

Sunnah-Inspiring speech of weekly
Sunnah-Inspiring Ijtima

*Blessings of Sadaqah
along with Best Sadaqat*
(English)



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

Blessings of Sadaqah and the Best Sadaqat

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَى آلِكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
وَعَلَى آلِكَ وَأَصْحَابِكَ 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 Prophet ﷺ has said, ‘On the Day of Judgement, there will be no shade except the shade of the Throne of Allah عَرْشُ اللَّهِ. Three [categories of] people will be under the shade of the Throne.’ He ﷺ was asked, ‘Ya Rasoolallah ﷺ, who will they be?’ The Beloved Prophet ﷺ replied, ‘The one who removes a worry of my Ummati (follower); the one who revives my Sunnah; and the one who recites Salat abundantly upon me.’ (Bistan-ul-Wa’izeen, pp. 260, 261, Raqm 17)

کون کرے یہ بہلا تم پہ کروڑوں دُرود

اپنے خطا واروں کو اپنے ہی دامن میں لو

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Prophet ﷺ has said, 'يَتَىُّ الْمُؤْمِنُ خَيْرٌ مِّنْ 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 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 صَلُّوا عَلَى الْحَبِيبِ، اذْكُرُوا اللَّهَ، تُؤَيَّبُوا إِلَى اللَّهِ، 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 اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Intentions of delivering 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 ‘Ilqa’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

Test for a blind man, bald headed man and a leper

On page 210 of 'Uyoon-ul-Hikayaat, volume 1 – a 412-page book published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, a narration with reference to the book *Sahih Bukhari* has been narrated:

The most Revered and Renowned Prophet ﷺ has stated: There were three such people in the Bani Israel. One suffering from vitiligo [a disease in which due to a blood disorder, white spots developed on his skin], the second was a bald-headed man and the third one was blind. In order to test them, Allah عزوجل continuously sent an angel (in the form of a human) to them. The angel first went to the person suffering from vitiligo and asked him, 'Which thing do you like the most?' He replied, 'I like a good colour and a healthy skin because (due to these white spots on my skin) people dislike me. When the angel passed his hand over this person's body, his illness was cured and his skin colour became normal. The Angel asked him again, 'Which wealth do you like more?' He replied, 'I like a camel.' He was immediately given a pregnant she-camel and the angel made Du'a for him, 'May Allah عزوجل grant you blessings in it!'

Then the angel came to the bald-headed person and asked him, 'What thing do you like the most?' He replied, 'I like beautiful hair, since people dislike my bald head.' The angel passed his hand across this person's head and he was granted beautiful hair. The Angel then asked, 'Which wealth do you like the most?' He replied, 'I really like to have a cow.' He was provided with a pregnant cow. The angel prayed for him, 'May Allah عزوجل bless you with abundance.'

Then the angel came to the blind person and asked him, 'What do you like the most?' He replied, 'I like that Allah عزوجل may restore my eyesight so that I could see the people.' When the angel passed his hand over him, his eyesight was restored. Then the angel asked him, 'Which wealth do you like the most?' He replied, 'I really like goats a lot.' He was then given a pregnant she-goat.

Now the she-camel, the cow and the nanny goat began to give birth to young ones to such an extent that within a short period of time, entire fields were full of camels, cows and the third one with goats. Then the angel came to the one who had suffered from vitiligo, and said, 'I am a poor person, my provision

has run short in my journey and there is none to take me to my destination but I do hope in the mercy of Allah ﷻ and I need your help. For the sake of the One Who has blessed you with a beautiful skin, give me a camel so that I may get to my destination.’ Listening to this, he refused and said, ‘I have already got many responsibilities and rights.’ The angel then said, ‘I do know you. Are you not the one who was suffering from leprosy? People used to detest you and you were a poor and needy person. Did Allah ﷻ not grant you wealth?’ He replied, ‘I have inherited all of this wealth from my forefathers.’ The angel replied, ‘If you are a liar, may Allah ﷻ turn you back into what you were.’

The angel then came to the one who was bald-headed and had the same conversation to him, he also responded in the same manner. The angel said, ‘If you are a liar, may Allah ﷻ turn you back in the condition that you were before.’

And then the angel came to the blind person and said, ‘I am a poor person and a traveller. My provisions are finished. In this state I cannot get to my destination but I have hope in Allah ﷻ and after Him you are my best hope. For the sake of the One Who has blessed you with eyesight, I beg you to give me a goat so that I may get to my destination.’ He replied, ‘I was blind and Allah ﷻ granted me sight. I was poor, and Allah ﷻ made me rich. You may take whatever you need from my wealth. By Allah ﷻ, however much you want you may take for the sake of Allah ﷻ; I will not stop you.’ Upon hearing this, the angel said, ‘keep what you have (in your possession). Actually, you three were put to a test and Allah ﷻ is well pleased with you and He ﷻ is displeased with both of your friends (i.e. leper and the bald person).’ (*Sahih Bukhari, Kitab-uz-Zuhd, pp. 2/463, Hadees 3464*)

Dear Islamic brothers! From the above-mentioned parable not only has it been learnt that helping the needy and fulfilling their needs with the wealth that Allah ﷻ has granted us, is a source of Allah’s pleasure, but it has also been learnt that if someone does not give Sadaqah and charity, in particular, his Wajib Sadaqat such as Zakah and Fitrah etc. despite having the ability to do so, then he indeed incurs Allah’s displeasure and is ungrateful to His

blessings. Therefore, besides giving Wajib Sadaqat, we should also give Nafil Sadaqah (charity) as much as possible.

دولتِ دُنیا سے بے رَغبت مجھے کر دیجئے

میری حاجت سے مجھے زائد نہ کرنا مالدار

Dear Islamic brothers! May I devote my life to the Madani thought of Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi رَحْمَةُ اللهِ تَعَالٰی بِرَكَاةِہُ الْعَالِیَہ that he is humbly saying in the court of the Beloved Prophet صَلَّى اللهُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم: ‘Make me dislike the wealth of this world and do not grant me more than my needs.’ شُبْحٰنَ اللّٰہِ عَزَّوَجَلَّ, now we also submit our request in the court of the Prophet of Rahmah صَلَّى اللهُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم: O Noble Prophet رَحْمَةُ اللهِ تَعَالٰی بِرَكَاةِہُ الْعَالِیَہ:

دولتِ دُنیا سے بے رَغبت مجھے کر دیجئے

میری حاجت سے مجھے زائد نہ کرنا مالدار

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّدٍ

Dear Islamic brothers! Remember! No matter how economically advanced a country is, it still cannot completely eradicate poverty, as there are so many people who still live in poverty due to various reasons. Allah عَزَّوَجَلَّ has entrusted the wealthy and prosperous people with the responsibility to satisfy the needs of such poor people. Therefore, Allah عَزَّوَجَلَّ has made Zakah obligatory upon the wealthy people so that they may help those who are poor through their Zakah and for wealth to circulate amongst the poor instead of restricting it to just a few elite people; it brings a balance in the economic condition of the people living in a society. Remember! If Allah عَزَّوَجَلَّ wanted, He عَزَّوَجَلَّ would have made everybody rich and none would be poor, but His Divine Will, has made some people rich and others poor, so that Allah عَزَّوَجَلَّ may test the rich ones by his wealth and the poor by his poverty as it is stated in the Glorious Quran:

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ
وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوكُمْ فِي مَا آتَاكُمْ ط

Translation from Kanz-ul-Iman: And it is He who has made you vicegerents (successors) in the earth and ranked some of you high above others, in order that He may test you with what He has bestowed upon you.

(Part 8, Surah Al-An'aam, verse 165)

Regarding this verse Sadr-ul-Afaadil 'Allamah Maulana Sayyid Mufti Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللَّهِ تَعَالَى has said: i.e., He makes you undergo tests and trials and observes how grateful you are after gaining a high status, blessings and wealth and how you treat one another.

(Khazaain-ul-'Irfan, part 8, Taht-al-Ayah 165, pp. 285)

Dear Islamic brothers! From the above-mentioned blessed verse and its commentary, it has become obvious that this world is a home of tests and trials; here some are being tested with blessings and bestowals, and some are being tested after depriving them, they receive blessings to see if they will be grateful or not, and if blessings are not granted, then who remains patient or not. Therefore, by being patient and thankful in every circumstance, we should cheerfully give lots of Sadaqat besides acting upon Shar'i rulings and remain busy in accumulating the treasure of rewards for the Hereafter. At many places in the Holy Quran, we have been motivated to give Sadaqah. It is stated in verse 10 of Surah Al-Hadeed, part 27:

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاتُ السَّمَوَاتِ وَالْأَرْضِ ط

Translation from Kanz-ul-Iman: And what is to you, that you spend not in the way of Allah, whereas to Allah belongs the heritage of the Heavens and the earth altogether. *(Part 27, Surah Al-Hadeed, verse 10)*

Elaborating on this part, ‘to Allah belongs the heritage of the Heavens and the earth altogether’ Sadr-ul-Afaadil ‘Allamah Maulana Sayyid Mufti Muhammad Na’eemuddin Muradabadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: You will die and wealth will remain in His possession and you will not get the reward of not spending, and if you spend in the path of Allah عَزَّوَجَلَّ, you will get reward.

(Khazaain-ul-‘Irfan, part 27, Surah Al-Hadeed, Taht-al-Ayah 10)

Similarly, at another place to persuade us to give Sadaqah, it has been stated:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ
وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

Translation from Kanz-ul-Iman: You shall never attain virtue until you spend in Allah’s cause the things you love; and Allah is Aware of whatever you spend.

(Part 4, Surah Aal-e-‘Imran, verse 92)

Commenting on the above-mentioned verse, Sadr-ul-Afaadil ‘Allamah Maulana Sayyid Mufti Muhammad Na’eemuddin Muradabadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: Sayyiduna Ibn ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا said, ‘Spending here refers to the general spending of all Sadaqat, regardless of whether they are obligatory or voluntary. It is a saying of Hassan that the possession, which Muslims like, and spend for the pleasure of Allah عَزَّوَجَلَّ in His path, is also included in this verse, even if it is only a date. (Sayyiduna) ‘Umar Bin ‘Abdul ‘Azeez رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ used to purchase sacks of sugar to give in Sadaqah. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was asked, ‘Why don’t you give its value in Sadaqah?’ He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, ‘I like sugar; so I want to spend the thing most liked to me in the way of Allah عَزَّوَجَلَّ.’

(Tafseer Madarik, pp. 172)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Have you seen that Allah ﷻ Himself motivates us to spend the things we like most in His way. Therefore, we should generously give Sadaqah instead of being stingy. As we all know that whatever we possess, is given to us by Allah ﷻ. So spending for His pleasure, what He ﷻ has given us will surely increase His blessings upon us; and on the contrary, despite having the ability, if we do not give Sadaqah, this could be a cause of losing blessings.

Sayyidatuna ‘Asma Bint Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated that the Revered and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me, ‘Do not withhold, otherwise it will be withheld from you as well.’

(Sahih Bukhari, Kitab-uz-Zakah, vol. 1, pp. 483, Hadees 1433)

Dear Islamic brothers! Indeed, wealth is a great blessing from Allah ﷻ, therefore, whoever Allah ﷻ has blessed with the treasure of wealth should value this blessing and should not save it unnecessarily, nor should he use it in useless activities. He should spend it on his parents, wife, children and siblings, relatives, the poor and needy in a permissible way and should try to earn the rewards of giving Sadaqah as much as possible, because the person who sincerely spends his wealth in virtuous acts will improve his life in this world and in the Hereafter. Such a person becomes a beloved of Allah ﷻ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and he becomes deserving of rewards in the Hereafter. The persuasions and excellences of giving Sadaqah have also been mentioned at many places in the blessed Ahadees as well. To motivate us, let’s listen to 5 blessed Ahadees:

1. Allah ﷻ has said: O son of Adam! Deposit something to me out of your treasure, it will neither burn, sink, nor be stolen. I will give you a full return at that time when you will be very needy of it.

(Shu’ab-ul-Iman, vol. 3, pp. 211, Hadees 3342)

2. بِأَكْرَمُ بِالصَّدَقَةِ فَإِنَّ الْبَلَاءَ لَا يَتَخَطَّى الصَّدَقَةَ: Start your morning with Sadaqah because trouble does not step approach due to giving Sadaqah.

(Shu’ab-ul-Iman, vol. 3, pp. 214, Hadees 3353)

3. **إِنَّ صَدَقَةَ الْمُسْلِمِ تَزِيدُ فِي الْعُمُرِ وَتَمْنَعُ مِيتَةَ الشُّوْءِ وَيُذْهِبُ اللَّهُ الْكِبَرَ وَالْفَخْرَ**: Indeed, the Sadaqah of a Muslim increases his life and rids him of a bad death and Allah **عَزَّوَجَلَّ** (through its blessings) removes arrogance and boasting (a bad habit of talking proudly about your own abilities and of feeling pride). *(Majma'-uz-Zawaid, vol. 3, pp. 284, Hadees 4609)*
4. **إِنَّ الصَّدَقَةَ لَتُظْفِي عَنْ أَهْلِهَا حَرَّ الْقُبُورِ وَإِنَّمَا يَسْتَظِلُّ الْمُؤْمِنُ يَوْمَ الْقِيَامَةِ فِي ظِلِّ صَدَقَتِهِ**: Certainly, Sadaqah protects the giver of Sadaqah from the heat of the grave and certainly a Muslim will be under the shadow of his Sadaqah on the Day of Resurrection. *(Shu'ab-ul-Iman, vol. 3, pp. 212, Hadees 3347)*
5. **إِنَّهَا حِجَابٌ مِّنَ النَّارِ لِمَنِ احْتَسَبَهَا يَتَنَجَّى بِهَا وَجْهَ اللَّهِ**: One who gives Sadaqah for the pleasure of Allah **عَزَّوَجَلَّ**, that Sadaqah becomes a shield for him against Hell. *(Majma'-uz-Zawaid, vol. 3, pp. 286, Hadees 4617)*

Dear Islamic brothers! Have you noticed! Sadaqah prevents disasters and afflictions; it increases one's life; it removes a bad death; Sadaqah removes arrogance and pride; it removes the heat of the grave; Sadaqah will be a shadow on the Day of Judgement and it will save us from the torment of Hell.

دے نزع و قبر و حشر میں ہر جا آمان اور
دوزخ کی آگ سے بچا یا ربِّ مُصْطَفٰے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Our pious predecessors and Islamic saints had such a profound passion for giving Sadaqah that sometimes these pious ones would sacrifice their own needs for the sake of their Muslim brothers. Let's listen to a great incident for to persuade us.

Unique trust in Allah ﷻ and unparalleled Sadaqah

Sayyidatuna ‘Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated: Once a poor man begged for some food, she was fasting and had nothing to break her fast with (Iftar) except one Roti (a flat round bread). She رَضِيَ اللهُ تَعَالَى عَنْهَا told her maid to give him that Roti. The maid said, ‘If I give him the Roti, there will be nothing left for your Iftar.’ Sayyidatuna ‘Aishah رَضِيَ اللهُ تَعَالَى عَنْهَا said, ‘Give him that loaf of bread.’ The maid replied, ‘I have given him that loaf of bread.’ Before the evening approached, a person from the Ahl-e-Bayt (household of the Noblest Prophet ﷺ) or somebody else who used to send gifts, sent meat of a nanny goat covered in a cloth. She رَضِيَ اللهُ تَعَالَى عَنْهَا called me and said, ‘Eat from this, it is better than your bread.’ (*Shu’ab-ul-Iman, vol. 3, pp. 620/260, Hadees 3482*)

Dear Islamic brothers! This was the blessed conduct of the beloveds ones of Allah ﷻ. They would give Sadaqah of whatever was available; therefore, Allah ﷻ granted them great rewards, due to their unparalleled trust in Him.

On page 513 of his famous book ‘*Faizan-e-Sunnat*’ [Blessings of Sunnah] Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyaee دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has narrated a parable:, Sayyiduna Abu Ja’far Bin Khattab عَلَيْهِ رَحْمَةُ اللهِ الْكَوَّاب who was an ‘Abdaal (highest level in the ranks of Sufism) of his time, has stated: Once a beggar came to my doorstep and asked for help. I asked my wife if there was anything to give him. She replied that she only had four eggs. I asked her to give them to the beggar. She did and the beggar left with those eggs. After some time, a friend of mine sent me a basket full of eggs. I asked my wife as to how many eggs were there in the basket. She replied that there were 30 eggs. I asked, ‘You gave four eggs to the beggar, so according to which calculation have we received these 30 eggs?’ She replied, ‘Actually there are 30 unbroken eggs and 10 broken ones.’

Elaborating on this parable, Sayyiduna Shaykh ‘Allamah Yafi’ee Yemeni عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated, ‘Out of the [four] eggs that were given to the beggar, one was broken and 3 were unbroken. Allah ﷻ gave 10 in return for each of those eggs; the broken eggs for the broken one, and the unbroken eggs for the unbroken ones.’ (*Raud-ur-Riyaheen, pp. 274*)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Introduction to the book 'Ziya-e-Sadaqat'

Dear Islamic brothers! For more valuable information about Sadaqah, a 415-page book called '*Ziya-e-Sadaqat*', published by Maktaba-tul-Madinah – the publishing department of Dawat-e-Islami, should be read; this book has 19 chapters containing detailed information on various topics related to Sadaqah, such as, the meaning of Sadaqah and its kinds, Bayan of Fard Zakah, who should be given Zakah, virtues of having kind relationship with relatives, how is it to accumulate wealth? And condemnation of stinginess etc., plenty of information will be acquired by studying this book, therefore, obtain this book from a Maktaba-tul-Madinah stall, and not only read it yourself but also persuade other Islamic brothers to read it. Furthermore, it will be very effective to read the booklet of Ameer-e-Ahl-e-Sunnat named 'Fish of Madinah' and the published booklet of Maktaba-tul-Madinah named 'Rewards of Giving Sadaqah'. This book can be read online or downloaded for free from the website of Dawat-e-Islami: www.dawateislami.net.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Our pious predecessors and Islamic saints رَحِمَهُمُ اللَّهُ تَعَالَى not only gave abundant Sadaqah themselves but they also used to persuade other people to carry out this good deed. Regarding this, let's listen to 3 blessed sayings:

1. Give Sadaqah in every circumstance

Ameer-ul-Mu`mineen Sayyiduna Ali-ul-Murtada كَرَّمَهُ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم has stated, 'If you obtain worldly wealth, spend some of it, because by spending it will 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)

مجھ کو دنیا کی دولت نہ زَر چاہئے شاہِ کوثر کی میٹھی نظر چاہئے

2. What is generosity?

Sayyiduna Hasan Basri رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ was asked, 'What is generosity?' He رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ replied, 'Spending wealth generously for the sake of Allah عَزَّوَجَلَّ.' He رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ was asked another question, 'What is cautiousness?' He رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ replied, 'Restricting wealth for Allah عَزَّوَجَلَّ.' He رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ was then asked, 'What is excessive spending?' He رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ replied, 'Spending wealth for the desire of possessing power.' (*Ihya-ul-'Uloom*, vol. 3, pp. 739)

3. Generosity and kindness are from Iman

Sayyiduna Huzayfah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, 'Many sinners of the religion (Islam) and many people who are miserable and helpless in their life will enter Jannah only due to their generosity.' (*Ihya-ul-'Uloom*, vol. 3, pp. 740)

بِلا حساب ہو جنت میں داخلہ یا رب پڑوس خُلد میں سرور کا ہو عطا یا رب

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Under the pretext of being needy, some people become lazy and stingy in giving Sadaqah and start making lots of complaints when they are asked about their condition. Remember! Giving Sadaqah does not reduce wealth nor is there any condition for giving something in the path of Allah عَزَّوَجَلَّ. The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'مَا نَقَصَ مَالٌ مِنْ صَدَقَةٍ' Sadaqah does not reduce wealth. (*Al-Mu'jam-ul-Awsat*, vol. 1, pp. 619, Hadees 2270)

At another place it has been stated: **‘فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ’** i.e. prevent from the fire, even with a piece of date. (*Sahih Bukhari, vol. 4, pp. 257, Hadees 6540*)

This blessed Hadees contains comfort for those who, despite facing financial troubles give Sadaqah and charity, but due to giving minor things in Sadaqah they become sad, though whether Sadaqah is large or small if it is given out of Halal wealth, with sincerity, it certainly brings great rewards.

The respectable father of Ala Hadrat, Maulana Mufti Naqi ‘Ali Khan **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** has said: Do not consider even a little thing as insignificant when giving Sadaqah, though you have the ability to give more; a man intends to give Sadaqah, but Satan prevents him, the Nafs interferes, not only one Satan, but 70 Satans prevent him from giving Sadaqah.

It is stated in a blessed Hadees: A person takes out his Sadaqah after tearing the jaws of 70 Satans. (*Majma’-uz-Zawaid, vol. 3, pp. 282, Hadees 4601*) So in this case, even if he gives a small amount of Sadaqah he should think of it as insignificant, because even a little thing may satisfy the need of a needy person to some extent. Furthermore, it may also reduce a person’s habit of being stingy to some extent. (*Fadaail-e-Du’a, pp. 276*)

Dear Islamic brothers! Undoubtedly, the world is mortal and to develop attachment to it is sheer foolishness as each of us has to die one day. Therefore, wisdom is that a person should start performing those deeds that Allah **عَزَّوَجَلَّ** and His Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** have mentioned; he should perform Divine worship abundantly, live a life conforming to the Sunnah, earn Halal livelihood as per his need, he should not feel attached to his wealth at all, he should absolutely avoid earning Haraam wealth, and should always earn only Halal. He should also spend this Halal wealth on his permissible needs and he should also give a lot of Sadaqah out of this Halal wealth in the way of Allah **عَزَّوَجَلَّ** to help the poor, the needy, his close relatives and Islamic students; he should consider their troubles to be his own troubles and try to receive their Du’as.

But regretfully! Nowadays instead of helping the poor and spending money for the righteous acts by giving Sadaqah, huge amounts of money is spent on

useless and unnecessary activities, and no attention is paid to the fact that there are many rejected people of this society around us who neither have proper shelters, nor proper clothing, nor do they have sufficient food to eat. Therefore, we should also take care of the needs of such white-collar people as much as possible and we should treat them well.

The Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Allah عَزَّوَجَلَّ makes three people enter Paradise (by virtue of) a morsel of bread and a handful of dates or anything except them which benefits a poor [Miskeen] person. (1) the owner of the house who orders it; (2) his wife who prepares it, and (3) and the servant who goes to give it to the poor [Miskeen].' The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, 'All praises are for Allah عَزَّوَجَلَّ Who has not left out even our servants [i.e. they are also made to enter Paradise due to participating according to their ability and conveying the Sadaqah to the poor].' (*Al-Mu'jam-ul-Awsat*, vol. 4, pp. 89, Hadees 5309)

Dear Islamic brothers! Many a times it also happens that we financially help ordinary poor people a lot, and also wholeheartedly take part in virtuous acts, but we forget our own relatives. They must also be remembered; they should be helped in a very nice manner without destroying their self-respect. In fact, they should be preferred first for help.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! By associating yourselves with the Madani environment of Dawat-e-Islami, take part practically in various Madani activities of Dawat-e-Islami. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, in today's sinful age, the global and non-political movement of Dawat-e-Islami is providing us Sunnah-inspiring pure environment. Having associated themselves with this Madani environment a large number of sinful people, by the grace of Allah عَزَّوَجَلَّ, were able to sincerely repent of their sins and have then started offering Salah regularly and acted upon the Sunnah and are now living lives as practising Muslims with a good character. Now let's listen to a Madani parable of a lover of the Beloved Rasool, who is accumulating the treasure of good deeds after being associated with the Madani environment of Dawat-e-Islami and being occupied with Madani activities.

Lovers of the Beloved Rasool, changed my life

A young Islamic brother from Lines Area, Bab-ul-Madinah Karachi has stated: In my early life, I was a modern guy who did not even offer Salah. I was wasting the precious moments of my life in heedlessness and sins. In the month of Ramadan 1423 AH, by making individual efforts, an Islamic brother persuaded me to take part in the Sunnah-Inspiring collective I'tikaf being held in Faizan-e-Raza Masjid (Lines Area). I agreed to take part in the I'tikaf and sought permission from my family and then I did I'tikaf for the last ten days of Ramadan. During the ten days of the I'tikaf I gained many blessings in the company of lovers of the Beloved Rasool and I made a firm intention to offer Salah steadfastly for the rest of my life. Apart from repenting of other sins, I repented of the sin of shaving my beard as well. I began to wear a green turban and made the intention to wear clothing according to the Sunnah.

On the second day of Eid, I travelled with a Sunnah-Inspiring Madani Qafilah of lovers of the Beloved Rasool. My love for Dawat-e-Islami intensified due to the blessings of this journey. Now, I wish I remain associated with the Madani environment of Dawat-e-Islami until my death. I am no longer fond of fashion.

اَلْحَمْدُ لِلّٰہِ عَزَّوَجَلَّ The company of lovers of the Beloved Rasool during the I'tikaf and journey with the Madani Qafilah completely changed my life. Besides this, by the grace of Allah عَزَّوَجَلَّ, at present I am serving the Sunnah in my area as the responsible person for the Madani In'amaat.

فضلِ ربِّ سے گناہوں کی عادت چُھٹے مَدَنی ماحول میں کر لو تم اعتکاف
نیکیوں کا تمہیں خوب جذبہ ملے مَدَنی ماحول میں کر لو تم اعتکاف

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللہُ تَعَالٰی عَلٰی مُحَمَّد

Mentioning the importance and persuasion for giving Sadaqah to relatives, the Prophet of Rahmah, the Intercessor of the Ummah صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said: اِنَّ الصَّدَقَةَ عَلٰی ذِیِّ قَرَابَةٍ یُّضَعَّفُ اَجْرُهَا مَرَّتَیْنِ, i.e. undoubtedly the reward for giving Sadaqah to relatives is given two times more.

(Al-Mu'jam-ul-Kabeer, vol. 8, pp. 206, Hadees 7834)

In order to persuade us, let us listen to two faith-refreshing parables consisting of the blessings of Sadaqah and charity and receive Madani pearls of advice from them:

Reward for one loaf of bread

Sayyiduna ‘Abdullah Bin Mas’ood رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has narrated: A hermit named ‘Abdullah was occupied in worship for 60 years. He then committed sins for 6 nights being involved in the seduction of a woman. When he felt ashamed of his sins, he came running towards a Masjid where he found three hungry people; he gave one loaf of bread to them as Sadaqah and passed away. For weighing his deeds, the worship of 60 years was placed on one scale and on the second scale the sins of 6 days were placed; his sins outweighed the worship, but when the loaf of bread, which he gave in Sadaqah, was placed, it overcame the sins. *(Shu’ab-ul-Iman, vol. 3, pp. 262, Hadees 3488)*

یا خدا! رحمت تری حاوی ہے تیرے قہر پر
فضل و رحمت کے سپارے جی رہا بدکار ہے

صَلِّ اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ صَلُّوْا عَلٰی الْحَبِیْبِ

Bread of Sadaqah saved from a python

It is stated on page 197 of ‘Uyoon-ul-Hikayaat (part 2) a 413-page book, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami that Sayyiduna Saalim Abu Ja’ad رَحِمَهُ اللّٰهُ تَعَالٰی عَلَیْهِ has narrated: A quarrelsome person of Sayyiduna Saalih’s nation would annoy people a lot. When people got sick of his annoyance, they humbly requested Sayyiduna Saalih عَلٰی نَبِیِّنَا وَعَلَیْهِ الصَّلٰوَةُ وَالسَّلَام, ‘Huzoor! Put a curse on that person; we have become fed up with him.’ Sayyiduna Saalih عَلٰی نَبِیِّنَا وَعَلَیْهِ الصَّلٰوَةُ وَالسَّلَام said, ‘Go! اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ, you will be safe from his mischief,’ and they went away.

Every day, that person used to cut and bring sticks from the jungle in order to sell them to manage his livelihood for himself and his family. As usual, once

he went to the jungle with two loaves of bread— he ate one and the other he gave in Sadaqah. After cutting the sticks he returned home safe and sound. When people saw him approaching safe and sound, they humbly said to Sayyiduna Saalih عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ, 'Huzoor! That person is safe and sound; until now no disaster has befallen him.' Having called that person he عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ said, 'O young man! What good deed have you performed today?' He replied, 'Today as usual, when I went to the jungle, I had two loaves of bread with me, I ate one and gave the other in Sadaqah; besides this I do not remember any other good deed.' He عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ said, 'Untie the bundle of sticks!' When it was untied, a huge venomous black python, like a trunk of date palm, was found inside. Sayyiduna Saalih عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ said, 'O person! You have been saved from this dangerous python because of that bread you gave in Sadaqah.' (*Uyoon-ul-Hikayaat, part 2, pp. 197*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Having heard these parables, it is possible that this evil thought may cross somebody's mind that 'we can now hurt the feelings of Muslims', because whatever we like we may do, Sadaqah will erase all the sins.' Undoubtedly, this is a brutal attack of Satan because if freedom is given to commit these sins, then nobody's wealth nor honour will be safe in the society and our society will become like a 'jungle of beasts'. Therefore, if a person troubles a Muslim and then convinces himself by giving Sadaqah and feels that now he will be forgiven, then it is certainly the boldness of an extreme level. Such people should have fear of Allah's hidden plan. About tormenting Muslims' hearts, strong admonitions have been mentioned in blessed Ahadees:

Dear Islamic brothers! On page 444 of his book '*Backbiting – A Cancer in our Society*', Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has stated that undoubtedly, to look down upon a Muslim or to make fun of him and to hurt his feelings are Haraam and acts leading to Hell.

The Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: مَنْ أَذَى مُسْلِمًا فَقَدْ أَذَانِي وَمَنْ أَذَانِي فَقَدْ أَذَى اللَّهَ عَزَّوَجَلَّ. 'Whoever hurts a Muslim, hurts me, and whoever hurts me, hurts Allah عَزَّوَجَلَّ.'

(Al-Mu'jam-ul-Awsat lit-Tabarani, vol. 2, pp. 387, Hadees 3607)

Anyway, It is the Will of Allah عَزَّوَجَلَّ that if He عَزَّوَجَلَّ wills, He عَزَّوَجَلَّ objects to only one of our sins and if He عَزَّوَجَلَّ wills, so by virtue of His blessing and grace He عَزَّوَجَلَّ bestows forgiveness upon us on the strength of any one of our good deeds. We should beg for safety from Allah عَزَّوَجَلَّ keeping in mind the hope for His mercy along with the fear of His hidden plans. Furthermore, we should avoid committing sins on the strength of good deeds and Sadaqah or repentance in future.

On page 376 of *Noor-ul-'Irfan* regarding verse 9 of Surah Yusuf, Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: It is Kufr to commit a sin with the intention of making repentance. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has further explained this in another place: To commit a sin with the intention of making repentance is Kufr, that is to say, what is the harm of the sin, I will repent for it tomorrow; this is not repentance, rather to make fun of the Shari'ah and to have no fear of Allah عَزَّوَجَلَّ, and both these things are (Kufr) unbelief. (*Mirat-ul-Manajih*, vol. 3, pp. 360)

Shaykh Ibn-e-'Abbaad Shaazili رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has narrated: People having mystic knowledge said that the false hope which makes a person arrogant and heedless of his deeds, bold on committing sins, is in fact not really hope, but it is a deception of Satan. Likewise, Sayyiduna Ma'roof Karkhi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, 'Hoping for Allah's mercy by disobeying His commandments is ignorance and foolishness.' (*Ashi'a-tul-Lam'aat*, vol. 4, pp. 251-252)

پار نیا مری لگا یا رب
 نفس و شیطان ہو گئے غالب
 اِن کے چُنکَل سے تُو چُھڑا یا رب

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Majlis 'Ushr and Surrounding Villages

Dear Islamic brothers, unfortunately nowadays, due to a lack of Islamic knowledge and worldliness, many Muslims avoid complying with the worship of giving 'Ushr and Zakah. Therefore, keeping in mind the importance and significance of 'Ushr' and well-wishing for Muslims to developing a sense of this financial worship and to protect them from the sin of not paying 'Ushr and Zakah, Majlis 'Ushr and Surrounding Villages' has been established by Dawat-e-Islami, the global non-political movement of preaching the Quran and Sunnah.

'Ushr, in fact, is a *'زَكَاةُ الْأَرْضِ'*, *Zakah of the land*. It is obligatory to give one-tenth or sometimes one-twentieth of cultivated lands, in the path of Allah *عَزَّوَجَلَّ*. So during the days of 'Ushr, the virtues of spending in the way of Allah *عَزَّوَجَلَّ* should be mentioned in the weekly and other Sunnah-inspiring Ijtimaa'at and they should be persuaded to give and collect 'Ushr for Dawat-e-Islami.

In order to receive 'Ushr, every now and then, the responsible Islamic brothers of this department contact farmers, landlords and the owners of orchards by making their individual efforts. Ijtimaa'at are also arranged for farmers. The booklet named 'Ruling on Ushr' is also distributed among them to persuade them to pay their 'Ushr.

For information about 'Ushr, landlords in particular, should study the 48-page booklets 'Rulings on Ushr' and 'Shar'i Precautions for Making Donations' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. They should seek guidance from Dar-ul-Ifta Ahl-e-Sunnat for paying Zakah of their crops according to the Shari'ah.

اللہ کرم ایسا کرے تجھ پہ جہاں میں اے دعوتِ اسلامی تری دھوم مچی ہو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

I'tikaf on holiday', a Madani activity out of 12 Madani activities

Dear Islamic brothers! In order to perform good deeds, to avoid committing sins, to develop the passion for giving Sadaqah (charity) in the heart and to achieve success in this world and the Hereafter, always associate yourselves with the Madani environment of Dawat-e-Islami, and to remain steadfast in performing good deeds, wholeheartedly participate in the 12 Madani activities of the Zayli Halqah.

Yaum-e-Taateel I'tikaf is also one of the 12 Madani activities of the Zayli Halqah. Therefore, all the Islamic brothers are requested to observe Yaum-e-Taateel I'tikaf to receive rewards.

Dear Islamic brothers! To continue sitting in a Masjid for the pleasure of Allah ﷻ is also a great worship which is called I'tikaf. I'tikaf is observed either on Friday or on Sunday after Fajr to Friday Salah or according to the occasion, from 'Asr to Maghrib in new and weak areas of the city, as well as villages and rural areas, in order to associate the people with the Madani environment of Dawat-e-Islami.

If the students of Jami'a-tul-Madinah join the Islamic brothers, who go to surrounding areas/villages from other areas to observe I'tikaf during a holiday', it will be excellent. The students, who go to a village from Jami'a-tul-Madinah after Fajr Salah, should be accompanied by a teacher.

First of all, the Halqahs of teaching and learning Sunan and Du'as must be arranged. An area visit for calling people towards righteousness should be made before the Friday Salah. After the Friday Salah, a Madani Halqah of local people must be arranged and after the 'Asr Bayan, they should return.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Whenever Sadaqah and charity are discussed, their excellence is also mentioned, however the idea usually enters our minds that Sadaqat refers to possessions and these virtues are also related to this Sadaqah.

As a matter of fact, the Beloved Prophet ﷺ has also mentioned those Sadaqat for which, without spending any possessions or wealth, the virtues of Sadaqah can still be attained. Similarly, there are some Sadaqat which have more rewards than others. Financial Sadaqat and the Sadaqat for which money is not spent are also included in these superior Sadaqat. Let us firstly listen to those Sadaqat for which money is not spent:

Sadaqah without spending any money or possession

- Smiling at your fellow Muslim, is a Sadaqah.
- The act of calling towards righteousness and preventing from evil, is a Sadaqah.
- Guiding a person who has lost his way, is a Sadaqah.
- Helping a weak-sighted (or blind) person is a Sadaqah.
- Removing a stone, thorn or bone from the pathway, is a Sadaqah.
- Pouring water from your bucket into the bucket of your brother is a Sadaqah. *(Sunan-ut-Tirmizi, vol. 3, pp. 384, Hadees 1963)*
- Lending money is a Sadaqah. *(Shu'ab-ul-Iman, vol. 3, pp. 284, Hadees 3563)*
- Abstaining from creating troubles is a Sadaqah.
- Doing justice between two people, helping someone mount an animal, or helping someone pick up his luggage, speaking good, walking for offering Salah and removing a painful thing from the pathway, are all Sadaqah.
- Planting a tree or ploughing a field out of which a person, bird or an animal eats from, is also a Sadaqah.

Let's listen about those Sadaqat which are declared superior by our Beloved Prophet ﷺ, that is to say, if a Muslim gives these types of Sadaqat, then *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, he will earn the reward of a superior Sadaqah. Some of them are presented below:

Superior Sadaqat

- A poor person who gives Sadaqah, according to his financial ability.
(*Abu Dawood, vol. 2, pp. 179, Hadees 1677*)
- To give Sadaqah whilst someone is healthy, to give Sadaqah despite being greedy and to give Sadaqah despite the fear of being poor are best Sadaqat. (*Sahih Bukhari, vol. 2, pp. 234, Hadees 2748*)
- Likewise, a Muslim's act of gaining Islamic knowledge and then imparting it to his Islamic brother, is also a superior Sadaqah.
(*Ibn Majah, vol. 1, pp. 158, Raqm 243*)
- To give food to a hungry person until he is full
(*Shu'ab-ul-Iman, vol. 3, pp. 217, Hadees 3367*)
- To give Sadaqah in Ramadan (*Attargheeb Wattarheeb, vol. 2, pp. 34, Hadees 1545*)
- To give Sadaqah to a relative who bears malice towards you.
(*Al-Mustadrak, vol. 2, pp. 27, Hadees 1515*)
- To make reconciliation between angry Muslims.
(*Attargheeb Wattarheeb, vol. 3, pp. 389, Hadees 4314*)
- To get a prisoner released by making a permissible recommendation for him. (*Shu'ab-ul-Iman, pp. 34, Hadees 7682*)
- To prevent someone's blood from being spilled, to do a favour for any Muslim brother, and to talk about good things, are all also regarded as the best Sadaqat. (*Shu'ab-ul-Iman, pp. 125, Hadees 7684*)

In the light of different blessed Ahadees, all these acts are included in best Sadaqat. Some of them are related to money and goods and some are not in which without spending money or goods one can receive the reward of giving Sadaqah.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, Dawat-e-Islami – the global & non-political movement of preaching Quran and Sunnah is a movement that fills the Masjid with worshippers, it is actively working with almost 102 departments in order to preach Islam to call people towards righteousness. In this alarming era, when evil forces from all over the world are busy trying to mislead and destroy the faith of Muslims with all their strength, Dawat-e-Islami has become a ray of hope for the Muslims. To help this Ummah by globally spreading the teachings of the Glorious Quran and Blessed Sunnah, filling the hearts of Muslims and awakening them with the brightness of the Holy Quran, the Madani movement Dawat-e-Islami has established hundreds of Madaris with the name of ‘Madrassa-tul-Madinah’ for Madani children (boys and girls) in many countries and cities. To train Islamic brothers and Islamic sisters, Jami’aat by the name of Jami’a-tul-Madinah have been established in which, without exaggeration, thousands of male and female students are receiving the education of Quran and Sunnah for free. In these Jami’aat, in addition to Quran and Islamic knowledge students are especially given Shar’i and moral education, so that after they complete their studies, these true builders of the nation may play their roles to reform the society and they may live their lives according to the Madani aim of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat: ‘I must strive to reform myself and the people of the entire world, **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**.’

Remember! These Madaris-ul-Madinah and Jami’a-tul-Madinah, which are run by Dawat-e-Islami, have great importance from the point of view of Islamic virtues. Therefore, millions are spent every year to maintain these Madaris-ul-Madinah and Jami’aat-ul-Madinah. For this purpose, from time to time through Madani Channel, a telethon (campaign to raise Madani donations) is also broadcasted, therefore, you too are requested to support these initiatives and persuade your relatives, neighbours and friends by making individual efforts upon them to cooperate for attaining the blessings of these Islamic students and to strengthen the system of Madaris-ul-Madinah and Jami’a-tul-Madinah and for the progress of Dawat-e-Islami through your Zakah, Fitrah, Sadaqat and charity, Nafl donations and ‘Ushr etc. If someone’s Madani mind is made by our individual efforts and he gives his Zakah, Fitrah, Sadaqat and charity, Nafl donations or ‘Ushr etc. to Dawat-e-Islami, then it can become a source of permanent rewards for us.

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, thousands of lovers of the beloved Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم are privileged to financially assist the Madani Activities of Dawat-e-Islami, the global & non-political movement which fills the Masajid and preaches the Quran and Sunnah. Perhaps the question may enter our minds as to how can I make my contribution to the Madani activities of Dawat-e-Islami. Let me mention a very easy method through which even a very poor person can succeed in making his contribution to the Madani donations of Dawat-e-Islami. How can that be achieved? It is through the financial support with the Madani Donation Box.

‘Majlis Madani Donation Box’ (a department of Dawat-e-Islami) has introduced a box which can be placed in homes, shops, factories, markets, shopping malls, medical stores and offices etc., so that we may put something in it every day according to our convenience. By making individual efforts with good intentions, shopkeepers should also persuade their customers to make their contribution by telling them about the virtues of spending money or possessions in the path of Allah عَزَّوَجَلَّ.

It is humbly advised that we specify a fixed amount every day, even it is a little. We should then submit these Madani donations as per the fixed method of Majlis Madani Donation Box. The boxes that are placed at shops etc. is called a ‘Madani Donation Box’ and the boxes that are placed in homes is called a ‘Household Sadaqah Box’.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

It is stated in a blessed Hadees: ‘اِنَّ الدَّالَّ عَلَی الْخَيْرِ كَفَاعِلِهٖ’ i.e. Indeed the one guiding [others] towards a good deed is like one who performs the good deed. (*Sunan-ut-Tirmizi, vol. 4, pp. 305, Hadees 2679*)

A renowned commentator, a great sage of the Ummah, Hakeem-ul-Ummat Mufti Ahmad Yar Khan عَلَیْهِ رَحْمَةُ الْعَمَّانِ has stated: The one who performs a good deed, one motivating others to perform it, one informing others of it and one advising to do it, are all deserving of reward. (*Mirat-ul-Manajeel, vol. 1, pp. 194*)

Summary of Bayan

Dear Islamic brothers! In today's Bayan we have been privileged to hear about the virtues of Sadaqah.

- **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ!** By virtue of the blessing of giving Sadaqah and charity, one's possession will be protected from burning, sinking and being stolen.
- By virtue of the blessing of giving Sadaqah and charity, sustenance increases.
- By virtue of the blessing of giving Sadaqah and charity, one can get rid of misfortunes, calamities and a bad death. Furthermore, he will get rid of the spiritual diseases like boasting and pride.
- Sadaqah protects one from the heat of the grave, increases one's age, frees one from Hell and is the most effective source of achieving closeness to Allah **عَزَّوَجَلَّ** and guidance towards Heaven.

Therefore, we too should sincerely give our favourite things in Sadaqah in the way of Allah **عَزَّوَجَلَّ** according to our financial ability, in order to earn rewards and we must always abstain from stinginess before we are unable to give Sadaqah when we want to, due to not giving Sadaqah when we had the financial ability and by not doing other good deeds or death approaches us and we have only regret. It has also been learnt that Sadaqah is not only related to financial assistance, but the reward of Sadaqah can be earned without spending money or possessions, just by smiling at a fellow Muslim, presenting the call towards righteousness, preventing (Muslims) from evil deeds, removing harmful things from the pathway and reconciling Muslims etc. May Allah **عَزَّوَجَلَّ** enable us, from time to time, to give Sadaqah happily in His way and to perform good deeds as well.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In conclusion, I would like to take the opportunity to mention the excellence of Sunnah as well as some Sunnahs 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 سُنَّت کا مدینہ بنے آقا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Sunnahs and manners of walking

1. Allah عَزَّوَجَلَّ has said in Surah Bani Israel, part 15, verse 37:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا
إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا

And do not walk arrogantly on the earth; undoubtedly, you cannot tear the earth and nor can you achieve height of the mountains.

[Kanz-ul-Iman (Translation of Quran)] (Part 15, Bani Israel, verse 37)

2. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'A man wearing two shawls was strutting [i.e. walking arrogantly]. He was sunk into the ground and he will continue to sink until the Day of Judgement. (Sahih Muslim, pp. 1156, Hadees 2088)
3. When the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ walked, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would lean a little bit forward as though he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was descending from a height. (Shumaail-ut-Tirmizi, pp. 87, Hadees 118)
4. If there is no hindrance, walk on the side of the pathway at a medium pace. Neither walk so fast that people start looking at you in surprise, nor walk too slowly that people consider you to be ill.

5. It is not Sunnah to look here and there (unnecessarily) while walking. Walk in a dignified manner with your gaze lowered.
6. While walking or coming up or down the stairs, make sure that your shoes do not make noise.
7. If two women are standing or walking on the way, do not pass them by walking in between them. It is prohibited in a blessed Hadees to do so.
8. Some people are habitual of kicking whatever comes in their way. It is absolutely an uncivilized manner that may also cause injury to their foot. Furthermore, kicking newspapers or boxes, packets and empty bottles of mineral water with inscriptions on them is also an act of disrespect.

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.

سُنُّوْں کی تَرْبِیَّت کے قافلے میں بار بار

مَجھ کو جَذْبہ دے سفر کرتا رہوں پَروردِگار

صَلَّى اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ

صَلُّوْا عَلٰی الْحَبِیْب

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 ﷺ 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 ﷺ lowering him into the grave with his own merciful hands. *(Afdal-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 اللَّهُ تَعَالَى عَنْهُ that the Beloved and Blessed Prophet ﷺ 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 عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي 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 وَانْزِلْهُ الْبَقْعَدَ 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 رضى الله تعالى عنهما 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
سُبْحَنَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

Translation: There is none worthy of worship except Allah عَزَّوَجَلَّ Who is 'حَلِيم' and 'كَرِيم'. Allah عَزَّوَجَلَّ is 'سُبْحَانَ', Rab of the seven skies and the magnificent 'Arsh.

In the weekly congregation in the blessed month of Rajab-ul-Murajjab, attendees should be made to recite the following supplication:

Reciting following supplication in the blessed month of Rajab is a Sunnah act; the Noblest Prophet ﷺ used to recite the following supplication when the blessed month of Rajab would commence:

اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ

Translation: O Allah (عَزَّوَجَلَّ)! Descend your Blessing upon us in the [blessed] months of Rajab and Sha'ban, and make us reach Ramadan.

(Al-Mu'jam-ul-Awsat, vol. 3, pp. 85, Hadees 3939)