

Virtues of Sadaqat

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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

Virtues of Sadaqat

وَعَلَى إِلِكِ وَأَصْحَبِكِ يَا حَبِيبَ اللَّهِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
 وَعَلَى إِلِكِ وَأَصْحَبِكِ يَا نُورَ اللَّهِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

Dear Islamic brothers! Whenever you enter a Masjid, upon remembering, make the intention of Nafil (supererogatory) I'tikaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafil I'tikaf.

Remember! By Shari'ah, it is not allowed to eat, drink and sleep in the Masjid, but if one makes the intention of I'tikaf he will be allowed to do these acts in Masjid. It is also important that one shouldn't make the intention of I'tikaf just to eat, drink or sleep. It should be made to earn reward. It is stated in *Rad-dul-Muhtar (Shaami)*: 'If someone wants to eat, drink or sleep in a Masjid, he should make the intention of I'tikaf, make some Zikr and then do what he wants (i.e. eat, drink or sleep).'

Excellence of reciting Salat-'Alan-Nabi ﷺ

The Rasool of Rahmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: يَا أَيُّهَا النَّاسُ أَنْجَاكُمْ يَوْمَ الْقِيَامَةِ مَنْ أَهْوَاهَا وَمَوَاطِنُهَا أَنْتُمْ عَلَى صَلَاةٍ فِي دَارِ الدُّنْيَا O people! Indeed, the one to receive salvation quickly from the extreme difficulties and accountability

from the Day of Judgement will be that person from amongst you who would have recited abundant Salat upon me in the world.

(Firdaus-ul-Akhbar, vol. 2, pp. 471, Hadees 8210)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool صَلَّى اللَّهُ 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 in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
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 صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, اذْكُرُوا اللَّهَ, صَلُّوا عَلَيَّ 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.

Four Du'as in exchange for four dirhams

On page 114, volume 1 of *Faizan-e-Sunnat*, in the chapter '*Faizan-e-Bismillah*', Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qadiri Razavi Ziyaae دامت بركاته has narrated a parable:

One day, while Sayyiduna Mansoor Bin 'Ammar رحمته الله تعالى عليه was delivering a speech, a deserving person asked him for four dirhams. He رحمته الله تعالى عليه made an announcement: I will make four Du'as for the one who gives him four dirhams. At that time, a slave was passing by; having heard the merciful voice of a perfect pious saint he stopped and gave the beggar the four dirhams he had. Sayyiduna Mansoor رحمته الله تعالى عليه asked him, 'Tell me which four Du'as you want me to make for you.' He humbly replied:

1. I be made free from slavery.
2. I be given the reward for these dirhams.
3. My master and I be privileged to make repentance.
4. My master, you, all the attendees and I be forgiven.

Sayyiduna Mansoor Bin 'Ammar رحمته الله تعالى عليه raised his hands and made Du'a. The slave got late to reach his master. When the master asked for the delay he told him the event: His master asked, 'What was the first Du'a?' The slave replied, 'I humbly said: Please make Du'a that I be made free from slavery.' Having heard this, the master spontaneously said, 'Go, you are free from slavery.' Then he asked about the second Du'a. He replied, 'I want the replacement for the four dirhams that I have given'. His master replied, 'I am giving you four thousand dirhams in return for four dirhams.' He then asked about the third Du'a. The slave replied, 'My master and I be privileged to repent of our sins. Hearing this, his master started making Istighfar and said: 'I repent of all my sins in the Court of Allah عَزَّوَجَلَّ.' The master asked about the fourth Du'a: He replied: I made this request: May my master, you, all the attendees of Ijtima' and I be forgiven!' After hearing this, his master said! 'I have done the three things that I could do, but the fourth one, forgiveness for all, is beyond me. On the same night, the master had a dream in which

he heard this saying: Whatever was under your control, you did and I am 'أَرْحَمُ الرَّاحِمِينَ'; I have forgiven you, your slave, Mansoor, and all the attendees.

(Raud-ur-Riyaheen, pp. 222)

Dear Islamic brothers! Have you noticed how great blessings a person gains by spending wealth in the path of Allah ﷻ! That slave gave only four dirhams in Sadaqah, but in return Allah ﷻ blessed him with 4000 dirhams through his master and he was also freed from slavery. Further, by virtue of the blessings of the Sadaqah, Allah ﷻ forgave the slave and his master along with many other people. Certainly, Allah ﷻ gives double reward or more than this to the one who gives Sadaqah sincerely in the path of Allah ﷻ, therefore, we should also from time to time, give Sadaqah in the path of Allah ﷻ as per our financial ability إِنَّ شَاءَ اللَّهُ ﷻ we will get countless Hereafter and worldly blessings of it. The importance and excellence of giving Sadaqah and charity can also be judged by the fact that Allah ﷻ has Himself commanded us in the Holy Quran to give Sadaqah and praised those who give Sadaqah and charity at many places in the Glorious Quran. In the opening Ayahs of Surah Al-Baqarah good news of guidance has been given to those who give Sadaqah and charity:

هُدًى لِّلْمُتَّقِينَ ﴿٢١٦﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ
وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٢١٧﴾

Translation from Kanz-ul-Iman: Those who believe without seeing (the hidden), and establish the (obligatory) prayer, and spend in Our path from what We have provided them. (Part 1, Surah Al-Baqarah, Ayah 2, 3)

About this part, 'وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ', 'Allamah Maulana Mufti Sayyid Muhammad Na'eemuddin Muradabadi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: Spending in the path of Allah ﷻ means either 'giving Zakah' as at another place, it is stated, 'يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ' or means 'spending unconditionally in the path of Allah ﷻ whether it is obligatory and Wajib act such as Zakah, Nazr, your

necessary living expenses and of your family etc., or Mustahab act such as Nafil Sadaqat and the Isal-e-Sawab on deaths.

Ruling: Giyarhween, Fatihah, Teejah, Chaleeswan are also included in it as all of them are Nafil Sadaqat. (*Khaza'in-ul-'Irfan, pp. 5*)

Dear Islamic brothers! Undoubtedly, very fortunate are the Muslims who pay the Wajib [necessary] rights of their wealth, pay Zakah and Fitrah happily on time, spend their money/wealth on their parents, siblings and children, feed the poor and the destitute on the death of their relatives for their Isal-e-Sawab, establish hospitals with good intentions, spend sincerely on arranging Quran Khuwani, Ijtima' of Zikr and Na'at and the Sunnah-inspiring Ijtima'at of devotees of Rasool keeping in mind the rights of common people and take part in the development work and daily expenses of Masajid, Madaris and Jami'at, etc. Allah ﷻ will bless them double, or rather more than double by His grace. Let's make intentions immediately that not only will we give our Madani donations to Dawat-e-Islami for the pleasure of Allah ﷻ, but we will also persuade others to do the same *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Definition of Sadaqah

Let's listen to the definition of Sadaqah. Sadaqah means one should give something in the path of Allah ﷻ without the purpose of getting praise from people, but with the intention to attain reward from the blessed court of Allah ﷻ. (*Kitab-ut-Ta'reefat, pp. 94*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Regarding the above-mentioned definition of Sadaqah it has also been understood that real Sadaqah is the one whose purpose is not show-off, desire for respect and desire for getting praise from people, but rather it should be given only for the pleasure of Allah ﷻ and for the purpose of gaining reward from Him. Whatever a person gives in Sadaqah to get the pleasure of Allah ﷻ, should be good, excellent and favourite

besides being useful, as in the Holy Quran Ayah 92 of Surah Aal-e-‘Imran part 4, Allah عَزَّوَجَلَّ has 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, Ayah 92)

Commenting on the abovementioned Ayah, ‘Allamah Maulana Sayyid Muhammad Na’eemuddin Muradabadi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: Sayyiduna Ibn ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا said, ‘Spending here refers to general and common spending of all Sadaqat, that is, whether they are Wajib or Nafl all are included in it. Sayyiduna (Imam) Hasan Basri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: The wealth which Muslims like and spend for the pleasure of Allah عَزَّوَجَلَّ is included in this blessed Ayah even if it is a date.

(Sayyiduna) ‘Umar Bin ‘Abdul ‘Azeez رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ used to give sacks of brown sugar in Sadaqah after buying them. He was asked, ‘Why do you not give its price in Sadaqah’. He replied, ‘I love brown sugar; so I want to spend the thing I like most in the path of Allah عَزَّوَجَلَّ.’

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! You must have noticed that Allah عَزَّوَجَلَّ Himself is persuading us to spend the things we like most in His path. Therefore, instead of being stingy, we should generously give Sadaqah and charity with good intentions and sincerity. Of course, whatever we have, is granted by Allah عَزَّوَجَلَّ. So giving Sadaqah for His pleasure out of the wealth that He has given us will surely increase His blessings. On the contrary, despite having the ability, if we do not give Sadaqah and charity, it may become the cause of deprivation of the Divine blessings.

Sayyidatuna Asma Bint Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me, 'Do not stop your hand (withhold your money), otherwise it (blessings) will be stopped from you.'

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Value your life! Surely not only is this life the best blessing, it is also an excellent period of time from Allah عَزَّوَجَلَّ for us to perform virtuous deeds and make our Hereafter better. Therefore, we should perform virtuous deeds as quickly as possible in the brief span of time we are left with. We should give much Sadaqah and charity, otherwise once death approaches and ends our life, there will be no more respite for us and then we will get no more chance even if we want. In Ayah 10 and 11 of Surah Al-Munafiqoon part 28, Allah عَزَّوَجَلَّ has said:

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ لَّفَاصَّدَقْتُ وَأَكُنُ مِنَ الصَّالِحِينَ ﴿١٠﴾ وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا ط

Translation from Kanz-ul-Iman: And spend from what We have provided you before death approaches any one of you and he then says, 'My Lord! If You grant me respite for a little while, I shall give charity and become righteous?' And Allah will never give respite to any soul when its promise term arrives.

(Part 28, Surah Al-Munafiqoon, Ayah 10, 11)

Dear Islamic brothers! No doubt, a person's own wealth is the one that he spends on good deeds in the form of Sadaqah and charity and it is the wealth that will actually be useful for him in the Hereafter, bring him the pleasure of Allah عَزَّوَجَلَّ and save him from the fire of Hell. However, the wealth that he possesses and considers to be his own is in fact not his own, but rather belongs to his heirs.

Sayyiduna Haaris Bin Suwayd رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, 'مَالِ مَنْ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ' *Who amongst you likes the wealth of your heirs more than your own wealth?* Blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ humbly replied: يَا رَسُولَ اللهِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! 'مَا مِنَّا أَحَدٌ إِلَّا مَالُهُ أَحَبُّ إِلَيْهِ'

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'فَإِنَّ مَالَهُ مَا قَدَّمَ وَمَالَ وَارِثِهِ مَا أَخَّرَ' *A person's own wealth is the one that he sends forward [i.e. spends in the path of Allah (عَدَّوَجَلَّ)] and the wealth he leaves behind (in the world) belongs to his heir.* (Sahih Bukhari, pp. 531, Hadees 6442)

Countless virtues of Sadaqah have been mentioned in blessed Ahadees. Let's listen to eight sayings of the Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about it.

8 Blessed sayings of Beloved Mustafa ﷺ on excellence of Sadaqah

1. **الْصَّدَقَةُ تُسَدُّ سَبْعِينَ بَابًا مِّنَ السُّوءِ:** Sadaqah closes 70 doors of evil.
(Al-Mu'jam-ul-Kabeer, vol. 4, pp. 274, Hadees 4402)
2. **كُلُّ امْرِئٍ فِي ظِلِّ صَدَقَتِهِ حَتَّى يُفْضَى بَيْنَ النَّاسِ:** Everyone will be under the shade of his Sadaqah (on the Day of Judgement) until Judgement is made amongst people. (Al-Mu'jam-ul-Kabeer, vol. 17, pp. 280, Hadees 771)
3. **إِنَّ الصَّدَقَةَ لَتُظْفِي عَنْ أَهْلِهَا حَرَّ الْقُبُورِ وَإِنَّمَا يَسْتَظِلُّ الْمُؤْمِنُ يَوْمَ الْقِيَامَةِ فِي ظِلِّ صَدَقَتِهِ:** Undoubtedly, Sadaqah protects its givers from the heat of the grave and no doubt, a Muslim will be under the shade of his Sadaqah on the Day of Judgement. (Shu'ab-ul-Iman, vol. 3, pp. 212, Hadees 3347)
4. **الصَّلَاةُ بُرْهَانٌ وَالصَّوْمُ جُنَّةٌ وَالصَّدَقَةُ تُظْفِي الخَطِيئَةَ كَمَا يُظْفِي الْمَاءُ النَّارَ:** Salah is an evidence [of Iman] and Sawm is a shield (from sins) and Sadaqah erases sins as water extinguishes fire. (Sunan-ut-Tirmizi, vol. 2, pp. 118, Hadees 614)

5. **بَاكِرُوا بِالصَّدَقَةِ فَإِنَّ الْبَلَاءَ لَا يَتَخَطَّى الصَّدَقَةَ**: Give Sadaqah early in the morning because calamity does not step ahead of Sadaqah.
(*Shu'ab-ul-Iman, vol. 3, pp. 214, Hadees 3353*)
6. **إِنَّ صَدَقَةَ الْمُسْلِمِ تَزِيدُ فِي الْعُمُرِ وَ تَمْنَعُ مِيتَةَ السُّوءِ وَ يُذْهِبُ اللَّهُ الْكِبَرَ وَالْفَخْرَ**: Undoubtedly, Sadaqah of a Muslim increases his age and prevents bad death and Allah **عَزَّوَجَلَّ** removes arrogance and a bad habit of feeling pride from the giver of Sadaqah by virtue of its blessing. (*Al-Mu'jam-ul-Kabeer, vol. 17, pp. 22, Hadees 31*)
7. **إِنَّهَا حِجَابٌ مِّنَ النَّارِ لِمَنِ احْتَسَبَهَا يَبْتَنِي بِهَا وَجْهَ اللَّهِ**: The Sadaqah, which a person gives for the pleasure of Allah **عَزَّوَجَلَّ**, that (Sadaqah) becomes a shield between him and the fire. (*Majma'uz-Zawaid, vol. 3, pp. 286, Hadees 4617*)
8. **إِنَّ الصَّدَقَةَ لَتُطْفِئُ غَضَبَ الرَّبِّ وَتَدْفَعُ مِيتَةَ السُّوءِ**: Undoubtedly, Sadaqah extinguishes the wrath of Allah **عَزَّوَجَلَّ** and prevents bad death.
(*Sunan-ut-Tirmizi, vol. 2, pp. 118, Hadees 664*)

Commenting on the last blessed Hadees, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi **رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ** has stated: The life of a generous person, who gives charity, is also good because first of all, he suffers no worldly trouble and if he suffers as a test, Allah **عَزَّوَجَلَّ** blesses him with the peace of heart which helps him to have patience and that patience brings him reward. In short, a trouble does not bring him any sin, but rather brings him forgiveness. Bad death means bad end or a sudden death of heedlessness or appearance of any such sign at the time of death that brings disgrace upon him [the deceased] after death or he suffers from such a serious disease that creates fear in his heart making him (deceased) heedless of Zikr of Allah **عَزَّوَجَلَّ**. In short, a generous person will stay safe from all these evils. (*Mirat-ul-Manajih, vol. 3, pp. 103*)

Sayyiduna Abu Kabshah Anmaari **رَضِيَ اللهُ تَعَالَى عَنْهُ** has narrated that he heard the Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** saying: There are three things for which I

swear and give you news of one thing; remember it. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The wealth of a person does not decrease by giving Sadaqah and Allah عَزَّوَجَلَّ increases the respect of the one who remains patient on [facing] oppression, and no one opens the door of begging for (himself), but Allah عَزَّوَجَلَّ opens a door of beggary (Faqeer) for him and I am telling you one more thing; remember it. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The world is comprised of four types of people:

1. The person who Allah عَزَّوَجَلَّ blesses with wealth and knowledge, in which he fears Allah عَزَّوَجَلَّ (and performs good deeds) and treats his relatives well and in which he recognizes the right of Allah عَزَّوَجَلَّ (i.e. he pays Sadaqah and Zakah); this person is in the best rank.
2. The person who Allah عَزَّوَجَلَّ has blessed with knowledge, but not wealth, says with a sincere intention: If I had wealth, I would act as so and so [like the first one] does, he will get the reward for his intention and the Sawab (reward) of both of them (this person and the person mentioned first) is equal.
3. The person who Allah عَزَّوَجَلَّ blesses with wealth, but not knowledge, so he spends his money without thinking, he does not fear Allah عَزَّوَجَلَّ regarding it; he does not treat his relatives well, and nor does he recognise the rights of Allah عَزَّوَجَلَّ (does not pay Sadaqah and Zakah) regarding it; this person has the worst rank.
4. The person who Allah عَزَّوَجَلَّ has neither blessed with wealth nor knowledge says: If I had wealth I would spend it like so and so [like the third person]; he will get the return for his intention and the sin of both of them [the third and the fourth person] is equal.

(Mirat-ul-Manajih, vol. 7, pp. 99)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Have you noticed the people who spend some of their wealth for the pleasure of Allah عَزَّوَجَلَّ! Similarly, about the fortunate people who cannot spend money due to being poor, but have the desire to spend in

the path of Allah **عَزَّوَجَلَّ** if they gain wealth. It is stated in a blessed Hadees: They will have highest ranks. May we also be included amongst such fortunate people and become the ones who give Sadaqah and charity with great interest following in the footsteps of pious predecessors.

Our pious predecessors **رَحْمَةُ اللَّهِ تَعَالَى** used to have such a passion for Sadaqah that if any needy person would come to them, they would not send him back empty-handed at all, though they had nothing left after giving him something, that is to say, they had so perfect belief in Allah **عَزَّوَجَلَّ** that they not only would give their extra things in Sadaqah, but they would also give their essential things in Sadaqah. Let's listen to a few parables in this regard.

Guarantee of home in Paradise

A person came to Basra from Khurasan and entrusted 10 thousand dirhams to a famous pious saint, Sayyiduna Habib 'Ajami **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** and requested him to buy a house for him in Basra so that he could live in the house upon his return from Makkah Mukarramah [having said this he left]. In the meantime, people faced hardship due to the inflated price of flour so Sayyiduna Habib 'Ajami **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** bought flour with those dirhams and gave all in Sadaqah.

When Sayyiduna Habib 'Ajami **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** was reminded that the money that person gave him was for buying a house for him, Sayyiduna Habib 'Ajami **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** replied, 'I have bought a house for him in Paradise! If he agrees then it is good, otherwise I will return him his 10 thousand dirhams.'

When that person returned, he asked, 'O Abu Muhammad **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ**! (It was the Kunya of Sayyiduna Habib Ajami) Have you bought me a house?' He **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** replied: 'Yes! With palaces, streams and trees'. That person became very happy and said, 'I want to live in it.' Sayyiduna Habib 'Ajami **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** said, 'I have bought that house for you in Paradise from Allah **عَزَّوَجَلَّ**!' Hearing this that person became overjoyed. His wife said, 'Ask him to write a document of his guarantee, Sayyiduna Habib 'Ajami **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** wrote: **بِسْمِ**

اللَّهِ الرَّحْمَنِ الرَّحِيمِ this is the document of the house which Habib Ajami has bought in Paradise along with palaces, streams and trees for so and so son of

so and so for dirhams 10,000 from Allah ﷺ. Now it is at the Mercy of Allah ﷺ to fulfil the guarantee of Habib 'Ajami.

After some time, that person passed away. He had made a will that the (guarantee) letter be placed in his shroud. (After burial) in the morning, people saw a letter on his grave in which it was written: This is a letter of salvation for Habib 'Ajami from the house which he bought for so and so. Allah ﷺ has granted that person the house. Sayyiduna Habib 'Ajami رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ took the letter and wept bitterly and said: 'This is a letter of salvation for me from Allah ﷺ.' (*Nuzhat-ul-Majalis, vol. 2, pp. 6*)

Remember! In the above-mentioned parable, Sayyiduna Habib Ajami's act of using the entrusted money and giving it to others in Sadaqah is only specific to pious saints and their especial authorities and power. It is one of such parables. Otherwise, everyone is not allowed as per Sharia to use anyone's trust for themselves or spend it on other people.

Unique trust in Allah and matchless Sadaqah

Similarly, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has narrated that once a poor man asked her for something. She was observing Sawm and had nothing except a roti. She told her maidservant to give him the roti. The maidservant said, 'There is no other thing for your Iftari except it.' Sayyidatuna 'Aishah رَضِيَ اللَّهُ تَعَالَى عَنْهَا said, 'Give him the roti.' The maid says, 'I gave him the roti. Before the evening, somebody from Ahl-e-Bayt (household of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) or someone else who used to give gifts, sent meat of a nanny goat covered with a cloth as a Hadyah [gift]. She رَضِيَ اللَّهُ تَعَالَى عَنْهَا called her maid and said: 'Eat from this, it is better than that roti.' (*Shu'ab-ul-Iman, vol. 3, pp. 620, Hadees 3482*)

Dear Islamic brothers! This is the blessed conduct of Allah-loving people who give in Sadaqah whatever they have. That is why by virtue of their absolute trust in Allah ﷺ, Allah ﷺ bestows better reward upon them.

An Abdaal (highest level in the ranks of Sufism) of his time, Sayyiduna Abu Ja'far Bin Khattab رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: Once a beggar came to my door and asked for help. I asked my wife if she had anything. She replied that she had

only four eggs. I asked her to give them to the beggar. She complied with what I said 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 there were in the basket. She replied that there were 30 eggs. I said, 'You gave four eggs to the beggar, so how did you get these 30 eggs!' She replied, 'There are 30 unbroken eggs and 10 broken eggs.'

Sayyiduna Shaykh 'Allamah Yafi'ee Yemeni رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'About this parable some personages have said: There were 3 unbroken and one broken egg which were given to the beggar. Allah عَزَّوَجَلَّ gave 10 in return for each of the eggs; broken eggs for the broken ones, and unbroken eggs for the unbroken one.' (Raud-ur-Riyaheen, pp. 151)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Our pious predecessors رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ did not only give Sadaqah and charity abundantly themselves, but they would also greatly persuade other people to perform this virtuous deed. Let's listen to three sayings in this regard:

1. Give Sadaqah in every state

Ameer-ul-Mu'mineen Sayyiduna Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ has stated: If you gain worldly wealth, spend some from it because by spending it will not finish and if you start losing worldly wealth, even then spend some from it because it will not remain [forever]. (Ihya-ul-'Uloom, vol. 3, pp. 738)

2. What is generosity?

Sayyiduna Hasan Basri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was asked: What is generosity? He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied: 'To spend wealth abundantly for the sake of Allah عَزَّوَجَلَّ.' He was again asked, 'What is caution?' He replied: 'To restrict wealth for the sake of Allah عَزَّوَجَلَّ' He was then asked, 'What is extravagance?' He replied, 'To spend wealth for the desire of power.' (Ihya-ul-'Uloom, vol. 3, pp. 739)

3. Generosity and kindness are from Iman [faith]

Sayyiduna Huzayfah رَضِيَ اللهُ تَعَالَى عَنْهُ has stated: Many sinners of the religion and miserable and helpless people in their life will enter Paradise only by virtue of their generosity. (*Ihya-ul-'Uloom, vol. 3, pp. 740*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Acceptance of monetary worship

Dear Islamic brothers! Zakah, Sadaqah and charity are all considered to be monetary worship. Allah عَزَّوَجَلَّ has enabled the rich to perform this type of worship so that the needs of the poor and destitute can be fulfilled and wealth does not remain accumulated in one place, but circulates all over the society. Furthermore, Allah عَزَّوَجَلَّ has declared the spending of wealth on the poor and the needy to be a source of His pleasure. Therefore, if somebody does a poor and needy person a favour by financially helping him, he should consider it to be a privilege; he should not disgrace and make the poor person feel ashamed at all by mentioning his favour to him. Remember! Reward is given for the Sadaqah after giving which, the giver does not speak of his favour. In Ayah 262 and 263 of Surah Al-Baqarah part 3, Allah عَزَّوَجَلَّ has stated about those who spend in His path:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذَىٰ تَهُمُ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ
مِّنْ صَدَقَةٍ يَتَّبِعَهَا أَذَىٰ ۖ

Translation from Kanz-ul-Iman: Those who spend their wealth in the path of Allah and thereafter do not express favour nor cause injury (*hurt the recipient's feelings*), their reward is with their Lord; there shall be no fear upon them nor shall they grieve. Speaking kind words and pardoning are better than charity followed by injury. (*Part 3, Surah Al-Baqarah, Ayah 262,263*)

Commenting on the abovementioned blessed Ayah, ‘Allamah ‘Alauddin ‘Ali Bin Muhammad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated in *Tafseer Khaazin*: ‘expressing favour’ means that after giving something to somebody, mentioning it in the presence of others: I have given you so much and treated you in such a way. Thus to displease someone in this way is called expressing a favour. Hurting someone’s feelings means to make him feel ashamed. For example if it is said ‘*you were poor, destitute, compelled, idle, etc. I took care of you*’.

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ further stated: If the beggar is not given anything, so speaking to him kindly and replying politely in such a manner that is not unpleasant for him is better than the Sadaqah after which he is annoyed and favour is mentioned to him. Similarly, if he insists on begging or speaks rudely, [so forgiving him is better than the Sadaqah after which he is annoyed and favour is mentioned to him]. (*Tafseer Khaazin, part 3, Al-Baqarah, vol. 1, pp. 206*)

Respect of Muslim

Dear Islamic brothers! Please ponder! Islam has greatly considered the respect of a Muslim. No one should hurt the feelings of his Muslim brother by expressing the favour that he does to him financially or by taunting him. A Muslim should respect his Muslim brother because by giving Sadaqah and charity, no one is allowed to defame the honour of a poor Muslim by constantly reminding him of his favours. From such Sadaqah it would have been better that he had not given him anything, but rather would have said something good, would have said sorry or would have sent him to someone else.

Here lies a moral lesson for those who after being excited first help the needy but afterwards taunt and insult them. If they get angry for anything, they instantly begin expressing all the favours that they had done to him. For example it is said:

1. *I referred for the job of so and so and today he does not listen to me.*
2. *When his mother was in great distress in the hospital, I helped him.*
3. *I arranged his daughter’s wedding, and today he has forgotten all my favours, etc.*

Remember! There is only loss in these kinds of things because you have already given your money, now do not lose your reward by taunting and expressing your favours. In Ayah 264 of Surah Al-Baqarah part 3, Allah ﷻ has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ

Translation from Kanz-ul-Iman: O you who believe! Do not invalidate your charity by boasting of your favour followed by injury.

(Part 3, Surah Al-Baqarah, Ayah 264)

In *Tafseer Madarik*, Sayyiduna Abul Barakaat ‘Abdullah Bin Ahmad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated regarding this blessed Ayah: Just as the hypocrite’s purpose is not the pleasure of Allah ﷻ, he wastes his wealth by spending it for showing-off. Similarly, do not waste the rewards of your Sadaqat by expressing favours and hurting the feelings of the recipients.

(Tafseer Madarik, part: 3, Al-Baqarah, Taht-al-Ayah 264, pp. 137)

Three important things

Dear Islamic brothers! It has been learnt that it is very important to keep three things in mind when giving Sadaqah:

1. Do not disclose or express your favours after giving Sadaqah.
2. Do not hurt the feelings of the person, who you have given Sadaqah, by taunting him.
3. Give Sadaqah sincerely and for attaining the pleasure of Allah ﷻ.

It is a matter of serious concern for those who hurt Muslims by taunting and disclosing their favours and for those who indulge in show-off. Therefore they should keep the above-mentioned three things in mind whenever they are privileged to give Sadaqah and charity, lest they are considered to be amongst the destitute people who will appear on the Day of Judgement with abundant virtuous deeds, but will be left with nothing.

Dear Islamic brothers! We should also take great care when giving Sadaqah and charity as to who Sadaqah should be given and who should not be given. Unfortunately, nowadays it has become very difficult to find deserving and needy people in our society because many such people are observed who are absolutely healthy but they do not feel ashamed in begging by calling themselves to be poor and needy. Therefore, we should be very careful in this matter. Sadaqah should be given only to those who are really needy [and do not ask from anyone else] or cannot earn money. Professional beggars should not be given at all costs, otherwise Allah عَزَّوَجَلَّ forbid, instead of Sawab sin might be written in our book of deeds.

According to the summary of the saying of A'la Hadrat, Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ: Giving charity to the ones whose act of asking for something is not Halal and upon the act of begging of such people giving them something after knowing their condition is not an act of reward, but rather it is impermissible, a sin and a help in committing a sin.

(Fatawa Razawiyyah, vol. 10, pp. 303)

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'The one who begs from others [although he neither faces starvation nor has so many family members who he cannot nourish] will come on the Day of Judgement in such a way that there will be no flesh on his face.' *(Shu'ab-ul-Iman, vol. 3, pp. 274 Hadees 3526)*

Remember! Fulfilling the needs and giving financial help to the needy students of Madaris who live in Madaris leaving their homes for the sake of Islam are much better than fulfilling the needs of common needy people. It is stated on page 172 of a 415-page book 'Ziya-e-Sadaqat' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Imam Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated that it was the practice of an Islamic scholar that he would prefer poor Sufis when giving Sadaqah. He was humbly asked, 'Is it not better if you give Sadaqah to common poor people?' He replied, 'These righteous people are always busy with the Zikr and Fikr of Allah عَزَّوَجَلَّ; if they face any starvation or trouble, it will disturb their Islamic activities. So in my sight it is better to give [Sadaqah] to one truthful Islamic person than to give [Sadaqah] to a thousand of needy people of the world.

When this narration was told to Sayyiduna Junayd Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, he liked it and stated: This person is one of the pious saints of Allah عَزَّوَجَلَّ; I have not heard such a beautiful thing before. *(Ziya-e-Sadaqat, pp. 172)*

Similarly, Sayyiduna ‘Abdullah Bin Mubarak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (one of the most special students of Imam-e-A’zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and among the Imams of Hanafi school of thought) would do good specially to learned people. He was humbly asked, ‘Why do you not treat all equally?’ He replied, ‘After the blessed Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ and blessed companions] I do not consider anyone’s status to be elevated except the Islamic scholars. If a single Islamic scholar’s attention is distracted due to his needs, he will not be able to serve Islam in a proper way and he will not be able to pay proper attention to Islamic education. Therefore, it is better to keep them free [of their needs] for scholarly services.’ *(Ziya-e-Sadaqat, pp. 172)*

Help Dawat-e-Islami!

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, Dawat-e-Islami is a purely Islamic movement propagating the message of Islam all over the world. Its aim is to give every Muslim this Madani mind-set, ‘I must strive to reform myself and people of the entire world, اِنْ شَاءَ اللهُ عَزَّوَجَلَّ’.

At present, sins are being committed abundantly everywhere in the society. Under such difficult conditions, the existence of a Sunnah-inspiring movement ‘Dawat-e-Islami’ is not less than a blessing. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, Dawat-e-Islami is carrying out Madani work in approximately 104 departments in order to propagate the Tarbiyyat (learning) of Sunnahs and call towards righteousness. In order to run all these departments not only millions, but billions of rupees are required which are obtained by the support and help of generous Muslims. Remember! Dawat-e-Islami is a Madani movement representing the religion Islam and propagating its message. To support it in any way is in fact to help Islam and Allah عَزَّوَجَلَّ has said about the one who helps Islam:

وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ^ط

Translation from Kanz-ul-Iman: And undoubtedly, Allah will necessarily help him who will help His religion. *(Part 17, Surah Al-Hajj, Ayah 40)*

Dear Islamic brothers! Have you noticed! Allah عَزَّوَجَلَّ will Himself help the one who will help His religion. Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: To help pious saints, serve a Nabi and propagate Islamic knowledge are all the help of the religion of Allah عَزَّوَجَلَّ. *(Noor-ul-'Irfan, pp. 537)*

Since Dawat-e-Islami is a movement propagating Islamic knowledge, preventing [people] from sins and making [people] true devotees of Rasool after persuading them to act upon Sunnahs, helping it is also helping Islam.

Remember! It is not a new act to help Islam with gold, silver, cash, etc., but rather through the persuasion of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Sayyiduna Siddeeq-e-Akbar's act of presenting all the things of his home to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ¹ is giving us the lesson that a Muslim should not avoid sacrificing his wealth or possessions for the eminence of Islam.

Dear Islamic brothers! For the eminence of Islam Sayyiduna Siddeeq-e-Akbar's passion for sacrificing his wealth/possessions is excellent! At present, it is also absolutely necessary to collect Madani donations for religious activities. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: In the last era, the work of religion will also be carried out with dirhams and dinars.

(Mu'jam-ul-Kabeer, vol. 20, pp. 279, Hadees 660; summarized)

From this blessed Hadees not only has the knowledge of Ghayb (unseen) of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ been proved, it has also been proved that that there will be a time when money will be desperately needed for carrying out the work of religion. At present, the conditions we have are not concealed from anyone. Since Dawat-e-Islami is a Madani movement of devotees of Rasool, a large amount of money is required to meet its expenses. In the

¹ Sunan-ut-Tirmizi, vol. 5, pp. 380, Hadees 3695

month of Rajab-ul-Murajjab, Sha'ban-ul-Mu'azzam and blessed Ramadan, people are attracted abundantly to pay Sadaqat and donations. Hence it is the best opportunity to collect Madani donations in these months. For gaining Sawab [reward] we should also collect abundant Madani donations by telling the virtues of Sadaqah to our family members, relatives and people of our locality for the progress of Madani activities.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

‘Acting upon Madani In’amaat’ one of the 12 Madani activities and introduction to Majlis Madani In’amaat

Dear Islamic brothers! Associate yourself with Dawat-e-Islami in order to develop the passion for spending in the path of Allah ﷺ, to improve your manners and make your conversation and character better and better. Take part in the 12 Madani activities of Zayli Halqah. One of the monthly Madani activity out of 12 Madani activities is to fill in the booklet of Madani In’amaat and submit it on the 1st of every Madani month by acting upon Madani In’amaat. We should also act upon Madani In’amaat and persuade others to do so. Now Fikr-e-Madinah can also be carried out through the Application of Madani In’amaat.

A very important department of Dawat-e-Islami serving Islam is Majlis Madani In’amaat that makes it easy to act upon Madani In’amaat and keeps an eye on its performance. The main aim of this Majlis is to make Islamic brothers and Islamic sisters, the male and female students of Jami’a-tul-Madinah and Madaris-ul-Madinah practising and persuade them to act upon Madani In’amaat.

Reward for observing Fikr-e-Madinah daily

Let’s listen to a Madani parable for persuasion: It is the summary of the writing of an Islamic brother. He loves Madani In’amaat and observes Fikr-e-Madinah daily. Once he was travelling with the Madani Qafilah of Dawat-e-Islami (a Madani movement of devotees of Rasool) for learning Sunnahs in

the company of devotees of Rasool in Baluchistan (Pakistan). During this journey, he was blessed. What happened was that when he slept at night, fortune smiled on him and he was privileged to see the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in dream. While he was viewing the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ the blessed lips moved and these blessed words of mercy were spoken. 'Those who carry out Fikr-e-Madinah daily in Madani Qafilah, I will take them to Paradise with me.'

مِرے تم خَوَاب میں آؤ، مِرے گھر روشنی ہوگی
مِرے قسمت جگا جاؤ، عِنایت یہ بڑی ہوگی
مَجھے گِر دِید ہو جائے، تو میری عید ہو جائے
تِرا دیدار جب ہوگا، مجھے حاصلِ خوشی ہوگی
میں بَن جاؤں سَراپا "مَدَنی اِنعامات" کی تصویر
بُنوں گا نیک یا اللہ اگر رَحمت تری ہوگی

صَلُّوْا عَلَی الْحَبِیْب صَلَّى اللهُ تَعَالَى عَلَی مُحَمَّد

Dear Islamic brothers! At the end of the speech, I would like to have the privilege to mention some Madani pearls about Zakah.

Madani pearls of paying Zakah!

At many places in the Holy Quran, Allah عَزَّوَجَلَّ has commanded us to pay Zakah and mentioned its importance. In many blessed Ahadees, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has persuaded us to pay Zakah. Two blessed sayings of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. The completion of your Islam is that you pay Zakah of your possessions. *(Majma'-uz-Zawaid, vol. 3, pp. 198, Hadees 4326)*
2. Islam is based on five things—one of them is to pay Zakah also. *(Sunan-ut-Tirmizi, vol. 4, pp. 275, Hadees 2618)*

Announcement

The rest of the important Madani pearls about Zakah will be mentioned in Tarbiyyati Halqahs, therefore, do attend Tarbiyyati Halqahs in order to know about these Madani pearls.

Madani pearls of paying Zakah!

Blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ would also generously give their wealth/possessions in Sadaqah and charity in the path of Allah عَزَّوَجَلَّ. Paying Zakah is obligatory and the one who does not pay it is a Faasiq [transgressor], whereas the one who delays paying it will be a sinner and Mardood-ush-Shahadah. *(Bahar-e-Shari'at, vol. 5, pp. 874; summarized)*

For the pleasure of Allah عَزَّوَجَلَّ, making a Muslim Faqeer [Shari'ah-declared poor person] non-Haashim owner of one part of the wealth that Shari'ah has fixed, is called Zakah. *(Bahar-e-Shari'at, vol. 5, pp. 574; summarized)*

Zakah is Fard [obligatory] on a free, sane and an adult Muslim who owns Nisaab. *(Bahar-e-Shari'at, vol. 5, pp. 875-876; summarized)*

First of all, poor and destitute people should be searched and Zakah be given to them; if Zakah is paid on time, it will benefit the poor; if close relatives deserve Zakah, paying Zakah to them brings about more reward. If Zakah is not paid, it may bring about individual, collective, worldly and Hereafter loss. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Allah عَزَّوَجَلَّ will make the nation that does not give Zakah, suffer famine.

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

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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 بَدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْوَّاهِي 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 اللهُ 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 اللهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللهِ 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.