dawat-e-Islami after being associated with the Madani environment of Dawat-e-Islami.

### Virtuous intention leads to the destination

A Madani Qafilah of the lovers of the Beloved Rasool travelled to Kapadvanj (Gujarat, India). During the area visit to call people towards righteousness, the participants of the Madani Qafilah came across a drinker. Making individual efforts, the lovers of the Beloved Rasool requested him to accompany them to the Masjid.

Impressed by the polite and humble manners of the Islamic brothers whose heads were adorned with green turbans, he immediately joined them. By the blessings of the company of the lovers of the Beloved Rasool, he repented of his sins, grew a beard, adorned his head with the crown of a green turban and developed a mind-set of wearing Madani clothing. He travelled with a Madani Qafilah for 6 days, and made the intention of travelling for a further 92 days, but didn't have the expenses for the travel.

One day, he met a relative of his. The relative was astonished to see that a notorious person of society and a drinker had transformed remarkably, growing a beard and wearing Madani clothing with a green turban on his head. He was told that travelling with a Madani Qafilah had caused this great positive change in his life and he had also made a firm intention of travelling with a 92-day Madani Qafilah but could not travel for the time being due to financial constraints. His relative responded, 'Don't worry about the money. Not only will I provide the expenses of the 92-day Madani Qafilah but I will also provide for your family for 92 days.' In this way, the brother travelled with a Madani Qafilah for 92 days.

يا خُدا! نكلوں ميں مدنى قافلوں كے ساتھ كاش!  
 سُنّتوں كى تَرْبِيَت كے واسطے پھر جلد تَر!  
 خُوب خِدْمَت سُنّتوں كى ہم سَدا كرتے رہيں  
 مدنى ماحول اے خُدا ہم سے نہ چُھوٹے عُمر بھر

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## How were the pious saints?

Dear Islamic brothers! Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: Let me inform you of who you are, and how the pious saints were, so that you may know your faults and the excellences of the pious saints رَحْمَةُ اللَّهِ تَعَالَى. Some blessed companions رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِم possessed wealth, but their purpose was to abstain

from begging and spend in the way of Allah ﷺ, so they earned Halal, ate pure things, spent in moderation and sent (their wealth by means of Sadaqah and generosity) for their Hereafter. Whatever financial rights they had upon them, they did not become heedless of them nor did they become stingy. They spent most of their wealth for the pleasure of Allah ﷺ, even some of them spent their entire wealth/possessions in the way of Allah and would prefer the pleasure of Allah ﷺ to poverty.

Tell me! Are you like them? By Allah ﷺ! You do not bear even a very little resemblance to them. The great companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ would prefer to live like the Miskeen (poor); they used to be fearless of being poor and would trust Allah ﷺ in the matter of their sustenance. They used to be pleased with what Allah ﷺ bestowed upon them. During the times of troubles they used to be pleased with the Will of Allah ﷺ, thankful in prosperity, patient in poverty, and they used to praise Him in peace. They used to be humble for the sake of Allah ﷺ and were not arrogant and proud of their excessive wealth. They rejected the world and remained patient upon its difficulties and did not desire its blessings and luxuries. Are you like them? When the world turned towards them they would become sad and would (humbly) say that it is the punishment for some sin which was immediately given to them. When they saw the poor coming towards them, they would say that this is a blessing that pious people are coming. When they became prosperous, they would grow sad and feel fear and say, 'What is our relation to the world? This is not our purpose.' They would be afraid for attachment to the world and when they had troubles, they would get happy and say, 'Now Allah ﷺ has shown mercy to us.' These were the conditions and qualities of our pious predecessors رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ; their virtues are so many which are difficult to be mentioned.

(He رَضِيَ اللَّهُ تَعَالَى عَنْهُ further said): Now I will tell you about your condition that is contrary to their attributes. When you possess wealth you rebel, you become ungrateful in times of prosperity and arrogant when you receive plenty of wealth; you do not thank Allah ﷺ for His blessings, you become hopeless in pain, you get displeased in times of troubles and you are not content with His Will. (*Ihya-ul-'Uloom, vol. 3, pp. 798-800*)

مدارِ بُدَىٰ اِعْتِبَارِ صَحَابِه

امیں ہیں یہ قرآن و دینِ خدا کے

صَلَّى اللهُ تَعَالَىٰ عَلَىٰ مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Have you noticed how simple the blessed companions رَضِيَ اللهُ تَعَالَىٰ عَنْهُمْ were! Though some of them were very rich, they were filled with the fear of Allah عَزَّوَجَلَّ. Despite having lots of wealth, these people did not become stingy, and did not desire to accumulate wealth all the time, they did not become rich to live a lavish life. These people considered the life of poverty and hunger to be a blessing from Allah عَزَّوَجَلَّ, they spent their wealth for Islam, and generously gave money to the poor and needy. Let's listen to some brief parables on generosity of the blessed companions رَضِيَ اللهُ تَعَالَىٰ عَنْهُمْ and the pious saints.

## Generosities of the blessed Companions

- Ameer-ul-Mu`mineen, Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَىٰ عَنْهُ, once, gave 950 camels, 50 horses and 1000 gold coins in the way of Allah عَزَّوَجَلَّ and then later on he رَضِيَ اللهُ تَعَالَىٰ عَنْهُ further offered 10,000 gold coins.

*(Mirat-ul-Manajih, vol. 8, pp. 395)*

- Sayyiduna 'Abdur Rahman Bin Awf رَضِيَ اللهُ تَعَالَىٰ عَنْهُ gave 700 of his camels with goods/equipment in charity in the way of Allah عَزَّوَجَلَّ. Once he رَضِيَ اللهُ تَعَالَىٰ عَنْهُ gave 4000 dirhams, the second time 40,000 dirhams and the third time 500 horses and 500 camels in the way of Allah عَزَّوَجَلَّ and at the time of his death, Sadaqah of 1000 horses and 50,000 dinars were given. He رَضِيَ اللهُ تَعَالَىٰ عَنْهُ also made a will that 400 dinars be given to the blessed companions رَضِيَ اللهُ تَعَالَىٰ عَنْهُمْ who participated in the battle of Badr and one garden be given to Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَىٰ عَنْهَا and the other blessed wives رَضِيَ اللهُ تَعَالَىٰ عَنْهُنَّ of the Beloved Prophet (صَلَّى اللهُ تَعَالَىٰ عَلَيْهِ وَآلِهِ وَسَلَّمَ), that was worth 40,000 dirhams. *(Karamaat-e-Sahabah, pp.126; summarized)*

- Sayyiduna 'Abdullah Bin 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ used to immediately give his favourite thing in charity in the way of Allah. In his blessed life, he رَضِيَ اللهُ تَعَالَى عَنْهُ freed 1000 slaves after he رَضِيَ اللهُ تَعَالَى عَنْهُ had bought them.

(Karamaat-e-Sahabah, pp. 159)

- Sayyiduna 'Abdullah Bin Ja'far رَضِيَ اللهُ تَعَالَى عَنْهُ was called 'بَحْرُ الْجُودِ' [Bahr-ul-Jood] (due to being extremely generous) and 'أَسْحَى الْمُسْلِمِينَ' [Askhal Muslimeen] (the most generous amongst the Muslims) because of his generosity. (Karamaat-e-Sahabah, pp. 223)

## Generosities of the pious saints

- In his life, Sayyiduna Imam Zayn-ul-'Aabideen رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ gave his entire wealth twice in the way of Allah عَزَّوَجَلَّ. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was so generous that he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ would send money to the poor inhabitants of Madinah Munawwarah in such a secret manner that these poor people had no idea from where the money used to come from. When he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ passed away, the poor learnt that it was the generosity of Sayyiduna Imam Zayn-ul-'Aabideen رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ. (Seer A'laam-un-Nubula, vol. 5, pp. 336, 337)
- Despite being poor, Sayyiduna 'Azeezuddin Bin 'Abdus Salam Sulami رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ would give lots of Sadaqah. If a beggar came to him and he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ had nothing to give him, then he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ would give him some piece of his blessed 'Imamah. (Tabqat-ush-Shafi'iyyah, vol. 8, pp. 214)
- Sayyiduna Imam Muhammad Bin Hasan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was so wealthy that 300 people were keeping the accounts of his wealth, but he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ spent his entire wealth for the circulation and propagation of Islamic knowledge, even he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ did not keep any good clothing for himself. (Rah-e-Ilm, pp. 64)

رسولِ خدا تاجدارِ صحابه

صحابه بين تاج رسالت کے لشکر

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! The blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ and the pious saints رَحِمَهُمُ اللَّهُ تَعَالَى had a great mind-set in the matters of generosity, therefore trusting Allah عَزَّوَجَلَّ we should too must spend money out of the sustenance He عَزَّوَجَلَّ has bestowed upon us on our poor relatives, neighbours, widows, orphans, students gaining Islamic knowledge and other deserving people. In addition to this, we should also form the habit of spending money in other good deeds. From a health point of view, a generous person lives a more peaceful life. There are blessings in his wealth and children and they remain safe from disasters and calamities. The love for wealth and the world leave his heart. By virtue of the blessings of being generous, Allah عَزَّوَجَلَّ grants him such a favour and grace that people develop love and affection for him in their hearts.

It has been mentioned on page 127 of 'Ziya-e-Sadaqat', a 415-page book published by the publishing department of Dawat-e-Islami – Maktaba-tul-Madinah: A saint was asked, 'Is generosity better or bravery?' It was replied, 'Whoever Allah عَزَّوَجَلَّ blesses with generosity does not need bravery; people will respect him themselves.' (*Ziya-e-Sadaqat, pp. 127*)

Usually whenever a generous person is mentioned among people, then everyone talks about him in good words, even his enemies cannot avoid praising him by virtue of his generosity. Afflicted people pray for him from the bottom of their hearts. A person like him is counted among the favourite bondsmen of Allah عَزَّوَجَلَّ and إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, he will be given the good news of Jannah on the Day of Judgement.

The Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: إِنَّ اللَّهَ جَوَادٌ يُحِبُّ الْجَوَادَ وَيُحِبُّ مَعَآلِيَ الْأَخْلَاقِ وَيَكْرَهُ سَفْسَافَهَا, i.e. Allah عَزَّوَجَلَّ is Jawwad and likes the one who is generous. Furthermore, Allah عَزَّوَجَلَّ likes good manners and dislikes bad manners.

(*Musannaf Ibn Abi Shaybah, vol. 6, pp. 254, Hadees 11*)

It has been stated at another place: 'الْجَنَّةُ دَارُ الْأَسْخِيَاءِ', Jannah is the abode of the generous ones. (*Firdaus-ul-Akhbar, vol. 1, pp. 333, Hadees 2430*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## How to attain the attribute of generosity?

Dear Islamic brothers! If we also want to attain the virtues of generosity mentioned in the blessed Ahadees, we must make great efforts to practically become generous. Remember! In the beginning, it will be difficult to become generous, but if some precautions are taken then gradually you will be attracted to generosity and will get rid of the evil of stinginess, **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

Let's listen to a few precautions for attaining the attributes of generosity to persuade us:

1. Make Du'a, from time to time, to Allah **عَزَّوَجَلَّ** to attain the quality of generosity as many things can be attained by the blessings of Du'a. It is stated in a blessed Hadees: 'الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ', i.e. Du'a is the weapon of a true Muslim. *(Al-Mustadrak, vol. 2, pp. 162, Hadees 1855)*
2. Read and listen to the verses, Ahadees, narrations and parables about the excellence of generosity again and again and try to act upon them.
3. Ponder over the verses, Ahadees, narrations and parables related to the condemnation of stinginess and try to refrain from it.
4. Keep in mind the great rewards and the pleasure of Allah **عَزَّوَجَلَّ** and in some circumstances (for example, paying of Zakah and Sadaqat-e-Wajibah) due to stinginess, it leads to painful torments and the displeasure of Allah **عَزَّوَجَلَّ**.
5. Remember your death abundantly, that my wealth will not be useful for me after my death; everything will be left here, therefore, it is better to become generous.
6. Whenever the Nafs and Satan suggest you to become stingy, always do contrary to what they suggest. Instead of being in fear of the reduction of wealth due to generosity, trust Allah **عَزَّوَجَلَّ** and be strict on your Nafs, do not stop spending wealth on virtuous deeds and helping the poor.

7. Keep the company of such people by virtue of whom you may develop the mind-set of spending money in the path of Allah ﷺ and abstain from those who may lead you towards stinginess.
8. Study the books of Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ named *Ihya-ul-'Uloom* (translated, volume 3), *Mukashafa-tul-Quloob*, *Minhaj-ul-'Aabideen* and the booklet of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ named *Fish of Madinah* and the books and booklets of Al-Madina-tul-Ilmiyyah *Ziya-e-Sadaqat* and *The Reward of Giving Sadaqah*, etc. published by Maktaba-tul-Madinah, to attain the attribute of generosity.
9. Fill in the Madani In'amaat booklet by observing Fikr-e-Madinah daily. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, through the Madani In'amaat, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has not only persuaded his disciples and devotees to have good attributes and habits but he has also made their minds to cooperate with the Islamic scholars to develop good habits like generosity.

It is stated in Madani In'aam no. 62: *'Have you presented 112 rupees or at least 12 rupees (i.e. a suitable amount according to your currency) to a Sunni Islamic scholar (or Imam of a Masjid, Muazzin, Khadim) this month as a gift?'* (Non-adults cannot give their personal money). اِنْ شَاءَ اللهُ عَزَّوَجَلَّ, by acting upon this Madani In'aam you will get rid of stinginess and will make your mind to spend wealth on good deeds.

## Introduction to the Book 'Ziya-e-Sadaqat'

Studying the 415-page book named *Ziya-e-Sadaqat*, published by the publishing department of Dawat-e-Islami Maktaba-tul-Madinah, is extremely useful. This book contains 19 chapters and every chapter has detailed conversations about different topics related to Sadaqah (Charity). For example, the meaning and types of Sadaqah, the discussion of Fard Zakah, who should Zakah be given to, the excellence of having kind relationship with relatives, how to accumulate wealth and the condemnation of stinginess etc.

إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, those who study it will gain plenty of beneficial information, therefore, obtain this book from Maktaba-tul-Madinah and study it along with persuading others as well. It can be read online or downloaded for free from Dawat-e-Islami's website: [www.dawateislami.net](http://www.dawateislami.net)

## Summary of the Bayan

Dear Islamic brothers! In today's Bayan, we have had the privilege of listening to the great generosity of Sayyiduna Talhah Bin 'Ubaydullah رَضِيَ اللَّهُ تَعَالَى عَنْهُ. In addition to enormous wealth, Allah عَزَّوَجَلَّ also granted him the blessings of generosity, absolute trust in Him for the fulfilment of needs, brotherhood and kind relationship with relatives. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ was so generous that he would distribute hundreds of thousands of dirhams among the poor and give charity in the way of Allah عَزَّوَجَلَّ and never showed any signs of displeasure. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ never sent any beggar back without giving anything. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ would become restless if he possessed wealth and would feel relaxed after he رَضِيَ اللَّهُ تَعَالَى عَنْهُ had distributed it among the needy or had spent it in the way of Allah عَزَّوَجَلَّ.

The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ bestowed him with the titles 'ظَلْحَةُ الْفَيَّاضِ' [Talhah-tul-Fayyad], 'ظَلْحَةُ الْجُودِ' [Talhah-tul-Jood] and 'ظَلْحَةُ الْخَيْرِ' [Talhah-tul-Khayr]. Therefore, Sayyiduna Talhah Bin 'Ubaydullah رَضِيَ اللَّهُ تَعَالَى عَنْهُ himself has stated, due to this splendid generosity, the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ got pleased and bestowed upon him the titles of 'ظَلْحَةُ الْخَيْرِ' [Talhah-tul-Khayr] in the Battle of Uhud, 'ظَلْحَةُ الْفَيَّاضِ' [Talhah-tul-Fayyad] in the Battle of 'Ushayrah and 'ظَلْحَةُ الْجُودِ' [Talhah-tul-Jood] in the Battle of Hunayn. Furthermore, the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also blessed him with the good news of Jannah more than one time.

We too should be generous because miserliness is a destructive curse. Islam did not abolish anything more than miserliness. That's why the pious predecessors رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were far away from the curse of miserliness, they always remained tolerant, trusted in Allah عَزَّوَجَلَّ for the fulfilment of their

needs and were generous. They were so generous that they used to spend their favourite things in the way of Allah ﷺ. May Allah ﷺ bless us with the wealth of generosity for the sake of the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, in particular, Sayyiduna Talhah Bin 'Ubaydullah رَضِيَ اللَّهُ تَعَالَى عَنْهُ.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Introduction of Madani Channel

Dear Islamic brothers! The enemies of Islam have been continuously making efforts to attract and mislead the Muslims with distorted & misleading information especially through the Electronic Media.

Therefore, we have finally reached the conclusion that it is probably impossible to completely eradicate the harmful effect of these types of T.V. channels from society. We were left with only one option, as an example, *in the case of a heavy flood, the flow of water is diverted towards the farms to protect the houses whilst at the same time providing water to the farms*, similarly, the teachings of Islam can be spread through the medium of T.V. whilst trying to awaken the Muslims from their deep sleep of negligence and making them aware of the disastrous consequences of sins. Therefore, when we realised that it is possible to launch a much needed purely Islamic T.V. channel to provide Muslims with accurate and beneficial Islamic teachings without films, songs, music and all other types of sinful activities, the Markazi Majlis-e-Shura of Dawat-e-Islami struggled hard and launched 'Madani Channel' in the sacred month of Ramadan, 1429 AH, corresponding to September 2008. Madani Channel is conveying the message of the Sunnah to Muslim homes and has achieved tremendous success within a very short period of time.

مدنی چینل کی مہم بے نفس و شیطان کے خلاف  
جو بھی دیکھے گا کرے گا اِنْ شَاءَ اللهُ اعتراف  
نفسِ آمارہ پہ صَربِ ایسی لگے گی زور دار  
کہ نَدَامَت کے سبب ہوگا گنہگار اشکبار

اللہ کرم ایسا کرے تجھ پہ جہاں میں  
اسے دعوتِ اسلامی تری ڈھوم مچی ہو!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Take part in the 12 Madani works

Dear Islamic brothers! If we want to lead a life full of virtues, acquiring 'Ilm-e-Deen, refraining from sins, contemplation of the Hereafter, having fear of Allah ﷻ and obedience to the Noble Prophet ﷺ, we should associate ourselves with the Madani environment of Dawat-e-Islami and enthusiastically take part in the 12 Madani works. One of the Zayli Madani works is also a weekly area visit for calling others towards righteousness. Calling towards righteousness is indeed a great work carried out by our pious predecessors, the blessed saints رَحِمَهُمُ اللَّهُ تَعَالَى, the great Sahabah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ and the Holy Prophets عَلَيْهِمُ السَّلَامُ وَالسَّلَامُ.

It is stated in a blessed Hadees that the Noble Prophet ﷺ humbly asked: 'Ya Rasoolallah ﷺ! صَلِّ اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who is the best person among the people?' He ﷺ said, 'The best among people is the one who recites the Holy Quran in abundance, adopts more piety, calls [people] towards righteousness and prevents [them] from evils the most and treats his relatives with kindness the most.'

(Musnad Imam Ahmad, vol. 10, pp. 402, Hadees 27504)

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 ﷺ 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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 9 Madani pearls regarding the 'Imamah [Sunnah turban]

Two sayings of the Beloved Prophet ﷺ:

1. 2 Rak'at of Salah performed whilst wearing an 'Imamah are better than offering 70 Rak'at without wearing an 'Imamah.' *(Al-Firdaus bima Saur-ul-Khattab, vol. 2, pp. 265, Hadees 3233)*
2. Offering Salah whilst wearing an 'Imamah is equivalent to 10,000 virtues.' *(Al-Firdaus bima Saur-ul-Khattab, vol. 2, pp. 406, Hadees 3805)*
3. Bind the 'Imamah whilst standing facing the Qiblah.  
*(Kashf-ul-Iltibas jis-Tihbab-il-Libas lish-Shaykh 'Abdul Haq Dihlvi, pp. 38)*
4. The Sunnah of the 'Imamah is that it should not be shorter than 2½ yards in length, nor should it be longer than 6 yards, and it should be bound in a dome-like fashion. *(Fatawa Razawiyyah, vol. 22, pp. 186)*
5. If you have a large kerchief with which you can produce enough folds to cover the whole head, then it will be considered as an 'Imamah.
6. It is Makruh to bind a small kerchief with which one can only produce one or two folds. *(Fatawa Razawiyyah – referenced, vol. 7, pp. 299)*
7. It is more appropriate to wrap the first fold of the 'Imamah towards the right side of the head. *(Fatawa Razawiyyah, vol. 22, pp. 199)*
8. If Imamah is to be taken off out of some need and there is the intention of binding it again, then one sin will be erased on untying each fold. *(Fatawa Razawiyyah, vol. 6, pp. 214)*
9. The length of the Shimlah of the 'Imamah should be at least the width of four fingers, and at most up to the middle of the back, i.e. approximately the length of one arm.

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.

مجھ کو جذبہ دے سفر کرتا رہوں پروردگار  
سُنّتوں کی تربیت کے قافلے میں بار بار

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 اللَّهُ 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 اللَّهُ 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 وَ مَوْلَانَا مُحَمَّدٍ وَعَلَىٰ آلِهِ وَسَلَّمَ

It is narrated by Sayyiduna Anas رضي الله تعالى عنه that the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم 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 اللَّهُ 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 عليه رَحْمَةُ اللَّهِ الْوَالِي 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 ﷺ], and the Holy Prophet ﷺ 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 ﷺ said, 'When he recites Salat upon me, he does so in these words.' (*Al-Qaul-ul-Badi'*, pp. 125)

## 6. Duood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest and Holiest Prophet ﷺ 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 رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا that the Noble and Blessed Prophet ﷺ 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.