



Reason for
Bad End

of Qaroon

11-May-2017

Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

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

Reason for Bad End of Qaroon

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

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

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

Excellence of Salat-'Alan-Nabi ﷺ

The Beloved Rasool ﷺ has stated:

مَنْ قَرَأَ الْقُرْآنَ وَحَمِدَ الرَّبَّ وَصَلَّى عَلَى النَّبِيِّ وَاسْتَعْفَرَ رَبَّهُ فَقَدْ طَلَبَ الْخَيْرَ مَكَانَهُ

i.e., the one who recites Quran; invokes the praises of Allah ﷺ; recites blessed Salat upon the Beloved Nabi (ﷺ) and thereafter seeks forgiveness from Allah ﷺ, undoubtedly, he has located goodness from its correct location. (*Durr-e-Mansur, vol. 8, pp. 698*)

اُنْ پَر دُرود جن کو گسے بے گساں کہیں اُن پَر سلام جن کو خَبَر بے خَبَر کی بے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ 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 as I sit in Tashahhud 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 and calm and avoid staring, snapping, and arguing with them.
5. When I hear تَوْبُوْا 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 Salam, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

The bad end of Qaroon

Qaroon was a very handsome man. He was a great scholar of Tawrah in Bani Israel. He was very sociable and well-mannered but as he acquired enormous wealth he got totally changed and became a bitter enemy of Sayyiduna Musa عَلَيْهِ السَّلَام. He also became arrogant. When the commandment of Zakah revealed, he promised in front of Sayyiduna Musa عَلَيْهِ السَّلَام that he will pay a $\frac{1}{1000}$ of his entire wealth as Zakah but when he calculated his wealth and possessions, he learnt that he had to pay a huge amount of money as Zakah.

Having seen this he became at once greedy and stingy and not only did he deny himself to pay Zakah but he also started luring Bani Israel into not paying Zakah under the pretext of paying Zakah Sayyiduna Musa عَلَيْهِ السَّلَام wants to gain your wealth. He even went to the extent that he played a trick in order to mislead people about Sayyiduna Musa عَلَيْهِ السَّلَام by convincing a woman after giving her a lot of money to blame Sayyiduna Musa عَلَيْهِ السَّلَام of adultery.

Therefore, right at the time when Sayyiduna Musa عَلَيْهِ السَّلَام was delivering a speech, Qaroon interrupted him. Sayyiduna Musa عَلَيْهِ السَّلَام asked Qaroon to bring that woman in front of him. The woman was called upon and Sayyiduna Musa عَلَيْهِ السَّلَام said, 'O lady, swear by Allah عَزَّوَجَلَّ Who split the river for the people of Israel and helped them get rid of pharaoh by crossing it safely. Tell me truthfully what the matter is.' Due to the dignity of Sayyiduna Musa عَلَيْهِ السَّلَام the woman started trembling and confessed openly in the public, 'O Nabi of Allah عَزَّوَجَلَّ! Qaroon enticed me to slander against you by giving me enormous wealth.' On that time, tears streamed down Sayyiduna Musa's face and he عَلَيْهِ السَّلَام performed Sajdah to thank Allah عَزَّوَجَلَّ and made this Du'a: 'O Allah عَزَّوَجَلَّ, inflict Your wrath upon Qaroon'. He عَلَيْهِ السَّلَام then addressed the congregation: The one who is with Qaroon should stay with him and the one who is with me should separate from Qaroon. All the Bani Israel left Qaroon except two people. Afterwards, Sayyiduna Musa عَلَيْهِ السَّلَام ordered the earth: O earth! Seize him. Qaroon immediately sank into the earth up to his knees. He عَلَيْهِ السَّلَام again gave the same command to the earth and Qaroon sank into the earth up to his waist. Having seen this Qaroon invoked Sayyiduna Musa عَلَيْهِ السَّلَام for mercy for the sake of his relations with Sayyiduna Musa عَلَيْهِ السَّلَام by crying and begging. But Sayyiduna Musa عَلَيْهِ السَّلَام paid no attention to it.

Finally, he sank completely into the earth. The two men who were with Qaroon said to the people that Sayyiduna Musa عَلَيْهِ السَّلَام made Qaroon sink into the ground for capturing his home and treasure. So, Sayyiduna Musa عَلَيْهِ السَّلَام made Du'a to Allah عَزَّوَجَلَّ for sinking the home as well as the treasure of Qaroon. Consequently, the home of Qaroon that was made of gold and all of his treasure sank into the earth.

(Tafseer Saawi, part 20, Al-Qasas, Taht-al-Ayah: 81, vol. 4, pp. 1546; summarized)

جہاں میں ہیں عبرت کے ہر سُو نمونے مگر تجھ کو اندھا کیا رنگ و بُو نے
 کبھی غور سے بھی یہ دیکھا ہے تُو نے جو آباد تھے وہ محل اب ہیں سُونے
 جگہ جی لگانے کی دنیا نہیں ہے یہ عبرت کی جا ہے تماشا نہیں ہے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! It has been understood that worldly prosperity, abundance of wealth and facilities are not the sign that Allah عَزَّوَجَلَّ is pleased with us. If it happened then Qaroon would have a great status in the court of Allah عَزَّوَجَلَّ. It has also been understood that a person destroys his Hereafter and displeases Allah عَزَّوَجَلَّ after becoming greedy for wealth. Finally he becomes an admonitory lesson for people in the world due to suffering from the torment from Allah عَزَّوَجَلَّ.

Remember! Wealth is a blessing of Allah عَزَّوَجَلَّ, and the correct use of this blessing is to spend it in the acts which please Allah عَزَّوَجَلَّ and to pay its Zakah. In addition, one should also beg for the real wealth (piety and abstinent, fear of Allah عَزَّوَجَلَّ and devotion to Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) because possessing wealth and power do not bring about excellence. Pharaoh, Namrood and Qaroon also possessed wealth and power, but their wealth made them deserving of everlasting curse. Excellence lies in Allah عَزَّوَجَلَّ being pleased with us and blesses us with piety and abstinent. Further, if we are blessed with the wealth, it should be like the wealth which was bestowed upon Sayyiduna Usman-e-Ghani رَضِيَ اللَّهُ تَعَالَى عَنْهُ and Sayyiduna 'Abdur Rahman Bin

‘Awf رَضِيَ اللهُ تَعَالَى عَنْهُ and other blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ. These great personages would pay the rights of the wealth, that is, they would pay its Zakah and even in addition to paying Zakah they would give lots of Sadaqah and charity in the name of Islam. May Allah عَزَّوَجَلَّ protect us from its curse that develops due to the love of wealth and enable us to pay its Zakah every year as it is Fard to pay the Zakah of wealth. On the other hand, being stingy if someone saves it and does not pay its Zakah, so this act of his will cause him to suffer torment from Allah عَزَّوَجَلَّ in the Hereafter. In Ayah 180 of Surah Aal-e-‘Imran, part 4 Allah عَزَّوَجَلَّ has stated:

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ ۗ بَلْ هُوَ شَرٌّ لَّهُمْ ۗ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ ۗ وَاللَّهُ مِيرَاتُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾

Translation from Kanz-ul-Iman: And never must those who act miserly in respect to what Allah has bestowed upon them of His grace, think that it is good for them; rather, it is bad for them; soon that for which they have been niggardly, (it) shall be a collar around their necks on the Day of Resurrection; and Allah only is the Owner of the heavens and the earth; and Allah is Aware of your deeds.

It is stated in Ayah 34, 35 of Surah At-Taubah, part 10:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ ۗ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾ يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۗ هَذَا مَا كَنْزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ ﴿٣٥﴾

Translation from Kanz-ul-Iman: And those who pile up gold and silver and do not spend it in Allah's way, give them the tidings of a painful punishment. The day when it (gold and silver) will be heated in the fire of Hell, and their foreheads and their sides and their backs will be branded with it; 'Here is what you accumulated for yourselves; so now taste the flavour of your accumulating'.

Dear Islamic brothers! Have you heard! The people who hoard their wealth and do not pay its Zakah will suffer great disgrace and painful torment on the Day of Judgement. Remember! The way paying Zakah is highly beneficial for a person, similarly, it is also harmful for him to become stingy. The people, who pay Zakah of their wealth and give Sadaqah and charity generously, have their wealth increase in leaps and bounds.

On the other hand, despite having enormous wealth, a miser feels that he has less wealth due to his greed, therefore he is always hesitant in giving Sadaqat-e-Wajibah and Naafilah, spending in virtuous acts and in helping people. He worries lest his wealth be decreased. Ultimately, one day the angel of death approaches him and he meets his death and his entire wealth is given to his heirs after his death. Let's listen to an admonitory parable about it:

Consequence of stinginess

It is stated on page 74 of 412-page book '*Uyoon-ul-Hikayaat (part 1)*', published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Sayyiduna Yazeed Bin Maysarah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: In the previous Ummah, there was a man who accumulated too much wealth and had many children. He had lots of blessings. Despite having enormous wealth he was very stingy and did not use to spend anything in the way of Allah عَزَّوَجَلَّ. All the time he tried to multiply his wealth. Having accumulated too much wealth he talked to himself: Now I will lead a great luxurious life. Therefore, he led a luxurious life along with his family. Many servants would look forward to his order. In short, he was so much engrossed in these worldly luxuries that he absolutely forgot his death.

One day, the angel of death, Sayyiduna 'Izra'eel عَلَيْهِ السَّلَام came to him in disguise of a beggar and knocked at his door. Slaves immediately ran towards

the door and opened the door. As they opened the door they found a beggar in front of them. They asked the beggar, 'Why did you come here?' The angel of death replied, 'Go and send your master out, I have some work with him.' The slaves lied by saying, 'He has gone out to help a beggar like you.' After a short while Sayyiduna Malak-ul-Maut عَلَيْهِ السَّلَام again knocked the door. The slaves came out. He said to them, 'Go and tell your master: I am Malak-ul-Maut'. On hearing it the rich man got frightened and said to his slaves: Go and talk to him very politely. Servants came out and started saying to Sayyiduna Malak-ul-Maut عَلَيْهِ السَّلَام: 'Please seize the soul of any other person in place of our master and spare him. Allah عَزَّوَجَلَّ will bless you.' Sayyiduna Malak-ul-Maut عَلَيْهِ السَّلَام replied, 'It's not possible at all.' Then Malak-ul-Maut عَلَيْهِ السَّلَام went inside and said to the rich man, 'Whatever will you want you can make, I will not leave without seizing your soul.'

On hearing it the family of the rich man yelled out and started crying. That person asked his family members and slaves: Open the boxes of gold and silver and bring my entire wealth to me. His order was immediately carried out and all the treasure was brought to him. The man came towards the hoard of gold and silver and started saying, 'O disgraceful and condemnable wealth! Curse be on you! You made me heedless of the remembrance of Allah عَزَّوَجَلَّ, you kept preventing me from the preparation of the Hereafter.' Having heard this, the wealth started saying to him: Do not rebuke me. Are you not the one who was inferior to the worldly people? I increased your respect. It was because of me that you were able to get to the courts of the kings, otherwise the poor and the righteous cannot reach there. It was because of me that you married princesses and the rich women, otherwise the poor cannot marry them. Now it is your bad fortune that you spent me on evil acts. If you had spent me on the acts which Allah عَزَّوَجَلَّ likes, you would not have been subjected to this humiliation and disgrace. Did I ask you not to spend me on virtuous acts? Today, not me but you deserve to be rebuked and cursed more. (*'Uyoon-ul-Hikayaat – Arabic, pp. 49*)

بچا یا الہی بچا یا الہی
گدائے مدینہ بنا یا الہی

مجھے مال و دولت کی آفت نے گھیرا
نہ دے جاہ و حشمت نہ دولت کی کثرت

Dear Islamic brothers! Surely this life is not only a great blessing for us, but it is also an excellent grace for us from Allah ﷺ to earn virtuous deeds and make the Hereafter better. Therefore considering the breaths we are left with to be blessing we should immediately repent in the court of Allah ﷻ of the Zakah we had to pay but due to our laziness we have not paid it yet. We should pay full Zakah of our wealth as soon as possible after making an accurate calculation by contacting Islamic scholars. It is a fact that our delicate and fragile bodies cannot bear the painful torment of the Hereafter at all.

گناہ گار طلبگارِ عفو و رحمت ہے
عذاب سہنے کا کس میں ہے حوصلہ یا رب

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

What does Zakah mean?

Zakah is a Shari'ah-fixed amount of wealth that is given under the ownership and possession of such a Faqeer Muslim who is neither Haashimi nor a slave freed by any Haashimi. The Zakah-payer cannot obtain any benefit from Zakah and he pays it for the pleasure of Allah ﷻ.

(Durr-e-Mukhtar, vol. 3, pp. 204-206 summarised)

Reason why Zakah is called 'Zakah'

The literal meaning of Zakah is 'purification', increase and blessing'. Since Zakah is a means of purifying and increasing the rest of the wealth, hence it is called Zakah. *(Durr-e-Mukhtar, vol. 3, pp. 203 summarised)*

Dear Islamic brothers! Allah ﷻ has made Zakah Fard for the rich so that they can help the poor and the needy of the society and wealth instead of being confined to some people should also be circulated amongst the poor, thus creating the atmosphere of economic balance in the society. If Allah ﷻ had wanted, He ﷻ would have made everybody rich and no one would be left poor but as His Divine will, He ﷻ made some people rich and some

poor, so that Allah ﷻ may test the rich by their wealth and the poor by their poverty as the world is a place of examination. We should say Labbayk (be submissive) to every commandment of Allah ﷻ and should accumulate the reward for our Hereafter. If someone becomes lazy in acting upon the commandment of Shari'ah and does not pay Zakah of his wealth, he will suffer many types of loss in the world and the Hereafter as well.

Disadvantages of not paying Zakah

One who does not pay Zakah will not be able to get advantages which he can get if he pays Zakah.

One won't get rid of stinginess

One who does not pay Zakah will never get rid of the traits like love for wealth and stinginess. Remember! If we do not pay the right of the wealth (in the form of Zakah), for which we suffer from different types of troubles and hardships and keep it with great safety, so the same wealth will become a curse for us and it will not be able to protect us from the torment of the world and the Hereafter both. Stinginess is such a bad habit due to which a person chooses to die, but does not give up the bad habit of being greedy for wealth. Let's listen to an admonitory parable about it.

Consequence of stinginess

It has been narrated that once there was a stingy rich man living in Basra. Once his neighbour invited him and placed in front of him roasted meat along with eggs. This stingy rich man ate too much meat and then drank water afterwards. His abdomen swelled-up and he suffered from a terrible pain due to which he was about to die. He became restless due to the pain. When the situation got bad to worse, the doctor was called in. He said: There is nothing to worry about. Vomit up whatever you have eaten. Having heard this, the rich man said: Alas! How should I vomit up the roast meat I ate along with the eggs? I accept the death, but will not vomit [them up].

(Ihya-ul-'Uloom, vol. 3, pp. 316)

آخرت میں مال کا ہے کام کیا دولتِ دُنیا کے پیچھے تُو نہ جا
کام آئے گا نہ پیشِ دُو الجَلال مالِ دُنیا دو جہاں میں ہے وبال

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! From the abovementioned parable it has been learnt that the stingy person did not care even for his life due to the greed for wealth. Therefore we should act upon the commandment of Allah ﷺ for making our world and the Hereafter both better. In order to overcome the habit of stinginess we should not only give Zakah to the deserving Muslims every year, but we should also financially help them generously during the year.

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Generosity is from the bestowment of Allah ﷺ. Show generosity; Allah ﷺ will bestow more upon you. Listen! Creating generosity, Allah ﷺ gave it the form of a man and firmly put its roots in the root of the Tuba [Heavenly] tree and strengthened its twigs with the twigs of Sidra-tul-Muntaha, and caused some of its branches to hang towards the world. So, the person who holds even a single branch of it, Allah ﷺ makes him enter Paradise.

Listen! Undoubtedly, generosity is from Iman [faith] and Iman is in Heaven. And Allah ﷺ has created stinginess with His wrath and has strengthened its root in the root of the Zaqqoom tree (i.e. a thorny tree of the Hell) and has caused some of its branches to hang towards the world. So, the person who holds any of its twigs, Allah ﷺ makes him enter the Hell. Listen! Stinginess is unthankfulness and unthankfulness is a cause of entering the Hell.

(Ziya-e-Sadaqat, pp. 107)

May Allah ﷺ grant us salvation from stinginess and bestow the blessing of generosity upon us! (Kanz-ul-Ummal, vol. 3, pp. 169, Hadees 16213)

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

عطا ہو الہی سخاوت کا جذبہ
کنجوسی کروں نہ کبھی یا الہی

صَلِّ اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ صَلُّوْا عَلٰى الْحَبِيْبِ

Wealth gets destroyed

The wealth whose Zakah is not paid is destroyed. Today if we see in our society we hear that perhaps big businessmen and the owners of big factories suddenly become bankrupt and become indebted. These are the people who were leading their life heedlessly in luxury, had hundreds of employees and had lots of servants for general work, but today they have lost everything. Perhaps all these have happened because of their own deeds such as they might have included the money of interest in their business or they might not have paid Zakah of their wealth every year, that's why they are being punished in the world.

But remember, if we know a person who was very rich, but now has become very poor and this evil thought comes to us that the punishment he is receiving is all because of the reasons that he did not use to spend his wealth in the way of Allah عَزَّوَجَلَّ, he did not use to pay Zakah and he used to scold the poor instead of helping them, so Shari'ah does not allow us to have such a thought about any Muslim. We do not know what the real matter is. May Allah عَزَّوَجَلَّ bless us with the eternal wealth of having good opinion! Aameen

صَلِّ اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ صَلُّوْا عَلٰى الْحَبِيْبِ

It is stated in a blessed Hadees: Whatever wealth is lost at a dry place or in the water is destroyed due to not paying Zakah.

(Majma'uz-Zawaid, vol. 3, pp. 200, Hadees 4335)

In another blessed Hadees the Holy Rasool ﷺ has stated: The goods [money/possessions] of Zakah will destroy the wealth in which it is mixed. (*Shu'ab-ul-Iman, vol. 3, pp. 273, Hadees 3522*)

Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: There are two ways in which Zakah can be mixed in the wealth: One way is that the person for whom Zakah is Fard takes Zakah from people after becoming Faqeer and mixes it in his wealth to increase it. Second is that a person does not pay Zakah; he keeps the same wealth in his wealth which is to be paid as Zakah.

(He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states another way in which wealth is destroyed) Due to Zakah being mixed with the wealth the blessing of the entire wealth is removed and the wealth gets finished in a few days or any unexpected trouble or disaster strikes it, destroying the entire wealth such as illness, police case, theft, robbery or burning and drowning. (*Mirat-ul-Manajih, vol. 3, pp. 23*)

One suffers collective loss due to not paying Zakah

Those who do not pay Zakah may face collective loss. Today if we ponder, we can see that we are facing many problems collectively. Inflation is rising day by day; unemployment has become widespread; weather is also very hot; people are facing great troubles due to shortage of water. One of the reasons for the problems we are facing is probably that we [Muslims] do not pay Zakah.

The Beloved and Blessed Rasool ﷺ has said: The nation not paying Zakah will be made to suffer famine by Allah عَزَّوَجَلَّ.

(*Al-Mu'jam-ul-Awsat, vol. 3, pp. 275, Hadees 4577*)

In another narration, the Beloved Rasool ﷺ has said, 'When people stop paying Zakah, Allah عَزَّوَجَلَّ stops rain. If there were no quadrupeds on the earth, then not even a drop of water would fall from the sky.'

(*Sunan Ibn Majah, vol. 4, pp. 367, Hadees 4019*)

Suffers torment even after death

One who does not pay Zakah not only faces problems and difficulties in the world, but he will also have to face punishment after death in the form of a

painful torment. The Beloved Rasool ﷺ has stated: One who leaves 'Kanz' after him [a kind of treasure whose Zakah is not paid] it will be turned into a bald snake on the Judgment Day; it will have two dark spots on its eyes; it will run after that person. That person will ask, 'Who are you?' The snake will say, 'I am the treasure of yours which you left after you.' Then it will keep on chasing him until it will chew his hand, then it will bite him and will chew his whole body. (*Sahih Bukhari, Kitab-uz-Zakah, vol. 1, pp. 474, Hadees 1403*)

گر کفن پہاڑ کے سانپوں نے جمایا قبضہ
ہائے بربادی! کہاں جا کے چھپوں گا یا رب
ہائے! معمولی سی گرمی بھی سہی جاتی نہیں
گرمی حشر میں پھر کیسے سہوں گا یا رب

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Mentioning the punishments stated in the Glorious Quran and blessed Hadees, Imam-e-Ahl-e-Sunnat, Maulana Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: The summary is that the gold and silver whose Zakah is not paid, will be heated and then his foreheads, sides and backs will be seared on the Day of Judgement.

A hot stone of Hell will be placed on his head and breast which will break the breast and emerge from the shoulders. When it is placed on the shoulders, it will break through the bones and emerge from the chest. It will then break the back and emerge from the side. It will then break the nape and emerge from the forehead. On the Day of Judgement, the wealth whose Zakah has not been paid, will become an old bloody python and will run after him; he will stop it with his hand; it will chew his hand, then it will wrap itself around his neck. Then taking his mouth into its own mouth it will chew [and say] that I am your wealth, I am your treasure. It will then chew his whole body.'

وَالْعِيَاذُ بِاللَّهِ رَبِّ الْعَالَمِينَ (*Fatawa Razawiyyah, vol. 10, pp. 153*)

Frightening the one not paying Zakah from the torment of the Judgement Day, A'la Hadrat, Imam Ahmad Raza Khan رحمۃ اللہ تعالیٰ علیہ has stated: O dear! Do you think that the sayings of Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللہُ تَعَالَى عَلَیْهِ وَاٰلِهٖ وَسَلَّمَ are of no importance? Or do you consider these punishments easy to bear in the period of 50,000 years (i.e. one day of the Judgement Day)? Just heat a coin in the fire of this world and place it on your body, you will find that there is no comparison between the fire (of this world) and the blazing flames (of the Hell); between a rupee and the wealth accumulated during one's whole life; between the wait for one minute and the disaster for one thousand days or years; between searing with a small coin and the torment passing through by breaking bones. May Allah عَزَّوَجَلَّ guide the Muslims!

(Fatawa Razawiyyah, vol. 10, pp. 175)

Frightening Muslim Ummah to the torments of sins, making them feel hatred to unlawful and improper love for wealth, bestowing Madani pearls full of advice upon them Shaykh-e-Tareeqat, Ameer Ahl-e-Sunnat دامت برکاتہم العالیہ has stated:

تم بتاؤ کہاں جاؤ گے بھاگ کر	گر عذابوں کو دیکھو گے جاؤ گے ڈر
کیا اُنہیں زَر کے اَنبار کام آئیں گے	جو دُکانیں خیانت سے چمکائیں گے!
جی نہیں، نارِ دوزخ میں لے جائیں گے	قہرِ قہار سے کیا بچا پائیں گے؟
آئے گا قَبْر میں ساتھ ہرگز نہ مال	مالِ دنیا ہے دونوں جہاں میں وبال
آپ دولت کی کثرت کا چھوڑیں خیال	حشر میں ذرے کا بوگا سواں
سانپ بچھو جو دیکھو گے چلاؤ گے	غافل! قبر میں جس گھڑی جاؤ گے
بے حد اپنے گناہوں پہ پچھتاؤ گے	سر پچھاڑو گے پر کچھ نہ کر پاؤ گے

صَلَّى اللہُ تَعَالَى عَلَی مُحَمَّد

صَلُّوْا عَلَی الْحَبِیْب

Advantages of paying Zakah

Dear Islamic brothers! Have you heard about the disadvantages one suffers in the world and the Hereafter if he does not pay Zakah, therefore we should

not become lazy at all in carrying out any commandment of Shari'ah, but rather we should make up our mind to think that definitely whatever Allah ﷻ does, has wisdom in it. He is extremely kind to His bondmen; every commandment of Allah ﷻ has goodness for us.

Therefore, fulfilling the right of being His bondman we should also say Labbayk to His every commandment and should carry it out. For example, Allah ﷻ has commanded us to offer Salah, so as the time of Salah comes we should stop every type of work and offer Salah. Allah ﷻ has commanded us to observe Sawm in the month of Ramadan, so we should observe Sawm throughout the month of Ramadan regularly. Allah ﷻ has commanded us to take care of the rights of our family and other Muslims, so we have to take care of their rights. Allah ﷻ has commanded us to do goodness to our parents, so we should treat our parents well. Similarly, Allah ﷻ has bestowed wealth upon us and has also commanded us to pay its Zakah, so we should pay Zakah of our wealth wholeheartedly every year.

Here keep it in mind that it is famous in public that Zakah should only be paid in the month of Ramadan because the way the reward of other virtuous deeds are increased, similarly the reward for spending in the way of Allah ﷻ also increases. There is no doubt, but O devotee of Ramadan! It is not necessary that Zakah has to be paid only in the month of Ramadan, but rather the one on whom Zakah is Fard should know the Islamic date and the Islamic month in which Zakah has become Fard for him.

Remember! It is Fard for the person on whom Zakah is Fard to know the essential rulings of Zakah. If he does not learn them, he will become a sinner. Allah ﷻ forbid, for gaining more reward we might be disobeying Allah ﷻ and His Beloved Rasool ﷺ by observing delay in paying Zakah. Dawat-e-Islami guides us in every walk of life. We must have the passion and true desire to gain Islamic knowledge. At present, there are many sources for gaining Islamic knowledge which are easily available by virtue of the blessings of Madani environment of Dawat-e-Islami. Now perhaps no one may have the reason that he remained deprived of Islamic knowledge because he did not know about it.

Associate yourself all the time with the Madani environment of Dawat-e-Islami in order to act upon the commandments of Allah ﷺ, and to refrain from the acts Allah ﷺ has forbidden and to attain steadfastness in virtuous deeds. By virtue of its blessing you will get lots of blessings of the world and the Hereafter as well, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madrasa-tul-Madinah Baalighan

Dear Islamic brothers! اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, Not only one gets countless benefits by virtue of the blessing of being associated with the Madani environment of Dawat-e-Islami, he also makes his mind to take active part in 12 Madani activities. One daily Madani activity out of twelve Madani activities is Madrasa-tul-Madinah for adult in which free education of reciting Holy Quran is provided. It is of great excellence to learn and teach the Holy Quran. Sayyiduna ‘Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: ‘خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ’ ‘The best person amongst you is the one who learns the Holy Quran, and teaches it to others.’

(Sahih Bukhari, Fazaail-ul-Quran, Hadees 5027)

اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! Keeping in mind the importance and the need of learning and teaching the Glorious Quran and for propagating the teachings of the Glorious Quran, Madaris-ul-Madinah [for adult Islamic brothers] are arranged after ‘Isha Salah at different Masajid, markets, bazars, factories, etc., keeping in view their convenience under the supervision of Dawat-e-Islami. Thousands of Madaris-ul-Madinah [for Islamic sisters] are also arranged in different timings at different venues. Islamic brothers teach Islamic brothers and Islamic sisters teach Islamic sisters. They learn the Holy Quran with correct pronunciation of the letters along with memorizing different Du’as, learning rulings on Salah and learning Sunnah free of charge. We must attend Madrasa-tul-Madinah for adults for the betterment of the world and the Hereafter both. If we know how to recite the Holy Quran in a correct way, so we should start teaching it

to others for the pleasure of Allah ﷺ and gaining reward, but if we do not know how to teach it, then we should start learning it.

یہی ہے آرزو تعلیم قرآن عام ہو جائے
تلاوت کرنا میرا کام صبح و شام ہو جائے

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

Dear Islamic brothers! Listen to a Madani parable of the Madani transformation that took place in the sinful life of a devotee of Rasool who was getting the education of the Holy Quran in Madrasa-tul-Madinah [for adult]. Would that we could also be blessed with the yearning to recite the Holy Quran!

Madani parable

An Islamic brother of Bab-ul-Madinah, Karachi has stated: Which sins of mine should I mention! Allah ﷺ forbid, not offering Salah, playing computer games, watching obscene programmes on television every day, lying and even stealing were some of the sins I used to commit fearlessly.

Luckily, in the last ten days of Ramadan in 1421 A.H. 2000, I was blessed with the privilege of taking part in the collective I'tikaf with some Rasool's devotees of Dawat-e-Islami in Jami' Masjid Aaminah, situated in Shakeel Garden, Aukhai complex, Bab-ul-Madinah, Karachi. After the collective I'tikaf, I joined the Madrasa-tul-Madinah that was held on the second floor of Aaminah Masjid.

اَلْحَمْدُ لِلّٰهِ ﷺ! I began to attend the weekly Sunnah-Inspiring Ijtima' of Dawat-e-Islami which was held in Faizan-e-Madinah. اَلْحَمْدُ لِلّٰهِ ﷺ! As a result of my efforts, a Madani atmosphere has been created in my home. I play the cassettes of Sunnah-Inspiring speeches released by Maktaba-tul-Madinah at home. اَلْحَمْدُ لِلّٰهِ ﷺ! I have memorised the entire Holy Quran and I'm currently doing Dars-e-Nizami in Jami'a-tul-Madinah. I also teach in Madrasa-tul-

Madinah and I am trying to spread the Madani work of Dawat-e-Islami under the guidance of the Nigran of my Zayli Mushawarat.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! We should pay Zakah of our wealth happily to deserving people every year for pleasing Allah ﷺ. If the people deserving Zakah are our close relatives, so giving them Zakah will bring about more reward because giving them Zakah will bring about double reward.

The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'To give Sadaqah to an ordinary Miskeen is only a Sadaqah and the same Sadaqah for the relatives is two Sadaqah—firstly, Sadaqah, secondly, kind relationship with them.'

(Sunan-ut-Tirmizi, vol. 2, pp. 142, Hadees 658)

Look for the poor and deserving people amongst your relatives who do not ask for anything due to their self-respect. Such people should not only be given annual Zakah, but they should also be helped from time to time with monthly income. Remember! Do not mention it to others for earning praise after helping them financially, but rather spend in the way of Allah ﷺ with the hope for the reward in the Hereafter for the sake of pleasing Allah ﷺ. It is forbidden in Ayah 264 of Surah Al-Baqarah part3, to speak of the favours after giving Sadaqah and charity to someone:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَىٰ

Translation from Kanz-ul-Iman: O believers! Do not invalidate your charity by boasting of favours conferred and causing anguish.

Instead of boasting of favours to our close relatives, we should give Zakah to them for pleasing Allah ﷺ and if possible we should also give our Masjid-filling movement Dawat-e-Islami for spending in virtuous acts with the intention of gaining reward.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Thousands of Madaris-ul-Madinah and Jami'a-tul-Madinah have been established in Pakistan and abroad which are run by Dawat-e-Islami. They are of great importance from the point of view of Islamic excellence. Therefore, millions of rupees are spent on various expenses every year in order to maintain these Madaris-ul-Madinah and Jami'at-ul-Madinah. For this purpose, from time to time through Madani Channel, a telethon (campaign to raise Madani donations) is also broadcast, therefore, you are also requested to not only support Dawat-e-Islami with your Zakah, Fitrah, Sadaqat and charity, Nafil donations and 'Ushr etc., but also persuade your relatives, neighbours and friends by making individual efforts upon them to do so in order to attain the blessings of the Du'as of these Islamic students, to strengthen the system of Madaris-ul-Madinah and Jami'a-tul-Madinah and for the survival and the progress of Dawat-e-Islami. If someone makes his Madani mind by virtue of our individual efforts and gives his Zakah, Fitrah, Sadaqat and charity, Nafil donations or 'Ushr etc. to Dawat-e-Islami, then it can become a source of permanent reward for us.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! At present, Dawat-e-Islami is serving Islam by carrying out Madani activities approximately in 103 departments. Therefore attain the success of the world and the Hereafter both by giving your Zakah and Sadaqat and other Madani donations to Dawat-e-Islami. Let me tell you a very easy method through which even a very poor person can also succeed in making his contribution to the Madani donations of Dawat-e-Islami. How can it be done? Financial support with the Madani Donation Box.

Majlis Madani Donations Box

'Majlis Madani Donations Box' (a department of Dawat-e-Islami) has introduced a box which can be placed at homes, shops, factories, markets, shopping malls, medical stores and offices etc., so that we may put some money in it every day according to our convenience and can earn the reward of giving Sadaqah and charity. If by making individual efforts with good

intentions, shopkeepers persuade their customers to make their contribution by telling them about the virtues of spending [money] in the way of Allah عَزَّوَجَلَّ, so it will be excellent. It is humbly advised that we should fix an amount of money every day, for example only five rupees, then as per this fixed amount we should put our contribution into the box every day and then should submit the Madani donations as per the prescribed method of Majlis Madani Donations Box. The box that is placed in the shops etc., is called the 'Madani Donation Box' and the box that is placed in the homes is called the 'Home Sadaqah Box'.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Let's listen to some virtues and advantages of giving Zakah and also make intention to pay it.

Rain of Divine mercy

The biggest privilege for the person who pays Zakah is that rain of Divine mercy falls on him. In Ayah 156 of Surah Al-A'raf, part 9, it is stated:

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۖ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾

Translation from Kanz-ul-Iman: And My mercy encompasses all things; so I shall soon prescribe favours for those who fear and pay Zakah (obligatory charity), and they believe in Our signs.

If a wise person is asked: Would you like all the virtuous deeds of all the people to be recorded in your Book of Deed or would you like a special Divine mercy to descend upon you? So he will prefer the special Divine mercy to the virtuous deeds of all the people. Surely, very fortunate are the people who pay Zakah every year and become deserving of the Divine mercy of Allah عَزَّوَجَلَّ.

Way to success

By virtue of paying Zakah a person is included in the list of the people who have attained success and salvation: In Ayah 4 of Surah Al-Mu`minoon, part 18 Allah عَزَّوَجَلَّ has stated:

وَالَّذِينَ هُمْ يَلْزَمُونَ زَكَاةً فَاعْلَمُونَ ﴿٤﴾

Translation from Kanz-ul-Iman: And who pay Zakah (obligatory charity)

An attribute of the believers who have attained success has been mentioned in this blessed Ayah that they always pay the Zakah regularly which becomes Fard on their wealth.

To bring pleasure to Muslim

Another advantage of paying Zakah is that Zakah satisfies the needs of the poor and gives them pleasure. To give pleasure to a Muslim is a great act of reward. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: After the obligatory acts, the act that is the most pleasing to Allah عَزَّوَجَلَّ is to please a Muslim's heart. (*Al-Mu'jam-ul-Kabeer, vol. 11, pp. 59, Hadees 11079*)

In another narration it is stated that the best deed is to bring pleasure to the heart of a believer, whether it is done by making him wear clothes or giving him food or by satisfying his need.

Strong brotherhood

Another advantage of paying Zakah is that it maintains a strong brotherhood amongst Muslims that brings about improvement in the Islamic society. There is an Arabic proverb: 'اَلْاِتِّحَادُ قُوَّةٌ عَظِيْمَةٌ' i.e., *unity is a great power*. It is a fact that if we live with love and unity, we can face enormous challenges whereas being angry and displeased with one another we cannot even encounter a minor difficulty. Understand it in this way that the strong and thick ropes which are made of the unity of many delicate threads can even, under the high water pressure, control the giant ships though one thread itself is so

delicate and weak that even a small child can easily break it. Muslims should also live together like this with peace and affection.

The Holy Rasool ﷺ has said, 'All Muslims are like a building, a portion of which strengthens the other one.'

(Sahih Bukhari, vol. 2, pp. 127, Hadees 2446)

It is stated in another narration: In brotherhood, kindness and mercy, believers are like one body, so if one organ gets hurt, the whole body feels the pain.

(Sahih Muslim, pp. 1396, Hadees 2586)

Zakah purifies wealth

Another advantage of paying Zakah is that it purifies the wealth as it is narrated by Sayyiduna Anas Bin Maalik رَضِيَ اللهُ تَعَالَى عَنْهُ, the Beloved Rasool ﷺ stated, 'Pay Zakah of your wealth as it is the one which purifies, [it] will purify you.' *(Musnad Imam Ahmad, vol. 4, pp. 274, Hadees 1239)*

Introduction to books 'Ziya-e-Sadaqat' and 'Faizan-e-Zakat'

Dear Islamic brothers! As you have heard that the people who pay Zakah of their wealth every year attain enormous blessings, whereas, the people who do not pay Zakah or the ones who do pay Zakah, but do not pay full Zakah not only ruin their worldly life, but also incur wrath from Allah عَزَّوَجَلَّ and deserve the hellfire. Therefore, we should pay the full Zakah of our wealth every year so that we can fulfil the Divine commandment and help the needy and the poor.

For further information about 'Sadaqah' and 'Zakah', it is highly beneficial to study the 2 books 'Ziya-e-Sadaqat' and 'Faizan-e-Zakat' published by Maktaba-tul-Madinah. Countless virtues of Sadaqah along with Zakah have been mentioned in these books. Each chapter, regarding Sadaqah, discusses detail of various topics, for example 'meaning and kinds of Sadaqah', similarly 'detail of Zakah', 'who should be given Zakah?', 'Virtues of having kind relationship with relatives', 'how is it to hoard wealth?' 'condemnation of stinginess' etc. Those who study these books will gain detailed information, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

Therefore, buy these books today from Maktaba-tul-Madinah and make intention to study them. These books can also be read online: www.dawateislami.net, or can be downloaded and printed free.

Persuasion of I'tikaf

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! The blessed month of Ramadan is just near and the blessings and favours of this sacred month are beyond one's imagination as the opportunities of carrying out virtuous deeds are multiplied. Observing the 10- day I'tikaf or the whole-month I'tikaf is a great source of refraining from sins and gaining more and more knowledge. The excellence of I'tikaf can be judged from the blessed Hadees: The mother of the believers, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ اَعْتَكَفَ اِيْمَانًا وَ اِحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Translation: Whoever observes I'tikaf with faith in order to earn reward, all of his previous sins will be forgiven. *(Al-Jami'-us-Sagheer, pp. 516, Hadees 8480)*

Dear Islamic brothers! Have you noticed how many opportunities one gets to perform good deeds during the I'tikaf? O lovers of the Sunan of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! If possible, observe I'tikaf every year, otherwise at least observe the whole-month I'tikaf once in your life.

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would always be ready to please Allah عَزَّوَجَلَّ. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would worship abundantly especially in Ramadan. Layla-tul-Qadr is concealed in the sacred month of Ramadan, therefore Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once observed I'tikaf for the entire month in order to look for this blessed night. Staying in the Masjid is a great blessing, a Mu'takif is so fortunate that he stays in the Masjid leaving all his activities in order to please Allah عَزَّوَجَلَّ.

It is stated in *Fatawa 'Aalamgiri*: The benefits of I'tikaf are obvious, when a person observes I'tikaf, he completely devotes himself to worship for pleasing Allah عَزَّوَجَلَّ, giving up all worldly affairs and activities that obstruct him in earning the pleasure of Allah عَزَّوَجَلَّ. All of his time is spent in Salah, either

physically or spiritually, [because the reward of waiting for Salah is equivalent to the reward of offering Salah] and the real purpose of I'tikaf is to wait for Salah with Jama'at. A Mu'takif resembles the angels who do not disobey Allah ﷺ and obey all of His commands; he resembles those who glorify Allah ﷺ day and night and never get tired of doing so.'

(Fatawa 'Aalamgiri, vol. 1, pp. 212)

Dear Islamic brothers! A person gets plenty of opportunity in the sacred month of Ramadan to perform virtuous deeds. We should also observe the whole-month I'tikaf following the blessed Sunnah of the Beloved Rasool ﷺ at least once in our life, if it is not possible every year. We should persuade and motivate others to observe I'tikaf also. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ the whole-month I'tikaf and last 10-day Sunnah I'tikaf will be arranged all over the world by Dawat-e-Islami. The biggest I'tikaf is observed in 'Aalami Madani Markaz Faizan-e-Madinah [Bab-ul-Madinah, Karachi] in which Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ is also a Mu'takif (observes I'tikaf), إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

إِنَّ الْحَقَّ لِلَّهِ عَزَّوَجَلَّ! In I'tikaf, Islamic brothers learn Shar'i rulings on Wudu, Ghusl, Salah, Sawm and other issues, and gain lots of knowledge from the interesting and full of wisdom answers to the questions asked from Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ in Madani Muzakarahs.

مَدَنی ماحول میں کر لو تم اعتکاف رحمتِ حق سے دامن تم آ کر بہرو
مَدَنی ماحول میں کر لو تم اعتکاف سنتیں سیکھنے کے لیے آؤ تم

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 Sunan and manners. The Rasool 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)

سینہ تری سُنَّت کا مدینہ بنے آقا
جَنَّت میں پڑوسی مجھے تم اپنا بنانا

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Sunan and manners of applying oil and combing hair

1. Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has said that the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would often oil the blessed head and comb the blessed beard and often put the cloth over blessed head, even that cloth used to remain dampened with oil. (*Ash-Shumaail-ul-Muhammadiyah, pp. 40*)

It has become obvious that the use of ‘Sarband¹’ is Sunnah, Islamic brothers should wear a small piece of cloth over their heads whenever they oil their heads, by this, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* cloth cap and turban will remain protected from the oiliness to a large extent.

2. Saying of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: Whoever has hair, should respect it. (*Sunan Abi Dawood, vol. 4, pp. 103, Hadees 4163*) i.e. he should wash it, oil and comb.
3. Sayyiduna Naafi’ رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: Sayyiduna Ibn ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا used to oil [his hair] twice a day. (*Musannaf Ibn Abi Shaybah, vol. 6, pp. 117*)
4. Before applying the oil, recite ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ and pour some oil onto the palm of left hand out of the bottle etc., then first oil the eyebrow of right eye, then of left eye, then eyelashes of right eye, then of left eye, and then oil hair. If oiling beard, begin with the hair grown between lower lip and chin.
5. Women must hide the hairs that fall while combing or washing, so that no stranger (i.e. the person to whom Nikah is not Haraam forever) could see them. (*Bahar-e-Shari’at, vol. 3, part 16, pp. 449*)

¹ A piece of cloth put over head.

6. Begin with the right side while combing. Umm-ul-Mu`mineen, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has said: The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ liked to begin doing everything with the right side even wearing shoes, combing, and attaining purity. (*Sahih Bukhari, vol. 1, pp. 81, Hadees 168*)

To learn various Sunan, obtain the following books, *Bahar-e-Shari'ah* 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 Rasool.

عاشقانِ رسول، آئیں سنت کے پھول
دینے لینے چلیں، قافلے میں چلو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The 6 Salawaat-'Alan-Nabi and 2 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 Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' *(Ibid, pp. 65)*

3. 70 Portals of mercy

صَلَّى 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 بَدْوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْوَهَّابِي 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. (*Afdal-us-Salawat ‘ala Sayyid-is-Sadat, pp. 149*)

5. Nearness to the Distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool 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 Beloved Rasool 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. Duood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Salat upon me, my intercession will become Wajib 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 اللهُ تَعَالَى عَنْهُمَا that the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 وَ رَبِّ 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 Rab of the magnificent 'Arsh.