

فضائل صدقات

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Fazaail-e-Sadaqaat

Compiled by:

Sheikhul Hadith Hadhrat Moulana Muhammad Zakariyya رحمۃ اللہ علیہ

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The author, translators, editors and typesetters humbly request your duas for them, their parents, families, asaatiza and mashaaiikh.

Title: Fazaail-e-Sadaqaat

Published by:
Jamiatul Ulama (KZN)
Ta'limi Board
4 Third Avenue
P.O.Box 26024
Isipingo Beach
4115
South Africa

Tel: (+27) 31 912 2172
Fax: (+27) 31 902 9268
E-mail: info@talimiboardkzn.org
Website: www.talimiboardkzn.org

First Edition: Muharram 1438 / November 2016
Second Edition: Rajab 1438 / March 2017

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Introduction

All praise is for Allah Ta'ala, the Master of all the worlds. Durood and Salaam be in abundance upon the master of mankind, Sayyiduna wa Moulana Muhammadur Rasulallah ﷺ.

In this day and age, materialism and love for wealth have become the greatest challenge of the day. Man has steeped himself into hankering after the wealth of this world and in the process, forgetting his real purpose for living in this temporary abode. Rasulallah ﷺ in one Hadith explains that the respect and awe of this Ummah will be lost when *wahn* enters the hearts of people. The Sahaabah-e-Kiraam (*radiyallahu anhum*) asked what *wahn* is, Rasulallah ﷺ replied, “Love for this world and dislike of death.”

Hadhrat Sheikhul Hadeeth, Moulana Muhammad Zakariyya Kandhlawi (*rahmatullahi alayh*), would often mention that people nowadays perform much ibaadat but are not focused towards the Aakhirah and don't think much about death. It was for this reason that Hadhrat Sheikh (*rahmatullahi alayh*) prepared this kitaab titled, “Fazaail-e-Sadaqaat” which is translated as “Virtues of Charity”. However, a major portion of this book contains many Ahaadith discussing aspects of contentment, family ties, disinterest in this world, Death and the Aakhirah. These chapters create a desire in the hearts of the readers to aspire for the lofty positions of the *Aakhirah* promised by Allah Ta'ala for those remaining in His obedience.

Our senior Ulama and Akaabir (elders) have stressed that this book must be read daily in all Muslim homes. By reading this kitaab in our homes, *Insha Allah* there will be more consciousness of the Aakhirah created in our hearts and minds and we will realise the real purpose of our creation.

This master piece was translated many years ago into the English language by Professor Abdul Karim and Malik Haq Nawaaz. This translation was then revised by Dr Mazhar Mahmood Qureshi and Khawjah Ihsanul Haq. May Allah Ta'ala reward them abundantly for their efforts in presenting this excellent book to the English reading public. However, over the years, due to literacy levels dropping drastically and as well as other factors, a need arose to once more revise the translation, thus making it easier for the public to comprehend the contents of this book.

Al-hamdulillah, by the grace of Allah Ta'ala, the Ta'limi Board (KZN) had taken up this task of simplifying and revising the English. During the month of Ramadhaan 1437, Hadhrat Mufti Ebraheem Salehjee Saahib (*daamat barakaatuhu*) of Isipingo Beach also went through the entire text of the book in Masjidun Nabawi (*ala sahibiha as salaatu wit tasleem*). May Allah Ta'ala accept this broken effort and make it a means of attaining His everlasting pleasure and may it be a means of great benefit to the Ummah. *Aameen*.

Ta'limi Board (KZN)
Zul Hijjah 1437

Chapter 1

Virtues and Rewards
of Spending for the
Sake of Allah Ta'ala

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Chapter 1

Virtues and Rewards of Spending for the Sake of Allah Ta'ala

The Qur-aan Shareef and the Ahaadith of Rasulullah ﷺ contain so many words of encouragement to give Sadaqah, that after reading them, we will believe that money is meant for spending for the sake of Allah Ta'ala only. The commands and instructions on charity are so many that it is difficult to collect even a tenth of them. In my usual way, I am quoting below, by way of example, a few Aayaat of the Qur-aan Shareef and some Ahaadith with their translations.

Aayaat on the Virtues of Spending for the sake of Allah

Aayah 1 – The Qur-aan – A guide for mankind

الْمَّ ۙ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۙ فِيْهِ ۙ هُدًى لِّلْمُتَّقِيْنَ ۙ الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ
وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۙ وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَا اُنزِلَ اِلَيْكَ
وَمَا اُنزِلَ مِنْ قَبْلِكَ ۙ وَبِالْاٰخِرَةِ هُمْ يُوقِنُوْنَ ۙ اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ ۙ وَ
اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ

(The Glorious Qur-aan) In it there is guidance for those who fear Allah and believe in the unseen; they establish Salaah and spend from what We have given to them; and they believe in what has been sent down to you and to those before you; and they are certain of the Aakhirah. They depend on the guidance from their Rabb; and they are the successful. (al-Baqarah: 2-5)

Note: This Aayah contains a few important points:-

- a) The Qur-aan is guidance for those who fear Allah Ta'ala. Obviously, the one who does not fear his Rabb, and the one who does not know his Creator, cannot see the path indicated by the Glorious Qur-aan. Only a person who has sight will be able to see the road. Similarly, a person whose heart does not fear Allah Ta'ala will not obey His Commands.
- b) 'To establish Salaah' means to perform it with full concentration and devotion, following the Sunnah way and fulfilling the necessary conditions. These have been explained properly in my kitaab 'Virtues of Salaah,' wherein I have quoted a saying of Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ that, "The establishment of Salaah depends on making ruku and sajdah correctly, with whole-hearted concentration and humility towards Allah Ta'ala." According to Qataadah (*rahmatullahi alayh*), perfection in Salaah can be achieved by reading it at its proper time, by performing proper wudhu (ablution), and by making Ruku and Sajdah in the proper way.
- c) The highest achievement of man is to attain 'Falaah'. The term Falaah means success and happiness, both in deen and dunya.

Imaam Raaghib (*rahmatullahi alayh*) has written that success in the dunya means satisfaction, contentment and honour. Success in the life of Aakhirah consists of four things:

1. To live forever.

2. Riches without any poverty.
3. Honour without any disgrace.
4. Knowledge without ignorance.

Aayah 2 - Piety

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ۖ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ ۚ وَالسَّائِلِينَ وَفِي الرِّقَابِ ۖ وَأَقَامَ
الصَّلَاةَ وَآتَى الزَّكَاةَ ۖ

Piety is not just turning your faces to the East or West; but the pious one is he who believes in Allah Ta'ala and the Last Day and the Angels, and the Books and the Messengers and gives his wealth for the love of Him to family and to orphans and the poor and the traveller and to those who ask (in need) and to set slaves free; and observes Salaah properly; and pays Zakaat. (al-Baqarah: 177)

(The Aayah mentions a few more qualities of the pious and in the end it says, "They are the ones who are truly sincere. These are the people who fear Allah.")

Note: Qataadah (*rahmatullahi alayh*) says that the Jews used to turn their faces to the West during their prayers and the Christians faced the East; so this verse was sent down regarding them. Imaam Jassaas (*rahmatullahi alayh*) has said that this Aayah was sent down to refute the objection of the Jews and the Christians when the 'Qiblah' was changed from Baitul-Muqaddas to the Ka'bah. Allah Ta'ala has clearly explained in this Aayah that piety is in obeying Allah Ta'ala, otherwise turning to the East or West is useless.

Spending for the sake of Allah Ta'ala means that in all cases, money must be spent only for the pleasure and love of Allah Ta'ala, and not for becoming famous because such spending will not count as a good action. It will rather become a sin instead of being a virtue.

Rasulullah ﷺ has said that Allah Ta'ala does not look at your faces or your wealth (how much you have spent). Rather he looks at your deeds and your hearts (the intention behind your deeds). (Mishkaat). Another Hadith reports Rasulallah ﷺ as saying, "The thing I fear most for you (the Ummah) is the smaller 'Shirk'. On being asked what the smaller 'Shirk' was, he replied, "To do something for the sake of show." Many warnings have been given in the Ahaadith against spending for the sake of showing off.

The spending of money should be only for the love of Allah Ta'ala. Some Ulama say that this Aayah means: We should spend our money in charity together with a feeling of love for spending i.e. we should be pleased to give away things as Sadaqah. We should have no second thoughts or regrets.

Another Hadith says that the best Sadaqah is to spend at the time when you are in good health and hoping to live long. Do not delay in giving charity till you find yourself about to die and then you say, 'So much to so-and-so and so much for such and such Masjid/Madrasah,' because it now already belongs to your heirs (wife, children, etc.).

When the hope for life vanishes, feeling for personal needs is no longer there and, with the fear of all the property going to your heirs, you begin to distribute it among Masjids and Madrasahs. So long as the fear of personal need was predominant, the desire to give Sadaqah was absent. Therefore, the 'Shariah' has ordered that such last-minute Sadaqah should not be more than one third of the entire estate. So, if the entire estate has been given away at the time of death, only one third of it can be given as sadaqah.

The above Aayah specifically emphasizes spending on the orphans and the poor while zakat has been mentioned separately, at the end of the Aayah. This shows that spending on the things specified therein has to be done from the property left with the person after payment of zakat. This point will be explained later.

Aayah 3 – Do not Contribute to your own Destruction

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

Spend your wealth for the sake of Allah, and do not let your hands contribute to your own destruction; and do good. Certainly! Allah loves those who do good. (al-Baqarah: 195)

Note: According to Hadhrat Huzaifah رضي الله عنه, the command "do not let your hands contribute to your own destruction" means not giving Sadaqah for fear of becoming poor.

Ibn Abbaas رضي الله عنه has said, "To get killed in the path of Allah Ta'ala is not destroying yourself. Destroying yourself is by not giving Sadaqah." Dhahhaak bin Jubair رضي الله عنه has said that the Ansaar used to spend in the path of Allah Ta'ala and also give things in Sadaqah. Once, at the time of famine, they changed their minds and stopped spending for the sake of Allah. That is when this Aayah was sent down.

Aslam رضي الله عنه said that he took part in the battle of Constantinople (Istanbul). A large army of the enemy came to fight them. A man from the Muslims rushed alone into the enemy lines. Some of the Muslims started shouting that the man has contributed towards his destruction and they read this Aayah. Hadhrat Abu Ayyub Ansaari رضي الله عنه, who was also present, got up and said that the action of that man was not destroying himself; he said that the Aayah was actually about the Ansaar.

He explained that the Ansaar quietly decided among themselves that the time had come for them to become busy with their lands and farms etc. whilst others could go for Jihaad. Then this Aayah came down to warn them that it would be destruction if they gave up Jihaad for the sake of their farms.

Aayah 4 – Spend what is Extra

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۗ قُلِ الْعَفْوَ ۗ ط

*(People) ask you what they should spend (as Sadaqah).
"Tell (them) what they can spare" (i.e. what is surplus).
(al-Baqarah: 219)*

Note: Extra wealth is supposed to be spent as Sadaqah. Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ has said that, after spending on your family, the remainder must be spent as Sadaqah. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “O people, give what you can spare in charity, this is good for you; if you hold it back, it will be bad for you. You will not be blamed for keeping just enough for your own needs; begin by spending on those whom you are caring for. The upperhand (which gives) is better than the lower hand (which is taking).”

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that when a person has an extra conveyance, he should give it to someone who has none, and whoever has surplus rizq (food, money, clothes, etc.) should give the surplus to those who do not have any.

In fact the most sawaab (reward) is in giving away everything that is surplus; nothing should be hoarded. Some Ulama have said that ‘Afw’ means ‘what is easy’. We should spend as Sadaqah what we can easily give away, so that we don’t have any problems later. Also no one (ones wife, children, etc.) should be deprived of his or her rights.

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ said, “Some people used to give so much Sadaqah that they would have nothing for themselves, even for eating, and they would be forced to look for Sadaqah from others. It was for this reason that this Aayah was revealed.”

Once, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw a very poor person who had come to the Masjid and asked the people to give him clothes as Sadaqah. Some clothes were collected. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave two

pieces of clothing to the poor man. Later, Rasulullah ﷺ again encouraged the people to give Sadaqah. That poor man also gave one piece of clothing from his two. Rasulullah ﷺ was not happy and returned the clothing to him.

The Qur-aan encourages us to give in charity, even if we need it ourselves, but this is for those people who can do it happily, because the Akhirah (hereafter) is more important to them than the world.

Aayah 5 – Giving a Loan to Allah Ta'ala

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضِعْفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ
وَيَبْصُطُ ۖ وَإِلَيْهِ تُرْجَعُونَ

Who will lend to Allah a good loan, so that He may multiply it for him many times? (Do not fear poverty) Allah gives less and gives more (wealth), and to Him you will return. (al-Baqarah: 245)

Note: Spending for the sake of Allah Ta'ala has been called a loan to Allah Ta'ala, which means that, just as returning a loan is fardh, the reward for spending in charity is a certainty.

That is why Sadaqah has been called a loan. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ has said that giving a loan to Allah Ta'ala means spending in charity. Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ has said that, when this Aayah was revealed, Abu Dahdah Ansaari رَضِيَ اللَّهُ عَنْهُ came to Rasulullah ﷺ and said, "O Rasulullah ﷺ, does Allah Ta'ala need a loan from us?" Rasulullah ﷺ replied, "Of course." He then said, "Please give me your hand" (for making a promise). Rasulullah ﷺ stretched out his hand towards him and Abu Dahdah رَضِيَ اللَّهُ عَنْهُ, while holding it, said that he was giving his garden to Allah Ta'ala as a loan. That garden had six hundred date-palms and his

wife and children were living in it. Abu Dahdah رَضِيَ اللهُ عَنْهُ went to the garden, called his wife Umme Dahdah رَضِيَ اللهُ عَنْهَا and told her that they had to leave the garden as it had been given away to their Rabb (Allah Ta'ala). Another Hadith by Abu Hurayrah رَضِيَ اللهُ عَنْهُ says that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ distributed that garden among some orphans.

Another Hadith says that when the Aayah was revealed: "*Whoever does one good deed would receive ten times the reward for it*", Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made a dua, "O Allah! Give my Ummah even more than that." Then this Aayah was revealed. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ again begged Allah Ta'ala for more. Then Aayah No. 7 below was revealed. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ again made dua saying, "O Allah, increase the reward of my Ummah" Then the Aayah was revealed, "*Whoever is firm will receive a full return, which will be limitless.*" (az-Zumar: 19)

Another Hadith says that an angel calls out, "Whoever gives a loan today will receive a full reward tomorrow." Another Hadith says that Allah Ta'ala says, "O man, give Me your treasures for safe keeping; none of them will catch fire, or sink, or be stolen. You will get them back from Me when you need them the most."

Aayah 6 – Spend your Wealth in Charity before the Day of Qiyaamah

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ ۗ ط

O you who believe! Spend from what We have given you before the Day comes when there would be no bargaining, no friendship and no one can intercede for another (without Allah's permission). (al-Baqarah: 254)

Note: It means that there will be no selling or buying on that Day to help you to buy good deeds from others, nor would there be any friend to talk to Allah Ta'ala for you. In short, all types of help will be stopped. If anything is to be done for that Day, now is the time to do it and to plant the seed. That Day shall be the day of harvest. Whatever is planted shall be plucked, whether it is grain or flower, thorn or firewood! So what are we planting?

Aayah 7 – 700 times Reward for Spending in the Path of Allah

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُؤْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

The example of those who spend their wealth in Allah's way (for good deeds) is like a grain which grows seven ears, in every ear there are a hundred grains. Allah increases many times for whom He wills. Allah is All-Embracing, and All-Knowing (He knows the reason for which wealth is spent). (al-Baqarah: 261)

Note: The Ahaadith mention that there are six categories of deeds and four categories of people. The six types of deeds include two that are compulsory and two bring equal compensation, the fifth one brings ten times reward and the sixth may bring seven hundred times reward in return. The obligatory two are that, if a person dies without committing and shirk he shall go to Jannah and if he is guilty of shirk he shall land himself in Jahannam. Those that have equal compensation are: if a person intends to do a good deed but is unable to accomplish it, he shall receive a single virtue as a reward for making the good intention. Similarly, if a person commits a sin, his punishment shall correspond to a single sin. When a person actually accomplishes a single good deed, his reward shall be tenfold, whereas,

if he spends in the path of Allah, his return shall be seven hundred times the value of the wealth spent.

The four categories of people referred to are as follows:

1. The one who receives ample provisions in this life as well as in the Aakhirah.
2. The one who is prosperous in this life but poor and miserable in the Aakhirah.
3. The one who suffers hardships in this life but shall flourish in the Aakhirah.
4. The one who is miserable in this life as well as in the Aakhirah. His misery is due to poverty here, and his bad deeds lead him to sufferings in the Aakhirah, so that both his lives are ruined.

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as saying that whoever gives in charity the equivalent to a date that is a part of lawful possession and not unlawful; Allah nourishes that date as you nourish your colt, to such an extent that your provision grows up to the dimensions of a mountain. Allah only accepts pure things. Allah increases the reward of this simple virtue to a size larger than that of Mount Uhud, which is the highest mountain near Madinah. The shows that the reward for a single good deed can grow even more than seven hundred times. Another Hadith says that when the Aayah regarding the seven hundred times reward was revealed, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made a dua for more reward, and then the Aayah given under No. 5 was revealed.

Aayah 8 – Destroying one’s Charity by Boasting and Causing Harm

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَدَىٰ لَهُمْ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Those who spend their wealth for the sake of Allah and afterwards, with regards to what they have spent, do not mention their favours thus causing hurt, their reward is with their Rabb, and no fear shall come to them, and they will not grieve (on the Day of Qiyaamah). (al-Baqarah: 262)

Note: This Aayah comes after the previous one, and the whole Ruku discusses the same subject. It encourages us to spend for the sake of Allah Ta'ala and warns about boasting over the favours done or teasing the poor, which means treating him badly, or to look down on him.

Rasulullah ﷺ has said that some people shall not enter 'Jannah'. These include the person who boasts of his generosity after spending for the sake of Allah Ta'ala, the other who is disobedient to his parents and the third who is a drunkard.

Imaam Ghazaali (*rahmatullahi alayh*) has written in 'Ihya' about the etiquettes of Sadaqah that it must not be destroyed by *Mann* and *Azaa*. Some Ulama have explained 'Mann' as reminding the person to whom the Sadaqah has been given to and 'Azaa' as talking about it to others. Other Ulama have said that 'Mann' is to demand free work for Sadaqah that was given and 'Azaa' is embarrassing the beggar by teasing him. Others have said that 'Mann' is to show a feeling of greatness over the one receiving the Sadaqah, and 'Azaa' is to scold the poor for begging.

Imaam Ghazaali (*rahmatullahi alayh*) has explained *Mann* as follows: Having spent money on the poor person, one would be conscious of it as a favour done to him. This very thought becomes the source of all the evils mentioned above. In reality it is the poor who does a favour to the rich, as their acceptance of Sadaqah absolves the rich of their duty to Allah Ta'ala and also because the poor becomes a source of purification for the rich man's wealth, besides saving him from the fire of Jahannam to which he was destined, if zakaat had not been paid.

Imaam Sha'bi (*rahmatullahi alayh*) has said that unless a rich person thinks of himself more in need of reward from Allah Ta'ala for his Sadaqah than he thinks the poor person to be in need of his Sadaqah, he has wasted his charity, which would be thrown back at him. The Day of Qiyaamah shall be a day of great problems, sorrow and terror, as explained at the end of this book. To be safe from these problems on that day would be a great honour.

Aayah 9 – Giving Charity Secretly

إِنْ تُبْدُوا الصَّدَقَاتِ فَمِعْمَا هِيَ^٥ وَإِنْ تُخْفَوْهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ
لَكُمْ^٦ وَيُكَفِّرْ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ^٧ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

If you give Sadaqah openly, it is well, but if you hide it and give it to the poor, it will be better for you, and will cancel some of your sins. Allah knows exactly what you do. (al-Baqarah: 271)

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ^٥
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Those who spend their wealth night and day, secretly and openly; certainly their reward is with their Rabb, and no fear shall come to them, and they shall not grieve. (al-Baqarah: 274)

Note: In both the above Aayaat, the giving of Sadaqah either openly or secretly has been praised while, in many Aayaat of the Qur-aan and also in many Ahaadith, anything done for show has been called 'Shirk'. In fact it cancels the reward and turns it into a sin.

However, we should understand that ‘show’ has another meaning also. It does not always mean that every good deed done in public is showing off. Actually ‘show’ means that something is done to show your own greatness or for the sake of honour or for being called generous.

Anything done only for the pleasure of Allah Ta’ala, even publicly, would not be considered as ‘show’ at all. Still, the best type of charity is that which is done in secret. This will remove all doubts of show.

It will also save the poor from feeling embarrassed. Even though a deed done openly may not be for show, a person may gradually become proud for being generous. It may also cause many difficulties because many people may start asking him for favours.

His becoming known as a wealthy person may even bring harm to him. He may have to pay taxes, his riches will attract thieves and others will become jealous. Imaam Ghazaali (*rahmatullahi alayh*) has said that a person is saved from publicity and show when Sadaqah is given in secret.

Rasulullah ﷺ said: “The best charity is that which is given by a person who himself needs money and who gives Sadaqah to a poor person quietly from his own earnings; and whoever talks about his charity is showing off; and the person who gives charity in public is a hypocrite.”

In the past, the truly pious people tried their best to remain unknown to the poor who received help from them. Some of them chose blind people for their charity. Some would slip money into the pocket of a sleeping person, and some would give via others, to remain unknown and save the poor from becoming embarrassed. However, Sadaqah given for show destroys a good deed and earns sin.

Usually, the love for fame is stronger than the love for wealth. Both will be the cause of destruction in the Aakhirah. Miserliness will come in the grave as a huge scorpion, while the love of position and show will attack the dead man in the shape of a python.”

Ibraaheem Bin Adham (*rahmatullahi alayh*) has said that when a person shows off, he has no sincerity. Ayyub Sakhtiyaani (*rahmatullahi alayh*) has said that a person who is true to Allah Ta'ala would keep his home unknown to people.

Once Umar رضي الله عنه came to Masjid-Nabawi and found Mu'aaz رضي الله عنه sitting and crying by the grave of Rasulallah صلى الله عليه وسلم. He asked why he was crying. Mu'aaz رضي الله عنه replied that he had heard Rasulallah صلى الله عليه وسلم saying that the smallest amount of show is 'Shirk' and Allah Ta'ala loves those pious people who live in isolation so that no one looks for them when they have left a place and if they are in a crowd no one recognises them; their hearts are the torches of guidance and they keep away from all dark and dirty places.

Although many Aayaat of the Qur-aan and many Ahaadith discuss the evils of showing off, sometimes an open good deed becomes necessary. For example, Sadaqah from a small number of people may not be enough at a certain time. The problem could be solved by encouraging others through open charity. For this very reason, Rasulallah صلى الله عليه وسلم has said that a man reading the Qur-aan aloud is like a person giving Sadaqah in public, while reading it softly is like giving Sadaqah quietly. So, the best type of reading the Qur-aan depends on the need of the time, sometimes it may be better to read aloud and at another time softly.

The Ulama say that the first of the two Aayaat above refers to Zakaat as well as Nafl Sadaqah. The best way to give Zakaat is to give it publicly. This is to encourage others to pay their zakaat. For the same reason Salaah must be read publicly in Jamaat.

Many Ulama say that Zakaat should be given openly and the 'Nafl' Sadaqah should be given secretly.

Zaid bin Munir (*rahmatullahi alayh*) says that it all depends on circumstances; if the ruler is known to be unjust, and property is kept hidden, giving zakaat secretly will be better. In the same way, if a person is looked up to by others, any type of charity given by him openly will be beneficial. Ibn Abbaas رضي الله عنه has said that Allah Ta'ala

makes the reward for Nafil Sadaqah given secretly seventy times more than the reward for open Sadaqah.

Performing Ibaadat openly is sometimes better even in Nafil Ibaadat, if others are encouraged to follow. Rasulallah ﷺ said that a good deed done secretly is better than the one done openly, except if it is done to encourage others. Abu Umaamah رَضِيَ اللهُ عَنْهُ has said that when Abu Zarr رَضِيَ اللهُ عَنْهُ asked Rasulallah ﷺ as to which type of Sadaqah was best, the reply was, "Giving something quietly to the poor and to try to help another, although you yourself are poor, is best."

One Hadith says that a person does a good deed secretly and it is recorded as such; but later when he talks about it to someone, it is changed from a secret deed to an open one, and if he keeps mentioning it to people, that action is recorded as an act of show.

Rasulallah ﷺ has said that seven types of people shall enjoy the shade of the throne of Allah Ta'ala when there will be no other shade on the Day of Qiyaamah:

1. A just ruler
2. A youth who grows up in the Ibaadat of Allah Ta'ala
3. A person whose heart is attached to the Masjid
4. Two people who have love for each other for the pleasure of Allah Ta'ala; without any worldly reason. They meet and separate for the sake of Allah Ta'ala
5. A man who, because of the fear of Allah Ta'ala, refuses to give in to a respectable beautiful woman who wants to come to him, and also a woman who in the same way refuses to meet a man
6. A person who gives Sadaqah so secretly that his left hand does not know what the right hand gives away
7. A person who cries when remembering Allah Ta'ala when he is alone.

This Hadith talks about only seven people. According to another Hadith there are others who will also enjoy the shade of the 'Arsh'

(Allah Ta'ala's throne) on that Day. The Ulama have counted eighty two groups in total.

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Secret Sadaqah causes the anger of Allah Ta'ala to cool." Saalim ibn Abil Ja'ad (*rahmatullahi alayh*) has said that a woman was once travelling alone with her small son when a wolf grabbed him from her hands. The woman was running after the wolf when a beggar came to her and asked for something. She had only one loaf of bread, which she gave to the beggar. The wolf came back and returned the baby to his mother.

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that three people are loved by Allah Ta'ala and He is unhappy with three. Those whom He loves are; a person in a crowd of people who, when asked by a beggar for something, moves away from the crowd and gives the beggar something which only Allah Ta'ala knows; the second is a person who is travelling with a group at night and when they feel sleepy and they stop, leave their riding animals and go to sleep, he stands up and reads Salaah with full humility instead of sleeping; the third is the person who, when fighting in a battle against the Kuffaar, stands in his place bravely till he is killed or is victorious, while his friends turn their backs (and run away) because of the heavy attack of the enemy.

The three with whom Allah Ta'ala is unhappy are; first, a person who does zina even in his old age; second, a beggar who is proud; and third, a rich man who is cruel. Once, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave a talk saying, "O people, make taubah for your sins before death comes to you; be quick in doing a good deed before you lose the chance by getting busy in something else; try to become close to Allah Ta'ala by doing 'Zikr' and by giving Sadaqah openly as well as secretly, because due to this, you will receive your earnings and Allah Ta'ala's help, and your problems will be removed."

Another Hadith says that, on the Day of Qiyaamah, every person will be under the shade of his Sadaqah, i.e. when the sun will be very close on the day of Qiyaamah, every person will be given shade according to the amount of his Sadaqah until the questioning is over.

The more the Sadaqah, the larger will be the shade. Another Hadith says that Sadaqah cools the heat of the grave and every person will get shade due to his Sadaqah, on the Day of Qiyaamah. Many Ahaadith have explained that Sadaqah chases away many difficulties. Because of their own sins, the Muslims today are oppressed all over the world. Obviously, the solution is in giving more Sadaqah.

In these types of conditions, when a person can lose his wealth suddenly, the best way to protect it is to give more Sadaqah. Our wealth will certainly be saved and our Sadaqah will chase away difficulties. But alas! After seeing these conditions with our very own eyes, we do not give Sadaqah as we are supposed to. Another Hadith says, "Sadaqah closes seventy doors of evil", while still another Hadith says that Sadaqah removes Allah Ta'ala's anger and saves a person from a bad death. According to another Hadith, "Sadaqah increases a person's life and saves him from pride."

Another Hadith says that Allah Ta'ala, in return for giving a piece of bread or a handful of dates, or anything else that may satisfy a poor man's need, shall enter into Jannah three people: (a) The owner of the house who ordered the Sadaqah (b) His wife who cooked the bread, etc. (c) The servant who took it to the poor person. Rasulullah ﷺ then said, "All praises are for Allah Ta'ala who has not forgotten even our servants while giving His rewards."

Once Rasulullah ﷺ asked the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, "Who is the strongest of men?" They replied, "The one who wins in a fight." He then said, "The strongest man is the one who can control himself when he is angry." He then asked, "Who is a childless person?" They replied, "The one who has no children." Rasulullah ﷺ replied, "No, it is the one who has not sent a child ahead of him to the Aakhirah." He then asked, "Who is a very poor person?" They replied, "The one who has no wealth." Rasulullah ﷺ said, "The very poor person is he who owned wealth but did not send anything ahead of him (for the Day of Qiyaamah)."

Once, Rasulullah ﷺ said, "Aa'ishah! Buy your forgiveness from Allah Ta'ala, even though it may be with a piece of

a date; because I shall not be able to help you in any way from Allah Ta'ala. O Aa'ishah, don't ever send a beggar away with nothing, give him something, even if it is a goat's hoof."

Imaam Ghazaali (*rahmatullahi alayh*) says that, in the early days of Islam, people used to consider it a bad day if no Sadaqah had been given for that day, and they gave Sadaqah every day, even though it was a date or a piece of bread. They remembered the Hadith of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, "Everybody will be under the shade of his Sadaqah, on the Day of Qiyaamah."

Aayah 10 – The Curse of Ribaa (interest)

يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ ط

Allah Ta'ala will destroy interest and make Sadaqah grow. (al Baqarah: 276)

The reward for Sadaqah goes on increasing till it becomes as big as a mountain. Those rewards will accumulate in the Aakhirah, but even in this world the Sadaqah causes a person's wealth to grow. If a person gives lots of Sadaqah sincerely, his wealth goes on increasing. Anyone may try it, but sincerity is the condition. There must be no showing off or pride in spending. With regards to interest, it is obviously going to cause punishment in the Aakhirah, while here, too, it brings destruction.

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once said, "Even though interest may look profitable, it causes poverty in the end." Ma'mar (*rahmatullahi alayh*) says that interest causes a person's wealth to decrease in forty years.

Hadhrat Dahhaak رَضِيَ اللهُ عَنْهُ says that although interest increases in this world, it shall certainly lead to destruction in the Aakhirah. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "A man just gives a piece (bread / date, etc.) in charity and Allah Ta'ala increases it till it grows large in size like Mount Uhud."

Aayah 11 – You will never attain piety until you spend from what you Love

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ط

(O Muslims!) You will never attain piety until you spend from that which you love. (Aal-e-Imraan-92)

Note: Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ has said that from the Ansaar, Hadhrat Abu Talhah رَضِيَ اللَّهُ عَنْهُ had the largest number of date palms. He had a garden called Beer-e-Haa which he loved dearly. It was just in front of Masjidun Nabawi and Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to visit it often and drink from its sweet water. When the above Aayah was revealed, Hadhrat Abu Talhah رَضِيَ اللَّهُ عَنْهُ came to Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, "Allah Ta'ala has said: 'You will never attain piety unless you spend that which you love.' From all my wealth and property I love the Beer-e-Haa garden the most; so I give it in Sadaqah for Allah's sake, hoping to receive rewards and blessings from Allah; O Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, You can spend it as you wish." Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Well done! It is a very valuable property. I think it best that you should distribute it amongst your family."

Abu Talhah رَضِيَ اللَّهُ عَنْهُ agreed and gave the garden away to his cousins and other family. Abu Talhah رَضِيَ اللَّهُ عَنْهُ then said, "O Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, my garden which is most valuable has been given away in Sadaqah and, if it was possible, I would not let anyone know about my Sadaqah, but it is not possible to give away a garden secretly."

Hadhrt Umar رَضِيَ اللَّهُ عَنْهُ says that, when he learnt about this Aayah, he looked at all his things which Allah Ta'ala had given him, to decide which one was the most beloved to him. He saw that his slave-girl Marjanah was the dearest to him, so he set her free. He then said that if he wanted to benefit the second time from her, he could have married her after freeing her, which was permissible and he would not have gotten any less reward for the Sadaqah. But, in that

case it would have looked like taking back what had been given away as Sadaqah, so he got her married to his slave, Naafi'.

The noble Sahaabah رَضِيَ اللَّهُ عَنْهُمْ had a perfect understanding of the importance of the commands of Allah Ta'ala and His beloved Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and they tried their best to carry out their orders. Certainly, they really deserved to be the companions (Sahaabah) of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ wrote to Hadhrat Abu Musa Ash'ari رَضِيَ اللَّهُ عَنْهُ to buy for him a slave-girl from those who came from Jaloola. Abu Musa رَضِيَ اللَّهُ عَنْهُ bought one of the best slaves and sent her to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, who called her and read the above Aayah and set her free. Muhammad bin Munkadir (*rahmatullahi alayh*) has said that when this Aayah was revealed, Hadhrat Zaid bin Haarisah رَضِيَ اللَّهُ عَنْهُ had a horse which was very dear to him. He took the horse to Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and gave it away as Sadaqah. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ accepted the horse and gave it away to Zaid's own son Usaamah رَضِيَ اللَّهُ عَنْهُ. Zaid رَضِيَ اللَّهُ عَنْهُ was not so sure, thinking that the horse had come back to his family, but Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explained and said, "Your Sadaqah has been accepted by Allah Ta'ala, which means that it has been well rewarded. Having received the horse as Sadaqah, I could then give it to your son or to anyone else, a relative or a stranger. You did not give it to your son, but you gave it to me to do as I liked."

Hadhrat Abu Zarr Ghifaari رَضِيَ اللَّهُ عَنْهُ lived in the village of Rabza, where he kept his camels and an old man to look after them. Another person lived nearby. He came to Hadhrat Abu Zarr رَضِيَ اللَّهُ عَنْهُ and asked for permission to live with him and to help the old man, so as to learn from Hadhrat Abu Zarr رَضِيَ اللَّهُ عَنْهُ and receive the blessings of Allah Ta'ala through his company. Abu Zarr رَضِيَ اللَّهُ عَنْهُ replied that only a person who would obey his orders could live with him. If he agreed with that condition, he could stay. The man asked, "What are those conditions?" Hadhrat Abu Zarr رَضِيَ اللَّهُ عَنْهُ said, "Whenever I order you to

bring something to be given away, you must choose the best." The man agreed to do so and stayed with Hadhrat Abu Zarr رَضِيَ اللَّهُ عَنْهُ.

Once, Hadhrat Abu Zarr رَضِيَ اللَّهُ عَنْهُ heard that some people living near the river were very poor. He wanted to help them, so he ordered the man to bring a camel. The man went and looked for the best one, and found a male-camel strong and well trained, which he thought of taking to Hadhrat Abu Zarr رَضِيَ اللَّهُ عَنْهُ. He then thought that this was a very good animal for breeding, so he left it and chose the next best, which was a she-camel, and took it to Abu Zarr رَضِيَ اللَّهُ عَنْهُ. Somehow, Abu Zarr رَضِيَ اللَّهُ عَنْهُ saw the male-camel which the man had chosen first. Abu Zarr رَضِيَ اللَّهُ عَنْهُ told the man that he had broken his promise. The man understood his mistake and exchanged the she-camel with the male-camel. Abu Zarr رَضِيَ اللَّهُ عَنْهُ then asked the people around him if two of them would do a good deed for him. Two men came forward. Hadhrat Abu Zarr رَضِيَ اللَّهُ عَنْهُ asked them if they would slaughter the camel and distribute its meat amongst all the houses near the river.

He also told them to count his own home and to also deliver a piece there exactly the same size as that of the others. The two men agreed to this.

Hadhrat Abu Zarr رَضِيَ اللَّهُ عَنْهُ then called the man and asked him if he had forgotten the promise which he had made before, and told him that if this was the case, then he had an excuse, or was it that he had intentionally broken his promise?

The man replied that he had not forgotten and explained that when he looked at the herd and found the male-camel to be the best; he thought that this animal was good for Abu Zarr's needs. Abu Zarr رَضِيَ اللَّهُ عَنْهُ asked, "Did you really leave it for my needs?" The man agreed and Abu Zarr رَضِيَ اللَّهُ عَنْهُ said, "Shall I tell you the time of my real need? It shall be the time when I will be placed in the grave and that would be the time of my genuine need! There are three partners in your wealth: one is fate (Taqdeer), which does not wait for anything but would take away your wealth, good or bad. In that case why should I not give it in charity now for the Akhirah, in the treasure of Allah

Ta'ala? The other partner is your heir, who is always waiting for you to be placed in your grave and he would receive all your wealth. The third partner is you yourself, (i.e. you can use it for yourself); therefore try and make sure that you are not the partner that receives the least. Let it not happen that fate (taqdeer) grabs it away or the heirs rush to own it. The best would be to hurry up and keep it in the treasury of Allah Ta'ala. Besides this, Allah Ta'ala has said, 'You will never attain piety until you spend that which you love.' Therefore, why should I not give away that camel which was very dear to me, and send it ahead for safe keeping?"

Hadhrat Ibn Umar رَضِيَ اللهُ عَنْهُ used to buy sugar and distribute it among the poor. His servant once suggested that it would be better if bread was given to the poor instead of sugar, as they would benefit more from it. He agreed with this idea but said that Allah Ta'ala has said, "You will not attain piety until you spend that which you love." Since, he himself loved sugar the most, he gave the same to the poor. The Sahaabah رَضِيَ اللهُ عَنْهُمْ, even if they considered some action desirable, always preferred to act literally, according to the command of Allah and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. There are many examples of this in the Ahaadith, indicating the height of love in doing something exactly according to the words of their loved one, even when there was an alternative apparently more appropriate.

Aayah 12 – Spending in Adversity and Suppressing one's Anger

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ ۖ أُعِدَّتْ
 لِلْمُتَّقِينَ ﴿١٢﴾ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُلُومِ وَالْغَيْظِ وَالْعَافِينَ
 عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

And rush towards the forgiveness from your Rabb, and to that Jannah as wide as the heavens and the earth, prepared for the pious. Those who spend in good and in bad times, those who control their anger and are forgiving towards the people: Allah loves those who do good. (Aal-e-Imran: 133-134)

Note: The Ulama have said that some Sahaabah رَضِيَ اللَّهُ عَنْهُمْ envied the Banu Israa-eel because, whenever a person committed a sin, he found it written on his door together with its method of taubah, e.g. by cutting off the nose or the ear, etc.

The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ envied them because the forgiveness for the sin (after the taubah), was certain. When any of the Sahaabah committed a sin, he would be terrified of its punishment.

Not only men, even the women felt the same way. Once a woman who had committed zina came to Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, mentioned her sin and asked for its punishment, which meant being stoned to death; and that punishment was finally carried out. Why? Because the fear of the punishment in the Akhirah for the sin was far greater than the fear of death.

It is said about Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ that once a thought of his garden disturbed his concentration in Salaah, so he gave away the garden in Sadaqah for the sake of Allah Ta'ala, and felt happy thereafter. Anything disturbing his mind during Salaah was not worth keeping.

Another Ansaari had a similar experience. His date-palms were full of dates. He thought of the date-palms in his Salaah; that how well the dates had ripened! Realising his mistake, he came to Hadhrat Usmaan رَضِيَ اللَّهُ عَنْهُ who was the Khalifah and gave the garden away in Sadaqah. It was accepted by Usmaan رَضِيَ اللَّهُ عَنْهُ and sold for fifty thousand Dirhams.

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ once ate a doubtful morsel of food by mistake, which he wanted to vomit out. He went on drinking water

and continued vomiting till the morsel came out. He did this for fear of allowing some doubtful food to become a part of his flesh.

Alas! Today we are so weak that we don't even think about how serious the punishments are. Allah Ta'ala, by His favours for the Ummah of His beloved Rasul ﷺ, revealed the above Aayah saying, "Rush towards such good deeds through which the forgiveness of Allah shall be earned!" Sa'eed ibn Jubair (*rahmatullahi alayh*) says that we must rush with good deeds towards the forgiveness of Allah Ta'ala and for Jannah, the width of which is equal to the seven heavens joined together like one piece of cloth sewn together from many pieces and the seven earths also joined with them.

Hadhrat Ibn Abbaas رَضِيَ اللهُ عَنْهُ said that the seven heavens and seven earths joined together make up the width of Jannah. Kuraib, a slave of Hadhrat Ibn Abbaas رَضِيَ اللهُ عَنْهُ has said that he was sent by his master to a scholar of the Taurah to ask him about the size of Jannah, according to the Taurah. He took out the Books of Musa عَلَيْهِ السَّلَامُ, studied them, and said that the width of Jannah was equal to the seven heavens and seven earths all joined together.

Its length is only known to Allah Ta'ala! Hadhrat Anas رَضِيَ اللهُ عَنْهُ says that during the battle of Badr, Rasulallah ﷺ said:

"O people! Rush towards Jannah which is as wide as all the heavens and earths put together."

Umair Ibne Hamaam رَضِيَ اللهُ عَنْهُ said in astonishment, "O Rasulallah ﷺ! Is Jannah so large?" Nabi ﷺ replied, "Yes, indeed." Umair رَضِيَ اللهُ عَنْهُ said, "O Rasulallah ﷺ! I swear by Allah, I shall be one of those who will go to Jannah."

"Rasulallah ﷺ replied, "Yes! Yes! You are one of those who will go to Jannah." After that, Umair رَضِيَ اللهُ عَنْهُ took out some dates from his bag and started eating (to get strength to fight). But he soon started saying, "To eat these dates and finish them will take too long!" He put down the dates and rushed into the battle-field and fought till he was martyred.

Controlling one's Anger

The above Aayah praises the Mu'mineen (believers) for controlling their anger and for forgiving others. These are wonderful qualities indeed! The Ulama have written that, if your brother makes a mistake, you should think of seventy excuses for him making that mistake.

If you are still not satisfied, do not blame him but yourself, for being hard-hearted and unjust, and say to yourself, "Your brother had seventy reasons for the mistake that he had made but you did not accept any one of them." If your brother himself gives an excuse, accept it.

Rasulullah ﷺ has said that one of the qualities of a Mu'min is that if he gets angry, he soon calms down. Rasulallah ﷺ did not say that we should not get angry, but that the anger must vanish quickly. Imaam Shaafi'ee (*rahmatullahi alayh*) has said that a person who does not get angry when troubled is like a donkey, while a person is like shaytaan if his anger is not calmed down when he is troubled.

That is why Allah Ta'ala has said, "Those who control their anger", and not those who do not get angry. Rasulallah ﷺ has said that when a person has the ability to give vent to his anger but, instead, swallows it, Allah Ta'ala gives him peace of mind and 'Imaan'. Patience when you are helpless is easy, but real patience is when you have full power. One Hadith says that nothing which is swallowed is more valuable to Allah Ta'ala than the anger swallowed by a man; and Allah Ta'ala fills such a person with Imaan. Another Hadith says that when a person controls his anger, although he is in power, he will be called on the Day of Qiyaamah and, in front of everyone, told to choose a Hoor (wife) for himself.

Rasulallah ﷺ has said that a really strong person is not the person who throws down someone but rather the person who controls his own anger.

A slave-girl of Ali ibn Husain (*rahmatullahi alayh*), when helping him to make wudhu, dropped the water-pot injuring his face. When Ali (*rahmatullahi alayh*) looked at her angrily, she said, "Allah Ta'ala has said:

وَالْكٰظِمِيْنَ الْغَيْظِ

'And those who control their anger'

Ali (*rahmatullahi alayh*) immediately controlled his anger, and then she read,

وَالْعٰفِيْنَ عَنِ النَّاسِ ط

'And they are forgiving towards the people.'

He said to her, 'May Allah Ta'ala forgive you.' She then read:

وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ

'Allah loves those who do good.'

He said, "Go! You are a free woman."

Once, a slave of Ali (*rahmatullahi alayh*), while carrying a bowl full of hot meat for a guest, accidentally dropped the bowl on the head of Ali's (*rahmatullahi alayh*) son and the child died. Ali (*rahmatullahi alayh*) told the slave that he was a free man and could go away, while he himself got busy with the burial of his infant son.

Aayah 13 – Hearts trembling out of the Fear of Allah

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ
 زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿١٣﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ
 يُنْفِقُونَ ﴿١٤﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ﴿١٥﴾ لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ
 كَرِيمٌ ﴿١٦﴾

They only are the (true) believers whose hearts shiver when Allah is mentioned and when his Aayaat are read to them they increase in Imaan, and who trusts only in their Rabb. They are those who establish Salaah and spend that which we have given them. These are the true believers; for them are positions of honour by their Rabb, and forgiveness and a beautiful provision (rizq). (al-Anfaal: 2-4)

Note: Hadhrat Abu Darda رَضِيَ اللَّهُ عَنْهُ has said that a fearful heart is like the dry leaves of a date-palm catching fire! Then he asked his student, Shahr Ibne Haushab, if he understood the shivering of the body. The student replied that he did. Hadhrat Abu Darda رَضِيَ اللَّهُ عَنْهُ then said that this is the time to make Dua and it would be accepted.

Saabit Bunani (*rahmatullahi alayh*) says that a pious man once said that he could tell which dua of his was accepted. He explained that when his body shivered, his heart was filled with fear and tears fell from his eyes; that was the time when his dua was accepted. Suddi (*rahmatullahi alayh*) has said, "In the above Aayah the meaning of 'when Allah is mentioned' is to tell a person, 'Fear Allah' at the time when he is about to be cruel to someone or is about to do a sin; his heart should then be filled with the fear of Allah!" Haaris ibn Maalik Ansaari رَضِيَ اللَّهُ عَنْهُ, a Sahaabi, was with Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who asked him, "How are you?" He replied, "O Rasulullah, I have

become a true Mu'min." Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Be careful of what you say; there is a proof for everything; what is the proof of your Imaan?" (i.e. what has made you say that you have become a true Mu'min). He replied, "I have cut off myself from the world by staying awake at night and fasting during the day; the picture of Jannah with happy people meeting each other is always before my eyes, as well as the cries and shouts of the people in Jahannam." Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Certainly, Haaris! You have turned away from the worldly life, hold fast to this condition," and he repeated this three times.

It is obvious that a person who keeps in front of him the pictures of Jannah and Jahannam all the time, can never get caught up in the worldly life.

Aayah 14 – You will be rewarded for what you spend

وَمَا تَنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾

Whatever you spend for the sake of Allah shall be repaid fully to you; and you shall not be wronged. (al-Anfaal: 60)

Note: The Aayaat and Ahaadith about increasing rewards for good deeds, does not go against this Aayah. It only says that there will be no decrease of the good deeds. The reward shall depend on the situation or on the intention of the person spending and on the general conditions at the time of doing the act. The increase shall obviously be in the Aakhirah, but, often a full reward is given in this life, as proven from other Aayaat and Ahaadith.

Aayah 15 – Spend your wealth before the Day of Qiyaamah

قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعُ فِيهِ وَلَا خِلَالٌ ﴿٣١﴾

Tell my servants, those who are (true) believers to establish Salaah and to spend from that which we gave them, secretly and openly, before that day comes when all business shall come to an end and friendship will stop.
(Ibraaheem: 31)

Note: The correctness of giving Sadaqah secretly or openly depends on the conditions at the time of giving it. Both ways are necessary, depending on the conditions of the time.

It may also mean that Fardh charity is better given openly, and Nafil (extra) charity is better given secretly, as has already been explained. Establishing Salaah has been discussed in the very first Aayah. Jaabir رضي الله عنه says that once Rasulullah صلى الله عليه وسلم gave a talk in which he said, "O people! Make taubah (repent) and take a qasm (oath) not to sin again, before the time of death, and do good deeds (otherwise you may not get a chance to do so); and strengthen the connection between your Rabb and yourself by doing lots of zikr and by giving lots of charity, both quietly and openly, because of which you will receive your livelihood (rizq), Allah's help and the removal of your problems."

Aayah 16 – Good news for the Mukhbiteen

وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٢﴾ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٣﴾

And give good news to the humble, whose hearts are filled with fear when Allah is mentioned; who are patient at the time of difficulties, establish Salaah and spend in charity from that which We have given them. (al-Hajj: 34-35)

Note: ‘Mukhbiteen’ has been translated as ‘those who are humble’. Some Ulama have translated it to mean, ‘those who obey and bow their heads before the Commands of Allah’. Some have said it means the people who always show humility and bow their heads for that reason.

Mujaahid (*rahmatullahi alayh*) has translated it to mean those who have contentment (i.e. they are happy with whatever Allah has decided for them). Amr Ibne Aas رَضِيَ اللَّهُ عَنْهُ has said that ‘Mukhbiteen’ are those who do not harm anyone nor do they fight back when others harm them. Dahhaak (*rahmatullahi alayh*) says that ‘Mukhbiteen’ are simply the humble ones. Abdullah bin Mas’ood رَضِيَ اللَّهُ عَنْهُ has been reported to have said that whenever he saw Rab’ee bin Khaisam رَضِيَ اللَّهُ عَنْهُ, he thought of ‘Mukhbiteen’.

Aayah 17 – Spend with a heart full of fear

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿١٧﴾ أُولَٰئِكَ

يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿١٨﴾

And those who give that which they give with hearts full of fear because they (know that they) are about to return to their Rabb. They hasten towards good things, and they are foremost (in doing good). (al-Mu’minun: 60-61)

Note: Even though they spend in the path of Allah Ta’ala, they are always afraid whether their charity will be accepted or not. The more pious a person becomes, the more he is overpowered by His fear.

‘Nafs’ and ‘shaytaan’ often trick a person about his deeds being a good deed, whereas actually it is not so. Allah Ta’ala says in the last Ruku of Surah Kahf:

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَ
هُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾

Say: Shall We tell you who will be the greatest losers in respect to their actions? Those whose effort goes to waste in the life of the world, and yet they think that they are doing good works. (al-Kahf: 103 – 104)

Hasan Basri (*rahmatullahi alayh*) says that a Mu’min remains fearful even after doing good deeds, but a hypocrite becomes fearless after committing sins.

Many incidents have been mentioned in ‘Fazaail-e-Hajj’ about people whose hearts were so afraid of Allah Ta’ala that they were afraid to say ‘labbaik’ (here am I offering myself for Your service!) in case they would be rejected by Him.

Hadhrat Aa’ishah رَضِيَ اللهُ عَنْهَا says that she asked Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, "Does this Aayat speak about those who steal, do zina, drink wine and other sins, and at the same time they fear Allah because they have to return to Allah?" (That is to say, they are afraid of facing Allah Ta’ala for their sins). Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "No! It is about those who fast, give Sadaqah and are regular in their Salaah, yet they are afraid all the time of the rejection (not being accepted) of these good deeds."

Hadhrat Ibn Abbaas رَضِيَ اللهُ عَنْهُ says that it refers to those people who do good deeds but are fearful. Sa’eed ibn Jubair (*rahmatullahi alayh*) says that it refers to those who give Sadaqah but fear standing (and answering) before Allah Ta’ala. Hasan Basri (*rahmatullahi alayh*) says that they are the people who do good deeds, yet fear that their good deeds may not save them. The face of Zainul Aabideen ibn

Husain (*rahmatullahi alayh*) used to change colour when he stood up to read Salaah and his body shivered. When someone asked him the reason, he replied, "Do you know before whom I am standing?"

Aayah 18 – Spend on your Relatives even though they are unkind to you

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 ﴿١٨﴾

Let not the wealthy and noble amongst you resolve on oath that they will not spend on their relatives and the needy, and on those who leave their homes for the sake of Allah. Let them forgive and overlook. Do you not like that Allah may forgive you? Allah is forgiving, merciful. (An-Noor: 22)

The incident of Ifk (slander)

In the battle of Bani Mustaliq in the 6th year of Hijrah, Aa'ishah رَضِيَ اللَّهُ عَنْهَا joined Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. She had a separate camel to ride, upon which a carriage was fitted for her. She remained in the carriage for most of the time.

Before moving, a few men would lift the carriage and tie it onto the back of the camel. She was so light in weight, that the men lifting the carriage would not even feel her weight. As usual, the caravan stopped at a certain place for the night. Just before leaving early the next morning, the men tied the carriage onto the back of the camel, while Hadhrat Aa'ishah رَضِيَ اللَّهُ عَنْهَا had gone out to relieve herself. When

she returned, she found that the necklace which she had been wearing was missing. She went back to look for it.

Meanwhile, the caravan left, everyone thinking that Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا was in her carriage. Instead, she was left behind alone in the desert. She thought that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would notice her absence on the way and someone would be sent back to look for her. She sat down on that very spot where her camel had been tied. Feeling tired, she fell off to sleep, without any fear or worry. This is a special tranquillity given as a gift to the righteous. A woman of today, however, left alone in the jungle, in darkness, would be so afraid that instead of going to sleep she would be crying and wailing, until the morning.

Safwaan Ibne Mu'attal رَضِيَ اللهُ عَنْهُ, a noble Sahaabi who always travelled behind the caravan to pick up anything left or dropped behind, came to the spot where Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا was sleeping, and noticed a person lying on the ground. When he came closer, he recognised Aa'ishah رَضِيَ اللهُ عَنْهَا whom he had seen before the verses of 'Purdah' (hijaab) were revealed. He loudly read: *"Inna lillahi wa inna ilaihi raaajioon."*

She woke up and covered her face. He lowered his camel to the ground and she climbed on. He then led the camel by its nose-string until they reached the caravan. Abdullah Ibne Ubayy, the leader of the hypocrites and an enemy of the Muslims, began spreading a rumour falsely accusing Aa'ishah رَضِيَ اللهُ عَنْهَا and Safwaan ibn Mu'attal رَضِيَ اللهُ عَنْهُ of zina.

Some of the simple Muslims also joined in this rumour. This continued for a month during which no Aayah was revealed to prove the innocence of Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and all the Muslims were very worried and anxious during this period as this entire incident was distressing to them.

Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spoke to many of the Sahaabah and questioned many people, but no one could give him clarity. After one month, an entire 'Ruku' of Surah an-Noor was revealed confirming

the innocence of Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا and containing severe warnings of Allah Ta'ala for those who circulate false rumours without any proof. One such person was Mistah رَضِيَ اللهُ عَنْهُ, a Sahaabi, who was related to and was looked after by Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ.

Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ was very angry with Mistah رَضِيَ اللهُ عَنْهُ for spreading the false news and he took an oath that he would no longer help Mistah رَضِيَ اللهُ عَنْهُ. When the above Aayaat were revealed, Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ began helping him again. In fact, after the above Aayah was revealed, Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ doubled the allowance of Mistah رَضِيَ اللهُ عَنْهُ.

Aayah 19 – Spending the night in the worship of Allah

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا ۚ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٩﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ ۗ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

They separate themselves from their beds to cry to their Rabb in fear and hope and spend from what We have given them. No one knows what is kept hidden for them from the things of enjoyment, as a reward for what they used to do. (as-Sajdah: 16-17).

Note: Ulama of 'Tafseer' have given two different meanings for "Keeping away from their beds at night." One is the time between 'Maghrib' and 'Isha' Salaah. Hadhrt Anas رَضِيَ اللهُ عَنْهُ has said that this Aayah was revealed regarding the Ansaar, because they did not go home after Maghrib Salaah but remained until they had performed Isha Salaah with Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Anas رضي الله عنه also says that many Muhajireen were in the habit of reading Nafl after Maghrib until Isha and this Aayah was revealed regarding them. Hadhrat Bilal رضي الله عنه says, "We used to remain seated after Maghrib Salaah and a group of Sahaabah kept themselves busy in Salaah until Isha, and it was regarding them that this Aayah was revealed." Abdullah Ibne 'Isa (*rahmatullahi alayh*) also says about the Ansaar that they read Nafl Salaah between 'Maghrib' and 'Isha'.

The Virtues of Tahajjud

The second meaning is that this Aayah refers to Tahajjud Salaah. Rasulallah صلى الله عليه وسلم said that this Aayah refers to standing up at night. Another Hadith says that Rasulallah صلى الله عليه وسلم talked about standing in Salaah at night and tears rolled down from his eyes. At that time, he read this particular Aayah.

Hadhrat Abdullah Ibne Masood رضي الله عنه has said that, according to the Taurah, for those who stay away from their beds at night (for standing in Salaah), Allah Ta'ala has prepared such rewards which no eye has ever seen, no ear has ever heard of, nor has any thought of it cross any mind; and no angel, nor any Nabi or Rasul knows about them; and the same has been referred to in this Aayah of the Qur-aan Shareef.

Rasulallah صلى الله عليه وسلم said that Allah Ta'ala has prepared such rewards for the pious that no eye has ever seen, no ear has ever heard of, nor have those things crossed anybody's mind. Hundreds of pious people used to spend their nights in Salaah, crying and weeping while remembering their Rabb. Imaam Abu Hanifah (*rahmatullahi alayh*), for forty years, read his Fajr Salaah with the same 'Wudhu' of his 'Isha' Salaah. He used to complete two readings of the Qur-aan daily during the month of Ramadaan, one at night and one during the day.

Hadhrat Usmaan رضي الله عنه is well-known for keeping awake, reciting the whole Qur-aan in one Rakaat. Hadhrat Umar رضي الله عنه, after returning from Isha, often spent the rest of the night in 'Nafl' Salaah.

It was a habit of Tameem Daari رَضِيَ اللهُ عَنْهُ, a well-known Sahaabi, to read the whole Qur-aan in one Rakaat. Sometimes he repeated just one Aayah the whole night. Shaddad Ibne Auf رَضِيَ اللهُ عَنْهُ used to lie in bed but, after turning from side to side a few times, would get up saying, "O Allah! My sleep is gone because of the fear of Jahannam." He used to spend the whole night in ibaadat. Umair (rahmatullahi alayh) used to read a thousand Rakaats of 'Nafl' Salaah everyday and read 'Tasbeeh' a hundred thousand times daily. Uwais Qarni (rahmatullahi alayh) is a famous Taabi'ee, about whom Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has spoken highly and even asked the Sahaabah رَضِيَ اللهُ عَنْهُمْ to request him for dua. He would say on one night, "This night is for Ruku" and spend the whole night in Ruku. On another night, he would say, "This night is for Sajdah," and spend it only in Sajdah.

In short, there are so many incidents of pious people spending the whole night, all their lives, absorbed in the remembrance of their beloved Rabb, that it is practically impossible to mention them all. A poet said:

ہمارا کام ہے راتوں کو رو نایاد دلبری میں ہماری نیند ہے محو خیال یار ہو جانا

"We shed tears by night, remembering our beloved; while asleep, we dream of Him alone!"

The author (Sheikhul Hadith Moulana Muhammad Zakariyya (rahmatullahi alayh)) says, 'If only Allah Ta'ala would give this humble author a little of their love for ibaadat!'

Aayah 20 – Allah Ta'ala replaces what you spend

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۗ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ

فَهُوَ يُحْلِفُهُ ۗ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٢٠﴾

Say: "Certainly! My Rabb spreads out (gives more) the provision (rizq) for him whom He wishes from His slaves and makes it less for some. And whatever you spend (for the sake of Allah), He will replace it. And He is the best of Providers." (as- Sabaa: 39)

Note: Both wealth and poverty are from Allah Ta'ala. Not spending (on others) will not bring wealth and spending will not cause poverty. Whatever is spent for the sake of Allah Ta'ala shall definitely be rewarded in the Akhirah and in this life also. A Hadith says, "The angel Jibra-eel عَلَيْهِ السَّلَام said that Allah Ta'ala says, "My slaves, I have given My gifts to you, out of My Kindness, and I have asked you for a loan. So, whoever gives Me a loan, happily, I shall repay him in this world and also save it for him in the Akhirah. As for him who does not give Me happily, I shall take back by force what I have given him. But if he is patient (after the loss), hoping to be rewarded for that, I shall make it My duty to shower blessings on him. I shall record his name from the properly guided people and give him the chance to see Me (on the Day of Qiyaamah)."

What a great favour of Allah Ta'ala! He has fixed a reward even for him who does not spend happily but remains patient when some of his wealth is taken away from him, eventhough such a person does not deserve any reward because he is unhappy in giving anything away in Sadaqah. There is no limit to the favours of Allah Ta'ala showered upon the people!

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, explaining this Aayah, said, "Whatever you spend on your family and close ones, without wasting or being a miser, will be recorded as spending for the sake of Allah Ta'ala." Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Anything spent on a person's family, which is allowed by Shariah, besides spending on buildings or on sins, will be rewarded by Allah Ta'ala." Another Hadith says that every act of kindness counts as Sadaqah; anything spent on yourself and your family will also count as Sadaqah; and all that is spent according to the Shariah and to protect your honour shall count as Sadaqah.

Allah Ta'ala promises to give a good reward for all halaal spending, except what is spent on haraam things or on buildings.

Hoarding one's wealth

Rasulullah ﷺ said, "Two angels make dua every morning. One begs Allah Ta'ala to give a wonderful reward to those who spend and the other makes dua that the wealth of the person who hoards (doesn't spend) should be destroyed."

Experience also shows that Allah's favours pour down on those who are generous in spending, while problems like illness, court cases, theft, etc., results in heavy losses within a few days in the wealth which the hoarders have collected in years! Also, if due to some good deed, a person's wealth is saved from losses in his lifetime, his heirs will waste it within a few months after his death. Hadhrat Asmaa رَضِيَ اللهُ عَنْهَا says that Rasulullah ﷺ said to her, "Spend generously! And do not count your money, otherwise Allah Ta'ala will also count and give you; and do not hoard money, otherwise Allah Ta'ala will also hoard to deprive you; but give away as much as you can."

Once, Rasulullah ﷺ visited Hadhrat Bilal رَضِيَ اللهُ عَنْهُ and saw that he had a pile of dates lying beside him. Rasulullah ﷺ said, "What is this?" He replied, "It is something I have stored for my future needs." At this, Rasulullah ﷺ said, "Are you not afraid to see the smoke of the fire of Jahannam because of this? Spend freely, O Bilal, and do not fear any loss in your wealth from the Rabb of the Throne (Arsh)."

This Hadith warns against storing things for future needs, and says that such people shall see the smoke of the fire of Jahannam. The warning was for Bilal رَضِيَ اللهُ عَنْهُ who enjoyed a respected position and Rasulullah ﷺ did not like his worrying for his future needs, as it showed a lack of complete trust in Allah Ta'ala. Allah Ta'ala provides for our future needs just as He provides for today.

Everybody has a different position and Allah Ta'ala demands excellent behaviour which is different from person to person.

A well-known proverb says:

حَسَنَاتُ الْأَبْرَارِ سَيِّئَاتُ الْمُقْرَبِينَ

"What is regarded in a common man as a good deed, might seem to be a fault in those who are very near to Allah Ta'ala."

Clearly, wealth is not a thing worth keeping nor is it worth hoarding. It has been created only for spending, least on oneself and more on others, and in this is its true benefit! However, the most important thing to remember is the reason for an action. The famous Hadith is: "The reward of any action depends on the intention."

Spending on oneself or one's family or strangers will bring blessings and benefits, if it is done with the intention to please Allah Ta'ala. But with a wrong intention, like showing off or fame, etc., the good deed will be destroyed and a sin, instead, will be recorded, with no Barakah (blessings) coming from it.

Aayah 21 – Spending secretly and openly

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرُجُونَ تِجَارَةً لَّنْ تَبُورَ ﴿٢١﴾ لِيُؤْفِقِيَهُمْ أُجُورَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ ۗ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٢٢﴾

Surely those who read the book of Allah and establish Salaah, and spend from that which We have given them, secretly and openly, may look forward to an imperishable gain (a reward that will never decrease); that He will

reward them and increase them in His favours. Surely, He is Forgiving, and most Appreciative. (al-Faatir: 29-30)

Note: Qataadah (*rahmatullahi alayh*) says that ‘imperishable gain’ means Jannah, which will never be destroyed nor become valueless and ‘increase of His favours’ refers to what is contained in another Aayah of the Qur-aan Shareef which comes in Surah ‘Qaaf’:

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾

There (in Jannah) they shall have whatever they wish for and there is ‘more’ with Us." (Which We shall give them). (Qaaf: 35)

‘More’ means the promise of Allah Ta’ala to be given to the people of Jannah, that Allah is happy with them, and His granting the most fortunate the joy of seeing Him repeatedly.

What a great reward in return for a few simple acts, namely, spending generously in the path of Allah Ta’ala, establishing Salaah and being regular in reading the Qur-aan, which is an enjoyable experience even in this life! A few examples of the blessings of regular reading from the Glorious Qur-aan have been mentioned in the ‘Fazaa’il-e-Qur-aan’, which should be carefully studied.

Aayah 22 – Spending from your provisions

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا

رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٢٢﴾

And those who answer the call of their Rabb, and establish Salaah, and whose works are done by mashwarah (consulting) among themselves, and who

spend from what We have given them. (these people shall enjoy the favours of Allah which shall be much better and more lasting than the worldly things) (ash-Shuraa: 38).

Note: The Aayah speaks about the qualities of the pious and contains the promise that Allah Ta'ala has kept for them rewards (in Aakhirah) which are much better than the things of this life. The Ulama have said that the Aayah: "For those who believe and put their trust in Allah", and the next Aayah contain the special qualities of the 'Khulafaa-e-Rashideen رَضِيَ اللَّهُ عَنْهُمْ'. They also mention the conditions that will come in the times of Abu Bakr, Umar, Usmaan, and Ali رَضِيَ اللَّهُ عَنْهُمْ, and even in the time of Hasan رَضِيَ اللَّهُ عَنْهُ and Husain رَضِيَ اللَّهُ عَنْهُ, with an indication to the order of their rule. The Aayah also warns against certain difficult problems that the Khulafaa رَضِيَ اللَّهُ عَنْهُمْ had to face in the times of their khilaafat.

There is also the promise of lots of reward in the Aakhirah for the Khulafaa-e-Rashideen رَضِيَ اللَّهُ عَنْهُمْ. This promise is also for those who bring these qualities in themselves. If only we Muslims had love for Deen and a love for excellent character and good deeds! But alas! Our character is only worsening. In fact, it has fallen so low that non-Muslims have begun to dislike Islam.

Unfortunately, the non-Muslims do not realise that Muslims have given up Islamic teachings, so, whatever behaviour they see in the Muslims today, they think it to be Islam! So, we beg Allah Ta'ala for help!

Aayah 23 – The beggars have a right in your wealth

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿٢٣﴾

And the beggar and the deprived (poor) had a share in their wealth. (az-Zaariyaat: 19)

Note: This is a continuation of the qualities of those who are blessed with perfect Imaan. The special thing about such people is that they give sadaqah so often as if it was their duty. Hadhrrat Ibne Abbaas رَضِيَ اللهُ عَنْهُ says that the Aayah, ‘in their wealth’ shows a specific charity besides Zakaat, which they spend on relatives, looking after their guests and helping the poor.

Mujaahid (*rahmatullahi alayh*) says that this shows spending in addition to Zakaat. Ibraahim (*rahmatullahi alayh*) says that it means, "They always believe that others have a share in their wealth in addition to Zakaat." Hadhrrat Ibne Abbaas رَضِيَ اللهُ عَنْهُ has said that the ‘Mahroom’ (deprived ones) are those poor people who have a wish or a need for the things of this life but remain without them and they also do not beg. Another Hadith says that they are those who get no share from the Baitul-maal (public treasury).

Hadhrrat Aa’ishah رَضِيَ اللهُ عَنْهَا has said that the ‘deprived one’ is he, who is in poverty because of little earnings. Abu Qalaba (*rahmatullahi alayh*) has said that there was a man in Yamamah, whose belongings were swept away in a flood. One of the Sahaabah رَضِيَ اللهُ عَنْهُمْ described him as a deprived person (Mahroom) and that he must be helped.

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The poor are not those who beg for a morsel (of food) from door to door; rather the really poor person is he who has not enough wealth to survive but people do not know about him; he is the one who is truly deprived (Mahroom).”

When Fatimah Binte Qais رَضِيَ اللهُ عَنْهَا asked Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ about the meaning of this Aayah, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied that there were duties of wealth besides Zakaat. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ read the Aayah:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ

"Piety is not that you turn your faces ..."

A part of the above Aayat has already been discussed, in which paying of Zakaat has been mentioned separately from charity to the poor. We are encouraged to spend generously for the sake of Allah Ta'ala, besides what is given in Zakaat. But it is our misfortune that, nowadays, we feel it difficult even while giving Zakaat. There are many Muslims who do not care to give Zakaat, but would even sell their homes to celebrate functions and marriages, which is actually wasting of wealth here and punishment in the Aakhirah.

Aayah 24 – You are only a trustee of your wealth

امْنُوا بِاللّٰهِ وَرَسُوْلِهِ وَاَنْفِقُوْا مِمَّا جَعَلَكُمْ مُّسْتَخْلِفِيْنَ فِيْهِ ط فَالَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَاَنْفَقُوْا لَهُمْ اَجْرٌ كَبِيْرٌ ﴿٢٤﴾

Believe in Allah and His Rasul, and spend (for the sake of Allah) from that which He has made you a trustee; and those of you who believe and spend (for the sake of Allah) theirs will be a great reward. (al-Hadeed: 7)

Note: The word "trustee" (the one in charge) means that the wealth you own belongs to someone else and it is with you only for a few days till you pass away, and then it will pass on to others. Therefore, it is useless to collect it bit by bit.

Your wealth will not remain with you. It never stayed with anyone and it will never stay with anyone in the future. Fortunate is he who can keep it permanently with himself and that is to deposit it in the treasury of Allah Ta'ala where there will be no fear of loss or of it being taken away, whereas, in this life, fear and worry of total loss always exists.

Allah Ta'ala has already shown us how magnificent palaces and huge properties were taken away instantly from their owners and given to others! The owners of buildings and houses yesterday, saw

with their own eyes others owning them today! Yet no one seems to take a lesson!

Aayah 25 – The inheritance of the heavens and earth belongs to Allah

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ ۗ لَا يَسْتَوِي
مِنْكُمْ مَنۢ أَنفَقَ مِنۢ قَبْلِ الْفَتْحِ وَقَتَلَ ۗ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنفَقُوا مِنۢ
بَعْدُ وَقَتَلُوا ۗ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٥﴾

What has happened to you that you do not spend in the path of Allah; when the inheritance of the heavens and the earth belongs to Allah? Those who spent (for the sake of Allah) before the conquest (of Makkah) and fought, are not equal to those who did not, they are much higher than those who spent and fought afterwards. And Allah has promised good reward for all. And Allah knows what you do. (al-Hadeed: 10)

Note: The inheritance of Allah Ta'ala means that, when everyone will pass away, each and everything (including the total wealth of the earth and heavens) will belong to Allah Ta'ala, Who Alone will remain. Since we all have to leave all our possessions behind, why not spend them happily and receive a beautiful reward in the Akhirah? Then the Aayah mentions the special position of those who fought and spent for the sake of Allah Ta'ala before the conquest of Makkah.

They are much higher than those who spent and fought later on because the need at that time was the greatest and, therefore, spending at that time was much more important than at other times.

We must therefore look for such times, when other people are in real difficulty. We should then spend on them and consider it a great favour. Allah Ta'ala has shown a difference between the Sahaabah

رَضِيَ اللَّهُ عَنْهُمْ, giving a better reward to those who spent before the conquest of Makkah, because it was a time of severe need. So, to help others at the time of their urgent need will be much more rewarding.

Aayah 26 – Giving a loan to Allah Ta’ala

مَنْ ذَا الَّذِي يُقرضُ اللهَ قَرْضًا حَسَنًا فَيُضِعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ ﴿٢٦﴾

Who is he that will lend to Allah a good loan that Allah Ta’ala will increase for him and for him there is an excellent reward. (al-Hadeed:11)

Note: This topic has already been discussed under Aayah No. 5. It is repeated here to show its importance. The Qur-aan Shareef again and again reminds us that now is the time to spend in the path of Allah Ta’ala, and to spend as much as we can. There will be nothing but regret after death.

Aayah 27 – Men and women giving Sadaqah

إِنَّ الْمَصَدِّقِينَ وَالْمَصَدِّقَاتِ وَأَقْرَضُوا اللهَ قَرْضًا حَسَنًا يُضِعِفُ لَهُمْ وَلَهُمْ أَجْرٌ

كَرِيمٌ ﴿٢٧﴾

Certainly the men who give Sadaqah and the women who give Sadaqah (all of them) are lending a good loan to Allah; the reward for them will be increased; and for them shall be a precious reward. (al-Hadeed: 18)

Note: The Aayah means that those who spend as Sadaqah, are in fact, giving a loan to Allah Ta’ala and, like any other loan, this will also be returned to the givers, but increased many times at a time when their need will be the greatest. In this life, people save up bit by bit for their

future needs like the wedding of their children etc. They are always worried, buying dresses, pots and other things so that they will not find it difficult later.

The Day of Qiyaamah will be the day of our greatest need, but there will be no chance of buying, borrowing or even begging from any person. For such a difficult time we must save as much as possible. This would hardly be difficult here, but would bring a reward the size of mountains.

Aayah 28 – Preferring others over oneself

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ
 فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ
 خَصَاصَةٌ ۗ وَمَنْ يُوقِ شَعْرَةَ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٢٨﴾

(In it there is the share of those people too). "Those who entered the city (Madinah) and (brought) Imaan before them and they love those who escape to them for protection and they do not mind what the Muhaajireen receive; and they prefer them before themselves though they may be very poor; whoever is saved from his own greed, they are the successful ones." (al-Hashr: 9)

Note: This Aayat mentions the Ansaar رَضِيَ اللَّهُ عَنْهُمْ, showing their good qualities, one of them being that they accepted Imaan and learnt true piety while staying at home. Normally, it is difficult to learn these qualities while staying at home, because there are many obstacles and distractions at home. The other special quality that the Ansaar رَضِيَ اللَّهُ عَنْهُمْ had was that of real love for the Muhaajireen رَضِيَ اللَّهُ عَنْهُمْ.

Brotherhood between the Muhaajireen and Ansaar

Those who know the early history of Islam are astonished at the amount of love the Ansaar had for the Muhaajireen.

One incident is written here, as an example. When Rasulullah ﷺ migrated to Madinah Munawwarah, he made brothers between the Muhaajireen and Ansaar. One person from the Muhaajireen became a brother with one from the Ansaar. This was because the Muhaajireen were strangers in Madinah and, they had no one else to help them.

The Ansaar, who were from Madinah Munawwarah, made life easy for the Muhaajireen by helping and caring for them. This was an excellent plan, made by Rasulullah ﷺ, where one person from the Ansaar found it easy to take care of one Muhaajir brother.

Each one was able to look after one person. Abdur Rahmaan Ibne Auf رَضِيَ اللهُ عَنْهُ, a Muhajir, gives his own story: "When the Muhaajireen came to Madinah Munawwarah, I was joined with Sa'd Ibne Rabi'a رَضِيَ اللهُ عَنْهُ, an Ansaari, as a brother. Sa'd told me that he was the richest person in Madinah Munawwarah, and that I could take half of his wealth and also marry one of his wives whom he would divorce for me, so that marriage could take place after her 'Iddat' (waiting period)."

Yazeed Ibne Asam رَضِيَ اللهُ عَنْهُ says that once the Ansaar requested Rasulullah ﷺ that their farms should be divided into two parts and one half be given to a Muhaajir brother. Rasulullah ﷺ did not agree with this idea. He wanted the Muhaajireen to work on the farms of the Ansaar so that both would benefit from each other.

Today, it is impossible to imagine that such brothers could be made just because of religion. Today, the Muslims have become selfish and are only worried about themselves.

They do not mind giving trouble to others, as long as they themselves are in comfort. Islamic History is full of occasions where Muslims went through difficulties and problems for the sake of

others. It is said that a pious person had a very nasty wife, who troubled him all the time. A friend advised him to divorce her, but he replied, "She would then marry another Muslim and would cause trouble to him." Subhaanallah! Could this be said about Muslims today? Could anyone of us suffer in order to save others from suffering?

The third quality of the Ansaar was that they were not at all jealous of the Muhaajireen when the Muhaajireen received something from the spoils of war (booty). According to Hasan Basri (*rahmatullahi alayh*), the Aayah means that the Ansaar did not mind when the Muhaajireen were chosen over them.

The fourth quality is that the Ansaar happily let others have wealth and things although they were in poverty and hunger. Many stories like this have been mentioned in history.

The Story of Hadhrat Abu Talhah رَضِيَ اللَّهُ عَنْهُ

A man came to Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and complained of hunger and poverty. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent someone to his own house to bring some food for the visitor, but there was no food in his house. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then asked the people present, if anyone of them would take the guest home and feed him.

One of the Ansaar, Abu Talhah رَضِيَ اللَّهُ عَنْهُ, took the guest home and told his wife, "This is the guest of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; look after him well, and do not keep back anything in the house but serve it to him." The wife replied that there was not much food in the house except a little for the children. Abu Talhah رَضِيَ اللَّهُ عَنْهُ told her to put the children to bed, serve the food to them (i.e. the husband, the wife, and the guest) and when they sit to eat, put the candle out, pretending to adjust it; so that the guest might eat properly, while they themselves will not eat.

The wife did so. The guest ate while they spent the night hungry. In the morning, when Abu Talhah رَضِيَ اللَّهُ عَنْهُ came to Rasulullah

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he said that Allah Ta'ala was very happy with Abu Talhah رَضِيَ اللَّهُ عَنْهُ and his wife for looking after their guest the previous night. It was on this occasion that the above Aayah was revealed.

Shuhh - Greed

After mentioning the qualities of the Ansaar, the Aayah says that those who protect themselves from greed (Shuhh) are the successful ones. The Qur-aanic word 'Shuhh' means greed and miserliness. It includes greed for money as well as the wish to take the wealth of others. That is why the Ulama have explained it in different ways.

A person came to Hadhrat Abdullah Ibne Mas'ood رَضِيَ اللَّهُ عَنْهُ and complained that he was destroyed. On being asked, "How?" the man said, "Allah Ta'ala says that only those who are free from Shuhh will succeed, and I am suffering from Shuhh because I do not like to lose anything that I own." Ibne Mas'ood رَضِيَ اللَّهُ عَنْهُ said that he was not suffering from Shuhh but from miserliness, although that was also not a good thing; Shuhh means taking away another person's wealth wrongfully. Hadhrat Ibne Umar رَضِيَ اللَّهُ عَنْهُ says that Shuhh is much worse than miserliness, because a miser only holds back his own wealth, while a man suffering from Shuhh does this too and he also wishes that the wealth of others should become his.

Ta'oos (*rahmatullahi alayh*) says, "Miserliness is not spending your own wealth, but Shuhh is where you don't like others spending their wealth.

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said that a person having the following three qualities would be free from Shuhh: (a) giving Zakaat, (b) looking after his guest and (c) helping others in their difficulties.

In another Hadith Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said that nothing harms Islam more than Shuhh (greed). Another Hadith says that the dust that collects on a person's body while he is in the path of Allah Ta'ala and the smoke of Jahannam can never remain together on any person; nor can Imaan and greed (Shuhh) remain together in anybody's heart.

Rasulullah ﷺ said, "Beware of oppression (cruelty), because oppression will cause layers upon layers of darkness on the Day of Qiyaamah, and protect yourself against Shuhh, because Shuhh destroyed the people before you; it made them kill one another and it caused them to commit zina with their close family whom it is haraam to marry." Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ says that he heard Rasulullah ﷺ saying, "Protect yourselves from greed and miserliness, because these evils caused the people before you to cut off relations with their family, it caused them to commit zina with women from their close relations who it was haraam to marry, and it led them to murder." Obviously, committing zina with a strange woman costs some money while zina with a person's own daughter costs nothing. Similarly, robbing the wealth of others leads to killing.

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says that once a person died during the time of Rasulullah ﷺ and the people said that he would go to Jannah. However Rasulullah ﷺ said, "Do you know everything about his life? It is just possible that he may have said something that did not concern him or he might have been miserly in something which he was not even using." Once, a man died as a martyr in the battle of Uhud. A woman came to his body and said, "Congratulations on your Shahaadah (martyrdom) O son!" Rasulullah ﷺ said to her, "Do you know whether he had said something incorrect or whether he ever acted as a miser over something which was of little use to him?" Certainly, to be stingy over little things is the worst type of greediness.

Aayah 29 – When the time of death arrives, no respite will be given

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ ۗ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٢٩﴾ وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِي

أَحَدَكُمْ الْمَوْتُ فَيَقُولُ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ لَّا فَأَصَدَّقَ وَأَكُنُ مِنَ
الصَّالِحِينَ ﴿٩﴾ وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ



O you who believe! Do not let your wealth or your children distract you from the remembrance of Allah. Those who do so, they are the losers. And spend from that which We have given you, before death comes to one of you and he says: 'My Rabb! If You would give me a chance for a little while, then I would give Sadaqah and be from the pious.' But Allah shall not give any chances to any soul when its time comes and Allah knows what you do. (Al-Munafiqoon: 9- 10-11)

Note: Becoming busy in family or money matters usually becomes an obstacle in obeying the commands of Allah, the Almighty.

The household, the family, riches and property, all shall have to be left behind and we shall leave the world helpless. Ibne Abbaas رَضِيَ اللَّهُ عَنْهُ says that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "When death comes to a person who had enough wealth to perform Hajj and to give Zakaat and yet he did not do so, then he would wish to return to this world." Someone said to Ibne Abbaas رَضِيَ اللَّهُ عَنْهُ that only a Kaafir wishes to return to the world, not a Muslim. Ibne Abbaas رَضِيَ اللَّهُ عَنْهُ read this Aayah and said that Allah Ta'ala sent this Aayah for the Muslims.

The Qur-aan Shareef again and again reminds us, that the time of death has been fixed for every person and that there can be no delay. Man keeps thinking of giving Sadaqah, but he carries on delaying till he dies suddenly while sitting, walking or sleeping. Therefore, we should not delay in doing good deeds, but we should spend for the sake of Allah Ta'ala as soon as possible and deposit it with Allah Ta'ala.

Aayah 30 – Do not be like those who forgot Allah Ta'ala

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ
 خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٣٠﴾ وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَهُمُ أَنْفُسَهُمْ ۗ أُولَٰئِكَ
 هُمُ الْفَاسِقُونَ ﴿٣١﴾ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ ۗ أَصْحَابُ الْجَنَّةِ هُمُ
 الْفَائِزُونَ ﴿٣٢﴾

O you who believe! Fear Allah. And let every soul look to that which it has sent ahead for tomorrow. Fear Allah! Certainly! Allah knows what you do. And do not become like those who forgot Allah, hence He caused them to forget themselves. They are the evil-doers. The people of the Fire (Jahannam) and the people of Jannah are not the same; the people of Jannah shall be successful. (al-Hashar: 18-20)

Note: ‘Allah caused them to forget themselves’ means that they lost their intelligence and were unable to distinguish between right and wrong and they did many sins which destroyed them. Jareer رَضِيَ اللَّهُ عَنْهُ says that once at mid-day he was in the khidmat (service) of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when a group of the Mudhar tribe arrived. They were all bare-headed and bare-footed and suffering starvation. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ became very sad to see them in this condition and went into his home (to get something for the visitors). He returned to the Masjid after a while and ordered Bilal رَضِيَ اللَّهُ عَنْهُ to call out the azaan.

After reading Zuhr Salaah he sat on the mimbar, praised Allah Ta'ala and read some Aayaat of the Qur-aan Shareef including the one above. He then encouraged the people to give Sadaqah before it becomes impossible to do so and repeated this by saying, "You must give before you become unable to give, and give immediately

whatever you can: a Dinaar, a Dirham, a piece of cloth, a little wheat, barley, dates or even a piece of a date." Hearing this, a man from the Ansaar got up, went home and brought a heavy bag full of things which he could hardly carry, and presented it to Rasulullah ﷺ, whose face brightened with joy and he said that whoever sets a good example shall get a reward for that, as well as the reward of those who follow his good example, without any decrease in the followers reward. Similarly, if a person sets a bad example, it will be a sin for him and he shall also get the sin of those who follow that example, without any decrease in the follower's sin.

Then, all the people left and returned with something to give, some with a Dinaar, some with a Dirham and some with grain. The result was that there were two heaps of clothes and grain, etc., gathered in front of Rasulullah ﷺ. These were all distributed among the tribe of Mudhar.

A Hadith says, "O people! Send something in advance. The time is soon coming when Allah Ta'ala will talk to you without a translator and without a screen and will say, 'Didn't My Rasul come to you with My commands? Did I not give you wealth? Was it not more than what you needed? What did you send in advance for your needs here?' The man will look around and see nothing except Jahannam in front of him." The Hadith then says, "Whoever wishes to save himself must give Sadaqah, even if it is a piece of a date."

The blazing fire of Jahannam will be in front of the people who will be shivering out of fear of being thrown into it at any moment, and they will be distraught because they had not given away everything in the worldly life and for collecting money for imaginary needs, and for wasting it on useless things. When the eyes close, all needs disappear except the severe one; an escape from Jahannam which will keep worrying a person.

Hadhrat Abu Bakr Siddeeq رضي الله عنه said, "Remember that the total amount of your life, out of which you spend mornings and evenings, is not known to you. You do not know when your death will come. You should use it most carefully before your death comes. You can only do this if Allah Ta'ala wills. There were people who spent their

time in useless things; Allah Ta'ala has forbidden you to be like them and has said:

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ ط

And do not become like those who forgot Allah, after which He caused them to forget themselves. (Al-Hashr: 19)

Where are your brothers whom you knew? They have passed away after finishing their lives; their deeds have come to an end and they are face to face with answering for their deeds. They will have a joyful life if their deeds were good or they will be in suffering if their deeds were bad. Where are those cruel kings of the past who built forts for their protection? They are now lying under stones and sand.

This is the Word of Allah Ta'ala whose beauty will never end, and its light will never become dim. Get your light from the Word of Allah Ta'ala today, to help you during the dark days to come, and be careful of its warnings. Allah Ta'ala has praised some people and said:

إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رِعَبًا وَرَهَبًا ط وَكَانُوا لَنَا

خُشِعِينَ ﴿٩٠﴾

They rushed to do good deeds and called Us out of longing and fear and they were humble towards Us. (al-Ambiyaa:90)

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then said, "That word is no good which is not meant to please Allah Ta'ala, and that wealth is useless which is not spent for the sake of Allah, and that man is not good whose patience does not overpower his anger, and he is not a righteous person who is concerned more about people's reproach than the pleasure of Allah Ta'ala."

Aayah 31 – Your wealth and your family are a test for you

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾ فَاتَّقُوا اللَّهَ مَا
 اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ ﴿١٦﴾ وَمَنْ يُوقِ شَهْمَ نَفْسِهِ
 فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٧﴾

*Your wealth and your children are a test, whereas, Allah!
 With Him is a great reward. So fear Allah as best as you
 can, and listen, and obey and spend; that is better for you.
 And who is saved from his own greed, they are the
 successful ones. (at-Taghabun: 15-16)*

Note: Wealth and children are a great test for men. Many people love their wives and children so much that they forget about the commands and remembrance of Allah Ta'ala.

Of course, the example to be followed is that of Rasulallah ﷺ who had nine wives, many children and grand-children. Rasulallah ﷺ and most of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ had very large families. Many books on history give details of their children and grandchildren. It is difficult to calculate the exact number of the sons, grandsons and great grandsons of Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ, who himself once said, "Besides the children of my sons and daughters, I have myself buried one hundred and twenty five of my own children."

We can imagine how many might have survived after his death and how large was the total number of his sons, grandsons, great-grandsons, etc.! And yet Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ is from among the Sahaabah who have narrated a large number of Ahaadith, and who took part in Jihaad very often! His large family did not stop him from taking part in Jihaad, nor distract him from the knowledge of Ahaadith.

When Hadhrat Zubair رضي الله عنه was martyred, he left behind four wives, nine sons and nine daughters, and a few of his grandsons were even older than some of his sons. (Bukhaari) Besides these, he had other children who had died in his lifetime. Despite such a large family, he never busied himself with any job, rather he spent his whole life in Jihaad and struggling for the sake of 'Deen'. Similarly, there were many other Sahaabah رضي الله عنهم like them, who never allowed their families, however large, or their wealth to stop them from practicing on Islam. Many of them had large businesses but these never stopped them from their Islamic duties. Allah Ta'ala Himself has praised them in the Qur-aan Shareef by saying:

رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ
 الزَّكَاةِ ۗ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾ لِيَجْزِيَ اللَّهُ أَحْسَنَ
 مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

(They are such) people whom buying and selling do not stop them from the remembrance of Allah, reading Salaah and the giving of Zakaat. They are fearful of the Day when all hearts and eyes will be overturned, but in their case they will receive excellent rewards for their noble deeds and Allah Ta'ala, by His special favour, will give them extra rewards. (an-Noor: 37-38)

It is said that the Sahaabah رضي الله عنهم were businessmen, but business never stopped them from the remembrance of Allah Ta'ala. When the Azaan was called, they would immediately leave their shops and go for Salaah.

Aayah 32 – Allah Ta'ala will double your contribution

إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضْعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ شَكُورٌ حَلِيمٌ
 عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿٣٢﴾

If you forward to Allah a beautiful loan, He will double it for you and will forgive you, because Allah is Appreciative, Tolerant, Knower of the unseen and the seen, the Mighty, the Wise. (at-Taghabun: 17-18)

Note: This topic has been discussed in the Aayaat given under No. 25, 26 and 27. It is Allah's Ta'ala special favour and kindness for us that He has repeatedly mentioned those things which are important for us.

We read these Aayaat many times but only for sawaab (reward). It is a favour of Allah Ta'ala that He gives rewards for just reading the Qur-aan. However we should remember that the Qur-aan is not only for reading, but we have to follow all its commands throughout our lives. When Allah Ta'ala again and again orders us to do something and we, in reply, say, "Yes, we have read your commands and orders", and we don't practice, would that not be very unfair?

Aayah 33 – Whatever you spend in this world, you will find it in the Akhirah

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۗ وَمَا تُقَدِّمُوا
 لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۗ وَاسْتَغْفِرُوا لِلَّهِ
 إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٣﴾

And establish Salaah, and pay Zakaat, and lend Allah Ta'ala a good loan. Whatever good you send before you

for yourselves, you will surely find it with Allah, in a better and more rewarding condition, and seek the forgiveness of Allah. Certainly Allah is Forgiving, Merciful. (al-Muzzammil: 20)

(A good loan or 'Qardh-e-Hasanah' is a loan without interest or any thought of gain or loss.)

Note: "In a better and more rewarding condition" means that the giver will be given a better and greater reward in the Aakhirah for the money spent as Sadaqah, far better in quality and amount than what he would have received, if he had spent it in the world. The fact is that the reward in the Aakhirah would be much better than the worldly rewards both in quality and amount. We have already discussed a Hadith that "even a date which is given away as Sadaqah out of halaal wealth, with sincerity, Allah Ta'ala gives increase in the reward for it, till it becomes as large as Mount Uhud."

If only we knew the generosity of our Rabb, Who gives such huge rewards for such small amounts of Sadaqah, and had we kept with Him as much money as was possible! Then He would have returned it to us with a great increase, at the time of our need.

In this Aayah, Allah Ta'ala has also promised that whatever good we send before us, He will give us an equal reward for it. In our booklet, "Barakaat-e-Zikr" we have written many Ahaadith about the increase in rewards for good deeds, such as the following Hadith:

In the court of Allah Ta'ala, the reward for saying (Subhaanallah) Allah be glorified, or (Alhamdulillah) All praises be to Allah Ta'ala or (Laa ilaaha illallah) There is none to be worshipped but Allah Ta'ala, or (Allahu Akbar) Allah is the Greatest, is even larger than Mount Uhud, if these are read with the intention of pleasing Allah Ta'ala.

Sincerity of intention is the first condition for the acceptance of any good deed. A good deed done insincerely, with a worldly reason, shall be of no value in the Aakhirah. For learning this quality, we have to go to Deeni guides (Mashaaikh), serve them and earn their duas. It is only through joining such people that we will learn how to perform good deeds only for the pleasure of Allah Ta'ala.

Aayah 34 – The drink of Jannah

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٣٤﴾ عَيْنًا يَشْرَبُ بِهَا عِبَادُ
 اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٣٥﴾ يُوفُونَ بِالْغَدْرِ وَ يَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا
 ﴿٣٦﴾ وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٣٧﴾ إِنَّمَا نُطْعِمُكُمْ
 لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا ﴿٣٨﴾ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا
 قَمْطَرِيرًا ﴿٣٩﴾ فَوَقَّعَهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّهْمُ نَصْرَةً وَ سُرُورًا ﴿٤٠﴾ وَ جَزَاهُمْ
 بِمَا صَدَرُوا جَنَّةً وَ حَرِيرًا ﴿٤١﴾ مُتَّكِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا
 وَ لَا زَمْهَرِيرًا ﴿٤٢﴾ وَ دَانِيَةً عَلَيْهِمْ ظِلُّهَا وَ ذُلَّتْ قُطُوفُهَا تَذَلِيلًا ﴿٤٣﴾ وَ يُطَافُ
 عَلَيْهِمْ بِأَيِّتٍ مِّنْ فِضَّةٍ وَ أَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿٤٤﴾ قَوَارِيرًا مِّنْ فِضَّةٍ
 قَدَّرُوهَا تَقْدِيرًا ﴿٤٥﴾ وَ يُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ﴿٤٦﴾ عَيْنًا فِيهَا
 تُسْمَى سَلْسَبِيلًا ﴿٤٧﴾ وَ يُطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ
 لُؤْلُؤًا مَّنثُورًا ﴿٤٨﴾ وَ إِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَ مُلْكًا كَبِيرًا ﴿٤٩﴾ عَلَيْهِمْ ثِيَابٌ
 سُنْدُسٍ خُضْرٌ وَ إِسْتَبْرَقٌ وَ حُلُّوْا أَسَاوِرَ مِّنْ فِضَّةٍ وَ سَقَاهُمْ رَبُّهُمْ شَرَابًا
 طَهُورًا ﴿٥٠﴾ إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَ كَانَ سَعْيُكُمْ مَّشْكُورًا ﴿٥١﴾

Certainly! The pious shall drink from a cup which has the mixture of camphor. A spring from which the slaves of Allah drink, causing it to gush out plentifully (in whichever direction they wish). They fulfil the oaths and fear a day whose evil is wide-spreading. And they feed the poor, the orphan and the prisoner, for the love of Allah

Ta'ala. (And say) "We feed you only for the sake of Allah, we wish for no reward or thanks from you.

Certainly we fear from our Rabb a day that will be severe and extremely bitter. Therefore, Allah has saved them from the evil of that day and made them find brightness and joy; and has rewarded them, because they were patient, a Garden and clothing of silk; reclining against couches, they will not find there the (heat of) the sun or the bitter cold. Its shade will be close to them and the bunches of fruits will hang low (at their command). Utensils of silver are passed and served for them and glasses of crystal such crystal that is of silver.

They themselves will measure it (according to their desire). They will have a drink from a cup flavoured with Zanjabeel (ginger); in it will be a spring named Salsabeel. Young lads with perpetual youth will serve them, whom when you see, you would think them to be scattered pearls. When you look, you will see favours and an enormous kingdom. Their clothing will be fine green silk and course silk, they will be made to wear bracelets of silver. Their Rabb will quench their thirst with a pure drink (and it will be said to them): Certainly! This is your reward. Your efforts (on earth) are being appreciated (accepted). (ad-Dahr: 5-22)

Note: The Aayaat describe three types of drink, the quality of each drink and the way in which it will be served. The first Ayah says that the pious will drink it themselves, the second says that they will be offered a drink by their servants, while in the third, it is said that Allah Ta'ala Himself would present the drink to them. Probably, this may refer to three types of pious people; the common people, the better ones and the highest class.

In these Aayaat the greatness and honour of the pious have been mentioned, which they shall earn by doing good deeds, especially feeding the poor for the sake of Allah Ta'ala. If we had perfect Imaan and really believed in these promises, every one of us would have liked to follow the example of Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ, who gave away everything in his house for the sake of Allah Ta'ala, leaving behind only the barkat of the names of Allah Ta'ala and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. These Aayaat mention a few things which need some explanation:

1. There will be fountains which the people of Jannah would cause to flow to any place they like. Mujaahid (*rahmatullahi alayh*) explains that those fountains will flow to any point and in any direction that they wish. Qataadah (*rahmatullahi alayh*) says that they will have drinks which have a mixture of 'Kafoor' and are sealed with fragrant musk, and the water of the fountains will flow in any direction they wish. Ibne Shauzab (*rahmatullahi alayh*) says that those people will have gold rods with which they will point to the direction in which the fountain should flow and that will then happen.
2. Qataadah (*rahmatullahi alayh*) says, "They fulfilled the 'oath' means they followed every order of Allah Ta'ala; that is why they have been called Abraar (the pious). Mujaahid (*rahmatullahi alayh*) says that the oath means a promise to do a good deed for the sake of Allah (like fasting, I'tikaaf, etc.). Ikramah says, "It means spending to show thanks." Ibne Abbaas رَضِيَ اللهُ عَنْهُ says that a man came to Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said that he had taken an oath to kill himself for the sake of Allah. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was busy with something else and could not properly attend him. The man understood his silence as permission for completing his oath and got up and went to kill himself. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to know what the man was about to do and said, "Thanks be to Allah Ta'ala who has created such people in my Ummah who are so serious about

fulfilling their oaths", and he ordered the man not to kill himself but to slaughter one hundred camels instead.

3. The feeding of prisoners refers to those kuffaar who had become prisoners in different battles. There were no Muslim prisoners at that time. When the feeding of non-Muslim prisoners carries such reward from Allah Ta'ala, the reward for the Muslim prisoners would be far greater.

Mujaahid (*rahmatullahi alayh*) says that Rasulullah ﷺ brought the prisoners of Badr (who were kuffaar) to Madinah Munawwarah. Seven great Sahaabah, namely Abu Bakr, Umar, Ali, Zubair, Abdur Rahmaan, Sa'd, and Abu Ubaidah رَضِيَ اللَّهُ عَنْهُمْ were very generous in spending money on their food, etc. The Ansaar said, "We fought those prisoners for the sake of Allah Ta'ala and you are looking after them so nicely." Then, the nineteen Aayaat beginning with (innal abraara) were revealed praising those Sahaabah رَضِيَ اللَّهُ عَنْهُمْ who looked after the prisoners.

Qataadah (*rahmatullahi alayh*) says, "When Allah Ta'ala ordered us to show kindness towards prisoners who were kuffaar, the rewards for spending on Muslim prisoners must be far greater." Ibne Juraij (*rahmatullahi alayh*) says that there were no Muslim prisoners at the time when these Aayaat were revealed. Only the kuffaar were prisoners, but still Rasulullah ﷺ gave orders for taking care of them. Abu Razeen (*rahmatullahi alayh*) says that once he was with Shaqeeq Ibne Salmah (*rahmatullahi alayh*) when a few of the prisoners passed that way, and Shaqeeq told him to give something as Sadaqah to the prisoners and read the above Aayaat.

4. 'We wish for no reward or thanks', means that the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ did not like to have any type of reward at all for their good deeds in this life, even in the form of dua or thanks. They wanted the total reward in the Aakhirah. Hadhrat Aa'ishah رَضِيَ اللَّهُ عَنْهَا and Hadhrat Umme Salimah رَضِيَ اللَّهُ عَنْهَا gave instructions to the person who took their Sadaqah to the poor, to quietly listen

to what they said after receiving it. When the poor made dua for the respected ladies, they used to make the same kind of dua, etc., for the poor, saying that it was in return for what the poor had said, so that their Sadaqah will be only for the Akhirah. Hadhrat Umar رضي الله عنه and his son Abdullah رضي الله عنه also did the same. Zainul Aabideen (*rahmatullahi alayh*) said that if the giver of Sadaqah waits for the poor person to come to him; that would not be real generosity.

The truly generous person is he who completes his duties to Allah Ta'ala by going himself to the doors of the poor people, and does not expect any thanks for that, because he hopes for the rewards from Allah Ta'ala.

5. 'The bunches of the fruits of Jannah obeying their commands' means that they will reach whenever and wherever the people of Jannah wish them to reach. Baraa Ibne Aazib رضي الله عنه says, "The people of Jannah will be able to eat the fruit as they wish, while sitting, standing or lying down." Mujaahid (*rahmatullahi alayh*) says, "If they wished to have fruit while standing, the bunch would bend and appear in front of them, just within their reach; it would bend lower if they wished to eat it while sitting; and it would bend still lower if they liked to eat it while lying down." He also said, "The ground of Jannah is made of silver, its dust is musk, the roots of its trees are made of gold, their branches and leaves are made of pearls and jasper, with the fruit hanging in between them.

If the people of Jannah would like to eat the fruit while standing, they would have no problems in reaching it; if they wished to have it while sitting or leaning on their beds, it would bend down for them."

6. 'Such crystal that is of silver', means that the silver will be clear (see-through) like glass. Ibne Abbaas رضي الله عنه has said that, in this life, if silver is as thin as a fly's wing, we will still not be able to

see through it, but in Jannah the silver cups will be clear. It has been said that, in this life, there are examples of everything found in Jannah, except the cups of silver.

Qataadah (*rahmatullahi alayh*) says that if all the experts in the world work together to make a see-through cup of this type, they will fail to do so.

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ has said that an incident relating to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and Hadhrat Fatimah رَضِيَ اللَّهُ عَنْهَا (which will be mentioned later in the book) occasioned the revelation of these Aayaat. It could be that these Aayaat were revealed in consequence of more than one incident that took place; in that case, it applies to all such incidents.

Aayah 35 – Give preference to the everlasting Aakhirah over the temporary world

قَدْ أَفْلَحَ مَنْ تَزَكَّى ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ۗ بَلْ تُؤَثِّرُونَ الْحَيَاةَ الدُّنْيَا ۗ وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ۗ

He is successful who purifies himself, and remembers the name of his Rabb, and reads Salaah; but you prefer the life of the world, although the Aakhirah is far better and everlasting. (al-A'laa: 14-17)

Note: The Ulama have given different meanings of 'purifies himself'. Many of them say that it means 'giving Sadaqah at the end of Ramadhaan, called 'Sadaqatul Fitr'; while some of them give it a general meaning. Sa'eed Ibne Jubair (*rahmatullahi alayh*) says that it means purifying himself of (the harms of) his halaal wealth (by paying Zakaat).

Qataadah (*rahmatullahi alayh*) says, "That person is successful who has pleased Allah Ta'ala by (spending) his wealth." Abul Ahwas

(*rahmatullahi alayh*) said, "Allah Ta'ala has mercy on a person who gives Sadaqah and then reads Salaah." He then read the above Aayah.

Ibne Mas'ood رَضِيَ اللهُ عَنْهُ says, "When a person wants to read Salaah, it will be better for him to give something as Sadaqah before doing so." He then read this Aayah. Arfaja (*rahmatullahi alayh*) says that he once asked Ibne Mas'ood رَضِيَ اللهُ عَنْهُ to recite to him Surah A'ala. He began to recite it and when he came to the Aayat:

بَلْ تُوْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا

"But you prefer the life of this world",

he stopped in the middle of his recitation and said, "We have chosen this life to the Aakhirah." People sat listening quietly. He then again said, "We have chosen this life because we have seen the beauty and decorations of the world, its women, its food and its drinks, while the things of the Aakhirah have been hidden from us. We are busy in what is before us, forgetful of what we have been promised in the Aakhirah!"

Qataadah (*rahmatullahi alayh*) has said that everybody is busy in worldly activities, except those who Allah Ta'ala protects, even though the Aakhirah is much more valuable and everlasting. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that the Kalimah (*Laa ilaaha illallah*) saves people from the anger of Allah Ta'ala as long as they do not prefer their worldly needs over their Deen, but when they begin to do so, the Kalimah (*Laa ilaaha illallah*) is returned to them and they are told, "You are speaking a lie."

In another Hadith, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said that whoever says *Laa ilaaha illallahu wahdahu laa shareeka lahu* will enter Jannah, unless he has mixed it with something opposite to it and he has mixed his Imaan with kufr. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ repeated his words three times and the people remained silent. Maybe Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wanted someone to ask about it, but the people were quiet

because of awe and respect. Finally a man got up and said, "O Rasulallah ﷺ, may my parents be sacrificed for you, what is the meaning of, 'mixing it with something else?" He replied, "The love of this world and choosing it over everything else, collecting wealth for its own sake and treating people unjustly and cruelly."

Rasulallah ﷺ said, "Whoever loves this world harms his Aakhirah and whoever loves the Aakhirah does harm to his world, therefore, choose the love of the thing (Aakhirah) that will remain forever, over the thing (this world) that will come to an end." In another Hadith Rasulallah ﷺ has said, "This world is the home of that person who has no home in the Aakhirah and it is the property of him who has no share in the Aakhirah, and only that person collects for this life who is not wise."

A Hadith says that, "From His entire creation, Allah Ta'ala does not hate anything more than this world; He has never looked at it with kindness ever since He created it."

In another Hadith Rasulallah ﷺ has said that the love of this life is the root-cause of all sins. At the end of this book in Chapter six, many Aayaat and Ahaadith about this life and Aakhirah have been given in a short form.

This topic has been discussed again and again in different ways by Allah Ta'ala in the Qur-aan Shareef, with different ways of encouraging us to spend everything. This shows its importance, especially when all of that which we spend is from Allah Ta'ala. For example, a rich man gives his servant some money for his needs but he also says to him that he would like him to keep a little money for such and such thing, and he promises him great reward if he does so. In such a case, it is obvious that the servant would gladly spend money on that thing, knowing well that he would receive much more than what he has already spent.

Ahaadith on the rewards of Spending for the sake of Allah Ta'ala

After quoting so many Aayaat of the Qur-aan on the subject of spending for the sake of Allah, there should be no need of quoting any Ahaadith relating to this subject. But since the Ahaadith clarify and explain the sacred Word of Allah, it would be worth-while narrating a few Ahaadith before concluding this chapter.

Hadith 1 – Gold equal to Mount Uhud

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَ بِي مِثْلُ أَحَدِ ذَهَبًا لَسَرَّيْنِي أَنْ لَا يَمُرَّ عَلَيَّ ثَلَاثَ أَيَّامٍ وَعِنْدِي مِنْهُ شَيْءٌ أُرْصِدُهُ لِلدَّيْنِ

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "If I owned gold to the amount of Mount Uhud, I would not like to keep any of it with me for more than three days, except what I will keep aside for paying a debt."

Note: Mount Uhud is the biggest mountain near Madinah Munawwarah. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said that, if he had as much gold as the mountain of Uhud, he would like to give it away within three days and would not keep any part of it for himself.

He mentioned three days because it will take at least three days to distribute that huge amount of gold. Of course, if there was a debt to be paid and the creditor was not present, some part of it could be kept till the debt was paid. This shows that paying a debt is more important than Sadaqah. It was the habit of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ not to hoard anything. Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ who was the special servant of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ says that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ never kept anything for the next day.

Once, somebody gave three birds to Rasulallah ﷺ, one of which he gave to his own servant. The servant brought back that bird the next day to Rasulallah ﷺ who said to him "Did I not tell you not to keep anything for the next day? Allah Ta'ala Himself will provide food for the next day." Samurah رَضِيَ اللَّهُ عَنْهُ has quoted Rasulallah ﷺ as saying that he checked the cupboard quite often to make sure that nothing was left in it, in case he should die with something left behind.

Hadhrat Abu Zarr Ghifaari رَضِيَ اللَّهُ عَنْهُ, a famous and very pious Sahaabi, had a great dislike for wealth. He says, "I was once with Rasulallah ﷺ when he looked at Mount Uhud and said, "If this mountain were to turn into gold and be given to me, I would not like to keep even one Dinaar with me for more than three days except that which I keep to pay a debt." He then said, "Many of those who have lots of wealth shall get little reward, except for those who say, "Take this and this, in front of them, behind them, on their right and on their left." (He made some signs showing that they spend a lot with both their hands, giving out money to people around them).

Hadhrat Abu Zarr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ka'b رَضِيَ اللَّهُ عَنْهُ were once sitting with Hadhrat Usmaan رَضِيَ اللَّهُ عَنْهُ. Hadhrat Usmaan رَضِيَ اللَّهُ عَنْهُ told Hadhrat Ka'b رَضِيَ اللَّهُ عَنْهُ that Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ had passed away leaving behind some wealth and asked him what he thought about it. Hadhrat Ka'b رَضِيَ اللَّهُ عَنْهُ replied that there was no harm in leaving behind wealth if he had given what was due on it to Allah Ta'ala.

Hearing this, Hadhrat Abu Zarr رَضِيَ اللَّهُ عَنْهُ lifted the stick he was carrying, struck Hadhrat Ka'b رَضِيَ اللَّهُ عَنْهُ and said that he had heard Rasulallah ﷺ saying, "If I owned gold equal to the amount of this mountain, which I could spend and which would be accepted from me, I would not like to leave behind even six 'Auqias' (a small weight) of it." Hadhrat Abu Zarr رَضِيَ اللَّهُ عَنْهُ then turned to Hadhrat Usmaan رَضِيَ اللَّهُ عَنْهُ and firmly asked him three times to tell him if he had

not heard Rasulullah ﷺ saying these words. Hadhrrat Usmaan رَضِيَ اللهُ عَنْهُ said that he had.

Ahnaf Ibne Qais (*rahmatullahi alayh*) says, "I was once sitting with a group of the Quraish in Madinah Munawwarah when a man came there. He had stiff, dry and untidy hair, was dressed in rough cloth and looked like an ordinary man. He stopped by them, greeted them saying, 'Assalamu Alaikum' and then spoke to the people, "Tell those who hoard up treasures, that a rock heated in the fire of Jahannam will be placed on their chests. Its heat will cause their flesh to melt and to boil over their shoulders. The rock will then be put on their shoulders causing it to flow from their chests." Saying this, he went into the Masjid and sat down. I did not know who this person was; so, I followed him, sat near him and said, "The people there did not take what you said seriously. In fact, they did not like what you said." The man replied, "They are fools who have no understanding. Rasulullah ﷺ was my most loved friend who once said to me, 'Abu Zarr, do you see Mount Uhud over there?' I said that I did. He then said, 'If I had gold to the amount of that mountain, I would love to spend all of it except for three Dinaars (to pay off my debt).'"

After this Hadhrrat Abu Zarr رَضِيَ اللهُ عَنْهُ said, "These people have no sense. They go on collecting wealth. By Allah, I don't expect them to give me any money, and I don't need to ask them anything about my religion! Then, why should I feel afraid to tell them exactly what I believe to be true?"

Hadith 2 – Securing the duas of the Malaaiikah

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ
يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ فَيَقُولُ أَحَدُهُمَا اللَّهُمَّ أَعْطِ مُنْفِقًا خَلْفًا
وَيَقُولُ الْآخَرُ اللَّهُمَّ أَعْطِ مُنْسِكًا تَلَفًا

Hadhrat Abu Hurayrah narrates that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Two angels come down (from the heavens) every morning; one makes dua, 'O Allah, reward that person who spends', while the other makes dua, 'O Allah, destroy the wealth of the person who does not spend.'"

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also said, "At sunrise, two angels, one on each side of the sun, make an announcement, which is heard by everybody except Jinn and mankind, saying, 'O people, turn to your Rabb! The little which is enough for you is better than lots of wealth which makes you forget Allah!' In the same way, (the Hadith continues) at the time of sunset, two angels make dua loudly from both sides of the sun, saying, 'O Allah, give a good reward to him who spends (for a good cause) and ruin the wealth of him who hoards it.'"

A Hadith says, "When the sun rises, two angels, one on each side of the sun, make dua to Allah, saying, 'O Allah, grant an early return to him who spends; O Allah, ruin the wealth of him who withholds it.'" Another Hadith says that there are two angels in the heavens above, who have no other function but to keep on praying; one says, 'O Allah, grant a return to him who spends (for a good cause), the other says, 'O Allah, destroy the wealth of him who holds it back.'

It appears that the mornings and evenings are not the special hours appointed for the angels to make such duas; rather they go on making these duas all the time. The narrations quoted earlier mean that they are particularly engaged in such duas in the mornings and evenings (they never stop doing so).

We see many times around us that very often, those who collect wealth suddenly fall into problems that destroy their wealth; some get involved in court cases, others waste all their money and some have thieves chasing them.

Hafiz Ibne Hajar (*rahmatullahi alayh*) says, "When wealth is hoarded, it brings destruction. Very often the wealth is ruined; sometimes the owner himself passes away, leaving behind everything, or he is destroyed by leading a terrible life. However, those who

spend (for a good cause) are blessed with increase in their wealth." According to a Hadith, "Whoever gives much as Sadaqaah, Allah Ta'ala Himself takes care of his wealth after his death."

This means that their heirs do not waste the wealth they have left behind and do not busy themselves in useless things. Yet we see that the sons of most rich people waste the wealth inherited from their parents. Imaam Nawawi (*rahmatullahi alayh*) writes: Only that spending is good which is for worthy causes, i.e. spending to provide for your family, for looking after your guests or for other ibadaat."

Qurtubi (*rahmatullahi alayh*) says, "Ibaadaat means both Fardh and Nafl ibadaat. However, he who does not give away (Nafl) Sadaqaat is not cursed by the angels, unless he is very miserly and he pays his 'Fardh Sadaqaat' with a heavy heart (unhappily)."

Hadith 3 – Keep back only that which is sufficient

عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا ابْنَ آدَمَ
أَنْ تَبْذُلَ الْفُضْلَ خَيْرٌ لَكَ وَأَنْ تُبْسِكَ شَرٌّ لَكَ وَلَا تَلَامُ عَلَى كِفَافٍ وَابْتِدَأِ بِمَنْ تَعُولُ

Rasulullah ﷺ has said, "O son of Aadam, it is better for you to give away what you can spare, and to keep it is worse for you; but you will not be blamed if you keep what is enough for you, and spend first on those who you are looking after."

Note: This topic has been discussed under Aayat No.4 where Allah Ta'ala Himself has said, "Whatever is over and above your needs, spend it." This Hadith was also mentioned in that discussion. Here it is repeated to show its importance.

The truth is that anything extra must not be kept at all. The best use for it is to spend it in the path of Allah Ta'ala.

Another point in this Hadith is that there will be no blame for keeping things that are needed urgently. This includes looking after

your family or even the animals which are owned by you. Not caring for them will be a sin and will earn punishment.

Abdullah Ibne Saamit *رَضِيَ اللَّهُ عَنْهُ* says that he was with Abu Zarr *رَضِيَ اللَّهُ عَنْهُ* when he received his share from Baitul Maal and he bought what he needed from the bazaar, after which he was left with seven Dinaars (gold coins). He ordered his slave girl to get them changed into small coins (for giving away). Abdullah *رَضِيَ اللَّهُ عَنْهُ* advised Abu Zarr *رَضِيَ اللَّهُ عَنْهُ* to keep the gold coins for later when he will need to look after his guests, etc.

Abu Zarr *رَضِيَ اللَّهُ عَنْهُ* replied that his friend Nabi *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* had said that if gold and silver are hoarded, they would become sparks of fire for their owner, unless he spends them for the sake of Allah. Actually, Nabi *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* advised us so many times to give away our extra wealth for the sake of Allah Ta'ala that some Sahaabah thought that no one had any right to keep with them anything more than his needs.

Hadhrat Abu Sa'eed Khudri *رَضِيَ اللَّهُ عَنْهُ* says that once he was with Rasulallah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* on a journey. One Sahaabi kept turning the head of his camel to the right and the left. At this, Rasulallah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* said that if someone had a spare riding camel he should give it away to the one who had none, and whoever had extra food should give it to those who were in need. The Sahaabah *رَضِيَ اللَّهُ عَنْهُمْ* therefore thought that no one had any right to keep anything more than what he needed. As for the Sahaabi with the she-camel, if he was proudly showing off his animal, the order of Rasulallah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* was for him and it meant that no one should make a show of his extra wealth; he should rather give it to others.

But, if he was turning the animal right and left to express his poverty, it means that he was indirectly asking others to give him a good animal. In that case, the instruction of Rasulallah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* was for others, encouraging them to help him.

Hadith 4 – Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ cannot pass the night with wealth in his possession

عَنْ عُقْبَةَ بْنِ الْحَارِثِ رَضِيَ اللَّهُ عَنْهُ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَاءَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِينَةِ الْعَصْرَ فَسَلَّمَ ثُمَّ قَامَ مُسْرِعًا فَتَخَطَّى رِقَابَ النَّاسِ إِلَى بَعْضِ حُجَرِ نِسَائِهِ فَفَزِعَ النَّاسُ مِنْ سُرْعَتِهِ فَوَجَّحَ عَلَيْهِمْ فَرَأَى أَنَّهُمْ قَدْ عَجِبُوا مِنْ سُرْعَتِهِ قَالَ ذَكَرْتُ شَيْئًا مِنْ تَبَرِّ عِنْدَنَا فَكَرِهْتُ أَنْ يَحْسِبَنِي فَأَمَرْتُ بِقِسْمَتِهِ

Hadhrat Uqbah رَضِيَ اللهُ عَنْهُ says that he read his 'Asr' Salaah with Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. After the Salaah, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ got up swiftly, stepping over the shoulders of the people, went to one of the houses of his wives. People, not knowing what the emergency was, were very confused. After returning, he noticed the people's confusion and explained that he had suddenly remembered leaving behind a piece of gold in the house and he was afraid (that he would pass away while he owned a piece of gold; for which he would be questioned on the Day of Qiyaamah). So, he had hurried home to tell them to give it away immediately.

A still more amazing story has been mentioned by Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا. She says that during the illness of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ she had with her six or seven Dinaars belonging to him, which he told her to give away immediately. As she was busy looking after him she could not give away the money immediately.

When Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked her whether she had distributed the Dinaars, she replied that she had done nothing about them because she had been busy looking after him in his illness. He asked for the Dinaars and, placing them in his hand, said, "How

would it be, if Allah's Rasul were to meet Allah Ta'ala, while having these with him!" (i.e. he would feel ashamed to meet his Rabb while owning these Dinaars.)

She once said, "Some gold coins were given to him by someone at night; as a result he could not sleep until she gave them away late in the night." Sahal رَضِيَ اللَّهُ عَنْهُ says that once Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had seven gold coins, which he had kept with Hadhrat Aa'ishah رَضِيَ اللَّهُ عَنْهَا. He told her to send them to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ but he soon fainted, as a result of which Hadhrat Aa'ishah رَضِيَ اللَّهُ عَنْهَا remained busy. A little later, when he recovered, he gave the same instruction and again fainted. This happened a few times. Finally the coins were sent by Hadhrat Aa'ishah رَضِيَ اللَّهُ عَنْهَا to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ which he distributed. This happened during the day.

The next night (Sunday night) was the last night of the life of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and that night Hadhrat Aa'ishah رَضِيَ اللَّهُ عَنْهَا had no oil in her lamp. She sent the lamp to a woman in the neighbourhood for filling it with some oil, saying that it was needed for Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who was very ill and was about to pass away.

Hadhrt Umme Salmah رَضِيَ اللَّهُ عَنْهَا says that once Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came home very sad and worried. She thought that he was not well and asked as to what had happened. The reply was that he had received seven Dinaars the previous night and that they were still lying by the corner of his bed.

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to receive presents but he spent them immediately, whether it was during the day or night and whether he was well or unwell. He did not rest until everything had been spent. When he was extremely ill, there was no oil in the lamp. Even though there were seven gold coins in the house, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Hadhrt Aa'ishah رَضِيَ اللَّهُ عَنْهَا did not think of buying some oil with that money!

Here the author (Hadhrt Sheikh Muhammad Zakariyya (rahmatullahi alayh)) writes about his own father who, he says, never liked to keep any money with him at night. He was always in debt

and owed seven or eight thousand rupees at the time of his death. If he had any money at night, he would immediately send it to his creditors and the small change was given to the children. He would say that he never liked this filth to be with him at night, as death could come suddenly.

I have heard about Shah Abdur Raheem Raipuri (*rahmatullahi alayh*) that he used to receive many gifts which he would give away. If after that, more things were received, he felt unhappy and would say, "Oh! More gifts have come!" Finally he gave away even his clothes and told his close friend Maulana Abdul Qadir (*rahmatullahi alayh*) to lend him clothes to wear. The Auliya of Allah Ta'ala (the saints) behave amazingly. They have a strong wish to leave from this world empty-handed, just as they were born, and not to leave behind any worldly wealth.

Hadith 5 – Giving charity when the time of death approaches

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا قَالَ أَنْ تَصَدَّقَ وَأَنْتَ صَاحِبُ شَيْءٍ تَخْشَى الْفَقْرَ وَتَأْمَلُ الْغِنَى وَلَا تُنْهَلُ حَتَّى إِذَا بَلَغَتِ الْخُلُقُومَ قُلْتَ لِفُلَانٍ كَذَا وَلِفُلَانٍ كَذَا وَقَدْ كَانَ لِفُلَانٍ

Someone asked Rasulallah ﷺ as to which Sadaqah was most rewarding? Rasulallah ﷺ replied, "When at the time of giving Sadaqah you are in good health, you want to have more wealth, you fear becoming poor and have a strong wish to become rich. This is the opportunity; do not delay it till the last moment of your life and then say, 'So much to so and so, and so much to that (Masjid) and that much to such and such (Madrasah), because now the wealth (already) belongs to so and so (heirs).

Note: The fact is that the heir now has a share in the wealth; the dying person can only give as Sadaqah one third of his wealth. Another Hadith says, that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said, "Man keeps saying 'my wealth, my wealth'; in fact his wealth is confined to three things only; that which he has eaten, that which he has worn and that which he has given as Sadaqah and deposited in Allah's Treasury; whatever is left over, he is leaving it for other people." Another Hadith says, "It is better for a man to give one dirham as Sadaqah early in his life time than to give a hundred dirhams at the time of his death."

Anything given away on the death-bed is actually giving from someone else's wealth, because the dying man has to leave everything behind. Another Hadith says that anyone who gives Sadaqah at the time of death, is like a man who, after eating to his fill, gives the left-over food as a present to someone. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has repeatedly said that the proper time for giving Sadaqah is when a person is healthy and fit; that is the time to control his desires.

This does not mean that Sadaqah at the time of death has no value. It does earn rewards which is reserved for the Akhirah, but it does not bring the same reward as that for giving Sadaqah at the time of one's needs. Allah Ta'ala has said:

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا ۖ الْوَصِيَّةُ لِلْوَالِدَيْنِ
وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۗ حَقًّا عَلَى الْمُتَّقِينَ ١٨٠ ط

It is prescribed for you that when one of you is close to death and leaves behind wealth, he should make a will, in a known manner, for his parents and other relatives. All those who fear Allah will do this as their duty. (al-Baqarah: 180)

This order was given in the early days of Islam. Later, when the detailed laws of inheritance were revealed, the order of making out a

will for those relatives whose shares had been fixed in 'Shariah', was cancelled. The order of making out a will (bequest) up to one third of the wealth applied to all relatives who will not inherit.

Another Hadith says that Allah Ta'ala says, "O son of Adam, you were a miser in life and generous at the time of death; do not join two evils together: one, the miserliness when living and second the spending when about to die. Think of your relatives who will not inherit in your wealth, include them in your will." One Hadith says that Allah Ta'ala is unhappy with the person who is miserly in his lifetime and becomes generous at the time of his death.

Therefore, it is not good that people should delay giving Sadaqah. No one ever knows when, how and where he will die. Many people wanted to give away lots of charity, but illness did not give them a chance to do so. Some became paralysed; some fell into a coma and some were discouraged by the heirs nursing them. Even if they got a chance of giving Sadaqah, the reward for it would not be as much as it might have been, had they given it at a time when they themselves were in need. However, if a person has not been able to give away Sadaqah in his life because of laziness, he should take the opportunity of spending for the sake of Allah at the time of death. After death, few are remembered by their heirs, who cry for them for a few days and then forget about them forever.

This is very common nowadays. Therefore, do not delay at all in giving your sadaqah.

Hadith 6 – Giving Sadaqah discreetly

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ رَجُلٌ
لَا تُصَدِّقَنَّ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ فَأَصْبَحُوا يَتَحَدَّثُونَ
تُصَدِّقُ اللَّيْلَةَ عَلَى سَارِقٍ فَقَالَ اللَّهُمَّ لَكَ الْحَمْدُ عَلَى سَارِقٍ لَا تُصَدِّقَنَّ بِصَدَقَةٍ فَخَرَجَ
بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ فَأَصْبَحُوا يَتَحَدَّثُونَ تُصَدِّقُ اللَّيْلَةَ عَلَى زَانِيَةٍ فَقَالَ

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ لَاتَصَدَّقَنَّ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ غَنِيِّ
فَأَصْبَحُوا يَتَحَدَّثُونَ تُصَدِّقُ اللَّيْلَةَ عَلَى غَنِيِّ فَقَالَ اللَّهُمَّ لَكَ الْحَمْدُ عَلَى سَارِقٍ وَزَانِيَةٍ
وَ غَنِيِّ فَأُتِيَ فَقِيلَ لَهُ أَمَا صَدَقْتِكَ عَلَى سَارِقٍ فَلَعَلَّهُ أَنْ يَسْتَعِفَّ عَنْ سَرَقَتِهِ وَأَمَا
الرَّانِيَةَ فَلَعَلَّهَا أَنْ يَسْتَعِفَّ عَنْ زَانَاهَا وَأَمَا الْغَنِيُّ فَلَعَلَّهُ يَعْتَدِرُ فَيُنْفِقُ مِمَّا أَعْطَاهُ اللَّهُ

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullah ﷺ said, "A man (from the Bani Israa-eel) decided to give Sadaqah quietly at night. He took it and placed it in a person's hand. In the morning, people started talking and saying, 'Last night, Sadaqah was given to a thief!' The man said, 'O Allah, all praise be to you! I gave it to a thief! It could not have been given to a worse person'. He decided to give Sadaqah again the next night and put it in the hands of a woman; he might have thought that a woman would not be a thief. In the morning the people were talking and saying, 'Sadaqah was given to a prostitute (evil woman) last night.' The man said, 'O Allah, all praise be to you! I gave it to a prostitute! My wealth deserved worse than that.'

He decided to give Sadaqah for a third time the next night and placed it in the hands of an unknown person. In the morning, the people were talking and saying, 'Last night, Sadaqah was given to a rich man'. The man said, 'O Allah, all praise be to you! I gave it to a thief, a prostitute and a rich man'! He then had a dream in which he was told that his Sadaqah had been accepted. It was given to a thief so that it might stop him from stealing; to a prostitute so that she might make taubah from her zina and to the rich man to teach him a lesson, so that he may also spend from that which Allah Ta'ala had given him,

following the example of the pious man who gave Sadaqah, unnoticed."

Note: In another Hadith this story has been narrated differently. It may be a separate one as there are, in fact, a number of similar stories, leaving no cause for confusion. If the other one relates to the same incident, it clarifies and confirms the original story.

Ta'oos (*rahmatullahi alayh*) says that a man took an oath to give Sadaqah to the first person he sees. It so happened that he saw a woman, to whom he gave the Sadaqah. People said that she was an evil woman; then he gave Sadaqah to a man whom he saw next. The people said that the man was the worst type of man. He then gave more Sadaqah to the next person he saw; people said a rich man had received Sadaqah.

The giver of Sadaqah was very sad. At night he dreamt that all three acts of Sadaqah had been accepted by Allah Ta'ala. He was told, "The woman was a prostitute, but she was a prostitute because of her poverty. Your Sadaqah caused her to give up her evil business. The thief also stole because of his poverty; he gave up stealing after receiving your Sadaqah. The third person was a rich man who himself never gave anything as Sadaqah. Your Sadaqah taught him a lesson that, though he was richer than you, you gave Sadaqah to him. It made him realise that he should give more Sadaqah than you. He now gives Sadaqah quite often."

It is clear from this Hadith that if Sadaqah is given to the wrong people but with sincerity, then that also has a reason and will be accepted by Allah Ta'ala. Our responsibility is to keep our intentions pure.

This Hadith also shows the piety of a man giving Sadaqah, for, though the results seemed to be wrong, he did not stop giving Sadaqah. Due to his pure intention and sincerity, all three were blessed with acceptance, which was shown to him in his dream. Hafiz Ibne Hajar (*rahmatullahi alayh*) says that if the Sadaqah was given to a wrong person, to repeat it is Mustahab (very good), which should be done happily.

Allama Aini (*rahmatullahi alayh*) says that the above example shows that Allah Ta'ala always rewards pure intentions, as giving sadaqah discreetly at night clearly shows that it was done for the pleasure of Allah and, therefore, was accepted by Him and not rejected for being apparently misplaced.

Hadith 7 – Calamities cannot overtake Sadaqah

عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَدْرُؤُوا
بِالصَّدَقَةِ فَإِنَّ الْبَلَاءَ لَا يَتَخَطَّاهَا

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said, "Be quick in giving Sadaqah, as a calamity cannot overtake Sadaqah."

Note: This means that a calamity that was approaching, is pushed back because of Sadaqah. Sadaqah shuts seventy doors of evil. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Clean your wealth by paying Zakaat properly, treat your sick by Sadaqah and turn away calamities with dua." Many Ahaadith say that the best treatment for the sick is in giving Sadaqah.

Experience also shows that Sadaqah causes a person to recover from sickness. Another Hadith says, "Cure your worries and sadness with Sadaqah; Allah Ta'ala will rectify your problems and help you against your enemies."

Another Hadith says that when a person gives clothing to a Muslim to wear, he (the giver) remains protected by Allah Ta'ala, as long as a piece of that cloth remains on the body of the user.

Yet another Hadith says, "Give Sadaqah early in the morning because a calamity can never overtake Sadaqah. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that Sadaqah cools down Allah's Ta'ala anger and protects a person from an evil death. Ulama have written that Sadaqah guards against the whispers from Shaytaan at the time of death and protects a person from saying words of ingratitude (or complaint) at the time

of serious illness, and also prevents an evil death. Instead, it helps to bring about a peaceful death.

Another Hadith says that Sadaqah cools down the heat of the grave and a person will be under the protective shade of his Sadaqah on the day of Qiyaamah. If the Sadaqah is in large amounts, the shade will also be large.

Taking care of the tongue

Once, when Hadhrat Mu'az رَضِيَ اللهُ عَنْهُ asked Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to tell him about some good deed, which would save him from Jahannam and get him into Jannah, he said, "You have asked for a very big thing, but it is actually an easy one, if Allah Ta'ala makes it easy. It is to worship Allah Ta'ala sincerely, not to make any partners with Him, to establish Salaah and to pay Zakaat, to fast during Ramadhan and to perform Hajj of the Ka'bah." After that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Shall I show you the gateways of enjoyment forever? They are: Fasting is a shield against shaytaan's attacks, Sadaqah destroys sins just as water puts out a fire, the Salaah at midnight has a similar effect on sins (wipes them out)." Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then read, (Those who leave their beds), which has already been mentioned at Aayah No. 19. He then said, "Shall I explain to you the head, the pillar and the height of Islam? The head is Islam (without which nothing has any value); its pillar is Salaah (just as no building can stand without pillars, Islam cannot exist without Salaah); its pinnical is Jihaad (Islam reaches perfection through Jihaad)." He then said, "Shall I not tell you about the root of all things, which is the foundation of all that?" Here Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took hold of his tongue and said, "Control this." I asked, "O Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, shall we really be punished for what we talk about?" He replied angrily, "I am surprised at you, Mu'az! Is it not the tongue alone which will cause people to be dragged and thrown head-first into Jahannam?"

All that we say with our tongues, goes into our book of deeds and will be weighed on the Day of Qiyaamah.

All the foolish and haraam things we talk about can take us to Jahannam. Another Hadith says that many people say a word which makes Allah happy with him, without himself knowing its importance: Allah Ta'ala raises his position in Jannah.

On the other hand, a person says something which he thinks to be small, but it causes Allah's anger and for it, he will be thrown into Jahannam. Rasulallah ﷺ also said that if a person promises not to misuse two things: first the thing between his two jaws (tongue), second the thing between his two legs (private parts), he (Rasulallah ﷺ) will guarantee his entry into Jannah. Another Hadith says that most of the people will go to Jahannam because of misusing these two things.

A Hadith says that a person says something as a joke to make people laugh, which in fact becomes a big problem for him, and he is thrown deep into the pit of Jahannam, the depth of which is the distance between the heavens and the earth.

Sufyaan Saqafi رَضِيَ اللهُ عَنْهُ asked Rasulallah ﷺ, "What is it that you fear most for your Ummah?" He took hold of his own tongue and replied, "This." The truth is that we must be very careful how we use our tongues, making sure that if it cannot be used for something good, it must never be used for anything bad.

Sufyaan Sauri (*rahmatullahi alayh*), who was one of the famous Imaams in the knowledge of Hadith and Islamic Law, said that he was guilty of a sin because of which he was deprived of reading Tahajjud Salaah for five months. When someone asked him as to what it was, the reply was that once he saw a person crying and he thought in his mind that the man was only pretending. Imagine the consequences of a sinful thought! Yet we say very bad things about others without any reason. If we have a grudge against someone, we go overboard in speaking bad about him.

Hadith 8 – Sadaqah does not decrease one's wealth

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا تَقَصَّتُ
صَدَقَةً مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ

Rasulullah ﷺ has said, "Sadaqah does not decrease one's wealth and to forgive the person that harmed, increases the honour of the forgiver. Whoever humbles himself for the pleasure of Allah Ta'ala, he is raised (in position) by Allah Ta'ala."

Note: A person might think that giving Sadaqah causes his money to decrease (become less), but in fact this is not so. It's rewards are promised in the Akhirah, as has been explained by all the Aayaat and Ahaadith mentioned so far.

There are also rewards in this life, which has already been discussed. Under Hadith No. 2, it was mentioned that two angels daily make dua, "O Allah, reward those who spend, and destroy those who don't."

Abu Kabshah رَضِيَ اللَّهُ عَنْهُ says that Rasulullah ﷺ mentioned three things after taking an oath and thereafter he said something special. The first one was that wealth never decreases by giving Sadaqah, the second was that an oppressed person who remains patient, would be honoured; the third was that when a person begs something from someone, Allah Ta'ala opens for him the gates of poverty.

Rasulullah ﷺ then said that he was going to mention something which must be specifically remembered. "There are four types of people in the world: firstly, those whom Allah Ta'ala gives knowledge as well as wealth. Due to their knowledge they fear Allah Ta'ala when spending their wealth and do not spend it against Allah's wishes: they see to the needs of their family and spend rightly on good causes and deeds. They are the ones who are honoured.

Secondly, the person who is given knowledge but no wealth, he has the intention and wish to spend like the first type, if he had the wealth. This person receives the same reward for his intention alone.

The third type is he, who has no knowledge but has wealth, which he spends recklessly on amusements and enjoyments. He does not fear Allah Ta'ala in his spending. He doesn't worry about his family and is wasteful with his money. He will be in the worst condition in the Aakhirah.

The fourth person is he whom Allah Ta'ala has not given any wealth nor any knowledge, but he thinks of doing the same things as the third one, if he had the wealth to spend. Because of his intentions, his punishment will be the same as for the person mentioned at No. 3.

Rasulullah *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ* said that Sadaqah does not decrease a person's wealth. When a person stretches his hand to give Sadaqah, it goes into the hand of Allah Ta'ala before going into the hand of the beggar, which means that Allah has accepted his Sadaqah.

Whoever begs without the actual need for it, Allah Ta'ala opens for him the gate to poverty. Qais Ibne Selaa Ansaari *رَضِيَ اللهُ عَنْهُ* says that, when his brothers complained to Rasulallah *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ* that he was wasteful and spent money unnecessarily, Qais Ansaari *رَضِيَ اللهُ عَنْهُ* said that he took his own share from the garden and spent it as Sadaqah or used it for providing food for his guests. Rasulallah *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ* patted his chest and said, "Go on spending", repeating the words three times, Allah Ta'ala will spend on you." Qais Ansaari *رَضِيَ اللهُ عَنْهُ* further said that after some time, when he went in Jihaad, he had his own riding animal and had more money than all his relatives. That is, in spite of his generous spending, he had far more money than those who were too careful and did not spend generously.

Jaabir *رَضِيَ اللهُ عَنْهُ* has said that once Nabi *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ* spoke to the people and said, "My people! Seek Allah Ta'ala's forgiveness before death comes to you; rush in doing good deeds before you become occupied; become close to Allah Ta'ala by lots of zikr and give lots of secret and open Sadaqah as this would earn for you lots of rizq and would bring you Allah's Ta'ala help and a repayment for your losses."

Another Hadith commands us to seek Allah's help for increasing our wealth through Sadaqah. Yet another Hadith says, "Sadaqah causes the means of rizq to come down to you." Another Hadith says that Sadaqah causes an increase in wealth. Hadhrat Abdur Rahmaan bin Auf رضي الله عنه says that Rasulullah صلى الله عليه وسلم said, "I swear by Allah, Who has control on my life, to three things: one, Sadaqah does not decrease your wealth, so give much; second, when a person is oppressed and he forgives the oppressor, Allah Ta'ala will raise his honour on the Day of Qiyaamah; third, when a person starts begging, Allah Ta'ala will open for him the gate to poverty."

Habib Ajami (*rahmatullahi alayh*) was a famous buzurg. His wife kneaded flour for bread and went to the neighbour's house to bring a little fire. Meanwhile a beggar came and Habib (*rahmatullahi alayh*) gave away the dough to him. When she returned with the fire and found the dough missing, she asked her husband about it, who replied that it had been sent to be baked into bread. She did not believe him and, on further questioning, he at last told her that he had given it away as Sadaqah. She said, "Allah be glorified! You should have known that there was no more flour in the house for the family to eat; what are we going to do without it?" While she was talking, a man came in with a large bowl full of meat and plenty of bread. She said! "How quickly the bread has been baked and the meat is extra!"

Such incidents happen very often but, because of our incorrect relationship with Allah Ta'ala, we do not notice or realise how a certain thing came to us as a blessing for something that we had spent. We usually regard such things as chance or luck, whereas they are a reward for what we have spent.

Hadith 9 – Setting aside a portion of one’s earnings for Sadaqah

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا رَجُلٌ
بِفَلَاحَةٍ مِنَ الْأَرْضِ فَسَمِعَ صَوْتًا فِي سَحَابَةٍ اسْتَقَى حَدِيقَةَ فُلَانٍ فَتَنَجَّى ذَلِكَ السَّحَابُ
فَأَنْفَخَ مَاءَهُ فِي حَرَّةٍ فَإِذَا اشْرَجَتْ مِنْ تَلْكَ الشَّرَاحِ قَدِ اسْتَوْعَبَتْ ذَلِكَ الْمَاءَ كُلَّهُ فَتَتَّبَعَ
الْمَاءَ فَإِذَا رَجُلٌ قَائِمٌ فِي حَدِيقَتِهِ يُحَوِّلُ الْمَاءَ بِسُحَاتِهِ فَقَالَ لَهُ يَا عَبْدَ اللَّهِ مَا اسْمُكَ
قَالَ فُلَانُ الْأَسْمُ الَّذِي سَمِعْتُ فِي السَّحَابَةِ فَقَالَ يَا عَبْدَ اللَّهِ لِمَ تَسْأَلُنِي عَنِ اسْمِي فَقَالَ
إِنِّي سَمِعْتُ صَوْتًا فِي السَّحَابِ الَّذِي هَذَا مَاءُهُ وَيَقُولُ اسْتَقِ حَدِيقَةَ فُلَانٍ لِاسْمِكَ فَمَا
تَصْنَعُ فِيهَا قَالَ أَمَا إِذَا قُلْتُ هَذَا فَإِنِّي أَنْظُرُ إِلَى مَا يَخْرُجُ مِنْهَا فَاتَّصَدَّقُ بِثُلُثِهِ وَأَكُلُ
أَنَا وَعِيَالِي ثُلُثًا وَأَرُدُّ فِيهَا ثُلُثَهُ

Hadhrat Abu Hurayrah (radiyallahu anhu) narrates that Rasulallah ﷺ said that once a person in a jungle heard a voice from a cloud above, saying, "Go and provide water to such and such person's garden." The cloud moved in a certain direction and rained on some rocky terrain. All the water collected in a drain and began to flow in one direction. He followed it and came to a place where a man stood with a spade, feeding the water to his garden.

The person asked the man his name, and when he told him, he realized that it was the same name he had heard from the cloud. The person then asked him why he had asked his name. The person replied that he had heard a voice coming from the cloud saying, "Go and supply water to such and such person's garden" and it was the same name which he

had told him. The person then asked the man what he had done for the cloud to supply water to his garden. The owner replied that now he had to reveal the truth. Whatever crops he got from the garden, he divided it into three equal parts; one part i.e. one third he gave away as Sadaqah, the second part he kept for himself and the family; and the remaining one third he spent on the garden itself.

Note: What blessings come from Sadaqah in Allah's name! The one third spent as Sadaqah causes the unseen help to water the garden. This is a clear example that wealth does not decrease through Sadaqah. One third of the crops (from the garden) given as Sadaqah causes the crops of the whole garden to grow. We should fix a certain amount of our money to be given as Sadaqah. This would be really beneficial.

As experience shows, once a part of our money for Sadaqah is fixed, we will find many occasions to spend for good causes; whereas, without such a system, we will not be able to find the correct places to give Sadaqah. When any occasion for giving Sadaqah arises, the mischief of nafs and shaytaan makes us think that the person in front of us is not deserving of receiving any Sadaqah.

The right thing to do would be that, at the beginning of the month, a part of our money should be kept for Sadaqah, or in the case of a business some fixed amount from the daily earnings should be put away in a special box meant for Sadaqah. In this way, nothing will stop us from spending for the sake of Allah Ta'ala. This is certainly something worth trying.

Abu Waa'il (*rahmatullahi alayh*) says that he was sent to Quraiza by Abdullah Ibne Mas'ood رَضِيَ اللَّهُ عَنْهُ with instructions to follow the example of the famous man of the Bani Israa-eel, i.e. to spend as Sadaqah one third of the money, keep one third there, and bring the remaining one third to him, viz. Abdullah Ibne Mas'ood رَضِيَ اللَّهُ عَنْهُ. It shows that the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ also followed this 'one third' plan.

Hadith 10 – Kindness to Animals

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غُفِرَ
لِامْرَأَةٍ مَوَسَّةٍ مَرَّتْ بِكَلْبٍ عَلَى رَأْسِ رَكْبِي يَلْهَثُ كَأَن يَبْقُتُهُ الْعَطَشُ فَذَرَعَتْ خُفَّهَا
فَأَوْثَقْتُهُ بِخِمَارِهَا فَذَرَعَتْ لَهُ مِنَ الْمَاءِ فَغَفِرَ لَهَا بِذَلِكَ قَبِيلٌ إِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا
قَالَ فِي كُلِّ ذَاتٍ كَبِدٍ رَطْبِيَّةٍ أَجْرٌ

Hadhrat Abu Hurayrah (radiyallahu anhu) narrates that our beloved Nabi Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that a loose woman was forgiven for a simple act. She saw a dog standing near a well with its tongue lolling out because of severe thirst, as if about to die; so she took off her leather sock, tied it to her scarf and lowered it into the well to draw water, which she gave to the dog to drink. Someone asked Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whether they would receive rewards for being kind to the animals. The reply was that there was reward for being kind to any living thing (Muslim or non-Muslim, man or animal).

A similar incident has also been mentioned by Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about a man who was travelling through a jungle. He felt very thirsty and climbed down a well for some water. When he climbed back to the top, he saw a thirsty dog licking the mud, trying to find some water. The man realised that the dog was suffering from thirst, just like him.

Finding nothing with which to carry the water, he took off his shoe and climbed down the well, filled his shoe with water and climbed up, using both his hands and holding the shoe in his mouth, he gave the water to the dog to drink. Allah Ta'ala forgave all his sins.

The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked if there was a reward for being good to animals. Rasulullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied that there was, saying that there are rewards for being kind to any living thing. Since both these Ahaadith show high rewards for being kind even to a lowly animal, the amount of rewards for showing kindness to a human being will be much much, more.

Some Ulama say that harmful animals like snakes and scorpions are excluded from the above rule. In fact, killing them is a good deed. Other Ulama say that even harmful animals, if thirsty, should be given water to drink. Muslims are ordered that, if any living creature is to be killed, it has to be killed in a good way after which, it should be buried or thrown away in a respectful manner.

From the above two Ahaadith and many others we understand that if Allah Ta'ala is pleased with the sincerity of just one action of a person, he can be forgiven for a whole lifetime of sins. The kindness of Allah Ta'ala has no limit compared to the small actions done by a man. Real success is to get the acceptance and pleasure of Allah Ta'ala.

However, we should remember that we have no guarantee that all our sins will be forgiven just by giving someone water for drinking, or doing some other type of good deed. Yes, if Allah Ta'ala accepts it, then there is no problem. We must continue doing good deeds with full sincerity and with the hope that Allah Ta'ala may find these acceptable. Once that happens, then we will be successful. The important thing is sincerity: that is to do everything for the sake of Allah Ta'ala, without any wish for anything of this world, such as living comfortably, becoming famous, etc.

If any of these things become part of the intention, the whole action would be wasted. The smallest good deed, if done for Allah's pleasure, becomes heavier than even a mountain.

Luqmaan عَلَيْهِ السَّلَامُ advised his son to give something as Sadaqah, whenever he did a sin, because it washes away the sin and removes the anger of Allah Ta'ala.

Hadith 11 – Speaking nicely to people and feeding them

عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي الْجَنَّةِ لَغُرَفًا يُرَى ظُهُورُهَا مِنْ بُطُونِهَا وَبُطُونُهَا مِنْ ظُهُورِهَا قَالُوا لِمَنْ هِيَ قَالَ لِمَنْ أَكَابَ الْكَلَامَ وَأَطْعَمَ الطَّعَامَ وَأَدَامَ الصِّيَامَ وَصَلَّى بِاللَّيْلِ وَالنَّاسُ نِيَامٌ

Hadhrat Ali (radiyallahu anhu) narrates that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said that there are balconies in Jannah (which are built of glass): the outside is visible from the inside and the inside is visible from the outside. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked who these balconies will be for. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Those who speak nicely to people, who feed others while they themselves are fasting and those who read Tahajjud Salaah at night when others are asleep."

Note: Abdullah Ibne Salaam رَضِيَ اللَّهُ عَنْهُ says that he had not yet accepted Islam, when he heard the news that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had moved to Madinah. He immediately went to him and after seeing his blessed face, he said to himself that such a blessed face could not be that of a liar. When he reached there, the first thing that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said was, "O people, make Salaam with each other, feed the poor, be kind to the relatives and read Salaah during the night when all others are asleep; you will safely and peacefully enter Jannah." At Aayah No. 34, this topic has already been discussed: that they feed the poor, the orphans and the prisoners and say, "We feed you for the sake of Allah, without asking for any reward or thanks from you." One Hadith says that when a person gives his brother enough food and drink to fill himself, Allah Ta'ala creates seven trenches between him and Jahannam, each one of which is as wide as the distance to be covered in seven hundred years. Another Hadith says that Allah

Ta'ala treats all His creation as a family and whoever provides the most amount of benefit to His family is the most beloved to Him. Another Hadith says that every good deed is Sadaqah, such as meeting a person with a smile or sharing a bucket of water with one's neighbour. To have a smiling face instead of being sulky is certainly a good deed.

It is mentioned in a Hadith that a smiling face shown to a brother is not a small action, and no favour, however small, is to be considered insignificant, and every small good deed is Sadaqah. Similarly, to help someone who is lost or to tell someone to do a good deed or to stop him from a bad one is also Sadaqah. The same is the case with removing a thorn or something harmful from the road or to share a bucket of water with someone.

A Hadith says that those who will go to Jahannam will be put into a line. A person of Jannah will pass by, when one of them will ask him to intercede (speak) for him with Allah Ta'ala. The Jannati will ask him, "Who are you?" and he will reply, "Don't you know me? I am the one whom you had once asked for a drink of water, which I had given to you." Then the Jannati will hold him by the hand, take him to Allah Ta'ala, and say, 'O Allah, I owe this man a favour!' Allah Ta'ala will say, "Let him go to Jannah because of Allah's mercy towards him!"

Another Hadith says: "Live with the poor and do lots of favours to them, because they are very rich people." Someone asked Rasulullah ﷺ how they were rich. Rasulullah ﷺ replied that on the Day of Qiyaamah they will be told to take all such people to Jannah who had given them food or a drink of water or a piece of cloth.

Another Hadith says that, on that Day, Allah Ta'ala will apologise to the poor in the same way as a person does to another person in this world, by saying, "I take an oath by My Honour and Greatness that I did not keep away the worldly wealth from you because you were disgraced in My eyes, I did so for the sake of giving you the great honours of this day. Go and look into the rows of the Jahannamis for those who fed you or clothed you for My sake, they

are all yours.” When the poor will approach such people, they will all be drowning in their own sweat and the poor people will pull them out and lead them to Jannah.

A Hadith says that whoever feeds a hungry animal, Allah Ta’ala will give him the best of food to eat in Jannah. Abdullah Ibne Mubarak (*rahmatullahi alayh*) used to give the best dates to others to eat and used to say that whoever eats the most dates will be rewarded with one Dirham for each date. A Hadith says that on the Day of Qiyaamah an announcer will call, "Where are those who were kind to the poor; today they may enter Jannah without any fear or sadness?", while another announcer will say, "Come forward those who had visited the poor and the needy during their illness, for you there are thrones of Noor to sit on and to speak with Allah Ta’ala when the rest will be suffering from the difficulty of the questioning. Another Hadith says, ‘There are many hours (in Jannah) whose dowry is only a handful of dates or a similar amount of something else given as Sadaqah.’ One Hadith says that no Sadaqah is better than feeding the hungry.

Another Hadith says that Allah Ta’ala likes best the action of pleasing a Muslim, or removing his sadness or paying his debt or feeding him when hungry. All these are pleasing deeds to be done as often as possible. Another Hadith says that any action done to please a Muslim, will cause forgiveness from Allah Ta’ala, e.g. removing someone’s hunger, or removing his difficulty. Yet another Hadith says, "Whoever sees to a worldly need of a Muslim, Allah Ta’ala will see to seventy two of his needs of which the smallest will be forgiveness of all his sins."

Hadith 12 – Spend freely and do not count

عَنْ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْفِقِي وَلَا تُحْصِي فِيْ حُصِيِّ اللَّهِ عَلَيْكِ وَلَا تُؤْعِي فِيْؤْعِي اللَّهِ عَلَيْكِ إِنْ ضَخِي مَا اسْتَطَعْتِ

Hadhrat Asmaa رَضِيَ اللهُ عَنْهَا has said that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told her to spend freely and not to count otherwise (if she counted) Allah Ta'ala would count and give her; and not to save money, because (if she did so) Allah Ta'ala will also keep away from her (will give her less), therefore, she should give as much as possible.

Asmaa رَضِيَ اللهُ عَنْهَا was the sister of Aa'ishah رَضِيَ اللهُ عَنْهَا. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has encouraged us in different ways to spend more. First, we are encouraged to spend generously. It is obvious that we should only spend in such a way that is pleasing to Allah Ta'ala. Spending in a sinful way will only lead to problems.

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then ordered us not to count and spend. The Ulama explain the meaning of counting in two ways: one, to count for the sake of collecting, in which case we will lose Allah Ta'ala's blessings. The second meaning is: not to count when giving to the poor, in which case the reward from Allah Ta'ala will also be countless. Lastly, we are told that if we save instead of spending our wealth in the path of Allah Ta'ala, we will cause Allah Ta'ala to keep back His gifts, favours and kindness.

We should not delay in spending what we can afford. Many Ahaadith say, "Save yourself from the flames of Jahannam by giving Sadaqah, even if it is a piece of date which is enough to save (you) from Jahannam."

A Hadith in Bukhaari Shareef says, "Asmaa رَضِيَ اللهُ عَنْهَا asked Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ whether she could give as Sadaqah from what her husband Zubair رَضِيَ اللهُ عَنْهُ had left with her, as she owned nothing of her own. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied that she could, telling her not to save things in the container, otherwise Allah Ta'ala will keep away His gifts from her."

Note: Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ knew that Hadhrat Zubair رَضِيَ اللهُ عَنْهُ would be happy if Asmaa رَضِيَ اللهُ عَنْهَا spent from his money.

Hadhrat Zubair رَضِيَ اللهُ عَنْهُ tells his story himself, saying that he was specially advised by Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to spend in the path of Allah Ta'ala. Once he visited Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and sat in front of him. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ held the tail of his turban and told him "O Zubair! I am the Messenger of Allah Ta'ala especially to you people and generally for all. Do you know what Allah Ta'ala has said?" Zubair رَضِيَ اللهُ عَنْهُ replied, "Allah and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ know best!" Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "When Allah Ta'ala manifested (revealed) Himself on His Throne (Arsh), He looked at His slaves (mankind) with kindness and said, 'O My slaves, I am your Creator and Sustainer, your rizq is in My hands; do not put yourself in problems for that which is My responsibility; come to Me for your living and your needs.' Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then repeated what Allah Ta'ala had said, 'O My slaves, you spend on people and I will spend on you; be generous to people and I will be the same to you; do not be stingy in spending on others, I shall not make less your rizq for you; do not shut your wealth off from the people, so that I do not shut Mine from you; do not collect a treasure, so that I do not keep back from you.'

The door of rizq is open above all the seven heavens and joined to the Arsh and remains open throughout the day and night. From there Allah Ta'ala sends down the daily rizq for every single human being, according to that person's intentions, his spending, his Sadaqah and his expenses. Whoever spends more receives more, the person who gives less receives less, while he who holds back, Allah Ta'ala holds things back from him."

He then said, "O Zubair! Eat and spend on yourself and feed others too; do not tie up things to save, otherwise Allah Ta'ala's favours would be kept away from you; avoid calculating otherwise the gifts given to you will be calculated; do not be strict with others, otherwise the same will be done to you; do not put people into difficulties, otherwise that will happen to you. O Zubair! Allah Ta'ala is pleased with spending and displeased with miserliness; generosity comes from having full belief in Allah Ta'ala, while stinginess comes from having doubts; a person who has full belief in Allah Ta'ala, will

never go to Jahannam and he who has doubts, will never enter Jannah; Zubair, Allah Ta'ala is pleased with generosity, even with a piece of date.

And Allah Ta'ala is pleased with bravery, even if it is in encountering a snake or a scorpion. O Zubair! Allah Ta'ala loves to see patience at the time of an earthquake or any other disaster, and He is pleased with that Imaan which overpowers every part of the body and stops the desires; He loves that perfect wisdom which overpowers doubts about Islam and He is pleased with piety at the time of facing haraam and dirty things. O Zubair, show respect to all brothers, improve the greatness of the pious and honour good people; be good with neighbours and do not join immoral (bad) people. Whoever remains firm in all these things will enter Jannah without any questions or any fear of punishment. This is the warning of Allah Ta'ala to me and mine to you.”

That is why Rasulullāh ﷺ told Asmaa رَضِيَ اللَّهُ عَنْهَا to spend without delay from Hadhrat Zubair رَضِيَ اللَّهُ عَنْهُ's wealth. Also, Hadhrat Zubair رَضِيَ اللَّهُ عَنْهُ was a cousin of Rasulullāh ﷺ (so they knew and understood each other very well).

Hadhrat Zubair رَضِيَ اللَّهُ عَنْهُ had one thousand slaves on whom he would get a commission, but not a cent of it was used on himself or his family; all of it was spent in giving Sadaqah. Because of this great generosity, at the time of his death, he owed twenty-two thousand Dirhams. Most of it was people's money as Amaanat (trust) with him. As he was a very honest person, people trusted him and kept their valuables or money with him for safety. He used to tell them that, because he had no place to keep their things, he would take them as a loan and would return them whenever they wanted it back. Thus he used to have loans; which he went on spending on other people's needs.

This was the case not only with Hadhrat Zubair رَضِيَ اللَّهُ عَنْهُ but with most of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. Wealth for them was not a thing to keep. Once Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ filled a bag with four hundred gold coins and told his slave to deliver the bag as a gift to Hadhrat Abu

Ubaidah رَضِيَ اللَّهُ عَنْهُ, and to remain there to see what he would do with the money.

The slave took the money and delivered it to Abu Ubaidah رَضِيَ اللَّهُ عَنْهُ who thanked him and made dua for Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. He then called his slave-woman and told her to go and give seven Dinars to so and so, five to such and such person, and so much to so and so, and thus every single coin was given away. The slave reported back to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, who then sent the same amount to Hadhrat Mu'aaz رَضِيَ اللَّهُ عَنْهُ with the same instructions as for Hadhrat Abu Ubaidah رَضِيَ اللَّهُ عَنْهُ. Hadhrat Mu'aaz رَضِيَ اللَّهُ عَنْهُ also called his slave-woman and distributed the money in different houses. Meanwhile his wife came and said, "We are also poor and needy, please give us something as well", at which, he threw the bag at her with only two coins remaining. The slave returned and narrated the whole story to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ who was very pleased to hear it and said, "They are all of the same stock (good habits)."

Hadith 13 – Clothing the naked, feeding the hungry and giving water to the thirsty

عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّهَا مُسْلِمُ كَسَا مُسْلِمًا ثَوْبًا عَلَى عُرَى كَسَاهُ اللَّهُ مِنْ خُضْرِ الْجَنَّةِ وَأَيُّهَا مُسْلِمُ أَطْعَمَ مُسْلِمًا عَلَى جُوعٍ أَطْعَمَهُ اللَّهُ مِنْ ثَبَارِ الْجَنَّةِ وَأَيُّهَا مُسْلِمُ سَقَى مُسْلِمًا عَلَى ظَمَأٍ سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ

Hadhrat Abu Saeed (radiyallahu anhu) narrates that Rasulullah ﷺ has said, "Whoever gives clothes to a naked Muslim, Allah Ta'ala will give him a green garment to wear in Jannah; and he who gives something to eat to a hungry Muslim, Allah

Ta'ala will feed him with the fruits of Jannah; and the person who gives a drink of water to a thirsty Muslim, Allah Ta'ala will give him a drink of sealed wine in Jannah."

Note: The 'sealed wine' refers to that holy drink which, as written in the Qur-aan Shareef, would be for the pious people in Jannah.

Allah Ta'ala has said:

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى الْأَرَآئِكِ يَنْظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ
النَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٥﴾ خِتْمُهُ مِسْكَ ط وَفِي ذَلِكَ فَلْيَتَنَافَسِ
الْمُتَنَافِسُونَ ﴿٢٦﴾

"The righteous will be in delightful comfort, sitting in their couches. O listener, you will recognise the comfort of bliss on their faces. They will be served the sealed wine. The seal will be of musk. This is what people should compete for." (at-Tatfeef: 22-26)

Mujaahid (*rahmatullahi alayh*) says that Raheeq is one of the types of wine in Jannah, which is made from musk with a mixture of Tasneem which is the best drink of Jannah. The favourites (of Allah) will drink it pure, while those below them will have a mixture of it.

The above Hadith mentions the rewards of giving a meal or a drink to a hungry person and clothes to the naked. It may be that the giver himself is in need of food or drink or clothes, yet he gives to others. In this case, the Hadith agrees with the Aayat:

وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ﴿٢٧﴾

"They prefer others over themselves, although they share the same need."

There is great reward for giving clothes to a poor person, but for giving clothes to a naked person or to someone wearing rags, the reward will be much more. To give food to a poor person will be definitely rewarded, but to feed a starving person will receive much greater reward and blessings. Similarly, to give water to anybody is rewarded, but to give water to someone who is extremely thirsty will receive so much reward and blessings that his life-long sins would be wiped out.

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that a person who goes from door to door, begging for a piece or two of bread, is not really a poor person. A poor person is the one who does not have enough wealth for his needs and nobody knows about his poverty to come to his help; he is really a poor person.

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that whoever looks after the needs of a brother, Allah Ta'ala will look after his needs; and whoever saves a Muslim from difficulties, Allah Ta'ala will protect him from one of his problems on the Day of Qiyaamah; and when someone provides clothes to a Muslim to cover his body and hides his faults, Allah Ta'ala will give him the same on the Day of Qiyaamah.

Another Hadith says that when someone remains silent about some defect in a person, whether it is in his body or behaviour, the reward for that will be the same as exhuming the man who has been buried alive.

Allah Ta'ala has said:

لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ ط

"Those who spent their money and fought in the path of Allah before the conquest of Makkah, cannot be equalled to those who came later." (al-Hadeed: 10)

The reason for this is that the need for spending before the conquest of Makkah was very great; that is why its reward also is very high.

When Islam and the Muslims were still weak and the Muslims were in dire need of help, they were the first from the Muhaajireen and Ansaar, about whom Rasulullah ﷺ has said that the Sadaqah of gold, equal to mount Uhud, given by others, will not equal a Mudd (about a kilogram) or even half a Mudd given by those early Muhaajireen and Ansaar.

Apart from this, there are many Ahaadith in which Rasulullah ﷺ has warned and encouraged his Sahaabah to give preference to those who are in urgent need. To accept an invitation to a walimah (marriage-feast) is very good. However, in a Hadith, Rasulullah ﷺ says that the walimah meal is the worst type of meal, when the rich are invited to it and the poor are left out. Thus the walimah will be the worst meal when only important people are invited to it, and not the poor, but if that is not so, then going to that walimah will be Sunnah.

A Hadith says that a person will be rewarded for giving water to a Muslim, when water is available, as if he had freed a slave; but giving a drink of water to someone where water is scarce (very little), will be like saving a dying person. A Hadith says that the highest Sadaqah is to give food to a hungry man or animal.

Another Hadith says that the good deed which Allah Ta'ala appreciates most is to feed a starving person or to pay his debts or to remove his difficulty. On the Day of Qiyaamah the people will rise very hungry and thirsty and completely naked, but that person who fed someone for the sake of Allah Ta'ala, will be fed with full satisfaction; that person who gave water to someone for the pleasure of Allah, will have his thirst quenched fully (he will be given as much water to drink as he wishes), and the person who gave someone clothes will receive clothes from Allah Ta'ala.

Hadith 14 – Looking after a widow

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمَسْكِينِ كَالسَّاعِي فِي سَبِيلِ اللَّهِ وَأَحْسَبُهُ قَالَ كَالْقَائِمِ لَا يُفْطِرُ وَكَالصَّائِمِ لَا يُفْطِرُ

Hadhrat Abu Hurayrah (radiyallahu anhu) narrates that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said that he who helps a poor unmarried woman or a poor person is like a person who goes in Jihaad and, he probably also said, he is like a person who reads Salaah all night long without any break and is like a person who fasts every day for his whole life.

Note: A woman without a husband usually means a widow or the one who cannot find a husband. Another Hadith says that a person is rewarded like those who fight in the path of Allah if he sees to the needs of a Muslim brother or tries to give him some help.

Another Hadith says that anyone helping a brother in difficulties will be given by Allah Ta'ala the power to stand firm on the Day when mountains will move from their places (i.e. the day of Qiyaamah). Another Hadith says that if a person sees to the needs of a Muslim brother in this life, Allah Ta'ala will see to seventy of his needs in the hereafter, the least of which will be the forgiveness of all his sins; and if anyone mentions the need of another Muslim to those responsible of him, Allah Ta'ala will help him to cross the 'Siraat' (the Bridge over Jahannam) on the Day of Qiyaamah when many will slip while crossing.

This Hadith is very important for those who meet with people in power as they are able to explain the problems of the poor to them. We should remember that crossing the 'Siraat' is the most difficult of things on the Day of Qiyaamah but, by this simple action here, it will be made easy for them. However, it has to be done only for the sake

of Allah Ta'ala and not for show or becoming famous. Whatever is done only for the sake of Allah Ta'ala will automatically bring popularity and respect, but, if a person's intention was not sincere, it will destroy his effort and he will get no reward.

Hadith 15 – Three people whom Allah Ta'ala loves

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ يُحِبُّهُمْ اللَّهُ وَثَلَاثَةٌ يُبْغِضُهُمْ اللَّهُ فَأَمَّا الَّذِينَ يُحِبُّهُمْ اللَّهُ فَرَجُلٌ أَتَى قَوْمًا فَسَأَلَهُمْ بِاللَّهِ وَلَمْ يَسْأَلْهُمْ لِقَرَابَةٍ بَيْنَهُ وَبَيْنَهُمْ فَمَنْعُوهُ فَتَخَلَّفَ رَجُلٌ بِأَعْيَانِهِمْ فَأَعْطَاهُ سِرًّا لَا يَعْلَمُ بِعَطِيَّتِهِ إِلَّا اللَّهُ وَالَّذِي أَعْطَاهُ وَقَوْمٌ سَارُوا لَيْلَتَهُمْ حَتَّى إِذَا كَانَ النُّومُ أَحَبَّ إِلَيْهِمْ مِمَّا يُعْدَلُ بِهِ فَوَضَعُوا رُءُوسَهُمْ فَقَامَ يَتَمَلَّقُنِي وَيَتَلَوُّوْا آيَاتِي وَرَجُلٌ كَانَ فِي سَرِيَّةٍ فَلَقِيَ الْعَدُوَّ فَهَرَمُوا فَأَقْبَلَ بِصَدْرِهِ حَتَّى يُقْتَلَ أَوْ يُفْتَحَ لَهُ وَالثَّلَاثَةُ الَّذِينَ يُبْغِضُهُمُ اللَّهُ الشَّيْخُ الزَّانِي وَالْفَقِيرُ الْمُخْتَالُ وَالْغَنِيُّ الظَّلُومُ

Hadhrat Abu Zar (radiyallahu anhu) narrates that Rasulallah ﷺ has said that Allah Ta'ala loves three people and hates three. Those whom Allah loves are: (1) a person who, when a beggar came and asked from some people for the sake of Allah Ta'ala, none of them were his family, and he was refused by them, so a person got up quietly and gave him something secretly so that only Allah Ta'ala and the beggar knew of it; (2) a person who was in a group that travelled all night till they fell off to sleep, but when all of them went to sleep (for a short while), he got up and made ibaadat, begging Allah's favour with sincerity and reading from the Qur-aan Shareef; and (3) a person who was in an army that

fought in Jihaad and was defeated but he went straight ahead till he was martyred or given victory.

The three whom Allah Ta'ala hates are: an old man who commits zina, a beggar who is proud and a rich man who is cruel.

Note: A Hadith says that there are three occasions when the dua of a person is not rejected, but certainly accepted.

First, when a person reads his Salaah in a jungle alone, and no one can see him, his dua is definitely accepted; second, when a person who is fighting in Jihaad with a group, which runs away from the enemy, but he remains fighting alone; the third is a person who makes ibaadat before Allah Ta'ala in the last part of the night.

Allah Ta'ala will not listen to three people on the Day of Qiyaamah. He will not clean them of their sins, nor will He look at them kindly and, for them, there will be a terrible punishment. First the old person who constantly commits zina; second the ruler who lies; and third a proud beggar. In this context, 'will not purify them' may mean, either 'not purify them of their sins', or 'will not commend their actions'. Another Hadith says that there are three on whom Allah will not look with grace on the Day of Qiyaamah and they will have a severe, painful punishment: an elderly man who commits zina; a proud beggar and a businessman who takes oaths on all occasions unnecessarily, both while buying and selling. Undoubtedly it amounts to sheer disrespect towards the Divine Majesty of Allah to take oaths unnecessarily.

It comes in a Hadith that Allah Ta'ala loves three people and dislikes three: those whom He loves are, (1) a person who joins an army making Jihaad, fights the enemy most bravely till he is granted victory or dies a martyr; (2) a person travelling with a group who goes to sleep at night, but he stands in Salaah till his travel companions have taken a rest for a while and then wakes them up; (3) a person who is patient towards a neighbour who keeps on troubling him till they two separate either by death or one of them moving

away to a distant place. And the three whom Allah dislikes are, (1) a businessman who takes oaths frequently; (2) a proud beggar; (3) a person who, after giving Sadaqah, keeps reminding people of his favours towards them.

Hadith 16 – Optional Sadaqah

عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ رَضِيَ اللهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
 إِنَّ فِي الْمَالِ لِحَقًّا سِوَى الزَّكَاةِ ثُمَّ تَلَا... لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ
 الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ
 وَالنَّبِيِّينَ^ع وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَابْنَ
 السَّبِيلِ^ل وَالسَّائِلِينَ^ع وَفِي الرِّقَابِ^ع وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ^ع وَالْمُؤْفُونَ^ع
 بَعْدَهُمْ إِذَا عَاهَدُوا^ع وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ^ط أُولَئِكَ
 الَّذِينَ صَدَقُوا^ط وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٦﴾

Hadhrat Faatima bint Qais (radiyallahu anha)
 narrates that Rasulullah ﷺ once said, "In
 wealth there are obligations besides Zakaat," and
 then read the following Aayat:

**"Piety is not that you should turn your faces to the
 east and west....." to the end of the Aayat**

Rasulullah ﷺ understood from this Aayat that, besides Zakaat, there are other places where a person has to spend his wealth. The Aayat encourages spending on family members, orphans, poor people, travellers, beggars and for freeing slaves and prisoners (who are imprisoned because they owe money) and paying of Zakaat has

been mentioned separately. Muslim Ibne Yasaar (*rahmatullahi alayh*) says, "Just as Salaah is of two types, Fardh and Nafl, Zakaat is also of two types, Fardh and Nafl, and both have been mentioned in the Qur-aan Shareef."

When asked to explain, he began to read this Aayat after reading the first part (i.e. up to: 'for setting free slaves and prisoners'). He then said, "All these are the occasions for giving Nafl Zakaat (Sadaqah)." He then read the last part of the Aayat mentioning Zakaat and said, 'This is Fardh Zakaat.' Allama Teebi (*rahmatullahi alayh*) says, "There is something for which you need to spend besides Zakaat", mentioned in this Hadith, means not to refuse a beggar or someone asking for a loan, or anyone asking to borrow things of common use, i.e like a pot, bowl, etc., or anyone asking for some water, salt, a live coal for lighting a fire, etc.

Allama Jassas Raazi (*rahmatullahi alayh*) has written that certain Ulama have interpreted this Ayah to mean that there are occasions when it is compulsory to give Sadaqah, such as spending on one's blood relations when any of them is in distress, or to spend on some afflicted person in danger of death, to the extent of saving his life. After quoting the same saying of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he says that it also means spending on the poor relative whose maintenance has been made compulsory on a person by a lawful ruler, spending on those in distress and spending on others by way of Nafl Sadaqah, as the term 'something due on property apart from zakaat' used by Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is applicable to both, fardh and nafl Zakaat. A famous Aalim says that it is fardh to feed a poor person when he is not able to earn or to go out to beg. There are three points to remember: first, the poor person has to be fed by all those who know about his condition until he is able to go out and see to his needs. If the people are not able to help him, they should inform others about his condition. If this is not done and the poor person dies, all those who knew about his condition would be guilty of the sin. Secondly, if the poor person is able to move but cannot work, he should be helped through fardh Sadaqah.

If he is able to work then it is not permissible for him to ask for charity. Thirdly, if a poor person is able to go out but not able to work, it is his duty to go to the people and ask for Sadaqaah, otherwise he will be a sinner.

Hadith 17 – Water and Salt

عَنْ بُهَيْسَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ أَبِيهَا قَالَتْ قَالَ يَا رَسُولَ اللَّهِ مَا الشَّيْءُ الَّذِي لَا يَجِلُّ مَنْعُهُ قَالَ يَا نَبِيَّ اللَّهِ مَا الشَّيْءُ الَّذِي لَا يَجِلُّ مَنْعُهُ قَالَ الْبَلْحُ قَالَ يَا نَبِيَّ اللَّهِ مَا الشَّيْءُ الَّذِي لَا يَجِلُّ مَنْعُهُ قَالَ أَنْ تَفْعَلَ الْخَيْرَ خَيْرٌ لَكَ

Buhaisah رَضِيَ اللَّهُ عَنْهُ says that when her father asked Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "What is the thing not to be refused (if someone asks you for it)?" Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Water." Her father then asked the same question again, to which Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, 'Salt'. When her father repeated the question once again, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Whatever good you can do (to someone) is better for you."

Note: If the water is meant to be taken from the well and salt from a mine, then, according to Shariah, no one has the right to stop anyone who needs it, even when both the water and the salt are owned by someone. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ warned us never to refuse such simple things to a poor person, because they do not cost the owner much. As these simple things are easily found in homes, sharing them is not difficult. A small amount of salt given to someone for his curry will make his food tasty, without much loss to you.

Giving someone water is also very easy. Hadhrat Aa'ishah رَضِيَ اللَّهُ عَنْهَا says that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "It is wrong to refuse three things to anyone: salt, water and a little fire (brand)." Aa'ishah

رَضِيَ اللَّهُ عَنْهَا said that the need for giving water was understood, but the giving of salt and fire was not clear. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "O Humairah (Aa'ishah)! When someone gives a little fire to a person in need, it is as if all the things cooked on the fire were given as Sadaqah to the poor; and if a person gives a little salt, all things that become tasty because of it will count as Sadaqah. So the rewards for the giver are enormous." In the main Hadith, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has mentioned two things as examples and then he said, 'to do good as much as you can to someone is good for you.'

The fact is that when someone does any type of favour to another person, it is actually a favour to himself. Allah Ta'ala's command says, that whatever you spend in the path of Allah, you will receive a reward from Him. At Hadith No. 2 above, it has been mentioned that two angels always make dua to Allah Ta'ala for a good reward for those who spend for Allah's sake and curses him who holds back his wealth. Hence, when someone does a favour to another person, he actually saves his wealth from destruction and at the same time earns a beautiful reward from the treasury of Allah Ta'ala.

Hadith 18 – Digging a well as sadaqah and passing on the rewards to the deceased

عَنْ سَعْدِ بْنِ عُبَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ يَا رَسُولَ اللَّهِ إِنَّ أُمَّ سَعْدٍ مَاتَتْ فَأَيُّ الصَّدَقَةِ أَفْضَلُ قَالَ الْمَاءُ فَحَفَرَ بَيْرًا وَقَالَ هَذِهِ لِأُمِّ سَعْدٍ

Hadhrat Sa'ad رَضِيَ اللَّهُ عَنْهُ asked Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that, since his mother had passed away, what type of Sadaqah-e-Jaariyah would be best? (to earn rewards for her). Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied that water was the best of all. Thereafter, Hadhrat Sa'ad رَضِيَ اللَّهُ عَنْهُ had

a well dug, so that his mother could receive the blessings.

Note: Giving water was considered to be the best Sadaqah, because there was not much water in Madinah Munawwarah. All hot countries have a shortage of water, but there was a severe shortage in Madinah Munawwarah in those days. Besides this, the benefits of water are many. One of the Ahaadith says that whoever arranges a water-supply system, from which men, jinn and birds drink, will continue receiving blessings and reward until the Day of Qiyaamah, even after his death. Abdullah Ibne Mubarak (*rahmatullahi alayh*) was visited by a person who complained about a wound on his knee, saying that, despite continuous treatment by many doctors for seven years, it had not healed. Abdullah Ibne Mubarak (*rahmatullahi alayh*) advised him to have a well dug at a place where drinking water was short and said, 'I have full trust in Allah Ta'ala that, as soon as the water comes into the well, the wound will heal up.' The person dug a well and his wound was completely cured.

The famous Muhaddith Abu Abdullah Hakeem (*rahmatullahi alayh*) had some wounds on his face. After a year of different treatments, they still had not healed. He asked his teacher, Abu Usmaan Sabuni (*rahmatullahi alayh*), to make dua for him to get better. As it was a Friday, the teacher made a long dua to which everybody said Aameen. The next Friday, a woman came to the Masjid with a note saying that, after she had returned home the previous Friday, she continued making dua for Hakeem until she saw Rasulullah ﷺ in her dream, telling her to advise Hakeem to arrange for water for the Muslims.

On hearing this, Hakeem arranged drinking water at the door of his home for those passing by and he also filled ice into the water. Within a week, all his wounds had healed and his face looked much more handsome than before.

Once, Sa'ad رَضِيَ اللهُ عَنْهُ told Rasulullah ﷺ that his mother, who had died, had performed Hajj with his money, gave Sadaqah from his money and also helped her relatives and other people from

his wealth. He then asked whether she would receive any rewards for all these actions if he continued to do them for her. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "Yes, she will."

Once, a woman told Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that her mother had died suddenly and had not been able to give Sadaqah. She then asked whether her mother would get any rewards if she (the daughter) gave Sadaqah for her. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "Yes, do so." In fact, for all the relatives, especially those who leave wealth for us after their death, like parents, husband or wife, brothers and sisters, or those who might have done us favours, like teachers and pious people, we should give Sadaqah regularly and do other good deeds and pass on the rewards to them.

It will be very wrong to go on using the wealth they have left behind, or enjoying the favours done by them, and yet to forget them when they are in need of receiving gifts and good actions from us. When a person dies, his own actions come to an end; unless he leaves behind a continuous good deed. He is in need of sawaab and duas from the living. A Hadith says that a dead man in his grave feels like a drowning person who desperately needs help from all directions that his father, brother or a friend may send him by making dua for him. If something is received, it becomes the dearest thing for him in his grave.

Bashar Ibne Mansoor (*rahmatullahi alayh*) says that once, during a plague, a person busied himself in offering Janaazah Salaah for the dead and in the evening he would stand at the gate of the graveyard and read this dua:

**اَسْسِ اللهُ وَحَشْتِكُمْ وَرَحِمَ غُرْبَتِكُمْ وَتَجَاوَزَ عَن سَيِّئَاتِكُمْ وَقَبِلَ اللهُ
حَسَنَاتِكُمْ**

"May Allah Ta'ala change your frightening life into an enjoyable one, have mercy on your loneliness, forgive your faults and accept all your good deeds."

He would then return home. One day it so happened, that he returned home without reading the dua. At night he saw in his dream that a large crowd of people came to him. When he asked who they were and why they were there, they replied that they were the people of the graveyard, and they used to receive gifts from him every evening. He asked them, 'What kind of gifts?' They said that the dua he used to make every evening would be turned into gifts that reached every one of them. Thereafter the man never forgot to make that dua.

Bashaar Ibne Ghaalib Najraani (*rahmatullahi alayh*) says that he used to make dua very often for Rabi'ah Basriah (*rahmatullahi alayh*)a. Once he saw her in a dream and heard her saying, "Bashaar, your gifts reach us on trays of 'Nur' covered with silken covers. When he asked her what it meant, she said, "When a Muslim makes a dua and it is accepted, it is placed in a tray of Nur and covered with a silken cover and presented to the dead person, who is told that it is a gift for him from so and so.

Later, in the next Hadith, many other examples of this type have been given. Imam Nawawi (*rahmatullahi alayh*) says that there is no difference of opinion among the Muslims regarding the dead receiving the rewards of Sadaqah given on their behalf. This is the correct belief. A few have said that the dead cannot receive any reward for the Sadaqah given on their behalf, but this is definitely wrong and a clear mistake.

Also, Rasulullah ﷺ will speak on behalf of others on the Day of Qiyaamah and so will other Ambiyaa and pious men. This shows that people can benefit from the actions of others. Likewise, the angels make dua and seek forgiveness for the Mu'mineen (as explained in Surah Mu'min). This too, is benefiting from the actions of others. Allah Ta'ala, through His own Mercy and Kindness, will forgive the sins of people; this is also benefiting without any effort by a person. Children of Mu'mineen will enter Jannah along with their parents (according to what is said in Surah at-Toor), which also means benefiting from the good deeds of others. Hajj done for someone else (who is very sick or has passed away) will count as the

fardh Hajj for whom it was done, which means benefitting from the action of another person.

There are many more examples of this type. A person says that his brother had died and he saw him in a dream. He asked his brother as to what had happened to him in the grave. The brother replied that, as soon as he was buried, a flame of fire came close to him. At the same time a dua from someone reached him and stood between him and the flame. If the dua had not been made, he would have been caught in the flame.

Ali bin Musa Haddaad (*rahmatullahi alayh*) says that once he was present in a burial along with Imaam Ahmad bin Hambal (*rahmatullahi alayh*). Muhammad bin Qudaama Jauhari (*rahmatullahi alayh*) was also there. After the burial, a blind man sat down near the grave and started reciting the Qur-aan. Imaam Ahmad bin Hambal (*rahmatullahi alayh*) told him that reciting Qur-aan at the graveside is an innovation (bid'ah). On the way home, Muhammad bin Qudaama (*rahmatullahi alayh*) asked Imaam Ahmad bin Hambal (*rahmatullahi alayh*) what he thought of Mubashir bin Ismail Halabi (*rahmatullahi alayh*). The Imaam (*rahmatullahi alayh*) replied that he was a noble person and that he (Imaam) had learnt Ahaadith from him. Ibn Qudaama (*rahmatullahi alayh*) said that he had heard from Mubashir that Abdur Rahman bin Alaa bin Lajlaaj (*rahmatullahi alayh*) quoted his father as saying at the time of his death, "After my burial, the first and the last part of Surah Baqarah should be recited at the head of my grave, and he confirmed this by saying that he (the father) had heard Abdullah bin Umar رَضِيَ اللَّهُ عَنْهُ requesting the same to a person at the time of his death. After hearing this, the Imaam (*rahmatullahi alayh*) told Ibn Qudaama (*rahmatullahi alayh*) to return to the graveyard and tell the blind man to continue reading the Qur-aan at the grave.

Imaam Ahmad bin Hambal (*rahmatullahi alayh*) said, "Whenever you go to the graveyard you should read Surah Faatihah, Ikhlās, Falaq and Naas and ask Allah Ta'ala to give its reward to the dead in the graveyard. They will certainly receive it."

If a person reads Nafl Salaah or fasts or gives something as Sadaqah, the rewards of these can be given to any person, dead or alive, and they will certainly receive it.

All relatives should pass on sawaab in this way to their deceased (dead) relatives.

Hadith 19 – Sadaqah-e-Jaariyah

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مَاتَ
الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ
صَالِحٍ يَدْعُو لَهُ

Hadhrat Abu Hurayrah (radiyallahu anhu) narrates that Rasulullah ﷺ has said that the rewards for a person's good deeds come to an end when he dies; but there are three things, whose rewards will not stop even after death: a Sadaqah which continues all the time, knowledge from which people continue to benefit, and pious children who make dua for their parents (who passed away).

Note: How Kind and Merciful Allah Ta'ala is to man! Even after his death, when his own deeds come to an end and he is powerless to do any good act for himself and remains asleep in the grave, Allah Ta'ala has made a way for him to continue getting rewards.

Rasulullah ﷺ has mentioned three things in this Hadith. The first one is a continuous Sadaqah, i.e. to give such a thing as Sadaqah, the benefits of which continue, such as building a Masjid where people will read Salaah. As long as it is in use, its rewards will continue. Some other examples are, to build a rest house for travellers to stay in or to give a building for public use or for Deeni purposes, to benefit Muslims.

Yet another example is to have a well dug for public use; the rewards of this will continue as long as people keep drinking its water or use it for wudhu, etc. Another Hadith says, "The things for which a Muslim continues to receive reward after death are: knowledge that he taught and spread, the good children he left behind, or a copy of the Qur-aan which he left, or a Masjid which he built, or some rest house that he made for the travellers, a canal that he dug, or charity which he gave when he was alive and healthy."

Another example where rewards continue is the knowledge taught to others and also the spreading of knowledge, which includes donating money to a Madrasah or writing a Deeni book or distributing such books to Deeni students. To donate copies of the Qur-aan and Islamic books to Masjids and Madrasahs is also a way of spreading knowledge.

Another Hadith mentions seven things whose rewards continue even after death. These are: teaching of knowledge, building of a canal, digging a well, planting a tree, building a Masjid, leaving the Qur-aan in heritage and leaving behind children who ask for their deceased parents' forgiveness from Allah Ta'ala.

It is not necessary for a person to do all the things mentioned in the Hadith, but any share in any of them would benefit the deceased. The other thing mentioned in the above Hadith is knowledge, which benefits people.

For example, to leave a book in a Madrasah, from which people will benefit as long as it lasts, or paying for someone to become a 'Haafiz' or an Aalim; as long as their knowledge or 'Hifz' keeps spreading, whether the 'Haafiz' or 'Aalim' is living or dead, the person who paid will keep receiving the rewards.

For example, the Haafiz taught the Qur-aan to ten or twenty boys and he passed away, after which his pupils kept teaching and reading the Qur-aan. As long as this system continues, the teacher (Haafiz) will continue to receive its blessings, and so will the person who made the 'Hifz' of the Haafiz possible. This grand system of teaching and learning will continue till Qiyaamah, and so the person

who paid for the Haafiz to learn the Qur-aan will receive everlasting rewards.

The same applies to the making of an Aalim, and receiving all his rewards. Here again it is not necessary to pay for the total expenses of an Aalim or Haafiz to continue receiving rewards. Even if a person pays some portion of the expenses, he will receive continuous rewards according to how much he had paid.

Your family and friends will remember you for a few days only and then they will become occupied in their works, forgetting all about you, but your efforts for 'Deen' will remain forever.

The third thing mentioned in the above Hadith is pious children who will make dua for their deceased parents. The effort to make your children pious in itself will cause continuous rewards and, as long as they do good deeds, the parents will keep receiving the sawaab. Their duas for their parents will be an extra treasure for them.

Visiting the Graveyard

A pious lady known as Bahitah, was very regular in her Salaah. At the time of her death she raised her head towards the heavens and said, "O, the One, who is my only Treasure and Provider for life and death; I make dua that You do not disgrace me at the time of death and that You save me from the horrors of the grave!" After her death, her son used to visit her grave every Friday and read the Qur-aan, passing on the sawaab to his mother, as well as for all those buried in the graveyard.

One day, he saw his mother in a dream and asked her how she was. The mother replied, "The pain of death is terrible. By the grace of Allah Ta'ala, I am most comfortable in the grave with a bed of sweet basil and silken cushions. I will remain like this till Qiyaamah." The son asked if he could help her in any way. She said, "Do not give up coming to me on Fridays and reading the Qur-aan. As soon as you come, all the people buried in the graveyard come to me and tell me that you have arrived. Your visit to the graveyard is a source of great

pleasure for me." The boy said that he carried on visiting the graveyard every Friday.

One day, he saw in a dream that a very big gathering of men and women came to him and he asked them who they were. They replied that they were the people of such and such graveyard and they had come to thank him for his Friday visits to them and his duas for their forgiveness pleased them the most. They asked him to continue his Friday visits, which he did so most diligently.

Another story is mentioned where a person saw in his dream that all the graves in a graveyard opened up suddenly and the dead came out of them and started picking up something from the ground, except one person who kept sitting and was quiet. He asked him what the others were picking, to which he replied that they were picking up the rewards of Sadaqah, dua and durood, which the living people had sent for the people of this graveyard. He asked him why he was not picking up anything. The dead person replied that he had a young son who had a business selling sweetmeats in such and such bazaar and who daily read the whole Qur-aan and sent him its sawaab. The man went to the bazaar in the morning and saw a young man selling sweetmeats while his lips were moving. The man asked him what he was reading. The young man replied that he daily read the whole the Qur-aan and sent its sawaab as a present to his deceased father.

The person who had the dream, again saw the same dream after some time, and noticed that the person with whom he had spoken to was also picking up something together with the others. He suddenly woke up surprised! In the morning he went to the same bazaar and came to know that the young man had passed away.

Saleh Muree (*rahmatullahi alayh*) says that once on a Friday night, well before dawn, he left his home to read Salaah at the Jamia Masjid, and came to a graveyard where he sat down beside a grave (since it was too early for Salaah), and dozed off. He saw in his dream that all the graves had opened up and the dead came out. They were all happily talking to each other and amongst them was a young man with dirty clothes looking sad, who sat away from the others.

After a short while, many angels came down from the sky carrying trays covered with shining handkerchiefs. They gave a tray to each person who returned to their grave with the tray. When all had gone, the lonely person also got up to enter his grave but without a tray. The dreaming person came up to him and asked him why he was so sad and what those trays were. He replied that the trays contained the presents which the living people had sent to their dead. As for him, he had no one living except his mother to send him anything, but she had remarried and was too busy with her husband and never thought of him. The dead son gave him the address of his mother. The next morning, Saleh (*rahmatullahi alayh*) went to the young man's mother and told her about his dream.

The woman said that certainly the young man was her son and most dear to her, and she had carried him in her lap. The woman then gave Saleh (*rahmatullahi alayh*) one thousand Dirhams and asked him to give that money as Sadaqah for her son who certainly was the coolness of her eyes, and she promised never to forget to make dua for him and give Sadaqah for his sake. Saleh (*rahmatullahi alayh*) says that he once again had the same dream with the same gathering of people in the graveyard. This time the young man was wearing very good clothes and looked very happy. He came running to him and said, "May Allah Ta'ala bless you very much. Your present has reached me."

There are thousands of stories like these. Anyone who wishes that his children be of use to him after his death should try his best to make them pious. It is the best that anyone can wish for his children and also for himself, because Allah Ta'ala has said in Surah Tahreem:

Upbringing of Children

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

"O believers! Save yourself and your families from the fire of Jahannam". (at-Tahreem: 6)

Zaid Ibne Aslam (*rahmatullahi alayh*) said that when Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ read this Aayat, the Sahaabah رَضِيَ اللهُ عَنْهُمْ asked how they could save their children and families from the fire of Jahannam. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Keep on encouraging them to do those things which Allah Ta'ala likes and to keep away from those deeds which Allah Ta'ala dislikes." Hadhrat Ali رَضِيَ اللهُ عَنْهُ explained this Aayat by saying, "To teach and encourage oneself and one's own family about all things which are good."

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also said, "May Allah Ta'ala have mercy on the father who helps his children to remain polite and good towards their father (and not to treat him badly)."

A Hadith says that the Aqeeqah of a baby should be done on the seventh day after birth and the baby should be given a name. After six years of age the child must be taught good manners; after nine years of age the child must have a separate bed and should not share a bed with any other person; after thirteen years of age a child must perform Salaah regularly and may be punished for not reading Salaah, and when sixteen years of age he or she should be married. After that, the father should hold his or her hand and say, "I have taught you good manners and given you an education and have got you married, I now seek Allah Ta'ala's protection in this life from any mischief by you and any punishment in the Aakhirah due to you." The meaning of 'any punishment due to you' is that, when a person does a wrong, that will count as his own sin and if the others copy him in that sin, he will be questioned about their sins too; and they will also receive the full punishment for the sins done by them. Hence, when children follow the bad examples of their elders and act

in a wrong way, their sins will count against the elders too. Therefore, the elders must refrain from doing anything wrong (especially) in front of them (children).

In this Hadith it has been said that when they reach thirteen years of age, children should be punished for not reading Salaah, but it comes in many Ahaadith that they should be commanded to read Salaah when they are seven years of age and they should be punished for not reading Salaah when they are ten years of age. What we learn is that a father is allowed to beat his child if he does not read Salaah and if the father does not do so, he will be guilty of a sin. But if the child is regular in reading his Salaah, in fasting and other ibaadaat of Islaam, the blessings of these good deeds will reach the parents as well.

Then, when he grows up to be a pious person and makes dua for his parents; that will be extra blessings for them. Ibne Maalik (*rahmatullahi alayh*) has said that in this Hadith, the condition is of the children being pious, because the dua of sinful children will not reach the parents. The mention of dua in the Hadith is meant to encourage the children to make dua for their parents. The father of pious children automatically receives the blessings of all the good deeds done by them, whether they make dua for him or not. It is like planting a fruit tree for all the people; the planter will keep on receiving blessings as people eat fruit from the tree, whether they make dua for him or not.

Hadith 20 – Wealth spent in the path of Allah remains forever

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهُمْ ذَبَحُوا شَاةً فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا بَقِيَ مِنْهَا قَالَتْ مَا بَقِيَ مِنْهَا إِلَّا كَتِفُهَا قَالَ بَقِيَ كُلُّهَا إِلَّا كَتِفُهَا

Hadhrat Aa'ishah رَضِيَ اللَّهُ عَنْهَا has said that once someone slaughtered a goat (and distributed it). When

Rasulullah ﷺ asked, "What remains of the goat?" The reply was, "Only a shoulder." Rasulallah ﷺ said, "All remains except the shoulder."

Note: The lesson in this is that whatever is given away for Allah's sake remains as an everlasting reward; the rest is used up (and gets finished). It points towards the Aayat of Qur-aan Shareef:

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ط

"Whatever you have in this world will finish one day (either by decaying or by your death). That which reaches Allah remains forever." (an Nahl: 96)

Rasulullah ﷺ has said that a person says, "My wealth! My wealth! Whereas the fact is that his wealth is only that which he himself has used up by eating, wearing or giving in the path of Allah Ta'ala as a deposit for the Akhirah; the rest is all lost and left for other people, when he leaves from here. Another Hadith says that once Rasulallah ﷺ asked the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, "Is there anyone from you who loves the wealth of his heirs more than his own wealth?" The reply was that there was no such person; everyone loved his own wealth. Rasulallah ﷺ then said that man's own wealth is only that which he sends ahead of him as his treasure, and whatever is left behind is the wealth of the heirs.

A Sahaabi رَضِيَ اللَّهُ عَنْهُ has said that he was once with Rasulallah ﷺ, who read Surah Takaasur and said, "Man claims to be the owner of his wealth. O man! You own nothing except that which you use in eating, the clothes that you wear out and the Sadaqah that you send ahead to be kept in Allah Ta'ala's treasury."

People deposit money in banks very carefully, without any guarantee of its remaining with them. Even if nothing happens to their wealth while they are alive, none of it will be of any use to them after death; but the wealth deposited in the treasury of Allah Ta'ala

will always be available for use without any fear of disasters, getting old or less; in fact it will never finish.

Sahl Ibne Abdullah Tastari (*rahmatullahi alayh*) used to spend generously in the path of Allah Ta'ala. His mother and brothers complained to Abdullah Ibne Mubarak (*rahmatullahi alayh*) that Sahl (*rahmatullahi alayh*) wanted to spend everything and they feared he would lose all his wealth. Abdullah Ibne Mubaarak (*rahmatullahi alayh*) asked Sahl (*rahmatullahi alayh*) about his spending. Sahl (*rahmatullahi alayh*) asked Abdullah Ibne Mubaarak (*rahmatullahi alayh*), "If a person wanted to move from Madinah Munawwarah to the city of Rustaaq in Persia, where he had already bought some land, would he leave anything behind in Madinah?" The reply was that nothing would be left behind. Sahl (*rahmatullahi alayh*) then explained that this was his real purpose. While the people thought he was going to move to another place, he had actually meant moving to the next world. In these days, when people move permanently from one country to another (e.g. India to Pakistan), they try to send over all their belongings and wealth, before they actually move.

Until this arrangement is complete they will not move, despite all the inconvenience at the old place. On the other hand, the people who are forced to move out of their homes, leaving everything behind, experience lots of trouble and suffering. This is exactly the case of every single person leaving this world. As long as he is living, he has the power to move his wealth and belongings, etc., to the next world (Aakhirah), but when death comes suddenly, everything has to be left behind, as if it had been confiscated by the government. There is still time for those who understand the truth to transfer their wealth to the next world.

Hadith 21 – Rights of Neighbours

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ وَفِي رِوَايَةٍ بَدَل الْجَارَ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَصِلْ رَحِمَهُ

Rasulullah ﷺ has said that whosoever believes in Allah Ta'ala and the Day of Qiyaamah must treat his guest well, he must not trouble his neighbour, and whatever he speaks must be good, or else he should not speak. Another Hadith also says: 'He should keep good ties with his family.'

Note: In this Hadith Rasulallah ﷺ has warned us about a few things and at the beginning of each he ﷺ said, "Whoever believes in Allah Ta'ala and the Day of Qiyaamah." (In fact, in the actual Hadith, these words are repeated before each part of the Hadith).

Repeating these words show the importance of each thing. It is like someone telling one of his children, "If you are my son, you will do this." The purpose of these warnings is that these things are part of complete Imaan and whoever is not careful about them cannot be perfect in his Imaan. Believing in Allah Ta'ala and the Aakhirah has been mentioned together, because there is no reward in the Aakhirah for any good deed without Imaan in Allah Ta'ala. To have Imaan in Allah Ta'ala includes Imaan in the Aakhirah. Its special mention in the Hadith is to make us want the rewards for doing the deeds mentioned by Rasulallah ﷺ. On the day of Qiyaamah, it will become obvious to all how much reward is given by Allah Ta'ala, for even the smallest thing and actions done in this life.

Rasulullah ﷺ has mentioned four matters in the above Hadith: One, to look after the guest; this point is fully explained under the next Hadith; Two, not to inconvenience (harass) a neighbour. This is the least of the rights of a neighbour. In fact, many Ahaadith in Bukhari and Muslim tell us, "Treat your neighbour well", and in some of them it is said, "Be kind to the neighbour", meaning: 'Help him whenever he is in need and save him from any problems.' In one Hadith, Rasulallah ﷺ has said, "Do the people know their duties towards the neighbour? They are:

1. help him whenever he asks for it,
2. give him a loan when he asks for it,
3. help him if he is needy,
4. visit him in his sickness;
5. at the time of death, attend the funeral;
6. congratulate him on his happy occasions;
7. comfort him when he is in problems,
8. do not build your house higher than his without his permission, in case the circulation of air of his house is blocked;
9. if you buy some fruit, send some of it to him as a present and, if you cannot do so, take the fruit into your house covered, so that he cannot see it and make sure that your children do not take the fruit out of the house causing his children to become sad,
10. and do not let your smoke trouble him, unless you are cooking something that you will share with him."

Rasulullah ﷺ then took an oath by Allah Ta'ala and said, "No one will ever understand these rights of the neighbour unless Allah Ta'ala has mercy on him." Another Hadith says that Rasulallah ﷺ said, "By Allah, he is not a Mu'min, By Allah, he is not a Mu'min, By Allah, he is not a Mu'min!" Someone asked as to who it was. Rasulallah ﷺ said, "The person who troubles his neighbour." Another Hadith says that such a person will never enter Jannah.

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Jibraa-eel *alayhis salaam* has been repeatedly telling me about the rights of the neighbours, so much so that I thought he would be made to share my inheritance. Allah Ta'ala has ordered in the Qur-aan Shareef:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ
السَّبِيلِ

"Worship Allah and do not make any partner to Him, be kind and good to your parents, relatives, orphans, the poor, near and far neighbours, your companions and the travellers." (an-Nisaa: 36)

The near neighbour is the one next to your house, and the far neighbour is the one living a little distance away. Someone asked Hasan Basri (*rahmatullahi alayh*) about who the neighbours were. He said, "Forty houses in front, forty behind, forty to the right and forty to the left." Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا asked Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, "I have two neighbours, with whom should I begin?" Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The one whose door is closer to yours."

Another Hadith says that there are three types of neighbours: First, the neighbour with three rights, being a neighbour, family member and a Muslim; second, being a neighbour and a Muslim; third, the neighbour who has only one right who is a non-Muslim.

Another Hadith says that the first case to be heard between two people on the Day of Qiyaamah, will be the one about the rights of neighbours. A person came to Hadhrat Abdullah Ibne Mas'ood رَضِيَ اللهُ عَنْهُ and complained about his neighbour. Ibne Mas'ood رَضِيَ اللهُ عَنْهُ said to him, "Go (and be good to him); if he has disobeyed Allah Ta'ala with regards to you, you must not disobey Allah Ta'ala with regards to him." A woman was mentioned to Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, that she was

regular in her Tahajjud Salaah and fasted frequently but harmed her neighbour. Rasulallah ﷺ said, "She will enter Jahannam, although she might be taken out of it after her punishment." Imaam Ghazaali (*rahmatullahi alayh*) has said, Refraining from hurting your neighbour is not his only right, rather to endure problems from him is also one of his rights.

Ibnul Muqaffa (*rahmatullahi alayh*) used to sit in the shadow of his neighbour's wall. He came to know that the neighbour was in heavy debt and that he was trying to sell his house to pay the debt. He said that he always enjoyed the shadow of the neighbour's wall and did not pay anything for that; so, he gave his neighbour the price of his house and told him that, since he had received the price, he should not sell it.

The slave of Ibne Umar رَضِيَ اللهُ عَنْهُ slaughtered a goat. Ibne Umar رَضِيَ اللهُ عَنْهُ told him that, after skinning the goat, he should first give a share of the meat to his Jewish neighbour and he repeated this instruction. Ibne Umar رَضِيَ اللهُ عَنْهُ said that he heard Rasulallah ﷺ saying that Jibraa-eel *alayhis salaam* repeated himself many times when explaining the neighbour's right; that is why he too was repeating it again and again.

Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا has said that good behaviour has ten qualities:

1. Speaking the truth.
2. To be honest with people in business.
3. To help a deserving needy person.
4. To return a good favour.
5. To be kind to your family members.
6. To take care of a trust (something kept by you for safekeeping).
7. To be good to the neighbour.
8. To be good to a companion.
9. To look after your guest well.
10. To be very modest.

Controlling the Tongue

The third subject in the main Hadith is that anyone believing in Allah Ta'ala and the Akhirah should speak good things or remain quiet. Hafiz Ibne Hajar (*rahmatullahi alayh*) says that these are the most meaningful words of Rasulallah ﷺ, because whatever is spoken will either be good or bad. The good includes all the things which need to be spoken of, and whatever is left is evil.

Rasulallah ﷺ said that anything spoken by a person becomes his own burden. Nothing is beneficial, except encouraging good or stopping evil or remembering and praising Allah Ta'ala. After hearing this Hadith, a person said that it was very severe. Sufyaan Sauri (*rahmatullahi alayh*) said, "Leave alone this Hadith, Allah Ta'ala Himself has said in the Qur-aan:

لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ
النَّاسِ ۗ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

"There is nothing good in most of the people's talks, except those who encourage others to give charity or do good works or to improve relations between the people; and whoever does this for the pleasure of Allah, We shall soon give him huge rewards." (An-Nisaa: 114)

Hadhrat Abu Zarr رَضِيَ اللَّهُ عَنْهُ has said that when he asked Rasulallah ﷺ to give him some advice, he said, "I advise you to always remain fearful of Allah Ta'ala, then, every action of yours will become good." He asked him for some more advice. He said, "Be regular in reading the Qur-aan and in the zikr of Allah Ta'ala, then you will be remembered in the heavens and you will enjoy light in this world." He asked for more advice; the reply was, "Be silent for most of the time, this will keep away shaytaan from you and help you in your ibaadat." He asked for even more; the reply was, "Abstain

from laughing too much, as it kills the heart and removes the noor of the face." He still asked for more; the reply was, "Always speak the truth, however bitter (difficult) it may be." He asked for more; the reply was, "Do not fear anyone with regards to Allah Ta'ala's commands." When he again asked for more, the reply was, "Worrying about your own faults should stop you from looking at the faults of others."

Imaam Ghazaali (*rahmatullahi alayh*) has said, "The tongue is one of the greatest gifts of Allah Ta'ala. It is one of His most wonderful and strange creations. It is small in size but with the tongue, a person can do great deeds like reading the kalimah, or he can do big sins, such as saying words of kufr." After that, he mentions many sins that are done by the tongue, e.g. useless talks and conversations, quarrels and fights, talking while making faces, talking with pride, rude talk, swearing, cursing, too much of poetry, making fun of others, letting out people's secrets, giving wrong information, backbiting, slander, praising an undeserving person and asking improper (rude) questions, etc., etc.

That is why Rasulallah ﷺ has repeatedly advised us to remain silent and has said that whoever remains silent will be saved (from Jahannam). A Sahaabi رَضِيَ اللَّهُ عَنْهُ asked Rasulallah ﷺ to tell him some important matters in Islam for which he may not need to ask anyone else. The reply was, "To believe in Allah Ta'ala and to be steadfast in it." He then asked as to what thing he should save himself from. The reply was, "Using the tongue incorrectly." Another Sahaabi رَضِيَ اللَّهُ عَنْهُ asked Rasulallah ﷺ the way of being saved from Jahannam. The reply was, "Control your tongue, remain at home (do not wander about unnecessarily) and keep crying over your sins."

Rasulallah ﷺ has said, "Whoever can give me a guarantee against the misuse of two things, I shall guarantee his entry into Jannah: one, the tongue and the other, the private parts." Someone asked Rasulallah ﷺ, "What is the most important good deed which will help people to enter Jannah?" The reply was, "The fear of Allah Ta'ala and good character." The next question was

about the deeds that will take a person to Jahannam. The reply was, "Sins of the mouth and the private parts."

Hadhrat Abdullah Ibne Mas'ood *رَضِيَ اللَّهُ عَنْهُ* was once performing sa'ee (walking between Safa and Marwah) while he kept saying to his tongue, "You will gain (lots of good) if you talk of good things and stay away from evil talk; this will keep you safe from being put to shame." Someone asked him whether these were his own words or he had heard them from Rasulallah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*. He said that he had heard Rasulallah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* saying that most of man's sins are because of his tongue. Rasulallah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* said, "Allah Ta'ala will hide the sins of the person who keeps his mouth closed and He will save that person from His punishment who controls his anger, and whoever seeks Allah's forgiveness, it is given to him."

Hadhrat Mu'aaz *رَضِيَ اللَّهُ عَنْهُ* asked Rasulallah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* to give him some good advice. The reply was, 'Worship Allah Ta'ala as if you see Him, consider yourself among the dead and, if you like, I may show you something which would give you a hold on all these things,' and then Rasulallah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* pointed towards his own tongue.

Sulaymaan *عَلَيْهِ السَّلَام* said that if speech is silver, silence is gold. Luqmaan Hakeem *عَلَيْهِ السَّلَام*, who is famous for his wisdom, was a simple slave. Because of his wisdom and great knowledge, he became very well known in his time. Someone asked him if he was the slave of such and such person. He replied that he was. The next question was, "Are you not the same person who used to graze goats at the bottom of such and such mountain?" He replied, "Yes." The person then asked him how he had become so great. He replied, "By four things: The fear of Allah Ta'ala; speaking the truth; being honest and remaining silent instead of talking useless things."

A Bedouin (villager) asked Rasulallah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* about the deeds which would take him to Jannah. Rasulallah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* said, "Give food to the hungry, a drink of water to the thirsty; tell people to do good and stop them from evil deeds; if you are unable to do that, then stop your tongue from saying anything but good." Rasulallah

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ has advised us to guard our tongues from saying anything but good, as that would help us to beat shaytaan.

The control of the tongue is very important and yet we do not care, saying whatever we like, forgetting that Allah Ta'ala has kept two watching angels who remain with us all the time on our right and left shoulders, writing every good and bad action done by us. In spite of that, the mercy and favours of Allah Ta'ala and the blessings of Rasulallah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ are with us. Very often we speak useless things. For this, Rasulallah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ has taught us a dua which we should read three times before leaving a gathering:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

*"Subhaanallahi wa bi hamdihi Subhaana kallahuma
wabihamdika ash hadu allaa ilaaha illaa anta astagh
firuka wa atoobu ilaik"*

Rasulallah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ used to read this dua at the end of all meetings. When somebody said that he had never done so before, the reply was that it cancels what (wrong) may have been spoken in a gathering; and if the gathering was a pious gathering, this dua will become a seal to the whole meeting, like a seal that is put at the end of a document. Those words are:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

*"Subhaanakal laahumma wabihamdika laa ilaaha illaa
anta astagh firuka wa atoobu ilaik"*

The fourth subject of the original Hadith mentioned above is about rights of family members, which will be discussed in the coming chapters.

Hadith 22 – Honouring the Guest

عَنْ أَبِي شُرَيْحٍ الْكَعْبِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ جَائِزَتَهُ يَوْمٌ وَلَيْلَةٌ وَالضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ فَمَا بَعْدَ ذَلِكَ فَهُوَ صَدَقَةٌ وَلَا يَحِلُّ لَهُ أَنْ يَثْوِيَ عِنْدَهُ حَتَّى يُحَرِّجَهُ

Hadhrat Shurayh Al-Kabi (radiyallahu anhu) narrates that Rasulullah ﷺ has said that whoever believes in Allah Ta'ala and the 'Aakhirah' needs to honour his guest. A guest is deserving of your special treatment for a day and night, while hospitality may be shown for three days. Whatever is done after this is Sadaqah. It is not proper for the guest to stay too long, as it may cause hardship to the host. (Mishkaat)

Note: This Hadith teaches us two points of etiquette, one for the host and one for the guest.

Etiquettes of the Host

The kindness to be shown by the host is that, if he believes in Allah Ta'ala and the Aakhirah, he must honour his guest and talk to him politely. One Hadith says that a person should walk with his guest to the door (when he is leaving).

Someone saw Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ weeping and asked him the reason. The reply was that seven days had passed without him having a guest and he feared that Allah Ta'ala wanted to disgrace him.

Rasulullah ﷺ ordered that a guest should be treated well and given special treatment for a day and night. The second point has been explained differently by the Ulama. Imaam Maalik (*rahmatullahi alayh*) says that he should go out of his way to entertain him for the first day with presents or special food, and normal food (of the household) thereafter. Another explanation is that the special day is in addition to the three days ordered by Rasulallah ﷺ, which would give the guest the right to stay for four days. Another version is that the special day is included in the three days. There is yet another explanation, that a day's special treatment means provisions of food for the journey if the guest cannot stay for three days. Another explanation is that special treatment means food for the journey on the fourth day, after he has spent three days as a guest. Still another explanation is that special treatment is for a person who breaks his journey for a day, unlike a person who comes for a regular visit and has a right to stay for three days. The purpose of all these explanations is to bring out fully the way to honour a guest by giving him especially good meals for one day and food for the journey, particularly on routes where food may not be available.

Etiquettes of the Guest

The other point mentioned in the above Hadith concerns the guest; that he should not stay for so long that it inconveniences the host.

Abu Waa'il (*rahmatullahi alayh*), together with a friend of his, went to visit Salmaan رَضِيَ اللهُ عَنْهُ. He placed before them barley bread and some salt. His friend said that if there was zatar (a type of mint), served with this bread, it would taste delicious. Salmaan رَضِيَ اللهُ عَنْهُ went and sold his water pot to buy zatar for the guest. After finishing the meal, that guest said, "All praise be to Allah Ta'ala who has fed us with the food that was available." Salmaan رَضِيَ اللهُ عَنْهُ said, "Had you been satisfied with what was served, my water pot would not have been sold."

The lesson is that the guest should not put the host into difficulties. Also, it is very rude to mention your needs when staying at someone else's home. Whatever is served should be eaten happily. However, if the host is pleased to fulfill the guest's demands, especially when the guest is very dear and the host would love to make that extra sacrifice, then the guest may order anything he wants. Imaam Shaafi'ee (*rahmatullahi alayh*) was once a guest of Zafrani (*rahmatullahi alayh*) in Baghdad. For the sake of the Imaam, Zafrani (*rahmatullahi alayh*) used to write the daily menu and send it with his slave-girl. One day, Imaam Shaafi'ee (*rahmatullahi alayh*) took the menu from the slave-girl and wrote something that he wanted.

When Zafrani (*rahmatullahi alayh*) saw the food being served, he asked the slave-girl why she had prepared something which he had not written on the menu. She brought the written menu to him and showed him what Imaam Shaafi'ee (*rahmatullahi alayh*) had written himself. After seeing this, Zafrani (*rahmatullahi alayh*) became so happy that he freed the slave-girl.

Hadith 23 – The importance of good companionship

عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا
تُصَاحِبْ إِلَّا مُؤْمِنًا وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيًّا

***Abu Saeed (radiyallahu anhu) narrates that he heard Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, 'Do not choose anyone as your close friend except a Muslim; and let only those who fear Allah Ta'ala join you in your meals.'* (Mishkaat)**

Note: In this Hadith Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has given two instructions. One, there should be no close friendship with non-Muslims. The second part of the Hadith is an advice for a good Muslim, that he

should avoid mixing even with Muslims who are not pious. Another Hadith says that no one should enter your house except the pious.

The Hadith could also mean that a Muslim should mix with non-Muslims only when necessary. A person is known by the friends he keeps. Friends will change a person according to the character of those who are the friends. That is why Rasulallah ﷺ has advised us that only pious people should enter our homes. Joining evil people will definitely have a bad effect. Rasulallah ﷺ has said that joining pious people is like meeting a seller of musk; when you sit with him, he may give you a small piece as a present and you can also buy some musk from him; otherwise, at least you will enjoy the sweet smell of musk while sitting with him. Bad company is like sitting near a blacksmith's fire, where a spark may burn the clothes; if that does not happen, definitely you will suffer from its smell and smoke.

Another Hadith says that a person is on the religion of his friend, therefore, take care as to who is your friend. This means that a friend slowly changes you, so that a day comes when you will choose his religion; therefore, look carefully into the piety of a person before joining his company. Sitting with bad people will make you evil also.

In another Hadith, Rasulallah ﷺ told Abu Razeen رَضِيَ اللَّهُ عَنْهُ, "I will tell you something that will give you the power to earn the good of both the worlds; it is to join the company of those who always remember Allah Ta'ala and, when alone, keep your tongue moving as far as possible in His remembrance (Zikr). Your friends and enemies should be for the sake of Allah Ta'ala and not to follow your desires."

Imaam Ghazaali (*rahmatullahi alayh*) has said that a friend should have five qualities in him. First, he should be intelligent, as intelligence is real wealth, while a stupid person will annoy you or cause problems between families. Sufyaan Sauri (*rahmatullahi alayh*) says that you should not even look at a stupid person. Secondly, he should have good manners, because bad manners change a person's intelligence. For example, an intelligent person understands very well but, sometimes, his anger, passions or stinginess does not allow him

to act correctly. Thirdly, he must not be corrupt; as such a person does not have the fear of Allah Ta'ala and cannot be trusted as a friend; you never know when or where he may cause trouble for you. Fourthly, he must not make up new things in Deen. In fact, if he makes up things in Deen, you should not join him at all. Fifthly, he must not be greedy for money.

Imaam Baaqir (*rahmatullahi alayh*) had said that his father Zainul Aabideen (*rahmatullahi alayh*) strongly advised him to keep away from five people and never talk to them or even walk with them on the same path;

1. An evil person, because he will sell you for a morsel of food or even for less than that. When Baaqir (*rahmatullahi alayh*) asked what was meant by less than a morsel? The reply was, "He may sell you in the hope of receiving a morsel of food and eventually, he may not even get that";
2. A stingy person, as he would abandon (leave) you when you need him most;
3. A liar, as he will mislead you;
4. A fool, as he will wish to give you profit but it will result in a loss;
5. One who has broken away from his family, as the Qur-aan has cursed him in three different places.

It is not that a person is influenced by people only. A person is affected by anything close to him. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that a shepherd has humility, while a horseman suffers from boastfulness and pride; this is because these qualities are found in these animals. The owners of camels and oxen are known to be harsh and hard-hearted. We are forbidden from using a leopard-skin as a saddle. The Ulama have said that the viciousness of the animal will rub off onto the rider.

Feeding the Righteous

The second advice mentioned by Rasulullah ﷺ in the above Hadith says that your meal may not be shared by anyone but a righteous person. One Hadith says, "Feed the pious and make the Mu'mineen the receivers of your kindness." Here, feeding refers to an invited meal and not food given to a needy person. One Hadith says that only that person should be invited to eat your food whom you love for Allah's sake. As for feeding a needy person, Allah Ta'ala has praised the feeding of even a prisoner, and in those days only non-Muslims were imprisoned. It has been mentioned earlier that an evil woman was forgiven for giving a drink of water to a thirsty dog.

Rasulullah ﷺ has clearly explained that there is a reward for being good to any living being, which includes the pious, the non-Muslims, human beings and animals alike.

The author of Mazaahir and Imaam Ghazaali (*rahmatullahi alayh*) have written that giving meals to the pious causes more piety, while feeding an evil person causes more evil. It is obvious that if a pious person gets strength through good food, he will busy himself more in good deeds while similar food given to an evil person will make him go more into sin and evils. A certain buzug would often give meals to the needy only from the pious ones. When someone told him that it would be better if he fed anyone from the poor, he said, "The people to whom I give food have their full attention towards Allah Ta'ala and, when they become hungry, their attention is disturbed. If I help even one of them to keep his attention on Almighty Allah, it is far better than helping a thousand hungry people whose total attention is towards this world." Junaid Baghdadi (*rahmatullahi alayh*) was very pleased when he heard this. A tailor asked Abdullah Ibne Mubarak (*rahmatullahi alayh*) that, if he stitched the clothes of cruel rulers, will that be counted as helping the cruel? The reply was, that he was not just a helper of the cruel but he himself was a cruel person; the helpers were even those who sold the needle and thread to him.

In one Hadith, Rasulullah ﷺ has said that when a person does a favour to a generous person, the generous person becomes his slave and if someone does a favour to an evil person, he invites the hatred of the evil person. Another Hadith says, "Feed the pious people and do favours to the Mu'mineen." Also, there is the honour and respect for the pious and Mu'mineen. Rasulullah ﷺ forbade accepting an invitation from impious and evil people. Besides other reasons for this, accepting their invitation is showing them undesirable importance.

Hadith 24 – The most virtuous sadaqah is to spend when one is in need

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ يَا رَسُولَ اللَّهِ أَيُّ الصَّدَقَةِ أَفْضَلُ قَالَ جُهْدُ
الْمِقْلِ وَابْتِدَاءُ بِسَنِّ تَعْوُلٍ

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ asked Rasulullah ﷺ, "What is the best Sadaqah?" The reply was, "The Sadaqah of a poor person who worked hard; and begin with those who depend on you."

Note: It means that the best Sadaqah is that of a poor person who makes full effort to get something and then gives it as Sadaqah. Bashir (rahmatullahi alayh) has said, "There are three difficult things, which need a lot of courage; generosity in poverty, piety (fear of Allah) in privacy and to speak the truth before a person whom you fear or expect a favour from."

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ has said that three people came to Rasulullah ﷺ. One of them said that he had one hundred (gold) Dinars with him and gave ten Dinars as Sadaqah; the other said that he had ten Dinars and gave one as Sadaqah; the third said that he had only one Dinar and gave one tenth of it as Sadaqah. Rasulullah ﷺ

said that all three will get equal reward, as each one of them had given one tenth of his wealth as Sadaqah. Once, Rasulullah ﷺ read an Aayat which comes in Surah Talaq.

لِيُنْفِقَ ذُو سَعَةٍ مِّنْ سَعَتِهِ ط

‘A person should spend according to his ability.’ (at-Talaq: 7)

The Aayat means those who have less money should give something as Sadaqah from what Allah Ta’ala has given them (i.e. the rich and the poor should give according to their means). Allah Ta’ala does not put anyone into difficulties more than what they can manage. The poor should not be afraid of losing all their wealth if they give something as Sadaqah; Allah Ta’ala can cause riches after difficult conditions.

Rasulullah ﷺ also said that one Dirham brings the reward of more than a hundred thousand Dirhams. When a person having only two Dirhams gives one as Sadaqah, this Dirham will earn a greater reward than a hundred thousand Dirhams given as Sadaqah by a person having plenty of wealth.

Rasulullah ﷺ said that a person owning only two Dirhams but gives one as Sadaqah is an example of great sacrifice by a needy person, as he gives in Sadaqah half of his wealth, which may be a few cents only. However, there is an example of even greater sacrifice in another Hadith by Imaam Bukhaari (*rahmatullahi alayh*).

According to him, Hadhrat Abdullah Ibne Mas’ood رَضِيَ اللهُ عَنْهُ has said, "Whenever Rasulullah ﷺ told us to give something as Sadaqah, some of us would go to the market, do some work, receive a ‘Mudd’ (name of measure) of grain and give that away as Sadaqah."

They carried heavy loads on their backs for a ‘Mudd’ of grain, which they gave away as Sadaqah. Hadhrat Abdullah ibn Mas’ood رَضِيَ اللهُ عَنْهُ himself was one such Sahaabi. Imaam Bukhaari (*rahmatullahi*

alayh) has written a chapter, "About the man who carried loads on his back to earn and he gave the earnings away as Sadaqah." Can we find anyone today who would go to the railway station to carry loads on his back as a common worker and give away as Sadaqah the few cents (small coins) that he earns? The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were worried about their food in the Akhirah as much as we are worried today, for our food here in this life.

We work because we have nothing to eat now, while they worked thinking that they had nothing for the Akhirah! In the early days of Islam, the hypocrites used to laugh at the people who struggled to earn something for the sake of giving it as Sadaqah. Allah Ta'ala has shown His displeasure with such hypocrites in the Qur-aan:

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا
جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ ۖ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٩١﴾

"These hypocrites are among those who laughed at the Muslims who gave Sadaqah, especially at those who had nothing but work and give away (their earnings) as charity; they were laughed at by these hypocrites. Allah (Himself) mocked them and has promised a repayment for their making fun, that on the Day of Qiyaamah they will be laughed at (by millions) besides the painful punishment (which waits for them and it cannot be avoided nor decreased)." (at-Taubah: 79)

It is said that the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ used to work as porters (carriers) at night, to spend the earnings as Sadaqah and whatever they had at home was also used for Sadaqah. They used a bare minimum for their own needs when they really needed to. Once, when a person came to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ for a favour, he told Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ or

Hadhrat Husain رَضِيَ اللهُ عَنْهُ to ask their mother Hadhrat Faatimah رَضِيَ اللهُ عَنْهَا to give one Dirham out of the six which he had given her to keep.

The son returned with the reply that those dirhams were for buying flour. Hadhrat Ali رَضِيَ اللهُ عَنْهُ said that no one is true in his Imaan unless his trust in what Allah Ta'ala has promised is stronger than in what he owns, and then told his son to ask his mother to give all six Dirhams. Hadhrat Faatimah رَضِيَ اللهُ عَنْهَا immediately gave the money to her son for giving as Sadaqah, all of which Hadhrat Ali رَضِيَ اللهُ عَنْهُ gave to the person. Hadhrat Ali رَضِيَ اللهُ عَنْهُ had not even moved away when a man came with a camel for sale.

When Hadhrat Ali رَضِيَ اللهُ عَنْهُ asked the man the price of the camel, he said it was worth 140 Dirhams. Hadhrat Ali رَضِيَ اللهُ عَنْهُ bought the camel, promising to pay the price a little later. A short while later, another man came and asked Hadhrat Ali رَضِيَ اللهُ عَنْهُ as to who the owner of the camel was. When Hadhrat Ali رَضِيَ اللهُ عَنْهُ said that he himself was the owner, the man asked if he wanted to sell the camel. Ali رَضِيَ اللهُ عَنْهُ agreed to a price of 200 Dirhams. The man took the camel and paid Hadhrat Ali رَضِيَ اللهُ عَنْهُ 200 Dirhams out of which he paid the original owner 140 Dirhams and sent the remaining 60 Dirhams to his wife. Hadhrat Faatimah رَضِيَ اللهُ عَنْهَا asked him from where the money had come. Hadhrat Ali رَضِيَ اللهُ عَنْهُ replied that Allah Ta'ala has promised to give ten times the reward for every single good deed that is performed in this world. This is yet another example of the Sahaabah's رَضِيَ اللهُ عَنْهُمْ spending out of their hard-earned money. He had only six Dirhams, which were for buying flour for the family's food. When his strong Imaan in Allah Ta'ala made him spend the whole lot for Allah's sake, it was repaid ten times as promised in this very world.

The story of Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ giving Sadaqah at the time of Tabook is well known. When Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked for contributions, he brought everything that he had at home.

When Rasulullah ﷺ asked him what he had left behind, his reply was, "Allah and His Rasul", meaning their pleasure. At the time of accepting Islam, Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ had a lot of wealth amounting to forty thousand gold coins. Muhammad Ibne Abbaad Muhallabi (*rahmatullahi alayh*) has said that his father once visited the king (Caliph) Mamoon Ar-Rashid who presented to him one hundred thousand Dirhams, all of which he gave away as Sadaqah. The king came to know of this and became upset. The father told the king, "To keep what we have by us, shows that we don't trust the One Who we worship."

There are also many Ahaadith which ask us not to spend all our wealth. One of the well-known sayings of Rasulullah ﷺ is, "The best Sadaqah is the one which does not leave its giver in a state of need (i.e. in poverty)."

Hadhrot Jaabir رَضِيَ اللهُ عَنْهُ said that, once, while he was with Rasulullah ﷺ, a man came and presented a piece of gold, the size of an egg, saying that he had found it in a mine and that he owned nothing else. Rasulullah ﷺ turned his face away from him. He came around to face Rasulullah ﷺ, but Rasulullah ﷺ again turned his face away from him. This happened a few times. Finally, Rasulullah ﷺ picked up the piece of gold and threw it away with such force that if the man had been hit, he would have been injured. Rasulullah ﷺ then said, "Some people give away everything and later on start begging. The best Sadaqah is the one which does not leave its giver in a state of want."

Hadhrot Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ has said that once a person came to Rasulullah's ﷺ Masjid, dressed in a poor condition. On seeing him Rasulullah ﷺ encouraged people to give him clothes as Sadaqah. Some clothing was collected, out of which Rasulullah ﷺ gave two pieces to the poor visitor. Later, Rasulullah ﷺ again asked the Sahaabah رَضِيَ اللهُ عَنْهُمْ to give some

clothes. That same poor man gave one of the two pieces as Sadaqah. Rasulullah ﷺ was not happy and returned the piece to him.

In another Hadith, Rasulullah ﷺ then said, "The man had come to the Masjid in a very bad condition and I had thought people would help him out. Since nobody helped him, I asked those present to give something as Sadaqah; some clothes were brought and I gave two pieces to the poor person. He then gave one piece as Sadaqah when another poor person came along, but I returned his piece to him." In another Hadith, Rasulullah ﷺ said that some people give all their belongings as Sadaqah and then sit back expecting other people's generosity. The best Sadaqah is when the feeling of want does not come about later.

However, this does not apply to those who rely far more on what Allah Ta'ala has than on their own belongings; like the incident of Hadhrat Ali رَضِيَ اللهُ عَنْهُ above or that of Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ.

If someone is in debt, the debt must be paid first or, when someone is poor or his family is in need, these must be taken care of first. However, if someone is well known for his patience and determination and is able to ignore his own needs, like Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ and the Ansaar who gave preference to the Muhajireen over their own needs, then it will be okay. Allama Tabri (*rahmatullahi alayh*) has said that most of the Ulama allow a person to give all his wealth as Sadaqah, provided he is not in debt, nor does he feel any difficulty in doing so.

The incident of the man who wished to give a piece of gold as Sadaqah, but repeatedly said that it was all that he owned, is an example showing that he was not completely happy to give away that piece of gold.

Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ had given all his belongings for the sake of Allah Ta'ala and when Rasulullah ﷺ asked him what he had left for his family, he replied, "Allah Ta'ala and His Rasul ﷺ." Rasulullah ﷺ accepted this reply.

Thus, if a person has perfect trust in Allah Ta'ala, he may spend in Sadaqah as much as he likes. Without this trust, the family's needs are to be taken care of first.

Hadith 25 – A wife spending from the wealth of her husband

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا غَيْرَ مُفْسِدَةٍ كَانَ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ وَلِرَوْجِهَا أَجْرُهَا بِمَا كَسَبَتْ وَلِلْخَازِنِ مِثْلُ ذَلِكَ لَا يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ شَيْئًا

Hadhrat Aaishah (radiyallahu anha) narrates that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said that when the wife gives something as Sadaqah out of her husband's food, without being wasteful, she will receive a reward for that and her husband also receives a reward because he was the breadwinner; while the person (man or woman) who made arrangements for the food also gets a reward. All three will be rewarded, without any decrease in anyone's share.

Note: Two points have come up in this Hadith. One is about the spending of the wife and the other about the person who makes different arrangements for food, etc. There are many Ahaadith about both these subjects. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that, when a wife spends something without her husband's permission, she gets half the reward. Sa'd رَضِيَ اللَّهُ عَنْهُ has said that once, when Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was accepting a group of women into Islam, a tall woman stood up and said, "O Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, we the women are a burden to our fathers as well as on our children and husbands. What right do we have on their wealth?" The reply was, "Fresh food (perishables which will rot); this you may eat as well as give to others." Another Hadith says that Allah Ta'ala will reward three people for a piece of bread

and a handful of dates: the husband who is the owner of the house; the wife who cooked the food and the servant who carried the food to the beggar at the door.

Hadhrat Asmaa رَضِيَ اللهُ عَنْهَا, the sister of Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا, told Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that she had nothing of her own except what her husband Hadhrat Zubair رَضِيَ اللهُ عَنْهُ gave her and asked if she could give out of that in charity. The reply was, "Spend well out of that and do not keep any part of it, otherwise you may not receive anything." In another Hadith, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said that, when a woman spends out of her husband's wealth without his permission, he will receive half the reward for the Sadaqah.

There are two situations regarding the wife spending out of her husband's wealth; one, when the husband gifts something to the wife and she spends from that. She will receive full rewards while the husband will get half, although he had given it as a gift to his wife.

The other situation is that the husband does not gift her his wealth, but gives her things for using in the house, from which she gives something as Sadaqah. The full reward in this case will be for the husband and half for the wife, because the man is the owner. Similarly, women have been encouraged to give as Sadaqah from the things meant for feeding the family. They should not refuse to do so, saying that the husband did not give permission. However, there are some Ahaadith that stop the wives from freely giving out Sadaqah.

Hadhrat Abu Umaamah رَضِيَ اللهُ عَنْهُ has said that, on the occasion of 'Hajjatul-Wida', Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ instructed that no woman should spend from the wealth of her husband without his permission. Someone asked if food was also not to be given away as Sadaqah without permission. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied that food was the best of the wealth; even that is not to be given away without permission. All the earlier Ahaadith are based on the general conditions and practices in homes that, whatever the husbands give for using in the house, they do not mind if anything is given as Sadaqah by the wives or for feeding a poor person from that money.

In those days, if a husband kept on asking questions about that wealth, he was considered to be mean and miserly.

However, even in this situation, if a miserly husband does not allow it, it is wrong for a woman to give anything as Sadaqah or as a gift from what she receives for using in the house. Yes, she may spend on anything she likes from her own money. A person told Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that his wife spent from what he gave her without his permission. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied that both he and his wife would receive reward for that. When the person said that he had stopped her from doing so, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied that he will have a return for his miserliness and his wife will receive a reward for her kindness. This shows that the husband's act of stopping the wife from spending (such a small thing) is being miserly and also that the wife should not spend when her husband stops her from doing so.

However, if the wife really wants to give away Sadaqah, but is unable to give because of her husband's orders, she will be rewarded continuously for her noble intentions.

Allama 'Aini (*rahmatullahi alayh*) says that the conditions are different in different towns and cities and the behaviour of husbands are also different. Some are happy with the wife's Sadaqah and others are not. Sometimes it also depends on what is given away as Sadaqah. Certain things are so ordinary that nobody minds if they are given away, while there are other things that are considered important by the husband. In some cases, keeping something may cause it to rot while in other cases a certain thing remains useful for later. According to Ibne Hajr (*rahmatullahi alayh*), the wife should not spend in a way that may cause trouble.

Some Ulama have said that it was a well-known habit in Hijaz to encourage wives to spend as Sadaqah and they had general permission to give food to the poor, the guests, needy neighbours and the beggars. The purpose of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the above Ahaadith is to encourage the Ummah to follow the good practice of the Arabs in spending on the needy people.

It is also a general custom among the Muslim families in our country that husbands do not mind their wives giving food to the poor, needy relatives or the hungry.

The other subject in the Hadith above is about the worker / treasurer, etc. Usually the people in those positions become an obstacle when the owner wishes to give something as a present to someone. It often happens, in the case of the rich that their workers cause obstructions even when given written instructions from their masters saying that funds are not available. That is why Rasulullah ﷺ has encouraged in many Ahaadith that if these workers willingly and cheerfully comply with the master's orders, they will receive from Allah, through His Kindness, honour and rewards for being the means of a good deed being done. There are many Ahaadith on this subject. One Hadith says, "If a Muslim worker or treasurer whole-heartedly obeys his master's commands, he will be counted among those who give charity." Another Hadith says, "If an item given as Sadaqah passes through seventy million hands, the last one will receive the same reward as the first one. For example, the king gives orders for giving Sadaqah and, if a large number of people are involved in the arrangements, each one of them will be entitled to receive a similar reward as the king who had given the orders, although the extent of reward may vary. It is not necessary that the master should receive the most. In some cases, the master may receive the greatest reward, e.g. the master gives a hundred rupees to a servant for giving to a person who is present or waiting at the gate; in this case the master's share of reward will be greater. In another case, a master gives a pomegranate to a servant to be delivered to a sick man living at a distant place. The hardship in reaching there deserves more consideration than the piece of fruit; and here the servant will receive more reward than the master. Similarly, a treasurer has to make effort in collecting money and keeping it, while the master gets it effortlessly. Any amount of Sadaqah given through the treasurer will, therefore, bring more reward for treasurer; as the saying is:

الْأَجْرُ عَلَى قَدْرِ النَّصَبِ

“Reward is in proportion to the effort”

This is a definite rule in the Shariah. But a treasurer / worker, unless he has the general permission of his master to give, cannot give anything without the master's orders unlike the wife who can spend from the husbands wealth without his permission.

Hadith 26 – Every good deed is Sadaqah

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا مَرْفُوعًا فِي حَدِيثٍ لَفْظُهُ كُلُّ مَعْرُوفٍ صَدَقَةٌ
وَالدَّالُّ عَلَى الْخَيْرِ كِفَاعِلُهُ وَاللَّهُ يُحِبُّ إِغَاثَةَ اللَّهْفَانِ

Hadhrat Ibn Abbaas (radiyallahu anhumaa) narrates that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said, "Every good deed is Sadaqah and to encourage someone to a good deed brings the same reward for the encourager as though he had done the good deed himself. Allah Ta'ala loves the help given to people in need.

Note: This Hadith contains three subjects: One, every good deed is Sadaqah. It means that for Sadaqah, spending of money is not the only way, nor is it only in giving something. A Hadith says that there are three hundred and sixty joints in the human body, and it is necessary that a Sadaqah be given for each joint every day. The Sahaabah said that no one has the ability to give that much Sadaqah everyday. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "Removing saliva from the Masjid counts as Sadaqah, removing a harmful thing from the road is Sadaqah, if nothing else can be done, two Rakaat of Salaah in the mid-morning (Salaat-ud-Duhaa) will be enough for you (since every joint is busy in Salaah)." Another Hadith says: "Everyday when the

sun rises, Sadaqah becomes due from every person for every joint in his body. If someone makes a fair decision between two people, it counts as Sadaqah; if someone helps a man in climbing onto, loading or off-loading his animal, it is Sadaqah; reading 'Kalimah Tayyibah' is Sadaqah; every step taken to go for Salaah is Sadaqah; to remove something harmful from the road is an act of Sadaqah."

Another Hadith says, "Everyone must give Sadaqah daily for each joint in his body. Every Salaah is Sadaqah, fasting is Sadaqah, performing Hajj is Sadaqah, saying Subhaanallah (Allah be glorified) is Sadaqah, saying Alhamdulillah (All praise be to Allah) is Sadaqah, saying Allahu Akbar (Allah is Great) is Sadaqah." Another Hadith says, "Greeting everybody you meet on the road with Assalaamu alaikum, counts as Sadaqah, encouraging what is good or stopping what is evil, counts as Sadaqah." There are many other Ahaadith from which it becomes clear that every good deed and each act of kindness counts as Sadaqah, as long as the intention is to please Allah Ta'ala.

Encouraging others to do good

The second point in the Hadith is that encouraging someone to do a good deed is like doing it yourself, and you will get the same reward. Many Sahaabah رَضِيَ اللَّهُ عَنْهُمْ have quoted Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as saying that the person who guides others to good is like him who does the good deed himself. This shows how Kind, Generous and Wonderful Allah Ta'ala is, the Giver of all rewards! He generously rewards even those who make very little effort. It is our loss that we do not take advantage of His great Generosity.

A person may not be reading plenty of Nawaafil himself, but if he encourages others to do so, he will receive as much reward as those who read Nawaafil because of him. A man may not have enough to spend as Sadaqah, but he can encourage others to give Sadaqah and receive as much as those who spend for the sake of Allah. Similarly, someone may not be able to fast or perform Hajj, or go for Jihaad, or read his Salaah properly, but if he invites and

encourages others to do these good deeds, he will receive the same reward that will be given to those who actually do those deeds because of his encouragement.

However, if a man does all these deeds himself, he will receive a single reward, but if he encourages a hundred others, he will receive a reward for one hundred such deeds or even more, according to the number of people he has encouraged. In fact, he will go on receiving, even after his death, the rewards for the actions of those who keep doing these good deeds. There is no limit to the Kindness and Favours of Allah Ta'ala! How fortunate are those who, in their lifetime, encourage millions of people to lead a pious life! After their death, they will continue to receive reward for the good actions of all those people.

Hadhrat Maulana Ilyas (*rahmatullahi alayh*) used to say, with joy, "Some people leave behind a few people, but I am leaving behind a whole country." He meant the people of Mewaat where, because of his efforts, hundreds of thousands of people became regular with their Salaah, thousands of them started reading Tahajjud Salaah, and thousands learnt the Qur-aan Shareef by heart. So, he will continue to receive full reward for all the good deeds of all those people in Mewaat.

The Tableeghi Jamaat started by him, by the Grace of Allah, is now working in all the countries of the world. Through the efforts of this Jamaat, a large number of people are busy in ibaadat, such as Salaah, reading the Qur-aan, etc. and the reward for the good deeds of all these people will also go to every member of this Jamaat, including, of course, Hadhrat Maulana Ilyas (*rahmatullahi alayh*) himself, who used to say with joy that he was leaving behind a whole country.

This life will end and only that will be of use in the life after death which you do here for the Aakhirah. Therefore, every moment of this life is precious and we must earn here as much as we can for the life after death. Neither parents nor children left behind will care for anyone. They will cry for a few days and then forget about you. The best thing, therefore, is to earn continuous rewards.

Helping people in difficulty

The third point mentioned in the above Hadith is that Allah Ta'ala loves the help given to people in difficulties. A Hadith says that Allah Ta'ala will show no mercy to those who do not show mercy to others. Rasulallah ﷺ also said, "He who helps women with their problems, or the poor, is like someone who is busy in Jihaad." The narrator says he thinks that Rasulallah ﷺ also said, "Like someone who reads Nafil Salaah the whole night without becoming lazy, and he is like someone who is always fasting without a break." A Hadith says that whoever removes any problem of a Mu'min in this life, Allah Ta'ala will save him from the problems of the Day of Qiyaamah; and Allah Ta'ala will give ease, both in this life and in the Aakhirah, to anyone who removes someone's difficulties. Whoever hides the faults of a Muslim in this life, Allah Ta'ala will hide his faults both in this life and in the Aakhirah.

A Hadith says, "When someone sees to the need of a Muslim brother, his reward will be like that of a person who spent his whole life in the worship of Allah Ta'ala." Another Hadith says, "If someone explains the need of a Muslim brother to a person in power, he will be helped to cross the 'Siraat' (the bridge over Jahannam) when feet will be slipping."

According to a Hadith, there are many men whom Allah Ta'ala has created for seeing to people's needs and helping them in difficulties; those men shall have no worries on the Day of Qiyaamah and will have nothing to fear. Another Hadith says that whoever helps his brother in difficulties, Allah Ta'ala will keep him firm when even the mountains will not be able to stay firm in their place, i.e. on the Day of Qiyaamah. One Hadith says, "If someone helps a Muslim by saying a few good words about him, or takes a few steps to help him in any way, Allah Ta'ala gives him seventy three blessings, one of which will be enough for him for his well-being in this life and in the Aakhirah, while the remaining seventy two will be used for raising his position and status on the Day of Qiyaamah." A Hadith says that the Muslims, by being kind to each other, by their close

relationship with each other and by being merciful to each other, are like one body. When one limb suffers, all its other parts become restless and also suffer.

For example if one limb is injured, all the other limbs become uneasy; if one hand gets hurt, all the other limbs are restless and the whole body becomes feverish. Likewise, all Muslims must feel disturbed over the difficulties of any one Muslim.

A Hadith says, "Rahmaan (Allah Ta'ala) shows mercy to those who show mercy to others. Be merciful to those on earth, you will have the mercy of those who are in the Heavens, which includes Allah Ta'ala and the Angels." One Hadith says that the best Muslim home is the one in which an orphan lives and is treated properly, while the worst home is the one where an orphan lives and gets bad treatment.

Rasulullah ﷺ has said, "Whoever in my Ummah helps someone in need to make him happy, he makes me happy and my happiness makes Allah Ta'ala happy, and when Allah Ta'ala is happy He gives that person entry into Jannah." One Hadith says, "When someone helps a person in problems, he receives seventy three levels of forgiveness, one of which is enough to save him from Jahannam. The remaining seventy two will raise his position in the Aakhirah." A Hadith says that the whole creation is Allah's family, and from the people He likes most are those who are good towards His family. The Ulama have explained that, just as a man is responsible for looking after his family, so does Allah Ta'ala provide for the whole of His creation. That is why they are called the family of Allah Ta'ala.

Muslims and non-Muslims are all equal (in being the family of Allah Ta'ala). Even the animals are included in the family of Allah Ta'ala. Whoever treats the whole creation well, will become the loved one of Allah Ta'ala.

Hadith 27 – Engaging in ibaadah for show

عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ صَلَّى يُرَائِي فَقَدْ أَشْرَكَ وَمَنْ صَامَ يُرَائِي فَقَدْ أَشْرَكَ وَمَنْ تَصَدَّقَ يُرَائِي فَقَدْ أَشْرَكَ

Hadhrat Shaddaad ibn Aus (radiyallahu anhu) narrates that I heard Rasulallah ﷺ saying, "He who reads Salaah for show makes a partner with Allah Ta'ala, he who fasts for show makes a partner with Allah Ta'ala, and he who gives Sadaqah for show makes a partner with Allah Ta'ala.

Note: It means that whoever does any act of worship to please someone, makes him a co-partner with Allah Ta'ala; that is, the person whom the worshipper wishes to impress are made partners with Allah Ta'ala, for whom his worship is meant. This is a very important subject on which this chapter is being ended. The real object is that every act of worship should be purely for the pleasure of Allah Ta'ala; and should not be corrupted by hypocrisy, publicity, popularity, etc., otherwise we will receive no reward for it, and instead a sin will be written against us.

According to a Hadith-e-Qudsi, Allah Ta'ala says, "I am most independent of all partners: when someone joins anyone with Me in his worship, I leave the worshipper with him; that is, he may go to that partner for the reward of his actions, as I have no concern for him." Another Hadith says, On the Day of Qiyaamah, an announcer will announce, 'Whoever ascribed a partner to Allah Ta'ala in any of his deeds should seek the reward from that partner of Allah Ta'ala, as Allah is most independent of such partnership.'" Hadhrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ says, "Once Rasulallah ﷺ came to us when we were discussing Dajjaal and told us, 'Shall I tell you something of which you should be more afraid of than Dajjaal?' We said, 'Please

do tell us.’ He said, ‘It is the hidden Shirk (making partners with Allah Ta’ala).’ For example, while reading Salaah with sincerity, a person notices someone watching him and, therefore he reads a long Salaah. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also said, "I fear most for you, the small Shirk." The Sahaabah رَضِيَ اللهُ عَنْهُمْ asked as to what the small Shirk was. He replied ‘Hypocrisy (showing off).’ A Hadith says that on the day when Allah Ta’ala will give His rewards for the good deeds done by man, the hypocrites will be told to go to those for whom they had done the actions and see, if they have any rewards for them for those actions. Allah Ta’ala has said in the Qur-aan:

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

"Whoever wishes to meet his Rabb (to become His beloved and favourite) must keep doing good works and must not join anyone else with Allah Ta’ala in his ibaadat." (al-Kahf: 110)

Hadhrat Ibne Abbaas رَضِيَ اللهُ عَنْهُ has said that someone told Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that, when he started doing some good deed for the sake of Allah Ta’ala, he felt in his mind that people should see him doing that. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ kept quiet till the above Aayah came down.

Mujaahid (*rahmatullahi alayh*) has said that someone said to Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that he gave Sadaqah for the sake of Allah Ta’ala but he had the feeling that people should call him a good person. Then the above Aayat came down. Allah Ta’ala says, "If anyone does a good deed for My sake but wants to please someone else also, I reject the whole action. I accept only that deed which is purely for Me." After that, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ read the above Aayat. A Hadith says that there is such a valley in Jahannam that Jahannam itself asks Allah to save it from it, four hundred times a

day, and that valley is for the Qurraa (Qiraat reciters) that read to show off.”

A Hadith says that Rasulullah ﷺ asked the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to beg Allah Ta’ala to save them from going to ‘Jubb-ul-Huzn’ - (the well of sadness in Jahannam). They asked him who will go into it. He replied, "Those who are not sincere (who show off)." A Sahaabi رَضِيَ اللَّهُ عَنْهُ says that the above Aayah was the last to be revealed in the Qur-aan Shareef. In another place in the Qur-aan Shareef it is said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ ۚ كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ
النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ
فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۚ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۗ

"O you who believe, do not destroy your Sadaqah by reminding the poor of your favours to them or by causing pain to them. He is like a person who spends in charity, but as a show to the people; he neither believes in Allah nor in the Akhirah. This type of person is like a smooth stone, which may get covered with soil (and some greenery), but all is washed away by a heavy rain. (Similarly, the Sadaqah of those who show off their generosity, who are harsh towards the poor and who are hypocrites, shall vanish and nothing will be able to help them on the Day of Qiyaamah). All the good and the charities given will become useless." (al-Baqarah: 264)

One Hadith says that on the Day of Qiyaamah one of the people who will be questioned first, will be a martyr. He will be called and reminded of all the gifts which he received from Allah Ta’ala in this life and he will be asked what good deeds he had done. He will say to Allah Ta’ala that he made Jihaad for the sake of Allah Ta’ala till he

was killed and gave his life for His sake. Allah Ta'ala will reply, "It is a lie; you went out in Jihaad, to be called a brave person by the people, which they have done." Allah Ta'ala will order that he should be thrown into Jahannam. Thus he will be dragged on his face and thrown into Jahannam.

The next person to be questioned with will be an Aalim (Moulana/Shaiikh). He will be reminded of all the favours and gifts given to him and questioned about what he had done to show thanks. His reply will be, "I learnt knowledge and taught it to people and read the Qur-aan, for your (Allah Ta'ala's) sake." Allah Ta'ala's reply will be, "All of it is a lie; you did all that to be called a great Aalim and Qaari by the people (which has been done)." He too will be thrown into Jahannam being dragged on his face.

The third person, who will have to answer, will be a generous person, to whom Allah Ta'ala had given his favours and lots of gifts in this life and who will be reminded of everything given to him and questioned as to what he did with them. He will say that he did not miss any opportunity of doing good and spending for Allah Ta'ala's sake.

Allah Ta'ala will say, "It is a genuine lie, you spent only to be called a generous man by the people, which they did." The order will also be for him to be dragged on his face and thrown into Jahannam. In this Hadith, as well as in other Ahaadith, the mention of one man implies all the people of his kind. It does not mean that only three people will receive that punishment; rather the three types of people will be treated in that manner. For the sake of illustration, only one individual of each type has been mentioned above.

Rasulullah ﷺ has given very severe and heavy warnings to the Ummah that every action and deed must be done only for Allah Ta'ala, and lots of care must be taken to do so, so that no showing off comes into our deeds.

We must also be careful of shaytaan who, as a strong enemy, uses many ways in trying to trick us. He makes a person doubt the sincerity of his actions and then he makes him give up doing those good deeds. Imaam Ghazaali (*rahmatullahi alayh*) has said that

shaytaan's first move is to stop a person from doing a good deed and to create such thoughts in his mind so that he does not even think of doing a good deed.

When a person is strong enough not to be bluffed by this move of shaytaan, then shaytaan makes a new move against him, by putting into his mind that he was not sincere in his ibaadat. Thus all his ibaadat is wasted. By causing such doubts, shaytaan stops a person from doing any type of good. When this happens, shaytaan has won.

Therefore, we should not stop doing good deeds, because of such doubts about our sincerity, but we should go on doing good and continue trying, to learn sincerity.

Chapter 2

Miserliness

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Chapter 2

Miserliness

The Aayaat of the Qur-aan and the Ahaadith of Rasulullah ﷺ clearly explain that there are great rewards for spending in the path of Allah Ta'ala. Allah Ta'ala and His Rasul ﷺ have warned us about miserliness and hoarding of wealth, which is a great favour of Allah Ta'ala on the Ummah of Rasulullah ﷺ. These warnings are given only to save us from this dangerous disease. A few Aayaat and Ahaadith are mentioned in this chapter.

Aayaat regarding miserliness

Aayat 1 – Being Miserly

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۗ وَأَحْسِنُوا ۗ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٦٥﴾

Spend your wealth for the sake of Allah, and do not let your hands contribute towards your own destruction. And do good, certainly Allah loves those who do good (Surah Baqarah: 195)

Note: This Aayat explains that a person who fails to spend his wealth for the sake of Allah Ta'ala, destroys himself. Who would want to destroy himself? How many people are there who, after knowing about the harms of hoarding wealth, try to save themselves from this calamity and keep away from it?

Aayat 2 – Shaytaan promises poverty

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ۗ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِّنْهُ وَفَضْلًا ط
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾

Shaytaan promises you poverty and commands you to do shameless things. But Allah promises you forgiveness from Himself and more. Allah is All-Embracing, All-Knowing. (Surah Baqarah: 268)

Note: According to Abdullah Ibne Mas'ood رَضِيَ اللهُ عَنْهُ, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said, "A person is encouraged by a shaytaan as well as by an angel." Shaytaan tries to frighten him with evil results (like spending causes poverty) and to hide the truth, while the angel promises barakah and shows the truth. Whoever perceives the angels' advice (in his heart) should think it to be from Allah Ta'ala and be thankful for it and whoever feels shaytaans advice, should ask Allah to save him from shaytaan, because shaytaan creates these thoughts. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then read the above Aayat.

This Aayat explains that shaytaan frightens us of becoming poor and causes us to do evil. Ibne Abbaas رَضِيَ اللهُ عَنْهُمَا says that this Aayat

promises two things from Allah Ta'ala and two from shaytaan. Shaytaan frightens us that we will become poor and orders us to do evil. He asks us not to spend anything but rather to hoard it for later whilst Allah Ta'ala promises forgiveness of all sins and more rizq.

Imaam Ghazaali (*rahmatullahi alayh*) says that we should not worry about the future but we should place our trust in Allah Ta'ala. Allah has promised us our rizq and the fear of becoming poor is a trick of shaytaan on us. Shaytaan makes us think that if we do not hoard wealth, we would experience difficulties when we fall ill or cannot work or when some other emergency comes up. Because of this fear, people work very hard and struggle their entire lives.

Aayat 3 – Punishment for hoarding wealth

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ ۚ بَلْ هُوَ شَرٌّ
لَّهُمْ ۚ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ ۚ وَاللَّهُ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ ۚ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٣﴾

And those who hoard the wealth that Allah has given them from His bounty should not think that it is better for them. No, it is worse for them. That which they hoard will be made into a necklace (in the form of a snake and put around their necks) on the Day of Qiyaamah. Allah is the owner of the heaven and the earth, and Allah knows what you do. (Aal-e-Imraan: 180)

Note: According to Bukhaari, Rasulullah ﷺ has said that, if a man has been given wealth by Allah Ta'ala, but does not pay Zakaat, that wealth will, on the Day of Qiyaamah, be turned into a bald snake (very poisonous) with two spots under its mouth (a sign of deadly

poison) and will be put around his neck. The snake will grab his jaws and say, “I am your hoarded wealth and your protected treasure.”

Then Rasulullah ﷺ read the above aayat. Hasan Basri (*rahmatullahi alayh*) has said that this aayat speaks about the kuffaar and those Muslims who are miserly and do not spend their wealth in the path of Allah Ta’ala. Ikramah رَضِيَ اللهُ عَنْهُ has said that, when someone fails to spend his wealth in the path of Allah Ta’ala, that wealth will become a bald snake and chase the person who will be begging for help from it.

Rasulullah ﷺ said that when a close blood relative comes to his relative for help and he refuses to help him due to miserliness, that wealth will become a snake which the owner of the wealth will wear around his neck. Rasulullah ﷺ then read the above Aayah.

Many Sahaabah رَضِيَ اللهُ عَنْهُمْ have also repeated this warning. Masrooq (*rahmatullahi alayh*) says that the above aayat refers to a person whom Allah Ta’ala has given wealth but who fails to help his relatives. That wealth will be turned into a snake which he will be made to wear around his neck. He will ask the snake, “Why are you troubling me?” The snake will reply, “I am your wealth.”

Imaam Raazi (*rahmatullahi alayh*) writes that these verses encourage us to participate in Jihaad. This aayat tells us to spend money in the path of Allah Ta’ala and warns those who do not spend for the sake of Allah Ta’ala, that their wealth will become a bald snake, which will be hung around their necks. This Aayat does not refer to Nafil Sadaqah (optional spending); rather, it refers to Fardh Sadaqah (compulsory spending). This is of different types; first, spending on yourself and your family. Second, paying Zakaat and the third, spending money at the time when the Muslims are attacked by non-Muslims to destroy their life and property. The rich must give the mujaahideen (those fighting to save the Muslims) as much as they require, which will in fact save their own lives and wealth. Fourthly, to help a person in problems until he is out of danger. All these payments are Fardh.

Aayat 4 – Instructing others to be miserly

إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾ الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ
بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿٣٧﴾

Certainly, Allah Ta'ala does not love those who are proud and boastful, who hoard their wealth and command others to miser, and they hide that which Allah has given them from His grace. We have prepared a disgraceful punishment for the kuffaar. (Nisaa: 36-37)

Note: Teaching miserliness to others can be done by encouraging others to be miserly or by setting an example for others. It has been discussed in many Ahaadith that if someone does a wrong, he will be punished for his own sins as well as of those who follow his example. Those who followed him will also get their full punishment. Mujaahid (*rahmatullahi alayh*) has said that anyone who keeps counting the things gifted to him by Allah Ta'ala, and does not offer thanks to Him, is a proud person.

Abu Sa'eed Khudri رضي الله عنه has quoted Rasulullah ﷺ as saying that, on the Day of Qiyaamah when Allah Ta'ala will collect His entire creation in one place, the fire of Jahannam will come furiously, full of flames, towards the people. The angels will try to stop it but it will say, "I swear by my Rabb, let me get hold of my friends or else I will swallow up all the people." The angels will ask, "Who are your friends?" Jahannam will reply, "Every proud person and every cruel person." Thereafter, it will pick up with its tongue, one by one, every cruel and proud person and swallow him, like an animal eating grass. It will then go back but will quickly return with the same anger demanding the proud and ungrateful people, picking them up one by one and swallowing them. For the third time, it will return and swallow all those who were proud and walked about proudly. Thereafter, the questioning of the remaining people will start.

Jaabir bin Sulaim رَضِيَ اللهُ عَنْهُ says that once, he met Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in a street of Madinah Munawwarah. He asked him about the wearing of the 'Izaar' (pants / trouser) to which he replied, "It should be worn halfway down the calf / shin, but if you don't like that, you may wear it a little lower, and if you do not like it even that high, you can wear it still lower, till it comes to just above your ankles. If you don't like that too, there is no other way, as Allah Ta'ala does not like those who are proud and boastful (wearing the pants below the ankles is a sign of pride for males)."

He then asked about kindness to which Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "Do not think any act of kindness to be too small and do not delay in doing it, even if it is a piece of string or a shoe-lace (that you give to someone), a bucket of water (that you fill for someone) or to remove something harmful from the road or to speak to someone with a smile or to make salaam to a passer-by, or to help a person in problems. All these are acts of kindness. If someone talks about some bad habit which you may have, you should not talk about the bad that you know about him. By hiding his evil it will bring you reward and talking about his evil will become a sin. When you want to do something, and you do not fear people coming to know of it then go ahead and do it. And if there is something you wish to do but you feel afraid of people coming to know of it, do not do it (as it is going to be a sin)."

Abdullah ibn Abbaas رَضِيَ اللهُ عَنْهُمَا says that Kardam Ibne Yazeed and others would come to the Ansaar and tell them not to spend too much, as they feared that all their wealth will get finished and they might become very poor. They told them to keep something for sudden emergencies. The above Aayah was sent down about such people.

Aayat 5 – Hoarding gold and silver

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ لَا فَبَشِّرْهُمْ
بِعَذَابِ الْيَوْمِ ۗ يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ
وَجُنُوبُهُمْ وَظُهُورُهُمْ ۗ هَذَا مَا كَنْزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ

Those who hoard gold and silver and do not spend it in the path of Allah, give them the good news (O, Muhammad ﷺ) of a painful punishment. On that Day it will (all) be heated in the fire of Jahannam, and their foreheads and sides and their backs will be burnt with it (and it will be said to them), 'Here is what you hoarded for yourselves. Now taste what you used to hoard.' (Taubah: 34-35)

Note: The Ulama have said that actually all the parts of the body will be burnt. Some of the Ulama have said that only three limbs were mentioned in the Aayat because these are very sensitive to pain, while others have said that these three parts have been mentioned because, when a person meets a poor person, he turns his face and sides away from him and walks off with his back towards the poor man. It is for this reason that this painful suffering has been promised for these three particular parts.

According to Abdullah Ibne Abbaas رَضِيَ اللَّهُ عَنْهُمَا and many other Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, hoarded wealth means that wealth from which Zakaat was not paid. Ibne Umar رَضِيَ اللَّهُ عَنْهُمَا however, has said that this Aayah was sent down before the command for paying Zakaat was revealed. Thereafter, Allah Ta'ala made Zakaat the means of cleansing the rest of the wealth.

Saubaan (*rahmatullahi alayh*) has said that, when the above Aayat was revealed, we were with Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on a

journey. Some of the Sahaabah رَضِيَ اللهُ عَنْهُمْ said, “O Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, when this is the fearful result of collecting gold and silver, what then is the best wealth to be collected as a treasure?” The reply was, “The tongue which remains busy in the Zikr of Allah Ta’ala, the heart which is full of thanks (shukr) to Allah Ta’ala and a pious wife who helps you in preparing for the Akhirah.” Umar رَضِيَ اللهُ عَنْهُ said that, when the above Aayat was revealed, he went to Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said that this Aayat would be difficult for the Sahaabah رَضِيَ اللهُ عَنْهُمْ. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that Zakaat had been made Fardh for the purpose of making the remaining wealth pure and fit for inheritance. Thereafter, he mentioned that the best treasure is an obedient wife who pleases her husband when he sees her, who obeys his orders immediately and takes care of herself and his wealth when he is away (on travels).

In reply to a question from Abu Bakr رَضِيَ اللهُ عَنْهُ as to what was the best treasure, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The tongue in the zikr of Allah, the heart filled with thanks to Allah Ta’ala and a pious wife who helps in good deeds.” Abu Zarr رَضِيَ اللهُ عَنْهُ and Abu Umaamah رَضِيَ اللهُ عَنْهُ have quoted Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as saying that whoever has a Dinaar (gold coin), a Dirham (silver coin) or a piece of gold or silver and does not spend it in the path of Allah Ta’ala, this money (unless it is kept for paying a debt) will be taken as hoarded treasure and will cause him to be burnt on the Day of Qiyaamah. Similarly, anyone who leaves behind after his death any amount of hoarded silver or gold, will be burnt with it on the Day of Qiyaamah, whether he is going to Jahannam or he is forgiven.

Hadhrat Ali رَضِيَ اللهُ عَنْهُ quotes Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as saying that Allah Ta’ala has made spending Fardh from the wealth of the rich Muslims, as much as would be enough for the needs of the poor. The poor suffer from hunger and need clothing because the rich do not spend what they are supposed to. Beware! Allah Ta’ala will demand an answer from the rich about it or punish them severely. (Durre Mansur).

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ says, "If in the knowledge of Allah Ta'ala, Zakaat was not enough for the poor, He would command something more to be paid, besides Zakaat." Therefore, the hunger of the poor is as a result of the rich not paying their Zakaat, or not paying it in full. Bilal رَضِيَ اللهُ عَنْهُ has quoted Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as saying, "Meet Allah Ta'ala in a state of poverty and not in riches." When asked why, the reply was, "When you get something, do not hide it and do not turn away a needy person." When asked as to how was that possible, the reply was, "If that cannot be, then Jahannam is the end."

Abu Zarr Ghifaari رَضِيَ اللهُ عَنْهُ is one of those Sahaabah who felt that money was not a thing to be kept. He would say that one dirham was equal to one burn (in Jahannam) and two dirhams equal to two burns.

Once Habeeb bin Salmah, the governor of Syria, sent three hundred dinaars (gold coins) as a gift to Abu Zarr رَضِيَ اللهُ عَنْهُ, with the request that he should spend the money on himself. Abu Zarr رَضِيَ اللهُ عَنْهُ refused to accept the money saying, "Can't you think of anyone besides me, who can be deceived (i.e. keeping so much money is a sign of forgetting Allah Ta'ala)." Truly, not to be scared of Allah Ta'ala's punishments is foolishness. There are many Aayaat about this in the Qur-aan Shareef, for example:

وَلَا يَغُرَّنَّكُمْ بِاللَّهِ الْغُرُورُ ﴿٥﴾

"The deceiver should not deceive you with regard to Allah Ta'ala". (Surah Faatir: 5)

Abu Zarr رَضِيَ اللهُ عَنْهُ then said, "I only need a small hut to protect me against the sun, three milking goats whose milk will be enough for my family, and a slave-woman good enough to take care of me and my family. I feel afraid (of Allah Ta'ala) to keep anything more than this." Abu Zarr رَضِيَ اللهُ عَنْهُ also said, "On the Day of Qiyaamah, the one

who owned two dirhams will be questioned longer (for reckoning) than the person who owned one dirham.”

Abdullah bin Saamit رَضِيَ اللهُ عَنْهُ says, “I was once sitting with Abu Zarr رَضِيَ اللهُ عَنْهُ, when a man brought him his daily money from the Baitul Maal (Public Treasury). He sent his slave-woman to the market who bought for him the things he needed for the day. After this, he was left with seven dirhams. He told her to make change for the money so that he might distribute it among the poor.

I asked him to keep it, because he might need it for looking after his guests or for any other need that might come about. Abu Zarr رَضِيَ اللهُ عَنْهُ replied that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had once told him, ‘Whosoever hoards gold or silver, is keeping a spark of the fire of Jahannam with him, until he spends it for the cause of Allah.’”

Shaddaad رَضِيَ اللهُ عَنْهُ says that Hadhrat Abu Zarr رَضِيَ اللهُ عَنْهُ would, at times, hear Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ giving a strict order about something. He would then go away to his lonely house in the forest (where he lived). That command would then be made easier later on but he perhaps did not come to know of it, and, therefore, stuck to the same strict order which he heard directly from Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Hadhrat Abu Zarr رَضِيَ اللهُ عَنْهُ was very strict about money matters. Of course, perfect piety demands us to follow his way and many of our elders did so, but we cannot force these ways on everybody and we cannot say that anyone who does not follow them will go to Jahannam. Fortunate are those who can be stern and strict on themselves without being forced, with the special help and favour from Allah Ta’ala. May Allah Ta’ala grant me, a worldly person, some of these fine qualities of the pious Auliya of those times.

Aayat 6 – Spending with a Heavy Heart

وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ
 الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَرِهُونَ ﴿٥٥﴾ فَلَا تُعْجِبْكَ أَمْوَالُهُمْ
 وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ
 وَهُمْ كَافِرُونَ ﴿٥٦﴾

And nothing prevents their spending from being accepted, except that they have disbelieved in Allah Ta'ala and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and that they come to perform salaah lazily and they spend unhappily. So, their riches and their children should not please you (O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Allah Ta'ala intends to punish them through this wealth in this life and that they shall perish whilst disbelieving.
 (Taubah: 54-55)

Note: In this Aayah Allah Ta'ala mentions that disbelief in Allah and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, carelessly reading Salaah and being unhappy in giving Sadaqah are causes for our charity not being accepted.

Salaah has been explained in detail in the book “The Virtues of Salaah.” Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said about Salaah, that he who does not read Salaah has no place in Islam. In fact, there is no Deen without Salaah, which is as important as the head is for the body. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has also said that the Salaah read with utmost humility ascends the heavens as a bright object (full of noor). It wishes well for the person, but the Salaah that is read carelessly takes on a black ugly shape, curses the person saying: “May Allah destroy you as you have destroyed me,” and is thrown like a dirty rag back on his face. Another Hadith says that the very first thing to be asked about on the Day of Qiyaamah will be regarding Salaah. If his Salaah

is accepted, then all his other actions will also be accepted, and if his Salaah is not accepted, nothing will be accepted.

The next thing mentioned in this Aayah is giving sadaqah unhappily. This type of charity will not be accepted. Rasulullah ﷺ has said that Zakaat must be given cheerfully, which will be accepted and will bring lots of blessings and rewards. In another Hadith in Abu Dawood, Rasulullah ﷺ has stated: “Whoever gives charity with the intention of receiving a good return will certainly receive it, while the one who holds back his wealth, shall be made to pay.” Some versions add ‘with penalties’ after ‘to pay’.

Ja’far Ibne Muhammad (*rahmatullahi alayh*) says that once he went to see Khalifah Abu Ja’far Mansoor and there he saw someone from the family of Zubair رَضِيَ اللهُ عَنْهُ who had come to ask the Khalifah for some help. The Khalifah ordered something to be given to him, but the person complained that it was too little. The Khalifah became very angry. Ja’far (*rahmatullahi alayh*) said that he had been told by his elders that Rasulullah ﷺ has said that anything given cheerfully brings blessings both to the giver and the receiver. On hearing this Hadith the Khalifah Mansoor said, “By Allah I was not happy while giving it to that person, but now I feel glad.”

Thereafter, Ja’far (*rahmatullahi alayh*) turned to the Zubairy and said that he had also heard a Hadith from his elders that, if a person thought a small gift to be too little, Allah Ta’ala will stop him from receiving a bigger one. The Zubairy replied, “By Allah I had thought that the amount given to me was too little but, after hearing the Hadith, this same amount has grown big in my eyes.”

Sufyaan bin Uyaynah (*rahmatullahi alayh*), who relates this story says that he met that Zubairy later on and asked him how much he had received from the Khalifah. He replied that it was a small amount but, eventually with Allah’s blessing, it earned a healthy profit of fifty thousand.

Sufyaan (*rahmatullahi alayh*) has also said that Ja’far (*rahmatullahi alayh*) was from the Ahl-e-Bayt (from the family of Rasulullah ﷺ) and anyone from among them was a means of

great blessing. In the above story, by mentioning two different Ahaadith, Ja'far (*rahmatullahi alayh*) helped both the Khalifa and the Zubair, making both of them happy. Congratulations to the rulers of that time, for accepting happily and cheerfully the words of Rasulallah ﷺ. This was because of the good, pious environment of those days.

The next point in the above Aayah speaks about a persons' wealth and children becoming a means of punishment in this life. Children become a cause of trouble and grief for the parents through illness, suffering and death. Muslims also suffer from these problems but, because any type of suffering in this life turns into a blessing and reward in the Aakhirah for them, these sufferings are not really a punishment but a cause of comfort and happiness in the Aakhirah (hereafter). As for those with no Imaan, who will have no reward in the Aakhirah for the troubles in this life, all their sufferings are nothing but a punishment and a means of trouble and difficulties. For the disbelievers, it is a punishment, while for the Muslims, it is a cause of reward.

Aayat 7 – Moderation in spending

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا
 مَّحْسُورًا ﴿٧﴾ إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۗ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا
 بَصِيرًا ﴿٨﴾

And don't tie your hands to your neck, and don't spread it out so much that you sit down worthy of being reproached and regretful. Certainly! Allah increases rizq for whom He wishes, and decreases (it for whom He wills). Certainly! He Knows and sees everything about His slaves. (Bani Israa-eel: 29-30)

In this Aayah, there is a serious warning against miserliness and overspending and also an encouragement to be moderate and to choose the middle path in giving Sadaqah. Once someone asked Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to give him something, but when he replied that he had nothing to give, the man said, "Give me the kurta that you are wearing." Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was kind enough to give it to him. Then this Aayah was revealed.

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ

"And if Allah had to increase the rizq of His slaves, they would cause oppression in the earth." (ash-Shuraa: 27)

Ibne Abbaas رَضِيَ اللهُ عَنْهُمَا has said that the above Aayah refers to household expenses, in which we should choose a middle path without spending too little or too much. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has also mentioned many times that whoever spends moderately will not become poor. The last part of the Aayat explains clearly that everybody will not get the same amount of rizq.

It is in the hands of Allah Ta'ala to give someone more and to give someone else less as He wills. He knows us and our conditions the best. Hasan رَضِيَ اللهُ عَنْهُ has said that Allah Ta'ala knows everything about us and knows what is good for each of us. He gives wealth to whom He wills and sends hardship on those for whom He wills. It is mentioned at another place in the Qur-aan:

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ

بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٤﴾

"And if Allah had to increase the rizq for His slaves, they would cause oppression in the earth, but He sends down

(rizq) by measure as He wills. Certainly! He is all Knowing and watching over His slaves" (ash-Shuraa: 27)

This Aayah explains that usually when a person is rich, it causes pride in him. If Allah Ta'ala made everyone rich, life would become not manageable, as everyone will become affluent and independent and there will be no one left to work for anyone else. Ibne Zaid (*rahmatullahi alayh*) has said that, when Arabia was wealthy, people began killing and imprisoning each other, but when a famine occurred, all these evils disappeared.

Hadhrat Ali رضي الله عنه and many other Sahaabah رضي الله عنهم have said that this Aayah was revealed when the Sahaabah رضي الله عنهم of the Suffah wanted some wealth. Qataadah (*rahmatullahi alayh*) has said, "The best rizq is that which does not make a person proud." We were told that the worst fear of Rasulallah صلى الله عليه وسلم about his Ummah was that they would begin to love the wealth of this world! Someone asked Rasulallah صلى الله عليه وسلم whether halaal money could become a source of evil, thereafter this Aayah was revealed.

In a Hadith-e-Qudsi, Rasulallah صلى الله عليه وسلم has reported Allah Ta'ala as saying, "Whoever disrespects a friend of Mine (a Wali) is like a person fighting against Me and I become as angry, while protecting My friends, as a furious lion (when attacking its prey)." Rasulallah صلى الله عليه وسلم said, "No one can become close to Allah Ta'ala faster than by doing his Fardh and Waajibs. Next are the extra Salaah (Nawaafil) through which a person can also come close to Allah Ta'ala (the more nafl he reads, the nearer he comes to Him till Allah Ta'ala loves him). Then Allah Ta'ala controls his eyes, ears and hands and helps him all the time. Allah Ta'ala answers his duas when he asks for something."

Allah Ta'ala also says, "I execute what I will without any delay, except when My believing slave is about to die. For some reason he does not wish to die and I do not want to go against his wishes, whereas he has to die. Some of my slaves are ready to do special types of ibaadat but I do not let them do so, because it may cause *ujb*

(pride and self-admiration). Some of them are such, who can have strong Imaan only when in good health, if I give them sickness, their Imaan becomes weak. There are others who can strengthen their Imaan only in sickness, if I order health for them, they may go astray. I give orders according to My slaves, because I know all that is in their minds.”

This Hadith is extremely important, as it speaks about taqdeer. It however does not mean that we must not help a poor or sick person. If that were so, all the Aayaat of the Qur-aan and the Ahaadith about Sadaqaat and charity would become useless, so would the Ahaadith regarding the treatment of the sick, etc.

Taqdeer, (destiny) will continue. It is impossible for doctors to stop the occurrence of disease, or for a country to completely end poverty. Of course we must continue to help others, to show sympathy, and give treatment to the sick, according to our ability, as it is our responsibility. Every effort in this regard is worthy of great reward, according to our contributions, both from a worldly and an Islamic point of view. Despite all these efforts, if the sick do not get well and the poor still remain poor, they must not be disappointed, but should think that Allah Ta’ala has decided it so and that it is definitely good for them. We have no power to go against Taqdeer (destiny), but we must continue to make a lot of effort to help, to sympathise, to give good treatment, and to aid the needy, the poor and the sick.

Aayat 8 – Preparation for Aakhirah

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا
 أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٤٤﴾

Seek the Aakhirah in those things that Allah Ta’ala has given you, and do not forget your share in this life, (which

has to be for the Aakhirah), be kind (to people) as Allah has been kind to you; and don't make mischief in the earth (by disobeying Allah and harming others); certainly Allah does not like the trouble-makers. (Surah Qasas: 77)

‘Searching for Aakhirah’ means becoming close to Allah Ta’ala by giving Sadaqah and by helping your relatives. Ibne Abbaas رَضِيَ اللَّهُ عَنْهُمَا has said that, ‘not to forget your share in this life’ means, not trying to get the pleasure of Allah Ta’ala. Mujaahid (*rahmatullahi alayh*) has said that reading Salaah for Allah Ta’ala is a part of this life, for which we shall get a reward in the Aakhirah. Hasan Basri (*rahmatullahi alayh*) has said that it means keeping just enough for your needs and spending the rest for the Aakhirah. One Hadith says that a person can keep what he will need for one year and should spend the rest.

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said that on the Day of Qiyaamah, a person will be brought before Allah Ta’ala, like a little lamb (small and weak). He will stand before his Rabb, Who will demand what he had done with the wealth and property that Allah Ta’ala had given him. The man will say, “My Rabb, I collected a lot of wealth and increased it very much, but now I have left it behind. If you send me back to the world, I shall bring everything here.” He will be asked to show what he had sent here to be used for this day. His reply will be the same, that he had collected a lot of money but had left it behind and that he would bring everything if sent back to the world. Eventually, because he failed to send anything for the Aakhirah, he will be sent to Jahannam. All these sayings and reminders by Allah Ta’ala and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are very serious and cannot be ignored. This life is meant to be a preparation for the Aakhirah, of which we must take full advantage and earn as much as we can, otherwise life will pass by like a dream. May Allah Ta’ala give all of us the ability to do what is required of us. *Aameen.*

Aayat 9 – You could be replaced by others

هَآأَنْتُمْ هَؤُلَاءِ تُدْعُونَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ ۚ فَمِنْكُمْ مَنْ يَبْخُلُ ۗ وَمَنْ يَبْخُلْ
فَإِنَّمَا يَبْخُلُ عَن نَّفْسِهِ ۗ وَاللَّهُ الْغَنِيُّ ۗ وَأَنْتُمْ الْفُقَرَاءُ ۗ وَإِنْ تَتَوَلَّوْا يَسْتَبَدِلْ
قَوْمًا غَيْرَكُمْ ۗ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ ﴿٩﴾

Remember, you are the people who are called to spend in the path of Allah, yet among you there are some who are miserly. And as for him who is miserly, he is mising only from himself. And Allah is free of all needs, and you are needy. And if you turn away, He will replace you with others, and they will not be like you. (Surah Muhammad:

38)

Note: It is obvious that Allah Ta'ala does not need the Sadaqah that we give. All the rewards and benefits that He and His Rasul ﷺ have mentioned, to encourage us, are for us only. Many benefits of charity have been mentioned in chapter one. When Allah Ta'ala asks someone to do something, then the total reward is for the one who is being told. And if he ignores this command, then he deserves to be punished.

One Hadith says that many people receive many favours from Allah Ta'ala, which is actually meant for benefiting other people. As long as they keep on giving to others, they will continue receiving these favours. If and when they start doing wrong, Allah Ta'ala takes away these favours and gives them to others. These favours which Allah Ta'ala grants are not only wealth, but also honour, respect and power. Some Ahaadith say that, when the above Aayat, 'If you turn away from the obedience of Allah Ta'ala, He will bring another people in your place', was revealed, some Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked Rasullullah ﷺ as to who those people will be, who will replace

them. Rasulullah ﷺ put his hand on the shoulders of Salmaan Farsi رَضِيَ اللهُ عَنْهُ and said, "He and his people." He then took an oath by Allah and said, "If Islam were placed on the far away stars, some people of Faaris (Persia) will still get it." It shows that Allah Ta'ala has blessed them with such a strong desire for Deen and knowledge that they would reach out to the stars, if that could help them get it.

In another Hadith, Rasulullah ﷺ trusted some of the non-Arabs from Persia and Turkey more than some of his own people.

Virtues of Hadhrat Salmaan Farsi رَضِيَ اللهُ عَنْهُ

The virtues and honour of Hadhrat Salmaan Faarsi رَضِيَ اللهُ عَنْهُ have been mentioned in many Ahaadith. He suffered great hardships for the sake of Deen, searching for it from country to country. He had a long life of 250 years according to some historians. (Others have mentioned 350 years, and some have even said that he lived in the time of Isa عَلَيْهِ السَّلَامُ who lived 600 years before Rasulullah ﷺ).

Salmaan رَضِيَ اللهُ عَنْهُ came to know about the coming of Rasulullah ﷺ from the old kitaabs and he left his home in search of him. He asked the monks and Ulama of that time, who gave him the good news that the time of the coming of Rasulullah ﷺ was quite close and they explained to him many signs to look for. Salmaan رَضِيَ اللهُ عَنْهُ was one of the princes of Persia. He travelled far and wide from one country to another, looking for those signs. Someone kidnapped him and sold him as his slave. He was sold many times thereafter. It is mentioned in Bukhaari Shareef that more than ten masters bought and sold him.

Finally a Jew from Madinah Munawwarah bought him at about that time when Rasulullah ﷺ migrated there. He met Rasulullah ﷺ and recognised him by the signs that he had heard about. Being satisfied, he became a Muslim and freed himself from the Jew by paying a ransom.

Rasulullah ﷺ has said that Allah Ta'ala loves four people and Salmaan رَضِيَ اللَّهُ عَنْهُ is one of them. (This does not mean that Allah Ta'ala loves no one else). Ali رَضِيَ اللَّهُ عَنْهُ has said that Allah Ta'ala gave seven special people to every Rasul, meaning, a group of great men who looked after the Rasul and were his helpers. Rasulullah ﷺ said that he had been given fourteen such men. When someone asked Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ as to who they were, he replied, "Myself, my two sons Hasan and Husain, Ja'far, Hamza, Abu Bakr, Umar, Mus'ab bin Umair, Bilal, Salmaan, Ammaar, Abdullah Ibne Mas'ood, Abu Zarr Ghifaari and Miqdaad رَضِيَ اللَّهُ عَنْهُمْ." They had a special position among the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ in many important deeni matters.

It is mentioned in Bukhaari that, when the Aayat of Surah Jumuah was revealed:

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ط وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٥٠﴾

"And others from them who have not yet joined them"

(Referring to the Ulama of the non-Arabs especially from the East) the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked Rasulullah ﷺ as to who those people were. Rasulullah ﷺ remained silent, but the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ repeated their question three times. Rasulullah ﷺ then put his hand on the shoulder of Salmaan رَضِيَ اللَّهُ عَنْهُ and said that if Deen was kept on stars high in the sky, some of his people would reach there to get it. Another Hadith says the same thing about the people of Faaris (Persia). Allamah Suyuti (*rahmatullahi alayh*), who is one of the leaders of the Shaafi'ee mazhab, says that this Hadith refers to Imaam Abu Hanifah (*rahmatullahi alayh*).

Aayat 10 – Assign your affairs to Allah Ta’ala

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ
 نُنزِّلَهَا ۗ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا
 آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾ الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ
 بِالْبَحْلِ ۗ وَ مَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْعَنِيُّ الْحَمِيدُ ﴿٢٤﴾

Any calamity that comes on the earth or to you is recorded in a Book (Lowh-e-Mahfooz) before We make it appear. Certainly, that is easy for Allah – so that you do not grieve about that which has missed you, and you don't become proud because of that which has been given to you. Allah does not love proud boastful people, who hoard (wealth) and who command the people with greed; and whoever turns away, then certainly, Allah is free of all needs and worthy of all praise. (Surah Hadeed: 22-24)

Note: To feel sad at the time of a problem is natural, but your sadness must not stop you from doing your Deeni or worldly work. To know that certain things are going to take place, even though you try to stop them, makes it easier at the time of the loss or damage, as compared to something which may happen suddenly. For that reason, the warning contained in the Aayat refers to all things of life and death, happiness and sorrow or any type of problem.

Allah Ta’ala says that all these things have been decided by Him, therefore it is no use becoming proud about favours and being grieved at the time of loss. The Aayat mentions two words (Mukhtaal and Fakhoor), which together mean a proud boastful person. Qaza’h (rahmatullahi alayh) says that he saw Abdullah Ibne Umar رضي الله عنهما dressed in coarse (rough) clothes, so he took fine clothes for him made of a material from Khurasaan and requested him to wear it.

Abdullah Ibne Umar رَضِيَ اللهُ عَنْهُمَا replied that he was afraid of pride and being boastful if he wore those clothes!

Aayat 11 – Hindering the work of Deen

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا ۗ وَاللَّهُ
خَزَائِنُ السَّمٰوٰتِ وَالْاَرْضِ وَلكِنَّ الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ ﴿٧﴾

*They say: Do not spend on those (who stay) with
Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ until they disperse; with Allah are
the treasures of the heavens and the earth, but the
hypocrites do not understand. (Surah Munafiqoon: 7)*

Note: Many Ahaadith have mentioned that Abdullah bin Ubayy the leader of the hypocrites, and his people, told others not to help those who were close to Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ so that they may leave him. It was then that the above Aayat was revealed. Whenever someone or a group of people, because of hatred and bad intentions, stops helping sincere religious workers of Deen, Allah Ta'ala by His Grace and kindness opens new ways for them. We should have firm faith that Allah Ta'ala has complete control over all our needs and no other power however strong can stop that.

On the other hand, those who try to stop any help to any Deeni effort should be prepared to give an explanation to Allah Ta'ala on the Day of Qiyaamah for their behaviour. On that day no false excuses will work, and begging and pleading will not help. To obstruct any Deeni work or to stop others from helping those people doing the effort of Deen because of some hatred or for some worldly reason, will only bring about ones own disaster instead of harming others.

Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said, “When someone does not help a Muslim brother at the time when he is being dishonoured, then Allah

Ta'ala does not worry about him at a time when he is really in need of help from others." (Mishkaat)

The practice of Rasulullah ﷺ in any situation is an example for the Ummah. It is our duty to try to find out the way he conducted himself in every aspect of his life and we must sincerely and to the best of our ability, follow him. He did not hesitate to help even his enemies. There are many examples of that in the books of Ahaadith and history.

Abdullah bin Ubayy, who was the leader of the hypocrites, did not miss any chance to cause harm and trouble to Rasulullah ﷺ. It is said about him that, during the journey in which the above Aayaat was revealed, he told his people (hypocrites) that they were the high class of people and after reaching Madinah Munawwarah, they would chase the lowly people out of the city (meaning the Muhaajireen رَضِيَ اللَّهُ عَنْهُمْ). In spite of this, when he fell ill a few days after returning from the journey, he told his son, who was a sincere Muslim, to go to Rasulullah ﷺ and ask him to come to see him, hoping that Rasulullah ﷺ would agree to the request of the son.

The son went and made the request, to which Rasulullah ﷺ agreed and accompanied the son to his home. When Abdullah saw Rasulullah ﷺ he started crying. Rasulullah ﷺ told him, "O enemy of Allah, are you afraid?" He said, "I have not called you to reprimand me, but I have called you to have mercy on me!" At this, the eyes of Rasulullah ﷺ were filled with tears and he asked him what he wanted. He said, "I am about to die. When my death is near, kindly be present when I am being washed, give your own clothing for my kafan, walk with my Janazah to the grave and kindly perform my janazah Salaah." Rasulullah ﷺ agreed to all his requests. Then, the Aayah was revealed:-

وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهٖ ۗ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ
وَمَاتُوا وَهُمْ فَسِقُونَ ﴿٨٤﴾

Never (O Muhammad) perform the janazah Salaah for anyone of them (hypocrites) who dies, and do not stand by his grave. They disbelieved in Allah and His messenger, and they died while they were evildoers. (9:84)

In this Aayat, Allah Ta'ala forbade Rasulullah ﷺ from performing the Janazah Salaah of the hypocrites. The kindness of Rasulullah ﷺ is shown by his treatment to his most deadly enemies who were always trying to harm and trouble him.

Can we treat our enemies in this manner? Rasulullah ﷺ was full of mercy for the whole mankind. On seeing the misery of his enemy, his eyes filled with tears and he accepted his wishes. However since he had no Imaan these acts of kindness were of no use to him. For the future, Allah Ta'ala forbade Rasulullah ﷺ from showing such extreme kindness to his enemies.

Aayat 12 – Leaving behind wealth for the poor

إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ ۖ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٢﴾ وَلَا
يَسْتَتِنُونَ ﴿١١﴾ فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ﴿١٠﴾ فَأَصْبَحَتْ
كَالْصَّرِيمِ ﴿٩﴾ فَتَنَادُوا مُصْبِحِينَ ﴿٨﴾ أَنْ اعْدُوا عَلَيَّ حَرْثِكُمْ ۖ إِنْ كُنْتُمْ صَرِيمِينَ
﴿٧﴾ فَانْطَلِقُوا وَهُمْ يَتَخَفَتُونَ ﴿٦﴾ أَنْ لَا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿٥﴾
وَّاعْدُوا عَلَيَّ حَرِدٍ قَدِيرِينَ ﴿٤﴾ فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ ﴿٣﴾ بَلْ نَحْنُ

مَحْرُومُونَ ﴿٣٤﴾ قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ ﴿٣٥﴾ قَالُوا سُبْحَانَ رَبِّنَا
 إِنَّا كُنَّا ظَالِمِينَ ﴿٣٦﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَوْا مِثْرًا قَالُوا يَٰوَيْلَنَا إِنَّا كُنَّا
 ظَالِمِينَ ﴿٣٧﴾ عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَنَا حَيْرًا مِّنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٨﴾ كَذَلِكَ
 الْعَذَابُ ۗ وَالْعَذَابُ الْآخِرَةُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٩﴾

We had tried them (Makkans) as We had tried the owners of the orchard when they vowed they would pluck its fruit the next morning; and they made no exception (for spending in the path of Allah). Then a disaster had struck them while they were asleep; and in the morning their orchard was like a dark spot. And they called out to one another in the morning, saying, 'Go off to your farms if you wish to harvest (the fruit).' So they went off, saying to one another in soft voices, 'No needy person shall enter (your farm) today.'

They went early with a firm resolve (of plucking all the fruit). But when they saw it, they said, 'We are lost.' (but when they realised their mistake they said), 'Rather, we are being deprived (of our crops).' The best among them said: Did I not tell you to glorify Allah Ta'ala (for the treasures of Allah Ta'ala never get exhausted by being charitable). They said: 'Glory be to our Rabb! (Surely) we have been in the wrong.' Then they began to blame each other. (Later they said) 'Alas for us! We were all sinners. It's likely that our Rabb will substitute us with something better. We beg our Rabb (for His forgiveness). Such is the punishment. And certainly the punishment of the Aakhirah is greater, if they only knew.' (Surah Qalam: 17-33)

Note: The incident contained in these Aayaat is a severe warning for those who promise not to help the poor and needy. Not a cent or a piece of bread is given to them, thinking they do not deserve any help and thinking that it is useless to give charity to them. Such people lose all their wealth suddenly in the way of some disaster. Some people among them who are good at heart do not like this way of thinking, but, out of respect for their friends, they join them. They also shall not escape this disaster. It will strike all of them equally.

Abdullah Ibn Abbaas رَضِيَ اللهُ عَنْهُمَا has said that the above incident happened to a group of people in Habshah (Ethiopia). Their father had a large orchard, from which he used to give Sadaqah to the beggars. When he passed away, his children said that the old man was a fool, as he gave away almost everything to other people. They then made a vow and said that they would bring all the fruit from the garden to their homes and not give anything to the beggars.

Qataadah (*rahmatullahi alayh*) said that their father, the old man, kept back as much as he needed for a year and spent what remained as Sadaqah. His sons tried to stop him from doing that, but he did not listen to them. After his death the sons did what has been described in these Aayaat. They wanted to keep everything for themselves and not give anything to the poor.

Sa'eed Ibne Jubair (*rahmatullahi alayh*) has said that the garden was in Yemen, at a place called 'Zarwan', about six miles outside the famous city of San'aa. Mujaahid (*rahmatullahi alayh*) has said that it was a vineyard (a garden of grape plants). Ibne Jurayj (*rahmatullahi alayh*) has said that the disaster that came to that garden was a fire, which came out of a valley in Jahannam and spread over the whole garden.

Hadhrat Abdullah Ibne Mas'ood رَضِيَ اللهُ عَنْهُ has quoted Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as saying, "Guard yourselves against sins. Sometimes a person commits such sins which cause him to lose his memory and then he cannot remember what he learnt. Some sins stop a person from reading Tahajjud Salaah (at night) and, because of some other

sins, a person gets less money than what he was supposed to get.” Then Rasulullah ﷺ recited the Aayah:

فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَآئِمُونَ ﴿١٦﴾

"And a disaster struck them from your Rabb whilst they were asleep"

These people lost the fruit of their orchard because of their sins. Allah Ta'ala says in another place in the Qur-aan:

وَمَا أَصَابَكُمْ مِّن مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾

"Any calamity that comes to you is because of your own actions, most of which are forgiven by Allah Ta'ala".
(Ash-Shuraa: V:30)

Hadhrat Ali رضي الله عنه says that he was told by Rasulullah ﷺ, "O Ali, I will explain to you the meaning of this Aayat: 'Whatever you suffer from, whether it is an illness, a worldly loss in this life, or a disaster, are all because of your own doings.'"

Aayat 13 – Punishment for stopping others from spending

وَأَمَّا مَنْ أَوْتِيَ كِتَابَهُ بِشِمَالِهِ ۖ فَيَقُولُ يَلَيِّنَنِي لَمْ أُوتَ كِتَابِيَهُ ۗ ﴿١٧﴾ وَلَمْ أَدْرِ مَا حِسَابِيَهُ ۗ ﴿١٨﴾ يَلَيِّنُهَا كَانَتْ الْقَاضِيَةَ ۗ ﴿١٩﴾ مَا أَغْنَىٰ عَنِّي مَالِيَهُ ۗ ﴿٢٠﴾ هَلَكَ عَنِّي سُلْطَانِيَهُ ۗ ﴿٢١﴾ خُدُوهُ فَغُلُّوهُ ۗ ﴿٢٢﴾ ثُمَّ الْجَحِيمَ صَلُّوهُ ۗ ﴿٢٣﴾ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ۗ ﴿٢٤﴾ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ۗ ﴿٢٥﴾ وَلَا يَحْضُرُ عَلَىٰ

طَعَامِ الْمَسْكِينِ ﴿٣٦﴾ فَلَيْسَ لَهُ الْيَوْمَ هَهُنَا حَمِيمٌ ﴿٣٧﴾ وَلَا طَعَامٌ إِلَّا مِنْ غَسِيلٍ
 ﴿٣٨﴾ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٣٩﴾

But as for him who is given his record in his left hand, he will say: Oh, if only I had not been given my book of deeds and I do not know how my reckoning will be! Oh, if only death could have been the end (of my problems)! My wealth cannot help me, my power has gone from me. (It will be said): Take him and chain him and then burn him in the fire (Jahannam), and then put a chain through him which is 70 arms long in length. Certainly! He never believed in Allah, the Mighty and he did not encourage feeding the poor. Therefore, he has no friend here this day, nor any food besides the washings of the filth of the Jahannamis, which no-one but sinners will eat. (Surah Al-Haaqah: 25-37)

Note: The word ‘Ghisleen’ (filth) in the second last Aayat above is the ‘filthy fluid’ collected from the washing of wounds, etc. Ibne Abbaas رَضِيَ اللهُ عَنْهُمَا says that the pus and blood which comes out from the wounds of the Jahannamis is called Ghisleen. Abu Sa’eed Khudri رَضِيَ اللهُ عَنْهُ has quoted Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as saying that, if a bucket of Ghisleen is thrown on to this earth, it’s stench will cause everything to rot and give out a foul smell.

Nauf Shaani (*rahmatullahi alayh*) has said that the chain will be seventy yards long, each yard will be of seventy measures each of which will be as long as the distance between Makkah Mukarramah and Kufah. Ibne Abbaas رَضِيَ اللهُ عَنْهُمَا and some other interpreters of the Qur-aan Shareef have said, “The chain whereof the length is seventy cubits will be pushed into their bodies from the back and taken out from their noses then it will be tied together and wrapped around them tightly.” The Aayah also describes the anger of Allah Ta’ala on

those who stop others from feeding the poor. Therefore, we should always encourage our friends, relatives and others to help the poor and the needy, because encouraging others to spend in the path of Allah will firstly cause us to become generous.

Aayat 14 – Being boastful and teasing others

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۚ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۚ يَحْسَبُ أَنَّ مَالَهُ
 أَخْلَدَهُ ۚ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ۚ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ۚ نَارُ اللَّهِ
 الْمَوْقَدَةُ ۚ الَّتِي تَطَّلِعُ عَلَى الْآفِئَةِ ۚ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ۚ فِي عَمَدٍ مُّمَدَّدَةٍ ۚ

Destruction to every slandering mocker who has gathered wealth (of this world) and keeps counting it. He thinks that his wealth will cause him to live forever. Never, but certainly he will be flung into that which destroys everything (Jahannam). Ah! What will tell you what the destroyer is! (It is) the blazing Fire of Allah, which mounts up directly to the hearts. Certainly! It is bolted over them, in outstretched pillars. (Surah Humazah)

Note: There are many explanations by different Ulama of ‘Humazah and Lumazah’. Ibne Abbaas رَضِيَ اللَّهُ عَنْهُمَا and Mujaahid (*rahmatullahi alayh*) have said, “Humazah means one who taunts, whereas ‘Lumazah’ means a backbiter” Ibne Jurayj (*rahmatullahi alayh*) has said, “Humazah is an act of taunting (slandering) by the hand, face or eyes, while Lumazah is taunting with words.”

Once Rasulullaha صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ described his Mi’raaj and said that he saw a group of men whose bodies were being cut up with scissors. When he asked Jibraa-eel عَلَيْهِ السَّلَامُ as to who those people were, he replied, “They are those who used to beautify themselves for committing zina.” Then he saw a stinking well and he heard shouts

coming out of the well. He asked Jibraa-eel عَلَيْهِ السَّلَامُ about that, who replied that these were those women who used to beautify themselves (for zina) and other wrong things. He then saw some men and women hung up by their chests and asked about them. Jibraa-eel عَلَيْهِ السَّلَامُ told him that they were those who used to back-bite and taunt others.

May Allah Ta'ala save us from these evils, as they involve terrible punishments. The above Surah speaks about the evils of miserliness and greed by saying that a person collects wealth because of miserliness and greedily counts it all the time, to make sure that it has not become less. He loves his wealth and enjoys counting it. This bad habit makes him proud and boastful, which causes him to back-bite and tease others.

That is why this Surah warns us about these habits. Today everyone feels that his money will save him from disasters and problems, as though death will not come to him. That is why a severe warning has been given here. When a problem comes to someone, all his wealth and property cannot help him. In fact, money causes more problems. Someone may think of poisoning a rich person or murdering him. Robbery, theft and other such difficulties always remain a worry for the wealthy. A persons' relatives, even wife and children, eagerly wait for the time when the rich old man will die, so that his money will come to them.

Aayat 15 – Turning away an orphan

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ ۚ ﴿١٥﴾ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿١٦﴾ وَلَا يَحْضُ عَلَى
 طَعَامِ الْمَسْكِينِ ۚ ﴿١٧﴾ فَوَيْلٌ لِلْمُصَلِّينَ ۚ ﴿١٨﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۚ ﴿١٩﴾
 الَّذِينَ هُمْ يُرَاءُونَ ۚ ﴿٢٠﴾ وَيَمْنَعُونَ الْمَاعُونَ ۚ ﴿٢١﴾

*Did you see the person who rejects the Day of Qiyaamah?
He is the one who turns away the orphan, and discourages
the feeding of the poor. Ah! Destruction to those musallis
who are disconcerned of their Salaah. Those who show off
their deeds, and refuse even basic neighbours needs.
(Surah Maa'oon)*

Note: Ibne Abbaas رَضِيَ اللَّهُ عَنْهُمَا has said that chasing away the orphan means not giving him his legitimate rights. Qataadah (*rahmatullahi alayh*) says that it means being unjust to him, which happens because of having no faith in the Aakhirah. Whoever believes in the Aakhirah and in the punishments, will never be unkind and harsh to anyone nor will he collect wealth, but will prefer spending it freely.

If he comes to know that by investing ten rands today in a business, he can surely get returns of one thousand tomorrow, all earned in a halaal manner, he will certainly invest his wealth. Ibne Abbaas رَضِيَ اللَّهُ عَنْهُمَا has said that the worshippers mentioned in this Surah, are the hypocrites who performed salaah in the presence of people to be seen. They being disconcerned about their Salaah means delaying the Salaah deliberately and not reading it in its correct time.

The Ulama have given different meanings of the word Maa'oon. Some have said that it means Zakaat, while others say that it means those things that are shared by everyone. Abdullah Ibne Mas'ood رَضِيَ اللَّهُ عَنْهُ has said that in the days of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ they used this word for those things which people used to borrow from each other and thereafter returned it. This refers to lending things like an axe, cooking pot, bucket, scales, etc. Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ has also given the same meaning after quoting Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When someone asked Ikramah رَضِيَ اللَّهُ عَنْهُ the meaning of Maa'oon, he said that firstly it means Zakaat and it also means lending things like a sieve, a bucket, a needle, etc.

This Surah contains many warnings about treating orphans badly which then causes punishment in the Aakhirah. Many people look after orphans only to take over their wealth, but when the orphans

themselves, or others on their behalf, ask for some of their money, they fight with them. For such people, there can be no doubt about severe punishment. This seems to be the meaning of this Surah. There are many Aayaat in the Qur-aan containing warnings about treating orphans badly.

Aayaat warning against miserliness and not spending on the orphans and the poor

So far, a few Aayaat of the Qur-aan Shareef have been mentioned and discussed about miserliness. Now we will discuss a few more. Then some Ahaadith will be discussed, for us to understand the extreme danger of being a miser.

وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِالْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ

And be good to parents and relatives and to orphans and the needy. (al-Baqarah: 83)

وَأَتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ

And he gives his wealth, because of the love of Him (Allah Ta'ala), to family and orphans and the needy. (al-Baqarah: 177)

قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ

Say: The good (wealth) that you spend is for the parents and close family and orphans. (al-Baqarah: 215)

وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ ۖ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ ۗ ط

And they ask you about the orphans. Say: The best is to consider their advantage (benefit). (al-Baqarah: 220)

وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ

Give the orphans their wealth. (an-Nisaa: 2)

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ

And if you fear that you will not be fair with the orphans (an-Nisaa: 3)

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ ۚ فَإِنْ أَنْسَبْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ ۚ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا ۗ

Test the orphans till they reach marriageable age; then, if you perceive them to be understanding, then give them their wealth; and you do not consume it hurriedly through extravagance before they grow up. (an-Nisaa: 6)

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ

And when family and orphans and the needy are present at the winding up (of the estate/inheritance). (an-Nisaa: 8)

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا

Certainly, those who eat up the wealth of orphans wrongfully, they are filling fire into their bellies, and they will enter in a blazing flame! (an-Nisaa: 10)

وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ
وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ ۗ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ
اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿١٠﴾

(Show) kindness to parents, and close family, and orphans, and the needy, and that neighbour who is related (to you) and the neighbour who is not related, and the person with you and the traveller and (the slaves) whom your right hands possess. Certainly, Allah does not love those who are proud and boastful. (an-Nisaa: 36)

وَمَا يُثَلِّىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَّىٰ النِّسَاءِ الَّتِي لَا تُوْتُوهُنَّ مَا كُتِبَ لَهُنَّ
وَتَرْغَبُونَ ۗ أَنْ تَنْكِحُوهُنَّ ۗ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ ۗ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ
بِالْقِسْطِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾

And the command which is being recited to you, concerning female orphans whom you do not give their dues though you wish to marry them, and (concerning) the weak children, and that you should deal justly with orphans. Whatever good you do, certainly, Allah is fully aware of it. (an-Nisaa: 127)

وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۗ

And that you should be just with orphans. (an-Nisaa: 127)

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ

And don't come close to the wealth of the orphan except with that which is better. (al-

Anaam: 152 / Bani Israa-eel: 34)

مَا آفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَاللِّرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۚ كُنِيَ لَّا يَكُونُ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۗ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ ۖ وَمَا نَهَكُمُ عَنْهُ فَانْتَهُوا ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٥٦﴾

That which Allah confers to His Rasul from the people of the settlements, it is for Allah and His Rasul and for the close relatives and the orphans and the needy and the traveller, so that it does not become something only between the rich among you. And whatever the Rasul gives you, take it. And whatever he forbids you from, stay away (from it). And fear Allah. Certainly, Allah is severe in punishment. (Surah Hashr: 7)

وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨١﴾

And they feed the poor, the orphan and the prisoner, out of His love (Allah Ta'ala). (ad-Dahr: 8)

كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ ﴿١٤﴾ وَلَا تَحْضُونَ عَلَىٰ طَعَامِ الْمَسْكِينِ ﴿١٥﴾

Never, but you do not honour the orphan. And you do not encourage feeding of the poor. (al-Fajr: 17-18)

أَوْ اطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٥﴾ يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٤﴾

And to feed in the day of hunger an orphan relative. (al-Balad: 14, 15)

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى ﴿٦﴾

Did He not find you an orphan then He granted you shelter? (ad-Duhaa: 6)

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴿٩﴾

As for the orphans then don't be harsh to them. (ad-Duhaa: 9)

Kindness to Orphans

Twenty Aayaat have been mentioned about treating the orphans kindly. We need to take care of their wealth, be kind to them and do everything possible for their happiness. If an orphan girl is married, her dowry (Mahr) must not be made less because there is no one to speak her behalf. This is one of the warnings given in the Ahaadith. Rasulallah ﷺ has said that whoever looks after an orphan child, will be as close to him in Jannah as the two fingers, which he showed by putting together, his middle and the forefinger.

This means closeness to Rasulallah ﷺ which is indeed a very great honour. A Hadith says that when someone lovingly passes his hand over the head of an orphan for the pleasure of Allah Ta'ala, he will receive as many blessings as the number of hair which comes under his hand. If a person does good to an orphan boy or girl, he too will be a neighbour of Rasulallah ﷺ in Jannah.

Another Hadith says that, on the Day of Qiyaamah, some people will get up from their graves with fire burning in their mouths. When someone asked Rasulullah ﷺ about them, he read an Aayat from Surah an-Nisaa:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۗ

"The people who unlawfully consume the wealth of the orphans, they are only filling their stomachs with fire".
(Surah Nisa: 10)

On the night of Mi'raaj, Rasulullah ﷺ saw some people with lips as large as that of a camel and the angels were ripping up their lips and forcing burning stones into their mouths, so that the fire went down their throats and came out of their backs. They were yelling and screaming out of pain. Rasulullah ﷺ asked about them from Jibrael عليه السلام, who told him that they were people who had eaten up the wealth of orphans unlawfully and now they were being fed with fire.

One Hadith explains that there are four types of people who will never enter Jannah, nor will they taste anything of Jannah. First are those who are drunkards, secondly, those who take interest, thirdly those who steal the wealth of orphans, fourthly those who are disobedient to their parents.

Shah Abdul Aziz (rahmatullahi alayh) has mentioned in his Tafseer that there are two ways of being kind to orphans. Firstly, which is Fardh on the guardians, is to take care of their wealth by using it in business or farming, so that it earns money for their living expenses and other needs like education and proper upbringing. The second type is Fardh on everyone, which includes avoiding all types of harm to orphans, treating them kindly, seating them close to us in gatherings, showing affection to them by passing one's hand over their heads and carrying the small ones in our laps, like our own

children, showing them love. Allah Ta'ala has ordered all men to treat orphans like their own children so that the pain suffered by them, can be covered up by the loving care of thousands of men in place of their fathers' love.

This Aayat also warns those who stop others from feeding the poor, which is the worst type of miserliness. These people do not spend their own money on the poor, and they stop others from doing so as well. The Qur-aan Shareef contains many Aayaat encouraging the feeding of the poor people. In Surah Fajr Allah Ta'ala says:

كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ ﴿١٤﴾ وَلَا تَحْضُونَ عَلَىٰ طَعَامِ الْمَسْكِينِ ﴿١٥﴾

"You do not honour the orphan and you do not encourage others to feed the poor." (Surah Fajr)

Shah Abdul Aziz (*rahmatullahi alayh*) has mentioned that Surah Maa'oon has been given this name to show the importance of the small acts of kindness, which, if left out, causes Allah Ta'ala to be unhappy.

Ahaadith regarding Miserliness

Hadith: 1 – Miserliness and Bad temper

عن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم
 حَصَلْتَانِ لَا تَجْتَمِعَانِ فِي مُؤْمِنٍ الْبُخْلُ وَسُوءُ الْخُلُقِ

***Hadhrat Abu Saeed (radiyallahu anhu) narrates that
 Rasulallah ﷺ has said, "Two habits cannot be
 found in a Mu'min; miserliness and bad temper
 (becoming angry quickly)."***

Note: This Hadith means that miserliness and having a bad temper cannot be found in a Mu'min, because these are clearly against the honour of a Mu'min, who is always concerned about his Imaan. Just as one good deed attracts another, similarly one bad habit leads to another. Another Hadith says that Shuh (the highest type of miserliness) cannot be found with Imaan, just as water and fire cannot remain together; one will prevail over the other. If the water is more powerful, the fire will go out, otherwise the water will be evaporated by the fire. In the same way, miserliness and bad temper are opposite to Imaan and, if Imaan and these two are found in someone, then finally one is going to finish the other off. It is mentioned in a Hadith that there is no friend of Allah Ta'ala except that he is blessed with generosity and good character.

Another Hadith says that generosity is always found in a friend of Allah Ta'ala. It is obvious that if anyone has love for Allah Ta'ala, he will automatically wish to spend on the creation of Allah Ta'ala. Love will cause you to look after the dear ones of the Beloved. Whoever loves Allah Ta'ala, will automatically care for the poor and the weak. If, the so-called friend of Allah does not wish to spend on Allah's creation then this claim of friendship with Allah Ta'ala is false.

Hadith: 2 – Dishonesty

عن أبي بكر الصديق رضي الله عنه : عن النبي صلى الله عليه وسلم قال لا
يَدْخُلُ الْجَنَّةَ خَبٌّ وَلَا مَنَّانٌ وَلَا بَخِيلٌ

Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ has quoted Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as saying that a dishonest person will not enter Jannah, nor a miser nor the one who boasts of the favours he has done to others.

Note: The Ulama have said that the above three people will not enter Jannah. However, if a Mu'min happens to have these bad qualities in him, he will be given a chance by Allah Ta'ala, in this world, to seek forgiveness or else he will be put into Jahannam till he is cleansed of his sins and, then only, will he enter Jannah. To be cast into Jahannam, even for a short while, is not at all easy, as the ordinary fire in this world which is unbearable, cannot compare to the fire of Jahannam. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said that the heat of the fire of this world is 1/70th of the fire of Jahannam. The Sahaabah رَضِيَ اللهُ عَنْهُمْ said in shock that the worldly fire causes such severe pain. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that the fire of Jahannam is sixty-nine times hotter.

Another Hadith says that the person suffering the lightest punishment will be made to wear a pair of shoes prepared from the fire of Jahannam, which will make his brains boil like a pot placed on a fire.

Another Hadith says that Allah Ta'ala had prepared Jannat-e-Adan (a special part of Jannah) with His Own Blessed Hands and beautified it. He then ordered the angels to cause the streams to flow and to hang fruits in it. When Allah Ta'ala saw its great beauty, He said, "By My Honour, by My Glory and by My Grandeur on the high Throne, no miser shall ever enter here."

Hadith: 3 – Who are the losers?

عن أبي ذر رضي الله عنه قال انتهيت إلى النبي صلى الله عليه وسلم وهو جالس في ظل الكعبة فلما رأيته قال هم الأخسرون ورب الكعبة فقلت يا رسول الله فذاك أبي وأمي من هم قال هم الأكثرون أموالاً إلا من قال هكذا وهكذا وهكذا من بين يديه ومن خلفه وعن يمينه وعن شماله وقليل ما هم

Abu Zarr رَضِيَ اللهُ عَنْهُ has said: *Once, I visited Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, who was sitting in the shade of the Holy Ka'bah. When he saw me, he said, 'By the Rabb of the Ka'bah, those people are the losers. I asked, 'Which people?' He replied, "The rich, except those who spend on their right and on their left, in front and behind their backs, but such people are very few."* (Mishkaat)

Note: Abu Zarr رَضِيَ اللهُ عَنْهُ was one of the most poor Sahaabah رَضِيَ اللهُ عَنْهُمْ. What Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to him was to make him feel better that he, being a pious but poor person, should not feel sad at any time about his poverty. The truth is that wealth and riches are not things to be desired. These can cause damage and loss, as these may cause a person to forget Allah Ta'ala. It is often seen that people hardly turn towards Allah Ta'ala and ask for His help unless they become needy.

Those rich people are very fortunate who are gifted by Allah Ta'ala with generosity to those around them. For them, their wealth is a blessing. But, as Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said, these people are very few. Usually, a lot of wealth leads a person to sin, shamelessness, immorality, luxurious living, etc. To spend on wrong occasions or for fame and show are easy ways of wasting ones wealth. For example, lots of money is spent on weddings and other useless feasts where hundreds of thousands of rands are wasted, yet those same people

complain about not having enough money when it comes to feeding the hungry for the sake of Allah Ta'ala.

A Hadith says, "Those who are rich (in this life) will have the least of things in the Hereafter, except those who earn honestly and spend freely in charity." Truly, wealth is an honour and grace for those who spend it freely in good causes, while for those who keep on collecting and counting it, it is a cause of problems and destruction and a waste.

Hadith: 4 –A generous person is close to Allah

عن أبي هريرة رضي الله عنه : عن النبي صلى الله عليه وسلم قال السخي قريب من الله قريب من الجنة قريب من الناس بعيد من النار والبخيل بعيد من الله بعيد من الناس قريب من النار ولجاهل سخي أحب إلى الله عز وجل من عابد بخيل

Hadhrat Abu Hurayrah (radiyallahu anhu) narrates that Rasulullah ﷺ has said, "A generous person is close to Allah Ta'ala, close to Jannah and close to people, but far away from Jahannam; whereas, a miser is far away from Allah Ta'ala, far from Jannah and far from the people, but he is close to Jahannam. An ignorant but generous person is certainly dearer to Allah Ta'ala than a pious miser."

Note: It means that a person may be reading lots of long nafl Salaah, while (compared to him) another person does not read so much salaah and Nawaafil, but is very generous and, so, is dearer to Allah Ta'ala. 'Faraaidh' of course are Fardh for everyone, whether a person is generous or not.

Imaam Ghazaali (*rahmatullahi alayh*) has said that once, Hadhrat Yahya Bin Zakariyya عَلَيْهِ السَّلَامُ asked shaytaan whom he loved the most and whom he hated the most. Shaytaan replied that he loved a Muslim miser the most and really hated a sinful but generous person. Yahya عَلَيْهِ السَّلَامُ wanted to know the reason. He explained that he was not worried about a miser, because his stinginess would be enough to take him to Jahannam, whereas a sinful person's generosity always troubles him (shaytaan) because Allah Ta'ala may forgive all his sins due to his generosity. This means that, if at any time Allah Ta'ala is pleased with the generosity of the sinful person, His compassion and forgiveness may wash out all his sins. In that case, shaytaans' life long effort to make him a sinner will all be wasted.

A Hadith says that a person is generous due to his high hope in Allah Ta'ala, while a miser has no such hope. Good expectations mean that the One Who granted him a favour in the first place will continue to be kind in the future as well.

Such a person is close to Allah Ta'ala, while a miser has no faith in the treasures of Allah Ta'ala, Who has created all the ways of earning money and Who has the power to stop those ways. A businessman may sit in his shop for the whole day, without anyone buying his goods and the farmer may plant, but get no produce. When everything comes from Allah Ta'ala, it is foolish to have doubts as to where our provisions will come from. Although we say a lot, we seem to have little belief that everything is being provided by Allah Ta'ala.

The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ firmly believed that Allah Ta'ala gives everything and He Who has given them today will continue to give them on another day as well. Therefore, they did not hesitate to spend everything for the sake of Allah Ta'ala.

Hadith: 5 --Stinginess

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: السخاء شجرة في الجنة فمن كان سخياً أخذ بغصن منها فلم يتركه الغصن حتى يدخله الجنة والشح شجرة في النار فمن كان شحيحاً أخذ بغصن منها فلم يتركه الغصن حتى يدخله النار

Hadhrat Abu Hurayrah (radiyallahu anhu) narrates that Rasulallah ﷺ has mentioned; "Generosity is a tree in Jannah. A generous person will hold a branch of that tree and enter Jannah. Stinginess is a tree in Jahannam. The miser will hold its branch, which will lead him into Jahannam."

Note: The highest type of stinginess is called 'Shuh' in Arabic. It is the name of a tree in Jahannam and whoever gets hold of a branch of it, is going to Jahannam. A Hadith says that the name of a tree in Jannah is 'Sakhaa' which means generosity. This virtue is a fruit from that tree. Similarly, stinginess or miserliness is a fruit from the tree known as 'Shuh'.

A miser will not enter Jannah. Another Hadith says that the branches of the tree of Sakhaawat (generosity) bend down in this world and anyone who gets hold of a branch reaches Jannah. In the same way, the tree of miserliness has its branches in this world and whoever holds onto its branches will be led to Jahannam. Obviously when a person takes the road to the railway station, he will reach there. In the same way, holding the branches of any one of the two trees mentioned in this Hadith will take a person to where that tree grows.

Hadith: 6 -- Bravery

عَنْ عَبْدِ الْعَزِيزِ بْنِ مَرْوَانَ رَحِمَةَ اللَّهِ عَلَيْهِ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ
عنه يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: « شَرُّ مَا فِي رَجُلٍ شُحُّ هَالِحٍ
وَجُبْنٌ خَالِعٌ

Hadhrat Abu Hurayrah (radiyallahu anhu) narrates that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said that some of the worst habits of man are (1) miserliness which causes impatience and (2) cowardice which may endanger his life.

Note: Allah Ta'ala has warned in the Qur-aan Shareef about these two weaknesses, as follows:

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿١١﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿١٢﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿١٣﴾
﴿١٤﴾ إِلَّا الْمُصَلِّينَ ﴿١٥﴾ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ﴿١٦﴾ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ
مَّعْلُومٌ ﴿١٧﴾ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٨﴾ وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ﴿١٩﴾ وَ
الَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ﴿٢٠﴾ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢١﴾ وَالَّذِينَ
هُمْ لِفُرُوجِهِمْ حِفْظُونَ ﴿٢٢﴾ إِلَّا عَلَىٰ أَرْوَاحِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ
مَلُومِينَ ﴿٢٣﴾ فَمَنْ ابْتغىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعُدُونَ ﴿٢٤﴾ وَالَّذِينَ هُمْ لِأَمْتِهِمْ
وَعَهْدِهِمْ رِعُونَ ﴿٢٥﴾ وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ﴿٢٦﴾ وَالَّذِينَ هُمْ عَلَىٰ
صَلَاتِهِمْ يُحَافِظُونَ ﴿٢٧﴾ أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٢٨﴾

"Certainly man is created impatient; he becomes restless when a difficulty touches him and becomes miserly when good comes to him, except those who are constant in their Salaah. And those in whose wealth there is a known right that is for the beggar and those that refrain from begging, and those who believe in the Day of Qiyaamah; and those who are afraid of their Rabb's punishment; certainly none can feel secure from the punishment of Your Rabb. And those who look after their modesty, except with their wives and their slave-women, for then there is no blame; but one who desires more than that, then they are the transgressors; and those who keep their promises and contracts; and those who stand by their testimony and those who are regular in their Salaah, they will live honoured in Gardens." (Ma'aarij: 19-35)

The same subject has been discussed in Surah al-Mu'minoon.

Imraan bin Husain رَضِيَ اللهُ عَنْهُ has said that once Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ got hold of the loose end of my turban and said, "Imraan, Allah Ta'ala loves the spending of wealth and dislikes hoarding, so spend on people and feed them; do not harm anyone so that your own needs do not get ignored; listen carefully! Allah Ta'ala likes careful reasoning in doubtful situations. When you doubt whether something is halaal, you should not be casual but think about it carefully. He also likes intelligence at the time of desires (your desires should not overpower your intelligence). Allah Ta'ala loves generosity, even if it is by giving a few dates (according to your ability, do not feel shy of giving few or small amounts of things). Allah Ta'ala likes bravery, even if it is the killing of a snake or a scorpion."

Allah Ta'ala does not like you to be frightened when in danger, but you should hide your fear and not mention it to others. In fact, you should try to overcome your fear. There are a number of duas from Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to save us from cowardice.

Hadith: 7 – Rights of Neighbours

عن عبد الله بن المساور رحمة الله عليه قال سمعت بن عباس رضي الله عنهما يقول سمعت رسول الله صلى الله عليه وسلم يقول ليس المؤمن بالذي يشبع وجاره جائع إلى جنبه

Rasulullah ﷺ has said, "That person is not a Mu'min (believer) who fills his own stomach while his neighbour is hungry."

Note: Really, it is disgraceful that we eat a full meal, while our neighbour remains hungry. It is better that we eat less and give something to help our poor neighbour. Rasulallah ﷺ has said that a person does not believe in me as his Rasul if he fills his own stomach while knowing that his next-door neighbour has nothing to eat.

Another Hadith says that there will be many people on the Day of Qiyaamah who will hold onto their neighbour's clothes and say to Allah Ta'ala, "O Allah, ask this man why he would shut his door on me and would not give me anything extra that he had." Rasulallah ﷺ also said, "O people, give Sadaqah, I will be a witness for it on the Day of Qiyaamah. There may be some of you who have something left over from your meals at night while one of your cousins may spend the night hungry. Some people keep on earning to increase their wealth while their poor neighbour is unable to earn anything for himself."

In another Hadith Rasulallah ﷺ says that it is sufficient to call a man a miser when he wants his full share, not allowing a single particle to be left back i.e. when sharing something among relatives or neighbours, he wants his exact share, not allowing anything extra to go to others at all. This is a sign of miserliness, as

no harm will come to him if a little extra from his share goes to someone else.

Hadith: 8 – Cruelty to animals

عن عبد الله بن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال
عذبت امرأة في هرة حبستها حتى ماتت جوعاً فدخلت فيها النار قال فقال والله
أعلم لا أنت أطعمتها ولا سقيتها حين حبستها ولا أنت أرسلتها فأكلت من خشاش
الأرض

***Ibne Umar رَضِيَ اللهُ عَنْهُ and Abu Hurayrah رَضِيَ اللهُ عَنْهُ says that
Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that a woman was sent to
Jahannam because she kept a cat tied up until it
died of hunger. She did not give it any food, nor set
it free to find food for itself. (Mishkaat)***

Note: People who keep pets have a great responsibility, as these innocent creatures cannot speak for themselves. Therefore, giving food and water to these pets is an important duty of the owner. To fail to do this will cause a severe punishment. Many people like to keep animals but they do not feed them properly. Once, when Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was out for a walk, he saw a camel whose stomach had shrunk (due to hunger or weakness). On seeing this he said, “Allah Ta’ala has warned you about these speechless creatures; look after them well for riding as well as for eating.”

Once Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went to a garden where he saw a camel which started crying when it saw him and tears began to flow from its eyes. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went to the camel and rubbed his hand kindly behind its ear after which the camel became quiet. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked about the camel’s owner; one of the Ansaar came

forward to claim it. Rasulallah ﷺ told him, "Are you not afraid of Allah Ta'ala who has made you its master? The camel is complaining that you keep it hungry and make it work very hard."

Once, when Rasulallah ﷺ saw a donkey whose face was branded, he said, "Don't the people know that I have cursed the person who brands an animal's face or hits it?" Thus animals should not be treated cruelly. Obviously, when there is so much said about the caring of animals it is even more important to be kind towards man who is far greater than animals. Rasulallah ﷺ has said that, when someone is responsible for feeding a man or an animal, any negligence towards them amounts to cruelty to oneself. Therefore, if we are stingy in feeding an animal which is being kept for some use, because no one is watching us, this would amount to a severe cruelty to oneself. Allah knows everything about it and His recorders are recording all things, however secret. This misfortune is due to miserliness. Animals are kept for serving man, for riding them, ploughing the land or carrying loads but, due to miserliness, he finds it hard to spend any money on them.

Hadith: 9 – Sending our deeds to the Aakhirah

عن أنس رضي الله عنه : عن النبي صلى الله عليه وسلم قال يجاء بأبن آدم يوم القيامة كأنه بذج فيوقف بين يدي الله فيقول الله له أعطيتك وخولتك وأنعت عليك فماذا صنعت؟ فيقول يا رب جمعته وثمرته فتركته أكثر ما كان فأرجعني آتاك به فيقول له أرني ما قدمت فيقول يا رب جمعته وثمرته فتركته أكثر ما كان فأرجعني آتاك به فإذا عبد لم يقدم خيرا فيمضي به إلى النار

Hadhrat Anas (radiyallahu anhu) narrates that Rasulallah ﷺ has said that on the Day of Qiyaamah a man (weak and thin) like a lamb will be

brought before Allah Ta'ala Who will question him, "What did you do with the wealth, the servants and the many favours that I gave you? Give me their account." The man will reply, "My Rabb, I collected lots of wealth and increased it many times (by my own efforts), far more than what I had in the beginning. Please send me back to that life and I will bring it all over here." He will be commanded to show what good deeds he had sent here (to be treasured for this Day). The man will again ask to be sent back (so that he could spend all that wealth in the path of Allah) and bring it over here. Since he will have no good deeds to show, he will be then thrown into Jahannam.

Note: We work hard in this life in business and other jobs to earn money for our needs. We are however, not worried about the real need which is the need of the Aakhirah.

We know that life here, however long, has to end one day, while the life of Aakhirah will never come to an end. In our worldly life, if we have no wealth, we can live by working as labourers or, may Allah Ta'ala save us, we may even beg. But, in the Aakhirah, we will not be able to work for or beg from anyone. Only those good deeds that we did in this world will help us in the Aakhirah. Rasulullah ﷺ said that when he visited Jannah he saw on both sides three lines written in golden letters. The first line was the Kalimah Tayyibah:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

The second was:

مَا قَدَّمْنَا وَجَدْنَا وَمَا أَكَلْنَا رَبُّنَا وَمَا خَلَفْنَا خَسِرْنَا

"What we had sent ahead we have received, that which we ate up was a gain and that which we left behind was a total loss."

The third line contained:

أُمَّةٌ مُذْنِبَةٌ وَرَبٌّ غَفُورٌ

"The sinful Ummah and the Forgiving Rabb!"

On the Day of Qiyaamah there will be no business, no friends and no recommendations. Every person should make sure that he or she has sent something for the Day of Qiyaamah. A Hadith says that when a person dies, the angels ask him what he had sent ahead as a deposit to be used on that Day, while the people of the world ask as to what he has left behind.

In another Hadith Rasulullah ﷺ asked, "Who among you loves the wealth of his heirs more than his own wealth?" The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ replied that there was none who did not love his wealth more than that of his heirs. Rasulullah ﷺ then said that a person's own wealth is only that which he sends ahead. Whatever he leaves behind is no longer his wealth, but that of his heirs.

Another Hadith says that man keeps on saying, "My wealth, My wealth" whereas only three things are his wealth: that which he has used as food, the second which he wore till it was worn out and the third which he sent ahead for the Akhirah. Anything besides this is not his wealth; it is left behind for other people. It is interesting that man keeps collecting, working hard and going through difficulties for the people to whom he does not like to give a cent to in his lifetime, but when he passes away, they own all that he had collected. Artaah Ibne Sahitah (*rahmatullahi alayh*), at the time of his death, read a few poems which means: "A man says I have collected a lot of wealth, but

generally he earns and collects for others, i.e. his heirs. He keeps records of what and where he has spent his money, but later he leaves everything for others who are not answerable to him for wasting what he left behind.”

Therefore, eat and feed others while you are living, because after death you cannot hope to get any benefit from your wealth and none of your family will even think of you while enjoying your wealth.

In another Hadith, Rasulullah ﷺ once asked the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ if there was anyone of them who loved his own wealth more than that of his heirs. They replied that everyone of them loved his own wealth more. Rasulullah ﷺ said “Think properly and then answer.” They said, “We still think the same, that everyone of us loves his own wealth more than that of his heirs.” Rasulullah ﷺ said that it was not so, as there was no-one from them who did not love his heir’s wealth more than his own. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked how that could be. Rasulullah ﷺ replied, “Your wealth is only that which you have sent ahead, what you leave behind belongs to the heirs.”

Note that the reason for all these Ahaadith is not to ‘rob’ the heirs of their share as Rasulullah ﷺ has warned us about this as well.

Sa’ad bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ fell very ill at the time of the conquest of Makkah and there was no hope of his getting better. When Rasulullah ﷺ went to visit, he said that he had plenty of wealth but only one daughter as his heir and he wanted to give away all his wealth in charity. He thought that his daughter would be looked after by her husband. Rasulullah ﷺ stopped him from doing this. He then asked permission to give away two thirds of his wealth, which also was not allowed by Rasulullah ﷺ; one half was also not permitted. He then asked to give away one third of his wealth, which was allowed by Rasulullah ﷺ, who said, “Even one third is too much to be given away. It is better to leave your heirs with some wealth rather than in poverty, otherwise they will be

forced to beg from others.” Whatever is spent for the pleasure of Allah Ta’ala will be rewarded from Him, even if it is placing a morsel of food in the mouth of your own wife.”

Giving away your wealth with the intention of depriving your heirs, is disgusting. Rasulallah ﷺ has said that some men and women spend sixty years of their life in piety but, at the time of their death, they cause harm to the heirs by giving away their wealth, which leads them to Jahannam. Abu Hurayrah رَضِيَ اللهُ عَنْهُ then recited the Aayat of Qur-aan Shareef:

مَنْ بَعْدَ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ ۖ

After fulfilment of a bequest and settling debts without causing any harm (an Nisaa: 12)

A person should have no intention of harming any of his heirs. A Hadith says that whoever cuts out the share (money) of an heir, Allah Ta’ala will cut out his share in Jannah. Therefore, great care must be taken that, at the time of making a will or giving anything as Sadaqah, the intention must not be to deprive any of the heirs. The intention must clearly be to benefit yourself through good actions (for Allah Ta’ala) for the Aakhirah. Your intention has a direct effect on all your duas and ibaadat, as we understand from the famous saying of Rasulallah ﷺ:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

"All actions depends on their intentions."

For example when Salaah (the most important of all our ibaadat) is read only to please Allah Ta’ala, it becomes full of blessings (barakah), rewards and closeness to Allah Ta’ala, which no other type of ibaadat can earn; but if the Salaah is performed for show, it will be

a 'small shirk' (joining partners with Allah Ta'ala) and it will destroy a person's life. Therefore, when giving away money also, your intention must be the pleasure of Allah Ta'ala and sawaab (reward). The best way is to spend as much as possible, when you are healthy and alive. Give as much Sadaqah as you wish and can afford, make a will and also keep looking for places for giving charity.

It is wrong to be a miser throughout your life and to suddenly become very generous at the end of your life. As has been described earlier, Rasulallah ﷺ has said that the best Sadaqah is that which is given when one is in good health and not lying on his death bed, when his wealth is now already owned by his heirs.

Note: Our own wealth is only that which has been spent in the path of Allah Ta'ala. All other wealth will not help us. Our parents, wives and children, will not even think of us after we die. The total of their love for you will be a few days of crying and shedding tears. To collect and leave only wealth for your children with the intention of being good to them is really not wise. To leave only wealth for them is not to their benefit but, in most cases, harmful for them.

If the purpose of leaving wealth behind for your children is to be kind and good to them and so that they may not suffer any hardships and difficulties afterwards, it is better and more important that they learn to live a life as good Muslims rather than just being rich. Un-Islamic living will lead them towards wastefulness. After living in luxury for a short time, they would soon become poor again. Even if this does not happen, their wealth will be of no use to you, whereas their Islamic life and practises will be most useful for them as well as for you. Your share in your own wealth is truly only that much which has been sent ahead by you yourself.

Ali رضي الله عنه has narrated that Allah Ta'ala once took the lives of two rich men and two poor men. Allah Ta'ala asked one of the rich men as to what he had sent (here) ahead of him and what he had left behind for his family. The man replied, O Allah, You created me as well as them and You took the responsibility of caring for all of us; You have stated in the Qur-aan Shareef:

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا

"Who would give Allah Ta'ala a good loan?"

I therefore sent all my property and wealth here ahead of me. I was absolutely certain that you would provide my family with their needs." Allah Ta'ala said, "Well, you may go; if you only knew what rewards I have kept for you here, you would have been extremely happy in that life and would seldom be sorry."

Allah Ta'ala then asked the second rich man as to what he had sent ahead for himself and what he had left behind for his family. The rich man replied, "O Allah, I had children and I was afraid of their becoming poor and falling into trouble. So, I left all my wealth for them!" Allah Ta'ala then asked him whether He (Allah Ta'ala) had created his family and whether He (Allah Ta'ala) had taken the responsibility of caring for them. The man replied, "Yes, You did create them, yet I was afraid of their being very poor." Allah Ta'ala then informed him that his family have become very poor and could not be saved by what he left behind for them. He was then told to go away. If only he knew what punishments were in store for him here, he would never have laughed so much in his lifetime, rather he would have grieved a lot."

Then, one of the two poor men was called to explain what he had brought for himself and how much he had left behind for his family. He replied, "O Allah, You created me healthy and sound, You gave me the power of speech, You taught me Your Holy Names, You taught me how to perform salaah and make dua to You. If You had given me wealth, I would have been distracted by it. I am happy with the way I was." Hearing this reply, Allah Ta'ala said to him, "You may go. I am happy with you. If you had known what I have kept for you over here, you would have laughed more and cried less."

The second poor man was then called and commanded to explain what he had brought with him and what he had left behind. He said, "O Allah! What did you give me for which I have to answer now?"

Allah Ta'ala said to him, "Did I not give you health, the power to speak, ears and eyes?" I have also written in the Qur-aan:

ادْعُونِي أَسْتَجِبْ لَكُمْ ط

"Make dua to Me and I shall answer you."

The poor man replied, "My Rabb, I agree with what You said but I have forgotten all of it." Allah Ta'ala will then say to him, "Go away. Today I have also ignored you. If you had known, in that life, what punishment is awaiting you, you would have cried much more and laughed much less."

Hadith: 10 – Hoarding grain

عن عمر بن الخطاب رضي الله عنه قال قال رسول الله صلى الله عليه وسلم

الجالب مرزوق والمحتكر ملعون

Hadhrat Umar رَضِيَ اللهُ عَنْهُ has said that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Whoever brings food (grains, etc.) from outside (for selling it cheaply to the people) receives (an increase in his) wealth from Allah Ta'ala and the one who keeps it back is cursed."

Note: Some people buy goods from other cities to sell them to their people at a cheaper price. For such people Allah Ta'ala provides an increase in their wealth, because they do so for helping the people, who then make dua for them. However the person who keeps back his goods, is the one who buys things with the intention of hoarding and in this way harms the people by keeping back his goods to inflate their price, even though the people need those goods now. He is cursed because of his greed and miserliness.

Another Hadith says that Allah Ta'ala causes poverty and leprosy (a serious disease) to the person who holds back food items for forty days, (although the people desperately need food). Thus anyone who harms the Muslims and causes hunger, suffers leprosy and also poverty.

However, a person who brings goods from outside and sells them cheaply to the people, Allah Ta'ala directly helps him by increasing his wealth and other benefits. A Hadith says: "How evil is the man who keeps back his grain when prices go down and is happy when prices go up!" Another Hadith says that if a person keeps grain for forty days although the people need it, and refuses to sell it, but later gives away the whole lot as Sadaqah, it will not wipe out his sin.

It is said in a Hadith that a man from one of the previous Ummahs was once passing by a sandy hill during a time of famine. He wished (in his heart), if that hill was a hill of grain he would have fed the Bani Israa-eel. Allah Ta'ala sent wahi (revelation) to the Nabi of that time to give him the good news that he had been rewarded with giving charity to the amount of that sandy hill. Remember, there is no shortage of rewards by Allah Ta'ala.

Allah Ta'ala does not need warehouses and factories. A simple command by Allah Ta'ala is enough to create food for the entire creation. Actions and intentions of people is really what matters to Allah Ta'ala. There is a huge amount of rewards by Allah Ta'ala for that person who shows love and kindness to the creation.

Someone came to Abdullah Ibne Abbaas رضي الله عنه and asked him for some advice. He told him to do six things:

1. To have full faith in Allah Ta'ala about the things for which He Himself has taken the responsibility of (such as his earnings);
2. To complete all the Faraaidh, which He has commanded, at their right times;
3. To keep the tongue busy at all times with the zikr (remembrance) of Allah Ta'ala,

4. Not to obey shaytaan who is jealous of the whole creation of Allah Ta'ala,
5. Not to remain busy in the things of the dunya, which will harm you in the Aakhirah;
6. To be a well-wisher of all Muslims at all times.

Faqih Abul Lais Samarqandi (*rahmatullahi alayh*) has said that there are eleven signs of goodness for man and eleven others are signs of evil for him. The signs of good are:

1. Not to wish for things in this life, except for those things that will help in the Aakhirah (eg. a pious wife).
2. Lots of salaah and tilawah of the Qur-aan.
3. Avoiding useless talk.
4. Taking care in reading Salaah at the right time.
5. To keep away from things that are haraam, no matter how small they may seem to be.
6. To remain in the company of the wise and pious.
7. To be humble and to stay away from pride.
8. To be kind and generous.
9. To show love to Allah's creation.
10. To be useful to people.
11. To remember death very often.

The signs of evil are:

12. Greed for collecting wealth.
13. Chasing after worldly pleasures and enjoyments.
14. Shameless and useless talk.
15. To be lazy in reading Salaah.
16. To eat haraam and doubtful things and to mix with the bad people.
17. To be bad tempered (getting angry quickly).
18. To be proud and to be haughty.
19. To keep away from helping others.

20. Not to have mercy on Muslims.
21. To be miserly.
22. To be forgetful of death.

The most important thing is to remember death all the time. If this can be done, the first ten, by the grace of Allah Ta'ala, will automatically come about and will also save a person from the second list. Rasulallah ﷺ said, 'Remember very often that thing which will cut off all pleasures, i.e. death.'

Hadith: 11 – Speaking useless things

عن أنس رضي الله عنه قال: توفي رجل من أصحابه فقال يعني رجل أبشر بالجنة فقال رسول الله صلى الله عليه وسلم أو لا تدري فلعله تكلم فيما لا يعنيه أو بخل بما لا ينقصه

Hadhrat Anas رَضِيَ اللهُ عَنْهُ has said that one of the Sahaabah رَضِيَ اللهُ عَنْهُمْ passed away. Someone said that he was a Jannati. Then Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "How do you say that? He might have spoken useless things or been miserly over a thing which would not have caused him any harm."

Note: These types of shortcomings may stop a person from entering Jannah. Generally, useless activities and gossip are common habits and pastimes nowadays. The great love and mercy of Rasulallah ﷺ for the Ummah needs to be appreciated because he has given a way out for every difficulty and, in a short period of twenty three years, he has given us answers to all the problems which may come about at any time throughout the life of man in this world. E.g. He has told us that the forgiveness for any type of sin in gatherings is to read the following dua, before ending the sitting:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

*Subhaanallahi wa bi hamdihi subhaana kallahumma wa
bi hamdika ash hadu allaa ilaaha illaa anta astaghfiruka
wa atoobu ilaik*

*“Glory be to Allah! All Praise be to Him! Glory to You, O
my Allah, with Your praise; I bear witness that there is
none to be worshipped except You; I beg forgiveness of
You, and turn to You in taubah!”*

The Hadith also warns us about being miserly over small items. We may think of many actions as being small, but, by Allah Ta’ala, they cause huge rewards or punishment. There is a Hadith in Bukhaari Shareef that a person may say something in praise of Allah Ta’ala, which may seem to him a very small thing but it raises him to very high ranks, while a word, which Allah Ta’ala may dislike, may throw him deep into Jahannam, as deep as the East is from the West.

Hadith: 12 – Meat turns to stone

وعن مولى لعثمان رضي الله عنه قال: أهدني لأمر سلمة بضعة من لحم وكان
النبي صلى الله عليه وسلم يعجبه اللحم فقالت للخادم: ضعيه في البيت لعل النبي
صلى الله عليه وسلم يأكله فوضعت في كوة البيت. وجاء سائل فقام على الباب فقال:
تصدقوا بآرك الله فيكم. فقالوا: بآرك الله فيك. فذهب السائل فدخل النبي صلى
الله عليه وسلم فقال: "يا أمر سلمة هل عندكم شيء أطمعه؟". فقالت: نعم.
قالت للخادم: اذهبي فأتي رسول الله صلى الله عليه وسلم بذلك اللحم. فذهبت

فلم تجد في الكوة إلا قطعة مروة فقال النبي صلى الله عليه وسلم: "فإن ذلك اللحم
عادم مروة لما لم تعطوه السائل". رواه البيهقي في دلائل النبوة

Ummul Mu'mineen Umme Salamah رَضِيَ اللهُ عَنْهَا was given a piece of roasted meat as a gift by someone. As Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was fond of meat, she told the maid to keep it away safely for Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as he might like to eat it sometime later. The maid put it in a shelf, but, after a little while, a beggar came to the door and begged for something to eat for the sake of Allah. He was given the answer, 'May Allah bless you', (meaning there was nothing available in the house). The beggar went away and Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came in after some time and asked Umme Salmah رَضِيَ اللهُ عَنْهَا if there was anything for him to eat. She ordered the maid to bring the piece of meat for Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to eat. When she went in, she did not find the meat on the shelf, but saw a white stone in its place. (After hearing the whole story) Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Since you did not give the piece of meat to the beggar, it has now been turned into a piece of stone."

Note: The pure wives of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ were extremely generous, but in this case, the piece of meat was kept for a genuine need and that, too, for Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, but the result was astonishing! It was a special favour and mercy of Allah Ta'ala that He saved the family of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from the evil of not giving the piece of meat to a beggar. It proves that anyone who eats something, after refusing to give it to a needy person, is like a person eating a piece of stone and he shall not get any benefit out of it.

The truth is that we eat many wonderful things, by the blessing of Allah Ta'ala, but none of them seem to benefit us, and we complain that the good things have lost their real effect. In fact, it is our own evil intentions that take away the good effect from things.

Hadith: 13 – High hopes about the future

عن عمرو بن شعيب عن أبيه عن جده رضي الله عنه : أن النبي صلى الله عليه وسلم قال : أول صلاح هذه الأمة باليقين والزهد وأول فسادها بالبخل والأمل

Rasulullah ﷺ has said: “The very first qualities for the goodness of this Ummah, is strong Imaan (faith in Allah Ta’ala) and Zuhd (staying away from the things of this dunya). This Ummah will begin to get corrupt with miserliness and with having high hopes about the future.”

Note: In reality, miserliness comes about because of having high hopes and worldly dreams. Man makes long term plans and then tries to fulfill them. If he remembered death and knows that he may not have many days to live, he will not plan for many years at a time.

Hadith: 14 – Fearing shortage

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم دخل على بلال وعنده صبرة من تمر فقال ما هذا يا بلال قال تمر ادخرته قال أما تخشى يا بلال أن يكون له بخار في نار جهنم أنفق بلال ولا تخش من ذي العرش أقلالا

Hadhrat Abu Hurayrah (radiyallahu anhu) narrates that Rasulallah ﷺ once visited Hadhrat Bilal

رَضِيَ اللَّهُ عَنْهُ and saw a heap of dates in front of him. When he asked Bilal رَضِيَ اللَّهُ عَنْهُ what it was for, Bilal رَضِيَ اللَّهُ عَنْهُ replied that he had kept it for later. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O Bilal, are you not afraid of the Day of Qiyaamah when, because of this hoarding, you may have to see the smoke of Jahannam. O Bilal, spend it and do not fear any shortage from the Owner of the Arsh."

Note: Every person has a different position. The Shariah allows the weak people, like us, to keep something for later, but for a great person like Hadhrat Bilal رَضِيَ اللَّهُ عَنْهُ, whose Imaan in Allah Ta'ala was of a very high degree, it was incorrect for him to keep something for later. 'Seeing the smoke of Jahannam' does not mean entering Jahannam itself, but it means some lessening in the position of Hadhrat Bilal رَضِيَ اللَّهُ عَنْهُ, or a longer time of answering.

In some Ahaadith, Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has warned about punishment in Jahannam because of keeping even a small amount of one or two Dinaars. Everyone has to answer for his wealth, thus the more the wealth, the longer the time of answering.

Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said that he saw that most of the people entering Jannah were the poor, whilst the rich were being held back (for questioning), while those who were supposed to go to Jahannam had already been thrown into it. He also saw that most of the people of Jahannam were women.

Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ visited the Eidgah and passing by some women, addressed them saying that they should give plenty of Sadaqah because he had seen mostly women in Jahannam. When the women asked him the reason, he replied that they cursed a lot and were ungrateful to their husbands. Even in the case of their own children, whom they love very much, they curse them for small mistakes by saying, "May you die, May you get buried and so on." Such ungratefulness towards the husband occurs everyday. He may

even spoil her, but she is never satisfied. She becomes unhappy at the smallest favour that he does for his family, including his parents.

A Hadith says that once Rasulullah ﷺ was shown both Jannah and Jahannam. He saw many women in Jahannam. When the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked the reason, he said that it was because they were ungrateful towards their husbands. Even if he spends his whole life being kind to them, if only once he makes a mistake, the wife will complain about the husband saying, "I have never received any good from you!"

The above Ahaadith clearly give the reasons why most women will enter Jahannam. At the same time it also explains that the way out is in giving Sadaqah. When Rasulullah ﷺ spoke to the women in the Eidgah, they started removing their jewellery and gave it to Bilal رَضِيَ اللَّهُ عَنْهُ who was with Rasulullah ﷺ for giving to the poor.

Nowadays, women don't worry about such serious Ahaadith and, when they do, they think that the duty of giving Sadaqah is only the husbands who have to give Zakaat or Sadaqah for their wives. If they do it themselves, the husband is expected to pay them back. They never allow their jewellery to become less. Although they are ready to sell their jewellery to pay for a wedding, they never think of happily spending it in the path of Allah Ta'ala for the Akhirah. They leave it behind after death for their family who usually sell it at a very cheap price. Most of the ladies waste a lot of money on changing and re-fashioning their homes from time to time. The main subject in this Hadith is that too much of wealth causes disaster in the end. As Rasulullah ﷺ has said, "The poor Muhajireen will enter Jannah forty years before the rich people of their time," even though the sacrifices and Sadaqaat made by the rich cannot be compared or matched. Rasulullah ﷺ once made the dua:

اللَّهُمَّ أَحْيِنِي مِسْكِينًا وَأَمِتْنِي مِسْكِينًا وَأَحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ

"O Allah, let me live as a poor man, cause me to die as a poor man and give me life again in the company of the poor."

When Aa'ishah رَضِيَ اللهُ عَنْهَا asked Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ the reason for such a dua, the reply was that the poor will enter Jannah forty years before the rich people of their time. He also told Aa'ishah رَضِيَ اللهُ عَنْهَا never to refuse a poor person, saying, "Give him a piece of date and show him kindness and let him be your favourite; you will be close to Allah Ta'ala on the Day of Qiyaamah."

Hadith: 15 – The test of wealth

عن كعب بن عياض رضي الله عنه قال: سمعت النبي صلى الله عليه وسلم يقول إن لكل أمة فتنة وفتنة أمتي المال

Ka'b رَضِيَ اللهُ عَنْهُ says that he heard Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, "For every Ummah there is a test and the test of my Ummah is wealth."

Note: The words of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are absolutely true. Everybody knows that extra wealth often becomes the cause of wasting, adultery, cinema-going, gambling, interest, oppression and it causes a person to look down on others, it makes a person lose interest towards the 'Deen' of Allah Ta'ala as well as Salaah, and he finds no time for other ibaadat as well.

Being poor however, does not cause one third or one fourth or even one tenth of these problems. Even if these problems don't happen in a person's life, wealth itself causes greed for even more wealth. For example, if someone gets three thousand rupees, his daily efforts will be how to increase it and this keeps him so busy that he will not worry about any rest, Salaah, Fasting in Ramadhaan, even

Hajj and Zakaat. His efforts will be only to increase his business all the time. His efforts in the dunya will make him forget about his Deen, ibaadat or for going out in the path of Allah Ta'ala, because of the fear of losing some money. Rasulallah ﷺ has said many times that when a person has two valleys full of gold, he will begin to look for a third one and that his greed cannot be satisfied by anything except the sand of the grave.

One Hadith says that, after owning one valley full of wealth, a person starts looking for the second and, when he has two, he will look for a third one and nothing can end his greed except the sand of the grave. Another Hadith says that a man may have a whole forest of date palms, but he will wish to have one more and, when he has that, he will want to have a third one. Thus he will never be happy till his death i.e. when his stomach will be filled with the sand of the grave. Another Hadith says, "If a man is given a valley full of gold, he will look for another; if he gets two, he will wish for a third and nothing can stop a mans' greed but the sand of the grave." (Bukhaari) It shows that mans' greed for having more and more has no end, as long as he lives in this world he goes on busying himself in one thing or the other for increasing his money, having no rest even to remember Allah Ta'ala. That is why Rasulallah ﷺ made the dua:

اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوْتًا

"O Allah. Let the rizq of my family members be just enough." (i.e. just as much as is needed by them for their basic needs, and nothing more, otherwise they will become caught up in trying to get more and more).

Another Hadith says: "That person's life is good who has been granted Islam and sufficient rizq with which he is contented." Another Hadith says that every rich and poor person, on the Day of Qiyaamah, will wish that his rizq in this life was just enough to

survive. A Hadith in Bukhaari says that Rasulullah ﷺ told his Sahaabah رَضِيَ اللَّهُ عَنْهُمْ that he was not afraid of poverty and hunger for them, but was afraid of them being given plenty of provisions like the previous Ummahs. He continued to say, “Then, your hearts could become greedy for more and more money, like how it happened with the earlier Ummahs, and then you may be destroyed like how they were destroyed.” (May Allah Ta’ala protect us). Aameen

Similarly, warnings have come in many other Ahaadith about the dangers of extra wealth and its end result. Wealth in itself is not filthy or evil; it is the filth in our hearts which, when wealth comes, changes the heart and creates diseases in it. If someone stays clear of this filth, does not keep on hoarding his money and uses his wealth correctly, it will not harm him but will actually be beneficial for him. Generally, people neither learn the correct way of using their wealth nor do they try to learn from the mistakes of others. Thus their wealth causes many problems for them very quickly.

Guavas are healthy and a wonderful fruit, but when a person has cholera (a type of disease), then guavas are very harmful, and may even cause death. That is why doctors strictly do not allow the eating of guavas at the time of cholera, and all the guavas are destroyed. It is surprising that we are afraid of touching guavas when an ordinary doctor tells us that it is harmful for us, while we do not listen to Rasulullah ﷺ whose intelligence and understanding because of Nubuwwat cannot be equalled by any of the doctors of the world.

Since Rasulullah ﷺ has continuously warned us about the harm and troubles caused by wealth, we should be very careful and make sure that we use our wealth correctly.

It has also been said by Rasulullah ﷺ that a wealthy person who has fear of Allah Ta’ala has nothing to fear from the (evils of) riches. Sometimes a person’s wealth can help him to fulfill the orders of Allah Ta’ala. Rasulullah ﷺ did not tell the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to give up all their worldly things; rather he encouraged them to live with their families using the good things of

this life. When Hadhrat Usmaan رَضِيَ اللَّهُ عَنْهُ passed away, he left behind one hundred and fifty thousand gold coins (dinaars) and a million silver pieces (dirhams) as well as a property worth two hundred thousand dinaars in the Khaibar area. Abdullah Ibne Zubair رَضِيَ اللَّهُ عَنْهُ left behind wealth worth fifty thousand dinaars, one thousand horses and one thousand slaves. Amr ibn Aas رَضِيَ اللَّهُ عَنْهُ left three hundred thousand dinaars, while the wealth left behind by Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ was countless. Yet, Allah Ta'ala has praised all of them in the Qur-aan Shareef,

يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

"They remember Allah Ta'ala in the morning and evening only for His pleasure". (Surah Kahf: 28)

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ

"They are the people whom their business does not stop them from remembering Allah". (an-Noor: 37)

It is true that in those days, many victories brought the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ large amounts of wealth, which remained with them, although they spent generously on the poor. Their love for their wealth was very small compared to their love and devotion to Allah Ta'ala. Abdullah Ibne Zubair رَضِيَ اللَّهُ عَنْهُ used to stand in his Salaah like a pole knocked in the ground and his Sajdah used to be so long that sparrows would sit on his back, and yet he owned so much of wealth.

Once, when the enemy attacked him he was performing salaah in the Masjid and a rock hit the wall of the Masjid. The stones and bricks fell very close to him but he did not notice and continued his salaah. Another Sahaabi was once reading his Salaah when he accidentally began thinking about his garden with fully ripened date

palms. He felt so grieved that after finishing his salaah he went at once to Usmaan رضي الله عنه, who was at that time the Khalifah, and presented the garden to him, which he sold for fifty thousand dirhams and spent the money on Deeni activities.

Once, more than one hundred thousand dirhams were gifted to Hadhrat Aa'ishah رضي الله عنها, which she gave away immediately to the needy. She herself was fasting, but did not even tell her slave-girl to keep something or to buy some food for breaking the fast. At the time of Iftaar, when the maid sadly said that if she had kept one dirham, some meat could have been bought and they could have eaten it with their meals, Aa'ishah رضي الله عنها said that this was only possible if the maid had reminded her at that time but it is no use being sorry now.

Thousands of stories like this have been written in the books of history. The Sahaabah رضي الله عنهم were those people who thought of wealth as being insignificant, thus it did not harm them in any way.

Wealth has two types of benefits, worldly and Deeni. The worldly benefits are well known to all. That is why everyone tries his best to earn it. The Deeni benefits are three:

1. It helps in doing ibaadat. The direct benefit of wealth is the performance of Hajj and Jihaad, which cannot take place without wealth. Indirectly, a person needs money to buy food, etc., without which he will stay away from Deeni activities. When money helps in performing ibaadat, then earning money itself becomes ibaadat but only to the amount which is needed for ibaadat; earning extra will not be ibaadat.
2. The second benefit of wealth is in spending on other people, which is of four types:
 - To give Sadaqah to the poor and needy. This has countless benefits, which have already been mentioned.
 - To spend on rich people, through gifts or inviting them for meals, for creating good relations and friendship and to encourage others to be generous. Many Ahaadith mention the benefits of inviting people to meals or giving them gifts.

- To spend for the sake of escaping some danger from evil people. This also counts as Sadaqah. According to the author, a bribe given to escape some harm, is also meant here. Bribery for dunyawi reasons is Haraam (forbidden). Both the giver and the receiver of the bribe commit a terrible sin.
 - To pay wages to the workers for doing some work, which many a time a person cannot do himself. Sometimes, even if the work could be done by oneself, a person hires a worker to save precious time for doing more useful things like Deeni studies or ibaadat, etc., this is perfectly all right.
3. The third Deeni benefit is about spending on the people in general, such as the building of a Masjid, a place for travellers to spend the night, bridges, madrasahs, hospitals, etc. These will earn sawaab (reward) for a person even after his death.

These are examples of Deeni benefits of wealth. There are seven things that are actually ibaadat when money is spent on them:

1. Zakaat.
2. Sadaqah-e-Fitr.
3. Extra Sadaqah, such as looking after your guests and giving loans to needy people.
4. Building of Masaajid, Madrasahs, bridges, etc..
5. To perform Hajj or to help a Haji by arranging food or transport.
6. To spend in Jihaad, where one dirham will count as seven hundred.
7. To spend on your family (wife and young children) and, if you are able to, to help the needy relatives.

The harms of wealth are two; Deeni and worldly. The deeni harms are of three types:

1. Wealth causes many sins. If a person cannot afford a certain sin, he loses interest in it, but if he can afford it, his desire to get it

becomes very strong. Wealth is a great source of power. That is why the desire to do sins in the presence of wealth is much stronger than in its absence.

2. Wealth causes a person to wish for the more enjoyable things of life, such as having better food and clothing, etc. The rich would never eat simple barley bread or wear simple clothes. Living in luxury is very expensive and sometimes a person will start making money in haraam ways. Too much wealth usually attracts many visitors and friends, and this then leads to jealousy and hatred. All these will create many fights, which even wealth will not be able to solve. Thus, much harm comes about because of extra wealth.
3. Every rich person wants to increase his wealth and property. This then makes him forget about the 'Zikr and Fikr' of Allah Ta'ala which will cause problems for him in the Akhirah forever. That is why Hadhrat Isa عَلَيْهِ السَّلَامُ has said that wealth has three evils:- Firstly it is earned in a haraam way. Someone asked, "What if it is earned in a halaal way?" Isa عَلَيْهِ السَّلَامُ replied that then that person will spend it in a haraam place. Someone then asked, "What if he spends it correctly?" He replied that his wish to increase his wealth and then to guard it will definitely keep him away from the remembrance of Allah Ta'ala."

The remembrance of Allah Ta'ala is the essence of all ibadaat and for this, a persons mind must be free. A rich person, with plenty of wealth, remains busy day and night with problems from tenants to beggars.

Then there are the problems of partnerships where people have shared land and businesses. The servants and the working class have their own problems. The businessmen have plenty of worries about their partners. Even if a person has his own business, he is extremely worried about how to increase his money. When a person has lots of cash, his mind is always busy in worrying about how he will look after his money. There is always the fear of theft and the worry of

jealous people around him. These thoughts fill his mind throughout the day and night. These are only some of the harms of extra wealth and property.

On the other hand, the person who has just enough to survive, is free from all these worries. Therefore, the way out is to spend whatever is extra in good causes. If this extra is collected, it becomes dangerous and takes a person towards sins.

May Allah Ta'ala save us from all these problems and allow us to spend our wealth for his Deen. Wealth is like a snake. It cannot harm a person who is an expert in catching a snake and knows its ways and habits. He can even make an antidote from it or get some other benefit. But, if a person who doesn't know, handles a snake, he will be bitten and could even die.

If we try to copy the rich Sahaabah رضي الله عنهم and try to be rich like them, we will fall into problems. For them, it was a different matter. They treated wealth like ordinary firewood, as is clear from their lives. Wealth did not turn their attention from Allah Ta'ala for even a second. In spite of this, they were always afraid of its harms.

And truly Allah Ta'ala Alone helps a person to do what is pleasing to Him.

Chapter 3

Maintaining Family Ties

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Chapter 3

Maintaining Family Ties

In actual fact, this chapter is a supplement to the previous chapters. Nevertheless, since special emphasis has been laid on this subject by Allah Ta'ala in the Qur-aan Shareef and Rasulallah ﷺ has also done the same in the Ahaadith mentioning warnings of severe punishment for breaking family relations, a specific chapter has been dedicated to this subject. Rasulallah ﷺ has said that the reward for Sadaqah given to the family is doubled. When Ummul Mu'mineen Hadhrat Maimoonah رَضِيَ اللهُ عَنْهَا set free a slave-girl, Rasulallah ﷺ told her that it would have been better if she had given her away to her own uncle. Hence, if there be no important religious obligation, it is better to give Sadaqah to a relative than to anyone else. However, in meeting a religious need for the cause of Allah Ta'ala, the reward is multiplied seven hundred times. Numerous encouraging rewards are promised in the Qur-aan Shareef and Ahaadith for the protection of family relationships, while punishments are indicated for breaking relationships. If all of these were to be covered, the book would become too big; therefore, only three Aayaat about the virtues and three about the punishments have been selected and thereafter a few Ahaadith have been discussed.

Aayaat regarding the importance of being good towards your family

Aayah 1:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ ۗ يَعِظُكُم لَعَلَّكُمْ تَذَكَّرُونَ

Certainly, Allah commands with justice, and to do good, and giving (charity) to relatives. And Allah forbids immodesty, evil and oppression. He advises you so that you may take heed (and save yourselves from Jahannam).

Note: Allah Ta'ala has ordered us in many places of the Qur-aan to be well-wishers of our family members and has encouraged us to be generous to them. A few Aayaat are mentioned below:

وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ

And be good to parents and to family (Baqarah: 83)

قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ

Say: The good (wealth) that you spend must go to parents and the close family (Baqarah: 215)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا
وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ

اللَّهُ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١٠﴾

'O people! Fear your rabb Who created you from a single soul and from it created its companion and from the two has spread out multitudes of men and women. And fear Allah in whose name you demand (your rights) from one another, and take care of the close relatives. Verily! Allah watches over you.'

وَأْتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَيْرَ بِالْظَلِيمِ ۖ وَلَا تَأْكُلُوا أَمْوَالَهُمْ
إِلَىٰ أَمْوَالِكُمْ ۗ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿١٠٤﴾

'Give the orphans their wealth. And do not exchange their good for your defective, and do not join their wealth with your wealth. Certainly, that would be a great sin.'

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَنِّي
وَتَلْتِ وَرُبْعًا ۚ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۗ ذَلِكَ أَدْنَىٰ
أَلَّا تَعُولُوا ﴿١٠٥﴾

'And if you fear that you will not treat the orphans well, marry other women who seems good to you from the women, two or three or four; and if you fear that you cannot be just, then one (only) or that which your right hands possess. That is more likely that you will not be unjust.'

وَأْتُوا النِّسَاءَ صِدُقَاتِهِنَّ نِحْلَةً ۗ فَإِنْ طِبَّن لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا
مَّرِيئًا ﴿١٠٦﴾

'And give the women their dowers happily; but if they, of their own pleasure, give back to you a part of it, then eat it with enjoyment and satisfaction'

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا
وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٤٠﴾

'Do not give those who do not understand your wealth, which Allah has given to you to maintain; but feed and clothe them from it, and speak kindly to them.'

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ ۚ فَإِنْ أَنْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ
أَمْوَالَهُمْ ۚ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا ۗ وَمَنْ كَانَ غَنِيًّا
فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۗ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ
فَأَشْهَدُوا عَلَيْهِمْ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٤١﴾

'Test the orphans until they reach marriageable age; then, if you find them of sound judgement, hand over to them their wealth; and do not spend it by squandering and in haste lest they should grow up. He who (of the guardians) is rich, should abstain (from using the wealth of the orphans); and he who is poor, should take in a good manner (for guardianship). And when you hand over to them their wealth, have (the transaction) witnessed in their presence. Allah is sufficient as a Reckoner.'

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ ۚ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ
الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۗ نَصِيبًا مَّفْرُوضًا ﴿٤٢﴾

'For men is a share of that which the parents and near relatives leave behind, and for women is a share of that which the parents and near relatives leave behind, whether it be little or much - a determined share.'

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرزُقُوهُمْ مِنْهُ
وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٨١﴾

'And when the close relatives, orphans and the needy are present at the time of winding of an estate, then give them from it and speak kindly to them.'

وَلْيَحْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ
وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٨٢﴾

'And let those (guardians) have the same fear in their minds (in their behaviour towards orphans) as they would have had for their own, if they had left behind weak offspring (children). So let them fear Allah and speak right words.'

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا
وَسَيَصْلُونَ سَعِيرًا ﴿٨٣﴾

'Indeed! Those who eat the wealth of orphans wrongfully, they are only eating fire in their stomachs, and they will enter a blazing fire. (an-Nisaa: 1-10).'

وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ

'(Show) kindness to parents, and to the near relatives.'
(an-Nisaa: 36).

وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ

'And do good to parents.' (al-An'aam: 151).

وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ۗ

'And the blood-relatives are nearer to one another in the decree of Allah.' (al-Anfaal: 75).

قَالَ لَا تَنْرَيْبَ عَلَيْكُمُ الْيَوْمَ ۗ يُغْفِرُ اللَّهُ لَكُمْ ۗ

'There is no blame on you today! May Allah forgive you.'
(Yusuf: 92).

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ

'And those who join that which Allah has commanded that it should be joined.' (ar-Ra'd: 21).

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ

'Our Rabb! Forgive me and my parents.' (Ibrahim: 41).

وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ

'And (that you show) kindness to parents.' (Bani Israaeel: 23).

وَاحْفِضْ لَهُمَا جَنَاحَ الذُّلِّ

‘And lower unto them your side with humility.’ (Bani Israaeel: 24).

وَاتِ ذَا الْقُرْبَىٰ حَقَّهُ

‘Give the relative his due.’ (Bani-Israaeel: 26).

وَكَانَ تَقِيًّا ﴿١٣﴾ وَبُرًّا بِوَالِدَيْهِ

‘And he was good, and obedient to his parents.’ (Maryam: 13,14).

وَ بُرًّا بِوَالِدَتِي ۖ

‘And (has made me) obedient to my mother.’ (Maryam: 32).

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا

‘When he said to his father: O my father! Why do you worship that which cannot hear, nor see, nor can it benefit you?’ (Maryam: 42).

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ ۖ

‘He used to command his family with (performing) Salaah and (giving) Zakaat.’ (Maryam: 55).

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ

‘And command your family to (perform) Salaah.’ (Ta-ha: 132).

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ

‘And who say: Our Rabb! Make our wives and our children the coolness of our eyes,’ (al-Furqaan: 74).

وَأَصْلِحْ لِي فِي ذُرِّيَّتِي^٢

‘And make my children good.’ (al-Ahqaaf: 15).

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ

‘My Rabb! Forgive me and my parents.’ (an-Nooh: 28).

The above Aayaat are quoted as an example, as giving more details will increase the volume of this book. These are besides the three that are fully discussed hereunder. In addition to these, Allah Ta’ala has stressed this subject repeatedly in the Qur-aan, which confirms the great importance of this topic. Ka’b Ahbar رَضِيَ اللهُ عَنْهُ takes an oath by Allah and says that it is mentioned in the Tauraat (old Testament), ‘Fear Allah and be good to the family members; I shall prolong your life, make the availability of your comforts easier, and drive away all difficulties from you.’ Allah Ta’ala has, at many places in the Qur-aan, ordered the maintenance of family relations. For example it is said:

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ^٣

And fear Allah in whose name you demand (your rights) from one another, and take care of the close relatives.

In another place it is said:

وَاتِذَا الْقُرْبَىٰ حَقَّهُ

Give the relative his due

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ ۗ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Certainly, Allah commands (people to be) fair, Ihsaan (to do things well, knowing that Allah is watching) and giving (charity) to relatives. And Allah commands people not to be shameless or to do evil and oppression. He advises you so that you may take a lesson (and save yourselves from Jahannam).

Allah Ta'ala has ordered us to fulfil three commands. He further asks us to stay away from three things: immodesty, evil actions and oppression (cruelty).” Allah then says: “He warns you so that you may take heed.”

Usmaan bin Maz'oon رَضِيَ اللَّهُ عَنْهُ says that he had great love for Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, which led him to accept Islam. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked him to accept Islam and he became a Muslim out of respect for him. Islam was still not firm in his heart. Once he was sitting with Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who was talking to him, when Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ suddenly turned around in such a way as if he was talking to someone invisible. Later he turned to him (Usmaan) and told him that Jibraa-eel عَلَيْهِ السَّلَامُ had come and revealed to him the

above Aayah. Usmaan رَضِيَ اللهُ عَنْهُ felt very pleased with this Aayah and he happily accepted Islam. After that, Usmaan رَضِيَ اللهُ عَنْهُ went to Abu Taalib, Rasulullah's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ uncle and told him that he was with his nephew when this Aayah was revealed. Abu Taalib told him to follow Hadhrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and whether he is a true Rasul or not, he teaches good manners and kindness. This is the advice of a person who did not accept Islam, but he said that the teachings of Islam are best in all ways.

Aayah 2: Forgive one another

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

“The noble and wealthy ones from among you (like Abu Bakr رَضِيَ اللهُ عَنْهُ) should not take an oath not to spend on their relatives, the poor and on those who migrate in Allah’s path. (Instead of disliking them) they should (rather) forgive and pardon. Do you not wish that Allah may forgive you? (Just as you would like Allah to forgive you for your mistakes, you should also forgive the mistakes of others). Allah, (Who) is most forgiving, most Merciful. (So, you should also forgive and show mercy).”

This Aayah was revealed when the Munaafiqeen (those who only pretend to be Muslims) spoke ill of Hadhrat Aa’ishah رَضِيَ اللهُ عَنْهَا. Some Muslims unintentionally joined them. After Allah Ta’ala proved the innocence of ‘Aa’ishah رَضِيَ اللهُ عَنْهَا, her father Abu Bakr رَضِيَ اللهُ عَنْهُ and others

took qasms never to help those Muslims who were involved in making false allegations against her. Allah Ta'ala says:

“The noble and wealthy ones from among you (like Abu Bakr رَضِيَ اللهُ عَنْهُ) should not take an oath not to spend on their relatives, the poor and on those who migrate in Allah’s path. (Instead of disliking them) they should (rather) forgive and pardon. Do you not wish that Allah may forgive you? (Just as you would like Allah to forgive you for your mistakes, you should also forgive the mistakes of others). Allah, (Who) is most forgiving, most Merciful. (So, you should also forgive and show mercy).”

It was a very serious and difficult time for the respected wife of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the mother of all the Muslims when she was falsely accused. One of those who spoke bad was a poor close relative of Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ. Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ used to help him with money. He was very sad and shocked when this relative also spoke ill of Hadhrat Aa’ishah رَضِيَ اللهُ عَنْهَا. Yet Allah Ta’ala asked him to forgive and overlook his faults. Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ immediately increased his allowance. Do we, nowadays, treat our relatives in this way, when they speak ill about us or speak lies about our family members? Even after reading this Aayah, we begin to hate them, their children and all their friends.

Aayah 3: Kindness to parents

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ط حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ط وَ
حَمَلَهُ وَفِضْلُهُ ثَلَاثُونَ شَهْرًا ط حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ
أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا

تَرَضُّهُ وَأَصْلَحَ لِي فِي ذُرِّيَّتِي ۗ إِنَّي تُمْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿٦٥﴾ أُولَئِكَ
 الَّذِينَ نَنْتَقِبُ عَنْهُمُ أَحْسَنَ مَا عَمِلُوا وَتَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ ط
 وَعَدَّ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ

We commanded man to treat his parents kindly. His mother carried him with difficulty (pain and discomfort) and gave birth to him with difficulty and his carrying and weaning (where he stops drinking milk) are (completed) in (a maximum period of) thirty months. (In this way was man carried and brought to the world). Until the time comes when he becomes strong (matures) and (thereafter when he) reaches the age of forty (when he reaches the age of complete understanding) he says: "O my Rabb! Give me the strength to be grateful for the favours that you have given me and my parents and (give me the ability so) that I (am able to) do good deeds with which you are pleased. And (also) give my children this strength (so that they may also be good Muslims). Certainly I make taubah to you (for my sins) and I am from those who surrender (are obedient) to you."

These are the people from whom we accept their good deeds, overlook their sins and who will be among the people of Jannah because of the true promise that they have been promised. [al-Ahqaaf 15-16]

Note: Allah Ta'ala has, over and over, again encouraged us about kindness to relatives and parents. In this Aayah we are especially told to be kind to parents. The order concerning parents appears three times in the Qur-aan.

Journey to Syria

Some Ulama say that this Aayah was revealed because of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. His friendship with Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ began when they travelled to Syria. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was twenty years old and Abu Bakr رَضِيَ اللَّهُ عَنْهُ was only eighteen. During the journey, they stopped near a Jujube tree. Abu Bakr رَضِيَ اللَّهُ عَنْهُ went to meet a monk (a christian priest) who lived nearby and Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ rested under a tree. The monk asked Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ about the person sitting under the tree. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ told him that he was Muhammad bin Abdullah bin Abdul Muttalib. The monk said, "By Allah! He is a Prophet. No one has sat under that tree after Isa عَلَيْهِ السَّلَام. He is the last of the Ambiyaa!"

When Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ reached the age of forty and was made a Nabi (Prophet), Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ accepted Islam. After two years, when he (Abu Bakr رَضِيَ اللَّهُ عَنْهُ) reached the age of forty, he made dua, "O Allah! Give me the grace to fully appreciate you for the favours that have been given to me and my parents." Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ has said that no one from the Muhaajireen (immigrants) has had the honour of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, whose parents and children were all Muslims. Another Aayah tells us to be kind to them even if they are non-Muslims. When kuffaar parents must be treated kindly because of the order of Allah Ta'ala, then Muslim parents are obviously much more important.

Story of Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ

Hadhrot Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ has said that when he accepted Islam, his mother promised not to eat or drink anything until Sa'd رَضِيَ اللَّهُ عَنْهُ left the religion of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Food and drink used to be forced into her mouth. Then the Aayah in Surah 'Ankaboot' was revealed. Allah Ta'ala warns us that, even in such

difficult times, parents must be treated kindly. However, if they order a person to leave Islam then they must not be obeyed. When someone asked Hadhrat Hasan رَضِيَ اللهُ عَنْهُ as to how much of kindness should be shown to parents, he replied, "To spend all that you own on them and to obey all their commands, except if it is a sinful command." These are the teachings of Islam for Muslims. Muslims must be good to their kuffaar parents. However, if non-Muslim parents ask their children to renounce Islam, they must not obey them but they should go on being respectful to them.

لَا طَاعَةَ لِلْمَخْلُوقِ فِي مَعْصِيَةِ الْخَالِقِ

No one can be obeyed if Allah is going to be disobeyed.

Even though the parents are trying their best to make him a kaafir, the duty of the son is to be good to them.

Sa'd رَضِيَ اللهُ عَنْهُ says that he used to treat his mother very lovingly and, when he became a Muslim, his mother called out, "What have you done? You must leave Islam or else I shall stop eating and drinking till I die and the people will blame you for causing my death." Sa'd رَضِيَ اللهُ عَنْهُ tried to stop her and also explained to her nicely that he could not leave Islam. She did not eat or drink for two days. Sa'd رَضِيَ اللهُ عَنْهُ told her that, even if she had one hundred lives and died one hundred times, one after the other, still he would not leave Islam. When she saw his determination, she once again started having food and drink.

Common Sense

Even if Allah Ta'ala did not speak about the rights of parents, common sense tells us that parents must be obeyed and respected. In fact, Allah Ta'ala ordered respecting the parents in all the Holy Books namely the Taurah, Injeel, Zaboor and Qur-aan Shareef.

The next three Aayaat warn us not to treat our family badly.

Aayaat on Punishment for Severing Family Ties

Aayah 1:

وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿١٦﴾ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ
وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۗ أُولَٰئِكَ هُمُ الْخٰسِرُونَ

Only the evil doers (the Kuffaar) are misguided by them. (The evil doers are) Those who break the promise they made to Allah after agreeing to it (the promise Allah made them take with their Ambiyaa that they would believe in and help Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ if he came in their time), who cut off that which Allah has ordered to be joined (such as family ties), and who cause corruption (mischief) on earth. These are certainly the losers (because they are going to Jahannam).

Note: Just as Allah Ta'ala has ordered kindness towards family, especially parents, in many places in the Qur-aan, similarly He has also warned many times against cutting off ties with ones' relatives, especially with ones' parents. Allah Ta'ala says:

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

Fear that Allah in whom (in whose name) you ask (for things and take promises) from each other and (fear breaking) family ties.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ

Do not kill your children because of the fear of poverty.

وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا أَتَعِدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي ۗ
 وَهُمَا يَسْتَغِيثَانِ اللَّهَ وَيْلَكَ آمِنْ ۗ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۗ فَيَقُولُ مَا هَذَا إِلَّا آسَاطِيرُ
 الْأُولِينَ

(Unlike these people there is also) the one (Kaafir) who says to his Muslim parents, "Fie to you both! Do you warn me that I shall be given life (after death) when many generations have passed before me (without being raised yet)?" The two of them (his Mu'min parents) ask Allah's help saying, "Woe to you! Believe! Allah's promise (of bringing back to life) is true." He then says, "These are only stories of the old people (which I shall not believe)."

أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ

You would spread mischief on earth and (besides harming others, you would even) cut-off family ties.

Advice of Hadhrat Zainul Aabideen (rahimahullah)

Zainul Aabideen (rahmatullahi alayh) says: "Avoid five types of people, do not talk to them, never walk with them even if you meet one of them by chance. Those five are:

1. an evil or immoral person who will sell you for a piece of bread, or even less." When asked how anyone could sell a person for less than a piece of bread he replied, "He will do so, hoping to get a piece of bread which he may never get."
2. a miser who will leave you in your time of need.
3. a liar who is a cheat. He will lie to you by making you believe an impossible thing to be possible and a possible thing to be impossible.

4. a foolish person, who should be ignored, otherwise he will cause you harm although he intends to do good to you, as it is said that a wise enemy is better than a foolish friend.
5. the one who cuts ties with his family, as the curse of Allah Ta'ala comes to him, as has been mentioned at three places in the Qur-aan Shareef."

Aayah 2:

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ
وَيُفْسِدُونَ فِي الْأَرْضِ لَا أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

(On the other hand) those who break Allah's promise after making it strong, who break that (family ties) which Allah commanded to be joined and spread mischief on earth, for them shall be a curse (they will be far from Allah's mercy) and for them shall be a terrible home (Jahannam).

Note: Qataadah (*rahmatullahi alayh*) has advised that we should be very careful and not break any promises because that displeases Allah Ta'ala. There are more than twenty Aayaat about punishments for breaking promises. Therefore, we must always fulfil our promises under all circumstances. Rasulallah ﷺ said, "He who has no trust, has no faith (Imaan) and he who does not fulfil his promises, has no religion!"

Three Orders

There are three orders which are for both Muslims and non-Muslims; first, a promise which must be fulfilled, be it with a Muslim or a non-Muslim because it is like a qasm with Allah Ta'ala. Secondly, family relations must be joined whether it is with a Muslim or a non-Muslim. Thirdly, anything held in trust for someone must be

returned, whether the owner of that item is a Muslim or a non-Muslim.

There are many Aayaat in the Qur-aan about fulfilment of promises, one of which is:

أَوْفُوا بِالْعَهْدِ ۗ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

And fulfil the promise (promises made with people as well as promises made with Allah). Certainly questioning shall take place (on the day of Qiyaamah) about promises (and people will be taken to task for breaking their promises).

The command about joining families is for both near and far relatives. The other warning in the Aayat is about breaking up families. Umar bin Abdul Aziz (*rahmatullahi alayh*) has said that one should not associate with a person who breaks relationships, as he found such people were cursed in two places in the Qur-aan; one in the above Aayah and the other in Surah Muhammad (to which reference has already been made previously) regarding those who break family relations, that they are the people who have been cursed by Allah Ta'ala and they have been made deaf (cannot listen to Allah's commands) and blind (cannot see the right path). Zainul Aabideen (*rahmatullahi alayh*) has pointed out a third Aayah also where he (one who breaks family relations) is called a 'loser' and 'one gone astray' which is close to being called an accursed person, as mentioned earlier in the Aayah of Surah Baqarah.

Unity in words only

Rasulullah ﷺ said that, when words become plentiful and practice is concealed in a vault (that is, plenty of talks and lots of writing, but no action), then people will be good to one another only in talking and meeting but their hearts will be hateful. Then, Allah Ta'ala does not send His mercy and blessings to the people and makes

them blind and deaf. A Hadith says that the sweet smell of Jannah spreads out to a distance of five hundred years, but the person who is disobedient to his parents and breaks family ties will never experience the sweet smell of Jannah.

Deprived of Allah Ta'ala's blessings

Abdullah Ibne Abi Aufa رَضِيَ اللهُ عَنْهُ has said, that once in the evening on the day of 'Arafah, they (the Sahaabah) were sitting around Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ announced, "Anyone who has broken his relationship with any of his family, should leave and not sit with us!" Only one man sitting far away, stood up and left. After a while, he returned and joined us again. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked him why he had left earlier. The man replied that, after hearing the order, he went straight to his aunt who had broken relations with him. When she saw him she asked him why he had come. He told her the order of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. After hearing this, she made dua-maghfirat (forgiveness) for him and he made the same dua for her and in this way they again began speaking with each other. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was very pleased with him, allowed him to join them, and then said that Allah Ta'ala does not give His blessings to a group of people among whom there is someone who has broken relations with his family.

Breaking family relations is so terrible that, even by sitting with a person who does so, we will lose the blessings of Allah Ta'ala. It is very important that anyone who is involved in this must ask for forgiveness from Allah Ta'ala and try to rebuild his relationship with his family. Many Ahaadith show that the punishment for breaking family relationships is felt even in this life, as well as in the life of Aakhirah.

An Interesting Incident

There was once a very pious and honest man from Khurasaan who went to live in Makkah Mukarramah. People used to leave their valuables with him (to look after). Once, a person left ten thousand Dinars with him and left on a journey. When that person returned, the pious man had died, so the person asked the family of the pious man but no one knew about the ten thousand dinars. Because so much of money was involved, the owner asked the Ulama in Makkah what to do. They told him that the Khurasaani was a very pious person who must be in Jannah. The owner should visit the Zam Zam well after midnight and call out his name, asking him about his money. The owner did this for three nights, but received no reply. He went back to the Ulama and told them what happened. They were surprised and read:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

They were afraid that he was not in Jannah. They asked him to visit a certain place where he would find a valley called Barhoot. Here he must find a well where he should call out loudly. He did so and received a reply after the very first call, that his money was safe. Not trusting his children, he had buried it in a particular place inside the house. The person should ask his son to show him the place where he must dig his money out. The man did so and got back his wealth. Amazed, he asked the dead man how he ended up in such a bad place even though he was a pious person. The dead person replied that he had some family in Khurasaan, with whom he had broken relations and he had died without mending it (sorting it out). This was the cause of his punishment.

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ has said, "The best of all valleys is the Valley of Makkah Mukarramah, and that valley in India where Aadam عَلَيْهِ السَّلَامُ was brought down from Jannah, where all the sweet smells

are, which people use. The worst of valleys are the Ahqaaf and the Hazarmout, known as Barhoot. The best of all the wells is the Zam Zam and the worst of all is the Barhoot well where all the souls of the kuffaar are kept."

Aayah 3: Respect for Parents

إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا أِفٍ وَلَا تَنْهَرْهُمَا
وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٣١﴾ وَاخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ
ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ﴿٣٢﴾ رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۗ إِنَّ تَكُونُوا
طَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا

If one of them (your parents), or both of them reach old age, do not even tell them "oof!" (or anything else that may cause them hurt) and do not scold them (even though they may be at fault). (Always) Speak gently to them (Never raise your voice when speaking to them. Speak with respect and never speak harshly to them).

Lower for them the wings of humility (always be humble and soft-hearted towards them) out of compassion (kindness) and say, "O my Rabb! Show mercy to them (my parents) as they had been merciful towards me when I was young." (Just as parents are merciful towards their children when their children are little and need them, the children should also show mercy towards their parents when their parents grow old and need them.)

Your Rabb knows best what is in your (souls) hearts (He knows your intentions when you care for your parents). If you are good (obedient to Allah and your parents) then

*surely He is most Forgiving to those who turn to Him
(Allah will forgive those who sincerely ask for forgiveness
for their sins).*

Note: When parents become old, you should not complain about washing their urine and excreta, as they washed you when you were a baby. When someone asked Hasan (*rahmatullahi alayh*) what constitutes disrespect, he replied, “Not to give them your property and wealth, not to visit them and to look at them harshly.” Another person asked Hasan (*rahmatullahi alayh*) as to what ‘speaking gently’ to parents meant. He replied, “To speak to them lovingly (say ‘Abba or Ammi’) and don’t call them by their names.”

Zubair Ibne Muhammad (*rahmatullahi alayh*) has explained that whenever they call you, reply, “I am present.” Qataadah (*rahmatullahi alayh*) has said that they should be spoken to politely. Someone asked Sa’eed bin Musayyab (*rahmatullahi alayh*) the meaning of speaking gently to parents. He replied that it means to speak in the way a guilty slave speaks to his strict master.

Respect for one’s Father

Hadhrat Aa’ishah رَضِيَ اللهُ عَنْهَا has said that a person, together with an old man, came to Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who asked who the old man was. The man replied that he was his father. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told the man, “Do not walk in front of him, do not sit down before he sits, do not call him by his name and never talk to him rudely.”

Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whoever looks at his father angrily, he is being disobedient.” Abdullah Ibne Mas’ood رَضِيَ اللهُ عَنْهُ has said that once he asked Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as to what was the best action in the eyes of Allah Ta’ala. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘Salaah read on time.’ He then asked, “What comes next?” He replied, “Good behaviour towards parents.” He again asked, “What comes next?” The reply was, “Jihaad.” Another Hadith says that the happiness of Allah

Ta'ala is in the happiness of the father and Allah Ta'ala's displeasure is caused by the father's displeasure.

Childrens' duty

It is the childrens' duty to be humble, to show love and to serve their parents so that they are always pleased with them, to always obey them in good actions, never to be rude or treat them badly, even if they are non-Muslims, not to speak louder than their parents, not to call them by name, and even if they are non-Muslims, to be polite in giving them da'wat (invitation to Islam) even if they do not accept your advice, to continue being good to them and to make dua for them continuously, asking for the forgiveness of Allah Ta'ala for them. In Surah Maryam, we are told that Ibraaheem عَلَيْهِ السَّلَامُ gave good advice (Da'wah) to his father once and then said to him, "I shall make dua to Allah Ta'ala for you."

Some Ulama say that obeying parents in haraam things is not permissible, but in doubtful things, it is necessary to obey them, remembering that 'Taqwa' and being good to them are both important. For example, if their food is doubtful and if you don't eat with them then they will feel hurt, you should rather eat with them.

Ibne Abbaas رَضِيَ اللَّهُ عَنْهُ has said that two doors of Jannah are open for every Muslim whose parents are alive and he serves them well, but if he makes them unhappy, Allah Ta'ala will not be pleased with him until they are pleased with him. Someone asked, "What if they are cruel?" Ibne Abbaas رَضِيَ اللَّهُ عَنْهُ replied, "Then too you must be good to them."

Jannah under the mother's feet

Once a man came to Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and asked for permission to go for Jihaad. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked if his mother was alive. He replied that she was. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then told him to

continue looking after her well, as Jannah lies under the mother's feet. Rasulullah ﷺ repeated this a second time, and even a third time. Anas رضي الله عنه has said that once a man came to Rasulullah ﷺ and expressed his desire to go for Jihaad, but said that he had no means for doing so. On being asked if any one of his parents were alive, he replied that his mother was alive. Rasulullah ﷺ then said, "Fear Allah in her regard;" meaning, be careful in fulfilling your duties towards her, up to the level of Taqwa and when you attain that, you will be considered as the one who has performed Umrah and Hajj, and also participated in Jihaad. That is, you will receive whatever reward is earned from all these things.

Muhammad Ibne Munkadir (*rahmatullahi alayh*) has said, "My brother Umar used to spend the whole night in salaah, while I used to spend the night in massaging my mother's feet. I never felt jealous of his ibaadat and did not wish to exchange his reward with mine." 'Aa'ishah رضي الله عنها has said that she asked Rasulullah ﷺ, "Of all the duties of a woman towards other people, which one is the greatest?" He replied, "Her duty to her husband." She then asked who came next and Rasulullah ﷺ replied, "Her mother." A Hadith says, "Remain pure in respect of other people's women, then your own women will be pure. If you remain good to your own parents, your own children will be good to you."

Barkat in serving one's parents

A person, who had four sons, fell ill. One of the sons suggested to the other three that they should look after their father in his illness, and receive nothing from their father's property or, if they wanted, he would look after him without getting anything from the property. They agreed to the second idea and left the nursing to him. He looked after his father very well until his father passed away. As agreed, he did not take anything from the property. One night he saw a person in a dream, telling him that one hundred Dinaars (gold pieces) were

buried at such and such place, which he could take. He asked the person if that money had Barkat in it. The reply was, “No, it has no barkat”. He related the dream the next morning to his wife, who insisted that he should take the money but he did not agree. The next night in his dream someone told him about ten Dinaars lying buried at a certain place. When he again asked if it had Barkat (was blessed), the reply was that it had no barkat. He related the dream to his wife the next morning, who again insisted that he should go and take it, but he refused to do so. The third night, he saw in a dream someone telling him that just one Dinaar was lying at such and such place, and he should go and take it. He again asked if it had Barkat (was blessed). The reply was, “Yes, it did”. So, he went and took the Dinaar, bought two fish with it and brought them home. When the fish were cut open for cooking, a very expensive pearl was found in the stomach of each fish. Both these pearls were sold to the king of the country for ninety donkey-loads of gold.

Ahaadith concerning the maintenance of family ties

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَحَقُّ بِحُسْنِ صَحَابَتِي قَالَ أُمُّكَ ثُمَّ مَنْ قَالَ أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ أُمُّكَ ثُمَّ مَنْ قَالَ أَبُوكَ وَفِي رِوَايَةٍ قَالَ أُمُّكَ ثُمَّ أُمُّكَ ثُمَّ أَبَاكَ ثُمَّ أَدْنَاكَ فَأَدْنَاكَ (متفق عليه كذا في

المشكوة

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ says that a man asked Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, “Whom should I treat the best?” Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Your mother.” The man asked the same question a second and a third time and each time Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave the same reply. When he repeated the same question the

fourth time, Rasulullah ﷺ said, "Your father and then other relatives, who are the closest to you."

Note: The Ulama say that if a person cannot afford to take care of both his parents, he should look after his mother first. However, the father must be respected and obeyed.

Being a woman, a mother clearly needs more help and the loving care of her children. Near relatives are then to be cared for in order of their closeness, that is closer relatives will be cared for first and then the far relatives.

Another Hadith says, "Begin with your mother in your good treatment, then comes your father, then your sister, then your brother and then the rest of the family in order of their nearness to you. Do not ignore your neighbours and the needy."

Easy death

Another Hadith says that Allah Ta'ala will make death easy for a person who has the following three qualities and Allah will enter him into Jannah:

1. He is kind to the weak.
2. He treats his parents with loving care.
3. He is kind to his juniors. (Mishkaat)

Increase in wealth and a long life

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَحَبَّ أَنْ يُبَسِّطَ لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ (متفق عليه)

Rasulullah ﷺ said, "Anyone who wishes to have his wealth increased and a long life should treat his relatives with kindness."

Four things guaranteed

It comes in another Hadith, that for him who takes care of this one thing (being good to family), Rasulallah ﷺ has guaranteed him four rewards, namely:

1. long life,
2. respect,
3. increase in wealth
4. entry into Jannah.

Rasulallah ﷺ told Abu Bakr رَضِيَ اللهُ عَنْهُ that, three things are guaranteed:

1. If a person was hurt and he forgives the person that hurt him, he will have greater respect.
2. Whoever wishes for more after getting an increase in his wealth, will find a decrease in it.
3. Whoever opens the door of Sadaqah (is generous) and is good to his relatives, will have an increase in his wealth.

Ten Rewards

A person who is good to his family will get ten rewards:-

1. Allah Ta'ala becomes happy.
2. It causes happiness in the family and Rasulallah ﷺ has said that the best of actions is to make a Muslim happy.
3. The angels also feel happy.
4. The Muslims praise the one who keeps good family ties.
5. Shaytaan is saddened by it.
6. It brings a long life.
7. It increases wealth.

8. It brings happiness to the dead when they come to know about it.
9. When you do good to someone, he will help you wholeheartedly in your time of need.
10. You will benefit from it even after your death, as the people will always remember you and make dua for you.

Anas رضي الله عنه says that three types of people will enjoy the shade of the Grand Throne of Allah Ta'ala:

1. The supporter of the family, who enjoys a long life, lots of wealth and also a spacious grave.
2. A widow (a woman whose husband passed away) who brings up the young children of her dead husband, without her remarrying, so that she has no difficulties in looking after them till they are grown up.
3. The person who invites the poor and orphans to join him in his meals.

Rasulullah صلى الله عليه وسلم said that Allah Ta'ala loves two steps, the one taken for the sake of Salaah and the other taken to meet a dear friend or a relative. Some Ulama have said that if a person regularly does five things, he will get such rewards from Allah Ta'ala which are even bigger than high mountains, and his wealth will increase. These are:

1. Always giving Sadaqah, be it huge or small.
2. Spending regularly on your relatives (to strengthen family love), whether you spend a little or a lot.
3. Jihaad (striving in the path of Allah Ta'ala).
4. Always staying with wudhu.
5. Obeying your parents.

A Hadith says, "Strengthening family love is an act for which you are most readily rewarded and blessed by Allah Ta'ala. Many sinners are

given lots of wealth and children, because of being kind towards relatives.” It occurs in a Hadith that the following virtues cause one’s misfortune to change into good fortune, prolong one’s life and avert an evil death: giving away Sadaqah in the proper manner, adopting ways that are good and beneficial (for others), treating one’s parents with kindness and maintaining family relations.

There are many other Ahaadith which say that a person’s wealth and life are both increased because of his kindness towards his relatives. We have mentioned only a few of them. Rasulallah ﷺ has shown us an easy way of increasing our wealth and life by strengthening ties of kinship. All those who want a long life and more wealth can try this way shown by Rasulallah ﷺ.

Being kind to your father’s friends

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَبْرِّ
الْبِرِّ صِلَةَ الرَّجُلِ أَهْلَهُ وَدِّابِيَهُ بَعْدَ أَنْ يُوْتِيَ (رواه مسلم كذا في المشكوة)

Ibne Umar رَضِيَ اللَّهُ عَنْهُ says that Rasulallah ﷺ once said, “An excellent way of showing kindness to ones’ father in his absence is to be kind towards his friends.”

Note: Absence (of the father) may be for a short time only or it could mean death. If it means death, then showing kindness to your father’s friends will be even more rewarding.

Ibne Dinaar (*rahmatullahi alayh*) says that Abdullah Ibne Umar رَضِيَ اللَّهُ عَنْهُ was on a journey to Makkah when he met a villager on the way. Ibne Umar رَضِيَ اللَّهُ عَنْهُ gave him his own riding-mount and took off his turban and gave it to him as a gift. Ibne Dinaar (*rahmatullahi alayh*) said to him, “This man would have been happy with something less.” Ibne Umar رَضِيَ اللَّهُ عَنْهُ replied, “This man’s father was a

friend of my father and I have heard Rasulullah ﷺ saying, “Showing kindness to the friends of ones’ father gets the best reward.”

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ says that, on one of his visits to Madinah, Ibne Umar رَضِيَ اللهُ عَنْهُ came to see him and said, “Do you know why I have come to see you? I have heard Rasulullah ﷺ saying, ‘If anyone wishes to show kindness to his deceased father, let him be kind to his father’s friends, and (you know that) my father (Umar) was a friend of yours.’”

Abu Usaid Maalik bin Rabi’ah رَضِيَ اللهُ عَنْهُ says, “While we were sitting with Rasulullah ﷺ, a man of the Banu Salima tribe came to him and said, “O Rasulullah ﷺ, Is there any way left for me to show kindness to my parents after their death?” He replied, “Yes;

1. You can make dua for them,
2. Make ‘Istighfaar’ for them (ask Allah’s forgiveness for them),
3. Fulfil the promises (if any) made by them with people,
4. Treat their relatives and children with kindness
5. Show respect to their friends.”

At this the man said, “What an excellent idea!” and Rasulullah ﷺ replied, “Practice it, then.”

Making dua for your parents after their death

عَنْ أَنَسِ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْعَبْدَ
لَيَمُوتُ وَالِدَاهُ أَوْ أَحَدُهُمَا وَأَنَّهُ لَهْمَا لِعَاقِبٍ فَلَا يَزَالُ يَدْعُوهُمَا وَيَسْتَغْفِرُ لَهُمَا حَتَّى
يَكْتُبَهُ اللهُ بَارًّا

Hadhrat Anas (radiyallahu anhu) narrates that Rasulullah ﷺ said, “If a person’s parents pass away, or one of them have to pass away, and he had not been obedient to them, but he goes on asking forgiveness for them and making dua for them, Allah Ta’ala will record him as an obedient son.”

Note: How many are the blessings and favours of Allah Ta’ala upon us! Very often, there are problems between parents and children. However, when a man’s father or mother dies, he feels sympathetic towards them, he feels deep regret and is sad when remembering their loving care for him. Allah Ta’ala has shown a way for putting things right. He has ordered that, if a person makes dua for Allah Ta’ala’s blessing for his parents after their death, makes ‘Istighfaar’ for them and, after doing a good deed, passes the rewards to his parents, these good deeds will cover up for the duties he owed them in their lifetime and he will be recorded as an obedient son.

What a shame it would be if we do not use this opportunity for forgiveness! Undoubtedly, there are very few whose behaviour to their parents is always correct. We should therefore make it a habit of doing some good deeds regularly and passing the sawaab (reward) on to our parents.

A Hadith says that, if anyone performs Hajj for his parents, it is treated as their Fardh Hajj which they had not performed in their lifetime. Their souls above receive the good news of this Hajj and their son is recorded as an obedient son, even though he may have been disobedient before. Another Hadith says that if a person performs Hajj for any of his parents, the father (or mother) receives the reward for one Hajj, while his own reward for it is equal to a person performing Hajj nine times.

A Hadith says:

“Whoever reads the following dua, and then asks Allah Ta’ala to give the sawaab to his parents, is like a person who was good to them”

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ وَرَبِّ الْعَالَمِينَ وَلَهُ
 الْكِبْرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ وَلِلَّهِ الْحَمْدُ رَبِّ
 السَّمَوَاتِ وَرَبِّ الْأَرْضِ وَرَبِّ الْعَالَمِينَ وَلَهُ الْعِظَمَةُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ
 الْعَزِيزُ الْحَكِيمُ هُوَ الْمَلِكُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَالَمِينَ وَلَهُ
 النُّورُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

All praise be to Allah, the Sustainer of the worlds; the Rabb of the heavens and the earth; to Him alone belongs the true greatness in the heavens and in the earth and He alone has power and is Wise. All praise be to Allah, the Rabb of the heavens and the Rabb of the earth, the Sustainer of the Worlds, to Him alone belongs Majesty in the heavens and in the earth, and He is Supreme and Wise; He alone is the King, Rabb of the heavens and the earth and the Sustainer of the Worlds; to Him alone belongs the light (Nur) of the heavens and the earth and He is the Majestic, the Wise

Another Hadith says: What does it cost a person if, having spent something as a Nafil Sadaqah, he makes dua to Allah Ta'ala to give the reward to his parents, provided they are Muslims? In this way, they will receive the sawaab while his own reward will not decrease. According to this Hadith, a man does not need to perform any good deed specifically for his parents but he can make dua to Allah Ta'ala to give to his parents the rewards for spending for the sake of Allah Ta'ala.

It comes in another Hadith that: "Whoever goes to visit the graves of his parents, or the grave of any one of them every Friday, his sins will be forgiven and he will be counted amongst the obedient."

‘Allama Awzaa-ee (*rahmatullahi alayh*) says, “I have heard that, if a person who has been disobedient towards his parents makes ‘Istighfaar’ for them after their death, pays off their debts and does not speak bad about them, he will be counted as obedient and that, if a person who has been obedient towards his parents speaks bad about them after their death, does not pay off the debt they owed, and does not make ‘Istighfaar’ for them, he will be counted as disobedient.”

Looking after your widowed or divorced daughter

عَنْ سُرَاقَةَ بِنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِلَّا أَدُلُّكُمْ عَلَى أَفْضَلِ الصَّدَاقَةِ ابْتِئْتِكِ مَرْدُودَةً إِلَيْكَ لَيْسَ لَهَا كَاسِبٌ غَيْرُكَ

Hadhrat Suraqah ibn Maalik (radiyallahu anhu) narrates that Rasulallah ﷺ once said, “Shall I not show you an excellent Sadaqah? It is what you spend on your daughter who has returned to you, and who has no one but you to earn for her.”

Note: ‘Has been returned to you’ means sent back to you after being widowed or divorced by her husband. There may also be other reasons for her coming back to her parents. In these cases, all that is spent on her is treated as an excellent Sadaqah, for it has many acts of good:

1. Sadaqah
2. Helping a person in difficulty
3. Strengthening family love
4. Loving care for one’s children
5. Kindness for the person in sadness

When children lived with their parents, they were happy to take care of their needs, but when they return to their parents, after marriage

and living happily in their own homes, both children and parents feel very grieved. Rasulullah ﷺ once said, 'For anyone helping a person in difficulties, Allah Ta'ala writes down seventy-three types of forgiveness, one of which is enough for him in this world and seventy two will raise his position on the Day of Qiyaamah.'

Umme Salamah رَضِيَ اللهُ عَنْهَا once asked Rasulullah ﷺ, "Will I get any reward for what I spend on the sons of Abu Salamah my previous husband, because they are my sons?" He replied, "Spend on them, you will be rewarded for spending on them." (Mishkaat) Besides, it is something excellent, according to Shariah, to treat your children with kindness and loving care, even when they are not in need of help. Once, Rasulullah ﷺ hugged his grandsons, Hasan رَضِيَ اللهُ عَنْهُ and Husain رَضِيَ اللهُ عَنْهُ who were with him. Aqra Ibne Haabis, the chief of Banu Tameem, who was present at the time said, "I have ten children and I have never hugged anyone of them." Rasulullah ﷺ looked at him displeased and said, "He who does not show mercy, will not be shown mercy." It comes in another Hadith that a desert Arab asked Rasulullah ﷺ, "Do you kiss your children? We do not kiss them." Rasulullah ﷺ replied, "How can I help it when Allah Ta'ala has made your heart void of love." If a person treats his children kindly when they are in difficulty, he gets an additional reward to that for showing kindness to his children normally.

Double reward for looking after a needy relative

عَنْ سَلْمَانَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
 الصَّدَقَةُ عَلَى الْمُسْكِينِ صَدَقَةٌ وَهِيَ عَلَى ذِي الرَّحِمِ ثِنْتَانِ صَدَقَةٌ وَصَلَةٌ (رواه احمد
 والترمذى وغيرهما كذا فى المشكوة)

Hadhrat Salmaan ibn Aamir (radiyallahu anhu) narrates that Rasulallah ﷺ has said, “A Sadaqah given to a poor man is only one Sadaqah, but when it is given to a relative, it is actually two. It is Sadaqah and an act of kindness to a family member.”

Note: While giving Sadaqah, the poor relatives should be given first preference before other people, as it is more rewarding to spend on your own family.

Rasulallah ﷺ said, “Of the (four) Dinaars, a Dinaar you give in the path of Allah, a Dinaar spent to set free a slave, a Dinaar given as Sadaqah to a poor man and a Dinaar spent to provide for your family, the one spent to support your family will bring the greatest reward, provided it is spent only for the pleasure of Allah Ta’ala and they need help.”

Once, when Maimunah رَضِيَ اللهُ عَنْهَا set free a slave-girl, Rasulallah ﷺ said, “You would have received more sawaab if you had given her to your uncle.”

Once, Rasulallah ﷺ specifically encouraged women to give Sadaqah. After listening to this, Zainab رَضِيَ اللهُ عَنْهَا returned to her husband Abdullah Ibne Mas’ood رَضِيَ اللهُ عَنْهُ, a famous Sahaabi and a great Aalim, and said to him, “Rasulallah ﷺ has commanded us to give Sadaqah and you are poor so go and ask him if my spending on you will count as Sadaqah. Abdullah Ibne Mas’ood رَضِيَ اللهُ عَنْهُ told her that she had better ask herself. (Possibly he felt shy to ask the question himself or he might have thought it would seem selfish to ask such a question). So she went to Rasulallah ﷺ and found a woman standing at his door, who had come to ask the same question but both of them did not have the courage to ask him. Meanwhile Bilal رَضِيَ اللهُ عَنْهُ came out, so they said to him, “Go to Rasulallah ﷺ and tell him that there are two women at the door who have come to ask whether it would count as Sadaqah if

they gave something to their husbands and to the orphans who they are looking after, from the children of their deceased husbands.” Bilal رضي الله عنه went in and gave the message to Rasulullah صلى الله عليه وسلم, who asked him who the women were. Bilal رضي الله عنه explained that there was a woman from the Ansaar and Zainab, the wife of Abdullah bin Mas’ood رضي الله عنه. Rasulullah صلى الله عليه وسلم then said, “Yes, and they will get two rewards; one for being good to their families and the other for Sadaqah.”

Hadhrat Ali رضي الله عنه says, “I would love to help my brother with a Dirham rather than spending twenty Dirhams on another person. I would rather help him (a brother) with a hundred Dirhams than setting free a slave.”

It comes in another Hadith that (when spending money) then spend on your own needs first. If some money is left over, then spend on your family. If there is still something extra, it should be spent on other relatives; and if there is still some left, it should be given to other people.

Tasbeeh-e-Faatimi

Hadhrat Ali رضي الله عنه says: “Shall I tell you a story about myself and my wife, Faatimah رضي الله عنها the dearest and most beloved daughter of Rasulullah صلى الله عليه وسلم, who lived with me in my house. She used to crush the corn herself so much so that blisters grew on the palms of her hands. She fetched water for the house in a leather bag, and its straps had left a mark on her body. She swept the house herself, which made her clothes dirty. She cooked the food until her dress became black with smoke. In short, she did all the hard work herself. Once, some slaves were brought to Rasulullah صلى الله عليه وسلم and I asked her to go to him and ask for a helper. She went to Rasulullah صلى الله عليه وسلم but, because there were many people around him, she could not ask him out of shyness. The next day, Rasulullah صلى الله عليه وسلم visited us and said, ‘Faatimah, what did you wish to tell me

yesterday?’ She felt shy and remained silent. I told Rasulullah ﷺ about her daily work and her having to fetch water, etc., and said that I had sent her to ask for a servant. Rasulullah ﷺ said, ‘Let me tell you something that is better than a servant. When you go to bed, say: *Subhaanallah*, thirty-three times, *Alhamdulillah*, thirty three times and *Allahu Akbar*, thirty four times. That will be better for you than a servant.’”

Assisting one’s non-Muslim parents

عَنْ أَسْمَاءِ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَدِمَتْ عَلَى أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ قُرَيْشٍ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أُمَّي قَدِمَتْ عَلَيَّ وَهِيَ رَاغِبَةٌ أَفَأَصِلُهَا قَالَ نَعَمْ صِلِهَا (متفق عليه (كذا في المشكوة)

Hadhrat Asmaa رَضِيَ اللَّهُ عَنْهَا, the daughter of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, says that, when Rasulullah ﷺ was discussing a peace agreement with the Quraish, her mother, who was a non-Muslim, came (from Makkah) to visit her (in Madinah) and she asked, “O Rasulullah ﷺ, my mother has come to me, expecting me to help her; should I help her?” Rasulullah ﷺ replied, “Yes, do help her.”

Note: In the early days of Islam, Muslims were treated very badly by the kuffaar and the books of History are full of painful stories. Even when the Muslims moved to Madinah Munawwarah, the kuffaar did not allow them to live in peace. They attacked them and harassed them in all possible ways. Once, Rasulullah ﷺ came to Makkah with a small group of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ with the intention of only performing Umrah, but the kuffaar did not allow them to enter into the Holy City and forced them to return to Madinah without

performing Umrah. On this occasion, however, Rasulullah ﷺ made a peace agreement with the Quraish to stop fighting for a few years. This is the agreement which Asmaa رَضِيَ اللَّهُ عَنْهَا was talking about. It was during those days of peace that the divorced wife of Abu Bakr رَضِيَ اللَّهُ عَنْهُ, who was the mother of Asmaa رَضِيَ اللَّهُ عَنْهَا but who had not accepted Islam, came to visit her in Madinah Munawwarah with the hope of getting some help. As she was a non-Muslim, Asmaa رَضِيَ اللَّهُ عَنْهَا did not know whether she should help her or not, and so she asked Rasulullah ﷺ about it, who told her to help her mother. We can understand from this incident that it is necessary to give help to relatives, whether they are Muslims or non-Muslims.

The name of Asmaa's رَضِيَ اللَّهُ عَنْهَا mother is said to be 'Qailah' or 'Qutailah', daughter of Abdul-Uzza, who had been divorced by Abu Bakr رَضِيَ اللَّهُ عَنْهُ as she had not accepted Islam. In fact, when she came to visit her daughter Asmaa رَضِيَ اللَّهُ عَنْهَا with some cheese and butter as gifts, Asmaa رَضِيَ اللَّهُ عَنْهَا did not allow her to enter her house, but sent a messenger to her step-sister, 'Aa'ishah رَضِيَ اللَّهُ عَنْهَا telling her to ask Rasulullah ﷺ whether she (Asmaa) could allow her non-Muslim mother into her house. When asked, Rasulullah ﷺ gave her permission and the following Aayah was revealed:

لَا يَنْهٰكُمْ اللّٰهُ عَنِ الدّٰىنِ لَمْ يُقَاتِلُوْكُمْ فِى الدّٰىنِ وَ لَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَ تُقْسِطُوْا اِلَيْهِمْ ۗ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ

Allah does not stop you from behaving kindly and fairly towards those (Kuffaar) who do not fight you because of your religion and who do not chase you out from your homes. Certainly Allah loves those who are just.

This incident shows the strong Imaan of the ladies of those times. Just imagine! Her mother comes to her house to visit her but Asmaa

رَضِيَ اللَّهُ عَنْهَا does not allow her to enter until she has asked Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, whether it was permissible. Many Ahaadith explain that, in the early days of Islam, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ did not like to give Sadaqah to their non-Muslim relatives, until the following Aayat was revealed:

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ
فَلَا تُنْفِسْكُمْ

Their guidance is not your duty (O Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, you cannot force the Kuffaar to be Muslims), but Allah guides whoever He wills (your duty is only to give them the message). Whatever good (wealth) you spend is for yourselves (you will benefit by earning rewards from Allah).

This Aayat shows that whatever a person spends as Sadaqah, etc., for the sake of Allah Ta'ala may be given to any needy person, Muslim or non-Muslim. Ibne Abbaas رَضِيَ اللَّهُ عَنْهُمَا says: People wanted to treat their non-Muslim relatives in a good way, so that they too, may accept Islam. Some of them asked Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about it and then this Aayat was revealed.

Imaam Ghazaali (*rahmatullahi alayh*) writes: "Once a fire-worshipper came to Ibraaheem عَلَيْهِ السَّلَامُ and asked for a meal. Ibraaheem عَلَيْهِ السَّلَامُ refused and said, 'If you accept Islam, I shall be pleased to feed you.' After the fire worshipper left, revelation came to Ibraaheem عَلَيْهِ السَّلَامُ from Allah Ta'ala saying, 'Ibraaheem, you did not feed a non-Muslim for one night only until he accepted Islam while I have been feeding him for the last seventy years, although he is a kaafir. It would not have mattered much if you had given him a meal.' Ibraaheem عَلَيْهِ السَّلَامُ got up at once and went to look for the fire

worshipper and asked him to come back and share the meal with him. The fire worshipper returned and, having eaten, asked Ibraaheem عَلَيْهِ السَّلَامُ what had made him go out and look for him. Ibraaheem عَلَيْهِ السَّلَامُ told him about the revelation. On hearing this, the fire worshipper immediately accepted Islam and said, ‘As He has been treating me so kindly, I accept Islam. Please teach me about Islam.’”

A Hadith says that three things are very important for everyone to do:

1. treating parents with kindness, whether they are Muslims or non-Muslims.
2. fulfilling one’s promise, whether it is to a Muslim or a non-Muslim.
3. returning a thing, which was kept in trust, to its owner, whether he is a Muslim or a non-Muslim.

The following Aayat from the Qur-aan requires the Muslims to be kind to their non-Muslim relatives:-

إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَٰكُمْ مَّعْرُوفًا

Unless you wish to do good to your friends.

Showing kindness to the creation of Allah Ta’ala

عَنْ أَنَسٍ وَعَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الْخَلْقُ عِيَالُ اللَّهِ فَأَحَبُّ الْخَلْقِ إِلَى اللَّهِ مَنْ أَحْسَنَ إِلَى عِيَالِهِ (رواه البيهقي في الشعب
كذا في المشكوة)

Hadhrat Anas and Hadhrat Abdullah (radiyallahu anhumah) narrates that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has

said, “All of the creation are Allah’s family (dependents) and those are dearest to Allah who treat His family with kindness.”

Note: “All creation” includes Muslims, non-Muslims, all mankind, and animals. Islam teaches us to behave kindly towards all animals, to earn the love of Allah Ta’ala. It is mentioned in a Hadith, that a sinful woman was forgiven by Allah Ta’ala, because of being kind, which was giving some water to a thirsty dog. In another Hadith, it is said that a woman was punished for starving her pet cat to death. Such are the rewards for showing kindness to animals. We can imagine how much the reward will be for the good treatment and kindness shown to human beings, who are the best of creation.

A Hadith says:

إِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مَّن فِي السَّمَاءِ

“Show mercy to those who are on the earth; He Who is in the Heavens (Allah Ta’ala) will have mercy on you”.

According to another Hadith, Rasulallah ﷺ once said, “Allah Ta’ala will not show mercy to a person who does not show mercy to other people.” Yet another Hadith says, “Mercy is taken away from the heart of an unfortunate person.” (Mishkaat)

Each and every moment from the life of Rasulallah ﷺ proves that his life was a mercy for the whole world. Therefore, it is important that all of us should try to learn about his everyday life and follow his blessed example. Allah Ta’ala says:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

We have sent you (O Muhammad ﷺ) as a mercy to the universe (to show mercy towards mankind, jinn and creation by guiding them to Jannah).

Commenting on this Aayah, Ibne Abbaas (رضي الله عنه) says: Really Rasulallah ﷺ is a mercy both in this world and in the Akhirah for those who believe in him as a Rasul of Allah Ta'ala. In fact, his life is also a mercy for those who do not believe in him. Through the blessings of Rasulallah ﷺ, they have been saved from punishments in this life, which had come to the Ummahs of the past for their sins, such as being swallowed up by the earth or being changed into animals, or being punished with showers of stones.

Hadhrat Abu Hurayrah (رضي الله عنه) says that Rasulallah ﷺ was asked, "Curse the Quraish, because they have been very cruel towards the Muslims and have caused them great harm, but he replied, 'I have not been sent to curse people. I have been sent as a mercy to mankind!'"

In the book 'Stories of Sahaabah', the painful story of the sufferings of Rasulallah ﷺ on his visit to Taa'if has been given, describing how the terrible people of Taa'if treated him very badly and hit him with stones, so much so that his body was covered with blood. However, when the angel of the mountains said to him that, if he wished, he (the angel) would cause the hills on both sides of Taa'if to crush all the people of Taa'if to death, Rasulallah ﷺ replied, "No, if they do not accept Islam, I hope that from their children there will be some people who will accept Islam and worship Allah Ta'ala."

In the Battle of Uhud, when the Quraish made a severe attack on Rasulallah ﷺ and one of his teeth was broken, he was asked to curse them, but all he said was, "O Allah, show my people the path of hidaayat (of Truth), for they do not know." Once Umar (رضي الله عنه) said, "O Rasulallah ﷺ, if you had made dua to Allah Ta'ala against us (before we accepted Islam) as Nooh عليه السلام did, all of us would

have been ruined, but you forgave us and always begged Allah Ta'ala, 'O Allah forgive my people, for they do not know!'"

Qaadhi Ayaaz (*rahmatullahi alayh*) says that the kuffaar treated him in the cruellest possible way, but Rasulallah ﷺ always made dua to Allah Ta'ala to forgive them and grant them good guidance (i.e. hidaayat).

The story of Ghawath bin Haarith is well-known. Once Rasulallah ﷺ was on a journey and went to sleep all by himself. Ghawath came along removing his sword and awakening Rasulallah ﷺ he said, "Who can protect you from me?" Rasulallah ﷺ said, "Allah!" On hearing this, Ghawath began to shake with fear and the sword fell from his hand! Rasulallah ﷺ then picked up the sword and said, "Who will protect you from me?" The man said, "You are the best from those who holds a sword." Rasulallah ﷺ forgave him and let him go.

It is also well-known that a Jewish woman poisoned Rasulallah ﷺ, which she admitted to, but he did not take revenge on her.

Labeed Ibnul-A'sam, a Jew, cast a spell (did jaadu / witchcraft) on Rasulallah ﷺ. Rasulallah ﷺ was informed about it but did not even want the people to know about it. There are many stories which show the beautiful conduct of Rasulallah ﷺ towards his enemies.

Rasulallah ﷺ also said: "You cannot be a (perfect) Mu'min unless you behave mercifully towards one another." The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ said, "O Rasulallah ﷺ, every one of us shows mercy to others," but, Rasulallah ﷺ said, "True mercy is not showing mercy only to your friends, family and other Muslims. True mercy includes everyone." Once Rasulallah ﷺ went to a house where some people of the Quraish were sitting together and said to them, "Power shall remain with the Quraish and they shall rule, as long as they show mercy to those who ask for mercy, act fairly towards people when making decisions, give equally to

everybody while distributing things; but if anyone does not do this, then he will be cursed by Allah Ta'ala, cursed by the angels and cursed by all mankind.”

On one occasion Rasulullah ﷺ went to a house where some Ansaar were sitting with the Muhaajireen. When they saw him coming, everybody moved from his place to make room, each one wishing that Rasulullah ﷺ should sit close to him, but he stood in the doorway, resting his hands on the bars of the door, and said, “You owe me a lot! The Quraish will rule as long as they observe three things particularly: (1) showing mercy to him who asks for it; (2) acting justly while giving a decision; (3) holding fast to a treaty made with other people. He who does not observe these things shall be cursed by Allah, cursed by the angels and cursed by all mankind.”

Rasulullah ﷺ has said, “Whoever kills a sparrow without a reason will have to answer for it on the Day of Qiyaamah.” When asked by the Sahaabah رَضِيَ اللهُ عَنْهُمْ what does a man owe to a sparrow? Rasulullah ﷺ replied, “It should be eaten after being killed properly and not thrown away uselessly.”

There are many Ahaadith to the effect that: “Feed your slaves who you are in charge of from what you eat, clothe them what you wear, free them when they are not right for you, but do not punish them, because you have no right to do so.”

According to another Hadith, Rasulullah ﷺ once said, “When your slave cooks some food, having suffered from the heat and smoke, you should ask him to eat as well. However, if the food is less, you should give him a small part of it.”

Another Hadith says: “Treating people well, who are under you, is a blessing, while treating them badly causes problems.” Therefore we learn that Rasulullah ﷺ has commanded that the believers (Mu'mineen) should show mercy to all animals and has encouraged them to be generous to all.

Strengthening relations with those who cut off ties

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ
الْوَاصِلُ بِالْمُكَافِي وَلَكِنَّ الْوَاصِلَ الَّذِي إِذَا قُطِعَتْ رَحِمُهُ وَصَلَّهَا (رواه البخارى كذا فى
المشكوة)

Hadhrat Ibn Umar (radiyallahu anhuma) narrates that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is reported to have said: "He who returns the kindness that he receives is not really the one who maintains family ties; but the one who maintains family ties is he who is kind to the person who is not good to him."

Note: Obviously, if you have treated your family just as they have treated you, you have not increased family love. This also applies to strangers. You are supposed to do good to a person who has done good to you. But, if you do good to someone who does not care about you, who stays far from you or even refuses to talk to you, your kind behaviour towards him is in actual fact strengthening family love. You should never think of how a relative treats you but think of what you owe him and continue to be good to him, otherwise you could be questioned on the Day of Qiyaamah for not being kind to your family. Never think about what he owes you. You should rather feel happy if he is not being good to you because, on the Day of Qiyaamah your reward for giving up your rights will be far greater than the little money you would have gotten if he had paid up (eg. inheritance) what he owed.

Once a Sahaabi said to Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "O Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, I have some relatives. I try to strengthen our family love with them but they ignore me. I treat them with kindness but they treat me badly. I am patient with them but they are rude to me." Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "If you are treating them as you say, you

are throwing dust in their faces (they will be disgraced) and Allah Ta'ala will continue to help you against them as long as you continue with your good ways.”

If Allah Ta'ala helps a person, he does not need help from anyone else, even if all the people were to unite against him, they would not be able to do him any harm.

Rasulullah ﷺ said, “Allah, My Rabb, has commanded me to do ten things:

1. To fear Allah Ta'ala openly and in private (i.e. fear Him from my heart and in my behaviour, or fear Him when I am alone and while sitting with people).
2. To speak justly, both when I am pleased and when angry (when pleased, a person hides the faults of others but when angry he discloses their faults. I must speak justly under all conditions).
3. To be moderate both when poor and when rich (i.e. not to be miserly when poor and not to be wasteful when rich, or, it may mean ‘not to complain when poor and not to become proud when rich).
4. To strengthen family love with the person who breaks relations with me.
5. To be kind to the person who is bad to me.
6. To forgive him who has done something wrong to me.
7. When I am silent, I should think carefully (about the signs of Allah Ta'ala or about the Aakhirah, etc.).
8. My tongue should be busy in zikr or in giving dawat to people.
9. That my looking at things should be for taking a lesson; and
10. That I should command what is good.

Someone asked Rasulallah ﷺ as to what kind of Sadaqah was the best, to which he replied, “Behaving kindly towards a relative who shows hatred towards you.”

Rasulallah ﷺ said, “Anyone who wants to have high positions and a tall palace on the Day of Qiyaamah should forgive a

person who does wrong to him, and show kindness to him who is cruel to him, and strengthen family love with the one who has broken off relations with him.”

According to another Hadith, when the following Aayat was revealed:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

Be forgiving (forgive the harm that your enemies do to you), enjoin the right and ignore the ignorant (because it is useless to argue with them).

Rasulullah ﷺ asked Jibraa-eel عَلَيْهِ السَّلَامُ to explain the verse to him. Jibraa-eel عَلَيْهِ السَّلَامُ said, “I shall tell you about it after asking the One Who knows.” Then Jibraa-eel عَلَيْهِ السَّلَامُ left and after returning told Rasulallah ﷺ that, “Allah Ta’ala was commanding him (in this Aayat) to forgive those who do wrong to him, to be kind to those who are not kind to him and to strengthen family love with those who break ties with him.”

Then Rasulallah ﷺ said, “Shall I show you the excellent qualities of character for this life and for the Aakhirah?” The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ said, “Certainly!” and he continued, “They are, to forgive him who has wronged you, to be kind to him who is unkind to you, to join relations with him who has broken it off with you.” A number of Sahaabah have related Ahaadith to the same effect. Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports Rasulallah ﷺ as saying, “Nobody can attain perfect sincerity in Imaan until he does the following: joins family relations with those who have severed it with him, forgives those who wrong him, pardons those who abuse him and does good to those who treat him badly.”

Punishment in this World

عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ ذَنْبٍ
 أَحْرَى أَنْ يُعَجَّلَ اللَّهُ لِصَاحِبِهِ الْعُقُوبَةَ فِي الدُّنْيَا مَعَ مَا يَدَّخِرُ لَهُ فِي الْآخِرَةِ مِنَ الْبَغْيِ
 وَقَطِيعَةِ الرَّحِمِ (رواه الترمذى وابو داود كذا فى المشكوة)

Hadhrat Abu Bakrah (radiyallahu anhu) narrates that Rasulallah ﷺ said, "There is no sin for which the sinner deserves punishment in this world, together with that which is kept for him in the Aakhirah, than harming (oppressing) someone and breaking off family relations."

Note: The Hadith means that these two sins, harming someone and breaking family relations, are more quickly punished in this world (together with the punishment in the Aakhirah) than any other sin. Another Hadith says, "Of all the sins, Allah Ta'ala forgives which ever He likes except the sin of breaking relations with parents, which is punished in this life before the death of the sinner."

Still another Hadith says, "The punishment for every sin is delayed by Allah Ta'ala till the Day of Qiyaamah, except for the sin of disobedience to parents, the sinner of which is quickly punished in this world."

There are many Ahaadith which say that, on the Day of Qiyaamah, Allah Ta'ala will give 'Rahim' (relations) the power to speak. It will catch hold of the Throne ('Arsh) of Allah Ta'ala and beg Him again and again, "O Allah, You join him who joined me, and cut off the one who has cut me off!"

It comes in another Hadith that Allah Ta'ala's Mercy does not come to a people if amongst them there is a person who has broken relations with his family. Rasulallah ﷺ also said, "Man's

actions are presented to Allah Ta'ala every Thursday, but no good act is accepted from a person who breaks family relations.”

Faqeeh Abul-Lais (*rahmatullahi alayh*) says: “The sin of a person breaking family relations is the worst one so much so that those who sit with him also do not get blessings from Allah Ta'ala. Therefore, everyone must make taubah from this sin, as soon as possible, and try to join relations with his family members.”

Rasulullah ﷺ has said, “There is no good act more quickly rewarded than the act of joining family relations and there is no sin for which the sinner is more quickly punished in this world, together with having punishment stored for him in the Akhirah, than harming others and breaking family relations.”

One day after Fajr Salaah, Abdullah Ibnu Mas'ood رضي الله عنه was sitting with many people when he said, “O people, I take an oath, if anyone of you has broken family relations, he should go away and leave us alone, because we are going to beg a favour of Allah Ta'ala and the gates of Jannah are closed for him who has broken family relations.”

This means that the duas of such a person do not reach the heavens, because the doors of the heavens are closed even before his dua reaches there. Thus, if their duas also went up together with his, all would be turned back from the heavens.

There are many other Ahaadith on this subject and numerous incidents occurring in this world which testify to the fact that a person who breaks relations with his family, falls into misfortune and feels miserable throughout his life. In their ignorance, such people do not realise that, however hard they struggle, they will not find an escape from their misery (which is a result of their breaking family relations) unless they make taubah (repent) and compensate the wrong. And if, under the evil of this sin, a person begins to practice something irreligious, thinking it to be a genuine act of religion, it will be far more harmful for him, as he might die without entertaining the thought of making taubah (why should he make taubah for what he believes to be a virtue?)

May Allah Ta'ala, out of His Infinite Kindness, grant us the ability to strengthen family love and stay away from breaking family relations! Aameen.

Chapter 4

Zakaat

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Chapter 4

Zakaat

Encouragement to pay Zakaat and its Rewards

Zakaat is one of the most important commands of Islam. Allah Ta'ala has mentioned Salaah and Zakaat, side by side, in eighty-two different places in the Qur-aan Shareef. In many other places, Zakaat is mentioned on its own.

A Hadith of Rasulallah ﷺ says: "Islam is built on five pillars; to believe in the Kalimah Tayyibah (there is none to be worshipped except Allah and that Rasulallah ﷺ is His messenger), to perform Salaah, to pay Zakaat, to fast during Ramadhaan and to perform Hajj." Another Hadith says, "Allah Ta'ala does not accept Salaah from a person who does not pay Zakaat, because he has mentioned in the Qur-aan Shareef the command to pay Zakaat together with the command to read Salaah; so do not separate the two." The Ulama say that it is Kufr (disbelief) not to believe in any one of these five pillars as these five pillars carry the whole of Islam and are the most important forms of ibaadat.

Salaah and Zakaat are two ways of becoming very close to Allah Ta'ala. Firstly, a Mu'min is with Allah Ta'ala when he is reading

Salaah. Rasulullah ﷺ said, "A person reading Salaah talks directly with Allah Ta'ala; and, for the same reason Salaah is called 'Mi'raaj-ul-Mu'mineen'." Throughout Salaah, Allah is listening to you and you can ask Him for whatever you need. We always need many things and by reading Salaah, we get a chance repeatedly to come to Allah Ta'ala and to ask Him for whatever we need. Whenever Rasulullah ﷺ faced any difficulty, he would at once read Salaah.

In fact, all the Ambiyaa عَلَيْهِمُ السَّلَام used to read Salaah when they were confronted with any worry. When a Mu'min talks to Allah Ta'ala in his Salaah, he praises Him and then begs Him for help, as we see in Surah Faatihah. The Ahaadith explaining Surah Faatihah say that, Allah Ta'ala answers by promising him that his dua will be accepted. For the same reason, when the Azaan is called out and the Muazzin says, "Come to Salaah", he also says: "Come to Falaah", which means 'Come to success in this world and in the Aakhirah'.

Because Allah Ta'ala gives us, through Salaah, both our worldly needs and success in the Aakhirah, we pay Zakaat to thank Allah Ta'ala for giving us so much. So the Aayah: "Read Salaah and pay Zakaat" can mean: 'Read Salaah and from the things We gave you, spend a small amount (two and half percent) on the poor who are close to Us.' In this way Zakaat becomes a means of showing thanks to Allah Ta'ala for the favours He has given us. Allah Ta'ala has promised even more rewards for this small amount that we spend to show thanks to Him.

Secondly, we go for Hajj to the House of Allah Ta'ala. Because Hajj is difficult and expensive, it is only Fardh once in a lifetime and only for those who can afford it. Before going to the house of Allah Ta'ala, we clean ourselves of the filth of this dunya by fasting during Ramadhaan, which is also Fardh for a Muslim. To clean ourselves, we stay away from food and drink. That is why the Hajj season comes shortly after the month of fasting.

The Aayaat about punishment for not spending money are all about Zakaat. Obviously, it is not easy to discuss all these Aayaat and Ahaadith. We shall therefore, write down only a few of them.

Only one Aayah or Hadith is enough for a true Muslim to take a lesson.

Aayaat on Paying Zakaat

Aayah: 1 – Establishing Salaah and paying Zakaat

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

“Establish Salaah, and pay Zakaat, and make ruku with those who make ruku.” (Baqarah: 43)

Note: Commenting on this Aayah, Moulana Ashraf Ali Thanwi (*rahmatullahi alayh*) writes:

In Islam, actions fall under two categories, the physical and the spiritual. The physical may be subdivided into two sections, those performed with the body alone and those involving spending of wealth. In this way, actions fall into three broad categories. The Aayah mentions all three categories of actions referring to one act of each kind; (1) Salaah is a physical act of worship, (2) Zakaat means giving money to the poor, (3) and Khushu’ is an inner spiritual quality. The phrase “and make ruku with those who make ruku” suggests, that inward humility is obtained through association with the humble. (Bayaanul Qur-aan). According to the above explanation, the Arabic word ‘ruku’ means humility.

There are many lessons in this Aayah, for example:-

1. Salaah is the most important ibaadat (worship) for a Muslim; that is why it has been mentioned first.
2. Zakaat follows Salaah, in order of importance.

3. Paying Zakaat is a way of showing thanks for the favours of Allah Ta'ala.
4. Ibaadat with your body (Salaah) is more important than spending money.
5. Staying with humble people is very important for learning humility.
6. This command is for everyone and not only for a few.

Another view is that the phrase ‘make ruku with those who make ruku’ refers to the formal act of bowing in Salaah. Commenting on this Aayah, Shah Abdul Aziz (*rahmatullahi alayh*) writes in his Tafseer-e-Azizi that briefly the Aayah means, ‘Perform Salaah along with those who perform it; that is, perform it in a congregation. The command stresses the need to practice Salaah with Jamaat. Salaah with Jamaat is a distinguishing feature of Islam, while other religions do not enjoin prayers in congregation. The Aayah refers to ruku in particular, because the preceding Aayaat were revealed concerning the Jews, and ruku (bowing) is not a part of their form of worship. Thus the Aayah implies, ‘Observe Salaah like the Muslims.’ As has been explained in the book ‘virtues of Salaah’, the Salaah is best performed with Jamaat, so much so, that the Ulama regard a Fardh Salaah performed without Jamaat to be a defective performance.

Aayah: 2 – Allah’s mercy descends on those who pay Zakaat

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۖ فَسَاكُنْ بِهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ

“And My mercy covers all things; therefore, I shall command it for those (in particular) who fear Allah and pay Zakaat, and those who believe in our Aayaat.”
(*al-Araaf: 156*)

In this world, Allah's Mercy comes to everybody, good or bad, but in the Akhirah, Allah's blessings will be only for those who fear Allah Ta'ala.

Once, a villager came to Masjidun-Nabawi and, after reading Salaah, made dua like this, 'O Allah, have mercy on me and Muhammad (ﷺ) and do not allow anyone else to share Your mercy with us.' Rasulullah (ﷺ) heard him making this dua and said, "You have attempted to cut off the mercy of Allah Ta'ala. Allah Ta'ala divided His mercy into one hundred parts. He sent down one part only and distributed it in the world. Because of this one part, everything – jinn, men and animals – show kindness to one another (to their children, family and others) while Allah Ta'ala has kept back ninety-nine parts of His mercy (which He will use in the Akhirah)".

Certainly, we should be very happy because Allah's mercy is so vast. The loving care of a mother who cannot rest when she finds her child in the slightest trouble, a father's love for his children, the love of families, the love between husband and wife and the feelings of kindness for each other are all the signs of Allah Ta'ala's mercy. All this kindness, love and mercy, put together, comes to only one percent of Allah's mercy, whilst He has kept back ninety-nine percent with Himself.

What a shame to disobey the commands of our Allah Who is so Merciful and so full of love towards us! Imagine a mother who treats her son most lovingly and think how sad she would be if the son disobeyed her!

Aayah: 3 – Interest decreases wealth and Sadaqah increases it

وَمَا آتَيْتُمْ مِّن رَّبٍّ لَّيْبُوا فِيْ اَمْوَالِ النَّاسِ فَلَا يَرْبُوْا عِنْدَ اللّٰهِ ۗ وَمَا آتَيْتُمْ مِّنْ
زَكٰوةٍ تُرِيدُوْنَ وَجْهَ اللّٰهِ فَاُولٰٓئِكَ هُمُ الْمُضْعِفُوْنَ

“That which you give as interest so that it may increase on (other) people’s wealth, will not increase by Allah; but that which you give as Sadaqah (Zakaat, etc), seeking Allah’s pleasure, will increase many times.” (Ar-Rum: 39)

"Spending wealth so that it may increase" includes all types of spending. This is whether the spender hopes to receive more in this world or expects to receive many rewards in the Aakhirah. In both cases, money is spent so that it may increase. That is why interest and Zakaat have been mentioned together.

This Aayah could also mean gifts. So, if someone gives a gift to a person hoping to get a bigger gift in return, Allah Ta’ala will not increase his wealth. Similarly, money given to a married couple when they are getting married and the money spent on a feast for a person, wishing to get an expensive gift from him, will not be rewarded by Allah Ta’ala because He only increases the wealth of those who spend for the pleasure of Allah Ta’ala.

Sa’eed bin Jubair (*rahmatullahi alayh*) says, “If a gift is given with the intention of receiving a return only in this world, it shall bring no reward in the Aakhirah. Obviously, when a person does not wish to be recompensed in the Aakhirah, why should he receive a reward in that life?” Ka’b Qurazi (*rahmatullahi alayh*) says, “He who gives a gift to a person with the intention of receiving a bigger gift in return, shall not receive any increase from Allah Ta’ala; but he who gives a gift to someone solely for the sake of Allah, hoping for no return or favour from the person, shall receive ever increasing rewards from Allah Ta’ala. It becomes clear from the above that those who give Zakaat, gifts, etc., to people to get things from them, are in fact losing their own rewards because of their wrong intention. Allah Ta’ala says:

إِنَّمَا نُنْظِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا

"(They say) We feed you only for the sake of Allah. We wish for no reward and no thanks from you". (ad-Dahr: 9)

Allah Ta'ala asked Rasulullah ﷺ not to spend money with the intention of getting something in return. In another place in the Qur-aan Shareef, Allah Ta'ala says to Rasulullah ﷺ:

وَلَا تَمُنُّنَ تَسْتَكْثِرُ

*"And do not give to others hoping to get more."
(Muddathir: 6)*

Therefore, those who spend for the sake of Allah Ta'ala should be very careful about their intentions and should not expect anything in return for their gifts. However, the person who receives a gift must thank the giver and be grateful to him.

More especially when paying Zakaat, we should not think that we are helping the poor, because paying Zakaat is Fardh and is not a favour to anyone. This Aayah promises great increase to those who pay Zakaat only for Allah Ta'ala's pleasure.

Ahaadith on the Rewards of Zakaat

Hadith: 1 – Hoarding Gold and Silver

عن ابن عباس رَضِيَ اللهُ عَنْهُمَا قَالَ لَمَّا نَزَلَتْ وَالَّذِينَ يَكْنُزُونَ الذَّهَبَ وَالْفِضَّةَ كِبْرًا ذَلِكَ عَلَى الْمُسْلِمِينَ فَقَالَ عُمَرُ أَنَا أَفْرَجُ عَنْكُمْ فَانْطَلَقَ فَقَالَ يَا نَبِيَّ اللَّهُ إِنَّهُ كَبْرٌ عَلَى أَصْحَابِكَ هَذِهِ آيَةٌ فَقَالَ إِنْ اللَّهُ لَمْ يَفْرُضِ الزَّكَاةَ إِلَّا لِيُطِيبَ مَا بَقِيَ مِنْ أَمْوَالِكُمْ وَإِنَّمَا فَرَضَ الْمَوَارِيثَ وَذَكَرَ كَلِمَةً لَتَكُونَ لِمَنْ بَعْدَكُمْ فَقَالَ فَكَبَّرَ عُمَرُ ثُمَّ قَالَ لَهُ إِلَّا أَخْبَرَكَ بِخَيْرٍ مَا يَكْنُزُ الْمَرْأَةُ الصَّالِحَةُ إِذَا نَظَرَ إِلَيْهَا سِرَّتَهُ وَإِذَا أَمْرَهَا اطَّاعَتْهُ وَإِذَا غَابَ عَنْهَا حَفِظَتْهُ

Hadhrat Ibn Abbaas رَضِيَ اللهُ عَنْهُ says: "When the Aayah meaning: and those who hoard gold and silver...was revealed, the Sahaabah رَضِيَ اللهُ عَنْهُمْ were very worried; so Umar رَضِيَ اللهُ عَنْهُ said that he would help them. He then went and told Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that the Sahaabah رَضِيَ اللهُ عَنْهُمْ were worried about this Aayah. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Allah Ta'ala has made Zakaat Fardh to clean your wealth; and the laws of inheritance are so that your wealth should remain with your family after you. Umar رَضِيَ اللهُ عَنْهُ said, "Allahu-Akbar (Allah is great)" with joy. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said, "Shall I tell you about the best thing a man can keep as a treasure?" It is a pious wife who pleases her husband when he looks at her, obeys him when he asks her to do something and guards his things (also her purity) when he goes away from her (i.e. in his absence)."

This Aayah seems to mean that a person will be punished for saving any type of wealth (even what he needs). The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were therefore very worried, because sometimes, saving up money is necessary. They feared that they will not be able to fulfil this order, whereas obeying Allah Ta'ala and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is Fardh. So, Umar رَضِيَ اللَّهُ عَنْهُ asked Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to explain this Aayah.

Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explained to them that Zakaat has been made Fardh to clean their wealth. This shows that we are allowed to keep money, because Zakaat is Fardh on the wealth that stays with a person for one complete year. If collecting money was haraam in all circumstances, there would be no need to make Zakaat Fardh.

The Hadith explains the reward of paying Zakaat. Besides the reward we get for paying Zakaat, it also cleans the remaining wealth. In the Qur-aan Shareef, Allah Ta'ala says:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا

"Take Sadaqah (zakaat) from their wealth, with which you may clean them (of their sins)" (Taubah: 103)

Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Pay Zakaat on your wealth; it is a means of cleansing for you." Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also said, "Pay Zakaat; it is a great cleanser and by paying it, Allah Ta'ala will clean you (of sins)." Still another Hadith says: Protect your wealth from sins, or from being wasted, by paying Zakaat and treat your sick by giving Sadaqah, and make dua to guard yourself against problems.

Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ showed Umar رَضِيَ اللَّهُ عَنْهُ another reason for collecting money by explaining inheritance. If collecting money was haraam, there would be nothing to inherit.

Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then warned the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ that, although saving money is permissible, it should not be kept for long; but should be spent instead.

The best thing to have is a pious wife. Saubaan رَضِيَ اللهُ عَنْهُ says that they were on a journey with Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when the following Aayah was revealed:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ

"And those who hoard gold and silver...."

Some of the Sahaabah رَضِيَ اللهُ عَنْهُمْ said, O Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, we wish we knew what are the best things to be treasured and taken care of. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "A tongue that is always busy with the remembrance (Zikr) of Allah Ta'ala, a heart filled with thanks (to Allah Ta'ala) and a pious wife who helps her husband in doing good actions." It has been related in another Hadith that when the Aayah (mentioned above) was revealed, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, repeating his words thrice, "Woe to gold and silver, 'How cursed they are!'" The Sahaabah رَضِيَ اللهُ عَنْهُمْ asked, "What is the best thing to be protected and prized as treasure?" Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "A tongue that remains occupied with the remembrance (zikr) of Allah, a heart filled with the fear of Allah and a virtuous wife who helps her husband in carrying out his religious duties and ibaadat."

How fine are the sayings of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and how aptly stated! In a few words, he has indicated to the permissibility of withholding money, together with the encouragement to keep nothing back with oneself, and also defined a mode of living which ensures peace in this life and success in the Aakhirah. This life-pattern consists in keeping one's tongue occupied with zikr, having a heart filled with gratitude to Allah and living with a pious, virtuous, sensible and submissive wife who guards her own honour as well as the possessions of her husband, thus making his life full of comfort and joy, without exposing him to trials and temptations which money brings.

Hadith: 2 – The bridge of Islam

عن أبي الدرداء رضي الله عنه عن رسول الله صلى الله عليه وسلم قال الزكاة
قنطرة الاسلام

***Hadhrat Abu Darda (radiyallahu anhu) narrates
that Rasulullah ﷺ has said, "Zakaat is a
mighty bridge of Islam."***

Just as a mighty bridge is an easy way of going across to any place, paying Zakaat is the easiest and best way of getting close to Allah Ta'ala. Abdul Aziz Ibne Umair (*rahmatullahi alayh*) (who was a grandson of Khalifah Umar Ibn Abdul Aziz (*rahmatullahi alayh*)) has said, "Salaah will take you half way to Allah Ta'ala, fasting will take you to the entrance and Zakaat will make you reach Him."

A great Sheikh, Shaqeeq Balkhi (*rahmatullahi alayh*), mentioned five things:-

1. If you want a lot of wealth, then read Salaatud-Dhuhaa (a nafl Salaah read at mid-morning).
2. If you want light in your grave, then read Tahajjud.
3. If you want to answer Munkar and Nakeer (the two angels in the grave) correctly, then read the Qur-aan.
4. If you want to cross the bridge over Jahannam easily, then keep fasts and give charity.
5. If you want a place under the shade of the Arsh (throne) of Allah on the Day of Qiyaamah, then meditate (think) about the greatness of Allah Ta'ala in solitude.

Hadith: 3 – Evil influences disappear with Zakaat

عن جابر رضي الله عنه قال قال رجل يا رسول الله ارايت ان ادى الرجل زكاة ماله فقال رسول الله صلى الله عليه وسلم من ادى زكاة ماله فقد ذهب عنه شره

Hadhrat Jaabir (radiyallahu anhu) narrates that Rasulallah ﷺ said, "If a man pays the Zakaat on his wealth, it causes its evil influence to disappear."

Wealth can lead to many evils but, if anyone pays Zakaat correctly, he will be safe from its evil influence. Obviously, he will be saved from the punishment in the Aakhirah, for owning wealth and having paid its Zakaat.

Hadith: 4 – Protecting ones wealth with zakaat

عن الحسن رضي الله عنه قال قال رسول الله صلى الله عليه وسلم حصنوا اموالكم بالزكاة وداووا مرضاكم بالصدقة واستقبلوا امواج البلاء بالدعاء والتضرع

Hadhrat Hasan (radiyallahu anhu) narrates that Rasulallah ﷺ said, "Protect your wealth by paying Zakaat, treat your patients by giving Sadaqah and solve your problems and difficulties with dua and crying to Allah in humility."

The Hadith means that, just as a man living in a fort is safe from attacks from all sides, similarly, your wealth becomes safe after Zakaat has been paid on it, like a treasure kept in a fortress.

Once, Rasulullah ﷺ was sitting in the Hateem in the Holy Masjid of the Ka'bah when a man mentioned some people who had suffered a great loss because the sea waves had washed away their property. Rasulullah ﷺ said, "Whenever any property is destroyed in a jungle or on the sea, it is because of not paying Zakaat; so protect your property by paying Zakaat, treat your patients with Sadaqah and keep away problems by making dua to Allah Ta'ala, because dua removes problems, and also stops them from coming."

Hadith: 5 – Perfecting one's Islam

روي عن علقمة رضي الله عنه انهما اتوا رسول الله صلى الله عليه وسلم قال
فقال لنا النبي صلى الله عليه وسلم ان تبا ما اسلامكم ان تؤدوا زكاة اموالكم

Hadhrat Alqamah (Radiyahallahu anhu) reports that they visited Rasulullah ﷺ. He says, "Rasulullah ﷺ said to us, 'Certainly, you can make your Islam perfect by paying the Zakaat on your wealth.'"

Obviously, perfect Islam is not possible without paying Zakaat, which is one of the five pillars of Islam.

If a person leaves out any one of the five pillars, he cannot be a perfect Muslim. A person came to Rasulullah ﷺ and said, "Tell me what I should do to enter Jannah?" Rasulullah ﷺ replied, "Worship Allah and do not join any partners with Him, read Salaah, pay Zakaat and strengthen your family relations."

Another Hadith says, "An Arab villager came and said to Rasulullah ﷺ, "Tell me what I should do to enter Jannah?" Rasulullah ﷺ said, "Worship Allah and join no partners with Him, read your Fardh Salaah, pay Zakaat and fast during Ramadhaan." The man said, "By Him in whose hand is my life, I shall

not do anything more than this or anything less." Then, when he left, Rasulullah ﷺ said, "If anyone wishes to look at a man of Jannah, look at this man."

Hadith: 6 – Tasting the sweetness of Imaan

عن عبد الله ابن معاوية الغاضري رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ثلاث من فعلهن فقد طعم طعم الايمان من عبد الله وحده وعلم ان لا اله الا الله واعطى زكوة ماله طيبة بها نفسه رافدة عليه كل عام ولم يعط الهرمة ولا الدرنة ولا المريضة ولا الشرط اللثيمة ولكن من وسط اموالكم فان الله لم يسألكم خيرة ولم يأمركم بشرة

Hadhrat Abdullah ibn Mu'awiyah (radiyallahu anhu) narrates that Rasulullah ﷺ said, "Whoever does three things will taste the sweetness of Imaan (faith): A person who worships Allah alone and believes (from his heart) that there is no one to be worshipped but Allah and one who pays the Zakaat on his wealth, happily, every year. When paying Zakaat on animals, he should not give an old animal or one suffering from some rash or any other sickness, or an animal of low quality, but should give animals of average quality. Allah Ta'ala does not demand from you the best of your animals, nor does He command you to give animals of the worst quality."

Although this Hadith speaks about animals, it applies to all things given as Zakaat. It is not necessary to give things of the best quality, nor is it permissible to give things of the worst quality. The true spirit

of Zakaat is in giving things of average quality. However, if someone happily gives away things of good quality, in order to get the pleasure of Allah Ta'ala and to earn His blessings, it is a sign of his being a blessed person. We should keep in mind the lives of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ.

Muslim Ibne Shu'bah (*rahmatullahi alayh*) says: "Naafi' Ibne Alqamah had made my father the leader of his tribe, and ordered him once to collect Zakaat from the whole tribe. My father sent me to collect the Zakaat from them, so I came to an old man, called Si'r رَضِيَ اللَّهُ عَنْهُ and told him that my father had sent me to collect Zakaat from him. Si'r رَضِيَ اللَّهُ عَنْهُ said, 'What kind of animal will you take, my nephew?' I replied, 'I shall take the best animals and I will also see if the udders of the goats are large enough.' He said, 'Let me first tell you a Hadith (so that you may learn the rule and then you may do as you like).

I lived in this land during the time of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when two people came to me and they said, 'We are messengers of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He has sent us to collect Zakaat from you.' I showed them all my goats and asked them what was due on me from them. They counted the goats and said, 'One goat.' I chose a goat which I knew was full of milk and fat and brought it to them. They saw it and said, 'This is a pregnant goat and we have been ordered by Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ not to accept such goats.' I asked, 'What kind of goat will you take, then?' They said, 'A kid (small goat) that is six months old or a goat in its first year.' I then went and brought a kid that was six months old. They took it and went away."

Actually, Si'r رَضِيَ اللَّهُ عَنْهُ wanted to give the best goat, but he mentioned the Hadith to the collector of Zakaat, so that he might learn the rule about collecting Zakaat on animals.

Hadhrat Ubayy bin Ka'b رَضِيَ اللَّهُ عَنْهُ says: "I was once sent by Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as a collector of Zakaat and I went to a person who gathered all his camels before me. I calculated that a one year old she camel was due from him. I said, 'Give a one year old she

camel as Zakaat', but he said, 'What use will a one year old she camel be to you? It is not fit for milking or riding'. He then chose a very good, fat, healthy and big she camel and said, 'Here is another; so, take it'. I said to him, 'I cannot take it. Rasulallah ﷺ is on a journey and he is going to stay at a place quite near to you. If you like, go to him and present it to him directly. If he accepts it, I shall accept it from you.'"

"The man came with me to Rasulallah ﷺ and took with him the she camel which he had presented to me. We came to Rasulallah ﷺ and the man said, 'O Rasulallah ﷺ! Your messenger came to me to collect Zakaat. By Allah, I never had the honour of being ordered to pay Zakaat by you or your messengers. I showed all my camels to the collector. He looked at them and said that a one year old she camel would be due from me, but a one year old she camel does not have milk and cannot be used for riding. I therefore presented one of my best she camels as Zakaat, but he refused to accept it. So, I have brought it with me to present it to you. Kindly do accept it, O Rasulallah ﷺ!' Rasulallah ﷺ said, 'Only that much was due from you, but if you wish to give a better she camel, partly as Nafil Sadaqah and partly as Fardh Zakaat, Allah Ta'ala will reward you for that.' The man said, 'O Rasulallah ﷺ, I have brought the she camel with me so that you may accept it.' Rasulallah ﷺ then accepted it from him."

How eager were the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to give away their best wealth as Zakaat! They felt proud and thought of it as an honour to welcome the messenger sent by Rasulallah ﷺ for the collection of Zakaat. They did not think of Zakaat as a tax on them, but rather they believed that paying Zakaat was a holy duty, which they had to perform. Today, we keep the best of our things for ourselves, but they believed that the wealth given away for the sake of Allah Ta'ala was the best.

Hadith: 7 – Paying one’s zakaat from haraam sources

عن ابي هريرة رضي الله عنه ان رسول الله صلى الله عليه وسلم قال اذا اديت
الزكاة فقد قضيت ما عليك ومن جمع مالا حراما ثم تصدق به لم يكن له فيه اجر
وكان اصره عليه

Hadhrat Abu Hurayrah (radiyallahu anhu) narrates that Rasulullah ﷺ has said, "When you have paid Zakaat on your wealth, you have paid what was due from you (if you spend more, it will be Nafl Sadaqah). But that person who gives Sadaqah from haraam money (interest, bribery, etc.), will get no reward for that and he will also suffer because of his haraam earnings."

This Hadith clearly explains that besides Zakaat, there are lots of sawaab (reward) for Nafl Sadaqah for the sake of Allah Ta’ala. A Hadith says, “He who has paid Zakaat, has paid what was due from him on his wealth; and he who gives more than what is due, is more virtuous.”

Zimaam رَضِيَ اللهُ عَنْهُ asked Rasulullah ﷺ about the important requirements of Islam. Nabi ﷺ explained them to him in detail. Among these, Rasulullah ﷺ mentioned Zakaat. Zimaam رَضِيَ اللهُ عَنْهُ asked, "Is there anything else due besides Zakaat?" Rasulullah ﷺ replied, "No, but you can spend more as Nafl Sadaqah if you like."

A man sold a house during the time of Khalifah Umar رَضِيَ اللهُ عَنْهُ who advised him to dig a hole in his house and bury the money to keep it safe. The man asked, "Will that not be hoarding money because of which I will be punished on the Day of Qiyaamah?" Umar رَضِيَ اللهُ عَنْهُ said, "That money on which Zakaat has been paid is not

hoarded money." Ibn Umar رَضِيَ اللَّهُ عَنْهُ has said, "I wouldn't mind keeping with me gold weighing as much as Mount Uhud, if I kept on paying Zakaat on it and spending from it according to the orders of Allah Ta'ala."

Therefore, the four great Imaams of Fiqh and the Ulama agree that, apart from Zakaat, nothing is due on one's wealth as such. However, there are other duties of a Muslim in which he will have to spend money; for example, looking after his wife and children, feeding someone who is about to die of hunger, etc.

Imaam Ghazaali (*rahmatullahi alayh*) has written in Ihyaa-ul-Uloom that some Taabi'een like Imaam Nakha'ee, Sha'bi, Ataa and Mujaahid (*rahimahumullah*) are of the view that there is something more due on wealth, apart from Zakaat. Someone asked Imaam Sha'bi (*rahmatullahi alayh*), "Is there anything due on wealth besides Zakaat?" He replied, "Yes", and read the following Aayah:

وَآتَى الْمَالَ عَلَى حُبِّهِ

"And he gives his wealth, because of His love.... (to the end)"

These Ulama say that it is necessary on the rich Muslims to help the poor when they come to know of their needs. However, the most correct opinion is that if a person is in such a condition that, if he is not helped immediately, he will die, then it becomes the collective duty (*fardh-e-kifaayah*) of the whole community to assist him, though the opinions differ as to whether he should be given a loan or a donation.

It is necessary to help a person who is about to die because of hunger or thirst. But nothing is due from a wealthy person on his wealth, apart from Zakaat. At this point, I would like to bring the attention of my readers to two points:-

1. 'Ifraat' (Extremism): Nowadays, we are accustomed to go to extremes; so immediately, we cross all limits. For example, it

is unlawful to take another person's wealth except with his own free will. Some Ulama do allow taking another person's wealth as a last resort when someone's life is in danger. But even in such cases, within the Hanafi Ulama, there are two views: one permits eating of carrion (dead animals) in preference to another person's wealth; the other view is the opposite that, in a helpless state, instead of eating carrion he may take another man's wealth without permission. All the books on 'Fiqh' deal with this matter. Anyhow, when a person reaches that stage of necessity where eating of carrion becomes permissible for him, he may be allowed to take food belonging to another person without his permission. Allah Ta'ala says:

وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِنَأْكُلُوا فَرِيقًا
مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

"And do not eat your wealth among yourselves unjustly, nor seek by it to gain the hearing of judges that you may knowingly usurp a portion of the property of others wrongfully." (al-Baqarah: 188)

Rasulullah ﷺ has said, "You must not act wrongfully and a person's property must not be taken, except with his own good will".

Another well known Hadith reports Rasulullah ﷺ as saying, "If a person wrongfully takes a span of land belonging to another, he will be made to wear round his neck (on the Day of Qiyaamah) a collar of earth, in breadth a span but in length stretching out to the extent of seven earths. (Mishkaat)

The coming of Hawaazin's deputation to Rasulullah ﷺ is a famous incident, which is very relevant here. After they had been defeated in the battle, a deputation of the Hawaazin tribe came to

Rasulullah ﷺ in order to accept Islam and asked him to return to them their wealth and captives, which had been taken as booty. Rasulallah ﷺ said that both together could not be returned to them and told them to choose one of the two, the captives or the wealth.

The promise to return one of the two was made because it was in the best interest of Islam and the Muslims. When the Hawaazin replied that they preferred their captives, Rasulallah ﷺ called the Muslims who were entitled to a share in the booty and said, "I have promised to return their captives to the Hawaazin; so, those of you who are willing to release their captives, without any compensation from us, should act accordingly. As for those who want a compensation, we shall recompense them for releasing the captives that have fallen to their share.

The Sahaabah رَضِيَ اللهُ عَنْهُمْ, having understood the wish of Nabi ﷺ, said in a single voice that they would be pleased to follow the example of Rasulallah ﷺ and release all the captives. But Rasulallah ﷺ said, "In a large gathering, it cannot be judged for certain which of you are willing from their hearts (to release the captives). So, let your leaders talk to each one of you in private and tell me about your willingness." (Bukhaari)

This is the example set by Rasulallah ﷺ with regard to the care to be taken before using the wealth belonging to others. This Hadith is supported by many Ahaadith to the effect that it is unlawful to take a thing belonging to another, by force or compulsion.

The virtuous Ulama are extremely careful in such matters, so much so that they do not approve of the donations which are collected in public. For, they argue, a person may donate for a cause simply because he is embarrassed to say 'no' in public. Hence, it is very important that we do not go beyond the limits and never take anything belonging to others through co-ersion.

And we should not be over-awed with some movements, etc, that are launched from time to time, to hold opinions or act contrary to

the precedents set by the pious Ulama of the past. Undoubtedly, the desire to help the poor is praiseworthy but the limits set by Islam are not to be violated. Rasulullah ﷺ once said, "The worst of people is he who does harm to his own life in the Akhirah, for the worldly benefit of other people." (Mishkaat)

2. So, Ifraat (extremism) should be avoided at all costs; but no less harmful is the habit of acting upon the Tafreet (the opposite extremism) which, in this regard, means to feel appeased in fulfilling one's dues based on the most strict calculations. True, Zakaat alone is compulsory upon wealth, but one should not be content to pay the minimum alone. So far, we have quoted many Ahaadith in this book which make it abundantly clear that it is the wealth spent in our life time, for the cause of Allah, which alone will benefit us in the Akhirah as it is like money deposited with Allah Ta'ala. After a man passes away, there are few to remember him, and, in course of time, even the parents, wife and children forget about him. They shed tears of sorrow, real or false, for a few days and thereafter engage themselves in their worldly pursuits. Then, for months together, and even for long years, nobody thinks of the dead relatives.

Besides, regarding the above mentioned Hadith, one point is worthy of special notice and is of general importance. Nowadays most people say silly and meaningless things about religion. For example, people are often heard saying, "We are men of the world; it is more than enough that we fulfil our Fardh (obligatory) duties and it is for the great saints to observe optional (Nafl) devotions."

Now this sort of reasoning is a trap of shaytaan and illogical. The fact is that voluntary and nafl actions are meant to make up for the deficiencies in the observance of obligatory (Fardh) religious practices. For, who can claim to have fulfilled all his Faraaidh duties perfectly and strictly according to the commands of Allah Ta'ala.

And, since mistakes do occur, the nafl actions are meant to make up for the deficiencies. Rasulullah ﷺ has said, "A person finishes performing his Salaah but a tenth part of his Salaah, or a ninth part, or an eighth part or a seventh part or a sixth part or a fifth part or a fourth part or a third part or half of it is recorded as acceptable (according to the quality of his Salaah)." (Abu Dawood)

The Hadith indicates, by illustration, that everyone receives a reward according to the requirements fulfilled by him in his Salaah. We are fully aware how deficient in quality our Salaahs are, and we should regard it a special favour of Allah Ta'ala if He granted us a thousandth, or even a millionth part of the reward meant for a perfect Salaah. As a matter of fact, our Salaah is not worthy of acceptance by Allah Ta'ala because of our evil deeds and deficiency in sincerity! Indeed, as described in a Hadith, our Salaah is such as deserves to be rejected and thrown back on our faces, like a wrapped up rag of tattered cloth. When such is the quality of our Salaah, we never can tell what fraction of the reward has been recorded for us!

A Hadith says: "The first thing about which people will be asked on the Day of Qiyaamah is Salaah. Allah Ta'ala will say to the angels, 'Look at the Salaah of My servant and see whether he has read it perfectly or not.' If perfect, it will be recorded as perfect; and if defective, the defect will be written down. Then Allah Ta'ala will say, 'See if there are some extra (Nafl) Salaahs belonging to My servant.' If there are Nafl Salaahs, Allah Ta'ala will say, 'Cover up what is short in his Fardh Salaahs by the Nawaafil.' Then Zakaat will be treated in the same way (that is, the Fardh Sadaqah will be questioned first and then the Nafl Sadaqah will cover up for the mistakes in his Fardh Sadaqah). Then all the other A'maal will be questioned in the same way."

So those who pay their Fardh Zakaat should not think that that is enough. Nobody knows how many mistakes he has made in his Fardh. To cover up the mistakes, we need to have a lot of Nafl Sadaqah.

It is a common practice that when a person goes to court, he carries with him a sufficient amount of money, in excess of the calculated expenses, allowing for unforeseen emergencies. The Court of Allah is supreme, where nobody can hide facts, nor can the force of arguments or intercession help anyone. It is true that the Mercy of Allah covers everything else and all fardh acts are due rights that people owe to Allah, Who may forego His rights if He wills and nobody would question Him if He did so. But forgiveness is not a matter of right and no one should commit a sin in the hope of the mercy of Allah. Therefore, a person should regularly perform the fardh obligations, fulfilling all the necessary conditions and observing the proper etiquettes, but he should not rest content with having fulfilled what was due from him. He should do a lot of Nafil Ibaadaat because this will cover up for what is short in the Fardh. Seventy nawaafil are equal to one Fardh. (For example, seventy Rakaats of Nafil Salaah are equal to one Rakaat of Fardh Salaah). Of course, we should be very careful about doing our Faraaidh correctly. If there are any mistakes, then our nafl will cover up. So to be on the safe side, we should also do a lot of nafl ibaadat.

Remember, if anyone gives Sadaqah from haraam money, he will get no reward for it. A Hadith says, "Allah Ta'ala does not accept the Sadaqah given from the wealth of 'Ghulool' (taking from the spoils of war wrongfully)." The Ulama have said that the Hadith talks about Ghulool, because everybody has a share in the booty. Wealth taken dishonestly out of war is not accepted as Sadaqah, even though the dishonest person also has a share in the booty.

Obviously, money stolen from someone (and then given as Sadaqah), in which the giver has no share, will definitely not be accepted by Allah Ta'ala. Rasulullah ﷺ once said, "Whoever earns money in a haraam way, and spends it, shall not be blessed; and it will not be accepted from him if he gives it away as Sadaqah; and if he leaves some of it behind (i.e. when he dies), it will be his provision for Jahannam." Ibn Mas'ood رَضِيَ اللهُ عَنْهُ says, "If anyone earns halaal wealth, but does not pay Zakaat on it, then he makes his wealth

filthy, and whoever earns haraam wealth and spends some of it as Zakaat, still cannot clean his wealth by doing so."

Chapter 5

Punishment for not paying
Zakaat

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Chapter 5

Punishment for not paying Zakaat

Aayaat Regarding the Punishment for not paying Zakaat

There are many Aayaat on this subject. Some of them are:-

Aayat: 1 – Punishment for hoarding wealth

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ لَا فَبَشِّرْهُمْ
بِعَذَابِ الْيَوْمِ ﴿٢٢﴾ يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ
وَجُنُوبُهُمْ وَظُهُورُهُمْ ۗ هَذَا مَا كَنْزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ

"They who hoard gold and silver and do not spend it in the path of Allah, give them the news (O, Muhammad) of a painful punishment. On that Day when it will (all) be heated in the fire of Jahannam, and their foreheads and sides and their backs will be burnt with it (and it will be

said to them). Here is what you hoarded for yourselves. Now taste what you used to hoard." (Taubah: 34-35)

The painful punishment mentioned in the Aayah is meant for those who do not pay Zakaat.

In many Ahaadith, Rasulallah ﷺ has explained to us that the punishment described in this Aayah, i.e. burning their foreheads, sides and backs with gold, etc., heated in the fire of Jahannam, is for those who do not pay Zakaat. We ask for Allah's mercy to protect us from such a painful punishment. We all know how painful is the slightest touch of burning hot metal. The more wealth that a person had for which he did not pay zakaat, the severer the punishment of his burning in Jahannam.

Ayat: 2 – Wealth turning into a snake

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا أَنعَمَ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ ۚ بَلْ هُوَ شَرٌّ
لَّهُمْ ۚ سَيُطَوَّقُونَ مَا بَخَلُوا بِهِ يَوْمَ الْقِيَامَةِ ۚ وَلِلَّهِ مِيرَاتُ السَّمَوَاتِ وَالْأَرْضِ ۚ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

"Those who were misers with the wealth that Allah Ta'ala had given them out of His grace, should not think that it is better for them. No, it is worse for them. That which they were mising with will be made into a collar (necklace) (in the shape of a snake and put round their necks) on the Day of Qiyaamah. To Allah belongs the heaven and the earth, and Allah knows exactly what you do." (Aal-e-Imraan: 180)

Rasulallah ﷺ says, "If anyone is given wealth by Allah Ta'ala and he does not pay Zakaat on it, his wealth will become (on the Day

of Qiyaamah) a snake which will coil around his neck and will say to him, 'I am your wealth; I am your treasure.'"

If a snake is seen in a house, nobody has the courage to enter it in the dark, for fear of it attacking him. Rasulallah ﷺ has told us that if a man does not pay Zakaat on his wealth and puts it away as hidden treasures or in steel safes, it shall be turned into a snake and hung around his neck on the Day of Qiyaamah.

Although the snake, which is seen in a house, may or may not attack us, yet we are still afraid and search the house. The punishment for not paying Zakaat (in the shape of a snake hung around the neck) is certain, yet we do not feel afraid of it!

Aayat: 3 – The Story of Qaroon

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ ۖ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ
لَتَتَنَاوَأُ بِالْعُصْبَةِ أُولَى الْقُوَّةِ ۖ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ
﴿٤١﴾ وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ
كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٤٢﴾
قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۗ أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ
الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَآكْثَرُ جَمْعًا ۗ وَلَا يُسْئَلُ عَنْ دُنُوبِهِمُ الْمُجْرِمُونَ
﴿٤٣﴾ فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ ۗ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا لِيَلَيَنَّ لَنَا مِثْلَ
مَا أُوتِيَ قَارُونَ ۗ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ﴿٤٤﴾ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ
ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ صَالِحًا ۗ وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ ﴿٤٥﴾ فَحَسَفْنَا بِهِ
وَبَدَارِهِ الْأَرْضَ ۗ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ ۗ وَمَا كَانَ مِنْ

الْمُنْتَصِرِينَ ﴿٤٠﴾ وَ أَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَآئُ اللَّهُ
 يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَ يَقْدِرُ ۚ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا ۗ
 وَيَكَآئُ لَآ يُفْلِحُ الْكٰفِرُونَ

This Aayah speaks about Qaroon who was a cousin of Musa عَلَيْهِ السَّلَامُ .

"Certainly Qaroon was from the family of Musa عَلَيْهِ السَّلَامُ but he troubled them and We gave him so much treasure that its keys would have been very heavy for a group of strong men. When his own family said to him, 'Do not be proud! Allah does not love the proud people'. "But search for the Akhirah with what Allah has given you and do not forget your part of the world, and be kind as Allah has been kind to you; and do not cause trouble in the earth. Definitely, Allah doesn't love those who cause trouble." "He said, 'I have been given all this because of my own knowledge'. Doesn't he know that Allah had destroyed from the generations before him, men who were stronger than him in power and bigger than him in numbers? The sinners will not be questioned about their sins." "Then he came out in front of his people in his proud way. Those who were wishing for the life of the world said, 'Ah, if only we had been given like what has been given to Qaroon! Certainly! He has a very big share (of wealth).'" "But those who had been given knowledge said 'Woe to you! The reward of Allah for a person who believes and does good is better, and only the patient people will get it.'" "So we caused him and his home to sink in the earth. Then, he had no one to help him against Allah, and he could not save himself." "The next morning, those who were wishing to be in his place yesterday, were saying: 'How amazing! Allah gives more wealth to whom He

wishes and He gives less to whom He wishes. If Allah had not been kind to us, He would have caused it to swallow us (also). Ah, how amazing! The kuffaar will never succeed'." (Qasas: 76-82)

Qaroon was a cousin of Musa عَلَيْهِ السَّلَامُ. His knowledge of worldly material was great and he was very jealous of Musa عَلَيْهِ السَّلَامُ and refused to pay Zakaat, although Musa عَلَيْهِ السَّلَامُ told him that he had been commanded by Allah Ta'ala to collect Zakaat from him (Qaroon).

Qaroon also said to his people, "Musa wants to rob you of your wealth by collecting Zakaat. He ordered you to read Salaah and you obeyed him patiently; he gave you other commands and you obeyed him. Now that he is demanding Zakaat, you will have to pay it, even though it is hard for you."

The people said, "It is too much for us. Can you show us some way of not paying zakaat?" Qaroon said, "I have thought of a plan. Let us pay an evil woman to say some bad things about Musa عَلَيْهِ السَّلَامُ." So they went to an evil woman and paid her to speak ill of Musa عَلَيْهِ السَّلَامُ. Qaroon then went to Musa عَلَيْهِ السَّلَامُ and said to him, "Can you please read out the orders of Allah Ta'ala in a big gathering of the Banu Israa-eel."

Musa عَلَيْهِ السَّلَامُ liked the idea. He asked the Banu Israa-eel to gather and he began to read out the orders of Allah Ta'ala to them, saying, "Allah Ta'ala commands you to worship Him, not to join in any partners with Him, to be good to your family, etc." He also read, "Allah Ta'ala commands that if a married man makes zina, he should be stoned to death." The people said, "What if you yourself commit zina?" Musa عَلَيْهِ السَّلَامُ said, "Even I should be stoned to death if I commit zina." The people said, "You have made zina." Musa عَلَيْهِ السَّلَامُ said in surprise, "Are you accusing me of zina?" They said, "Yes" and called the evil woman, and asked her what she had to say about Musa عَلَيْهِ السَّلَامُ. Musa عَلَيْهِ السَّلَامُ then asked her to speak after taking an oath. She

replied, "Since you have asked me to speak after taking an oath, the truth is that they promised to give me so much of money as a reward if I spoke bad about you in public. You are completely innocent of the crime." Musa عَلَيْهِ السَّلَامُ fell in Sajdah, crying to Allah. Allah said, "O Musa, do not weep. We give you power over the earth so that you may punish these people as you like. Command and it shall obey you!"

Musa عَلَيْهِ السَّلَامُ lifted his head and commanded the earth to swallow them up. When they were sunk into the earth up to their ankles, they began to beg Musa عَلَيْهِ السَّلَامُ to forgive them, but he ordered the earth to swallow them further, and they were swallowed up to their necks. They cried louder and begged him to forgive their sins, but Musa عَلَيْهِ السَّلَامُ again ordered the earth to swallow them up. All the evil people were swallowed up by the earth.

Then Allah Ta'ala told Musa عَلَيْهِ السَّلَامُ, "The people were begging you for forgiveness and crying to you in humility. By My Honour, had they cried to Me and begged My forgiveness, I would have accepted their dua."

Hasan (*rahmatullahi alayh*) says, "Do not forget your part of the world" means, 'Keep so much wealth that will be enough for you for one year, and give the rest away as Sadaqah.'

Ahaadith about the Punishment for not paying Zakaat

Hadith: 1 – Wealth heated and branded upon the one who doesn't pay Zakaat

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ما من صاحب ذهب ولا فضة لا يؤدي منها حقها الا اذا كان يوم القيامة صفحت له صفائح من نار فأحسب عليها في نار جهنم فيكوى بها جنبه وجبينه وظهره كلما بردت أعيدت له في يوم كان مقداره خمسين ألف سنة حتى يقضى بين العباد فيرى سبيله إما إلى الجنة وإما إلى النار

Hadhrat Abu Hurayrah (radiyallahu anhu) narrates that Rasulullah ﷺ said, "If anyone who has gold or silver and does not pay what is due, then, on the Day of Qiyaamah, his gold and silver will be changed into plates that will be heated in the Fire of Jahannam till they become like plates of fire itself, and then his side, his forehead and his back will be burnt with them, again and again, during a Day which will be fifty thousand years long, until judgement is passed between the servants (of Allah). Thereafter he will go to his place, Jannah or Jahannam....."

We can understand from the Hadith how terrible will be the punishment of those who do not pay Zakaat on their wealth. On the Day of Qiyaamah, they will be burnt with the plates of gold and silver heated in the fire of Jahannam, which will be their punishment only for that Day, which will be fifty thousand years long.

After going through so much of punishment, they may be sent to Jannah if their good deeds are heavier than their sins; but if their good deeds are less, and they are not forgiven, they will enter Jahannam to suffer more punishment for these sins. The horrible punishments in Jahannam are impossible to describe.

According to this Hadith, the Day of Qiyaamah will be fifty thousand years, and the Qur-aan also says: 'A Day which is fifty thousand years'. The Day of Qiyaamah will be made easy for the pious Muslims so that, for them, it will be as easy as a Fardh Salaah. For others, it will feel like the time between Zuhr and Asr Salaah, according to their good deeds.

Rasulullah ﷺ said, (while being burnt), one heated dinar will not be placed above the other; instead, the body of the person being punished will be so huge that all the collected coins will be placed on it, side by side, each heated coin touching his body, and then it will be said to him, 'Now taste what you used to hoard!'

Saubaan رَضِيَ اللهُ عَنْهُ says: "All the gold, silver, etc., collected by a person not paying Zakaat will be made into small pieces, each weighing one Qiraat (0.195 gram); then each piece will be heated in Jahannam till it begins to burn like fire; and then his entire body, from head to foot, will be burnt with these burning pieces. After this punishment he will either be forgiven or sent to Jahannam."

Some Ahaadith say that the wealth on which Zakaat has not been paid will be changed into a snake and hung around the person's neck.

Hadith: 2 – Wealth turned into a bald snake

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من اتاه

الله مالا فلم يؤد زكوته مثل له ماله يوم القيامة شجاعا أقرع له زبيبتان يطوقه

يوم القيامة ثم يأخذ بلهزمتيه يعني شذقيه ثم يقول انا مالك انا كنزك ثم تلا
ولا يحسبن الذين يبخلون الاية

Hadhrat Abu Hurayrah (radiyallahu anhu) narrates that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "If Allah Ta'ala gives anyone wealth and he does not pay Zakaat on it, his wealth will be changed into a large bald snake with two black spots over its eyes, which will be put round his neck on the Day of Qiyaamah. It will hold both of his jaws and say to him, 'I am your wealth; I am your treasure.' He then read: 'Let not those who hoard up what Allah has given them, think.....' to the end of the Aayah.

In this Hadith, the snake has been named 'Shujaa' which, according to some Ulama, means a male snake; while others have said that 'Shujaa' is a kind of snake which can stand erect on its tail and attack a man. Another characteristic of the snake mentioned in the Hadith is that it will be bald; a snake becomes bald because of excessive venom (poison). The third characteristic of the snake is that it will have two black spots over its eyes, which is also a sign of a very poisonous type of snake which lives for a very long time. Some Ulama have translated 'two black spots' as two blobs of froth on the corners of its mouth because of excessive venom. Other Ulama say that it refers to 'two fangs sticking out of its mouth'. Still others have said that it means 'two bags full of poison dangling on both sides of the snake'.

This Hadith shows that the sinner will have his wealth changed into a snake, which will be hung round his neck. The first Hadith explains that the gold, etc., will be heated in the fire and he will be burnt with it. Both types of punishments have also been described in two different Aayaat of the Qur-aan. From this we understand that (i) the sinners will be punished in different ways at different times; or; (ii) the types of punishment will be different for different people; or

(iii) the sinners will get both punishments at the same time. Shah Waliullah Dehlawi (*rahmatullahi alayh*) writes: The types of punishment shall vary from having a snake around one's body to being branded with burning plates of gold, etc. For a person adoring wealth in general, his wealth shall be transformed into a huge snake, which will chase him and bite him. As for him who loves each and every item of his wealth, 'counts the coins, arranges them and touches them lovingly, converts everything into gold and silver and hoards it up', his coins, etc., will be made into plates of fire and he will be burnt with them.

Hadith: 3 – Salaah is also not accepted

عن عبد الله بن مسعود رضي الله عنه قال امرنا بأقام الصلاة وإيتاء الزكاة
ومن لم يترك فلا صلوة له

Hadhrat Abdullah Ibne Mas'ood رَضِيَ اللهُ عَنْهُ has said, "We have been ordered to perform Salaah and to pay Zakaat. So, Salaah will not be accepted from a person who does not pay Zakaat on his wealth."

In other words, he will not get any sawaab from Allah Ta'ala for his Salaah, although his fardh will be fulfilled. Another Hadith says: "He who does not pay Zakaat is not a (perfect) Muslim and his good deeds will not help him." This means that his good deeds will not help him to push away the punishment for not paying Zakaat. According to another Hadith: "He who does not pay Zakaat has no religion."

Still another Hadith says: 'Allah Ta'ala does not accept Salaah from a person who does not pay Zakaat; Allah has joined the command to perform Salaah with that of paying Zakaat (in many places) in the Qur-aan. So do not separate them.' Separating the two means, performing Salaah and not paying Zakaat.

Hadith: 4 – Hardships caused to the poor

عن علي رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ان الله فرض على اغنياء المسلمين في اموالهم القدر الذي يسع فقرائهم ولن يجهد الفقراء اذا جاعوا او عروا الا بما ينع اغنياءهم الا وان الله يحاسبهم حسابا شديدا او يعذبهم عذابا لبيبا

Hadhrat Ali رَضِيَ اللهُ عَنْهُ reports that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said, "Allah Ta'ala has ordered the rich to pay so much of (Zakaat) on their wealth, that will be enough for the poor ones among them. And nothing troubles the poor, when they are hungry or naked, more than the failure of the rich who do not pay what is due from them (i.e. do not pay it in full). Beware! Allah Ta'ala will call these people to a stern questioning and punish them with the most severe punishment (for not paying their zakaat)."

The Hadith means that Allah Ta'ala, Who is All Knowing, has made it Fardh for the rich Muslim to give away (as Zakaat) a small amount of their wealth which, if paid properly, would be enough for the poor Muslims, so that no one of the Ummah would starve or have no clothes. This fact is self-evident. This point has been explained more clearly in a Hadith related by Abu Zarr Ghifaari رَضِيَ اللهُ عَنْهُ. In the Hadith, the narrator, among other questions, asked Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, 'O Rasulallah, you have commanded us to pay Zakaat; what is Zakaat?' Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, 'O Abu Zarr, he who is not trustworthy has no Imaan; and the Salaah of a person who does not pay Zakaat is not accepted. Allah Ta'ala has made compulsory on the rich that much Zakaat as would suffice for the needs of their poor. On the day of Qiyaamah, Allah Ta'ala will call them to account for

the Zakaat due on their property and punish them for any deficiency.” This Hadith clearly shows that the above-mentioned saying of Rasulullah ﷺ is specifically about Zakaat.

Imaam Ghazaali (*rahmatullahi alayh*) writes that Allah Ta’ala has given warning of severe punishment for those who do not pay Zakaat. The Qur-aan says:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ

Those who hoard gold and silver and do not spend it in the path of Allah

where ‘spending in the path of Allah’ means paying Zakaat on one’s wealth. He then goes on to say that Zakaat is of six kinds:-

1. Zakaat on animals.
2. Zakaat on gold, silver, etc.
3. Zakaat on wealth invested in business.
4. Zakaat on mines or hidden treasure.
5. Zakaat on the produce of the land.
6. Sadaqatul-fitr (necessary) paid at the end of Ramadhan.

All the four Imaams (Ulama of Fiqh) agree that zakaat is due on all six kinds of wealth mentioned above, except that Imaam Abu Hanifah (*rahmatullahi alayh*) says that, instead of Zakaat, one-fifth (khumus) of the wealth from a mine is necessary upon the owner. Certainly, if every Muslim is particular about paying Zakaat due on each kind of wealth every year, no poor person would ever die of hunger.

Some Ulama have inferred from the above Hadith related by Ali رضي الله عنه that something more than Zakaat is due on wealth, but the view is not acceptable; this interpretation of the Hadith contradicts another Hadith related by Ali رضي الله عنه himself, which says, "Rasulullah ﷺ has said that Zakaat has abrogated the obligatory nature of all other Sadaqaat."

This Hadith has a sound chain of narrators traced directly to Rasulullah ﷺ. Imaam Jassass Raazi (*rahmatullahi alayh*) has written in his book, 'Ahkaam-ul-Qur'an' that it is a saying of Ali رَضِيَ اللهُ عَنْهُ, which has been transmitted through a reliable chain.

The Compiler of 'Kanz-ul-Ummal' has quoted the same Hadith, from several collections of Ahaadith, with the version: 'Zakaat has cancelled every other Sadaqah' (previously taken to be obligatory) mentioned in the Holy Qur'aan; the compulsory bath taken after having relations (Ghusl-e-Janaabat) has cancelled the compulsory nature of all other baths; the fasting during Ramadhan has cancelled the obligatory nature of all other fasts, the slaughtering of animals on Eid-ul-Adhaa has cancelled all other obligatory slaughterings of animals. Ali رَضِيَ اللهُ عَنْهُ has said, "If a man were to possess all the wealth of the world, with the pure motive of gaining Allah's pleasure by spending it for the cause of Allah, he could still claim to be a Zaahid (one who renounced the world).

This saying has also been quoted in chapter six, below. Some Ulama have said that, before the command of Zakaat, it was obligatory to give away (as Sadaqah) all that was over and above one's needs, but the command to pay Zakaat cancelled (automatically) the previous command. Allama Suyuti (*rahmatullahi alayh*) has said that Suddi (*rahmatullahi alayh*) held the same view, which he has expressed in his commentary on the Aayah:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ

"Hold onto forgiveness (O, Muhammad) and enjoin kindness...." (al-A'raaf: 199)

Therefore implying the above, even if something had been made obligatory to be paid on wealth, it has since been cancelled by Zakaat. Moreover, such a reading goes against another Hadith which reports Rasulullah ﷺ as saying, "Whoever has paid Zakaat, has

fulfilled what was due on his wealth; and if anyone gives more than that, it will bring additional reward for him."

We have already quoted above many Ahaadith with the same meaning, and even clearer is the following Hadith quoted by Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ who narrates that, "If Allah considered the amount of Zakaat received from the rich insufficient for the needs of the poor, He would have made it compulsory for them to pay something more, apart from Zakaat. So, if now the poor suffer from hunger, it is because of the wrong-doing of the rich." In other words, as the rich do not pay in full the Zakaat due from them, the poor have to starve.

Hafiz ibnu Abdil Barr (*rahmatullahi alayh*) says, "The Aayah:-

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ

Those who hoard up gold and silver.....

and similar Aayaat refer to those who do not pay Zakaat on their hoarded wealth. All the Ulama agree on this and the same view was held by the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ like Umar, ibn Umar, Jaabir, Abdullah ibn Mas'ood, Abdullah ibn Abbaas رَضِيَ اللَّهُ عَنْهُمْ. The following Hadith, reported by Abu Dawood and others, also support this view: Umme Salmah رَضِيَ اللَّهُ عَنْهَا says that she was once wearing some jewellery of gold and she asked Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "Is this (jewellery) also Kanz (hoarded treasure, the owner of which shall be severely punished on the Day of Qiyaamah)?" Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Any wealth on which Zakaat is payable is not 'Kanz', if the Zakaat is paid on it." Furthermore, a Hadith of Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ says, "When you have paid the Zakaat, you have fulfilled what was due from you on your wealth."

Another Hadith, narrated on the authority of Jaabir رَضِيَ اللَّهُ عَنْهُ reports Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as saying, "After you have paid Zakaat

on your wealth, you have purified it of its evil". Haakim (*rahmatullahi alayh*) has mentioned the same Hadith saying that it is a "Marfoo" Hadith (traceable to Rasulullah ﷺ) according to the standards set by Imaam Muslim (*rahmatullahi alayh*).

Baihaqi (*rahmatullahi alayh*) says that it is a 'Mauqoof' Hadith. Abu Zur'ah (*rahmatullahi alayh*) also calls it a 'Mauqoof' Hadith and says that it is a Sahih Hadith with the wording: "The wealth on which Zakaat has been paid is not 'Kanz' (hoarded treasure)". Ibne Umar رَضِيَ اللَّهُ عَنْهُ and Ibne Abbaas رَضِيَ اللَّهُ عَنْهُ have also reported the same words.

Ataa (*rahmatullahi alayh*) and Mujaahid (*rahmatullahi alayh*) have said, "The property on which Zakaat has been paid is not a 'Kanz', even though it be buried in the ground; and the property on which Zakaat has not been paid is a 'Kanz', even though it be lying on the surface of the earth". Here, of course, the word 'Kanz' denotes a term of Shariah (Islamic Law) and it has not been used as a common word with usual dictionary meanings. (That is to say, though Kanz literally means a hidden treasure, in Shariah it is a term applied to any wealth on which Zakaat has not been paid). Besides for a few exceptions, I have not found any one holding a view different to the one mentioned above that the term Kanz applies to the wealth on which Zakaat has not been paid.

However, a few illustrious Sahaabah like Ali رَضِيَ اللَّهُ عَنْهُ and Abu Zarr رَضِيَ اللَّهُ عَنْهُ and some of the ascetics (Zaahid) among the Taabi'een, like Dhahhaak (*rahmatullahi alayh*), have said that something more, apart from Zakaat, is due on one's wealth. Of these, Abu Zarr رَضِيَ اللَّهُ عَنْهُ has gone so far as to say that provision exceeding one's sustenance is to be regarded as kanz.

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ has been reported as saying that the amount exceeding four thousand (Dirhams, etc.), is to be treated as kanz while Dhahhaak (*rahmatullahi alayh*) says that ten thousand Dirhams is to be considered as property in excess. Ibrahim Nakh'ee, Mujaahid, Sha'bi and Hasan Basari (*rahmatullahi alayh*) are of the view that apart from Zakaat, there are other obligations in wealth.

Ibne Abdil Barr (*rahmatullahi alayh*) says that, with the above exceptions, all other scholars of the earlier and later times are agreed on the point that kanz is that wealth on which Zakaat has not been paid, and they opine that the Aayaat and Ahaadith quoted by the Ulama of the other school of thought (in support of the view) actually emphasize the desirability of spending more than the prescribed amount, rather than advocate its being obligatory, or else these commands were revealed prior to the command to pay Zakaat, which has cancelled all previous commands, just as the command to fast on the 10th of Muharram was cancelled when fasting during Ramadhaan was made compulsory.

Still, the fact remains that fasting on 10th Muharram (as a nafl act), or spending more than the prescribed amount (as Nafl Sadaqah) are acts of virtue.

When the Muhaajireen from the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ moved to Madinah Munawwarah, they owned nothing of the world; so Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made brothers between the rich Ansaar of Madinah Munawwarah and the poor Muhaajireen from Makkah Mukarramah. The Ansaar wanted that half the wealth belonging to each one of them should be given to his brother from among the Muhaajireen, but Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not accept the idea and, instead, told the Muhajireen to work on the fruit-trees owned by the Ansaar, for which they would get paid.

He made brothers between Abdur Rahmaan Ibne Auf رَضِيَ اللَّهُ عَنْهُ and Sa'd bin Rabee' Ansaari رَضِيَ اللَّهُ عَنْهُ. Sa'd رَضِيَ اللَّهُ عَنْهُ said to Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ, "It is known to everybody that I am the richest person from the Ansaar; please take half of my wealth." But Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ refused and said, "Show me the way to the market." So, Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ went to the market and started business.

If the poor had a right to take the extra wealth of the rich, why did Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ refuse to take the wealth of the Ansaar? Why did Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ refuse to take Sa'd's رَضِيَ اللَّهُ عَنْهُ money?

The Ashaab-us-Suffah were the poor Muhaajireen who lived in Masjidun Nabawi in Madinah, without any money or jobs. They would at times have no food for many days. They would sometimes fall to the ground because of hunger. Even though there were many rich Sahaabah رَضِيَ اللَّهُ عَنْهُمْ among the Ansaar, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not force anyone to give his extra wealth to these people, though he often encouraged them to help the needy.

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ says that there were seventy people in the Suffah and not one of them had a full sheet of cloth (to cover his body). Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ has related many stories about his own hard life. He says, "By Allah, I used to lie with my stomach pressed against the ground, suffering from severe hunger. Sometimes I tied a stone to my stomach (to stop the pangs of hunger).

Once, I sat on the side of the road hoping for someone to invite me to his house. Soon Abu Bakr رَضِيَ اللَّهُ عَنْهُ passed that way. I started talking to him and asked him a question about an Ayah, expecting him to invite me to his house, but he answered my question quickly and went away.

After him, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came along and, when he saw me, a smile came on his face and he said, 'Come along with me.' I went with him to his house, where a bowl of milk was presented to him and he asked, 'Who brought this milk?' He was told that such and such person had sent it as a present. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then told me to go and invite all my friends of the 'Suffah'.

When Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked me to invite all of them, I felt disappointed, because there was only one cup of milk and there would be too many of us to share it. I said to myself, the milk is not even enough for one person. If I drank it all, I could get some strength by it. Also, I knew that, when they came, I would be told to serve it to the others and a server is always the last to drink, and usually he gets the least to drink. I had to obey what Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had told me. So, I went out and invited all of them. When they had come, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave me the bowl and asked me to serve it to

them. I began to serve the milk, taking the bowl to each one of them and they in turn, drank to their full.

When everybody had finished, Rasulullah ﷺ said to me, 'Only you and I are left now. Sit down and drink.' So I drank as much as I wanted. Rasulullah ﷺ said, 'Have some more,' and I drank more. He again said, 'Have some more,' and I drank some more and said, 'O Rasulullah ﷺ, my stomach cannot take any more.' He then drank the remaining milk himself."

He also says, "Once I had nothing to eat for three days and fell to the ground while walking on my way to Suffah. The boys in the street said, 'Abu Hurayrah is mentally affected,' but I replied, 'Not I, rather you are affected.' Somehow I managed to reach the Suffah where I saw Rasulullah ﷺ serving Sareed (bread mixed with gravy) to my friends out of two bowls sent to him by someone. I stood there, lifting my head a few times, hoping to be noticed by Rasulullah ﷺ who, I thought, would invite me to share the meal with them. I waited till everybody had eaten and nothing was left in the bowls. Rasulullah ﷺ then wiped all around inside the bowls, collecting the left-overs into one bite, which he placed on his fingers and said to me, 'Take this with a dua to Allah Ta'ala.' I ate it and my stomach was filled."

Once an Ansaari came to Rasulullah ﷺ and begged from him. Rasulullah ﷺ asked him, "Have you anything in your house?" He said, "I have a piece of mat which I spread a part of on the ground and use the other as a blanket, and also a wooden bowl for drinking water." Rasulullah ﷺ asked him to bring both things to him. He then sold these for two dirhams, which he gave to the man, instructing him to buy food for his family with one dirham and to buy an axe with the other and bring it to him. When he brought the axe, Rasulullah ﷺ himself put a handle on it and said, "Go, gather firewood and sell it, and do not let me see you here for the next fifteen days."

The man did as he was told and returned on the fifteenth day. He had earned ten dirhams, and bought food with some of it. Rasulullah ﷺ said, "This is better for you than begging, which would have caused a stain on your face on the Day of Qiyaamah," and then added, "Begging is allowed only for three people: A person who is in severe poverty, a person who owes a heavy amount of money or a person who has to pay blood money, which he cannot afford to pay." Rasulullah ﷺ allowed only these three types of people to ask for help.

Rasulullah ﷺ sent Dhahhaak Ibn Qais رَضِيَ اللَّهُ عَنْهُ to collect Zakaat. He brought the best camels owned by the people. On seeing them, Rasulullah ﷺ said, "You have taken the best wealth of the people." Dhahhaak رَضِيَ اللَّهُ عَنْهُ said, "O Rasulullah ﷺ, you will soon be going for Jihaad, so I chose those camels that are good for riding and carrying goods for Jihaad." Rasulullah ﷺ said, "Go and return these animals to the owners and fetch others of average quality."

These were the instructions of Rasulullah ﷺ to collectors of Zakaat at a time when he needed things for Jihaad and was encouraging the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to spend. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ donated all his belongings. Umar رَضِيَ اللَّهُ عَنْهُ gave away half of all his things and Abdur Rahmaan Ibn Auf رَضِيَ اللَّهُ عَنْهُ said, "O Rasulullah ﷺ, I own four thousand (dirhams or dinaars); I have kept back two thousand for myself and brought two thousand to be spent for the sake of Allah Ta'ala."

Another Sahaabi رَضِيَ اللَّهُ عَنْهُ said, "I worked all night long and received two Saa's (about three kgs) of dates as wages. I have left half at home for my family and brought half to present it to you." Abu Mas'ud رَضِيَ اللَّهُ عَنْهُ says, "Whenever Rasulullah ﷺ encouraged us to give Sadaqah, and some of us owned nothing, we used to go to the market, work as porters (carriers) and get a 'Mudd' (a measure) of dates and then give it away as Sadaqah."

Although he needed things for Jihaad, Rasulallah ﷺ did not accept the high quality camels as zakaat, but rather took the camels of average quality.

The Aayaat of the Qur-aan and the Ahaadith of Rasulallah ﷺ clearly show that wealth is really meant for spending on things which earn the pleasure of Allah Ta'ala, (i.e. to spend much on others and, as far as possible, to spend little on yourself). Only that money will really help a person which he has spent in the path of Allah Ta'ala and no harm can come to it, but on the other hand the banks of this world can get robbed, destroyed, or go bankrupt.

The money spent for the sake of Allah Ta'ala will help a person on that Day when he will really need help. Allah Ta'ala says, "O man, let your treasured wealth flow to me; for then it will be safe from fire, will not be stolen or swept away by the water; and I shall return it to you at a time when you will be in need (i.e. on the day of Qiyaamah)."

Allah Ta'ala says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَارْتَقُوا اللَّهَ ط إِنَّ اللَّهَ
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾ وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ

"O you who believe, fear Allah and let every person look to that which he has sent ahead for tomorrow. Certainly, Allah Ta'ala knows well what you do. And do not be like those who forgot Allah; therefore, He caused them to forget themselves." (Hashr: 18-19)

Allah Ta'ala also says:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٦﴾ فَاتَّقُوا اللَّهَ مَا
 اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ ۗ وَمَنْ يُوقِ شَهْمَ نَفْسِهِ
 فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

*"Your wealth and your children are only a test whereas by Allah is a great reward. Fear Allah as much as you can and listen and obey and spend; that is better for you."
 (Taghaabun: 15-16)*

Rasulullah ﷺ said, "If I owned gold the size of Mount Uhud, I would not like to keep any of it with me (for more than three days), except what I will keep for paying a debt." Another Hadith says, "To give away whatever extra you have is better for you and to keep it is worse for you."

If anyone wants to protect his hard-earned money and store it for use at a time when he shall really need it, let him spend it for the sake of Allah Ta'ala. He will not only be sure to get rewards in the Akhirah but will also receive lots of good in this world, because Sadaqah protects a person from problems, and many people are cured of diseases and saved from an evil death because of Sadaqah.

Rasulullah ﷺ said, "Only two people are allowed to be envious: One whom Allah Ta'ala has given knowledge of the Qur-aan and he remains busy in reading it and practicing upon it day and night; and a man whom Allah Ta'ala has given wealth and he is always busy spending it generously for the sake of Allah Ta'ala."

It is mentioned in one Hadith, "Those who have much property shall get few rewards, except for those who spend for the sake of Allah, with both hands, giving to those on their left and on their right, in front of them and behind them." In another Hadith,

Rasulullah ﷺ said, "He is not a (true) Mu'min, who eats to his full while his neighbour is hungry."

Rasulullah ﷺ made dua to Allah Ta'ala, saying: "O Allah, make the wealth of Muhammad's family just enough to survive."

Rasulullah ﷺ wished that his family should not own a lot of wealth. Therefore we see that most of the family of Rasulallah ﷺ are not well to do.

May Allah Ta'ala grant us the ability to understand the corrupting nature of wealth. *Aameen*. How blissful is the life of those who hate this world and its wealth!

Hadith: 5 – Famine

عن بريدة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ما منع قوم الزكاة الا ابتلاهم الله بالسنين

Hadhrat Buraydah (radiyallahu anhu) narrates that Rasulallah ﷺ has said, "If some people withhold Zakaat, Allah Ta'ala causes famine on them."

Nowadays, famine has become a great problem and thousands of plans are made to save mankind from it, though most of these don't seem to work. When Allah Ta'ala sends down punishment, no power on earth can stop it.

Allah Ta'ala has shown us the real problem as well as how to solve it. If we wish to remove the suffering, we will have to follow the proper solution.

Rasulullah ﷺ has specifically described for his Ummah how evil actions cause specific calamities and afflictions in this world. Rasulallah ﷺ has warned the Ummah against all such evil practices, saying: "When my Ummah falls into such and such evils,

they will be afflicted with calamities like, violent windstorms, men being swallowed up by the earth, metamorphosis (faces transformed into evil shapes), earthquakes, pelting with stones from the skies, the domination of enemies over the Muslims, plagues and fatal epidemic diseases, much bloodshed, withholding of rains, storms, the hearts being gripped with fear, the duas of the pious not being answered, etc."

Rasulullah ﷺ mentioned these afflictions and misfortunes fourteen hundred years ago, together with the particular evil deeds that cause each of these. The warning was given long ago and, today, we are experiencing the truth of these sayings.

If only we could understand the true significance of the sayings of Rasulullah ﷺ, whose heart was full of love and compassion and who was sent as a mercy, not only for the Muslims, but for all mankind.

Rasulullah ﷺ once said; "O group of Muhaajireen! There are five (terrible) sins; if you do any of these, and I take refuge in Allah from the evil of these sins in case you do fall into them (you will face horrible disasters).

Firstly, when people openly become shameless and do zina, they will be punished with such diseases which were never heard of before. Secondly, when people begin to give less in their business dealings, they will experience starvation, hardships and oppression by rulers. Thirdly, if people stop paying Zakaat, rain will be held back from them and if it was not for the animals, not a single drop of rain would fall upon them (because animals are innocent creatures of Allah Ta'ala, a little water would be showered for them). Fourthly, those people that do not fulfil their promises will be ruled by other nations, who will rob them of all their wealth and belongings. Fifthly, those people that follow laws opposite to the law of Allah Ta'ala, will be broken down by fighting amongst themselves."

If we think about these carefully, we will see that we are suffering from most of the sins described in the Hadith and, actually,

most of the punishments mentioned have actually been meted out to us.

Rasulullah ﷺ said, "When people of my Ummah do fifteen things (one of the fifteen is): when Zakaat is treated as a penalty (i.e. people pay Zakaat unhappily, as though it is a penalty, then look for violent windstorms, earthquakes, men being swallowed up by the earth, people being changed into apes and monkeys, stones being rained from the skies, and punishments following one another very quickly like the beads of a tasbeeh falling one after the other when its string is cut."

Hadith: 6 – Destruction of property

عن ابي هريرة رضي الله عنه قال سمعت عمر بن الخطاب رضي الله عنه حديثاً
عن رسول الله صلى الله عليه وسلم ما سمعته منه وكنت اكثرهم لزوماً لرسول الله
صلى الله عليه وسلم قال عمر قال رسول الله صلى الله عليه وسلم ما تلف مال في بر
ولا بحر الا بحبس الزكوة

Hadhrat Abu Hurayrah (radiyallahu anhu) narrates that Rasulallah ﷺ has said, "No property is ever destroyed in a jungle or in a river for any other reason than the non-payment of Zakaat (by the owners)."

In other words, besides the punishment in the Akhirah for not paying Zakaat, the punishment is also experienced in this world and it causes a person's property to be destroyed.

Once, whilst Rasulallah ﷺ was sitting in the shade at the Hateem in the Holy Masjid of Makkah Mukarramah, a man came and said, "O Rasulallah ﷺ! The property of such and such family that was lying on the sea shore has been destroyed." (It might have

been washed away by the sea waves). Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "No property is destroyed on land or on the surface of the sea (anywhere in the world) for any other reason than not paying of the Zakaat due on it. So, protect your property by paying Zakaat and treat your sick by giving Sadaqah, and prevent the coming of sudden problems by making dua to Allah Ta'ala, for, dua removes a problem that has come and also stops other problems from coming."

Allah Ta'ala says:

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُم بِالْبِأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ
يَتَضَرَّعُونَ ﴿٤٣﴾ فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ
لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٤﴾ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ
أَبْوَابَ كُلِّ شَيْءٍ ط حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ

"We had sent Ambiyaa to people that were before you, and (when they did not believe in the Ambiyaa), We sent to them problems and difficulties so that they might become humble. If only they had been humble when our disaster came to them, (they would have been forgiven and they would have been shown mercy). But their hearts were hardened and shaytaan made all that they used to do, seem beautiful to them. Then, when they forgot about what they had been reminded, We opened upon them the gates of all things (comforts and luxuries) till, when they were enjoying that which they were given, We grabbed them suddenly and certainly, they were dumbfounded".

(al-An'aam: 42-44)

We should take a lesson from these Aayaat. If a person is enjoying a life of comfort and luxuries, but he is also sinful, then he is in a very dangerous situation. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said, "When you see

Allah Ta'ala blessing someone with wealth, although he is very sinful (then know that), it is a last chance from Allah." He then read the Aayah:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ ط حَتَّىٰ إِذَا فَرِحُوا بِمَا
أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ

"When they forgot that about which they had been reminded, We opened upon them the gates of all things till, when they were enjoying that which they were given, We grabbed them suddenly and certainly, they were dumbfounded."

Since wealth is one of the greatest gifts of Allah Ta'ala, it should be used as a means of becoming closer to Him. If, instead of spending it generously for the sake of Allah Ta'ala, someone refuses even to pay Zakaat, which is one of the most important commands of Allah Ta'ala, he will definitely be a disobedient person and should not expect keeping his wealth for long. For he is himself inviting punishments to destroy his property and, if his property is not destroyed, it will be even more dangerous, as a worse punishment is waiting for him. May Allah Ta'ala, in His infinite Mercy, save us from it. *Aameen.*

Hadith: 7 -- Destruction of wealth

عن عائشة رضي الله عنها قالت قال رسول الله صلى الله عليه وسلم ما خالطت
الزكاة مالا قط الا اهلكته

Hadhrat Aaishah (radiyallahu anhu) narrates that Rasulullah ﷺ has said, "Zakaat never mixes with any property without destroying it."

There are two ways of understanding this Hadith:

One way is that, if Zakaat is not paid out of wealth on which it is due, it is mixed up with that wealth and causes its destruction.

The other way is that if a man who is rich, receives Zakaat from others, pretending to be a poor man, the amount of Zakaat received by him will destroy the wealth that he already owns.

This Hadith contains a strict warning for those who pretend to be poor and receive Zakaat by lying to others, though they own so much wealth which they themselves are supposed to pay zakaat from.

Hadith: 8 – Pure wealth becoming impure

عن عبد الله بن مسعود رضي الله عنه قال من كسب طيباً خبثه منع الزكاة
ومن كسب خبيثاً لم تطيبه الزكاة

Hadhrat Abdullah bin Mas'ud رَضِيَ اللهُ عَنْهُ says, "He who gets pure wealth (in a Halaal way) but does not pay Zakaat, makes his wealth impure and he who gets impure wealth (in a Haraam way) and spends some of it as Zakaat cannot make his wealth pure."

What a severe warning for those who do not pay Zakaat. All the wealth earned by working very hard, through halaal ways, becomes impure by the owner being a miser and not paying Zakaat!

Rasulullah ﷺ said: "He who gets (wealth) by haraam ways, and then gives it as Sadaqah shall receive no reward for it and will be punished for earning it in a haraam way."

Hadith: 9 – Jewellery turns into Fire

عن اسماء بنت يزيد رضي الله عنها ان رسول الله صلى الله عليه وسلم قال
ايما امرأة تقلدت قلادة من ذهب قلدت في عنقها مثلها من النار يوم القيامة وايما
امرأة جعلت في اذنها خرصا من ذهب جعل في اذنها مثله من النار

Hadhrat Asmaa (radiyallahu anha) narrates that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Any woman who wears a gold necklace around her neck shall be made to wear a similar necklace of fire around her neck on the Day of Qiyaamah; and any woman who puts a gold ear-ring in her ear shall have a similar ring of fire put in her ear, on the Day of Qiyaamah."

This Hadith is for those women who do not pay Zakaat on their jewellery.

Asmaa رَضِيَ اللهُ عَنْهَا says: "I visited Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with my aunt, and both of us were wearing gold bracelets on our hands." Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked, "Do you pay Zakaat on your bracelets?" and when we replied, "No", he said, "Aren't you afraid of having bracelets of fire put on you by Allah Ta'ala on the Day of Qiyaamah? Do pay Zakaat on them!" The Hadith clearly states that women shall be made to wear fire on the Day of Qiyaamah, if they have not paid Zakaat on their jewellery.

Muslim women should be very careful about paying Zakaat, otherwise their jewellery will become the blazing flames of Jahannam and punish their bodies on the Day of Qiyaamah.

Asmaa رَضِيَ اللهُ عَنْهَا did not pay Zakaat on the bracelets because maybe, at that time, she did not know that she had to pay zakaat on them.

Aa'ishah رَضِيَ اللهُ عَنْهَا says: "Once, when Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to my house, I was wearing two thin bracelets of silver on my hand, he

asked, 'What is this Aa'ishah?' I said, 'I am wearing these two bracelets to make myself beautiful for you.' Rasulullah ﷺ asked, 'Do you pay Zakaat on them?' I said, 'No.' He said, 'This is enough to take you to the fire of Jahannam.'

A woman came to Rasulullah ﷺ with her daughter who wore two heavy gold bangles on her hands. Rasulullah ﷺ asked her, "Do you pay Zakaat on them?" She replied, "No." He then said, "Will you be glad to have Allah Ta'ala put two bangles of fire on your hands, on the Day of Qiyaamah?" Hearing this she placed the bangles in front of Rasulullah ﷺ and said, "I give these away for the sake of Allah and His Rasul."

It was an excellent habit of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, men and women, that after hearing a command given by Allah Ta'ala or His Rasul ﷺ, they accepted it and rushed to carry it out without waiting or delaying.

According to these Ahaadith, the same rule applies both to gold and silver jewellery, and those who do not pay Zakaat on either kind are warned with the fire of Jahannam on the day of Qiyaamah. It makes no difference if one Hadith mentions only gold and another, only silver.

Some Ulama have said that the Ahaadith that do not mention Zakaat and make a distinction between gold and silver, do so because of pride in adornments of the body. A Hadith narrated by Abu Dawood and Nasaai, also supports this view: "O women, don't you consider silver good enough to make jewellery with, for adorning yourselves? I assure you that any woman who adorns herself with gold, which she displays, will be punished for it."

It is commonly observed that women do not set much value on silver jewellery, especially among those ladies who have pride because of their so called 'high lineage' and do not consider silver jewellery to be fit for display or showing their superiority. If such a woman is wearing silver bracelets she would not, at all, think of displaying them, but with gold bracelets she will, out of her pride, try to attract the attention of other people towards these by lifting her

hands to adjust her scarf, or wave her arms pretending to drive away a fly, and when she meets a visitor or she herself goes to visit someone, her scarf seems to slip every now and then and she raises her hands each time to re-adjust it, in order to show off her bracelets. It seems that the scarf will never stay in place, and the fly she is trying to drive away will never leave her alone. All these motions are mere excuses to display her gold bracelets. Therefore, it should be borne in mind that jewellery should not be worn for the sake of pride, and Zakaat should be regularly paid on the jewellery. If someone does not pay attention to both these points, she will have to suffer punishment in Jahannam.

Hadith: 10 – Giving Defective goods as Zakaat

عن الضحاک رضي الله عنه قال كان اناس من المنافقين حين امر الله ان تؤدى الزكاة يجيئون بصدقاتهم باردا ما عندهم من الثمرة فانزل الله ولا تيسبوا الخبيث منه تنفقون

Dhahhaak رَضِيَ اللهُ عَنْهُ says, "When Allah Ta'ala ordered the payment of Zakaat, some people from the 'Munafiqeen' (hypocrites) would give (as Zakaat) fruits of the poorest quality that they owned. Then, Allah Ta'ala sent down the Aayah:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِأَخْذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ط
وَاعْلَمُوا أَنَّ اللَّهَ عَنِّي حَمِيدٌ

*"O you who believe! Spend of the good things which you have earned (on good causes) and (spend the fruit etc. of the best quality) out of that which We took out from the earth for you, and do not intend the bad quality to spend (as Sadaqah), when you would not take it for yourselves except unhappily (if someone were to give you similar things as a gift, or while paying back what he owed you); and know that Allah is Absolute and worthy of all praise."
(Baqarah: 267)*

Baraa رَضِيَ اللَّهُ عَنْهُ relates, "These Aayaat were revealed concerning us, the Ansaar of Madinah. We owned orchards and each one of us brought small or large amounts of fruit to the Masjid. Some people would bring one or two bunches of dates, etc., and hang them up in the Masjid. Whenever any of the poor who was living in the 'Suffah' felt hungry, he would go to the hanging bunch, hit it with a stick and eat the few ripe or unripe dates that fell off. Those who unhappily gave Sadaqah, used to bring bunches of the poorest quality. The above Aayah was revealed about them. It means that if you were given bad or rotten fruit as a gift, you would accept it to prevent the giver from being embarrassed, although you would be unhappy to take it. Thereafter, these people began to present bunches of dates of good quality."

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ says that this Aayah was sent down concerning Zakaat. There were some people who, when they picked dates, chose and put away those of the best quality and, when the collector came to collect Zakaat, they gave him the fruit of poor quality.

Once Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered the Masjid with a stick in his hand, with which he hit a bunch of dates of very bad quality that someone had hung up and said, "If the owner (of the Sadaqah) had hung up a bunch of better dates, what harm would have come to him? He will be given dates of the same poor quality in Jannah."

Rasulullah ﷺ said: "Do not give to the poor what you would not eat yourself." Aa'ishah رَضِيَ اللهُ عَنْهَا once wanted to give some spoilt meat as Sadaqah, but Rasulallah ﷺ said to her, "Do you want to give as Sadaqah what you do not like to eat yourself?" The Hadith means that, as you are giving away Sadaqah for the pleasure of Allah Ta'ala, try to give the best goods, as far as possible. This does not mean that, if someone cannot afford good things, he should not even give things of poor quality.

It is better to give something, even if it is of low quality, than not to give anything at all. Of course, giving away things of poor quality can also be a way of not paying Zakaat correctly. Allah Ta'ala does not demand from you the best of your wealth, nor does He want you to give the worst. You are to give goods of average quality.

When he was the ruler, Hadhrat Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ wrote a letter to his governors telling them the commands of Allah Ta'ala about Zakaat. He wrote in the beginning of the letter: These are the orders for collection of Zakaat; the people must pay to the collector if asked to pay according to the rules, but whoever asks for more than that, must be refused.

When sending Mu'aaz رَضِيَ اللهُ عَنْهُ to Yemen as a governor, Rasulallah ﷺ advised him to command the people to read Salaah and to pay Zakaat, and then said, "When they pay Zakaat, don't take the best of their wealth; and protect yourself from the curse of an oppressed person, for there is no barrier between Allah Ta'ala and the dua of the oppressed person."

Imaam Zuhri (*rahmatullahi alayh*) says, "When the collector of Zakaat sent by the government comes, the goats should be divided into three flocks; one containing the best of the lot, another containing the worst and another containing those of medium quality. The collector should then take Zakaat from those of the medium quality."

That is the rule while collecting Zakaat, but if the giver wants to happily give the best of his things, it may be accepted from him. A Hadith mentions that, if someone gives the best of his things or

something extra, Allah Ta'ala will give him extra rewards for that. Therefore, the giver should choose the best of what he owns for giving as Sadaqah, because only that wealth which is spent for the pleasure of Allah Ta'ala shall be of real use.

Imaam Ghazaali (*rahmatullahi alayh*) says that whoever wants to pay Zakaat, keeping the Akhirah in mind, must follow certain rules:

1. We should know why Zakaat was made Fardh and made one of the five pillars of Islam.

There are three reasons:

- a) When reading the Kalimah, a man shows his beliefs in Allah Ta'ala as the only God to be worshipped, Who has no partners. Reading this kalimah becomes a truth when his heart moves away from everything else.

Wealth is something that man loves by nature, thus Allah Ta'ala has made it Fardh on man to spend it, to show the truth of his love for Him and his belief in Him as the only Being worthy to be obeyed. Through Sadaqah a man's love for Allah Ta'ala is judged, as we understand from the Aayah:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ

Certainly! Allah has bought from the Mu'mineen (believers) their lives and their wealth because Jannah will be theirs." (at- Taubah: 111)

'Buying of lives' is through Jihaad. It is, of course, easier to give money than to give your life. When it comes to spending money, to show love for Allah Ta'ala, people are of three types:

Firstly, those who are true in their belief in the Oneness of Allah Ta'ala and who do not make any partners with Him in their love for Him. They are the ones who fulfil their promise perfectly, as they sacrifice all their things for the sake of Allah Ta'ala, keeping back nothing.

When some buzrugs were asked, "How much Zakaat is due on two hundred Dirhams?" They replied, "According to Shariah, five Dirhams are due, but for us, it is necessary to spend everything, keeping nothing back." That is why Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ presented all that he owned to Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, keeping nothing with himself, thus proving his perfect love for Allah Ta'ala.

Secondly, there are the average people who keep back some wealth for their needs and give the rest away. They do not waste their money in the luxuries of life but keep only enough for their own use and spend the extra wealth for the sake of Allah.

They too, do not restrict their spending to the prescribed rules of Zakaat, but spend whatever extra money they have, which is usually more than the amount due. That is why some Taabi'een like Nakha'ee, Sha'bee and others were of the view that there is much more due on wealth, apart from Zakaat, and they say that it is necessary on the rich to fulfil the needs of the poor if they find them in need of help, even if they have to give more than the Zakaat due on their wealth. The accepted view is that it is Fardh-e-Kifaayah (if a few people carry it out, everyone else will be free of this duty) to help an extremely poor person who is in danger of suffering death. The opinions differ as to whether it is necessary to give free help to such a person, or mere lending of money can absolve the people of their responsibility. (Those who are in favour of lending money, rather than free help, fall into the third category mentioned below).

Thirdly, there are people who spend exactly according to the rules, not more and not less. Most people are of this type: they love worldly wealth and spend very miserly, being less worried about the life in the Aakhirah.

Imaam Ghazaali (*rahmatullahi alayh*) has not mentioned the fourth type, viz. those who spend less than the correct amount, or do not pay Zakaat at all. Such people are completely false in their claims of love for Allah Ta'ala.

- b) A second reason for making zakaat Fardh is to remove miserliness.

Rasulullah ﷺ has said, "Three things are destructive:-

- (i) Miserliness which is practised: i.e. if a person is miserly by nature, but acts generously against his habit, miserliness will not harm him; miserliness becomes harmful only when a person behaves miserly.
- (ii) Passion which is acted upon. If a man of passions makes sabr, no harm will come to him; passion becomes harmful only when it is acted on.
- (iii) Self-conceit (i.e. a man's thinking of his own opinion as the best.)"

There are many Aayaat of the Qur-aan Shareef and many Ahaadith about miserliness. The only way to cure a person of miserliness is for him to get into the habit of spending money.

Zakaat is called a 'purifier', as it purifies a man of the filth of greed and miserliness. The more generously a man spends and the happier he is while spending for the love of Allah Ta'ala, the more purified he will be of miserliness'.

- c) Another reason for making zakaat Fardh is that it is a way of showing thanks to Allah Ta'ala for the gift of wealth given by Him. Each of us receives countless gifts from Allah Ta'ala, both in the form of wealth and in the form of good health; so, the ibaadaat done by the body are a thanks for our healthy bodies, while ibaadaat of spending of money are a thanks for the gifts of wealth and other worldly goods.

How terrible and ungrateful is a person who sees a beggar suffering poverty and hunger, but his heart is not moved with feelings of thanks to Allah Ta'ala, Who has given thousands of gifts to him, saving him from begging from others and, in fact made him such that others beg favours of him.

Is it not necessary on him to show thanks to Allah Ta'ala and spend at least one tenth (of the produce of his lands) or one fortieth (of the money kept with him for a year), for the pleasure of Allah Ta'ala?

2. Another rule is the proper time for giving away Zakaat. In the first place, it is important that we should hurry to pay Zakaat and give it away even before time, because this shows our concern and happiness for obeying the commands of Allah Ta'ala. It also brings joy to the hearts of the needy people.

On the other hand, if a man delays in giving Zakaat, he may suffer some problem or a loss in his property. The Ulama who say that it is necessary to pay Zakaat on time also say that it is sinful to delay in its payment. So, when a person gets the feeling to spend money for the sake of Allah, he should not delay in doing so and regard it as an inspiration by an angel. A Hadith says, "Everybody is being inspired by an angel and distracted by a shaytaan."

The angel wants him to do good and to follow the truth, so, when anyone has a feeling to do good, he should give thanks to Allah Ta'ala. Shaytaan on the other hand, encourages a man to do evil and to go against what is true, so when a person finds himself going towards evil, he should read:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"I seek refuge in Allah against shaytaan, the outcast one."

A Hadith says that the heart of man is between the two fingers of Allah Ta'ala, which He turns about as He wishes. The first thought of spending for the sake of Allah Ta'ala might be followed by a second thought by shaytaan to keep your money with you, because shaytaan keeps on warning a person about wants and needs.

After the encouragement of the angel, there is an evil urge by shaytaan. So, a person should pay his Zakaat quickly before the second thought comes to him.

If anyone wants to pay the whole amount of Zakaat at a certain time, it is good to fix a month. Muharram is a holy month, being the first month of the Hijri calendar and one of the four sacred months of the year. Besides, the tenth of Muharram is a special day. According to a Hadith, if anyone spends generously on his family on the Day of Aashurah (10th of Muharram), Allah Ta'ala will be generous to him for the rest of the year.

Another holy month is Ramadhaan. Rasulullah ﷺ was the most generous of men, and during Ramadhaan he was more generous than even the wind which blows freely. In this month, there is a night (Laylatul-Qadr) which is better than a thousand months and, during it, Allah's favours go on increasing everyday.

Zul-Hijjah is also a holy month with many blessings. It is the month of Hajj, of which the first ten days are called 'Ayyaamum-Ma'loomaat' (the appointed days) and the next three days (Ayyaame-Tashreeq) or the 11th, 12th and 13th of the month which have been called, in the Qur-aan Shareef, Ayyaamum-Ma'doodaat (the counted days). The Qur-aan Shareef encourages the Muslims to make a lot of Zikr of Allah Ta'ala during these days.

Therefore, if anyone decides to pay Zakaat during Ramadhaan every year, he should fix the last ten days of the month for his zakaat, while a person giving it during Zul-Hijjah should do so during the first ten days.

The author, Hadhrat Sheikh Muhammad Zakariyya (*rahmatullahi alayh*), suggests that a person should keep on paying Zakaat little by little throughout the year. When the year comes to an

end, he should work out the exact amount of his zakaat and pay off whatever was short. If he had spent more than what was due, he should be thankful to Allah Ta'ala, with whose help he was able to spend more than what was due. This way of paying Zakaat has three benefits:-

- (i) If the Zakaat for the whole year is a large amount, it is difficult to give it away all at once whereas Zakaat should be paid happily.
 - (ii) A person does not always find the right time for giving Zakaat. By this method, a person may spend whenever the right time comes. On the other hand, if a person works out his Zakaat at the end of the year and then keeps it aside for spending in small amounts during the next year, with each day that passes, he will be delaying in giving his Zakaat. Also, sometimes some problem can come about (eg. an accident) because of which a person may not even pay his zakaat and thus become sinful.
 - (iii) If a man gives Zakaat in small amounts, he may sometimes spend more than what is due from him. Giving away extra is excellent. As for those who pay the Zakaat due for the year all at once, most of them find it hard to pay more than the exact amount. Also remember that Zakaat is due after every lunar year and not after a solar year. Some people work out their Zakaat according to the solar calendar and thus delay it by ten days every year. In this way, after thirty-six years of the lunar calendar, they would have paid Zakaat for thirty-five years only and the zakaat for one complete year will still be unpaid.
3. It is also very good to give Zakaat secretly, which has many benefits: the giver is saved from pride and showing off; and the receiver is saved from disgrace, as his poverty remains hidden. So it is more rewarding to give Zakaat secretly, unless there are good reasons for spending it openly. The reason for giving Sadaqah is to clean a person from the evils

of greed and miserliness. The person giving it openly may become proud. Pride is more harmful than greed and miserliness, and most people want to be known and recognised. The sin of miserliness will come in the shape of a scorpion to sting the miser in the grave, but a person's love for being famous shall become a python that will bite him. So the person who controls his miserliness, but wants to become famous, is like a person who kills a scorpion and feeds it to a python, which grows stronger and more dangerous. It is necessary to kill both the scorpion and the python.

4. Sometimes, it is better to pay it openly for good Islamic reasons. For example, if a person wants to encourage others or he has some other Islamic reason in his mind, it will be better for him to pay Zakaat openly.
5. Another rule for giving Sadaqah is that we should protect it from being wasted through 'mann' (reminding the poor about our favours to them) or 'azaa' (causing harm and teasing the person who receives Sadaqah).
6. Still another rule while giving Zakaat is that a man should think of his Zakaat, however large, to be a small amount, otherwise, he may fall into the sin of pride and boasting about his good deeds. Becoming proud is one of the worst sins, which causes our rewards to be wasted away.

In the Qur-aan Shareef, Allah Ta'ala has reprimanded the Muslims for feeling proud of their large numbers, on the occasion of Hunayn:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۗ وَيَوْمَ حُنَيْنٍ ۖ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿١٦٢﴾ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا ۗ وَذَلِكَ جَزَاءُ الْكَافِرِينَ

"Allah gave you victory (over your enemies) in many places and on the day of Hunayn, when your large numbers made you feel proud, but it did not help you in any way. (the Kaafirs began to shoot arrows at you in large numbers which caused great worry in you) and the earth closed up on you although it is very wide, then you turned away (from the battle field) running away. Then, Allah Ta'ala sent His calmness on His Rasul and on the Mu'mineen (believers) and sent down an army (of angels) that you could not see (for your help)" (at-Taubah: 25-26)

It was during Ramadhaan 8 A.H. that Makkah Mukarramah was conquered and then Rasulullah ﷺ took an army to Hunayn (during the same month) to fight the tribes of Hawaazin and Saqeef (who had gathered there to re-capture Makkah Mukarramah). In this battle, the Muslims were larger in number than in all their previous battles.

Therefore, some felt over confident and said that they could not lose because of their large numbers. Since Allah Ta'ala does not like people who boast, the Muslims were made to lose in the early part of the battle.

The Ulama have said that the less you think of your good actions, the more accepted it becomes in the eyes of Allah Ta'ala. Similarly the more hateful a sin is to a person himself, the less serious it will be in the eyes of Allah. Therefore, we should be worried about even our small mistakes.

Three things are needed for a good deed to become perfect:-

- Firstly, we should not think of that good deed as being excellent, but should rather think it as not being enough.
- Secondly, as soon as we feel like doing something good, we should quickly do it before something happens and we end up not doing it.
- Thirdly, we should do the good deed secretly.

A person should think that what he has given away is a small amount compared to how much he has spent on himself or kept back for himself. For example, if someone has given away one third of his wealth for the sake of Allah Ta'ala, then he has kept two-thirds for himself.

Even though a person may spend all his wealth, he should think that, actually, all his wealth belongs to Allah Ta'ala who has allowed him to spend from it for his own needs. Thus a man giving away Sadaqah is like a person spending the money which was kept by him by someone who said, 'Keep it with you, but you can spend from it for your needs.' Now, if he returns to him the same amount, after some time, he would be doing no favour to him, because he is actually returning to him what was kept by him.

Allah Ta'ala is so kind, that although we are returning His wealth to Him by giving Sadaqah, He will give us huge rewards and blessings.

It is like someone who kept a hundred rands with you. After some time, you only returned fifty rands. He became so happy with you, that he rewarded you with five hundred rands (for returning only fifty rand from his hundred rand).

The money that we give to the poor or spend in other ways for the love of Allah Ta'ala is like money returned to Allah Ta'ala. The poor person has been sent by Allah Ta'ala to ask for the wealth which was just kept with us.

Thus, the rich should treat the poor with kindness while giving them Sadaqah for the love of Allah, because they are sent by Allah Ta'ala. Allah Ta'ala had given us everything and if He wants, He can snatch away everything in one second and make us poor like the beggar standing in front of us.

In fact, all the wealth and riches of the world belongs to Allah Ta'ala alone and in His mercy, He did not order us to spend all our wealth for His sake, which we might have found hard to obey.

7. Another important rule while giving away Sadaqah, and especially Zakaat, is that we should give away things of the

best quality because Allah Ta'ala has no faults and He accepts only such wealth which is perfect. It would be very rude and shameless to keep the best things for ourselves and give away the reject things to Allah Ta'ala, Who is the one Who gave us that same wealth. Isn't it like a servant who cooks delicious food for himself and gives stale bread and rotten curry to his boss? What then should be the attitude of the master towards such a servant? The masters in this world are not aware of what their servants do in their absence, but Allah is All-knowing, and well informed about everything. All our deeds are before Him. He knows the thoughts that come to our minds. How ungrateful would be the person who gave things of bad quality for the sake of Allah, out of the wealth that actually belongs to Allah Ta'ala Himself?

Again, everybody knows that all that he is spending is for his own benefit; it will be given back to him with manifold increase at a time when he shall need it desperately. Then, how foolish is the person who preserves bad and rotten things for his own use and leaves behind things of good quality to be used by others. A Hadith says, "A man says, 'My wealth, my wealth', whereas his wealth really consists of what he eats and uses up, what he wears and and wears it out, and what he gives as Sadaqah and so preserves for the Aakhirah; everything else is left for others (his heirs)."

A Hadith says, "Many a Dirham is of greater value than a hundred thousand Dirhams; it is a Dirham earned in a halaal way and spent most happily for the sake of Allah Ta'ala, which is better than spending a hundred thousand Dirhams earned in a doubtful way."

8. While paying Zakaat, a person should try to give it to such people that bring him the most rewards. Look for people who have one or more of the following six qualities:
 - i. The person should be pious and good, not worried about the dunya. Rasulullah ﷺ said, "Don't let anyone but the

pious eat your food." The reason is that the pious man will get strength from your food for his ibaadat and, because of your food, you will share the blessings and rewards of his ibaadat to Allah Ta'ala.

- ii. The person should be an Aalim or a student of Deen. In this way, you will be helping him to get knowledge; and learning Deen is the best of all ibaadat. Abdullah Ibn Mubaarak (*rahmatullahi alayh*), the famous Muhaddith and a great buzurg (saint), would be kind and generous to the Ulama. When someone asked him, "Wouldn't it be better if you also did favours to other people?" He replied, "I think that only the Prophets عَلَيْهِمُ السَّلَامُ are higher than the Ulama."
- iii. The person receiving Sadaqah should be a strong believer in Allah Ta'ala. When he gets a gift from someone, he gives thanks to Allah Ta'ala believing, from his heart, that the favour was really from Allah Ta'ala, Who alone (and no one else) is the True Giver. When this is his belief, then a person does not look at the causes of things but looks up to Allah Ta'ala Himself. Doing a favour to such a person is more rewarding than giving favours to a person who thanks you all the time. The person who is speaking good about you today may speak bad about you the next time when you do not help him. However, a strong believer will never speak bad about you, because he knows that it is really Allah Ta'ala who is the Giver.
- iv. The person receiving your Sadaqah should be a person who does not tell others about his poverty and does not complain to others about his problems. There are some people who were rich but have now become poor. Allah Ta'ala says about them:-

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ
 الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ ۚ تَعْرِفُهُمْ بِسِيمَاهُمْ ۚ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا ۗ وَمَا
 تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

"(Sadaqah is) actually for the poor who have become poor for the sake of Allah (for the sake of Deen) and they cannot go in the earth (to earn some money). Those who don't know, think them to be wealthy because of their not asking anyone. Yet you can recognize them by their signs. They do not beg from people continuously. And whatever good you spend (on these type of people), Allah knows it."
 (Baqarah: 273)

Normally the sawaab (reward) for spending on such people is more than spending on others. However, sometimes we can get even more reward by spending on others, for example, when they are in great need of help. Sometimes, it becomes more important and more rewarding to help the less pious and even the kuffaar.

So, the best people for Sadaqah are those who have given their lives for Deeni knowledge. Some foolish people do not like the giving of Sadaqah to those busy learning Deen saying, 'Can't these people earn their money?' The answer to this is found in the above Aayah of the Qur-aan Shareef which says:

أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ

"they were constrained in the path of Allah and were not able to go about freely in the land"

i.e. a person cannot do two things at one and the same time, if one of them needs his full attention. Learning Deeni knowledge needs full

concentration and all of a person's time. While doing business, a person will not be able to learn Deen properly. Thousands of examples can be shown to prove this.

Ibn Abbaas رَضِيَ اللهُ عَنْهُ says, "The poor people in this Aayah are those who lived in the Suffah (veranda) in Masjidun Nabawi at Madinah Munawwarah (called Ashaabus-Suffa)." They stayed with Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to learn about Islam. They had no houses for shelter, or any wives or children to live with. In this Aayah, Allah Ta'ala has encouraged the Mu'mineen (believers) to give Sadaqah to those people. Some Ulama say that this Aayah is about those who had given their lives for Jihaad in the path of Allah and could not do business to earn wealth.

Imaam Ghazaali (*rahmatullahi alayh*) says, "They are those who do not beg for help, for they are rich with Imaan. We should look for these people and give them Sadaqah. Especially, we should try to find out the problems of these pious people and spend money on them." It is far more rewarding to help these people than to spend money on the normal beggars. It is however, hard to find them, because they do not tell others about their problems and, therefore, people don't realise that they are poor.

- v. The person receiving your Sadaqah should be someone who has a large family, or is suffering from a disease or any other illness which stops him from working for his money. Hadhrat Umar رَضِيَ اللهُ عَنْهُ used to give ten goats or even more to some families and, when Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ got some wealth as booty without fighting the enemy, he gave two portions to a married man and one to the unmarried.
- vi. A person also gets extra sawaab for giving Sadaqah to his relatives. Here he will get the sawaab of Sadaqah as well as the sawaab for showing kindness to his family.

After mentioning the six qualities of the people who are more deserving of Sadaqah, Imaam Ghazaali (*rahimahullah*) writes, "These

are the qualities which should preferably be found in a person receiving Sadaqah. The qualities may vary and thus, the Sadaqa will earn different levels of reward according to the high or low degree of the quality found in the person receiving the Sadaqah. For example, a high degree of piety will earn more reward than a low degree of that quality; there are many distinctions between close relatives and distant relations, and in other virtues also. Therefore one should look for a person who possesses a quality in a high degree. And if someone were to combine all these qualities in his person, he would be highly valued and an asset for the giver; by spending on whom he can earn maximum blessings and rewards from Allah Ta'ala.

“Indeed, if a man knows such a person, he should try and spend as much on him as he can. If not, he should search for one possessing all these qualities. If, after making efforts, a man can find such a person, he will earn double blessings: one for searching for such a pious person and second for well-deserved spending. It is also possible that, after giving Sadaqah to a person who, in your mind, seems to possess some or all of these qualities, you come to know that he does not really possess these qualities; even then, you will earn the blessings of making an effort to search for such a person and, in addition, your heart will be cured of the evil of miserliness; love for Allah will be firmly rooted in your heart and you will be granted the power to exert yourself in acts of obedience to Him.

“These three benefits of Sadaqah are highly valuable in themselves as they strengthen the heart of man, inspiring it with the longing to meet Allah Ta'ala. These advantages will be obtained in any case, and one can gain extra rewards for spending it in desirable places. There are yet more advantages of giving Sadaqah to the pious. When such people receive a favour from someone, they make dua for Allah's blessings for him, and remain ever concerned for his well being. Indeed, the good wishes coming from the hearts of the pious have a great influence and their blessings improve his worldly life together with a bright future in the Akhirah. Allah Ta'ala has blessed the duas of the pious with effective fulfillment.” (Condensed and adapted from Ihyaa-ul-Uloom).

Chapter 6

Contentment & Tawakkul

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Chapter 6

Contentment

نحمده و نصلي على رسوله الكريم

We praise Allah, and make dua for blessings on His noble Messenger (Rasulullah ﷺ).

The kitaab, Faza'a'il-e-Sadaqaat, was originally written as one thick book, but when it was being sent for printing, I thought that to make it easier for the readers, it would be better to print the last two chapters as a separate kitaab called “**Faza'a'il-e-Sadaqaat Part Two.**”

Abstention, Contentment and not asking from people

In the Qur-aan Shareef and the noble Ahaadith of Rasulallah ﷺ, these three subjects have been repeatedly mentioned through examples, warnings and stories. I was hoping to write a small booklet on this topic but it ended up being a very thick book.

We read at the end of Chapter Two, that wealth is both good as well as harmful. Rasulallah ﷺ said: “For every Ummah

(people), there has been a test and the test for my Ummah is wealth.” So it is very important to save ourselves from the harms of wealth. If someone has a poisonous snake and he makes a cure from it, it will be useful both for himself and for others as well. If he doesn’t do so, then its poison will kill him and will also harm others. Therefore Rasulullah ﷺ once said: “This wealth looks pleasant and is very attractive; it is useful for him who gets it in a halaal way and spends it correctly, but he who gets it in a haraam way is like someone suffering from a disease in which he carries on eating without getting full.” (Mishkaat)

Imaam Ghazaali (*rahmatullahi alayh*) writes: Wealth can be useful and harmful for its owner at one and the same time. Wealth is like a snake. Whoever knows about snakes, can hold a snake, take out its poison and make a cure from it. But if an ordinary person had to catch a snake, it would certainly bite him to death. Similarly, in order to be saved from the harms of wealth, a person must remember the following points:-

1. He must know the real reason why wealth was created by Allah Ta’ala.
2. He must be careful about where he gets his wealth and he must make sure that he does not earn any haraam wealth, which could even be accepting a gift that is actually a bribe etc.
3. He should not keep any amount more than his actual requirements, and give away any extra amounts immediately.
4. He should also be careful about how he spends his money and beware of wasting or spending in a haraam way.
5. When he gets any money or he is spending it or saving it, then he should do so only for the pleasure of Allah Ta’ala. Whatever he saves or uses for his own needs, he should do so with the intention of getting enough strength for doing good works. Whatever amount of money that is more than his needs should

be quickly given away as charity. If a person keeps his wealth after fulfilling all the above conditions, then that wealth will not be harmful for him. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ once said: “If anyone had to get all the riches of the world for the sake of Allah Ta’ala, he would still be a true ‘Zaahid’ (someone who doesn’t chase after the dunya). However, if anyone had to give up the world altogether, but not for Allah Ta’ala’s sake (but instead to show off), he would still be regarded as a person chasing after the dunya.”

Another Hadith says: “This wealth is good in appearance and enjoyable, but only he who gets it in a halaal way will be blessed in it.”

Another Hadith says: “What an excellent place is this world for him who makes it useful for the Aakhirah and earns with it the pleasure of Allah Ta’ala! How evil this world is for him who it stops from preparing for the Aakhirah and then fails to seek the pleasure of Allah Ta’ala!” (Kanz)

There are many Ahaadith which say that worldly wealth is not bad in itself. In fact, many Ahaadith show that wealth can be useful if used correctly. Many Ahaadith encourage us to earn wealth in a halaal way. However, since wealth can be very harmful, many Aayaat and Ahaadith warn us about collecting lots of wealth. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once said: “When Allah Ta’ala loves a person, He protects him from the world just as (sometimes) we stop a sick person from water.”

Everybody knows that water is very important for life and that no one can live without it but, if a doctor says that water is harmful for a patient, we use all different ways to stop him from it. The same is for wealth. Extra wealth will harm our souls (hearts). Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Can anyone of you walk on water without getting

his feet wet?” The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ replied that no one could do so. He then said, “Similarly, it is difficult for a worldly person to save himself from sins.”

We see that most of the sins and problems of the heart, namely; miserliness, jealousy, pride, boasting, hatred, etc., are usually caused by excessive wealth. Similarly, other sins like immorality, drinking, gambling, interest and others are also caused by excessive wealth. Peoples’ hearts love money so much that the more they get, the more greedy they become. There are many Ahaadith of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explaining this, for example: “If anyone owned wealth equal to two valleys of gold, he would wish for a third.”

No one is happy with any amount of wealth (however great it maybe), except for a few blessed people. In the Qur-aan Shareef and in the Ahaadith, we are advised to learn contentment so that our craving for wealth should decrease.

There are many Aayaat in the Qur-aan Shareef and the Ahaadith encouraging us to be patient in difficult times. Very often, we suffer poverty because Allah Ta’ala decides some good in it for us. Allah Ta’ala says:

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ

‘If Allah had to spread out the provisions (wealth) for His slaves, they would surely rebel in the earth.’ (as-Shuraa:

27)

Wherever people have lots of wealth, they will always be riots and problems. Possessing extra wealth is undesirable, yet people have a weakness for it.

At this point, we quote a few Qur-aanic Aayaat and Ahaadith on the three subjects referred to above namely:

1. Virtues of contentment (being happy with what you have).
2. The need for being patient in difficulties.
3. The bad habit of begging and seeking favours from people.

Aayaat in Praise of Contentment

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ
 الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَلِكَ مَتَاعُ الْحَيَاةِ
 الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاٰبِ ﴿١٧﴾ قُلْ أَوْزَيْتُكُمْ بِخَيْرٍ مِّنْ ذٰلِكُمْ ۗ لِلَّذِينَ
 اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ
 وَرِضْوَانٌ مِّنَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٨﴾ الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا أَمْنَا فَأَغْفِرْ
 لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٩﴾ الصَّٰبِرِينَ وَالصَّٰدِقِينَ وَالْقٰنِتِينَ وَالْمُنْفِقِينَ
 وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿٢٠﴾

*The love of the joys (that come) from women and children,
 and stored up heaps of gold and silver, and branded
 horses and cattle and crops have been beautified for man.
 But all these are the enjoyment of the worldly life. But
 Allah has a more beautiful place. Say (O Muhammad
 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)): Shall I tell you of something better than all
 these things? For those who have Taqwa, their Rabb has
 Gardens, underneath which rivers flow, and pure wives
 and the pleasure of Allah. Allah sees His slaves. Those*

who say: 'Our Rabb, we believe (in You) so forgive our sins and save us from the punishment of the Fire. Those who are steadfast, truthful, and obedient, those who spend (and do not collect), those who ask for forgiveness in the late hours of the night. (Aal-e-Imran: 14-17)

Love for the things of this world should be treated very quickly by trying not to show any interest and by trying not to think about it all the time. Once the love gets strong, it becomes very hard to control it. This is true for the love of all worldly things: For example, love for wealth, honour and popularity, love for children, even love for pet birds (like pigeons, etc.) and love for games (like chess, soccer, cricket, etc.) and other similar pursuits. After the love of these hobbies enter the heart, they will destroy a person, both in this world and the Aakhirah. If a horse-rider sees his animal taking a wrong turn, he immediately pulls the reins and turns it to the right road. If he allows it to take the wrong turn and it goes into a narrow doorway, he will then have a very hard time in trying to take it out. So, it is very important to save ourselves from these temptations from the very beginning and use them only according to our need.

The Ulama say that all worldly things will be found in one of the following three:

- (i) the minerals (gold, silver, precious stones, etc.),
- (ii) the plant life and
- (iii) the animal life.

In the Aayaat above, Allah Ta'ala has mentioned all types of worldly goods and warned us about overdoing it when using them. Allah Ta'ala mentions women and children, referring to a person's love for his wife, children, family and friends, etc., Similarly, 'gold and silver'

includes all types of money and jewellery, horses and cattle means all kinds of animals, and crops refers to all kinds of fruit and vegetables. Put together, all these things are the riches and valuables of the world.

After mentioning all these things and warning us about their harms, Allah Ta'ala says that all these things are for temporary use only. None of these are really worthy of being loved. Only things that last forever should be valued. Of course, the best virtue is earning the pleasure of Allah Ta'ala. At another place in the Qur-aan Shareef, after describing some gifts of Jannah, Allah Ta'ala says:

وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ۗ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

The pleasure of Allah is the greatest! This is the great success. (at-Taubah: 72)

Nothing of this world or of the Aakhirah, can compare with the pleasure of Allah Ta'ala. In the above Aayat, Allah Ta'ala has given a detailed description of all the attractions of the world and then warned us about them. Below are a few more Aayaat on the same subject:

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيٰوةَ الدُّنْيَا بِالْآخِرَةِ ۗ فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنصَّرُونَ

1. *They are those who bought the life of this world with the Aakhirah. Their punishment will not be lightened, neither shall they be helped. (al-Baqarah: 86)*

فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِن خَلَقٍ ﴿٣٠٠﴾ وَمِنْهُمْ
 مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٣٠١﴾
 أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ^ط

2. From the people there are those who say: 'Our Rabb, give us wealth in this world and they have nothing in the Aakhirah. And there are those who say! 'Our Rabb, give us in this world that which is good and in the Aakhirah that which is good, and guard us against the punishment of the Fire. For them there is a good share of that which they have earned. (al-Baqarah: 200-201-202)

وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ^ط وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

3. And from the people there are those who would sell themselves for the pleasure of Allah; and Allah is most kind to His slaves. (al-Baqarah: 207)

زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْحَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا
 فَوْقَهُمْ يَوْمَ الْقِيَامَةِ ^ط وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ

4. The life of the world is beautified for those who disbelieve; and make fun of the believers. But those who fear Allah will be above them (in position) on the Day of Qiyaamah, because Allah gives whom He wills, without even measuring. (al-Baqarah 212)

وَتِلْكَ الْأَيَّامُ نُدَوِّلُهَا بَيْنَ النَّاسِ ۚ

5. *And those days We change it (riches and poverty) between the people. (Aal-e-Imran: 140)*

The Aayat means that, sometimes, one group of people rules over others; and at other times another group begins to rule. Therefore, people should not worry too much about being ruled by others; they should rather be more worried about the life of Akhirah, which is much more important.

قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ ۖ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى ۗ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٧٧﴾ أَيْنَ مَا تَكُونُوا يَدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ط

6. *Say (to them, O' Muhammad ﷺ) the things of this world are few (temporary); the Akhirah is better for him who fears Allah; you shall not be wronged (even the amount of) a single date-fibre. Wherever you may be, death will reach you, even though you should be in strong and high towers.' (an-Nisaa: 77- 78).*

وَلَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا ۖ تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا ۖ فَعِنْدَ اللَّهِ مَعَانِمٌ كَثِيرَةٌ ط

7. *And do not say to those who make salaam to you that, 'You are not a believer, you are seeking the goods of this life (so that you may take them from him). With Allah are many spoils (things). (an-Nisaa: 94)*

These Aayaat were sent as a warning to some Muslims who had killed a few non-Muslims who claimed to be Muslims. What had happened was that a Muslim attacked a non-Muslim who quickly read the Kalimah (to show that he was a Muslim), but the Muslim still killed him. This was reported to Rasulullah ﷺ who demanded an explanation from the Muslim. When he replied that the non-Muslim had read the kalimah only out of fear, Rasulullah ﷺ said, “Did you look into his heart to see that he was doing this for fear of death?” It is said that, later, this particular Muslim died a miserable death. (Durre Mansur)

Under no circumstances does Allah Ta’ala allow His slaves to be unjust. The Shariah (Islamic Law) strictly forbids its followers to do wrong to the non-Muslims for worldly benefit. This subject is found in many Aayaat of the Qur-aan and in many Ahaadith.

In Surah al-Maa’idah, the Muslims have been warned:

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا
وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى ۗ وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ ۗ

If you hate some people because they had stopped you from going to Masjidul Haraam, then this should not cause you to break Allah’s commands (by oppressing them); but help one another to do good and pious works and do not help one another in doing sin and breaking Allah’s commands. (al-Maa’idah: 2)

A few Aayaat later, in the same Surah, Allah Ta'ala says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۗ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ
قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ اِعْدِلُوا ۗ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۗ

O you who believe! Be constant witnesses for Allah in justice, do not allow your hatred of any people to cause you to be unjust. Be just, that is nearer to piety. (al-Maa'idah: 8)

In many Aayaat, the Muslims have been warned against being unjust at all times. The truth is that love for the world blinds the faculty of reasoning.

وَمَا الْحَيٰوةُ الدُّنْيَا اِلَّا لَعِبٌ وَّ لَهْوٌ ۗ وَّ لَلْآخِرَةِ خَيْرٌ لِّلَّذِيْنَ يَتَّقُوْنَ ۗ اَفَلَا
تَعْقِلُوْنَ

8. The life of the world is nothing but a play and sport. And the home of the Aakhirah is best for those who have Taqwa (piety). Don't you understand? (al-An'aam: 32)

(In other words, don't you understand the truth that the things of this world are nothing compared to the wonderful life of the Aakhirah?)

وَذَرِ الَّذِينَ اتَّخَذُوا دِيْنََهُمْ لَعِبًا وَّ لَهْوًا وَّ غَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا

9. And leave those who take their religion as a play and a joke, and whom the life of the world has deceived (bluffed). (al-An'aam: 70)

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ ۗ

10. Now (after death), you have come to us alone like how We created you the first time; and you have left behind you all that we had given you. (al-An'aam: 94)

Note: Everyone is born naked, owning nothing of this world. Similarly, after death, every person is laid in the grave, with absolutely nothing. Only the wealth that is spent in this life, for the sake of Allah Ta'ala, is stored up in the Aakhirah, and is paid back to him in full, with many extras from Allah Ta'ala.

وَعَرَّزْتَهُمُ الْحَيَاةَ الدُّنْيَا ۗ

11. The worldly life deceived (bluffed) them (al-A'raaf: 51)

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَصَ هَذَا الْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا ۗ

12. So, (after the good, pious people) there came a group who inherited the Holy Book but they took the goods of this low life and who say 'We shall be forgiven' (because we are the loved ones of Allah). (al-A'raaf 169)

وَالدَّارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ ۝

13. And the home of the Aakhirah is better for those who have piety. Don't you understand? (al-A 'raaf: 169)

وَاعْلَمُوا أَنَّمَا آمَاؤُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۗ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

14. And know that your wealth and your children are only a test, and that with Allah is a huge reward. (al-Anfaal: 28)

تُرِيدُونَ عَرَضَ الدُّنْيَا ۗ وَاللَّهُ يُرِيدُ الْآخِرَةَ ۗ

15. You want the goods of this world and Allah wants (for you) the Aakhirah. (al-Anfaal: 67)

أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ۗ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ

16. Are you happier with the life of the world rather than the Aakhirah? The comfort of the life of the world is very little, compared with the life in the Aakhirah. (at-Taubah: 38)

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غٰفِلُونَ ﴿٣٨﴾ أُولَٰئِكَ مَا لَهُمْ النَّارُ بِمَا كَانُوا يَكْسِبُونَ

17. Certainly! Those who do not wish to meet us, and are happy with the life of the world, and feel satisfied with it, and those who ignore Our signs --- their place will be the Fire because of the (evil) deeds they used to do. (Yunus: 7-

8)

يَأْتِيهَا النَّاسُ إِنَّمَا بَغَيْكُمْ عَلَى أَنْفُسِكُمْ ۖ مَتَاعَ الْحَيَاةِ الدُّنْيَا ۗ ثُمَّ إِلَيْنَا
مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٣﴾ إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ
أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ ۗ حَتَّىٰ
إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُونَ ۗ عَلَيْهَا آتَاهَا
أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَبِ بِالْأَمْسِ ۗ كَذَلِكَ نُفَصِّلُ
الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٣٤﴾ وَاللَّهُ يَدْعُوا إِلَىٰ دَارِ السَّلَامِ ۗ وَيَهْدِي مَنْ يَشَاءُ إِلَىٰ
صِرَاطٍ مُسْتَقِيمٍ ﴿٣٥﴾

18. O people! Your turning away is only against yourselves; (you have) the enjoyment of the life of the world (for a short time only); then you shall return to Us and We shall tell you what you used to do. The example of the life of the world is like water which We send down from the sky, then, by its mixing with the earth, the produce of the earth comes up (in huge amounts) from which men and cattle eat, till when the earth has taken on her (golden) ornaments and is (fully) beautified (i.e. the crops and greenery has become fully ripe) and its people think that they have full control over it, (suddenly) Our command

comes (to it) by night or by day and We make it as though it had been cut, as though it had not existed the day before. Like that We explain Our signs for those people who will think (about the true nature of this life). And Allah invites you to the place of (non-ending) peace and (He) guides who He wishes to a straight path. (Yunus: 23-24-25)

Allah Ta'ala says:

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا ۗ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٨﴾

19. People should become happy in this gift of Allah, and in His mercy. It is far better than (the worldly things) which they collect. (Yunus: 58)

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِيَ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ ۗ وَحَبِطَ مَا صَنَعُوا فِيهَا وَ بَطُلٌ مَّا كَانُوا يَعْمَلُونَ ﴿١٦﴾

20. Who wishes for the life of the world and its decorations, We shall repay them (in full) for their actions in it (this world), and they will not be paid less. They are those for whom there is nothing in the Akhirah except the Fire. (All) that they did in the world will become useless and (the fact is that all) their actions will be cancelled. (Hud: 15-16).

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۗ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا ۗ وَمَا الْحَيَاةُ
الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ ﴿٢٦﴾

21. Allah gives more rizq to whom He wishes and gives less (for whom He wishes). And they were happy with the life of the world, whereas the life of the world is only a passing enjoyment, as compared with the life of Aakhirah. (ar-Ra'd: 26)

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ

22. Do not stretch your eyes to look at what We have given to different groups of the non-believers to enjoy. (Hijr: 88)

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ۗ

23. That (all worldly things) which you have, shall waste away. But what is with Allah lasts forever. (Nahl: 96)

ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَىٰ الْآخِرَةِ ۗ

24. (The painful punishment described in the previous Aayaat will afflict them) That is because they preferred this world over the Aakhirah. (Nahl: 107)

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ ۚ
يَصْلَاهَا مَذْمُومًا مَدْحُورًا ﴿١٠٧﴾ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ

فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿٦٦﴾ كَلَّا نُمَدُّ هَٰؤُلَاءِ وَهَٰؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ ط
 وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٦٧﴾ أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ط وَ
 لِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٦٨﴾

25. Whoever wishes for this (life) which finishes off quickly (i.e. he wants all his rewards only in this life), We will quickly give him in it what We wish and for whom We wish (i.e. he will not be given everything that he wishes for. We give worldly gifts to whom We will and We give him only as much as We please). And, afterwards We have fixed for him Jahannam; he will burn in it, disgraced and rejected. And who wishes for the Akhirah and works hard for it with the correct effort, being a Mu'min (true believer), then their efforts are appreciated (by their Rabb). We give each of them, both these and those, (the pious and the others) from the gifts of Your Rabb. And the gift of Your Rabb (worldly gifts) can never be limited. Look! (How We prefer some of them over others (Muslims and non-Muslims in worldly gifts). But, certainly, the Akhirah (prepared especially for the believers) will be higher in grades and be far more blessed. (Judging by this, you can see that the worldly gifts are given by Allah Ta'ala, and are not earned by people according to the amount of their struggle. Some people struggle hard but get less than others who earn lots of wealth with little efforts). (Bani Israa-eel: 18-21)

وَاضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ
 الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٤٥﴾
 الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ۗ وَالْبَلْقِيَةُ الصَّلِحَةُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا
 وَخَيْرٌ أَمَلًا ﴿٤٦﴾

26. And give them the example of the life of the world (it is) like water which We send down from the sky, and the vegetation of the earth mixes with it, and then (after it has become green and juicy suddenly some calamity comes to it), it becomes dry twigs and the winds scatter it about. Allah is able to do all things. Wealth and children are (only) the decoration of the life of the world; but good deeds (of the pious) which last are (far) better according to Your Rabb for reward, and (also much) better for hope.

(Kahf: 45-46)

(Before these Aayaat, Allah Ta'ala mentions the Day of Qiyaamah and the blowing of the Trumpet (Sur). On that Day, the sinners shall be)

يَتَحَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ﴿١٣٣﴾ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ
 أَمْ نَلِثْتُمْ طَرِيقَهُ إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ﴿١٣٤﴾

27. ...quietly speaking among themselves: 'You have stayed (in the world) only for ten (days).' We know best about what they will speak when the best from them says: '(No), you have only stayed for a day.' (In truth a person's

whole life is far shorter than even one-tenth of a day of the Aakhirah. (Taha: 103-104)

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۗ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٠٣﴾ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۗ لَا نَسْأَلُكَ رِزْقًا ۗ نَحْنُ نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ﴿١٠٤﴾

28. Do not stretch your eyes to look at what worldly things we have given to different groups of people to enjoy. It is only the glamour of the life of the world (and We gave it to them) so that We may test them in it. And the provision of Your Rabb (to be given in the Aakhirah) is far better and far more lasting. And command your family to read Salaah and be (yourself) constant on it. We do not ask you (to find your own) provision. (It is) We (Who) provide for you. And the best end result is for piety. (Taha: 131- 132)

إِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١٠٥﴾

29. (The time for) Questioning has come close for mankind while they are turning away in carelessness.” (al-Ambiya: 1)

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿١٠٥﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا ۗ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ۗ

30. When death comes to one of them (the sinners) he says: ‘My Rabb, send me back (to the world) so that I may do good (in that world) which I have left behind.’ (Allah Says:), ‘Never! It is just words that he is saying.’

(Mu’minoos: 99-100)

قَالَ كَمْ لَبِئْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾ قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْئَلِ
الْعَادِينَ ﴿١١٣﴾ قُلْ إِنْ لَبِئْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ ﴿١١٤﴾ أَفَحَسِبْتُمْ أَنَّمَا
خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تَرْجِعُونَ ﴿١١٥﴾

31. (On the Day of Qiyaamah), He (Allah) would say (to them to increase their grief); (Tell us), “How many years did you stay in the earth”? They will say: “We might have stayed only a day or a part of a day. Ask those (the angels) who kept count of everything.” He (Allah)’ will say: “Certainly you stayed just a little, if you only knew (about the shortness of the worldly life). Did you think that We had created you for nothing and you would not be brought back to us again?” (Mu’minoos: 112-115)

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا ۖ فَتِلْكَ مَسْكِنُهُمْ لَمْ تُسْكَنْ مِنْ
بَعْدِهِمْ إِلَّا قَلِيلًا ۗ ط

32. (These people who are proud of their luxuries are in reality, foolish. Don’t they know that): “We destroyed many people who felt very proud of their luxurious life. (Look and see for yourself). Those are their houses, which

have not been inhabited (lived in) after them, except a little". (al-Qasas: 58)

وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاءُ الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا ۗ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَ
أَبْقَى ۗ أَفَلَا تَعْقِلُونَ ﴿٥٨﴾

33. *And whatever you have been given is for using in the life of the world, and a decoration (of the same short life) and that which Allah has (gifts and rewards of the Aakhirah) is far better and much more lasting than all these things. Don't you understand? (al-Qasas: 60)*

أَفَمَنْ وَعَدْنَاهُ وَعَدًّا حَسَنًا فَهُوَ لَا يَأْتِيهِ كَمَا نَسْتَعْتَبُ مِنْهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ
يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ ﴿٦٠﴾

34. *Is he whom We have promised a good promise, which he will surely receive (In the Aakhirah), like him whom We have given some small pleasure of this life and then, on the Day of Qiyaamah, he will be brought before Us (for his evil deeds). (al-Qasas: 61)*

قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا لِيَلَيَنَّ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ
عَظِيمٍ ﴿٦١﴾

35. *Those who were wishing for the life of the world said (when they saw Qaarun rolling in wealth):*

'If only we had been given like what had been given to Qaarun. Certainly, he is a person of great fortune'. (al-Qasas: 79)

Note: The full story of Qaroon, together with a description of the punishment given to him, has been mentioned in chapter 5 of this book. The fact is that extra wealth, unless it is used to earn the pleasure of Allah Ta'ala by generously spending in His cause, takes a person to such a horrible doom.

وَمَا هَذِهِ الْحَيَوةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ ۗ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٦﴾

36. *This life of the world is only a pastime and a game. Certainly, the Home of the Aakhirah - that is the real life; if only they knew. (Ankaboot: 64)*

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَوةِ الدُّنْيَا ۗ وَهُمْ عَنِ الْآخِرَةِ هُمْ غَفْلُونَ ﴿٣٧﴾

37. *They know only some appearance of the worldly life, and are careless about the Aakhirah (they do not wish for the rewards of the Aakhirah; and they are not afraid of its punishments). (ar-Rum: 7)*

يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَاحْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَّالِدِهِ ۗ وَلَا مَوْلُودٌ هُوَ جَارٍ عَنِ وَالِدِهِ شَيْئًا ۗ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَوةُ الدُّنْيَا ۗ وَلَا يَغُرَّنَّكُم بِاللَّهِ الْعُرُورُ ﴿٣٨﴾

38. “O’ people! Fear your Rabb and fear a Day when a parent will not be able to help his child, and the child will not be able to help his parent. Certainly! Allah’s promise (about the Day of Qiyaamah) is the very truth. Do not let this worldly life bluff you, and do not let the liar (shaytaan) bluff you about Allah.” (Luqman: 33)

Sa’eed Ibnu Jubair رَضِيَ اللهُ عَنْهُ says: “Let not the liar bluff you about Allah,’ means, you should not carry on sinning, hoping to be forgiven by Allah Ta’ala.”

A person should beg for forgiveness only after he has turned to Allah Ta’ala sincerely and made up his mind not to sin in future. It is senseless that a person carries on disgracing himself by sinning throughout the day, while continuously saying, “O Allah! Forgive me.”

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكِ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾ وَإِن كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالذَّارَ
الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾

39. O’ Nabi! Say to your wives: If you wish for this worldly life and its decorations, come! I will make you content (give you some money and other worldly goods, etc.) and will release you a beautiful releasing (divorce you and separate from you with kindness). But if you wish for Allah and His Rasul and the home of the Akhirah, then, certainly! (remember) that Allah has prepared for the pious from you a great reward. (al-Ahzaab: 28-29)

يَأْتِيهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا ^{بِقَدْرِهِ} وَلَا يَغُرَّنَّكُمْ بِاللَّهِ
الْغُرُورُ ﴿٥﴾

40. O' people! Certainly, the promise of Allah is true. So do not let the life of the world bluff you, and do not let the liar (shaytaan) bluff you about Allah. (al-Fatir: 5)

Sa'eed bin Jubair رَضِيَ اللَّهُ عَنْهُ explains the Aayat: "A person gets bluffed when he becomes too busy with this world, which makes him forget about his preparation for the Aakhirah. Shaytaan bluffs a person by causing him to continue sinning, in the hope of forgiveness by Allah." (Durre Mansur)

يَقَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾

41. (A believing man from the family of Fir'aun, who hid his Imaan, said to them) "O my people! Certainly, this life of the world is only a passing enjoyment and certainly! The Aakhirah, that is the lasting place. (al-Mu'min: 39)

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ^ع وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا
نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢٠﴾

42. Whoever wishes for the harvest of the Aakhirah, We will increase in his harvest. And whoever wishes for the harvest of the world (tries his best only to get the things of this world), We give him some of it, and he has no share in the Aakhirah. (ash-Shura: 20)

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ
 آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾ ۗ وَالَّذِينَ يَحْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا
 مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٧﴾ ۗ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ ۗ وَ
 أَمْرُهُمْ شُورَىٰ بَيْنَهُمْ ۗ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٨﴾ ۗ وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ
 هُمْ يَنْتَصِرُونَ ﴿٣٩﴾

43. Now whatever you have been given are only the things of this world; and that which Allah has is far better and more lasting. It is only for those who believe and put their trust in their Rabb, and those who stay away from the worst of sins and shameful things, and when they are angry, they forgive; and those who answer the call of their Rabb (obey His Commands) and establish Salaah, and whose works are done by consulting one another. And who spend (generously) from what We have given them; and when a great wrong is done to them they defend themselves. (ash-Shura: 36-39)

The Ulama have proven from these Aayaat the sequence of leadership of the four Khulafa-e-Rashideen.

وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾

44. And the Mercy of your Rabb is far better than (the wealth) that they collect. (Zukhruf: 32)

In the next Aayat Allah Ta'ala says:

وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾

Yet all that (i.e. roofs, doors, etc., of gold and silver mentioned in some Aayaat) would have been only some things of the life of the world. And the Akhirah with your Rabb is for those who keep away from evil. (az-Zukhruf: 35)

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينِ ﴿٥٨﴾

45. I created the jinn and humans only so that they might worship Me. I don't want any rizq (sustenance) from them, nor do I ask that they should feed Me. Certainly! Allah, He is the only Sustainer, the One of firm strength. (az-Zaariyat: 56-58)

إِعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ ۗ وَلَهُمْ رِزْقُنَا ۗ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي
الْأَمْوَالِ وَالْأَوْلَادِ ۗ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيْجُ فَتَرَاهُ مُصْفَرًّا
ثُمَّ يَكُونُ حُطَّامًا ۗ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ ۗ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ ۗ وَمَا
الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرْوْرِ ﴿٦٢﴾ سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ
عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ ۗ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ۗ ذَلِكَ
فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٦٣﴾

46. *Know that the life of this world is only a play and a pastime and show and boasting among yourselves and competing in wealth and children. These are like the plants after a rain, which pleases the farmers, but afterwards it dries up and you see it turning yellow, then it becomes dry straw. And in the Akhirah there is a severe punishment (which everybody should try to save themselves from) and also forgiveness from Allah and His pleasure (which everybody should try their best to get). And (remember) the life of the world is only deception. Race one with another for forgiveness from your Rabb and the Jannah whose breadth is like the breadth of the heavens and the earth, which is for those who believe in Allah and His Rasuls. That is the favour of Allah, which He gives to whomsoever He wishes, and Allah is the Owner of great Favours. (al-Hadeed: 20-21)*

Imaam Ghazaali (*rahmatullahi alayh*) writes: “As a child grows into a young boy, he is inclined to fun and sports. Nothing interests him more than games. Later, when he becomes a teenager, he now worries about the beauty and adornments of life, fine dress, etc., and love of pastimes like horse-riding, etc.. And he is so fascinated by these that the childish games now seem stupid to him. Then comes the time of youth and desires. At this stage, he is only worried about girls and women. Then as he grows a bit older, he begins to feel important and wants to run the whole country. Put together, all these are the pleasures of the world. Finally, the heart wants to learn the true knowledge of Allah Ta’ala. These feelings are greater than all other pleasures. This is the only genuine passion, and the most powerful one worthy of being valued by a man.

Everyone loves sports in childhood; is controlled by desires in early youth; and in one's twenties, a love for power is born. In one's forties, everybody usually wants to learn about Allah Ta'ala and the knowledge of Deen.

A young boy loves games and is not interested in girls and going after power. Similarly, worldly people laugh at those who are busy learning the true knowledge of Allah Ta'ala. The Sufis know that the people of the world are like young boys who have no idea of the pleasures enjoyed by grown men.”

In these Aayaat, Allah Ta'ala has mentioned all types of worldly pleasures and then, has warned us about them, saying, that all these joys are just a deception and that only the life of Aakhirah is forever and of value. The pleasures of this worldly life are like crops that grow and please the eye for some time, but dry up soon to be blown away by the winds.

إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذُرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾

47. Certainly! These (people) love this short worldly life, and leave behind them (the remembrance of) a serious Day (that is still to come). (ad-Dahr: 27)

They are not worried about the Day of Qiyaamah and do not prepare for the Aakhirah. The love of wealth made them forget about the Day of problems and misery.

فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ ﴿٢٧﴾ يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَىٰ ﴿٢٨﴾ وَبُرْزَتِ الْجَحِيمِ لِمَنْ يَرَىٰ ﴿٢٩﴾ فَأَمَّا مَنْ طَغَىٰ ﴿٣٠﴾ وَآثَرَ الْحَيَاةَ الدُّنْيَا ﴿٣١﴾ فَإِنَّ الْجَحِيمَ

هِيَ الْمَأْوَى ﴿٤٨﴾ وَ أَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَ نَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٩﴾ فَإِنَّ
الْجَنَّةَ هِيَ الْمَأْوَى ﴿٥٠﴾

48. But when the great Disaster (Day of Qiyaamah) comes, the Day when man will remember (the things) he struggled for (in this world); And Jahannam will appear in front for who sees. Then (it is the rule of the Day that) whoever disobeyed (his Rabb in this world), and chose the life of the world, certainly! Jahannam will be his home. But as for him who (in this world) feared to stand before his Rabb (for answering) and stopped himself from (haraam) passions, certainly! Jannah will be his home.
(an-Naazi'at: 34-41)

قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴿٤٩﴾ وَ ذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿٥٠﴾ بَلْ تُؤَثِّرُونَ الْحَيَاةَ الدُّنْيَا ﴿٥١﴾
وَ الْآخِرَةُ خَيْرٌ وَ أَبْقَى ﴿٥٢﴾ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ﴿٥٣﴾ صُحُفِ إِبْرَاهِيمَ وَ
مُوسَى ﴿٥٤﴾

49. "He is (really) successful who cleans himself (of sins); and remembers the name of his Rabb and reads Salaah. But you prefer the life of the world; although the Aakhirah is far better (than the life of the world) and everlasting. Certainly! This is in the previous Books; the Booklets of Ibraaheem and Musaa." (al-A'la: 14-19)

Note: There are many Ahaadith about these Sahaaf (Booklets). One of the Ahaadith say: Hadhrat Abu Zarr رَضِيَ اللَّهُ عَنْهُ narrates that he once

asked Rasulullah ﷺ about the total number of Sahaaf (Booklets). Rasulullah ﷺ replied, "In total, a hundred Booklets and four Holy Books were revealed. Fifty Booklets were given to Shees عَلَيْهِ السَّلَامُ, thirty to Idrees عَلَيْهِ السَّلَامُ, ten to Ibraaheem عَلَيْهِ السَّلَامُ and ten to Musaa عَلَيْهِ السَّلَامُ before the Torah. Four Holy Books i.e. the Torah, the Injeel (Bible), the Zaboor (Psalms), and the Qur-aan Shareef were given to Musa عَلَيْهِ السَّلَامُ, 'Isa عَلَيْهِ السَّلَامُ, Dawood عَلَيْهِ السَّلَامُ, and Hadhrat Nabi Muhammad ﷺ."

Hadhrat Abu Zarr رَضِيَ اللَّهُ عَنْهُ then asked what was written in the Booklets given to Hadhrat Ibraaheem عَلَيْهِ السَّلَامُ. Rasulullah ﷺ replied that they had stories (with warnings). For example, one of these warnings is: "O proud king! I did not make you a king to pile up wealth, but I gave you power so that you may help the oppressed and stop their complaints from reaching Me. I do not reject the dua of an oppressed person, even though he may be a disbeliever!" Another saying is as follows: "It is necessary for a wise man, as long as he is in his senses, to divide his time in three parts: one part should be for the worship of Allah Ta'ala, speaking to Him when alone; one part should be for checking himself to see how much of time was spent on good or bad deeds; and one part should be for earning halaal wealth. The time spent in earning halaal wealth should help him in doing the other two."

It is also necessary for a wise man to make the best use of his time, to remain busy in his work and ibaadat and to guard his tongue (from useless talk). Whoever guards his tongue will not waste time in useless talk. Then a wise man should try for three things: he should try to improve his way of earning halaal wealth, he should struggle to make an effort for the Akhirah and he should try to provide for himself the halaal comforts of life (food, drink and sleep, etc). Time

spent in anything besides these three is useless. So, before starting to do something, think and make sure that it falls under one of these groups.

Hadhrat Abu Zarr رَضِيَ اللَّهُ عَنْهُ then asked about what was written in the Sahaaf (Booklets) given to Hadhrat Musa عَلَيْهِ السَّلَامُ. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied: “They were full of warnings (such as): ‘I wonder how anyone can enjoy anything, when he believes in death! I am astonished at the person who laughs although he believes in the certainty of death. I am astonished at him who sees the changes of life and changing of wealth (for example, a millionaire, in a short while, becomes poor and has to beg from people; or a prisoner released from prison, rising to power and becoming a ruler) and still finds happiness in worldly activities! I am astonished at a person who believes in taqdeer and still, becomes grieved at the time of problems. I am astonished at a person who believes that he will have to answer (on the Day of Qiyaamah) for all his actions and still, does not do good deeds.’”

Hadhrat Abu Zarr رَضِيَ اللَّهُ عَنْهُ then asked whether the message of these Booklets was also revealed to him. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied. “Yes, The Aayaat beginning:

قَدْ أَفْلَحَ مَنْ تَزَكَّى

Successful is he who purifies himself” (quoted above)

(Durre Mansur)

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُمَا says: “Allah Ta’ala says in Surah Najm, praising Ibraaheem عَلَيْهِ السَّلَامُ:

وَابْرَاهِيمَ الَّذِي وَفَّى

And Ibraaheem who paid back (what he owed to Allah) in full.”

The Aayat means that Ibraaheem عَلَيْهِ السَّلَامُ completed all that Islam commanded. These commands are of thirty types known as the thirty ‘Sihaam’ of Islam. Ten of these Sihaam are mentioned in the verses beginning:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ

“Certainly! Allah has bought from the believers.”
(at-Taubah: 111- 112).

Ten others come in Surah Ahzaab in the Verses beginning:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنَاتِ
وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّالِمِينَ وَالصَّالِمَاتِ وَالْحَفِظِينَ فُرُوجَهُمْ
وَالْحَفِظَاتِ وَالذَّكِرِينَ اللَّهُ كَثِيرًا وَالذَّكِرَاتِ ۗ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا

عَظِيمًا

For Muslim men and women, for believing men and women, for obedient men and women, for truthful men and women, for men and women who are patient and constant, for men and women who humble themselves, for

men and women who give in Charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise,- for them has Allah prepared forgiveness and great reward. (al Ahzab: 35)

Six more have been described in the beginning Aayaat of Surah al Mu'minoon and four others come in Surah Ma'aarij in the Aayaat beginning:

وَالَّذِينَ يُصَدِّقُونَ بَيَّوْمِ الدِّينِ ﴿٣٦﴾ وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ﴿٣٧﴾ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٣٨﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٣٩﴾ إِلَّا عَلَىٰ أَرْوَاحِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٤٠﴾ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعُدُونَ ﴿٤١﴾ وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٤٢﴾ وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ﴿٤٣﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٤٤﴾ أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٤٥﴾

“And those who believe in the Day of Qiyaamah and those who are fearful of Allah’s punishment - And those who preserve their chastity save with their wives and those whom their right hands possess, for thus they are not blameworthy; But whoso seeks more than that, those are they who are transgressors; And those who keep their pledges and their covenant, And those who stand by their testimony and those who are attentive when they perform salaah. These will dwell in Gardens, honoured.” (al Ma’aarij: 26-35)

Altogether, these make thirty in total.

Whoever meets his Rabb (on the Day of Qiyaamah), after having fulfilled one of these commands, will be counted as having practised one-thirtieth (1/30) of Islam.” (Durre Mansur)

أَلْهَكُمُ التَّكَاثُرُ ۖ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۗ كَلَّا سَوْفَ تَعْلَمُونَ ۖ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۖ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۖ لَتَرَوُنَّ الْجَحِيمَ ۖ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۖ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۗ

50. Competing for increase (in worldly things) has distracted you (from remembering the Aakhirah). Until you come to the grave. No! But you will soon (as soon as you enter the grave) come to know (the true nature of the world and the great value of the Aakhirah). (You are warned once again; so listen!). No! But you will (soon) come to know (when you are given life again on the Day of Qiyaamah. You are warned a third time, that these things are not worth worrying about and that they should not make you feel proud of yourselves). No, if you knew (now) with sure knowledge! (from the Qur-aan Shareef and Ahaadith that these things should not make you feel proud of yourself, as you will realize after death; then you would never have done them). Certainly, (by Allah!) you will see the fire of Jahannam. By Allah! You will see it with a sure vision. Then, on that Day, you will be questioned about all the gifts of Allah. (at-Takathur: 1 - 8)

Note: There are many Ahaadith which explain about the questioning on the Day of Qiyaamah and the gifts of Allah Ta'ala on us. There are

countless gifts of Allah Ta'ala, which are being showered upon everyone all the time, in such large numbers that no one can even count them. Allah Ta'ala says, and He speaks the Truth:

وَأِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ط

And if you would count the Gifts of Allah you cannot count them. (Ibraaheem: 34 NahI: 18)

A Hadith says that once, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ read this Surah (Takaasur) and when he came to the Verse:

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

“Then, on that Day, you will be questioned about all the gifts (of your Rabb).”

he said: “You will be questioned in the presence of your Rabb about the cold water you drink and about the protection provided by your houses. (Allah Ta'ala will say: ‘We gave you cool shade and protection from the sun and the rain’); and you will be asked about your having enough food to satisfy your hunger; and about your healthy limbs. (Allah Ta'ala will say, ‘We gave you sound and healthy limbs, hands, feet, eyes, ears, nose, etc, what have you done to show your thanks for all these gifts’); and (you will be asked) about the sound sleep you enjoy; and about your marriage to the woman that you liked, whom someone else also wanted to marry, but Allah Ta'ala married her to you as a special favour (he put it in the minds of

her parents that they should marry her to you and not to anyone else).”

If we just think about the gifts of Allah Ta’ala mentioned in this Hadith, we can realise how greatly everybody is enjoying the favours of Allah Ta’ala, which are being given at all times to His creation, rich and poor. Is there anyone, however poor and needy, who is not being constantly given countless favours and gifts of Allah Ta’ala? Take for example, the gift of good health and perfect limbs, which is a great gift of Allah Ta’ala. Then, to be able to breathe is a special gift of Allah Ta’ala, which everything living enjoys at all times.

Another Hadith says: “When this Surah (Takaasur) was revealed, some of the Sahaabah asked, “O Rasulullah ﷺ! What gifts are we enjoying? Our daily food is just half a meal of barley bread, which is not enough to satisfy our hunger.’ Then came the revelation: ‘Don’t they have shoes to wear? Don’t they get cool water to drink? These are also gifts of Allah Ta’ala.”

Another Hadith says, “The first question to be asked about Allah’s gifts, on the Day of Qiyaamah, will be: ‘Did We not give you a healthy body and give you cold water to drink?’” It is said in another Hadith: “Of the gifts of Allah Ta’ala to be asked about on the Day of Qiyaamah are: the piece of bread eaten to satisfy your hunger, the water drunk to quench your thirst, and the piece of cloth used to cover your body.”

Once, on a hot summer afternoon, Hadhrat Abu Bakr رضي الله عنه went to the Masjid-e-Nabawi. Hadhrat Umar رضي الله عنه came to know of it and also went to the Masjid. He asked Hadhrat Abu Bakr رضي الله عنه what had brought him out of his house at this time. He replied that it was because of hunger that he had come to the Masjid. Hadhrat Umar رضي الله عنه said, ‘By Him in Whose hands is my soul, it is the same with

me.’ Meanwhile, Rasulullah ﷺ also came there and asked what had brought them there at that time. They replied that hunger had brought them out. Rasulullah ﷺ said, ‘That which brought you out, has also brought me out.’ All of them then got up and went to the house of Hadhrat Abu Ayyub Ansaari رَضِيَ اللهُ عَنْهُ, but he was not at home. His wife was very happy and when Rasulullah ﷺ asked her where Abu Ayyub had gone, she replied that he would return in a short while. Soon, Hadhrat Abu Ayyub Ansaari رَضِيَ اللهُ عَنْهُ also returned. When he saw them, he quickly brought a bunch of dates. Rasulullah ﷺ said to him: ‘Why did you cut off the whole bunch? You could have picked the ripe dates only.’ He respectfully replied: ‘O Rasulullah ﷺ! I plucked the whole bunch so that dates of all kinds, the fully ripe, the half-ripe, the dried ones and the fresh ones should be before you and you should be able to choose the type that you like.’ So, they ate dates of all kinds. Meanwhile Abu Ayyub رَضِيَ اللهُ عَنْهُ slaughtered a small goat, roasted some of its meat and cooked the rest. He then presented it to them. Rasulullah ﷺ took some bread and a piece of roasted meat and, giving it to Abu Ayyub رَضِيَ اللهُ عَنْهُ, said, ‘Take this to Fatimah; she also has not eaten anything like this for several days.’ He hurried off to deliver it. When all of them had eaten, Rasulullah ﷺ said: ‘We have enjoyed so many gifts of Allah: meat, bread, the unripe and the ripe dates.’ Saying this, Rasulullah ﷺ cried a little. ‘These are the gifts about which we shall be asked on the Day of Qiyaamah!’”

The Sahaabah رَضِيَ اللهُ عَنْهُمْ were astonished to hear this. It worried them to think that they would have to answer for these favours, although they had to first suffer so much of hunger. Rasulullah ﷺ said, “You shall definitely have to answer. You should read

Bismillah (in the name of Allah) before starting to eat; and read the following dua after you have finished:

الْحَمْدُ لِلَّهِ الَّذِي هُوَ أَشْبَعَنَا وَأَنْعَمَ عَلَيْنَا وَأَفْضَلَ

‘All Praise be to Allah Who, in His Mercy, made us eat to our fill and, as a great favour, gave us plentifully.’

Although there are many Aayaat on this subject, I have only written down fifty in this kitaab, which should be enough to give us an idea of how important this subject is.

It is shocking to see that, the more Allah Ta’ala warns us, the more shamelessly do we ignore His commands. How can we dare to face our Rabb on the Day of Qiyaamah!

‘We complain to Allah and it is He alone Whose help we seek.’

Quraanic Aayaat on the rewards of remaining patient in problems

وَلَتَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٦﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا
إِلَيْهِ رَاجِعُونَ ﴿١٥٧﴾ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَئِكَ هُمُ
الْمُهْتَدُونَ ﴿١٥٨﴾

“And surely We shall test you with something of fear (of the enemy or of problems) and (something of) hunger and some loss of wealth, lives and fruits (so, if any of these problems comes to you, you should be patient). But give good news to those who are patient. Those who, when a

problem comes to them, they say: 'Surely! We belong to Allah and to Him shall we return.' They are the ones on whom the blessings of their Rabb and His mercy are showered; such are the rightly guided." (al-Baqarah: 155-157)

Note: When anyone is in difficulty, it will help a lot to recite the Aayah, "Certainly! We belong to Allah and certainly! To Him shall we return." If you understand the meaning of the Aayah, it will be even better. Here is a more detailed translation of the Aayah:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Certainly all of us (our lives and all our things) belong to Allah. (And the Owner has every right to use His things however He wishes). We all have to return to Allah. (al-Baqarah: 156)

We have to return to Him after we die; and He will reward us greatly for the losses and the difficulties we had in this life. If anyone has firm faith in the gifts of Allah Ta'ala in the Aakhirah, he would never feel worried about the worldly losses. But, because we are weak in faith (Imaan), even a small loss or a little difficulty becomes too much for us.

In many Aayaat of the Qur-aan Shareef, Allah Ta'ala has warned us that the world is a place of problems and difficulties. Sometimes people are tested with a lot of wealth, how they earned it and how they spent it. Some people are tested by Allah Ta'ala through poverty and hunger, so that He may see who will be patient and who will complain.

There are many Aayaat in the Qur-aan Shareef encouraging us to be patient, to turn to Allah Ta'ala for help and to read Salaah in all difficult times. Some of them are written below:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ط

“And seek Allah’s help with patience and Salaah.” (*al-Baqarah 45*)

Qataadah (*rahmatullahi alayh*) says: “Salaah and patience will bring help from Allah Ta’ala. So, ask for Allah’s help through these two.”

Ibne Abbaas رَضِيَ اللهُ عَنْهُمَا says: “One day, I was riding with Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when he said to me, “My dear son, I will give you a few words of advice and, (I believe) that Allah Ta’ala will help you to benefit from them.” I said very humbly, ‘Please, do tell me.’ He said, “If you remember Allah, (i.e. if you do what Allah Ta’ala commands from you), He will remember you (i.e. He will protect you). And if you are mindful of Allah (i.e. if you do what you are supposed to do), you will find Him always ready to help you. If you are mindful of Him (i.e. remember Him) in good times, He will remember you (i.e. help you in difficult times). Remember that if a problem comes to you, it was already written, and if a problem misses you, know well that it could never have come to you. Know that if all the creations had to unite to do you some favour that Allah Ta’ala had not written for you, they would never be able to do so, and if they were to unite to save you from a problem, but Allah Ta’ala had already decided it, they would never be able to do so. The pen of fate (Taqdeer) has written everything that is going to happen till the Day of Qiyaamah. When you ask for anything, ask from Allah Ta’ala and if you ask for help, ask from Him. When you put your trust in anyone, do so in

Allah alone. Make ibaadat with firm faith and a true belief in Allah, with feelings of thanks to Him. Understand well that patience at the time of problems is really great; that Allah's help comes to those who are patient; that with every problem there is a way out, and that difficulty will cause ease." It is mentioned in a Hadith that, "If anyone is hungry or in need and he hides it from others, it becomes due from Allah Ta'ala to give him halaal provisions for a whole year."

Hadhrat Huzaifah رَضِيَ اللَّهُ عَنْهُ says, "Whenever Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was in any difficulty, he would at once read Salaah." Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "All the Ambiyaa also read Salaah in difficult times."

It is said that once, Ibn Abbaas رَضِيَ اللَّهُ عَنْهُمَا was on a journey when he heard the news of the death of his son. He got down from his camel, read two rakaats of Salaah and recited, 'Inna lillaahi wa inna ilayhi raaji'oon.' He then said, 'I have done what Allah Ta'ala has commanded us to do in the Qur-aan, i.e.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

O you who believe, ask for Allah's help through patience and Salaah

It is mentioned that in the last hours of his life, Ubaadah رَضِيَ اللَّهُ عَنْهُ said to the people around him, "I forbid all of you, to cry over me. It is my wish that, when I pass away, everyone should make a perfect wudhu, go to the Masjid, read two rakaats of Salaah and then make dua for my forgiveness and also for himself. After that, you should hurry to put me in the grave."

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

O you who believe, ask for Allah's help through patience and Salaah

وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ط

And the patient ones in problems and difficulties and at the time of stress

وَاللَّهُ مَعَ الصَّابِرِينَ

Allah is with the patient ones

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

Those who are patient, those who are truthful, those who are obedient, those who spend and those who seek Allah's forgiveness in the last hours of the night

وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ط

But if you are patient and fear Allah, their (non-believers) plan will never harm you

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ
الصَّابِرِينَ

Do you think that you will enter Jannah without Allah Ta'ala knowing who struggled in His path and who was patient?

Note: ‘Struggled’ refers to all types of efforts made for Islam

وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٨٦﴾

If you are patient and fear Allah Ta’ala (it will be excellent), as these (patience and piety) are the highly regarded commands of Allah Ta’ala. (Aal-e-Imraan: 186)

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَنَّهُمْ نَصَرْنَا ۚ

Certainly, Prophets were disbelieved in before you (by the non-believers) then they were patient when they were disbelieved in and harmed till our help came to them. (Al-An’aam: 34)

قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا ۚ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٦٦﴾ قَالُوا أَوْذَيْنَا مِنْ قَبْلُ أَنْ تَأْتِينَا وَمِنْ بَعْدِ مَا جِئْتَنَا ۗ قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٦٧﴾

And Musaa عَلَيْهِ السَّلَام said to his people: ‘Ask Allah Ta’ala for help and be patient. Certainly the earth is Allah’s. He gives as an inheritance to whichever of His servants as He wishes. And certainly, the final success is for those who fear Allah’. They said, ‘We have been harmed before you came to us, and even after you have been with us.’ He said, ‘Your Rabb is going to destroy your enemy soon and

make you His successors in the land so that He may see how you behave. (al-A'raaf: 128-129)

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ ط

Certainly! Allah has bought from the believers their lives and all their things because Jannah will be theirs (as a reward). (at-Taubah: 111)

Note: The believers have promised their lives and wealth to Allah Ta'ala in exchange for Jannah. Because He Himself created them, He can use them in whatever way He likes. The believers should be ready to give their lives and wealth to the Buyer and should not feel sad if Allah Ta'ala takes away what He Himself has bought.

وَ اتَّبِعْ مَا يُوحَىٰ إِيَّاكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ ﷻ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿١٠٩﴾

And (O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) follow that which has been revealed to you, and be patient until Allah makes His decision. (They will either be destroyed in this world or be punished in the Aakhirah). And He is the Best of all Judges.' (Yunus: 109)

وَلَيْنَ آدَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ ۗ إِنَّهُ لَكَفُورٌ ۖ وَلَيْنَ آدَقْنَاهُ نِعْمَاءً بَعْدَ ضَرَاءٍ مَسَّنَّهٖ لِيَقُولَنَّا ۗ ذَهَبَ السَّيِّئَاتِ عَنِّي ۖ إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١١٠﴾
إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ ۗ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١١﴾

And if We cause man to taste some mercy from Us (by giving him the comforts of life and lots of wealth) and

afterwards take it away from him, certainly! He will lose all hope and be ungrateful. And if We cause him to taste one of Our gifts after some problem that had come to him, he is sure to say, 'All evil has left me (i.e. all my problems are now over). Then certainly! He is overjoyed, boastful; except those who are patient and do good deeds. For them will be forgiveness and a great reward. (Hood: 9-11)

إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١١﴾

Certainly! He who fears Allah; and is patient, surely Allah will not destroy the reward of those who do good. (Yusuf:

90)

إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿١١﴾ الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ
 ﴿١٢﴾ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ
 الْحِسَابِ ﴿١٣﴾ وَالَّذِينَ صَدَرُوا بِابْتِغَاءِ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَآَنَفَقُوا مِمَّا
 رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ ﴿١٤﴾
 جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ
 يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿١٥﴾ سَلَامٌ عَلَيْكُمْ بِمَا صَدَقْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿١٦﴾

Certainly it is only intelligent people who listen to advice. Those who complete the promise which they made with Allah and who do not break the contract. Those who join that which Allah has commanded (i.e. family relations) to be joined, and who fear their Rabb, and who fear the

terrible questioning (on the Day of Qiyaamah); those who are patient (in problems), seeking the pleasure of Allah and they establish Salaah; and spend (for the sake of Allah) from that which We gave them, secretly and openly and who chase away evil with good (i.e. even if anyone treats them badly, they treat him with kindness). They are the ones for whom will be the will be the Heavenly Home – everlasting Gardens of Aden -- which they shall enter, together with those of their fathers and their wives and their children who did good deeds. The angels will enter on them from every gate (saying): “Peace (Salaam) be on you; because you were patient (in your Deen).” How excellent will be the reward of the (heavenly) Home. (ar-Ra’d: 19-24)

Note: Ibne Abbaas رَضِيَ اللهُ عَنْهُ says: The lowest person from the people of Jannah will have a palace made out of just one huge see-through pearl, which will have seventy thousand apartments with seventy thousand doors to each apartment and, at each one of these doors, there will be seventy thousand angels to make Salaam (greet) to him!”

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَذَكِّرْهُمْ
بِأَيِّمِ اللَّهِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٥١﴾

We certainly sent Musaa with Our signs saying, ‘Remove your people from the darkness into the light and remind them of the Days of Allah (i.e. remind them of the changing of conditions which the people of the past had experienced and explain to them how excellent the

rewards of the pious were and how terrible the punishments were which the disobedient had to suffer). Certainly! In that are clear signs (warnings) for all those who are very patient and grateful.” (Ibraaheem: 5)

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَبُوْتَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ۗ وَلَا جَزَاءَ
الْآخِرَةِ أَكْبَرَ لَوْ كَانُوا يَعْلَمُونَ ﴿١٦٦﴾ الَّذِينَ صَدَقُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

And those who migrated (performed Hijrah) for the sake of Allah, after they had been oppressed (by the disbelievers), We shall certainly give them a beautiful place in this world and surely the reward of the Aakhirah is far greater, if they only knew; those who were patient and put their trust in Allah. (an-Nahl: 41 - 42)

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوْقِبْتُمْ بِهِ ۗ وَإِنَّ صَدْرَتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ
﴿١٦٧﴾ وَاصْبِرْ وَمَا صَدْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِمَّا
يَمْكُرُونَ ﴿١٦٨﴾ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٦٩﴾

When you take revenge (on those who harmed you), then hurt them with as much pain as you were hurt with. But if you are patient (and do not take revenge), certainly it is (far) better to be patient. (Then Allah says to Rasulullah ﷺ) Be patient, (O’ Muhammad) and your patience is only by (the help of) Allah. And don’t be worried about them (i.e. do not worry about their hatred for you) and don’t stress because of the plans that they are making (against you). Certainly! Allah is with those who fear and with those who are good to others. (an-Nahl: 126-128)

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿١٧٠﴾

Certainly! We have placed all that is on the earth as a decoration for it so that We may test them (to see) as to which of them are best in actions. (al-Kahf: 7)

Ibn Umar رَضِيَ اللهُ عَنْهُ says: “When Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ read this Aayah, I asked him about its meaning. He said, ‘So that Allah Ta’ala may test them and separate those who are wise, who stay away from haraam things and are quick to obey the commands of Allah Ta’ala.’”

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا ۖ
وَمِنْ أَنَاثِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿١٧٠﴾

Then, (O’ Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) be patient over what they say and glorify (all the time) the praise of your Rabb and glorify Him (which includes both ‘Tasbeeh’ and reading five times ‘Fardh’ Salaah) before the rising of the sun (which includes ‘Fajr’ Salaah) and before its setting (which includes both ‘Zuhr’ Salaah and ‘Asr’ Salaah) and glorify Him for some hours of the night (which includes ‘Maghrib’ Salaah and ‘Ishaa’ Salaah) and glorify Him at the two ends of the day (which refers again to ‘Fajr’ and ‘Asr’ Salaahs and to the ‘Tasbeehaat’ (ziker) usually read during these hours) so that you may be pleased (in the Akhirah when you shall receive huge rewards for these acts of ibaadat). (Tahaa: 130)

Note: The repeating of ‘Fajr’ and ‘Asr’ shows the greater importance of these two Salaah.

وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٤﴾ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَى مَا
 أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٥﴾

And, (O’ Muhammad) give good news (of the promise of Jannah and the pleasure of Allah) to the humble; those whose hearts are filled with fear when Allah is mentioned; and those who are patient at the times of problems; and those who establish Salaah and those who spend (as charity) from what We gave to them. (Haj: 34-35)

Note: These Aayaat have already been explained at No. 16, in the first chapter of this book.

الْم ۝ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢٥﴾ وَلَقَدْ فَتَنَّا
 الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكٰذِبِينَ ﴿٢٦﴾ أَمْ حَسِبَ
 الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا ۗ سَاءَ مَا يَحْكُمُونَ ﴿٢٧﴾

Alif-Laam-Meem. Do the people think that they will be left (alone) after saying, ‘We believe’ and will not be tested (with different types of problems). Certainly! We tested those who were before them, so that Allah may distinguish those who are truthful from those who are liars. Or, do those who do bad deeds think that they can

escape Us? Evil is that which they decide! (al-Ankaboot: 1-4)

Note: It is in such tests that the true Muslims turn to Allah Ta'ala even more, while the weak lose hope, some even leave Islam and others begin to support the sinners for fear of suffering problems.

نِعْمَ أَجْرُ الْعَمَلِينَ ﴿٥٨﴾ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾ وَكَأَيِّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا ۗ اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٠﴾

The reward for those who do (good) is excellent; who are patient, and put their trust in their Rabb (in difficult times). And (if you are not sure from where your food will come to you, then think about) how many animals there are that do not carry their own food! Allah provides for it and for you. And He is the all-Hearing (He listens to everybody who makes dua to Him) and the All-knowing. (He knows everybody's condition at all times) So always ask Him for your needs. (al-Ankaboot: 58-60)

إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾

Surely the patient will be paid their reward, without measure. (az-Zumar: 10)

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٣﴾ وَمَا يُلْقُهَا إِلَّا الَّذِينَ صَبَرُوا ۗ وَمَا يُلْقُهَا إِلَّا

ذُو حَظٍّ عَظِيمٍ ﴿٣٦﴾ وَإِنَّمَا يَنْزَعَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ هُوَ
السَّمِيعُ الْعَلِيمُ ﴿٣٧﴾

The good action and the bad action are not the same; push away the bad action with one which is better. The one between yourself and whom there was hatred, (will become) as though he was a very close friend. If you forgive your enemy and treat him with kindness, he will become a sincere friend). But it (this quality) is given to no one except those who are patient and it is given to no one except those of the greatest good fortune. And if evil whispers from shaytaan trouble you, (for example should shaytaan whisper into your ears: ‘It is a disgrace to be kind to such an enemy’, or should he say to you, ‘If you show kindness to the wrong-doer, it will encourage him to continue doing wrong’) then, ask for protection in Allah. Certainly! He is the All-Hearing the All-Knowing. (Haameem as-Sajdah: 34-36)

لَا يَسْتَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ ۗ وَإِنَّ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ ﴿٤٩﴾ وَلَئِنْ أَدَقْنَاهُ
رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرْبٍ آءٍ مَسَّتْهُ لَيَقُولَنَّ هَذَا لِي ۗ

Man never gets tired of making dua for good fortune. And if some evil touches him, then he loses hope and becomes desperate (a Muslim should not lose hope of the Mercy of Allah). And certainly, when We give him a taste of Mercy from Us, after some difficulty that had touched him, he is sure to say, ‘This is my right.’ (Ha, Mim, as-Sajdah: 49-50)

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا ۚ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۗ إِنَّهُ لَا يُحِبُّ
 الظَّالِمِينَ ﴿٤٠﴾ وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ مَن سَبِيلٍ ﴿٤١﴾ إِنَّمَا
 السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۗ أُولَٰئِكَ لَهُمْ
 عَذَابٌ أَلِيمٌ ﴿٤٢﴾ وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنَ عَزْمِ الْأُمُورِ ﴿٤٣﴾

And the exchange for an injury is an injury, equal to it; (i.e. If somebody does wrong to another person, the wronged person has a right to harm the wrong-doer, but only to the amount that he was harmed. But if a person forgives the wrong-doer and makes peace, his reward is due from Allah, because Allah does not love those who do wrong. And certainly if any person takes revenge after a wrong done to him, then on them will be no blame. The blame is only on those who oppress the people and who do wrong in the earth unjustly. For these people, there will be a painful punishment. But, certainly, if anyone is patient (when harmed by others), and forgives (the wrong-doer), that would really show great courage in his works. (ash-Shura: 40- 43)

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ الَّذِي خَلَقَ الْمَوْتَ وَ
 الْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ

Blessed is He in Whose Hand is the Kingdom (All kingdoms of the world are in His Power) and Has power over all things; He Who created death and life so that He

may test you as to which of you is the best in actions (and behaviour). (aI-Mulk: 1-2)

Qataadah (*rahmatullahi alayh*) says: “Allah Ta’ala has created this world and made it a place of life and death, and He has made the Aakhirah a place for reward or punishment for the actions (done in this world) and a place of everlasting life!” (Durre-Mansur)

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ﴿١﴾ إِنَّا خَلَقْنَا
الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ ۗ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾ إِنَّا هَدَيْنَاهُ
السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

Did a time not come on man when he was not anything worth mentioning? Certainly, We created man from a drop of mixes sperm (a mixture from the male and female) so that We may test him; so We gave him (the gifts of) hearing and seeing. (That is, We gave him eyes and ears, so that he can see on his own, what is right or listen to others who might guide him on to the right path). Then, We showed him the way (of truth and goodness); (then mankind split into two broad groups) those who are thankful (and believe In Allah) and those who are ungrateful. (ad-Dahr: 1 - 3)

Note: This world is a place of tests. Before being ungrateful, we should rather think how much we owe Allah Ta’ala for His thousands of favours. It is better to show our thanks, instead of complaining to Him our problems.

فَإِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ ۖ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿٥٠﴾ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ ۖ فَيَقُولُ رَبِّي أَهَانَنِ ﴿٥١﴾ كَلَّا بَلْ لَّا تُكْرِمُونَ الْيَتِيمَ ﴿٥٢﴾ وَلَا تَحْضُونَ عَلَىٰ طَعَامِ الْمُسْكِينِ ﴿٥٣﴾ وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا ﴿٥٤﴾ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٥٥﴾ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٥٦﴾ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٥٧﴾ وَجِئَ يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ ﴿٥٨﴾ يَقُولُ يَلْبِئْتَنِي قَدَمْتُ لِحَيَاتِي ﴿٥٩﴾

Now as for a man, when his Rabb tests him, by giving him honour and gifts (these favours include wealth, honour, etc., and they are given to test him and to see whether he will be grateful to Allah), then he says: ‘My Rabb has honoured me; (he becomes proud because of his honour and respect among people, not realising that these things should not make anyone proud. Although it is very important to be grateful to Allah for these favours, it is just as important to know that it could be a test. And when His Rabb wants to test him in another way), He tests him by making his risq less, (to see if he will be patient and accept the decision of Allah), he says (after losing hope), ‘My Rabb has disgraced me!’ (He wrongly thinks that it is his right to enjoy Allah’s favours. So, when he gets less risk, he complains of being disgraced by Allah.

Actually, wealth is not a sign of honour according to Allah and hunger and poverty are not signs of disgrace). Never! You do not care for the orphans; and you do not encourage (one another) to feed the poor. And you eat up

al the inheritance (with greed). (You steal what belongs to others, especially the belongings of the orphans and the weak who cannot defend themselves). And you love wealth with very great love (which is the cause of all bad actions. It is a shame that you think nothing of these sins). Oh no! (You must not take them lightly). When the earth is broken into pieces; and your Rabb comes and His angels, come in rows (on the Day of Qiyaamah); and Jahannam is brought near (facing them), on that Day man will remember (realize)! But how will the remembrance (realization) then help him. He will say, 'Ah! If only I had sent before me (good actions) for my life (of the Aakhirat) (al-Fajr: 15-24)

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ ﴿٣﴾ وَتَوَاصَوْا بِالصَّبْرِ ﴿٤﴾

By the (Qasm of) Time Certainly man is at a loss (by wasting his precious time given to him), except those who have Faith (Imaan) and do good actions and (always) encourage one another on the Truth; and, (also) encourage one another to be patient. (Surah al-Asr - complete)

These thirty-one Aayaat encourage us to be patient at the time of problems. They all contain the following lessons:-

- This world is short and has been made to test us.
- Do not become proud of your wealth and honour.
- Poverty and hunger are not signs of disgrace.
- Having lots of wealth is a test from Allah Ta'ala.

- e) Poverty is another test, in which we need to be patient and accept the decision of Allah Ta'ala.
- f) The test of wealth is much more difficult than the test of poverty.

Rasulullah ﷺ once said: I have no fear for you about poverty and hunger, but I am afraid that when you have lots of wealth, you will become occupied with it, like the people before you; and it will destroy you like how it destroyed them.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ
 زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢٤٦﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ
 يُنْفِقُونَ ﴿٢٤٧﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ﴿٢٤٨﴾ لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ
 كَرِيمٌ ﴿٢٤٩﴾

Certainly true Muslims are those who, when Allah is mentioned, feel a shiver in their hearts. And when the Aayaat of Allah are read to them, it increases their Imaan. And they put their trust In Allah alone; those who establish Salaah, and spend (freely) from that which We gave them. These are the true Muslims. For them, there are high places of honour by their Lord, and Forgiveness (of sins) and lots of risq. (al-Anfaal: 2-4)

Note: These Aayaat have already been mentioned at No. 13 above, in the first part of this book. However, they have been written here again because they show clearly that a true Muslim, puts his trust in Allah Ta'ala alone. As a reward for this trust, Allah Ta'ala promises that:

- a) He will give the Muslims high places of honour (in Jannah),
- b) forgive their sins and
- c) give them honourable rizq.

Each one of these favours is very valuable. Allah Ta'ala has promised these three great favours for those who trust only Him.

Hadhrat Ibn Abbaas رَضِيَ اللَّهُ عَنْهُمَا says: "Tawakkul' means having no hopes in anyone other than Allah Ta'ala." Sa'eed bin Jubair رَضِيَ اللَّهُ عَنْهُ says: "Tawakkul is Imaan."

In the whole Qur-aan, if there had been only one Aayat about Imaan and trust in Allah Ta'ala, it would have been enough. However, there are many Aayaat about trust in Allah Ta'ala. Allah Ta'ala has promised His acceptance and pleasure to those who possess this quality of Tawakkul (trust in Allah), which everyone must try to achieve, even if he has to sacrifice his life for it.

Allah Ta'ala says in the Qur-aan Shareef:

إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

'Certainly Allah loves those who put their trust in Him.'

(Aal-e-Imraan: 159)

Can anything be better than being loved by Allah Ta'ala? Imagine a person becoming the loved one of Allah Ta'ala. There is nothing that can ever be better than this. What is more, Allah Ta'ala Himself promises that He will be enough for him who puts his trust in Allah.

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ says: "If you were to put all your trust in Allah as He should be trusted, He will provide you with sustenance, as He does to the birds." It comes in another Hadith, that: "He who cuts off and turns himself away from the world (i.e. he doesn't ask for

help from anyone), and turns to Allah Ta'ala alone, Allah Ta'ala is enough (protects) for him against all types of problems, and He provides for him from places he never could imagine.”

Aayaat about Tawakkul and the disgrace of Begging

At this point, as usual, I will quote a few Aayaat from the Qur-aan, in which Allah Ta'ala encourages His servants to have trust in Him and to turn to Him alone in all their needs.

We should take these Aayaat very seriously and try to understand them correctly.

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾

1. And in Allah alone should the Muslims put their trust.

(Aal-e-Imraan: 122)

This Aayah means that the Mu'mineen should never put their trust in anyone other than Allah Ta'ala. This Aayah comes in different Surahs in the Qur-aan eg. Aal-e-Imraan, al-Ma'idah, at-Taubah, Ibraaheem, Mujaadalah, at-Taghaabun.

قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٤٣﴾ يَخْتَصُّ بِرَحْمَتِهِ
مَنْ يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٤٤﴾

2. Say (O Muhammad) 'All favours (which include our daily rizq) are in the Hands of Allah. He gives them to whom He wishes. And Allah is All- Embracing (His gifts cannot be counted), All- knowing. (He knows how much

should be given to whom and at what time). And for the giving of His Mercy (and gifts), He (specially) chooses whom He wishes. (because) Allah is the giver of countless favours. (Aal-e-Imraan: 73-74)

إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

3. Certainly Allah loves those who put (all) their trust (in Allah). (Aal-e-Imraan: 159)

Note: How honoured is the person who becomes the loved one of Allah Ta'ala Himself!

(The next three Aayaat speak about something that took place during the times of Rasulullah ﷺ) Allah Ta'ala says:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا ۗ وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٤٣﴾ فَاثْقَلُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّهُمْ سُوءٌ ۗ وَاتَّبَعُوا رِضْوَانَ اللَّهِ ۗ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٤٤﴾ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ ۗ فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٤٥﴾

4. Those who were told by people, certainly the people (your enemies) have gathered (arms, etc., to fight) against you, therefore, fear them. But this news (of war) increased their Imaan and they said, 'Allah is enough for us' (Allah will protect us from all dangers). He is the best manager of all things. So they returned with grace and favours from Allah; no harm ever touched them. Because, they

followed the pleasure of Allah! And Allah is the owner of countless favours. It is shaytaan who would make (people) fear his friends. You don't be afraid of them, but fear Me, if you are true Muslims. (Aal-e-Imraan: 173-175)

The Aayat warns the Muslims that, whenever they hear the news of an attack by the enemy, they should not feel afraid. Instead, they should prepare for the enemy as best they can, keeping full trust in Allah Ta'ala and expecting His help. Their only worry should be to save themselves from sinful actions which will bring the anger of Allah Ta'ala. That is the thing that will destroy them in this world and in the Aakhirah. The Muslims should have no other fears. The worst harm that people can do to a person is to take his life, but death is already written and it must come to everybody at its appointed time, which can never be delayed.

وَكَفَىٰ بِاللَّهِ وَلِيًّا ۗ وَكَفَىٰ بِاللَّهِ نَصِيرًا ﴿٤٥﴾

5. *And Allah is enough as a Protector and Allah is enough as a Helper. (an-Nisa: 45)*

وَتَوَكَّلْ عَلَى اللَّهِ ۗ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٨١﴾

6. *And put your trust in Allah; and Allah is enough as a Trustee. (an-Nisaa: 81)*

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٢٢﴾

7. So, in Allah put your trust, if you are really believers
(Mu'mineen). (al-Maa'idah: 23)

قُلْ أَعْبُدُوا اللَّهَ أَلْتَأْخِذُوا وَلِيًّا فَاطِرِ السَّمٰوٰتِ وَٱلْأَرْضِ وَهُوَ يُطْعِمُهُمْ وَلَا يُطْعَمُ^ط

8. Say (O Muhammad), should I take someone as my
Protector besides Allah, the Creator of the heavens and the
earth? And He is the one that feeds but is not fed (because
He does not need food). (al-An'aam: 14)

وَإِنْ يَّمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ^ط وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤﴾

9. If Allah touches you with some difficulty, there is no
one that can remove it except He. And if He touches you
with good fortune (there is no one that can stop Him from
doing so), because He has Power over all things. (al-
An'aam: 17)

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٦٩﴾

10. Whoever puts his trust in Allah (is successful because),
certainly Allah is Almighty, Wise. (al-Anfaal: 49)

Note: And He honours those who trust Him (over others). Sometimes, however, such people are not given immediate success because Allah Ta'ala has decided it so, for their own good. Remember, in all His actions, He is Wise.

وَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾

11. And trust in Allah! because, He is the one that hears and knows. (He listens to the duas of His men and knows, better than anyone else, their conditions). (al-Anfaal: 61)

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبَيْهِ أَوْ قَاعِدًا أَوْ قَائِمًا ۖ فَلَمَّا كَشَفْنَا عَنْهُ
ضُرَّهُ مَرَّكَانَ لَمْ يَدْعُنَا إِلَىٰ ضُرِّ مَسَّهُ ۗ

12. When a problem touches a man, he cries to Us while resting on his bed, on his side or sitting or standing. But when We have saved him from the trouble (out of Mercy because of his weeping and crying), he passes by as if he had never cried to Us for (removing) a trouble that touched him. (This is very very foolish). (Yunus: 12)

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ
الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ ۗ فَسَيَقُولُونَ اللَّهُ ۗ
فَقُلْ أَفَلَا تَتَّقُونَ ﴿٦٢﴾

13. Say (to them, O Muhammad), Who is it that gives you your rizq from the sky and from the earth? Or, Who is it that has power over hearing and sight? And Who is it that brings the living from the dead and the dead from the living? And, Who is it that rules all things? They will (certainly) say: 'Allah'. Then say: 'Will you not then fear

Him? (why do you feel afraid of anything else). (Yunus:

31)

وَقَالَ مُوسَىٰ يُقَوْمِ إِنِ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ مُسْلِمِينَ ﴿٣١﴾
فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا ۗ

14. And Musaa said (to his people): ‘O my people! If you do (sincerely) believe in Allah, then put your trust in him, if you are real Muslims. They said (in reply), ‘In Allah we put our trust’. (Yunus: 84- 85)

وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۗ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ۗ
يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠٧﴾

15. If Allah touches you with some problem, no one can remove it but He. If He wants some good for you, no one can stop His favour. He causes it to reach whomsoever of His servants He wishes. And He is the Most-Forgiving, Most Merciful. (Yunus: 107)

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

16. There is no animal on earth but its rizq comes from Allah. (So, everybody should ask for his rizq from Him alone). (Hood: 6)

قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ ۗ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ﴿٦﴾

17. Say (O Muhammad), He is my Rabb (my Provider). There is no god but He! In Him do I put my trust and towards Him do I turn. (ar-Ra'd: 30)

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٠﴾

18. Those who are patient and trust their Rabb. (They do not feel worried where they will get their daily rizq of food, etc., after they have made Hijrah). (an-Nahl: 42)

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَىٰ الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾

19. He has no power (shaytaan) over those who believe and put their trust in their Rabb (if they are true in their trust and belief in Allah). (an-Nahl: 99)

وَآتَيْنَا مُوسَىٰ الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ ۖ أَلَّا تَتَّخِذُوا مِن دُونِي
وَكَيْلًا ﴿٢٠﴾

20. And We gave Musaa the Book (the Torah), and made it a guidance to the children of Bani Israa-eel, saying 'Take none other than Me as your Guardian'. (Bani Israa-eel: 2)

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهًا ۖ فَلَمَّا نَجَّيْكُمْ إِلَى الْبَرِّ
أَعْرَضْتُمْ ۗ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٢١﴾

21. And when difficulties (storms, etc.) touch you at sea, all those whom you cry to (for help), besides Himself; fail you. But when He brings you safe to land, you turn away

(from Him). True, man is always ungrateful. (Bani
Israa-eel: 67)

مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٢﴾

22. They have no protecting friend besides Him, and He does not share His command with any person (or group of people) at all. (al-Kahf 26)

يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُ وَمَا لَا يَنْفَعُهُمْ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿٢٣﴾

23. He calls out to such 'gods' (worships them) besides Allah, which cannot hurt or benefit him; that is going very far (from the Right Path). (al-Hajj: 12)

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ

24. And put your trust in the living One (Allah) Who cannot die. (al-Furqaan: 58)

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِي ﴿٢٤﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِي ﴿٢٥﴾

25. And Who gives me food and drink; And when I am ill, it is He Who cures me. (ash-Shura: 79-80)

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢٦﴾

26. And put your trust In Him Who is Powerful in Might (Allah), the Merciful. (ash-Shura: 217)

فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۗ إِلَيْهِ تُرْجَعُونَ ﴿٢٧﴾

27. Then seek your rizq from Allah (as He is the only Provider for all), worship Him and be thankful to Him. To Him will be your return (on the Day of Qiyaamah). (al-Ankabut: 17)

وَكَاتِبِينَ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا ۗ اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ



28. And how many animals there are that do not carry their own food. It is Allah Who feeds (both) them and you. (And He alone is worthy of trust). because, He hears and knows (all things). (al-Ankabut: 60)

وَتَوَكَّلْ عَلَى اللَّهِ ۗ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٦٠﴾

29. And put your trust in Allah; Allah is enough as a Trustee. (al-Ahzaab: 3)

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۗ وَلَا

يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿٣﴾

30. Say (O Muhammad), who can save you from Allah if He wishes to give you punishment (harm or loss of any type); or (who can stop Him) if He wants to give you Mercy (if all the people were to join to stop Him, they cannot do so). Remember, they will never find for themselves, besides Allah, any protector or helper. (al-Ahzaab: 17)

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ۗ ط

31. Is not Allah enough (as Defender) for His servant? (az-Zumar: 36)

قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّيهِ أَوْ
أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ ۗ قُلْ حَسْبِيَ اللَّهُ ۗ عَلَيْهِ يَتَوَكَّلُ
الْمُتَوَكِّلُونَ ﴿٣٦﴾

32. Say (O Muhammad): “Do you see the things that you call to (worship) besides Allah, can they, if Allah wishes some harm for me, remove His harm? Or, if He wants some favour for me, can they stop His favour?” Say: “Allah is enough for me! Only in Him should those who have trust put their trust. (az-Zumar: 38)

ذَلِكُمْ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٣٨﴾

33. Such is Allah, my Rabb; in Him do I trust and to Him do I turn (for help in all my needs). (ash-Shura: 10)

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ ۗ وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٠﴾

34. Allah is Kind to His slaves; He gives rizq to whom He wishes (and as much as He wishes) and He is the Powerful the Mighty. (ash-Shura: 19)

وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٩﴾

35. You have no Protecting Friend, nor any helper besides Allah. (ash-Shura: 31)

وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾

36. But that which is with Allah is far better and more lasting for those who believe and put their trust in their Rabb. (ash-Shura: 36)

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٣٧﴾

37. And in the sky is your rizq, and (also) that which you are promised (that is to say your rizq is already decided and recorded in the Lauh-e-Mahfooz). (az-Zaariyaat: 22)

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٣٨﴾

38. Ibraaheem made dua: Our Rabb, in You do we trust and to You do we turn (for help in all our needs); to You is our return (on the Day of Qiyaamah). (al-Mumtahinah. 4)

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا ۗ وَاللَّهُ
خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ﴿٣٩﴾

39. They are the ones (the hypocrites or ‘Munafiqeen’) who say, spend nothing on those who are with Allah’s Rasul so that (fearing hunger) they may go away. (The fact is that the hypocrites have no understanding. Don’t they know that) to Allah belongs the treasures of the heavens and the earth; but the hypocrites do not understand. (They foolishly think that the rizq of the Muslims depends on what they give them in Sadaqah/charity). (al-Munafiqun: 7)

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۗ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۗ وَمَنْ
يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۗ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٤٠﴾

40. And for those who fear Allah, He (always) makes a way (out of danger to safety, out of difficulty to ease and comfort). And He provides for him from (places) he never could imagine. And if anyone puts his trust In Allah, Allah is enough for him. Certainly Allah will surely complete His work. Certainly, for all things, Allah has made a measure. (at-Talaaq: 2-3)

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٤١﴾

41. He is the Rabb of the East and the West; there is none to be worshipped but He. Take Him alone, therefore, as your Defender and Trustee. (al- Muzzammil: 9)

It is well-known that when Ibraaheem عَلَيْهِ السَّلَامُ the friend of Allah, was going to be put into the fire, Jibraa-eel عَلَيْهِ السَّلَامُ came and told him: "I am at your service and ready to do anything I can for you." Ibraaheem عَلَيْهِ السَّلَامُ replied, "No, I don't need your help with anything."

It is said that once a saint entered a Masjid with the intention of staying for 'I'tikaaf'. He had no food or drink with him. The Imaam of the Masjid advised him that as a poor person, it was better for him not to sit for I'tikaaf; he should rather do some work to earn his daily food. The saint did not reply. The Imaam again said that he should go and earn for himself, but he remained silent. After the Imaam had again asked him to do so for the third and fourth time, the saint said,

“Next to the Masjid, there is a shop owned by a Jew. He has promised to send me two loaves of bread everyday.” The Imaam said, “If he has promised to send food, very good, you may stay for I’tikaaf.” The saint scolded the Imaam saying, “It would be far better if you did not lead the Salaah. How dare you lead the Salaah with such weak Imaan? You believe the promise made by a kaafir Jew but you put little trust in the promise made by Allah Ta’ala to provide rizq (to all living things).”

We should try our best to keep in mind only Allah Ta’ala, at all times, expecting His favours only. We should have full trust in Him and ask Him alone for help in all our needs. We should beg Him alone and should never ask any person for anything. Rather, we should not even think, in our minds, of asking for anything from anyone besides Allah Ta’ala. We should really believe that only Allah Ta’ala can benefit us or harm us. What we really need is a firm belief that the kings and the rich can do us nothing unless Allah Ta’ala decides it so.

The hearts of all men all over the world are controlled by Allah Ta’ala. However humbly we beg of someone, he will not be affected (because his heart is not in his own control) unless Allah decides it so. If on the other hand, Allah Ta’ala, Who controls the hearts of all men, decides it to happen, He will change the hearts of men to accept what we say. So, it is Allah Ta’ala alone whose help we should ask for at the time of need.

O Allah! Give me, through Your countless favours without my deserving it, this quality of Tawakkul. Your favours are given to those who deserve and to those who are not deserving of your gifts.

An Urdu poet says:

خدا کی دین کا موسیٰ سے پوچھنے احوال

کہ آگ لینے کو جائیں پیہری مل جائے

“Go and ask Musa عَلَيْهِ السَّلَام what is the nature of Allah Ta’ala’s gifts. He went to fetch fire, but instead he was given ‘Nubuwwat’ from Allah Ta’ala.”

Ahaadith concerning Tawakkul (relying on Allah alone)

Hadith: 1 – Begging from Allah Ta’ala alone, not from people

عن عبد الله بن مسعود رضي الله عنه قال قال رسول الله صلى الله عليه وسلم
من نزلت به فاقة فانزلها بالناس لم تسد فاقته ومن نزلت به فاقة فانزلها بالله
فيوشك الله له برزق عاجل او اجل

Hadhrat Abdullah Ibn Mas’ood (radiyallahu anhu) narrates that Rasulullah ﷺ said: “If someone who is starving asks people, his suffering will not come to an end; but if he asks Allah Ta’ala, He will provide rizq for him sooner or later.”

Note: This Hadith means that a person who asks others will always remain poor. If, because of begging from people, he gets something and it seems as though he is not poor any more, very soon he will find himself in a worse condition, and he will be forced to beg from people again. In this way he always remains poor. On the other hand, if he asks from Allah Ta’ala, then Allah Ta’ala will definitely answer his dua without any complications, and Allah Ta’ala will also give him more for his future needs.

Rasulullah ﷺ said: “There are three things which I take an oath to be true.” Among these, he mentioned, ‘When a man opens a door of begging, Allah Ta’ala opens for him a door to poverty.’ That is why we see that those who beg from door to door always remain needy and poor. Another Hadith says that, ‘If a person who is

starving and poor asks Allah Ta'ala, He will soon make things easy either by an early death or by some wealth.'

'Early death' could also mean the death of someone else because of which the starving man inherits a large amount of money or receives the property of the deceased (dead) person. We have seen and heard about many such cases in which a person dying in Makkah left a will that all his properties should be sold and the amount sent to such and such a person living in India.

There was once a well-known robber. He narrates his own story: "Once I was travelling with my gang of robbers. We stopped to rest at a place where we saw three date-trees, of which two were full of fruit but the third was dry. Time and again, a sparrow came to one of the green trees, took some fresh dates in its beak and flew across to the dry palm. We were very surprised. After I had counted ten trips of the bird, I decided to climb the tree to see what it was doing with the dates. I climbed up to the top of the palm and saw a blind snake lying there with its mouth wide open. The sparrow had been putting fresh dates into the mouth of this blind snake! I began to cry and called out, 'O Allah! When this snake, which Your Rasul ﷺ has commanded us to kill, became blind, you sent a sparrow to feed it. But I, who am Your slave and believer in 'Tauheed', am robbing the people.' Then, I heard a voice speaking to me, from within my heart, 'The door of taubah is open to everybody, at all times.' I immediately broke the sword with which I used to rob the people and (out of regret), began to throw dust on my head. I wept and cried to Allah Ta'ala, 'Forgive me, forgive me!' A voice from the unseen whispered in my heart, We have forgiven you! 'We have forgiven you!' After a short while, I joined my friends. They wanted to know what had happened to me. I said, 'I was far away and seperated from My Allah

Ta'ala. Now I have come back to Him'. I told them the whole story. They said, 'We also will come back to our Allah', and they broke their swords, too. We left all our stolen goods there, put on 'Ihraam' (the white cloth of a Haaji) and left for Makkah for Hajj. After travelling for three days, we reached a village where we saw a blind old lady. She asked, 'Is there any Kurd among you, with such and such a name? (Here she named me), On being told that there was, she took out some clothing and said, 'My son died three days ago and these clothes were his. Ever since he died, I dream every night that I see Rasulallah ﷺ commanding me to give these clothes to such and such a Kurd!' I took the clothes from her and we carried on with our journey."

In this story, there are two very important lessons. Firstly, Allah Ta'ala's plan for feeding the blind snake and, secondly, the gift of clothes given by Rasulallah ﷺ to the Kurd. When Allah Ta'ala wants to favour someone, it is very easy for Him to do so. Because of their sincere taubah, these Kurds were given the gift of clothes from Rasulallah ﷺ, which is in itself a great honour. This story also shows how, sometimes, Allah Ta'ala gives favours to a poor person by someone else passing away.

Rasulallah ﷺ once said: "If anyone is hungry or in need and he hides it from others, Allah Ta'ala takes it upon Himself to provide him with one year's halaal rizq."

In still another Hadith it is said: "Whoever begs for provisions (things) from Allah Ta'ala, they are given to him; and whoever asks for self-control of his desires and wishes, Allah Ta'ala gives it to him; and the upper hand (the hand of the giver) is better than the lower hand (the hand of the receiver); and no one opens the door towards

begging, without having the door opened for him by Allah Ta'ala towards poverty (whoever begs, will actually become poor).”

Once Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ, after hearing a person begging from people in Arafaat, hit him with a whip and said, “On this day and in this place, do you beg from anyone but Allah Ta'ala!”

Another Hadith says, “Whoever opens a door for begging, Allah opens for him a door towards poverty. It is better for a person to take a rope and bring a load of firewood on his back, sell it and earn his daily bread than that he should beg from people, whether they give him anything or refuse him!” Another Hadith says, ‘Whoever opens a door for doing favours, by giving charity to the poor or through spending money for joining family relationships, Allah Ta'ala gives him plenty of everything (i.e. increase in wealth). And whoever opens a door towards begging, with the intention of increasing his own wealth, it only leads him to more poverty.’

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “He who turns to Allah Ta'ala alone for help, Allah Ta'ala takes charge of the responsibility of fulfilling all his needs and gives him from where he could never imagine and he who makes this world his only worry, Allah Ta'ala leaves him to the world (i.e. he is left to struggle on his own, without help from Allah Ta'ala, and he will earn according to his effort).

Hadhrat Abu Zarr رَضِيَ اللَّهُ عَنْهُ says that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once said to him: “I advise you to fear Allah Ta'ala, both secretly and openly; when you do a sin or do any wrong, do a good deed (to cancel it). Do not ask anyone for anything, do not accept a trust and do not accept to be a Qaadhi (judge) between two people (as the work of a Qaadhi is not easy, not everybody can do it).” Another Hadith says, “He who is pleased with the little that he gets, learns

contentment and puts his trust in Allah Ta'ala, is saved from the effort of earning his wealth.”

Allah Ta'ala says: “When my slave puts his trust in Me, I will find a way out for him, even if the skies and the earth were to join together against him.” Ibnu Abbaas رَضِيَ اللهُ عَنْهُ says, “Allah Ta'ala sent wahi (revelation) to Isa عَلَيْهِ السَّلَامُ, ‘Put absolute trust in Me, for I shall take upon Myself the responsibility to fulfil all your needs. Choose no one as your protecting friend other than Me, otherwise I will leave you.’”

When the son of Auf Ibnu Maalik رَضِيَ اللهُ عَنْهُ was caught (by the kuffaar), they tied him tightly with leather-straps so that he could not escape. He was kept without food and treated very badly. He, however, managed to send a message to his father, informing him about his sad condition and requesting Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to make dua for his release. When Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was told of this, he said, “Send someone to him with the message that he should have piety (Taqwa), put his trust in Allah Ta'ala and recite this verse every morning and evening.”

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٦٤﴾ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ
تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٦٥﴾

A Rasul came to you from amongst yourselves, whatever harms you is difficult for him, he is full of concern for you, for the believers he is full of pity and merciful. Now if they turn away (O, Muhammad) say: Allah is enough for me. There is no deity besides Him. In Him have I put my

trust, and He is the Rabb of the magnificent Throne. (at-Taubah 128-29)

When the message reached him, he began to recite this Aayah until one day, the straps broke themselves. He escaped from them and also brought home with him some animals of the kuffaar which he captured as booty.

Ibnu Abbaas رَضِيَ اللَّهُ عَنْهُ says that whoever reads this verse, at a time when he fears injustice from a ruler, attack by a wild animal or getting drowned in a river, will escape any harm, *Insha Allah*. A Hadith says that the Sahaabi was also advised to read the following dua very often:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There is no power and strength except from Allah Ta'ala.

Then this Aayah was revealed:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢١٥﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۗ وَمَنْ
يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ ط

And for him who fears Allah, (has 'Taqwa') Allah finds a way out; and He will provide for him from where he did not expect, And whoever puts his trust in Allah, He will be enough for him. (at-Talaaq: 2-3)

A pious person mentions his own story: "I lived on the side of a hill with one of my friends and we spent most of our time in salaah and ibaadah. My friend lived on grass, etc., but for me Allah Ta'ala had

arranged, as a special favour, that a doe (female deer) would visit me everyday.

It would come and stand next to me. I would drink its milk and it would go away. One day, my friend who lived a little further away from my place came to me and said, ‘A group of travellers have come to stay at a nearby place. Let us go to them. We might get some milk and other food from them.’ At first, I refused to go with him but, when he insisted, I agreed. We went and they fed us very well. We then returned to our places. Since that day, I waited for the doe to come at its usual time, but it never did. Many days passed but the doe did not come. I realised that, because I did not rely on Allah Ta’ala only, Allah Ta’ala had stopped the food which used to come to me without me having to worry about it.”

The story is quite instructive. Sometimes, we lose the bounties of Allah Ta’ala owing to our greed. Although seeking help from people brings immediate apparent benefits, its evil effects deprive us of many bounties of Allah Ta’ala, which are being bestowed upon us without our asking for them and without our feeling obliged to Him. That is why, Imaam Ahmad bin Hambal (*rahmatullahi alayh*) used to make dua:

اللَّهُمَّ كَمَا صُنْتَ وَجْهِي عَنْ سُجُودِ غَيْرِكَ فَصُنْ وَجْهِي عَنْ مَسْئَلَةِ غَيْرِكَ

“O Allah! Just as You have protected my head from bowing to anyone other than You, so guard my tongue, O Allah, against asking favours from anyone other than Yourself (Aameen! O Allah!).”

Hadith: 2 – Begging is like asking for live coals from Jahannam

عن ابي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من سأل الناس تكثرا فانما يسأل جبرا فليستقل او ليستكثر

Hadhrat Abu Hurayrah رضي الله عنه says that Rasulallah صلى الله عليه وسلم said, “He who begs from people to increase what he owns, is asking for live coals of Jahannam; so let him ask little or much.” (Mishkaat)

Note: Hadith one is about asking favours from people at the time of need and, therefore, the warning about losing the help of Allah Ta’ala, is not as severe as the one in this Hadith, which is about a person begging from people without a real need, but only to increase his own belongings. This person is actually gathering for himself as many live coals of Jahannam as he pleases.

Once, Hadhrat Umar رضي الله عنه said to Rasulallah صلى الله عليه وسلم, “Two people were praising you because you gave two (gold) dinars to them.” Rasulallah صلى الله عليه وسلم said, “As for so and so, I gave him ten to hundred dinars but he didn’t say anything.” Then he said, “Some people ask me for something, I give them what they ask and they carry it home, hidden under their arms; but actually they are carrying the fire of Jahannam.” Hadhrat Umar رضي الله عنه said, “O Rasulallah صلى الله عليه وسلم! Why do you give them what they want, when you know that it is like the fire of Jahannam for them?” Rasulallah صلى الله عليه وسلم replied, “What should I do? They are always asking and Allah Ta’ala does not like me being miserly towards anyone.”

Qabeesah رَضِيَ اللَّهُ عَنْهُ said that once he went to Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for some help. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Wait till I receive Sadaqah from somewhere and I shall help you.” Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said: “Asking for money from people is permissible only for three types of people:

1. A man who needs to settle a debt; he can ask for help from people only equal to the debt.
2. Secondly, a man who loses his belongings in an accident or disaster; he may ask from people that much that will help him to get back onto his feet.
3. Thirdly, a man who has not eaten for a few days; he may ask for help till he gets enough food to survive.

For any other person besides these three groups, begging is haraam, and if he does so, he is eating haraam.”

Another Hadith says: Begging is not permissible for two people: a rich person or one who is in good health and can earn his living. It is permissible only for a person who finds himself in poverty or is involved in debt. If anyone begs only to increase his own belongings, his face will be scarred on the Day of Qiyaamah and he shall be devouring the fire of Jahannam; so let him beg for little or beg for more.

Another Hadith says: “When a man is always begging from people, he will come on the Day of Qiyaamah with no flesh on his face.”

Mas’ud bin ‘Amr رَضِيَ اللَّهُ عَنْهُ says that, once, the janaaza of a person was brought to Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for the Salaah to be performed. He asked, “What wealth did he leave behind?” People said, “Two or three Dinaars (gold coins).” Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “Those are

two or three brandings of the fire of Jahannam.” This was because he used to beg money from people, only to increase his wealth.

Many stories like this have been mentioned in the Ahaadith, in which Rasulullah ﷺ has warned with severe punishments for those who died leaving behind wealth. The Ulama say that these punishments are meant for such people who, although they own money, tell lies, pretending to be poor, and beg from people.

Begging itself is not permissible for a believer. It becomes permissible only for a person who is forced by necessity or faces a serious problem. In all other situations, begging is haraam. Begging is haraam for three reasons: First, it is a silent complaint against Allah Ta’ala Himself for not giving a person enough, causing him to beg from others. Secondly, begging causes a person to be disgraced in front of someone besides Allah Ta’ala. It is incorrect for a Mu’min to disgrace himself before any person besides Allah Ta’ala. Thirdly, begging irritates the person who is being asked for money. and, such a person generally does not give anything happily, but he gives something because he feels ashamed (of saying ‘No’ to the beggar).

Rasulullah ﷺ once said, “Whoever begs a favour from us, we shall give him what he wants. Why should we refuse him that which he wants? It is his responsibility to make sure as to whether begging is permissible for him or not. And he who remains contented and does not beg, Allah Ta’ala gives him enough and makes him free of the people. And the person who does not ask us favours is closer to us than the person who does so.” Rasulullah ﷺ says in another Hadith: “Try to remain contented and don’t ask for favours; the less you ask from people, the better.”

Once, Hadhrat ‘Umar رَضِيَ اللهُ عَنْهُ saw a beggar who was begging from the people, after Maghrib Salaah. He told someone to give him

some food. He was immediately given a meal. After a short while, ‘Umar رَضِيَ اللَّهُ عَنْهُ again heard him begging. So he asked for an explanation from the person who had been told to give him food, who explained that he had given him a meal. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then saw that the beggar had a bag, which had a lot of bread in it. He said to him, “You are not a beggar; you are a bread-seller,” meaning that he was not a poor person but he was begging from people to collect bread and sell it in the market. Saying this, Umar رَضِيَ اللَّهُ عَنْهُ grabbed the bag from him and fed the bread to the camels which had been given by people as ‘Sadaqah’. He then hit the beggar with a whip and said, “Never do this again.”

Commenting on the incident, Imaam Ghazaali (*rahmatullahi alayh*) writes: If begging had not been an unlawful (Haraam) act, Umar رَضِيَ اللَّهُ عَنْهُ would never have struck the beggar with a whip, nor would he have taken away his bread. Some people have taken exception to what Umar رَضِيَ اللَّهُ عَنْهُ did to the beggar. They say that, though whipping can be justified as a corrective measure, taking his property (bread) was an act of injustice as the Shariah (Islamic Law) does not allow taking the property of another person.

But this objection is based on ignorance. For, who can match Umar رَضِيَ اللَّهُ عَنْهُ in the understanding of Islamic Law? Can we imagine that a man of his position and understanding was unaware of the fact that the Shariah does not allow taking of other’s lawful property? Or, can we imagine that, despite him knowing the Islamic Law regarding such a matter, Umar رَضِيَ اللَّهُ عَنْهُ could not contain his anger at the sight of the unlawful act of begging and he took away the bread in a fit of rage? Or, should we presume that he willfully adopted an unlawful measure to prevent this man from begging in future? In that case, the act of snatching bread was not justified.

The truth is that the beggar was begging without his being needy, while people gave him bread believing him to be a needy

person. Therefore, the bread was not halaal for him, because it had been acquired through deceiving others. Now as it was difficult to locate the lawful owners of this property, it had to be treated as 'luqtah' (i.e. things whose owners are not traceable): such things are used for the welfare of the deserving sections of the community. Umar رضي الله عنه therefore fed it to the camels received in the Bait-ul-Maal as Sadaqah. The beggar was a sinner as he wrongly took Sadaqah from the people. If they had known the facts, they would never have given him Sadaqah.

Now that it has been established that asking favours from people is permissible only in a state of real necessity, it should be understood that there are four stages of necessity; the first stage is that of dire necessity; the second, that which is a necessity but is not as severe as the first one. The third stage is the common state of neediness and the fourth is not being needy at all.

As for the first stage that of dire necessity, it is being in a state in which one fears death because of hunger or because of a fatal disease; or being in a state in which one has no clothes to cover one's body. In such circumstances, begging is permissible provided that:

- a) What he is begging for is something that is permissible;
- b) The person whose favour is requested should grant it willingly;
- c) The one who is begging should be incapable of earning a living.

For, he who begs from people, inspite of his having enough strength to learn a skill, is a worthless person. However, it is permissible for a person engaged in acquiring religious knowledge to ask favours from people, with the intention of devoting all his time to the seeking of knowledge. In the fourth stage, (which is the other extreme), it is unlawfull (Haraam) for a person to ask for something which he already possesses; that is to say, if a person possesses cloth sufficient for his present need, it is unlawful for him to ask for cloth from other people.

The two stages in between these two extremes are, (ii) the state bordering on dire necessity but not as severe as the first stage and,

(iii) the state of less severe necessity. In the second stage, the state bordering on necessity, begging is allowed with certain conditions, but, in this stage also, it is better not to beg from people. The instances of this condition are: (1) a person suffering from a disease that is not a fatal one, and (2) a person possessing clothes but not having sufficient warm clothes to protect himself against cold weather; if such a person begs favours from people, he will not be considered to have committed an unlawful or a disliked act. He must, however, state the true nature of his need to the person of whom he is asking a favour. For instance, while asking for cloth, he should say, 'I have clothes but they are not sufficient to keep me warm in winter. He should not pretend to be in greater need than he actually is.

The third stage is that of necessity of a lower degree. The instances of this condition are:

- 1) a person possessing enough money to buy plain bread but not enough to buy him curry or soup, or
- 2) a person having worn-out clothes wanting to buy a new shirt, for use when going outdoors, so that the worn-out clothes should not betray his state of neediness. Asking favours from people is also allowed for such a one, but Makrooh (disliked), provided that he dearly states the degree of his necessity to the person of whom he is asking a favour, provided further that, in asking a favour from a person, he should avoid the three unlawful things described above viz.
 - 1) There should be no complaint against Allah Ta'ala implied in the manner of asking a favour:
 - 2) He should not humiliate himself before people while asking a favour, and
 - 3) he should not be a source of trouble to the person whose favour he is requesting. A question arises: how can one avoid these three situations? My answer is that one can avoid complaining against Allah Ta'ala if, at the time of asking a

favour from people, he expresses his gratitude towards Allah Ta'ala and also states that he is not pressed by any want. That means he should not ask for things like beggars. For example, he should say, "I do not need it in particular. I am grateful to Allah Ta'ala for granting me what suffices for my needs. But my heart desires for good clothes, etc.' And to avoid humiliating oneself before others, one should place one's needs only before one's parents, brothers or close friends who, he is sure, possess such noble feelings for him that asking favours from them will not degrade him in their eyes. Another way of avoiding disgrace is asking a favour of a person who is big-hearted, gives Sadaqah in abundance and feels happy when asked for favours. In order to avoid embarrassment to people, one should not ask for anything in particular, but express his wish for help in general terms or describe it in such a manner that the person should find it easy to decline his request if he so desires.

It should be kept in mind that all the Ulama agree on the unlawfulness of receiving a thing from a person who is giving it unhappily or just to avoid embarrassment or simply because of the beggars continuous persistence. Extracting money from people, through begging persistently, is like robbing them by force. Mental torture through slander is also similar. However, he who is forced by necessity may accept a thing given even without the giver's own will. But the true facts in each case are known to Allah Ta'ala, Who alone can judge whether a person is really in a state of need or not. There is however no harm in asking favours of such friends who, one feels, will be happy if one asks them for help." (Condensed from 'Ihya-ul-Uloom)

Allaama Zubaydi (*rahmatullahi alayh*) says: "All these warnings about begging are meant for a person who asks for himself and not for a person who asks for someone else; because he is trying to help others. Similarly, a person who asks for help from his own relatives

and friends is not in this category, because they would feel happy when a relative or a friend asks for help.”

(The author says:) However, this is only true for those relatives who are really pleased to do favours. Otherwise, harassing your relatives is strictly forbidden. Normally, generous family members feel happy to do favours for their relatives. I say this because of my own experience.

One of my fathers' aunts used to give me two Paisas (a very small amount) as a gift (to spend) whenever she came to visit us in Kandhlah. It had been her habit since my childhood. Later, when I became a father, she also started giving two Paisas each to my children. I jokingly told her that my spending should be increased to four Paisas, as I did not want to be treated the same as my children, to which she agreed. I still remember the loving pleasure with which she used to give me four Paisas; I still feel happy with the joy it gave her. Sometimes, when I saw that she had nothing to give me, I used to present to her some money so that she could give me my four Paisas. I did this because the joy of giving made her forget that she was just returning to me what I had given her myself.

Similarly, Maulana Shamsul Hasan (*rahmatullahi alayh*), my fathers' uncle, used to give me one Rupee as a gift whenever he visited us in Kandhlah. When I grew up and had my own children, he began giving my children and not me. I jokingly said that my gift should not be stopped. “It is between you and my children whether you give them anything or not, but I must get my share!” I shall always remember the feeling of joy with which he used to give me my one rupee. He would laugh happily and repeat my words, ‘My spending-money should not be stopped’, and I would say “Never should it.” Whenever I remember him, I make dua to Allah Ta ‘ala to forgive him and to give him many wonderful rewards.

Remember, it is very important for a student of Deen to busy himself in his studies, even if he has to beg others for help.

Mulla Ali Qari (*rahmatullahi alayh*) writes: For anyone who can earn his money, but does not do so because of spending all his time in his Deeni studies, it is even permissible for him to receive Zakaat as

well as Sadaqah from people. But receiving Zakaat is not allowed for a person who does not earn his living, because of his Nafl ibaadat. He can ask help from people out of voluntary Sadaqah, but this too will be Makrooh (undesirable).

Learning Islamic knowledge is extremely important and Deeni students should not take up other jobs. They should not even take up any part-time job, because they will be wasting their precious treasure (Islamic knowledge).

Nowadays many people feel that the Ulama (Moulanas) should also learn a trade for their livelihood. This idea is spreading fast and quite a few Ulama regard it as a necessity. Some Madrasahs have started training the students in different skills. The truth is that this is harmful to the knowledge of Deen. Those who support this idea say that many of the great Buzurgs of the past used to do business, etc., as well. It is truly the best way to do the work of Deen if we can, with the help of Allah, by supporting ourselves. But with the weak minds and bodies that we have today, we cannot do both things at the same time. Besides, our greed and love of the world will not allow us to give enough time to gain knowledge and serve Deen for the pleasure of Allah Ta'ala, when we find that we can increase our earnings in that very time. I have seen many cases in which both were started at the same time but it was not long thereafter that the urge of acquiring wealth overpowered the desire for acquiring knowledge.

Explaining the ten rules for students, Imaam Ghazaali (*rahmatullahi alayh*) writes: The fourth rule is that the student should spend very little time in worldly things, leave his family and go far away from his home town. Staying in his hometown will distract him from his studies. Allah Ta'ala has not given two hearts to any man (so he cannot use one heart for studying Deen and the other for earning money). Allah Ta'ala says in the Qur-aan Shareef:

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِيْ جَوْفِهِ ۗ

‘Allah Ta’ala has not made two hearts for any man in his chest (al-Ahzab: 4)

If you occupy your mind in different things of the world, you will lose the real knowledge. That is why knowledge is given only to the person who sacrifices himself completely to learning. As for the person whose thoughts are scattered, his mind is like a leaking bucket, which cannot water the fields properly.

It is also important that a student should be really devoted to learning and not concerned much about his meals or collecting handouts which are, in reality, the dirt of people’s money.

It is obvious that the Ulama who love this world are the worst and that, in the Aakhirah, their punishment will be much worse. Those Ulama who always prefer the Hereafter will be successful. They are those who do not use their Deeni knowledge to earn the things of the dunya. Even the lowest from the Ulama know that this world is worthless and very short, and that the life of the Aakhirah is everlasting and absolutely beautiful. Besides, a true ‘Aalim fully understands that this world and the next are like two wives married to one and the same husband. When one is happy, the other is displeased. A Hadith also says that, “He who loves his dunya, does damage to his Aakhirah and he who loves his Aakhirah, does damage to his dunya; so choose what is everlasting to what is very short.” The dunya and the Aakhirah are like two sides of a scale, when one goes down, the other goes up automatically. A person who does not understand that the dunya has no value, is not at all intelligent. How can such a person be an Aalim of Deen?

Hasan Basri (*rahmatullahi alayh*) says, “The punishment of the Ulama is the death of their souls; and the death of the soul consists in one seeking worldly gains in lieu of acts of virtue. That is to say, serving the cause of Deen with the intention of acquiring worldly wealth, honour, fame or status.”

Yahya bin Mu’aaz (*rahmatullahi alayh*) says that the value of knowledge and learning is lost when a person uses it for earning the

dunya. Sa'eed Ibnu Musayyab (*rahmatullahi alayh*) says that when you find an Aalim knocking at the doors of the rich, he must be dishonest. Hadhrat Umar رَضِيَ اللهُ عَنْهُ says, when you find an Aalim in love with worldly wealth, he cannot be trusted in Deeni matters, because everybody engages himself with things which he loves.

It is therefore important that the Ulama should always be careful that the love of the world does not enter their hearts. However, it is rather the responsibility of others that, while paying Zakaat, etc., they should look for the students and Ulama occupied in Deeni knowledge. (We have already discussed this point before.)

I make dua to Allah Ta'ala to protect me from being attracted to this world. Aameen.

Hadith: 3 - Hadhrat Hakeem Ibn Hizaam رَضِيَ اللهُ عَنْهُ gives up asking for help

عن حكيم بن حزام رضي الله عنه قال سألت رسول الله صلى الله عليه وسلم فأعطاني ثم سألته فأعطاني ثم قال يا حكيم ان هذا المال خضر حلو فمن اخذه بسخاوة نفس بورك له فيه ومن اخذه بأشرف نفس لم يبارك له فيه وكان كالذي يأكل ولا يشبع واليد العليا خير من اليد السفلى قال حكيم فقلت يا رسول الله والذي بعثك بالحق لا أرزأ أحدا بعدك شيئاً حتى أفارق الدنيا

Hadhrat Hakeem Ibnu Hizaam رَضِيَ اللهُ عَنْهُ said that he asked Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for something and he gave it to him. Later, he asked again and Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, after giving him something, said, Hakeem, this wealth looks attractive and sweet, and he who receives it with a generous heart (without begging) will be blessed in it; but he who receives it

with 'Ishraaf' (greed) will not be blessed in it. He would be like one (suffering from a disease) who goes on eating without getting full. The upper hand is better than the lower one (The hand of one who gives is better than that of one who receives).

Hakeem رَضِيَ اللهُ عَنْهُ then said, "O Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, by Him Who made you a Nabi of truth, I shall not trouble anyone after this till I leave the world."

Note: 'I shall not trouble anyone, means I shall not ask anyone for anything till I die. Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ used to call Hakeem رَضِيَ اللهُ عَنْهُ during the time of his rule, to give him his share of the booty, but Hakeem رَضِيَ اللهُ عَنْهُ would not accept it. Hadhrat Umar رَضِيَ اللهُ عَنْهُ also called Hakeem رَضِيَ اللهُ عَنْهُ to give him his share of the booty but he refused to accept it. Hadhrat Umar رَضِيَ اللهُ عَنْهُ called the people to witness, but Hakeem رَضِيَ اللهُ عَنْهُ did not accept anything from anyone till he passed away.

Another Hadith says: Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ received some valuables from Bahrain. He first gave something from it to Hadhrat Abbaas رَضِيَ اللهُ عَنْهُ. Then he called Hakeem رَضِيَ اللهُ عَنْهُ and gave him a handful. Hakeem رَضِيَ اللهُ عَنْهُ asked Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ whether or not it was good for him to receive it. When he was told that it was not, he returned the gift and took an oath that he will not accept anything from anyone till his death. Then he said, "O Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ make dua for me to Allah Ta'ala that He may bless me in my earnings." Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made dua to Allah Ta'ala to bless him in what he had earned with his own hands.

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Do not beg, because I take an oath by Allah Ta'ala that anyone of you who gets from me what he asks, against my own will, will not be blessed in what I have given him." Another Hadith says: "(Anyone of you) Whom I give something of

my own (without him asking), will be blessed in it; but the one who gets something from me against my will (simply because he is greedy or because he has asked for it), will be like (a person) who goes on eating without getting full.” Rasulullah ﷺ also said: “Do not ask for favours all the time, for whoever gets something from us, after having begged for it, will receive it without barkat (blessing).”

Allah Ta’ala says in the Qur-aan Shareef:

لَا يَسْتُلُونَ النَّاسَ الْحَافًا ط

*They do not beg from the people persistently. (al-Baqarah
273)*

Barkat (blessings)

‘Barkat’ or Allah Ta’ala’s blessings are a great gift. A small amount of something with blessings (barkat) will be enough for a large number of our needs, as we see many times in the life of Rasulullah ﷺ. For example, once a bowl full of milk, because of barkat, was enough for a large number of the ‘Ashaab-us-Suffah’. We also saw this type of barkat many times, even in our lives, though not as much as in the time of Rasulullah ﷺ. Anything without Allah Ta’ala’s blessings (barkat) has different effects. The money earned by a person, if it is not blessed, is always not enough for him; the more he earns, the more are his needs. He is like a person, mentioned in the Hadith above, who goes on eating without becoming full.

In my young days, I was very fond of poetic rivalry, in which two teams competed with each other in reading poems from memory. Because my father, who was very strict, did not stop us, our love for this increased over the years. I knew by heart thousands of poems from the poetry of different languages. It was my favourite hobby and, whenever my best friends and relatives got together, we began reciting poetry, competing with each other. During the early days of

my youth I happened to visit Kerana and stayed there for the night with one of my lawyer cousins who lived there. He was also very fond of poetry. Other relatives who heard of my visit, also joined us there. After Isha Salaah, the poetry recital began. It was winter and my cousin bought three *sers* (type of measure like litres) of milk because he thought we would need it for making tea during the night, since the recital usually lasted throughout the night. We were busy in our pastime and the first round of tea had not yet been served when I felt like going to the toilet and got out of the room. We thought that it was just the beginning and that only half or three quarters of an hour had passed. I saw a white glow in the sky and wondered what this could mean. I called my friends. They came out and were also surprised to see the light. Suddenly we heard the Azaan being called out. Then, of course, we realised that it was the time of Fajr.

That long winter night had passed so quickly! Throughout that day, I was in a state of amazement and, even today, whenever I remember it, a strange feeling runs through my body. That night had been so empty of 'Barkat' (blessings) that it felt very short. And now with age, I really regret the time that was wasted that night. I am sure that at the time of my death, my whole life would seem to have slipped away very quickly.

The following night, my cousin dreamt that he saw his father (my uncle), Maulana Radhiul-Hassan (*rahmatullahi alayh*), saying to him: "It is strange that a pious man like Zakariyya should spend all night in such idle pursuits." Perhaps it was because of his concern for me that, since that day, I have never entered into such entertainment. I have, however, learnt two lessons from this:

Firstly, I realised the truth of some pious servants of Allah Ta'ala who would stand in Nafil Salaah throughout the night and others who, after their wudhu for Isha Salaah, did not need to make a fresh wudhu for Fajr Salaah, because they remained busy in their ibaadah, duas, etc., to Allah Ta'ala for the whole night. When anyone is really enjoying his ibaadat, the long hours of the night slip by very quickly and sleep has no enjoyment. Obviously, those who are not blessed, find it hard to stay awake during the night.

Secondly, a Hadith says that the Day of Qiyaamah is fifty thousand years, but will be made so short for some Muslims that it will feel like the time spent in reading one Salaah or the time between two Salaahs.

They will be sitting in the shade of the ‘Arsh (the Throne of Allah Ta’ala), enjoying the fruits of their deeds. So, that Day will seem to them like short moments of passing joy.

Hadith: 4 – Accepting a gift without greed

عن خالد بن علي الجهني رضي الله عنه قال سمعت رسول الله صلى الله عليه وسلم يقول من بلغه عن اخيه معروف من غير مسئلة ولا اشراف نفس فليقبله ولا يرده فانما هو رزق ساقه الله عز وجل اليه

Rasulullah ﷺ said: “If anyone receives something from his Muslim brother, without asking for it and without aspiring for it, he should not reject it but he should accept it, because it is his sustenance (rizq) which has been sent by Allah Ta’ala.”

Note: There are many Ahaadith which explain that, if anyone receives a gift from someone, without asking for it and without being greedy for it, he should accept it, otherwise it will be like not accepting the gift of Allah Ta’ala and it shows no thanks towards Him. That is why most of the buzrugs accept gifts from people, even though they don’t need those gifts.

Abdullah Ibnu Umar رَضِيَ اللهُ عَنْهُ says: “Sometimes when Rasulallah ﷺ gave me a gift, I would say, ‘O Rasulallah ﷺ, give it to someone who needs it more,’ but he would say, ‘Take it. Take what comes to you from these worldly things when you have not

asked for it, and you were not aspiring for it. Then use it if you can; and if you do not like to use it, give it away as Sadaqah. And, don't ever wish for anything that does not come to you on its own."

Because of this Hadith, Ibnu Umar رَضِيَ اللَّهُ عَنْهُ would not ask anything from anyone, but if something came to him without asking, he would not refuse it.

Once Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave Umar رَضِيَ اللَّهُ عَنْهُ a gift, but he gave it back to him. When Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked him why he had done so, he said, "O Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, you have told us that it is better for us not to take anything from anyone." Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "What I meant was that you should not ask for things from people; but if anything comes to you without asking, it is your rizq from Allah Ta'ala, given to you by Him." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "By Him Who holds my life in His hands, if anything comes to me without asking, I shall accept it." Once, Abdullah bin Aamir رَضِيَ اللَّهُ عَنْهُ sent some money and some cloth as a gift to Hadhrat Aa'ishah رَضِيَ اللَّهُ عَنْهَا. She refused to accept it, saying: "It is not my habit to take anything from anyone." But when the messenger was leaving and had just gone outside the house, she called him back, took the gift from him and said, "I remembered what Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to me once; 'O Aa'ishah, if you get something without asking for it, do accept it, because it is your rizq that has been sent to you by Allah Ta'ala.'" After this, Hadhrat Aa'ishah رَضِيَ اللَّهُ عَنْهَا used to accept gifts from people. Many Sahaabah رَضِيَ اللَّهُ عَنْهُمْ used to send lots of money to her as gifts, which she accepted but, instantly, distributed them among the people as Sadaqah.

Ishraaf means to aspire and to wish for something to come to you. For example, Imaam Ahmad bin Hambal (*rahmatullahi alayh*) says that a person who wishes that so and so should do him a favour, has Ishraaf. Some Ulama say that Ishraaf is getting something from a person who gives it away unhappily.

Imaam Ghazaali (*rahmatullahi alayh*) explains that we should remember three things before accepting a gift; the gift itself, the intention of the giver and the intention of the person receiving it. As for the gift, we should make sure that it is halaal and has been bought with halaal money. Secondly, we should make sure about the intention of the giver. We should make sure whether he is;

- i. giving the thing as a ‘Hadiyyah’ (gift), happily, hoping to please his brother Muslim and to earn his love;
- ii. intending it to be a ‘Sadaqah’; or,
- iii. giving it simply for fame and boasting, or for some evil reasons.

Now, if it is a ‘Hadiyyah’ (gift), in the true sense, then it is Sunnah to accept such gifts. In many Ahaadith, we are encouraged to give gifts to one another and to accept them. Such a gift should be accepted.

Once, a person presented Rasulullah ﷺ with a ram, some Ghee (butter-oil) and some cheese. He accepted the Ghee and the cheese, but returned the ram. It was a beautiful habit of Rasulullah ﷺ that he accepted gifts from some people and refused them from others. Once, he said, “I feel like accepting a present only from a Quraishi, an Ansari, a Saqafi, or a Dausi.” This was because once a bedouin gave Rasulullah ﷺ a young she-camel, in return for which he gave him six young camels. The person was displeased because Nabi ﷺ gave him less than what he had expected. When Rasulullah ﷺ heard about it, he gave a talk in which he mentioned the above. He was happy with these tribes because he knew of their sincerity and love for him.

The followers of the Sahaabah (Taabi’een) used to accept gifts sometimes and refused them on other occasions. It is said that Fatah Ibnu Shakhraf Moosili (*rahmatullahi alayh*) was given a present of a

bag with fifty Dirhams (silver coins). He said, “I have heard that Rasulullah ﷺ once said, ‘Whoever receives something without asking for it, but refuses to accept it, is like one who is rejecting his rizq sent to him by Allah Ta’ala.’ He then took a Dirham out of the bag and returned the rest to the giver.”

Hasan Basri (*rahmatullahi alayh*) (a well-known Taabi’ee) is also one of the narrators of this Hadith. Once, he refused to accept a bag of Dirhams and some fine cloth made in Khuraasan, which were given to him as a gift, saying, “Whoever is in my position i.e. whoever gives bayaans, advises the people, etc, and still receives gifts from people, will have nothing to expect when he meets Allah Ta’ala (on the Day of Qiyaamah). For, by accepting these gifts, he has received his rewards in this world for the work of Deen.”

Ubaadah رَضِيَ اللَّهُ عَنْهُ says: “I taught the Qur-aan to some people of the ‘Ashaab-us-Suffah.’ One of them gave me a bow as a gift. I said to myself, ‘This cannot be something of the dunya. I may use it for fighting in the path of Allah.’ Still, I thought I must ask Rasulullah ﷺ about it. When I asked him, he replied, ‘If you want to have a necklace of fire put on you, accept it.’” (Abu Dawood). It is quite clear from this Hadith and from what Hadhrat Hasan Basri (*rahmatullahi alayh*) said that the Ulama and the Mashaaikh, who are busy giving talks and doing other deeni works, should be far more careful and strict when accepting gifts. Hasan Basri (*rahmatullahi alayh*) used to accept gifts from his close friends because it was definitely not in exchange for the work of Deen. Ibraaheem Taimi (*rahmatullahi alayh*) would accept one or two Dirhams from his close friends but refused hundreds of Dirhams from other people.

It is said that a man from Khuraasan came to visit Junaid Baghdadi (*rahmatullahi alayh*) and brought with him, many valuables as a gift for the Sheikh. When Junaid (*rahmatullahi alayh*) said, “Well, I will take it and distribute it among the needy people”, he said, “I am not giving it to you for this. I wish you would spend it on yourself.” Junaid (*rahmatullahi alayh*) replied, “How can I expect to live long enough to use up all this wealth?” The man said, “I do not

want you to spend it on vinegar and vegetables. (These are cheap and so it would take long to spend the whole amount of money). I wish that you would spend it for buying sweets and other delicious food.” Junaid (*rahmatullahi alayh*) then accepted the gift. The Khuraasanite said, “My shukr to you is greater than what I owe to anyone else in Baghdaad,” to which the Sheikh replied, “One must accept a gift presented by a person like you.”

The second type of gifts are those of Zakaat and Sadaqaat (the extra charities). If what is given is Zakaat, the receiver should make sure that it is halaal for him to take it. If the gift is one of Sadaqaat, the receiver should know why the person is giving it to him. If he is giving it to him because he thinks him to be a pious man, then he should check himself to see whether he is secretly doing a sin which, if known to the donor, would have caused such a change in his mind that he would never have given him anything. If this is so, it becomes haraam for him to accept this Sadaqah. It is like an ignorant person being given a gift because people think him to be an Aalim. In such cases, it is strictly haraam to receive gifts or Sadaqaat from people. If a person is giving something just for show or for fame, then never ever accept his gift. Rasulullah ﷺ forbade accepting the food of proud people. Sufyaan Sauri (*rahmatullahi alayh*) refused to accept certain presents, saying, “I would accept it if I was sure that the donor would not boast about it.”

Some buzrugs said, “We refuse gifts out of pity for the donors, because if we accept their gifts, they boast about it to the people and lose their rewards in the Akhirah. So, why should we allow their wealth to be wasted, without them earning any rewards?”

The third point is the intention of the person receiving the gift. If he is a poor person, and the gift is given with sincerity, it is better for him to accept it. Rasulullah ﷺ once said: “The one who receives a gift (from a brother Muslim), provided he is really in need of it, also earns blessings, his share of blessings being no less than that of the giver.”

Rasulullah ﷺ also said: “He who is given something by Allah Ta’ala (through a person gifting it to him), without his asking for it and without ‘Ishraaf in his mind, should accept it, for it is his own rizq which has been given to him by Allah Ta’ala.” The Ulama say, “It is feared that the one who does not accept a gift which comes to him without his asking for it, would, on other occasions, ask for things which will not be given to him.”

It is said that Sirri Saqati (*rahmatullahi alayh*) would often send presents to Imaam Ahmad bin Hambal (*rahmatullahi alayh*), which he would gladly accept. Once however, the Imaam refused to accept his gift. Sirri (*rahmatullahi alayh*) said, “Ahmad, the sin of refusing a gift is greater than the one in accepting it.” The Imaam (*rahmatullahi alayh*) said, “Could you repeat what you have just said.” The Sheikh repeated his words. The Imaam then said, “I did not accept it as I had enough money for a month. Kindly keep it with you for a month, after which you can give it to me.”

A person of Makkah Mukarramah relates: “I had some Dirhams which I had kept for spending in the path of Allah Ta’ala. I happened to listen to the dua of a pious person who, after having made Tawaaf of the Ka’bah was clinging to the curtains of the Ka’bah and making dua to Allah Ta’ala very softly, ‘O Allah! You know that I am hungry. You know that I have no clothes to put on. O! You Who sees everyone but Whom no one can see!’ I turned around to look at him and saw that he was wearing two worn out and old sheets of cloth, which only covered his body. I said to myself, ‘Who can be more deserving than this saint for receiving my Dirhams! I went over to him and presented to him all my Dirhams, but he took only five Dirhams and returned the rest saying, ‘Four Dirhams can buy me two sheets of cloth and one Dirham is enough to buy me food for three days.’ The following night I saw him again, dressed in two sheets of new cloth. I felt suspicious of him. He also noticed me and caught me by the hand. We began to make Tawaaf together while I felt that, during the entire Tawaaf we were walking over great wealth like gold, silver, rubies, jewels, diamonds, etc. I could see and feel these gems moving under

my feet, though all the other people could not see them. The buzrug then said to me, ‘Allah Ta’ala has given all these gifts to me but I do not like to spend from these treasures. I always receive gifts from the people and spend them on my needs, because it is good for them and, because of giving away things as Sadaqah, they will get rewards from Allah Ta’ala.’”

I have explained all these stories to show that if a person takes more money than what he needs, he will end up in problems. Extra wealth from Allah Ta’ala is a test to see whether we will spend it correctly or not. But receiving just enough for your needs is a blessing of Allah Ta’ala and we should know what is a trial and what is a blessing of Allah Ta’ala. Allah Ta’ala says:

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٦٠﴾ وَإِنَّا لَجَاعِلُونَ
مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٦١﴾

“Certainly! We have placed all that is on the earth as a decoration for it, so that We may test them, which of them are best in actions. And certainly, We shall make all that is on it a barren hill (with nothing growing on it). (The test is to see those who do good deeds and those who do not. Allah tests them to see whether they will be attracted by the things of the world and forget Allah or whether they will turn away from the things of the world and get busy in worshipping Allah).” (al-Kahf 7-8)

Rasulullah ﷺ said: “The son of Aadam عَلَيْهِ السَّلَامُ (every person) has a right only to the following three: enough food to keep his back straight, enough clothes to cover his body and a (small) house to live in. Whatever is more than these three is wealth (about which he will be asked on the Day of Qiyaamah).” Anyone who has

enough money for these three necessities of life will get rewards in the Aakhirah and the one who has extra will have to answer for it, even if he has not disobeyed Allah Ta'ala in earning it or spending it. As for the person who keeps extra and also disobeys Allah Ta'ala, he will have to suffer punishment in the Aakhirah. Whatever is more than your needs should, therefore, be distributed to the poor.

These prohibitions and precautions are meant for those who live alone without any responsibility. For a person having many obligations, or one possessing a generous nature or one who associates with a number of pious people and, therefore, feels obliged to provide for their needs, there is no harm in accepting donations from people, even though these exceed his immediate requirements. Such people should, however, distribute the donations among the needy people immediately after receiving them. Keeping extra money in one's possession, even for a night, may breed temptation, distract one's mind from devotions or make one miserly in spending money for the sake of Allah Ta'ala. Such a person may also borrow money from people, trusting in Allah Ta'ala and feeling confident that Allah will arrange for the payment of his debts.

Hadith: No. 5 – Accepting favours from a person whom you gave a loan

عن انس رضي الله عنه قال قال رسول الله صلى الله عليه وسلم اذا اقرض احدكم قرضاً فأهدى اليه او حملة على الدابة فلا يركبه ولا يقبلها الا ان يكون جرى بينه وبينه قبل ذلك

Hadhrat Anas (radiyallahu anhu) narrates that Rasulullah ﷺ said, "When one of you gives a loan to someone and the borrower gives him a present or gives him an animal to ride, he must not

ride the animal or accept the gift, unless it is something that they used to do before.”

Note: The Hadith means that, if from before they used to give gifts or borrow things from each other, then there is no problem in accepting gifts, etc, from the borrower. However, if they were not such close friends and the borrower is giving gifts to the lender only because he owes him some money, he must not accept it because it is actually interest. Abu Burdah رضي الله عنه says that Abdullah Ibn Salaam رضي الله عنه said to me: “You live in a land where interest is common, so when anyone owes you anything and gives you a load of straw or a load of barley or a load of grass, do not accept it, for it is interest.” Before accepting a gift, the receiver should make sure that the giver has no bad intention in his mind; for example, if a borrower gives a gift to his lender so that the lender will delay in asking for his money, it (the gift) becomes a bribe, besides it also being regarded as interest.

Bribes

Rasulullah صلى الله عليه وسلم cursed the one who bribes and the one who accepts bribes. It comes in another Hadith that Allah Ta’ala curses the one who bribes and the one who takes bribes. It is also related in another Hadith that the one who gives bribes and the one who accepts bribes will both go to Jahannam.

Another Hadith says, “A community where interest is common will suffer famine; and a community whose people take bribes will always fear other people.” Rasulullah صلى الله عليه وسلم sent a man to collect Sadaqah (Zakaat and nafl charity). After returning the man said, “This much is Sadaqah and this was given to me as a gift.” Rasulullah صلى الله عليه وسلم then warned the people, “I send some people to collect Sadaqah and yet one of them comes and says, ‘This is Sadaqah and this is a gift which was given to me.’ Why did he not sit in his

father's or his mother's house and see whether the gift would be given to him or not?"

Rasulullah ﷺ is reported to have said: "If anyone intercedes (speaks) for someone and he is given a present for it, which he accepts, he enters a big door from the doors of interest (i.e. he becomes guilty of a serious type of interest)."

Hadhrat Mu'aaz رَضِيَ اللهُ عَنْهُ says: "Rasulullah ﷺ sent me to Yemen, but when I left, he sent a person to call me back. Rasulallah ﷺ then said, 'Do you know why I sent for you? Do not take anything without my permission, for it is dishonesty, and (Allah Ta'ala says):

وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ^ع

"And whoever acts dishonestly will come on the Day of Qiyaamah with his dishonest actions (loaded on his back)." (Aale 'Imraan: 161)

Rifa'ah رَضِيَ اللهُ عَنْهُ presented Rasulallah ﷺ with a slave called Mid'am who went with him to Khaibar. Once, Mid'am was taking down the saddle of Rasulallah's ﷺ camel when an arrow struck him and he died. The people said, "Congratulations to him! He died a martyr." (It was really a time for congratulations because he was a slave of Rasulallah ﷺ and he was blessed with martyrdom). But Rasulallah ﷺ said, "Not at all! The blanket that he took dishonestly has become a blanket of fire around him."

Zaid bin Khaalid رَضِيَ اللهُ عَنْهُ says: "One of the Sahaabah رَضِيَ اللهُ عَنْهُمْ of Rasulallah ﷺ died at the battle of Hunain. When his funeral was ready, Rasulallah ﷺ was asked to perform his Janaazah Salaah, but he said, 'Do it yourself.' The Sahaabah رَضِيَ اللهُ عَنْهُمْ became very sad. Rasulallah ﷺ noticed their sadness and said, 'Your friend was dishonest (about the booty in the path of Allah).' Zaid

رَضِيَ اللهُ عَنْهُ said that they searched his things and found some Jewish beads not worth even two Dirhams.”

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “Allah is pure and accepts only what is good and pure, and He has given the same command to the Mu’mineen (believers) as He has given to His Messengers saying:

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا ط

‘O Prophets! Eat what is good and pure and do good actions’ (al-Mu’minun: 51)

And He said to the Muslims:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ

‘O you who believe! Eat the good and pure things We have provided for you.’ (al-Baqarah 172)

Then Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ spoke about a man who makes a long journey (and the duas of those who are making a journey are accepted) with his hair dishevelled and his body covered with dust (which shows that he is very humble and poor), who stretches out his hands to the Heaven, in dua saying, ‘O Allah! O Allah!’, but his food, drink and clothing are all haraam and he has been nourished by what is haraam. He then asked how the duas of such a person could be accepted. In another Hadith, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “A time will come when a person will not care whether what he gets has come to him from a halaal or a haraam source.”

The Ulama especially should be even more careful. Their responsibility is greater than others because they have the knowledge of halaal and haraam. Those Ulama who are in charge of Madrasahs or anyone who collects money and donations should be extra careful.

Hadhrat Maulana Shah Abdur Raheem Raipuri (*rahmatullahi alayh*) used to say, “I feel more afraid (of using) of the money of the Madrasahs than of the money owned by someone.” If anyone has been careless with the money owned by one person, he can ask that person to forgive him; (and if he does so) the sin is forgiven. But the money of the Madrasah comes from many people. Those who are in charge are only trustees. Therefore, if anyone uses this money incorrectly, and the trustees forgive him, the sin is not forgiven. Rather, the trustees also become sinful for forgiving him. May Allah Ta’ala, in His infinite Mercy and Compassion protect us from sinning against His Laws. We have to be very careful in these matters because of their seriousness.

Rasulullah ﷺ said: “On the Day of Qiyaamah, there will be three courts. There is one in which there is no forgiveness - for those who did not believe in the oneness of Allah Ta’ala and joined partners to Him. Allah Ta’ala says:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ

‘Certainly! Allah will not forgive that partners should be made with Him.’ (an-Nisaa 116)

In the second court, Allah Ta’ala will definitely question the people till justice takes place between the people viz, people’s wrongdoing to one another (i.e. causing harm, like swearing or insulting people, accusing them, etc., or stealing the property belonging to others).

The third court is for the rights of Allah Ta’ala over His people. That is in the Hands of Allah Ta’ala: if He wishes, He will punish them, but if He wishes He will forgive them.

I mentioned this Hadith to show that we should be very cautious and strict about our income. If a person earns haraam wealth, his duas to Allah Ta’ala are not accepted. Allah Ta’ala does not accept the Sadaqah (charities) of haraam money.

Hadith: 6 – Five Questions asked on the Day of Qiyaamah

عن ابن مسعود رضي الله عنه عن النبي صلى الله عليه وسلم قال لا تزول
 قدما ابن ادم يوم القيامة حتى يسأل عن خمس عن عمره فيما افناه وعن شبابه
 فيما ابلاه وعن ماله من اين اكتسبه وفيما انفقه وماذا عمل فيما علم

Hadhrat ibn Mas'ood (radiyallahu anhu) narrates that Rasulallah ﷺ said: "On the Day of Qiyaamah, the children of Aadam عَلَيْهِ السَّلَام will be unable to move (from the place of questioning) until they are questioned about five things (and give a good answer for it): (1) how he spent his life, (2) how he spent his youth, (3) where he earned his wealth, (4) on what he spent it, and (5) how much he practiced on the knowledge he possessed."

The First Question

In this Hadith, Rasulallah ﷺ has counted all the things about which every person will have to answer on the Day of Qiyaamah. Each of these has been discussed in many other Ahaadith. First, everyone will have to answer about his whole life. He will have to answer the question: How did you spend your life? What were you created for? Were you created for nothing? Allah Ta'ala Himself warns man to take this life seriously:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

“Do you think that We have created you for no reason and that you would not be returned to Us (for questioning)?”
(al-Mu’minun: 115)¹

Allah ﷻ Himself has explained the purpose for which this life was created:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

‘I created the Jinn and humans only so that they may serve Me.’ (az-Zaariyaat 56)

We should see how much of our life is spent on things for which we were created by Allah Ta’ala. Think about how much of time and effort is spent on the aim and object of life and how much time is spent on other things such as recreation and other useless activities that have nothing to do with the real purpose of life.

Suppose you hire a builder to do some building. You will obviously watch the amount of time he spends on building and the time wasted in smoking or eating, etc. So, it is only fair that you look after your own time in the same way. Suppose a man works at your shop. If the man is absent most of the time, doing his own work, and comes to the shop only for a short time, would you give him his full pay? If not, then what excuse can you give for your own behaviour towards Allah Ta’ala, Who created you only so that you may obey Him all the time? He is your Rabb and Creator and showers His blessings on you all the time, but you waste your time in useless things, bluffing yourself that your Salaah is enough.

¹ An interesting incident about this Aayah comes in a Hadith: A Sahaabi رَضِيَ اللَّهُ عَنْهُ says that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent them for jihaad and advised them to recite this Aayah morning and evening. They kept reciting it and the result was that they returned from the battle, quite safe and sound, after gaining a lot of booty.

It is only the mercy and kindness of Allah Ta'ala that He has not made it fardh for us to spend all our time in His ibaadat. He has ordered us to spend only a small part of our time for ibaadat. How unfair of us that we ignore our other duties towards Him?

The Second Question

The second question on the day of Qiyaamah will be, "How did you spend your youth?" Was it spent in performing good deeds for the pleasure of Allah Ta'ala, such as Salaah, helping the oppressed or helping the weak and disabled ones? Or, did you spend your energy in disobedience, like wasteful living, sinning, being cruel to the helpless, helping the oppressors, collecting haraam wealth or in useless pastimes which are not beneficial for you in this world or in the Aakhirah?' Remember, you will have to answer in a court where no one would be able to help you. Lying, cheating or fancy talk will be of no help to you. The "secret service" of that court (the recording angels) are with you at all times. In fact, the very limbs of man with which he commits sins will confess to his sins:

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَنَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا
يَكْسِبُونَ

This Day (The Day of Qiyaamah) We will set a seal on their mouths, and their hands and feet will speak to us and bear witness as to what they used to do. (Yaseen: 65)

The hands will speak and mention the sins done by them. The feet will speak about the wrong places they walked to. Allah Ta'ala says:

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾ حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾ وَقَالُوا الْجُلُودُ دِهْمٌ لِمَ شَهِدْتُمْ عَلَيْنَا ۗ قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾ وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٢﴾ وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

And (make mention of) the Day when the enemies of Allah Ta'ala will be gathered together towards the fire. When they reach it (and the questioning starts) their ears, their eyes and their skins will speak against them as to what they used to do. And they will say to their skins and limbs: 'Why did you speak against us?' They will say 'Allah made us talk; the One Who gave speech to all things and Who created you and to Whom you have to return. You were not ashamed of your ears and your eyes and your skins speaking against you. (For, obviously nobody can hide his sins from his own limbs). But you thought that Allah did not know much of what you did. (You used to say to yourselves, 'Do what you will. No one can ever question you. Your wrong belief that Allah doesn't know what you do has ruined you and you find yourselves (today) with those who are totally lost.'

(Haa Meem as-Sajdah: 19-23)

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says that they were once sitting with Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when he smiled and his blessed teeth became visible. He

then asked if they knew why he had smiled. They replied that Allah Ta'ala and His Rasul ﷺ knew best. He then told them that, on the Day of Qiyaamah, a man will say to his Rabb, "O Allah! Have you not promised me protection against injustice?" Allah Ta'ala will reply, "Certainly". The man will then say, "I do not trust any outside witness, against me." Allah Ta'ala will reply, "Well, We shall make you a witness against yourself." His mouth will then be sealed and parts of his body will be ordered to speak. They will mention all his deeds and, when he is allowed to speak again, he will say to his limbs: "May you be cursed and suffer for it! It was because of you that I did all these things."

Another Hadith says that, of all the parts of the body, the first to speak out will be the left thigh, which will speak out and say what sins it was made to commit. All the other limbs will be made to speak afterwards. In short, each part of the body will speak about its actions, good or bad. That is why Rasulullah ﷺ said, "Recite the Kalimah '*Subhaanallah* (Allah has no faults) and *Alhamdulillah* (All praise be to Allah) and count them on your fingers because on the Day of Qiyaamah, the parts of the body will speak and they will have to answer."

This Hadith means that when the limbs are given the power to speak and they will mention all the sins they committed, they will also speak about the many good deeds they did as well. While the hands will speak about sins and acts of violence and disobedience, they will also mention the zikr of Allah Ta'ala's holy Names and the giving of Sadaqaat and the doing of other good deeds. Therefore, while we are young, we should save ourselves from doing sins and all types of evil things. Rasulullah ﷺ says:

"Youth is a kind of madness and women are the traps of shaytaan."

In the madness of youth, a person is easily caught in these traps. We listen to these words every Friday because they are part of the Khutbah, but we never think that we shall be questioned about it. We are wasting our youthful energy by spending it on sinful deeds or

using it for earning worldly wealth, and do not realise that this gift has been given to us so that we may spend it in doing good deeds that will be helpful for the Akhirah. Fortunate are those young people who are always busy making an effort for the sake of Allah Ta'ala and keep away from sins.

The Third Question

The third question man will be asked on the Day of Qiyaamah will be about his wealth. He will have to explain whether his wealth was halaal or not. Rasulallah ﷺ said: "If a man earns wealth in a haraam way and gives it away in sadaqah, it will not be accepted. If he spends it on his needs, it will have no barakah (blessings) and if he dies leaving it behind as inheritance, it will be his provision (fuel) for the fire of Jahannam."

Another Hadith says: "The flesh which has been nourished with food earned in a haraam way is more deserving for Jahannam." Another Hadith says, "If anybody buys clothes for ten dirhams (silver coins) and among these ten there is one dirham that was earned in a haraam way, his Salaah will not be accepted as long as he wears it."

There are many Ahaadith of Rasulallah ﷺ which say that: "Do not think that your livelihood (rizq) is something that you cannot get because a person will not die until he has received his whole rizq written for him by Allah Ta'ala. So, choose the best way for earning your livelihood, but earn only that which is halaal and leave all that is haraam." It is stated in many Ahaadith that a mans' wealth (rizq) pursues him in the same way as his death. Just as death is certain, similarly, everybodys' rizq which is decided for him by Allah Ta'ala, must definitely reach him. Another Hadith says, "No one, even if he tried, can miss his rizq, as nobody can escape death." Another Hadith says: "The rizq for everyone has been decided. If all mankind and Jinn were to join up together and try to rob him of his rizq, they would not be able to do so."

Rasulullah ﷺ said, in a Hadith: “If you have four things, you should not be concerned if you don’t have other worldly benefits: honesty, truthful speech, good character and halaal rizq.”

There is another Hadith that says: “Blessed is the man whose livelihood is halaal, whose heart is pure, whose behaviour (manners etc.) is noble, and people are safe from his evil. Blessed is the man who practices on his knowledge, who spends his extra wealth for the sake of Allah Ta’ala and who guards his tongue against unnecessary talk.”

Once Sa’d رضي الله عنه asked Rasulallah ﷺ to make dua to Allah Ta’ala that He may become ‘Mustajaabud-Da’waat’ (i.e. a pious person whose duas are accepted). Rasulallah ﷺ said, “Earn pure and halaal rizq (i.e. do not take doubtful things), you will always have your duas answered. By Him Who holds the soul of Muhammad in His Hands, a man takes a bite of haraam food into his stomach, which causes forty days’ ibaadah to be rejected by Allah Ta’ala. A person becomes deserving of Jahannam if he has been feeding himself with haraam food.”

Therefore, we should be very careful as to where we earn our money from. In actual fact, even a little halaal wealth will have a lot of barkah and a person will be saved from the fire of Jahannam.

The Fourth Question

The fourth question to be asked on the Day of Qiyaamah will be about how he spent his wealth. It is our duty to spend our wealth for the sake of Allah Ta’ala. The harms of collecting wealth are many. A person will not use it for himself whilst he is living and eventually it is left behind as a dead weight. Many other harms of collecting wealth have already been described at the end of chapter two of this book. Obviously, the more wealth a man possesses, the longer it will take him to answer for it. The Day of Qiyaamah will be a terrible day. Everyone will be extremely frightened and will be covered in sweat,

because of the severe heat of the day. A person will behave as if he is drunk, though he will not be actually drunk. Allah Ta'ala says:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۚ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١٧﴾ يَوْمَ تَرَوُنَّهَا تُدْهَلُ
كُلُّ مَرْضِعَةٍ عَمَّا أَرْضَعَتْ وَ تَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَ تَرَى النَّاسَ سُكَرَى
وَ مَا هُمْ بِسُكَرَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿١٨﴾

“O mankind, fear your Rabb. Certainly, the earthquake of the day of Qiyaamah is a very great thing. On the Day when you see it, every breastfeeding mother will forget her feeding baby and every pregnant female shall drop her (unformed) load (in terror); and you (O Muhammad) will see mankind as if they are drunk, yet they will not (really) be drunk, but the punishment of Allah will be severe.” (al-Hajj: 1-2)

Allah Ta'ala says in another Aayah:

إِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَ هُمْ فِي عَفْوَةٍ مُّعْرِضُونَ ﴿١٧﴾

“Their questioning is coming closer and closer to mankind. (The Day of Qiyaamah is quickly coming closer to mankind), while they turn away unconcerned.”
(al-Ambiyaa: 1)

After a few Rukus, there is another Aayah:

وَ نَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۗ وَ إِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَ كَفَىٰ بِنَا حَسِيبِينَ ﴿١٧﴾

And we set a just balance (scale) for the Day of Qiyaamah, so that no one is wronged at all. Even if it (good or bad deed) be of the weight of a grain of mustard seed, We will bring it to account. And We are enough for reckoning (questioning). (al-Ambiyaa 47)

And in Surah ar-Ra'd, Allah Ta'ala says:

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَىٰ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۗ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ ۗ

For those who answer the call of their Rabb (obey His orders) is joy (in Jannah); but those who do not answer Him (do not obey Him), even if they had (on the Day of Qiyaamah) all that is on the earth, and much more, (they) would try to give it as ransom (to buy their freedom from the punishment). For them will be a terrible Reckoning.

(ar-Ra'd: 18)

There are quite a number of verses in the Holy Qur'aan which contain warnings regarding the reckoning to be made on the day of Qiyaamah, the severity, the grievousness and the extreme significance of that day. Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا narrates that once Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "On the Day of Qiyaamah, the person who goes for Reckoning will be ruined (because it will be difficult to give a perfect account of all deeds)." She then asked whether Allah Ta'ala had not said (in Surah al-Inshiqaaq), 'He will receive an easy reckoning,' to which Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, 'That (the reckoning mentioned in the Surah) is just a presentation of the deeds, but those who are thoroughly examined will be destroyed.'

In another Hadith, Aaishah رَضِيَ اللهُ عَنْهَا says that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to say whilst making dua: ‘O Allah! Grant me an easy reckoning,’ She asked: “O Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ what is an easy reckoning?” To which he replied: “When a person’s book of deeds is presented before him and Allah Ta’ala says to him: ‘I forgive you.’ As for him who is examined closely, he will surely be destroyed.”

Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “Whoever has three qualities will receive an easy reckoning. Allah Ta’ala will bless him and grant him entry into Jannah. Those three qualities are:

“Being kind towards those who are not kind to you, forgiving those who do you wrong and joining family relations with those who cut off relations with you.”

Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also said: “Allah Ta’ala will speak to everyone in such a way that there will be no translator between him and Allah Ta’ala, or any curtain veiling Him. A person will look to his left and right and see nothing but deeds (good or bad) which he had done in this world and he will look in front of him and see nothing but the blazing fire of Jahannam. So, protect yourselves from the fire of Jahannam by giving Sadaqah (which is the best protection against the fire of Jahannam), even though it should be with half a date.”

In another Hadith, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “Jannah was shown to me and I saw that those on high positions in Jannah were the poor ones from the Muhaajireen. There were a few wealthy people and very few women in Jannah. I was told that the rich were still answering for their wealth at the gates of Jannah, and the women had been delayed because of their love for gold and silver.”

A Hadith says: “I stood at the doors of Jannah and I saw that most of those who entered it were the poor, the rich being busy with reckoning, I stood at the gates of Jahannam and saw that most of those who entered it were the women.” Another Hadith states that there are two things which man fears but both of them are good for him: He fears death, though death saves him from problems and

temptations and he fears a decrease in wealth, though the less he has the easier the reckoning (on the Day of Qiyaamah).

Once Rasulullah ﷺ was sitting with his Sahaabah رَضِيَ اللَّهُ عَنْهُمْ when he said: “Last night Jannah was shown to me and I saw your positions in it; he turned to Abu Bakr Siddiq رَضِيَ اللَّهُ عَنْهُ and said: ‘I saw a person who, to whichever gate of Jannah he went, was welcomed with greetings of ‘Marhabaa’, ‘Marhabaa!’ (most welcome).’ (For each good deed, there is a special gate in Jannah. Since all the gates were welcoming him, it shows that he had done all the good deeds very well). Salmaan رَضِيَ اللَّهُ عَنْهُ said, ‘O Rasulullah ﷺ, that person must be a very pious person, higher than everybody else.’ Rasulullah ﷺ said, ‘It was Abu Bakr رَضِيَ اللَّهُ عَنْهُ.’

Then he turned to Umar رَضِيَ اللَّهُ عَنْهُ and said, ‘I saw a palace in Jannah, built with one brilliant white pearl decorated with rubies. I asked whose palace it was and I was told that it belonged to a young man of the Quraish tribe. I thought that such a brilliant and magnificent palace must be mine, because I am the leader of all Rasuls. I was about to enter the palace when I was told that it belonged to Umar!’ Rasulullah ﷺ then told them about the positions in Jannah of Usmaan رَضِيَ اللَّهُ عَنْهُ, Ali رَضِيَ اللَّهُ عَنْهُ and many other Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. After this, Rasulullah ﷺ turned to Abdur Rahmaan Ibnu Auf رَضِيَ اللَّهُ عَنْهُ and said, ‘Of all my Sahaabah, you came to join me after much delay and I felt afraid that you might have failed. When you did come at last, I saw that you were wet with perspiration. When I asked you why it had taken you so long, you said that you had been busy answering for all your wealth. You were questioned about how you had earned your wealth and how you spent it.’ Hearing this, Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ burst into tears and said: ‘O Rasulullah ﷺ, last night I received a caravan of a hundred camels loaded with goods. I give all these goods as ‘Sadaqah’ for distribution among the orphans and poor people of Madinah Munawwarah. I hope that because of this Sadaqah, Allah Ta’ala will give me an easy reckoning!’

According to another Hadith, once Rasulullah ﷺ said to Hadhrat Abdur Rahmaan Ibnu 'Auf رَضِيَ اللهُ عَنْهُ, "Abdur Rahmaan, you are one of the wealthy people of my Ummah and you will go to Jannah, crawling on your knees (you will not be able to walk straight). Give a loan to Allah Ta'ala, so that you may be able to walk easily." Hadhrat Abdur Rahmaan رَضِيَ اللهُ عَنْهُ said, "O Rasulullah ﷺ, what should I lend to my Rabb?" Rasulullah ﷺ replied, "Give all your wealth as Sadaqah." Hadhrat Abdur Rahmaan رَضِيَ اللهُ عَنْهُ got up from his seat and went out to fetch all his wealth and presented it to Rasulullah ﷺ. When he was gone, Rasulullah ﷺ sent someone after him to call him back and said to him, "Jibraeel عَلَيْهِ السَّلَام just came to me with the message that I should advise you to look after your guests, to feed the poor, to help those who ask your favours and to start with your own family. This generosity will purify you."

Hadhrat Abdur Rahmaan Ibnu Auf رَضِيَ اللهُ عَنْهُ was one of the famous Sahaabah and a man of great piety: He is one of the 'Asharah Mubassharah' (The ten fortunate ones whom Rasulullah ﷺ gave the good news of Jannah in their lifetime). He was one of the six Sahaabah whom Hadhrat Umar رَضِيَ اللهُ عَنْهُ had put in charge of choosing the third khalifah. Hadhrat Umar رَضِيَ اللهُ عَنْهُ had said: "These are the Sahaabah with whom Rasulullah ﷺ was pleased with when he passed away." Finally, it was Abdur Rahmaan Ibnu Auf رَضِيَ اللهُ عَنْهُ whose choice was accepted by everyone and, Hadhrat Usmaan رَضِيَ اللهُ عَنْهُ was chosen as the third Khalifah of the Muslims. He is from the 'Saabiqaal-Awwaloon' (The first to enter into Islam) and Allah Ta'ala mentions these chosen ones in the Qur-aan:

وَالسَّبِقُونَ الْأَوْلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

أَبَدًا ۗ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾

The first people of Islam, the first to lead the way, of the Muhaajireen (those who moved from Makkah) and the Ansaar (The Muslims of Madinah who welcomed the Muhaajireen and helped them with their wealth and protected them with their lives) and also those who follow them in good deeds--Allah is very pleased with them and they are very pleased with Allah. For them He has prepared gardens underneath which rivers flow where they will live forever. This is the great success.
(at-Taubah-100)

Abdur Rahman Ibnu Auf رَضِيَ اللهُ عَنْهُ performed Hijra twice. He took part in the Battle of Badr and all the other jihaads of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. During the time of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he was known to be a man of learning and a man of 'Fatwah' (being a Mufti). In some important matters, Hadhrat Umar رَضِيَ اللهُ عَنْهُ accepted his advice. Once, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was on a journey when he read Fajr Salaah as a 'Muqtadee' (a person who reads Salaah behind the Imaam). It so happened that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had gone to relieve himself when the Sahaabah رَضِيَ اللهُ عَنْهُمْ chose Hadhrat Abdur Rahman رَضِيَ اللهُ عَنْهُ as their Imaam. When Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came back, one Rakaat was already finished, so Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ joined the Salaah and read his Salaah as a Muqtadee behind Hadhrat Abdur Rahman bin Auf رَضِيَ اللهُ عَنْهُ. During the first year of his Caliphate, Hadhrat Umar رَضِيَ اللهُ عَنْهُ made him the Ameerul-Hajj (leader of the Hajj).

So, although he was such a great person, Hadhrat Abdur Rahman bin Auf رَضِيَ اللهُ عَنْهُ was left behind the other Sahaabah رَضِيَ اللهُ عَنْهُمْ because of his extra wealth. All this wealth had been given to him by Allah Ta'ala, as a special favour and a kind reward because he was very poor in the early part of his life.

During the early years after hijrah, Rasulullah ﷺ made brothers between the Muhaajireen and the Ansaar, so that the Ansaar should help the poor ones from the Muhaajireen. Rasulullah ﷺ made brothers between Abdur Rahmaan Ibnu Auf رَضِيَ اللهُ عَنْهُ and Sa'd bin Rabee' Ansaari رَضِيَ اللهُ عَنْهُ. Saad رَضِيَ اللهُ عَنْهُ said to him. 'By the Grace of Allah Ta'ala, I am the wealthiest person in Madinah Munawwarah. I give you half of all my wealth. Besides, I have two wives. I shall divorce which ever one of them you like, and you can marry her after her 'Iddat' (waiting period after divorce during which a woman may not remarry). But Abdur Rahmaan رَضِيَ اللهُ عَنْهُ replied, "May Allah bless you in your family and your wealth. I do not want any of these, just show me the way to the market." He then went to the market place and started his business. By the evening he had made some profit. In this way, he was slowly able to save up enough money and got married after a few days.

Then a time came when Rasulullah ﷺ encouraged his Sahaabah رَضِيَ اللهُ عَنْهُ to give Sadaqah, and Abdur Rahmaan رَضِيَ اللهُ عَنْهُ presented half of his wealth as Sadaqah. We can imagine the amount of money he owned, because he gave one hundred camel loads of goods as Sadaqah and this was just a part of his wealth from Egypt alone. On another occasion, he gave forty thousand dinars (gold coins) in Sadaqah. On still another occasion, he gave five hundred horses and five hundred camels for jihaad and freed thirty thousand slaves. Another version of the Hadith says that he freed thirty thousand families of slaves. Who knows how many men, women and children there might have been in each such family!

Once, he sold a property for forty thousand dinars and distributed the whole amount to the poor, the Muhaajireen, his own relatives and the Azwaaj-e-Mutahharaat i.e. the wives of Rasulullah ﷺ.

Before passing away, Abdur Rahmaan رَضِيَ اللهُ عَنْهُ made a will, leaving four hundred dinars as a gift to each one of those Sahaabah رَضِيَ اللهُ عَنْهُ who had taken part in Badr. There were one hundred of them

living at that time. He also gave a garden of his as a gift to the wives of Rasulullah ﷺ, which was sold for forty thousand dinars. When we look at his own life; once he took a bath and sat for supper and a bowl of ‘Sareed’ (bread crumbled and mixed with soup, with pieces of meat in it) was brought to him. Seeing this, he began to weep. Someone asked him what made him weep. He replied, ‘Rasulullah ﷺ passed away from this world and he did not have enough barley bread to remove his hunger. This wealth that we see now is not at all good for us.’ He meant to say that, if this wealth had been good for us, it should have been given to Rasulullah ﷺ. Since all these worldly pleasures were not given to Rasulullah ﷺ, therefore they are not good for us. The least is that a man will have to answer for his worldly goods.

The Fifth Question

The fifth question to be asked on the Day of Qiyaamah will be how much did a person practice on the knowledge given to him by Allah Ta’ala. Being ignorant of a crime is no excuse and not knowing the law is not accepted as an excuse in any court of law. It is our duty to have knowledge of the law. Not knowing the commands of Allah Ta’ala is in itself a sin.

Therefore, Rasulullah ﷺ said, “Searching for (Islamic) knowledge is Fardh for every Muslim.” Obviously, committing a sin after knowing that it is a sin is much worse. Rasulullah ﷺ said, “Keep on giving good advice to one another with the knowledge that you have. Cheating with regards to your knowledge is worse than cheating in money matters and you will have to answer for your knowledge.” There are many Ahaadith which say that:

“Whoever is asked about something he knows and he hides it, a rope of fire will be pushed into his mouth on the Day of Qiyaamah.”

Once, Rasulullah ﷺ gave a talk, in which he praised certain tribes. He then said: “What is wrong with those people who do

not instruct their neighbouring tribes in Deen, and do not give them good advice. They have not given them a proper understanding of 'Deen', they did not encourage them to do good deeds, and they did not stop them from doing evil deeds? Why is it that some people do not wish to learn (Islamic) knowledge from their neighbouring tribes, they do not wish to have a proper understanding and they do not take advice from their neighbours? Let those (who know) teach Deen to their neighbours, reprimand them when needed and give them a proper understanding of Deen. Let those (who do not know) learn from those who do. I swear by Allah Ta'ala, if they do not do so, they would be punished severely even in this world (in addition to the punishment in the Hereafter)." Saying this, Rasulallah ﷺ got down from the mimbar.

People began to talk about the tribes which he meant. Rasulallah ﷺ said that he was talking about the Ash'arites (people of the al-Ash'ari tribes) who were filled with knowledge and proper understanding of 'Deen', whilst the tribes living around them did not have any Islamic knowledge.

When the news reached the Ash'arites, they came to Rasulallah ﷺ and said, "O Rasulallah ﷺ! We have heard that you praised some people but you said bad things about us." Rasulallah ﷺ repeated his words before them: "Let them instruct their neighbours in Deen, reprimand them and give them a proper understanding of Deen, encourage them to do good deeds and stop them from evil deeds; and let those who do not know, learn from the Ulama. If they do not do so, I will punish them severely even in this world." They said, "O Rasulallah ﷺ! How should we teach them the understanding of Deen?" Rasulallah ﷺ again repeated the same words. They asked the same question a third time and Rasulallah ﷺ repeated the same advice. Then they said,

“O Rasulullah ﷺ, give us one year”, so he gave them a year to teach their neighbours.

This Hadith, which contains a severe warning by Rasulullah ﷺ, clearly shows that it is necessary on those who have knowledge and the understanding of ‘Deen’ to teach those who do not know. They should not think that those who really want to learn will come to them. Not learning basic Deen is itself a sin and those who have not learnt will be asked about it on the day of Qiyaamah. However, it is a separate responsibility of the Ulama to teach them about ‘Deen’. They should, therefore make an effort for the Deeni education of the people. In doing so, they will be making practical use of their own knowledge because teaching others is one way of using knowledge correctly.

A famous dua of Rasulullah ﷺ is:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ

‘O Allah! I seek your protection from knowledge that is not beneficial.’

Rasulullah ﷺ once said: “On the Day of Qiyaamah, a person will be thrown into Jahannam and his intestines will come out of his body. He will go around his intestines as a donkey goes around while turning a mill. The people of Jahannam will gather around him and ask, ‘What has happened to you? You used to command us to do good deeds and stopped us from committing sins.’ He will say, ‘I instructed you to do good deeds, but did not practise them myself.’”

In another Hadith, Rasulullah ﷺ said: “On the night of Mi’raaj (going up to the skies), I saw a group of men whose lips were being cut with scissors made of fire. When I asked who they were, Jibraa-eel عَلَيْهِ السَّلَامُ told me that they were those people of my Ummah

who commanded others to do good deeds but did not do so themselves.”

In another Hadith, Rasulullah ﷺ once said: “The Zabaaniyah (the guards of Jahannam) will arrest the wicked Ulama even before arresting the kuffaar. When they say, ‘How is it that we are being punished even before the kuffaar?’ they will be told, ‘The learned and the ignorant cannot be treated alike.’ i.e. you did all these sins, although you had the knowledge of Deen.” The Zabaaniya are the angels who will throw people into Jahannam. They are mentioned in Surah Iqra.

Maalik bin Dinaar (*rahmatullahi alayh*) reports from Hasan Basri (*rahmatullahi alayh*) that Rasulullah ﷺ once said: “Whoever gives a lecture will be questioned by Allah Ta’ala on the Day of Qiyaamah about the reason for his lecture.” (i.e. he will have to explain whether it was for wealth, fame, worldly honour and glory, etc. or whether it was for the pleasure of Allah Ta’ala). A student of Maalik (*rahmatullahi alayh*) says that whenever he related this Hadith, he cried so much that his voice choked with tears. He then said: “You think that I enjoy giving bayaans. I know very well that on the Day of Qiyaamah I shall have to explain the reason for my bayaans.”

Nevertheless, it is very important for every Aalim to give talks (as explained previously) because it is his responsibility to teach others Deeni knowledge.

Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ used to say, “What I fear most is that Allah Ta’ala should call me on the Day of Qiyaamah and I should say, ‘I am present, my Rabb and Sustainer’. Then Allah Ta’ala should command me to explain how much I practised on my knowledge.” In another Hadith, Rasulullah ﷺ said: “The one who would have to suffer the severest punishment on the Day of Qiyaamah would be a learned man (an Aalim) who did not benefit from his knowledge.”

Ammaar bin Yaasir رَضِيَ اللهُ عَنْهُ says: “Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent me to the people of the Qais tribe to teach them Deen. I found that they were like wild camels. They were only worried about their camels and goats and nothing else. So, I returned. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked me, ‘What did you do about your job?’ I told him about their condition and their not being worried about their Deen. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘Ammaar, more astonishing than these ignorant people is the condition of the people who have knowledge and, still, are not worried about their Deen.’”

It comes in another Hadith that some people will be thrown into Jahannam and their terrible smell will be too disgusting even for the people of Jahannam. They will ask them: “What sins did you do because of which you are stinking so terribly? We were already in great suffering but now you have added to our punishment.” They will reply: “We did not use our knowledge.”

Hadhrat Umar رَضِيَ اللهُ عَنْهُ says: “The person I fear the most from this Ummah is a two-faced Aalim.” When someone asked what he meant by a two-faced Aalim, he replied: “One who acts like the ignorant people, but speaks like the Ulama.” This means, an Aalim who speaks beautifully but does not practise what he teaches.

Hasan Basri (rahmatullahi alayh) says: “Don’t be like one who gathers up the teachings of the Ulama and collects the rare wisdom of the buzrugs, but acts like the ignorant fools.” Sufyaan Sauri (rahmatullahi alayh) says: “Knowledge calls for action. He who acts upon what he knows will remember his knowledge, while he who does not act upon it will forget it.” Fudhail (rahmatullahi alayh) says: “I feel very sorry for three people; the leader of the people who has been disgraced, a wealthy man who has become poor and a learned man (Aalim) who has become a toy of the people, for his worldly interests.”

Hasan Basri (*rahmatullahi alayh*) says: “The Ulama are punished when their hearts become dead and the death of the heart is when one looks for worldly rewards in good deeds whereas he should be hopeful of receiving rewards in the Aakhirah.”

A poet says:

عَجِبْتُ لِمُبْتَاعِ الضَّلَالَةِ بِالْهُدَى وَمَنْ يَشْتَرِي دُنْيَاهُ بِالْإِيمَانِ أَعْجَبُ
 وَأَعْجَبُ مِنْ هَذَيْنِ مَنْ بَاعَ دِينَهُ بِدُنْيَا سِوَاهُ فَهُوَ مِنْ ذَيْنِ أَعْجَبُ

I am astonished at a person who buys misguidance at the cost of true guidance (Hidaayah); more astonishing is the case of a man who buys his dunya with Deen.

But even more astonishing is the case of a person who sells away his own 'Deen' for the dunya of others.'

Distinguishing signs of an Aalim-e-Rabbaani

Imaam Ghazaali (*rahmatullahi alayh*) writes: An Aalim who loves the world is worse than and lower in Deen than an ignorant person. Such an Aalim will be punished most severely in the hereafter. Successful indeed are the Ulama who are close to Allah Ta'ala and who are always worried about the Aakhirah. There are certain clear signs of such Ulama which are listed below:

One - He does not earn wealth through his knowledge

A true Aalim is one who does not try to earn wealth through his learning. The lowest of Ulama know that this world is disgraced, mean, filthy and temporary; and that the life of the Aakhirah is everlasting and glorious. Besides, every true Aalim fully understands that this world and the Aakhirah are opposite to each other. They are like two wives married to one husband: when one is pleased with him, the other is naturally displeased. To give another example, they are like two sides of a scale - when one goes down, the other goes up automatically. He who does not realise that this world has no value and is impure, is really mistaken.

It is well known that all worldly enjoyments will cause sufferings in the Aakhirah. A person who has no idea of the wonders of the Aakhirah is not a true believer. How can such a person ever become an Aalim? If a person does not realise that this world and the next are complete opposites and he tries to join both, he is trying to do something which is disliked. Such people have not understood the way of life of all the Ambiyaa عَلَيْهِمُ السَّلَامُ. If a person knows all this and still chooses the dunya, he is a slave of shaytaan. Obviously, such a person cannot be counted amongst the Ulama.

Dawood عَلَيْهِ السَّلَامُ relates that Allah Ta'ala says: "If an Aalim chooses worldly desires (the dunya) over My love, the least I do to

him is that I make him lose the enjoyment of talking to Me. (He cannot experience the wonderful joy found in the ‘Zikr’ of Allah Ta’ala and in making dua to Him). O Dawood, have no respect for an Aalim who is madly in love with this dunya, because he would lead you away from My love. Such people are, in reality, thieves. O Dawood, if you find someone who really looks for Me, then you become his servant. O Dawood, if anyone comes to Me running I record his name as a ‘Jahbaz’ (a wise person) and I do not punish a man who has been recorded as such.”

Yahya bin Mu’aaz (*rahmatullahi alayh*) says: “When knowledge and wisdom are used for earning this dunya, then this *ilm* has no noor and light.” Sa’eed bin al-Musayyab (*rahmatullahi alayh*) says: “If you find an Aalim mixing with the wealthy then regard him to be a thief.”

Hadhrat Umar رضي الله عنه says: “If you find an Aalim who loves this dunya, then treat him as a suspect because people occupy themselves with things which are close to them.”

Someone asked a buzurg: “Can anyone who commits sins be an ‘Aarif’ (a person who has true recognition of Allah Ta’ala)?” The buzurg replied: “Never, the one who chooses this world over the next, can never be an ‘Aarif; hence enjoying sins is a far greater evil!”

Remember also that an Aalim cannot be regarded as pious only because he does not chase after money. He also has to be such that no hubb-e-jaah (love for worldly position and recognition) hides in his heart. These desires (hub-e-jaah) are in-fact more harmful to the soul than the love for wealth.

Two: - He practices on his Knowledge

The second sign of a true Aalim is that there should be no contradiction between his knowledge and his actions. i.e. he must practice what he teaches to others. Allah Ta’ala says in the Qur-aan:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ

'Do you command the people with good deeds while you yourselves forget (to practise) it? And you read the kitab.'

(al-Baqarah 44)

In another Aayah, He says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

'O you who believe, why do you say that which you do not do?' (as-Saff: 3)

Haatim Asamm (*rahmatullahi alayh*) says: “On the Day of Qiyaamah, no one will have greater regrets than an Aalim who taught others, which they practiced and entered Jannah, while he himself did not practice and, therefore, failed miserably.” Ibnu Simaak (*rahmatullahi alayh*) says: “There are many who encourage others to do zikr (Remembrance of Allah Ta’ala), but do not remember Allah Ta’ala themselves; they warn others to fear Allah Ta’ala, but they themselves disobey Him openly; they tell others to get close to Allah Ta’ala, but are far away from Him themselves; they invite others towards Allah Ta’ala, but themselves run away from Him.”

Abdur Rahman Ibnu Ghanam (*rahmatullahi alayh*) says that ten Sahaabah رَضِيَ اللَّهُ عَنْهُمْ told him the Hadith: “We were once sitting in the Masjid of Quba and learning (Deeni) knowledge when Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came and said to us, ‘Learn as much knowledge as you will but Allah Ta’ala will not reward you unless you practice what you know.’”

Three: - He is always concerned about learning Beneficial Knowledge

The third sign of a true Aalim is that he is always worried about learning knowledge that is beneficial for the Aakhirah and which encourages him to perform good deeds. He is not interested in that knowledge which has little or no benefit for the Aakhirah. In-fact, it is incorrect to think of this knowledge as true *ilm* or learning. It is a big mistake to count someone as an Aalim simply because he has worldly knowledge. It is sad that such people are not worried about learning Islamic knowledge. An uneducated person, on the other hand, knows about his ignorance and therefore tries to learn Deeni knowledge. That person is a real loser who thinks himself to be an Aalim though he is full of ignorance.

Haatim Asamm (*rahmatullahi alayh*) was a famous buzrug and the favourite pupil of Shaqiq Balkhi (*rahmatullahi alayh*). Once the Sheikh asked him, "Haatim, how long have you been here, in my company?" He replied, "Thirty-three years." The Sheikh asked, "What did you learn during these thirty-three years of being with me?" Haatim (*rahmatullahi alayh*) replied, "I have learnt eight lessons." At this, Shaqiq (*rahmatullahi alayh*) became very disappointed and read:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

‘Indeed! We are Allah’s and certainly to Him we are returning.’

He said regretfully, "You learnt only eight lessons during these long years of being with me? I have wasted all my life with you." Haatim (*rahmatullahi alayh*) said most respectfully: "I have learnt only eight lessons. I cannot lie to you." The Sheikh said: "Tell me, what are those eight lessons?" Haatim (*rahmatullahi alayh*) answered thus:

Lesson One:

“I have found that everybody loves someone or something (wife children, property, friends, etc.), but I know that, as soon as he is put in the grave, the loved ones leave him. Therefore, I love good deeds so that when I die and go into the grave, my loved ones should also come with me into the grave and I should not be left alone.” Shaqiq (*rahmatullahi alayh*) said, “You have done well.”

Lesson Two:

“I have read in the Qur-aan Shareef that Allah Ta’ala says:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۗ فَرَأَىٰ الْجَنَّةَ ۗ هِيَ الْمَأْوَىٰ

‘But as for him who feared the time he will stand before his Rabb (in the Hereafter) and stopped himself from (haraam) desires, certainly! Jannah will be his home.’ (an-Naaziaat: 40-41)

I know that whatever Allah Ta’ala says is true. Therefore, I have kept myself away from worldly desires and I have become firm in my ibaadat to Him.

Lesson Three:

I know that, in this world, things which are dearest and most precious are looked after properly. Then I read in the Qur-aan Shareef that Allah Ta’ala says:

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ

‘That which you have will perish; and that which Allah has, remains (forever).’ (an-Nahl: 96)

Thus, whenever I saw something which was of great value to me, or which I loved more than other things, I spent it for the sake of Allah Ta'ala, so that it will remain forever.

Lesson Four:

I have seen that, for honour and glory, all men turn to wealth, family relatives and other things of pride. They become proud about their wealth, parents, etc., and think that they are better than others. But I have read in the Qur-aan Shareef that Allah Ta'ala says:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىكُمْ

'Certainly! The most noble of you, in the sight of Allah, is the most pious.' (al-Hujuraat: 13)

Therefore, I have learnt piety so that I may become the best of men in the sight of Allah Ta'ala.

Lesson Five:

I have noticed that people reprimand others, insult them or find fault with them because of jealousy. Then, I read in the Qur-aan Shareef that Allah Ta'ala says:

نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سَخِرِيًّا

'In this world, We have divided their livelihood between them, and (in so doing) we have raised some of them above others in rank, (so) that some of them (should) take work from others.' (az-Zukhruf 32)

(That is to say, if all men were alike and equal, no one would work for others or serve anybody and there would be confusion and chaos in the world).

Therefore, I have stopped myself from jealousy and don't concern myself with other people. I know for certain that the distribution of wealth is entirely in the hands of Allah Ta'ala and He gives as much as He pleases to whomsoever He likes. I therefore, don't hate anyone, because a person's effort has little to do with his being rich or poor. It has been decided by Allah Ta'ala, Who is the Supreme Master of the worlds. Hence, I do not feel angry with anyone.

Lesson Six:

I have seen that, in this world, everybody has at least one enemy. Allah Ta'ala says in the Qur-aan Shareef:

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا

'Certainly! Shaytaan is your enemy, so treat him as an enemy (Do not be friends with him).' (al- Faatir: 6)

So, I have taken shaytaan to be my enemy and I always try to keep away from him. Therefore I have no other enemy besides shaytaan.

Lesson Seven:

I have seen that people are struggling to earn their money, so much so that they disgrace themselves before others and even use haraam ways to earn their livelihood. But I have read in the Qur-aan Shareef that Allah Ta'ala says:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

*‘And there is no moving creature on earth, but that Allah is fully responsible for the providing of his sustenance.’
(Hud: 6)*

I am also one of the creatures (that move on earth) whose sustenance depends on Allah Ta’ala, I have thus engaged myself with that which I owe to Allah Ta’ala and I don’t worry about what Allah Ta’ala has taken the responsibility to provide for me.

Lesson Eight:

I have seen that people trust those things which have been created by Allah Ta’ala. Some trust their properties or businesses, others in their own skill or ability and there are still others who place their trust in their own power and energy. In short, all people have put their trust in things which have been created by Allah Ta’ala, like themselves. I have read in the Qur-aan Shareef that Allah Ta’ala says:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

‘And whosoever puts his trust in Allah, He (Allah Ta’ala) will be enough for him.’ (at- Talaah: 3)

Therefore, I have placed my trust and faith in Allah Ta’ala alone.”

Shaqiq (*rahmatullahi alayh*) then said, “Haatim, may Allah Ta’ala grant you the grace to continue doing good. I have studied the teachings of the Torah, the Injeel, the Zabur and the Qur-aan Shareef, and I believe that these eight lessons contain everything that is really good and beneficial for every person. Thus, anyone practicing on these teachings will actually be practicing on the teachings contained in all four kitaabs revealed by Allah Ta’ala.”

Really, these lessons can only be learnt by those Ulama who are really concerned about the Akhirah. They cannot be learnt by those

Ulama who are chasing after money or worldly honour and recognition.

Four: - He is not interested in the pleasures of the world

The fourth sign is that such Ulama are not interested in beautiful clothes or delicious foods. Like their seniors, they are moderate in their clothing and food. He should remember that simplicity in dress and food will bring him closer to Allah Ta'ala and place him in a high position among the 'Ulama-e-Aakhirah' (the Ulama concerned about the Aakhirah only).

There is an amazing story about Haatim (*rahmatullahi alayh*). His student, Abu Abdullah Khawwaas (*rahmatullahi alayh*), says, "Once, we were with our sheikh in a village called Raye. There were three hundred and twenty people with us and we were all going for Haj. We were a Jama'at (group) of Mutawakkileen (people who had no money, food or any kind of equipment except trust in Allah Ta'ala to look after them). In the village, we saw an ordinary businessman who looked unfriendly, but to our surprise he invited all of us for supper and to stay overnight at his place."

"The next morning he said to Abu Haatim (*rahmatullahi alayh*) that he was going to visit an Aalim who was ill, and that the Sheikh could join him if he liked. Haatim (*rahmatullahi alayh*) said, 'Very well, I would be pleased to come with you. It is an ibaadat to visit a sick person and visiting an Aalim is a separate *ibaadah*.' This Aalim was Sheikh Muhammad bin Muqaatil, the Qadhi of that village. When Abu Haatim (*rahmatullahi alayh*) reached his house and saw its splendour, he began to think and said to himself, 'Allahu-Akbar! An Aalim living in such a grand house!' We knocked and were allowed in. We saw that the inside was most wonderful, neat, clean and spacious, with suspended veils. Haatim (*rahmatullahi alayh*) looked at all these things in amazement. Soon we reached the Qadhi's room,

who was lying in a fine, soft, comfortable bed. A slave stood near his head fanning him. The businessman greeted him with, ‘Assalaamu Alaykum’, sat next to him and asked about his health. Haatim (*rahmatullahi alayh*) remained standing. The Qadhi asked him to sit down, but the Sheikh refused to take a seat. The Qadhi said, ‘Have you got anything to say?’ The sheikh said, ‘I want to ask you about a Deeni matter.’ The Qadhi asked, ‘Well what is it?’

Haatim (*rahmatullahi alayh*) said: ‘Would you mind sitting up in bed?’ At this, the servants helped him (because he was too weak) and the Qadhi sat up in bed. After this, the following conversation took place:

Haatim: From whom did you learn your knowledge?

Qadhi: I learnt it from the pious Ulama!

Haatim: Who taught it to the Ulama?’

Qadhi: The Sahaabah رَضِيَ اللهُ عَنْهُمْ taught it to them.

Haatim: Who taught it to the Sahaabah رَضِيَ اللهُ عَنْهُمْ?

Qadhi: Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ taught it to them.

Haatim: Who brought it to Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Qadhi: Jibraa-eel عَلَيْهِ السَّلَامُ brought it to him.

Haatim: Who sent it with Jibraa-eel عَلَيْهِ السَّلَامُ?

Qadhi: Allah Ta’ala sent it with him’.

Haatim: Did you see anywhere in the knowledge sent down by Allah Ta’ala to Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ through Jibraa-eel عَلَيْهِ السَّلَامُ and taught to you by the Sahaabah رَضِيَ اللهُ عَنْهُمْ and the pious Ulama, that the better a person’s house is, the closer he is to Allah Ta’ala?

Qadhi: There is nothing like that in this knowledge.

Haatim: If not, what comes in that knowledge?

Qadhi: It comes that, in the sight of Allah Ta’ala, only those will be honoured who stay away from the worldly

joys, engage themselves with the Aakhirah, love the humble and the poor ones, and spend for the sake of Allah Ta'ala.

Haatim: Then, whose example are you following? Are you following the Sunnah of Rasulallah ﷺ? Are you imitating the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and the pious Ulama? Or, are you following in the footsteps of Fir'aun and Namrud?

'O wicked Ulama of Islam!' When the worldly people see men like you, they will say, 'If this is the condition of the Ulama, we cannot be blamed for chasing after the dunya.' Saying this, Haatim (*rahmatullahi alayh*) departed.

This severe reproach had a serious effect on the Qadhi's health and his condition deteriorated."

Someone said to Haatim (*rahmatullahi alayh*), "Tanaafisi, another Aalim who lives in Qazween, eighty-one miles away, is leading a far more luxurious life." So, Haatim (*rahmatullahi alayh*) set out on a journey to Qazween, intending to correct him. When he reached there, he said to Tanafasi, "I am a man from a non-Arab country. I beg you to teach me my Deen, starting from the beginning. I would like you to show me how to make wudhu since wudhu is the key to Salaah." Tanafasi said, "Certainly," and asked someone to fetch some water. He then performed wudhu before the Sheikh to show him how it is performed.

Haatim (*rahmatullahi alayh*) said: "Let me perform wudhu before you, so that you can correct me. Tanafasi got up and the Sheikh sat in his place. He began to perform wudhu and washed his hands four times. Tanafasi said, "This is 'Israaf' (wasting), you should wash every part thrice only. Haatim (*rahmatullahi alayh*) immediately said 'SubhaanAllahil-'Azeem! (Allah, the Most High is pure of all faults!) It is wasting if I use a little extra water for wudhu,

but is it not wasting when you use all of these luxuries and comforts that you own?" Then, of course, Tanafasi realised that Haatim (*rahmatullahi alayh*) had not come to learn, but to correct him.

After this, Haatim (*rahmatullahi alayh*) went to Baghdad. When Imaam Ahmad bin Hambal (*rahmatullahi alayh*) learnt about him, he came to see the Sheikh. The Imaam asked him, "How can a person be safe from the attraction of the world?" Haatim (*rahmatullahi alayh*) replied, "You cannot protect yourself from the attraction of the world unless you have four qualities:"

- (i) You should forgive the people who are impolite or foolish towards you.
- (ii) You should not behave towards them in the same manner.
- (iii) You should spend on others whatever you have.
- (iv) You should not be anxious for peoples' belongings.

Later, when Haatim (*rahmatullahi alayh*) reached Madinah Munawwarah and people heard of him, they came to see him and gathered around him. He asked, "What city is this?" The people replied, "It is the city of Rasulallah ﷺ." Haatim (*rahmatullahi alayh*) said, "Which is the palace of Rasulallah ﷺ? I would like to read two Rakaats in his palace." They said that Rasulallah ﷺ had not lived in a palace, but in a humble low-roofed house. Haatim (*rahmatullahi alayh*) said, "Show me then the palaces of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ." The people replied, "The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ also had no palaces to live in. They lived in small houses with low roofs slightly above the ground." Haatim (*rahmatullahi alayh*) said, "Then, this must be the city of Fir'aun." The people got offended. They arrested the Sheikh and brought him before the 'Ameer' (governor) of Madinah. They thought that he was guilty of disrespect by calling Madinah Munawwarah the city of Fir'aun. When the Ameer (governor) demanded an explanation, Haatim (*rahmatullahi alayh*)

said: “Don’t be in such a hurry. Listen to what I say till I have finished. I come from a non-Arab country. When I entered this city, I asked what city it was and they said that it was the city of Rasulallah ﷺ.” The Sheikh then repeated the entire conversation that had taken place between him and the people of Madinah and thereafter read the following Aayah from the Qur-aan Shareef:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَ
ذَكَرَ اللَّهَ كَثِيرًا ۝

‘Certainly you have, in the Rasul of Allah, an excellent example for him whose hope is in Allah and who fears the Last Day, and who remembers Allah Ta’ala very often’ (i.e. for him who is a perfect ‘Mu’min’ [believer]). (al-Ahzaab: 21)

The Aayah means that, at all times we should follow the example of Rasulallah ﷺ. Afterwards, he said, “Allah Ta’ala commands us to follow in the footsteps of Rasulallah ﷺ. Now tell me whether you are following the Sunnah of Rasulallah ﷺ or the ways of Fir’aun.” The people then let him go.

From this we also understand that it is not haraam to enjoy things that are ‘Mubaah’ (permissible) according to Shariah, and it is not haraam to own them. However, having such luxuries creates a love for them, to such an extent that it becomes difficult to live without them. Then a person occupies himself in getting these things for himself, and in this way he needs to earn more money. In trying to do this, he will start giving less time for his Deen. Very often, he will fall into sins as well. Most people who get involved in the dunya eventually get trapped by it. That is why Rasulallah ﷺ commanded his Ummah not to get too involved in the dunya. In fact,

he himself refused to wear a jubba (gown) that had some embroidery on it.

Yahya bin Yazid Naufali (*rahmatullahi alayh*) wrote a letter to Imaam Maalik (*rahmatullahi alayh*): “I have come to know that you wear fine clothes, eat fine bread and sleep on a soft bed. You also have a door-man at your house. All this looks inappropriate, because you are one of the great and famous Ulama and people come to you from far off places to learn *ilm* (knowledge). You are our Imaam and leader and people follow your example. I suggest that you should be very cautious in these matters. I am writing this letter because of my sincerest concern for you and no one except Allah Ta’ala knows about this letter. The end. *Assalaamu Alaykum.*”

In reply to this letter, Imaam Maalik (*rahmatullahi alayh*) wrote: “I received your letter, which was full of advice and correction for me and also shows your concern for me. May Allah Ta’ala bless you with piety and good! May Allah reward you in the best way for this advice! May Allah Ta’ala give me ‘taufeeq’ (the ability) to practice on your advice! Of course, nobody can perform good deeds or protect himself from bad deeds without the help of Allah Ta’ala. What you have heard of me is true. I am in the habit of using all these things. May Allah Ta’ala grant me forgiveness! However, all these things are allowed in Islam. Allah Ta’ala says:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ

‘Say: Who has made haraam the beauty of Allah (clothes, etc.) which He has produced for His servants and the good and pure things (food and drinks) that He has provided for rizq?’ (*al-A’raf* 32)

I know very well that although it is halaal; it is much better not to use these luxuries. I hope that in the future, you would be kind enough to

write to me from time to time. I shall also continue to write letters to you. ‘With regards’. (Assalaamu-Alaykum)”

Imaam Maalik (*rahmatullahi alayh*) has made a very good point. He has given a fatwa (rule) that it is halaal to use the good things of life and, at the same time, agreed that it is better to stay away from them.

Five: - He is always concerned about the Aakhirah

The fifth sign of the Ulama who are worried about the Aakhirah is that they keep away from the company of the princes, wealthy people and rulers. They don't mix with them unless if they have to. The Ulama should avoid such people, even if they themselves come to visit them. Sitting with them may cause you to ask them for favours. Besides, the princes are often cruel, do injustice and other sinful deeds. It is necessary on an Aalim of Deen to stop them from such evil deeds, to show them their injustice or cruelty, and to correct them when they break the orders of Allah Ta'ala. Remaining silent is completely incorrect.

Remember also that if you praise the princes and the rich, hoping for their favours, you will be lying, and if you wish for the wealth that they own, then this is greed which is completely haraam. In short, mixing with the princes will lead to many evil practices.

Rasulullah ﷺ has said that whosoever lives in an unpopulated area becomes hard-hearted; one who pursues prey becomes unmindful (of his obligations); and one who frequents kings will be attracted (by his wealth and position).

Hadhrat Huzaifah رَضِيَ اللهُ عَنْهُ said: “Beware of the places of temptation!” When asked what the places of temptation were, he replied, “The main entrances of the princes and the rich. Whoever visits them will have to agree with their evils and (by praising them) he will have to say things about them which are not true!”

Rasulullah ﷺ once said that the worst among the Ulama are those who visit the princes and the rich and the best among the rulers are those who visit the Ulama.

Samnoon (*rahmatullahi alayh*), one of the companions of Sirri Saqati (*rahmatullahi alayh*), narrates that if you hear about an Aalim who loves this world, then don't trust him in matters of Deen. I have experienced this myself. Whenever I went to see the king and after returning, when I looked within my heart, I found the bad effects of the visit in my heart, even though I talk to the kings harshly, disagree with them sternly and do not eat anything that belongs to them, to the extent that I stay away from even drinking water, for as long as I am with them. Our worldly Ulama are worse than the Ulama of the Banu Israeel because they (i.e. our Ulama) go to the rulers and tell them how to escape the laws of Shariah just to get their favours. If the Ulama were to clearly explain to the rulers their responsibilities, they would never visit them often. Yet if they are clear and straight in their talks then this will become a means of safety from Jahannam in the sight of Allah Ta'ala. The Ulama visiting the rich and princes is certainly a great fitnah (trial). It helps shaytaan to lead them astray. Those who speak in flowery language are an easy target of shaytaan, who whispers into their ears:

“Your visiting the princes and the rich is good for them. They will be corrected by your good advices and you will be saving them from cruelty and injustice. It will also be helpful for looking after important signs of Islam (like Salaah, Jihaad, etc.)” Thus, such Ulama believe that visiting the kings is also an act of ibaadat, though the reality is that they have become trapped by shaytaan.

In a letter to Hasan Basri (*rahmatullahi alayh*), Umar Bin Abdul Aziz (*rahmatullahi alayh*) wrote: Please send me the names and particulars of suitable people whom I could ask to assist me in running the affairs of the Khilaafat (Caliphate). Hasan Basri

(*rahmatullahi alayh*) replied: “The pious will not come to you and obviously you will not choose those who are attracted by the world for this office. Greedy and worldly people should not be given these offices because they will corrupt the government. I suggest that you should hire people of noble families, because their nobility will not allow them to be dishonest.” Just imagine! This was the reply sent by Hasan Basri (*rahmatullahi alayh*) to Umar bin Abdul Aziz (*rahmatullahi alayh*) who is famous for his excellent qualities of piety, equality and justice, so much so that he is titled as the ‘Second Umar’ (because he was just like Hadhrat Umar bin Khattaab رَضِيَ اللهُ عَنْهُ, the second Khalifah of Islam).

This is according to Imaam Ghazaali (*rahmatullahi alayh*), but this humble author (Hadhrat Sheikh Muhammad Zakariyya (*rahmatullahi alayh*)) feels that unless it becomes necessary to refuse such offers for good reasons, there is no harm in helping the Khalifah, provided that he is watchful and able to protect himself (against temptations). Rather, sometimes, it becomes necessary to accept these responsibilities for the sake of Deen. However, it is very important that he should not accept such tasks for personal reasons, money, or worldly honour and glory. One should instead, look at the needs of the Muslim community. Allah Ta’ala says:

وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ

‘And Allah Ta’ala knows him who is corrupt and he who puts things right.’ (al-Baqarah 220)

Six: - He is not quick in giving Fatwas

The sixth sign of the virtuous Ulama is that they are not swift in giving fatwas (Islamic rulings) and are very careful in giving advice

on Islamic matters. As far as possible, they send the questioner to someone else whom they consider to be more capable of giving the correct answers.

Abu Hafs Nisaapuri (*rahmatullahi alayh*) says, “A true Aalim is one who, when giving a fatwa or a mas’ala, is afraid about how he will have to explain, on the day of Qiyaamah, as to why he had given such a fatwa or mas’ala.”

Some of the Ulama have mentioned that the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ did not like to accept four responsibilities:

1. The position of an Imaam (one who leads the fardh salaah).
2. The position of an executor (divider) of an estate. (i.e. the responsibility to distribute the property of the deceased).
3. To look after someone’s amaanah (trust).
4. Giving decisions (Fatwaas) in Islamic matters.

And their five great interests in life were:

1. Reciting the Qur-aan Shareef.
2. Staying in the Masaajid for long periods.
3. Remembering Allah Ta’ala (zikr).
4. Encouraging others to do what is good; and
5. Stopping them from doing evil.

Ibnu Haseen (*rahmatullahi alayh*) says: “Some people rush and quickly give a decision (fatwa) in important matters. If Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ had to be asked, he would not have given a decision without first gathering and checking with all the great Sahaabah رَضِيَ اللَّهُ عَنْهُمْ who had taken part in the Battle of Badr.”

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ was one of the main Sahaabah رَضِيَ اللَّهُ عَنْهُمْ who had the honour of serving Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for ten years, yet whenever he was asked any mas’ala, he would refer it to Hadhrat

Hasan Basri (*rahmatullahi alayh*) who was a Taabi'ee as well as a great buzrug and a famous Aalim.

Similarly, Ibnu Abbaas رَضِيَ اللهُ عَنْهُ, who was a famous Sahaabi known as Ra'eesul-Mufasssireen (the leader of the commentators of the Qur-aan Shareef) would send people to ask the opinion of Jaabir bin Zaid (*rahmatullahi alayh*) who was a Taabi'ee but very experienced in giving fatwas. Abdullah ibnu Umar رَضِيَ اللهُ عَنْهُ, a great Sahaabi and a famous Aalim, would also send people to Sa'eed Ibnul Musayyab (*rahmatullahi alayh*), a Taabi'ee, for fatwas.

Seven: - He is always concerned about his self-correction

The seventh sign of the true Ulama is that they are very particular about sulook (self-correction). They are always busy in the struggle to correct and purify their hearts, realising that correcting themselves helps to understand their ilm (knowledge) much better. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Whoever practices on his knowledge, Allah Ta'ala will give him the knowledge of things which he has not even studied." It comes in the kitabs of the previous Rasuls عَلَيْهِ السَّلَام:

"O Children of Israa-eel! Do not say that knowledge is in the skies above and there is nobody to bring it down to us. Don't say that knowledge is underground, too deep for us to dig it out. Don't say that knowledge is across the seas too far away for us to reach. No! The fountains of knowledge spring from within your own hearts. If you stay with the pious observing the proper etiquettes and manners and if you choose the ways of the Siddiqeen (extremely pious buzrugs), I shall cause fountains of knowledge to pour out from your hearts so much so, that you will be drowning in knowledge." Experience shows that Allah Ta'ala gives such knowledge and understanding to his pious servants which will never be found in any books no matter how much you may search for it.

Rasulullah ﷺ says that Allah Ta'ala has said: "My servants cannot find any way of getting closer to Me and which is more beloved to Me than completing their Faraaidh, (such as Salaah, Zakaat, Fasting, Hajj, etc.). And, My servant continues to come closer to Me by Nafil (extra ibaadaat of Salaah, Sadaqaat, etc.) until I make him My beloved, and when I make him My beloved, I become his ears with which he hears, his eyes with which he sees, his hands with which he holds, and his feet with which he walks. And, if he asks Me for something, I will give it to him, or if he asks for protection against anything, I will protect him." (Bukhaari)

(This Hadith means that, when a man becomes the favourite of Allah Ta'ala, he completely accepts the will of Allah Ta'ala in his walking, seeing and hearing, and in everything he does). Some Ahaadith also say: "Whoever dislikes or hates anyone of my friends (favourites) has announced war against Me."

Since the great buzrugs are the favourites of Allah Ta'ala, they are always whole-heartedly busy in thinking and remembering Allah Ta'ala, and in this way, the fine and deeper meanings of the Qur-aan Shareef are shown to them. The mysteries of Allah Ta'ala are then opened up to their hearts. The hearts of those who are always busy in the remembrance of Allah Ta'ala are blessed with the deeper meanings of the Qur-aanic Aayaat. Everyone can learn this special knowledge with help (taufeeq) from Allah Ta'ala.

Hadhrat Ali رضي الله عنه explains the qualities of the Ulama of the Aakhirah. He says: "Hearts are like containers and the best hearts are those which contain all that is good; it is better to increase your knowledge than to increase your wealth because, knowledge gives you protection while wealth needs to be protected; knowledge increases as you use it, while wealth decreases by spending. The benefits of wealth get finished after it has been spent, but the benefits

of learning continue forever (people continue to benefit from the teachings of an Aalim even after his death).”

He then sighed deeply and said, “I have true knowledge in my chest. I wish I could find people who would be able to receive this knowledge. It is a pity that either I find men who serve Deen with the intention of acquiring wealth, or I find people who are busy in enjoyments, and are chasing after worldly wealth.” (To keep it short, I have only mentioned a few sentences from his lengthy advices. [Miftaahu Daaris Sa’aadah and Hilya])

Eight: - He has firm Yaqeen in Allah Ta’ala

The eighth quality of the pious Ulama is that their Imaan in Allah Ta’ala is always increasing. Such Ulama are really worried about their Imaan and Yaqeen, because they are fully aware that very strong Imaan in Allah Ta’ala is most valuable for a believer.

Rasulullah ﷺ said: “Yaqeen (strong belief) is actually true Imaan.” He also said, “Learn Yaqeen.” The Hadith means that we should be very particular about joining the people who have Yaqeen (true belief in Allah Ta’ala) and should try to follow their example. By joining them, we will also learn Yaqeen.

A true Aalim should have such Yaqeen (belief) in the Absolute Power of Allah Ta’ala and His qualities, just as he has a firm belief in the existence of the sun and the moon. He should have perfect belief that Allah Ta’ala Alone is the Doer of all things. All the different things of this world are under His control. He uses these as He wishes. All the things of this world are as helpless in His Hands as a stick in the hands of a person who beats someone with it. Nobody blames the stick for this. When this belief and faith gets firmly rooted in the heart, it will become easy for him to learn the qualities of ‘Tawakkul’ (trusting in Allah Ta’ala alone), ‘Ridhaa’ (always being

happy with Allah Ta'ala's decisions) and 'Tasleem' (completely accepting the Will of Allah Ta'ala).

A true Aalim should also have this perfect belief that Allah Ta'ala Alone is responsible for giving rizq to all living things. Every creature will get what is due to him. Similarly, no one can get what has not been written for him. When this belief is firmly rooted, a person will make an average effort to earn his money. Such Yaqeen removes greed and a person does not feel sad if he did not earn something.

A true Aalim should also have firm belief that Allah Ta'ala is watching all his deeds, good or bad, at all times. Allah Ta'ala knows even a small good or bad action that he has done. He will get rewarded or punished for it. He should strongly believe that all good actions will be rewarded, just as he believes that eating removes his hunger. Similarly, he should firmly believe that evil has terrible results, just as he believes in the effect of a snake bite. In short, he should be attracted by good deeds, as a hungry person is by food and, he should fear sins just as he is scared of a snake or a scorpion.

Nine: - He has great Fear for Allah Ta'ala

The ninth sign of the pious Ulama is that, every move of his should be filled with the fear of Allah Ta'ala. It should be seen from every sign they make, from the style of their clothes, from their habits, from their speech and even from their silence. A mere look at such an Aalim's face should encourage you to remember Allah Ta'ala. He is calm, noble and dignified, humble and modest. He stays away from useless or meaningless talks and his manner of speaking is natural and genuine. False and made-up styles of speech are because of pride, and shows little fear of Allah Ta'ala.

Hadhrat Umar رضي الله عنه says: "Acquire knowledge as well as the calmness and composure of knowledge. Behave respectfully towards

those who teach knowledge to you, and do not earn the title of being hard-hearted.”

Rasulullah ﷺ says: “The best of my Ummah are those who, in public, look happy thinking of the limitless mercy of Allah Ta’ala but, in private weep and cry fearing His punishment. They are bodily on earth, but their hearts are soaked in thinking of the Aakhirah.” Someone asked Rasulallah ﷺ, “Which is the best of deeds?” He replied, “Staying away from what is haraam and keeping your tongue always busy with the Zikr of Allah Ta’ala.” Someone asked, “Who is the best companion?” He replied, “The one who reminds you to perform good deeds when you become relaxed.” Someone asked: “Who is a bad companion?” Rasulallah ﷺ replied: “The one who does not warn you when you are negligent in doing good actions, and does not help you when you want to do good.” Someone asked, “Who is the greatest Aalim?” He replied: “The one who fears Allah Ta’ala the most.” Someone asked, “With whom should we mix very often?” He replied: “Those who encourage you with ‘Zikr’ of Allah Ta’ala.”

Rasulullah ﷺ said: “The most care-free person in the Aakhirah will be the one who remained worried in this life. The happiest person in the Aakhirah will be he who wept most in this life (out of fear of Allah Ta’ala).”

Ten: - He is always concerned about Halaal and Haraam

The tenth quality of the pious Ulama is that they are extremely concerned about halaal and haraam. That is to say, they are interested in actions that are fardh to perform and are very keen to know things which are necessary to avoid. Similarly, they are very particular in learning about things which may spoil their good deeds, for example, things which break Salaah, the rewards of using a ‘Miswaak’ etc. And, they do not discuss things about the intricate branches of

knowledge for the sake of being called a great researcher, a very great Aalim or a great philosopher.

Eleven: - He has deep knowledge about the different branches of ilm

The eleventh sign of a pious Aalim is that he has studied, with deep understanding the different branches of knowledge. He does not just blindly accept the opinions of others, because we have to follow Rasulallah ﷺ and seek guidance from his words and sayings. We follow the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ simply because they closely watched and followed the ways of Rasulallah ﷺ. Since following the Sunnah of Rasulallah ﷺ is very important, a true Aalim should be very particular about collecting the Ahaadith of Rasulallah ﷺ that contain his mubaarak words and actions.

Twelve: - He avoids bid'aat

The twelfth quality of the pious Ulama-e-Kiraam is that they are very strict in avoiding *Bid'aat* (made-up things) in Deen.

If something becomes a common practice among people, it does not necessarily mean that this is an Islamic practice. True Deen is in following the Sunnah of Rasulallah ﷺ. We should always find out what the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ did in any situation. Hence, it is very important for a true Aalim to properly study the ways and manners of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and understand what they did in different situations.

Hadhrat Hasan Basri (*rahmatullahi alayh*) mentioned: "Two people fabricate Deen:

1. He who thinks that Islam is what he has understood (from his research etc.) and then he feels that only those who agree with him will be successful, and
2. The one who chases after the wealth of this world, he becomes extremely pleased with those people who struggle to get worldly things and dislikes those who do not try to earn it.

Both of them will go to Jahannam. As for him whom Allah Ta'ala has protected from these wrong ideas, he takes care to follow in the footsteps of the Akaabir (pious elders) of early times and learns their manners and practices. It is such people who will be generously rewarded, in the Akhirah, by Allah Ta'ala."

Hadhrat Abdullah Ibnu Mas'ood رَضِيَ اللَّهُ عَنْهُ has said: "You are living in a time when the dunya is controlled by Deeni knowledge. A time will soon come when knowledge will be controlled by people's desires. People will try to prove whatever they like with the help of their knowledge."

Some of the pious people have mentioned: "During the times of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, shaytaan sent his groups to the four corners of the world. They roamed the world and came back unsuccessful and exhausted. Shaytaan asked: 'How did you do?' They said: 'These people (the Sahaabah) have spoilt all our plans. They are not at all attracted by our temptations. They have made our job very difficult.' Shaytaan said, 'Don't worry. These people are the companions of the Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. You cannot mislead them. But soon, you will have people who will do what you want.' Then, once again, shaytaan sent his armies in all directions, during the times of the followers of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ (the Taabi'een). Shaytaan's armies again came back, worn out and disappointed. When he asked them about their doings, they said, 'They frustrated us a lot. Certainly they are strange people. During the day, we do succeed a little in making them do some sins. But as soon as the evening comes, they make taubah so sincerely that all our effort is lost.' Shaytaan again said, 'Don't worry; a time is soon

to come when people will behave in a way that you will like. They will follow their desires thinking it to be a Deeni duty. They will not even think of taubah. They will make new things a part of Islam.’ After some time, shaytaan started off such new things that became accepted as a part of Deen. How could they possibly make taubah from sins when they believed themselves to be on the right path?”

This is a short summary of the twelve qualities of the pious Ulama, which have been thoroughly discussed by Imaam Ghazaali (*rahmatullahi alayh*). The Ulama should therefore fear the Day of their Reckoning. They will be questioned more severely because they have a greater responsibility. The Day of Qiyaamah will definitely be a most awful Day. May Allah Ta’ala, in His limitless Grace and Mercy, protect us all from the severity of that Day! *Aameen*.

Hadith: 7 – Allah Ta’ala will fill your heart with contentment

عن ابي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ان الله تعالى يقول ابن ادم تفرغ لعبادتي مملأ صدرك غنى واسد فقرك وان لا تفعل ملأت يدك شغلا ولم اسد فقرك

Hadhrat Abu Hurayrah (radiyallahu anhu) narrates that Rasulullah ﷺ said that Allah Ta’ala says: “O son of Adam, free yourself for my ibaadat, I shall fill your heart with contentment and remove your poverty. But if you do not do so, I shall keep you busy with worldly engagements and will not remove your poverty.”

There are many more Ahaadith like this. Imraan bin Husain رَضِيَ اللهُ عَنْهُ says that Rasulullah ﷺ said: “A person who frees himself for Allah Ta’ala alone, making himself obedient to Him alone, Allah Ta’ala Himself sees to all his needs and provides for him from such places which he could never imagine; and that person who makes the dunya his object, Allah Ta’ala leaves him to deal with the world.”

Hadhrat Anas رَضِيَ اللهُ عَنْهُ says that Rasulullah ﷺ once said: “A person whose only concern is the dunya, he goes around for it and worries about it all the time, Allah Ta’ala always makes him fear poverty and hunger. (He remains worried, thinking his money to be too little to survive.) So, much of his time is wasted in chasing after the dunya, although he can only get as much as has been written for him. And, if someone concentrates on the Akhirah, makes it the object of his life, travels for it and remains busy with it all the time, Allah Ta’ala protects him from worldly worries, gives him enough

(wealth) and removes his worry about the things of the dunya. He is blessed with peace in his life and the world humbles itself before him.”

The ‘world humbling itself’ means that since everyone must get what has been written for him, his share comes to him of its own.

In another Hadith, Rasulullāh ﷺ said: “Whoever searches for what Allah Ta’ala has kept for him (in the Aakhirah), living with nothing except the skies as a roof and using the ground as a bed and having no worry about this world, will have food without planting anything and get fruit to eat, without planting a garden. He is the one who trusts Allah Ta’ala and always tries to please Him, so, Allah Ta’ala commands the skies and the earth to find for him his rizq; never do they delay in bringing to him the food that he wants. In this way, he gets all his provisions without the fear of answering on the Day of Qiyaamah.”

According to another Hadith, Ibnu Abbaas رَضِيَ اللهُ عَنْهُ said: “Rasulullāh ﷺ once gave a talk in Masjidul-Khaif in Mina, where he said, after praising Allah Ta’ala: ‘Whoever makes this dunya his only worry, Allah Ta’ala causes his life to be disturbed with many worries. He is always worried about the fear of poverty and, yet, he cannot get more than what is written for him.’”

Rasulullāh ﷺ said: “He who chases after this world, loses Allah Ta’ala’s love. He, who does not care about the Muslims, loses their concern for him. We do not worry about a person who disgraces himself for this dunya. Certainly, it is not correct for a Mu’min (believer) to disgrace himself before others, for some money or for anything of this world.”

Rasulullāh ﷺ said: “Four things are signs of misfortune:

1. Tearless eyes (eyes that do not cry out of the fear of Allah Ta’ala);

2. Hard-heartedness (i.e. having a heart that is not soft because of the reflection of the Aakhirah, or does not take pity for others);
3. High hopes about the future.
4. Greed for the wealth of the world.”

Hadhrat Abu Dardaa رضي الله عنه once warned the people: “O people! What is the matter with you? I see that (with death) the number of Ulama are decreasing day by day, and the ignorant from you do not worry about learning the knowledge of Deen. Start learning it before such a time when you may find no one to teach you properly your Deeni knowledge. I see that you are greedy for acquiring wealth, even though your share is already written. You do not learn knowledge and do not do good deeds, for which you have been made responsible. I see the worst among you are those who think that Zakaat is a penalty, do not read Salaah at the correct time and do not read the Qur-aan Shareef.”

Hadith: 8 – Love for dunya does harm to Aakhirah

عن ابي موسى رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من احب دنياه اضر باخرته ومن احب اخرته اضر بدنياه فاثروا ما يبقى على ما يفنى

Hadhrat Abu Musaa رضي الله عنه narrates that Rasulullah صلى الله عليه وسلم said, “He who loves this world, does harm to his Aakhirah; and he who loves his Aakhirah does harm to his dunya. So choose that which is everlasting over that which is short-lived (temporary).

No matter how long a person may live, one day his life must come to an end and however great a person’s wealth maybe, he will have to

give it up one day. It will either be spent or wasted during his lifetime or he will die and leave it behind. The life hereafter on the other hand is everlasting and its gifts are forever. So everybody, even if he has a little sense, would choose the everlasting life to the life that is short. It is real foolishness to chase after something which will not remain with you forever. But we do not think carefully. We have become fooled by the beauty and attractions of this world, which in reality, is like the waiting room of a railway station. Travellers stop by for a short while till the train comes and they get onto it. The best use of this short time is to spend it in preparing for the journey, in arranging things which will be of use during the journey or after reaching the destination. During this short stay, if someone had to spend his precious time in roaming about or in cleaning the waiting room and arranging its furniture properly or in decorating the room with mirrors and other designs, leaving his luggage lying about, he would certainly lose all his precious belongings.

In this Hadith, there is a warning against love of this world. That is why Rasulullah ﷺ has encouraged us to acquire true love for the Aakhirah and warned us against loving this world. Certainly a person who loves this lowly world, may sometimes do good deeds for the Aakhirah but soon, the love for the world overpowers and slowly he becomes lazy in his ibaadat. Our elders have advised: “He who loves this world cannot be guided to the right path, even though all the great buzrugs make a strong effort to correct him. Similarly, he who hates this world and doesn’t worry about it, cannot be deceived, even though all the corrupt people may try to distract him from the right path.”

Rasulullah ﷺ said: “He who follows the desires of this world will lose the luxuries of the Aakhirah; he who looks greedily towards the comfortable lives of the rich and the wealthy is despised

in the heavens. A person who is happy with a little from Allah Ta'ala, will be given a place in Jannatul-Firdaus.”

Luqmaan عَلَيْهِ السَّلَامُ, the Wise

Luqmaan عَلَيْهِ السَّلَامُ, the wise, is a famous man of learning, whose advice to his son comes in the Qur-aan Shareef. It is said that he was a slave from Abyssinia. Allah Ta'ala favoured him and he came to be known as Luqman the wise. According to some Ahaadith, Allah Ta'ala gave him a choice between being a king and being wise. He said that he preferred to be wise. Another Hadith says: “Allah Ta'ala asked Luqmaan عَلَيْهِ السَّلَامُ whether he liked to be a king and rule fairly over the people.” He said, “O my Rabb, if it is a command from You I must obey, because You will help me. But if I am given a choice to accept or to refuse, I would rather be excused. I do not like to take this huge responsibility.” The angels asked him about it and he said to them, “A king is always in a difficult situation. Cruelty and other evils surround him on all sides and everything depends on whether he is helped by Allah Ta'ala or not. If he rules justly, he can be saved, if not, he loses the path leading to Jannah. It is much better to lead a humble life rather than leading a life of luxury in this world and harming the life of the Aakhirah. He who prefers this world to the Aakhirah, suffers a double loss. This world leaves him sooner or later, and he has nothing in the Aakhirah.” The angels were very surprised at his answer. After this, Luqmaan عَلَيْهِ السَّلَامُ went to sleep and Allah Ta'ala bestowed him with wisdom.

Luqmaan's عَلَيْهِ السَّلَامُ sayings and the words of advice, which he gave to his son, are full of wisdom, and many Ahaadith speak about Hadhrat Luqmaan's عَلَيْهِ السَّلَامُ advice to his son. One of these are as follows: “O my dear son, sit with the Ulama often and listen carefully to what they say, because Allah Ta'ala gives life to the dead hearts by the 'Nur' of wisdom, just as He gives life to the dead (dry) earth by the rains.”

Once, a stranger passed by Luqmaan عَلَيْهِ السَّلَامُ while he was sitting with his followers and he asked Hadhrat Luqmaan عَلَيْهِ السَّلَامُ, “Aren’t you the slave of such and such tribe?” He replied, “Yes, I was a slave boy of that tribe.” The stranger asked again, “Aren’t you the one who used to graze the goats near such and such hill?” Luqmaan عَلَيْهِ السَّلَامُ replied, “Yes, I am the same person.” The man said, “Then what has brought you to this noble position?” Luqmaan عَلَيْهِ السَّلَامُ replied: “I was very particular about a few things all the time, viz, fear of Allah Ta’ala, truthfulness in speech, fulfilling a trust and avoiding useless talk.”

He says: “My son, hope for good from Allah Ta’ala without losing fear of His punishment. Fear of His punishment should not make you lose hope of His Mercy.” His son said: “The heart is one; how can it contain hope and fear at one and the same time?” Luqman عَلَيْهِ السَّلَامُ replied: “A believer is such as if he has two hearts; one filled with hope and the other equally full of fear.”

He advised his son to read:

رَبِّ اغْفِرْ لِي

‘O my Rabb, forgive my sins’

very often. There are certain hours during which Allah Ta’ala’s special favours come to His servants and everybody is given whatever he asks from Allah Ta’ala. He says: “My dear son, no one can do good deeds unless he has firm Imaan (belief in Allah Ta’ala). If a person’s Imaan is shaky, he is very weak in doing good actions. My dear son, if shaytaan causes doubts in your mind, let your strong Imaan overpower him and suppress his whispers; and if he tries to stop you from doing good, defeat him by remembering the grave and the Day of Qiyaamah; if he tempts you towards the things of this world or makes you afraid of the difficulties of this life, say to him: “One day a

person has to leave this world.” He says: “My dear son, a person who tells a lie loses the noor (freshness) of his face, he who learns bad habits will always remain sad. It is much easier to move huge mountains from one place to another than to correct ignorant fools.”

He says: “My dear son, do not speak lies because lies will create hatred for the liar.” My dear son: “Be very particular about attending Janaazah Salaahs and avoid going for feasts, because funerals will remind you of the Aakhirah and feasts will attract you to this world. My dear son, do not eat anything when your stomach is full; it is better to feed a dog than to over-eat.”

“My dear son, don’t be so sweet that people swallow you up, nor so bitter that they spit you out. My dear son, do not be lower (in ibaadat) than a rooster which starts crowing early in the morning while you are asleep in bed. My dear son, don’t delay in making taubah, because death may come to you suddenly. My dear son, do not make friends with fools, otherwise you will begin to like their foolish talks and do not make a wise man angry, otherwise he will turn away from you (and you will not benefit from his wisdom). My dear son, let no one but the pious eat your food and always ask the Ulama whatever you need to know.”

Someone asked Luqmaan عَلَيْهِ السَّلَامُ: “Who is the worst of men?” He replied: “The one who does not mind being watched while doing an evil deed.”

He says: “My dear son, accompany the pious, then you will also learn their good habits. Besides, when Allah Ta’ala’s special favours come to the pious, you will also receive your share of blessings; because when it rains, the water falls on all sides of the house.”

“My dear son, stay away from bad people, because nothing good will come out of mixing with them. Remember that if Allah Ta’ala’s punishment comes to them, you will also be punished.” He says: “A father’s punishment is as good for a child as water is for the crops.”

He says: “My dear son, since the day you were born, you are getting closer to the Aakhirah everyday, with your back towards this world. So, your home in the Aakhirah is far nearer to you (because you are moving towards it everyday, at all times) than your house in this world (because you are moving away from it day by day).”

He says: “My dear son, avoid borrowing money because a debt is a disgrace during the day and a grief at night. (A person is disgraced when the lender asks for his money during the day, and he spends the night in anxiety, worrying about his debts). My dear son, hope for mercy from Allah Ta’ala, but do not become so over anxious that you are thereby tempted to sin. Be fearful of Allah Ta’ala but do not let your fear make you lose hope of His mercy.”

“My dear son, if someone comes to you complaining that so and so has taken out both his eyes and you actually see both his eyes missing, do not make any decision until you have heard the other side of the story. For, this man might have hit the other person first and taken out four eyes.”

Faqih Abul-Lais Samarqandi (*rahmatullahi alayh*) relates that, when the last hour came for Luqman عَلَيْهِ السَّلَامُ, he said to his son: “My dear son, I have given you a lot of advice during my life-time; now that I am leaving the world, I would like to advise you about six things:

1. Occupy yourself in this world to the extent you are going to live in it (which is nothing when compared to the Aakhirah).
2. Worship Allah Ta’ala according to how much you need Him (and, obviously, you need His help in everything).
3. Prepare for the Aakhirah according to how long you will live there (and, obviously, you will stay there forever, because there is no other place to go to after death).
4. Continue to struggle to get saved from Jahannam till you are sure that you will be saved.

5. If you have the courage to commit sins, do so as much as you can bear the fire of Jahannam.
6. When you want to commit a sin, then look for a hiding place where Allah and His angels cannot see you (which is impossible).

‘Arfajah Saqafi (*rahmatullahi alayh*) says that he asked Abdullah Ibn Mas’ood رَضِيَ اللَّهُ عَنْهُ to read the Surah beginning with ‘*Sabbihisma*’. Ibnu Mas’ood رَضِيَ اللَّهُ عَنْهُ began to read the Surah and when he read the Aayah:

بَلْ تُوْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا ﴿١٦﴾ وَ الْآخِرَةَ خَيْرٌ وَ اَبْقٰى ﴿١٧﴾

But you prefer the life of the world, although the Aakhirah is better and more lasting. (al-A’ala. 16- 17)

He stopped and said: “No doubt, we prefer the dunya to the Aakhirah.” The people sat silent. He again said: “We prefer the life of the world, because we see its beauty and attractions, its women (and men), its food and drinks, while all the gifts of the Aakhirah are hidden from us. So we choose this world and forget about the Aakhirah.”

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “The Kalimah ‘*Laa ilaaha illallaah*’ protects men from the anger of Allah Ta’ala, as long as they do not prefer their worldly business to the the Aakhirah; and if they choose the world over the Aakhirah, and then read the kalimah ‘*Laa ilaaha illallaah*’, it is not accepted from them and it is said to them, ‘You are liars (i.e. you are not sincere in reading this kalimah. These are just empty words).’”

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “Whoever meets Allah Ta’ala saying: ‘*There is no deity but Allah, Who is Alone and Who has no partners*’ will enter Jannah unless he mixes it up with other things.” After he

had repeated these words thrice, one of the Sahaabah رَضِيَ اللهُ عَنْهُ said, “O Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, what is meant by ‘mixing it up with other things’.” He replied, “Love for this world, preferring it to the Akhirah, acquiring wealth for this life, enjoying the worldly things and behaving like the proud people.”

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also said: “This world is a home for him who has no home (in the Akhirah) and it is a treasure for him who has no treasure (in the Akhirah); and he who does not understand, gathers the things of this world.”

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “This world is cursed and all that it contains is cursed, except that which is for the pleasure of Allah Ta’ala.”

Imaam Ghazaali (*rahmatullahi alayh*) writes about the dunya: “All praise be to Allah سُبْحَانَهُ وَتَعَالَى Who has made His friends aware of the dangers of the world. He has shown to them its secrets and warned them of its faults. The pious servants of Allah Ta’ala have realised what this dunya actually is and have understood that its harms are much more than its benefits. They understand that the hopes of this world are nothing. The world is like an attractive woman with no character, who bluffs people with her beauty and lustre. She takes all those who chase after her towards destruction. The dunya runs away from those who chase after it.

If the world does something good to somebody, it goes on doing evil to him for a whole year. He who is bluffed by it, finally becomes disgraced. He who becomes proud of his wealth, has to prepare for a terrible end. It runs away from those who chase it in the same way that it runs after those who run away from it. It ignores those who chase it and runs towards those who turn away from it.

The world is like a lying disloyal woman. It beautifies itself for its admirers but when they begin to love it, it leaves them and spoils all their plans. The world is an enemy to Allah Ta’ala and it is an

enemy to His friends and enemies also. It is an enemy to Allah Ta'ala because it stops those who try to reach Him. It is an enemy to the friends of Allah Ta'ala because it beautifies itself to deceive them, and then leaves them completely disappointed. It is also unfair to the enemies of Allah Ta'ala, because it deceives them with its tricks and when they begin to trust it, it leaves them when they are in need of help, causing them to suffer endless sadness."

There are many Aayaat of the Qur-aan Shareef and quite a number of Ahaadith about not loving the dunya. All the Ambiyaa (Prophets) عَلَيْهِمُ السَّلَامُ were sent to mankind for warning them about the dunya. Once, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw the dead body of a goat. He asked the Sahaabah رَضِيَ اللهُ عَنْهُمْ: "Do you think this dead body is of any value to its master?" The Sahaabah رَضِيَ اللهُ عَنْهُمْ replied: "Obviously, it is of no value to him. That is why he has thrown it away." Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said: "The world is more despicable in the eyes of Allah Ta'ala and of even less value than this dead goat is to its master. If the world was equal in value to a wing of a mosquito in the eyes of Allah Ta'ala, He would not give a kaafir a sip of water."

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once said: "Love of the world is the beginning of every sin."

Zaid bin Saabit رَضِيَ اللهُ عَنْهُ says: "Once we were sitting with Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ when he asked for something to drink. Some water mixed with honey was given to him. He brought it to his mouth and was about to drink it when he began crying. He wept so bitterly that those who were sitting with him also began crying. He again brought the cup to his lips, but put it back down and began to weep and cry. After a long time, he wiped his tears and said: 'I was once sitting with Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when I saw that he was pushing something away from himself with both his hands, but I could not see anything. I asked, 'O Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, what is it that you are pushing away from yourself?' He replied, 'The dunya presented itself to me,

but I chased it away. It came to me again and said, ‘You have saved yourself from me, but there will come some people who will not be able to protect themselves from me.’”

Once, Rasulullah ﷺ said: “How surprising is a person who believes that the life of the Akhirah is forever and yet makes every effort to get the things of this world, which is a place of deception.”

Once, Rasulullah ﷺ saw a dump where there were some rotten bones, droppings of animals and rags of worn-out cloth. He stopped there and said: “Look, here is what the world, its beauty and attractions come to in the end.”

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ says that once Rasulullah ﷺ said to him: “Shall I show you what the world actually is?” He said, “Certainly, O Rasulullah ﷺ. He then took him to a dump outside Madinah Munawwarah, where there were some bones and droppings, rags of worn-out cloth, etc., and said, ‘Abu Hurayrah, these are bones of men. Their brains were full of greed as you are today for (the things of) this world. They used to have high hopes about the future, as you do today. But now the empty skulls are lying on the ground and, in a few days, they will turn to dust. These droppings are, in reality, those delicious foods which were bought with hard-earned money, cooked with care and eaten (with enjoyment). Now they are lying here, disgusting to men. These rags are, in fact, pieces of beautiful clothes which people used to wear and feel proud. Now they have become rags blown about by the winds. These are the bones of animals, on which people used to ride about proudly in the world. Let him who cares, weep and cry over these circumstances.’” Abu Hurayrah رَضِيَ اللهُ عَنْهُ says: “At this all of us wept most bitterly.”

In another Hadith, Rasulullah ﷺ said: “This world looks fresh and sweet and Allah Ta’ala has made you heirs and successors

of your forefathers (fathers and grandfathers) in this world, so that He may test you. When beautiful things were given to the children of Israaeel, they were attracted by the beauty of this world and they became trapped with women and jewellery.”

Hadhrat Isaa عَلَيْهِ السَّلَامُ says: “Do not make the world your master, otherwise it will make you its slave. Keep your belongings by Allah Ta’ala where no harm can come to them. The wealth lying in the treasuries of the world may perish at any time, but nothing can happen to the Treasury of Allah Ta’ala.” He also says: “A sign of the lowness of the world is that disobedience to Allah Ta’ala are done in it and another sign is that no one can earn the Aakhirah without forsaking worldly gains. Be warned and remember well that love of the world is the beginning of every sin and that a little while spent in following your desires may lead to a long period of suffering.” He also says: “There are people whom the world chases and others who chase the world. It goes after those who make an effort for the Aakhirah and unhappily gives them their livelihood (wealth). As for those who chase this world, the Aakhirah does not care for them till death.” (i.e. they die without having earned anything of the Aakhirah).

Once Hadhrat Sulayman عَلَيْهِ السَّلَامُ was flying on his throne with his armies, while birds spread their wings above him to protect him from the sun, and the nobles from the jinns and men sat with him on either side. He passed by a saint who said, “Subhanallah! Allah Ta’ala has given you such a huge kingdom.” Sulaiman عَلَيْهِ السَّلَامُ said, “The reward written down in a Muslims’s book of deeds for reading ‘Subhanallah’ once is far greater than the entire kingdom of Sulaiman, because, this kingdom shall come to an end soon and the sawaab of ‘Subhanallah’ will remain forever.”

Rasulullah ﷺ says, “He who chases this world, making it his goal (in life), Allah Ta’ala does not care for him and punishes him with four things:

1. he will always be worried (i.e. he always remains worried about increasing his wealth);
2. a very busy occupation, leaving him no spare time;
3. always feeling needy because of which he will never be content (satisfied), (when his money increases, his spending also increases and the money always seems to be less);
4. high hopes about the future, which can never be fulfilled.”

It comes in the Sahaaf (books) of Hadhrat Ibrahim عليه السلام, “O world, how useless you are in the eyes of the pious for whom you beautify yourself. I (Allah Ta’ala) have filled their hearts with hatred for you and made them turn away from you (in disgust). I have not created anything worse than you. Your greatness is nothing, because it fades away very soon. I decided on the same day that I created you that you would not stay with anyone forever, and nobody will keep you forever, no matter how sad he might be to leave you. Good news to those pious people who happily accept whatever I have decided for them, and they show Me their true and strong faith. This, is the everlasting goodness! When they get up from their graves and come to Me, I shall give them a brightness (Nur) which will shine before them. The angels will be on their right and on their left; and, finally, I shall fulfil all their hopes and give them everything that they wanted from Me.”

Rasulullah ﷺ says: “On the Day of Qiyaamah, some people will have good deeds weighing as much as all the mountains of Arabia; but they will be thrown into Jahannam.” When someone asked, “Will they be those who read Salaah?” He ﷺ replied: “Yes they would have read Salaah, kept fasts and been regular in Tahajjud (Nafl midnight Salaah). But, in spite of all this, they would rush for any wealth or honour, etc. (without caring whether it is

halaal or haraam).” Hadhrat Isaa عَلَيْهِ السَّلَامُ mentioned: “Love of this world and love for the Akhirah cannot be found in the same heart, just as no container can hold both fire and water at the same time.”

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ says: “Keep away from this world; it is a magician that can trick more than ‘Haaroot’ and ‘Maaroot’.” Once Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to some Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and said to them: “If any one of you wishes that Allah Ta’ala should remove the blindness of his heart and open for him the eyes of understanding, let him remember that whoever loves this world and has high hopes about the future, Allah Ta’ala makes his heart blind according to his hopes, and whoever ignores this world and has no hopes for it, Allah Ta’ala shall give him knowledge without his having learnt it from anyone else and lead him to the right path, without being guided by anyone else. Soon there will come some people who will rule by killing and cruelty, who will collect wealth through miserliness and pride and who will control the hearts of the people by forcing them to obey their evil wishes. If anyone of you sees that time and remains happy with his little wealth though he could become rich; and he is hated by the people though he could have their love by following their wishes; and remains happy with a humble position though he could become famous by following their wishes, for the sake of Allah Ta’ala, he will get a reward equal to that of fifty ‘Siddiqueen’ (Siddiqueen is the plural of ‘Siddiq’, the one who totally supports the Nabi).”

It is mentioned in another Hadith that once, lots of wealth came to Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from Bahrain. When the poor from the Ansaar of Madinah Munawwarah heard about it, many of them came to read Fajr Salaah with Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When the Salaah was over, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ looked at the crowd and smiled. He then said: “I think you have come because you have heard of the wealth I have received from Bahrain.” They said, “O Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, it

is true; we have come for that.” Rasulullah ﷺ then said: “I give you good news that soon there will be a lot of wealth: you can hope to get what would please you. I am not afraid of you losing your way through poverty and hunger, but rather I am afraid that lots of worldly wealth will come to you like how it came to the people of the past, and then your hearts will begin to love the world as they did, and that it would destroy you as it destroyed them.”

Rasulullah ﷺ once said: “What I fear most for you is that Allah Ta’ala should give you the blessings of the earth.” Someone asked, “What are the blessings of the earth?” He ﷺ replied; “The attractive wealth of the earth.”

Rasulullah ﷺ once said: “If you knew what I know, you would laugh less and weep more often and the world would become hated in your eyes, and you would not choose it over the Aakhirah.” Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ said: “If you knew what I know, you would go out to the jungle, weeping and crying and leave your wealth unguarded. But your hearts are neglectful of the Aakhirah and you have before you, worldly hopes and desires. That is why the world has become your master and all your efforts are for it. You have become completely ignorant. What is worse, some of you have become like animals, doing all types of sins, not worried about their punishments. What has happened to you that you do not love one another, or advise one another, though you are brothers in Islam? There is hatred among you because of your wrong desires, arising out of the evil within you. If you are united (joined) for the sake of ‘Deen’, then your love for one another will be strong. What has happened to you that you advise one another about the things of this world, but do not do so about the things of the Aakhirah? You do not scold those whom you love and do not give them good advice about the Aakhirah. This is only because of your weak Imaan. If you had Imaan in the good and evil things of the Aakhirah, like your belief in

the good and evil things of this world, you would certainly choose the Aakhirah. The Aakhirah should have greater importance. You may say that the needs of this world are immediate, while those of the Aakhirah are later. Just imagine how many things there are, in this world, of which the results can only come later. Still you work hard and struggle for them! For example, you work hard in the fields for months at a time, hoping to harvest crops in the end. Similarly, you make a lot of effort to plant trees in the garden, hoping to pick the fruit after years of hard work and waiting. Your Imaan has become very weak and you are not doing anything to check the level of your Imaan.”

“If you have any doubts about the knowledge of Rasulullah ﷺ, please come to us, so that we may show you the truth of this knowledge and make it clear to you. Come, we will show you the light with which you will be able to see for yourself, that whatever Rasulullah ﷺ said is absolutely true. You are not fools that you cannot understand it. You are intelligent about things of the dunya so, what is wrong with you that you do not use your intelligence when it comes to the Aakhirah? What has happened to you? Why is it that you feel very happy over a small amount of this world and feel very sad over a little loss, so much so that it can be seen on your faces? You complain about your ‘sufferings’, calling a little trouble a ‘suffering’ and hold meetings to console one another. But you are not worried, or feel sad when you miss an important Deeni ibaadat and there is no sign of sadness on your face. When I see how you have lost interest in your Deen, I think that Allah Ta’ala has turned away from you. You greet one another happily but you are hiding dark thoughts inside. Thus you have become corrupt although you seem to be enjoying life. You have all forgotten death. I wish Allah Ta’ala would give me death and remove my sadness because of you! I wish to join the company of those I love most dearly (meaning

Rasulullah ﷺ and the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ). If they were alive, they would not have liked to mix with you, even for a short while. If you have even a small amount of good in you, then take a lesson because I have told you what I think of you clearly and I have spoken the truth. It is very easy to earn the gifts of the Aakhirah. I seek help from Allah Ta'ala, both for you and myself." (Hadhrat Abu Dardaa's رَضِيَ اللَّهُ عَنْهُ advice ends here.)

This warning by Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ is very serious, because he was speaking to the people of his time (the Taabi'een). If Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ had to see us today, he would certainly have died of sadness and grief².

Hasan Basri (*rahmatullahi alayh*) says, "May Allah Ta'ala have mercy upon those who were given this world as a trust and they, in turn, entrusted it to others and passed away, free from the worries of the world!" He also says, "If anyone stops you from following your 'Deen', then oppose him; but if anyone stops you from something of this world, leave it for him and don't worry."

Abu Haazim (*rahmatullahi alayh*) says, "Protect yourself from the worldly attractions! On the Day of Qiyaamah, a man will be called and the announcement shall be made, 'He is the man who loved those things which had been disliked by Allah Ta'ala.'" Abdullah ibnu Mas'ood رَضِيَ اللَّهُ عَنْهُ says: "Everybody is a guest in his own house and all his belongings are like borrowed things. The guest shall go back home (to the Aakhirah) and the borrowed things shall have to be returned."

Once, Rabi'ah Basriyyah (*rahmatullahi alayh*)a was sitting with some people who were talking of the despicable nature of the world. She said, "Do not condemn the world. Do not talk of it even in a bad way. Your talking about it shows that you consider it to be worth

² Note: Hadhrat Sheikh Zakariyya *rahmatullahi alayh* made this comment in 1965.

talking about, and something of value. If it were of no importance to you, you would never have even mentioned it.”

Luqmaan عَلَيْهِ السَّلَامُ said to his son, “Exchange this world for your Deen, you will see the benefits both in this world and the Akhirah, but do not exchange your ‘Deen’ for the sake of this world, or else you will suffer in this world and the next.” Mutarrif bin Shikheer (*rahmatullahi alayh*) says: “Do not admire the luxurious life of the kings and their fine clothes. Think about what shall be the end result of all this.”

Abu Umaamah رَضِيَ اللَّهُ عَنْهُ says: “When Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was sent as a Nabi to mankind, shaytaan sent his groups to check on things. They came back and told him that a ‘Nabi’ had been sent to mankind and that he had a large number of followers. Shaytaan then asked them to find out whether they (the followers) loved the world or not. His shayateen replied: ‘Yes, certainly.’ Shaytaan then said, ‘In that case, I do not mind. Even though they may not worship idols, I shall deceive them with three things:

1. Earning money in a haraam way,
2. Spending it in a haraam way, and
3. Refusing to spend it on avenues on which it should be spent.”

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ says: “Man shall have to answer for his halaal earned money and he will have to suffer punishment for the money earned in a haraam way.”

Maalik bin Dinaar (*rahmatullahi alayh*) says: “Beware of the magic (of the world), because its magic works even upon the hearts of the Ulama.”

Abu Sulaiman Daarani (*rahmatullahi alayh*) says: “A person whose heart is busy with the love of the Akhirah cannot be happy with the life of the world because this world will go on struggling to

grab his heart. On the other hand, a person whose heart is busy with the love of this world, does not worry about the Aakhirah at all.”

Maalik bin Dinaar (*rahmatullahi alayh*) says: “The more you worry about this world, the less worried will you be about your Aakhirah. And the more worried you are about the Aakhirah, the less worried will you be about this world.”

Hasan Basri (*rahmatullahi alayh*) says: “I have known people to whom the worldly benefits were less important than the earth on which you walk and they did not care a bit for those benefits.” Someone asked him, “What do you think of a person whom Allah Ta’ala has given a lot of wealth and he spends it, giving it away as Sadaqah or spends it on his relatives? Is it advisable for him to eat delicious food and lead a comfortable life? Hasan (*rahmatullahi alayh*) replied: “No, even if he had to own all the treasures of the world, it would be best for him to spend on himself only as much as is absolutely necessary. He should send everything else to the next world, where it will be stored for him to be used on a Day (the Day of Qiyaamah) when he is really in need of help.”

Fudhail (*rahmatullahi alayh*) says: “If I were given all the riches of the world, with the promise that I will not have to answer for it, I will still not accept it because to me it is as terrible as rotten meat. A person stays far away from it because it may dirty his clothing.” Hasan (*rahmatullahi alayh*) says: “The Bani Israaeel, though they worshipped Allah Ta’ala, became corrupt and began to worship idols because of their love of this world.” He also mentions: “Man always considers his wealth to be less, but he never thinks of his virtues and good deeds to be less. He does not care if any problem comes to his Deen but feels upset if any harm comes to his dunya (worldly life).”

Fudhail (*rahmatullahi alayh*) says: “It is very easy to enter into the world, but very difficult to come out of it.” One buzurg mentions: “I am astonished at the person who believes that he has to die and

that death may come to him at any time but he still enjoys the things of this world. I am astonished at a person who believes that Jahannam is real and that nobody knows where his place in the Aakhirah is going to be but still finds time to laugh. I am astonished at a person who sees poor people becoming rich and rich people becoming poor in this world all the time but still feels happy when he gets some wealth. I am astonished at that person who believes in Taqdeer (that everything is already decided and that everyone must get his share), but still makes a huge effort to earn the world.”

Once, an old Sheikh, whose age was about two hundred years, came from Najran to see Hadhrat Mu’aawiyah رَضِيَ اللهُ عَنْهُ who said to him: “You have seen much of this world in your long life. What do you say about it?” The Sheikh replied: “A few years of ease and a few years of pain. There are births and deaths every day and every night. If there were no births, the world would come to an end. Likewise, if there were births only, there would be no space left for the people to live in this world. (So, both births and deaths must continue, to keep the world population within normal limits).”

Hadhrat Mu’aawiyah رَضِيَ اللهُ عَنْهُ asked him: “Do you want anything from me? Tell me if I can help you.” The Sheikh replied: “I want back the years that have passed and I want to be saved from death.” Hadhrat Mu’aawiyah رَضِيَ اللهُ عَنْهُ said: “I cannot do that.” The Sheikh said: “Then in that case I have nothing to ask from you.”

Abu Sulaymaan (*rahmatullahi alayh*) says: “No one can stop himself from the pleasures of this world, except he whose heart is busy with the things of the Aakhirah.”

Maalik bin Dinaar (*rahmatullahi alayh*) says: “We have agreed amongst ourselves that we will love this world. That is why no one gives any good advice to another, or stops him from evil things. But Allah Ta’ala will not leave us forever. The punishment of Allah Ta’ala may come to us suddenly in any form, at any time!”

Hasan (*rahmatullahi alayh*) says: “When Allah Ta’ala wishes well for anyone, He gives him a small amount of worldly wealth, then takes it back from him and when he has finished everything, Allah Ta’ala gives him a little bit more. But, as for that person who Allah Ta’ala does not love, he is given a lot of wealth.”

A buzrug used to make dua, “O Allah! O Sacred Being, Who has the power to stop the heavens from falling on the earth, stop this worldly wealth from coming to me.”

Muhammad Ibnu Munkadir (*rahmatullahi alayh*) says: “Suppose a man fasts everyday, spends the whole night in Tahajjud Salaah without any rest, gives away large amounts of money as Sadaqah, gets busy in Jihaad and stays away from sins, he will be called on the Day of Qiyaamah before Allah Ta’ala. He will then be asked to explain why he gave so much of value to a thing (the world) which is useless according to Allah Ta’ala, and why he regarded the Akhirah as not so important which, according to Allah Ta’ala is extremely important. Imagine how miserable and helpless he will feel! Then, what about ourselves who suffer from the same disease (love of the world) and also commit many sins?

Abdullah bin Mubaarak (*rahmatullahi alayh*) said: “Love of the world and doing sins have made our hearts insensible to anything good.” Wahab Ibnu Munabbah (*rahmatullahi alayh*) says: “He who enjoys anything of this world moves away from the path of wisdom; but that person who completely ignores his desires, then shaytaan is scared of even his shadow.”

Imaam Shaafi’ee (*rahmatullahi alayh*) said: “This world is full of mud and ice where many people slip. The world is a place of disgrace. Its busy life will cause loneliness, its people will have to travel alone to their graves, its gatherings break up, its wealth turns to poverty; its riches causes a lot of pain and little wealth causes an easy life. So, turn to Allah Ta’ala with full concentration. Be happy with whatever

little wealth that Allah Ta'ala has fixed for you and do not borrow for this world from your rewards meant for the Aakhirah (i.e. do not do those things which may have to be paid for in the Aakhirah from your rewards which may run short on the Day of Qiyaamah). The life of the world is like a shadow which disappears very quickly or like a leaning wall which is going to collapse very soon. Do plenty of good deeds and have very few hopes about the future.”

Ibrahim bin Adham (*rahmatullahi alayh*) asked someone, “Which would you prefer: seeing somebody in a dream giving you a dirham (silver coin) or receiving a dinar (gold coin) while awake?” The man replied that, obviously, receiving a dinar while awake was better. At this, Ibrahim (*rahmatullahi alayh*) said, “You lie. For, if you love anything of this world, it is like enjoying something you see in a dream, and when you turn away from a reward of the Aakhirah, it is like refusing it while awake.”

Yahya bin Mu'aaz (*rahmatullahi alayh*) says: “Three people are wise: (1) he who leaves the world before it leaves him; (2) he who prepares for the grave before the time comes for him to enter it; (3) he who earns the pleasure of Allah Ta'ala before he (dies and) goes to meet Him. He also says: “This world is cursed so much that just wishing for it makes you forget about your ibaadat to Allah Ta'ala. What will happen when you become very occupied in the things of this world?”

Bakr bin Abdullah (*rahmatullahi alayh*) says: “A person who has a lot of wealth and feels safe from its harms is like a person who tries to put out a fire with dry grass.” Bundaar (*rahmatullahi alayh*) says: “When you hear worldly people talking about leaving out worldly pleasures, be sure that Iblees (shaytaan) is making a fool of them.”

A buzurg said: “O people, perform good deeds whilst you have life and fear Allah! Do not be deceived by high hopes for the future and by forgetting death. Don't ever incline towards this dunya, for it

will definitely trick you. It beautifies and decorates itself and deceives you by fancy hopes about the future, but in the end, it throws you in problems. It decorates itself for its admirers so that it looks like a newly-married bride on her wedding day. So, people admire her face, the hearts are lost in its beauty and many men fall in love with its (fake) beauty. But this same dunya has killed many of its admirers and thrown away, most helplessly, many of its lovers. Just try to understand the reality of this world. It is a place full of things that are very harmful to the soul and it is so terrible that its Creator has Himself spoken bad about it. (Suppose a doctor prepares a medicine and says that it contains poison and that you may take a very small amount of it only when it is absolutely necessary. Now, if a foolish person were to drink a bigger amount at one time, it would kill him). All things of the world which are new today, will wear out and become old. Kingdom in this world is short; those who are in power will end in disgrace; wealth will one day change into poverty; friendships will not last for long. In short, all that looks good in the world is going to finish off. May Allah Ta'ala bless you all! Wake up from your laziness and delay.”

“Wake up before it is too late, before it is said that, ‘So-and-so has become ill and there is little hope of his recovery. Show us a good doctor. Call a very good specialist’. Then the doctors will be sent for, the specialists will be called in, time and again, but everyone will say that there is no hope of life. Then it will be whispered, the man is making his will, his voice has become rough, rather it has choked, he does not recognise anyone anymore, he is taking deep breaths, he is moaning with pain, his eyelashes droop. This is the time when the reality of the Next World will be shown to you, but your voice will disappear and you will stutter, not able to speak a word. Your family, your son, your brother, your wife will all be standing near your bed, all weeping with sadness. You will look at their faces but will not

speak a word. And then your soul will begin to leave from the different parts of your body, one after the other, till at last it leaves the body altogether and flies to the heavens above. The family will quickly arrange for the burial. Your enemies will become very happy. Your heirs will divide your wealth and you will be left with your deeds. (This is the reality of this life)”.

Letter of Hadhrat Hasan Basri (*rahmatullahi alayh*) to Umar ibn Abdul Aziz (*rahmatullahi alayh*)

Hasan Basri (*rahmatullahi alayh*) wrote in a letter to Ameerul-Mu'mineen Umar ibn Abdul Aziz (*rahmatullahi alayh*), after praising Allah Ta'ala and sending durood upon Rasulullah ﷺ, “The world is a temporary place, where men stay for a short while, and go on a journey again, towards the unknown. It is not a permanent place. Hadhrat Aadam عَلَيْهِ السَّلَامُ was sent down to this world as a punishment for a mistake that he made in Jannah, i.e. this world is a prison where man has been sent as a punishment. So, you should be on your guard. A persons best help for the journey is staying away from the world and its pleasures; and the really rich are those who have nothing of this world. (Those who seem to be poor but are content, are really rich). This world always destroys people. It disgraces those who love it; it traps all those who wish to collect its wealth. It is like a poison which men drink without knowing and die.”

“So, live in the world as though you were a sick patient who is careful about everything so that he can get better quickly, and even takes bitter medicines. You should beware of this dunya which is full of tricks and will cause you many problems. It gives people false hopes and bluffs those who try to get it. It beautifies itself for its admirers and looks like a bride, but it gives itself to nobody. Still, we don't learn a lesson and even the Ulama who know the word of Allah Ta'ala, don't learn a lesson from these wise words. The admirers of

the world are deceived when they begin receiving the things of this world.”

“They become very occupied in the world and ignore the Akhirah. Finally they will regret and suffer because a very painful death will come to them. Also, they will be very sad to leave this world and all their wealth. The truth is that he who chases after this world can never be satisfied and he will not find peace in this world. At the same time he would not have prepared for the Akhirah. O Ameer-ul-Mu’mineen, be careful of the worldly attractions especially during good times. As soon as you begin enjoying the things of this world, it will suddenly put you into problems. He who is happy with the world is only deceiving himself and he who is only interested in making money will definitely suffer harm.”

“The ease and comfort of this world is mixed with problems. Life in it will definitely finish. Its joys are mixed with troubles. Whatever is past cannot be brought back and the future is uncertain. The hopes of this world are false. Whatever seems to be pure in this world is in reality, filthy. Its comforts come with hard work, and man in this world, is in danger at all times. If he was wise, he would know that these enjoyments are dangerous. Even if Allah Ta’ala, Who is the Creator of this world, had not warned us about its evils, the world itself is a good warning. Nevertheless, Allah Ta’ala Himself has advised that it has no value and that, although He has created it, He has never looked at it with any value.”

“The world presented itself, with all its treasures, before Rasulullah ﷺ, who did not accept it, and showed no interest in it. He did not want something which was rejected by Allah Ta’ala. That is why Allah Ta’ala has deliberately turned the hearts of His pious men away from it and has given lots of the dunya to His enemies (the kuffaar). But, some people who love this world, see the rich kuffaar and wrongly think that they have been favoured by Allah

Ta'ala. They do not realise how little of this world was given by Allah Ta'ala to Rasulullah ﷺ who had to tie stones over his stomach in order to stop the pains of hunger.”

Once, Allah Ta'ala said to Musaa عَلَيْهِ السَّلَامُ: “When you find worldly riches coming to you, be sure it is a punishment for your sins and if you see poverty and hunger coming to you, welcome it and say, this is the sign of the pious.” Hadhrat Isa عَلَيْهِ السَّلَامُ said: “Hunger is my curry (when anyone is hungry, even plain bread tastes as delicious as the bread eaten with curry); my main quality is the fear of Allah Ta'ala; my dress is rough wool; I use the sun for warmth and the light of the moon is my lamp; my feet are my vehicles; my food is the grass that grows on the earth; I get up in the morning with nothing and when the evening comes I have nothing. But there is no one in the world richer than myself. (I am happy and I don't owe anyone anything).”

Important point

There are many other sayings of the Ambiyaa عَلَيْهِمُ السَّلَامُ, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and great buzurgs (*rahmatullahi alayh*)im in Deeni books. However, remember one very important point. It is really excellent to live simply like our pious buzurgs. We should however remember that we are weak and we should therefore imitate them only as much as we can. These examples from the lives of the pious are meant to show us the true meaning of a pious life. We can use more comforts if it becomes necessary to do so, because of sickness or weakness. By listening to these incidents, we should at least know that this is in reality the true way of life.

Take the example of a sick person who does not fast during the Holy month of Ramadhaan. Obviously, fasting is *fardh* during this month, but if someone cannot fast because of weak health or because the doctor says it is harmful to his health, he will not have to fast. It is

obvious that fasting is fardh for every Muslim in this month, and although the sick person doesn't have to fast, he would love to fast like every true Muslim. Similarly, as we cannot match the simplicity of the pious, because of our weakness and poor health, we will use the world according to our needs. We should, however, know our own weaknesses which have stopped us from living really simply, and we should believe sincerely that the true life is the life led by Rasulullah ﷺ, the Ambiyaa عَلَيْهِمُ السَّلَامُ and that of the pious buzurgs.

We should develop a true belief of the uselessness of this world, and that it is a temporary place.

Imaam Ghazaali (*rahmatullahi alayh*) says: "The world is going to finish off very soon. It will not continue. It makes false promises and never fulfils them; it seems to be at rest but in reality, it is moving away, though its movement cannot be seen. People realise its escape only when it leaves them totally. It is like a shadow that is moving all the time but its movement is not clearly visible."

Once, when there was some mention made of the dunya (world) before Hadhrat Hasan Basri (*rahmatullahi alayh*), he said;

أَحْلَامُ نَوْمٍ أَوْ كَظَلٍّ زَائِلٍ إِنَّ اللَّيْبَ بِمِثْلِهَا لَا يُخْدَعُ
يَا أَهْلَ لَذَاتِ دُنْيَا لَا بَقَاءَ لَهَا إِنَّ اغْتِرَارًا بِظِلِّ زَائِلٍ حُسْبُ

"It is like a dream that the people have in sleep; or like a shadow always moving.

The wise cannot be deceived by things like this.

*O people who love the pleasures of the world; which won't last
Remember it is real stupidity to be deceived by a moving shadow!"*

Yunus Ibnu Ubaid (*rahmatullahi alayh*) says: “Man is asleep and dreams many things, good or bad. Suddenly he wakes up and the dream is gone. Similarly, all men in the world are asleep; and all that they see or do is a dream. When they die, they wake up from their sleep with nothing.”

It is mentioned that Hadhrat Isa عَلَيْهِ السَّلَامُ was shown the reality of this world in a dream. He saw it as a very old toothless woman who was wearing a bright, beautiful dress, with all kinds of decorations, looking like a bride. When Isa عَلَيْهِ السَّلَامُ asked, “How many times have you already been married?” She said, “Too many times to be counted.” Isa عَلَيْهِ السَّلَامُ then asked her: “Did your husbands die or did they divorce you?” “No! I killed them all,” she replied. He said, “May your remaining husbands be cursed who do not learn a lesson from those who have been killed by you, one after the other.” Indeed, the world is like an old lady who beautifies herself with beautiful clothes. People are deceived by her appearance, but they are soon disappointed when they uncover her face to see her ugliness and reality.

Alaa bin Ziyaad (*rahmatullahi alayh*) says: “I saw an old woman, in a dream, who was wearing fine clothes, decorations, jewellery, etc., and was beautified with many beautiful things. There was a big crowd of people around her who were watching her with great interest. I also went close to her, but when I looked at her face, I was astonished at all those who stood there, watching. I asked her (in the dream): ‘Who are you?’ She said, ‘Don’t you know me?’ I replied, ‘No, I do not’, She said: ‘I am the world.’ “May Allah save me from you”, I supplicated. She said, ‘If you want to be safe from me, hate dirhams (wealth).”

Hadhrat Ibnu Abbaas رَضِيَ اللَّهُ عَنْهُ says: “On the Day of Qiyaamah, the world will be brought before the people. It would look like an old lady, with blue sunken eyes and teeth sticking out. People will be

asked: ‘Do you recognise her.’ They will say: ‘May Allah protect us all! Who is this monster?’ Then they will be told, ‘This is the world, the world for which you killed one another, cut off family relations, felt jealous of one another, and had grudges against one another. It is the world that has deceived you all.’ Then this old lady will be thrown into Jahannam. She will cry: ‘Call my admirers! Send my followers with me to Jahannam.’ Then Allah Ta’ala will give the command: ‘Send to Jahannam all those who hankered after the dunya.’”

There are three stages for everyone in the world:

1. from the beginning of creation to the time of his birth;
2. from his death onwards;
3. the time from his birth till his death.

Now, if we compare this third period to eternity (forever), our life is really very short. There is a Hadith of Rasulullāh ﷺ which says: “What interest can I have in the world? I am just like a traveller who sits in the shade of a tree for a while at midday, then walks ahead and leaves the tree behind.”

Once, when Rasulullāh ﷺ saw a Sahaabi رَضِيَ اللهُ عَنْهُ building a house with cement, he said, “Death is nearer to you than this building.” Rasulullāh ﷺ once said: “The man who loves worldly things is like a person walking on water. Can anyone walk on water without getting his feet wet?” This Hadith shows the mistake of those who say, “Our bodies enjoy the worldly things, but our souls are not spoiled by it, and our hearts do not love it.” Such people are deceived by shaytaan into believing that. Actually, if worldly things are taken away from these people, they will get upset at the loss. Just as a person walking on water cannot, in any way, protect his feet from getting wet, a man who enjoys the worldly things will most certainly affect his heart.

Hadhrat Isa عَلَيْهِ السَّلَامُ says: “Let me tell you the truth! Just as a patient, when he is seriously ill cannot enjoy good food, similarly a worldly person cannot concentrate in his ibaadah. Just as an animal gets stubborn if nobody has ridden it for a long time, similarly, the hearts of men, if not softened with the remembrance of death and ibaadah, become hard and do not want to make ibaadah. A leather bag is a good container for honey (or water, etc.) as long as it is not torn. But, when it is torn, honey cannot be put into it any more. Similarly, the human heart can contain wisdom as long as it is not torn by desires and greed or hardened by enjoying the good things of life.”

Some buzurgs have written that the more busy a person is in the worldly life, the greater will be his hatred for it at the time of his death.

After all that has been said against the dunya (world), it is very important to know what the word ‘dunya (world)’ actually means because there are many Aayaat of the Qur-aan Shareef and Ahaadith speaking against the dunya (world). The word ‘world’ (dunya) refers to everything before man’s death: all that he does, thinks or feels. Similarly, everything after death is called ‘Aakhirah’. The worldly things are of three types:-

1. Things which, as soon as a man dies, go to the next world with him. i.e. his knowledge of Deen and the good deeds he did only for the pleasure of Allah Ta’ala. These two, i.e. knowledge and good deeds, are part of the Aakhirah and thus cannot be called worldly things, even though a person may really enjoy them. Such people may also have no desire for food, drink sleep or even marriage.
2. Doing sins and overdoing of permissible things - for example, collecting gold and silver, beautiful clothes, good-looking animals for riding (fancy cars), huge mansions, delicious food, etc.

3. In between these two are the necessities of life, which help a person in doing good deeds for the Aakhirah. For example, food to survive, sleep, clothing which is necessary to protect him from heat and cold. All these things which are necessary for life or good for health or which help a person for the Aakhirah, are also not counted as 'worldly things', because they are part of a person's Deen, provided that he uses them according to necessity and for the sake of Deen. However, if he uses these things only for enjoyment, then they will also count as worldly things.

An incident of Ikhlās

My late father (May Allah Ta'ala brighten his grave with noor) told us a story many times: "There was once a person who wanted to go to Panipat for some important work. Between his village and Panipat was the river Jamna which was at that time in flood and could not be crossed even with a boat. He was very worried and did not know what to do. People told him that there was a buzurg nearby in the jungle and that if he went there and told him about his problem, the pious man would be able to help him to cross the river. They also said that the buzurg would be very angry and would refuse to help him but, if he carried on begging, the buzurg will feel sorry and help him.

So, the man went to the forest and met the buzurg who lived in a small cottage, with his wife and children. The man wept and cried and said that he was in a great problem as he had to go to the court and there was no way of crossing the river. At first, the buzurg refused, as usual, and said he could do nothing as he had no power over the river. But when the man showed great humility, he felt sorry and said, 'Go and say to the Jamna, I have been sent to you by a person who has never eaten anything throughout his life, nor did he ever sleep with his wife.' The man did as he had been told. The river

suddenly stopped and the man went across. As soon as he had crossed over, the Jamna began to flow again.

But back in the cottage, the wife of the buzurg, who had heard him talk to the man, began to weep and cry, shocked by the lies that he had spoken. She said, ‘You have accused me and disgraced me before this man. You said you ate nothing. Then how did you grow fat like an elephant? You may lie about yourself as you please, but how dare you speak about me being your wife and then lying about me? Is it not an accusation on me? Does it not mean that these children are not your halaal (legitimate) children?’ The buzurg replied: ‘This is none of your business. I am sure that they are my halaal (legitimate) children.’ But the lady would not believe him. She continued to cry saying, ‘You have called me an evil woman.’ At this, the buzurg said, ‘Listen carefully. Ever since I came of age, I have never eaten anything to satisfy my own desire; but, whatever I ate I did so, solely with the intention of gaining strength for obeying the commands of Allah Ta’ala and, whenever I slept with you, I did so solely with the intention of fulfilling my duty to you. Never once have I done so with the intention of satisfying my own desire.’”

Rasulullah ﷺ said, “Every man has been created with three hundred and sixty joints and, every morning, he should give Sadaqah for every joint in his body (to show thanks for all of his joints).” When the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked: “O Rasulullah (ﷺ), Who can give away so much Sadaqah everyday?” Rasulullah ﷺ replied: “To bury the saliva, which is lying in the Masjid is Sadaqah; if you remove something from the road that may harm people, it is Sadaqah; and if you read ‘Dhuha, Chaast Salaah’ (a type of Nafil Salaah), it will also be Sadaqah. Since every joint is busy in ibaadah, when reading Salaah, it counts as Sadaqah for all the joints of the body.” In another Hadith, many other examples have been given; it says: “When you greet someone (i.e. say

Assalamu alaykum) or tell someone to do good, or stop someone from evil, or sleep with your wife, it is Sadaqah for you; and reading two rakaats of (Dhuha) Salaah will count as a lot of Sadaqah, as it counts as Sadaqah for all the joints of your body.” The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked, “O Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! When a person sleeps with his wife, he is satisfying his desires, so how can it be counted as Sadaqah?” Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “Would it not be a sin for him if he indulged in something forbidden?”

The Hadith means that it is an act of sawaab to sleep with one’s wife with the intention of protecting oneself from haraam. Similarly, all things like eating food, drinking water, sleeping, wearing clothes, etc., are counted as Sadaqah, if they are done with the sincere intention of fulfilling the commands of Allah Ta’ala.

Imaam Ghazaali (*rahmatullahi alayh*) says: “All worldly activities are not haraam. These become haraam when they stop a person from becoming closer to Allah Ta’ala. Similarly, poverty is not good in itself but it is commendable because it does not take a person away from Allah Ta’ala. However, there have been many rich people whose wealth could not stop them from becoming close to Allah Ta’ala, such as the great king and Nabi, Hadhrat Sulaymaan عَلَيْهِ السَّلَامُ, the Khalifa, Hadhrat Usmaan رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abdur Rahman bin ‘Auf رَضِيَ اللَّهُ عَنْهُ and many others. Likewise, there are many people who are poor and their poverty stops them from reaching Allah Ta’ala. This is because they are poor, but they are greedy for wealth. Hence, it is the greed for wealth which is really haraam and forbidden.

Actually, the world is loved by those who, rich or poor, are lazy in remembering Allah Ta’ala. The poor man who loves the world is like an abandoned lover, crying for it and yet unable to get it. The rich man is like a lover who is with his beloved, too busy enjoying it to engage himself in the zikr of Allah Ta’ala. However, usually, the poor are less attracted to the things of this world as compared to the

rich. The Sahaabah رَضِيَ اللهُ عَنْهُمْ used to say about themselves: “We were tested with poverty and we were patient (and we were successful). Then we were tested with lots of wealth, but we could not resist.”

It is true that with wealth, most people cannot protect themselves from sins. That is why there are many Aayaat in the Qur-aan Shareef and many Ahaadith of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which warns us against getting too involved in worldly things. Nevertheless, it is beneficial for everybody to stay away from extra wealth. That is why the *buzrugs* (saints) have said that fondling money (turning over coins, notes, etc., in the hands) removes the sweetness from one’s faith (Imaan).

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said: “For every people (Ummah), there has been a ‘calf’ (idol or false deity) that they worshipped; the ‘calf’ (idol / deity) for my Ummah is money and gold. (i.e. they love it just as other people worshipped their idols), and the ‘calf’ of the Ummah of Hadhrat Musaa عَلَيْهِ السَّلَام was also made out of gold and silver.”

It is the quality of the Ambiyaa عَلَيْهِمُ السَّلَام and the great saints that gold, silver, water and stones are equal in their eyes. When the world, with its beauty presented itself before Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he said to it, “Keep yourself away from me.”

Hadhrat Ali رَضِيَ اللهُ عَنْهُ once said, “O yellow stone (gold)! O white stone (silver)! Deceive someone else! (I will not be deceived by you).” In fact, true wealth is in having a heart that does not love this world.

There is a Hadith of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to the effect that: “Riches do not come from lots of wealth, but true riches is in having a heart that is happy.” If a person has wealth, his heart will become attached to it, even though he is used to giving away things as ‘Sadaqah’. This attachment is dangerous for his Imaan. The more involved a person is in the world, the further he is from Allah Ta’ala. On the other hand, if somebody is less attached to worldly wealth because of his poverty and he is a Muslim, he will certainly be very

close to Allah Ta'ala. The heart must be busy with the love of one thing or the other: If one's heart is far away from all created things, it will definitely love its Creator, Allah Ta'ala.

A rich man often thinks that he is not in love with wealth. This is totally wrong. The love for the world is hidden deep in his heart, but he does not realise it. When something of his is lost or stolen, then only does he realise how deeply he loves worldly things. If someone wants to test himself, then he should distribute his wealth among the people. If he becomes worried after giving it away, then he is in love with wealth but, if after having given it away, he does not even think of it and forgets about it altogether, then his heart is free from the love of the world.

The less a person loves this world, the greater will be his reward for his *ibaadat*. Ibaadat is not only movements of the tongue or the body. It is supposed to have an effect on the heart and the more the heart is free of such thoughts (of the world), the deeper will be the effect of *ibaadat* on it.

Dahhaak (*rahmatullahi alayh*) says: "He who goes to the market place, sees something, and wishes to buy it, but cannot do so because he is poor, but still remains patient, his reward will be greater than that of a person giving away a thousand dinars (gold coins) as 'Sadaqah' for the cause of Allah Ta'ala." When someone asked Bishr bin Haaris (*rahmatullahi alayh*) to make du'aa for him, as his family was large and he was very poor, the Sheikh replied: "When your wife tells you that there is no food left in the house (and you are worried about it), that is the best time for making du'aa and your du'aa at that time will be far more acceptable to Allah Ta'ala than my du'aa for you at this time." Most definitely on the Day of Qiyaamah, man will suffer (for his riches) in this way that he will have to answer for his wealth which will take him a long time. We have already written about Abdur Rahman bin Auf رضي الله عنه who was allowed to enter

Jannah much later than the other Sahaabah رَضِيَ اللهُ عَنْهُمْ because of his excessive wealth.

Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ once said: “I would not like to do business even if my shop was at the gate of the Masjid, allowing me to join the jamaat salaah and to busy myself in the zikr of Allah Ta’ala. This is even if the shop gave me a profit of fifty gold coins everyday and I gave away the whole amount as Sadaqah.” Someone asked: “And what harm could come to a person doing such business?” He replied: “Even so, it will take a long time to answer for it on the Day of Qiyaamah.”

Sufyaan (*rahmatullahi alayh*) says: “The pious have chosen three things and the rich people have also chosen three things. The pious have chosen:

1. a body relaxed comfortably
2. a care-free heart and
3. an easy questioning on the Day of Qiyaamah.

The rich have chosen:

1. hard work
2. a heart full of worries and
3. a long period of answering on the day of Qiyaamah.”

Love for Allah Ta’ala and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “(On the Day of Qiyaamah) a man will be with those whom he loves.” It is said that the Sahaabah رَضِيَ اللهُ عَنْهُمْ were never so happy about anything, after their acceptance of Islam, as they were when they heard this Hadith. They had every reason to be happy because their hearts were filled with great love for Allah Ta’ala and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and this love was as clear as daylight.

Hadhrat Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ says: “He who has a taste of the love for Allah Ta’ala, becomes free from the cares of chasing after the world and people have a lot of respect for him.” Abu Sulayman Daarani (*rahmatullahi alayh*) says: “There are men, created by Allah Ta’ala, who love Him so much that even Jannah, with all its bounties and enjoyments, cannot distract them from thinking about Allah Ta’ala. How can the temporary world distract them?”

Once, Hadhrat Isa عَلَيْهِ السَّلَامُ came to a group of people who were thin and pale. He asked: “What has happened to you?” They replied: “Fear of Jahannam has made us like this.” Hadhrat Isa عَلَيْهِ السَّلَامُ said: “Allah Ta’ala has promised that He will protect from Jahannam all those who are fearful of it.” Then he went a few steps further and came to another group of people who were in a worse condition, weaker and with more worried faces. He asked, “What troubles you?” and they replied that their love for Jannah, and wishing for its gifts, had made them so weak. He said, “Allah Ta’ala has promised to give you (and people like you) what you expect from Him.” He then went still further and saw another group of people who seemed to be even weaker. They were bent over with sadness but their faces were bright like mirrors, with noor. Hadhrat Isa عَلَيْهِ السَّلَامُ asked them the same question and they answered: “It is our love for Allah Ta’ala that has made us like this.” Isa عَلَيْهِ السَّلَامُ said thrice, “You are the chosen ones! You are the favourites of Allah Ta’ala!”

Yahya bin Mu’aaz (*rahmatullahi alayh*) says: “According to me, the love for Allah Ta’ala even to the amount of a grain of mustard-seed, is much better than seventy years of ibaadat without love.”

Hadith: 9 - An old man's love for dunya

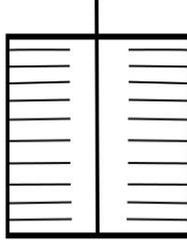
عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال لا يزال قلب
الكبير شاباً في اثنين في حب الدنيا وطول الأمل

Rasulullah ﷺ said, “The heart of an old man is always young with regards to two things: Love of the world and high hopes (about the future).”

Note: We have already written that the word ‘Dunya’ or ‘the world’ is actually love for wealth, which has been spoken about many times in the Qur-aan Shareef and Ahaadith. In this Hadith, Rasulullah ﷺ has warned us about another very important point. The love of the world increases with old age, and a person has even more hopes about the future. The older a person grows and the nearer he is to his death, the stronger his hopes grow, about the marriages of his children, the building of huge mansions, increase in wealth, etc. It is therefore, necessary to save ourselves from greed especially at this age.

In another Hadith, Rasulullah ﷺ is reported to have said, “Man grows old but two things remain young in him: greed for wealth and wishing for a long life.” Wishing for a long life is just another name for the high hopes about the future. When a man grows old and his time of death comes nearer, he gets busy with his dunya even more desperately, as though he will live here forever, and he is not at all ready for his death.

Once, Rasulullah ﷺ drew a square (as an example). In the middle of the square, he drew a long line which went right out of the square. Then on both sides of the middle line, he drew some small lines. The Ulama have given various descriptions of this diagram, of which the following diagram is easy to understand:



Rasulullah ﷺ then said, pointing to the middle line: “This is man and this, (the square) which is surrounding him on all sides, is his death. He can never escape it. This line which goes past the square, is his hopes. He hopes to go past his fixed age. These small lines are the problems, difficulties, accidents, etc., that come to him at all times. Each small line is a problem. If one misses him, the other grabs him and, above all, death surrounds him on all sides. But his hopes go even past his age and life.”

Once Rasulullah ﷺ put his hand on the back of his head and said: “This is his death hovering (waiting) over him.” He then stretched out his other arm and said: “These are his hopes going further and further.”

Rasulullah ﷺ said: “The early people of this Ummah were saved because of their firm belief in Allah Ta’ala and their not worrying about the worldly things; the last part of this Ummat will be destroyed because of miserliness and high hopes about the future.”

Another Hadith says: “A time is coming when people will invite one another to destroy you (the Muslims), as people invite one another to enjoy food served for eating.” (i.e. every country will encourage and invite others to join them in destroying the Muslims).

When the Sahaabah رَضِيَ اللهُ عَنْهُمْ asked: “O Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)! Will it be because of our small numbers at that time?” Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, “No, you will be in large numbers at that time, but you will be like the froth (dirt) on the flood waters. Allah Ta’ala will take away the fear of you from the hearts of your enemies and put ‘Wahn’ into your very own hearts.” The Sahaabah رَضِيَ اللهُ عَنْهُمْ asked: “What is ‘Wahn’?” He replied: “Love for this world and dislike of death.”

Ummu Waleed رَضِيَ اللهُ عَنْهَا, the daughter of Hadhrat Umar رَضِيَ اللهُ عَنْهُ, says that one evening Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came out of his house and said: “Aren’t you ashamed of yourselves?” When the Sahaabah رَضِيَ اللهُ عَنْهُمْ asked what the matter was, he replied: “You store up more food than you eat, build more houses than you live in and have such hopes that you cannot fulfil. Are you not ashamed of your behaviour?” That is to say you build houses much larger than you need. A person should build a house only as per his requirement. The Hadith also warns us not to store things more than we need, because whatever is extra should be spent for the sake of Allah Ta’ala. Hadhrat Aa’ishah رَضِيَ اللهُ عَنْهَا says that once, when Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was sitting on the mimbar and the Sahaabah رَضِيَ اللهُ عَنْهُمْ were sitting around him in a circle, he said: “O people, adopt modesty for the sake of Allah Ta’ala (take care not to do or say anything which might cause you to be ashamed of yourselves in the presence of Allah Ta’ala).” The Sahaabah رَضِيَ اللهُ عَنْهُمْ said: “Certainly, O Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), we do not do anything wrong in the presence of Allah Ta’ala.” Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said: “Whosoever is modest enough (i.e. is afraid to do things that might embarrass him before Allah Ta’ala), must make sure that no night passes except that he thinks of death in front of him; he must guard his stomach and what it contains; he must guard his head and what it has; he must always remember death and decay (i.e. after death his whole body will rot

and turn into sand) and it is absolutely necessary for him to leave the attractions of the world.”

The protection of his head means that he must not bow his head before anyone except Allah Ta'ala, not even out of respect. In fact he should not even bow his head whilst making salaam to anyone. It also means that he must guard his eyes, ears, tongue, etc.. And 'guarding the stomach' means saving himself from eating haraam or doubtful things. 'That which the stomach contains' are all parts of the body close to the stomach, like the hands, feet, heart, private parts, etc., i.e. he should guard all these limbs from any type of sin.

Imaam Nawawi (*rahmatullahi alayh*) says that it is mustahab (very good) to read this Hadith very often.

Death

Once, a person came to Rasulallah ﷺ and said: “O Rasulallah (ﷺ)! Who is the greatest 'Zaahid'? (i.e. the person who is not attracted towards the glitter of this world).” Rasulallah ﷺ replied: “The person who never forgets his own death, leaves the attractions of the world, prefers the Akhirah to this life, never feels sure that he will live till tomorrow, and counts himself from the dead, i.e. he is going to die soon and join the dead.”

Rasulallah ﷺ said: “Always remember death, the one that severs all pleasures. If a person remembers it in difficult times, it brings ease and comfort (he can comfort himself with the thought that death will certainly come and will end all his hardships); and he who remembers death in good times, is saved from spending extravagantly.” (He cannot find enjoyment in the luxuries of the world, because he is always thinking about death).

Once, Rasulallah ﷺ said: “Always remember the thing that severs all pleasures, which is death.”

The Grave

Once Rasulullah ﷺ came to the Masjid and saw some people who were laughing. He said: “If you remember death, the thing that will sever all pleasures, it would stop you from doing things that will make you laugh. Everyday, the grave of every person announces: ‘I am the house of despair. I am the house of loneliness. I am the house of worms.’ When a Mu’min (believer) is buried in it, it says to him: ‘Most welcome! Blessed be your coming to me! How happy I am to receive you! You were to me the best of all the people who walked on the earth. You have been given to me today and you will see how well I treat you.’ Then it grows wide for him, as far as his eyes can see and a door to Jannah is opened for him.

But when a sinful person or a kaafir is buried, it says to him, ‘How terrible it is that you have come to me. I am furious with you! Of all the people who walked on the earth, you were the most hateful to me. I have been put in charge of you today and you will see how I treat you.’ It then presses him so much that his ribs are crushed together and penetrate into one another.” Rasulullah ﷺ put the fingers of one hand into the fingers of his other hand to show how the ribs penetrate into each other. Rasulullah ﷺ then said: “Seventy dragons (snakes) are put over him to bite him. These dragons are so poisonous, that if one of them had to breathe on the earth, it would not be able to grow anything till the last hour (day of Qiyaamah). They will continue to bite him till the Day of Qiyaamah.” Rasulullah ﷺ then said: “The grave of a man is either a garden of Jannah or a pit of Jahannam.”

Someone asked Rasulullah ﷺ: “Who is the wisest of men, O Rasulullah (ﷺ)?” He replied: “He who always remembers death, and always remains busy in preparing for his death. It is these people who are honoured in this life as well as the Akhirah.”

Once Hadhrat Umar Ibnu Abdul Aziz (*rahmatullahi alayh*) joined a funeral but, when they reached the graveyard, he went to a lonely place and sat silently thinking. Someone asked: “O Ameerul-Mu’mineen, you are in charge of this funeral but you are sitting here alone?” He replied: “I heard a grave calling me and it said: “O Umar Ibnu Abdul Aziz, won’t you ask me how I treat those who come to me?” I said: “Do tell me” and it said, “I tear their kafan, I crush their bodies to pieces, I suck all their blood, I eat all their flesh. Shall I also tell you what I do to their joints? Oh, I separate their arms from their shoulders and the wrists from their arms! I separate the hips from their bodies, the thighs from their hips, the knees from their thighs, the calves from their knees and the feet from their calves.” Saying this, Umar Ibnu Abdul Aziz (*rahmatullahi alayh*) began to weep and after a long time he said:

“Our stay in this world is very short. Those who are noble and proud in this life will be despised in the Akhirah; Those who are rich will be made poor. The young will soon grow old and the living shall die. Don’t be deceived by the things of this world. Don’t you see how quickly it turns away from its admirers? Oh, where are the great admirers of the world, who built great cities, dug big canals, planted beautiful gardens? They stayed here for a little while and were gone, leaving everything behind! Their good health and the strength of their bodies deceived them, creating in them a love for an enjoyable life, and causing them to sin. By Allah The Most High! People were jealous of them in the world because of their wealth. But, although it was very hard, they earned a lot of wealth which made people envious of them. However, they were not worried about the obstacles and they went through many problems and difficulties in acquiring their wealth. But just see, what the earth has done to their bodies, what the worms have done to their joints and their bones! They used to rest on expensive sofas and couches, and slept on soft fluffy beds

raised above the ground, surrounded by their servants, with their family members and neighbours to keep them company. But what is going on now! Just call them and ask them: ‘How are you in your graves?’ Everybody, rich or poor, is lying under the same ground. Ask the wealthy amongst them: ‘What use were the riches to you?’ Ask the poor: ‘What harm did the poverty do to you?’ Ask them: ‘What about your tongues that spoke and talked happily? What happened to your eyes that kept looking in all directions? What about your smooth skins and your beautiful faces, your soft, fine bodies?’ Ask them: ‘What have the worms done to them. They have darkened their complexion, eaten up their flesh, covered their faces with dust, separated their limbs and broke their joints to pieces!’”

“Alas! Where are their servants who ran at their commands, calling out, ‘At your service, my Master!’ Where are their spacious homes and their apartments in which they rested? Where is the wealth they acquired, the fortunes they treasured? Alas! Their servants could neither provide them any food for their journey through the graves, nor a pillow, and could not plant for them any tree or garden, but laid them on the ground! Ah! There they lie buried all alone, in the darkness of the graves. Their days are as dark as the night! They cannot see their friends anymore, or invite anyone to their palaces! Ah! There might have been many men with fine bodies, and delicate soft ladies! But now their bodies have rotted, their limbs are separated, their eyes have come out of the sockets and fallen on what had been their cheeks! Their necks have been separated! Their mouths are filled with pus and stinking water, and worms are running over their bodies!”

“Ah! While they lie there, rotting and full of stench, their wives have remarried, and are enjoying themselves; their sons have taken their houses; their families have distributed their wealth amongst themselves! However, there are those fortunate ones that are enjoying

themselves in their graves, enjoying the gifts of their Rabb, with bright and fresh faces. They were not deceived by this world, but always remembered the Aakhirah. They sacrificed their worldly wishes for the Aakhirah and did lots of good deeds.”

“O you who have to go to the grave tomorrow, what has deceived you about this world? Do you think this world will not deceive you? Do you hope to live in the world forever where men come and go and no one ever stays? Oh, no! You will have to leave this world, leaving behind your huge mansions and ripening fruit-gardens, and your soft sofas, and your clothing for summer and winter! Be warned, when Malakul-Maut (the Angel of Death) comes to take your life, no one can send him away! Then you will perspire heavily. A severe burning thirst will trouble you. You will toss and turn in bed, with the pains of death! Alas! Alas! O you who close the eyes of your brother today (when he passes away), you who close the eyes of your son, or your father, you who washed this dead body today, enshrouded another the following day, joined the Janaazah of this one, buried that one in the grave, don't you think the same things will happen to you one day?”

Umar bin Abdul Aziz (*rahmatullahi alayh*) continued to speak in this way for quite some time and then read two poems, the meaning of which is:

“Man enjoys things which perish very soon; and fools himself with worldly hopes for the future. O fool, it is foolish to be beguiled by dreams of joy. Your days are spent in useless things. You sleep your nights in dreams, although death is behind you all the time! You are busy today, doing things which will cause regret and cause you grief tomorrow! Yours is the life of animals, eating and drinking as they do!”

Not even a week had passed after this incident when Umar-bin-Abdul Aziz (*rahmatullahi alayh*) passed away to the mercy of Allah Ta'ala. (May Allah Ta'ala be well pleased with him.)

Rasulullah ﷺ is reported to have said: “Four things are signs of misfortune:

1. eyes that do not tear (eyes that do not cry in taubah over one's sins or from remembering the Akhirah);
2. hardheartedness;
3. high hopes about the future;
4. greediness and wishing for a longer life.”

Hadhrat Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ says: “Once Usaamah رَضِيَ اللهُ عَنْهُ bought a slave-girl and promised to pay the price after a month. When Rasulallah ﷺ came to know of it he said: ‘I am astonished at Usaamah. He bought on credit and promised to pay after a month. Even Usaamah has long hopes of his life (i.e. he is certain that he will live till the end of the month, at least). By Him who holds my life in His Hand, I am not sure that I will live till the blinking of an eye. When I take up the bowl to drink water, I am not sure whether I shall live till I have put it back and when I take a bite of food, I am not sure whether I shall swallow it before I die. I take an oath by Him, Who is the Master of my life, the things you have been promised (death, the day of Qiyaamah, etc.) will surely come and you cannot prevent your Rabb Allah Ta'ala, from doing things.’”

Hadhrat Abdullah bin Umar رَضِيَ اللهُ عَنْهُ says: “Once Rasulallah ﷺ took me by the shoulder and said, ‘Live in the world as if you were a stranger or a traveller and count yourself from the people of the graves.’ He then said (some say that Abdullah Ibnu Umar رَضِيَ اللهُ عَنْهُ himself said this), ‘When the morning comes, do not expect that you will live to see the evening and when evening comes, do not expect to live till the morning; when you are in good health, do good deeds to help you in the time of illness (meaning, either do good

deeds to cover up for the time when you are sick or make a habit of doing good deeds when you are healthy because the same will be written for you when you are not well); prepare something in your life to help you when you die because you do not know how you will be rated tomorrow (i.e. whether you will be rated from amongst the sinful ones or the blessed ones.)” Allah Ta’ala says;

فَمِنْهُمْ شَقِيحٌ وَسَعِيدٌ

Some among them will be unfortunate, others will be blessed.

Hadhrat Mu’aaz رَضِيَ اللهُ عَنْهُ once asked: “O, Rasulallah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), give me some advice.” Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied: “Worship Allah Ta’ala as though you see Him and He is in front of you; count yourself from the dead; make the zikr of Allah Ta’ala near every stone and every tree (so that there may be many witnesses for you on the Day of Qiyaamah). And when you do a sin, do some good deed to cover up for it; if the sin is done in secret, the good deed should also be done in secret and if the sin is done openly, the good action should also be done openly.”

Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “The Day of Qiyaamah is coming near; but people are becoming greedier for worldly things and moving further away from Allah Ta’ala.” Once Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came out of his house and said to the Sahaabah رَضِيَ اللهُ عَنْهُمْ: “Is there anyone among you who wishes that Allah Ta’ala should give him knowledge without having to learn it from others, and lead him to the right path without having to ask for guidance from others? Is there anyone who wishes that Allah Ta’ala should remove the blindness of his heart and give him proper understanding about the reality of things? If so, then let him not worry about this world and have no

hopes about the future. Only then, will Allah Ta'ala give him knowledge without having to learn it from others and lead him to the right path without having to look for guidance from others.”

Rasulullah ﷺ said: “The things I fear the most for my Ummah is their wishing for the world and having high hopes about the future. Desires will take a person away from the truth and high hopes about the future makes him forgetful of the Aakhirah. This world is moving further and further away whilst the Aakhirah is coming closer everyday (i.e. your life is decreasing every minute and death is coming nearer and nearer).”

An Urdu poet has said:

غافل تجھے گھڑیاں یہ دیتا ہے منادی گردوں نے گھڑی عمر کی ایک اور گھٹادی

‘O you, who are careless, be warned! In the ticking of the clock there’s a warning: Another hour of your life is ‘gone’ (i.e. it sounds as though the words, ‘gone’ ‘gone’ were being said in the ticking of the clock.)’

Rasulullah ﷺ has said: “The world and the Aakhirah both have sons. If you can, don’t be the sons of this world (and be the sons of the Aakhirah). Today is the time for deeds and not the time for Reckoning, but tomorrow you will be in the Aakhirah where no deeds will be possible. (Tomorrow is a time for reward, when you will be rewarded for your deeds).”

Hadhrat Salmaan Farsi رَضِيَ اللهُ عَنْهُ says: “Three (types of) people seem so odd to me that, when I think of them, I cannot help laughing; he who has high hopes about the future, while death is after him; he who is careless of Allah Ta'ala, though Allah Ta'ala watches him; he who laughs happily whereas he does not know whether Allah Ta'ala is pleased or angry with him. (In fact, the fear of the anger of Allah

Ta'ala should always stop a person from laughing loudly). Three things keep me sad all the time to such an extent that sometimes I burst into tears: Separation from my friends (i.e. Rasulullah ﷺ and the Sahaabah رَضِيَ اللهُ عَنْهُمْ), worry about death and the fear of standing before Allah Ta'ala on the Day of Qiyaamah when He will command me to go to Jannah or Jahannam. I do not know where I will have to go.”

Someone dreamt that he saw Zuraarah bin Aufaa رَضِيَ اللهُ عَنْهُ after his death and asked him: “Which is the best of deeds?” He replied, “Keeping trust in Allah Ta'ala (Tawakkul) and having no hopes.” Sufyaan Sauri (*rahmatullahi alayh*) says, ‘Zuhd’ i.e. controlling your desires, staying away from worldly things and having no hopes, not in eating coarse bread or wearing rough and coarse clothes.

Dawood Taa'ee (*rahmatullahi alayh*) says: “If I hoped to live till the end of a month, I would think of myself a great sinner; how can I hope to live so long when, day and night, I see people being struck with sudden disasters?” It is said about Shaiq Balkhi (*rahmatullahi alayh*) that once he went to visit Sheikh Abu Haashim Rumaani (*rahmatullahi alayh*), who was his Spiritual guide. The Sheikh saw that he had something tied up in a corner of his shawl. When he asked what it was, Shaiq (*rahmatullahi alayh*) replied: “These are a few almonds gifted to me by a friend and I wish that you would break your fast with these, this evening.” Abu Haashim (*rahmatullahi alayh*) said: “Shaiq, do you expect to live till the evening? I never thought you would think like this. I'll never speak to you again.” Saying this, he went inside and closed the door behind him.

Qa'qaa bin Hakim (*rahmatullahi alayh*) says: “For thirty years, I have been waiting for death to come. When it comes, I shall have no wish to have it postponed.” Sufyaan Sauri (*rahmatullahi alayh*) says: “I met a saint in a Masjid in Kufah who said to me: ‘For thirty years, I have been waiting for death to come; when it comes, I shall have

nothing to say to anyone; nor will anyone have anything to say to me, for, neither do I owe anything to anyone nor does anyone owe anything to me.”

Abu Muhammad Zaahid (*rahmatullahi alayh*) says that he joined a funeral, and Sheikh Dawood Taai (*rahmatullahi alayh*) was also present. When they reached the graveyard, the Sheikh went over to a lonely place and sat there. Abu Muhammad (*rahmatullahi alayh*) also went and sat beside him, when he said: “It is easy for him to understand this journey to the Aakhirah who listens to the warnings given by Allah Ta’ala, but he, who has long hopes about the future in this world, becomes lazy in doing good deeds. That which is certain to come (death) is very close. My dear brother, take a word of advice from me. Cursed is the thing that turns your attention away from remembering Allah Ta’ala. All those who walk on the earth must definitely enter the grave and, at that time they will cry over what they have left behind just as they will be very happy over the things that they have sent in advance (to the Aakhirah). Now, just think! The survivors (the heirs) fight over the very things that cause regret to the dying man, and take one another to court.”

Faqeeh Abul-Lais Samarqandi (*rahmatullahi alayh*) says: “Allah Ta’ala gives four gifts to a person who controls his worldly hopes,

- (i) he gives him the power to do extra ibaadat,
- (ii) saves him from worries,
- (iii) makes him happy with little wealth
- (iv) brightens his heart.”

The Ulama say that four things brighten up a man’s heart (with Noor).

- (i) an empty stomach,
- (ii) joining the pious,
- (iii) regret over past sins and,

(iv) having less hopes about this world.

Allah punishes the person who has high hopes about the future with four types of punishments:

- (i) makes him forget about his ibaadat,
- (ii) increases his worries about worldly things,
- (iii) makes him greedy for wealth,
- (iv) removes mercy and compassion from his heart.

The Ulama say that four things cause hard-heartedness:

- (i) eating too much,
- (ii) bad company,
- (iii) forgetting your own sins,
- (iv) high hopes about the future.

Therefore, we must not have high hopes about the future. We should realise that we could die in the very next second.

Once Rasulullah ﷺ said to Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا: "If you wish to live with me, in the Aakhirah, be happy with just a few things of this world which are just enough for a rider going on a journey who stops for a while on his way. Do not sit with the rich people and do not think of your clothes as useless till you have patched it." Abu Usmaan Nahdi (rahmatullahi alayh) says that he saw Hadhrat Umar رَضِيَ اللهُ عَنْهُ on the mimbar giving the khutbah, wearing a kurta with twelve patches.

Hadith: 10 – Renounce this world and be loved by Allah Ta’ala and the people

عن سهل ابن سعد رضي الله عنه قال جاء رجل الى النبي صلى الله عليه وسلم فقال دلني على عمل اذا عملته احبني الله واحبني الناس قال ازهد في الدنيا يحبك الله وازهد فيما عند الناس يحبك الناس

A Sahaabi رَضِيَ اللهُ عَنْهُ came to Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said, “Show me a good deed which if I do it, I will be loved both by Allah Ta’ala and His people.” He replied: “If you show disinterest to the world, Allah Ta’ala will love you; and if you show disinterest to people’s property and wealth, they will love you.”

This Hadith explains that if a person does not look at the wealth of others and does not aspire for it, then they will love and respect him. We may have seen that some people are the best of friends but, as soon as one of them asks something from the other, the friendship is spoilt and the respect for each other disappears from their hearts. Once, Jibraeel عَلَيْهِ السَّلَام came to Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said: “O Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), however long you may live, death must certainly come to you; and whatever deed (good or bad) you do, you will be rewarded/punished for it; and whomsoever you befriend (in this world), you will be separated from him one day (i.e. either he will die and leave you, or you will die and leave him). Remember, the nobility of a person is in Tahajjud Salaah and his respect depends on his not being worried about what others own.” i.e. a person will be respected by others so long as he does not look at the wealth of others with envy. But as soon as he becomes envious of their wealth, all his honour and respect is lost.

Urwah رَضِيَ اللَّهُ عَنْهُ says: “When anyone of you looks at the beauty of this world (and is attracted by it), he should go home at once and ask his family to read Salaah because, Allah Ta’ala has commanded His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the Qur-aan Shareef:

وَلَا تُمَدَّنْ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۗ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَى ﴿١٣١﴾ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۗ

“And do not strain your eyes wishing for that which We have given to people who are consumed in enjoying worldly comforts, so that We may test them with it. The provision (rizq) of your Rabb (promised to be given in the Aakhirah) is better and everlasting. And command your family with Salaah and you also be regular in it.” (Taaha: 131-132)

Allah Ta’ala also says:

لَا تُمَدَّنْ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ

“And do not strain your eyes wishing for that which We have given to some people to enjoy (i.e. the beauty of the world).” (al-Hijr: 88)

Sufyaan bin ‘Uyainah (*rahmatullahi alayh*) says: “If a person, who has been given the knowledge of the Qur-aan, looks greedily towards anything of the world (given to someone else) then he has disrespected the Qur-aan Shareef.”

Imaam Ghazaali (*rahmatullahi alayh*) says: “Poverty is a good thing, but only for him who has a contented heart, does not aspire for

wealth, doesn't worry about what other people own and has no wish to earn wealth. All of these qualities can only be found in a person who is careful in his spending. He spends on his food, dress and house only as much as is absolutely necessary, and in a simple way. If he needs something, he buys that much which will be enough, at the most for a month. He does not worry about the next month. If he worries about the next month, he will not be content but will instead become greedy. Greed will then cause bad habits in him and make him do many haraam things."

Rasulullah ﷺ once said: "If a person owned two valleys full of gold, he would wish for a third."

Hadhrat Abu Musaa Ash'ari رَضِيَ اللهُ عَنْهُ says: "Sometimes Allah Ta'ala helps this Deen (Islam) through the people who have no concern for it (kuffaar and sinners.); and also, if a person owned wealth to the amount of two valleys full of gold, he would wish for a third, because nothing can fill the stomach of man (satisfy his greed) but the dust of the grave. And he who turns to Allah Ta'ala in taubah, Allah Ta'ala accepts his taubah."

Rasulullah ﷺ once said: "Two greedy people are never satisfied: the student who is greedy for knowledge (when a person has tasted knowledge, he is never satisfied but always wishes for more) and the person who is greedy for wealth." Since greed is a serious problem, Allah Ta'ala and His Rasul ﷺ have again and again spoken about the importance of contentment. In a Hadith, Rasulullah ﷺ said "Blessed is the man whom Allah Ta'ala has favoured with Islam, and provided him with just enough rizq, with which he is content."

Once Rasulullah ﷺ said: "On the Day of Qiyaamah, everybody, rich or poor, will wish he had been given that amount of wealth that is just enough for his needs." It is for the same reason that

Rasulullah ﷺ has warned us against greed and labouring hard to accumulate wealth.

Rasulullah ﷺ once said: “O people, use halaal ways for earning, because nobody can get more than what has been written for him which must reach him and no one will die until he has received his full rizq.” Rasulallah ﷺ also said: “If you have taqwa (i.e. guard yourself against all haraam things), you will be the most pious of people; if you are content with your wealth, you will be the best of those who make shukar (thank) to their Rabb; and if you desire for your Muslim brother what you desire for yourself, you will be a perfect believer.”

Hadhrat Abu Ayyub Ansaari رَضِيَ اللهُ عَنْهُ says that a person came to Rasulallah ﷺ and said: “O Rasulallah (ﷺ), give me some short advice (so that I may practice on it).” Rasulallah ﷺ said: “When you read Salaah, do so as though it were your last (when a person thinks a Salaah to be his last, he will obviously perform it with great sincerity and try his best to make it perfect); and do not say something which you will have to regret later; and, very importantly, do not wish for what other people have (do not even look at what they have).”

Hadhrat Umar رَضِيَ اللهُ عَنْهُ says: “Greed is poverty (it makes a person poor), and true riches is in not wishing for what others have.” i.e., he who gives up all hopes of what other people have, will not need them. A pious servant was asked: “What is wealth?” He answered: “Having no hopes and being content with that which is enough for your needs.” Muhammad bin Waasay (*rahmatullahi alayh*) used to eat dry bread soaked in water and say: “He who is happy to eat this, will never depend on anyone.”

Rasulullah ﷺ has informed us that Allah Ta’ala says: “O son of Adam! If you owned the whole world, you would not be able to eat more than what can satisfy your hunger. So, count it as My

favour to you that I did not give you more than what is enough for you, so that you may not have to answer for it.”

The king, Sulaymaan bin Abdul Malik wrote a letter to Abu Haazim (*rahmatullahi alayh*) in which he requested, most sincerely, that the Sheikh should ask for anything he needed at any time, from the king, who would be pleased to give it to him. The Sheikh replied: “I put all my needs before Allah Ta’ala and I am happy with what He has given me.”

A wise man has said, “I never saw anyone in greater sadness than a jealous person, nor anyone leading a happier life than a contented person, nor anyone more patient than the greedy man (he is greedy for almost everything, which he cannot get and, therefore, he has to be patient), and I never saw anyone leading a happier and more peaceful life than the person who is not chasing after the world, nor anyone more regretful than an Aalim who has fallen into sin.”

It is said that once Hadhrat Abdullah bin Salaam رَضِيَ اللهُ عَنْهُ asked Ka’b Ahbaar رَضِيَ اللهُ عَنْهُ, “What causes knowledge to be taken away from the hearts of the Ulama, although they understand it and remember it in their minds?” Ka’b رَضِيَ اللهُ عَنْهُ replied: “Greed and asking people for favours.”

Someone asked Fudhail bin Ayaaz (*rahmatullahi alayh*) to explain what Ka’b رَضِيَ اللهُ عَنْهُ meant. He said: “When an ‘Aalim (Moulana) becomes greedy for a worldly thing, he tries his best to get it, and in this way seriously harms his Deen. He occupies himself with the dunya instead of the Aakhirah. Soon he becomes greedy for each and everything of the world and he wishes to own all the things that he sees. Then he asks favours from people and bows to anyone who helps him, obeys him, serves him, respects him and visits him when he falls ill. This respect and visits are not to please Allah Ta’ala, but for increasing his wealth (for which, obviously, there will be no reward in the Aakhirah).”

Rasulullah ﷺ said: “If anyone is living peacefully in his house, has been given good health by Allah Ta’ala and has enough food for the day, it is as if he owns the whole world.” Really, if anyone has these things, he has no reason to wish for any other thing of the world.

Someone asked Hadhrat Sa’d رَضِيَ اللهُ عَنْهُ to give him some advice and he said: “When you get up to read Salaah, make wudhu perfectly, because, Salaah without wudhu’ is not accepted, and there is no Imaan without Salaah. When you begin to read Salaah, read it as though it were your last; and do not ask from people because, this causes poverty; and give up all hopes in what other people have, for, true riches is in this; and do not do or say anything for which you will have to excuse yourself and apologize tomorrow.”

Imaam Ghazaali (*rahmatullahi alayh*) says, “Some people think that only a person who doesn’t chase after money is a Zaahid (a pious person who stays away from the dunya); though it is not true. He could be pretending. It is easy for anyone who wants to be famous and well-known, to eat less food and to wear rough and coarse clothes. There are many pretenders to piety who are content in eating little food and who keep their house-doors closed to the public or live in houses which have no entrance gates (i.e. refuse to mix with people). And by doing all this, they wish for nothing but worldly fame. There are many who wear fine clothes and say that they have renounced the world (become Zaahids). They say that they wear fine clothes in order to follow the Sunnah of Rasulullah ﷺ. They also say that they do not wear fine clothing on their own, but because their friends force them and wish to see them well-dressed. The truth is that, when they say so, they are actually asking people to send them gifts of fine clothes. These two types of people want to get the things of this world through their Deen. Worldly benefits do not mean only money; wishing for the high position and the good name

of a Zaahid is also a worldly wish. There are three qualities of a true Zaahid, which we should try to practice.

1. He does not take pleasure in what he owns in the world; he does not feel sad about the things he does not own. Or, better still, he feels sad when he has worldly things and feels happy when he doesn't have them.
2. According to him, the person who praises him and the one who finds fault with him are the same.
3. He has true love for Allah Ta'ala, enjoys closeness with Him, and has enjoyment and sweetness in his ibaadat.

At this point, I would like to mention two stories from the lives of my own Deeni leaders.

First, I will quote a letter by Hadhrat Moulana Rashid Ahmad Gangohi (*rahmatullahi alayh*), written to his Sheikh (guide), Sheikh of the Arab and the non-Arab world, Haji Imdaadullah (*rahmatullahi alayh*); May Allah Ta'ala raise him to still higher positions! It reads:

“You have asked me about my Deeni condition. O, you, who are my protecting guide in both the worlds! What am I and what is my Deeni condition! What good have I got to present to you who has reached the height of perfection! By Allah! I am ashamed to talk to you about myself, because I am the lowest of your servants. But since you have commanded me, I must obey your command.

My respected sheikh and guide, as far as the Deeni knowledge is concerned, during the seven years of my absence from your blessed company, more than two hundred students have qualified in Hadith through this humble servant of yours (myself). Most of these have opened their own madrasahs for teaching Hadith and have occupied themselves in the spreading of the Sunnah of Rasulullah ﷺ and of ‘Deen’ (Islam). I regard this to be the greatest honour, if it is accepted by Allah Ta’ala.

As for my own deeni condition, then because of having stayed with you, I can safely say that I have not the slightest thought of receiving any good or harm through anyone besides Allah Ta'ala, so much so that I sometimes fear I have been separated from my own Deeni leaders.

Also, I am not at all concerned with the praise or criticism of anyone. I hate sins and love ibaadat, and I owe all this to the blessings of my staying with you and benefitting from you. It would be disrespectful of me to explain more. Therefore, please excuse me.

Forgive me, O Allah! I have written this because of the command of my sheikh. I am pretending and am the lowest of Your creation. All these are Your favours to me. Only You exist. What am I? Nothing! I owe my whole life to You! I am existing because You willed me to be so. To even say You and 'I' is also a sort of joining partners to You in Your qualities.

I seek the forgiveness of Allah, I seek the forgiveness of Allah, I seek the forgiveness of Allah, There is no strength and no power except in Allah. Kindly accept this from me with my excuses.

Was-Salaam. 1306 A.H."

This letter was written seventeen years before he passed away. We cannot imagine the high positions he may have reached after this.

The other incident has been written by Amir Shah Khan Saahib in his book 'Ameer-ur-Riwaayaat'. He writes: "In Sikandarabad there is a village which is called Hasanpur. (I have also visited it. It is quite a large village—author). There was a time when this whole village used to be a large farm owned by Moulana Muhammad Ishaq (*rahmatullahi alayh*) of Delhi (who was a famous Muhaddith) and his brother Moulana Muhammad Yaqoob (*rahmatullahi alayh*). Moulana Muzaffar Hussain Kaandhlawi (*rahmatullahi alayh*) says that these

two brothers were very generous and spent freely. Because of this, they were always in difficulties and often looked worried.

It so happened that when they were living in Makkah Mukarramah, Moulana Muzaffar Hussain Saahib (*rahmatullahi alayh*) visited their home and was very surprised to see them unusually happy. They walked about the house, carried books from one place to another and talked to each other very cheerfully like people who cannot control their happiness. Moulana Muzaffar Husain Saahib (*rahmatullahi alayh*) felt that maybe receiving a large amount of money from India might have caused this happiness, but he thought that he should rather find out the real cause. He asked the younger brother: "Moulana! How is it that you look so happy today?" He replied: "Our property in Hasanpur has been confiscated (taken away by the government). We are happy because, as long as it was with us, we did not have perfect trust (Tawakkul) in Allah Ta'ala. From now on, we shall place our trust in Allah Ta'ala alone."

Moulana Ashraf Ali Thanwi (*rahmatullahi alayh*) writes: "This incident reminds me of another similar incident from the life of Sheikh Abdul Qaadir Jilani (*rahmatullahi alayh*), who became overjoyed after being told by one of his servants, that his expensive mirror had broken. The servant said, very fearfully:

از قضا آئینه چینی شکست

"The Chinese mirror has broken through Taqdeer."

But the Sheikh added a rhyming line:

خوب شد اسباب خود بینی شکست

"It's good! The means of self admiration has been broken."

Hadith: 11 - The hunger of Rasulallah ﷺ

عن عائشة رضي الله عنها قالت ما شبع رسول الله صلى الله عليه وسلم من خبز شعير يومين متتابعين حتى قبض

Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا says that Rasulallah ﷺ did not ever eat enough barely bread to satisfy his hunger on two consecutive days, till he passed away. (Tirmizi)

Note: Such was the life of Rasulallah ﷺ! There are hundreds of Ahaadith that give a similar picture about his way of life. Nowadays, we hear a lot about the poverty and starvation of the Muslims but actually, how many people are there who could not get enough plain bread for two days in a row throughout their life! Even the family of Rasulallah ﷺ did not get enough barley bread for two days in a row till he passed away.

Hadhrat Abdullah Ibnu Abbaas رَضِيَ اللهُ عَنْهُ says: "On many nights in a row, Rasulallah ﷺ and his family had nothing to eat in the evening and they had to go without food for the whole night; and Rasulallah ﷺ lived on barley bread."

Someone asked Sahl رَضِيَ اللهُ عَنْهُ, "Was not Rasulallah ﷺ used to bread made from sifted flour?" He replied, "I am not sure whether Rasulallah ﷺ ever saw sifted flour in his lifetime." He then asked: "Didn't you have sieves during the time of Rasulallah ﷺ?" Sahl رَضِيَ اللهُ عَنْهُ replied that they did not use sieves in those days. At this, the person asked (in surprise): "How could you eat unsifted barley flour?" Sahl رَضِيَ اللهُ عَنْهُ answered: "We used to shake and blow away the chaff. In this way the big pieces (chaff) flew off and we baked the rest." (Shamaail-e-Tirmizi)

Note: Today, we find it hard to eat wheat bread made from unsifted flour. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ used to eat barley bread made from unsifted flour and, even then, they could not get enough to eat to their fill.

Hadhrat Aa'ishah رَضِيَ اللَّهُ عَنْهَا says: "When I have a full meal, I cannot control my sadness and burst into tears." Someone asked her the reason and she said, "I am reminded of the times of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when he could never have a full meal of meat or bread twice a day till he passed away."

Abu Sa'eed Maqburi (*rahmatullahi alayh*) says that once Hadhrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ saw some people who had a dish of roast chicken in front of them and were having supper. They invited him to share the food, but he refused to do so and said, "Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away from this world without ever having enough barley bread to satisfy his hunger. How can I eat chicken?"

Note: This is a practice of Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ and not a fatwa. There are authentic Ahaadith to prove that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself did eat chicken.

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ often stayed hungry by choice, i.e. sometimes he ate very little, although there was enough food to eat. This is because lots of noor comes down on the hearts of those who keep their stomachs hungry. Another Hadith says that Allah Ta'ala takes pride in that person who eats and drinks little in this world, and He says to the angels, "Look! I tested him with hunger (for food and drink) and he was patient. Be witnesses; for every bite of food that he could not eat, I will give him a high position in Jannah."

However, we should not eat so little food that we won't have enough strength for ibaadat. It is for the same reason that eating of 'Suhur' (a meal eaten shortly before dawn) has been made a Sunnah for the month of Ramadhaan, as it saves a person from becoming too weak while fasting. Having a short mid-day nap has also been made a

Sunnah, as it is helpful for staying awake at night and reading Tahajjud Salaah. Rasulullah ﷺ once said: “No full container is as bad as a stomach full with food. (i.e. filling of no other container is as bad as filling one’s stomach with food). But, since we cannot do without food, one third of the stomach may be filled with food; one third should be kept empty for water and one third for air.”

Once Hadhrat Faatimah رَضِيَ اللهُ عَنْهَا brought a loaf of bread to Rasulullah ﷺ who asked her what it was and she said: “O Rasulullah (ﷺ), I baked some bread today, but I did not like to eat it without you sharing it with me.” Rasulullah ﷺ said: “This is the first thing your father is putting into his mouth after three days.” (That is, ‘I have not eaten for three days).

Rasulullah ﷺ once said, “Only those who remain hungry in this world will be satiated in the Akhirah and Allah Ta’ala greatly dislikes a person who eats so much that he suffers from indigestion; and he who wishes to eat something but does not eat, will be raised to higher positions in Jannah.” Hadhrat Umar رَضِيَ اللهُ عَنْهُ says, “Avoid eating to your fill; for it causes heaviness in the world; and rot at the time of death.” Shaqeeq Balkhi (*rahmatullahi alayh*) says: “Piety is a job, whose workshop is being alone, and whose tool (with which a man does his job) is hunger.”

Fudhail (*rahmatullahi alayh*) used to say, addressing himself, “Fudhail, you feel afraid of hunger, though it is not a thing to be afraid of. O low man! Think of Rasulullah ﷺ and the Sahaabah رَضِيَ اللهُ عَنْهُمْ who had to suffer from hunger.” He would say, sometimes: “O Allah! You kept me and my family without food, and without lights during dark nights. I know it is Your way with the pious ones from Your men. What good deed of mine caused You to give me such a great favour?” (He wondered if any good deed of his was so pleasing to Allah Ta’ala that He had, although he was not a

pious man (according to him), given him the favours which are given to the pious ones alone).

Kahmas (*rahmatullahi alayh*) used to say: “O Allah! You kept me without food, and without clothes, and without lights during dark nights (I do not deserve these favours). What caused You to give me all these favours?”

Fatah Musili (*rahmatullahi alayh*) used to say, when he had some painful disease or, was suffering from hunger, “O Allah! You tested me with hunger and illness and these are the things with which You test Your pious men. What good deed should I perform to show my thanks to You for all these favours?”

Once, Maalik bin Dinaar (*rahmatullahi alayh*) said to Muhammad bin Wasi (*rahmatullahi alayh*), “Blessed is the man who gets a little produce (from land etc.) which is just enough for him and stops him from begging from people.” Muhammad bin Wasi (*rahmatullahi alayh*) said: “Blessed is the man who stays hungry in the morning and goes without food in the evening and, still, is very happy with Allah Ta’ala.” It comes in the Torah to the effect that; “When you have a full meal, think of those people who are hungry.” Abu Sulaiman (*rahmatullahi alayh*) says, “If I take a bite less than what I usually eat at night, I think it to be more rewarding (for my soul) than a whole night of standing in *ibaadat*.”

He also says: “Hunger is a holy gift only for those who are the favourites of Allah Ta’ala.”

Sahl bin Abdullah Tastari (*rahmatullahi alayh*) was used to having no food for more than twenty days in a row and his spending on food was about one Dirham (silver coin) a year. He often gave advice on the benefits of staying hungry, so much so that he would say, “No other good deed can compare with that of eating only as much as is necessary, because in that alone is the following of the Sunnah of Rasulullah ﷺ in matters of food.” He also says:

“Wisdom and knowledge come through starving the stomach: ignorance and sins are caused by filling the stomach.” He also says: “No one can reach the position of the ‘Abdaal’ (a very high level of piety) until he learns the following habits: starving the stomach, being silent most of the time, waking up at night for ibaadat and love of being alone.” He also says: “A person who remains hungry is the least disturbed by the whispering and evil effects of shaytaan.”

Abdul Wahid bin Zaid (*rahmatullahi alayh*) would say: “I swear by Allah! Nobody’s heart can be pure unless he starves his stomach; and it is because of hunger that the saints used to walk on water and are given the miraculous power to travel thousands of miles with just a few steps.

Ten benefits of eating less

Imaam Ghazaali (*rahmatullahi alayh*) says that there are ten great benefits of eating less food:

1. The first benefit (of eating less food) is that it helps to clean a persons’ heart, causes him to want to do good deeds and creates in him a sound understanding. Filling the stomach causes dullness of the mind and makes the heart empty of noor. When the stomach is full, gases gather up around the brain and also affect the heart, and then the mind becomes cloudy and slow in thought. If a young boy begins to eat too much, his memory grows weak and his brain becomes dull. Abu Sulayman Daarani (*rahmatullahi alayh*) says: “Make a habit of keeping your stomach empty, because this decreases the desire to sin, softens the heart and helps in learning Deeni knowledge.” Shibli (*rahmatullahi alayh*) says: “Whenever I remained hungry, for the sake of Allah Ta’ala, I found within myself a new understanding of knowledge and a deeper understanding about the reality of things.”

Luqmaan عَلَيْهِ السَّلَام advised his son: “O my son, when a person’s stomach is full, his power of thinking becomes less, he loses his wisdom, and his limbs become slow in doing ibaadat.” Abu Yazid Bustaami (*rahmatullahi alayh*) says, “Hunger is like a cloud. When a person is hungry, it sends down showers of wisdom into his heart.”

2. The second benefit is that hunger softens a man’s heart for Zikr (remembrance of Allah Ta’ala) and other ibaadat. Sometimes a person makes zikr with full concentration, but his heart does not experience the joy and other effects of zikr. But when the heart becomes soft, it can feel the enjoyment of zikr and the joy of all his ibaadah. Abu Sulaiman Daarani (*rahmatullahi alayh*) says: “I enjoy my ibaadat the most when I am starving, with my stomach totally empty.” Junaid Baghdadi (*rahmatullahi alayh*) used to say, “How can a person who hangs a bag of food between his heart and his Rabb (Allah Ta’ala) feel the enjoyment of talking to Him. (A full stomach is compared to the beggar’s bag, full of food).”
3. The third benefit of hunger is that it causes humility in a person, and breaks his pride which causes him to become careless and to disobey the commands of Allah Ta’ala. Nothing humbles the nafs of man more than hunger. No one can see the Grandeur and Majesty of Allah Ta’ala unless he humbles himself, feeling very low in front of Allah Ta’ala. Therefore, everybody should make a habit of staying hungry often, so that he can concentrate properly on his Rabb. It was because of this effect of hunger that, when Allah Ta’ala offered Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that the entire land of Makkah be turned into gold for him, he replied: “No, I would like, O Allah! to be hungry on one day and have enough to eat on the next; so that when I am hungry, I shall be patient and bow to You humbly (beg Your favours), and when I have enough food, I shall be grateful to You.”

4. The fourth benefit of staying hungry is that a person will never forget those who are suffering from hunger and starvation. A person filled with food can have no idea of the sufferings of the starving and the needy. Someone asked Yusuf عَلَيْهِ السَّلَامُ, “You are in charge of all the treasures of this land and still, you remain hungry.” He replied: “I fear that filling my stomach would make me forget those who are starving.” Hunger and thirst in this world also helps to remember the hunger and thirst that people will be made to suffer on the Day of Qiyaamah. A hungry man fears the punishment of Allah Ta’ala. He can properly understand how the people of Jahannam will suffer from severe thirst and hunger, how they will be given food that will be hard to swallow, and how they will be given to drink, the blood and the pus coming out from the wounds of those burning in the fire.
5. The fifth and most important benefit of hunger is that it is a protection against sins. All types of desires are caused by filling the stomach, while hunger breaks off all desires. Just as a wild horse is tamed through hunger, and becomes disobedient and difficult if it is given too much to eat, similarly, the evil in a person can be stopped only by starving the stomach.

Someone asked a buzurg, “You are old and weak and, still, you do not take care of your health.” He replied, “Man’s nafs is quickly spoilt by desires and I fear that it will drag me into sins. So, I choose to keep my nafs calm through difficulties, otherwise it will force me into a sin that will destroy me.”

Hadhrat Aa’ishah رَضِيَ اللَّهُ عَنْهَا says, “The first bid’at in Deen that started after the time of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the habit of people filling their stomachs. When the stomachs are full, the hearts are attracted towards the world.”

In fact this is only one benefit that hunger is a protection against sins. There are many other benefits of staying hungry, the least of which is where a person is saved from lustful desires and the wish for useless talks. A hungry man would never like to waste time in useless talk and, thus, he would be safe from the sins of back-biting, speaking lies, swearing, accusing and insulting others. On the other hand, a greedy person with a full stomach needs enjoyments and useless chit-chat. Thus our gossip is made up of accusing pure and pious people. Rasulullah ﷺ said, “Most people will be thrown into Jahannam because of the evils of their tongues.”

When a person’s stomach is full, he finds it difficult to control his desires; and even if he can control it, because of the fear of Allah Ta’ala, he may not be able to avoid the sin of the eyes. Rasulullah ﷺ once said, “The eye commits zina just like the private parts.” Suppose a man closes his eyes to avoid looking at haraam, the picture of those whom he had looked at in this (haraam) way will remain in his mind, and haraam thoughts will make him lose the enjoyment of talking to Allah Ta’ala, and may even distract his attention when he is reading Salaah. Sins of desires (lust) and sins of the tongue have been mentioned just as examples because actually, all sins done by any part of the body begins as a result of a full stomach.

6. The sixth benefit of eating less food is that a person does not sleep for very long, but is able to stay awake at night occupying himself in ibaadat. The one who eats too much needs to drink plenty of water and then sleeps for long hours. The pious people say, “Do not eat too much food, or you will have to drink plenty of water; then you will fall asleep and go on sleeping for long hours, which will cause you great Deeni loss.” They say that seventy famous physicians agreed that drinking a lot of water causes a person to sleep for a longer time, and so a greater part of his lifetime is wasted, not to speak of the Deeni loss he suffers because of missing

Tahajjud Salaah. Too much sleep also causes hard-heartedness and dullness of the mind. Also, if a man is living alone away from his wife, and sleeps for long hours, he will have *ihtilaam* (wet dreams) often and if there are no proper arrangements for taking a bath, he will often miss his Tahajjud Salaah.

7. The seventh benefit of eating less food is that it makes it easy to stand in *ibaadat* for long hours: a heavy stomach makes a person lazy and weakens him from standing in *ibaadat*. The very act of eating takes a lot of time; and, if a person has to cook for himself, it involves even more wastage of time. Then, after eating, you wash your hands, clean your teeth (to remove crumbs from the teeth), get up from your seat again and again and go out to pass water. If you add up the time spent on all these things, you will realise how much time is wasted in eating food. How much more beneficial would it be if all this time was spent in the remembrance of Allah Ta'ala and other *ibaadat*?

Sirri Saqati (*rahmatullahi alayh*) says that he saw Ali Jurjani (*rahmatullahi alayh*) eating a sort of mash made from barley flour and asked him how he had gotten used to that food! The Sheikh replied, "I calculated the time spent in eating a bite from the time of putting it in the mouth upto chewing and swallowing it, and I saw that during this time, I could say: *Subhanallah* seventy times. For this reason; I have not eaten bread for the last forty years but have been eating this mashed barley flour alone." The fact is that every second of person's life is a priceless jewel, which must be kept by Allah Ta'ala in the treasury of *Aakhirah* so that it may not be wasted. The only way of protecting it, is to spend it in the remembrance of Allah Ta'ala or in other *ibaadaat*.

Besides, a full stomach is an obstacle which stops a person from staying with *wudhu* for long periods. He has to go to the toilet more often and, besides wasting his time, he cannot stay in the *Masjid* for

longer hours. Moreover, fasting is much easier for those who are used to remaining hungry.

8. The eighth benefit of eating less is that it is good for your health. Most diseases are caused because of filling the stomach. Eating too much causes deposits to collect in the stomach, and on the veins and arteries, which are harmful and cause many diseases. Sicknesses and diseases, besides being harmful to health, also prevents a person from occupying himself in *ibaadat*, distracting him from thinking about and remembering Allah Ta'ala. Also, diseases lead to worries about medicines, precautions, visits to doctors and specialists, operations, etc., thus causing great anxiety and a lot of expenses, whereas hunger saves a person from most sicknesses.

Once Haroon Ar-Rashid, the Caliph, invited four expert physicians from India, Istanbul, Iraq and Sawad.... and asked them to name a medicine which did no harm to any part of the body. The Indian said it was the black embolic (*myrobalan*), the Iraqi named the wild shrub (called 'Habb-ur-Rashad' in Arabic) and the Roman suggested it was hot water which was totally harmless. The expert from Sawad said, "That is all wrong. Embolic is harmful for the stomach. (It is also harmful for the liver--Author). The wild shrub is sticky and also harms the stomach, and hot water causes looseness of bowels!" All of them asked him to name something which was perfectly harmless and he replied, "If you want to stay healthy, you should not eat anything until you are hungry and stop eating while you still feel like having some more." All three physicians agreed with his opinion.

It is said that a specialist physician was told about a Hadith of Rasulullah ﷺ, which says that a person should fill one third of his stomach with food, keep one third of it for water and one third empty for air. He was greatly surprised and said: "I do not know of

anything better about eating less food. These are, certainly, the words of a great person.”

9. The ninth benefit of eating less is that a person saves a lot of money. A person who eats less spends less money as compared to the one who eats more. The one who eats more, sometimes uses haraam ways or even begs from people. (We have just written about Sahl Tastari (*rahmatullahi alayh*) whose expenses on food was only one silver coin a year).

A buzug has said: “I often get rid of my wishes just by not fulfilling them, which gives me peace and saves me from being distracted in *ibaadat*.” Another buzug says: “When I feel like borrowing money, I borrow it from myself saying (to myself) that I’ll fulfil this desire at another time.” Whenever Ibrahim bin Adham (*rahmatullahi alayh*) asked the price of something and was told that it was very expensive, he would say to his friends: “Do not buy that item and you will see that its price will drop.” In most cases, it is greed that causes a person’s destruction and greed is caused by over indulging in enjoying food and other desires. Sexual desires are also a result of eating rich foods. By eating less, there is protection against all these evils. May Allah Ta’ala protect all of us.

10. The tenth benefit of eating less is that it allows a person to help others and to give away large amounts of money in Sadaqah. A person who saves on food can spend his savings as Sadaqah on orphans, the poor and the hungry. This Sadaqah will give him shade on the Day of Qiyaamah.

The large amount of food a person eats turns into waste, while whatever is spent as Sadaqah is deposited in the treasury of Allah Ta’ala for his everlasting benefit. We have already quoted a Hadith that once Rasulullah ﷺ said: “Man says, ‘My wealth, my wealth’, though what is really his, is only three things: what he gives as Sadaqah and saves for himself in the Aakhirah, what he eats and

uses up, and what he wears and it becomes worn out. All the rest is not his wealth, but is left behind for his heirs and he has no share in it.”

Each one of the ten benefits of eating less also has many other advantages.

However, we have to remember one very important point. There is no doubt about the benefits of eating less, and, fortunate are those who are in the habit of eating less thus enjoying perfect peace in their worldly and Deeni life. Everyone should consider his own weak body, because, in trying to do too much, he may lose what he may have already achieved. So, a person should keep trying to learn these good habits, but at the same time, he should do only as much as he can manage. A patient who carries heavy loads speeds up his own death. We have spiritual diseases and our limbs and minds are quite weak. Therefore, though we should always try for perfection and do our best, we should not do anything which might cause further harm to our Deen.

Imaam Ghazaali (*rahmatullahi alayh*) writes: “We should learn the habit of eating less food gradually. If a person is used to eating a lot and suddenly starts to eat very little, he will find it hard to manage and will damage his health. So, we should learn this habit gradually and conveniently. For example, if a person is used to eating two loaves of bread every day, he should eat three quarters of a slice less every day, so that, after a month, he will be eating only one loaf every day. If he cannot manage this, then he should eat that much less every day that is easy for him.

Sahl Tastari (*rahmatullahi alayh*) was asked, “How did you become so strict in your food?” He replied, “In the beginning, I used to spend three silver-pieces (Dirhams) on food every year. I bought a syrup made from dates or grapes for one Dirham, rice-flour for one Dirham and butter (or oil) for one Dirham. I made a thick mixture of these three and prepared three hundred and sixty sweet balls of

dough. I fasted during the day and ate one ball in the evening when the fast was broken.” Someone asked him, “What is your practice now?” He replied, “There is no habit. Sometimes I will eat something.” We have already written about his habit of not eating for twenty days at a time.

Hadhrat Abu Zarr Ghifaari رَضِيَ اللهُ عَنْهُ said: “During the times of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, I used to eat one Saa’ (about 3-¼ kg) of barley every week. By Allah! I shall never increase it till I die because I heard Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying: ‘From all of you, the dearest and the nearest to me on the Day of Qiyaamah will be the one who remains, till death, in the same condition as he is today.’” It was because of this that Abu Zarr Ghifaari رَضِيَ اللهُ عَنْهُ used to reprimand some Sahaabah رَضِيَ اللهُ عَنْهُمْ by saying, “You have left the way of life of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. You eat sifted barley flour, though it was not sifted during those times; you eat thin loaves of bread and I see many kinds of curries in your meals, though you were not used to these things during the times of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”

Hasan Basri (*rahmatullahi alayh*) says: “A Mu’min (believer) is like a small goat. A handful of dates, a handful of barley flour with a little water is enough for him. A hypocrite is like a wild animal, who eats everything he finds. He has no worry for his neighbours or for anyone else. Give away, (O Believers!) whatever is extra as Sadaqah and send it before you to the Akhirah, (for it will help you). Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ would go without food for six days in a row and Hadhrat Abdullah bin Zubair رَضِيَ اللهُ عَنْهُ could go without food for seven days in a row. It is said that once a Sheikh saw a Christian monk and spoke to him. He also invited him to accept Islam. The monk said, “Isa عَلَيْهِ السَّلَام would sometimes go without food for forty days continuously. This is obviously a miracle and only a Nabi is given such powers.” The Sheikh said, “Do you promise to accept Islam if I go without food for fifty days continuously?” The monk said, “Certainly.” The Sheikh

stayed with him for fifty days and did not eat anything. He then said: “These fifty days were because of my promise. Now, I shall continue for another ten days.” So, he did not eat anything for ten days more and ate after sixty days of hunger. The monk was greatly surprised and immediately accepted Islam.

A Hadith says that: “If Rasulullah ﷺ ate in the morning, he would not eat in the evening. And, if he ate in the evening, he would not eat in the morning.” (This was his practice sometimes.) The saints of earlier times also used to eat only once during the day. Imaam Raazi (*rahmatullahi alayh*) says: “If anyone is used to eating once during the day, he should eat before dawn so that he may get the blessings of fasting during the day, and it will be easier for him to do ibaadat during the night when his stomach is empty.”

Maalik bin Dinaar (*rahmatullahi alayh*) wished to have milk, but he resisted the desire and did not drink milk for forty years. Once someone gave him some fresh dates, but he gave them to his friends saying, “Have these dates, for I have not tasted one for the last forty years.”

Imaam Ghazaali (*rahmatullahi alayh*) has written many such incidents about the strictness of the great saints. In fact, it was because of these hardships that they were sometimes blessed by Allah Ta’ala with special powers. Nowadays, everybody wants them, but few can manage the difficulties. How can we, who are used to delicious foods, think of such sacrifice and hardships!

Once, a Sheikh invited a friend over for meals and placed some loaves of bread before him on the table cloth. The guest began to turn over the loaves trying to choose a nice piece. The Sheikh said, “What are you doing? The loaf that you have put back down has so many benefits in it. So many workers worked at it to make it reach here. The wind blew, caused the clouds to be filled with water, it rained, the earth grew crops, men and animals worked in the fields, etc., to

bring this bread to you. Now you are choosing some loaves and thinking of others as bad.”

It is said that a loaf of bread does not reach a person until three hundred and sixty hands have worked at it. First of all, Mikaaeel عَلَيْهِ السَّلَامُ measures out a certain amount from the Treasures of Allah Ta’ala, then the angels in charge of the clouds drive them to the fields; then the moon, the sun and the sky cause the crops to grow; then the angels in charge of the fields; and finally, the bakers work to prepare the bread. The words of Allah Ta’ala are certainly the absolute truth:

وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا ط

*‘And if you count the favours of Allah, you cannot
enumerate all.’ (Ibrahim 34)*

Another important point about eating less food is that it should be done with the purest of intentions, only for the pleasure of Allah Ta’ala, and not for show or becoming famous, otherwise a person suffers from hunger but his soul becomes more corrupt. The pious say that the person who leaves the joys of food, for showing off and becoming famous, is like a person who escaped from the scorpion but ran into the dragon’s mouth.

In short, eating less food is excellent, as it is very good both for a person’s Deeni and worldly life. However, we should take care that it doesn’t make us too weak and we guard ourselves against other dangers like hypocrisy etc. It is very important for us to follow the life of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his behaviour, his poverty and his remaining hungry. We should prefer living the life of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who did not have to live in poverty, but did so by his own choice with his own will and pleasure.

A Hadith says that once Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا asked Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, "O Rasulallah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), why you do not ask Allah Ta'ala to increase your wealth?" At this she burst into tears because she could not bear to see Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in hunger. At this, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "Aa'ishah, I swear by Him Who holds my life in His Hands, if I so wished, Allah Ta'ala would give me mountains of gold which would go with me wherever I went. But I have chosen hunger in this world, I have preferred poverty in this world to riches and I have preferred the sadness of this world to its joys. Aa'ishah! This world is not for Muhammad and his family. Allah Ta'ala has commanded patience to His Ambiyaa of high resolve, during the sufferings of this world, and ordered them to keep away from the ease and comforts of this life. Allah Ta'ala wants me to be patient like them. He has said in one Aayah of the Qur-aan:

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ

*Bear with patience, as the Ambiyaa of high resolve had
bore patience (Ahqaaf 35)*

And I have to obey the commands of my Rabb. So, by Allah, I shall be patient to the best of my ability, as they did, and truly it is Allah Ta'ala alone Who gives the ability."

During the khilaafat of Hadhrat Umar رَضِيَ اللهُ عَنْهُ, when so many countries were conquered by the Muslims, his daughter, Hadhrat Hafsah رَضِيَ اللهُ عَنْهَا, once said to him, that, when he received important visitors from different countries, he should wear fine clothes and give them good food and share it with them on the table cloth. Hadhrat Umar رَضِيَ اللهُ عَنْهُ replied:

"Hafsah, you know that a person's family know more about his private life than anyone else." She replied, "Certainly." He said, "Take

an oath and say that during his Nubuwwat, Rasulallah ﷺ and his family used to starve during the day if they had food the previous night, and that they would not eat anything at night if they had eaten during the day. Tell me, whether you do not know that Rasulallah ﷺ lived for so many years after being given Risaalat (Prophethood) by Allah Ta'ala, but he and his family did not have a full meal of dates till the Battle of Khaybar. Take an oath and say that once you put his food on a sort of table just above the ground, and when he saw it, he became unhappy until it had been put on the ground. Take an oath and tell me whether you remember how Rasulallah ﷺ used to fold his 'Abaa' (shawl) and sleep on it during the night; how one night you folded it twice (to make it softer) for him and how, the next day, he told you to fold it once only, saying that its softness had stopped him from getting up for Tahajjud Salaah. Take an oath and tell me whether you do not know that Rasulallah ﷺ used to take off his clothes and wash them himself; and that if Hadhrat Bilal رَضِيَ اللَّهُ عَنْهُ came to call him for Salaah when he was washing clothes, he would have no other clothes to wear and that he would go to the Masjid and lead the Salaah only after the clothes were dry enough to wear. Take an oath and tell me whether you do not know that once a lady from the Banu Zafar (a tribe) prepared two pieces of cloth for Rasulallah ﷺ and sent one piece before the other was ready; and that he wrapped it around his whole body, tying two knots round his neck (so that it should not slip), and went to the Masjid to read Salaah, wearing only one piece of cloth because he had no other clothes to wear on that day."

In this way, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ went on remembering incidents from the life of Rasulallah ﷺ, till Hafsa رَضِيَ اللَّهُ عَنْهَا burst into tears and he also cried so much that it was feared that he would die of grief.

Once Hadhrat Umar رَضِيَ اللهُ عَنْهُ said: “I had two friends, (Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Abu Bakr رَضِيَ اللهُ عَنْهُ) who followed one and the same path. If I move away from the path followed by them and follow any other way, I shall not be treated (by Allah) as they were. By Allah, I shall certainly lead a hard life as they did in this world, so that I may reach the pleasant life being enjoyed by them in the Akhirah.”

There are some rules for eating food:

- The first is, eating as much food as to stay alive. This is ‘Fardh’. If a person stays away from food completely or eats less than what he needs to survive, he will be a sinner.
- The second is to eat enough to give you strength for reading Salaah while standing, or for fasting without much trouble. Eating this amount of food is excellent, and a person will get blessings from Allah Ta’ala.
- The third is that of permissibility i.e. eating more than the amount mentioned above, to the amount of filling the stomach for the strength of the body, which is neither a sin nor a good deed, but such a person will have to go through some questioning, provided that he earns his food through Halaal ways.
- The fourth is that of over-eating, which is Haraam for everybody, except for two people: the one who over-eats to get strength for fasting during the day, and the one who eats with a guest and goes on eating to allow the guest to have his fill.

It is not permissible to eat so little that a person becomes too weak to perform his Fardh ibaadat. If it is not so, then there is no harm in eating less; because it is good for his soul and a person enjoys his food more if he eats only when he is very hungry. Similarly, it is good for a young man to eat less food for restraining his desires.

Hadith: 12 - Contentment

عن علي رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من رضي من رضي من
الله باليسير من الرزق رضي الله منه بالقليل من العمل

Hadhrat Ali رضي الله عنه says that **Rasulullah صلى الله عليه وسلم** said: **“If a person is happy with a little rizq from Allah Ta’ala, Allah Ta’ala will also be pleased with little A’maal (good actions) from him.” (Mishkaat)**

This Hadith explains that a small amount of wealth is a special favour from Allah Ta’ala. In such a case, Allah Ta’ala is pleased with fewer good deeds from him. On the other hand, if a person is given lots of favours, and becomes impatient when he loses any wealth, Allah Ta’ala, also demands from him that he should work very hard for his Deen and pay off what he owes. Obviously, if a servant is paid as much salary as he wants and, still, does not do his work properly, everybody will call him disloyal and ungrateful. How strange it is that the poor from amongst us turn to Allah Ta’ala and spend some time in His remembrance and read Nafil Salaah; but strangely the rich and wealthy find it hard to even read the ‘Fardh’ Salaah correctly.

A person can be happy with a little wealth if he is careful about five things:

1. He should cut down his spending and never spend more than what is absolutely necessary. The Ulama say that a person should own only one set of clothes. Similarly, one can manage with plain bread and a simple curry. **Rasulullah صلى الله عليه وسلم** said: “A person who is moderate in his spending, will not become poor.”
2. If he has enough money or food that is sufficient for now, he should not worry about what he will need in the future. Allah

Ta'ala has promised to provide for His entire creation. Shaytaan tries to keep a person always worried about the future and whispers into his ears: "You must have some money saved in case something happens and you may need the money immediately. You may suddenly become sick; some emergency may come up; you may find yourself in trouble, and so on." So shaytaan keeps a man worried about his future and makes him work very hard, and he mocks and laughs at him saying to himself, "Look at this fool; he is suffering pains and real hardships out of fear of problems which are imaginary and totally uncertain."

Once Rasulullah ﷺ said to Hadhrat Abdullah bin Mas'ud رَضِيَ اللهُ عَنْهُ: "Do not become too worried because, whatever has been written must happen; and whatever wealth has been written for you must reach you." He also said: "Allah Ta'ala gives a Mu'min (believer) his wealth from where he could not imagine."

3. He should remember that, by being happy with a little wealth from Allah Ta'ala, we will not depend on others. On the other hand, a greedy and jealous person has to disgrace himself before others. The person who chooses a simple and contented life is rewarded by Allah Ta'ala, while he who begs from people will be punished in the Aakhirah. Besides, if you beg from people, you cannot dare to speak the truth in their face and very often, you have to become relaxed in Deeni matters.

Rasulullah ﷺ said: "The honour of a person is in him being independant of people." There is a well-known saying: "If you do not depend on a person, you are his equal; if you ask favours of him, you are his slave and if you do him a favour, you are his master!"

4. Think about the end of the rich who were in love with this world i.e. the Jews, the Christians and the sinful people who lived in luxuries. At the same time, think of the wonderful

future of the Ambiyaa and the friends of Allah Ta'ala and think how pleasant their lives were. Then ask yourself: "Do you want to be with the fortunate ones who were close to Allah Ta'ala or do you wish to be like those sinful fools who enjoyed the riches of the world?"

5. He should always remember the harms of extra wealth. If a person remembers these five points, he will be happy with a little wealth from Allah Ta'ala.

Abdullah bin Amr رَضِيَ اللَّهُ عَنْهُ reports Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as saying, "He is successful who is a Muslim, whom Allah Ta'ala has granted a small provision and made him content with it." Fudhaal bin Ubaid رَضِيَ اللَّهُ عَنْهُ relates that once Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Blessed is the man who, by the grace of Allah, has accepted Islam, whose income suffices for his needs and who is content with it."

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "When the sun rises, it has two angels on each side who call out: "O people, turn to your Rabb. The little wealth which is enough is better than the extra wealth which keeps you busy with this dunya and causes you to forget Allah Ta'ala."

Hadith: 13 – Living in comfort and luxury

عن معاذ بن جبل رضي الله عنه ان رسول الله صلى الله عليه وسلم لما بعث به الى اليمن قال اياك والتنعم فان عباد الله ليسوا بالمتنعين

Hadhrat Mu'aaz Ibnu Jabal رَضِيَ اللَّهُ عَنْهُ says that when Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent him (as a governor) to Yemen, he said: "Be careful of comforts and luxury, because the pious servants of Allah Ta'ala do not live in comfort and luxury."

Note. When someone is made a governor or ruler, he can afford the comforts and luxuries of life. It becomes easy for him to enjoy all kinds of comforts and luxuries. Therefore, Rasulallah ﷺ warned him not to get used to luxuries, when sending him to Yemen as a governor.

Fadhala bin ‘Ubaid رَضِيَ اللهُ عَنْهُ was sent by Hadhrat Mu’aawiyah رَضِيَ اللهُ عَنْهُ as ‘Qaadhi’ (judge) of Egypt. Once, a Sahaabi visited him at his place. He saw that the Qaadhi’s hair was untidy and he was barefooted. The Sahaabi asked him, “Why is it that I see your hair untidy though you are the ‘Qaadhi’ of this province?” Fadhala replied, “Rasulallah ﷺ stopped us from beautifying ourselves.” He then said, “Why is it that I see you barefooted?” The Qaadhi replied, “Rasulallah ﷺ asked us to walk barefoot at times.” Abdullah bin Mughaffal رَضِيَ اللهُ عَنْهُ says that Rasulallah ﷺ did not like the combing of the hair daily.

Hadith: 14 – Exertion in ibaadah

عن جبير بن نفير مرسل قال قال رسول الله صلى الله عليه وسلم ما اوحى الي
ان اجمع المال واكون من التاجرين ولكن اوحى الي ان سبح بحمد ربك وكن من
السجدين واعبد ربك حتى ياتيك اليقين

Rasulallah ﷺ said, “Allah Ta’ala has not revealed to me any command to become a businessman and accumulate wealth. What He has commanded me is, ‘O Muhammad, make zikr of the praise of your Rabb and be from those who make sajdah before Him; And keep worshipping your Rabb till the inevitable (death) comes to you.’”

Once Rasulullah ﷺ said, “The best of people are two: the one who goes out in the path of Allah, holding the bridle of his horse, looking for a chance of sacrificing his life; and the other who owns a few goats and lives unknown in a forest or on the hillside (where he can live in peace), reads his Salaah, pays Zakaat and remains busy in worshipping his Rabb, till death comes to him and people receive nothing from him but that which is good.”

Those who have studied the life of Rasulullah ﷺ know how much he practiced on this command of Allah Ta’ala till he left the world. When Allah Ta’ala increased His blessings on him, he made even more ibaadah. Hadhrat Aa’ishah رَضِيَ اللهُ عَنْهَا says that when Surah al-Fath was revealed, Rasulullah ﷺ began to exert himself even more in his ibadaat. Someone asked him, “O Rasulullah (ﷺ), this Aayah proves that Allah Ta’ala has forgiven all your mistakes (if any), but still you take pains and occupy yourself in so much of ibaadah.” He replied: “Should I not be a grateful servant?”

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ says that when Surah al-Fath was revealed, Rasulullah ﷺ began to spend such long hours in ‘Nafl’ Salaah that his feet became swollen, and he increased his ibaadat so much that he became weak and thin like an old dried water-skin. When he was asked why he took such pains, he replied, “Should I not be a grateful servant?”

Hadhrat Hasan رَضِيَ اللهُ عَنْهُ said that Rasulullah ﷺ was so diligent in ibaadat that he had become weak like a dried up old water-skin (jug made of skin). Abu Juhayfah رَضِيَ اللهُ عَنْهُ says that Rasulullah ﷺ used to stand in Salaah so long that his feet had become cracked. Hadhrat Anas رَضِيَ اللهُ عَنْهُ says that Rasulullah ﷺ stood in Salaah so long that his feet became swollen.

Have we ever thought of reading two short rakaats of Salaah, out of thanks to Allah Ta’ala for doing us a special favour? There were many times when Rasulullah ﷺ got news of a victory, or heard of anything that pleased him, he would make Sajdah out of

thanks to Allah Ta'ala. Still, he had such fear of Allah Ta'ala that he once said, "I swear by Allah! I swear by Allah that I do not know, though I am a Rasul of Allah, what He will do with me or with you, on the Day of Qiyaamah." 'I do not know' means; I am unaware of the circumstances we shall have to face on the Day of Qiyaamah, because Allah Ta'ala, the Master with complete power, has every right to do with people as He wills.

Ummu Dardaa رَضِيَ اللهُ عَنْهَا asked her husband, "Why is it that you do not chase after money as so and so does?" (He earns money and you do not bother about it). Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ replied: "I have heard Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, that on the day of Qiyaamah there will be a difficult valley to cross over and those who have a heavy load will be asked about all their worldly belongings, and they will not be able to answer so easily. I, therefore, want to have a light load i.e. I do not want to do those things for which I will have to answer, so that I may easily cross this bridge."

These great people were so afraid of what might happen to them on the Day of Qiyaamah and, therefore, they were very worried about the Aakhirah and were always busy preparing for it. We, however, are always worried about this world and never, for one moment, think of the difficult bridge mentioned in the Hadith.

Once, Hassaan bin Sinaan (*rahmatullahi alayh*) was going somewhere when he saw a house which had not been there before. He asked, "When was this house built?" He immediately began reprimanding himself saying: "Why did you ask this useless question? It is of no concern to you as to when the house was built. You will have to make taubah for this and fast for a whole year." He fasted for one complete year as a punishment for his useless talk.

Maalik bin Zaigham (*rahmatullahi alayh*) says: "Once, Rabaah Qaisi (*rahmatullahi alayh*) came to visit us after Asr Salaah and asked whether my father was at home. After being told that he was asleep,

the Sheikh said, ‘Is this the time for sleep?’ He then went away. I sent a man after him with the word that, if he liked, I would wake him up, but before he could reach him, the Sheikh had entered a graveyard and was reprimanding himself: ‘You said, Is this the time for sleep? What did you mean by it? Everybody is free to go to bed when he likes. How do you know that such and such time was not good for him to sleep? I swear by Allah that I shall not allow you for a year, to lie on the ground to sleep, unless you become sick or go mad, for in that case, I shall be helpless. Woe to you! How long will you go on scolding others? What a pity, you refuse to correct yourself!’ He went on talking in this way, weeping and crying. When the man saw him in this condition, he could not speak to him and came back.”

Hadhrat Talhah رضي الله عنه says that once a Sahaabi رضي الله عنه took his clothes off and began to roll himself on the burning sand of the desert. He was saying to himself: “Taste it and know that Jahannam is far hotter than this. You sleep during the night like the dead, and waste your time during the day.” Rasulullah صلى الله عليه وسلم saw him in this condition and went to him. He said: “O Rasulullah (صلى الله عليه وسلم), I felt within myself a strong feeling to do that. I can say no more.” Rasulullah صلى الله عليه وسلم said: “You did not need to do that, all the gates of Jannah have been opened for you and Allah Ta’ala is speaking proudly about you to the angels.” He then said to the Sahaabah: “Take your share of blessings from your brother.” And they asked him to make dua for all of them and Rasulullah صلى الله عليه وسلم also asked him to make dua for them.

Huzaiifah bin Qataadah رضي الله عنه says that someone asked a saint, “What do you do when your Nafs wishes to have something?” He replied, “I hate my Nafs’ more than anyone else in the world. How can I obey the wish of the one whom I regard to be my worst enemy?” Once Mujammi looked towards the roof of a house and he

saw a lady. He then took an oath that he would not raise his head to look up as long as he lived.

There are many other stories about these pious people, mentioned by Imaam Ghazaali (*rahmatullahi alayh*), which show how severely they punished themselves for the slightest mistake. The reason was that they were afraid of the dangers of the ‘difficult valley’ about which Abu Dardaa رَضِيَ اللَّهُ عَنْهُ was talking to his wife. But we think that the Sahaabah رَضِيَ اللَّهُ عَنْهُ alone would have to cross this ‘difficult valley’ and we shall fly over it by ‘plane’. We are doing a great wrong to ourselves and never, for a moment, think of the ‘difficult valley’ before us.

After mentioning these stories, Imaam Ghazaali (*rahmatullahi alayh*) writes: “Strangely enough, you punish your servants and your children when they do anything wrong and say to yourself: ‘If I do not punish them, they will become disobedient and wild. But you do not care for yourself and never fear that you are becoming unruly. Don’t you know that disobedience in others is not going to do you as much harm as disobedience of your own Nafs.’”

If others are disobedient, they can do harm to your dunya only, but your own disobedience is doing harm to your life in the Aakhirah, which is forever.

Once, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ could not join the jamaat Salaah for ‘Asr’ and, in order to cover up for it, he gave away, as Sadaqah, a fruit-garden whose value was about two hundred thousand Dirhams (silver-pieces). Hadhrat Ibnu Umar رَضِيَ اللَّهُ عَنْهُ would stay awake and stand in salaah for the whole night if he missed the jamaat Salaah on any day. Once, he was late for Maghrib Salaah and, in order to make up for it, he freed two of his slaves.

If anyone is lazy in ibaadat, he should join a pious person who is very occupied in the ibaadat of Allah Ta’ala. If he cannot do this, he should study the life histories of the pious.

A great saint said, “Whenever I feel that I have become lazy in my ibaadat, I study the stories from the life of Muhammad Ibnu Waasay (*rahmatullahi alayh*) for a week.” (in the same way, it is very good to study the lives of the other buzurghs, provided these have been written by pious Ulama). Studying their lives will inspire us to follow their example.

Hadhrat Ali رضي الله عنه said, “I have known people who did not care a bit for the wealth of the world and to whom the worldly riches were less important than the dust on their shoes. I have known people who never had any spare clothes. They never wished for any special dish nor did they need a bed to sleep on. They would rather lie on the bare ground and go to sleep. They obeyed the commands of Allah Ta’ala in the Qur-aan Shareef and followed the ways (Sunnah) of Rasulullah صلى الله عليه وسلم. They would stand awake during the nights reading ‘Nafl’ Salaah, standing before Allah Ta’ala or in sajdah before Him, while tears flowed from their eyes down their cheeks. In this way, they would spend their nights talking to their Rabb, begging for His protection from His punishment. For every good act that they did, they would go down in sajdah expressing thanks to Allah Ta’ala, and taking joy in it begging Him to accept it. If they did any wrong, they felt a lot of regret, turning to Allah Ta’ala in taubah, and asked His forgiveness. This was their habit throughout their lives!”

Once, Umar bin Abdul Aziz (*rahmatullahi alayh*) fell ill and many people came to visit him. One of the visitors was a thin and weak young man, with a worried face, Umar (*rahmatullahi alayh*) asked him:

“Why are you so weak and skinny?” He said, “It is because of diseases and sickness.” Umar (*rahmatullahi alayh*) asked for the real reason. At this, the young man said: “I have tasted the joys of the world and found them to be terribly bitter. In my view, the beauty and decorations of the world, its pleasures and comforts are

absolutely useless. Its gold and its stones are equal in value for me. I think I see before me the ‘Arsh’ (The throne of Allah Ta’ala); I see the pious people being taken to Jannah, and the sinners being thrown into the Fire of Jahannam. Therefore, I spend my days without water (in fasting) and keep awake during the nights in ibaadah; and I know that these are nothing when they are compared to the wonderful rewards promised by Allah Ta’ala, or to His punishment.”

Da’wood Ta’ee (*rahmatullahi alayh*) used to eat crumbs of bread soaked in water, as his only meal every day. On being asked why he did so, he replied, “By drinking this liquid food, instead of chewing and swallowing bread, I can save enough time to read fifty Aayaat of the Qur-aan Shareef.” Once a visitor came to see him and told him that the beam of his ceiling had cracked. He said, “I have not looked up at the ceiling of this room for the last twenty years.” Not only did these pious people avoid useless talks, but they also stayed away from useless glances.

Muhammad bin Abdul Aziz (*rahmatullahi alayh*) says that he stayed with Sheikh Ahmad Ibnu Razeen (*rahmatullahi alayh*) from the morning till Asr and saw that the Sheikh never looked one way or the other. Someone asked him about it and he said, “Allah Ta’ala has gifted us these eyes so that we may take a lesson from seeing His Majesty and Grandeur, in all created things. He who cannot do so is not using his eyes correctly.”

The wife of Masrooq (*rahmatullahi alayh*) says that his legs became swollen because of standing in Salaah throughout the night. She says that, while he stood in ibaadat, she would sit behind him and weep, out of pity for him.

Hadhrat Abu Dardaa رضي الله عنه says: “If I could not enjoy three things, I will not bear to live in the world, even for a day: (1) the joy of spending a hot summers day in thirst (while fasting); (2) the joy of making sajdah before Allah Ta’ala in the latter part of the night; (3)

and the pleasure of sitting with pious people, whose talks are full of wise words, that are picked like fruits of one's choice from a fruit-garden."

Aswad bin Yazid (*rahmatullahi alayh*) made lots of ibaadat and fasted in the severe heat of summer, so much so that his colour became dark. Alqamah bin Qais (*rahmatullahi alayh*) asked him, "Why do you put your body through so much difficulty?" He replied, "I want it to be honoured on the Day of Qiyaamah."

There was a buzurg who used to read one thousand rakaats of Nafil Salaah standing every day. When he felt tired, he would read another thousand rakaat while sitting. After Asr Salaah, he would sit in his place, with his head lowered, and say, "O Allah! I am astonished at people. How can anything other than You interest them. I wonder how their hearts welcome anything other than the 'Zikr' of Allah Ta'ala."

Junaid Baghdadi (*rahmatullahi alayh*) says that he never saw anyone more busy in ibaadat than Sirri Saqati (*rahmatullahi alayh*). Nobody ever saw him lying on a bed during the ninety eight years of his life, except at the time of the illness in which he passed away. Abu Muhammad Jariri (*rahmatullahi alayh*) would sit for I'tikaaf in the Haram Shareef of Makkah Mukarramah for a year and, during this time, he did not sleep or talk to anyone, nor leaned against a wall or a piece of wood, etc. Abu Bakr Kattani (*rahmatullahi alayh*) asked him how he had the strength to do that. He replied, "Allah Ta'ala looked at me and seeing the sincerity of my intention, gave me the strength for this ibaadat."

A person who passed by Sheikh Fatah Sa'eed Musali (*rahmatullahi alayh*) saw him standing, with both hands stretched out, making dua to Allah Ta'ala, weeping bitterly, his tears flowing through his fingers. The man saw that the tears had a reddish colour. He said to the Sheikh, "I subject you to an oath, do tell me what disaster has made you cry tears of blood." The Sheikh replied, "If it

was not for your oath, I would never have told you about it. These are tears of regret; I am crying because I have failed to do what was expected from me by Allah Ta'ala." The man said, "How is it that your tears are mixed with blood?" The Sheikh said, "I fear that my crying should be mere show and false feelings." The man says that he saw the Sheikh in a dream after his death and asked him, "What happened to you in the grave?" The Sheikh replied, "I was forgiven." The man said, "What about your tears?" The Sheikh replied, "Allah Ta'ala called me and asked me why I cried tears." I replied that I wept out of regret for not doing my duty to Him. Allah Ta'ala asked me why my tears were mixed with blood. I replied that I was afraid that my crying should be mere show. He then asked me what I wanted through all that weeping and crying, and took an oath by His Honour that the 'Kiraaman Kaatibeen' (writing Angels) had been presenting my book of deeds before Him for the past forty years, with never a sin recorded in it.

Abdul Waahid bin Zaid (*rahmatullahi alayh*) mentions his own story, thus: "Once I passed a church where a monk lived alone. I greeted him, calling him a monk, but he did not answer. After I had greeted him three times, every time calling him a monk, he turned to me and said, 'I am not a monk. A monk is a person who is fearful of Allah Ta'ala, who is patient during difficulties, who accepts what Allah Ta'ala has written for him, who is grateful to Allah Ta'ala for His gifts, who bows in humility, remembering His greatness, who thinks of himself as nothing before Allah Ta'ala, who surrenders to His Absolute Power, who humbles himself before His Glory, who lives in fear of Him, who is always worried about the questioning and punishments of the Day of Qiyaamah; who fasts during the day and stays awake during the night, busying himself in ibaadah; and who cannot sleep because of the fear of Jahannam and the fear of the questioning on the Day of Qiyaamah. He who has these qualities can

say that he is a monk. I am not a monk at all. I am rather like a mad dog, locked up in a lonely place so that I might not hurt other people.’ I asked him, ‘Why is it that people have left Allah Ta’ala, though they know about His Greatness.’ He replied, ‘Love of the world and its attraction have deceived them and separated them from their Rabb. The world is a place of sins. The really wise man turns away from this world, turns whole-heartedly to Allah Ta’ala and he does such actions that will help him to be closer to Allah Ta’ala.’”

Uwais Qarni (*rahmatullahi alayh*), who was a famous saint, would say, “Tonight is the night of Ruku” and would spend the whole night in one Ruku. Sometimes he would say, “Tonight is the night of Sajdah” and spend the whole night in one Sajdah.

Utbah (*rahmatullahi alayh*) was a slave. After he made taubah for his past sins, he would remain so busy in ibaadah that he would not worry about food or drink. His mother once said to him, “Take pity on yourself and rest for a while.” He replied, “I am going through all this trouble out of pity for myself. A few days of effort in this world will earn everlasting ease and comforts in the Akhirah.”

Abdullah bin Dawood (*rahmatullahi alayh*) says that when any of these great people reached the age of forty, he would roll his bedding and put it away.

Kahmas bin Hasan (*rahmatullahi alayh*) used to read one thousand rakaats of Nafil Salaah every night. When he stood for Salaah, he would say to himself, “Get up, you who are the cause of all evils, and read Salaah.” When he became very weak in his old age, he would read five hundred rakaats every night. Then he would cry and say: “I have lost a precious half of my ibaadah,” Rabee (*rahmatullahi alayh*) says: “One day I went to visit Uwais Qarni (*rahmatullahi alayh*) after Fajr Salaah and saw that he was busy in zikr. Not wanting to disturb him, I sat there waiting for him to finish his ibaadah. The Sheikh remained busy in zikr till it was time for Zuhr

Salaah. He got up from his place, read his Zuhr Salaah and then occupied himself in Nafil Salaah, continuing right till Asr Salaah. He continued his zikr after Asr and sat in the same place till Maghrib. After Maghrib Salaah, he started reading Nafil Salaah again and continued to do so till Isha. After Isha, he continued reading Nafil Salaah till Fajr. The next morning, he sat in his place as usual and occupied himself in zikr after Fajr Salaah. It so happened that, while the Sheikh sat there, busy in zikr he dozed off. Suddenly he woke up and said: "O Allah, I seek Your protection from the eye that sleeps again and again; I seek protection in You from the stomach which is never satisfied with eating." When I saw his condition, I came back saying to myself, "What I have seen is enough warning for me."

Ahmad bin Harb (*rahmatullahi alayh*) says: "I am astonished at the person who knows that Jannah is being prepared in the heavens above and also Jahannam is blazing beneath him, and yet he goes to sleep." Once a person visited Sheikh Ibrahim bin Adham (*rahmatullahi alayh*) and saw that, after Isha Salaah, the Sheikh went to bed wrapped in his woollen cloak and stayed in that position till morning. He neither moved nor turned in bed throughout the night. The next morning, he got up and read Fair Salaah without making wudhu. The man said to him, "May Allah Ta'ala have mercy on you! You slept all night and yet you have read Fajr Salaah without making wudhu? The Sheikh replied, "I did not sleep at all; I have been roaming in the Gardens of Jannah or walking in the depths of Jahannam all night long."

Sheikh Abu Bakr bin 'Ayyaash (*rahmatullahi alayh*) did not go to bed for forty years. He once told his son, "Do not do any sin in this small room; because, in here, I have read the Qur-aan Shareef twelve thousand times." When lying on his death bed, he said while pointing to a corner of the room, "I used to read the Qur-aan Shareef while sitting in that corner, I have made twenty four thousand complete

readings of the Qur-aan Shareef. Samnoon (*rahmatullahi alayh*) used to read five hundred rakaats of ‘Nafil’ Salaah every day. Allama Zubaidi (*rahmatullahi alayh*) writes that once a rich man of Baghdad distributed forty thousand Dirhams (silver pieces) among the poor. When Samnoon (*rahmatullahi alayh*) heard of it, he said to himself, “I have no Dirhams, let me read one rakaat of Nafil Salaah for each Dirham that he gave away.” So, he went to Madain city and read forty thousand rakaats of Nafil Salaah.

Abu Bakr Mutawwa’ee (*rahmatullahi alayh*) says that, during his youth, it had been his habit to read Surah al-Ikhlaas thirty-one thousand times daily or perhaps forty thousand times (the narrator is not sure). A person says that he stayed with Sheikh ‘Aamir Ibnu Abdul Qais (*rahmatullahi alayh*) for four months and, during this time, he never saw the Sheikh sleeping, during the day or during the night.

A student of Hadhrat Ali رَضِيَ اللهُ عَنْهُ says: “Once Hadhrat Ali رَضِيَ اللهُ عَنْهُ performed the Fajr Salaah. At the end he turned his face to the right and sat there facing the people with his head lowered till sunrise. At last, he turned the palms of his hands up to show regret and spoke to the people: ‘By Allah! I have been with the Sahaabah of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. It’s a pity that nowadays I see people who do not look like them in any way. When the Sahaabah رَضِيَ اللهُ عَنْهُمْ got up in the morning, they looked dishevelled, pale in the face and covered with dust. During the night they would make sajdah to Allah Ta’ala or stand in ibaadah reading from the Qur-aan Shareef. They would spend the whole night standing. When they became tired they would lean to the right or left, shifting the weight of their bodies from one leg to the other. When they read those Aayaat that praised Allah Ta’ala, they shook out of happiness, as the trees do, when the wind passes through them. They wept (because of the fear or love of Allah Ta’ala) crying

tears so much that their clothes would become wet. Alas! The people today spend their nights in completely useless activities.”

Abu Muslim Khaulani (*rahmatullahi alayh*) had a whip hanging on the wall of the ‘Masjid’ of his house. He would say to himself: “Get up, for I shall keep you busy in Salaah till you are tired and exhausted.” When he found himself weakening, he would lash himself with the whip on the bottom of his legs and say: “My own legs deserve whipping more than my riding-horse.” He would also say: “The Sahaabah رَضِيَ اللهُ عَنْهُمْ might have thought that they have surpassed everyone and earned the highest places in Jannah. No, we shall follow their example and tire ourselves to earn a similar position, so that they may know that their followers were also brave people.”

Qaasim the son of Muhammad Ibnu Abu Bakr رَضِيَ اللهُ عَنْهُ says; “One morning I went to visit my aunt, Hadhrat Aaishah رَضِيَ اللهُ عَنْهَا and saw that she was busy reading Salaatud Duha (late morning Salaah). She was reading the following Aayah:

فَمَنْ اللَّهُ عَلَيْنَا وَفُنَّا عَذَابَ السَّمُومِ

“But Allah has been kind to us and has saved us from the punishment of the scorching wind.” (at-Toor: 27)

I heard her reading this Aayah again and again whilst crying bitterly. I waited for a long time but then I thought I had better go to the market first, get the things I needed and visit her on my way back home. So I went to the market, but when I came back, I saw that she was still standing in Salaah reading the same Aayah again and again, weeping bitterly!”

When Abdur Rahmaan bin Aswad (*rahmatullahi alayh*) came to Makkah Mukarramah for Hajj, he had a problem with his foot. After

Isha Salaah, he stood in Nafl Salaah, leaning to one side and balancing himself on one leg, and continued to read Nafl Salaah till the morning. He then read Fajr Salaah without making a new wudhu.

A buzurg has said: "I fear death simply because, I shall not be able to read Tahajjud thereafter (i.e. I will lose the enjoyment of standing in Tahajjud Salaah)." Hadhrat Ali رضي الله عنه says: "There are four signs of pious men: their faces are pale because of staying awake during the nights, their eyes are red and swollen because of weeping during the nights, their lips are dry because of lots of fasting and their faces show the fear of Allah Ta'ala." Hasan Basri (*rahmatullahi alayh*) was asked: "Why are the faces of those who make a lot of ibaadah so bright?" He replied, "When they talk to Allah Ta'ala during the lonely hours of the night, He brightens their faces with His Noor (light)."

Qaasim bin Raashid (*rahmatullahi alayh*) says that Sheikh Zam'ah (*rahmatullahi alayh*) was staying with his wife and daughters in their neighbourhood in Muhassab (a place near Makkah Mukarramah). They saw that the Sheikh was used to standing in Salaah for long hours at night. He used to get his wife and children up for Tahajjud in the last part of the night, saying: "Wake up, O travellers! Let us go. Will you lie sleeping the whole night?" All of them would wake up and get busy in different ibadaat. One of them would make Wudhu and read Nafl Salaah. Another would sit in a corner and cry because of the fear of Allah Ta'ala. Yet another would sit and read the Qur-aan Shareef. They continued in this way until dawn. The Sheikh would then call out saying: "Rest a while, because those who travel during the night, rest in the morning."

A pious person narrates his own story: "Whilst walking through the hilly areas of Baitul-Muqaddas, I once heard the voice of a person reading something. I turned and began to walk towards the place where the voice was coming from. Soon, I reached a grassy place and

there I saw a person standing under a shady tree, reading Salaah. He was reading this Aayah again and again.

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحَضَّرًا ۗ وَ مَّا عَمِلَتْ مِنْ سُوءٍ ۖ تَوَدُّ لَوْ
 أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۗ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ ط

On the Day (of Qiyaamah), when every soul will find before it the good it has done and all the bad, (every soul) will wish that there was a huge distance between him and that (punishment). Allah warns you to beware of Him.

(Aal-Imraan: 30)

I sat behind him and I saw that he was reading this Aayah again and again whilst crying bitterly. Suddenly, he shouted in pain and fell unconscious to the ground. I became very worried because I thought that the pious man had fallen unconscious because of the evil of my being there. After a long time, he got up and said, “O Allah, I seek protection in You against those who cry false tears and make a show. (He felt that his weeping and reading of Qur-aan were not sincere). O Allah, I seek protection in You from acting like careless people who carelessly turn away from You. (Again, he thought that all his good deeds, his weeping, and crying, his reading of the Qur-aan Shareef were full of mistakes and were done carelessly; he was so humble that he thought himself to be absolutely worthless). O Allah! The hearts of the fearful bow to You alone in humility; and those who are careless in ibaadah hope for your mercy and forgiveness alone. The hearts of the pious are humbled with the true knowledge of Your Majesty.” He then dusted his hands, like how a person would shake dust off his hands, and said, “What concern do I have with the world, or the world with me? O world, go to your sons, to your admirers, to those who love your riches and pleasures! Go and deceive them with your tricks! Go away and do not irritate me.” He then said: “O, where are those who lived in the past? They have all gone to dust, have decayed

and become dust; and as time passes by, more and more people are getting closer to death and decay.”

I said to him: “I have waited long for you to complete your ibaadah.” He replied: “How can a person like me have free time, while he knows that time is running away from him. Obviously, such a person should make the best use of his time and should do good deeds before it is too late, before death comes to him. Time is moving fast and the time of death is coming nearer. How can a person be free while he sees death right before him? He knows that his lifetime is short and the sins he did have been written in his book of deeds.” He then said, in a dua to Allah Ta’ala: “O Allah, I seek protection in You from this disaster (the sins written in my book of deeds) and You alone are my helper against all disasters of the next world. (My only hope of safety is in Your Mercy).” He continued to beg the Mercy of Allah Ta’ala in this way for some time and then read the next Aayah:

وَبَدَّالَهُمْ مِّنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾

What they least expected from Allah Ta’ala will appear to them. (az-Zumr: 47)

The complete Aayah is actually as follows:

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ ۗ وَبَدَّالَهُمْ مِّنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ

“And even if those who do wrong have all that is in the world and that much again, they certainly will try to ransom themselves with it. And there will appear to them, from their Rabb that which they could never have counted upon: (az-Zumar: 47)

While reading this Aayah, he again shouted out in pain and fell unconscious to the ground. I thought that he had passed away. I went near him and saw that he was twisting in severe pain. Finally he woke up and once again, began to cry to Allah Ta'ala: "O Allah, when the time comes for me to stand before You on the Day of Qiyaamah, have mercy on me and grant me forgiveness. Keep my sins a secret, covering me under Your cover! O You, Who covers all sins of Your men, forgive my sins through Your Mercy!"

I said to him: "O Sheikh, I beg you in the Name of Him Whose Mercy you are asking, to talk to me for a while." He replied, "Please go and talk with someone whose words may help you. It is of no use talking to a person (like me) whose sins have destroyed him." He then said, "I have lived here for a long time which is best known to Allah Ta'ala and I am busy fighting with shaytaan. I challenge him and he challenges me. (He is all the time trying to distract my attention from thinking about Allah Ta'ala. As he (shaytaan) could not think of any other way to distract me, he has sent you here. Please go away and do not be deceived by shaytaan. Don't you see that you have disturbed my conversation with my Rabb? You have turned my attention to yourself and caused me to turn away from the remembrance of Allah Ta'ala. I seek protection in Allah Ta'ala against the evil in your soul and I do hope that Allah Ta'ala will guard me against His anger." When I heard this, I felt afraid that I should have to suffer punishment from Allah Ta'ala for distracting the attention of His pious friend from thinking about Allah Ta'ala. So, I went away, leaving him there, busy with his ibaadah.

Sheikh Kuraz bin Wabrah (*rahmatullahi alayh*) used to read the whole Qur-aan three times daily. He was also busy in other ibaadah. Someone said to him: "You are giving yourself so much of trouble." He asked, "What is the age of the world?" The man replied, "Seven thousand years." The Sheikh asked, "How long is the Day of Qiyaamah?" The man said: "Fifty thousand years." The Shiekh said,

“How can anyone of you refuse to work for one seventh of a day in return for which he is promised ease and comfort for the rest of the day? So, it will be excellent for anyone who is given ease and comfort on the Day of Qiyaamah in return for a lifetime spent in ibaadah, even though he were to live for seven thousand years, not to speak of the fact that the lifetime of a man is a very small amount and the life of Aakhirah is forever, even exceeding the Day of Qiyaamah.”

Imaam Ghazaali (*rahmatullahi alayh*) writes: These were the ways and habits of the great buzurgs of early times. If you are lazy to bow down to Allah Ta’ala in ibaadah, study the history of the pious people who gave their lives for the sake of Allah Ta’ala. Then think; is it better to follow in the footsteps of our pious people, who had a good knowledge of Deen and a deep understanding of the Aakhirah, or follow the example of the foolish people in our own times who are not bothered about their Deen. Do not leave the path of the wise and follow the ways of the fools! If you think it hard to follow these pious people, thinking them to be men of super strength, then read the following stories from the lives of the pious women and try to equal them in piety. How useless is that man who cannot follow even women in the practicing of Deen? Now listen carefully.

Incidents of Pious Women

It is said about Habibah Adawiyya (*rahmatullahi alayha*) that when she had finished her Ishaah Salaah, she used to cover herself properly and stand on the roof of her house. She would then make dua and cry aloud to Allah Ta’ala: “O Allah! The stars are shining in the sky and all the people are asleep. The kings have shut their doors and everybody has gone to their bedrooms, with their loved ones. Here I am, standing before You, in humility.” Saying this, she would start reading Nafil Salaah and continue for the whole night. When it was the time of Fajr, she again said, in a dua to Allah Ta’ala: “The night

has passed and the day has arrived. I wish I knew whether you have accepted my ibaadah of the night. If so, I would have congratulated myself; if not, I would have cried over my loss. By Your Honour, I shall continue in ibaadah, even though You turn me away from Your door, and shall never be disappointed, for, I know Your Generosity and Your Forgiveness.”

‘Ujrah (*rahmatullahi alayha*) was blind, but still she used to stay awake during the whole night and when the day came, she would say to Allah Ta’ala, very sadly, “O My Allah! Many of Your pious men must have spent the lonely hours of this dark night in ibaadah, becoming closer to You and trying to compete with one another in trying to get Your Blessings and Your Forgiveness. O Allah! I beg You and no one else, to count me from those who have excelled others and give me the best places in Jannah. O Allah! Raise me to the position of Your favourites who are very close to You and count me as one of Your pious servants. O Allah! You are the most Merciful of all who show mercy, You are far above all others who have high positions, You are the most Generous of all who are generous, O Allah! The Rabb of all blessings, have mercy on me.” Saying this, she would lie in sajdah before Allah Ta’ala, and her crying could be heard. She continued in this way till it was morning.

Yahya bin Bustaam (*rahmatullahi alayh*) says the following story about a pious lady, “We used to visit Sha’wanah (*rahmatullahi alayha*) and saw her crying bitterly. Once, I suggested to one of my friends that we should speak to her and encourage her not to cry so much. He agreed and we met her one day. We said to her: ‘If you have mercy on yourself and do not cry so much, it will be better for the strength of your body and you will be able to use it in ibaadah for a longer time.’ Hearing this, she burst into tears and said, ‘I wish I could cry till my eyes become dry and then, if I could, I would shed tears of blood. I wish that I could cry till all my blood flowed through my eyes in tears! Ah! I do not know how to weep and cry unto Allah!

I do not know how to cry.’ She went on repeating the words again and again, till she fell unconscious on the ground.”

Muhammad bin Mu’aaz (*rahmatullahi alayh*) says that a pious lady told him the following story: “I saw in a dream that I was going to enter Jannah and when I reached the entrance, I saw that so many people had gathered there. I asked, ‘Why have they gathered at the gate?’ A man replied, ‘A lady is coming to Jannah and they have decorated it for her; they have come to welcome her into Jannah.’ I asked who the lady was, and the man said, ‘She is a dark slave girl from the town Aikah, called Sha’wanah.’ I said, ‘By Allah! She is my sister.’ Meanwhile, I saw Sha’wanah coming to us. She was riding a handsome expensive she-camel, which was flying in the air. I called out her name and said, ‘My dear sister, you know very well that we are related. Make dua to your Rabb that He may give me your company.’ She smiled and said, ‘The time has not yet come for you to join me; but do take a few words of advice from me; make the Aakhirah your constant worry and take it to your heart; let your love for Allah Ta’ala overpower all other loves and desires; and do not bother about your time of death i.e. be prepared to meet death at any time.”

A pious person says, “One day I went to the Bazaar with my Ethiopian slave woman. When we reached there, I left her in a place saying, ‘I will be back soon, please sit here and do not go away.’ But, when I came back, after a while, I found that she was not there. I was very annoyed and I returned in an angry mood. When I reached home, I found that she was already there. She saw my angry look and said, ‘O master, don’t become angry so quickly. Listen to what I have to say. You left me in the middle of people who had completely forgotten the remembrance of Allah Ta’ala. I feared that they should be swallowed up by the ground. Any place where no one is busy with the remembrance (Zikr) of Allah could be destroyed by a calamity at

any time.’ I was amazed at the way she was talking and I set her free. She said, ‘O master, you have not treated me fairly.’ ‘How is that?’ I asked, and she replied, ‘When I was a slave woman, I was receiving double reward from Allah Ta’ala. Now that you have set me free, my reward has been cut by half.’” A Hadith says that, if a slave is obedient to Allah Ta’ala and also serves his/her master, he is given double reward for his good deeds.

Khawaas (*rahmatullahi alayh*) mentions the following story, “Once we visited Rahlah Aabidah (*rahmatullahi alayha*). We saw that her colour had become dark because of extra fasts. Her legs were disabled and she used to read salaah while sitting. Her eyes had become blind because of crying to Allah Ta’ala. While we sat there, we began to talk of the Mercy and Forgiveness of Allah Ta’ala, so that she might take less pain and reduce her devotions. But she burst out crying and said, ‘My knowledge of my own condition pains my heart and troubles my soul. If only I was not born. Saying this, she began her Salaah again’.”

Imaam Ghazaali (*rahmatullahi alayh*) has written many such stories about the pious ladies and, thereafter, he says: “If you want to guard yourself against carelessness, you must study the lives and conditions of these pious men and women who sacrificed so much to make the ibaadat of Allah. The stories of their ibaadat, if read carefully, will create in you the correct spirit and make you work harder. There are many other stories about pious people who worked very hard making the ibaadat of Allah Ta’ala, but we have written only a few which should be enough for those who take a lesson and want to follow their example.” If you want to learn more about their lives, then you should study the book ‘Hilyat-ul-Auliya’ which has more information about the lives and ibaadat of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, the Tabi’een (i.e. the followers of the Sahaabah) and other buzurgs.

Some other beautiful stories are written in the commentary of Ihyaa-ul-Uloom. Reading about their lives will show us how far we have moved away from the true Deen. You might say: “Those were the blessed times of real goodness and it was easy for people to busy themselves with such great ibadaat, but anyone trying to follow their example nowadays is sure to be called mad. We should not go against the times for if a disaster comes, we will meet the same end as everybody else and nobody will be able to escape.” Now this sort of thinking is completely wrong, caused by ones nafs. Think of the following example: Suppose a village is suddenly covered by flood-water and people are drowning. One of the villagers knows how to swim or can escape in some other way. Do you think he will not try to save himself, simply because he finds everybody else drowning? Now compare the drowning caused by the flood which is for a short time only and lasts, at the most, till the death of the sufferer, with the everlasting punishment in the Aakhirah. You should try to understand this example clearly and should always keep it in your mind.”

Someone asked Ibrahim bin Adham (*rahmatullahi alayh*), “Could you spare some time for us so that we might sit with you and listen to your blessed advices.” The sheikh replied, “At the moment, I have no time to spare, because I am very worried about four things which keep my mind busy viz:

(i) When the promise was made on the first day of creation, Allah Ta’ala decided that some people will go to Jannah and some will go to Jahannam; I am very worried as to which of these two groups I belong to.

(ii) When a baby is created in its mother’s womb, the angel, who has been put in charge, asks Allah Ta’ala, ‘Shall I write it down as a blessed soul or an unfortunate one?’ The thought whether or not I have been written as a blessed soul keeps me always worried.

(iii) When the Angel of Death takes away the life of a person, he (the angel) asks Allah Ta'ala, 'Shall I place it with the souls of the Mu'mineen (believers) or with those of the kuffaar (disbelievers)' I am very worried about my ownself, because I do not know what command will be given to the angel about my soul.

(iv) An announcement will be made on the Day of Qiyaamah:

وَأَمْتَأْزُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ

'Separate yourselves, O guilty ones' (Yaa-Seen: 59)

I am very much worried about myself, because I do not know whether I shall be found guilty or innocent." The Sheikh meant to say that, so long as his mind was busy with these worries, he could not sit with his friends and have a conversation. He could not live in peace until he was free from these concerns.

Hadith: 15 – A happy heart

عن ابي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ليس الغنا عن كثرة العرض ولكن الغنى غنى النفس

Hadhrat Abu Hurayrah (radiyallahu anhu) narrates that Rasulullah ﷺ says that real wealth (Ghinaa) is not in having abundant wealth, but rather true riches is in a wealthy heart.

Note: The meaning of the Hadith is quite clear; no matter how rich a person may be, if he does not have a wealthy heart, he would never want to spend his money on the poor. The richer he becomes, the greedier he becomes and he always remains more worried than the

poor. On the other hand, if a person has a wealthy heart, a small amount of wealth will keep him free from worries and he will not be worried about increasing the little wealth that he has.

Imaam Raaghib (*rahmatullahi alayh*) writes that In Arabic, the word ‘Ghina’ has many meanings. It may mean free of needs, in which case it is a quality of Allah Ta’ala, Who Alone is ‘Ghani’ or ‘Absolutely free from any needs’ because He does not need anything whatsoever. In the following Aayah of the Qur-aan Shareef, the word has been used in this meaning:

يَا أَيُّهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

‘O mankind! You are totally in need of Allah. And Allah is totally not in need (Ghani), the Owner of Praise.’ (al-

Faatir: 15)

This word may also mean ‘having a few needs’, as it has been used in Surah Ad-Dhuha, wherein Allah Ta’ala says to Rasulullah ﷺ:

وَوَجَدَكَ عَائِلًا فَأَغْنَى

‘He, Allah Ta’ala, found you in need and gave ‘Ghina’ to you.’ (ad-Duha 8)

In the aforementioned Hadith, the word ghina has this meaning (viz. true riches is in having a wealthy heart). ‘Ghina’ may also mean ‘riches and lots of worldly goods’, as understood from the following Aayah from the Qur-aan Shareef:

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ
الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعْفُفِ^ع

‘(Sadaqah) is for the poor who are in difficult conditions in the cause of Allah, who cannot travel in the land. The one who doesn’t know thinks them to be rich (having Ghina), because of their not asking (not begging from others).’ (al-Baqarah 273)

Hadhrat Abu Zarr Ghifaari رَضِيَ اللهُ عَنْهُ says, “Once Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked me, “Abu Zarr, do you think riches (‘Ghina’) means having lots of wealth?” I replied: “Certainly.” He then asked: “Do you think poverty means having little money?” and I again replied, “Certainly.” Then Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “True riches is in having a wealthy heart and true poverty is in having an unwealthy heart.”

Certainly, true riches is found in happiness. Blessed are those who have been given this happiness by Allah Ta’ala for this is the main part of *zuhd* (staying away from this world) and piety. A person whose heart is not madly in love with wealth is really a ‘rich’ man; he is the perfect ‘Zaahid’ and it makes little difference whether he has money or not. But a person who loves the wealth of this world is in fact poor because he is always wishing for more, and it makes little difference how much money he possesses.

Faqih Abdul-Lais (*rahmatullahi alayh*) says that a buzurg once said to him: “We searched for four things, but we lost our way when looking for them. We looked for ‘Ghina’ in wealth, but we found that it was in contentment; we expected to find ease and comfort in riches, but we found that real ease and comfort is in having just a few things; we looked for honour from people (trying to please them to get their favours), but we found that we can earn the respect of the people only

through piety; we looked for the favours of Allah Ta'ala, thinking that they were in delicious foods and drinks, but we realised that the great favours of Allah Ta'ala are two: (i) His guiding a person to accept Islam (ii) His covering the sins of His servants from the eyes of the people. (Those who have been given these two favours are the favourites of Allah Ta'ala). We have already mentioned a Hadith that: "He who makes this world his object in life, Allah Ta'ala punishes him with three things:-

- (a) A worry that has no end,
- (b) An occupation that leaves him no spare time,
- (c) Poverty which keeps him unhappy forever."

Rasulullah ﷺ once said, "When you see a person whom Allah Ta'ala has given no concern for worldly things and remains silent most of the time, then join him, because he has been given wisdom."

Hadith: 16 – Looking at those who are less fortunate

عن ابي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم اذا نظر احدكم الى من فضل عليه في المال والخلق فلينظر الى من هو اسفل منه

Hadhrat Abu Hurayrah (radiyallahu anhu) narrates that Rasulullah ﷺ said, "When anyone of you looks at someone who has more wealth or better looks, he should also look at someone who has less than him in these things."

The Hadith may be understood by an example: Suppose you see a millionaire and feel jealous of his wealth, saying regretfully to yourself: "This man has been given so much of wealth, whilst I have very little money." Then, at the same time, you should also think of a

person who is even poorer than yourself and often has no food. If you do so, your regret for your poverty will change to shukr and thanks to Allah Ta'ala for having saved you from starvation.

Another Hadith says: “Do not look at those who have more wealth than you, but look at those who are poorer than you; that will save you from being ungrateful to those favours that Allah Ta'ala has given to you.”

Hadhrat Abu Zarr Ghifaari رَضِيَ اللهُ عَنْهُ says: “My dearest friend Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ advised me to do seven things:

1. he commanded me to love the poor and stay with them;
2. he commanded me not to look at those who are richer than me and advised me to look at those who are poorer than me;
3. he commanded me to keep good relations with my family even if they turn away from me;
4. he commanded me not to ask anyone for anything;
5. he commanded me to speak the truth even if it is bitter;
6. he commanded me not to worry about what people say while I am doing those things which will earn the pleasure of Allah Ta'ala;
7. he commanded me to read this phrase very often:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

‘There is no might and no power except in Allah’

He has said that these words have come down from a treasure just beneath Allah’s Throne (The ‘Arsh’).”

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once said: “A person who has two qualities will be counted by Allah Ta'ala from those who are patient and grateful to Him: He who looks up to those above him in Deen and tries to follow their example; and he who looks at those who are

poorer than him in wealth and feels grateful to Allah Ta'ala for giving His favours to him. Such a person will be written as a patient and grateful person. But he who looks at those lower than him in Deen (and thinks that so-and-so is not half as good as I am, in doing good deeds) and is jealous of those who are richer than him in worldly matters, feeling much grieved about what has not been given to him, will not be written by Allah Ta'ala as a grateful or patient person.”

Aun bin Abdullah (*rahmatullahi alayh*) says that he used to sit with the rich and found himself to be always grieved. The reason was that whenever he saw someone dressed in fine clothes, or riding an excellent horse, better than his own, he was filled with sadness because he felt lower than them. Then he began to mix with the poor and this painful feeling of sadness disappeared, because he now saw that his own clothing and horse, etc., were much better than theirs.

The Ulama advise that you should marry a woman who is poorer than yourself, and not a wealthy woman. He who marries a rich woman, will have many difficulties, for example:

- a) He will have to pay a large amount as a dowry.
- b) It will take a long time before she joins her husband, because her parents will delay sending her to his house and give many excuses.
- c) He will feel shy of asking her to serve him.
- d) She will demand large amounts of money for spending.
- e) If he wants to divorce her, he will not be able to do so, for fear of losing the money that she owns.

A wife should preferably be lower than her husband in four things, or else she will not respect him: age, height, wealth and family. Also she should be higher than her husband in four things; beauty, manners, piety and good character.

Once a person came to a Sufi Sheikh and complained to him about his own poverty, saying that he was in great difficulty and

would prefer death to such a life. The Sheikh said to him, “Are you ready to have your eyes taken out in exchange for ten thousand Dirhams.” He replied, “Certainly not” The Sheikh said “Would you like to have your tongue cut out and get ten thousand Dirhams in return?” The man said, “Of course not.” The Sheikh said, “Would you agree to having both your hands and feet cut off in return for twenty thousand Dirhams?” The man said that he would not. The Sheikh asked, “Are you willing to go mad and get ten thousand Dirhams in return?” The man said that he was not ready. At this, the Sheikh said to him, “Are you not ashamed of yourself? You admit that Allah Ta’ala has given you so many precious gifts, the value according to you is more than fifty thousand Dirhams (counting only a few gifts, as an example) and yet you complain of poverty!”

Once, Ibnu Sammaak (*rahmatullahi alayh*) visited a king. It so happened that when the Sheikh greeted him, the king was holding a glass of water in his hand. He said to the Sheikh, “Give me some advice.” The Sheikh said, “Suppose this glass of water could be bought only at the cost of your whole kingdom and you had to choose between dying of thirst and buying the glass of water, which one would you choose?” The king replied: “I would obviously choose a glass of water and spend my entire kingdom.” The Sheikh said, “Then, I do not understand why anyone should enjoy a kingdom which is worth only a glass of water.”

These two stories show that each one of us has been given by Allah Ta’ala, such precious gifts, the value of which cannot be fixed in terms of millions and billions. These gifts have been given to almost everybody, and if we think carefully, we shall see that each one of us has been given, by Allah Ta’ala, certain special favours as an extra gift. Of these, there are three things in which everybody claims to surpass others:

Firstly, there is the gift of intelligence; even the biggest fool thinks himself to be the wisest of all men and boasts of his own high understanding. This claim whether true or false, proves that the man

believes himself to be specially favoured by Allah Ta'ala. Is it not then necessary for him to be thankful to Allah Ta'ala more than anybody else?

Secondly, everybody thinks himself to be better than others in good character. Each one of us can find, in everybody else, some habit which he thinks to be bad or evil. In other words, everybody believes himself to be perfect in manners and thinks that everybody else has some bad manners. No one is ready to give up his habits. In fact, nobody thinks of his own habits as bad. Some people do sometimes admit to their bad habits, but it is just an act and not from their heart. Is it not then more important for a person who praises his own habits to be grateful to Allah Ta'ala for giving him this favour, even though he finds others better than himself in some other respect?

Thirdly, everybody knows better than others about his personal life and about his own condition, and no one else can claim to know more about himself. Besides, there are certain things about everyone's personal life, which he wants to hide from others, at all costs. So, it is a great favour of Allah Ta'ala that He has put a cover over all that is evil in us. Thus, Allah Ta'ala has, so to say, answered the wish of everybody by hiding his shameful habits from others. For this great favour as well, everybody should be grateful to Allah Ta'ala. In the same way, there are thousands of gifts and favours given by Allah Ta'ala to everybody, which he values above everything else and which he is not willing to exchange for other gifts of the same or of a different kind. Take, for example, the honour of being a human being: nobody would like to be changed into a monkey. Similarly, no man would like to lose his manhood and become a female; no Mu'min can think of losing his Imaan (faith) and become a kaafir; no Hafiz would like to change his position to that of a non-Hafiz; no proper Aalim would choose any other position for himself; nobody who is

handsome would like to be ugly; no parent would like to be made childless, and so on.

In short, each one of us is enjoying certain special favours in our manners, appearance, character, family relations, honour, social position, etc., which he is not at all ready to exchange for any other thing. Is it, then, not correct to say that each one of us has been given, by Allah Ta'ala, thousands of special favours which have not been given to others? Is it not foolish of a person to be ungrateful to Allah Ta'ala and to look with jealousy at someone who has some other gift? So if you find someone having lots of wealth, you should think of the many favours that Allah Ta'ala has given to you (mentioned above). You will find that, on the whole, you are more gifted than the person you are jealous of!

As far as his wealth is concerned, nobody knows what is going to happen to it; whether it will be a means of ease and comfort for him or a cause of trouble for him. Rasulullah ﷺ once said: "Do not feel jealous of an evil person because of his having a gift; because you do not know what problems he is going to be in after his death. Allah Ta'ala has decided for an evil man an end i.e. Jahannam which is eternal."

Hadith: 17 – Wealth, despite disobedience

عن عقبه بن عامر رضي الله عنه عن النبي صلى الله عليه وسلم قال اذا رأيت
الله عز وجل يعطي العبد من الدنيا على معاصيه ما يحب فأنبأ هو استدرج ثم تلا
رسول الله صلى الله عليه وسلم فلما نسوا ما ذكروا به فتحننا عليهم ابواب كل شيء
حتى اذا فرحوا بما اوتوا اخذناهم بغتة فاذا هم مبلسون

Rasulullah ﷺ says: “When you see Allah Ta’ala giving lots of wealth to a disobedient person despite his sinful deeds, it may be just ‘Istidraaj’ (a gradual process of destruction which is generally not perceived).

Rasulullah ﷺ then read the Aayah:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِم أَبْوَابَ كُلِّ شَيْءٍ ط حَتَّىٰ إِذَا فَرِحُوا بِمَا
أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ

which means ‘When they forgot what they had been reminded about, We opened for them the gates of all things till, whilst they were enjoying that which they were given, We seized them suddenly and certainly, they were stunned.’

Note: The Aayah mentioned in this Hadith comes in Surah (al-Anaam: 44). The two Aayaat before it described how Allah Ta’ala treated the people of the past. A translation of these Aayaat is given below:

“And Rasuls of Allah visited the people before you, (but they disbelieved in them) and We sent to them punishments and diseases (and other problems) so that they might become humble (but they continued in their evil behaviour). If only when problems came to them, they made taubah, wept and cried to Us (We would have forgiven their sins); but their hearts remained hard and Shaytaan beautified their actions for them. Then, when they forgot that which they had been warned about, We opened to them the gates of all things. So they felt proud

of their wealth enjoying their luxuries. Then, We seized them with an unexpected punishment and certainly, they were stunned! So (with this sudden punishment) the last part of the people who did wrong was cut down (finished off). And praise be to Allah, the Rabb of the worlds (for having finished the last of the wrong-doers).” (al-Anaam: 42, 43, 44, 45)

In this Hadith, Rasulullah ﷺ has warned us not to be jealous of the evil-doers when we see them in wealth and riches together with disobedience and doing sins. In this way Allah Ta’ala slowly destroys the sinners. This is called ‘Istidraaj’ as mentioned in these Aayaat. There are many other Aayaat in the Qur-aan Shareef on ‘Istidraaj’ which warn us against such conditions. Certainly it is a very dangerous situation, because the sinner who is suddenly seized with punishment, in the middle of his enjoyment, is too confused by the sudden punishment to find any way of escape. We should, therefore, be on our guard against such dangerous situations.

Rasulullah ﷺ said: “When Allah Ta’ala wants to see a community flourishing, He gives its people the qualities of moderation and chastity, and when He wishes to destroy a community, a door to dishonesty is opened for them and, when they begin to enjoy their dishonest deeds, He seizes them suddenly, with punishment.” He then read the Aayah (44) written above. Hasan (*rahmatullahi alayh*) says: “He who finds himself in riches but does not think it to be a way of destroying him, is not a wise man; and he who finds himself in poverty but does not turn to Allah Ta’ala in taubah, is not a wise man, either.”

Rasulullah ﷺ made dua to Allah Ta’ala: “O Allah! Give less wealth and fewer children to him who believes in me and in the truth of the commands sent to me, and give him, a strong wish to meet You. As for him who does not believe in me and in the truth of the commands revealed to me, give him O Allah! lots of wealth and

many children; and give him a longer life.” In any case, if a person is being given many favours even though he is continuing in his disobedience to Allah Ta’ala, he is in a very dangerous situation. Such a person should make taubah, beg forgiveness of Allah Ta’ala and turn to Him. For the same reason, Rasulullah ﷺ has warned his followers not to feel jealous of an evil person for his enjoying any gift of Allah Ta’ala; they should know that after his death, his condition will be very miserable.

Hadith: 18 – Preparation for Death

عن شداد بن اوس رضي الله عنه قال قال رسول الله صلى الله عليه وسلم
الكيس من دان نفسه وعمل لما بعد الموت والعاجز من اتبع نفسه هواها وتمنى
على الله

Hadhrat Shaddaad ibn Aus (radiyallahu anhu) narrates that Rasulullah ﷺ said: “An intelligent person is he who has taken control of himself and does deeds which are of value after death, and a useless and silly person is he who follows his desires and then places false hopes in Allah Ta’ala.”

Note: The Hadith means that it is foolish to follow one’s desires without bothering about what is lawful (Halaal) or unlawful (Haraam) and still having high hopes that Allah Ta’ala, Who is the Rabb of Mercy, will forgive one’s sins, thus deceiving oneself with false hopes. It comes in another Hadith that, “A wise man is he who earns for the life after death and a helpless person is he who has no Imaan. O Allah! Real life is really the life of Aakhirah.” That is to say,

the life of Aakhirah is everlasting and he who passes into the next world without any sawaab (reward), is like one who has wasted his lifetime. We should learn the two different beliefs about the Mercy and Forgiveness of Allah Ta'ala:

- (1) the belief of a person who has true hope of Allah's Mercy and Forgiveness, who wishes for His Mercy and begs it of Him and
- (2) the belief of an open sinner who continues in sins and deceives himself with false hopes of forgiveness.

Imaam Raazi (*rahmatullahi alayh*) says: "The following two Ayaat of the Qur-aan Shareef are enough to explain Gharoor' (the false belief of those who are fooled by false hopes of Allah's Mercy and Forgiveness, although they are continuing in sins).

فَلَا تَغُرَّتْكُمْ الْحَيَاةُ الدُّنْيَا ۗ وَلَا يَغُرَّتْكُمْ بِاللَّهِ الْغُرُورُ

1. *The worldly life should not deceive you and the great deceiver (shaytaan) should not deceive you with regard to Allah. (Luqmaan: 33)*

وَلِكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمْ الْأَمَانِيُّ

2. *You put yourself into sins, and you waited, and doubted, and high hopes deceived you." (al-Hadeed: 14)*

Sa'eed bin Jubair رَضِيَ اللَّهُ عَنْهُ says: "Shaytaan deceives a person, with regard to Allah, by deceiving him to continue in sins and giving him false hopes of forgiveness."

The second Aayah comes in Surah al-Hadeed: 14. The Aayah before it is about the Day of Qiyaamah when the Mu'mineen (believers) will pass the Bridge (Siraat) over Jahannam, with a type of

Nur (light) shining before them (to help them to cross the Bridge).
And, in the next Aayah, Allah Ta'ala says:

يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ آمَنُوا انظُرُوا نَارَ نَفْتِسٍ مِنْ نُورِكُمْ ۗ
قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا ۗ فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ
فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ۗ يُنَادُونَ لَهُمْ أَلَمْ نَكُنْ مَعَكُمْ ۗ قَالُوا
بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ
جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ

On that Day when the hypocrites from the men and women will say to the believers: wait for us so that we may borrow from your light. It will be said: Go back and look for (your own) light! Then it will be separated between them with a wall which has a gate, the inside has mercy, while the outside has punishment. They (the hypocrites) will cry to them (saying): Were we not with you? They (the believers) will say: Yes, certainly; but you put yourselves (into sins), you waited (for bad things to happen to the Muslims), and doubted (the truth of Islam), and false hopes bluffed you till the order of Allah (death) came and the trickster (shaytaan) bluffed you about Allah. (al-Hadeed: 13-14)

Abu Sufyaan رضي الله عنه said: “You put yourselves (into sins)” means: “You (the hypocrites) went off the path because of your continuing in sins and you were deceived by false hopes, because you used to say: ‘Allah will forgive us our sins.’”

Sheikh Ibnu Abbad Shazli (*rahmatullahi alayh*) has said, “The Saints say that ‘Rajaa’ (hoping in Allah’s Mercy) is not in having false hopes of Allah’s Mercy which deceive a person into becoming lazy in doing good deeds, and gives him the courage to do sins. Such hopes are, in reality, false, and is used by shaytaan as a way of tricking people.” Ma’roof Karkhi (*rahmatullahi alayh*) says: “It is sinful to wish for Jannah without doing good deeds; it is only deceiving yourself to have hopes of being saved by a pious person, without having any closeness, or deeni contact with him. Having hopes of Allah’s Mercy without obeying His Commands is a big mistake and total ignorance.”

Hasan Basri (*rahmatullahi alayh*) says: “Some people do not do good deeds and have false hopes of Allah’s Mercy and Forgiveness, so much so that they leave the world without having done any good deeds. You will hear one of them saying, ‘I have strong belief in the Mercy of Allah Ta’ala who is the Most Forgiving;’ I would say to him, ‘You are lying! If you had belief in Allah’s Mercy, you would have done good deeds.’” He also said: “O servants of Allah! Beware of having false hopes of Allah’s Mercy. Those who have false hopes (without doing good deeds) are making a huge mistake. By Allah, no person was ever rewarded by Allah Ta’ala, in this world or in the next, only for having hopes of His Mercy.”

Imaam Ghazaali (*rahmatullahi alayh*) says: “The key to goodness is in thinking properly and careful behaviour. All types of problems begin with Gharoor and not being concerned. No gift of Allah Ta’ala can be better than Imaan. The only way to obtain it is in having your heart brightened with deeni understanding. Similarly, no punishment of Allah Ta’ala is worse than Kufr and disobedience. The only thing that leads a man to Kufr is the darkness of ignorance, which blinds the eye of his heart. The hearts of those who are wise and intelligent

are like niches (shelves), in which there are bright lamps spreading light. The example of their hearts is given in the Qur-aan Shareef:

كَمْشَكْوَةٍ فِيهَا مِصْبَاحٌ ط

Like a shelf in which there is a lamp. (an-Noor: 35)

The hearts of those who have been deceived into ‘Gharoor’ (false hopes of Allah’s Mercy) are lost in complete darkness, where there are layers upon layers of darkness and they can hardly see anything. Their example is also given in the Qur-aan Shareef:

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ط ظُلُمَاتٌ
بَعْضُهَا فَوْقَ بَعْضٍ ط

Like darkness beneath a deep ocean. There covers him a wave, above which is a wave, above which is a cloud. Layer upon layer of darkness.” (an-Noor: 40).

Now that we know ‘Gharoor’ to be the main cause of destruction, we will discuss it in detail so that we may save ourselves from it. There are many Aayaat of the Qur-aan Shareef and numerous Ahaadith explaining ‘Gharoor’.

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “The wise man is he who controls himself and does good deeds for the life after death; and the foolish person is he who follows his desires and has false hopes in Allah Ta’ala.” In fact, all the Ahaadith on ignorance also apply to Gharoor; and the punishment for the ignorant are also for those with ‘Gharoor’, because ‘Gharoor’ starts off from ignorance, rather it is part of ignorance; and though every kind of ignorance cannot be

called 'Gharoor', every kind of 'Gharoor' is ignorance. The worst form of 'Gharoor' or ignorance can be found in the Kuffaar, who say: "The pleasures of this world are like cash currency (i.e. available immediately) and those promised in Aakhirah are like credit in a person's account, to be seen later." They also say, "No sensible person would choose credit over cash." This is a foolish idea originating from total ignorance.

The rule (of choosing cash over credit) is only where the cash and credit are equal both in quality and quantity. But if someone wants to buy something on credit for a hundred rupees, for which another person offered only one rupee in cash, even a fool would sell it on credit, not caring at all about the rule of choosing cash over credit. What is more, the immediate pleasures of this world can in no way compare with the everlasting joy of the Aakhirah. A man might, at the most, live for a hundred or a hundred and fifty years, but this is still nothing compared to the everlasting life of Aakhirah.

To give another example, suppose a doctor stops a patient from eating a certain type of fruit because it was harmful for him. Now, the patient cannot say to him, "The lovely taste of this fruit is its immediate benefit while the benefits of abstaining from it only come later." Some fools say that the pain and suffering of this world are certain, while the punishments and rewards of Aakhirah are uncertain, thus we should not go through real difficulties in the hope of getting what is uncertain. This idea is also false, full of total ignorance. We see that businessmen make much effort, and go through real hardships hoping to earn money, which is uncertain. Similarly, a patient takes bitter medicines and even undergoes operations suffering instant pain, in the hope of regaining good health which is uncertain. Another false idea is explained by the people who say, "The life of Aakhirah is unseen; no one has seen its joys and sufferings and we know little about the reality of that life." This

reasoning is also soaked in ignorance. An ordinary person should trust the learned ones who have the experience.

A patient trusts what the experienced and learned doctors tell him about the treatment and cure of his disease and does not refuse to take medication simply because he does not know its effects. He does not ask the doctor to explain to him how the medicine works. If anyone did ask such a silly question, he would be thought of as a fool. In the same way, we should trust what the Ambiyaa, Sahaabah and pious have said about the Aakhirah, because people all over the world agree to the truth and trustworthiness of these people. It makes no difference if a few ignorant fools have no knowledge of the next world or have a doubt about it.

These doubts about the Aakhirah usually come up in the minds of the Kuffaar. Muslims do not have any doubts about Aakhirah. But when they break the commands of Allah Ta'ala, commits sins, follow their desires or begin to love the worldly pleasures, their evil actions cause them also to doubt the life after death. In fact, their actions go against what they claim to believe. Had they believed, from their hearts, in the reality of Aakhirah, they would never have chosen this world to the everlasting Aakhirah. Such people are full of 'Gharoor' as they say, Allah Ta'ala is the Rabb of all favours; He is All Forgiving and most Merciful. We have belief in His Mercy and Forgiveness and He will definitely forgive our sins.

It is a good and wonderful quality to have hopes of Mercy. His Mercy is huge! Our wrongs, however big they may be, seem like nothing compared to the oceans of His Mercy and Forgiveness. Allah Ta'ala says: "I treat My servant according to his expectations of Me so, he should have good expectations of Me." Now this is an authentic Hadith and Allah Ta'ala does treat the people according to their expectations of Him. But we should also know that, sometimes, shaytaan deceives people in misunderstanding an Aayah or a Hadith.

Had it not been so, he would have found it hard to deceive people. Rasulullah ﷺ has referred to this trick of shaytaan in the Hadith above, “The wise man is he who controls his nafs (for obeying the commands of Allah Ta’ala) and does good deeds for the life after death; and the foolish person is he who follows his desires and still hopes in Allah Ta’ala.”

In the following Aayah of the Qur-aan Shareef, Allah Ta’ala has Himself explained what is meant by having good expectations of Allah’s mercy:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ
رَحْمَتَ اللَّهِ^ط

‘Certainly! Those who believe, and those who migrate (to escape the tortures) and go out in the path of Allah (in whichever way). These people have hopes of Allah’s Mercy’ (Al-Baqarah 218)

One of the continuous messages of the Qur-aan Shareef is that Jannah and its gifts will be given to those who do good deeds. Let us take a simple example. Suppose a worker is hired to make utensils by a very generous boss who promises to pay him high wages and even more. He is also known to be forgiving because he does not take notice of small faults and also pays for the spoilt or poor quality pieces made by his workers. But the worker, instead of making utensils, breaks the tools given to him and sits crying for his wages and rewards and says that he has perfect belief in the generosity of his boss. Is there a man who will regard such a fool to be a sensible person? One reason why people have such foolish beliefs, is that they cannot see the difference between true and false hopes.

Hasan Basri (*rahmatullahi alayh*) was asked: “What do you think of the people who do not do good deeds but say that they have hope

of Allah's Mercy." The Sheikh replied: "They are deceived by their false hopes. He who expects something must struggle to get it, and he who fears something (e.g. punishment from Allah Ta'ala) must struggle hard to escape it."

One day Sheikh Muslim Ibnu Yasaar (*rahmatullahi alayh*) went down in sajdah for so long that his teeth began to bleed and two of them fell out because of the pressure. Someone said to him, "I am not able to do this type of ibaadah but I do have hope of Allah's forgiveness." The Sheikh said, "You are far from having hopes of forgiveness, very far indeed! He who hopes to get something must struggle for it and he who fears a thing also tries to escape it." For instance, if a person hopes to get a child but does not get married or, having married, does not sleep with his wife, everybody will call him a fool. Similarly, if a person has hopes of Allah's forgiveness but does not have Imaan, or he has Imaan, but does not do good deeds and does not stay away from evil deeds, he will also be a fool. On the other hand, a sensible person will get married, sleep with his wife and, still, will not feel certain of getting a child. Yet he will not lose hope that Allah Ta'ala, through His grace, will give him a child. He will use various means to protect the mother's womb from diseases, etc., and he will look after her carefully till the baby is born. In the same way, a sensible person is he who believes in Allah Ta'ala, does good deeds, stays away from evil deeds, hopes that Allah Ta'ala will accept his good deeds and always fears that his deeds might not be accepted till he passes away. Only these people are really wise. All others, who have false hopes of Allah's Mercy without doing good deeds, are fools. Allah Ta'ala says in the Qur-aan Shareef, about these foolish people:

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ ۗ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا
فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ

If you only could see when the sinners bow their heads before their Rabb, (and say): Our Rabb, we have now seen and heard, so send us back we will do right, now we are sure. (as-Sajdah: 12)

That is, they will say, “Now we have realised that, as no one can get a child without getting married and sleeping with his spouse, and as no one can get crops without working the field and planting seeds; so it is also not possible for anyone to earn rewards without doing good deeds.” However, hopes of Allah’s Mercy and Forgiveness are good for a person who is soaked in sins but feels regret and wants to make taubah, but shaytaan whispers into his ears, “How can you, who are so far from Allah Ta’ala and so full of sins, make taubah of your wrongs? Even if you make taubah, how can your sins be forgiven?” Allah Ta’ala says in the Qur-aan Shareef:

قُلْ يٰعِبَادِيَ الَّذِينَ ۤاسْرَفُوۤا عَلٰۤى اَنۡفُسِهِمۡ لَا تَقۡنَطُوۡا مِنۡ رَّحۡمَةِ اللّٰهِ ۗ اِنَّ اللّٰهَ يَغۡفِرُ
الدُّنُوۡبَ جَمِیۡعًا ۗ اِنَّهٗ هُوَ الۡغَفُوۡرُ الرَّحِیۡمُ ﴿٤٧﴾ وَ اٰنۡبِیۡوۡا اِلٰی رَبِّکُمۡ وَ اَسۡلِمُوۡا لَهٗ
مِّنۡ قَبۡلِ اَنْ یَّاتِیَکُمُ الْعَذَابُ ثُمَّ لَا تُنۡصَرُوۡنَ ﴿٤٨﴾ وَ اتَّبِعُوۡا اَحۡسَنَ مَا اُنۡزِلَ اِلَیۡکُمۡ
مِّنۡ رَبِّکُمۡ ۗ مِّنۡ قَبۡلِ اَنْ یَّاتِیَکُمُ الْعَذَابُ بَعۡثَةً ۗ وَ اَنْتُمۡ لَا تَشۡعُرُوۡنَ ﴿٤٩﴾ اَنْ تَقُوۡلَ
نَفۡسِ یٰحَسۡرَتٰی عَلٰی مَا فَرَّطۡتُ فِیۡ جَنۡبِ اللّٰهِ وَ اِنْ کُنۡتَ لِمِنَ السَّخِرِیۡنَ ﴿٥٠﴾ اَوْ تَقُوۡلَ
لَوۡ اَنَّ اللّٰهَ هَدٰىنِیۡ لَکُنۡتَ مِنَ الۡمُتَّقِیۡنَ ﴿٥١﴾ اَوْ تَقُوۡلَ حِیۡنَ تَرٰی الْعَذَابَ لَوۡ اَنَّ لِیۡ کَرۡرًا
فَا کُوۡنَ مِنَ الْمُحۡسِنِیۡنَ ﴿٥٢﴾

(O Muhammad) Say: O My slaves who have wronged themselves (those involved in sins)! Do not lose hope in the Mercy of Allah, Who forgives all sins. Certainly! He is the Forgiving, the Merciful. Turn to Him in taubah, and surrender to Him, before the punishment comes to you, when you cannot be helped. And follow the better (guidance) of that which is revealed to you from your Rabb, before the punishment comes to you suddenly when you do not know. (And you are being commanded to turn in taubah to Him) In order that no soul should say, (on the Day of Qiyaamah): Alas! My grief that I was careless (of what was due from me to Allah) and I was certainly from those who used to make fun of His Commands. Or should say: if Allah had only guided me, I should have been from the pious ones! Or should say when it sees the punishment, Oh, how I wish that I had a second chance (to live in the world) so that I might be from the pious! (az-Zumur: 53-58)

In these Aayaat, Allah Ta'ala has promised to forgive all the sins of His servants if they turn to Him in taubah. In another Aayah, Allah Ta'ala says:

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ

'Certainly I am Forgiving towards him who makes taubah and believes and does good, and afterwards follows the same path of goodness.' (Taaha: 82)

In this Aayah, forgiveness is promised only to those who make taubah, have Imaan, do good and follow the path of goodness. So, he

who does so is sincere in his hope of Allah's mercy. But he who continues in sins, but still has hopes of Allah's forgiveness, is a foolish person, deceived by shaytaan.

In the early days of Islam, people involved themselves in salaah, took pains to stay away from sins, tried hard for a high level of piety, stayed away from doubtful things, worshipped Allah Ta'ala day and night and, still, cried bitterly out of the fear of Allah Ta'ala. Nowadays, everybody follows his desires, chases after worldly wealth, does not think of turning to Allah in taubah and, still, everybody feels happy and unafraid of Allah's punishments; everybody says that he has good hopes of Allah's mercy and a perfect belief in the forgiveness of Allah Ta'ala, Who will forgive all his sins. Do such people think that all the Ambiyaa, Sahaabah رَضِيَ اللهُ عَنْهُمْ and the Pious, who took great pains in their ibaadat, had no such hope of Allah's Mercy? O Allah, save us from such ridiculous thoughts. Aameen.

Hadith: 19 – Death

عن ابن عمر رضي الله عنه قال اتيت النبي صلى الله عليه وسلم عاشر عشرة
فقام رجل من الانصار فقال يا نبي الله من اكيس الناس واحزم الناس قال
اكثرهم ذكر الموت واكثرهم استعدادا للموت اولئك الاكياس ذهبوا بشرف
الدنيا وكرامة الاخرة

Hadhrat Ibnu Umar رَضِيَ اللهُ عَنْهُ says: "Once ten of us, including myself, visited Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, when a man from the Ansaar stood up and said, 'O Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)! Who is the wisest and the most sensible of men?' Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied,

“The wisest of men are those who remember death more than everybody else, and who are foremost in making preparations for the Aakhirah. It is such people, certainly, who pass very well in this world and who will be raised to positions of honour in the Aakhirah.”

It comes in many Ahaadith that Rasulullah ﷺ used to encourage people, in different ways, to remember death most often. We have also quoted a Hadith in which Rasulullah ﷺ said, “Remember very often the destroyer of all pleasures i.e. Death.” Remembering death often has many benefits. It helps a person to stay away from false hopes. It helps a person to prepare for life after death. It causes a person to stay away from worldly pleasures. It stops a person from hoarding money unnecessarily. It helps a person to do good deeds for the Aakhirah. It encourages a person to make taubah. It stops a person from doing wrong and from robbing people of their rights. In short, thinking about death has many deeni benefits. The Sufis (pious people) advise most of their followers to spare some time daily to ponder about death.

Once Rasulullah ﷺ read the following Aayat from the Qur-aan Shareef;

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۗ

Whoever Allah Ta’ala wishes to guide, He opens out his heart for Islam, (al-An’aam.125)

and then said: “When the ‘Noor’ (light) of Islam enters his chest it grows.” Someone asked, “Is there any sign (so that a person will know that the ‘Noor’ has entered his chest.” Rasulullah ﷺ replied: “Yes, he begins to dislike this world which is full of false hopes, he

begins to wish for the everlasting (Aakhirah) and starts making preparation for death before it comes.”

Rasulullah ﷺ once said, “I asked permission from Allah Ta’ala to visit the grave of my mother and I was allowed; so visit the graves, because it helps in remembering death.” Another Hadith says: “Visit the graves because it helps to turn your interests away from the dunya (world) and makes you remember the Aakhirah.” Hadhrat Abu Zarr رضي الله عنه says that once Rasulallah ﷺ said to him, “Visit the graves from time to time, because it is a reminder for the Aakhirah. Wash the dead, because it is a cure for a person who has no good deeds and helps him to take heed. Attend the Janaazah Salaah because it will make you feel worried about the Aakhirah; and those who have this worry will be in the shade of Allah’s Mercy and lead a pious life.”

Rasulallah ﷺ also said: “Visit the sick and attend funerals, because these make you remember the Aakhirah.” Once, a buzurg (pious person) was attending a Janaazah when he saw some people who were grieving for the person who had passed away. He said, “I think that you should grieve for your selves because it will be more beneficial. This man passed away and is now saved from three problems. He does not have to see the Angel of death again. He will not have to suffer the pain of death again. He does not have to worry about a bad end.” Once, Hadhrat Abu Darda رضي الله عنه was following a Janaazah, when a traveller asked him, “Whose Janaazah is this?” The Sahaabi replied, “It is your Janaazah and if you dislike me saying this, then it is my Janaazah.” What he meant to say that this was not the time for useless talk; we should rather think of our own death at this time.

Hasan Basri (*rahmatullahi alayh*) says, “I am greatly amazed at the people who have been commanded to make preparations for the journey to the Aakhirah, the call to leave (this world) has been announced, and yet they are busy in worldly activities that are just a pastime.” Once when he saw a Janaazah passing by, he looked so

grieved that one would think he had just returned from the graveyard after burying his own mother.

Aa'ishah رَضِيَ اللهُ عَنْهَا says, "A Jewish lady once visited me and after I gave her something, she said to me, 'May Allah protect you from the punishment in the grave.' I asked Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, 'Is there punishment in the grave?' He replied, 'Yes, the punishment in the grave is real.' After this, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to beg Allah's protection from the punishment in the grave at the end of every Salaah as a lesson for his followers."

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The dead are punished in the grave so severely that their cries are heard by all the animals." Another Hadith says, "If I did not fear that you would stop burying the dead, I would ask Allah Ta'ala to let you hear the punishment in the grave."

When Usmaan رَضِيَ اللهُ عَنْهُ would stand near a grave, he would cry so bitterly that his beard would get wet with tears. Someone asked him, "You do not cry so much when you remember Jannah and Jahannam as you do when you are reminded of the grave." He replied, "I have heard Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, 'The grave is the first stage of the Akhirah; if a person escapes punishment in it, all the stages to follow are much easier, but if he does not escape punishment in the grave, all the stages to follow are worse than it.' I have also heard Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, 'I have never seen anything more horrifying than the grave.'" A Hadith reports Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as saying, "Every morning and evening man is shown the place which he will move to after the Day of Qiyaamah. If he is going to Jannah, he is shown his home in Jannah, to his great relief and joy, and if he is going to Jahannam, he is shown his place in Jahannam."

Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا says: "Once a Jewish lady came to my door and asked me for some food. She then said, 'May Allah save you from Dajjaal and save you from the punishment in the grave!' I asked her to wait. Meanwhile Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came and I told him what the Jewish lady had said about Dajjaal and the punishment in the grave. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, 'There has been no Nabi or

Rasul who did not warn his people against Dajjaal and his deception, but let me tell you something about Dajjaal which no Nabi or Rasul has told his Ummah: He is one-eyed; the word 'Kaafir' is written on his forehead, which every believer will be able to read. As for the grave, When a pious man dies, the angels come to his grave and make him sit up. He sits up fearless and without any worries. He is first asked about Islam and then about this man (i.e. Rasulallah ﷺ) who was sent to them and he replies that he is Muhammad ﷺ who was sent by Allah Ta'ala as a Prophet to mankind with clear guidance and that he believed him to be a true Rasul and believed in the truth of his message. After this, a place in Jahannam is shown to him, where he sees people crowded together, attacking each other, and he is told to look at the horrors from which Allah Ta'ala has saved him. Then he is shown a place in Jannah. He looks at its beauty and splendour, and enjoys looking at the things of Jannah. He is told that this will be his home after the Day of Qiyaamah because he believed in the Akhirah and died with that belief and will get up on the Day of Qiyaamah with the same belief.'

But when an evil person dies, he is made to sit up in the grave and he sits up hopeless and terrified. He is asked the same questions above. He replies that he does not know and says that he had the same beliefs as everybody else. Then a door is opened for him from Jannah and he looks at its beauty and splendour. After this, he is told that this was the place which had been prepared for him, but he has now lost it. Then Jahannam is shown to him and he looks at the people of Jahannam, crowded together, as though they were fighting with one another. He is told that this is going to be his home, because he had doubts about the true religion, he died in doubts and will wake up just like that on the Day of Qiyaamah.”

Abu Qataadah رَضِيَ اللهُ عَنْهُ says: “When a funeral passed by Rasulallah ﷺ, he looked at it and said, ‘He is saved or others are saved from him.’ He then said, ‘A Mu'min feels happy by escaping the troubles and sufferings of the world, by passing away, and enjoys the

Mercy of Allah. He is happy. But when a person who continuously sins dies, men, plants, trees and animals find happiness in his death.”

Because of the sins of evil people, calamities come down to the earth, rains are stopped, there is chaos in the villages, trees dry up and the animals find it hard to feed themselves. Therefore, when such a person dies, his death brings happiness to all those who have been suffering because of his sins. Ibnu Umar رَضِيَ اللهُ عَنْهُ said, “Once Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ held me by the shoulder and said, “Live in this world as if you were a stranger or a traveller.” Ibnu Umar رَضِيَ اللهُ عَنْهُ also says, “In the morning, do not expect to see the evening and when it is evening, do not expect to see the morning; when you are in good health, make preparations for the time of illness i.e. if you do good deeds when healthy, the rewards will still come to you even when you are sick, and make preparations while living to help you at the time of death.”

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ says, “We went to a funeral with Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and at the graveyard, he sat by the side of a grave and said, ‘Everyday the grave announces, O son of Aadam, you have forgotten me. I am a place of loneliness, I am the house of strangers (where you won’t find anyone familiar), I am the house of horrors, I am full of worms, I am very narrow but I am spacious for a person for whom Allah Ta’ala wants me to be so.’” He then said “The grave may be a garden of Jannah, or a pit of Jahannam.” Hadhrat Sahl رَضِيَ اللهُ عَنْهُ says that one of the Sahaabah passed away and they began to praise him and spoke well of his ibaadat. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ kept silent and listened to what they spoke. After they had finished, he said, “Did he always remember death?” They replied that he hardly spoke about it. He then asked, “Did he stay away from something he wished to have?” They replied that he did not. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “He cannot, then, reach to the places of excellence which you can reach.”

Baraa رَضِيَ اللهُ عَنْهُ says, “Once we went with Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to a funeral. When we reached there, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sat by the side

of a grave, wept so much that the ground became wet with his tears, and then said, ‘Brothers, prepare yourselves for the grave.’”

Shaqqeeq bin Ibraaheem (*rahmatullahi alayh*) says: “People agree with me when they say that they believe in four things, but their actions are opposite to what they claim:—

- (i) They say that they are slaves of Allah, but their actions show that they think themselves to be free.
- (ii) They say that Allah is responsible for their rizq, but they are never satisfied unless they accumulate enough material wealth;
- (iii) They say that Aakhirah is better than this world, but they are always busy in accumulating wealth, and are not at all worried about the Aakhirah.
- (iv) They say that death is certain, but they are so busy in worldly activities as though they will live here forever!”

Abu Haamid Lafaaf (*rahmatullahi alayh*) says, “He who remembers death often, Allah Ta’ala gives him three favours:

1. He easily turns to Allah Ta’ala in taubah.
2. He is blessed with happiness.
3. He shows more interest in all his ibaadat.

He who is careless and not worried about death is punished by Allah Ta’ala in three different ways:

1. He continues in sins and does not make taubah.
2. He is not happy with his income.
3. He becomes lazy in doing Ibaadah.”

Imaam Ghazaali (*rahmatullahi alayh*) writes: “All Praise be to Allah Ta’ala Who has broken the necks of powerful rulers through death and has broken the backs of mighty kings with the sudden blow of death; Who has cancelled the hopes of those who had rich treasures

of wealth through death! Ah! These people did not even like talking about death. But when the time (of death) came to them, they were carried away and buried in the dark hole of the grave, leaving behind their bright, high palaces, where they used to lie resting on soft sofas! No more can they enjoy their beautiful slave-girls or have their slaves serving them, but, were forced to live with the worms! They can no longer feast on delicious food and drink, but were made to roll in dust! They cannot sit with their friends, but were made to suffer the horrors of a lonely death!

Were they able to build any castle to save themselves from death? Could they escape death by any other way? Subhaan Allah, Glorified is Allah, Who has no partner in His Qualities! He Alone is Everlasting, Who has no equal. We all know that death is certain and that it must come to all; that everybody has to go into the dust and live with the worms in the grave; that everybody has to face Munkar and Nakeer (the two angels who question the dead in their graves about their Imaan); that everybody after spending a long time in the grave must see the frightful Day of Qiyaamah and must go either to Jannah or to Jahannam, which will be his home forever. Therefore, it is only wise that each one of us should always be worried about death, should remember it all the time, should talk about it often and occupy himself with preparing for it, even if he loses his dunya. We should expect death at any time, so that it does not come to us suddenly, because no one knows the time of his death. Rasulullah ﷺ said, "The wise man is he who controls himself and remains busy with that which will help him in the life after death." No one can prepare for something unless he remains worried about it all the time, remembers it and talks about it all the time. Obviously, if a person is occupied in worldly works, deceived by the attraction of this world, is fooled by passions and desires, then he will never think of death. When people talk to him about death, he will feel uncomfortable. Allah Ta'ala says:

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلْقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَ
الشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾

Say (to them, O Muhammad ﷺ), Certainly, the death from which you are running away will surely meet you, and thereafter you will be returned to the Knower of the unseen and the seen, and then He will tell you what you used to do (and give you its reward/punishment). (al-Jum'ah: 8)

The Ulama say that men are divided into four groups, with regards to their belief about death:

1. Firstly, there are people who are so absorbed in worldly activities that they do not even like to listen to the word death, because they know that death will stop all their pleasures. Such people do not remember death; and when they do talk of it they speak bad about it because it will cause them to leave this world and these feelings fill them with sadness.
2. Secondly, there are people who want to turn to Allah Ta'ala in taubah, but are still in the beginning stage. When they think of death they feel afraid of Allah Ta'ala, which causes them to make taubah more sincerely. They are afraid of death, not because they do not want to leave this world, but because their taubah is not perfect. Such people do not want to die because they want to first reform (correct) themselves and are worried about that. They cannot be blamed for this fear or dislike of death, and the following Hadith of Rasululllah ﷺ does not apply to them: "If anyone does not want to meet Allah Ta'ala then Allah Ta'ala does not want to meet him." In reality, they do not dislike their meeting with Allah Ta'ala, but only feel shy, because of their

own sins and mistakes. They are like a person who wants to prepare first for meeting his loved one, so that he may see his beloved in a condition which is most pleasing to him. However, it is necessary that they should always be worried about preparations for death and should not occupy themselves with any other work, otherwise they will also be counted from the first group of people i.e. those busy in only worldly works.

3. Thirdly, there are those pious servants of Allah Ta'ala who know their Rabb very closely and are perfect in their taubah to him. Such people love death and wish for it. Which time can be better for a lover than the time of meeting with his loved one? The hour of death, for such people, is the time of meeting with Allah Ta'ala. A true lover always remembers the promised time of meeting and he can never forget it. It is such people who wish for death to come soon; they always hope for death and wait for it impatiently, because they want to leave this place of sins. A Hadith says that, when the time of death was near for Hadhrat Huzayfah رَضِيَ اللَّهُ عَنْهُ, he said, "The time I have been waiting for has come at last and at a time when I needed it the most! He who does things which make him feel ashamed is not successful. O Allah! You know that I have always loved poverty more than riches, sickness more than health and death more than life! O Allah! Give me death immediately, for I love to meet You."
4. Fourthly, there are those people who are completely perfect in their belief about death. They are prepared to obey the command of Allah Ta'ala and wish for nothing except what Allah Ta'ala has chosen for them. They neither wish to live nor die of their own will. This shows the amount of love they have for Allah Ta'ala, which is complete surrender (Tasleem) and happiness (Ridha).

Nevertheless, remembrance of death helps a person to earn rewards and blessings of Allah Ta'ala, even if he is busy in the world, because it disturbs his pleasure and causes him to move away from the world. It was for the same reason that Rasulullah ﷺ said, "Remember death which breaks your pleasures." Another Hadith says, "If the animals had as much knowledge of death as you have, you would not find a fat animal to eat." Aa'ishah رَضِيَ اللهُ عَنْهَا once asked Rasulullah ﷺ; "Can anyone reach the position of the Shuhadaa (martyrs) without sacrificing his life for the sake of Allah." Rasulullah ﷺ replied, "Yes, he who remembers death twenty times daily." Another Hadith says that he who reads the following dua twenty-five times everyday, can reach the position of the Shuhadaa (martyrs):

اللَّهُمَّ بَارِكْ لَنَا فِي الْمَوْتِ وَفِي مَا بَعْدَ الْمَوْتِ

*"O Allah! Bless me when I meet my death, and bless me
in what follows death."*

These blessings accumulate because the remembrance of death causes a person to forget his worldly wishes and encourages him to prepare for the Akhirah. Forgetting death, on the other hand, causes a person to busy himself in passions and temptations of the world.

Once, Rasulullah ﷺ saw some people who were sitting together and laughing loudly. He said to them, "In your meetings, do talk of that which will break all pleasures." On being asked what he meant by it, Rasulullah ﷺ replied: "Death." According to another Hadith, Rasulullah ﷺ once said, "Remember death very often because it wipes out sins and causes a person to give up the world."

Once, Rasulullah ﷺ said: "If only you knew what you would have to face after death, you would not enjoy your food, or

enjoy drinking water.” Rasulallah ﷺ once warned one of the Sahaabah: “Remember death very often. It will cause you to turn away from the things of this world.” Another Hadith explains: “Remember death very often, because it strengthens the heart of man and makes it easier for him to face death.” Once a Sahaabi said to Rasulallah ﷺ, “O Rasulallah (ﷺ), I have no love for death. What should I do to cure myself?” Rasulallah ﷺ asked him if he owned any wealth and, when he said that he had, Rasulallah ﷺ told him, “Send it to the next world because a man’s heart loves his possessions. After he has sent his wealth (given it away as Sadaqah etc.), he himself wishes to be with it. If he has left his wealth behind, he then wishes to stay with it.”

A Hadith says: “When two thirds of the night had passed, Rasulallah ﷺ would say: ‘O people, remember Allah! Remember Allah! The convulsion of Qiyaamah will take place very soon! The time for the blowing of the trumpet (soor) is near and everybody’s time of death together with its pains has come!’”

It was the habit of Umar bin Abdul Aziz (*rahmatullahi alayh*) to invite many Ulama every night, to deliver talks on death, the Day of Qiyaamah and the Aakhirah. He would cry so much that someone might think that he was crying over a dead body before him. Ibraaheem Taimi (*rahmatullahi alayh*) says, “Two things have caused me to turn away from the pleasures of the world: Death and the fear of answering before Allah Ta’ala.” Ka’b رَضِيَ اللَّهُ عَنْهُ says: “He who knows what death is will know that death is easier than all the sufferings of this world.” Ash’as (*rahmatullahi alayh*) says: “Whenever we visited Hasan Basri (*rahmatullahi alayh*) and sat with him, we heard him talking to his friends about death and the Aakhirah!” Once a woman came to Aa’ishah رَضِيَ اللَّهُ عَنْهَا and complained to her of being hard-hearted. Aa’ishah رَضِيَ اللَّهُ عَنْهَا advised her to remember death very often to soften her heart. The woman did so and came again after a few days to thank Aa’ishah رَضِيَ اللَّهُ عَنْهَا.

Imaam Ghazaali (*rahmatullahi alayh*) says; “Death is a great thing to fear, but most people are careless about it. Many people do not even talk of death because they are so busy in worldly things. A few talk of death but their minds are thinking of other things and, therefore, it does them no good. It is important that, from time to time, we should concentrate on death and imagine that death is staring at us. We should think of our friends and relatives and remember how they were placed on the bier, carried to the grave and buried under heaps of sand. We should imagine their faces and think of their high hopes and the changes that the sand must have caused to their handsome faces, and how their bodies must have rotted, how their children became orphans, their wives widowed and how their relatives were left to cry over them. We should think about how their money was distributed and how their clothes were left behind (never to be worn by them again). We should, then, say to ourselves, ‘We will have to follow the same road one of these days. How these people, who are lying in their graves, used to laugh and talk in meetings. How they enjoyed themselves, but are now lying in the dust! They did not like to talk of death but have certainly died! They were deceived by the strength of their youth, but are lying today in the graves, deserted and uncared for! How busy they were in the things of the world but now their hands and feet are torn apart and worms are crawling on their tongues! Their bodies have become food for worms! How happily they laughed, but now their teeth have rotted and fallen out! They made many plans and arrangements for many years to come, although death was waiting above their heads. They did not know that on the last day of their lives, they were going to spend that same night in the grave! The same is the case with us. Though we are busy making plans for years to come, we do not know what is going to happen tomorrow.’”

An Urdu poet says:

آگاہ اپنی موت سے کوئی بشر نہیں سامان سو برس کا کل کی خبر نہیں

*No human knows the time of his death,
though man may plan to live for a hundred years,
he never knows what may happen tomorrow!*

The angels sent by Allah Ta'ala, are given instructions for the whole year on one night of the year. They are given their jobs for the year and are told that such and such things have been decided for such and such person. Many people are busy in sports and fun while, in the heavens above, orders have gone out for his arrest; it has been decided that he will die and no one can talk to Allah Ta'ala, or beg Him, to change His order! The time of a person's death cannot be delayed by even a minute! Ibn Abbaas رضي الله عنه says; "On the night called 'Laylatul-Baraat', the decisions of Taqdeer are transferred from the 'Lauh-e-Mahfooz' (the Guarded Book of Taqdeer) and a list is made of all that is decided for the year. A decision is made about the amount of rizq to be sent down, the people who will die, the people to be born and the amount of rains to be sent down during the year. So much so, that a list is prepared of the names of the people who are going to perform Hajj in that year." Ibn Abbaas رضي الله عنه says, "You will notice that a person is walking about in the bazaars, though his name has been written in the list of those who are going to die in that year."

Abu Nadhrah رضي الله عنه says, "On this night, the angels are given their jobs for the whole year. Orders are given about the goodness for the year, about the harms to be suffered, about the rizq to be provided, about the people who will die, about the problems and about the fluctuation in the prices of things." Ikramah رضي الله عنه says, "On the middle night of Sha'baan (Laylatul-Baraa'at), the decisions of all the things to happen for the year, are given to the angels. The lists of the people who will die, and of those who will perform Hajj during

the year are handed over to the angels. No changes can be made in the lists.”

Rasulullah ﷺ once said, “(On this night), the angels are given the names of those people who are going to die during the year from one Sha’baan to the next, with the specific time of death for each. A man gets married in this world and a child is born to him while, in the heavens above, his name has been written in the list of the dead.”

Aa’ishah رَضِيَ اللَّهُ عَنْهَا says: “Rasulullah ﷺ used to fast very much during Sha’baan, because it is in this month that a list is prepared of those who are going to die during the year. Sometimes a man is busy getting married while, in the heavens above, his name has been written among the dead or a man is preparing for Hajj while his name has been written among the dead.”

Rasulullah ﷺ once said, “Everyday, at sunrise, the sun says: ‘Do whatever good you can today, because this day will never return,’ and every morning, two angels announce from the heavens above, one of them saying: ‘O seeker of good, be happy and go ahead.’ The other saying ‘O doer of evils, give up your wrongdoing.’”

Two angels also announce; one of them saying: “O Allah! Give any person a reward for what he spends for a good reason.” The other says: “O Allah, destroy that person who is stingy with his money.” A’taa Ibn Yasaar (*rahmatullahi alayh*) says: “When the middle night of Sha’baan comes, the angel of death is given a list of all the people who are going to die during the year, with orders that their lives should be taken out of their bodies at such and such time of the year. Many times, it so happens that a man is busy decorating his house, or making arrangements for his wedding, or building a new house, while his name has already been written among the dead.”

Imaam Ghazaali (*rahmatullahi alayh*) writes, “Even if the poor people were to have no problems, no miseries, no pains and no horrors in this life; just waiting for death, with its horrible pains and difficulties, is enough to stop their enjoyments, to rob them of their

ease and comforts, and to cure them of their carelessness. Death is so painful that we should always be worried about it and occupy ourselves in preparing for it. We should be more careful about it, especially since nobody knows the time when he will die.”

A pious person has said, “Man is like a puppet moving on strings and the strings are in the hands of someone else, Who may pull them at any time (and cause him to fall to the ground....and meet sudden death).” Luqmaan عَلَيْهِ السَّلَامُ, the wise, advised his son, “Death is that thing about which the exact time is not known to anyone. Be prepared to meet death at any time, otherwise it will grab you suddenly when you are not ready.”

It is not possible for a person to enjoy himself when he knows that he is wanted by the police and that after arresting him they will lash him. Actually, such a person loses his peace of mind and cannot find any enjoyment.

It is complete carelessness not to be worried about Izraa-eel عَلَيْهِ السَّلَامُ, the angel of death, who may visit a person at any time to take his life which is much more painful than thousands of lashes put together. In fact, no one can understand the severity of the pain of death until he himself goes through it or sees people who are experiencing it.

We all know that a limb that is ‘dead’ can be cut off from the body without causing any pain to the body. Similarly, ‘dead’ skin can be cut out without causing pain. (This is because there is no life in it). But if a person is hurt in a part of his body that is not ‘dead’ he feels severe pain. Thus, the pain suffered by a person, when a part of his body is cut, wounded or burnt, is actually felt by his soul controlling all parts of the body because the soul spreads through the whole body. When a part of the body is hurt, the amount of pain experienced is according to the size of that part of the body. But when a man is dying, it is his soul, not his body, which feels the pain. We can imagine the severity of the pain since the soul is dragged out from all parts of the body. Thus each and every limb of the body feels severe pain, as though it were being cut apart. When a part of the

body is cut apart, the soul is present in other parts of the body and the man is strong enough to cry and shout in pain. But when the soul is being dragged from the body of a person, he is too weak to moan or cry. If the body of the dying man is strong, the sound of heavy and painful breathing is heard in its last hour, but if the body is weak, even the breathing cannot be heard. Then the soul begins to leave and the limbs become cold, one after the other. First the feet become cold, because the soul is dragged from the feet first and then leaves through the mouth at the end and the eyes dialate loosing its shine.

Rasulullah ﷺ used to make a special dua to Allah Ta'ala,

اللَّهُمَّ أَعِنِّي عَلَى غَمَرَاتِ الْمَوْتِ وَسَكَرَاتِ الْمَوْتِ

“O Allah! Make my death easy for me and lighten for me the pains of death”

We also should make dua to Allah Ta'ala to make death easy for us, but we take it lightly, not realising how severe the pains of death are! The Ambiyaa ﷺ and all the Pious were very afraid of death. Isaa عليه السلام once said to his companions: “Make dua to Allah Ta'ala to protect me from the pains of death. The fear of death has almost killed me.” It is said that a group of pious people from the Bani Israa-eel went to a graveyard. They made dua to Allah Ta'ala to give life to one of the dead, so that they might ask him about his death. Their dua was answered, and a dead man woke up from a grave. He seemed to be a pious man, because his forehead had the mark of Sajdah. He said, “What do you want to know? I died fifty years ago, but I still feel the pain that I felt at the time of death.”

Rasulullah ﷺ said, “O Allah, O the One Who drags the soul from the muscles, the bones and the fingers, lighten for me the pains of death.” Rasulallah ﷺ said, “The pain of death is as painful as three hundred blows of the sword on different parts of the body.” Ali رضي الله عنه, when encouraging people to go for Jihaad, would

say, "If you are not killed (in Jihaad as martyrs), you will surely die in your beds. By Him, Who holds my soul in His Hands, dying in bed is worse, in pain, than a thousand blows of the sword on different parts of the body, at one time." Awzaa'ee (*rahmatullahi alayh*) says: "We heard from the pious slaves of Allah that the dead will continue to feel the pain of death until they get up from their graves on the Day of Qiyaamah."

Shaddad Ibn Aus رَضِيَ اللَّهُ عَنْهُ says: "The pain of death is worse than all the pains of this world and the Akhirah. It is more painful than being sawed in two, being cut into pieces with a huge scissors or being boiled in a huge pot. If the dead were to get up from the graves and tell people about the pains of death, no one would enjoy this life; nor would anyone enjoy a good sleep."

When Musaa عَلَيْهِ السَّلَامُ passed away and met Allah Ta'ala, he was asked about his death. Musaa عَلَيْهِ السَّلَامُ replied, "I felt as though I was being burnt alive like a sparrow caught in a fire, without being allowed to die."

Aa'ishah رَضِيَ اللَّهُ عَنْهَا says: "When the time of death came, there was a bowl of water next to Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; he would put his hands into the water and wipe his face with it, again and again, saying, 'O Allah! Save me from the pain of death.'"

'Umar رَضِيَ اللَّهُ عَنْهُ asked K'ab رَضِيَ اللَّهُ عَنْهُ about the pain of death and he replied; "O Ameerul-Mu-mineen! It is as though a branch of a tree, that is full of thorns, was pushed into a person's body so that it should mix up with every part and then the branch would be pulled out violently. Such is the pain felt by a dying man, at the time of death!"

A dying man must also go through the difficulty of facing the Angel of death (Izraa-eel عَلَيْهِ السَّلَامُ) and the other angels under him. So horrible is the appearance of Izraa-eel عَلَيْهِ السَّلَامُ when he comes to take the souls of the sinners and the kuffaar that the strongest of men will not be able to manage.

Once Hadhrat Ibraaheem عَلَيْهِ السَّلَامُ asked Izraa-eel عَلَيْهِ السَّلَامُ to show him how he looked when taking the souls of the sinners. The angel told him that he would not be able to manage, but Ibraaheem عَلَيْهِ السَّلَامُ insisted. The angel then asked him to turn around and he did so. After a short while the angel said: “Now, look here” and Ibraaheem عَلَيْهِ السَّلَامُ turned around. What he saw was a most horrible giant dressed in black, dark with long hair, each hair standing on end (straight), giving off a horrible smell, with flames of fire leaping from his mouth and nostrils! Ibraaheem عَلَيْهِ السَّلَامُ could not manage to look any more and fainted. When he regained consciousness, Izraa-eel عَلَيْهِ السَّلَامُ had come back to his normal form. Ibraaheem عَلَيْهِ السَّلَامُ then said, “Even if there were no other difficulties for the sinners, the terrible sight of Izraa-eel عَلَيْهِ السَّلَامُ, in such a horrible form, would be enough as punishment for them.” This is the form in which the Angel of death comes when he visits the sinners.

But when he comes to take the lives of the pious and the obedient servants of Allah Ta’ala, he comes in the most handsome form, with a very pleasant look. When Ibraaheem عَلَيْهِ السَّلَامُ asked Izraa-eel عَلَيْهِ السَّلَامُ to come to him in the form that he takes on when visiting the pious people, he saw a handsome young man beautifully dressed, with perfume all around his body. Ibraaheem عَلَيْهِ السَّلَامُ said, “Even if there was no other joy for the believer than the enjoyment of seeing the handsome face of Izraa-eel عَلَيْهِ السَّلَامُ at the time of death, it would be enough for all his pleasures.”

A Hadith says: When Allah Ta’ala is pleased with a man, He says to the Angel of Death, Izraa-eel عَلَيْهِ السَّلَامُ, “Bring the ‘Rooh’ (life) of My servant, so and so; I want to give him ease and comfort. I have tested him and found him as I liked him to be.” Then Izraa-eel عَلَيْهِ السَّلَامُ goes to him with five hundred angels, and each one of them gives him the good news of an enjoyment not mentioned by any of the others. They are carrying branches of sweet basil and roots of saffron and they all stand in two rows on either side. When shaytaan sees this sight, he holds his head and begins to wail and cry. When his servants and

followers come running to him and ask, “What has happened, our master?” He replies, “You horrible ones! Can’t you see what has happened? A person has been saved. What have you been doing all this time?” They say, “Our master, we tried our best to mislead him, but he would not get involved in sins.”

When the time of death was close for Jaabir Ibnu Zaid (*rahmatullahi alayh*) someone asked him, “Do you have any wish?” He said, “I want to see Hadhrat Hasan Basri (*rahmatullahi alayh*). When Hasan Basri (*rahmatullahi alayh*) was called in, Jaabir (*rahmatullahi alayh*) said, “My dear brother, it is time for me to leave the world. However, I do not know whether I shall be sent to Jannah or to Jahannam.”

Tameem Daari رَضِيَ اللهُ عَنْهُ says: “Allah Ta’ala says to the Angel of death, ‘Go to My friend, so and so, and bring his life, I have tested him both in good and bad times and found him as I liked him to be. Bring his life to Me, so that he may be free from the pains of the world.’ The Angel of death then visits the man, with five hundred angels; each of them carrying a cloth of Jannah and holding a vase of sweet basil in his hands. Every basil flower has twenty colours, each colour giving off a different type of fragrance. They also bring with them the sweetest musk wrapped in white silk. Izraa-eel عَلَيْهِ السَّلَامُ sits at his head and all the other angels surround him on all sides, gently massaging his limbs. They put the musk-soaked handkerchief under his chin and open a door to Jannah before his eyes. Then many favours of Jannah are shown, to comfort his heart, just as the family members put many things before a crying baby to comfort it. Then his hours (wives of Jannah) come before him and the fruits and fine clothes of Jannah are shown to him. In short, many gifts of Jannah are presented before his eyes; and the hours (his future wives) begin to jump with joy. When the dying man looks at this, his soul begins to move about in the body, trying to free itself. Then the Angel of death says to him:

فِي سِدْرٍ مَّخْضُودٍ ﴿٢٧﴾ وَ طَلْحٍ مَّنضُودٍ ﴿٢٨﴾ وَ ظِلِّ مَمْدُودٍ ﴿٢٩﴾ وَ مَاءٍ مَّسْكُوبٍ ﴿٣٠﴾

“Come out, blessed soul, to the thornless lote (bor) trees, and banana trees growing in layers, and cool spreading shades, and water gushing out (al-Waaqi’ah: 28-37)

The Angel of death speaks kindly to him, like a mother speaking to her child because he knows that the soul is a favourite of Allah Ta’ala and that, if he treats it kindly, Allah Ta’ala will be pleased with him (the angel). So, the life is taken out of the body very easily, like pulling a hair out of the dough and when the soul comes out from the body, all the angels greet it and give it good news of entry into Jannah. The Qur-aan Shareef says:

الَّذِينَ تَتَوَفَّوهُمُ الْمَلَائِكَةُ طَيِّبِينَ ﴿٣١﴾ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ﴿٣٢﴾ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٣﴾

Those whose souls the Mala’ikah take away whilst they are pure, saying to them, ‘Peace be to you. Enter Jannah because of what you used to do. (an-Nahl,’ 32)

If the man is a favourite servant of Allah Ta’ala, the Qur-aan says:

فَأَمَّا إِنْ كَانَ مِنَ الْمُقْرَبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرِيحَانٌ ﴿٨٩﴾ وَ جَنَّاتُ نَعِيمٍ ﴿٩٠﴾

‘If he is of those who are very close (to Allah), then (for them is) comfort and pure rizq and a garden of enjoyment. (al-Waaqi’ah 88-89)

The soul says to the body, “May Allah Ta’ala bless you with the best of rewards, because you were always quick to obey Allah Ta’ala and to do ibaadat and you were always trying to stay away from

disobedience. I congratulate you today because you have been saved from punishment and you have also saved me.” The body also speaks the same words to the soul when it is about to leave. The places where he used to worship Allah Ta’ala, cry because of being separated from him, the gates of Jannah through which his good deeds used to go up, and the gates through which his rizq used to come down, also weep for him. After this, the five hundred angels gather around the dead body and, when the people who are washing the body turn it from side to side, the angels turn it before them. When they begin to clothe him, the angels clothe him in the clothes of Jannah even before them. When they put perfume on his body, the angels put the perfume of Jannah on him, even before them. Then, the angels stand in two rows stretching from his house-door to the grave, and receive the Janaazah, asking for Allah’s blessings and forgiveness for the dead person. When shaytaan sees this, he wails and cries so bitterly that his bones begin to pain and he says to his friends, “Woe to you! How did this man escape you?” They reply that he had no faults. After this, the angel of death goes with the soul to the heavens above, where it is received by Jibraa-eel عَلَيْهِ السَّلَامُ, together with seventy thousand angels, each one of whom gives him good news of a favour from Allah Ta’ala. Then the Angel of death goes with the soul to the ‘Arsh’ (the throne) of Allah Ta’ala and, after reaching there, it makes sajdah to Allah Ta’ala, Who says,

فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾ وَ طَلْحٍ مَّنْضُودٍ ﴿٢٩﴾

“Take the soul of my servant to the thornless lote (bor) trees and banana-trees growing in layers”.

(al-Waaqi’ah: 28-29)

When the body is placed in the grave, the Salaah that he used to read stands on his right side, the Fasts on his left, his recitation of the Qur-aan Shareef and Zikr stand above his head, the steps that he used to take while going for Jamaat Salaah stand by his feet, and the Sabr

(patience) that he made (in difficulties or while staying away from sins) stands in one corner of the grave. So, when the punishment enters the grave and stretches its neck to attack the dead person from the right, the Salaah says to it, "Get away! By Allah! This person has been through much suffering in his life and he has just gone to sleep!" Then the punishment tries to come to him from the left, but the Fast pushes it away and then it tries to go from the head side, but the Tilaawat (reading of Qur-aan) and Zikr stop it from coming close, saying, "You cannot go this way." In short, from whichever side the punishment tries to come, it finds its way blocked by one of the good deeds surrounding the friend of Allah Ta'ala on all sides. So, the punishment returns defeated and disappointed. Then Sabr (patience), which had been standing in one corner, says to these good deeds, "I stood waiting because I meant to help you in chasing away the punishment if any side was weak or not guarded properly. Subhaanallah! You have escaped the punishment, all by yourself. Now, I shall help you on the Day when the scale is set up for weighing the deeds of men."

After this, two angels come to the dead person. Their eyes shine like lightning, their voices are like thunder, their teeth, like the horns of a cow, flames of fire shoot out from their mouths as they breathe. They have long hair till their feet, the distance between their shoulders is such that it can only be travelled in many days; they are not at all kind to men. Though they do not treat the believers badly, their sight alone is terrible and frightful. They are called 'Munkar' and 'Nakeer'. Each of them carries a big hammer, so heavy that all the men and the Jinns of the world together cannot lift. They command the person to sit up and he sits up immediately, while the cloth slips from his head and falls to his hips. Then they ask him, "Who is your Rabb? What is your religion? What is the name of your Nabi?" He replies, "My Rabb is Allah, of Great Majesty! He is One, with no partner in His Oneness, the only King of all, Who has no partner. My religion is Islam and my Nabi is Muhammad ﷺ, who is the last of all the Ambiyaa." The angels then say to him, "You

have spoken the truth!" They push away the walls of the grave, which move above him, on his right side and on his left, in the direction of his head and in the direction of his feet, thus becoming spacious on all sides. Then the angels say to him, "Lift your head." He does so and sees in front of him a door through which Jannah is shown to him. They then say to him, "O friend of Allah, this is your resting place; because you have been a sincere servant of Allah. Rasulullah (ﷺ) has said: "By Him, Who holds my life in His hands, at this moment, the believer experiences such joy that will never return." Then the angels ask him to look towards his feet. He does so and sees a door opening into Jahannam (and some of its horrors are shown to him). They say to him, "O friend of Allah, you have been saved from entering (Jahannam) through this door." Again, he experiences such a joy that will never return. Then seventy seven gates are opened in his grave into Jannah, so that its fragrance comes to him and its cool breezes are blown on him. This will last till the Day of Qiyaamah.

Now we shall describe what happens to the kuffaar and the sinful at the time of death. Allah Ta'ala says to the Angel of death: "Go to My enemy (so and so) and bring his life. I gave him plenty of everything and showered My gifts on him from all sides, but he did not stop disobeying Me. Let Me punish him today. So, the Angel of Death comes to him in the most horrible form, with twelve eyes and carrying a hammer made from the Fire of Jahannam, all covered with sharp-pointed thorns. He has five hundred Angels with him. They bring with them a big copper-blade and each one of them is carrying big live coals and fiery whips made from the Fire of Jahannam, all blazing hot. As soon as the angel of death reaches there, he strikes the man with the hammer; the thorns poke and reach every vein and every joint of his body. He then pulls out the hammer with full force. All the other angels begin to strike him with the whips, on his face and on the hips. They go on whipping him till he faints. After that they drag his soul from his toes and bring it to his heels, all the time whipping and beating him. They stop for a while and then pull it to

his knees and from there, after another pause, bring it up to his stomach. (They take it out little by little, to keep him in the pains of death for a longer time). From the stomach, they drag it up to the chest. Then they put the copper-blade and the burning coals under his chin, the angel of death says to him: “Come out, cursed soul and go to Jahannam.”

فِي سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾ وَظِلٍّ مِّنْ يَّحْمُومٍ ﴿٤٣﴾ لَا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾

In boiling hot winds and boiling water and thick layers of black smoke, which are neither cool nor refreshing (but extremely painful). (al Waaqi'ah 42-44)

And when the soul leaves, it says to the body: “May Allah punish you with the worst punishment! You always rushed to break the commands of Allah Ta’ala and were always slow in doing ibaadat. You have destroyed yourself and also destroyed me.” The body also speaks the same words to the soul. Those parts of the earth, where he used to commit sins against Allah Ta’ala, curse him. The groups of shaytaan’s friends come running to him and say: “Good news, our master, for we have sent a soul to Jahannam.” When his dead body is laid in the grave, the earth closes in on him so that his ribs are crushed together and penetrate into one another. Then black dragons start biting and stinging him, some of them beginning with his nose and going down to his waist, others beginning with his big toe and coming up to his waist, till they all meet in the middle of the body.

The two angels, called ‘Munkar’ and ‘Nakeer’ come to him and ask: “Who is your Rabb? What is your religion? Who is your Nabi?” But to each question that they ask, he replies: “Aah! Aah! I do not know,” and each time he says so, they beat him with the hammer so terribly that the grave is filled with sparks flying from the hammer, all scattered about. Then, the angels command him to look up. He does so and sees a door opening into Jannah, through which some of its beauty and luxuries are shown to him. They say to him: “O enemy

of Allah, this could have been your home if you had been obedient to your Rabb.” Rasulullah ﷺ said: “By Him Who holds my soul in His Hands, the dead man feels such deep regret, at this time, as will never be felt by him again.” Then a door is opened for him into Jahannam and the angels say to him: “O enemy of Allah! This is your home, because you have been disobedient to Allah.” After this, seventy-seven gates are opened for him into Jahannam, through which the black smoke and boiling hot winds of Jahannam will continue to blow on him, till the Day of Qiyaamah.

The scenes of death and that of the punishment in the grave should always be kept in mind because it is the most frightful sight. There are many other Ahaadith which describe the scene of death and the conditions of the grave, but we have written only the above Hadith.

Aa’ishah رَضِيَ اللَّهُ عَنْهَا says, “Woe unto the sinful dwellers of the graves! Black dragons are given power over them and they bite and sting them, one beginning with the head of the person coming down to his waist, the other beginning with the feet and going up to the waist, till they meet in the middle of the body.” It is certainly the punishment in the grave that has been given the name of ‘the punishment of Barzakh’ in the following Aayah of the Qur-aan Shareef:

وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾

And before them is a ‘Barzakh’ (barrier) till the Day when they are raised. (al-Mu’minun: 100)

Therefore whenever Hadhrat Usmaan رَضِيَ اللَّهُ عَنْهُ spoke about the grave, he cried so much that his beard became wet with tears. Rasulullah ﷺ, even though he himself was so excellent and pious, yet he constantly asked for the protection of Allah Ta’ala from the punishment in the grave, so that people should follow his example

and make a habit of asking for protection of Allah Ta'ala very often from this punishment (in the grave). For the same reason, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "If it was not that you would stop burying your dead out of fear, I would have asked Allah Ta'ala to let you hear the punishment in the grave." In reality, the punishment is given justly and fairly. Man has been sent to this world for the only purpose of obeying Allah Ta'ala and He has reminded him again and again, in the Qur-aan Shareef, that he has been sent to this world only for obeying Allah Ta'ala, viz.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

I created the jinn and the humans only so that they might worship Me. (az-Zaariyaat: 56)

Allah Ta'ala has warned man that this life has been given to him as a test to see how he behaves himself after receiving all these gifts from Allah Ta'ala. His time of death will be the time of announcing the results of this test. Allah Ta'ala says in the Qur-aan Shareef:

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ط

Blessed is He in Whose Hand is the Kingdom and He is Able to do all things. Who has created life and death so that He may test you (to see), whose works is best.' (al-Mulk: 1-2).

Most definitely this world is a place of test and trial. The main reason for creating jinn and the humans is that Allah Ta'ala wants them to obey Him. The pleasures, comforts and necessities of life, have been given to man so that he may use it for his needs and spend the extra

for the sake of Allah Ta'ala, which also goes into his books of good deeds, kept safely in the Treasury of Allah Ta'ala. Therefore, getting so absorbed in the world that a person begins to neglect the commands of Allah Ta'ala, forgetting the purpose of his creation and not thinking about why these gifts have been given to him is total carelessness, ending in total loss and regret. A person feels really sad when the time comes for him to leave all his hard-earned wealth, which he saved up with much difficulty and hardship only to leave it for others and passes away, empty-handed, into the next world. If we have a little bit of sense, let us go into solitude and think for a short while, what our position would be if the Angel of death came to us suddenly right now, and what would happen to the wealth and property, earned and saved after long years of effort.

Wahb Bin Munabbih (*rahmatullahi alayh*) tells the following story: "A king once decided to visit his lands and inspect his kingdom. He ordered a beautiful set of clothes and was shown one, but it did not please him. He asked for another and still another and, after rejecting so many, found one that he liked. He wore this beautiful robe, and ordered a horse. A fine horse was brought to him, but he did not like it and sent it back. Two more horses were shown to him, one after the other, but he did not like them also. At last, the whole stable of riding-horses was brought before him and he chose the best horse. The king then sat on the horse. Then shaytaan instilled pride in his mind. The king rode off proudly, followed by his ministers, servants and soldiers, in a huge procession, but was too full of pride to even notice them. As he rode on, he saw an old man dressed in rags, who greeted him, but the king paid no attention. At this, the old man grabbed the horse's reins. The king became extremely angry and said to him threateningly: 'Off with you! How dare you catch hold of my horse's reins?' The man said, 'I have some business with you.' The king said: 'Be patient and wait till I come back because then I shall have time to listen to what you have to say.' The man said, 'I must say it right now' and saying this, he gave a strong pull to the bridle and snatched it away. The king said: 'Well, what do you want to say?' The man said: 'It is a secret; I must whisper it in your ears.'

The king lowered his head and the man whispered into his ears: 'I am Izraa-eel, (the Angel of death), who has come to take your soul.' The king's face changed, his voice shook and he said: 'Could you give me a chance, to go home, meet my people and arrange my affairs?' The angel said: 'No, you shall have no chance. Never again shall you meet your family or see your belongings.' Saying this, the angel pulled out the soul from his body and he fell down from the horse like a piece of dry wood.

After this, the Angel of death went to a pious Muslim who was also going on a journey. He greeted the man saying, 'Assalaamu Alaykum,' and the man returned the salaam saying: 'Wa'Alaykumus-Salaam.' The angel then said to him: 'I want to say something into your ear.' The Angel whispered into his ears: 'I am Izraa-eel, the Angel of death'. The man said: 'Most welcome! Blessed is your visit! You have come after I have waited for so long. Of all the people who are far away from me, you are the one I was the most anxious to see.' The angel said: 'Go ahead and rush to complete the job for which you are going.' The man said: 'I would dearly love to meet my Allah, more than anything else in the world.' The angel said: 'Choose for yourself any condition in which you would like to die and I shall remove your soul when you are in that condition.' The man said, 'I leave it to your choice.' The angel said: 'I have been commanded to do as you wish.' The man said: 'If so, let me make wudhu and stand in Salaah and when I am in sajdah before my Rabb, you can pull out the soul from my body.' So, the pious man was busy in salaah, lying in Sajdah, when his soul was taken out of the body."

It was one of the many favours of Allah Ta'ala to the humble author of this book (who thinks of himself to be the lowest person) that his eldest daughter (who was the wife of Moulana Muhammad Yusuf Sahib (*rahmatullahi alayh*)) also passed away when she was in sajdah. She had been ill for a long time and was too weak even to sit up in bed for Salaah. She, therefore, used to make signs instead of going into Ruku or Sajdah etc. On Monday night, the 29th of Shawwaal, 1366 A.H, she was reading Maghrib Salaah and was in Sajdah when her soul left to meet her Rabb and Creator. This humble

author is unable to show thanks to Allah Ta'ala for His many favours to him.

Abu Bakr Ibnu Abdullah Muzani (*rahmatullahi alayh*) says: "When the time of death was close for a rich person from the Bani Israa-eel, who had collected lots of wealth, he said to his sons: 'Bring all my belongings before me.' So, all his belongings were quickly brought before him. There were many horses, camels, slaves and plenty of wealth. When he looked at these bounties, he began to cry in sadness, because he knew that he was going to leave all of this behind. Meanwhile Izraa-eel عَلَيْهِ السَّلَامُ came in front of him and said, 'It's no use crying now. By Him who gave you all these gifts, I must take your soul away.' The man said, 'Could you give me a chance so that I may give away all these belongings.' The angel said: 'Not at all, no chances can be given now! You should have given away your belongings before this.' Saying this, he pulled out the soul from the man's body."

Another story is related of a person who collected great wealth and arranged for himself all types of comforts and built a grand palace, with two entrances, each having a guard. He arranged a delicious feast to celebrate moving into the new palace, to which he invited all his friends and family. When the guests sat to eat, he himself was seated comfortably on a grand throne and was saying to himself: "I have enough of everything to last for years and I won't need to buy anything." As he sat there, thinking, a poor old man, with a beggar's bag hanging around his neck, came to the gate outside and began to knock at the door. So loud was the knocking that the sound disturbed the rich man sitting on his throne. The slaves rushed to the door, wondering who this rude old man could be. They asked him what he wanted and the old man said: "Send your master to me." They said: "Do you think our master would come out of his palace to talk to a beggar like you?" The man said: "He will have to come, go and tell him." They went to their master and told him about it. The rich man said, "Why didn't you teach him a lesson, for his rudeness?" As he said so, there was a still louder knock at the door and the

guards rushed to the gate. The old man said, “Tell your master that I am Izraa-eel, the angel of death.” Hearing this, the servants were stunned and, when the rich man was told about it, he was shocked and begged in complete humility: “Ask him to take the life of someone else instead of mine.” But the angel, who had meanwhile entered the palace, said to him: “Do what you wish, I cannot go back until I have taken the soul out of your body.” The rich man gathered all his wealth and said: “Curses upon you, you accursed wealth! You kept me too busy to make ibaadat of my Rabb and left me no time for the zikr of Allah.” Allah Ta’ala in His total Power, gave his wealth the power to speak and it said to him: “Why do you curse me? It was because of me being with you that you were allowed entry into the courts of great emperors when the poor ones were chased away from their doors. It was because of me that you mixed with beautiful women and enjoyed yourself, living in luxury like a king. Ah! You used me for haraam things and I was helpless in your hands. If only you had spent me on good actions, I would have helped you.” In the middle of this talk, the Angel of Death suddenly pulled out the soul from his body.

Wahb bin Munabbih (*rahmatullahi alayh*) says, “Once, Izraa-eel عَلَيْهِ السَّلَام took away the soul of a very cruel king, the like of whom the world had never seen. As he was carrying the soul, he passed by some angels who asked him, ‘Have you ever felt sorry for anyone whose soul you were commanded to pull out?’ The Angel of death replied, ‘Yes, once I felt very sorry when commanded to take the soul of a woman who was all alone in a jungle and had just given birth to a baby son. When I was taking out her soul, I was filled with pity for her and her new-born child, because, I did not know what would happen to the little baby left alone in that jungle!’ The angels said, ‘Do you know who this cruel person is whose soul you are carrying now? It’s the same child who was left alone.’ This news really surprised the Angel of death, who said: ‘Glory be to You, O Rabb! You have no faults! Most Kind and Most Merciful! And You do as You wish.’”

Hasan Basri (*rahmatullahi alayh*) says: “When a person dies and his family members begin to weep and cry, the Angel of death stands in the doorway and tells them: ‘I did not rob him of his rizq (he has already finished what was written for him), I did not cut short his life and I have been commanded to visit this house again and again, until no one is left alive.’” Hasan (*rahmatullahi alayh*) says: “By Allah! If the family could see the Angel at that time and listen to his talk, they would forget about the dead person and start worrying about themselves.”

Yazeed Raqqaashi (*rahmatullahi alayh*) has narrated the following story: “Once a cruel person from the Banu Israa-eel was sitting alone with his wife when he saw a stranger entering his house through the door and coming straight towards him. The man became very angry and rushed towards the stranger asking: ‘Who are you and who gave you permission to enter my house?’ The stranger replied: ‘The Owner of the house commanded me to visit you and I am a person whom nothing can stop from entering a house nor do I need permission before entering the palaces of kings. I am neither afraid of kings, nor can anything stop me from meeting those who are proud.’ On hearing this, the man was gripped with sudden fear, a shiver ran through his body and he fell on his face. At last he said in total humility: ‘That means you are the Angel of death.’ The stranger said, ‘Yes, I am the Angel of death.’ The man said: ‘Could you give me a chance so that I may write out my will?’ The Angel said: ‘It’s too late now. It’s a pity that you have ended your life and taken the exact number of breaths written for you. Your end has come and it cannot be delayed even for a moment.’ The man asked, ‘Where are you going to take me?’ The Angel replied, ‘You shall be with your own deeds that you have sent to the Aakhirah and you will get a home in the Aakhirah, which you have built for yourself with the help of your own deeds.’ The man said: ‘I never performed good deeds, to deserve a good home in the next world.’ The angel said, ‘Then, I shall take you to:

إِنَّهَا لَطَلَى ﴿١٥﴾ نَزَاعَةً لِّلشَّوَى ﴿١٦﴾ تَدْعُوا مَن أَدْبَرَ وَتَوَلَّى ﴿١٧﴾

The flame of Jahannam, plucking off the skin; it will call the one who ignored and turned away (from truth in this world)!’ (al-Ma’aarij: 15-17)

Saying this, the angel dragged the soul from his body and everybody in the house began to wail and cry aloud.” Yazeed Raqqaashi (*rahmatullahi alayh*) adds: “If people knew what happens to a person when he is in the pains of death, they would cry more because of his suffering than because of their own loss.”

Sufyaan Sauri (*rahmatullahi alayh*) says: “When the Angel of death touches the heart-vein of the dying man, he stops recognising people, he cannot speak and forgets about everything of the world. At this moment, if it was not for the pain of death, he would take a sword and attack those sitting around him because of the severe pain.” Some Ahaadith say that, when the soul of a dying man comes up to his throat, shaytaan tries his best to mislead him and rob him of his Imaan.

A Hadith says that Izraa-eel عَلَيْهِ السَّلَامُ visits people during the time of Salaah, notices them and keeps a record of them and when the time of death comes close for anyone who was particular about his Salaah, he himself encourages him to read the Kalimah and chases shaytaan away from him. Mujaahid (*rahmatullahi alayh*) says: “When a person is about to die, the faces of his friends are shown to him. If he used to mix with men of piety, he finds himself with the pious and if he mixed with the evil and the careless, he finds himself with such people.”

Rabi’ bin Bazah (*rahmatullahi alayh*), who was a pious man living in Basrah, has said: “Once a person was about to die and people were reading the Kalimah, Laa ilaaha illallah, encouraging him to read it with them but all he could say was: ‘Have one (a glass of wine) for yourself and let me have one! Have one for yourself, let me have one.’ Similarly, there was another person in Ahwaz who, when at the

time of death, was encouraged to read the Kalimah ‘Laa ilaaha illallah’, went on crying out: ‘Ten rupees each, eleven rupees each, twelve rupees each...’”

On the other hand, there have been many people who remembered death all the time, prepared for it and did many good deeds for the life of the Aakhirah. They welcomed death like a person receiving a gift, as a Hadith says: “Death is a gift to a believer.”

When the time of death was close for Bilal رَضِيَ اللَّهُ عَنْهُ, his wife said, “Alas Alas! You are going away!” But Bilal رَضِيَ اللَّهُ عَنْهُ said, “What a joy it is to die, because tomorrow we shall meet our loved ones, Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his friends!”

When the time of death was close for Mu’aaz رَضِيَ اللَّهُ عَنْهُ, he said: “O Allah! You know that I wished to live long, not because I loved this world or wanted to dig canals and plant gardens. In fact, I wanted to fast and stay thirsty during the hot summer afternoons. I loved to work hard for the sake of Deen and to join those who remember You and make zikr with them.”

Salmaan رَضِيَ اللَّهُ عَنْهُ began to weep and cry when he was about to pass away. Someone asked him, “What makes you cry? When you die, you will meet Rasullullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who was happy with you just before he passed away.” Salmaan رَضِيَ اللَّهُ عَنْهُ replied, “I am neither weeping because of the fear of death, nor because I am leaving the world. What makes me cry is that we made a promise with Rasullullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that we would use the things of this world like a traveller who keeps just enough to last him during the journey, but I am afraid that I have not been able to manage these instructions.” Yet, when he died, he was found to own only ten dirhams. Just imagine, this was all he owned, which he thought to be extra. He then asked for some musk and asked his wife to mix it with water and sprinkle it on his bed. He then said, “I am expecting a group of visitors who are neither men nor jinns.”

When the time of death was close for Sheikh Abdullah bin Mubaarak (*rahmatullahi alayh*), he was smiling and said:

لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ ﴿٦١﴾

“For the like of this, let those who strive, strive.” (as-Saaffaat: 61)

(He might have seen some of the gifts and joys of Jannah). It is also said that, when he was about to die, he said to his servant, Nasar, “Lay my head on the ground.” The servant began to cry. The Sheikh asked him, “What makes you cry?” and he replied, “It makes me sad because you lived in comfort but you are dying like a beggar, with your head on the ground!” The Sheikh said, “Say no more! I made dua to Allah to give me life as a rich man and cause me to die like the poor.”

Ataa bin Yasaar (*rahmatullahi alayh*) says: “A person was about to die when shaytaan came and said to him, “You have escaped from me.” The man said, “I am still not safe from your evil plans.” Jareeri (*rahmatullahi alayh*) says that he was present when Sheikh Junaid (*rahmatullahi alayh*) was about to pass away and he saw that the Sheikh was reading Aayaat from the Qur-aan Shareef. Someone asked him, “Is it the time to read from the Qur-aan Shareef.” (He meant that the Sheikh was very weak and was finding it difficult to read). The Sheikh replied, “What time can be better for reading? At this time, my Book of Deeds is being completed. (I would like it to end with the Aayaat of the Qur-aan Shareef).”

Someone asked Junaid (*rahmatullahi alayh*), “How was it that Abu Sa’eed Khazzaaz (*rahmatullahi alayh*) was in such joy at the time of death?” Junaid (*rahmatullahi alayh*) replied, “He loved meeting his Rabb so much that someone might think that his soul will fly to the heavens even before the time of death to meet his Rabb.”

When the time of death came for Zun-Nun Misri (*rahmatullahi alayh*), someone asked him if he had any wish. The Sheikh replied, “My only wish is that I should truly recognise Allah Ta’ala.” A man says: “I was sitting with Sheikh Mumshaad Deenwari (*rahmatullahi alayh*) when a buzurg came to him and said, ‘Is there any neat, clean

spot nearby where a poor man can pass away?’ The Sheikh pointed to a place where there was a spring of fresh water. The man went there, made wudhu and read his Salaah. When he finished, he laid himself down on the ground and breathed his last.”

Faatimah (*rahmatullahi alayh*)a says that when her brother, Abu Ali Rudbari (*rahmatullahi alayh*) was about to die, his head was in her lap. She says that he opened his eyes and said, “The gates of Jannah have been opened and Jannah has been adorned. I can hear someone saying, “Abu Ali, you did not wish for high positions in Jannah, but We have given you high positions.” He then read two poems, meaning: “By Your right over me, never did I turn my eyes away from You, to look (lovingly) at anyone other than You. When I see Your beautiful Face, I become restless for You.”

When Sheikh Junaid (*rahmatullahi alayh*) was about to pass away, someone read to him the Kalimah. He said, “I have never been forgetful of this Kalimah, so I don’t need to be reminded of it now.”

Ja’far bin Nasr (*rahmatullahi alayh*) asked Bakraan Deenwari (*rahmatullahi alayh*) the follower of Shibli (*rahmatullahi alayh*), “Could you describe to me how Sheikh Shibli passed away?” Bakraan replied, “While in the throes of death, I heard him saying, ‘Once I wrongfully took a dirham (silver-coin) from a person. To cover up, I have given away thousands of dirhams as Sadaqah for him but, still, my heart is heavy because of the feeling of regret. He then said: ‘Please help me to make wudhu.’ I helped him to make wudhu but I forgot to make khilaal of his beard. The Sheikh was too weak to do it himself and since he could not talk because of the pain, he caught my hand and pushed it into his beard. As he did so, he passed away! When Ja’far (*rahmatullahi alayh*) heard about it, he began to weep and said, ‘The Sheikh was always so careful about the Shariah (Islamic Law) that he did not leave out a Mustahab (commendable act) in the throes of death.’”

When Sheikh Kattani (*rahmatullahi alayh*) was lying on his death-bed, he was asked, “What ibaadaat have you been doing daily?” The Sheikh replied, “If it wasn’t my time of death, I would not tell you about it. The fact is that, for the last forty years I have been

always guarding my heart against everything besides Allah Ta'ala. Whenever something other than Allah Ta'ala is about to enter my heart, I close its gates."

Sheikh Mu'tamar (*rahmatullahi alayh*) says: "I was with Hakam (a pious man) when he was about to pass away and I was making dua to Allah Ta'ala to make easy for him the pangs of death, because he had such and such qualities. I was mentioning his good qualities and begging for Allah's Mercy for him while he was unconscious. When he got up, he said: 'Who was speaking those words?' When I said that it was I, he said, 'Izraa-eel عَلَيْهِ السَّلَام (the Angel of Death) was telling me that he always treats, gently and kindly, those who are generous.' And with these words on his lips, he passed away."

When the time of death was close for Sheikh Mumshaad Dinawari (*rahmatullahi alayh*), another saint was sitting with him making dua to Allah Ta'ala, "O Allah! Give him entry into Jannah!" The Sheikh smiled and said: "For the last thirty years, Jannah has been coming to me, with all its beauty and adornment, but never did I look at it (because I only wish to see Allah Ta'ala, Who is the Owner of Jannah)."

When the time of death was close for Khalifah Umar bin Abdul Aziz (*rahmatullahi alayh*), the doctor treating him said: "Ameerul-Mu'mineen has been poisoned and I am not very hopeful about his getting better. Umar bin Abdul Aziz (*rahmatullahi alayh*) said, "You should not be hopeful also about the life of a person who has not been poisoned." The doctor asked: "Did you feel the effect of the poison before I told you?" Umar bin Abdul Aziz (*rahmatullahi alayh*) said: "I came to know of it when the poison went into my stomach." The doctor said: 'Let someone treat and cure you or you will die." Umar (*rahmatullahi alayh*) said: "But my soul will go to my Rabb and Sustainer, Who is the Best of all whom people should meet. By Allah! Even if I knew that something was next to me, which could make me better, I would not take it." He then made dua: "O Allah! Choose Umar to meet with you," and he passed away a few days later. Maymun bin Mihraan (*rahmatullahi alayh*) says: "During his final

days, Umar bin Abdul Aziz (*rahmatullahi alayh*) used to make dua to Allah Ta'ala very often to give him death." Someone said to him, "Don't wish for death because Allah Ta'ala has brought alive so many Sunan (ways of Rasulullah ﷺ) through your efforts and finished off so many new things (Bid'aat) that had come about." Umar (*rahmatullahi alayh*) said: "Shall I not be like Yusuf عَلَيْهِ السَّلَام, the pious slave of Allah, who made dua to Allah, thus:

تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٠١﴾

'O Allah! Take my soul in submission, and join me with the righteous!' (Surah Yusuf: 101)

Maslamah (*rahmatullahi alayh*) said to Umar bin Abdul Aziz (*rahmatullahi alayh*) when he was about to pass away: "The money you gave us for your kafan was just enough to buy some cloth of very poor quality. Please allow us to spend a little bit more." Umar (*rahmatullahi alayh*) wanted to see the kafan. He looked at it for some time and then said: "If my Rabb is pleased with me, He will at once order better clothing for me and if He is displeased with me, I shall be stripped of the cloth I am wearing and made to wear a fiery cloth of Jahannam." He then asked to be made to sit up in bed and while sitting, made dua: "O Allah! I could not fulfil Your commands and did not stay away from doing things forbidden by You. Still I believe firmly that there is no ilaah but Allah." While reading the kalimah he passed on to the Mercy of Allah Ta'ala. He also said at that time: "I can see a group of creatures who are not human beings or jinns." He then told the people to leave him alone and, after everybody had left, they saw through the cracks of the door that he was saying, "Most welcome! Most blessed is the visit of those who are not human beings or jinns." Then he was heard reading this Aayah from the Qur-aan Shareef:

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ط

As for that house of the Aakhirah, We have made it for those who do not intend highness on the earth, or corruption (al-Qasas: 83)

A buzurg says: “I made dua to Allah Ta’ala to show me what happens in the grave. One night, I dreamt that the Day of Qiyaamah had come and the dead were getting up from their graves. I saw that some of them were resting on couches of rich silk, some were sitting on silken couches, some were seated on high thrones and some were lying on flowers, some of them were laughing and others were weeping. I said (in the dream), ‘O Allah! I wish all of them were in the same condition!’ At this, someone said, ‘These different conditions are because of our own deeds; Those resting on silk couches are people of good conduct, those on silk cushions are ‘Shuhadaa’ (martyrs); those lying on the flowers are the men who used to fast very often; those who are laughing are the men who made taubah for their sins; those who are weeping are the sinners and those raised to positions of honour are the people who loved one another for the sake of Allah Ta’ala.’”

Sheikh Abu Ya’qub Sanusi (*rahmatullahi alayh*) says: “One of my followers came to me and said, ‘I shall die tomorrow in the afternoon.’ The following day, the man came to the Holy Masjid at Makkah, read his Zuhr Salaah, made tawaaf of the Holy Ka’bah, then went a little further away from the Ka’bah and passed away. I washed his body and arranged his burial. When I placed him in the grave, he opened his eyes. I asked him in surprise, ‘Is there life after death?’ He replied: ‘I am alive and he who is a true lover of Allah Ta’ala never dies.’”

Sheikh Ibnul-Jalaa (*rahmatullahi alayh*) says that when his father died and his body was placed on a wooden board for washing, he (the Sheikh’s father) began to laugh. The people who had come to wash

his body were terrified (to see a dead man laughing) and ran away. After a while, one of his father's friends came and washed him.

Hafiz Ibnu 'Abdil Barr (*rahmatullahi alayh*) has written some stories about the pious who were heard talking after their death. He writes about Zaid bin Khaarijah رضي الله عنه. The buzurgs agree that he talked after his death. He also writes that some other Sahaabah رضي الله عنهم talked after their death.

When the Sahaabah رضي الله عنهم were going on the Mu'tah expedition, people began to make dua for their safe return. Abdullah bin Rawaahah رضي الله عنه recited three poems which meant:

*Safe return? Oh, no! I would rather my Rabb forgave me,
And with this, a mighty blow of the sword, that cuts my
body apart!*

*Or a spear poked through my body, that should cut
through the liver and the intestines.*

Thus I would love to die a martyr in the path of Allah.

When they reached the battlefield, the Sahaabah رضي الله عنهم learned that the enemy had a huge army of two hundred thousand soldiers, whilst they were only three thousand. The Sahaabah رضي الله عنهم had a 'Mashwarah' (consultation) and decided that Rasulallah صلى الله عليه وسلم should be informed of the situation and, if he still commanded them to fight, they would start the battle. When Abdullah bin Rawaahah رضي الله عنه heard this, he came and said to his friends, "How strange! You are having a mashwarah to decide whether or not we should receive an honour that we were trying so hard to get. We came here especially for the honour of Shahaadah (martyrdom), we have never fought battles relying on our strength, our weapons or our numbers. We have always fought on the strength of our Imaan and our Deen. Rise, my friends, and let us go forward to the field of battle. We are sure to win one of two good things, victory or Shahaadah and, for us,

both are equally wonderful.” Thus, they all resolved to fight and the battle started.

Before leaving Madinah, Rasulullah ﷺ had appointed Zaid bin Haarisah رَضِيَ اللهُ عَنْهُ as their leader (Ameer) and said: “If Zaid is killed, Ja’far bin Abi Taalib will be your ‘Ameer’, If Jafar is killed, Abdullah Bin Rawaahah will be your Ameer and if he is also killed, the Muslims should choose one from amongst themselves as their ‘Ameer’, by mashwarah (consultation).” So, when Zaid رَضِيَ اللهُ عَنْهُ and Ja’far رَضِيَ اللهُ عَنْهُ had been killed, one after the other, people called out Abdullah’s name because it was now his turn to lead. At that time, he was on the side of the army, with a piece of cooked meat in his hands, as he had not eaten for three days. Someone told him that Ja’far رَضِيَ اللهُ عَنْهُ had been killed. Abdullah bin Rawaahah رَضِيَ اللهُ عَنْهُ began to admonish himself, saying: “You are still busy with the world (eating)!” He then left aside the piece of meat, took the flag and began attacking the enemy. He was struck with the sword that cut off one of his fingers. He read three poems, meaning:

“O, You are nothing but a little finger cut off! Is there anything else the matter? And what has happened? You have come in the path of Allah which is certainly a great honour and a blessing! “O Abdullah (talking to himself), if you do not die a martyr, you must die one day because there is no escape from death. Look! There in front of you is martyrdom which you have been waiting for for so long! If you go ahead and accept martyrdom, like Zaid and Ja’far did, you will be from those who are truly guided. And if you move back, you will be from the losers.”

He then spoke to his own heart and said, “O heart, what makes you wait? Is it the love of your wife? If so, I divorce her this very moment. Is it your slaves, then I set them all free. Is it your garden? I give it away as Sadaqah. Don’t you love to enter Jannah? By Allah! You will have to go forward, whether you like it or not! You have been in

peace and comforts for so long. Now you are hesitating! Just think of your own reality! Wasn't there a time when you were just a dirty drop?" After admonishing himself in this way, Abdullah رَضِيَ اللَّهُ عَنْهُ made a brave attack on the enemy and gave his life as a martyr.

When the time of death came for Abu Sufyaan ibnul Haaris رَضِيَ اللَّهُ عَنْهُ who was the cousin of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the people of his house began to cry. He said: "Do not weep for that person (meaning himself) who, since he accepted Islam, has neither committed any sin with his tongue, nor done any wrong with his body." (For such a person, death is a total pleasure). Sunaabih (rahmatullahi alayh) says: "I was with Ubaadah رَضِيَ اللَّهُ عَنْهُ when the time came for him to die and I began to cry. He looked at me and said, 'What makes you weep? By Allah! If I am called to speak about you on the Day of Qiyaamah, I shall say the best of things about you. If I get permission, I shall speak for you and try to do as much as I can for you.' He then said: 'I have taught you all that I heard from Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, which was good for you, except for one Hadith, which I am going to tell to you now since I am leaving this world. I have heard Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying: 'If anyone says sincerely that there is no god but Allah and that Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is the Rasul of Allah, he will be saved from the fire of Jahannam.'"

When Abu Bakr رَضِيَ اللَّهُ عَنْهُ was about to pass away, his daughter began to weep and cry. He comforted her saying: "Do not cry, my dear child." She said: "My dear father, if I do not cry when you are dying, then when can I cry?" Abu Bakr رَضِيَ اللَّهُ عَنْهُ said: "At this time, I would really love to have my soul taken out, rather than that of any other living thing, even though it were as insignificant as a fly." He then said to Hamraan, "Still I feel afraid, that I should fail to have Islam at the time of death."

When the time was close for Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ to die, he said to the people around him: "Bring me my woollen cloak." When the cloak was brought, he saw that it was old and worn out.

Sa'd رَضِيَ اللَّهُ عَنْهُ said: "When I die, cover me in this cloak because I was wearing it when I fought in the battle of Badr."

When the time of death came for Abdullah bin Aamir bin Kuraiz رَضِيَ اللَّهُ عَنْهُ and he was in the throes of death, Abdullah Ibnu Zubair رَضِيَ اللَّهُ عَنْهُ and Abdullah bin Abbaas رَضِيَ اللَّهُ عَنْهُ were staying with him as guests. He said to his men: "My two brothers are fasting. Take care that you don't delay their supper because of my death, and that you don't delay their iftaar." When Abdullah bin Zubair رَضِيَ اللَّهُ عَنْهُ heard this, he said: "Even the severe pains of death could not stop you from looking after your guests and showing kindness to them!" When he breathed his last, supper was being served to his guests.

Amr bin Aus says, "I went to see Utbah bin Abi Sufyaan رَضِيَ اللَّهُ عَنْهُ when he was in the throes of death and I heard him saying: 'Now that I am leaving this world, let me tell to you a Hadith that was narrated to me by my sister, Ummu Habibah رَضِيَ اللَّهُ عَنْهَا. She said that she heard Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, 'Anyone who reads twelve Rakaats of Nafil Salaah in the mid-morning (Salaatud Dhuhaa) sincerely, for the pleasure of Allah Ta'ala, Allah Ta'ala will build for him a palace in Jannah.'" It was because of his love for Ahaadith, and his love for the teachings of Islam, that he related a Hadith even on his deathbed.

When Muhammad bin Munkadir (*rahmatullahi alayh*) was in the throes of death, he began to weep. Someone asked him what made him weep, he replied: "I am not weeping because of having committed a sin, though I do not remember doing any sin during my whole life. I am weeping because I fear that I might have done something that I thought was insignificant, but which was a great wrong according to Allah!" He then read this Ayah:

وَبَدَّ لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾

And there will appear to them, from Allah, that which they could never have counted. (az-Zumar: 47)

and then said: “My only fear is, that I may have to face such conditions which I never thought of.”

When Aamir bin Abd-e-Qais (*rahmatullahi alayh*) was in the throes of death, he began to weep. Someone said to him: “You have lived a difficult life and still, you are crying?” The Sheikh replied: “I am neither weeping because of the fear of death nor for the love of the worldly things. I am weeping because, from today, I am going to lose the joy of fasting during the hot summer days and the joy of Tahajjud (standing in Nafl Salaah) in the late hours of the cold winter nights.”

When Hasan (*rahmatullahi alayh*) was lying on his death-bed, there were some people sitting by him. They asked him for some last words of advice. He said: “I advise you to practice on three things. Listen carefully, and leave me alone when I have finished, because, I love to pass away and go to where I am supposed to go alone and in perfect peace. He then gave them three pieces of advice: -

1. Before telling others to do something, start doing it yourself.
2. Before stopping others from doing something, stop doing it yourself.
3. Remember, every step that you take is either written for you or against you, because, every step brings you closer to Jannah or to Jahannam. So, before taking a step, think where it is going to take you.”

When Rabi’ (*rahmatullahi alayh*) was going to die, his daughter began to weep. He said: “My dear child, this is not the time for weeping. You should rather say: ‘What a joy! My father has been given huge rewards on this day.’”

When Makhool Shami (*rahmatullahi alayh*) was about to die, people saw that he was laughing. They asked: “Is this the time for laughing.” He said: “Why shouldn’t I laugh? I am going away forever, from those whom I wanted to stay away from and I am rushing towards Him in Whom I had all my hopes.”

When Hassaan bin Sinaan (*rahmatullahi alayh*) was in the throes of death, someone said to him: “Are you in severe pain, at this moment?” The Sheikh replied: “Death has pains, but, at this moment, a Mu’min does not feel the severity of the pain, because of the joy that the hope of meeting with Allah Ta’ala brings to him.”

When the time of death was close for Ibnu Idrees (*rahmatullahi alayh*), his daughter began to weep. He said to her: “Do not cry, my child, I have made four thousand complete readings of the Qur-aan Shareef in this house.”

Hasan Ibn Hayy (*rahmatullahi alayh*) says: “I was with my brother, Ali (*rahmatullahi alayh*) on the night when he passed away. Once, during the night, he asked for water while I was reading Salaah. When I finished, I brought him a cup of water but he told me that he had already drunk water. I asked, in surprise: ‘Who brought you the water? There is no one in the house, except you and me.’ He replied, ‘Jibraa-eel عَلَيْهِ السَّلَامُ, brought me some water, which I drank just before you came, and he was saying to me, ‘You and your brother are with those whom Allah has favoured.’” (This refers to the following Aayat from the Qur-aan Shareef:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ

Who obeys Allah and His Rasul, they are with those whom Allah has favoured, from the Ambiyaa (Messengers of Allah), the Siddiqueen, and the Shuhadaa (martyrs) and the pious. (an-Nisaa: 69)

Abdullah bin Musa (*rahmatullahi alayh*) says: “When Auf bin Saalih (*rahmatullahi alayh*) passed away, I was on a journey. When I came back, I visited his brother, Hasan bin Saalih to comfort him. I could not control my sadness and began to cry. Hasan said: ‘Let me first tell you how he passed away because that will make you feel better. Just

think, how blessed was his time of death! When he was in the throes of death, he asked for water. I brought him some water, but he said to me that he had already taken water. I asked him ‘How?’ and he replied, ‘Rasulullah ﷺ visited me with a group of angels following him in long rows, and he gave me some water to drink’ I thought that he might be talking in a state of confusion, I asked him: ‘How were the rows of the angels?’ He showed with his hands that they were one above the other.

When Sheikh Abu Bakr bin Ayyaash (*rahmatullahi alayh*) was about to die, and his sister began to weep, he said to her: “Do not cry, because, I have made twelve thousand complete readings of the Qur-aan Shareef in that corner of the house.”

Amr bin Ubaid (*rahmatullahi alayh*) says: “When Sheikh Abu Shu’aib Saalih bin Ziyaad (*rahmatullahi alayh*) was sick, I visited him and saw that he was in the throes of death. He said to me, ‘Good news! I just saw a stranger with strange looks, and when I asked him who he was, he replied that he was the Angel of death. I asked him to treat me gently and he said that he had been commanded to treat me gently.’”

The son of Imaam Ahmad bin Hambal (*rahmatullahi alayh*) says: “I was sitting by my father’s side when he was in the throes of death. I had a piece of old cloth in my hands in order to keep his face together after death. He would faint and get up again every now and then and, once when he fainted, we thought that he had passed away. Each time he got up, he would say: ‘No, no, not yet.’ When he repeated the same words for the third time, I asked him what he meant. He replied: ‘Dear son, don’t you know? Shaytaan is standing next to me, biting his finger in anger and sadness, and telling me that I have escaped from him. I say to him not yet! I still fear his treachery.’”

When the time of death was close for Aadam bin Abi Iyaas (*rahmatullahi alayh*), he was lying in bed, wrapped up in a sheet of cloth, reading Aayaat of the Qur-aan Shareef. After completing a full reading of the Qur-aan Shareef, he said: “I beg You, O Allah, in the

name of my love for You, that I may be treated gently at the time of death. O Allah! I have good hopes from You today.” He then read: “Laa ilaaha illallah,” and passed away.

When Maslama Ibnu Abdul Malik (*rahmatullahi alayh*) was about to die, people saw him crying. When someone asked what made him cry, he said: “I am not crying because I fear death for I have perfect belief in the Mercy of Allah Ta’ala. I am weeping because I took part in Jihaad thirty times, but I was not given Shahaadah (Martyrdom) and now I am dying in bed, like a woman.”

One day, Sheikh Iyaas bin Qatadah ‘Abshami (*rahmatullahi alayh*) looked into the mirror and saw a few grey hairs on his head. He said: “When anyones’ hair turns grey, he should not occupy himself with anything except preparation for the Aakhirah. The time has come close for me to leave this world.” He then engaged in Salaah. One Friday afternoon, after he had read Salaah and was coming out of the Masjid, he looked up into the sky and said: “Most welcome! I have been waiting for you for a long time!” He then said to his friends: “When I die, take my body to Mayhoob (name of a place) and bury me there.” After this, he fell to the ground and passed away.

When the time of death was close for Ibraaheem bin Adham (*rahmatullahi alayh*), who was a follower of Imaam Ahmad bin Hambal (*rahmatullahi alayh*), he asked his son, Ishaq, “Has the sun set?” He replied: “No, father, the sun has not set. But you know that a person, when he is very sick, can even break the Fardh fast whereas you are keeping only a Nafil fast. Why don’t you break your fast?” Ibraaheem (*rahmatullahi alayh*) said: “Just wait.” After a short while, he said (he might have seen something which was invisible to others), “For the like of this, then, let the doers do good deeds.” (Referring to the following Aayaat of the Qur-aan Shareef:

إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ ﴿١٠٦﴾ لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ ﴿١٠٧﴾

Certainly! This is the great success. For the like of this, then, let the doers do good deeds. (as-Saaffat: 60-61)

After this, he passed away.

Once, Abu Hakim Hayri (*rahmatullahi alayh*) was sitting and writing something. Suddenly, he put his pen aside and said: "If this is what they call death, by Allah! It is so pleasant to die." Saying this, he passed away.

When Abul-Wafaa bin 'Aqeel (*rahmatullahi alayh*) was about to die, the people of his house began to weep. He said: "I have been avoiding it for the last fifty years. It (i.e. death) cannot be delayed anymore. Now leave me alone. I welcome it when it comes."

One Monday morning, Imaam Ghazaali (*rahmatullahi alayh*) made wudhu and read his Fajr Salaah. Then he asked for his kafan, kissed it and placed it on his eyes. After this he said: "With happiness I am going to the King-of-kings." Saying this, he lay down on his back, faced the Qiblah, and passed away.

Ibnul-Jauzi (*rahmatullahi alayh*) says: "When the time of death was close for my Sheikh, Abu Bakr bin Habeeb (*rahmatullahi alayh*), his follower asked him for some advice. He said: "I advise you about three things:

- (1) fear Allah;
- (2) think about the fear of Allah, in private;
- (3) fear what I am in at this moment (death)'

He, then said: 'I have spent sixty one years of my life and still, I feel as though I had seen nothing of this world.' After this, he asked a person who was sitting by his side: 'Look, do you see the sweat on my forehead?' The man replied, 'Yes,' and the Sheikh said: 'I am so thankful to Allah, because, this sweat on the forehead is the sign of a person dying with Imaan (as mentioned in a Hadith).'"

When Abul Waqt Abdul Awwal (*rahmatullahi alayh*), who was a student of Imaam Bukhaari (*rahmatullahi alayh*), was about to die, the last words that he spoke were:

قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾

“I wish that my people knew how my Rabb had forgiven me and made me from the honoured ones.” (Yaa Seen: 26-27)

Muhammad bin Haamid (*rahmatullahi alayh*) says: “I was with Ahmad Ibnu Khudrawayh (*rahmatullahi alayh*) when he was on his death bed. The ninety five year old Sheikh was in the throes of death when somebody asked him a question. He replied with tears in his eyes: ‘For the last ninety-five years, I have been knocking at a door, which is now going to open and I really want to know whether it will open with goodness or as something evil for me. I am too busy to answer any questions at this time.’ When the people who he was owing money to heard that the Sheikh was lying on his deathbed, they gathered around him because his debts came to seven hundred dinars (gold coins). The Sheikh said, in a dua to Allah Ta’ala: ‘O Allah! Now that You are calling me back, please pay off my debts.’ He had just finished this dua when someone knocked at the door and said: ‘Where are the creditors of Sheikh Ahmad?’ The visitor then paid off all the debts and the Sheikh thereafter passed away.”

A Sufi Sheikh was about to pass away when he said to his follower, who was serving him: “Tie my hands together and let me lie down with my face touching the ground!” The follower did so. When the Sheikh said: “The time has come for me to leave on a journey to the unknown. I am neither free from sins, nor do I have any excuses, nor is there anyone to help me.” He then said, repeating these words over and over again, “It is enough for me that You are mine! You alone are mine!” Saying this, he gave a loud scream and passed away. A voice said from the unseen: “This man showed humility towards his Rabb and He accepted it from him.”

A saint was sobbing while in the throes of death. His mouth was covered with flies. Someone took pity on him and began to chase away the flies from his face. The saint opened his eyes and staring

hard at the man said: “Throughout my life, I have failed to have one hour of private time with my Rabb. Now that I have got it, you have come to block me from Him. Leave me alone, may Allah bless you.”

Abu Bakr (*rahmatullahi alayh*) says that he was with Sheikh Abu Bakr Zaqaq (*rahmatullahi alayh*) one morning when he was saying: “O Allah! How long are You going to keep me in this world?” The Sheikh passed away the same day, before Zuhr Salaah. When Makhool Shaami (*rahmatullahi alayh*) became sick, a guest said: “May Allah make you better!” The Sheikh said, “Oh no! To be with Allah Ta’ala, by Whom everything is good, is far better than living with people whose evil is feared at all times.”

Abu Ali Ruzbaari (*rahmatullahi alayh*) says: “A poor old man once came to me on Eid day and said: ‘Is there any neat clean place around where a poor man could pass away?’ I thought he was talking nonsense and said jokingly: ‘Come in, and lie where you like, and pass away.’ The man came in, made wudhu and read a few rakaats of Salaah. He then lay down on the ground and passed away. I washed his body, covered him and arranged his burial. When I was going to put him in the grave, I thought that I should open his face and lay him on his face, so that Allah Ta’ala may have mercy on him, because of his poverty and his dying far away from home. As soon as I opened his face, he opened his eyes. I asked him in surprise: ‘My master, is there life after death?’ He replied: ‘Yes, I am alive and so is everybody who truly loves his Rabb. Insha-Allah, I shall intercede for you on the Day of Qiyaamah, because of the honour given to me by Allah Ta’ala.’”

Ali Ibnu Sahl Asbahaani (*rahmatullahi alayh*) used to say to his friends, “Do you think I shall die like everyone else? Do you think I shall get sick and people will visit me in bed before I die? Oh no! I shall hear someone calling me by my name and I shall suddenly pass away.” That was what actually happened. One day the Sheikh was going somewhere when he suddenly shouted: “At Your service, my Rabb (Labbaik),” and he passed away.

Abul Hasan Muzani (*rahmatullahi alayh*) says: “When the time of death was close for Sheikh Abu Ya’qub Naharjuri (*rahmatullahi*

alayh) and he was in the throes of death, I began to read the Kalimah, ‘Laa-ilaaha illallahu’ to him to encourage him to read it after me. The Sheikh looked at me, smiled and said: ‘Do you think I need to be reminded of this Kalimah? By the Honour of Allah, Who is Forever, I see Him clearly, but He is hidden from me only because of His great Majesty and Total Power.’” Saying these words, he passed away. After his death, Muzani (*rahmatullahi alayh*) used to weep with regret whenever he recalled this incident. He would say to himself: “Shame on you! A fool like you reminding a Sheikh like Abu Ya’qoob (*rahmatullahi alayh*) to read the kalimah at the time of death!”

Abul Husain Maaliki (*rahmatullahi alayh*) says that he stayed with Sheikh Khair Noorbaaf (*rahmatullahi alayh*) for several years. The Sheikh one day said to him, eight days before his death: “I shall die on Thursday evening, at the time of Maghrib Salaah, and I shall be buried on Friday after Jumu’ah Salaah.” Although he asked me not to forget, I forgot about it and on Friday morning, a man told me about the Sheikh’s death. I immediately went to his place to join his Janaazah salaah. On the way, I met people coming back from his house who told me that the burial would take place after Jumu’ah Salaah. I went to his house and asked the people to tell me how the Sheikh passed away. A person who was with him till he passed away told me that the Sheikh fainted for a while just before the Maghrib Salaah. Then he got up and said to someone in the corner of the room, who was invisible to all others: ‘Stop for a while, you have been commanded to do something and I have been commanded to do something. That which you are commanded to do (i.e. to take my life) will not escape you, but that which I am commanded to do (i.e. to read Maghrib Salaah) will escape me. Let me do as I am commanded.’ He then called for water, made fresh wudhu and read Maghrib Salaah. After this, he lay down on the bed, closed his eyes and passed away. They say that, on the same night, someone saw him in a dream and asked him: ‘How are you?’ The Sheikh replied: ‘Do not ask me this, all I can say is that I have escaped from your rotten world.’”

Abu Sa’eed Khazzaaz (*rahmatullahi alayh*) says that he was once staying in Makkah Mu’azzamah. One day, when he came out of the

Bab-e-Bani Shaybah (a gate), he saw a very handsome man lying dead on the ground. He was looking at his face in surprise, when the dead man opened his eyes, smiled at him and said: “Abu Sa’eed, don’t you know that the friends of Allah (those who love Him truly) do not die. They just move from this world to the next.”

When Zun-Noon Misri (*rahmatullahi alayh*) was about to die, someone asked him to give him some advice. The Sheikh said: “Do not disturb me at this time. I am looking in amazement at the wonders of His unending gifts.”

Abu Usmaan Heeri says: “When Abu Hafis (*rahmatullahi alayh*) was in the throes of death, someone asked him for one last advice. The Sheikh said (or showed by a sign) that he was unable to speak. After a while, he looked much calmer and I asked him for some advice, saying that I would pass it on to the people. The Sheikh said: ‘Bow in sincere humility to Allah Ta’ala, for failing to do what you should have done (this is my last word of advice to you).’”

Junaid Baghdadi (*rahmatullahi alayh*) says: “I stood near Sheikh Sirri Saqati (*rahmatullahi alayh*) when the time of death was close for him and he was in the throes of death. With tears dripping from my eyes, I kissed him. When my tears dropped on his face, the Sheikh asked: ‘Who are you?’ I said in humility: ‘It is your servant, Junaid!’ He said: ‘Most welcome! It was so good of you to visit me.’ I asked: ‘Give me a last word of advice,’ and the Sheikh replied: ‘Don’t join the sinners, and take care, otherwise your joining them will distance you from Allah Ta’ala.’”

It is said that Sheikh Habeeb Ajami (*rahmatullahi alayh*), who is one of the famous Sheikhs, looked very worried at the time of death. Someone said to him: “It is strange that a buzrug like you should feel so worried at the time of death. We have never seen you in such great worry.” The Sheikh replied: “The journey (to the unknown) is far too long for my few good deeds. I do not know the way, because I have not travelled it before. I shall have to face my Rabb, my Sustainer, the Master of my life, Whose Face I have not seen before. I shall have to see such frightening things as I have never seen before. I shall be laid in the grave under the ground and be there, till the Day of Qiyaamah,

all alone, without any friend or comforter. I shall then appear before Allah Ta'ala for questioning and, if I am told to bring one good deed like reading 'Subhaanallah,' which I had done during the sixty years of my life, which should be untouched by the evil of shaytaan, I fear that I may not be able to bring even one."

The Sheikh was saying this in humility though, in truth, he was not at all worried about the world, throughout the sixty years of his life. We should think about how we shall face the questioning because together with our being occupied with the world, we are never free of sins, and most of our actions only please shaytaan.

Abdul Jabbaar (*rahmatullahi alayh*) says: "I lived with my Sheikh, Fath bin Shakhraf (*rahmatullahi alayh*) for thirty years and, during this time, I never saw him looking up to the sky. One day, he turned his eyes towards the sky and said: 'I have waited so long to be joined with You and I have no patience left in me. O Allah! Call me back to You!' Within a week, he passed away, to be joined with Allah Ta'ala."

Abu Sa'eed Musili (*rahmatullahi alayh*) says: "Fath bin Sa'eed (*rahmatullahi alayh*) read his Eid Salaah and came back quite late in the afternoon. As he was returning, he saw smoke from the houses where people were cooking the qurbaani meat. He began to weep and said: 'People have sacrificed animals to become closer to You. O Allah! I wish I knew what to sacrifice.' Saying this, he fainted and fell to the ground. I sprinkled water on his face and, after a while, he got up and continued his walk. When he reached the streets of the city, he looked up to the sky and said, 'O My Rabb, You know how long I have suffered from sadness and sorrow, being separated from You. You know how long I have been walking around in the streets. My Allah! How long will you keep me in this world, away from You?' Saying this, he fainted again. I sprinkled water on his face and he got up. A few days later, the Sheikh passed away."

Muhammad bin Qaasim (*rahmatullahi alayh*) says: "My Deeni guide, Sheikh Muhammad bin Aslam Tusi (*rahmatullahi alayh*) said to me, four days before his death: 'Come, there is good news for you. Allah Ta'ala has done a great favour to your friend (meaning

himself). The time of my death has come near and, as a special favour of Allah Ta'ala, I do not own a single dirham to be questioned for on the Day of Qiyaamah. Now shut the door of my room and do not let anyone come near me till I die. Remember that I have nothing to trouble you about, as far as the distribution of my wealth. My only property is this sheet of cloth, a piece of rug, a container of water for wudhu and my books, all of which you can see here. There are thirty dirhams in this bag, which do not belong to me, but belong to my son, given to him by a relative. What can be more halaal for me than this money? It belongs to my son and Rasulullah ﷺ has said, 'You and your wealth belong to your father.' With these dirhams, buy just as much cloth which will be enough to cover my body, not more than that. Buy one cloth for my kafan with this money, and you can use this piece of rug and this sheet as well, thus using three cloths of kafan according to the Sunnah. Give away this container, as Sadaqah, to a poor man who might use it for wudhu.' The Sheikh died on the fourth day after this."

Abdul Khaaliq (*rahmatullahi alayh*) says that he was with Yusuf bin Husain (*rahmatullahi alayh*) when he was in the throes of death and he heard the Sheikh saying: "O Allah! I taught goodness to the people, in public, but I myself was not free of evil. I was insincere to myself. O Allah, forgive my insincerity because of what I taught to Your creation." The Sheikh went on repeating the same words till he breathed his last. May Allah Ta'ala, in His unending Mercy, shower His blessings on all of them.

How fortunate were these pious people who passed away in such wonderful ways! May Allah Ta'ala, in His unending Favours, give some part of their blessings to the author (as well as the readers), who believes himself to be the lowest of all people. Certainly, Allah Ta'ala is the Most Favourable and His Favours overtakes everything.

Hadith: 20 – Reckoning on the Day of Qiyaamah

عن عائشة رضي الله عنها قالت جاء رجل فقعد بين يدي رسول الله صلى الله عليه وسلم فقال يا رسول الله ان لي مملوكين يكذبونني ويخونونني ويعصونني واشتبههم واضربهم فكيف انا منهم فقال رسول الله صلى الله عليه وسلم اذا كان يوم القيامة يحسب ما خانوك وعصوك وكذبوك وعقابك اياهم فان كان عقابك اياهم بقدر ذنوبهم كان ذلك كفافاً لك ولا عليك فان كان عقابك اياهم دون ذنبهم كان فضلاً لك وان كان عقابك اياهم فوق ذنوبهم اقتص لهم منك الفضل فتنحى الرجل وجعل يهتف ويبكي فقال له رسول الله صلى الله عليه وسلم اما تقرأ قول الله تعالى ونضع الموازين القسط ليوم القيامة فلا تظلم نفس شيئاً وان كان مثقال حبة من خردل اتينا بها

Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا says that a person once came and sat down in front of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He then said: "O Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, I have many slaves who speak lies to me, cheat me and disobey me. I scold them and beat them up. How shall I be treated with regard to them on the Day of Qiyaamah?" Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied: "On the Day of Qiyaamah, their disobedience, cheating and lying to you shall be weighed on the scale (because, on that Day, everything shall be weighed on the scale) and the punishment will be decided according to their disobedience. If your punishment for them would equal their disobedience in weight, you will be even. If your punishment weighed less than their disobedience, the difference will be added to your

credit. But if your punishment for them is more than they deserved, you shall have to pay for any excess.”

The man went aside, crying and weeping with sadness. Rasulallah ﷺ then said: “Do you not read this Aayah in the Qur-aan Shareef?”

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَسِيبِينَ ﴿٤٧﴾

And We shall set up a scale of justice for the Day of Qiyaamah, so that no one is wronged in the least. Even if it was the weight of a grain of mustard- seed, We shall bring it; And We are enough to take account. (al-Ambiyaa: 47)

The man said, “O Rasulallah ﷺ, I can think of nothing better, both for myself and my slaves, than to separate from them. I ask you to be witness that they are all free”.

Note: Facing the questioning on the Day of Qiyaamah will be a great difficulty and there are many warnings about it, in the Qur-aan Shareef and Ahaadith, explaining how the questioning will be made. We will mention a few Aayaat and Ahaadith only:

Aayaat regarding Reckoning

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

1. 'And guard yourself against a Day in which you will be brought back to Allah. Then every soul will be paid in full that which it has earned, and they will not be wronged.'

(al-Baqarah: 281)

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا ۖ وَمَا عَمِلَتْ مِنْ سُوءٍ ۖ تَوَدُّ لَوْ
 أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۗ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ۝

2. 'On the Day when every soul will find all the good that it has done, and all that it has done of evil; (everyone) will wish that there certainly be a great distance between him and that (evil). Allah commands you to beware of Him.

And Allah is full of pity for (His) slaves.' (Aal-e-Imraan: 30)

(Out of kindness for you, He warns you about His punishment, lest you should have to suffer it).

وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ۖ ثُمَّ تُوْفَىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا
 يُظْلَمُونَ ۝

3. 'Whoever cheats will bring his cheating with him on the Day of Qiyaamah. Then every soul will be paid in full what it has earned; and they will not be wronged' (al-e-Imraan: 161)

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوْفَوْنَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ ۗ

4. 'Every soul will taste death. And you will be paid, on the Day of Qiyaamah, only that which you have fairly earned (good or bad).' (Aal-e-Imraan: 185)

فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٢١﴾

5. 'Certainly! Allah is quick in taking account (questioning).'

This Ayat comes often in the Qur-aan Shareef. It means that everybody will soon be questioned and paid in full for his deeds.

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ۖ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾

6. 'The weighing, on that Day, (of deeds) is a reality. As for those whose scale is heavy (with good deeds), they will be successful. And as for those whose scale is light, those are the ones who will lose themselves because they did wrong with Our Aayaat (did not believe in them).' (al-A'raaf. 8-9)

إِنْ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢١﴾

7. 'Certainly! Our messengers (angels) write down all the evils) that you plan.' (Yunus: 21)

(And then you will be punished for all your wrongs on the Day of Qiyaamah, when your book of deeds is placed in front of you).

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ يَمْثِلُهَا ۖ وَتَرَهُمْ ذُلًّا ۖ مَا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ ۚ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا ۗ

8. 'And those who earn sins, (for them) there is a pay back of each sin by the like thereof, and disgrace will overtake them. They have no protector from Allah, (their faces will be so dark) as if they had been covered with a piece of the darkest night.' (Yunus: 27)

هَنَالِكَ تَبَلُّوْا كُلُّ نَفْسٍ مَّا اَسْلَفَتْ

9. 'There everyone shall experience (or, see) that which it has done before (in the world i.e. he will know whether his deeds were good or bad), and he will be questioned.' (Yunus: 30)

لِلَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمْ الْحُسْنٰى وَالَّذِيْنَ لَمْ يَسْتَجِيبُوْا لَهٗ لَوْ اَنَّ لَهُمْ مَّا فِى الْاَرْضِ جَمِيْعًا وَّ مِثْلَهٗ مَعَهٗ لَافْتَدَوْا بِهٖ ۗ اُولٰٓئِكَ لَهُمْ سُوْءُ الْحِسَابِ ۗ

10. 'For those who answered Allah's call (obeyed Him) is joy (a good reward); and for those who did not answer His call, even if they had all that is in the earth, and double that amount, they would offer it as ransom. For them will be a terrible questioning.' (ar-Ra 'd:18)

فَاِنَّمَا عَلَيْكَ الْبَلٰغُ وَعَلَيْنَا الْحِسَابُ ﴿٤٠﴾

11. 'Your (responsibility) is (O Muhammad) only to give (the message); Ours is the Questioning.' (ar-Ra'd: 40)

رَبَّنَا اغْفِرْ لِيْ وَلِوَالِدَيْ وَاَلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ ﴿٤١﴾

12. 'Our Rabb! Forgive me and my parents and the believers (Mu'mineen) on the Day when the Questioning is established.' (Ibraaheem: 41)

This was the dua to Allah Ta'ala by Ibraaheem عَلَيْهِ السَّلَام

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَّنِينَ فِي الْأَصْفَادِ ﴿٤١﴾ سَرَّابِيْلُهُمْ مِنْ قَطْرَانٍ وَتَعْشَى
وَجُوهَهُمُ النَّارُ ﴿٤٢﴾ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٤٣﴾

13. 'You will see the guilty on that Day, tied together in chains, their clothes will be made from tar and Fire will be covering their faces, so that Allah may repay each soul what it has earned. Certainly! Allah is very quick in questioning.' (Ibraaheem: 49-51)

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۗ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ
مَنْشُورًا ﴿١٣﴾ اِقْرَأْ كِتَابَكَ ۗ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

14. 'And every man's actions (good or bad deeds) We have tied to his own neck, and We shall spread out for him, on the Day of Qiyaamah, the book of his deeds wide open. (And it will be said to him): Read your book, your soul is enough as a questioner against you today (Question yourself; nobody else needs to question you).' (Bani Israa-eel: 13-14)

كَلَّا ۗ سَنَكْتُبُ مَا يَقُولُ

15. 'Never (it is not as the Kaafirs think), but We record that which anyone says (and We shall show him his book of deeds, on the Day of Qiyaamah).' (Mariam: 79)

إِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١٦١﴾

16. 'Their Questioning has come close for the people, while they are careless and turn away (from preparation for it)?' (al-Ambiyaa: 1)

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٦٢﴾ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦٣﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٦٤﴾ تَلْفَحُ وُجُوهُهُمُ النَّارَ وَهُمْ فِيهَا كَالِحُونَ ﴿١٦٥﴾

17. 'And when the Trumpet (Soor) is blown (on the Day of Qiyaamah, people will be in great terror) so that there will be no family relations among them (they will become strangers to one another in their terror, as an Aayat says: 'On the Day when a man runs away from his brother'....) nor will they ask one another. (And the scale will be lifted for them). Then those whose scales (of good deeds) are heavy, they are the successful ones. And those whose scales are light, are those who will lose themselves, in Jahannam forever. The Fire will burn their faces, which will become out of shape.' (al-Mu'minun: 101 -104)

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ الظَّمَانُ مَاءً ۗ حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَقَّعَهُ حِسَابَهُ ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿١٦٦﴾

18. 'Those who disbelieve, their deeds are like a mirage in a desert: the thirsty one thinks it to be water (from far), till he comes to it and finds it to be nothing and he finds

Allah in its place, Who pays him his account. And Allah is quick to take account.’ (an-Nur: 39)

إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ

19. ‘Certainly! Those who move away from the path of Allah will have a terrible punishment because they forgot the Day of Qiyaamah.’ (Saad. 26)

الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ ۗ لَا ظُلْمَ الْيَوْمَ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

20. ‘This Day (the Day of Qiyaamah) each soul shall be repayed that which it has earned. No wrong (will be done on) this Day. Certainly, Allah is quick in questioning.’ (al-Mu’min: 17)

وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً ۗ كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا ۗ الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢١﴾ هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ ۗ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٢﴾

21. ‘And (on the Day of Qiyaamah) you will see each nation crouching (on their knees, in terror), each nation will be called to its Record (of deeds). (And it will be said unto them): This Day you will be repayed what you used to do. Our Book (in which your deeds are recorded) speaks against you with truth. Certainly! We have caused (all) that you did to be recorded (by the angels and this is now before you)’ (al-Jaasiyah: 28-29)

إِذْ يَتَلَقَى الْمُتَلَقِينَ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا
لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

22. 'When the two Recorders (the angels who record everything said or done), sit on the right and on the left. He speaks no word but there is with him someone watching and ready (who records what he says; this is the Record of deeds).' (Qaaf 17-18)

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ﴿١٩﴾ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۖ
فَيَقُولُ هَآؤُمُ اقْرَءُوا كِتَابِيَهٗ ﴿٢٠﴾ إِنِّي ظَنَنْتُ أَنِّي مُلْكٌ حِسَابِيَهٗ ﴿٢١﴾ فَهُوَ فِي عِيشَةٍ
رَاضِيَةٍ ﴿٢٢﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿٢٣﴾ قُطُوفُهَا دَانِيَةٌ ﴿٢٤﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا
أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٥﴾ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ ۖ فَيَقُولُ لِيَلَيْتَنِي لَمْ
أُوتَ كِتَابِيَهٗ ﴿٢٦﴾ وَلَمْ أَدْرِ مَا حِسَابِيَهٗ ﴿٢٧﴾ لِيَلَيْتَنِي كَانَتِ الْقَاضِيَةَ ﴿٢٨﴾ مَا أَغْنَى
عَنِّي مَالِيَهٗ ﴿٢٩﴾ هَلْكَ عَنِّي سُلْطَانِيَهٗ ﴿٣٠﴾ خُدُوهُ فَعُلُوهُ ﴿٣١﴾ ثُمَّ الْجَحِيمَ صَلُّوهُ ﴿٣٢﴾
ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣٣﴾

23. 'The Day that you are brought (before Allah for questioning), no secret of yours will be hidden. (Your Record will be given in your hands.) Then, he who is given his Record in his right hand, will say (happily): (See and) read my book! Surely I believed that I should have to face my Reckoning. (And I was preparing for this Day, in the world). Then, he will enjoy a happy life, in a high garden (Jannah), whose bunches (of fruits) hang low, are easy to reach. (And it will be said to them): 'Eat and drink comfortably (enjoy yourselves) in return for what you did

before you in the days that have passed. But as for him who is given his Record in his left hand, he will say (in total regret and sadness): Oh, if only I had not been given my book, and if only I did not know how my account was!

Ah! If only (Death) had made an end of me! Ah, my wealth has not been of any use to me! (Ah), my power has finished off. (It will be said) Take him, place an iron collar around his neck and then burn him in the fire of Jahannam, and then tie him in a chain whose length is seventy arm's length.' (al-Haaqqah: 18-32)

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٣﴾ كِرَامًا كَاتِبِينَ ﴿١٤﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٥﴾

24. 'Certainly there are above you, guardians (the angels that remember what you say or do); kind and honourable (writing down all your deeds). They know (and understand all) that you do. (And the same Record will be brought before you on the Day of Qiyaamah).' (al-Infitaar: 10-12)

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴿١٦﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿١٧﴾ وَيَنْقَلِبُ إِلَىٰ
أَهْلِهِ مَسْرُورًا ﴿١٨﴾ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٩﴾ فَسَوْفَ يَدْعُوا ثُبُورًا
﴿٢٠﴾ وَيَصْلَىٰ سَعِيرًا ﴿٢١﴾ إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿٢٢﴾ إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ ﴿٢٣﴾

25. 'Then he who is given his Record in his right hand, he truly will get an easy Questioning, and will return to his people, in joy. But he who is given his Record behind his back, he surely will call out for destruction (as people do when they are desperate) and he will be thrown into the fire of Jahannam. Truly, he lived with his people in

happiness (in the world). Truly he thought that he would not have to return (to Us).’ (al-Inshiqaaq: 7-14)

إِنَّ إِلَيْنَا إِيَابُهُمْ ۖ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿١٤﴾

26. ‘Certainly! To Us is their return; and (when it will be) for Us to call them to account?’ (al-Ghashiya: 25-26)

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۖ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۖ وَقَالَ الْإِنْسَانُ مَا لَهَا ۚ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۚ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۚ يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا لَّيْرَوَا أَعْمَالَهُمْ ۖ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۖ

27. ‘When the earth is shaken a terrible shaking (how huge will the shaking be when the whole earth is shaken in a sudden earthquake); and the earth throws up its burdens (hidden treasures and dead bodies); and man cries out (in shock), ‘What is the matter with it?’ On that day it shall give its news (the records of good or bad deeds done on the earth). Because (on that Day), Your Rabb will have inspired it. On that Day, people will go in different groups to be shown their deeds (there will be groups of those near to Allah, groups of the pious ones and the groups of those who will go to Jahannam. (Each group will be divided into different sections; there will be groups of the riders, groups of those that are walking and the groups of those being dragged to Jahannam, on their faces, etc). Then anyone who has done a particle of good (in the world) shall see it; and anyone who has done a particle of evil, shall see it.’ (al-Zilzal: 1-8)

These Aayaat about Questioning and the rewards of deeds, have been given here as a sample. There are hundreds of other Aayaat which speak about this subject. Similarly, there are thousands of Ahaadith about the severity of the Day of Qiyaamah. It is, therefore, very important that we should spend some of our time (being wasted in the dunya) in deeds that will help us in the Aakhirah. It is not too late, and we can do something before the time comes when we can only regret.

Ahaadith regarding Reckoning

Once, Aa'ishah رَضِيَ اللهُ عَنْهَا thought of Jahannam and began to weep. When Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked her about it, she replied: "My thought of Jahannam has made me cry. Will you ever think of your family members on that Day?" Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, "There are three occasions when no one will think of others:

- (1) when the scale is set up, till a person knows whether the weight of his good deeds is light or heavy;
- (2) when the Book of deeds is given to everybody, until he knows whether his Book of deeds comes into his right hand or the left from behind his back;
- (3) when the Bridge of Siraat is put across Jahannam (and he is commanded to go across it), till he goes across successfully." (Mishkaat)

Ibn Abbaas رَضِيَ اللهُ عَنْهُ says: "Men will have to answer for their deeds on the Day of Qiyaamah. He whose good deeds are more than his evil deeds (even by just one good deed) will go to Jannah and he whose evil deeds are more than his good deeds (even by just one) will go to Jahannam." He then read the verse: 'As for those whose scale is heavy' and then said, "The scale can become heavy even with just a particle of good. He whose good deeds are equal to his evil deeds, will go to the 'A'raaf' (the space between Jannah and Jahannam)."

Ali رَضِيَ اللَّهُ عَنْهُ says: “The scale (of good deeds) of a person whose outside appearance is better than his character will be light and the scale of a person whose character is better than his appearance will be heavy.” Anas رَضِيَ اللَّهُ عَنْهُ says that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “An angel will be appointed at the scale, who, when he finds a person’s scale (of good deeds) to be heavy, will announce in a voice loud enough to be heard by all the creation, ‘So-and-so, son of so-and-so, has been blessed with unending success, after which there will be no difficulties.’ And if the angel finds someone’s scale (of good deeds) to be light, he will announce him to be a terrible person, forever in punishment and misery.” There are many Ahaadith which speak about the weighing of deeds. One says that the scale will be so huge that each pan will be big enough to carry the heavens and the earth and all that is there between them.

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “The first thing to be put in the scale (of good deeds) will be the spending of a person on his family.” Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once said to Hadhrat Abu Zarr رَضِيَ اللَّهُ عَنْهُ: “Let me tell you about two good actions which are easy to do, but very heavy in the scale (of good deeds). They are:

- (i) good character,
- (ii) being silent (i.e. to stay away from useless talks).”

A Hadith says: “There are two sentences, which are very much loved by Allah, very easy on the tongue but very heavy on the scale. They are:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

‘Glory be to Allah. All praise be to Him. Glory be to Allah, Who is The Great!’”

Rasulullah ﷺ said: “If anyone fulfils the need of one of his Muslim brothers, I shall stand by his side at the scale (on the Day of Qiyaamah). If his good deeds are more than his sins, well and good; if not, I shall speak to Allah Ta’ala on his behalf.” Another Hadith says: “The ink of the Ulama and the blood of the martyrs will also be weighed on the Day of Qiyaamah and the ink will weigh more than the blood,” Isaa عَلَيْهِ السَّلَامُ has said: “The good deeds of the Ummah of Nabi Muhammad ﷺ will be far heavier in the scale than those of other people, because their tongues will be used to the reading of the kalimah, ‘Laa ilaaha illallah.’”

Abu Dardaa رَضِيَ اللَّهُ عَنْهُ says: “The scale (of good deeds) of a person, who all the time thinks only of his stomach (food and drinks) and temptations will be light.”

Rasulullah ﷺ said: “The angel who records the good deeds of a person is on his right hand side. He is also the ‘Ameer’ (leader) of the angel on the left hand side who records his evil deeds. When the man does a good deed, the angel on the right instantly records it with ten times its reward, but when the man does a sin, the angel on the left, being a worker, asks the permission of his ‘Ameer’, before recording it (in the Book). The angel on the right says to him: ‘Wait for six or seven hours.’ If the man makes taubah from his sin during this time, the ‘Ameer’ does not allow the other angel to record the sin but if the man does not make taubah, the angel on the left hand side records it.”

Rasulullah ﷺ said: “Man will be questioned three times on the Day of Qiyaamah. At the first two questionings, they will be asked about certain things, they will answer questions and make excuses etc., but at the third, their Book of deeds will be given in their hands, some receiving them in their right hands and others, in their left.”

Rasulullah ﷺ said: “Whoever has three qualities, Allah Ta’ala will give him an easy reckoning, and bless him with Jannah through His mercy:

صِلْ مَنْ قَطَعَكَ وَاعْفُ عَمَّنْ ظَلَمَكَ وَأَحْسِنْ إِلَى مَنْ أَسَاءَ إِلَيْكَ

- (i) Join relations with him who breaks relations with you;
- (ii) Forgive him who wrongs you;
- (iii) Be kind to him who is unkind to you.”

Rasulullah ﷺ has said: “If you knew what I know about the Hereafter, you would laugh little (out of fear) and cry a lot, and not enjoy the pleasure of sleeping with women in bed, but would go to the jungle crying (to Allah).” When Abu Zarr رَضِيَ اللَّهُ عَنْهُ heard this, he said, “I wish I was a tree to be cut down! (i.e. I wish that I were not a human being and thus, escape such difficulties).”

Rasulullah ﷺ said: “On the Day of Qiyaamah, a (dead) man will get up from his grave in the same condition in which he died.” (In whatever action, good or bad, a man is busy at the time of his death, he will be in the same condition when he gets up from his grave on the Day of Qiyaamah).

Once, Rasulullah ﷺ gave a talk in which he said: “Listen carefully; this world is just temporary, of which everybody, the pious and the evil, take their share (taking more does not indicate piety). The Akhirah is certain and it will definitely come at its appointed time and in which a King Who is All-Powerful will decide, unending are His Powers. All that is good is there in Jannah. Man should do whatever good he can, because it leads him to Jannah. And all evil is in Jahannam. A person should therefore, avoid the least bit of evil, and should not take it lightly, as it may lead him to Jahannam. Be very careful about doing good deeds, because you are in great danger of displeasing your Rabb (you should always be mindful of earning the displeasure of Allah Ta’ala and should have fear of Him). Remember that you will be shown your deeds (and you will have to answer for them). He who does a particle of good will see it and he who does a particle of evil will also see it.”

Hadhrat Ali رضي الله عنه says: “Everyday the world is turning away, i.e. getting further, and the Aakhirah is coming nearer and both of them (the world and the Aakhirah) have their followers. So, do not be a seeker of the world, rather be a seeker of the Aakhirah, because now is the time for deeds and not for answering, but tomorrow is the time for answering and not for deeds.”

Rasulullah صلى الله عليه وسلم has said: “There will be three courts on the Day of Qiyaamah; in one there is no forgiveness at all. This court will be for the sin of associating partners with Allah Ta’ala (i.e. in this court, a decision will be given about Imaan (faith) or kufr (disbelief) of a person; and for kufr there is no forgiveness). In the second court, the people who have wronged others will have to repay them for their rights. (Either payment will be taken from the oppressor or Allah Ta’ala will give the oppressed person from His Own Treasury). There will be a third court, which will decide Allah’s claims against His creation (i.e. what is fardh for men to their Rabb). In this court, Allah Ta’ala will be considerate to the wrong doers because this is a matter between them and their Rabb and it is His right. If He wishes, He can ask for His rights, or He may forgive them.”

Rasulullah صلى الله عليه وسلم said: “He who has damaged the honour, or harmed the property (of a brother Muslim) should ask for forgiveness from him today, because a time is soon coming when he will have no dinaars or dirhams (and, on that Day, all reckoning will be made through good deeds). If a sinner has some good deeds, they will be taken away from him and given to the wronged person as payment but if he has no good deeds, some of the sins of the wronged person will be added to the book of the sinner. Thus, the sinner may have to remain in Jahannam for a longer time, because he will also have to pay for the sins of the person he wronged.”

Another Hadith says: “On the Day of Qiyaamah, the rights will have to be paid to those to whom they are owed, so much so that the hornless goat will take revenge from a horned goat.” (Mishkaat) Rasulallah صلى الله عليه وسلم once asked: “Do you know the one who is truly bankrupt?” The Sahaabah رضي الله عنهم replied: “To us, he is the one who

has no wealth or property.” Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “The bankrupt person from my Ummah is he who will come on the Day of Qiyaamah, with lots of good deeds like Salaah, Fasting and Zakaat, but he will have abused someone, falsely blamed another, wrongly taken the money of another person or killed or beaten another. Then, some of his good deeds will be given to the wronged persons. Now, if his good deeds are depleted before he has payed everyone back, a certain amount of their sins will be taken from them and added to his book and the man will then be thrown into Jahannam, despite his many good deeds, to repay for the wrongs done to others.”

Faqih Abul Lais (*rahmatullahi alayh*) says: “On the Day of Qiyaamah, when people get up from their graves, they will continue standing, waiting for seventy years, but no one will worry about them. They will weep bitterly, till their eyes become dry and drops of blood begin to drip from their eyes. Then they will be called to the place of Questioning (Hashr) and the angels will descend from the heavens. Angels from each heaven will stand on a plain in a separate circle, one (circle) after the other.” The Qur-aan Shareef describes this in the following Aayaat:

وَيَوْمَ نَشَقُّ السَّمَاءَ بِالْعَمَامِ وَنُنزِلُ الْمَلَائِكَةَ نَنْزِيلًا ﴿٢٤﴾ الْمَلِكُ يَوْمَئِذٍ الْحَقُّ
 لِلرَّحْمَنِ ط وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ﴿٢٥﴾ وَيَوْمَ يَعِضُّ الظَّالِمُ عَلَى يَدَيْهِ
 يَقُولُ يَلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٦﴾ يُؤْتِنِي لِيَتَّبِعُنِي لَمْ آتَخِذْ فُلَانًا حَلِيلًا
 ﴿٢٧﴾ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ط وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٨﴾

“A Day when the heavens with the clouds will split apart and the angels will be sent down, a grand coming down.

The true Kingdom on that Day will belong to the Beneficent One (Ar-Rahmaan) (i.e. nobody will have any say in the matters regarding Questioning, rewards or punishment of deeds). And it will be a hard Day for the

Kaafirs. On the Day when the sinner will bite his hands, he will say: 'Ah, if only I had chosen a way shown by the Rasul of Allah. Alas for me! Ah, that I had never taken such a person as a friend! He certainly led me away from the Reminder (from following the good advice) after it had reached me. Truly, shaytaan was always man's deserter in the very time of need.' (al-Furqaan: 25-29)

Rasulullah ﷺ once said: "At that time when people gather on the Day of Qiyaamah, Allah Ta'ala will speak to the assemblies of jinn and men, telling them of His commands and warnings for the life in the world and the recording of their actions in the Book of deeds, and He will also tell them that if they find good deeds in their Book, they should be thankful to Allah; and those who do not find good deeds in their Book should blame no one but themselves (for not obeying His commands)." Allah Ta'ala will then command Jahannam so that its punishment will be shown to all the people. Upon seeing this, everyone will fall on their knees. Allah Ta'ala says about this

وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً ۖ كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا ط

'And You will see every people crouching (on their knees), each people called to its book (of deeds)' (al-Jaasiya: 28)

Then Allah Ta'ala will start deciding between men and even the animals will be put to trial. A goat with horns will be made to pay back the hornless goat, and then the animals will be commanded to turn into dust. At that time, the kuffaar will wish for death, saying,

يَلَيْتَنِي كُنْتُ تُرَابًا ۗ

'If only I was (also changed to) dust.' (an-Naba: 40)

Rasulullah ﷺ said: “Mankind will be gathered on the Day of Qiyaamah, naked as they were at birth.” Aa’ishah رَضِيَ اللهُ عَنْهَا asked, “When people will be naked and looking at one another, would they not feel ashamed of themselves.” Rasulullah ﷺ replied: “Their suffering on that Day will be far too severe for them to think of looking at one another, their eyes will be looking to the heavens above and everybody will perspire according to his sins, the sweat reaching the feet of some, the belly of others, while still others will have their sweat covering even their mouths. The angels will stand around the ‘Arsh’ (Throne) of Allah. Then a person’s name will be called out; he will come out of the crowd and will be made to stand in front of Allah. An announcement shall be made: ‘Let those who have any claims upon this man come forward.’ Then those who have claims against him, or have been wronged by him, will be called, one after the other, and his good deeds will be given to them to pay back for what he owed them. If his good deeds are finished before he repays what he owes them, some of their sins will be put in his book. After he has been burdened with their sins, together with his own, he will be commanded to go into ‘Haawiyah’ i.e. the raging flames of Jahannam. Seeing this strictness in reckoning and the severity of punishment, every Nabi and every angel, however close he may be with Allah, will feel afraid for himself, except those whom Allah Ta’ala has protected from all such fears, as a special favour.”

At this time, everybody will be questioned about four things: “How did he spend his life? How did he use his body? What he did with the knowledge that he had? How he earned his wealth and on what he spent it?”

Ikramah رَضِيَ اللهُ عَنْهُ says: “On that Day, a father will say to his son, ‘I am your father’, and the son will admit his favours upon him, but when the father will ask him to give him one good deed even if it was the weight of an atom, so that his scale (of good deeds) might possibly become heavier, the son will reply: ‘I am myself in a dangerous situation. I do not know what might happen to me, so I cannot give away even one good deed.’ The man will then go to his wife, remind

her of his relationship with her and of the favours he had bestowed for her, but she will also refuse to help him. In short, he will go to everyone he knows, asking for a good deed.” The Qur-aan Shareef describes this in the following Aayah:

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَوَلَوْ كَانَ ذَا قُرْبَىٰ ۗ

“And no burdened soul can bear another’s burden (no one will carry another person’s load) (of sins) and, if one who is heavily loaded cries (for help) with his load (of sins), nothing of it will be lifted even though he (to whom he cries) is his family (i.e. he will not help his relatives).”
(Faatir: 18)

In ‘Durre Mansur’ it is written: A father will say to his son: “How did I treat you in the world?” The son will praise his kind behaviour towards him. The father will then ask him for one good deed and say, “I hope that it might be of help to me.” The son will say to him, “Dear father, you have asked for something so small, but I am helpless, because I am in an equally dangerous situation.” The man will then go to his wife and ask her for help, but she will similarly refuse to help him, as mentioned in the Aayaat:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَخْشَوْا يَوْمًا لَا يَجْرِي وَالِدٌ عَنْ وَلَدِهِ ۗ وَلَا مَوْلُودٌ هُوَ جَارٍ عَنِ وَالِدِهِ شَيْئًا ۗ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا ۗ وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ ﴿١٠٠﴾

“O mankind, fear your Rabb and fear a Day when the parent will not be able to help the child in any way, nor the child will help the parent. Certainly! Allah’s promise is

the very truth. (That Day will certainly come). This worldly life should not bluff you (otherwise you will be too busy in the life of the world to remember the Hereafter), and do not let the deceiver (shaytaan) bluff you, about Allah (let not shaytaan lead you astray and make you forgetful of that Day).” (Luqman: 33)

فَإِذَا جَاءَتِ الصَّاحَّةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَ
صَاحِبَتِهِ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾

“But when the (deafening) Shout comes (i.e. the Day of Qiyaamah), on the Day when a man will run away from his brother and his mother and his father and his wife and his children. (No one shall be able to help anybody else). Every man that Day shall have such a worry that will make him forget (about others).” (‘Abasa 33-37)

Qataadah (rahmatullahi alayh) says: “On the Day of Qiyaamah, nobody would like to see anyone of his family or any person that he knows, fearing that he should demand something from him.” It comes in Surah al-Baqarah:

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ
مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٢٥٤﴾

“And guard yourselves against the Day when no soul will, in any way, help another (for example, the Salaah performed by one man will not be accepted for another person), nor will intercession be accepted from it, nor will payment (of money) be received from it, nor will they be

helped. (It will not be possible for anyone to stop their punishment by force).” (al-Baqarah 48)

In this Aayah, Allah Ta’ala, after mentioning the different ways in which people help one another, has warned us that, in no way will anybody be able to help anyone else. There are two ways of helping a person:

1. A powerful person may come along and stop the punishment by force. This can be called Nusrat. Allah Ta’ala has cancelled this possibility.
2. A man may stop the punishment of another person, even without the use of force, in two ways:
3. Without paying anything i.e. through intercession (speaking on his behalf)
4. By paying something, which, again, can be of two kinds viz. (i) physical, or (ii) material

The Aayah cancels all these possible ways of helping one another.

In this connection, it should be remembered that the sinners, from the Muslims, would not be treated the same as the kuffaar. The Ulama say that the kuffaar cannot escape their punishment even though a Nabi, saint or angel (however close he may be to Allah Ta’ala) may intercede for them. As for the sinners from the Muslims, the Aayaat and Ahaadith show that, after a specific time on the Day of Qiyaamah, the pious men, Ambiyaa and others, will be allowed to intercede on their behalf. For example, it comes in Surah Taa Haa: Verse 109;

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴿١٠٩﴾

“On that Day no intercession (speaking for others) shall help, except (that of) him to whom (i.e. a Nabi or a saint)

the Beneficent (Allah) has given permission (in favour of a person) for whom He is pleased to accept (intercession)."

But remember that nobody knows for certain, whether or not Allah Ta'ala will allow His pious men to intercede for him on the Day of Qiyaamah. We should, of course, have good hopes of the Favour of Allah Ta'ala, but no one can be sure of being forgiven through the intercession of the pious.

We should, therefore, be fearful of the Day of Qiyaamah, which is the severest Day and try to protect ourselves against its severities, which can only be done now, in this world. Giving Sadaqah in abundance is very beneficial for one's protection against the severity of that Day.

There is a well-known Hadith which reports Rasulullah ﷺ as saying, "Guard yourselves against the Fire of Jahannam, even though it is with half a date (given as Sadaqah)" and again, "Sadaqah wipes out sins, as water puts out fire." And also, "On the Day of Qiyaamah, a person shall be in the shade of his Sadaqah."

The Hadith means that, on that Day, when the severe heat will cause a person to sweat heavily, the sweat reaching even up to their mouths, people will be in the shade of their Sadaqah, the coolness of the shade being according to his Sadaqah. The greater the amount of Sadaqah, the cooler and more enjoyable will be the shade. Rasulullah ﷺ has also said: "Sadaqah cools the anger of Allah Ta'ala and also saves a person from a bad death." Luqmaan عَلَيْهِ السَّلَامُ advised his son: "Whenever you do a sin, give something away as Sadaqah." We have already mentioned the story of a sinful woman who was forgiven for giving some water to a thirsty dog.

Ubaid bin Umair (*rahmatullahi alayh*) says: "On the Day of Qiyaamah, mankind will be collected together; hungry, thirsty and completely naked. Then Allah Ta'ala will feed that person who had fed someone for the sake of Allah; and give a drink to him who had given a drink to someone for the sake of Allah; and clothe the person who had clothed someone for the sake of Allah." A Hadith says, "On

the Day of Qiyaamah, the people of Jahannam will be put in a row (line) and when one of the pious and perfect Muslims passes by them, one of the Jahannamis will ask the pious man to speak for him before Allah. The man will ask him who he is, and he will reply: ‘Do you not recognise me? I am the one who gave you a drink on such and such day.’” Another Hadith says that, “On the Day of Qiyaamah when the Jannatis (people of Jannah) and the Jahannamis (the people of Jahannam) will be made into two separate rows (lines), a man from the Jahannamis will happen to see a person standing in the row of the Jannatis and remind him of a favour he had done for him in the world. The Jannati will catch him by the hand and take him to Allah, and say: ‘O Allah, this man did me such and such favour in the world,’ and Allah Ta’ala will forgive him, out of His Unending Mercy.”

Another Hadith says that: “On the Day of Qiyaamah, an announcement will be made: ‘Where are the poor from the Ummah of Muhammad ﷺ? Get up, go to the Maydaan-e-Hashr (plane of resurrection) and look for those who have given you a morsel of food or some drink or a piece of new or old cloth for my pleasure. Hold all such people by the hand and bring them into Jannah.’ At this, the poor ones from this Ummah will get up, go about the plain, look for all such people and bring them into Jannah.” Another Hadith says: On the Day of Qiyaamah, someone will make an announcement, “Where are those who honoured the poor and the humble ones? Let them go to Jannah today, without fear or worrying anymore.” Another Hadith says: “If anyone removes a Muslim brother’s problem, Allah Ta’ala will remove, from him, one of his problems on the Day of Qiyaamah; and if anybody covers up a Muslim brother’s fault, Allah Ta’ala will cover up his faults on the Day of Qiyaamah.”

Another Hadith says: “He who helps a person who is in difficulties will be firm and strong on a Day when even the mountains will be shaken to their very foundation.” The Qur-aan says,

وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿١٠﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ
 اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿١١﴾ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا
 قَمْطَرِيرًا ﴿١٢﴾ فَوَقَّهُمْ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ﴿١٣﴾

“And (they) feed the poor, the orphan and the prisoner (among the Kaafirs), for the love of Him (Allah), (saying), “We feed you for the sake of Allah only. We wish for no reward or thanks from you. We fear from our Rabb a Day of frowning and of anger. Therefore, Allah has removed from them the evil of that Day and has made them find brightness (of face) and joy.” (ad-Dahr, 8, 9, 10,11)

To conclude, we have already discussed this subject in detail in chapter one (volume one) of this book, viz, that Sadaqah, when it is given in large quantities and very often, is very beneficial for protection against the severities of the Day of Qiyaamah. In this Aayah, Allah Ta’ala has promised protection to those who give away Sadaqah for the love of Allah. What can be better than a promise from Allah Ta’ala?

Chapter 7

Stories of the pious people
who spent their wealth in the
cause of Allah Ta'ala

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Chapter 7

Stories of the pious people who spent their wealth in the cause of Allah Ta'ala

In this chapter, I wish to mention some stories from the lives of the Awliyaa (pious). They were people who realised how useless this dunya (world) is and they knew the value of the Aakhirah (hereafter).

The pious are not interested in the things of this world, but are generous in spending their money. If a person has something that he does not want to keep, he will be inclined to spend it generously. Only such people can be generous who have no love for wealth. The more attached a person is to wealth, the more miserly he becomes in spending his money. It is for this reason that we have narrated, in this chapter, the incidents of generosity as well as those Awliyaa who had forsaken the pleasures of the dunya.

As long as a person loves wealth, which is in reality, the filth of this world, he will not feel like spending it for the sake of Allah Ta'ala. Even though his heart might sometimes feel like spending, he will not be able to give away his money. Rasulullah ﷺ has explained this with a very beautiful example, in the following Hadith:

“A stingy person and a generous person are like two men wearing steel armour, in such a way that their hands are close to their chests and not sticking out of the sleeves. Whenever the generous person intends to give charity the armour becomes loose for him and his hands come out of it instantly. But when a stingy man intends to give charity, the steel armour closes up on him, pressing him so tightly that he cannot even move his hands.” (Mishkaat)

The Hadith means that, whenever a generous man decides to spend his money, then his heart opens up and he can give charity, without any hesitation. Even though a miser sometimes feels like spending money, he finds it hard to do so because something stops him. He feels like a person wearing steel armour with his hands pressed closely to his chest, unable to move his hands at all. He tries to make himself spend something, but cannot part with his money.

Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ spends towards the Tabuk expedition

The whole life of Hadhrat Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ is full of stories about generosity. Before going to Tabuk, when Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ encouraged the Sahaabah رَضِيَ اللهُ عَنْهُمْ to spend towards the journey, Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ brought all that he owned and, when Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked him what he had kept for his family, he replied, “I have kept for them the pleasure of Allah Ta'ala and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ!”

Allah Ta'ala Himself has praised the generosity of Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ in the following Aayaat of the Qur-aan Shareef:

وَسَيُجَنَّبُهَا الْأَتْقَى ۖ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ۖ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ۖ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ۚ وَلَسَوْفَ يَرْضَى ۚ

“The pious person will be kept far away from the flaming Fire, who gives his wealth in charity (for the cause of Allah) so that he may grow (in goodness). He has no other intention for reward besides the pleasure of Allah, the Most High. (He does not owe anybody a favour) for which a reward is expected of Him, in return.” (Al-Layl: 17-20)

These Aayaat show the very high level of love for Allah Ta’ala by Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ.

These Aayaat were revealed concerning Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ. Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as saying “No one’s wealth has benefited me more than that of Abu Bakr.” Hearing this, Abu Bakr رَضِيَ اللَّهُ عَنْهُ wept and said, “O Rasul of Allah, do I and my wealth belong to anyone except you?” Urwah رَضِيَ اللَّهُ عَنْهُ says that on the day when Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ accepted Islam, he had forty thousand dirhams (silver-pieces) and he spent all of these on Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (i.e. in seeking his pleasure).

Another Hadith says, “On the day when Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ accepted Islam, he owned forty thousand Dirhams and when he made Hijrah (migration) to Madinah, he only had five thousand. The entire amount was spent on deeni requirements, for example the freeing of slaves who were being punished after accepting Islam.”

Abdullah bin Zubair رَضِيَ اللَّهُ عَنْهُ says: “Abu Bakr رَضِيَ اللَّهُ عَنْهُ used to buy the weak slaves and set them free.” Once his father, Abu Quhafah said to him, ‘If you must free slaves, I suggest that you should select those who are strong, so that they might help you when you need

help.” Abu Bakr رَضِيَ اللهُ عَنْهُ replied, “I do not set them free for my own sake. I do so only to please Allah Ta'ala.”

The reward granted by Allah Ta'ala for helping the weak is far greater than that of helping the strong. Another Hadith reports Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying, “There is no one who has done me any favour without me paying him back, except Abu Bakr رَضِيَ اللهُ عَنْهُ. Verily, he has done me favours for which Allah Himself shall reward him on the Day of Qiyaamah. No one's wealth has benefited me as much as the wealth of Abu Bakr رَضِيَ اللهُ عَنْهُ.”

Hadhrat Hasan رَضِيَ اللهُ عَنْهُ helps a person

A person once came to Hadhrat Hasan رَضِيَ اللهُ عَنْهُ and asked him for help. Hasan رَضِيَ اللهُ عَنْهُ said to him, “By asking me a favour, you have now made it my duty. It is now compulsory upon me to give you enough money that will meet your needs. But, at this moment, I am not in that position to give you as much as I should. If you are willing to accept as much as I can afford, I shall be glad to give to you the little amount I own, though it will not be enough for you.” The man replied, “O son of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, I will gladly accept whatever you give me, I will be grateful to you and excuse you for not giving me more.”

Hasan رَضِيَ اللهُ عَنْهُ then told his servant to fetch whatever remained of the three hundred thousand dirhams he had in safekeeping. The servant brought fifty thousand dirhams (the rest had already been spent on helping others). Hadhrat Hasan رَضِيَ اللهُ عَنْهُ said, ‘I also remember giving you five hundred dinars (gold-pieces).’ The servant said that he still had them. Hasan رَضِيَ اللهُ عَنْهُ asked him to fetch the dinars as well, and then asked the man to fetch some porters to carry this money to his house. When he brought two porters, Hasan رَضِيَ اللهُ عَنْهُ gave him all the money and, as he was leaving, took off his kurta and gave it to him, saying, “It is also my duty to pay the wages of the porters for

carrying the money to your house. Sell this kurta and give the money to them as wages.” The slaves of Hadhrat Hasan رَضِيَ اللهُ عَنْهُ said to him, “We have been left with nothing to buy us our food. You have given away all your money.” Hasan رَضِيَ اللهُ عَنْهُ said, “I have perfect faith in the mercy of Allah and I sincerely hope that He will give me a great reward for this act of kindness.” Just imagine! Hadhrat Hasan رَضِيَ اللهُ عَنْهُ gave away such a large fortune, keeping back nothing with him and yet he felt sorry thinking that he had not given the man enough!

Hadhrat Abdullah bin Abbaas رَضِيَ اللهُ عَنْهُ arranges the dowry for a poor man's daughter

Once a group of Qurraa (those who were experts in reciting the Qur-aan) from Basrah came to Abdullah bin Abbaas رَضِيَ اللهُ عَنْهُ and said to him, “There is a pious man living in our area, who often keeps fast and spends long hours standing in Tahajjud Salaah. He is so pious that each one of us envies him and wishes to be like him in performing ibaadat. He has given his daughter in marriage to his nephew, who cannot afford to pay the dowry to his daughter.” Abdullah bin Abbaas رَضِيَ اللهُ عَنْهُ took them to his house and, taking six bags of Dinaars (gold coins) from a box, handed them over, asking them to take it to the pious man. They were about to leave, when Ibnu Abbaas رَضِيَ اللهُ عَنْهُ said, “I don't think it's a fair way of helping him. If we give him the money, he will have a lot of difficulty in arranging all the things for the dowry, and much of his precious time will be wasted in buying things. His programme of ibaadat will then be disturbed. The wealth of the world is too worthless to distract the attention of a pious Muslim. It is our duty to serve a Muslim brother. Let us make arrangements for the marriage, buy the items for the dowry and give them to our neighbour.” The Qurraa agreed to this and bought all the things required and handed the items to the pious man.

Hadhrat Hasan, Hadhrat Husain and Abdullah bin Ja'far رَضِيَ اللهُ عَنْهُمُ repay a poor bedouin woman for her goat

Once, Hadhrat Hasan رَضِيَ اللهُ عَنْهُ, Hadhrat Husain رَضِيَ اللهُ عَنْهُ and Abdullah Bin Ja'far رَضِيَ اللهُ عَنْهُ were going for Hajj. The camels carrying their luggage got lost on the way and they continued their journey without any food or drink. They came across a tent, in which there sat an old woman. They asked her if she had anything (water, milk, butter-milk, etc.) to drink to which she replied, "Yes!" So, they got down from their camels. The old woman had only one she-goat, which was very thin and weak. She asked them to milk it and share the milk amongst themselves. They did so and drank the milk, dividing it amongst themselves. They then asked the good woman if she had anything to eat and she said, "I only have this she-goat but if you slaughter it, I shall cook its meat for you." They slaughtered the goat and the woman cooked and served its meat to them. They ate to their fill and in the evening when they were about to continue their journey, they said to her, "We are Haashimis (Banu Haashim) and we are going for Hajj. When we get back to Madinah safe and sound after Hajj, do visit us there, and we shall repay you for your generosity, Insha Allah."

Thereafter they left. The old woman's husband returned home from the forest and she told him about the guests from the Banu Hashim. He was angry and scolded her saying, "You slaughtered your goat for strangers. You do not know who they were and where they came from. How do we even know that they were Hashimites?" He then remained silent after scolding her.

After some time, the old man and his wife became very poor and travelled to Madinah Munawwarah to look for some odd jobs to earn some money. During the day, they used to collect dried camel-dung (which was used as fuel), which they sold in the evening, thus passing their days. One day, the old woman was gathering camel-dung as usual when she passed in front of the house of Hadhrat Hasan رَضِيَ اللهُ عَنْهُ who saw her and recognized her. He sent his servant to invite her to

his house. When she came, he asked her, “Do you know me?” When she said that she didn’t, he replied, “I was your guest who drank the milk of your goat and then slaughtered it to eat its meat.” The old woman still did not recognize him and said, in amazement, “O Allah! Are you the same person?” Hadhrat Hasan رضي الله عنه again told her that he was the same guest and ordered his men to buy a thousand goats for her, which they immediately bought and gifted to the old lady, together with a thousand gold coins in cash. He then sent her with his servant, to his younger brother, Hadhrat Husain رضي الله عنه, who asked her how much the elder brother had given her and, when he was told about it, he also gave her a thousand goats and a thousand dinars (gold pieces) in cash. Hadhrat Husain رضي الله عنه then sent her to Abdullah bin Ja’far رضي الله عنه who, on coming to know what the two brothers had gifted to her, gave her two thousand goats and two thousand dinars in cash, saying, “If you had come to me before going to Hadhrat Hasan رضي الله عنه, I would have given you even more money in reward.” The old lady went to her husband with four thousand goats and four thousand dinars and said to him, “Here is something in return for our thin and weak goat.”

A young man escorts Abdullah bin Aamir bin Kuraizi (rahmatullahi alayh) to his home

Once, Abdullah bin Aamir Bin Kurazi (*rahmatullahi alayh*) , who was a cousin of Usmaan رضي الله عنه, came out of the Masjid at night and was going home. He came across a young man. The youngster also began to walk in the same direction and Abdullah said to him, “Young man, have you got any work with me?” The man replied, “No sir, I wish a good life for you and everlasting success. I saw you walking alone at this hour of the night and I thought that I had better walk with you to your home, in case any harm should come to you. I only wanted to accompany you for your security.” Abdullah (*rahmatullahi alayh*) was very pleased. He caught the young man by

his hand and took him to his house. On reaching there, Abdullah (*rahmatullahi alayh*) gave him a thousand dinars (gold pieces) and said, "Here is something for you. Your elders have taught you excellent manners."

A Sahaabi رَضِيَ اللَّهُ عَنْهُ buys a date palm for a poor Muslim

In the time of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, a certain man had a date palm tree growing in the courtyard of his house. A branch of the tree was hanging above the house of his neighbour who was a very poor man. When the rich man climbed the tree to pick fruit and shook its branches, some of its dates fell into the poor man's yard and his children picked them up from the ground. At this, the rich man would climb down, go into his neighbour's house and snatch the dates from the children. If he saw a child chewing a date, the man would thrust his fingers into the mouth of the child and take out the date. The poor man went to Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and complained about his neighbour. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ heard his complaint and sent him away. He then called the owner of the date-tree and asked him, "Will you give me the date tree hanging above your neighbour's house, in exchange for a date tree which I promise you in Jannah?" The man said, "O Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, many people want to buy this tree from me and I also own many other date trees but I like the dates from this tree very much and therefore I have not sold it to anyone else." He thus excused himself from giving away the tree. (Because he was the owner, Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not insist on buying the tree from him, against his will). When the man went away, a Sahaabi, who had been listening to this conversation, came forward and said, "O Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, do you also promise me a tree in Jannah, if I buy that date tree from him and present it to you?" Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Certainly, I promise you the same." The Sahaabi got up, went to the owner of the tree and said to him, "I also own many date trees. You may sell that tree of yours to me, at any price!"

The man said, “Rasulullah ﷺ promised me a tree in Jannah for this date tree, but I refused. The fact is that I like this tree very much. I might sell it, but nobody would pay the price I want for it.” The Sahaabi asked, “How much do you want?” and the man replied, “I could sell it in exchange for forty date trees.” The Sahaabi said, “This seems too much for a crooked tree, but are you sure that you would give this tree in exchange for forty date palms?” The man said, “Certainly, and if you are serious then take an oath.” The Sahaabi promised that he was ready to buy that tree for forty date-trees, but the man once again refused to sell the tree. The Sahaabi said to him, “You cannot refuse now, because I took an oath to buy it.” The man said, “All right, but all the forty trees must be growing in one and the same place.” The Sahaabi thought for a while and said, “Yes, all the trees are growing in one and the same place.” The Sahaabi bought the tree and then came to Rasulullah ﷺ and said, “I have bought the date palm tree and I present it to you.” Rasulullah ﷺ went to the poor man’s house and gave the tree to him as a gift. It was after this incident that Surah Al-Layl was revealed.

A poet praises Abdullah bin Ja’far رَضِيَ اللهُ عَنْهُ for his generosity

A man once visited Abdullah Bin Ja’far رَضِيَ اللهُ عَنْهُ and recited two verses of poetry, which meant;

When you do a favour or behave generously

See that you are doing so to those who deserve your favour;

For, only then a favour is worth its name;

Do not favour a man who deserves it not,

And, when you do a favour to someone, do it for the pleasure of Allah alone; (For, then, you can do favours to the non-Muslim and the animals alike, without giving thought to whether they deserve it or not;)

Or, let your favours be showered upon your relatives (for, their relationship with you makes them worthy of your favours);

*Without their being deserving or not;
Except for these two, do not let your gifts be wasted upon the non-
deserving.*

This poem was meant for Abdullah bin Ja'far رَضِيَ اللهُ عَنْهُ himself, who was famous for his generosity. Hearing this, Abdullah bin Ja'far رَضِيَ اللهُ عَنْهُ said, "Such poetry makes a person stingy and miserly. I would rather shower my favours like rain upon everyone. If my favours reach the noble and the deserving, well and good for they are worthy of it and if it reaches those who do not deserve it, then I shall blame myself for owning money which is fit only to pass onto those who are not deserving and are ungrateful.

These words were spoken by Abdullah رَضِيَ اللهُ عَنْهُ in complete humility. He humbly felt that his wealth was worthless and was fit only for non-deserving people.

Hadhrat Aa'ishah's رَضِيَ اللهُ عَنْهَا generosity

Once Muhammad bin Munkadir (*rahmatullahi alayh*) visited Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا at her place and said to her that he needed some money desperately. Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا excused herself saying, "I am sorry, I don't have anything with me at the moment." She also said, "If I had 10 000 (dirhams or dinaars), I would give you the whole amount." Hearing this, Muhammad (*rahmatullahi alayh*) went away. Shortly thereafter a man brought a gift of ten thousand (dirhams or dinaars) for Hadhrat Aa'ishah رَضِيَ اللهُ عَنْهَا from Khaalid bin Asad رَضِيَ اللهُ عَنْهُ. When she received this gift she said, "I have been put to test for what I said to Ibnul Munkadir." She sent for him immediately and gave him the entire amount as a gift.

Muhammad bin Munkadir (*rahmatullahi alayh*) spent 1000 of those dirhams by getting married to a slave-girl, from whom he had three sons, Muhammad, Abu Bakr and Umar by name. All three were well-known for their piety in Madinah Munawwarah. Aa'ishah رَضِيَ اللهُ عَنْهَا will of course have a full share in the sawaab (reward) of their

ibaadaat (devotions) because it was her generous gift to Ibnu Munkadir (*rahmatullahi alayh*) that brought about the marriage of their parents.

There are many stories about the generosity of Hadhrat Aa'ishah رَضِيَ اللَّهُ عَنْهَا like her noble father, Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ. Once, she distributed two bags, amounting to one hundred thousand dirhams, among the poor and the needy, not keeping back a single dirham for herself to buy some meat for Iftaar. Once, she distributed a hundred and eighty thousand dirhams among the poor. Tameem bin 'Urwah (*rahmatullahi alayh*) narrates, "Once I saw Hadhrat Aa'ishah رَضِيَ اللَّهُ عَنْهَا distributing seventy thousand dirhams to the poor, while she herself was wearing a patched dress." Aa'ishah رَضِيَ اللَّهُ عَنْهَا was an aunt of Tameem's father.

Hadhrat Abdullah bin Abbaas رَضِيَ اللَّهُ عَنْهُ entertains guests

Once, a certain man planned to trouble Abdullah bin Abbaas رَضِيَ اللَّهُ عَنْهُ and disgrace him. He went to all the leaders of the Quraish, telling them that Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ had invited them to a feast the following morning. The man went about inviting people on behalf of Hadhrat Abdullah bin Abbaas رَضِيَ اللَّهُ عَنْهُ. The next day, many people gathered at the house of Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ who, on learning the truth, asked them to be seated and arranged fruit from the market place and invited them to eat. Whilst Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ sat and talked with them, the cooks began preparing food for the guests. They were still enjoying the fruit when the meals were ready and served to them. When everybody had eaten, Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ asked his treasurer, "Can we afford to arrange such feasts every day?" When the treasurer said that he could, Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ said, "All of you are invited to have meals with me like this every morning."

This incident was when the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ had won many battles and the wealth of the world collected in Madinah, but the

Sahaabah رَضِيَ اللَّهُ عَنْهُمْ spent so generously that they kept nothing for themselves. A Sahaabi رَضِيَ اللَّهُ عَنْهُ would receive a large fortune after a battle. He would then spend everything and would not keep a single dirham for himself. They were not used to hoarding money or saving anything for the future. Hundreds of thousands of dirhams were spent within minutes.

A thousand dirhams goes around between three friends

Waaqidi (*rahmatullahi alayh*) says, “I had two friends, a Haashimi and a non-Haashimi. We three were very close to each other. Once, I had some financial problems. When the day of Eid was near, my wife said to me, ‘We can be patient in all conditions but I cannot bear to see my children weeping and crying like this. I feel as though my heart would break when I see them in old clothes, while other children in our neighbourhood are buying new clothes and other fine things for Eid. My heart is filled with pity for them. If you could please get me some money from somewhere, I would sew new clothes for them?’ Hearing this, I wrote a note to my Haashimi friend, telling him about my sad condition. He sent me a closed bag containing one thousand dirhams, saying that I could use the money as I liked. I had not even opened the bag when I received a note from the other (non-Haashimi) friend, telling me about his poverty and need (just like I had written to my friend). I sent the closed bag of dirhams to my non-Haashimi friend. Feeling shy of going home without anything, I stayed in the Masjid for two days and on the third day went home and told my wife the truth about the money. Surprisingly, she did not complain at all but rather praised my generosity and said that I had behaved excellently towards my friend. As we sat talking to each other, my Haashimi friend came with the same bag that he had sent me three days before and said, ‘Tell me the truth about this bag. How has it reached me again?’ I explained to him how I had sent it to our non-Haashimi friend, immediately after receiving it. He then said to me, ‘When I received your note, I had nothing in my possession

except this bag, which I sent to you. But then I wrote to my non-Haashimi friend asking him for help, I was surprised when he sent me my own sealed bag which I had sent to you. Wondering how it had reached him, I have come to you to solve this mystery.’ We then gave away one hundred dirhams to the lady and distributed the remaining nine hundred dirhams equally amongst ourselves. Somehow the Khalifah Maamoonur Rasheed came to know of this incident and called me to his court. I told him the whole story and he gave us seven thousand dirhams as a reward, two thousand dirhams for each of us and one thousand dirhams for the lady.

Generosity of an Abyssinian slave towards his dog

Abdullah bin Ja’far رَضِيَ اللَّهُ عَنْهُ once passed by an orchard in Madinah Munawwarah. The caretaker working there was an Abyssinian slave. Abdullah bin Ja’far رَضِيَ اللَّهُ عَنْهُ saw the slave eating some food while a dog sat quietly in front of him. Every time the slave put some food into his mouth, he threw an equal amount to the dog. Ibn Ja’far رَضِيَ اللَّهُ عَنْهُ stood watching for a while. When the meal was over, he went over to the slave and asked him, “Who is your master?” The slave replied that he belonged to the children of Usmaan رَضِيَ اللَّهُ عَنْهُ. Ibnu Ja’far رَضِيَ اللَّهُ عَنْهُ said, “I saw you doing something very strange.” The slave asked Abdullah bin Ja’far رَضِيَ اللَّهُ عَنْهُ what it was and he replied, “After each bite of food that you took, you gave some to your dog.” The slave said, “This dog has been my companion for many years and I must give it a fair share of my food.” Ibn Ja’far رَضِيَ اللَّهُ عَنْهُ said, “A dog can be fed on some other simple food.” The slave said, “I feel ashamed to face Allah Ta’ala, that while I am eating, one of His creatures is watching me with a hungry look on its face.”

After this, Abdullah Bin Ja’far رَضِيَ اللَّهُ عَنْهُ returned and went to the family of Usmaan رَضِيَ اللَّهُ عَنْهُ and said that he had come to ask them a favour. When they asked, “Please let us know,” he replied that he wanted to buy the garden. They said that they would be pleased to

give it to him as a gift. They insisted that he accept it free of charge, but he said that he will pay for it. At last a price was fixed and Abdullah Ibn Ja'far رَضِيَ اللَّهُ عَنْهُ purchased the garden. He then requested that he also wanted to buy the slave who worked in the garden. They asked to be excused as the slave had been with them since his childhood and they would be very sad to part with him. But when Ibnu Ja'far رَضِيَ اللَّهُ عَنْهُ insisted, they agreed to let him have the slave as well. After purchasing the garden and the slave, Ibn Ja'far رَضِيَ اللَّهُ عَنْهُ went to the garden and said to the slave, "I have bought this garden and yourself." The slave congratulated him and said, "May Allah bless you. However, I am very sad at parting from my masters who have brought me up since my childhood." Abdullah bin Ja'far رَضِيَ اللَّهُ عَنْهُ then said to him, "I set you free and give this garden over to you as a gift." Hearing this, the slave said, "If it is so, I make you a witness that I make this garden over as a private Waqf (donation) for the family of Usmaan رَضِيَ اللَّهُ عَنْهُ."

Abdullah bin Ja'far رَضِيَ اللَّهُ عَنْهُ says, "I was greatly surprised to hear this from him and I went home, made dua for Allah's blessings (barakah) upon him." Such were the excellent qualities of the slaves of our Muslim ancestors.

Honesty and Taqwa of a shepherd slave

Once, Abdullah bin Umar رَضِيَ اللَّهُ عَنْهُ was going on a journey outside Madinah Munawwarah in the company of his students and friends. At the time of supper, they stopped at a place and spread out the dastarkhaan (eating mat). Meanwhile, a shepherd passed by with his herd of goats and greeted them saying, 'Assalaamu alaykum.' Ibnu Umar رَضِيَ اللَّهُ عَنْهُ invited him to eat with them but he refused saying that he was fasting. At this, Ibnu Umar رَضِيَ اللَّهُ عَنْهُ said, "You are fasting in a desert with no shade on such a hot day with a hot wind blowing!" The shepherd replied, "I want to receive my reward for the Ayyaam-

ul-Khaaliyah (the days that have passed). He was referring to the Aayah of the Qur-aan:

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾

(And, it will be said to those in Jannah). "Eat and drink at ease for that which you sent ahead before you 'in the days that have passed.'" (al-Haaqqah: 24)

Ibnu Umar رَضِيَ اللَّهُ عَنْهُ then said to the young man, testing him out, "We want to buy a goat. Name your price and we shall pay it. We shall then slaughter the goat and give you some of its meat for Iftaar." The shepherd said, "These goats are not mine. I am only a slave and the goats belong to my master." Ibnu Umar رَضِيَ اللَّهُ عَنْهُ then said to him, "And how will your master come to know? You can tell him that a wolf ate a goat." At this, the shepherd pointed to the sky and said, "What about Allah? (Who is watching us at all times? How can we lie to Him and say that a wolf had eaten a goat?)." Ibnu Umar رَضِيَ اللَّهُ عَنْهُ was delighted with these words from a simple shepherd and began to say to himself again and again with extreme joy, "A simple shepherd says, 'What about Allah Ta'ala Who is watching us at all times?'" When Ibnu Umar رَضِيَ اللَّهُ عَنْهُ returned to Madinah Munawwarah after the journey, he bought the slave from his master, together with the herd of goats, freed the slave and gave the entire herd to him as a gift. This was the piety of the shepherds of those times!

Three complaints of the people of Hims against their governor

Sa'eed bin 'Aamir رَضِيَ اللَّهُ عَنْهُ was the governor of Hims, during the time of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. The people of Hims made many complaints against him and demanded that he be removed. Umar رَضِيَ اللَّهُ عَنْهُ was a

very intelligent man. He was very good in understanding people's temperament. He was quite surprised to hear these complaints as he considered Sa'eed رَضِيَ اللَّهُ عَنْهُ to be the best person for that position. He made dua to Allah Ta'ala saying, "O Allah! Do not take away my ability of making correct decisions because I fear that I may hand over important works of the Khilaaifat to the wrong people!"

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then sent for Sa'eed رَضِيَ اللَّهُ عَنْهُ and those who had complained against him. When they came, Umar رَضِيَ اللَّهُ عَنْهُ asked the people of Hims to stand in front of Sa'eed رَضِيَ اللَّهُ عَنْهُ and list their complaints to him. He told Sa'eed رَضِيَ اللَّهُ عَنْهُ to answer them one after the other. They complained that Sa'eed رَضِيَ اللَّهُ عَنْهُ came out from his house late in the mornings, did not allow them to discuss their problems at night and that he took a day off every month.

As for coming out of his house late in the mornings, Sa'eed رَضِيَ اللَّهُ عَنْهُ explained: "My wife and I live alone together and there is no one else to help her in her housework. I therefore help her to prepare the food for the family. When the meal is ready, we eat together. I then perform wudhu and leave the house."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked them about their next complaint. They said that their governor did not allow them to discuss their problems with him during the night. He asked for the reason from Sa'eed رَضِيَ اللَّهُ عَنْهُ, who said, "I did not want to mention this but I spend my day serving the people and my night worshipping My Allah. I keep awake and make ibaadat the whole night."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then asked them about their third complaint about which they said that Sa'eed رَضِيَ اللَّهُ عَنْهُ takes a day off every month. When Sa'eed رَضِيَ اللَّهُ عَنْهُ was asked to explain, he said: "I have no servant. Once a month I have to stop work to wash my clothes. I wash my clothes in the morning and when they dry by the evening, I put them on again and come out of the house."

Hearing this, Umar رَضِيَ اللَّهُ عَنْهُ fell into sajdah thanking Allah for saving him from making the wrong choice and advised the people to

respect and appreciate their governor and to thank Allah for giving them such a pious leader. When they had all left, Umar رَضِيَ اللَّهُ عَنْهُ sent a gift of 1000 dinars (gold pieces) to Sa'eed رَضِيَ اللَّهُ عَنْهُ for his own use. On receiving this amount, his wife said to him, "Shukar (thanks) to Allah who has arranged for so many of our needs. We can now hire a servant with this money and also fulfil many other needs." Sa'eed رَضِيَ اللَّهُ عَنْهُ said, "There are many poor and needy people living in the city who desperately need this money. I suggest that we give it to them!" His wife happily agreed and they gave most of the money to the poor and the orphans. Sa'eed رَضِيَ اللَّهُ عَنْهُ said to his wife, "Keep the rest with you and spend it little by little on your needs." She wanted a servant to help with the housework, but Sa'eed رَضِيَ اللَّهُ عَنْهُ said, "No, you will soon have many people coming to you who need this money more than we do."

Generosity of Abdul Hamid bin Sa'd (*rahmatullahi alayh*) the governor of Egypt

There was once a famine in Egypt during the time of Abdul Hamid bin Sa'd (*rahmatullahi alayh*) who was the governor of Egypt. Abdul Hamid said to himself, "I shall prove to shaytaan that I am his enemy (i.e. I shall beat shaytaan when he tries to stop me from spending generously at such a time). He made a public announcement that all the poor and needy throughout the country should come to his house for their daily meals until the price of food dropped. Thus the poor continued to eat at his home until the famine passed and the price of food dropped.

When the prices returned to normal, Abdul Hamid was no more the governor. It was estimated that when he left Egypt he owed a million (1,000,000) dirhams to the businessmen from whom he had borrowed the money to feed the poor during the famine. He collected the jewellery from the women in his family and gave it as a guarantee to the businessmen whom he owed. The cost of the

jewellery was five hundred million (500,000,000) dirhams. Abdul Hamid (*rahmatullahi alayh*) tried to get the money to pay off the businessmen and take back his jewellery but unfortunately he could not do so. He therefore wrote to them after some time saying, "Please sell all the jewellery with you to pay off all my debts. Please also give the rest of the money to the poor and needy as I could not help them during my stay in Egypt." Look at the generosity of the women of those times! They gave away their jewellery to be sold and distributed amongst the poor and needy.

Abu Marsad (*rahmatullahi alayh*) works out an exit for the needy

Abu Marsad (*rahmatullahi alayh*) was famous for his generosity. Once, a person asked him for a favour. Abu Marsad (*rahmatullahi alayh*) said to the man, "I have nothing to give you at the moment, but I can still try to help you. If you go to court and lay a complaint against me to the Qadhi (Judge) saying that I owe you ten thousand (dirhams or dinaars), I shall agree that I owe you this money. This will be a promise made to you from me and the Hadith says:

الْعِدَّةُ دَيْنٌ

‘A promise is a debt.’

The Qadhi will send me to prison and my family will collect the money amongst themselves to have me freed." The man did so and Abu Marsad (*rahmatullahi alayh*) was sent to prison. On hearing about him being in prison, his relatives collected the money which they gave to the Qadhi by the evening. Thus, the man received ten thousand (dirhams or dinaars) and Abu Marsad (*rahmatullahi alayh*) was freed.

Generosity, even after death

A group of Arabs had once visited the grave of a person, who was well known for his generosity. It was a long journey, thus they stayed over for the night. One of them saw in a dream, that the person in the grave was saying to him, "Will you not sell your camel in exchange for mine?"

The person who saw the dream agreed to sell his camel in that very dream. The person in the grave got up and slaughtered the camel. When this person awoke from his sleep, his camel was bleeding. There was no hope of his camel surviving, thus he slaughtered it and distributed its meat amongst his friends. Everyone cooked their meat and ate. Thereafter, they set out on their return journey. On reaching their destination, they met a man riding a fine camel. He asked if a certain person was amongst them. The person who had seen the dream replied that it was him. The man asked if he had sold something to the dead person, to which the person mentioned his entire dream. The man riding the camel informed him that the grave was that of his father and this is his camel. His father told him in a dream, "If you are really my son, you will give this camel to a certain person." Thus the camel was handed over and the man went away.

Look at the extent of this person's generosity. Even after his death, he sells his fine camel in order to feed those visiting his grave.

The generosity of a Qurayshi traveller

Once, a Qurayshi was travelling. Along the way he met a poor person who was sick. He asked for some help to which the Qurayshi ordered his servants to bring along all the money he had with him. The servant brought the entire amount, which came to four thousand dirhams and placed it in the lap of the poor person. The poor person took the amount, but due to weakness, he could not even stand up. On receiving such a huge amount, he cried tears of joy. The Qurayshi

thought that perhaps the amount was too little thus he was crying. He asked the poor person if his crying was because the amount was very small whereas at that time, he had no other money with him. The poor person replied, "I am crying because so many are perhaps eating because of your generosity. Your generosity is such that although you are a traveller, you have given away all that you own and that too, to an unknown beggar."

Abdullah bin Aamir bin Kuraiz (*rahmatullahi alayh*) returns Khalid bin 'Uqabah's (*rahmatullahi alayh*) house after purchasing it

Abdullah bin Aamir Bin Kuraiz (*rahmatullahi alayh*) bought a house from Khalid bin 'Uqabah Umawi (*rahmatullahi alayh*) for 90 000 dirhams. When Khalid's (*rahmatullahi alayh*) family came to know of it, they were very sad. That night Abdullah bin Aamir (*rahmatullahi alayh*) heard a wailing sound coming from the house and when he asked the ladies of his family what happened, they said that someone from Khalid's (*rahmatullahi alayh*) family was crying with grief because their house was sold. Abdullah bin Aamir (*rahmatullahi alayh*) immediately sent his servant to Khalid (*rahmatullahi alayh*) with the news that Abdullah bin Aamir (*rahmatullahi alayh*) had given the house as a gift to Khalid's (*rahmatullahi alayh*) family and that he would also not take back the money from him.

The generosity of Lais bin Sa'd (*rahmatullahi alayh*)

Once, Lais Bin Sa'd (*rahmatullahi alayh*) came to know that Khalifah Haroon Ar-Rasheed (*rahmatullahi alayh*) had sent a gift of five hundred dinaars (gold-pieces) to Imaam Maalik (*rahmatullahi alayh*). At this, Lais (*rahmatullahi alayh*) sent one thousand dinaars as a gift to Imaam Maalik (*rahmatullahi alayh*). When the Khalifah came to know of this, he became angry and said to Lais, "You are one of my

subjects yet you wish to beat me in generosity (as though you mean to insult me).” Lais (*rahmatullahi alayh*) said, ‘O Amir-ul-Mu’mineen, I cannot think of offending the Khalifah. The fact is that my daily income amounts to one thousand dinaars and I felt ashamed to give less than a day’s income to a great Aalim like Imaam Maalik (*rahmatullahi alayh*).” Lais (*rahmatullahi alayh*) used to send a hundred Dinaars every year as a gift to Imaam Maalik (*rahmatullahi alayh*). The Imaam (*rahmatullahi alayh*) also received gifts from other people but he spent so freely that most of the time he remained in debt.

Lais bin Sa’d (*rahmatullahi alayh*) was a well known Muhaddith (a scholar of Hadith) and a scholar of Deen whose daily income amounted to a thousand Dinaars. However, Zakaat never became fardh on him throughout his life because he never kept any money with him for a whole year. The annual income of Lais (*rahmatullahi alayh*) varied from time to time but Zakaat never became fardh on him during any period of his life as Zakaat only becomes fardh when a specified amount (200 dirhams) remains with a person for a whole year. Muhammad bin Rumah says, “The annual income of Lais (*rahmatullahi alayh*) amounted to eighty thousand dinaars yet not a dirham of Zakaat was due from him.”

Shuaib (*rahmatullahi alayh*) the son of Lais (*rahmatullahi alayh*) says that his father’s annual income was estimated between twenty to twenty five thousand dinaars, yet he often remained in debt. At first, his income may have been twenty to twenty-five thousand dinaars a year. Spending freely to please Allah causes a person’s income to grow hence his income may have eventually come up to one thousand dinaars daily.

Once a lady came to Lais (*rahmatullahi alayh*) with a small cup in her hand and asked him if he could give her some honey. The Sheikh gave her a whole goat-skin full of honey. When someone said that the lady had asked for only a small amount, he replied, “She asked for as much as she needed, but my gift to her should match Allah’s favours on me.” Once, some businessmen bought the fruit of an orchard owned by Lais (*rahmatullahi alayh*). Later, he came to

know that they had suffered a loss in the sale. He cancelled the sale at once and returned the money to the businessmen. He also gave them fifty dinars more than the amount he had received. Someone asked him why he had given them more than what he had received. He replied, "They expected to make a profit out of the fruit of my garden and I could not see them disappointed."

Generosity of Khaisamah bin Abdur Rahman (*rahmatullahi alayh*) towards a Muhaddith

A'mash Sulaymaan bin Mehraan (*rahmatullahi alayh*), a well known Muhaddith, says: "My she-goat once fell very ill. Khaisamah bin Abdur Rahman (*rahmatullahi alayh*) used to visit me every morning and evening to ask about it. Every time he came, he would ask me, "How is your goat? Perhaps your children did not have any milk to drink. Do they insist on having milk? Did your goat eat anything?" Before leaving, he would put some money under the rug on which I used to sit and say, "Here is something for your children." In this way, I received more than three hundred dinars during the illness of my she-goat, through the generosity of Khaisamah (*rahmatullahi alayh*). I had wished my goat had never recovered."

Three good practices of Asmaa bint Khaarijah

Once, Abdul Malik bin Marwaan asked Asmaa bint Khaarijah, "I have come to know that you have certain excellent habits. Please tell me some of the good deeds you practice. Asmaa said modestly, "I cannot claim any good habits. Other people have more excellent habits and it is better if you ask them." But when Abdul Malik insisted and took an oath that he must know, Asmaa (Rahmatullah alayha) said, "I have been very particular about three things. I never stretch my legs towards people sitting near me. Whenever I invited anyone to a meal, I always felt that their kindness for having accepted my invitation was more than my feeding them and each time a poor person came to

ask for my help, I always felt that I gave him less than what he deserved.”

The generosity of Sa'eed bin Khaalid Umawi (*rahmatullahi alayh*)

Sa'eed bin Khaalid Umawi (*rahmatullahi alayh*) was a very rich man known for his wealth. It was his habit that whenever a poor person came to him for help, he would very generously give him from whatever he owned. If someone asked him for help at a time when he did not have anything, he would make a promise in writing for the man to come to him when he was in a better position or to ask his family after his death.

Qais ibn Sa'ad Khazraji (*rahmatullahi alayh*) cancels the debts of his friends

Qais ibn Sa'ad Khazraji (*rahmatullahi alayh*) once fell ill and very few of his friends came to visit. He was amazed, especially since many people used to visit him when he had been in good health. He asked about it from his people and they said, “Almost everyone in the town owes you something and they feel embarrassed to visit you without paying off the debt.” At this, Qais (*rahmatullahi alayh*) said, “Cursed be this wealth! It deprives a man of the pleasure of meeting his friends.” He then asked someone to announce around the city that Qais has forgiven all his debtors for the debts owed to him. After this announcement, the visitors came in such large numbers that there was always a crowd of people in his house.

Generosity despite poverty

There was a kind-hearted man in Egypt, who collected money on behalf of the needy and poor. When anyone had a need, they would

mention it to him. He, in turn, would ask the wealthy and in this way he fulfilled the needs of the poor.

A poor man once came to him and mentioned that he had nothing with him to see to the needs of his new born son. This kind-hearted man went around asking the assistance of people, but was unable to get anything. When he lost all hope of receiving anything from the people, he went and sat at the grave of a generous man, and related the entire incident to the person in the grave. Thereafter, he returned, took a dinar which he had with him, broke it into two pieces, kept one piece with him and gave the other piece to the poor man as a loan. He was to repay the loan when he was able. That night, the kind-hearted man saw in a dream, the person in the grave saying to him, "I have heard all that you had spoken at my grave, however I was not able to reply to you. Nevertheless, go to my family members and tell them to search such and such fireplace in the home. Beneath it a sugar jar is buried containing five hundred gold coins. Give it to the poor man." The next morning he went to the home and mentioned to the family members the entire incident and the dream. They dug the place and found the jar containing the five hundred gold coins which they handed over to the kind-hearted man.

The kind-hearted man took the gold coins and gave it to the poor man.

The Abbaasid Caliph shows respect to Sayyed Shareef (*rahmatullahi alayh*)

Abu Ishaq Ibraaheem bin Abi Hilal (*rahmatullahi alayh*) was also known as Meer Munshi. He was once sitting next to Abu Muhammad Muhallabi, a minister of the Abbaasid Caliph when the following incident took place. He says: "Once I was sitting in the company of the minister, when his guard came and said that Sayyed Sharif Murtadha (*rahmatullahi alayh*) wanted permission to enter. The minister gave him permission and after a while Sayyed Sharif Murtadha (*rahmatullahi alayh*) entered the room. The minister got up

from his seat, greeted him with great respect and offered him his own seat. The two spoke with each other for a while and when Sayyed Murtadha (*rahmatullahi alayh*) asked permission to leave, the minister stood up from his seat and most respectfully escorted him out of the room. He had hardly gone when the guard came again and said that Sayyed Sharif Radhi (*rahmatullahi alayh*), the younger brother of Sayyed Murtadha (*rahmatullahi alayh*) wanted to see him. The minister, who was now busy writing something, put the paper away, got up from his seat and went to the door with surprise. He shook hands with Sayyed Radhi (*rahmatullahi alayh*) with great respect, showed him into his room and asked him to sit on his own chair, while he himself sat in front of him, in humility, carefully listening to what he said. He spoke to him with great respect. When Sayyed Radhi (*rahmatullahi alayh*) got up to leave, the minister walked with him to the door. I was surprised to see him showing more respect to the younger brother than to the elder one, but I dared not ask him the reason as there were many people in the room at that time. When most of the people had left, I asked, "May I ask you a question?" "Certainly," said the minister and said, "Perhaps you are amazed that I showed more respect to the younger brother than the elder brother though the elder brother should have been shown more respect because of his age or greater knowledge." I said to him that he had guessed correctly. The minister then explained, "We ordered the digging of a canal in a certain area and Sayyed Murtadha (*rahmatullahi alayh*) owned a piece of land next to that area. When the canal was built, a small amount of its cost, about sixteen dirhams, was to be paid by Sayyed Murtadha (*rahmatullahi alayh*). It was a small amount, but Sayyed Murtadha (*rahmatullahi alayh*) wrote to me many times asking me to give him a discount.

As for Sayyed Sharif Radhi (*rahmatullahi alayh*), the younger brother, I have a different story to tell: 'Once, I came to know that a child was born to him and I sent him a gift of a hundred dinars, all placed on a tray, thinking that he would be in need of money. Sayyed Sharif Radhi (*rahmatullahi alayh*) refused to accept the present and he sent me a note, where-in after expressing his thanks, stated that he

was not used to receiving gifts from other people and that he was grateful to Allah Ta'ala for having given him enough for his needs. I sent the tray again with the message that the money was meant for the nurses and the other women of his house but Sayyed Sharif Radhi (*rahmatullahi alayh*) sent it back saying that the maids working in his house were also not used to receiving gifts from others. I sent the tray a third time, with the request that the money should be given to the students who were looked after by Sayyed Sharif Radhi (*rahmatullahi alayh*) and for whom he had built a large building called The Darul Uloom. The students and their food were his responsibility. Sayyed Sharif Radhi (*rahmatullahi alayh*) accepted the money, placed the tray before the students and announced that whoever wanted money for his needs may take from the tray as much as they wanted. No one stood up from his seat, except for one student who went to the tray, took out a dinar, broke a very small piece and put back what remained on the pile. When Sayyed Sharif Radhi (*rahmatullahi alayh*) asked the student what use that small piece would be to him, he explained, "One night, I ran out of oil for the lamp. I had to buy oil from a shop-keeper on credit. I need this piece to pay off my debt to him." At this, Sayyed Sharif Radhi (*rahmatullahi alayh*) ordered that many keys should be made for opening the lock of the money box and gave one key to each of the students so that they could take any amount of money (from the money box) they needed at any time, without having to ask the person in charge. The tray of money was then sent back to me with all the dinars piled on it, except for one piece which had been broken slightly." After relating this story, the minister said to me, "Now do you see why I respect this man so much?"

Muhammad bin Abdullah bin Abdul Hakam (*rahmatullahi alayh*) pays the debts of Imaam Shaafi'ee (*rahmatullahi alayh*)

When Imaam Shafi'ee (*rahmatullahi alayh*) was about to pass away, he made a will that Muhammad bin Abdullah bin Abdul Hakam (*rahmatullahi alayh*) should bathe his body after his death. When the Imaam (*rahmatullahi alayh*) passed away, Muhammad (*rahmatullahi alayh*) was told about his will. He came and said, "Show me first the record of his monies." The record was brought and it showed a debt against Imaam Shafi'ee (*rahmatullahi alayh*) of seventy thousand dirhams. Muhammad (*rahmatullahi alayh*) took it upon himself to pay off all the debts. He then said, "That is what Imaam Saahib (*rahmatullahi alayh*) meant by my washing him after his death." Muhammad (*rahmatullahi alayh*) later paid all his debts.

Generosity of Sheikh Hammaad ibn Abi Sulayman (*rahmatullahi alayh*) towards a tailor

Imaam Shaafi'ee (*rahmatullahi alayh*) says that he had great love for Sheikh Hammaad ibn Abi Sulayman (*rahmatullahi alayh*) who was the famous teacher of Imaam Abu Hanifah (*rahmatullahi alayh*), ever since he came to know of an incident about him: Once Hammaad (*rahmatullahi alayh*) was riding a donkey and in order to make the animal run faster he kicked the animal slightly. A button of his cloak tore with the sudden jolt. On the way, he saw a tailor's shop and asked him to sew the button on. He was about to jump off when the tailor said that he did not need to get down and while standing, sewed the button onto the cloak. Hammaad (*rahmatullahi alayh*) gave him a bag containing ten dinaars (gold coins) in return for this little service and said that he was sorry to give him so little.

Generosity of Imaam Shaafi'ee (*rahmatullahi alayh*)

Rabi' bin Sulaymaan (*rahmatullahi alayh*) says that once, when Imaam Shaafi'ee (*rahmatullahi alayh*) was going to mount his horse, someone hurriedly held the stirrup to help him up. The Imaam (*rahmatullahi alayh*) said to Rabi', "Give this man four gold pieces and ask him to forgive me for giving him such a small amount."

Abdullah bin Zubair Humaidi (*rahmatullahi alayh*) says, "Once, Imaam Shaafi'ee (*rahmatullahi alayh*) went to Makkah Mukarramah for Haj with ten thousand dinaars. He lived in a tent outside Makkah Mukarramah. Early in the morning after the Fair Salaah, he heaped up all his dinaars on a piece of cloth in his tent and whenever a man from Makkah Mukarramah came to visit him, he gave him a handful of dinaars as a gift. In this way, he gave away the entire amount before it was time for Zuhr Salaah."

Generosity of Talha bin Ubaidullah رَضِيَ اللَّهُ عَنْهُ

Talha Bin Ubaidullah رَضِيَ اللَّهُ عَنْهُ, a Sahaabi well known for his outstanding generosity, was once owing fifty thousand dirhams to Usmaan رَضِيَ اللَّهُ عَنْهُ. Seeing Usmaan رَضِيَ اللَّهُ عَنْهُ going to the Masjid he said to him, "I have received some money at this time and I want to pay back my debt to you." Usmaan رَضِيَ اللَّهُ عَنْهُ said, "I do not want to take back my money. Let it be a gift to you from me. You spend generously upon people and you keep running into debt because of that."

Jaabir bin Qabisah رَضِيَ اللَّهُ عَنْهُ says that he remained with Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ for many days, and he knew no person who gave away money to people more often without their even asking. Hasan رَضِيَ اللَّهُ عَنْهُ says: "Once Talha رَضِيَ اللَّهُ عَنْهُ sold a property for seven hundred thousand dirhams. He received the amount in the evening hence he had to keep it with himself for the night. All night long, he remained awake and restless fearing that death would come to him while he had so much wealth with him. When he got up the next morning, he distributed

the entire amount before doing anything else.” Su’da bint ‘Auf رَضِيَ اللهُ عَنْهَا, the wife of Talha رَضِيَ اللهُ عَنْهُ, says, “I once saw my husband looking very worried. When I asked him what was troubling him, he said, ‘Some money was collected by me and that is what makes me worry.’ I said to him, ‘You need not worry. Send your servant around the town and invite all your relatives to your house. When they come, you can then give the money to them with the intention of joining family ties (Silah Rahmi).’ Hence, he sent for all his relatives and distributed the money among them. The narrator of the story says that he asked the servant how large the amount was and was told that it amounted to four hundred thousand dirhams. Su’da رَضِيَ اللهُ عَنْهَا has also related another similar story: “Once my husband Talha رَضِيَ اللهُ عَنْهُ came home with his face dark with worry. I asked him what was worrying him and begged him to forgive me if I had hurt him by any chance. He said, ‘No, I am not upset with you. You are a good wife for you help me in performing good deeds’ I asked him, ‘Then, what is worrying you?’ He replied, ‘Some money has collected in our house and I am greatly worried about it.’ I said to him, ‘Never mind, we can give it away as Sadaqah. It is as simple as that.’”

At times no one came to ask any favours from him and he was forced to keep all the money with him for the entire night. (However, he spent so cautiously on his own needs that once he distributed 100 000 dirhams among the poor while he himself had only one piece of cloth to wear which needed mending and therefore could not reach the Masjid for Salaah at his usual time.)

Once a villager came to Talha رَضِيَ اللهُ عَنْهُ and asked a favour of him, saying that they were related to each another. Talha رَضِيَ اللهُ عَنْهُ says, “No one has ever asked a favour of me in the name of family. I own a property, which Usmaan رَضِيَ اللهُ عَنْهُ wants to purchase from me for 300 000 dirhams. You can have the property if you like, or else I can sell it to Usmaan رَضِيَ اللهُ عَنْهُ and give you the entire amount of money.” The villager said that he preferred the money. So Talha رَضِيَ اللهُ عَنْهُ sold his property to Usmaan رَضِيَ اللهُ عَنْهُ and gave 300 000 dirhams to the man.

The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ owned plenty of land because they often went out in the path of Allah Ta'ala for Jihaad, and as countries were conquered, many properties were distributed among the Mujaahideen, together with their share of other booty.

Generosity of Muhammad bin Abbaad Muhallabi *(rahmatullahi alayh)*

Muhammad bin Abbaad Muhallabi *(rahmatullahi alayh)* says: “Once my father visited Khalifah Maamun-ur-Rasheed, who presented him with one hundred thousand dirhams. When he came home, he distributed the entire amount among the poor people. On another occasion, he again visited the Khalifah, who scolded him for giving away the entire amount as Sadaqah. My father said to him, ‘O Ameerul Mu’mineen, to be miserly with what you have now means that you have no trust in the favours of Allah. (It-haaf).

Hadhrat Ali's رَضِيَ اللَّهُ عَنْهُ weeping on not receiving a guest for seven days

Once, people saw Ali رَضِيَ اللَّهُ عَنْهُ weeping, and on being asked what made him cry, he said, “I have not received a guest for the last seven days. I am afraid that Allah wishes to embarrass me (due to some act of mine which might have been displeasing to Him).”

Seeking the needy

Once, there was a person, who went to one of his friends asking for help to pay off his debts totalling four hundred dirhams. The friend immediately weighed four hundred dirhams and gave it to him. When the person left, the friend began to cry. On seeing this, the wife thought that perhaps her husband was upset on parting with his wealth. She told him, “If you knew it was going to be so difficult for

you, then why did you give him the money?" He replied, "I am crying because even though I am his friend, how was it that I, myself, did not find out about his condition? Why is it that he had to ask me?"

Abdullah bin Ja'far رَضِيَ اللهُ عَنْهُ frees a slave who gives food to a dog

Once, Abdullah Bin Ja'far رَضِيَ اللهُ عَنْهُ was passing through a forest when he came across an orchard with a slave boy working. Someone served the slave boy his food and at about the same time a stray dog came into the garden and stood next to him. The slave boy threw a loaf of bread to the dog which ate the bread but did not go away. The boy threw a second loaf and then a third one allowing the dog to eat all his food without keeping anything for himself. Abdullah bin Ja'far رَضِيَ اللهُ عَنْهُ, who had been watching this said to the boy, "How much bread do you get every-day?" The slave-boy replied, "I get three loaves every-day, as you have just seen." Abdullah bin Ja'far رَضِيَ اللهُ عَنْهُ then asked, "Why did you feed the dog all the three loaves?" The slave-boy said, "There are no dogs living around here. The poor creature must have travelled a long distance to reach here and it must be feeling very hungry. I felt ashamed to send it away without serving it some food." Abdullah bin Ja'far رَضِيَ اللهُ عَنْهُ then asked, "What will you eat today?" The slave-boy said, "I shall go without food for a day, which I don't mind."

On hearing this reply, Abdullah رَضِيَ اللهُ عَنْهُ said to himself, "Abdullah, people do not like you for spending too freely but this slave-boy is far more generous than you." He then went to the town and after buying the slave boy, the garden and all its contents from the owner, he set the slave boy free and gave him the garden as a gift.

Story of the guests of Sheikh Abul Hasan Antaaki (rahmatullahi alayh)

Sheikh Abul Hasan Antaaki (*rahmatullahi alayh*) lived in Ray, a city in Khurasaan. One day the Sheikh had more than thirty guests at one time and he did not have enough bread to feed them. He could not bake more bread for it was quite late at night. He broke the few loaves he had into small pieces and spread them over a piece of cloth which he had laid before his guests. As they were about to start eating, the Sheikh switched off the lamp. Everybody began eating and the sounds of chewing could be heard in the room. After a while, the sounds stopped and the Sheikh thought that everybody had finished eating. The Sheikh put on the lamp and they saw that all the pieces of bread were still lying there. Nobody had eaten anything hoping that the others would eat to their fill whilst they pretended to eat.

Shu'bah (*rahmatullahi alayh*) gives away a beam from the ceiling as he has nothing else to give

Shu'bah (*rahmatullahi alayh*) was a famous Muhaddith who was called Ameer-ul-Mu'mineen-fil-Hadith (The leader of the Muslims in the knowledge of Hadith). He was well known for his ibaadat (worship of Allah) and zuhd (staying away from the things of this world). Once, a person came to ask a favour of him. The Muhaddith had nothing to give. He then removed a beam (a piece of wood) from the ceiling of his room and gave it to the man, saying, "Take this and sell it in the market. I am so sorry, for I have nothing else to give you, at the moment."

Sheikh Abu Sahal Su'luki (*rahmatullahi alayh*) gives away his wooden jug

Sheikh Abu Sahal Su'luki (*rahmatullahi alayh*) was once performing wudhu when a person came and asked him for a favour. The Sheikh

had nothing to give him and asked the man to wait for a while. When he had finished his wudhu, he gave the man the wooden jug which he was using saying, “Sorry, I have nothing else to give you.”

Three Sahaabah رَضِيَ اللَّهُ عَنْهُمْ die thirsty in Yarmuk due to sacrificing water for each other

During the Battle of Yarmuk, a large number of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ had died thirsty. When water was brought to any of them, it happened that another Sahaabi was heard groaning and, instead of drinking it himself, he wanted it to be served to the other Sahaabi. A similar incident is related in my book, ‘The Stories of Sahaabah’. Many of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ including ‘Ikramah bin Abi Jahal رَضِيَ اللَّهُ عَنْهُ, Suhail bin ‘Amr رَضِيَ اللَّهُ عَنْهُ, Sahl bin Haarith رَضِيَ اللَّهُ عَنْهُ, Haarith bin Hishaam رَضِيَ اللَّهُ عَنْهُ and a number of other people from the Mughirah Tribe died thirsty because when water was brought to one of them, he ordered that it should be given to his friend. When ‘Ikramah رَضِيَ اللَّهُ عَنْهُ was about to pass away, someone brought him a cup of water to drink but seeing that Suhail bin ‘Amr رَضِيَ اللَّهُ عَنْهُ was watching the cup of water, he instructed the man to take it to Suhail رَضِيَ اللَّهُ عَنْهُ. When the cup was brought to Suhail رَضِيَ اللَّهُ عَنْهُ he, in turn, found that Sahl bin Haarith رَضِيَ اللَّهُ عَنْهُ was watching it with interest. So he made a sign that it should be taken to Sahl رَضِيَ اللَّهُ عَنْهُ and so on. In this way each one of them passed away thirsty. Even at the time of death, they wished that their Muslim brother be served first. After the battle, Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ passed by their bodies and said, “I wish I could sacrifice my life for you! You were prepared to sacrifice, even at the time of death.”

Sheikh Bishr Haafi (*rahmatullahi alayh*) gives away his upper garment on his death bed

Abbaas ibn Dihqaan (*rahmatullahi alayh*) says that he has never known anyone who passed away completely empty-handed just like the day he was born, except for Sheikh Bishr Haafi (*rahmatullahi alayh*). When the time of his death was near, a man came and asked him for help. The Sheikh, lying in bed, removed his kurta and gave it to him. He then borrowed a piece of clothing from one of his friends, which he wore till his death.

Hadhrat Moulana Shah Abdur Raheem Raipuri (*rahmatullahi alayh*) gives away his clothing before his death

One may say that such stories were heard of only in the times of our fore-fathers who lived in the early days of Islam, but a similar story is also reported of Hadhrat Moulana Shah Abdur Raheem Raipuri (*rahmatullahi alayh*) who lived in recent times. He would always give away anything that he received as gifts among his pupils and others almost immediately. From time to time, he would lift his pillow and, if he found some money lying there (which had been presented to him by his friends), he used to say, "Here is something more," and gave it to the people present. A few days before he passed away, Hadhrat Moulana (*rahmatullahi alayh*) gave away his clothes to his mureeds (followers) and said to his favourite follower, Moulana Shah Abdul Qadir Raipuri (*rahmatullahi alayh*), "Now, I shall borrow clothes from you and wear it during the few days that are left of my life."

During the last days of his life, he used to wear the clothing lent to him by Shah Abdul Qadir (*rahmatullahi alayh*).

The generosity of a dog

A pious person relates that a few of them had gotten together in Tarsoos, a city in Shaam and as they were leaving the city, a dog joined them. They came across the dead body of an animal, so they moved away and sat at a distance. The dog however, after seeing the dead animal, returned to the city and after a short while brought along with it about twenty dogs. This particular dog sat aside, allowing the rest to eat the dead animal. Once they had all eaten and returned to the city, then only did this dog come over and eat the remaining bones etc., and thereafter it returned to the city.

Abul Hasan Boo Shabkhi (*rahmatullahi alayh*) gives away his kurta after entering the toilet

Abul Hasan Boo Shabkhi (*rahmatullahi alayh*) was a well-known buzurg (pious saint). Once, he called out to one of his pupils after he had entered the toilet, took off his kurta and handed it over to him, saying, "Go and give this kurta to such and such poor man." The student said, "Hadhrat, could you not wait until you came out of the toilet?" The Sheikh said, "When I entered the toilet, I thought of the poor man's need and I thought that I had better give this kurta away to him immediately. I was afraid that I may change my mind after coming out of the toilet."

Usually it is makrooh (disliked) to speak in the toilet, but the Sheikh's wish to spend in the path of Allah as well as his doubting himself caused him to give his kurta away without any delay.

Ameerul Mu'mineen Mahdi (*rahmatullahi alayh*) frees Musaa bin Ja'far (*rahmatullahi alayh*) from prison

Ameerul Mu'mineen Mahdi (*rahmatullahi alayh*) had imprisoned Musaa bin Ja'far (*rahmatullahi alayh*) fearing that he was disloyal to him. One night, the Khalifah was reciting the Qur-aan Shareef in

Tahajjud Salaah when he came to the following verse of the Qur-aan in Surah Muhammad:

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ﴿٢٢﴾

If you were put in authority, would it not be that you would cause corruption in the land and cut off family relationships? (Surah Muhammad : 22)

He began to weep and cry while reciting this verse again and again. When he completed his Salaah, he sent for Rab'ee and told him to call Musaa bin Ja'far. Rab'ee went out and when he returned with Musaa, he found the Khalifah still weeping and reciting this verse over and over again. He said to Musaa bin Ja'far, "I was reciting this verse when I realised that I had been unkind to you whereas you are my relative. If you promise that you will not fight against my family, I will set you free." Musaa bin Ja'far replied, "Never! How can I even think about fighting against your family! I am not such a person!" At this, Khalifah Mahdi said to Rab'ee, "Give this man three thousand gold pieces and send him away right now, at this hour of the night, because I may change my mind later."

While fasting, Hadhrrat Ali رَضِيَ اللَّهُ عَنْهُ and Hadhrrat Faatimah رَضِيَ اللَّهُ عَنْهَا give away all their food to a beggar

Ibnu Abbaas رَضِيَ اللَّهُ عَنْهُ says that, both Hadhrrat Hasan رَضِيَ اللَّهُ عَنْهُ and Hadhrrat Husain رَضِيَ اللَّهُ عَنْهُ once fell very ill. Hadhrrat Ali رَضِيَ اللَّهُ عَنْهُ and Hadhrrat Faatimah رَضِيَ اللَّهُ عَنْهَا took a vow that if their sons recovered, they would fast for three days to show thanks to Allah Ta'ala. Allah restored their children's health and they started fasting. There was no food in the house, or any money to buy food for Sehri or Iftaar. They began fasting while they were starving. In the morning, Hadhrrat Ali رَضِيَ اللَّهُ عَنْهُ went to a Jew, and brought a bale of wool to spin into yarn, in

return for which the Jew promised to give them some barley as wages. On the first day of fasting, Faatimah رَضِيَ اللَّهُ عَنْهَا spun one third of the bale of wool, and the Jew gave them some barley. She ground the barley and baked five small loaves of bread, one each for Ali, Faatimah, Hasan, Husain and Fidah رَضِيَ اللَّهُ عَنْهُمْ, the slave-maid.

When the fast was completed and Ali رَضِيَ اللَّهُ عَنْهُ came back from the Masjid after performing the Maghrib Salaah in jamaat with Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the family sat down for supper, all tired from the days' work and hungry. As soon as Ali رَضِيَ اللَّهُ عَنْهُ took a piece of bread in his hand, he heard the voice of a beggar from outside, saying. "O family of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, I am a very poor beggar. Please give me something to eat. May Allah Ta'ala feed you with the delicious food of Jannah!" Ali رَضِيَ اللَّهُ عَنْهُ did not put the piece of bread into his mouth and spoke to Faatimah رَضِيَ اللَّهُ عَنْهَا, who said that all the bread should be given to the beggar. So, they gave all five loaves to the beggar and the entire family remained without any food. They also fasted the following day and, on that day Faatimah رَضِيَ اللَّهُ عَنْهَا spun more of the wool, for which the Jew gave them some barley which she ground into flour and again baked into five loaves of bread. That evening, when Ali رَضِيَ اللَّهُ عَنْهُ came back from the Masjid, after performing the Maghrib Salaah, in Jamaat with Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and the family sat down to have supper there came the voice of an orphan from outside, who asked for food and said that he was very poor and all alone in this world. They once again gave all five loaves of bread to the orphan child and went to bed after breaking their fast with water. They also fasted on the third day too, and Faatima رَضِيَ اللَّهُ عَنْهَا had spun the remaining wool into yarn, for which the Jew gave them some barley which she ground into flour and baked into five loaves of bread. On that day when they sat down for supper, there came from outside, the voice of a prisoner, who asked for help and said that he was in great difficulty. So they gave him all five loaves of bread and they themselves again went to bed without any food.

On the fourth day, they were not fasting, but had absolutely nothing to eat. Hadhrat Ali رَضِيَ اللهُ عَنْهُ took Hadhrat Hasan رَضِيَ اللهُ عَنْهُ and Hadhrat Husain رَضِيَ اللهُ عَنْهُ to meet Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. They could hardly walk because they had become too weak due to starving for three days. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to them, "It hurts me to see you suffering from hunger and misery. Let us go to Faatimah." Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then went to Hadhrat Faatimah رَضِيَ اللهُ عَنْهَا, and saw that she was performing Nafil Salaah. Her eyes had sunk in, and her belly had come close to her back due to severe starvation. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ hugged his daughter and made dua for Allah's mercy to come to her and her family. At this, Jibraa-eel عَلَيْهِ السَّلَامُ came with the following verse of the Qur-aan Shareef:

وَ يُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾

And they feed the needy, the orphan and the prisoner out of love for Him. (Surah ad-Dahr:8)

Jibraeel عَلَيْهِ السَّلَامُ congratulated them, saying that Allah was pleased with them.

The slave boy gives away four dirhams in charity to a poor man in return for four duas

There once lived a drunkard in a certain city who drank day and night with his friends. Once, he arranged a party and all his friends were with him waiting for the drinks to be served. He called one of his slave boys, gave him four dirhams and asked him to buy some fruit from the market which he wanted to serve to his friends before the drinks. On the way to the market, the slave came across Sheikh Mansur bin 'Ammaar al-Basri (*rahmatullahi alayh*) who was sitting with his friends and followers. The Sheikh was encouraging the

people to give charity to a poor man. He said, "Whosoever gives four dirhams as Sadaqah to this poor man, I shall make dua to Allah to fulfil four of his wishes." The slave-boy gave the four dirhams to the poor man and the Sheikh asked him to name his four wishes. The boy said, "I am a slave working for my master. I wish that he sets me free." The Sheikh said, "O Allah, grant him freedom from his slavery!" The boy then said, "My second wish is that Allah should reward me for the four dirhams I have given away." The Sheikh made dua accordingly. The slave-boy then said, "My third wish is that my master should be granted the taufeeq (ability) to make taubah (repent) for his sins and that Allah Ta'ala should accept his taubah." The Sheikh again made dua to Allah Ta'ala to grant him the ability to make taubah. The slave-boy then said, "My last wish is that Allah should forgive me, my master, and also forgive you and all the people gathered here." The Sheikh made dua to Allah Ta'ala to grant forgiveness to all of them.

The slave-boy then went back to his master, without the fruit and the dirhams, saying to himself that the worst his master could do was punish him for what he had done. When he reached home, his master was waiting for him and asked, "Why have you taken so long?" The slave-boy then told him the entire story. The master instead of getting angry asked the slave-boy what duas the Sheikh made for him. The slave-boy replied, "He made dua that I should be freed from slavery." The master immediately replied, "I set you free." The slave-boy continued, "He then made dua that I should get a reward for the four dirhams I gave away." The master said, "I give you four thousand dirhams as a gift." The slave-boy then said, "He made dua that Allah should grant you the taufeeq to make taubah for your sins (drinking and other acts of shamelessness and disobedience)." The master replied, "I make taubah (repent) from all my sins." The slave-boy continued, he made dua that Allah should grant forgiveness to you, to the Sheikh, to me and to all the people that were sitting with the Sheikh." The master said, "This, of course, is beyond my powers." That night, the master dreamt that he heard a voice saying, "You fulfilled three wishes of your slave that were in your power. Do you

think that We shall not grant that which is in Our Power? We forgive you, your slave, Mansur and all the people who were gathered there.”

Abdul Wahhaab bin Abdul Hameed Saqafi (*rahmatullahi alayh*) carries the janaaza of a hermaphrodite

Abdul Wahhaab bin Abdul Hameed Saqafi (*rahmatullahi alayh*) relates that he once saw a janaaza being carried to the grave-yard by three men and a woman. There was no other person following the janaaza. The Sheikh joined them and lifted the side that the woman was carrying. They went to the burial-place, read the janaaza salaah and laid him to rest in the grave. After this, the Sheikh asked the woman who the dead person was and she said that he was her son. The Sheikh then asked, “Was there no other male person in your neighbourhood who could have lifted the fourth corner of the bier, instead of you?” The woman replied, “There are many people living in our neighbourhood, but they did not follow the janaaza of my son, thinking him to be a mean and bad person.” The Sheikh asked her, “Why did they look upon him as such a disgraceful person?” She said, “My poor son was a hermaphrodite (an abnormal person born with both male and female body parts).” The Sheikh felt pity for the woman, took her home and gave her some dirhams, clothes and wheat. That night, he dreamt of a very handsome young man, whose face shone like the full moon, dressed in beautiful white robes. The young man thanked the Sheikh, who asked him his name and the man replied, “I am the same hermaphrodite whom you buried this morning. Allah had Mercy on me because I had suffered great embarrassment in the world.”

A lame person in rags finds and returns a lost purse without asking for a reward

Muhammad ibn Sahl Bukhaari (*rahmatullahi alayh*) says: “I was once travelling on the way to Makkah Mukarramah when I saw a Maghribi

(a man from North-West Africa) riding a pony. Another person walked in front making the following announcement: "A leather-purse containing valuables belonging to others, has been lost. Whoever finds it will have a reward of a hundred gold coins." On hearing this announcement, a lame person, in rags, came over to the Maghribi and asked, "What sort of purse was it? Can you give me some details?" The Maghribi gave him some details and said that it contained valuables which many people had kept with him. At this, the lame person asked the people, "Is there anyone who can read and write?" I said that I could read and write. The man took us aside to a place and showed us a purse. The Maghribi listed the things he had kept in the purse, namely, "Two items belonging to so and so, daughter of so and so, kept in exchange of five hundred dinars. One set (of diamonds etc.) belonging to so and so, kept in exchange of a hundred dinars.... and so on.' As he named the things, I compared them with what was in the purse. I found that all the valuables were there in the purse and the details given by the Maghribi matched the writing on the covers of the items. When the Maghribi had made sure that all his things were safe, the lame person gave him the purse. The Maghribi then took out a hundred dinars from his own pocket and wanted to give the money to the poor man who refused to take it saying, "If in my view this purse and its valuables had been worth two bits of dry camel-dung, I might not have given it back to you. How can I accept a reward for finding you something which is not even worth camel-dung according to me?" Saying this, the ragged man limped away and did not even look at the hundred dinars piled up.

A cruel king of Bukhaara is forgiven through his kindness for a dog

Once, there ruled over Bukhaara a very cruel king who, one day, was riding a horse when he noticed a shabby looking dog, shivering with cold. He was moved to tears and told one of his servants to take the

dog to his house and take care of it till he returned. Saying this, he went on his way and came back in the evening. On arriving home he called for the dog, had it kept in the corner of his house, fed it, and told his servants to massage its body with oil and cover it with blankets to protect it against the cold. Then he lit a fire to keep it warm and comfortable. Two days later, the ruler died. A saint, who knew of the ruler's cruelty and his wrong-doings, saw him in a dream and asked him, "What happened to you after you died?" The ruler said, "I was made to stand before Allah Ta'ala who said to me, You were (like) a dog (in your cruel, beastly and terrible ways) and We have granted you forgiveness because you showed mercy to a dog. Then, Allah Ta'ala, in His infinite Mercy, took it upon Himself to repay all the cruelties and wrongs done by me to others."

The Bounty of Allah Ta'ala is never-ending. He is the complete ruler of all those who are generous to others! No one can understand the amount of His Generosity. He may forgive a man because of what might seem to be a small good deed. Therefore, we should always seek His pleasure, never regarding a good deed to be too small, because we don't know which of our deeds might please Allah Ta'ala.

Abu Umar Dimishqi (*rahmatullahi alayh*) rewards a bedouin woman for her goat

Abu Umar Dimishqi (*rahmatullahi alayh*) says: "We were a group of travellers going on a journey to Makkah Mukarramah with Sheikh Abu Abdullah bin Jalaa (*rahmatullahi alayh*). We had been travelling for many days, without any food, when we came upon a woman living in the desert. She was grazing a she-goat. When we asked her what her goat was worth, intending to buy it from her and cook it, she said that its price was fifty dirhams. We asked her to reduce the price and she said, "You can have it then for five dirhams." We said to her, "Are you mocking us? Tell us exactly what you are willing to accept for your she goat. You have just said its price is fifty dirhams." She then said, "By Allah, I am not mocking you. You have asked me

for a favour and I wish I could give it to you as a gift but I am demanding five dirhams from you because I desperately need the money.” At this, Sheikh Ibnu Jalaa (*rahmatullahi alayh*) said to us, “How many dirhams have you got with you, in total?” A count was made and the whole group was found to have six hundred dirhams in all. The Sheikh said, “Give all this money to the woman and let her keep her she-goat as well.” We did as the Sheikh advised us and gave her all our money. After this incident we had a very pleasant journey, much more than what we had expected, through Allah Ta’ala’s special favour.

Sheikh Ibraaheem bin Adham (*rahmatullahi alayh*) advises a friend

Once, Sheikh Ibraaheem Bin Adham (*rahmatullahi alayh*) asked a person, “Do you wish to become the friend of Allah Ta’ala?” The man replied, “Certainly,” and the Sheikh said to him, “Then do not wish for anything of this world or the next. Give your whole hearted attention to Him. Remove everything else from your heart. Concentrate your thoughts on Allah Alone, so that He may turn His attention to you and choose you as His friend (Wali).”

Rasulullah ﷺ has said, “Allah Ta’ala says, ‘If anyone comes to Me walking, I shall come to him running, and if anyone comes near to Me the distance of one hand, I shall come near to him one Ba’a - i.e. the distance of two arms.’”

Hadhrat Junaid Baghdaadi (*rahmatullahi alayh*) refuses a gift of five hundred dirhams

Once, someone presented a gift of five hundred dirhams to Hadhrat Junaid Baghdaadi (*rahmatullahi alayh*) and requested that the amount should be distributed amongst his students and followers. Junaid (*rahmatullahi alayh*) asked this person, “Do you have any more dirhams with you?” The man replied that he had a lot of dinaars

with him. Junaid (*rahmatullahi alayh*) then asked him, “Do you wish for more wealth or, are you happy with what you have?” The man said that he wished for more wealth. Junaid (*rahmatullahi alayh*) said, “Then, your need is greater than ours, because we do not wish for an increase in what we have in this world.” Saying this, Junaid (*rahmatullahi alayh*) refused to accept the gift and returned the money to him.

Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ reprimands his wife after she complains

Once, Abu Dardaa رَضِيَ اللهُ عَنْهُ was sitting with his students when his wife came and said to him, “You are sitting here with your students whilst we do not have a pinch of flour left with us in the house.” Abu Dardaa رَضِيَ اللهُ عَنْهُ said to her, “My good lady, before us there is a road, which is very hard to travel through and only those people who travel light can travel through it successfully.” Hearing this, his wife went away, satisfied with the reply, and did not complain any more about her needs. Abu Dardaa رَضِيَ اللهُ عَنْهُ once said, “We have food and the rich also have food. We wear clothes and the rich also wear clothes. The rich people own wealth which is more than what they need. They look at it without being able to use it. We can also look at wealth (owned by others) without using it. We are equal to them till this point, but, the rich will have to answer on the Day of Qiyaamah, for keeping extra wealth with them. We will not have to answer for anything as we have nothing.”

On another occasion he said, “Our brothers (in Islam) do not treat us fairly. They love us for the sake of Allah Ta'ala, but keep away from us in the world. A day is coming soon, when they will wish they had been like us, but we, on the other hand shall not regret being different to them.”

Advice to a needy person to ask directly from Allah Ta'ala

A man once came to a Sheikh and said to him, "Make dua to Allah Ta'ala to help me, for I am desperately in need of money and I have a large family to support." When the sheikh heard this he said to him, "When your family tells you that they don't have bread or flour with them, that will be the best time for the acceptance of your duas and it will be more easily accepted than my dua for you." The Sheikh was quite right. People do not realise the value of making dua to Allah. When a man cries to Allah in times of problems, then those duas are readily accepted by Allah. Allah Ta'ala says, in the Qur-aan Shareef:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

"Is it not He (Allah Ta'ala) Who answers the distressed persons duas when he cries unto Him and removes his difficulties. (Surah Naml: 62)

Someone once asked Rasulallah ﷺ, "To whom do you invite people?" Rasulallah ﷺ replied, "I invite people to Allah Ta'ala, the One, Who helps you when you ask Him for help during a difficulty that has befallen you, Who Alone sends back your riding animal to you when you cry to Him for help after it has escaped from you, Who causes your rizq (food) to come to you when you ask Him for help while suffering from starvation."

Suhaim (rahmatullahi alayh) says: "We were sitting with Abdullah رَضِيَ اللَّهُ عَنْهُ when a slave-girl came and said to her master (who was also sitting there), 'Your horse has been affected by the evil eye. It is roaming about wildly like a mad animal. Call a magician who knows a spell for the evil eye.' Abdullah رَضِيَ اللَّهُ عَنْهُ said to the master of the girl, 'There is no need to send for the magician. Just recite this dua four times and blow each time into the horse's right nostril then recite it three times and blow each time into its left nostril.'

لَا بَأْسَ أَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ إِشْفِ أَنْتَ الشَّافِي لَا يَكْشِفُ الضَّرَّ إِلَّا أَنْتَ

There is nothing to worry about. Remove the harm, O Rabb of mankind and heal; You Alone are the Healer. There is no one who removes the harm but You!

The man went away, came back after a short while, and said to Abdullah رَضِيَ اللَّهُ عَنْهُ, ‘I did as you instructed and my horse has been cured. It is now eating food, passing urine and stools as usual.’”

We should have firm Imaan and the stronger the Imaan the better it will be for our worldly life and the Hereafter. All good is given to us by Allah Alone and all harm to us is also decided by Allah Who is One, Who has no partner, and Who is the Almighty. We should, therefore, ask Him alone for all that we need, turn to Him alone for help in difficulties.

Sheikh Ibraaheem bin Adham (*rahmatullahi alayh*) refuses a gift of ten thousand dirhams

Once, a man presented a gift of ten thousand dirhams to Sheikh Ibraaheem bin Adham (*rahmatullahi alayh*), who refused it saying, “Would you like to have my name removed from the list of the poor ones of this Ummah, for ten thousand dirhams? By Allah, I cannot bear to see myself excluded from the company of the Fuqaraa (the poor).” He once said, “The men of the world are fooled because they look for joys and comforts in this world (which is not a place of ease and comfort). If they knew that we (who are not after this world) are, in reality, the ‘kings’ of this world, they would fight us with their swords.” Someone asked Abdullah bin Mubaarak (*rahmatullahi alayh*), “Who are (the genuine) men?” He replied, “The Ulama.” He was then asked, “Who are the ‘Kings’ of the world?” and the Sheikh replied, “The pious” (who are not concerned about fame). He was also asked, “Who are the foolish ones?” and the Sheikh replied, “Those

who earn the dunya with Deen (Religion).” Sheikh Zun-Noon al-Misri (*rahmatullahi alayh*) says: “The pious are the Kings of the Hereafter and the poor have the true recognition of Allah.” Sheikh Abu Madyan (*rahmatullahi alayh*) says: “Kingship is of two types. There are kings who rule the cities and others who rule the hearts of men. It is actually the pious who are the ‘Kings’ of the world (who rule the hearts of men).” Some Ulama believe (Imaam Shafi’ee (*rahmatullahi alayh*) being one of them), that if someone leaves a will that some of his wealth should be given to the wisest of men, it should be given to the pious who have left all worldly things (because they are genuinely the wisest of men).

Sheikh Abu Abdullah Haaris bin As’ad Muhaasibi (*rahmatullahi alayh*) reprimands the Ulama who show a keen interest in the world

Sheikh Abu Abdullah Haaris bin As’ad Muhaasibi (*rahmatullahi alayh*), who was a great Islamic scholar, once reprimanded those Ulama who were chasing the worldly things as follows: “You foolishly think that, as some of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ owned wealth, you are also collecting money. If you do so then you have been trapped by shaytaan. I say, “Curse to you, you fool! Shaytaan has caused you to think that, as Abdur Rahman bin Auf رَضِيَ اللَّهُ عَنْهُ owned a lot of wealth, you, too, can collect wealth! Shaytaan makes you think in this way so that he might destroy you. Indeed, it is a great accusation to say that the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ accumulated wealth so that they could be honoured in this world. It is an act of disrespect towards Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and towards all the Ambiyaa عَلَيْهِمُ السَّلَامُ, to say that the halaal accumulation of money is better than going without it. It means that you claim to know more than Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who did not like keeping wealth. It also means that you do not believe that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was a true well-wisher of his Ummah, when he did not allow the accumulating of wealth. By

Allah! You are accusing Rasulallah ﷺ by saying that the halaal hoarding of wealth is better. Truly, Rasulallah ﷺ was a great well-wisher of his Ummah, full of kindness for them, and most merciful towards them. O you fools, don't you know that Abdur Rahmaan bin Auf رَضِيَ اللهُ عَنْهُ would be held back, while the poor ones from the Muhaajireen will be allowed entry into Jannah, because of his answering for all his wealth, despite his good qualities, excellences and his piety, his many favours to the Ummah, his generosity in spending for the cause of Allah, his companionship with Rasulallah ﷺ and he being one of the fortunate ten for whom their entry into Jannah was promised by Nabi ﷺ (the Asharah Mubashsharah)? Then, where do we stand? We, who are attracted by this dunya and are chasing after it? I am amazed, indeed, at a person who eats haraam and doubtful wealth, eats the filth of the people (money given to him as Sadaqah), follows his wishes and desires, loves the attractions of the world, takes pride in worldly riches, and yet compares himself with Abdur Rahmaan bin Auf رَضِيَ اللهُ عَنْهُ, to justify his own love for the world!"

"The Sahaabah رَضِيَ اللهُ عَنْهُمْ loved humility. They never feared poverty; they had perfect trust in Allah Ta'ala as their Sustainer and Nourisher. They were pleased with whatever Allah Ta'ala decreed for them, were patient in times of difficulty, took joy in problems as a means of becoming closer to Allah, bowed in gratitude to Allah Ta'ala in good times, were patient in poverty, praised Allah in good conditions, were humble in their behaviour towards others, always preferred others to themselves and when they experienced difficulty or poverty, they welcomed it with smiling faces, calling it the way of living of the pious. Now you should take an oath and tell me if you are like them in any way. You are not like them in the least! Your way of living is opposite to theirs. You become disobedient when you are wealthy, too busy in enjoying the riches to bow in gratitude to Allah for His favours. You lose hope in Allah's help in difficulty; when a problem comes to you, you become upset and angry because

you don't have patience. You don't accept the decision of Allah Ta'ala. You dislike the poor and frown on the lowly and the humble. You collect wealth so that you may live in luxury in the world, spend your time in enjoyment and admire its beauty. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ stayed away from the halaal pleasures of the world more than you stay away from the haraam things and major sins. They were more sad over small mistakes than your sadness over your most haraam and horrible deeds. I wish your halaal wealth were as pure as the money regarded by 'Sahaabah رَضِيَ اللَّهُ عَنْهُمْ' to be 'doubtful' and you feel afraid of the evil of your sins as they feared the non-acceptance of their good deeds. I wish your fasts were as good as their normal days when they were not fasting. (because even when they were not fasting, they earned the pleasure of Allah Ta'ala.)

"I wish the nights that you kept awake were as full of blessings as their nights spent in sleep. I wish all the good deeds of your life could equal to one good deed performed by one of them. It would have been better for you, if you had been satisfied with as much of the world that is enough for a traveller to last him through the journey! If you could only take a lesson from the sad condition of the worldly men and imagine how they would be detained for answering on the Day of Qiyaamah! If you had understood, you could have entered Jannah before everybody else, together with Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and you would not be detained for answering on that Day. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once said, "The poor ones of my Ummah will enter Jannah five hundred years before the rich."

Story of an idol worshipper on an island who accepted Islam

Sheikh Abdul Waheed Bin Zaid (*rahmatullahi alayh*) has narrated the following story: "Once we were sailing in the ocean when a storm blew our boat to an island, where we landed and saw a man worshipping idols. We said to him, 'Whom do you worship?' and he pointed towards the idol. We said to him, 'You have made your deity

with your own hands! Our Rabb whom we worship is the Creator of all things. Hand-made idols are not worthy of worship.' The man asked, 'Whom do you worship?' We replied, 'We worship Allah, the Being Whose Throne (Arsh) is above the heavens, Who controls the entire world, Whose Beauty and Glory surpasses everything.' The man asked, 'How did you come to know of Him?' We replied, 'Our Rabb sent us His (Rasul) Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, who was the most noble and most excellent of character. This Rasul taught us all these things.' He asked, 'Where is that Rasul now?' We replied, 'After conveying the message of his Rabb, his duty was complete and our Rabb called him back to Him, so that He may reward him for conveying His message completely and properly.' The man asked, 'Did your Rasul leave behind any signs of his prophet-hood (any source of guidance) for you?' We replied, 'He left for us the Book of Allah, the Qur-aan Shareef.' The man asked us to show him the Book and we placed the Qur-aan Shareef before him. He said that he did not know how to read and asked us to recite from the Book. We recited a Surah from the Qur-aan, to which he listened, with tears falling from his eyes. After we recited the last Aayat, he said, 'It is our duty to Him Who revealed this Book that we should never disobey His Commandments.' After this, he accepted Islam. We taught him the basics of Islam and some of the commands of Allah. We also taught him a few Surahs of the Qur-aan Shareef. After performing Esha Salaah at night and preparing to go to bed, the man asked, 'Does your Rabb also sleep?' We said,

'He is the Alive and the Eternal, neither does He feel drowsy nor does He sleep.' (al-Baqarah: 255).

He then said, 'How disrespectful of you to sleep while your Rabb is awake!' We were amazed at his words.

When we were preparing to leave the island, the man asked us to take him with, saying that he wished to learn more about Islam. We took him on our boat and sailed back to the city of Abadaan. On reaching there, I said to my friends, 'Let us make some collection for

our new brother, because, he must be needing money.’ We collected some dirhams and presented the money to him. He asked, ‘What is this?’ and we told him that it was something to help him with his needs. He recited, ‘Laa ilaaha illallah’ and said, “You have shown me a path which you are not following yourselves. I lived on an island and worshipped an idol, instead of worshiping Allah and still, He did not destroy me, or let me die of hunger, though I did not know Him. How can He destroy me now that I know Him and worship Him?” Three days later, we were told that he was on his death-bed and his last hour had come. We visited him and asked him if he had any wish. He replied, ‘He Who sent you to the island for my ‘Hidaayat’ (guidance) has fulfilled all my wishes.’

As we sat there, I (Abdul Waheed) dozed off and dreamt that I saw a green and beautiful garden, in which there stood a magnificent domed building. A throne was laid in a room of the building, on which there sat a most beautiful girl with such beauty which I had never seen before. She was saying, ‘O, send him to me soon, I beg you in the name of Allah; I am so fond of him that I cannot bear to be separated from him anymore.’ I woke up and saw that he had passed away. We bathed him, shrouded him and laid him to rest in the grave, after offering his janaaza salaah. That night I saw the same garden and the same dome in a dream, with the same beautiful girl sitting on the throne, while I saw the man reciting this ayat:

وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ۖ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ۝

The angels enter on them from every gate, saying: ‘Peace be on you (good news of being saved from all types of problems), because you were patient (held fast to Deen)! Ah! What a pleasant Home.’ (ar-Ra’d: 23:24).”

These are the miraculous signs of Allah Ta'ala's forgiveness! The man spent his entire life worshipping an idol but, when his time of death was near, Allah Ta'ala caused a storm to blow a boat to the island and, thus, the man was granted Jannat through the guidance of the people on board.

اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ

“O Allah! No one can stop that which You give, and no one can give that which You stop.”

Maalik bin Dinaar (*rahmatullahi alayh*) advises a rich man and his slave girl

Maalik bin Dinaar (*rahmatullahi alayh*) was once walking through the streets of Basrah when he saw a slave-girl, arrogant and beautifully dressed. She was the centre of attention among her servants and slave boys when the Sheikh said to her in a loud voice, “Little girl, does your master wish to sell you?” The question surprised her and made her feel bad. She quickly replied, “Old man, could you please repeat your words.” The Sheikh repeated, “I asked, would your master like to sell you?” The girl replied, “Even if he wanted to sell me, could a poor man like you afford me?” The Sheikh said, “Certainly, and I can buy a slave-girl even better than you.” At this, she laughed and told her attendants to bring the Sheikh along to join her so that they could make fun of him.

So, Maalik bin Dinaar (*rahmatullahi alayh*) was taken to their house and when they reached, the slave-girl told her master all that had happened. The master laughed loudly and then asked for the sheikh to be brought before him. As soon as Maalik (*rahmatullahi alayh*) appeared before him, the rich man was struck with sudden awe. He asked the Sheikh, “What do you want?” The Sheikh replied, “I want to buy your slave-girl.” The master asked, “Can you pay her

price?" The Sheikh replied, "I estimate her to be worth only two date seeds." At this, they all laughed. The man asked, "Why do you think so?" The Sheikh replied, "She has many faults." The man asked, "What are they?" The Sheikh replied, "If your slave-girl does not perfume her body, it will give off a bad odour. If she does not clean her teeth, her mouth will have a terrible smell. If she does not oil or comb her hair, she will look untidy; her hair will become awful (and bad-smelling). In a few years, her youth will be gone and all her beauty will be lost. She has menses, passes urine and stool and all kinds of filth and dirt come out of her body. She is moody. She suffers from problems. She is so selfish that she pretends to love you, though in reality she loves the life of ease and comfort that she is enjoying with you. Should she be harmed by you, she would complain and forget all her claims of love. If you send her away or die earlier, she will rush to someone else and make claims of loving him only."

Then the Sheikh said "I also have a slave-girl, who is much more beautiful than your slave-girl, and who is much easier to obtain. She has been created from camphor mixed with musk and saffron. She is dressed in light (noor) and beautified with pearls. If she were to talk to a dead man, he would immediately come to life. If she were to uncover her wrist in this world, the sun would lose its lustre, compared to her beauty. If she were to step into a dark room, she would brighten it with her presence. If she had to come into this world with all her beauty and jewellery, she would fill it with perfumes and noor. She has been brought up in gardens of musk and saffron. She has been playing and swinging on branches (of trees) made from red rubies and coral-stone. She has been living in verandahs, surrounded by all types of bounties. She has been drinking the water of 'Tasneem' (a stream in Jannah). She does not break her promises, or betray the one she loves."

After describing some of the qualities of the 'hoors' of Jannah, the Sheikh asked, "Now tell me, which of these two women is worth aspiring for?" All the men gathered there said in a single voice, "It is of course, the one you have described, whom we should try to get." The Sheikh said, "This beautiful woman can be bought for a small

price, which any person can pay at all times and in all conditions. On being asked what her price was, Maalik (*rahmatullahi alayh*) said, “A woman of such excellence can be bought for small acts of Ibaadat; a few moments at night for standing up in salaah, reading at least two rakaat of Tahajjud Salaah, with the intention of getting the pleasure of Allah; to remember a poor and needy person when you sit down for supper, letting him share in your meal; allowing your wishes to be according to the pleasure of Allah; to remove a harmful thing from the road for example a thorn, a piece of brick, etc; to lead a simple and contented life; to turn your thoughts away from this world, which is the place of deception, and to concentrate whole-heartedly on the everlasting life of the hereafter. If you carry on doing these good acts, you will not only live wonderfully in this world, but will also have no worries in the life hereafter and will be raised to positions of honour, living forever in Jannah (the place of everlasting favours) very near to Allah.”

At this, the rich man said to his slave-girl, “Did you hear what the Sheikh has said? Do you believe it to be true?” She replied, “He has certainly spoken the truth, has warned us in good faith and has given us good advice.” The master said, “I set you free and give you such and such amount of my wealth as a gift.” He then freed all his slaves giving each of them a huge amount of his wealth, and gave away, as sadaqah for the cause of Allah Ta'ala, his house and all his belongings. He removed the expensive clothes off his body, giving them away as sadaqah and wore a coarse curtain cloth which he tore off his house-door. The slave-girl said, “My Master, I, too, would like to follow your way of life, for, there is nothing left for me in the joys of life.” She also gave away, in sadaqah, all her clothes, jewellery and valuables as well as her belongings and wealth. She put on a dress of coarse cloth and began living a life of simplicity along with her master. Maalik (*rahmatullahi alayh*) left and made dua to Allah Ta'ala to bless them. The two of them, master and slave-girl, abandoned their comforts, gave up the luxuries of the world and devoted their life in the Ibaadat of Allah Ta'ala, till they passed away

and entered into the Mercy of Allah Ta'ala. May Allah bless them with Forgiveness, and bless us too.

Sheikh Maalik bin Dinaar (*rahmatullahi alayh*) guarantees a man a palace in Jannah

Ja'far bin Sulaiman (*rahmatullahi alayh*) has related the following story from the life of Sheikh Maalik bin Dinaar (*rahmatullahi alayh*): "I was once walking with Maalik bin Dinaar (*rahmatullahi alayh*) through a street in Basrah when we passed by a half-built beautiful palace. A handsome young man sat next to the palace giving instructions to the builders and pointing out to them what he wanted. When the Sheikh saw him, he said, 'What a handsome youth busy in such a useless activity! I feel like making dua to Allah Ta'ala to free him from this worthless action and to make him a true and pious servant of Allah Ta'ala. I wish that he could be among the youth who would go to Jannah! Ja'far, let us go and talk to him.'

We went to the young man and greeted him with 'Assalamu alaykum.' He returned our salaams, but did not at first, recognize Maalik (*rahmatullahi alayh*), though he knew of the Sheikh. After a while, recognizing him, he stood up from his seat, out of respect for him. The young man then asked the Sheikh why he had come to visit him and the Sheikh replied, 'How much money do you intend spending on the building of this palace?' The youth replied, 'A hundred thousand dirhams.' Maalik (*rahmatullahi alayh*) said, 'Can you give me the hundred thousand dirhams, in return for which I promise to get you a magnificent palace in Jannah, much better than the one planned by you, a palace with many slaves and servants with balconies and domes made from red rubies and decorated with precious jewels, a palace of which the sand is saffron and the cement is of strongly-perfumed musk, with a sweet smell all around it. This palace will not be built by builders, but Allah Ta'ala will merely say, 'Let there be a palace,' and it will come up immediately?' The youth

said, 'Let me think a while. Come back tomorrow morning and I will tell you my decision.'

Maalik (*rahmatullahi alayh*) went home and all night long remained awake, worrying for the young man. In the last part of the night, he wept and cried to Allah Ta'ala in great humility, begging Allah's Ta'ala mercy for the young man. The next morning, we again went to the young man's house and found him standing at the gate, waiting for us. He was very pleased to see Maalik (*rahmatullahi alayh*) and, when the Sheikh asked him for his decision, he said, 'Are you sure you will get me the palace you promised me yesterday?' Maalik (*rahmatullahi alayh*) said, 'Certainly', after which the youth placed before us the bags containing a hundred thousand dirhams. He then brought a piece of paper, some ink and a pen, and Maalik (*rahmatullahi alayh*) wrote on it, 'In the name of Allah, the Kind, the Merciful, I, Maalik bin Dinaar, do promise to get a palace (here, he wrote the details given above) from Allah Ta'ala, for Mr. So and So (naming the youth), in return for the palace planned by him but left unfinished. I guarantee that I will get for him a far better palace than the one described above, built in beautiful colours, close to Allah Ta'ala.'

The Sheikh gave the page to the young man and we returned home with a hundred thousand dirhams. By the evening, Maalik (*rahmatullahi alayh*) distributed the entire amount among the poor and not a single dirham was left with him to buy any food for the night.'

One morning, about forty days after this incident, after the Fajar Salaah, Maalik (*rahmatullahi alayh*) found a piece of paper lying in the mehraab (front part) of his Masjid. It was the same page that he had written for the young man. On the back of the paper, there was a message (Though no ink had been used) reading, 'Allah Ta'ala has freed Maalik bin Dinaar from his promise towards the young man. We have given him the palace you guaranteed to get for him, and seventy times more!' Maalik (*rahmatullahi alayh*) was surprised to read the message, and when we went to the young man's house we saw some dullness at the house which was an indication that

someone had passed away. We also heard the sounds of people crying and we were told that the young man had passed away the previous day. We asked who had washed and shrouded the body and they sent for the man. When he came, we asked him to tell us how he had washed and shrouded the body. He replied, ‘The young man gave me a piece of paper before his death, and told me to put it inside his kafan (shroud) after washing him. I did so and put the paper on his chest under the cloth.’ Maalik (*rahmatullahi alayh*) showed him the page he had brought with him. When the man saw this he shouted out! ‘By Him, Who caused this youngster to die, this is the very piece of paper I put inside his kafan (shroud)!’ Seeing this, another young man stood up and said to Maalik (*rahmatullahi alayh*), ‘Write for me a similar document, in exchange of two hundred thousand dirhams,’ but the Sheikh refused, saying, ‘It cannot be done, the time for that is now gone. Allah Ta’ala does what He wills.’ Afterwards, whenever Maalik (*rahmatullahi alayh*) remembered that youth, he would begin crying and making dua for Allah’s Ta’ala mercy for him.”

Musaa bin Muhammad al-Haashimi changes his life after hearing the tilaawat of the Qur’aan-e-Kareem

Muhammad bin Sammaak (*rahmatullahi alayh*) says: Musaa Bin Muhammad Bin Sulaymaan Al-Haashimi was a rich man of the Banu Umayyah family. He was brought up in wealth, kept himself busy in eating, drinking and having a good time, wore expensive and attractive clothes and was involved in many wrongs. He was a handsome young man with a bright face, living in a palace, enjoying the company of beautiful women and men, oblivious to the worries and cares of the world. Allah Ta’ala had given him all kinds of gifts and favours. His allowance (spending money) for the year was three hundred and three thousand (303,000) dinaars which he spent on his bad habits. He lived in an expensive house, with windows on one side, opening out to the main road. He would sit by the windows and watch the travellers walking outside. There were windows, on the

other side of the building, that opened out to a beautiful garden from which a cool and fresh breeze always blew, filled with the sweet smell of flowers. In the middle of his palace was a domed balcony made of ivory, decorated with silver nails of and shining with gold. The young Haashimi would sit in this balcony, with a beautiful turban tied around his head, sitting on a throne covered with jewels together with his close friends. His slaves would stand on one side waiting for his orders. In front of the balcony sat a group of dancers and singing girls and whenever he wanted to listen to music, he just looked at the guitar and the singers would come forward, sing songs and play their music. When he wanted the music to stop, he pointed to the instruments and the music stopped immediately. He entertained himself in this way until he fell asleep. When he was completely drunk, his friends would go away and he would go to his bedroom, with any girl that he wanted. He spent his mornings playing chess and dice. Nobody ever talked to him about problems or matters concerning death or diseases. His parties were full of merrymaking, humour, jokes and gossip were told to him. Each day, people brought to him different types of the best perfumes from all over the country and beautiful vases of sweet-smelling flowers were presented to him. He spent twenty seven years of his life in such luxuries and enjoyment.

One night, while sitting as usual in his balcony, he heard a sweet voice coming from far off. This voice was not like the voices of his singers, but was most beautiful and sweet, which made him restless. He ordered the music to stop and leant out of the window to listen properly to the voice. The voice floated in the air for some time and then became silent. It became audible again after some time. He ordered his servants to bring the man with the sweet voice. While he continued to drink wine, the servants followed the voice to a thin, young man, weak in body, pale in face, with dry lips and untidy hair, his stomach pressed in, dressed in two rags that just covered his body, standing in Salaah before Allah Ta'ala and reading from the Qur-aan Shareef. They caught hold of the man and without any explanation, took him from the Masjid to the palace and brought him to their

master saying, ‘Here is the person you wanted, sir.’ He was now dead-drunk and asked, “Who is this man?” They told him that he was the one whose voice he had heard a few moments ago. He asked them where they had found the man and they said that he was reading Salaah in a Masjid, reciting from the Qur-aan Shareef. He then asked the young man what he was reciting and he began to read, beginning with:

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ
النَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٥﴾ خِتْمُهُ مِسْكَ ط وَفِي ذَلِكَ فَلْيَتَنَافَسِ
الْمُتَنَافِسُونَ ﴿٢٦﴾ وَمِزَاجُهُ مِنْ تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾

I seek protection in Allah, against shaytaan, the cursed.

The pious people will be in delight (that of Jannah), on sofas, looking (at the wonders of Jannah). You will see in their faces the brightness of delight. They will be given to drink a pure sealed wine, whose seal is musk. For this, all those who compete with one another should compete. (As this enjoyment can only be in exchange of good deeds, let them try to beat one another in doing good deeds). And, (that wine) is mixed with the water of ‘Tasneem,’ a spring from which those, brought near to Allah, drink. (the drink served to the pious will be flavoured with the water of Tasneem, which is a speciality, meant only for those brought near to Allah (Muqarraboon), who will have it in its pure unmixed form). (Tatfeef: 22-28)

The poor man then said to him, “O you who have been deceived! Your palace, your balcony and your sofas cannot compare with:

وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾

Raised sofas (of Jannah). (al-Waaqi'ah: 34)

فُرُشٍ بَطَاطِنُهَا مِنْ إِسْتَبْرَقٍ ط

Sofas lined with silk. (ar-Rahmaan: 54)

مُتَّكِبِينَ عَلَى رَفْرَفٍ خُضِرٍ وَ عَبَقَرِيِّ حِسَانٍ ﴿٥٤﴾

They will lean on green cushions and beautiful carpets.
(ar-Rahmaan. 76)

فِيهِمَا عَيْنَانِ تَجْرِيَنِ ﴿٥٥﴾

(While leaning on these sofas, the Jannati will see) 'Two
fountains flowing. (ar-Rahmaan: 50)

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٥﴾

Wherein (in these two gardens) is every kind of fruit in
pairs (each kind of fruit having two different tastes). (ar-
Rahmaan: 52)

وَفَاكِهَةٍ كَثِيرَةٍ ﴿٥٦﴾ لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٥٦﴾

(The fruit of these gardens) 'Will never get finished or
forbidden'. (Unlike the gardens of this world, of which not
everybody is allowed to eat)!

(al-Waaq'ah:33)

فَهُوَ فِي عَيْشَةٍ رَّاضِيَةٍ ﴿٣٣﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿٣٢﴾

Then he will be in total enjoyment, in a high Garden
(Jannah) (al-Haaqqah. 21-22).

فِي جَنَّةٍ عَالِيَةٍ ﴿٣٠﴾ لَا تَسْمَعُ فِيهَا لِأَغْيَةٍ ﴿٣١﴾ فِيهَا عَيْنٌ جَارِيَةٌ ﴿٣٢﴾ فِيهَا سُرُرٌ
مَّرْفُوعَةٌ ﴿٣٣﴾ وَأَكْوَابٌ مَوْضُوعَةٌ ﴿٣٤﴾ وَنَمَارِقُ مَصْفُوفَةٌ ﴿٣٥﴾ وَزَرَائِبُ مَبْثُوثَةٌ ﴿٣٦﴾

In high Gardens (Jannah) where they will not hear any
useless speech, wherein is a flowing spring, wherein are
high sofas, and cups that are placed, and cushions
arranged, and silken carpets spread (on all sides, all seats
matching). (al-Ghaashiyah 10-16)

إِنَّ الْمُتَّقِينَ فِي ظِلِّ وَعُيُونٍ ﴿٤١﴾

Verily! The pious shall be in shade and fountains.
(Mursalaat: 41)

The man went on to recite Aayaat from the Qur-aan Shareef about
Jannah and the people of Jannah as well as those Aayaat describing
the people of Jahannam:

أَكْلُهَا دَائِمٌ وَظِلُّهَا ﴿٤٠﴾ تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا ﴿٣٩﴾ وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿٤٠﴾

It's food (the food of Jannah) is everlasting, (it does not
get finished), and it's shade; (also) this is the reward of

those who are pious, while the punishment of the Kaafirs
(disbelievers) is Jahannam. (ar-Ra'd: 35)

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٣٥﴾ لَا يُفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ

Verily! The sinners are forever in the punishment of
Jahannam, it will not be relaxed for them, and they will
live there losing all hope. (az-Zukhruf 74-75)

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿٣٦﴾ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُقُوا

مَسَّ سَقَرَ ﴿٣٦﴾

Verily! The sinners are in error and madness on the Day
when they are dragged on their faces into the Fire, (and it
is said, to them): Feel the burns of Hell (Jahannam). (al-
Qamar: 47-48)

فِي سُمُومٍ وَحَمِيمٍ ﴿٣٧﴾ وَظِلٍّ مِّن يَحْمُومٍ ﴿٣٧﴾

(The Jahannamis will be) in very hot wind, boiling water
and the shadow of black smoke (al-Waaqi'ah 42- 43)

يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِنِيبِهِ ﴿٣٨﴾ وَصَاحِبَتِهِ وَأَخِيهِ ﴿٣٨﴾ وَ
فَصِيلَتِهِ الَّتِي تُتَوَبُّ بِهَا ﴿٣٨﴾ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنَجِّهِ ﴿٣٨﴾ كَلَّا إِنَّهَا لَأُظْلَىٰ
﴿٣٨﴾ نَزَاعَهُ لِّلشَّوَىٰ ﴿٣٨﴾ تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّىٰ ﴿٣٨﴾ وَجَمَعَ فَأَوْعَىٰ ﴿٣٨﴾

The sinner will wish to ransom himself from the
punishment of that Day with his children, and his wife
and his brother and his family with whom he lived; and

all that are in the earth, if they could save him. But no! (It never can be)! For indeed! It is the Fire of Jahannam, pulling out his being) ready to roast him; It calls him who turned and fled (from truth in the life of the world) and collected wealth (in a haraam way) and put it away.
(Ma'aarij: 11-18)

وَعَلَيْهِمْ غَضَبٌ وَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿١٦﴾

And the anger (of Allah) is upon them and for them will be a severe punishment. (as-Shuraa: 16)

يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا ۗ

They will wish to come out from the Fire, but they will not come out. (al-Maaidah: 37)

When the man had read many Aayaat about Jannah and Jahannam, the Haashimi chief got up from his seat and hugged him, weeping and crying. He told his friends to go away and, himself went out with the poor man to the courtyard of his palace where he sat on a rug and wept and cried with regret over his past while the Faqeer (poor man) sat there till Fajar Salaah encouraging him to make taubah and start off a life of piety. The Haashimi then made sincere taubah for his sins and made a promise with Allah Ta'ala that he would not sin again. In the morning, he made a public taubah (repentance), in front of his friends and other people.

He then sat in one corner of the Masjid, leading a life of ibaadat and righteousness. He gave away, in charity, all the things of his house and distributed it among the poor. He set free all his servants, set free most of his slave boys and girls, sold the rest and spent his money for the sake of Allah.

He asked for forgiveness from all those whom he had wronged and paid back, in full, what he had owed to others. He returned all the things he had taken wrongfully from their owners and then started a life of simplicity, wearing coarse clothes and eating plain barley bread. He stood all night in Nafal Salaah and fasted during the day. The saints and pious Sheikhs of his time came to visit him and advised him not to treat himself so severely, saying, "Take pity on yourself, Allah Ta'ala is Most Merciful and His Bounty is more than what we can imagine. He grants great rewards for little effort." But he would reply, "My friends, you do not know how much I sinned day and night. I broke His commandments and I did the worst crimes." He would then weep for a long time.

The chief then went for Hajj, travelling all the way on foot, dressed in coarse cloth, with only a cup and a small bag of food. He reached Makkah, performed Hajj, and remained there till his death. May Allah Ta'ala grant him abundant blessings! During his stay in Makkah Mukarramah, the chief would go to the Hateem (a part of the Ka'bah) at night and spend the whole night weeping and crying to Allah Ta'ala.

He would say in his duas, "O Allah! Many hours of the night I have spent in negligence, never for a moment remembering You! I disobeyed You, my Rabb, and I broke Your commandments! My Allah, all my rewards have been lost! The chance to do good has been wasted! I am left with a burden of sins on my back! Ah! Destruction to me! What shall I do on the Day when I shall be made to stand before You (for questioning, after death). Ah! How will that Day be for me, when my book of deeds shall be opened! What a shame for me to find my book filled with sins! O Allah! I feel Your anger coming to me now! O Allah, Your anger will destroy me. O Allah, You showered Your blessings and favours on me, but I turned away from You, like a most ungrateful slave, disobeying You and making You angry! O Allah, You were always watching over me (while I sinned) and You were patient with me! O Allah, where else can I find shelter, except in You! Where can I escape? You Alone do I turn to, You Alone

do I beg in my misery! Whom should I ask but You? Who can I trust besides You!

O Allah, O Most Merciful, I feel ashamed to ask You for Jannah. I beg You, My Rabb for Your Mercy, Your Generosity, Your huge Bounty, to have mercy on me and grant forgiveness to me! For, You alone are the Rabb of goodness, and the Rabb of Forgiveness.”

Story of the pious son of Khalifah Haroon ar-Rasheed

Khalifah Haroon Ar-Rasheed had a son who was about sixteen years old. He used to sit with the pious Ulama and saints of those times. He would often go to the graveyard, sit by the graves and say, ‘There was a time when you lived in this world and you were its masters. But the world did not protect you and now your end is the graves. If only I knew what you are feeling right now! I wish I knew how you answered the questions that you were asked!’ He used to recite this poem very often:

تَرَوْعُنِي الْجَنَائِزُ كُلَّ يَوْمٍ وَيَحْزُنُنِي بُكَاءُ النَّائِحَاتِ

“The funerals frighten me every day, and the crying of the mourners make me sad.”

One day, the young boy came to his father, Haroon Ar-Rasheed, while he was sitting with his advisors and ministers. The boy was dressed in simple clothes, with a turban tied on his head. When the people saw him in this condition, they said, ‘This mad boy is a disgrace to you O Ameerul Mu’mineen. If you warn him, the boy may give up his foolish habits.’ The Khalifah heard this and said to his son, ‘My dear son, you have disgraced me in the sight of the kings.’ At this, the boy did not say a word (to his father), but called out to a bird sitting nearby, ‘O bird, I ask you, in the name of Allah, to come and sit on my hand.’ The bird flew across to him and sat on

his hand. The boy then told it to fly away and it flew back to its place. After this, he said to his father, “My dear father, as a matter of fact, it is your love for this world that is a disgrace to me. I have made up my mind to leave you now.” Saying this, the boy went away, taking only the Qur-aan Shareef with him. When he went to greet his mother, she gave him a precious ring (so that he might sell it and use the money in case of need). The boy then went to Basrah, to work with the labourers. He worked only on Saturdays, using his one days’ wages for seven days, spending a daaniq (one sixth of a dirham) each day.

The rest of his story has been related by Abu Aamir Basri (*rahmatullahi alayh*), who says, “Once a wall of my house collapsed and I needed a builder to rebuild it. Somebody told me that there was a young boy who worked as a builder and I went out looking for him. Outside the city, I saw a handsome young boy sitting on the ground and reciting the Qur-aan Shareef with a bag lying beside him. I asked him if he would like to work and he said, ‘Certainly, we have been created to work. What work do you want me to do?’ I said that I needed a builder to do some building. He said, ‘I shall take seven daaniqs as my wages for the day, and I shall stop work and go to the Masjid when it is time for Salaah. I shall carry on working after Salaah.’ I agreed and he came with me and began to work on the wall. I came back in the evening and I was surprised to see that he had done as much work as ten builders would have done. I gave him fourteen Daaniqs, but he refused to accept more than seven daaniqs and went away, taking only seven daaniqs.

The next morning, I went out again, looking for him, but I was told that he worked only on Saturdays and that nobody could find him on other days of the week. As I was very happy with his work, I decided to wait till Saturday. On Saturday, I again went looking for him and found him in the same place, reciting from the Qur-aan Shareef as usual. When I greeted him, saying Assalaamu alaykum, he returned my salaam, saying, ‘Wa Alaikumus salaam’ and agreed to work for me again. He came with me and started working on the wall. Wondering how he had done ten days’ work last Saturday, I watched him working, without him knowing. I saw, to my great

amazement, that when he put the cement on the wall, the stones automatically joined together. I was sure that he was one of the special servants of Allah Ta'ala, as these people are helped from the unseen. In the evening, I wanted to give him twenty-one daaniqs, but he took only seven and went away, saying, I have no need for more than this amount. I waited for him for another week and went out looking for him again next Saturday, but could not find him anywhere. On enquiring from the people, a man told me that he had been ill for three days and was lying in a lonely place. I hired a guide to take me to the place where he was. We reached there and found him lying unconscious on the ground, with his head lying on a piece of broken brick. I greeted him, but he did not reply and I said, Assalaamu alaykum again, a bit louder. This time he opened his eyes and recognized me. I placed his head in my lap, but he put it back on the piece of brick and recited a few poems, two of which I still remember:

يَا صَاحِبِي لَا تَغْتَرَّرْ بِتَنَعْمٍ فَالْعُمْرُ يَنْفَدُ وَالنَّعِيمُ يَزُولُ
وَإِذَا حَمَلْتَ إِلَى الْقُبُورِ جَنَازَةً فَاعْلَمْ بِأَنَّكَ بَعْدَهَا مَحْبُولُ

‘O my friend, do not be fooled by the luxuries of the world, for, your life is passing away, the luxuries will disappear. And when you carry a janaaza to the grave, remember, one day you, too, will be carried to the graveyard.’

The boy then said to me, ‘Abu ‘Aamir, when I pass away, wash me and clothe me in the clothes that I am wearing now’ I said, ‘Dear me, I see no harm in buying new cloth for your kafan (shroud).’ He said, ‘The living people are more in need of new clothes than the dead.’ (These were the exact words spoken by Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ)

when he was about to leave this world. He wanted to be shrouded in his old clothes).

The boy said, 'The cloth (old or new) will quickly perish. What stays with a person after his death is his deeds. Give this turban of mine and the jug to the grave-digger and after you have buried me, deliver this copy of the Qur-aan Shareef and this ring to Khalifah Haroon Ar-Rasheed. Please deliver it into his own hands and say to him, 'These things were given to me by a strange boy who asked me to pass them on to you,' with the words: 'O my Father, take a lesson, for I fear that you may die disobeying Allah Ta'ala, deceived by this world.' It was with these words on his lips that the young boy passed away. Then only did I realise that he was a prince.

After his death, I washed him, shrouded him and laid him in his grave. I gave his turban and jug to the grave-digger as he had requested. After this, I went to Baghdad to deliver the ring and the Qur-aan Shareef to the Khalifah. Fortunately for me, when I reached the Khalifah's palace, he and his people were just coming out. I stood on a high spot and watched them. First, a troop of a thousand horsemen came out, followed by ten more troops, in each troop there were a thousand horsemen. In the last troop the Ameerul Mu'mineen himself came out riding a fine horse. When I saw him I called out in a loud voice, 'O, Ameer-ul-Mu'mineen, I request you, in the name of your relation with Rasulullah ﷺ, to stop a while.' The Ameerul-Mu'mineen stopped and looked around, I went forward at once and handed over to him the two items of the prince, saying, 'These things were given to me by a strange boy who passed away, requesting that these be delivered into your own hands. The Khalifah looked at the ring and the Qur-aan Shareef and hung his head in sorrow. I saw tears dripping from his eyes. The Ameerul-Mu'mineen, then told his servant to take me to his palace and to bring me to him when he returned from his ride. I stayed with the servant in the palace waiting for the king.

When the Khalifah came back in the evening, he ordered that the curtains of his palace be closed and told the servant to call me. "Even

though”, he said, ‘The man will just refresh my sadness’: The servant came to me and said, ‘The Ameerul-Mu’mineen is calling for you, but mind you, he is extremely grieved. If you want to say something in ten words, try to say it in five. He then led me into the private room of the Khalifah, who was sitting there all by himself. The Khalifah told me to sit closer to him and when I had taken my seat, asked me, ‘Did you know that son of mine?’ I said yes, and he asked me, ‘What did he do for a living?’ I said that he did the work of a builder. The Ameerul Mu’mineen said, ‘Did you also ask him to do the work of a builder?’ I said that I had done so. The Ameerul Mu’mineen said, ‘Did you not think that he is from the family of Rasulallah ﷺ?’ (Haroon Rasheed was from the grand-children of Abbaas رَضِيَ اللهُ عَنْهُ, the uncle of Rasulallah ﷺ). I said, ‘O Ameerul Mu’mineen! First of all, I beg the forgiveness of Allah Ta’ala and then beg your pardon, but I did not know of it at that time. I only learnt about it after he had passed away.’ The Khalifah said, ‘Did you wash his body with your own hands?’ I said, ‘Yes’ and he said, ‘Let me touch your hand.’ He then held my hand to his chest, rubbing his chest with it, and recited a few poems which meant:

‘O You who is gone, my heart melts away with grief over You. My eyes shed tears of sorrow! O You whose burial place is far, too far, Your grief is closer to my heart. True, death upsets the most excellent pleasures of the world. Ah, my estranged son was like a moon hanging above a silvery branch. The moon has set in the grave, the silvery branch has gone to dust.’

After this, Haroon Ar-Rasheed decided to go to Basrah to visit the grave of his son. I, Abu Aamir also accompanied him. Standing by his son’s grave, Haroon Ar-Rasheed recited the following poems,

‘O traveller to the unknown, never shall you come back home. Death has snatched you away in the beginning of your youth. O the coolness of my eyes, You were my happiness, my heart’s peace in the long lonely hours of the night and in the times of joy. You have tasted death, which Your father shall taste in his old age. Indeed, each one must taste death, whether he is a traveller or living in a town. All

praise be to Allah, the One, Who has no partner. These are the signs of His commands.'

The next night, when I went to bed after reading my daily zikr, I dreamt that I saw a domed building covered in Noor, above which there was a cloud of Noor. Out of this cloud of Noor came the voice of the boy, talking to me, 'Abu Aamir, May Allah Ta'ala grant you the best reward (for washing and shrouding me and for giving the ring and Qur-aan Shareef to my father)!' I asked him, 'My dear friend, how are you in the next world?' He said, 'I am in the presence of my Allah, Who is the most Generous and Who is very pleased with me. He has granted me such gifts as eyes have never seen, ears have never heard of and minds have never thought of.'

Abdullah bin Mas'ood رَضِيَ اللهُ عَنْهُ says; "It comes in the Torah that Allah Ta'ala has prepared for those who leave their beds to cry to Allah Ta'ala (i.e. they perform Tahajjud Salaah) such gifts that no eye has seen, nor any ear has heard of, nor has it come in the mind of any man, nor does any angel (however near to Allah Ta'ala) know of them, nor are they known to any Nabi or Rasul." Allah Ta'ala says, in the Qur-aan Shareef:

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ ۗ

No one knows what is kept hidden for them of joy (most pleasing to their eyes). (Sajdah: 17)

"The boy then said to me (in the dream), 'Allah Ta'ala has promised me that He would grant such honours and gifts to all those who come out of the world like me, without being spoilt by it!'"

Someone asked Haroon Ar-Rasheed about this boy and he said, "This son was born before I became the khalifa and was brought up very well and was taught good manners. He had learnt the Qur-aan Shareef and other Deeni kitaabs, but when I became the Khalifah, he left me and went away. My wealth did not bring him any comfort in life, for he did not like to benefit from it in any way. When he was

leaving, I asked his mother to give him the ring with the pearl which was very precious, but he did not use it and sent it back before his death. The boy had been very obedient to his mother.”

Haroon Ar-Rasheed was a very pious and kind hearted Khalifah. Usually when a person has power and wealth, he easily falls into evil and oppression, but history proves that he did a lot for Deen. During his Caliphate, he performed one hundred Rakaats of Nafil Salaah every-day, until his death. He used to give as Sadaqah, from his own money a thousand dirhams every-day. He went out for Jihaad and performed Hajj every second year. When he went for Hajj, he took with him a hundred Ulama and their sons. During the years when he was busy in Jihaad, he would send three hundred of his people for Hajj, paying for all of their travel, food and clothing, giving them lots of things, with nice clothes to wear. The Khalifah also used to give generous gifts to those who asked favours of him and also gave others without their asking for it. He loved the Ulama, who were highly respected in his court. Once the famous Muhaddith, Abu Mu'aawiyah ad-Dharir (meaning 'the blind') had a meal with Haroon Rasheed and when the blind Muhaddith got up to wash his hands after eating, the Khalifah himself poured water on his hands, saying that he did so out of respect for his knowledge. Abu Mu'aawiyah ad-Dharir (*rahmatullahi alayh*) says, "Once when I told him the Hadith of Rasulullah ﷺ about the meeting of Aadam عَلَيْهِ السَّلَامُ and Musaa عَلَيْهِ السَّلَامُ, a man who was sitting by him said, 'But where did they meet?' At this, Haroon Rasheed became very angry and shouted, 'Where is my sword? Shall a Zindeeq' (a person who doesn't accept a teaching of Islam) question a Hadith of Rasulullah ﷺ!' He cried bitterly whenever he heard any advices addressed to him. (History of Baghdad, by al Khateeb)

Bahloul (*rahmatullahi alayh*) advises Khalifah Haroon ar-Rasheed

Once, Khalifah Haroon Ar-Rasheed was going on a journey for Hajj when he stopped over for a few days in Kufah. At the time of his leaving Kufah, a large crowd of people gathered outside the city to watch the Khalifa leaving. Bahloul, the great saint also came out and sat on a small hill outside the city. The youngsters who used to normally tease Bahloul, mocking and throwing stones at him also gathered around him as usual. When the Khalifah rode past, the boys ran away and Bahloul addressed Ameerul Mu'mineen in a loud voice saying, "O Ameerul Mu'mineen! O Ameerul Mu'mineen!" At this, Haroon Ar-Rasheed lifted the curtain from the carriage of his riding animal, looked out and said, "At your service, O Bahloul, what do you want?" Bahloul (*rahmatullahi alayh*) said, "Ameerul Mu'mineen! Qudamah رَضِيَ اللَّهُ عَنْهُ says that, when Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was going for Hajj, he (Qudamah) saw him in Mina riding a camel with a simple carriage on its back. There was no noise of chasing people away or telling them to move aside. Ameerul Mu'mineen, it would be much better for you, if you also rode in humility, instead of going in a proud manner." Haroon Ar-Rasheed cried on hearing these words and said, "Advise me further, O Bahloul, May Allah Ta'ala bless you!" Bahloul recited two poems, which meant: "True, you are a king of the world and all men obey you! So what? Tomorrow the grave will be your home. Men will throw sand on you from all sides." At this, the Khalifah wept more bitterly and said, "Bahloul, give me more advice," Bahloul said, "Ameerul Mu'mineen, when Allah Ta'ala gives wealth and beauty to a person and he spends his wealth for the sake of Allah Ta'ala, and protects his beauty from sins, his name is recorded in the register of Allah Ta'ala, together with the names of the pious." Haroon Rasheed said, "You have given me good advice, Bahloul, you deserve a reward."

Bahloul said, "Give back the money to those who have paid it to you (in the form of taxes). I do not want any reward from you."

Haroon Rasheed asked him if he owed any money to people saying that he would pay it off for him, but he replied, “O Ameerul Mu’mineen, first pay back what you are owing to the people. Pay off your own debts first and then think of the debts of others.” The Khalifah said, “Shall I fix some allowance for you to provide for your needs?” Bahlool said, “Both you and I are slaves of Allah Ta’ala. It would be strange if Allah Ta’ala provided for your needs, and not for mine.” After this, Haroon Rasheed closed the curtain of his carriage and rode away.

It was well known that Haroon Rasheed cried bitterly when naseehat (advice) was given to him. Once he was going on a journey for Hajj when he came across Sa’doon (the majzoob – a type of saint regarded by people to be mentally challenged), who recited to him a few poems which meant:

“Even though you are made the king of the world, you cannot escape death. Leave the world to your enemies (Kaafirs) for though it makes you smile today, it will surely make you cry tomorrow.”

On hearing these verses, Haroon Rasheed cried out bitterly, fainted and remained unconscious for so long that he could not read three Fardh Salaah on time. His ring had the following inscription:

الْعِظَةُ وَالْقُدْرَةُ لِلَّهِ

“Greatness and power is for Allah alone.”

This shows that he always remembered Allah’s Greatness and His Infinite Power.

Maalik bin Dinaar (*rahmatullahi alayh*) talks with Sa’doon

Maalik bin Dinaar (*rahmatullahi alayh*) says: “I was once travelling through a forest near Basrah when I met Sa’doon (*rahmatullahi*

alayh), the Buzrug. I asked him how he was and he replied, “What do you think of a man who has to go on a journey in the morning or in the evening, whose journey is extremely long and he has no food, baggage or any transport?. He has to stand before his Rabb, Who is Just and Most Kind, and will judge between His men on that Day.” Saying this, Sa'doon (*rahmatullahi alayh*) began to weep bitterly. I asked him, “What makes you cry?” He replied, “I am not weeping because I shall have to leave this world, or because I fear death but I weep regretting that day in my life which I spent without performing any good deed. By Allah! I weep because I have very few good deeds. My journey (to the Aakhirah) is long and full of hardships. I have very little good deeds and I do not know that once I have passed away, whether I shall be sent to Jannah or thrown into the fire of Jahannam.” I said to him, “You talk so wisely and yet people call you Sa'doon the lunatic! How is that?” He replied, “Have you also been deceived by what the men of the world speak about me? I am not mad. Ah! It is my love for my Rabb that has filled my heart, that has soaked into my liver, my flesh, my bones and through my whole body. The love for Allah Ta'ala has separated me from the world and I look worried and confused. (That is why those who love worldly things call me mad).”

When I asked him, “Why do you stay away from people? (i.e. live alone in the forest),” he read two poems that meant, “Stay very far from people! Talk to your Rabb at all times. For, test the people and see, you will find them to be like scorpions always ready to sting you and cause you pain.”

Sheikh Abdul Waheed ibnu Zaid (*rahmatullahi alayh*) meets with Maimunah Saudaa

Sheikh Abdul Waheed Ibnu Zaid (*rahmatullahi alayh*) was a well-known buzurg (saint). He says:

I once spent three nights making dua to Allah Ta'ala to show me the person who will be my wife in Jannah. It was told to me that she

would be an Abyssinian by the name of Maimunah Saudaa. She was called Saudaa (meaning black) due to her extremely dark complexion. I asked where I could find her and was told that she lived with the people of a certain tribe in the city of Kufah. I went to Kufah and asked the people about her. They told me that she lived in a certain plain where she grazed her goats. I went to the plain and found her standing in Nafl Salaah, dressed in old patched clothing. Next to her were her goats grazing with the wolves! When I went near her, she shortened her Salaah, and after completing it, said, calling me by name, "Abdul Waheed, you better go back now, because Allah Ta'ala has promised to unite us tomorrow (i.e. the Day of Qiyaamah)." I asked, "May Allah bless you! How do you know that I am Abdul Waheed?" She replied, "Don't you know that the souls were all gathered together at the beginning of the creation and those who came to know each other at that time, will continue to be familiar with one another in this world." (This is the meaning of a Hadith).

I asked her to give me some advice and she said, "Strange! You give advice to others and yet you want me to give you advice!" She then said, "I have heard my elders saying that he who has wealth and wants more, Allah Ta'ala will not make him close to Him and instead of being near to Allah Ta'ala, he is punished by being far from Him."

She then read four poems, meaning, "O you who warn others, you climb the mimbars and give bayaans warning people not to commit sins. Don't you see that you yourself are involved in sins? I wish you had changed yourself and made taubah, before speaking from the mimbar, for then, your lectures may have an effect and sink deep into the hearts of the people. But when you advise them to leave out what you yourself are doing, they will never listen to what you say."

I asked her, "How is it that your sheep are grazing with the wolves?" She replied, "Do not bother about it. I have made peace with my Rabb, so He has made peace between my sheep and the wolves."

I (Hadhrat Sheikh Zakariyya (*rahmatullahi alayh*)) have seen this kind of miracle in the house of my uncle, Moulana Muhammad Ilyas (*rahmatullahi alayh*). I saw many wild cats and hens living together

in his house. The hens were not scared of the cats, and the cats did not harm them in any way. The hens and the wild cats used to eat the bread-crumbs and other left-over food.

A bedouin girl's reliance on Allah Ta'ala

Utbah (*rahmatullahi alayh*), a slave, says: I was once travelling through the forests of Basrah when I saw a few Bedouin tents in a narrow piece of farm land. In one of these tents, there sat a girl who seemed to be mad. I greeted her by saying, Assalamu alaykum, but she did not return my salaam. (She might not have heard the Sheikh's salaam, or he might have not heard her reply. Perhaps she may have been in a state in which returning the salaam is not necessary. There are many situations in which a person is allowed not to return a salaam). The girl then read a few poems which meant:

“Blessed are the pious people who stay hungry for the sake of Allah Ta'ala! They spend their nights awake contemplating (thinking about the qualities of Allah Ta'ala and His creation). They look worried because of the love of their Rabb. The foolish call them mad although they are the wisest of men of all times who are restless because of being separated from their Rabb.”

I went to her and asked, “Who owns this farm?” She replied, “If it remains as it is to the end, it will be ours.” I then roamed about the other tents when suddenly there was a heavy storm and rain poured down from the skies very heavily. I thought of going to the tent of the girl to see what she would say about the storm which had destroyed the crops. I saw that her crops had been drowned in water, while she stood there speaking to her Rabb, “By Allah, Who has placed in my heart a spark of His purest love, I am happy with Your decision.” She then looked at me and said, “Just see! It is He Who caused this crop to grow, straightened it on its stalks, grew ears on the stalks, filled the ears with grains, fed it with rain, protected it from going to waste, but when it was ripe and ready for harvesting, He destroyed it completely and washed it away.” After this, she said, looking up to the heavens

and addressing Allah Ta'ala, "People are all Your slaves. Their food is Your responsibility. You do as You wish and You are the Rabb of absolute Power." I asked, "I see that your crop has been destroyed and yet you are patient. How did you attain such excellence?" She replied, "Silence, because my Rabb is perfect. He has always given me my food, in strange and unique ways. All praise is to Him Whose favours to me have always been far more than what I had been hoping for."

Story of a goat that gave both milk and honey

Sheikh Abur-Rabie (*rahmatullahi alayh*) says: "I had often heard of a very pious lady, Fiddhah by name, who lived in a certain village. I do not normally visit women but, when I heard many miraculous stories about her, I wanted to visit her and went to her village. People told me that she had a she-goat that gives both milk and honey. I was amazed to hear this and bought a new bowl and went to her house. I said to this pious lady, "I have heard about your goat that gives both milk and honey and I wanted to have some of it." She sent the she-goat to me and I milked it. I saw milk and honey coming out of its udders. We drank its milk and ate its honey. When I asked her how she had come to own that she-goat, she narrated the following amazing story:

"There was a time when we were very poor and we owned nothing except a she-goat, whose milk was our only source of food. When it was the day of Eid-ul-Adhaa, my husband said to me, 'We own nothing except this she goat. Let us sacrifice it in the name of Allah.' I said to him, 'We have nothing but its milk to live on. Allah Ta'ala has not made it Waajib (compulsory) on us to cut an animal when we are so poor.' My husband agreed to what I said and we delayed our sacrifice till the next Eid-ul-Adhaa. It so happened that we had a guest on that very day and I said to my husband, 'We have been commanded to look after our guests and we have nothing to feed them but this she-goat. Let us slaughter it and cook its meat for our guest.' When my husband prepared to slaughter it, I said to him,

‘You should slaughter it outside the house, behind the wall, in case our children should cry on seeing it being slaughtered.’ He went outside with the goat and as soon as he was gone, I saw this she-goat standing on the wall. Because it looked just like our she-goat, I thought it was the same goat which had escaped from my husband. When I went outside, I saw to my astonishment that he had already slaughtered our goat and was now skinning it. I said to him, ‘How strange! Another she-goat, just like ours has come into our house!’ When I told him the whole story, he said, ‘It is possible that Allah Ta’ala has given us a good reward for sacrificing our goat for the sake of our guests.’”

So, this is the she-goat that gives both milk and honey and it is all because of us looking after our guest. The lady then said to her children, “My dear children, this goat feeds on what grows in the hearts. As long as your hearts continue to be good and not spoilt by evil, its milk will be good but, as soon as your hearts become bad, its milk will also turn bad. Guard your hearts against evils and everything will be of benefit to you.”

Bahloul (*rahmatullahi alayh*) talks to a pious boy

Bahloul (*rahmatullahi alayh*) says: I was once walking along a road in Basrah when I passed by some boys playing with almonds and walnuts. One of the boys stood beside them, weeping and crying. I thought that the boy was crying because he did not have any almonds or walnuts to play with, so I said to him, “Son, do not cry, I shall buy you some almonds and walnuts to play with.” The boy looked at me and said, “You fool, do you think we have been created for playing?” I asked him, ‘Then what have we been created for?’ He replied, “For gaining knowledge and for worshipping Allah Ta’ala.” I said to him, “May Allah Ta’ala bless your life! How did you come to know of this?” He replied, “Allah Ta’ala says:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾

“Do you think that We have created you for nothing, and that you will not return to Us?” (Mu’minoan: 115)

I said, “My dear boy you talk very wisely. Give me a few words of advice.” He read four poems, which meant:

“I see men coming to this world and going away. The world and its riches are always on the move, with wings hanging to fly away. The world does not remain with any living man, nor any man lives forever to enjoy its pleasures. Death and its problems are like two horses always running fast towards men to trample them and to finish them. O fool, who is deceived by the things of the world! Just think and take something (good deeds) from this world to help you in the Aakhirah.”

After this, he looked up towards the heavens, raised his hands in dua to Allah Ta’ala, and read the following two poems, with tears flowing down his cheeks:

يَا مَنْ عَلَيْهِ الْمُتَكَلِّفُ

يَا مَنْ إِلَيْهِ الْمُبْتَهَلُ

يَرْجُوهُ لَمْ يَخْطِ الْأَمَلُ

يَا مَنْ إِذَا مَا أَمِلُّ

O You, to Whom all men cry in humility, O You, in Whom everybody places his trust, O You, Who fulfils the hopes of everyone who hopes from You, and grants all his wishes.

After reading these poems, he fainted and fell to the ground. I placed his head in my lap and wiped the dust from his face, with my sleeve. When he got up, I said to him, “Son, why do you feel so afraid? You are only a child and no bad deed has been written in your book of deeds.” He said, “So you say, but I always see my mother making a

fire and she always puts small pieces of wood into the fireplace first and then puts big logs in afterwards. I fear when the Fire of Jahannam is being lit, I should be thrown into it, even before the adults!" I said, "My dear boy, you seem to be very wise, give me a few more words of advice."

He then read some poems, which meant:

I am lost in merrymaking while death is coming towards me, very fast. If I do not die today, I must pass away tomorrow. I pampered my body with soft, expensive clothes, not thinking that it must rot (in the grave). I think I see my body becoming dust in the grave, under the sand. My beauty will soon disappear, my body will become a skeleton, without any skin and flesh. I see the hours of my life passing by, and still my wishes are not yet fulfilled. I have to take a long journey, and I haven't made any preparation for the way.

Ah! I have disobeyed my Rabb, openly breaking His commands, whilst He watched over me all the time. Alas! I did so many shameful deeds! Ah! Whatever is done cannot be cancelled, and the time that has passed can never return. Ah! I sinned in secret and I did not let people know of my terrible sins. But, tomorrow, my sins will all be shown to my Rabb, Ah! I sinned against Him, but I also fear Him. Trusting His never ending Mercy, I sinned most shamelessly, most bravely, hoping for His Forgiveness. Who else, but He will forgive my sins. Truly, He is worthy of all Praise!

If there was no punishment after death, No promise of Jannah, or punishment of Jahannam, In death there is enough warning, To keep us away from wasting time. But we are confused, We do not take warnings from anything, And now there is no hope for us, except that Allah Ta'ala the All-Forgiving should forgive our sins. For, when a slave does anything wrong, it is his Master; no one else, Who forgives him. No doubt I am the worst of all His men, I, broke my promise with my Rabb, And, it is the useless slave whose promises don't mean much. My Rabb, what shall be my condition, when the Fire burns my

body? The Fire that melts the hardest rocks! Ah! I shall be all alone when I pass into the grave, Lonely and forgotten at the time of death; I shall be alone when I get up from the grave; (With no one to help me on that Day). O You, Who are wonderful, with no partners to Your Greatness, Have mercy on my loneliness, on my being forgotten by all.'

Deeply affected by these poems, I fainted and when I got up after a while, I found that the boy had gone. I asked the other boys about him and they said, "Don't you know him? He is from the family of Hadhrat Husain رَضِيَ اللهُ عَنْهُ." I said, "I too wondered and believed that he was the son of a pious family. It is no wonder that a person from such a family should talk so wisely." May Allah Ta'ala benefit us from the blessings of this family! Aameen!

Sheikh Shibli (*rahmatullahi alayh*) calls himself a miser

Sheikh Shibli (*rahmatullahi alayh*) says: Once, a voice whispered in my heart, "Shibli, you are a miser." In my pride I said to myself, "I am sorry, I am not a miser." But the voice said again, "No, you are a miser." I decided to test myself and said to myself, "In order to prove that I am not a miser, I shall give away any amount of money that I happen to receive, however large, to the first poor person I meet after getting that money." As soon as I made up my mind, a man came and gave me a gift of fifty dinars (gold coins), which I took and went out looking for some poor, needy person, as I had promised myself. I soon saw a blind poor man getting his hair cut at a barber's shop. I put the dinars into the blind man's lap, who said, "Please give the money to the barber as his fee for cutting my hair." I said, "These are fifty dinars (which is too much to pay for a haircut)." At this, the blind man turned towards me and said, "Didn't we say you are a miser?" I quickly gave the money to the barber who refused to accept it saying, "Excuse me sir, when this blind man came to me, I intended not to take any money from him due to his poverty."

I now felt so ashamed that I threw the entire bag of money into the river, saying, “Curse be to you, you filthy wealth! May Allah Ta’ala disgrace him who has any respect for you, just as He has disgraced me.”

There is nothing wrong with the Sheikh throwing the dinars into the river. Others have done the same:-

Once, Sulaymaan عَلَيْهِ السَّلَامُ was busy inspecting his horses and he forgot to make the zikr of Allah before sunset. When he was reminded of it,

فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٣٣﴾

He began to cut (with the sword) the legs and necks (of the horses). (Surah Saad: 33)

Abdullah bin Amr bin ‘Aas رَضِيَ اللَّهُ عَنْهُ burnt a cloth coloured with a reddish yellow dye because Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, after seeing him wearing it, said, “What is this?” showing that he didn’t like that colour.

A man from the Ansaar broke down his domed building after seeing Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ turning away from him, unhappy with his love for brick-buildings.

Thus, Sheikh Shibli’s (*rahmatullahi alayh*) throwing dinars into the river is not very strange.

Sheikh Zun-Noon Misri’s (*rahmatullahi alayh*) conversation with a pious boy

Sheikh Zun-Noon Misri (*rahmatullahi alayh*), who is one of the famous saints, says: “I was once walking through a jungle when I saw a youngster whose beard was just beginning to grow. On seeing me, he began shivering, his face changed colour and he was about to run away when I said to him, ‘I am just a man like you. (I am not a jinn

or some type of ghost). Why are you scared of me?’ He replied, ‘It is human beings that I fear the most.’ So I followed him and asked him, in the name of Allah, to stop for a while. He stopped and I asked him, ‘Do you live in this lonely forest, all alone with no one as company or comfort? Don’t you feel afraid of living in this lonely place?’ He replied, ‘My friend stays with me all the time, to comfort my heart.’ (I thought that he was talking of a friend who might have gone away). I asked, ‘Where is he?’ and he replied, ‘He is with me all the time. In fact, He is present everywhere, on my right and on my left, behind me and in front of me.’ I asked, ‘Do you have any food?’ He replied, ‘My food is also with me.’ I asked, ‘Where is it?’ and he said, ‘He Who fed me when I was in my mother’s womb has promised to feed me in my youth.’ I said, ‘You must have something to eat, after all, in order to gain strength for standing up in Tahajjud Salaah, for fasting and for being able to make ibaadah properly.’ Then he went away, after saying a few poems which meant:

‘The friend of Allah (Wali) needs no house to live in and in fact he does not like to own a house. When he moves from a forest to live on a hill, the forest cries out of sadness. He reads Tahajjud Salaah at night, and fasts by day. You will find him encouraging himself, by saying, ‘The more hard-working you are in your ibaadat to your Kind Rabb, the more honoured you will be in His sight.’ When he speaks to his Rabb when he is alone, tears flow from his eyes and he says, calling to Allah, ‘I think my heart will burst in wishing for You, I don’t want to have a palace made of rubies (in Jannah) full of hoors (women of Jannah), or gardens, full of delicious fruit. My only wish is to see You. Give me a chance to look at You. This is my only desire.’”

Sheikh Ibraaheem Khawaas (rahmatullahi alayh) meets a christian monk who accepts Islam

Sheikh Ibraaheem Khawaas (rahmatullahi alayh) says: “I was once travelling through a forest when I saw a christian monk who had tied

a holy string around his waist (to show that he was a monk). He wanted to accompany me and I accepted him as my companion. Many non-Muslim monks in the past have stayed with Muslim Sufi Sheikhs. After travelling for seven days, without food or drink, the monk said to me “O follower of Muhammad ﷺ, let me see some signs of your closeness with your Rabb, (for I cannot go without food any more).” I made dua to Allah Ta'ala, saying in secret, ‘O Allah, do not disgrace me before this Kaafir.’ At once I saw a dish with some loaves of bread, roasted meat, some fresh dates and a jug of water. We ate and drank and went on with our journey. After seven days’ journey, I quickly said to the christian, before he could test me again, “O monk, it is now your turn to do something.” At this, he stood up, leaning on his stick, and started making dua. Immediately, two dishes appeared, with twice as much food on them as had appeared when I made dua. I felt ashamed, my face changed colour and I was shocked. I refused to take the food but the christian insisted that I must eat. However, I excused myself. He then said, “Take the food. I have to give you some good news. The first is that I have accepted Islam,”

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

*“I testify that there is none worthy of worship but Allah,
and I testify that Muhammad ﷺ is His Prophet.”*

Saying this, he broke the string around his waist and threw it away. “The second is that I made dua to Allah Ta'ala to give us food saying, ‘O Allah, if this follower of Muhammad ﷺ is close to You, then give us some food. So, it was because of you that we were given this food, and I then accepted Islam.’” After this, we ate and drank and went on with our journey. We reached Makkah Mukarramah and performed Hajj. My new Muslim brother stayed in Makkah and lived there till his death. May Allah Ta'ala grant him forgiveness.”

In the books of history there are many such incidents about non-Muslims converting to Islam. This story also shows that sometimes, Allah Ta'ala gives rizq (food, money, etc.) to some people because of the piety of others, but they foolishly think it to be because of their own piety and good. There are many Ahaadith to the effect that: 'You are (often) given help and rizq because of the weak ones among you.' It also becomes clear from this story that, sometimes, the disbelievers are given special favours by Allah Ta'ala. In reality, it has been given to them because of the blessings of the believing Muslims.

A slave teaches his master how to obey Allah Ta'ala

A Sufi Sheikh says: "Once I bought a slave and brought him home. When I asked him his name, he replied, "O my master, you can call me by any name you like." I asked, "What work would you like to do?" He replied, "Whatever my master commands me to do." I asked, "What food do you like for yourself?" He replied, "Whatever my master gives me to eat." I said, "After all you must be wishing to eat something." He replied, "A slaves' wish doesn't matter compared to his masters' wishes. A slaves' wish is what his master wishes for him." After hearing this, I began crying and I said to myself, 'You too are a slave of Allah. You should also behave towards Your Master in the same way.' I said to him, "You have taught me how to behave towards Allah Ta'ala, when I am alone with Him." The slave boy then read two poems which meant:

"What can be better for me than to serve one of your men, in a way that is pleasing to Him.

Forgive me, my Rabb, through Your Mercy, my disobedience and my bad behaviour, because of my belief in You as the Greatest Giver and the Most Kind."

Story of how Sheikh Maalik bin Dinaar (*rahmatullahi alayh*) changed his life

Maalik Bin Dinaar (*rahmatullahi alayh*) was one of the famous saints of his time. It is said that in his early life he was not a pious man and when someone asked him how he made taubah for his sins and gave up his evil ways, he related the following story about himself:

“I was a policeman in my youth. I was fond of wine and would drink like a fish. I drank day and night and led a carefree life. I bought a beautiful slave girl whom I loved most dearly. I had a daughter from her, a lovely child whom I was very fond of and she was also very fond of me. When this baby daughter began to walk and talk, I loved her even more and she stayed with me all the time. The innocent child had a strange habit. Whenever she saw a glass of wine in my hands, she would snatch it away and spill it on my clothes. Being fond of her, I never scolded her. According to Taqdeer, my innocent child passed away when she was two years old. I was shocked and full of grief and sadness.

One night, the fifteenth night of Sha’baan, I was completely drunk and went to sleep without reading my Isha Salaah. I had a most horrible dream, in which I saw that it was the Day of Qiyaamah, with men coming out of their graves. I was one of those who were being taken to the place of questioning (Maydaan-e-Hashr). I heard the noise of something following me and, looking back, I saw a huge snake chasing me, close behind. Ah! It was a most horrible sight. The snake had blue cat-like eyes, its mouth was wide open and it was rushing towards me, most furiously! I ran faster in terror, desperate for my life with the horrible snake still running after me and coming closer. I saw an old man, dressed in white beautiful clothes, full of perfumes. I greeted him saying, Assalamu alaykum and he returned my salaam. I said, “For the sake of Allah, help me in my difficulty.” He said, “I am too weak to help you against such a powerful snake. It is too strong. Carry on running, perhaps you may find some help to save you.” Running wildly I saw a hill in front of me which I climbed,

but on reaching the top, I saw after it, the raging Fire of Jahannam, with its most horrible punishments. I was so terrified by the snake that I carried on running till I was afraid I would fall into Jahannam. Meanwhile, I heard a voice calling out aloud, "Get back, for, you are not one of them (Jahannamis)." I turned around and began to run in the opposite direction. The snake also turned around and came after me. Again, I saw the old man and said to him, "Old man, can't you save me from this snake. I asked you before but you did not help me." The man began to cry and said, "I am too weak to help you against such a mighty snake, but I can tell you that there is a hill nearby where they keep the 'trusts' of the Muslims. If you go up that hill, you might find something of yours kept in trust which might save you from the snake." I rushed towards the hill which was round in shape with many open curtained windows. The windows had golden shutters decorated with rich rubies, and very precious jewels. On each shutter hung a curtain made of beautiful silk. When I was about to climb the hill, the angels called aloud, "Open the windows and lift up the curtains and come out of your rooms! There is a poor man in trouble. Maybe you have with you some 'trust' of his that might help him in his problem." The windows opened at once, the curtains went up, and many innocent children came out, whose faces shone as bright as the full moon. By this time I was completely hopeless because the snake had come very close to me. The children called their friends, "Come out quickly all of you, because the snake has come very close to him." Hearing this, more children came out of the windows, in large crowds and among them I saw my own dear daughter who had passed away some time ago. She also saw me and began to cry, saying, "By Allah! He is my own dear father." She jumped on a swinging cradle, which seemed to be made from light (Noor) and ran across to me. Suddenly she was standing by my side and I gave her a big hug. She lifted her left hand towards me and with her right hand chased the snake away. The snake immediately went away. She then gave me a seat and sitting in my lap began to play with my beard with her right hand saying, "My dear father,

لَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ ۗ

“Has not the time come for the Believers (who do sins) that their hearts should become humble for the zikr of Allah and to the truth which is revealed” (al-Hadeed: 16)

I was moved to tears and asked her, “My daughter, do all of you know the meaning of the Qur-aan?” ‘She replied, “We understand the Qur-aan Shareef even better than you.” ‘I asked her, “My dear child, what was this snake?” She said, “It was your evil deeds which were so strong that it was about to push you into Jahannam.” I asked, “And who was that old man dressed in white?” She replied, “He was your good deeds which you had made so weak that he could not help you against the snake (though he showed to you a way of escape).” I asked, “What are all of you doing on this hill?” She replied, “We are the children of Muslims, who died when we were small. We shall live here till the Day of Qiyaamah, waiting to be joined with you. When you come to us we shall beg for forgiveness for you by Allah Ta’ala.” I then awoke from this dream, with the fright (of the snake) still fresh in my mind. I turned to Allah Ta’ala in taubah as soon as I awoke, and gave up all my evil ways.”

Conclusion

I am afraid that this book has far exceeded what I have expected, which was to be a small booklet, but as I proceeded, it grew in volume and went beyond my original design. Now it has become so huge that few people are likely to read it thoroughly. Nowadays, we can afford to spare only a little time to study religious books. I have, therefore, been obliged to conclude it at this point, somewhat abruptly.

May Allah Ta'ala, in His Infinite Mercy, help the author (who considers himself to be the most insignificant of His men and who remains ever engrossed in worldly pursuits, ever engaged in sins and acts of disobedience) to turn to Him in repentance! May Allah Ta'ala grant the author a dislike for this despicable world.

I began to write this book in Shawwal, 1366 A.H. But then I was prevented by circumstances to continue and had to delay its completion. I had in mind to add several other points, but have been obliged to conclude it on this day, the 22nd of Safar (Thursday night) in the year 1368 A.H. for fear of making it too large in size.

We conclude with the dua: "Praise be to Allah, The Rabb of the worlds! May Allah Ta'ala's choicest blessings and peace be upon the most virtuous of all the Ambiyaa عَلَيْهِمُ السَّلَامُ and upon his family, and his Companions, and on all his followers! And for this we ask for your Mercy, O You, the Most Merciful of those who are merciful!"

Muhammad Zakariyya Kaandhlawi
(May Allah Ta'ala grant him forgiveness)
Madrasah Mazaahirul Uloom
Saharanpur