



**Generosity of  
Siddeeq-e-Akbar**

رَضِيَ اللهُ تَعَالَى عَنْهُ

**13-February-2020**

Thought-provoking speech of weekly  
sunnah-inspiring ijtima

(For Islamic Sisters)

**Muballighah must read the Bayan at least 3 times before delivering speech.**

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

## Generosity of Siddeeq-e-Akbar ﷺ

وَعَلَى إِلِكِ وَأَصْحِكِ يَا حَبِيبَ اللَّهِ  
وَعَلَى إِلِكِ وَأَصْحِكِ يَا نُورَ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

*Please note that this speech was originally written for Islamic brothers, we have done necessary changes for Islamic sisters. It may be possible that some words could have been remained unchanged! If so, Muballighah should change the wordings accordingly at the time of delivering this speech. (Majlis-e-Tarajim)*

## Excellence of reciting Durood

Sayyiduna Umar Bin Khattab رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated:

إِنَّ الدُّعَاءَ مَوْقُوفٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَا يَصْعَدُ مِنْهُ شَيْءٌ حَتَّى تُصَلِّيَ عَلَى نَبِيِّكَ (عَلَى اللَّهِ عَلَيْهِ وَالْأَسْمَاءُ)

‘No doubt, Du’a remains between the earth and the sky, and nothing ascends until you recite Durood upon your Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ (Tirmizi, vol. 2, pp. 28, Hadees 486)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the Bayan, let’s first of all make good intentions for attaining the Divine pleasure and earning rewards. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ’ *The intention of a Muslim is better than his deed.* (Al-Mu’jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

## Important point

The more righteous intentions one makes the greater reward she will attain.

**Note:** The intentions mentioned below can be modified as per situation

## 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 other Islamic sisters 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 *تُؤْبِؤُا إِلَى اللّٰهِ، اُذْكُرُوا اللّٰهَ، صَلُّوْا عَلٰى الْحَبِيْبِ*, etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtima', I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.
9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

*صَلُّوْا عَلٰى الْحَبِيْبِ      صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ*

Dear Islamic sisters! Jumadal-al-Ukhra is the 6<sup>th</sup> month of the Islamic calendar. The 22<sup>nd</sup> of this month marks the 'Urs [death anniversary] of the unparalleled devotee, leader of the companions, embodiment of truth and loyalty, companion of the cave and shrine, the first caliph, Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq *رَضِيَ اللّٰهُ عَنْهُ*. There is no doubt in the fact

that whether it be Imamah or Khilafah, saintly miracle or nobility, truthfulness or bravery, fear of Allah ﷺ or love for the Holy Prophet ﷺ; in short, Ameer-ul-Mu'mineen Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ holds great importance in every regard. In today's speech, we will listen to his brief biography and generosity. If only we could listen to the entire speech with good intentions. Let's first of all listen to the unique story of Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ that how he presented all of his wealth in the way of Allah ﷺ upon the command of the Holy Prophet ﷺ:

### Allah ﷻ and His Prophet ﷺ are sufficient

Sayyiduna 'Umar رَضِيَ اللهُ عَنْهُ states: Once, the Holy Prophet ﷺ said to the blessed companions رَضِيَ اللهُ عَنْهُمْ whilst preparing for the battle of Tabook: 'Give your wealth in the way of Allah ﷻ.' To act upon this command, different companions gave away their wealth in the way of Allah ﷻ according to their financial capability. I also came with half of my wealth. The Holy Prophet ﷺ asked me: "Umar! What have you left behind for your family?" I replied: 'O Holy Prophet ﷺ I have left half of my wealth behind and brought the other half here.' Meanwhile, we saw the greatest devotee, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ bring all of his wealth to the court of the Holy Prophet ﷺ. Seeing him, the Beloved Prophet ﷺ became very happy and asked: 'Abu Bakr! What have you left behind for your family?' He رَضِيَ اللهُ عَنْهُ replied in an affectionate manner: 'O Beloved Prophet ﷺ اَبْقَيْتُ لَهُمُ اللهُ وَرَسُولَهُ i.e. O Beloved Prophet ﷺ, I have brought everything to your blessed court and Allah ﷻ and His Prophet ﷺ are sufficient for my family.' Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ was amazed when he saw this and said: 'I can never surpass Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ.' (Tirmizi, vol. 5, pp. 380, Hadees 3695)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

**Dear Islamic sisters!** You have heard how passionate the companions رَضِيَ اللهُ عَنْهُمْ were in spending in the way of Allah ﷻ that upon one voice of the Holy

Prophet ﷺ, they would say **لَبَّيْكَ** and present their wealth in the court of their master, the Holy Prophet ﷺ. Someone is bringing half their wealth with them but what can be said about Ameer-ul-Mu'mineen Sayyiduna Siddeeq-e-Akbar **رضي الله عنه**, he came with all of his wealth and when the Holy Prophet ﷺ asked him: 'Abu Bakr! What have you left behind for your family?' Then what a beautiful reply the unparalleled devotee gave that O Beloved Prophet ﷺ! Allah **عَزَّوَجَلَّ** and His Prophet ﷺ are sufficient for them. Not only this, whenever Islam and Muslims were in need of financial support, Ameer-ul-Mu'mineen Sayyiduna Siddeeq-e-Akbar **رضي الله عنه** would be seen at the forefront. Before listening to some more events of his generosity, let's first listen to some aspects of his blessed life:

### A brief introduction of Sayyiduna Siddeeq-e-Akbar **رضي الله عنه**

The unparalleled devotee, Sayyiduna Siddeeq-e-Akbar's **رضي الله عنه** whole life is magnificent. He would stay away from bad things since his childhood. From the start, he would hate lies. His name is 'Abdullah, Kunyah is Abu Bakr and titles are Siddeeq and 'Ateeq. He had become famous as Siddeeq in the pre-Islamic era because he would always speak the truth. The Holy Prophet ﷺ gave him good news by saying: **أَنْتَ عَتِيقٌ مِّنَ النَّارِ** i.e. you are free from the fire of hell. That's why he was blessed with the title of 'Ateeq. *(Tareekh-ul-Khulafa, pp. 26-29)*

Ameer-ul-Mu'mineen, Sayyiduna Siddeeq-e-Akbar **رضي الله عنه** was born approximately 2 ½ years after 'Aam-ul-Feel (i.e. the year when Abrahah attacked the Ka'bah with his army of elephants) in Makka-tul-Mukarramah. Ameer-ul-Mu'mineen, Sayyiduna Siddeeq-e-Akbar **رضي الله عنه** is that companion who was the first one amongst the free men to testify the Prophethood of the Holy Prophet ﷺ and believe in him. The virtues and excellences of Ameer-ul-Mu'mineen, Sayyiduna Siddeeq-e-Akbar **رضي الله عنه** are so many that after the Prophets and Messengers, he is the most distinguished and dignified among all the humans. Ameer-ul-Mu'mineen, Sayyiduna Siddeeq-e-Akbar **رضي الله عنه** proved his supreme devotion and loyalty to the Holy Prophet ﷺ by standing by him **رضي الله عنه** at every stage of his life. *(Al-Ikmal, pp. 587; Tareekh-ul-Khulafa, pp. 26-27; summarised)*

## Freedom of Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ

One day, Ameer-ul-Mu'mineen, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ was passing by that place where Umayyah bin Khalaf was torturing Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ. Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ scolded Umayyah Bin Khalaf and said: 'Do you not fear Allah عَزَّوَجَلَّ while hurting this poor person. How long will you continue this for?' He replied: 'Abu Bakr! You are the one who has spoiled him (i.e. turned him into a Muslim). You free him.' Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ said: 'I have a slave who is healthier and stronger than Bilal. Give me Bilal and you take him.' He said: 'I accept.' In return of some money and a slave, he bought Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ and freed him.

## Status of Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ in the Quran

Allah عَزَّوَجَلَّ mentions this event in Para 30, Surah Al-Layl, verse no. 19-21:

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ﴿١٩﴾ وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾

(Translation from Kanz-ul-Iman) And no one has done a (worldly) favour to him, for which recompense may be given in return. He desires only the pleasure of his Lord, Who is Most High. And indeed, soon he will be very pleased.

It is written in Tafseer Khaza'in-ul-'Irfan: When Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ bought Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ at a high price and then freed him, the non-Muslims were surprised and asked: 'Why did Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ do this?' Perhaps, Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ would have some sort of favour upon him due to which he bought him at an expensive price and then freed him. Upon this, this blessed verse was revealed and everyone was informed that this action of Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddiqueen رَضِيَ اللهُ عَنْهُ was not a return for any favour, rather, it was to please Allah عَزَّوَجَلَّ. Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ bought many slaves due to them embracing Islam and then freed them. (Khaza'in-ul-Irfan, pp. 1108; summarised)

## Incomparable passion of well-wishing

Sayyiduna ‘Urwah رَضِيَ اللهُ عَنْهُ narrates: Ameer-ul-Mu’mineen Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ bought 7 such slaves who were being inflicted with a lot of pain [by their masters] in the way of Allah ﷻ. Their names are: (1) Sayyiduna Bilal (2) Sayyiduna ‘Ameer Bin Fuhairah (3) Sayyiduna Zubayr (4) Sayyidatuna Umm-e-‘Ubais (5) Sayyidatuna Nahdiyyah (6) Her daughter and a (7) Female slave of Ibn-e-‘Amr-Bin-Muammal. (رَضِيَ اللهُ تَعَالَى عَنْهُمْ) (*Al-Riyad-un-Nadrah*, vol. 1, pp. 133)

## Serving Islam financially

As he was a businessman and had a large business of garments, so he had 40,000 dirhams on the day he accepted Islam. He spent all of it in the way of Allah ﷻ. (*Tareekh-e-Madinah*, vol. 30, pp. 66, Raqm 3398)

## Matter of the Hereafter is upon the mercy of Allah ﷻ

Once, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ brought some charity to the blessed court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and presented it to him secretly and said: ‘O Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! The matter of my hereafter is dependent upon the mercy of Allah ﷻ.’ (*Hilyat-ul-Awliya*, vol. 1, pp. 66, Raqm 69)

## Serving the Holy Prophet ﷺ financially

After accepting Islam up until migration to Madinah, Ameer-ul-Mu’mineen Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ served Islam financially. At the time of migration, he had altogether 5000 or 6000 dirhams that he took with him (and spent it on the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). (*Al-Riyad-un-Nadrah*, vol. 1, pp. 132)

## Testification by the Holy Prophet ﷺ

Ameer-ul-Mu’mineen Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ served the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ financially so much that he himself said: ‘No one’s wealth has benefitted me as much as Abu Bakr Siddeeq’s رَضِيَ اللهُ عَنْهُ wealth has.’ Hearing this, Ameer-ul-Mu’mineen Sayyiduna Abu Bakr Siddeeq

رضي الله عنه said: 'O Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I and my wealth, all are yours!'  
(*Ibn-e-Majah, vol. 1, pp. 72, Hadees 94*)

## Using like one's own wealth

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would treat Ameer-ul-Mu'mineen Sayyiduna Siddeeq-e-Akbar's رضي الله عنه wealth as his own and use it as such. (*Musannaf-e-'Abdur-Razzaq, vol. 10, pp. 222, Hadees 4848*)

## Financial assistance of Muslims

Dear Islamic sisters! We heard at the start of the speech that how greatly Ameer-ul-Mu'mineen Sayyiduna Siddeeq-e-Akbar رضي الله عنه demonstrated rendering financial assistance at the time of the battle of Tabook. There is no example like this in history. He gave away all of his wealth for Islam and the Muslims, to the extent that when he came to the blessed court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he was wearing clothes which had thorns of the acacia tree. (*Tareekh-e-Madinah, Raqm 3398*)

Dear Islamic sisters! You heard how ahead Ameer-ul-Mu'mineen Sayyiduna Siddeeq-e-Akbar رضي الله عنه would be in spending in the way of Allah عَزَّوَجَلَّ that sometimes, he gave away all of his wealth in the path of Allah عَزَّوَجَلَّ. We should also try to give charity and alms in abundance in the way of Allah عَزَّوَجَلَّ and in noble causes.

Dear Islamic sisters! The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has mentioned numerous virtues of charity. In relation to the virtues of Sadaqah, let's listen to 8 blessed sayings of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

## 8 blessed sayings of the Holy Prophet ﷺ with regards to the virtues of charity

1. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Charity closes 70 doors of evil. (*Mu'jam Kabeer, vol. 4, pp. 274, Hadees 4402*)
2. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Every person will be under the shade of his charity (on the day of judgement), until the decision of people is made. (*Mu'jam Kabeer, vol. 17, pp. 280, Hadees 771*)

3. The Holy Prophet ﷺ has stated: Verily, charity saves that person who gives charity from the heat of the grave and no doubt, a Muslim will be under the shade of his charity on the day of judgement. (*Shu'ab-ul-Iman, vol. 3, pp. 212, Hadees 3347*)
4. The Holy Prophet ﷺ has stated: Salah is proof (of faith), fast is a shield (from sins) and charity gets rid of sins just like water extinguishes fire. (*Tirmizi, vol. 2, pp. 118, Hadees614*)
5. The Holy Prophet ﷺ has stated: Give charity early in the morning because calamity does not step ahead of charity. (*Shu'ab-ul-Iman, vol. 3, pp. 214, Hadees 3353*)
6. The Holy Prophet ﷺ has stated: No doubt, charity increases the lifespan of a Muslim and prevents a bad death, and due to its blessing, Allah ﷻ removes the bad habits of boasting and proudness from the person who gives charity. (*Mu'jam Kabeer, vol. 17, pp. 22, Hadees 31*)
7. The Holy Prophet ﷺ has stated: Whoever gives charity to please Allah ﷻ, then (that charity) becomes a barrier between him and the fire. (*Majma'-uz-Zawaid, vol. 3, pp. 286, Hadees 4617*)
8. The Holy Prophet ﷺ has stated: Verily, charity extinguishes the wrath of Allah ﷻ and averts a bad death. (*Tirmizi, vol. 2, pp. 146, Hadees 664*)

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic sisters! Whoever spends sincerely in the way of Allah ﷻ, Allah ﷻ definitely rewards her. Therefore, we should also spend in the way of Allah ﷻ from time to time according to our financial capability. *إِنْ شَاءَ اللَّهُ*, we will receive many blessings of this world and the hereafter. The importance and virtues of spending in the way of Allah ﷻ can be determined from the fact that our merciful Lord Almighty has ordered us to give charity and alms in the Holy Quran, and has also mentioned praise and admiration for the person offering charity and alms at different places.

Allah Almighty mentions in Para 1, Surah Baqarah, verse no. 2 and 3:

هُدًى لِّلْمُتَّقِينَ ۗ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۗ

Translation from Kanz-ul-Iman: Guidance for those who fear (Allah). Those who believe without seeing, and keep Salah (the five daily prayers) established and spend in Our path from the sustenance We have bestowed (upon them).

(Part. 1, Surah Baqarah, Ayah 2-3)

The famous commentator of the Holy Quran, Mufti Sayyid Muhammad Na'eem-ud-din Muradabadi رَحْمَةُ اللهِ عَلَيْهِ writes under this portion, (وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ), of the verse:

- Spending in the way of Allah Almighty either means Zakah or generally Infaq (i.e. spending in the way of Allah عَزَّوَجَلَّ generally);
- Whether it be Fard or Wajib, like Zakah, Nazar, etc.
- Whether it be Mustahab, like Sadaqat-e-Naafilah or conveying reward to the deceased Muslims.

Ruling: Giyarhween, Fatihah, Teejah, Chaleeswan are also included in this as they are all Sadaqat-e-Naafilah. (Khaza'in-ul-Irfan, pp. 5)

Dear Islamic sisters! Very fortunate are those Islamic sisters who:

- Fulfil the necessary rights of their wealth;
- Give full Zakah and Fitrah whole-heartedly on time,
- Spend their wealth on their mother, father, brother, sister and children,
- When any of their Mahram relatives pass away, feed the poor and needy people on the occasion of Teejah, Daswan, Chaleeswan, Barsi, etc.
- distribute Madani booklets for conveying reward,
- spend in the way of Allah عَزَّوَجَلَّ with good intentions,
- whilst taking care of public rights, spend in arranging the recitation of the Holy Quran, Na't Khuwani and Sunnah-inspired gatherings with sincerity,

- contribute towards the construction and running of Jami'a-tul-Madinah, Madrasa-tul-Madinah, etc.,
- and spend money on the female students gaining Islamic knowledge.

Allah ﷻ will grant double to those who spend like this sincerely in His path; rather, He grants even more than that. To please Allah Almighty, we should not only give our donations to Dawat-e-Islami, but also make the mind-set of other Islamic sisters to do the same.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! We were listening to the events of the generosity of Ameer-ul-Mu'mineen Sayyiduna Siddeeq-e-Akbar رَضِيَ اللَّهُ عَنْهُ. Let's listen to some more events:

### When he received a lot of grief from his relative

Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ would bear the expenses of some of his relatives who were very poor, needy or destitute. From them, one was his aunt's son who was very poor, a Muhajir and a Badri companion, Sayyiduna Mistah رَضِيَ اللَّهُ عَنْهُ. Ameer-ul-Mu'mineen Sayyiduna Siddeeq-e-Akbar رَضِيَ اللَّهُ عَنْهُ would bear his expenses. Once, he received a lot of grief from him and this was due to a misunderstanding when he sided with those people who falsely accused his beloved daughter, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللَّهُ عَنْهَا, so he swore an oath not to bear his expenses anymore. Allah ﷻ revealed verse no. 22 of Surah Noor, part 18 for Ameer-ul-Mu'mineen Sayyiduna Siddeeq-e-Akbar رَضِيَ اللَّهُ عَنْهُ to continue this noble deed of his. Therefore, Allah ﷻ states:

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي

سَبِيلِ اللَّهِ ۗ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾

Translation from *Kanz-ul-Iman*: And those amongst you who possess excellence and have capacity, should not take oath (in not) giving to the relatives and the needy, and the emigrants in the path of Allah. And they should forgive and overlook, do you not like that Allah may forgive you? And Allah is Most Forgiving, Ever Merciful.

The famous commentator of the Holy Quran, Mufti Sayyid Muhammad Na'eem-Ud-din Muradabadi رَحْمَةُ اللهِ عَلَيْهِ writes under this verse: When the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited this verse, then Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ said: No doubt, I wish that Allah عَزَّوَجَلَّ forgives me and I will never stop my action that I used to do for Mistah. Therefore, Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ continued this financial support once again.

He further writes: This verse proves the superiority of Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ. It reveals the greatness of his status as Allah عَزَّوَجَلَّ mentioned Siddeeq e Akbar to be the possessor of virtue in the Holy Quran. (*Khaza'in-ul-Irfan*, pp. 653)

Dear Islamic sisters! Where this verse informs us of the status and rank of Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ, we also find out that it is a great act of nobility to financially help your poor and needy Mahram relatives. No matter how any of our Mahram relatives treat us, we should always continue performing our good deed.

## 1. Which relative should be treated how?

Dear Islamic sisters! As the type of relationship changes, the level of treating our Mahram relatives nicely will also change. The highest rank among our relationships is our parents'. Then it is those people in our family to whom marriage is Haraam forever due to being related to them. After them, it will be the remaining Mahram relatives who will deserve good conduct according to the level of their relationship. (*Rad-ul-Muhtar*, vol. 9, pp. 678; summarised)

## 2. Ways of treating relatives well

Remember! There are different ways of treating Mahram relatives well. Giving them presents and gifts, helping them if they need help in any lawful

act, saying salaam to them, going to meet them, sitting with them, talking to them and treating them with a polite and kind manner. (*Kitab-ud-Durar, vol. 1, pp. 323*)

### 3. Write letters to them if you are abroad

If a Mahram relative (e.g. father, brother etc) is abroad, she should write letters to them. She should keep in touch with them so that the connection between them is not cut off. If they come back to their home country she should meet her Mahram relatives to freshen her relations with them. Like this, the love between them will increase. (*Radd-ul-Muhtar, vol. 9, pp. 678*)

After the father, the grandfather and elder brother hold the highest status as the elder brother is a substitute of the father. The elder sister and (paternal) aunt are a substitute of the mother. (*Rad-ul-Muhtar, vol. 9, pp. 678*)

### 4. Which relative should be met when?

One should meet Mahram relatives at regular intervals, as this increases love and affection. Rather, one should meet Mahram relatives every Friday or once a month, and the whole family should be united. When truth is with them, i.e. they are on the truth, then everyone should be united when wanting to raise awareness of the truth and facing the opposition. (*Kitab-ud-Durar, vol. 1, pp. 323*)

### 5. It is a sin to turn down a relative who presents a need in front of you

When a Mahram relative presents a need in front of you, then you should fulfil it. Rejecting it (i.e. not helping despite being capable to do so) is cutting off the ties. (*Kitab-ud-Durar, vol. 1, pp. 323*) (Remember! It is Wajib to treat Mahram relatives well and to cut off ties with them is a sin, Haraam and an act that leads to hell)

### 6. Treating relatives well means to keep ties with them even though they want to cut ties off

Treating your Mahram relatives well does not mean that if they are good with you, only then you be good with them. This is actually called giving in return, where you give them something because they gave something to you or you go to their house because they came to yours. In reality, treating relatives well means to keep ties with them even though they want to cut ties off; they want to distance themselves from you, are careless towards you but you show leniency to them with regards to the rights of their relationship. (*Rad-ul-Muhtar, vol. 9, pp. 678*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Method of thinking good of others

Dear Islamic sisters! The above-mentioned 6 rulings are worthy of great attention, especially the 6<sup>th</sup> ruling where ‘giving in return’ has been mentioned. Nowadays, we see this happening a lot. If a relative invites someone to her wedding, only then will she invite her, otherwise she won’t invite her either. If she has invited more people from her family and she in return invites less people from her family, then this will not be taken lightly and a lot of criticism and backbiting will take place. Unfortunately, because we are far away from the knowledge of Deen, this environment has become so common that even when giving and taking, people adopt the same mentality that whatever she gives us, we will give the same amount to her. Some foolish Islamic sisters even do not go to console the Islamic sisters whose relative has died, do not attend the happy or sad events of their real brothers and sisters.

Similarly, if relatives do not invite someone to an occasion, then she will boycott them and like this, they fall further apart from one another. Whereas, if any Islamic sister does not attend an occasion, many positive aspects can be taken for her. For example, perhaps she was ill, perhaps she forgot, perhaps something important came up or perhaps she was helpless and it was difficult for her to explain it, etc. Whether she tells the reason of her absence or not, we should think good of her to earn reward and gather good deeds that will help us to enter paradise. The Holy Prophet ﷺ

has stated: **حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ** i.e. thinking good is from the best form of worship. (*Abu Dawood, vol. 4, pp. 388, Hadees 4993*)

Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ takes many meanings from this Hadees and writes: Thinking good about Muslims and not having evil presumptions about them is also a worship among the good forms of worship. (*Mirat-ul-Manajih, vol. 6, pp. 621*)

## He will gain a palace in Paradise

If, for arguments sake, one of our relative Islamic sister does not come to our house due to laziness, some other reason or by purpose, or does not call us to her ceremony, rather, even if she treats us in a bad manner openly, even then we should gather courage and maintain relations with her. Sayyiduna Ubay bin Ka'b رَضِيَ اللهُ عَنْهُ narrates that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Whoever likes that a palace should be built for him (in paradise) and his ranks be elevated, he should forgive those who oppress him, he should give to those who deprive him and he should maintain ties with those who cut them off with him. (*Mustadrak lil-Haakim, vol. 3, pp. 12, Hadees 3215*)

May Allah عَزَّوَجَلَّ give us all the Taufeeq to treat our Mahram relatives well.

أَمِيرِينَ بِجَاهِ النَّبِيِّ الْأَمِيرِينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Sunnahs and etiquette of saying Salam

Dear Islamic sisters! Let's listen to the Sunnahs and etiquette of saying Salam mentioned in the booklet '101 Madani Pearls', written by Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالَمِيَّة:

- Here is a summary of a passage from page 102, volume 16 of Bahar-e-Shari'at, published by Maktaba-tul-Madinah: 'The intention in the heart when saying Salam should be that the wealth, honour and dignity of the

one I am saying Salam to are all are under my protection, and I consider it Haraam [unlawful] to interfere with any of these things.’

*(Bahar-e-Shari'at, vol. 16, pp. 102)*

- It is rewardable to say Salam to Islamic sisters no matter how many times you meet in a day, even if one leaves and enters a room frequently.
- It is Sunnah to be the first in saying Salaam.
- The one who says Salaam first, is closer to Allah عَزَّوَجَلَّ.
- The one who says Salaam first is free from pride, as the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The one who says Salaam first is free from pride.’ *(Shu'ab-ul-Iman, vol. 6, pp. 433)*
- Ninety mercies descend upon the one who says Salaam first and ten mercies descend upon the one who replies. *(Kimiya-e-Sa'adat)*
- One gets 10 virtues for saying ﴿السَّلَامُ عَلَيْكُمْ﴾, 20 virtues if ﴿وَرَحْمَةُ اللَّهِ﴾ is further added, 30 if ﴿وَبَرَكَاتُهُ﴾ is also added. Some people add ﴿جَنَّتِ الْمَقَامُ﴾ and ﴿دَوْرُ الْحَرَامِ﴾ which is wrong.

A'la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan عَلَيْهِ سَمْعُهُ الرَّخْمَن has stated on page 409, volume 22 of *Fatawa Razawiyah*: One should at least say the words ﴿السَّلَامُ عَلَيْكُمْ﴾, it is better to add ﴿وَرَحْمَةُ اللَّهِ﴾ and the best to add ﴿وَبَرَكَاتُهُ﴾ but nothing more. Then the one replying must say at least the same words; however it is better to add more in reply. For example, if one says ﴿السَّلَامُ عَلَيْكُمْ﴾, then the replier should reply with ﴿وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ﴾. If he says ﴿السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ﴾, then the replier should reply ﴿وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ﴾. If he says till ﴿وَبَرَكَاتُهُ﴾, then the replier should say the same words at least but nothing more. ﴿وَاللَّهُ تَعَالَى أَعْلَمُ﴾

- Similarly, one can get 30 virtues by saying

﴿وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ﴾ in reply.

- It is Wajib [obligatory] to reply to Salaam immediately in a voice audible to the one who says Salaam.