

فضائل صدقات

FAZA'IL
-E-
SADAQAAT

by
Shaykhul Hadith
Maulana Muhammad Zakariyya Kandhlavi

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FAZA'IL-E-SADAQAAT

PART ONE

English Translation of Urdu Book



by

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
نَحْمَدُهٗ وَنُصَلِّیْ عَلٰی رَسُوْلِهِ الْکَرِیْمِ - حَامِدًا وَمُصَلِّیًّا وَمُسَلِّمًا.

PREFACE

With the highest praise to Allah *Subhanahu wa Ta'ala* and with Darood and Salaam to Rasulallah *Sallallahu alaihe wasallam*, these few pages are being presented to our readers to bring out the virtues of Sadaqaat (spending for the cause of Allah). As mentioned in the preface to my booklet on *Fazail-e-Hajj*, my late uncle Maulana Muhammad Ilyas *Rahmatullah alaihe* was deeply interested in the publication of a book on this subject and, in the last days of his life, he repeatedly urged me to write one. So much so that, once while standing for Asr Salaat when 'Takbeer' was being called, he leaned forward from the row and said to this humble author, "Do not forget that book". In those days of his illness, Maulana did not lead Salaat; he joined the Jama'at.

Despite all that urgency and insistence from him, the delay on my part continued, resulting in repeated postponements. Fortunately, in Shawwal 1366 A.H. my stay in Nizamuddin was prolonged, as mentioned in the preface to *Fazail-e-Hajj*; and there seemed no likelihood of my return to Saharanpur even after the completion of that book. So, at long last, a start on this book was made on Saturday, the 24th of Shawwal, 1366 A.H. May Allah *Subhanahu wa Ta'ala* help me to accomplish this work, by showering His bounties and blessings upon me, which have always been bestowed upon me both in worldly and religious matters, in growing profusion, despite my own incapability! May Allah bring it to a completion acceptable to Him!

وَمَا تَوْفِیْقِيْ اِلَّا بِاللّٰهِ عَلَيْهِ تَوَكَّلْتُ وَرَالَيْهِ اُنِیْبُ ط

"And I seek aid from none except Allah; in Him I trust and to Him alone, I turn for help".

I intend to divide this book into seven Chapters, viz:-

1. Virtues and rewards of spending for the cause of Allah.
2. Condemnation of miserliness.
3. Being particular about obligations towards one's relations.
4. Zakaat as an obligation.
5. Punishments for failure to pay Zakaat.
6. Virtues of asceticism, contentment and avoidance of begging.
7. Stories of pious personages who spent generously for the cause of Allah *Ta'ala*.



FAZA'IL-E-SADAQAAT

INTRODUCTORY NOTE TO THE TRANSLATION

Some important points regarding the format of this translation may be noted. In the first place, the phrases, "*Sallallahu alaihe Wasallam*" "*Radiallahu anho*," "*Rahmatullah alaihe*," etc., have been printed in italics and given repeatedly, partly to earn reward for the readers and partly to educate them in their proper use.

2. Secondly, with regard to the translations of the Qur'anic Ayaat and the Ahadith, it is the beauty and Barakah of the Qur'an that their Arabic is so amenable to translation and is accessible to readers in their own language. The Holy Qur'an has been translated into many languages, but it is not always easy to convey the precise spirit of the original, especially in a "word-for-word" translation. Many standard translations of the Qur'an by various scholars exist in English, whose authors have done their best to translate as faithfully as was possible for them, yet it is never the last word. In this book, the translation adopted is the classical one of Mohammad Marmaduke Picthall, with very occasional modification.

3. The translations of the particular leading Qur'anic Ayaat and Ahadith, forming the main theme of an individual article or sub-section of the book, have been given in Bold Face beneath the original Arabic text, which serves to clear any ambiguity that may remain in the reader's mind after reading the translation. The translations of supporting Ayaat that occur in the course of the text and the explanatory examples introduced by the author (M.M. Zakariyyah *Rahmatullah alaihe*) are given in italics, so as to differentiate these from the main theme given at the beginning of each article/sub-section.

4. As no standard English translation of the Ahadith is readily available, an attempt has been made to bring out their meanings through a relatively free (rather than "word-for-word") translation. Any remaining ambiguities may please be communicated to the publishers, for correction or improvement in future.

5. Certain Arabic words will be found transliterated into the English text, in order to introduce certain basic Islamic terms and concepts into the English language, which does not really possess exact equivalents for these. In many cases, the approximate English translation is also given alongside. Hopefully, this may help to fix the ideas better in the minds of the English-speaking readers, to whom this book is addressed. In the Transliteration, the Arabic letter (ع) is indicated by (') and the vowel (ـ) by (').



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CHAPTER ONE

VIRTUES AND REWARDS OF SPENDING FOR THE CAUSE OF ALLAH

The Holy Qur'an and the Ahadith of Rasulullah Sallallahu alaihe wasallam, the greatest of mankind, contain so many exhortations to give away Sadaqah that, after going through them, one cannot but conclude that money is not to be held back at all and that it is meant only for spending for the cause of Allah. The commandments and instructions on this subject are so numerous 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 Ayaat of the Holy Qur'an and some Ahadith with their translation.

Sec (a)

AYAAT

① هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

1. (The Glorious Qur'an) In it there is guidance for those who fear Allah and believe in things not visible; they establish Salaat and spend from what We have bestowed on them; and they believe in what has been sent down to you and sent down before you; and they are certain of the Akhirah. They depend on the guidance from their Lord; they are the successful. (al-Baqarah: 2 - 5)

Note: These Ayaat contain several subjects, all of which need close consideration:-

(a) The Qur'an is a guidance to those who fear Allah *Ta'ala Shanohu*. Obviously, the one who does not fear his Lord, nor considers the Lord as his Master, and the one who does not know his Creator, cannot see the path indicated by the Glorious Qur'an. He alone can see the path who has the capability of seeing. Similarly, a

person whose heart is devoid of the fear of Allah has no regard for His commandments.

(b) 'To establish Salaat' is to perform it with full concentration, following the prescribed manner and fulfilling the necessary conditions. These have been fully dealt with in my booklet on the 'Virtues of Salaat,' wherein I have quoted a saying of Ibne Abbas *Radhiallaho anho* to the effect that: 'The establishment of Salaat' depends on correct performance of Ruku' and Sajdah, whole-hearted concentration and humility towards Allah. According to Qatadah *Rahmatullah alaihe*, perfection in Salaat can be achieved by observing it at its proper time, by proper 'Wudhu' (ablution), and by 'Ruku' and 'Sajdah' in the proper way.

(c) The highest achievement of man is to attain 'Falaah'. The term Falaah implies success and happiness, both in spiritual and worldly affairs.

Imaam Raghīb *Rahmatullah alaihe* has written that 'Falaah' in the worldly sense means attainment of excellence in certain aspects of worldly life, in respect of lasting satisfaction, contentment and honour. 'Falaah' in the life of Akhirah consists in four things:

1. Eternal life.
2. Riches that have no shadow of poverty.
3. Honour with no trace of disgrace.
4. Knowledge with no taint of ignorance.

In the case of absolute 'Falaah', success is implied in its highest degree, both in spiritual and material life.

② لَيْسَ الْبِرُّ أَنْ تَوَلَّوْا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالسَّلَامَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ
وَالسَّائِلِينَ فِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ

2. It is not righteousness that you turn your faces to the East or West; but the righteous is he who believes in Allah and the Last Day and the Angels, and the Scripture and the Ambiya and gives his wealth for the love of Him to kinsfolk and to orphans and the desti-

tute and the wayfarer and to those who ask (in need) and to set slaves free; and observes Salaat properly; and pays Zakaat. (These are worthwhile attainments). (*al-Baqarah: 177*)

(The Ayat mentions a few more qualities of the righteous and in conclusion, asserts, "Such are they who are truly sincere. Such are the people who fear Allah").

Note: Qatadah *Rahmatullah alaihe* says that the Jews used to turn their faces to the West while offering their prayers and the Christians faced the East; so this Ayat was sent down concerning their practice. Several other Ulama have expressed the same opinion (*Durre Manthur*). Imaam Jassaas *Rahmatullah alaihe* has said that this Ayat was sent down to refute the objections of the Jews and the Christians against the change of 'Qiblah' i.e. from Bait-ul-Muqaddas to Ka'bah. Allah *Subhanahu wa Ta'ala* has, in this Ayat stressed the fact that virtue lies in obedience to Allah *Ta'ala*, without which the turning to the East, or West is meaningless (*Ahkamul-Qur'an*). Spending for the cause of Allah means that, in all cases, money must be spent only to seek the pleasure and love of Allah, and not for getting name and fame for one-self, in which case the spending will not count as an act of virtue. It will rather become a sin instead of being a virtue. Rasulullah *Sallallahu alaihe wasallam* has said that Haq *Ta'ala Shanohu* does not look at your faces and your wealth (how much spent). He, rather, looks at your deeds and your hearts (the motives behind your deeds). (*Mishkaat*). Another Hadith reports Rasulullah *Sallallahu alaihe wasallam* as saying, "The thing I fear most for you (the Ummah) is the minor 'Shirk'. On being asked what the minor 'Shirk' was, he replied, "To do something for the sake of show". Repeated warnings have been given in the Ahadith against spending for the sake of displaying one's generosity.

The translation given above indicates that spending of money should be motivated by love for Allah. Some Ulama have interpreted the Ayat as follows:

Spending of money should be accompanied by a feeling of love for spending i.e. one should be delighted to give away things as Sadaqah, should have no second thoughts, nor regret having spent money, nor fear from want, nor blame oneself for spending it lavishly (*Ahkamul Qur'an*). Many other Ulama have given a different

interpretation. They say that the Ayat refers to spending for the cause of Allah while one still needs and loves money. A Hadith says that someone asked *Rasulullah Sallallahu alaihe wasallam*, "What is meant by spending money while one loves it; for everybody loves money?" *Rasulullah Sallallahu alaihe wasallam* replied, "It means that you should spend money while you are conscious of your own needs, fear from want and neediness and feel afraid lest you should need it at a time during the long years of your life lying ahead".

Another Hadith says that the best Sadaqah is to spend at the time when you are in good health, hoping to live long. Do not go on postponing Sadaqah till you find yourself on the death-bed, with little or no hope of survival, at which juncture, you may begin to give away your wealth saying, 'So much to so-and-so and so much for such and such cause, though it now belongs to your heirs. (*Durre Manthur*). When the hope for life vanishes, feeling for personal needs is no longer there and, with the apprehension of all the property going to your heirs, you begin to distribute it among Masjids and Madrasahs!

So long as the feeling of one's own neediness was uppermost, the will to give as Sadaqah was absent. Therefore the 'Shariah' has ordered that such last-moment directions for giving things in Sadaqah or to non-heirs should be limited to a maximum of one third of the total property. Thus if the total property has been given away at the time of death, only one third of it can be validly disposed off according to such a 'will' of the deceased. The above Ayat specifically emphasizes spending on the orphans and the destitute while Zakaat has been mentioned separately, at the end of the Ayat.

This shows that spending on the things specified therein has to be done from the property left with a person after payment of Zakaat. This point will be explained later under Hadith No. 1.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾

3. Spend your wealth for the cause of Allah, and make not your hands contribute to your destruction; and do good. Lo! Allah loves those who are beneficent. (*al-Baqarah: 195*)

Note: According to *Huzaifah Radhiallaho anho*, the command

"Do not contribute to your own destruction"; means giving up Sadaqah for fear of becoming poor. Ibne-Abbas *Radhiallahoh anho* has said, "To get killed in the path of Allah, is not ruining oneself: in fact, ruination lies in withholding the expenditure on Sadaqah". Dhahhaak Bin Jubair *Rahmatullah alaihe* has said that the Ansaar used to spend in the path of Allah and also give things in Sadaqah. Once, in a year of famine, they changed their minds and stopped this noble practice. On that occasion this Ayat was revealed. Aslam *Rahmatullah alaihe* has said that he was one of those who participated in the battle of Constantinople. A large force of the enemy advanced to oppose them. A man from their side rushed alone into the enemy lines. Upon this, some of the Muslims started shouting that the man had blindly invited his ruination and they recited this particular Ayat in support of their contention. Abu Ayyub Ansaari *Radhiallahoh anho*, who was also in the field, got up and said that the action of that man was not self-ruination at all; he said that the Ayat of the Qur'an being quoted by some people referred to the Ansaar. He explained that Ansaar quietly took a decision among themselves that the time had come for them to engage themselves in improving their lands and farms, etc; in the belief that, by the grace of Allah *Ta'ala*, Islam by then had become predominant and many people besides the Ansaar had joined the ranks of its supporters and helpers and, so the Ansaar could turn to their fields, plantations, etc, which were in ruin due to neglect and lack of care. At that juncture, the Ayat in question was revealed in order to admonish them that it would be self-ruination if the Ansaar gave up Jehaad for the sake of improving their properties. (*Durre Manthur*).

﴿ ٣ ﴾ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوُ -

4. (People) ask you what they should spend (as Sadaqah).
"Tell (them) what they can spare". (i.e. what is in excess of their requirements). (*al-Baqarah*: 219)

Note: Wealth is meant to be spent; whatever is left over, after meeting personal requirements, should be spent as Sadaqah. Ibne Abbas *Radhiallahoh anho* has said that, after meeting the requirements of one's family the balance becomes (عَفْو) 'Afv' which means that it is to be spent as Sadaqah. Abu Umamah *Radhiallahoh anho* has reported Rasulullah *Sallallahoh alaihe wasallam* as saying, "O men, give what you can spare for charity, this is good for you; if you hold it back, it will be bad for you. You are not to blame for keeping

back just enough for your own requirements; begin by spending on those who are dependant on you. The upper hand (which gives) is better than the lower hand (which is stretched out for accepting alms)". Ataa *Rahmatullah alaihe* is quoted as having said that 'Afv' means wealth in excess of actual needs. (*Durre Manthur*). Abu Sae'ed Khudri *Radhiallahoh anho* has said that once Rasulullah *Sallallahoh alaihe Wasallam* said that when a person has an extra conveyance he should give it to someone who has none, and whoever has provision in excess should give the excess to those who do not have any. Rasulullah *Sallallahoh alaihe wasallam* said this so emphatically that we thought no one would have any right over his own property in excess of his actual needs. (*Abu Dawood*). In fact the highest virtue lies only in giving away everything that is over and above one's legitimate requirements; nothing is to be hoarded. Certain Ulama have said that (عَفْوٌ) 'Afv' means "What is convenient"; one should spend as Sadaqah what can be spared with convenience and ease, so that no hardship or distress is caused to oneself afterwards. Also that no dependant should be deprived of his or her legitimate rights (which is a responsibility of the spender), due to which the latter may get into trouble on the Day of Judgment. It is narrated that Ibne Abbas *Radhiallahoh anho* said, "Some people used to give so much Sadaqah that nothing would be left with themselves, even for eating, and they would be compelled to look for Sadaqah from others. It was for this reason that the above Ayat was revealed". Abu Saeed Khudri *Radhiallahoh anho* has said that Rasulullah *Sallallahoh alaihe wasallam*, seeing the very poor condition of a person just arrived in the Masjid, asked the people to give him clothes as Sadaqah. Plenty of these were contributed; Rasulullah *Sallallahoh alaihe wasallam* gave two garments out of these to the poor man. Later, once again Rasulullah *Sallallahoh alaihe wasallam* persuaded people to donate as Sadaqah. That poor man also gave one garment out of his two, whereupon Rasulullah *Sallallahoh alaihe wasallam* showed his displeasure and returned the piece to him. (*Durre Manthur*). The Glorious Qur'an does invite us to give in charity, in spite of our own requirements, but this is for such people who can do it cheerfully, because the importance of 'Aakhirah' prevails over worldly requirements in their minds. This particular point is dealt with in detail under Ayat given at serial No. 28.

⑤ مَنْ ذَا الَّذِي يُعْرِضُ اللَّهُ قَرْضًا حَسَنًا لِيُضْعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ ⑥

5. Who is it that will lend to Allah a goodly loan, so that He may give it increase manifold? (Do not fear poverty) Allah straitens and enlarges (your provision), and to Him you will return. (*al-Baqarah: 245*)

Note: The act of spending for the cause of Allah has been interpreted as advancing loan to Allah *Ta'ala*, which means that, just as the return of a loan is obligatory, the recompense and reward for spending in charity is a certainty. That is why Sadaqah has been termed as loan. Umar *Radhiallahohunho* has stated that giving a loan to Allah *Ta'ala* means spending in charity. Ibne Mas'ood *Radhiallahohunho* has said that, when the above Ayat was revealed, Abu Dahdah *Ansaari Radhiallahohunho* came to Rasulullah *Sallallahohunho alaihe wasallam* and submitted, "O Rasulullah, does Allah *Jalla Shanohu* desire a loan from us?" Rasulullah *Sallallahohunho alaihe wasallam* replied, "Certainly so". He then said, "Please give me your hand" (for making a promise). Rasulullah *Sallallahohunho alaihe wasallam* stretched out his hand towards him and Abu Dahdah *Radhiallahohunho*, taking it in his own hand as a gesture of a vow, 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 *Radhiallahohunho* went to the garden, called his wife Umme Dahdah *Radhiallahohunha* and told her that they had to leave the garden as it had been given away to their 'Lord' (Allah *Ta'ala*). Another Hadith by Abu Hurairah *Radhiallahohunho* says that Rasulullah *Sallallahohunho alaihe wasallam* distributed that garden among some orphans. Still another Hadith says that when the sacred Ayat was revealed, saying:

مَنْ جَاءَ بِالسَّنَةِ ذَلَّةَ عَشْرٍ أَمْثَلَهَا

Whoever earned a single virtue would receive ten times the reward for it,

Rasulullah *Sallallahohunho alaihe wasallam* made a *Du'aa*, "O, Allah! compensate my 'Ummah' even more than that". As a result this Ayat was revealed:-

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضِعُّهُ لَهُ أَضْعَافًا كَثِيرَةً

Rasulullah *Sallallahohunho alaihe wasallam* again implored Allah for a further increase. Thereupon the Ayat which has been explained at serial No. 7 below, was revealed.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ

"Rasulullah Sallallahu alaihe wasallam again made supplication saying, "O Allah, increase the reward of my Ummah". Thereupon the Ayat was revealed:

إِنَّمَا يُوفَى الصَّادِقُونَ آمِرًا بِمَعْرُوفٍ نَهْيًا بِمَنْعَرٍ ۖ

That whoever is steadfast will receive a full return, which will be boundless. (az-Zumar: 19).

Another Hadith says that an angel calls out, "Whoever offers a loan today will receive a full compensation tomorrow". Another Hadith says that Allah Jalla Shanohu proclaims, "O man, entrust your treasures to me for safe custody; none of these will catch fire, nor sink, nor be stolen; you will receive these back from Me at the time when your need for them will be the greatest". (Durre Manthur)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَمَا رَزَقْنَاهُمْ مِنْ قَبْلِ لَنْ يَأْتِيَنَّكُمْ يَوْمَ لَا بَيْعَ فِيهِ وَلَا خِلَّةٌ وَلَا تَتَّاعَفُوا

6. O you who believe! Spend, out of what We have provided for you before the Day comes when there would be no bargaining, nor friendship, nor intercession (without Allah's permission). (al-Baqarah: 254)

Note: It means that there shall be no selling or buying on that Day to enable you to buy virtues from others, nor would there be any friend to intercede or entreat on your behalf. In short, all means of help from any source shall cease. If anything is to be done for that Day, now is the time to do it and to sow the seed; that Day shall be the day of harvest. Whatever is sown shall be reaped, whether it be grain or flower, thorn or firewood! It is a matter for all to ponder and to examine what each one is sowing?

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَكْبَتْ سَبْعَ سَعِيرٍ فِي كُلِّ سَعِيرٍ سَبْعُونَ مِثْقَالًا ذَرًّا ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝

7. The likeness of those who spend their wealth in Allah's way (for good deeds) is as the likeness of a grain which grows seven ears, in every ear a hundred grains. Allah gives manifold increase to whom He

wills. Allah is All-Embracing, and All-Knowing (He knows the motive for which wealth is spent). (al-Baqarah: 261)

Note: Ahadith say that there are six categories of deeds and four categories of men. The six types of deeds include two that are obligatory 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 any 'Shirk' he shall go to 'Jannah' and if he is guilty of 'Shirk' he shall land himself in 'Jahannam'. Those at 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 for the cause of Allah, his return shall be seven hundred times the value of the wealth spent.

The four categories of men referred to are as follows:

1. The one who receives ample provisions in this life as well as in the 'Aakhirah'.
2. The one 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'. (*Kanzul Ummal*).

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 Hurairah *Radihallaho anho* reports Rasulullah *Sallallaho alaihe wasallam* 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. Haq *Ta'ala Shanohu* accepts only pure and flawless things. Allah *Ta'ala* increases the reward of this simple virtue to a size larger than that of mount Uhad, which is the highest mountain near Madinah. This indicates that the reward for a single virtue would grow far beyond the seven hundred times limit mentioned above. Another Hadith says

that when the Ayat regarding the seven hundred times reward was revealed, Rasulullah *Sallallahu alaihe wasallam* made a Du'aa for a further increase of the reward, upon which the Ayat given at No. 5 was revealed. (*Bayan-al-Qur'an*). This means that this particular Ayat was sent down earlier than the one given at No. 5. The subject of another Hadith is contrary to the discussion given under Ayat No.5

⑧ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ تَوَلَّوْا يَتُوبُونَ مَا نَنْفَعُوا مِمَّا آوَلَّوْا إِذْى لَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ⑨

8. Those who spend their wealth for the cause of Allah and afterwards make no reproach or injury (in any way) to follow that which they have spent, their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve. (On the Day of Judgement). (*al-Baqarah: 262*)

Note: This great Ayat follows the previous one, and the whole section (*Ruku'*) deals with the same subject. It encourages us to spend for the cause of Allah and warns against boasting of the favour-done or teasing the beneficiary with taunts and insults, which means treating him with contempt, or to look down upon him. Rasulullah *Sallallahu alaihe wasallam* has said that certain people shall not enter 'Jannah'. These include one who boasts of his generosity after spending for the cause of Allah, the other who is disobedient to his parents and the third who is a habitual drunkard, etc. (*Durre Manthur*). Imaam Ghazali *Rahmatullah alaihe* has written in the '*Ihya*' about the etiquettes of Sadaqah that it must not be destroyed by 'Mann' (reproach) and 'Azaa' (injury). Some Ulama have explained 'Mann' as boasting about it to the person to whom the Sadaqah has been given and 'Azaa' as talking about it to others. Other Ulama have said that 'Mann' is to demand free labour in return for Sadaqah and 'Azaa' is taunting the beneficiary for begging. Some others have said that 'Mann' is to show a feeling of superiority over the receiver of alms, and 'Azaa' is to rebuke the poor for begging. Imaam Ghazali *Rahmatullah alaihe* has said that 'Mann' is as follows:-

Having spent the money on the poor man, one would be conscious of it as a favour shown to him. This very thought becomes the source of all the evils mentioned above. In reality it is the poor who

does favour to the rich, as their acceptance of Sadaqah absolves the rich of their obligation to Allah *Ta'ala* and also because the poor become a source of purification of the rich man's wealth, besides saving him from the fire of 'Jahannam' to which he was destined, if the Zakaat, had remained unpaid. (*Ihya*). The famous Mohaddith Imaam Sha'abi *Rahmatullah alaihe* has said that unless a rich person considers himself more in need of reward from Allah for his Sadaqah than he thinks the poor person to be in need of his Sadaqah, he has wasted his alms, which would be thrown back on him. (*Ihya-ul-Uloom*). The Day of Judgement shall be a day of great severity, sorrow and terror, as would be explained at the end of this book. To be safe from these calamities on that day would be a great privilege.

⑨ **إِنْ تُبْدُوا الصَّدَقَاتِ فَيَحْتَسِبُوا وَإِنْ تَخْفَوْهَا وَنُوْتُوهُمُ الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُؤْتِكُمْ أَجْرًا**
بِمَا تَكُونُونَ عَلَيْهِمْ خَيْرٌ

9. If ye publish your almsgiving, it is well, but if ye hide it and give it to the poor, it will be better for you, and will atone for some of your ill-deeds. Allah is informed of what you do. (*al-Baqarah-271*)

الَّذِينَ يَتَّقُونَ أَهْوَاهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ⑩

Those who spend their wealth by night and day, by stealth and openly, verily their reward is with their Lord, and there shall no fear come upon them neither shall they grieve. (*al-Baqarah: 274*)

Note: In both the above Ayaat, the giving of Sadaqah either publicly or privately has been praised while, in many Ayaat of the Qur'an and also in several Ahadith, an act committed for show or hypocritically has been termed as a vice or 'Shirk'; in fact it nullifies the reward and turns the act into a sin. However, it should first be understood that 'show' has another sense as well. It may not necessarily mean that every good deed done in public would amount to 'show'. Actually 'show' means that an act is done to display one's own greatness or for the sake of publicity or honour or for being called generous. A deed done purely for seeking the good-will and pleasure of Allah *Ta'ala*, even publicly, for some good cause would thus not be 'show' at all. Still the best form of every act of charity,

presumably, is that done in secret, so as to eliminate all doubts of show and publicity. Also it will prevent the poor from feeling humiliated. Even though an open deed may not be for show, the inevitable fame may lead to self-conceit and pride for being generous. It may also result in harassment, as a large number of people may start seeking his favour. His fame for being wealthy may bring him to harm. He may have to pay taxes, his riches may tempt the thieves and breed ill-will in the heart of the jealous. Imaam Ghazali *Rahmatullah alaihe* has said that one keeps away from publicity and hypocrisy when alms are given in secret. It has also been related that Rasulullah *Sallallahu alaihe wasallam* said, "The best charity is that given by a person who is himself pressed for money and who gives Sadaqah to a needy person quietly out of his own earnings; and whoever talks about his charity is a seeker of publicity; and the one who gives alms in public is a hypocrite. In olden days, the truly pious tried their utmost to remain unknown to the poor who received help from them. Some of them chose blind persons as recipients of their charity. Some would slip money into the pocket of a sleeping person, some would give through others, so as to remain anonymous and save the poor from humiliation. However, Sadaqah given for self-publicity means destroying a good deed, and getting a sin. Imaam Ghazali *Rahmatullah alaihe* has written, "Where publicity is the aim, the deed becomes useless", the reason being that obligatory Zakaat has been ordered to reduce the love of wealth. Usually the love for status is stronger than the love for wealth. Both will be the cause of ruination in the 'Aakhirah'. Miserliness will appear in the grave as a huge scorpion, while love of status and hypocrisy will assail the dead man in the form of a python" (*Ihya-ul-Uloom*). According to a Hadith, it is enough for one's condemnation if people point him out for worldly or religious fame. Ibrahim Bin Adham *Rahmatullah alaihe* has said that when a person takes pleasure in self-publicity, his dealings with Allah are not sincere. Ayoob Sakhtiani *Rahamtullah alaihe* has said that a person true to Allah would prefer to keep the whereabouts of his residence unknown to people. (*Ihya-ul-Uloom*)

Once Umar *Radhiallaho anho* came to the Masjid-Nabavi and found Ma'az *Radhiallho anho* sitting and crying by the side of the grave of Rasulullah *Sallallahu alaihe wasallam*. He enquired why he was crying. Ma'az *Radhiallaho anho* replied that he had heard Rasulullah *Sallallahu alaihe wasallam* saying that the smallest hypocrisy amounts to 'Shirk' and Allah loves those pious people who

live in unknown corners 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 spots. (*Ihya-ul-Uloom*)

Although many Ayaat of the Qur'an and many Ahadith are there to condemn show and hypocrisy, nevertheless, sometimes an open deed becomes a religious necessity. As for example, Sadaqah from a small number of persons may not be enough to meet an important religious requirement; in which case, the difficulty could be solved through encouraging others by raising funds through open charity. For this very purpose, Rasulullah *Sallallahu alaihe wasalam* has said that a man reciting the Holy Qur'an aloud is like one giving Sadaqah in public, while reading it in low tone is like giving Sadaqah quietly. (*Mishkaat*). Hence, the best mode of reading the Qur'an depends on expediency; sometimes it may be better to read aloud and at another time in a low tone. Many Ulama have been quoted as saying that the first of the two Ayaat mentioned above refers to obligatory charity (Zakaat) as well as the optional one (Nafil) Sadaqah. The best way to give Zakaat is to give publicly, as is the requirement about all obligatory performances. This is for the purpose of encouraging others to fulfil the Divinely ordained obligations and also for the sake of absolving oneself from the possible blame of neglecting the payment of Zakaat. For the same reason Salaat is to be performed publicly in congregation (*Jama'at*).

Hafiz Ibne Hajar *Rahmatullah alaihe* said that Allama Tabari *Rahmatullah alaihe* and others have quoted a unanimous opinion of the Ulama that the obligatory Sadaqah (Zakaat) is better given openly and the 'Nafil' Sadaqah is better when given secretly. Zain Ibnul Munir *Rahmatullah alaihe* has said that it all depends on circumstances: if the ruler is known to be unjust, and property is kept concealed, giving of Zakaat is better kept secret. In the same way, if a person is being followed, any type of charity given by him openly will be beneficial. (*Fathul Bari*). Ibn Abbas *Radhiallah anho*, in his explanation of the above mentioned Ayaat, has said that Allah *Ta'ala* makes the reward for Nafil Sadaqah given secretly to excel seventy times the reward for open Sadaqah. The reward for 'Fardh' (obligatory) Sadaqah given openly however excels twenty five times the reward for Sadaqah given secretly. Similarly, the same rule applies to all other deeds of worship, obligatory or optional. (*Durre Manthur*). It implies that amongst all deeds, the performance of

obligatory ones is best if done in public rather than in secret, because doing them secretly may bring the person concerned under false accusations, of neglecting the relevant Ibadat (worship) and secondly, if such an accusation comes from persons connected with him, the value and importance of that Ibadat may leave their hearts. Open performance is preferred even in Nafil Ibadat, if others are thereby likely to follow the example. Ibne Umar *Radhiallho anho* has reported Rasulullah *Sallallaho alaihe wasallam* as saying that a virtuous deed done secretly is better than the one done openly, except when the latter is meant as a persuasion for others. Abu Umamah *Radhiallaho anho* has said that when Abu Zarr *Radhiallaho anho* asked Rasulullah *Sallallaho alaihe wasallam* as to which type of Sadaqah was best, the reply was, "Giving something quietly to the poor". To make effort to help another, in spite of ones own helplessness, is, however, better. The superiority of giving 'Nafil' Sadaqah secretly is the basic rule; if a religious exigency be in mind, giving it publicly becomes better, but in the event the man should not be heedless in allowing the baser self (Nafs) and Shaitan to convince him that there is an exigency in giving openly, and thus ruin his Sadaqah. He should rather determine carefully if there is really an exigency in giving openly. Above all, he should avoid mentioning the Sadaqah given by him, because that, too, would be tantamount to giving openly. One Hadith says that a person performs a good deed secretly and it is recorded as such; later when he talks about it to someone, it is changed from secret deed to an open one, and if he keeps mentioning it to people, the same is recorded as an act of hypocrisy. (*Ihya-ul-Uloom*)

Rasulullah *Sallallaho alaihe wasallam* has said that seven persons shall enjoy the shade of Allah *Jalla Shanohu* when there will be no other shade on the Day of Judgement:

- (i) A just king (ruler);
- (ii) A young person who is nurtured in 'Ibadat' of Allah *Ta'ala*;
- (iii) A person whose heart is attached to the Masjid;
- (iv) Two persons who love each other for the pleasure of Allah, without any worldly motive, and they meet and separate in that spirit;
- (v) A man who, due to fear of Allah, refuses to go near a respectable beautiful woman, sexually inclined towards him, as also a woman who in a similar situation refuses to meet a man;

- (vi) A person who gives Sadaqah so secretly that his left hand does not know what the right hand gives away;
- (vii) A person who cries when remembering Allah in solitude.

This particular Hadith mentions only seven persons; according to an other Hadith some other people, besides these, will enjoy the shade of the 'Arsh' (Allah *Ta'ala's* throne) on that severe Day. The Ulama have counted them as eighty two categories, which have been recounted by the writer of 'It-haaf'. Many Ahadith relate Rasulullah *Sallallahu alaihe wasallam* as saying, "Concealed Sadaqah causes the wrath of Allah to wane". Saalim Ibne Abil Ja'ad *Rahmatullah alaihe* has said that a woman was travelling alone with her infant son when a wolf snatched it away from her hands. The woman was running after the wolf when a beggar approached her and asked for something. She had only a single loaf of bread, which she gave away to the beggar. Thereafter, the wolf returned and left the baby with his mother. Rasulullah *Sallallahu alaihe wasallam* has said that three persons are loved by Allah and He is displeased with three. Those whom He loves are: the first is a person in a crowd of people who, when a man approaches and begs for something from them (among whom none is related to the beggar), moves away from the crowd and gives the beggar something of which only Allah *Ta'ala* is aware; the second is a person who is travelling with a group at night and when sleep overtakes them and they call a halt, leave their conveyances and go to sleep, he stands up instead of sleeping and offers his Salaat with full humility; the third is the person who, when engaged in a battle against the Kaafirs, holds his ground bravely till he is killed (meets Shahadat) or is victorious, while his companions turn their back due to heavy pressure of the enemy. The three with whom Allah *Ta'ala* is displeased are; first, a person who indulges in adultery even in his old age; second who is a beggar, and still arrogant; and third, a rich man who is cruel. This very Hadith is recorded at Serial No.15. One of the Ahadith quoted by Jabir *Radhi-allahu anho* says that once Rasulullah *Sallallahu alaihe wasallam* gave a sermon saying, "O people repent of your misdeeds before death overtakes you; be quick in seizing the opportunity of doing a good deed lest you should lose the chance by getting busy in something else; try to attain nearness to Allah *Ta'ala* by means of 'Zikr' and by Sadaqah given openly as well as secretly; because due to this, you will receive your livelihood, Allah's help and remedy for discomfiture".

Another Hadith says that, on the Day of Judgement, every one will be under the shade of one's Sadaqah, i.e. when the sun will be very close overhead, on the day of 'Qiamah' every person will be provided shade overhead according to the amount of his Sadaqah till the reckoning is finished. The larger the Sadaqah, the larger will be the shade. Another Hadith says that Sadaqah cools the heat of the grave and every person will get a shade from his Sadaqah, on the Day of Judgement. Many Ahadith have mentioned the point that Sadaqah drives away many afflictions. Due to their own misdeeds, the Muslims today are afflicted with perils all over the world. Obviously, the remedy lies in giving more Sadaqah. In the prevailing conditions when one is likely to lose all one's property, all of a sudden, the best way to protect it is to give maximum Sadaqah. That part will be certainly saved and its blessing will drive away the coming misfortunes. But alas! In spite of seeing these conditions with our own eyes, we do not seem to give charity to the extent that the time demands. Another Hadith says, "Sadaqah closes seventy doors towards evil", while still another one says that Sadaqah removes Allah *Ta'ala*'s anger and saves the giver from a bad death. According to another Hadith, "Sadaqah increases the span of a man's life and cures him of conceit and arrogance". Yet another Hadith relates that Allah *Ta'ala*, in return for giving a morsel of bread or a handful of dates, or anything else that may satisfy a poor man's need, shall grant entry into Jannah to three persons: (a) The owner of the house who ordered the Sadaqah (b) The house-wife who cooked the bread, etc. (c) The servant who took it to the needy person. After saying this much, Rasulullah *Sallallahu alaihe wasallam* remarked, "All praises are for Allah who has not forgotten even our servants while giving His rewards". Once Rasulullah *Sallallahu alaihe wasallam* asked the Sahabah, "Who is the strongest of men?" They replied, "The one who gets the better of his opponent in a contest". He said, "The strongest man is he who can control himself when he is angry". He then asked, "Who is a barren person?" They replied, "The one who is incapable of bearing offspring." Rasulullah *Sallallahu alaihe wasallam* said, "No, it is the one who has not sent a child ahead of him to the Hereafter". He then asked, "Who is a destitute person?" They replied, "The one who has no property". Rasulullah *Sallallahu alaihe wasallam* said, "The destitute person, and the utterly destitute, is he who possessed property but did not send anything ahead of him" (for the Day when his need would be the greatest but he would be empty-handed).

Abu Hurairah *Radhiallahoh anho* narrates that once Rasulullah *Sallallahoh alaihe wasallam* said, "Aishah! Bargain your amnesty from Allah *Ta'ala*, even though it be with a piece of a date; for I shall not be able to help you against any demand from Allah *Ta'ala*; O Aishah, let not a beggar go away from you empty-handed; give him something; even if it be a goat's hoof". (*Durre Manthur*).

Imaam Ghazali *Rahmatullah alaihe* says that, in the early days of Islam, people used to consider it a bad day if no charity had been given during it, and they gave alms every day, even though it was a date or a piece of bread. For, they kept the Hadith of Rasulullah *Sallallahoh alaihe wasallam* in view, which says, "Everybody will be under the shade of his Sadaqah, on the Day of Resurrection". (*Ihya*)

يَبْحَثُ اللَّهُ الرِّبَا وَيُرِيهِ الصَّدَقَاتِ ۝ (10)

10. Allah has blighted usury and made alms-giving fruitful. (*al-Baqarah: 276*)

Note: We have already quoted many traditions about the fruitfulness of Sadaqah; these Ahadith say that the reward for Sadaqah goes on increasing till it becomes as big as a mountain.

Those rewards will accrue in the Akhirah, but even in this life the Sadaqah causes one's income to grow. If a man gives away charities, sincerely and plentifully, his income goes on increasing. Let anyone try it, but sincerity is the condition; there must be no inkling of self-display or pride in spending. As regards usury, it is bound to be a bad bargain in the Akhirah, while here, too, usury brings ruination. Abdullah bin Mas'ood *Radhiallahoh anho* narrates that Rasulullah *Sallallahoh alaihe wasallam* once said, "Even though usury may look productive, it leads to want and poverty in the end". Similarly Ma'mar *Rahmatullah alaihe* says that usury tends to decrease one's wealth in forty years.

Hazrat Dhahaak *Radhiallahoh anho* says that although usury increases in this world, it shall certainly lead to ruin in the Hereafter. Abu Barzah *Radhiallahoh anho* narrates that Rasulullah *Sallallahoh alaihe wasallam* said, "A man just gives a piece in charity and Allah *Ta'ala* grants it increase till it grows large in size like Mount Uhad.

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

11. (O Muslims!) You will not attain unto piety until you spend of that which you love. (Ale-Imran-92)

Note: Anas Radhiallahoh anho has said that among the Ansaars Abu Talhah Radhiallahoh anho possessed the largest number of date palms. He had a garden called Beerhaa which he liked most. It was situated just in front of Masjid Nabavi and Rasulullah Sallallahoh alaihe wasallam used to visit it often and drink from the sweet water it contained. When the above mentioned Ayat was revealed, Abu Talhah Radhiallahoh anho came to Rasulullah Sallallahoh alaihe wasallam and said, "Allah Jalla Shanohu has said:

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

"You will never attain piety unless you spend of that which you love". Among all my possessions I love the Beerhaa garden most; so I give it in Sadaqah for Allah's sake, hoping to receive rewards and blessings from Allah; O Rasulullah, "You can spend it as you desire". Rasulullah Sallallahoh alaihe wasallam said, "Well done! It is a very profitable property. I deem it appropriate that you should distribute it amongst your relatives". Abu Talhah Radhiallahoh anho agreed and gave the garden away to his cousins and other relatives. Another Hadith says that Abu Talhah submitted, "O Rasulullah, my garden which is most valuable has been given away in charity and, if I could, I would not let anyone know my Sadaqah, but secrecy is not possible in giving away a garden". Ibne Umar Radhiallahoh anho says that, when he learnt about this Ayat, he considered all his possessions which Allah Ta'ala had given him, to decide which one was the dearest to him. He saw that his slave-girl Marjanah was the dearest to him. So he set her free. He further said that if he wanted to benefit the second time from her, he could have taken her as his wife after her freedom, which was permissible and there would have been no reduction in the reward for the Sadaqah. But, in that case it would have looked like getting back what had been given away as Sadaqah, so he gave her in marriage to his slave, Nafay. In another Hadith it is said that Ibne Umar Radhiallahoh anho while praying happened to recite the above Ayat and, while he was in the Salaat, set free one of his slave-girls by a gesture. The noble Sahabah Radhiallahoh anhum had a perfect understanding of the importance of the sacred commands of Haq Ta'ala Shanohu and His revered Rasul Sallallahoh alaihe wasallam and took an exemplary initiative in obedience to the orders given. They, in this regard, deserve to be followed. Indeed,

they were the type who really deserved to be the companions (Sahabah) of Muhammad *Sallallahu alaihe wasallam* and his befitting servants and followers.

Umar *Radhiallaho anho* wrote to Abu Moosa Ash'ari *Radhiallaho anho* to purchase for him a slave-girl from among those who came from Jaloola. The latter purchased one of the best and sent her to Umar *Radhaillaho anho*, who beckoned her and recited the above Ayat and set her free. Muhammad Ibne Munkadir *Radhillaho anho* has said that when this glorious Ayat was revealed, Zaid Ibne Harithah *Radhiallaho anho* had a horse which was the dearest thing to him. He took the horse to Muhammad *Sallallahu alaihe wasallam*, and submitted that it was for charity. Rasulullah *Sallallahu alaihe wasallam* accepted the horse and gave it away to Zaid's own son Usamah *Radhiallaho anho*. Zaid *Radhiallaho anho* was somewhat uneasy over the decision, thinking that the horse thus came back to the family, but Rasulullah *Sallallahu alaihe wasallam* explained and said, "Your Sadaqah has been accepted by Allah *Jalla Shanohu*, which means that it has been well paid. Having received the horse for charity, it then depended on me to give it to your son or any one else, a relative or a stranger: You did not give it to your son, which might have reflected as self-interest but you gave it to me to do what I liked."

A certain person from the tribe of Bani Sulaim narrated that Abu Zarr Ghifari *Radhiallaho anho* resided in the village of Rabza, where he had his camels and an old man to look after them. A tribesman (of Bani Sulaim) lived in the neighbourhood. He came to Abu Zarr *Radhiallaho anho* and requested permission to live with him and offered himself for the help of the old man, so as to derive moral benefit by being close to Abu Zarr *Radhiallaho anho* and receive the blessings of Allah *Ta'ala* through his company. Abu Zarr *Radhiallaho anho* replied that only a person who would comply with his orders could live as his companion. If the tribesman was fully prepared for that condition, he had no objection to his stay. The man asked, "What are those matters in which you demand obedience." Abu Zarr *Radhiallaho anho* said, "Whenever I order you to bring something to be given away, you must choose the best of the available things." The man agreed to do so and remained with Abu Zarr *Radhiallaho anho* for a period of time. Once Abu Zarr *Radhiallaho anho* learnt that some people living across the water course were badly off. He wanted to help them, so he ordered the tribesman

to bring a camel from his herd. The man went and looked for the best one, and found a he-camel strong and well trained, which he thought of taking to Abu Zarr *Radhiallah* *anho* but it occurred to him that this was a fit animal for breeding, so he left it out and chose the next best, which was a she-camel, and took it to Abu Zarr *Radhiallah* *anho*. By chance, Abu Zarr *Radhiallah* *anho* saw the he-camel which the man had selected first. So, Abu Zarr told the man that he had committed a breach of trust. The man understood the position and replaced the she-camel with the he-camel. Abu Zarr *Radhiallah* *anho* then asked the people around, if two of them would volunteer to do a good deed for him. Two men came forward, Abu Zarr asked them if they would slaughter the camel and divide its meat into as many pieces as the number of houses along side the water course and deliver a piece to each house. He also told them to count his own house among those and deliver a piece there of exactly the same size as that for others. The two men agreed to do the needful and accomplished the whole task.

Abu Zarr *Radhiallah* *anho* then called the tribesman and asked him if he had forgotten the promise, which he had made before and told him that in that event, he had an excuse, or otherwise he had intentionally overlooked that undertaking. The man replied that he had not forgotten it and explained that when he looked round the herd and found the he-camel to be the best in the whole lot; he thought that this animal met Abu Zarr's needs and requirements. Abu Zarr *Radhiallah* *anho* enquired, "Did you really leave it for the sake of my needs?" The man replied in the affirmative, whereupon Abu Zarr *Radhiallah* *anho* 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 utter helplessness and need! There are three partners in your property. One is fate, which does not wait for anything but would take away your property, good or bad (I may think of a certain thing to be good and useful for a particular occasion and keep it for that, but without knowing whether it would be available at that particular time) In that case why should I not deposit and reserve it now for Akhirah, in the treasures of Allah *Ta'ala*. The other partner is your heir, who is always waiting for the occasion when you would land in your grave and he would receive all your property. The third partner is you yourself, (i.e you can use it for yourself); therefore, try and make sure that you are not the least recipient of all. Let it not happen that fate snatches it away and renders it useless or the heir rushes to own it; the best of all would

be to hurry up and deposit it in the treasury of Allah *Ta'ala Shanohu*. Besides this, Allah *Ta'ala* has said:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا حُبَبْتُمْ

Therefore that camel which was very dear to me, why should I not reserve it for myself and send it ahead of me for safe custody? Another Hadith relates that Ibne Umar *Radhiallaho anho* used to buy sugar and distribute it among the poor. His servant once submitted that it would be better if bread were given to the poor instead of sugar, as they would benefit more from it. He agreed with the suggestion but said that Haq *Ta'ala Shanohu* has said:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا حُبَبْتُمْ

Since, he himself loved sugar most, he gave the same to the poor (*Durre Manthur*). The Sahabah, even if they considered some action desirable, always preferred to act literally, according to the command of Allah *Ta'ala Shanohu* and His revered Rasul *Sallallahu alaihe wasallam*. There are many examples of this, in the Ahadith, indicating the height of love in doing something exactly according to the words of their loved one, even when there is an alternative apparently more appropriate.

﴿١٣﴾ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣﴾ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُلُوبِ وَالْخَيْلِ وَالْبِئِطَانِ وَالْجَارِيَةِ وَالنَّاسِ وَاللَّهِ يُحِبُّ الْمُحْسِنِينَ ﴿١٤﴾

12. And vie one with another for forgiveness from your Lord, and for Jannah as wide as are the heavens and the earth, prepared for the righteous. Those who spend (of that which Allah hath given them) whether in prosperity or adversity, those who restrain their anger and are forgiving towards mankind: Allah loves those who do good. (*Aale-Imran: 133-134*)

Note: The Ulama have stated that certain Sahabah envied Banu Israel for an occurrence among them that, whenever a person committed a sin, he found it written on his door along with its atonement, also indicating the way it was to be carried out e.g. by cutting off the nose or the ear, etc. The Sahabah *Radhiallaho anhum* envied them for the fact that the forgiveness of the sin (after the

atonement), was certain, as they viewed the gravity of any sin so seriously that punishment for it here was considered not only light but enviable, compared to the punishment in the Akhirah. The incidents quoted in the books of Hadith regarding the Sahabah *Radhi-allaho anhum* clearly show that, when any one of them (out of human weakness) committed a sin, he would be overwhelmed by fear of its punishment. Not only men, even the women felt the same way. Once a woman committed adultery and presented herself before Muhammad *Sallallaho alaihe wasallam*, confessed her sin and asked for its atonement, which was death by stoning; and that punishment was ultimately carried out. Why so? Because, the fear of future retribution for the sin committed was far greater than the fear of death.

It is said about Abu Talhah *Radhiallaho anho* that once a thought of his garden disturbed his devotion in Salaat, so he gave away the garden in Sadaqah for the sake of Allah, and felt happy there after. His sense of values could not tolerate that the thought of a material thing should interrupt him during his prayers. Anything disturbing his mind during Salaat was not worth keeping. Another Ansaari *Radhiallaho anho* had a similar experience. His date-palms were in full bloom. He thought of them in his Salaat: how finely the dates had ripened! Realising his mistake, he appeared before Uthman *Radhiallaho anho* who was then the Khalifah and related the story of his date-palm garden and offered the garden to be given away in Sadaqah. It was accepted by the Khalifah and sold for fifty thousand Dirhams. The money was spent on religious needs. Abu Bakr *Radhiallaho anho* once, by mistake, ate a doubtful morsel of food, which he wanted to vomit out; so he went on drinking water and vomiting till the morsel came out. He did this for fear of allowing a bit of doubtful food to become a part of his flesh. Numerous incidents of the Sahabah have been narrated in the author's booklet, "The Stories of Sahabah". With such people, it was not surprising to be envious of Banu Israel who were informed of their sins and the atonement in order to have their sins cleared in this life. Alas! Today we, on our part, are so weak in this respect that it does not even cross our minds how serious are the consequences. Allah *Ta'ala*, by His grace and benevolence, for His increasing favours and rewards especially meant for the Ummah of His Beloved Rasul *Sallallaho alaihe wasallam* revealed the above Ayat saying, "Hasten towards such good deeds whereby the forgiveness of Allah will be readily forthcoming!" Sa'eed Ibne Jubair *Radhiallaho anho*

in his explanation of this Ayat says that one must hasten, with ones good deeds, towards the forgiveness of Allah *Ta'ala* and for Jannah, the expanse of which is equal to the seven heavens joined together like a single sheet of cloth stitched out of several pieces and the seven earths also similarly joined with them. Ibne Abbas *Radhiallahoh anho*, has also been quoted to say that the seven heavens and seven earths joined together as one, make up the width of Jannah. Kuraib *Rahmatullah alaihe*, a slave of Ibne Abaas *Radhiallahoh anho* has said that he was sent by his master to a scholar of Taurah to ask him about the expanse of Jannah, as given in their Scripture. He took out the Scriptures of Moosa *Alaihis-salam*, studied them, and said that the width of Jannah was as much as the seven heavens and seven earths all joined together as one.

Its length was only known to Allah! Anas *Radhiallahoh anho* says that at the battle of Badr, Rasulullah *Sallallahoh alaihe wasallam* said, "O people! Advance towards the Jannah which is as wide as all the heavens and earths put together." Umair Ibne Hamam *Radhiallahoh anho* said in astonishment, "O Rasulullah! Is the Jannah so large!" Muhammad *Sallallahoh alaihe wasallam* replied, "Yes, indeed." Um'air *Radhiallahoh anho* applauded it and said, "O Rasulullah! I swear by Allah, I shall be one of those who will go to Jannah." *Rasullulah Sallallahoh alaihe wasallam* remarked, "Yes! Yes! You are one of those who will go to Jannah". After that, Umair *Radhiallahoh anho* took out some dates from his saddle bag and started eating them (for gaining some strength to fight). But he soon started up, saying, "To eat these dates to the finish would mean too long a wait!" He threw the dates away and rushed into the battle-field and fought till he was killed (martyred). (*Durre Manthur*)

The above Ayat commends the Momineen (believers) for their virtue of controlling their wrath and forgiving fellow human beings. These are superb qualities indeed! The Ulama have written that, if and when your brother (Muslim) commits a blunder, you should think of seventy excuses for his making that mistake, and convince yourself of the weight of those excuses. If you are still not convinced, 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". And if your brother himself presents any excuse, accept it because Rasulullah *Sallallahoh alaihe wasallam* has said that any person to whom another gives an excuse for something and he does not accept it, his sin would be as serious as that of the octroi clerk (who

Rasulullah *Sallallahu alaihe wasallam* has said that one of the qualities of a Momin is that if he gets angry, he soon gets rid of his anger. Rasulullah *Sallallahu alaihe wasallam* did not say that one should not get angry but that the anger must disappear soon. Imaam Shafa'i *Rahmatullah alaihe* has said that a person who does not show anger when provoked is like an ass, while one is like Shaitan if his anger is not pacified when he is approached. That is why Allah *Ta'ala Shanohu* has said, "Those who control their wrath", and not those who do not get angry. (*Ihya*). Rasulullah *Sallallahu alaihe wasallam* has said that when a person is capable of satisfying his anger but, instead, subdues it, Allah *Ta'ala* grants him peace of mind and 'Imaan'. (*Durre Manthur*). Patience in the state of helplessness is common, virtue lies in showing patience when in authority. 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 Shanohu* fills such a person with Imaan. Another Hadith says that when a person suppresses his anger although he is in power, he will be called forward on the Day of Judgement and, in the presence of all, told to select a Houri for himself. Rasulullah *Sallallahu alaihe wasallam* has said that a truly brave person is not one who throws someone on his back but he who overpowers his own wrath. A slave-girl of Ali *Rahmatullah alaihe* Ibne Imaam Hussain *Radhiallaho anho*, when helping him to perform wudhu, dropped the water-pot injuring his face. When Ali looked at her angrily, she said, Allah *Ta'ala* has stated:

And those who control their anger.

وَالْكٰظِمِيْنَ الْغَيْظِ

Ali *Rahmatullah alaihe* thereupon suppressed his anger, on which she recited,

And are forgiving towards mankind".

وَالْعَافِيْنَ عَنِ النَّاسِ

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

Allah loves the Charitable.

وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ

Thereupon he said, "You are a free woman." Once a slave of Ali *Rahmatullah alaihe*, while carrying a bowl full of hot meat for a guest, accidentally dropped the bowl on the head of Ali's son and the child died. Ali *Rahmatullah alaihe* 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. (*Raudh*).

﴿١٣﴾ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُ رَبِّهِمْ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿١﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٢﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ كَرِيمَةٌ ﴿٣﴾

13. They only are the (true) believers whose hearts are full of fear when Allah is mentioned and when Ayaat are recited unto them they increase their faith, and who trust in their Lord. Who establish regular Salaat and spend of that we have bestowed on them. Such are the true believers; for them are positions of honour with their Lord, and pardon and a beautiful provision. (*al-Anfaal: 2-4*)

Note: Abu Darda *Radhiallah anho* has said that an awe-stricken heart is like the dry leafage of date-palm catching fire! Then he addressed his pupil Shahr Ibne Haushab, and asked him if he understood shivering of the body. The pupil replied that he did. Abu Darda *Radhiallah anho* then said that such was the time to make Du'aa which would be accepted. Thabit Banani *Rahmatullah alaihe* has related that a pious man once said that he could tell which Du'aa of his was accepted and which one was rejected. People enquired as to how that was. He explained that when his body shivered, his heart was filled with awe and his eyes shed tears, that was the moment when Du'a'a was accepted. Suddi *Rahmatullah alaihe* has said, "In the above Ayat the meaning of 'when Allah is mentioned' is to tell a person, 'Fear Allah' at the time when he is bent upon inflicting cruelty on someone or is about to indulge in a sin; his heart should then be filled with fear of Allah!" Harith Ibne Malik Ansaari *Radhi allaho anho*, a Sahabi, was in the company of Rasulallah *Sallallaho alaihe wasallam* who asked him, "How are you"? He replied, "O Rasulallah, I have become a true Mōmin". Rasulallah *Sallallaho alaihe wasallam* said, "Be careful of what you say; there is a basis for everything; what is the proof of your Imaan?" (i.e. what has made you say that you have become a true Mōmin). He submitted, "I have detached myself from worldly life by keeping awake at night and fasting during the day; the scene of Jannah with happy people meeting each other remains always before my eyes, as well as the cries and uproar of the dwellers in Jahannam". Rasulallah *Sallallaho alaihe wasallam* said, "Indeed, Harith! You have turned away from worldly life, hold fast to this state", and repeated this three times. (*Durre Manthur*)

It is obvious that a person who keeps in view the scenes of Jannah and Jahannam, all the time, could never get entangled in the worldly life.

﴿١٣﴾ وَمَا تُغْنِوا مِنْ شَيْءٍ وَفِي سَبِيلِ اللَّهِ يَتُوبُ إِلَيْكُمْ وَأَنْتُمْ لَا تُظَلَمُونَ ۝

14. All that you give for the cause of Allah shall be repaid fully to you; and you shall not be wronged. (al-Anfal: 60)

Note: The Ayaat and Ahadith, regarding increasing rewards for virtues, may not be taken to contradict this Ayat. It simply says that there will be no diminution of the good deeds done. The rate of reward shall depend on what the occasion demands or on the intention of the person spending and on the general conditions at the time of doing the act. The increase shall be to any extent in the Akhriah, whereas, often a full return is given in this life, as corroborated by other Ayaat and Ahadith. This particular point would be amplified under the Ayaat quoted at serial No. 20 and under the Ahadith given at Serial No. 8.

﴿١٥﴾ قُلْ لِيُجَادِيَ الَّذِينَ آمَنُوا يُعِمُّوا الصَّلَاةَ وَيَتَّقُوا مِمَّا آتَوْا بِهَا مِنْ بَعْدِهَا وَأَعْلَانِيَةً لِمَنْ قَبْلُ
أَنْ يَأْتِيَهُمْ يَوْمَئِذٍ بِمِثْلِهِمْ وَلَا يَجْلُوا ۝

15. Tell my servants, those who are (true) believers to be steadfast in Salaat and to spend out of that which we provided for them in private and in public, before that day arrives when all trading shall cease and friendship be no more. (Ibrahim: 31)

Note: The propriety of giving Sadaqah in private or in public should be judged in accordance with the conditions at the time of giving it. Both ways are necessary, depending on the circumstances prevailing at that time. It may also mean that obligatory charity is better given publicly, and optional charity is preferably given privately, as has been explained under the Ayat given at Serial No. 9. Establishing Salaat has been discussed in the very first Ayat. Jabir Radhiallaho anho says that once Rasullullah Sallallah alaihe wasallam delivered a sermon in which he said, "O people! Repent and take a vow to sin no more, before the hour of death, and do good deeds (lest you may not have a chance to do so due to your many occupations); and strengthen the connection between your Lord and

yourself by His remembrance in abundance and by giving much in charity, both quietly and openly, because of that you will receive your livelihood, the Divine help and the dispelling of your adversity."

﴿١٦﴾ وَلَيُّرَ الْمُخْبِتِينَ ﴿الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالضَّالِّينَ عَلَىٰ سُلُوكِهِمْ وَمِمَّا أَنْزَلْنَاهُمْ يُوقِنُونَ﴾

16. And give good news to the humble, whose hearts are filled with awe at the mention of Allah; who endure their misfortune with fortitude, establish Salaat and spend in charity of that which We have given them. (*al-Hajj: 34-35*)

Note: 'Mukhbiteen' has been translated as 'those who are humble'. The Ulama have expressed several views about the meaning of this word. The literal meaning is those who prefer lowliness. Some Ulama have translated it to mean, 'those who submit and bow their heads before the Commands of Allah'. Some have said it means the people who always show humility and keep their heads down for that reason. Mujahid *Rahmatullah alaihe* has translated it to mean those who have contentment. Amr Ibne Aas *Radhiallahohunho* has said that 'Mukhbiteen' are those who do not oppress anyone nor do they retaliate when others oppress them. Dhahhak *Rahmatullah alaihe* says that 'Mukhbiteen' are simply the humble ones. Abdullah Ibne Mas'ood *Radhiallahohunho* has been reported to have said that whenever he saw Rab'ee Ibne Khaitham *Radhiallahohunho* he thought of 'Mukhbiteen'.

﴿١٧﴾ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿الَّذِينَ يَدْعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَاهِقُونَ﴾

17. And those who give that which they give with hearts full of fear because they are about to return unto their Lord. They race for the good things, and they shall win them in the race. (*al-Momenun: 60-61*)

Note: Despite their spending in the path of Allah, they are always afraid of the fate of their charity: whether it will be accepted or not. It is due to the infinite Greatness and Sublimity of Allah *Ta'ala Shanohu* that the more one advances spiritually, the more he is overwhelmed by His awe and fear. Particularly the person who is

generally awed by the Greatness of Allah *Ta'ala*, is always afraid for his sincerity of intention in spending, as 'Nafs' and 'Shaitan' often deceive a person about his deed being a virtue, although actually it is not a virtue. As has been said in the last Ruku of Surah Kahf:

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالَ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يُحْسِبُونَ
أَنَّهُمْ يُفْعَلُونَ خُسْرًا

Say: Shall We inform you who will be the greatest losers by their works? Those whose effort goes astray in the life of the world, and yet they reckon that they do good work. (al-Kahf: 103 - 104)

Hasan Basri *Rahmatullah alaihe* says that a Momin remains apprehensive even after doing virtuous deeds, whereas a hypocrite becomes fearless after committing sins. A number of instances have been mentioned in 'Fazail-e-Hajj' of the people whose hearts are so awed by the Grandeur and Greatness of Allah *Ta'ala Shanohu* that they are afraid to say (*بَيِّدٌ*) (here am I offering myself for Thy service!) lest they be rejected by Him. Aishah *Radhiiallaho anha* says that she asked Rasulullah *Sallallaho alaihe wasallam*, "Does this Ayat (No.17 above) concern those who indulge in stealing, adultery, drinking wine and other sins, and at the same time they fear due to the fact that they have to return to Allah"? (that is to say, they are afraid of facing Allah *Ta'ala Shanohu* for their sins). Rasulullah *Sallallaho alaihe wasallam* replied, "No! it concerns those who observe fasting, give in charity and are regular in their Salaat, yet they are afraid all the time of rejection of these virtues". In another Hadith Aishah *Radhiiallaho anha* asked Rasulullah *Sallallaho alaihe wasallam* whether the aforesaid Hadith (S.No. 17) referred to those who committed sins and mistakes and feared Allah. Rasulullah *Sallallaho alaihe wasallam* answered in the negative and explained that it referred, instead, to persons who offer Salaat, observe Fast, and give Sadaqah and still their hearts are full of fear. Ibne Abbas *Radhiiallaho anho* has been quoted to say that it refers to the people who do righteous deeds but are apprehensive Saeed Ibne Jubair *Rahmatullah alaihe* says that it refers to those who give charity but fear the severity of accountability in front of Allah *Ta'ala*. Hasan Basri *Rahmatullah alaihe* says that they are the people who act righteously, yet fear that their virtues may not bring them salvation. The face of Zainul Abedin *Rahmatullah alaihe* Ibne Hussain *Radhiiallaho anho* used to turn pale when he stood up to perform Salaat and his body shivered. When someone asked him the reason, he said

in reply, "Do you know before whom I am standing?" Several instances of this type have been mentioned in the 'Virtues of Salaat' and a special Chapter has been devoted in 'Stories of Sahabah' concerning those who feared Allah *Ta'ala Shanohu*.

﴿١٨﴾ وَلَا يَأْتِلْ أَوْلِيَا الْفَضْلِ وَمَكَرُوا السَّعَةَ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالسَّكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَيَعْتَمِرُوا وَلِيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

18. And let not those who possess dignity and ease among you, swear not to give to near of kin and to the needy, and to fugitives for the cause of Allah. Let them forgive and show indulgence. Do you not yearn that Allah may forgive you? Allah is forgiving, merciful. (*An-Noor: 22*)

Note: In the battle of Bani Mustaliq in the sixth year of Hijrah, Aishah *Radhiallahoh anha* accompanied Rasulallah *Sallallahoh alaihe wasallam*. She had a separate camel to ride. A litter was fitted on it for her; she stayed in the litter most of the time. Before moving, a few men would lift the litter and tie it on the back of the camel. She was very light in weight, so much so that the men lifting the litter would not feel the weight of a very light young lady. As usual, the caravan stopped at a certain place for the night. Just before the time of departure early next morning, the litter carriers came and tied it on the back of the camel, while Aishah *Radhiallahoh anha* had gone out to ease herself. When she returned, she found that the necklace which she wore was missing. She went back to the spot, where she had been, to look for it. Meanwhile the caravan left the camping site, assuming that Aishah *Radhiallahoh anha* was occupying the litter. She was left alone in the wilderness. She felt that Rasulallah *Sallallahoh alaihe wasallam* would notice her absence on the way and someone would be sent back to the site to look for her. She sat down on that very spot where her camel-litter had been put. Feeling tired she went to sleep, with composure of mind which was a Divine gift to the blessed people of that period; whereas a woman of today, left alone in the wilderness in darkness, would be so frightened that instead of going to sleep she would keep crying and wailing, till morning.

Safwan Ibne Mu'attal *Radhiallahoh anho*, a venerable Sahabi who always travelled well behind the caravan for picking up anything left or dropped behind, came to the spot where Aisah

Radhiallahoh anha was sleeping, and noticed a person lying on the ground. When he came closer, he recognised *Aishah Radhiallahoh anha* whom he had seen before the Ayat about 'Pardah' (veil) was revealed. He loudly recited:

اَللّٰهُمَّ وَاكَا لِيْهِ رُجْعُوْنَ ۞

Thereupon she woke up and covered her face. He made his camel sit down and she mounted it. He then led the camel by its nose-string and overtook the caravan. Abdullah Ibne Ubayye, the leader of the hypocrites and a deadly enemy of the Muslims, seized this chance of slandermongering and making a scandal. He gave wide publicity to this incident. Some of the simple-minded Muslims also joined in this rumour. Imagine the Majesty and Might of Allah *Ta'ala*, this kept circulating for a month and no Ayat was revealed to prove the innocence of *Aishah Radhiallahoh anha*. *Rasulullah Sallallahoh alaihe wasallam* and all the Muslims were distressed due to that incident. Obviously, it was a severe shock. *Rasulullah Sallallahoh alaihe wasallam* consulted a number of men and women and made inquiries about it, but no satisfactory solution was forthcoming until, after one month, a whole 'Ruku' of Surah an-Noor was revealed indicating the innocence of *Aishah Radhiallahoh anha* and containing severe reprimand of Allah *Ta'ala* for those who circulated the slander without any basis. One of such persons was *Mistah Radhiallahoh anho*, a Sahabi, who was related to and was looked after by *Abu Bakr Radhiallahoh anho*. *Abu Bakr Radhiallahoh anho* was much grieved over the participation of that Sahabi in spreading the false allegation and, in that grief, he swore that he would no longer help *Mistah Radhiallahoh anho*; therefore, the above Ayaat were revealed. It appears that beside *Abu Bakr Radhiallahoh anho* some other Sahabah also had withdrawn their helping hand from certain persons who had indulged in the gossip. *Aishah Radhiallahoh anha* says that *Mistah* had actively participated in this, in spite of being a relative of *Abu Bakr*. *Mistah* was dependent on the financial support of *Abu Bakr Radhiallahoh anho* and, when the innocence of *Aishah Radhiallahoh anha* was established, *Abu Bakr* swore not to help *Mistah*. Thereupon the Ayat was revealed:

وَاَنْ يَّاتِيْ اَوْلِيَ الْفَضْلِ يَكْفُرُوْنَ سَعَةً اَنْ يُؤْتُوْا اَوْلِيَ الْقُرْبٰى وَالْمَسْكِيْنَ وَالْمُهٰجِرِيْنَ فِيْ سَبِيْلِ
اللّٰهِ وَيَعْفُوْا وَيَصْفُرُوْا اَلَا يُحِبُّوْنَ اَنْ يُغْفَرَ لِّلّٰهِ لَكُمْ وَاللّٰهُ عَفُوْرٌ رَّحِيْمٌ ۞

after which, *Abu Bakr Radhiallahoh anho* renewed the help. Another Hadith says that, after the above Ayat was revealed, *Abu*

Bakr *Radhiallahoh anho* doubled the allowance of Mistah *Radhiallahoh anho*. Still another Hadith says that there were two orphans whom Abu Bakr *Radhiallahoh anho* used to support, one of whom was Mistah; Abu Bakr *Radhiallahoh anho* had stopped maintenance for both of them, by taking the oath. Ibne Abbas *Radhiallahoh anho* has said that there were several Sahabah who took part in the false allegation against Aishah *Radhiallahoh anha* and for that a large number of Sahabah including Abu Bakr *Radhiallahoh anho* had sworn not to give help or spend on the participants of that ugly episode. Thereupon the Ayat referred to above was revealed, saying that those who are men of means should not forswear helping their near relations and should spend as they were doing before. (*Durre Manthur*). How great was the forbearance shown by Abu Bakr *Radhiallahoh anho* whose daughter's chastity was the subject of false allegations and yet he kept helping the slanderer and gave twice as much as he did before!

(19) تَتَجَافَى جُنُوبَهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۗ وَلَا تَعْلَمُ
نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ۝

19. Who forsake their beds to cry unto their Lord in fear and hope and spend of what We have bestowed on them. No soul knoweth what is kept hid for them of joy, as a reward for what they used to do. (*as-Sajdah: 16 - 17*).

Note: Scholars of 'Tafseer' have expressed two different opinions about "Keep away from their beds at night". One takes it as the period between 'Maghrib' and 'Isha' Salaat; most Traditions confirm this version. Anas *Radhiallahoh anho* has said that this Ayat was revealed concerning the Ansaar, because they did not go to their homes after Maghrib Salaat and stayed on till after they had performed the Isha Salaat with Rasulullah *Sallallahu alaihe wasallam*. Yet another Hadith quoted by Anas *Radhiallahoh anho* states that a number of Muhajireen were in the habit of performing Nafil after Marghrib till Isha and this Ayat was revealed concerning them. Bilal *Radhiallahoh anho* says, "We used to remain seated after Maghrib Salaat and a group of Sahabah kept themselves busy in Salaat, till Isha, and it was regarding them that this Ayat was revealed." Abdullah Ibne Eisa *Radhiallahoh anho* has also confirmed the statement regarding the Ansaar that they performed Nafil Salaat between

Maghrib and 'Isha'. Another opinion relates it to Tahajjud Salaat. *Ma'az Radhiallahoh anho* has quoted *Rasulullah Sallallahoh alaihe wasallam* as saying that this Ayat refers to standing up at night. Another Hadith, quoted by *Mujahid Rahmatullah Alaihe*, says that *Rasulullah Sallallahoh alaihe wasallam* talked about standing in Salaat at night and tears rolled down from his eyes. At that time, he recited this particular Ayat. *Abdullah Ibne Masood Radhiallahoh anho* has said that, according to the Taurah, for those who remain away from their beds at night (for standing in Salaat), *Haq Ta'ala Shanohu* has prepared bounties which no eye has ever seen, nor any ear heard, nor any thought thereof crossed any mind; and no angel, nor any Nabi or Rasul knows about them; and the same has been referred to in this Ayat of the Holy Qur'an.

Abu Hurairah Radhiallahoh anho has quoted *Rasulullah Sallallahoh alaihe wasallam* as saying that *Allah Ta'ala* has prepared such bounties for the pious as no eye has ever seen, no ear ever heard of, nor have those things crossed anybody's mind. Hundreds of instances have been quoted, in the "Raudhatur-Riyaheen" and similar books, of such people who used to spend their nights in Salaat, crying and weeping in remembrance of their Lord. *Imaam Abu Hanifah Rahmatullah alaihe*, for forty years, performed his morning Salaat with the 'Wudu' for the previous 'Isha' Salaat. His is a well-known example, which cannot be denied. It is also commonly known that he used to complete two readings of the Qur'an in a day during the month of Ramdhan, one at night and one during the day. *Uthman Radhiallahoh anho* is well-known for keeping vigil, reciting the whole of the Qur'an in a single Rak'at. *Umar Radhiallahoh anho* after returning from Isha often spent the rest of the night in 'Nafil' Salaat. It was a usual practice of *Tamim Dari Radhiallahoh anho*, a well known Sahabi, to recite the whole Qur'an in one Rak'at; sometimes he repeated a single Ayat the whole night. *Shaddad Ibne Auf Radhiallahoh anho* used to lie in bed to sleep but, after turning from side to side a few times, would get up saying, "O Allah! my sleep has fled away due to the fear of Jahannam." He used to spend the whole night praying. *Umair Radhiallahoh anho* used to offer a thousand Raka'at of 'Nafil' Salaat everyday and recited "Tasbeeh" a hundred thousand times daily. *Uwais Qarni Rahmatullah alaihe* is a famous Tabi'ee, of whom *Rasulullah Sallallahoh alaihe wasallam* has spoken highly and even asked his people to request him for Du'aa. He would say one night, "This night is for Ruku" and spend the whole night standing in Ruku. On another night, he would say,

"This night is for Sajdah," and spend it lying prostrate in Sajdah. (*Iqamat-ul-Hujjah*)

In short, so numerous are the instances of such pious persons spending the whole night, all their lives pining in the remembrance of their beloved Lord, that it is practically impossible to encompass them all. A poet said:

ہمارا کام ہے راتوں کو رونا یاد دلبر میں ہماری نیند ہے محو خیالِ یارِ ہوجانا

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

At the end, the author (Shaikhul Hadith Muhammad Zakariyya *Rahmatullah alaihe*) says, "Would that Allah *Ta'ala* grants this humble author a little bit of their zeal for devotions!"

﴿۲۰﴾ قُلْ إِنْ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْتَ بِمُعْتَدِلٌ
وَهُوَ خَيْرُ الرَّازِقِينَ

20. Say: "Lo! my Lord enlarges the provision for him whom He wills of His bondsmen and narrows it. And whatsoever you spend (for the cause of Allah), He will replace it. And He is the best of Providers". (*as-Sabaa: 39*)

Note: Both prosperity and poverty are from Allah *Ta'ala*. To restrict spending will not bring prosperity, nor excessive spending cause poverty. On the contrary, whatever is spent for the cause of Allah shall definitely be compensated in Akhira and in this life also. One Hadith says, "The angel Jibra'il *Alaitissalam* has quoted Allah *Jalla Shanuhu* as saying, "My bondsmen, I have bestowed My bounties upon you, out of sheer Benevolence, and I have asked you for loan. So, whosoever gives Me loan, of his own accord, I shall requite him readily in this world and also preserve it for him in the Hereafter; as for him who does not give Me of his own accord, I shall take back forcibly what I have granted him. But if he observes patience (after the loss) hoping to be rewarded for that, I shall make it incumbent upon Myself to shower blessings upon him, shall record his name among the properly guided, and grant him vision of Myself (on the Day of Resurrection)". (*Kanz*)

What a great favour of Allah *Ta'ala*! He has fixed a reward even for him who does not spend of his own accord but remains patient when some of his possessions are forcibly taken away from him, though such a one does not deserve any credit as he is not willing to give away anything in Sadaqah. But there is no limit to the bounties of Allah *Ta'ala* conferred on men. Hassan *Radhiallah* *anhu* says that Rasulallah *Sallallah* *alaihe* *wasallam*, explaining this Ayat, said, "Whatever you spend on your family and dependents, avoiding extravagance and miserliness, will be recorded as spending in the cause of Allah." Jabir *Radhiallah* *anhu* has quoted Rasulallah *Sallallah* *alaihe* *wasallam* as saying, "Anything spent on one's family, as permitted by Shariah, avoiding expenditure on buildings or on sinful acts, has a return from Allah *Subhanahu* *wa* *Ta'ala*". Another Hadith, from the same source, says that every act of kindness counts as Sadaqah; anything spent on oneself and one's family will also count as Sadaqah; and all that is spent in accordance with Shariah and to protect one's honour shall count as Sadaqah. Allah undertakes to give good return for all that, except what is spent on forbidden things or on construction.

A full version of the same has also been given in *Durre Manthur* by Allama Suyooti *Rahmatullah* *alaihe*. Abu Hurairah *Radhiallah* *anhu* has quoted Rasulallah *Sallallah* *alaihe* *wasallam* as saying, "Two angels pray every morning: one implores Allah to grant a befitting return to those who spend and the other prays that the property of the one who hoards should be destroyed." This subject has been treated under the Hadith given at Sr.No.2 below.

Experience also shows that the door of Divine favours is permanently open for those who are generous in spending, while calamities like illness, litigation, theft, etc., cause in a few days, heavy losses in the wealth which the hoarders have amassed in years! Moreover if, due to some good deed of a person, his hoarded wealth is saved from a calamitous loss in his lifetime, his unworthy heirs will squander it in a few months after his death. Hazrat Asmaa *Radhiallah* *anha* narrates that Rasulallah *Sallallah* *alaihe* *Wasallam* said to her, "Spend generously! and do not count your hoarded money, lest Allah *Ta'ala* should also grant you calculated amounts; and do not hoard money, lest Allah should also hoard to deprive you; but give away as much as you can".

Once Rasulullah *Sallallahu alaihe wasallam* visited Bilal *Radhiallahu anho* and saw that he had a pile of dates lying beside him. Rasulullah said, "What is this?" He replied, "It is something I have stored for my future needs." At this, Rasulullah *Sallallahu alaihe wasallam* said, "Are you not afraid to see, on account of it, the smoke in the fire of Jahannam? Spend liberally, O Bilal, and do not fear loss in your provision from the Lord of the Throne (*Arsh*)."

This Hadith warns against storing up things for one's future needs, and says that such people shall see the fire of Jahannam. As a matter of fact, the warning was befitting for Bilal *Radhiallahu anho* who enjoyed a respected position and Rasulullah *Sallallahu alaihe wasallam* did not approve of his worrying for tomorrow's needs, as it implied a lack of complete trust in Allah *Ta'ala* Who provides for the needs of tomorrow as He provides for today. Everybody has a specific position and Allah demands excellence in behaviour varying from man to man. A well-known maxim says: "What is good enough in a common man, as virtue, might seem a shortcoming in those who have attained a high position in nearness to Allah *Ta'ala*." Many instances can be quoted to illustrate this point. Clearly, wealth is not a thing worth keeping and least for hoarding. It has been created only for spending, least on oneself and most on others, and therein lies its true benefit! Nevertheless, the most important thing to realise is the motive for an action, with which it is performed. The famous Hadith, in this connection, is:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

"The value of any action depends on the intention". (*Bukhari*)

Spending even on oneself or one's kinsmen or strangers is bound to bring Divine blessings and benefits, if it is done with the intention to please Allah *Ta'ala*. But with wrong intention, like publicity or fame, etc., the good deed would be ruined and a misdeed, instead, be established, there being no question of any type of Barakah (*Divine blessings*) accruing from it.

(٢١) إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَعُوا مَالَهُمْ سِرًّا وَعَلَانِيَةً لِيَرْجُونَ تِجَارَةً لَّنْ تَبُورَ ۚ لِيُؤْتِيَهُم أَجْرَهُمْ وَهُمْ لَا يَزِيدُ لَهُمْ مِنْ فَضْلِهِ ۗ إِنَّهُ غَفُورٌ عَلِيمٌ ۝

21. Surely those who recite the book of Allah and establish Salaat, and spend of that which We have

bestowed on them, secretly and openly, may look forward to an imperishable gain; that He will reward them and increase them of His bounties. Surely, He is Forgiving, and a Generous Patron. (*al-Faatir: 29-30*)

Note: Qatadah Rahmatullah alaihe says that 'imperishable gain' implies Jannah, which will never be destroyed nor become valueless and 'increase of His bounties' refers to what is contained in another Ayat of the Holy Qur'an. (Durree Manthur)

The Ayat quoted by Qatadah *Rahmatullah alaihe* occurs in Surah 'Qaaf'; it reads:

لَهُمْ فِيهَا مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾

There (in Jannah) they shall have all they desire and there is 'more' with Us". (Which We shall grant them). (Qaaf: 35)

The Ahadith explaining (*مَزِيدٌ*) "More" mention marvellous things which demand a detailed discussion. Of these the best is that 'More' signifies an assurance by Allah, to be given to the inhabitants of Jannah, that Allah is pleased with them, and His granting them the bliss of having a vision of Himself, which will be repeatedly granted to the most fortunate ones. What a great reward in return for a few simple acts involving little labour, namely, spending generously in the path of Allah, establishing Salaat and being constant in recitation of the Qur'an, which is an enjoyable experience even in this life! A few examples of the blessings of constant recitation from the Glorious Qur'an have been mentioned in the 'Faza'il-e-Qur'an', which should be carefully studied.

﴿٢٣﴾ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُعْتَمِرُونَ ﴿٢٣﴾

22. And those who answer the call of their Lord, and establish Salaat, and whose affairs are a matter of counsel among themselves, and who spend of what We have bestowed upon them. (such people shall enjoy bounties of Allah which shall be far superior and more lasting than worldly things) (*ash-Shuraa: 38*).

CH. I: AYAAT - THE VIRTUES OF SPENDING

Note: The Ayat of Ruku' 4 of 'as-Shuraa' (of which the above mentioned Ayat forms a part) recounts various attributes of the perfectly pious people; and contains the promise that Allah *Ta'ala* has reserved for them rewards (in Akhirah) which are far superior to the bounties of this life. The Ulama have said that the Ayat:

الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤﴾

"For those who believe and put their trust in Allah"

and the subsequent Ayaat contain an account of the special attributes of the 'Khulafa-e-Rashideen' *Radhiallaho anhum* and a prophecy about the conditions that were to prevail in the respective times (in broad terms) of Abu Bakr, Umar, Uthman, and Ali *Radhiallaho anhum*, and even in the times of Hasan and Husain *Radhiallaho anhum*, with an implicit reference to the order of their succession. The Ayaat also forewarn against certain trying circumstances that the Khulafa had to face in the respective periods of their Caliphate. Moreover, there is the promise of abundant reward in the Akhirah for the Khulafa-e-Rashideen. The generality of expression extends that promise to all those who strive to cultivate these qualities in themselves. Would that we Muslims had love for Deen and a zeal to search out, in the Qur'an and Ahadith those high morals and virtues, and adopted them! But alas! Our morals continue to deteriorate. In fact, they have fallen so low that non-Muslims have developed an aversion for Islam. Unfortunately, the non-Muslims do not realise that Muslims in general have given up Islamic morals; so, whatever conduct they see in Muslims today, they consider it to be Islamic morality! So, we beseech Allah for help!

﴿٣٣﴾ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَغْرُورِ

23. And in their wealth the beggar and the outcast had due share. (az-Zariyaat: 19)

Note: This is in continuation of the attributes and virtues of those who are blessed with perfect faith. The special thing about such people is that they give charity so frequently and regularly as if it was their bounden duty. Ibne Abbas *Radhiallaho anho* says that the Ayat, 'in their wealth' indicates a specific portion, other than Zakaat, out of which they spend on relatives, entertain their guests and help the destitute. Mujahid *Rahmatullah alaihe* says that this

implies spending in addition to Zakaat. Ibrahim *Rahmatullah alaihe* says that it means, 'They always believe that others have a right in their property in addition to Zakaat'. Ibne Abbas *Radhiallaho anho* has said that the 'Mahroom' (deprived ones) are those wretched people who have desire or need for things of this life but remain without them and yet they do not beg. Another Hadith says that they are those who get no share from the Bait-ul-maal (*public treasury*).

Aishah *Radhiallaho anha* has said that the 'deprived one' is he, who is in poverty due to insufficient income. Abu Qalaba has said that there was a man in Yamamah, whose total belongings were swept away in a flood. One of the Sahabah *Radhiallaho anho* said about him that this man was a deprived person (Mahroom) and that he must be helped. Abu Hurairah *Radhiallaho anho* has quoted Rasulullah *Sallallah alaihe wasallam* as saying, "The poor are not those who beg for a morsel from door to door; rather the really poor person is he who has insufficient means to meet his legitimate needs but people are not aware of his condition warranting help; he is the one who is truly deprived (Mahroom)".

When Fatimah Binte Qais *Radhiallaho anha* asked Rasulullah *Sallallah alaihe wasallam* about the meaning of this Ayat, Rasulullah said that there were obligations in respect of property beside paying Zakaat. (This particular Hadith will be repeated at Serial No. 16 under Ahadith) Rasulullah *Sallallah alaihe wasallam* recited the Ayat:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ.....

A part of the above has been quoted at No. 2 above, in which payment of Zakaat has been mentioned separately from charity to the poor. Therein is an encouragement to spend abundantly for the cause of Allah, apart from what is given in Zakaat. But it is our misfortune that, nowadays, we feel distressed even while giving Zakaat. There are many Muslims who do not care to give Zakaat, but would even pawn their homes to celebrate absurd festivals and marriages, which amounts to waste of wealth here and retribution in the Hereafter.

أَمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْقَرُوا لِأَعْيُنِكُمْ قَسْطَ الَّذِينَ فِيهِمْ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْقَرُوا لَهُمْ أَجْرًا كَبِيرًا ﴿٣٣﴾

24. Believe in Allah and His Rasul, and spend (for the cause of Allah) of that whereof He has made you

trustees; and such of you as believe and spend (for the cause of Allah) theirs will be a great reward. (*al-Hadeed: 7*)

Note: The word, "Trustee" is meant to convey that the wealth you possess belonged to someone else and it is with you only for a few days till your eyes are permanently closed, when it will pass on to others; therefore, it is a useless exercise to collect it bit by bit. Your wealth is disloyal, it does not stay permanently with anyone nor ever will. Lucky is he who can devise a way to keep it permanently with himself and that is to deposit it in the treasury of Allah *Jalla Shanohu* where there will be no fear of loss or its being taken away, whereas in this life fear and anxiety of a total loss always exist. The Divine Power has repeatedly demonstrated that magnificent palaces, great estates and huge properties are, in an instant, taken away from their owners and given to others! The sole owners of buildings and houses yesterday, see with their own eyes others in possession of them today! Yet no one seems to take heed!

﴿٢٥﴾ وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ يَرْثُ السَّمَوَاتُ وَالْأَرْضُ لَا يَسْتَوِي مَنكَرٌ مَّنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ أُولِي الْأَعْظَمِ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَتْلُوا وَكَلَّا وَعَدَّ اللَّهُ الْحَسْبُ وَاللَّهُ يَسْمَعُ لِمَنْ يُخَيَّرُ

25. What has happened to you that you do not spend in the path of Allah; when all the heavens and the earth are Heritage of Allah? Those who spent (for the cause of Allah) before the conquest (of Makkah) and fought, are not comparable to those who did not, they are more exalted than those who spent and fought afterwards. And Allah has promised good reward for all. And Allah is aware of what you do. (*al-Hadeed: 10*).

Note: The Heritage of Allah *Ta'ala* means that, when all mankind meet their end, each and everything (including the total wealth of the earth and heavens) will be under the authority of the Divine Entity, the Creator, Who Alone will be there. Since we all have to leave all our possessions behind, why not spend them happily with our hands and receive a befitting return in the Akhirah? Thereafter the Ayat mentions a caution about the special

status of those who fought and spent for the cause of Allah before the conquest of Makkah. They are far superior to those who spent and fought after that great event; the reason being that the need then was the greatest and, therefore, spending in those conditions had much greater value than on other occasions; hence a much greater reward for it.

This point is further explained at No. 13 of the Ahadith. People must therefore look for such occasions, when the needs of other people are pressing, seize the opportunity of spending on them and consider it a great blessing. Allah *Ta'ala Shanohu*, on that basis, has differentiated between the various Sahabah, giving a superior reward to those who spent before the conquest of Makkah, it being a period of grave crisis. Accordingly, one must bear in mind that to help others at the time of their urgent need will be an act of higher value.

﴿٧٧﴾ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ وَكَلَهُ أَجْرًا كَرِيمًا

26. Who is he that will lend unto Allah a goodly loan that Allah *Ta'ala* will increase and for him there is an excellent reward. (*al-Hadeed: 11*).

Note: A similar point has been made in the Ayat given at No. 5 above. The repetition is meant simply to lay emphasis on the subject matter. The Holy Qur'an repeatedly exhorts us that now is the time to spend in the path of Allah, and to do it as much as we can. There will be nothing but remorse after death.

﴿٧٨﴾ إِنَّ الْمَصْدِقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا لِيُضْعِفَ لَهُمْ أَجْرَهُمْ كَرِيمًا

27. Indeed the men who give as Sadaqah and the women who give as Sadaqah (all of them) are lending a goodly loan to Allah; the return for them will be increased; and for them shall be an exquisite reward. (*al-Hadeed: 18*)

Note: The Ayat means that those who spend as Sadaqah, in fact, lend a loan to Allah *Ta'ala* and, like any loan, this will also be returnable to the givers, but much increased at the time when their need will be greatest and most compelling; they will rather be without resources except for the befitting return of that loan from Allah *Ta'ala*. In this life, people save up bit by bit for future needs

like wedding of their children or any other needs. Particularly for future weddings, they are constantly worried, keep buying dresses and ornaments and other things appropriate for those occasions, so as to avoid any difficulty at that time. The Day of Akhirah will be the day of our greatest need and most urgent necessity, but with no chance of buying, borrowing or even begging from any source. For such a difficult and momentous occasion, one must save as much as is possible. This would hardly be a strain here, but would bring a return of the size of mountains.

(٢٨) وَالَّذِينَ بَوَّأُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَكُلَّ حَاجَةٍ وَمِنْ يُؤْتِي سَخِرَ نَفْسِهِ لِقَوْلِكَ هُمْ الْمُفْلِحُونَ ﴿٢٨﴾

28. (Therein is the share of those people too). "Those who entered the city (Madinah) and the faith (Imaan) before them and they love those who flee to them for refuge and they do not mind what the Muhajireen receive; and prefer them before themselves though poverty may afflict them; whoever is saved from his own avarice, such are the successful ones". (al-Hashr: 9)

Note: The preceding Ayaat mention the categories of the people who were entitled to receive assistance from the 'Baitul Maal'. This Ayat mentions the Ansaar *Radhiallahohunhum*, bringing out their particular virtues, one of these being that they accepted Imaan and achieved spiritual perfection while staying at home. Normally, it is a difficult thing to achieve these qualities while living at home, as worldly affairs and other matters become obstacles in the way. The other special virtue that the Ansaar possessed, was intense love for the Muhajireen. Those who have a knowledge of the early history of Islam are astonished at the instances manifesting the degree of love the Ansaar had for the Muhajireen. Several such instances have been recounted in the "Stories of Sahabah".

An incident is related here, as an example. When Rasulallah *Sallallahu alaihe wasallam* migrated to Madinah, he established a fraternity between the Muhajireen and Ansaar. Everyone among the Muhajireen entered into a sacred bond of brotherhood with one from the Ansaar; the necessity arose because the Muhajireen were strangers in Madinah and, as such, they were bound to face

hardships in the new place. The Ansaar, being locals, made life easy for the Muhajireen through their personal help and care. This was an excellent arrangement, made by Rasulullah *Sallallahu alaihe wasallam*, whereby a man from the Ansaar found it easy to take care of a Muhajir brother. Each one was able to look after one particular person. Abdur Rahman Ibne Auf *Radhiallahu anho*, a Muhajir, has related his own story thus: "When the Muhajireen arrived in Madinah, I was conjoined with Sa'd Ibne Rabi'a *Radhiallahu anho*, an Ansaari, as a brother. Sa'd told me that he was the richest person in Madinah, and that I could take half of his property and also marry one of his wives whom he would divorce for me, so that marriage could take place after the expiry of 'Iddat' (waiting period)". (Bukhari)

Yazeed Ibne Asam *Radhiallahu anho* says that once the Ansaar requested Rasulullah *Sallallahu alaihe wasallam* that the agricultural land of each one of them should be divided in two parts and one half given to a Muhajir brother. But Rasulullah *Sallallahu alaihe wasallam* did not agree to the proposal and was pleased to arrange that the Muhajireen should work on the farms of the Ansaar for a share of the produce, so that both would benefit from each other, the Ansaar benefiting from the Muhajireen's labour and the latter from the former's land. Today, it is impossible to imagine that such kinship could be created merely on the basis of religion. The irony of fate is that, today, the Muslims (who were once well-known for their self-sacrifice and sympathy for others) have become engrossed in fulfilling their selfish and personal needs. They do not mind giving trouble to others, as long as they themselves are in comfort. Muslim History is full of instances of Muslims bearing hardships and misfortunes for the sake of others. It is said that a pious person had a very bad-tempered wife, who gave him much annoyance all the time. A friend advised him to divorce her, but he replied, "She would then marry another Muslim and would cause similar trouble to him." (*Ihya*). That is a well-said statement! Could this be said about Muslims today? Could anyone of us bear to suffer in order to save others from suffering?

The third quality of the Ansaar was that they were too broad-minded to feel jealous of the Muhajireen when the latter received something from the war booty. According to Hasan Basri *Rahmatullah alaihe* the Ayat means that the Ansaar did not mind when the Muhajireen were given a general preference over them. (*Durre Manthur*)

CH. I: AYAAT - THE VIRTUES OF SPENDING

The fourth quality mentioned in the Ayat is that the Ansaar willingly let others have material goods in spite of their own poverty and hunger. Many instances of this have been mentioned in the histories of their lives. A few of those have been recounted in the Author's booklet entitled 'Stories of Sahabah' in the section on 'Sympathy and self-sacrifice'. One of those is the famous event which occasioned the revelation of the above Ayat.

A man came to Rasulallah *Sallallahu alaihe wasallam* and complained of hunger and poverty; Rasulallah sent someone to his own household for bringing some food for the visitor, but nothing was available there. Rasulallah *Sallallahu alaihe wasallam* then asked the people present there, if anyone of them would take the guest home and entertain him. One of the Ansaar, whose name is said to be Abu Talha *Radhiallahu anho*, took the guest home and said to his wife, "This is the guest of Rasulallah; look after him well, and do not keep back anything in the house but serve it to him." The wife replied there was not much food in the house except some for the children. Abu Talha *Radhiallahu anho* told her to put the children to bed, lay the food before the grown ups (*all three, husband, wife, and the guest*) and when they sit to eat, put the candle out, pretending to adjust it; so that the guest might eat his fill, they themselves not touching the food while their guest would think they were sharing it. The wife did accordingly. The guest ate while they spent the night hungry. In the morning, when Abu Talha *Radhiallahu anho* came to Rasulallah *Sallallahu alaihe wasallam*, he said that Allah *Ta'ala* was greatly pleased with Abu Talha and his wife for their entertainment of their guest the previous night. It was on this occasion that the above Ayat was revealed.

In the series of Ahadith given below, the Hadith quoted at Sr. No. 13. gives further explanation of this Ayat. After recounting the virtues of the Ansaar, the Ayat states that the persons who protect themselves from greed or avarice (شُهْه) are the successful ones. 'Shuhh' means innate greed and miserliness, which may not be manifest in practice. That is why the Ulama have explained it in various ways. The Qur'anic word *Shuhh* in proper terms means greed or avarice. It includes greed for money as well as the desire to take others' property. A person came to Abdullah Ibne Mas'ood *Radhiallahu anho* and complained that he was ruined. On being asked, "How?" the man replied, 'Allah *Jalla Shanohu* has ordained that only those will attain success who are free from *Shuhh*, and I am

suffering from *Shuhh* because I do not like to lose anything that I possess." Ibne Mas'ood *Radhiallah*o *anho* said that he was not suffering from *Shuhh* but from miserliness, although that was also not a good thing; *Shuhh* means taking away another's property unjustly. Ibne Umar *Radhiallah*o *anho* has also been quoted to say the same thing as Ibne Mas'ood *Radhiallah*o *anho*, adding that *Shuhh* is much worse than miserliness, as a miser only holds back his own property, while a man suffering from *Shuhh* does this and also wishes that others' wealth should become his property. Ta'os *Rahmatullah* *alaihe* says, "Miserliness consists in not spending out of one's property; whereas *Shuhh* causes a man to dislike others spending out of their property. Ibne Umar *Radhiallah*o *anho* is reported to have said that *Shuhh* is even more hateful than miserliness because a miser withholds his own money and a man possessed of *Shuhh* (innate greed) does not spend his own property and also wishes that others' property should come into his possession.

In one of the Ahadith *Rasulullah Sallallah*o *alaihe* *wasallam* has said that a person possessing the following three qualities would be free from *Shuhh*: (a) giving *Zakaat*, (b) looking after one's guest and (c) helping others in their difficulties. In another Hadith *Rasulullah Sallallah*o *alaihe* *wasallam* has said that nothing harms Islam more than *Shuhh* (greed). Another Hadith states that the dust that gathers on one's body while one is in the path of Allah and the smoke of *Jahannam* can never remain together on any person; nor can *Imaan* and greed (*Shuhh*) remain together in anybody's heart. In another Hadith, *Jabir Radhiallah*o *anho* has quoted *Rasulullah Sallallah*o *alaihe* *wasallam* as saying, "Beware of oppression (cruelty), for oppression will produce layers upon layers of darkness on the Day of Judgment, and protect yourselves against *Shuhh*, for *Shuhh* destroyed the people before you; it made them shed one another's blood and induced them to commit adultery among their close relations whom it is unlawful to marry." *Abu Hurairah Radhiallah*o *anho* says that he heard *Rasulullah Sallallah*o *alaihe* *wasallam* saying, "Preserve yourselves from innate greed and miserliness, for these evils caused the people before you to sever bonds of relationship with their kinsmen, induced them to commit adultery with women among their close relations forbidden for marriage, and led them to blood-shed." Obviously, committing adultery with a stranger woman costs something while incest with one's own daughter costs nothing. Similarly, plundering others' property leads to blood-shed.

Anas Radhiyallahu anho, says that once a person died in the times of Rasulullah Sallallahu alaihe wasallam and people said that he would go to Jannah but Rasulullah Sallallahu alaihe wasallam said, "Do you know everything about his life? It is just possible that he may have said something that did not concern him or might have been miserly in a matter which brought him no benefit". In another Hadith, this incident has been related differently. A man died a martyr in the battle of Uhad. A woman came to his body and said, "Congratulation on your Shahadah (martyrdom) O son"! Rasulullah Sallallahu alaihe wasallam said to her, "You are unaware whether he had ever uttered something irrelevant or ever acted as a miser about a thing which was of little use to him". Indeed, to be stingy about a trifle is the worst form of greediness.

﴿١٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتْلَبُوا أَمْوَالَكُمْ أَمْوَالًا وَلَا آوَالَكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿١٩﴾ وَأَنْفِقُوا مِنْ بَارِقَتِكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِنَ الصَّالِحِينَ ﴿٢٠﴾ وَلَنْ يُؤْتِيَ اللَّهُ نَفْسًا إِذْ جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٢١﴾

29. O you who believe! Let not your wealth nor your children distract you from remembrance of Allah. Those who do so, they are the losers. And spend of that wherewith We have provided you, before death comes unto one of you and he says: 'My Lord! If Thou wouldst relieve me for a little while, then I would give Sadaqah and be among the righteous'. But Allah relieves no soul when its term comes and Allah is aware of what you do. (*Al-Munafiqoon: 9-10-11*)

Note: Engagements concerning property or money matters together with involvement in the family affairs, usually become a hindrance in fulfilling the commandments of Allah, the Almighty. This happens in spite of the certainty of death whose timing remains unknown; when that moment arrives nothing shall avail a person except grief and disappointment. The household, the family, riches and property, all shall have to be left behind and one shall leave the world helpless. Ibne Abbas Radhiyallahu anho quoted Rasulullah Sallallahu alaihe wasallam as saying, "When death comes to a person who had sufficient wealth to perform Hajj and to give Zakaat and yet did not accomplish these, he would pine for a return to this

world". Someone said to Ibne Abbas that only a Kafir wishes to rejoin worldly life, not a Muslim; Ibne Abbas *Radhiallahoh anho* recited this particular Ayat and said that Allah has addressed this Ayat to the Muslims. In another Hadith, Ibne Abbas *Radhiallahoh anho* has been quoted to say that the Ayat refers to a Mo'min; when death comes to a Mo'min who has had sufficient wealth to enable him to give Zakaat as well as to perform Hajj, and yet has failed to do so in his lifetime, besides neglecting many other obligations towards Allah, he will wish to return to life, so that he may fulfil all those obligations. Nevertheless, Allah *Jalla Jalalohu* has decreed that when the moment of death comes, it cannot be delayed. (*Durree Manthur*)

The Holy Qur'an reminds men, time and again, that the moment of death has been fixed for every individual and that there can be no postponement. Man keeps thinking of giving such and such thing as Sadaqah, of dedicating such and such things for a sacred cause, and of donating so much to so and so through his will; but he remains absorbed in such thoughts till Fate suddenly takes his life. And he dies suddenly while sitting, walking or sleeping. Therefore, one should not delay the performance of virtuous deeds by prolonged thinking or planning, but one should spend for the cause of Allah as soon as possible and deposit it with Him.

﴿٣٠﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٣١﴾ وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفَٰرِقُونَ ﴿٣٢﴾ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْغَٰلِبُونَ ﴿٣٣﴾

30. O ye who believe! Fear Allah. And let every soul look to that which it has sent for the morrow. Fear Allah! Lo! Allah is informed of what you do. And be not you like those who forgot Allah, therefore He caused them to forget their souls. Such are the evil-doers. Not equal are the inhabitants of the Fire (Jahannam) and the dwellers of Jannah; the dwellers of Jannah shall be the victorious. (*al-Hashar: 18-20*)

Note: 'Allah caused them to forget their souls' means they lost their intelligence and were unable to distinguish between right and wrong and indulged in things ruinous for themselves. Jarir *Radhiallahoh anho* says that once at mid-day he was in attendance

upon Rasulullah *Sallallahu alaihe wasallam* when a Jama'at of the Mudhar tribe arrived. They were all bare-headed and bare-footed and in a state of starvation. Rasulullah *Sallallahu alaihe wasallam* turned pale with grief to see them in this condition and went into his dwelling (obviously to get something for the visitors). He returned to the Masjid after a while and ordered Bilal *Radhiallaho anho* to say Azaan. After performing the Zuhur Salaat he mounted the pulpit, praised Allah *Ta'ala* and recited some Ayaat of the Holy Quran including the one above. He then exhorted the people to give Sadaqah before it becomes impossible to do so and repeated this by saying, "You must give before you become powerless to give, and give immediately whatever you can: a Dinaar, a Dirham, a piece of cloth, a little wheat or 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 *Sallallahu alaihe wasallam*, whose serene face brightened with joy and he said that whosoever sets a good example shall get a reward for that as well as the reward equivalent to the reward of those who follow his good example, without any reduction in the latter's reward. Similarly, if a person sets a bad example, it will count as a sin against him and the sins of those who follow that example shall also go into his account, without any reduction in the latter's burden. Thereupon, all the people went away and returned with something to give, a Dinaar or a Dirham or some grain. The result was that there were two heaps of clothes and grain, etc., gathered in front of Rasulullah *Sallallahu alaihe wasallam*. These were all distributed among the tribe of Mudhar. (*Nisai-Durre Manthur*)

One of the Ahadith states, "O people send something in advance. The time is soon coming when Allah *Ta'ala* will talk to you without an intermediary and without a veil and say, 'Did not My Rasul come to you with My commandments? Did I not grant you wealth? Was it not more than your own needs? What did you send in advance for your requirements here?' The man will look around and see nothing except Jahannam in front of him". The Hadith further states, "Whoever wishes to save himself from this situation must give Sadaqah, even if it be a portion of a date". (*Kanz*). It will be a terrible situation and a frightening stock-taking. The blazing Fire of Jahannam will be in front of the men trembling with the fear of being thrown into it at any moment, and deeply sorrowing for not having given away everything in worldly life and for withholding

money for imaginary needs, and for wasting it on useless things. When the eyes close, all needs vanish except the severe one", an escape from Jahannam which will keep haunting a person.

Abu Bakr Siddiq *Radhiallah* *anho* addressing the people said, "Bear in mind that the tenure of your life, out of which you spend mornings and evenings, is not known to you. You do not know when your end will come. You should, if you can, most carefully utilise it before the end comes. This you can do only if Allah wills. There were people who spent their time in useless occupations; Allah *Jalla Shanohu* has forbidden you to be like them and has said:

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ

And be not you like those who forgot Allah, therefore He caused them to forget themselves. (Al-Hasher: 19)

Where are those of your brethren whom you knew? They have departed after finishing their term; their deeds have come to an end and they are face to face with reckoning of their deeds. They will lead a joyful life if their deeds were good or be in suffering if they were bad. Where are those despots of the past who raised walled cities for their protection? They are lying now under stones and mounds. This is the Sacred Word of Allah whose marvels shall never end, nor will its light grow dim. Get light from the Word of Allah today, to serve you during the dark days to come, and give heed to its warnings. Allah *Ta'ala* has praised certain people and said:

أَلَمْ تَرَ كَيْفَ أَوْفَيْنَاهُم مَّا رَغِبُوا وَأَنَّا كُنَّا خَائِفِينَ ۝

They hastened to do good deeds and called Us with Mixed feelings of longing and fear and showing humility towards Us. (al-Ambyia: 90)

Abu Bakr *Radhiallah* *anho* went on saying, "That word has no merit which is not intended to please Allah; and that wealth is without benefit which is not spent for the cause of Allah; and that man is not good whose patience does not overcome his anger, and he is not a proper person who is concerned more about people's reproach than the pleasure of Allah *Ta'ala Shanohu*". (*Durre Manthur*)

﴿٣١﴾ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ۖ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا
وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّذَنبِكُمْ وَمَنْ يُؤْتِكُمْ شَيْءٌ فَمِنْ تَحْتِهَا يَدُ الْمَغْلُوبِينَ ﴿٣١﴾

31. Your wealth and your children are only a temptation, whereas, Allah! with Him is an immense reward. So keep your duty to Allah as best as you can, and listen, and obey and spend; that is better for your souls. And whoso is saved from his own greed, such are successful. (at-Taghabun: 15-16)

Note: Shuhh i.e. innate greed is the worst form of miserliness and we have already dealt with it under the Ayat given at No.28 above. Wealth and children are a great trial for men: to distinguish those whose excessive love for them makes them neglect the commandments and remembrance of Allah, from those who persevere in loyalty to Him, despite these two temptations. Of course, the example to be followed is that of Rasulullah *Sallallahu alaihe wasallam* who had nine wives, several children and grand-children. In addition Rasulullah *Sallallahu alaihe wasallam* and most of the Sahabah *Radhiyallahu anhum* 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 Anas *Radhiyallahu anho*, who himself remarked once, "Not to speak of the descendants of my sons and daughters, I have myself buried one hundred and twenty five persons out of my direct descendants" (*Isabah*). One can imagine how many might have survived after his death and how large was the number of his sons, grandsons, great-grandsons, and other descendants! And yet Anas *Radhiyallahu anho* is counted among the Sahabah who have transmitted a large number of Ahadith, and who took part in Jehaad frequently! Such a large family and its obligations could not deter him from participation in Jehaad, nor distract him from the pursuit of knowledge of Ahadith.

When Zubair *Radhiyallahu anho* was martyred, his survivors included four wives, nine sons and nine daughters, and a few of his grandsons were even older than some of his sons. (Bukhari). Apart from these, he had other children who had died in his life. In spite of such a large family, he never joined any service or occupation, but spent his entire life in Jehaad and striving for the cause of 'Deen'. Similarly, there were many other Sahabah like them, who never allowed families, however large, or abundant wealth to deter them

from the performance of their religious obligations and functions. A number of them had large business concerns but never did these hinder them from observing their religious duties. Allah Ta'ala Himself has praised them in the Holy Qur'an by saying:

بِئْسَ مَا تَكْتُمُونَ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكْتُمُوا لِلَّهِ الْبِرَّ مَا كُنْتُمْ تَكْتُمُونَ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ
 فِي الْقُلُوبِ وَالْأَبْصَارِ لِيُعْزِمَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ
 حِسَابٍ

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

Several incidents have been related in the explanatory discussions of this Ayat. It is said that the Sahabah were businessmen, but business never prevented them from the remembrance of Allah Ta'ala. When the Azaan was called, they would immediately leave their shops for the performance of Salaat. (Durre-Manthur)

﴿٣٧﴾ إِنَّ قَرْضَ اللَّهِ قَرْضًا حَسَنًا تَضْعِيفُهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ۝ عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ
 الْعَزِيزُ الْحَكِيمُ

32. If you lend unto Allah a goodly loan, He will double it for you and will forgive you, for Allah is Responsive, Clement, Knower of the invisible and visible, the Mighty, the Wise. (at-Taghabun: 17 - 18)

Note: The same subject has been treated in the Ayaat given at Serial Nos. 25, 26 and 27. It is Allah Jalla Shanohu's special bounty and kind regard for the well-being of His bondsmen that He has repeatedly recounted the things which are important for them. We often recite these Ayaat merely for the sake of earning blessings of recitation with it. It is a favour of the Gracious Allah that He grants good returns for the mere recitation of the Qur'an. But it has to be borne in mind that the Qur'an has not been revealed simply for recitation, but its sacred commandments are to be put into practice and properly followed in life. It should be realised that when the Sovereign and Lord of the whole Universe, Who is our Benefactor,

CH. I: AYAAT - THE VIRTUES OF SPENDING

our Guardian and Helper, our Cherisher and, above all, our Creator, repeatedly orders us to do something and we, in response, merely say, "Yes, O Lord we have read your directions and orders", and remain content with that, would not that be height of injustice?

﴿۳۳﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقْبَلُوا إِلَّا بِمِنْ حَيْثُ حَسَدْتُمْ عِنْدَ اللَّهِ هُوَ خَيْرٌ أَوْ أَكْبَرُ أَجْرًا وَاسْتَغْفِرُوا لِلَّذِينَ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ

33. And establish Salaat, and pay Zakaat, and (so) lend unto Allah a goodly loan. Whatsoever good you send before you for your souls, you will surely find it with Allah. better and greater in the recompense, and seek forgiveness of Allah. Lo! Allah is Forgiving, Merciful. (al-Muzzammil: 20)

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

Note: "Better and greater in the recompense" means that a donor will be given better and greater recompense in the Hereafter for the money spent as Sadaqah, far better in quality and quantity than the thing he would have got, in return for the money, if he had spent it in the world, for instance, two kilograms of wheat for a rupee. The fact is that the recompense in the Hereafter would be far superior to the possible worldly returns both in quality and quantity. We have already quoted a Hadith under the Ayat given at Serial No. 7 to the effect that "Even if a date is given away as Sadaqah out of the lawfully earned property, with sincerity of intention, Allah *Ta'ala* grants increase in the recompense for it, till it becomes as large as the Mount Uhad."

Would that we appreciated the generosity of our Bounteous Lord Who, grants such enormous rewards for such small amounts of Sadaqah, and deposited with Him as much money as possible! For, then He would have returned it to us with bountiful increase, at the time of our dire need.

In this Ayat, Allah *Ta'ala* has also promised that whatsoever virtue we send before us, He will accord us an equal recompense for it. In our booklet, 'Barakaat-e-Zikr' we have quoted many Ahadith about the increase in rewards for good deeds, including the following Hadith:

In the estimation of Allah the reward for saying:

(سُبْحَانَ اللَّهِ) Allah be glorified, or (الْحَمْدُ لِلَّهِ) All praises to Allah or (لَا إِلَهَ إِلَّا اللَّهُ) There is none to be worshipped but Allah, or اللَّهُ أَكْبَرُ Allah is Great, is even larger than Mount Uhud, provided these are recited with the purest motive of pleasing Allah.

As a matter of fact, sincerity of intention is the first condition for the acceptance of any virtuous deed. A good deed performed insincerely, with a worldly motive, shall be of no value in the Akhirah. For cultivating this quality, one has to associate with spiritual guides (Mashaaikh), serve them devotedly and earn their favour. For it is only through associating with such people that one can learn how to perform good deeds solely for the pleasure of Allah Ta'ala.

﴿٣٣﴾ إِنَّ الْأَبْرَارَ لَيُؤْتُونَ مِنْ كَافِرٍ مِمَّا نَزَّلْنَا كَانُورًا كَانُورًا صَيَّا كَثِيرًا بِهَا جَدَّ اللَّهُ يُغَيِّرُ بِهَا الظُّلُمَاتِ وَيُؤْتُونَ بِالنُّورِ وَالنُّورُ يُبَيِّنُ لِقَوْمٍ يُؤْمِنُونَ يُؤْمِنُونَ بِمَا نَزَّلْنَا كَانُورًا كَانُورًا كَانُورًا وَيُطِيعُونَ الْقِيَامَ عَلَى حِدِّهِ وَسَكِينًا وَابْنًا وَأَبِينًا وَأَبِينًا بِمَا نَزَّلْنَا كَانُورًا كَانُورًا كَانُورًا وَإِنَّا نَحْنُ مِنْ رَبِّكَ لَوَاعِبُونَ مَا عَبَسُوا وَلَا شَحَنُوا وَمَا يَخْشَوْنَ أَنَّ لَهُمُ اللَّهُ نَزَلَ إِلَهُ الْيَوْمِ وَلَهُمُ النُّصْرَةُ وَسُورَةٌ وَأَجْرُهُمْ بِهَا صَبْرًا جَنَّةً وَحَرِيرًا مُطَهَّرًا لَهَا عِلٌّ لَأَنَّهَا لَوْ لَا يَرَوْنَ فِيهَا شُمْسًا وَلَا قَمَرًا وَلَا نَجْمًا عَلَيْهِمْ ظِلَالٌ وَذُلَّتْ قُلُوبُهُمْ تَذَانًا وَطَافَ عَلَيْهِمْ بِالنَّجْمِ تَتَابَعًا وَكَانَتْ قُورَيْرًا قُورَيْرًا مِنْ فَضْلِهِ قَدَّرُوا مَا تَقَدَّرُوا وَيَسْخَرُونَ فِيهَا كَأَنَّكَ إِذَا نَزَّلْنَا بِهَا نَجْمًا لَيْسَ فِيهَا نَفْسٌ سَلْطَانًا وَيَطُوفُونَ عَلَيْهِمْ وَوَدَانٌ تَخْلُدُونَ إِذَا رَأَيْتَهُمْ حَسْبُكُمْ لَوْلَا أَن نُنزِّلَهُ إِذَا رَأَيْتَ كَقُرْآنِ لَيْعَاءٍ أَلْمَأُونَةَ لَيْلًا عَلَيْهِمْ وَيَأْبُ سُنْدُسٍ خَضْرَاءٍ رَسْتَبْرَقٍ وَحُلُوهَا أَسَادُ مِنْ فَضْلِهِ وَسَقَمُهُمْ رَبُّهُمْ تَرَابًا أَطْهَرًا إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيَكُمْ مَشْكُورًا

34. Lo! the righteous shall drink of a cup whereof the mixture is of water of Kafur. A spring wherefrom the slaves of Allah drink, making it gush forth abundantly (in whatever direction they would desire). They fulfil the vow and fear a day whereof the evil is wide-spreading. And they feed the needy, the orphan and the captive, for love of Allah. And say: "We feed you for the sake of Allah only, we wish for no reward or thanks from you. Because we only fear a day of wrath and fate from our Lord". Therefore, Allah hath warded off from them the evil of that day and made them find brightness and joy; and hath awarded them, for all that they endured, a Garden and silk-attire; reclining therein upon

couches, they will find there neither (heat of) sun nor bitter cold. The shade thereof will be close upon them and the clustered fruits bow down (at their command). Goblets of silver are brought round for them and beakers of glass: (Bright as) glass but (made) of silver. They themselves will determine the measure thereof (according to their wishes). They will have a drink in a cup whereof the mixture is of Zanjabeel (ginger); the water of a spring therein named Salsabeel. There serve them young men of everlasting youth, whom when you see you would take them for scattered pearls. When you look, you will see their bliss and immense territory. Their raiment will be fine green silk and gold embroidery, bracelets of silver will they wear. Their Lord will satisfy their thirst with a pure drink (and it will be said unto them): Lo! this is a reward for you. Your endeavour (upon earth) has found acceptance. (*ad-Dahr: 5-22*)

Note: The sacred Ayaat describe three varieties of drink, the specific quality of each drink and the way in which it will be taken. The first Ayat says that the righteous 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 the Lord of all creation, the Grand Sovereign Himself, would present the drink to them. Probably, this may refer to three classes of the righteous; the common people, the superior ones and the highest class. In these Ayaat the greatness, honour and virtues of the righteous have been mentioned, which they shall attain especially through the performance of good deeds, particularly feeding the poor for the pleasure of Allah. If we had perfect Imaan and believed firmly in these promises, every one of us would like to follow the example of Siddiq-e-Akbar *Radhiallaho anho*, who gave away everything in his house to win Allah's pleasure, leaving behind only the blessings associated with the names of Allah and His Rasul. These Ayaat refer to a few matters which need special attention:

1. There is mention of fountains which the dwellers of Jannah would shift to any place they like: Mujahid *Rahmatu'llah alaihe* explains that those fountains will flow to any point and in any direction of their choice. Qatadah *Rahmatullah alaihe* 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 run in any direction they desire. Ibne Shauzab *Rahmatullah alaihe* says that those people will have gold wands with which they will make a sign indicating the direction in which the fountains should flow and that will come about.

2. Qatadah *Rahmatullah alaihe* has been quoted as saying, 'They fulfilled the 'vow' means they acted upon every order of Allah *Ta'ala*'; that is why they have been called Abrar (the righteous). Mujahid *Rahmatullah alaihe* says that the vow means an undertaking to perform a good deed for the sake of Allah (*like fasting, I'tikaaf or worship*). Ikrimah *Radhiallahoh anho* says, "It means offerings for thanks-giving". Ibne Abbas *Radhiallahoh anho* has been quoted to say that a man came to Rasulullah *Sallallahoh alaihe wasallam* and submitted that he had vowed to kill himself for the sake of Allah. Rasulullah *Sallallahoh alaihe wasallam* was busy in something else and could not properly attend to him. The man took his silence as an approval for fulfilling his vow and got up and went away to kill himself. Rasulullah *Sallallahoh alaihe wasallam* came to know what the man was about to do and said, "Thanks be to Allah who has created such people in my Ummah who are so resolute in fulfilling their vows", and he ordered the man not to kill himself but to slaughter one hundred camels instead, for taking one's own life was forbidden by religion and the ransom (blood-money) for a life taken was a hundred camels.

3. The feeding of prisoners in the Ayaat concerns the idolaters who had become prisoners in various battles. There were no Muslim prisoners at that time. When the feeding of non-Muslim prisoners carries so much reward from Allah, the reward for the Muslim captives would be far greater. Mujahid *Rahmatullah alaihe* says that when Rasulullah *Sallallahoh alaihe wasallam* brought the captives of Badr (who were infidels) to Madinah, seven notable Sahabah, namely Abu Bakr, Umar, Ali, Zubair, Abdur Rahman, Sa'd, and Abu Ubaidah *Radhiallahoh anhum* were particularly generous in spending money on their food, etc. At this, the Ansaar remarked, "We fought those prisoners in the cause of Allah and you are looking after them so lavishly". Thereafter, the nineteen Ayaat beginning (*لَقَدْ اَكْبَرْنَا*) were revealed in praise of those Sahabah who looked after the prisoners. Hasan *Rahmatullah alaihe* says that, at the time of revelation of these Ayaat, there were only idolaters as prisoners.

Qatadah *Rahmatullah alaihe* says, "When Allah *Jalla Shanohu* ordered us to show kindness towards prisoners who were idolaters, the obligations in respect of Muslim prisoners must be far greater". Ibne Jurraj *Rahmatullah alaihe* says that there were no Muslim prisoners at the time when these Ayaat were revealed. Only the idolaters were prisoners, and Rasulullah *Sallallahu alaihe wassallam* gave orders for looking after their welfare. Abu Razeen *Rahmatullah alaihe* says that once he was with Shaqeeq Ibne Salmah *Rahmatullah alaihe* when a few of the prisoners passed that way, and Shaqeeq told him to give something as Sadaqah to the prisoners and recited the above Ayaat.

4. 'We wish for no reward nor thanks', means that the Sahabah did not like to have any type of return at all for their good deeds in this life, even in the form of Du'aa or thanks. They wanted total return for them in Akhirah. Aishah and Umme Salmah *Radhiallaho anhuma* are reported to have given instructions, to the person who took their Sadaqah to the poor, to quietly listen to what the recipient said after receiving it. When the person reported back any words of Du'aa, etc., to the venerable ladies, they used to make the same kind of Du'aa, etc., in favour of the poor, saying that it was in return for what the poor had said, so that their Sadaqah remained purely and solely for the Akhirah. Umar *Radhiallaho anho* and his son Abdullah *Radhiallaho anho* are reported to have done the same. Zainul Abedin *Rahmatullah alaihe* has remarked that if the giver of Sadaqah waits for the person in need to come to him, that would not count as real generosity. The truly generous one is he who fulfils his obligations to Allah by going himself to the doors of the needy persons, and does not expect any expression of thanks for that, in view of the full faith he has in the rewards from Allah.

5. 'The bunches of the fruits of Jannah obeying the commands' means that they will reach them when and where the dwellers in Jannah wish them to reach. Baraa Ibne Aazib *Radhiallaho anho* says, "The inhabitants of Jannah will be able to eat the fruit as they wish, while sitting, standing or lying". Mujahid *Rahmatullah alaihe* says, "If they wished to have fruit while standing, the bunch would bend and come in front of them, just within their reach; it would bend lower if they desired to eat it while sitting; and it would bend still lower if they liked to eat it while lying". Another Hadith reports him (Mujahid) as saying, "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 dangling in between them. If the dwellers in Jannah would like to eat the fruit while standing they would experience no difficulty in reaching it; if they desired to have it while sitting or reclining on their beds, it would bend down accordingly".

6. 'Bright as glass but made of silver' means that the silver will be transparent like glass. Ibne Abbas *Radhiallaho anho* has said that, in this life, if silver is beaten to the thinness of a fly's wing, one cannot see water through it, but in Jannah the silver goblets will be transparent. It has been said that, in this life, there are to be found samples of everything in Jannah, except the goblets of silver of the type mentioned herein. Qatadah *Rahmatullah alaihe* says that if all the experts in the world work together to make a transparent goblet of this type, they will fail to do so. Ibne Abbas *Radhiallaho anho* has said that an incident relating to Ali and Fatimah *Radhiallaho anhuma* (which will be mentioned in the story No. 43 at the end of this book) occasioned the revelation of these Ayaat. It is not an unusual thing to find an Ayat being revealed in consequence of more than one occurrence taking place severally; in that case, it applies to all such incidents.

﴿٣٥﴾ قَدْ أَفْلَحَ مَنْ تَزَكَّىٰ ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ ۗ بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةَ
خَيْرًا وَأَبْغَىٰ ۗ

35. He is successful who purifies himself, And remembers the name of his Lord, and observes Salaat; but you prefer the life of the world. Although the Akhirah is far better and everlasting. (*al-A'laa: 14-17*)

Note: The Ulama have given several interpretations of 'purifies himself'; many of them say that it means 'gives Sadaqah at the end of Ramadhan, called 'Sadaqatul Fitr'; While some of them give it a general sense. Saeed Ibne Jubair *Rahmatullah alaihe* says that it means purifies himself of (the taint of) his lawfully earned wealth (through payment of Zakaat).

Qatadah *Rahmatullah alaihe* says, "Successful is he who has pleased his Creator by (spending) his wealth". Abul Ahwas *Rahmatullah aliahe* said, "Allah *Ta'ala Subhanohu* has mercy on a person who gives Sadaqah and then performs Salaat". He then recited the above mentioned Ayat. In another version, he is reported to have

said, "Let him, who can afford, give something as Sadaqah before offering Salaat". Ibne Mas'ood *Radhiallahoh anho* says, "When a person intends to observe Salaat, it will be better for him to give something as Sadaqah before doing so". He then recited this Ayat. Arfaja *Radhiallahoh anho* says that he once asked Ibne Mas'ood *Radhiallahoh anho* to recite to him the Surah: سُبْحَانَكَ اللَّهُمَّ الْعَلِيِّ

Glorify the name of thy Lord, the most High: (al-A'laa)

He began to recite it and when he came to the Ayat:

بَلْ تَمُنُّونَ الْحَيَاةَ الدُّنْيَا

But you prefer the life of this world,

he stopped short in the midst of recitation and addressing the people, said, "We have preferred this life to the Akhirah." People sat listening quietly. He then again said, "We have preferred this life because we have seen the beauty and adornment of the world, its women, its food and its drinks, while things of the Akhirah have been veiled from us. We are engrossed in what is before us, forgetful of what we have been promised in the Akhirah!"

Qatadah *Rahmatullah alaihe* has said that all mankind are engaged in the present-day worldly activities, except those who enjoy Allah's protection, even though the Akhirah is far more valuable and everlasting. Anas *Radhiallahoh anho* has quoted Rasulullah *Sallallahoh alaihe wasallam* as saying that the Kalimah (لَا إِلَهَ إِلَّا اللَّهُ) saves people from the displeasure of Allah *Ta'ala* as long as they do not give preference to their worldly requirements as against the demands of religion, but when they begin to do so, the kalimah (لَا إِلَهَ إِلَّا اللَّهُ) is returned to them with the Divine remarks, "You are telling a lie". In another Hadith, Rasulullah *Sallallahoh alaihe wasallam* has said that whoever bears testimony to

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

will enter Jannah, unless he has mixed it with something averse to it and polluted his faith with falsification. Rasulullah *Sallallahoh alaihe wasallam* repeated his words three times and the gathering remained silent. Probably Rasulullah *Sallallahoh alaihe wasallam* wanted someone to ask about it, but the people were quiet due to respect and awe. Finally a man got up from a distance and said, "O

Rasulullah, may my parents be sacrificed for your sake, what is the meaning of, 'mixing it with something else'? He replied, "The love of this world and preferring it to everything else, amassing wealth for its own sake and acting towards people unjustly and cruelly".

Another Hadith of Rasulallah *Sallallahu alaihe wasallam* says, "Whoever loves this world harms his Akhirah and when anyone loves the Akhirah he does harm to this world; therefore, prefer the love of the thing (Akhirah) that will remain for ever, over the thing (this world) that will come to an end". In another Hadith Rasulallah *Sallallahu alaihe wasallam* has said, "This world is the home of one who has no home in the Akhirah and it is the property of him who has no share in Akhirah, and only that person collects or hoards for this life who lacks wisdom". A Hadith says that, amongst His entire creation, Allah *Ta'ala* does not dislike anything more than this world; he has never looked at this world with kindness ever since He created it'. In another Hadith Rasulallah *Sallallahu alaihe wasallam* has said that the love of this life is the root-cause of all sins. At the end of this book in Chapter.six, a number of Ayaat and Ahadith regarding this life and Akhirah have been given in a summarised form. In addition to all the Ayaat which have been mentioned upto now in this volume, there are many other Ayaat in the Holy Qur'an, exhorting us to spend for the cause of Allah *Jalla Shanohu*. This subject has been treated again and again in a variety of ways by Allah *Jalla Shanohu* in the Holy Qur'an, with different ways of persuasion to spend all. This shows its unquestionable importance, particularly, when all out of which one spends is a grant from Allah *Ta'ala*. For example, a rich man gives his servant some money for his personal needs but also says that he would like him to set aside a little money for such and such thing, and promises him a bountiful reward in case he complies with his directions. In such an event, it is obvious that the servant would gladly spend money on that particular thing, knowing that he would receive much more than what he has spent on it.

Sec (b)

AHADITH ON THE VIRTUES OF SPENDING FOR THE CAUSE OF ALLAH

After quoting so many Ayaat of the Holy Qur'an on the subject of spending for the cause of Allah *Ta'ala*, there should be no need of quoting any Ahadith bearing on this subject. But since the Ahadith clarify and explain the sacred Word of Allah *Subhanahu Ta'ala*, it would be worth-while narrating a few Ahadith before concluding this Chapter.

① عَنْ ابْنِ هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَ لِي مِثْلُ أُحُدٍ هَبًا لَتَرَى أَنِّي لَا يَمُرُّ عَلَيَّ تَلْثَ أَيَّامٍ وَعِنْدِي مِنْهُ شَيْءٌ أَزْصِدُهُ لِذِيئِي،
(رواه البخاري) (مشكوة)

HADITH: 1

Rasulullah *Sallallahu alaihe wasallam* said, "If I possessed gold to the extent of mount Uhud, I would not like to keep any of it with me for more than three days, except what I put aside for paying a debt".

Note: Mount Uhud is well-known as the biggest mountain near Madinah. Rasulallah *Sallallahu alaihe wasallam* 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 portion of it with himself. This is simply meant to convey that it will take at least three days to distribute that huge amount of gold. Ofcourse, if there was debt to be paid and the creditor was not present, some portion of gold could be retained till the debt could be paid. This shows that payment of a debt is more important than Sadaqah. It was the noble habit of Rasulallah not to hoard anything. Anas *Radhiallah anho* who was the special attendant of Rasulallah *Sallallahu alaihe wasallam* says that he never kept anything for the next day. Once somebody presented three birds to Rasulallah *Sallallahu alaihe wasallam*, one of which he gave to his own attendant. The attendant brought back that bird the following day to Rasulallah *Sallallahu alaihe wasallam* who said to him "Have I not told you not to keep

anything for the next day? Allah *Jalla Shanohu* Himself will provide food for the next day." Samurah *Radhiallahoh anho* has quoted Rasulullah *Sallallahoh alaihe wasallam* as saying that he checked the store cabinet frequently to make sure that nothing was left in it, lest he should die with something left behind.

Abu Zarr Ghifari *Radhiallahoh anho*, a famous and extremely pious Sahabi, had particular aversion to wealth, about which several incidents have been reported, one of which has been related under the Ayat given at Serial No. 11 above. He says, "I was once accompanying Rasulullah *Sallallahoh alaihe wasallam* 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 a single Dinaar of it with me for more than three days except that which I put aside to pay a debt". He added, "Many of those who have much property shall gain scanty rewards, except for those who say, "Take this and this, before them, behind them, on their right and on their left". (The narrator made a gesture indicating that they spend profusely with both their hands, distributing money to people around them). (*Bukhari*)

In Mishkaat, another incident has been related about Abu Zarr *Radhiallahoh anho*. Abu Zarr *Radhiallahoh anho* was once sitting with Uthman *Radhiallahoh anho* during the period of the latter's Caliphate when he told Ka'b *Radhiallahoh anho* that Abdur Rahman *Radhiallahoh anho* had died leaving behind some property and asked him what he thought about it. Ka'b replied that there was no harm in leaving such property if he had given what was due on it to Allah *Ta'ala*. Hearing this, Abu Zarr raised the stick he was carrying, struck Ka'b and said that he had heard Rasulullah *Sallallahoh alaihe wasallam* saying, "If I possessed gold equal in quantity to this mountain, which I could spend and which were accepted from me, I would not like to leave behind even six 'Auqias' (a small weight) of it". Abu Zarr *Radhiallahoh anho* then turned to Uthman *Radhiallahoh anho* and adjured him three times to tell him if he had not heard Rasulullah *Sallallahoh alaihe wasallam* saying these words. Uthman said that he had.

Imaam Bukhari *Rahmatullah alaihe* has related still another story about Abu Zarr *Radhiallahoh anho*, on the authority of Ahnaf Ibne Qais *Rahmatullah alaihe*, who says, "I was once sitting with a group of the Quraish in Madinah Munawwarah when a man came there. He had stiff, dry and dishevelled hair, was dressed in coarse

cloth and looked an ordinary man. He stopped by their side, greeted them saying, 'Assalam-o-Alaikum' and then addressing the people, said "Give those who hoard up treasures, tidings of a rock heated in the fire of Jahannam, which will be placed on their breasts; 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 breasts". Saying this, he went into the Masjid and sat down beside a pillar. I did not know who this Divine was; so, I followed him, sat near him and said, "The people gathered there did not pay heed to what you said; they rather seemed to dislike your saying so". The divine replied, "They are fools who lack proper understanding, my most loved friend once told me". When I asked him who was his most loved friend, he replied, "Rasulullah *Sallallahu alaihe wasallam* was my most loved friend who once said to me, 'Abu Zarr, do you see Mount Uhud over there? I said that I did" (thinking that he wanted to send me on an errand and was telling me how much time remained before sunset.) He then said, "If I had gold to the extent of that mountain I would love to spend all of it except for three Dinaars".

Other versions of the Hadith explain why he would like to keep three Dinaars. After this Abu Zarr *Radhiyallahu anho* said, "These people have no sense; they go on hoarding wealth. By Allah, I neither expect them to give me any money; nor need to ask them anything about my religion! Then, why should I feel afraid or hesitate to tell them exactly what I believe to be true?" (*Fatah*)

We shall relate another incident about Abu Zarr *Radhiyallahu anho* under the Ayat given at Serial No. 5 in Chapter two below, Insha Allah.

٢) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ الْأَمَلُكَانِ يَنْزِلَانِ فَيَقُولُ أَحَدُهُمَا اللَّهُمَّ أَعْطِ مَنْفَعًا خَلْفًا وَيَقُولُ الْآخَرُ اللَّهُمَّ أَعْطِ مَنْسَكًا تَلْفًا، متفق عليه (مشكوة)

HADITH: 2

Rasulullah Sallallahu alaihe wasallam said, "Two angels come down (from the heavens) every morning; one prays, 'O Allah, grant a return to him who spends, while the other prays, 'O Allah, destroy the wealth of him who withholds it'".

Note: This Hadith is corroborated by the Ayat given at *Serial No. 20* above, which says, "And whatever you spend (for good), He replaces it". We have also quoted many more Traditions bearing on this subject, in that context. Abu Darda *Radhiallah anho* has quoted Rasulullah *Sallallah alaihe wasallam* as saying, "At sunrise, two angels, one on each side of the sun, make a proclamation, which is heard by everybody except Jinns and mankind, calling, 'O people, turn to your Lord! The little which suffices for you is better than the abundance which may make you neglectful towards Allah!' Similarly, (the Hadith continues) *A.* the time of sunset, two angels pray loudly from both sides of the sun, saying, 'O Allah, grant an early return to him who spends (for a good cause) and ruin the wealth of him who hoards it'. (*Ahmad*)

A Hadith says, "When the sun rises, two angels, one on each side of the sun, pray to Allah, calling, 'O Allah, grant an early return to him who spends; O Allah, ruin the property 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 property of him who holds it back'". (*Kanz*)

It appears that the mornings and evenings are not the special hours appointed for the angels to make such invocations; they go on making these supplications all the time. The versions quoted earlier mean that they are particularly engaged in such supplications in the mornings and evenings (though they never cease to do so).

Known examples and experience of life confirm the truth of these Ahadith; very often, those who amass wealth fall a prey to calamities that ruin their property; some get involved in litigation, others enter upon a life of wasteful expenses, still others have the thieves chasing them. Hafiz Ibne Hajar *Rahmatullah alaihe* says, "When the property is hoarded, it brings ruin in its wake: very often the property is ruined; sometimes the owner himself passes away, leaving behind everything, or he is ruined through leading a vicious life. On the contrary, those who spend (for a good cause) are blessed with increase in their property". According to a Hadith, "Whoever gives much as Sadaqah, Allah Himself looks after his property after his death." (*Ihya*). That is to say, the heirs of such persons do not waste away the property they have left behind and do not indulge in

useless pursuits; unlike the sons of the rich feudal lords who squander away the wealth inherited from their parents. Imaam Nawawi *Rahmatullah alaihe* writes: Only that expenditure is commendable which is incurred for good causes, i.e. spending to provide for one's family, for entertaining one's guests or for other devotional deeds."

Qurtabi *Rahmatullah alaihe* says, "Devotional deeds include both obligatory (*Fardh*) and supererogatory (*Nafl*) devotions. However, he who does not give away (*Nafl*) Sadaqaat is not affected by the curses of the angels, unless he is overpowered by an innate miserliness which causes him to pay 'Fardh Sadaqaat' with a heavy heart".

③ عَنْ ابْنِ أُمَامَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا ابْنَ آدَمَ لَنْ يَبْلُغَ الْفَضْلَ خَيْرُكَ وَأَنْ تَسْكُهُ شَرُّكَ وَلَا تَأْتِرْ عَلَى كَعْفِ وَابِدِ إِيْمَنٍ تَعْمَلُ رَوَاهُ مَالِكٌ، مَشْكُوتٌ.

HADITH: 3

Rasulullah *Sallallahu alaihe wasallam* has said, "O son of Adam, it is better for you to give away what you can spare, and to withhold it is worse for you; but you will not be blamed if you keep back what may barely suffice you, and spend first on those who are dependent on you".

Note: This subject has also been corroborated by the Ayat at No. 4 above, where Haq *Ta'ala Shanohu* Himself has said, "Whatever is over and above your needs, spend it". That Hadith was also mentioned in that place. Here it is repeated for the sake of emphasis and clarification. The truth is that anything in excess of the proper needs is not to be held back at all. The best use for it is to have it deposited in Allah's Treasury, which never suffers a loss, nor is subject to any mishap. It will be readily available at the time of extreme adversity and pressing needs, unknown in this life. And there will be no source of income at that time, except the wealth spent as Sadaqah available as deposits in the storehouse of Allah. Another fact mentioned in this Hadith is that there will be no blame for keeping things that are needed urgently. These cover the bare necessities without which life becomes difficult, such as needs of one's family or some dependent people or even the animals which are owned by a

person and whose care is his responsibility. Any harm to those, due to lack of provisions, will be a sin and a cause of Divine punishment. In the Hadith of Rasulullah *Sallallahu alaihe wasallam* it is said that it will be enough to get one condemned, if one whose livelihood is one's responsibility, perishes or dies (*Mishkaat*).

Abdullah Ibne Saamit *Rahmatullah alaihe* says that he was with Abu Zarr *Radhiallahu anho* when he received his share from Baitul-Maal and purchased his requirements from the bazar, after which he was left with seven Dinaars (gold coins) and he instructed his slave-girl to get them changed into small coins (for distribution). The narrator advised Abu Zarr *Radhiallahu anho* to keep the gold coins for a future need, such as entertainment of guests, etc.

Abu Zarr *Radhiallahu anho* said that his friend *Sallallahu alaihe wasallam* had settled the issue once for all, saying that if gold and silver are hoarded they would become sparks of the Fire for their owner, unless he spends them for the cause of Allah. As a matter of fact, so many are the exhortations given by Rasulullah *Sallallahu alaihe wasallam* to spend for the cause of Allah whatever exceeds one's needs that some Sahabah thought that no one had any right to keep with him anything exceeding his rightful needs.

Abu Saeed Khudri *Radhiallahu anho* narrates that once he was among those who were accompanying Rasulullah *Sallallahu alaihe wasallam* on a journey. One of the companions kept moving up and down the caravan with his she-camel. At this, Rasulullah *Sallallahu alaihe wasallam* said that if someone had a spare animal for riding he should give it away to the one who had none, and whoever had extra provision should give these to them who were in need. The Sahabah surmised from this that no one had any right to his provisions beyond his actual needs. (*Abu Dawood*). As regards the Sahabi with the she-camel, if he was proudly showing off his animal, the injunction of Rasulullah *Sallallahu alaihe wasallam* was addressed to him and it meant that no one should make a show of his extra provisions; he should rather give them to others. But, if he was moving up and down with the animal to show its miserable condition, it means that he was indirectly asking others to give him a mount. In that case, the injunction of Rasulullah *Sallallahu alaihe wasallam* was addressed to other people, exhorting them to help him.

عَنْ عُقَيْبَةَ بْنِ الْحَارِثِ قَالَ صَلَّيْتُ وَرَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 بِالْمَدِينَةِ الْعَصْرَ فَسَلَوْتُ قَامِئًا فَتَحَطَّى رِقَابَ النَّاسِ إِلَى بَعْضِ حُجَرِ نِسَائِهِ
 فَفَزِعَ النَّاسُ مِنْ سُرْعَتِهِ فَخَرَجَ عَلَيْهِمْ قَرَأَ اللَّهُ وَقَدْ عَجِبُوا مِنْ سُرْعَتِهِ قَالَ
 ذَكَرْتُ شَيْئًا مِنْ بَيْتٍ عِنْدَ نَافِكْرَهْتُ أَنْ يُعْجِبَنِي فَأَمَرْتُ بِعَسْمَتِهِ
 (رواه البخارى. مشكوة)

HADITH: 4

Uqbah Radhiallahoh anho has narrated that he offered his 'Asr' Salaat with Rasulallah Sallallahoh alaihe wasallam. At the end of Salaat Raulullah Sallallahoh alaihe wasallam hastily got up and, stepping over the shoulders of the people, went to the houses of one of his wives. People, not knowing what the necessity was, were perplexed over his haste. On his return he perceived the people's anxiety and explained that he had suddenly remembered leaving behind a piece of gold in the house and he was afraid (lest his death should take place while he owned a piece of gold; which would become objectionable for him on the Day of Reckoning). So, he had hurried home to tell them to distribute it immediately.

Note: The same incident has been narrated in another Hadith which concludes: "I had left some gold in the house, and did not like to keep it with me during the night. A still more amazing anecdote has been related in another Hadith: Aishah Radhiallahoh anha relates that during the illness of Rasulallah Sallallahoh alaihe wasallam she had, with her, six or seven Dinaars belonging to him, which he told her to give away immediately. But she was busy attending to him in his illness and could not distribute the money immediately. When he Sallallahoh alaihe wasallam 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 called for the Dinaars and, placing them in his hand, said, "How awkward would it be, if Allah's Rasul were to meet Allah, while having these in his possession!" (i.e. he would feel ashamed to meet his Lord while having Dinaars in his possession. (Mishkaat)

In another Hadith she has been reported as saying, "Some gold coins were given to him by someone at night; as a result he could not

sleep until she was able to spend them late in the night" (*Ihya*). *Sahab Radhiyallahu anho* says that once *Rasulullah Sallallahu alaihe wasallam* had seven gold coins, which he had kept with *Aishah Radhiyallahu anha*. He told her to send them to *Ali Radhiyallahu anho* but he soon fainted, as a result of which *Aishah Radhiyallahu anha* remained occupied. A little later, when he recovered from the swoon, he asked the same question and again fainted. This happened several times. Ultimately the coins were sent by *Aishah Radhiyallahu anha* to *Ali Radhiyallahu anho* which he distributed. This incident happened during the day. The following night, preceding Monday, was the last night of the life of *Rasulullah Sallallahu alaihe wasallam* and that night *Aishah Radhiyallahu anha* had no oil in her lamp. She sent the lamp to a woman in the neighbourhood for filling it with some oil, requesting that it was needed for *Rasulullah Sallallahu alaihe wasallam* who was seriously ill and was about to depart from the world to meet Allah *Ta'ala*. (*Targheeb*)

Umme Salmah Radhiyallahu anha has also narrated a similar incident. She says that once *Rasulullah Sallallahu alaihe wasallam* came home looking upset; she thought he was not well and enquired as to what had happened. The reply was that seven Dinaars had been received the previous night and that they were still lying unspent in the corner of his bed (*Ihya*). *Rasulullah Sallallahu alaihe wasallam* used to receive presents continuously but he spent them immediately, whether it was day or night and whether he was well or unwell. He did not rest content till everything had been spent. So much so that, in the state of serious illness when there was no oil in the lamp and seven gold coins were lying in the house, neither *Rasulullah Sallallahu alaihe wasallam* nor *Aishah Radhiyallahu anha* thought of buying some oil with that money!

Here the author (*Muhammad Zakariyya Rahmatullah alaihe*) mentions the case of his own father *Rahmatullah alaihe* who, he says, never liked to keep any money in his possession at night. He was always in debt and owed seven or eight thousand rupees at the time of his death. So, if he had money at night, he would send it to his creditors and the small change was given to the children, and he would say that he never liked this filth to be with him at night, as death could come unexpectedly. Even more remarkable, I have heard about *Shah Abdur Rahim Raipuri Rahmatullah alaihe* that he used to receive many gifts and these, when accumulated, were suitably distributed. If after that, more things were received, he felt

unhappy and would say, "Oh! more have come!" Finally he distributed even his clothes and told his close associate Maulana Abdal Qadir *Rahmatullah alaihe* to lend him clothes to wear. The Auliya of Allah (the saints) behave amazingly: They have a strong desire to depart from this world empty-handed, just as they were born, and not leave behind any worldly collection as their property.

٥ عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ أَنْ نَصَدَّقَ وَأَنْتَ صَاحِبٌ شَجِيحٌ تَخْشَى الْفَقْرَ وَتَأْمَلُ الْغِنَى وَلَا تَهْتَدُ حَتَّى إِذَا بَلَغَتِ الْحُلُمُورُ قُلْتَ لِمَ لَنْ كَذَا أَوْ لِمَ لَنْ كَذَا وَقَدْ كَانَ لِمَ لَنْ مَتَّقُوا عَلَيْهِ. (مشكوة)

HADITH: 5

Someone asked Rasulullah *Sallallahu alaihe wasallam* as to what kind of Sadaqah was most rewardable? Rasulullah *Sallallahu alaihe wasallam* replied, "When at the time of giving Sadaqah you are in good health, you have greed for wealth, you fear to become poor and have a keen desire to become rich. That is the opportunity; do not postpone 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 (Madrassah), although actually now the property belongs to so and so (heirs). (Mishkaat)

Note: The fact is that the heir now has a rightful share in the property; the last will is applicable to at most one third of the property, therefore the dying person can only give as Sadaqah one third of his property. Another Hadith says that Rasulullah *Sallallahu alaihe wasallam* has said, "Man keeps saying 'my property, my property'; in fact his property is confined to three things only; that which he has eaten, which he has worn and which he has given as Sadaqah and deposited in Allah's Treasury; whatever is left over, he is leaving 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". The reason is that anything given away on the death-bed amounts to giving from someone else's property, because the dying man has to leave everything behind. Another Hadith quotes the saying of Rasulullah *Sallallahu alaihe wasallam* that anyone who

gives Sadaqah, at the time of death, is like a man who, after satisfying his appetite, gives the remaining food as a present to someone. (*Mishkaat*). Rasulullah *Sallallahu alaihe wasallam* has repeatedly declared that the proper time for giving Sadaqah is when one is healthy and fit; that is the time to control one's personal desires. This does not mean that Sadaqah at the time of death has no value. It does carry a reward and becomes an investment for the *Akhirah*, but it does not carry the same return as that for giving Sadaqah in spite of one's needs and requirements. Allah *Jalla Shanohu* has said:.....

كَيْبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْأَقْرَبِينَ
بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ۝

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

This Divine order was given in the early days of Islam. Later, when the detailed orders regarding inheritance were revealed, the earlier order, for making will for those relatives whose rights had been fixed in 'Shariah', was cancelled; nevertheless the order for making a will upto one third of the property applied to all relatives who did not come under the Inheritance order. *Ibne Abbas Radhi- allaho anho* has said that, under the new order, the making of a will in favour of those who have been given a right of inheritance, has been cancelled while those who do not come under this order still enjoy the benefit of a will. *Qatadah Rahmatullah alaihe* says that, for those who are not entitled to become inheritors, the above Ayat regarding a will remains valid whether they be the relatives or strangers.

Another Hadith says that Allah *Ta'ala* says, "O son of Adam: You were a miser in life and extravagant at the time of death; do not heap two evils together: one, the miserliness when living and second the extravagance when about to die. Think of your relatives who are deprived of your heritage, include them in your will". (*Kanz*). There is a hint towards this in the Ayat No. 2, among the Ayaat above, that it is better to give Sadaqah at the time when the love of wealth is uppermost in one's mind compared to the time when the mind is indifferent. One Hadith says that Allah *Jalla Shanohu* is displeased

with the person who remains miserly in his lifetime and becomes generous at the time of his death.

Therefore, it is not desirable that people should postpone giving Sadaqah and endowments to a later time near their death. In the first instance, no one ever knows when that last moment is to come, how and where. Several instances have come to notice where people were highly desirous of leaving much for charity and endowments, but illness did not give them a respite to do so. Some were victims of paralysis, some of a coma and some were adversely influenced by the heirs nursing them. Even if they got a chance of fulfilling their desire, which was rare, the reward for it would not be as much as it might have been, if they had given Sadaqah in defiance of their own mundane desires. However, if a person has not been able to give away Sadaqah in his life owing to negligence, he should take the opportunity of spending for the cause of Allah at the time of death. For, after death, few are remembered by their heirs, who mourn them for a few days and then forget about them forever. These are common occurrence now-a-days. Therefore, whatever one wishes to take to the Akhirah, one had better carry it with oneself without delay.

٦ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ رَجُلٌ لِأَخِيهِ
بِصَدَقَةٍ فَحَرَجَ بِبِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ فَأَصْبَحُوا يَتَحَدَّثُونَ تَصَدَّقَ
اللَّيْلَةَ عَلَى سَارِقٍ فَقَالَ اللَّهُمَّ لَكَ الْحَمْدُ عَلَى سَارِقٍ لَأَنْصَدَ قَدْ بَصَدَقْتَهُ
فَخَرَجَ بِبِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ فَأَصْبَحُوا يَتَحَدَّثُونَ تَصَدَّقَ اللَّيْلَةَ
عَلَى زَانِيَةٍ فَقَالَ اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ لَأَنْصَدَ قَدْ بَصَدَقْتَهُ فَحَرَجَ
بِبِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ غَنِيِّ فَأَصْبَحُوا يَتَحَدَّثُونَ تَصَدَّقَ اللَّيْلَةَ عَلَى غَنِيِّ
فَقَالَ اللَّهُمَّ لَكَ الْحَمْدُ عَلَى سَارِقٍ وَزَانِيَةٍ وَغَنِيِّ فَأَلِي قَبِيلَهُ أَمَا صَدَقْتَهُ
عَلَى سَارِقٍ فَلَمَّا لَمْ يَنْتَفِعْ عَنْ مَرْقَبِهِ وَأَمَا الزَّانِيَةَ فَلَمَّا لَمْ يَنْتَفِعْ عَنْ
زَانِيَتِهَا وَأَمَا الْغَنِيَّ فَلَمَّا لَمْ يَنْتَفِعْ مِنْهَا عَطَاهُ اللَّهُ. (متفق عليه. مشكوة)

HADITH: 6

Abu Hurairah Radhiyallahu anho narrates that Rasulullah Sallallahu alaihe wasallam said, "A man (from Bani Israel) 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, to Thee be praise! I gave it to a thief! I could do nothing if it had been given to a worse person'. He decided to give Sadaqah again on the following 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 last night'. The man said, 'O Allah, to Thee be praise! I gave it to a prostitute! My property deserved worse than that'. He decided to give Sadaqah a third time on the following 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, to Thee be praise! 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 providentially to a thief so that it might result in his refraining from stealing; to a prostitute so that she might repent of her immorality and to the rich man to teach a lesson, so that he may spend out of that which Allah *Ta'ala* had given him, following the example of the pious 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 case, it clarifies and confirms the original story.

Ta'oos *Rahmatullah alaihe* says that a man took a vow to give Sadaqah to the first person he saw in the locality. It so happened that he saw a woman, to whom he gave the Sadaqah. People said that she was an unchaste woman; then he gave Sadaqah to a man whom he saw next. The people said that the recipient was the worst type of man. He then gave more Sadaqah to the next one he saw; people said a rich man had received Sadaqah.

The giver of Sadaqah was most distressed over these happenings. At night he dreamt that all the three acts of Sadaqah had been

accepted by Allah *Ta'ala*. He was told, "The woman was a prostitute, but she had adopted the profession due to poverty; your Sadaqah has made her give up the evil business. The thief also stole to overcome his poverty; he gave up stealing after receiving your Sadaqah. The third person was a rich man but never gave any thing as Sadaqah. Your Sadaqah served as a lesson that, though he was richer than you, you gave Sadaqah to him; it made him realise that he should give more as Sadaqah than you; he now gives Sadaqah regularly".

It is clear from this Hadith that if Sadaqah is given with sincerity, but happens to be misplaced, that also serves a Divine purpose and should not be regretted. Man's responsibility is to keep his intentions pure, as the real requirement is good intention and action. This Hadith also brings out the piety of the man giving Sadaqah, for, though the results seemed to be wrong despite his repeated efforts, he did not stop giving Sadaqah. Due to his pure intention and sincerity, all three were ultimately blessed with acceptance, which was revealed to him in his dream. Hafiz Ibn Hajar *Rahmatuallah alaihe* says that the point to note in this Hadith is that, if the Sadaqah given happens to be misplaced, its repetition is *Mustahab* (desirable), which should be done without reluctance. It is stressed by several divines that service to others must not be given up, even if it may not appear acceptable. Allama 'Aini *Rahmatullah alaihe* has said that the above example shows that Allah *Ta'ala* is sure to reward pure intentions, as giving Sadaqah quietly 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.

(٤) عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَادِرُوا بِالصَّدَقَةِ فَإِنَّ السَّلَامَ لَا يَتَخَطَّأُهَا. (رواه زين. مشكوة)

HADITH: 7

Rasulullah Sallallahu alaihe wasallam has said, "Be quick in giving Sadaqah, as a calamity cannot overtake Sadaqah".

Note: This means that an approaching calamity is pushed back due to Sadaqah. An unverified Hadith has it that Sadaqah shuts seventy doors of evil. One Hadith quotes Rasulallah *Sallallahu alaihe wasallam* as saying, "Purify your property by Zakaat properly,

paid, treat your sick by Sadaqah and meet the advancing calamities with Du'aa". (*Targhib*). Under several Ahadith in *Kanzul Ummal*, it has been mentioned that the best treatment for the sick lies in giving Sadaqah.

Experience also shows that frequently given Sadaqah results in recovery from sickness. Another Hadith advises treatment of the sick through Sadaqah, for, Sadaqah foils vilifiers, repels disease, increases virtues and prolongs life. (*Kanz*). Another Hadith says that Sadaqah repels seventy calamities, the least of which is poverty. (*Kanz*). Another Hadith says, "Treat your anxieties and sorrows with Sadaqah; thereby, Allah *Jalla Shanohu* will mend your damages and help you against your enemies". (*Kanz*). Another confirmed Hadith has it that when a person gives cloth to a Muslim to wear, he (giver) remains under the protection of Allah, as long as a rag of that cloth remains on the body of the wearer. *Ibne Abi Aljad Rahmat-ullah alaihe* says, "Sadaqah shuts seventy doors of evil". (*Ihya*)

Still another Hadith says, "Give Sadaqah early in the morning because calamity can never overtake Sadaqah". (*Targhib*). *Anas Radhiiallaho anho* has quoted *Rasulullah Sallallaho alaihe wasallam* as saying that Sadaqah subdues Allah's wrath and protects one from tragic death. *Ulama* have written that Sadaqah guards against evil prompting from *Shaitan* at the time of death and protects one from uttering words of ingratitude under the influence of serious illness, and also prevents a tragic end. In short, it helps to bring a peaceful end. Another Hadith says that Sadaqah cools down the heat of the grave and a man will be under the protective shade of his Sadaqah on the Day of Judgment. (*Kanz*). If the Sadaqah is in large quantity, the shade will also be large.

When *Mu'az Radhiiallaho anho* requested *Rasulullah Sallallaho alaihe wasallam* to tell him about some virtue 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, provided Allah *Ta'ala* makes it easy. It is to worship Allah *Jalla Shanohu* sincerely, not to attribute co-partners to Him, to establish *Salaat* and to pay *Zakaat*, to observe fasting during *Ramadhan* and to perform *Hajj* of *Baitullah*." After that *Rasulullah Sallallaho alaihe wasallam* said, "Shall I guide you to the gateways of eternal bliss? They are: Fasting is a shield against *Shaitan's* onslaughts, Sadaqah destroys sins just as water extinguishes fire, the *Salaat* at midnight has a similar effect on sins". *Rasulullah Sallallaho alaihe wasallam* then recited (سَيِّئَاتِي جَسَدُهُمْ)

which has been mentioned at No. 19 of the Ayat above. He then said, "Shall I guide you to the head, the pillar and the height of Islam? The head is Islam (without which nothing has any value); its pillar is Salaat (just as no building can stand without pillars, Islam cannot exist without Salaat); its height is Jehaad (Islam reaches the height of perfection through Jehaad);" he then said, "Shall I not tell you about the root of all things, which is the foundation of all that?" Here Rasulallah *Sallallahu alaihe wasallam* took hold of his tongue and said, "Restrain this". I asked, "O Rasulallah, (*Sallallahu alaihe wasallam*) shall we really be punished for what we talk about?" He replied, somewhat angrily, "I am surprised at you, Mu'az! Is it not the tongue alone which will cause people to be dragged and thrown into Jahannam head-long!" (*Mishkaat*)

The deduction is that all that we utter with our tongues, moving like a pair of scissors, goes into our book of deeds and will be weighed on the Day of Judgment. All the absurd and prohibited things we talk about will be instrumental in taking us to Jahannam. Another Hadith says that many a person says a word which wins Allah's pleasure for him, without himself knowing its importance: Allah *Jalla shanohu* raises his rank in Jannah. On the other hand, a person says something which he considers trifling, but it causes Allah's displeasure and for it, he will be thrown into Jahannam. Another narration says that he would be thrown as far away into Jahannam as the East is from the West. Another Hadith quotes Rasulallah *Sallallahu alaihe wasallam* as saying that if a person undertakes not to misuse two things: first the thing between his two jaws (tongue), second the thing between his two legs (private parts), he (Rasulallah) will guarantee his entry into Jannah. Another Hadith says that the majority of people will go to Jahannam due to misuse of these two things. A Hadith says that a person utters something in fun to make people laugh, which in fact becomes a misfortune for him, and he is thrown into Jahannam far away, upto the distance between the heaven and the earth.

Sufiyan Saqafi *Radhiallaho anho* made a request to Rasulallah *Sallallahu alaihe wasallam* asking, "What is it that you fear most in your mind for your Ummah?" He took hold of his own tongue and replied, "This one". Beside these, there are several narrations on record under different headings, with regard to this serious neglect. The truth is that one must exercise great care in the use of one's tongue, making sure that, if it cannot be used for a useful purpose, it

must not involve one in a calamity. Sufiyan Thauri *Rahmatullah alaihe*, who was one of the famous Imaams in the knowledge of Hadith and Muslim Law, said that he was guilty of a sin due to which he remained deprived of offering Tahajjud Salaat 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 a hypocrite. (*Ihya*). Imagine! What an evil influence of a sinful thought. Yet we say very harsh things about others without any rhyme or reason. And if we have something against someone, we cross all limits in slandering him, even turning his virtues into vices, and publicise and magnify his weaknesses if any.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا نَقَصَتْ
سَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا وَمَا تَوَاضَعُ أَحَدٌ لِلَّهِ إِلَّا أَرْفَعَهُ
رواه مسلم مشكوة

HADITH: 8

Rasulullah *Sallallahu alaihe wasallam* has said, "Sadaqah does not cause a decrease in wealth and to forgive an offender enhances the honour of the for-giver. Whoever humbles himself for the pleasure of Allah *Jalla Shanohu*, he is exalted by Haq *Ta'ala Shanohu*."

Note: This Hadith contains three subjects: first, on the face of it, giving Sadaqah causes reduction in wealth, but in fact this is not so; its returns and recompense are sure in the Akhirah, as has been made abundantly clear by all the Ayaat and quotations mentioned so far. There is also compensation in this life, which has been indicated in Ayat No.14 above and further clarified in Ayat No. 20. Moreover under the same Ayat, several sayings of Rasulullah *Sallallahu alaihe wasallam* have been quoted confirming all that. Under Ahadith at No.2 above, it has been stated that two angels daily offer the Du'aa, "O Allah, compensate those who spend, and bring ruin to those who withhold".

Abu Kabshah *Radhiyallahu anho* says that Rasulallah *Sallallahu alaihe wasallam* mentioned three things on oath and a special one, he said, was to be noted and preserved. The first one was that wealth would never become less by giving Sadaqah, the second was that an oppressed person, by remaining patient, would be honoured on that

account; the third was that when a person begs something from someone, Allah *Ta'ala* opens for him the gate of poverty. He then said that he was going to tell him something which must be especially remembered, namely that there are four types of people in the world: firstly those whom Allah grants knowledge as well as wealth. Due to their knowledge they fear Allah when spending their wealth and do not spend it against Allah's dictates: they fulfil the needs of their kins-folk and spend rightly on good causes and deeds. They are the ones held in high esteem. Secondly, the one who is granted knowledge but no wealth; he has the intention and longing to spend like the first type, if he had the wealth. This one receives the same reward for his intention alone. The third type is he, who is devoid of knowledge but possess wealth, which he spends recklessly and lavishly on amusements and lustful pursuits. He does not fear Allah, in spending, nor cares for his kith and kin and is extravagant with his money. He will be in the vilest condition in the Akhirah. The fourth one is the person whom Allah *Ta'ala* has not granted any wealth nor any knowledge, but he thinks of doing the same things as the third one, if he had the wealth to spend. Due to his intentions, his punishment will be the same as for the person mentioned at No. 3. (*Mishkaat*)

Ibne Abbas *Radhiallahoh anho* has quoted Muhammad *Sallallahoh alaihe wasallam* to have said that Sadaqah does not decrease one's wealth; when a person extends his hand to give Sadaqah, it passes into the sacred hand of Allah *Ta'ala* before that of the beggar, which means Divine acceptance of his Sadaqah. And whoever begs without the actual need for it, Allah *Ta'ala* opens for him the gate to poverty. (*Targhib*). Qais Ibne Selaa Ansaari *Radhiallahoh anho* says that, when his brothers complained to Muhammad *Sallallahoh alaihe wasallam* that he was extravagant and spent money unnecessarily, Qais Ansaari said that he took his own share from the garden and spent it as Sadaqah or used it for providing food to his visitors. Rasulullah *Sallallahoh alaihe wasallam* patted his chest and said, "Go on spending", repeating the words three times, Allah *Ta'ala* will spend on you". Qais Ansaari *Radhiallahoh anho* further said that after some time, when he went on Jehaad, he had his own riding beast and possessed more money than all his relatives. That is, in spite of his liberal spending, he had far more money than those who were too careful to spend liberally.

Jabir *Radhiyallahu anho* has said that once Muhammad *Sallallahu alaihe wasallam* addressed the people and said, "My people! Seek Allah's forgiveness before death overtakes you; make haste in doing virtuous deeds lest you get busy in other things; establish relationship with Allah *Ta'ala* by excessive remembrance and by secret and open Sadaqah in abundance. That would bring you ample provision and would bring you Allah *Ta'ala*'s help and a compensation for your losses". (*Tarhib*). Another Hadith commands us to seek Allah's help for increase in our means of livelihood through Sadaqah. Yet another Hadith says, "Sadaqah causes the means of livelihood to descend on you." (*Kanz*). Another Hadith says that Sadaqah causes an increase in wealth. Abdur Rehman Ibne Auf *Radhiyallahu anho* says that Rasulullah *Sallallahu alaihe wasallam* said, "I swear by Allah, Who has control on my life, to three things: one, Sadaqah does not reduce your wealth, so give much; second, when a person becomes victim of an outrage and he forgives the oppressor, Allah *Ta'ala* will exalt his honour on the Day of Judgment; third, when a person takes to begging, Allah *Ta'ala* will open for him the gate to poverty".

Abu Salmah *Radhiyallahu anho* has also reported Rasulullah *Sallallahu alaihe wasallam* as saying, "Sadaqah does not reduce wealth, so do give Sadaqah". 'Sadaqah does not reduce wealth' obviously means that the return for it promptly comes from Allah *Ta'ala*. Habib Ajami *Rahmatullah alaihe* was a famous saint; his wife kneaded flour for bread and went to the neighbour's house for bringing a little fire; meanwhile a beggar came and Habib *Rahmatullah alaihe* gave away the available flour to him. When she returned with fire and found the flour 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 exclaimed! "How quickly the bread has been baked and the meat is an addition!" Such incidents occur very often but, due to our lack of correct 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 take such things as chance happenings, whereas they are a return for what we have spent.

⑨ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ وَرَوَاهُ أَبُو بَرٍّ عَنْ أَبِي بَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَا رَجُلٌ بِفَلَاحَةٍ مِنَ الْأَرْضِ فَسَمِعَ صَوْتًا فِي سَحَابَةٍ إِسْقَى حَدِيثَهُ فَلَمَّا قَدِمَ تَسْتَعِي ذَلِكَ السَّحَابُ فَأَخْرَجَ مَاءَهُ فِي حَرَّةٍ فَأَدَّ اسْتَرْجَةً مِنْ تِلْكَ التَّرْلُوحِ قَدِ اسْتَوْعَبَتْ ذَلِكَ الْمَاءَ كُلَّهُ فَمَتَّبَعَ الْمَاءَ فَإِذَا رَجُلٌ فَأَتَوْهُ فِي حَدِيثِهِ يَحْوِلُ الْمَاءَ بِسَحَابَتِهِ فَقَالَ لَهُ يَا عَبْدَ اللَّهِ مَا اسْمُكَ قَالَ فَلَانَ لِاسْمِ الَّذِي سَمِعْتُ فِي السَّحَابَةِ فَقَالَ لَهُ يَا عَبْدَ اللَّهِ لِمَ تَسْأَلُنِي عَنْ اسْمِي فَقَالَ إِنِّي سَمِعْتُ صَوْتًا فِي السَّحَابِ الَّذِي هَذَا مَاءُهُ وَقَوْلُكَ إِسْقَى حَدِيثَهُ فَلَانَ لِاسْمِكَ فَمَا تَصْنَعُ فِيهَا قَالَ أَمَا إِذَا قَلَّتْ هَذَا فَأَتَى النَّظْرَ إِلَى مَا يَخْرُجُ مِنْهَا فَأَتَصَدَّقُ بِسَلْبِهِ وَأَكُلُ وَأُدْعِي إِلَى ثَلَاثِ وَأَرْبَعِ مِائَتَيْ نَسْتَه.

رواه مسلم مشكوة

HADITH: 9

Rasulullah Sallallahu alaihe wasallam has said that once a person in a jungle heard a voice from a cloud above, saying, "Go and supply water to such and such person's garden". Thereupon the cloud moved in one direction and rained on a piece of stony land. A channel collected the whole of that water which began to flow in a particular direction. He followed it and came to a place where a man stood with a shovel in hand, diverting the water to his garden. The person asked the man his name; and when he told him, it was the very 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 did, for, the cloud to supply water to his garden." The owner replied that now he has to tell him the true facts. Whatever produce he got from the garden, he divided it into three equal parts; one part i.e. one third of the produce, he gave away promptly as Sadaqah, the second part he kept for himself and the family; the remaining one third he spent on the garden itself.

Note: What blessings result from Sadaqah in Allah's name! The one third of income spent for that purpose makes the unseen Divine

resources water the garden. This is a clear illustration of the subject-matter of the previous Hadith, that wealth does not decrease through Sadaqah. One third of the income from the garden given as Sadaqah raises the produce of the whole garden. Another excellent lesson to be learnt from the above Hadith is that a person should fix a certain portion of his regular income to be given as Sadaqah. This would be really useful.

As experience shows, once a portion for Sadaqah is permanently settled, one comes across frequent occasions to spend for good causes; whereas, without such a system, one fails to appreciate a worthwhile occasion for giving Sadaqah. When any occasion arises, the mischief of Nafs and Shaitan often misleads one into thinking that the particular occasion is not worth consideration for giving Sadaqah. Furthermore, if really a pressing demand does arise, one may have no funds to give, or the personal needs at the time might claim priority, leaving little or nothing for Sadaqah.

The proper course would definitely be to put aside, at the beginning of a month, a portion of the salary for Sadaqah, or in the case of business some fixed amount from the daily earnings be put away in a special box meant for Sadaqah. In that way, there will be no likelihood of any hindrance in spending, for the cause of Allah *Ta'ala*, from the ready money specifically meant for Sadaqah. This is undoubtedly a solution worth trying. Abu Vaail *Radhiallah* *anhu* has related that he was sent to Quraiza by Abdullah Ibne Mas'ood *Radhiallah* *anhu* with instructions to follow the example of the famous pious man of the Bani Israel, i.e. to spend as Sadaqah one third of the revenue, keep one third there, and bring the remaining one third to him, viz. Abdullah Ibne Mas'ood. It shows that the *Sahabah Radhiallah* *anhum* also followed this 'one third' system.

١٠ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غُفِرَ لِامْرَأَةٍ مُؤْمِنَةٍ مَرَّتْ بِكَلْبٍ عَلَى رَأْسِ رَجُلٍ يَأْتُهُتُ كَادَيْتُهُ الْعَطَشُ فَارْتَعَتْ حُقَّتْهَا فَأَوْقَعَتْهُ بِحِمَارِهَا فَارْتَعَتْ لَهُ مِنَ الْمَاءِ فَفَقِيَ لَهَا يَدُكَ قِيلَ إِنَّ كُنَّا فِي الْبَلَاءِ أَجْرًا قَالَ فِي كُلِّ ذَاتِ كَيْدٍ رَطْبَةٌ أَجْرٌ. متفق عليه (مشكوة)

HADITH: 10

Muhammad *Sallallahu alaihe wasallam* was pleased to say that an unchaste woman was granted Divine

pardon for a simple act: she saw a dog standing beside a well with its tongue hanging out due to severe thirst, as if about to die; so she took off her shoe, tied it to her shawl and lowered it into the well to draw water, which she gave to the dog to drink. Someone asked Rasulullah Sallallahu alaihe wasallam whether they would receive reward 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).

Note: This is the story of a lewd woman of Bani Israel, of which various versions exist. (*Kanz*). A similar incident has also been narrated by Rasulullah Sallallahu alaihe wasallam about a man who was travelling through a jungle. He felt very thirsty and climbed down a well for a drink. When he climbed back to the surface, he saw a thirsty dog rubbing its mouth in the mud, feeling uneasy for want of water. The man realised that the dog was suffering from thirst, in the way he himself did, before he had taken the drink of water. Finding nothing with which to draw 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 graciously pardoned all his sins.

The Sahabah *Radhiallaho anhum* asked if there was a reward for being good to the animals. Rasulullah Sallallahu alaihe wasallam replied in the affirmative, saying that it applied to all the living beings. (*Bukhari*). The story No. 47 at the end of this book is about a tyrant who gave shelter to a dog suffering from scabies. Allah Ta'ala looked upon this act with kind approval. Since both these Ahadith indicate high rewards for being kind even to a lowly animal, the extent of rewards for showing kindness to a human-being, the obtest of creation, is beyond comprehension.

Certain Ulama have expressed the view that creatures like snakes and scorpions, the killing of which is a good deed, are excluded from the living beings referred to above. Some other scholars maintain that even such animals, if thirsty, should not be deprived of a drink. Muslims are ordered that, if and when any living being is to be killed, a proper decorum has to be maintained and mutilation after killing is forbidden. (*Fatah*).

From the above two Ahadith and many others a delicate point becomes evident: if and when Allah *Ta'ala* is pleased with the sincerity of a single act of a person, this can get him a pardon for a life of sins. The kindness and favour of Allah *Ta'ala* are boundless compared with the small action done by a man. The crux of the matter is to win the acceptance and pleasure of Allah *Ta'ala*. It is not to be taken for granted that the pardoning of all sins of an offender would be possible simply on giving someone water for drinking, or doing some other type of good turn. Indeed, if it is of a standard to get the Divine approval, there may be no hindrance, but one must continue doing good deeds with all sincerity and with the hope that Allah *Ta'ala* may find these acceptable. Once that happens, one may find success assured. The important thing is sincerity of purpose: that is to do everything for the sake of Allah *Ta'ala*, without any desire for worldly benefits, such as prosperous living, popularity among people or acquiring position or status, etc. If any of these things become part of the purpose, the whole effort would be wasted. The smallest good deed, if done for Allah's pleasure, assumes a weight far more than that of a mountain. Luqman *Alaihissalam* advised his son to give something as Sadaqah, when he happened to commit a sin, because it washes away the sin and removes the displeasure of Allah *Ta'ala*. (*Ihya*)

۱۱) عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي الْجَنَّةِ لَعُرُوقًا يُرَى ظُهُورُهَا مِنْ بُطُونِهَا وَيُطَوَّبُهَا مِنْ ظُهُورِهَا قَالُوا لَيْسَ أَطَابَ الْكَلَامَ وَأَطْعَمَ الطَّعَامَ وَأَدَامَ الصِّيَامَ وَصَلَّى بِاللَّيْلِ وَالنَّاسُ نِيَامٌ أَخْرَجَهُ ابْنُ أَبِي شَيْبَةَ وَالتِّرْمِذِيُّ وَغَيْرُهُمْ هَذَا فِي الدَّر.

HADITH: 11

Muhammad *Sallallahu alaihe wasallam* has said that there are balconies in Jannah (which appear to be built of glass): everything in them can be seen from outside and the outer scene is clearly visible from inside. The Sahabah *Radhiallaho anhum* asked as to who will occupy them. *Rasulullah Sallallahu alaihe wasallam* said, "Those who speak nicely to people, who feed others while themselves they continuously fast and offer Tahajjud Salaat at night when others are asleep."

Note: Abdullah Ibne Salaam *Radhiallahoh anho* says that he had not embraced Islam, when he heard the news that Muhammad *Sallallahoh alaihe wasallam* had migrated to Madinah. He went at once to him and, on seeing his auspicious face, he said to himself that such a blessed countenance could not be that of a liar. When he reached there, the first thing that Rasulullah *Sallallahoh alaihe wasallam* said was, "O people, exchange greetings of Salaam with each other, feed the needy, be kind to the blood-relations and pray during the night when all others are asleep; you will safely and peacefully enter Jannah". (*Mishkaat*). At No. 34 of the Ayaat quoted earlier, the same subject has been mentioned: that they feed the poor, the orphans and the convicts and say, "We feed you for the sake of Allah, without asking for any return or thanks from you". One Hadith has it that when a person gives his brother food and drink to his satisfaction, Allah *Ta'ala* creates seven moats between him and Jahannam, each one of which is as wide as the distance to be covered in seven hundred years. (*Kanz*). Another Hadith says that Allah *Ta'ala* treats all His creation as a family and whoever provides most benefits to His family is the most loved by Him. (*Kanz*). Another Hadith says that every good deed counts as Sadaqah, such as meeting a person smilingly or sharing a pail of water with the neighbour. (*Kanz*). To have a smiling face during conversation, instead of being peevish, is definitely a good deed.

A smiling look towards a brother is by no means a trifle, says a Hadith, while no favour, however small, is to be considered insignificant, and every small good deed amounts to Sadaqah. Similarly, to help some one who has lost his way or to tell someone to do a good act or to restrain him from a bad one, amounts to giving Sadaqah, and the same is the case with removing a thorn or a harmful object from a pathway or to share a pail of water with someone. (*Kanz*).

A Hadith says that those condemned to go to Jahannam will be drawn up in a line. A dweller of Jannah will pass by, when one of them will ask him to intercede for him with Allah *Ta'ala*. The Jannati will ask him, "Who are you?" and he will say, "Do you not recognise me? I am the one whom you had once asked for a drink of water, which I had given you". Another Hadith has: Those condemned to go to Jahannam will be drawn-up in a line. When one of the dwellers of Jannah passes by them, one of them will say, "So and so, do you not recognise me? I am the one who gave you a drink of

water and gave you water for ablution at such and such time". (*Mishkaat*). Still another Hadith has: On the Day of Resurrection, the Jannatis and the Jahannamis will be drawn up in separate lines. A man from among the Jahannamis will see a person standing in the row of the Jannatis and he will remind him of the good turn he had done to him (the Jannati) in his worldly life. At this the Jannati will hold him by the hand, take him into the presence of Allah *Ta'ala*, and say, 'O Allah, I owe this man a good turn!' Allah *Ta'ala* will say, "Let him go to Jannah on account of Allah's infinite mercy towards him!"

Another Hadith says: "Have a frequent contact with the poor and pour favours on them, as they are very rich people." Someone asked Rasulullah *Sallallahu alaihe wasallam* as to the nature of their wealth. Rasulullah *Sallallahu alaihe wasallam* replied that on the Day of Judgment they would be told to lead every such person to Jannah who had ever 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 life, by saying, "I swear 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 bestowing on you the great honours of this day; you go and look into the rows of Jahannamis for those who fed you or clothed you for My sake, they are all yours. When the poor approach such persons they will all be drowned in their own sweat and the poor people will pull them out and lead them to Jannah. (*Rodh-ar-Rayahim*)"

There will be a declaration on the Day of Judgment, "Where are the poor ones of the Ummah of Muhammad *Sallallahu alaihe wasallam*; let them go round the rows of Jahannamis and look for those who had given them a morsel of food for Allah's sake or a draught of water to drink or a piece of new or old clothing; take them by the hand into Jannah". On that call, the poor of the Ummah will rise and look round for such people and get them their entry into Jannah, saying that they did them such and such a good turn. All young and old of the Ummah's poor will thus get many people an entry into Jannah. (*Kanz*)

One of the Ahadith says that whoever feeds a hungry animal, Allah *Ta'ala* will give him the best of food to eat in Jannah. Another Hadith has it that prosperity enters as swiftly into a house that feeds

people as a dagger penetrates the hump of a camel. (*Kanz*). Abdullah Ibne Mubarak *Rahmatullah alaihe* 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. (*Ihya*). An Hadith says that on the Day of Judgment an announcer will call, "Where are those who were kind to the poor and the destitute; today they may enter Jannah without any fear or sorrow", while another announcer will say, "Come forward those who had visited the poor and the meek during their illness; for you there are pulpits of Noor to sit on and to converse with Allah Ta'ala when the rest will be suffering from the severity of reckoning (*Kanz*). Another Hadith says; There is many a houri (in Jannah) whose dower is but a handful of dates or a like amount of something else given as Sadaqah'. One Hadith says that no Sadaqah is superior to feeding the hungry.

Another Hadith says that Allah Ta'ala likes best the act of pleasing a Muslim, or relieving him of a sorrow or a debt or feeding him when hungry; all these are pleasing deeds to be accomplished as far as possible. Still another Hadith says that any action meant to please a Muslim, is bound to receive the grant of Divine pardon. i.e. actions such as satisfying some one's hunger, or relieving him of a hardship. (*Kanz*). Yet another Hadith says, "Whoever meets a worldly need of a Muslim, Allah Ta'ala will meet seventy two of his needs, of which the pardoning of all his sins will be the lightest". (*Kanz*). Which means that there are much bigger needs than a mere pardon. This point is elaborated further in Hadith No. 13.

عَنْ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي وَلَا أَحْصِي
 فَيُحْصَى اللَّهُ عَلَيْكَ وَلَا تَقْوَى فَيُوعَى اللَّهُ عَلَيْكَ إِنْ ضَعَيْتَ مَا اسْتَطَعْتَ. مَتَّقْ عَلَيْهِ
 كَذَا فِي الْمَشْكُوتَةِ.

HADITH: 12

Asmaa Radiallaho anha has said that *Rasulullah Sallallaho alaihe wasallam* told her to spend freely and not to count, otherwise (if she counted) Allah Ta'ala would give her counted favours; and not to save money, for (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.

Note: Asmaa Radhiallaho anha was the sister of *Aishah Radhiallaho anha*. *Rasulullah Sallallahu alaihe wasallam* has, in this Hadith, encouraged us in various ways to spend increasingly. First, there is a clear order for spending liberally. It is obvious that the approved spending is the one according to Shariah, on things pleasing to Allah *Ta'ala*. Spending against Shari'ah cannot get anything but misfortune. *Rasulullah Sallallahu alaihe wasallam* has then forbidden counting, which is meant to emphasise the same subject matter: The Ulama have attached two meanings to counting: One, to count for the sake of hoarding, in which case Allah *Ta'ala*'s blessings will be withheld: as you sow so shall you reap; the second meaning is: not to count when giving to the poor, in which case the return and reward from Allah *Ta'ala* will also be countless. Lastly, the same subject has been further emphasised by forbidding to withhold, stating that if you save instead of spending your wealth in the path of Allah *Ta'ala*, you will cause Allah's withholding of His bounties, favours and kindness. The point is stressed further by the commandment to spend as much and as well as you can. This means, in fact, not to hesitate in spending what you can genuinely afford; and this is within your power. This very subject is covered extensively in a number of Ahadith which say, "Save yourself from the flames of Jahannam by giving Sadaqah, be it a piece of date which is sufficient to give protection from Jahannam".

One of the Ahadith in Bukhari says, "*Asmaa Radhiallaho anha* enquired from *Rasulullah Sallallahu alaihe wasallam* whether she could give as Sadaqah from what her husband *Zubair Radhiallaho anho* had left with her, as she possessed nothing of her own. *Rasulullah Sallallahu alaihe wasallam* replied in the affirmative, advising her not to put aside things in the pot, lest Allah *Ta'ala* should keep away His bounties from her". In this Hadith, if the act of giving something to *Asmaa Radhiallaho anha* by *Zubair Radhiallaho anho* amounted to making her the owner of that, she clearly had the right to spend all of it in any way she liked. However, if those things were meant for meeting the household needs, then the advice of *Rasulullah Sallallahu alaihe wasallam* was based on his personal knowledge of *Zubair's* temperament that he would not be displeased by *Asmaa's* Sadaqah. The other reason for pressing her to give as Sadaqah could be that *Rasulullah Sallallahu alaihe wasallam* had already strongly advised *Zubair Radhiallaho anho* to give in Sadaqah. The *Sahabah Radhiallaho anhum* were willing to sacrifice each and everything because of the general advice in such matters by

Rasulullah *Sallallahu alaihe wasallam*, while in the case of a specific advice to an individual by him, the enthusiasm to comply was indeed marvellous. Thousands of such examples could be quoted in evidence; a few of these have been mentioned in the 'Stories of Sahabah'.

Allama Suyooti has quoted in *Durre Manthur* the story of Zubair *Radhiyallahu anho* as told by himself, saying that he was specially persuaded by Rasulullah *Sallallahu alaihe wasallam* to spend in the path of Allah *Ta'ala*. Once he visited Rasulullah *Sallallahu alaihe wasallam* and sat in front of him. Rasulullah *Sallallahu alaihe wasallam* got hold of the tail of his turban, as a warning to note carefully, and told him 'O Zubair! I am the Messenger of Allah specially to you people and generally for all. Do you know what Allah *Ta'ala* has said?' Zubair *Radhiyallahu anho* replied, "Allah and His Rasul know best!" Rasulullah *Sallallahu alaihe wasallam* said, "When Allah *Ta'ala* sat on His Grand Throne (Arsh), He looked at His bondsmen (mankind) with kindness and said, 'O My slaves, I am your Creator and Sustainer, your livelihood is in My hands; do not put yourself in hardship for that which is My responsibility; approach Me for your living and needs'. Rasulullah *Sallallahu alaihe wasallam* then repeated what Allah *Ta'ala* had further said, 'O My slaves, you spend on people and I will spend on you; be magnanimous to people and I will be so to you; do not be stingy in spending on others, I shall not straiten your livelihood for you; do not shut your wealth off from the people, so that I do not shut Mine from you; do not hoard a treasure, so that I do not hoard from you. The door of livelihood is open above all the seven heavens and joined to the Grand Arsh and remains open throughout the day and night; from there Allah *Ta'ala* sends down daily sustenance for every individual human being, according to that person's own intentions, his spending, his Sadaqah and his expenses; whoever spends more receives more, the one who gives less receives less, while he who holds back, Allah *Ta'ala* holds things back from him.' He further said, 'O Zubair! Eat and spend on yourself and feed others too; do not tie up things to put aside, or else Allah *Ta'ala*'s bounties would be held up and kept away from you; avoid counting lest counting, should be made against you; shun being strict in your dealings with others, lest the same is done to you; do not put people to hardship, lest that should happen to you.

'O Zubair! Allah *Ta'ala* is pleased with the act of spending and displeased with the close-fisted; generosity comes from having full faith in Allah *Ta'ala*, while stinginess infests the doubting minds; one who has full faith 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, be it in facing a snake or a scorpion; O Zubair! Allah *Ta'ala* loves to see patience at the time of an earthquake or any other calamity, and He is pleased with the faith which overpowers every part of the body and obstructs the satisfaction of passionate desires; He loves the perfect wisdom which overpowers moments of doubts in Deen and is pleased with piety at the time of facing forbidden and dirty things; 'O Zubair, show respects to all brothers, enhance the greatness of the pious and honour good people; have good relations with neighbours and do not be a fellow-traveller of immoral people; whosoever remains steadfast in all these matters will enter Jannah without any reckoning or any fear of punishment. This is the admonishment of Allah *Ta'ala* to me and mine to you'.

At No. 20 of the Ayaat, this very incident has been briefly treated with adequate remarks. After reading the detailed advice of Rasulullah *Sallallahu alaihe wasallam* given above, the reaction of Zubair *Radhiyallahu anho* can be clearly understood, and it was quite justifiable that Rasulullah *Sallallahu alaihe wasallam* told Asmaa *Radhiyallahu anha* to spend without hesitation from his property. Moreover Zubair *Radhiyallahu anho* was a cousin of Rasulullah *Sallallahu alaihe wasallam* and, when relationship with one's own kith and kin is firm, exhortation of this type further strengthens the relationship. One comes across instance of this type even in the present-day loose conditions; there could be no question about the generosity of Zubair *Radhiyallahu anho*. The author of Isaabah has stated that Zubair *Radhiyallahu anho* had one thousand slaves on whom he used to levy tax, but not a penny of it was used on his household; all of it was spent in giving Sadaqah. It was the result of this great generosity of his that, at the time of his death, he owed debts of twenty-two thousand Dirhams, the detailed story of which is given in the relevant Hadith in Bukhari. The nature of this debt was that most of it was due to people's money deposited as Amanat with him. As he was a very conscientious person, people trusted him and entrusted their valuables or money to him for safe custody. He used to tell them that, as he had no place to keep their things as deposits

in trust, he would have them as a loan and would return them on demand. Thus he used to have loans, which he went on spending on other people's needs.

This was the case not only with Zubair *Radhiiallaho anho* but with most of the Sahabah *Radhiiallaho anhum*; wealth for them was not a thing to keep. Once Umar *Radhaiallaho anho* filled a bag with four hundred gold coins and told his slave to deliver the bag to Abu Ubaidah *Radhiiallaho anho* for personal use, and to remain busy thereabout to see what he would do with the money. The slave took the money and delivered it to Abu Ubaidah who paid compliments and prayed for Umar, and then called his slave-woman and told her to go and give seven Dinaars 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 the whole proceedings to Umar *Radhiiallaho anho*, who then sent the same amount to Mu'az *Radhiiallaho anho* with the same instructions as for Abu Ubaidah. Mu'az also called his slave-woman and distributed the money in various houses. Meanwhile his wife came and said, "We are also poor and needy, please give us something, too", at which, he threw the bag at her with only two coins remaining. The slave returned and narrated the whole story to Umar *Radhiiallaho anho* who was very pleased to hear it and said, "They are all of the same stock."

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِنَّمَا مَسْلُومٌ
كَأَمْسِلِمًا تُوْبَا عَلَى عَرَى كَسَاءَ اللَّهِ مِنْ خَضِرِ الْجَنَّةِ وَإِنَّمَا مَسْلُومٌ أُلْعِمَ مَسْلِمًا
عَلَى جَوْعٍ أُلْعِمَهُ اللَّهُ مِنْ شِمَارِ الْجَنَّةِ وَإِنَّمَا مَسْلُومٌ شَفَى مَسْلِمًا عَلَى ظَمَأٍ
سَكَاهُ اللَّهُ مِنَ الرَّجِيْقِ الْمَخْتُوْرِ. رواه البوداؤد والترمذى كذا فى المشكاة

HADITH: 13

Muhammad *Sallallahu alaihe wasallam* has said, "whoever gives clothes to a naked Muslim, Allah *Ta'ala* will give him a green dress 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 one 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 indicated in the Holy Qur'an, would be reserved for the pious people in Jannah.

As Allah *Ta'ala* has said:

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ عَلَى الْأَرَآئِكِ يَنْظُرُونَ تَعْرِفُونَ فِي وُجُوهِهِمْ نَضْرَةَ الْمَخْمُورِ يَسْعَوْنَ
مِنْ كَرَمِهِ تَحْتَمِلُونَ خَمًّا وَسُلْوًا فِي ذَلِكَ فَلْيَسْتَأْسِ الْمُنَافِسُونَ

"The righteous will be in delightful comfort, sitting in their (curtained) seats, (looking at the wonders of Jannah). O listener, you will notice the freshness and gaiety in their faces, due to the comforts (of Jannah). They will have the sealed wine for a drink, the seal will be of musk. The greedy ought to have the greed for this bliss (this is what one should strive for)." (at-Tatfeef: 22-26)

Mujahid *Rahmatullah alaihe* says that Raheeq is one of the types of wine in Jannah, which is made from musk with a mixture of the (كَيْسِمِ) Tasneem which, according to Qatadah *Rahmatullah alaihe*, is the most superior drink of Jannah. The favourites will drink it pure, while those below them will have a mixture of it. According to Hasan Basri *Rahmatullah alaihe*, Raheeq is the wine which has a mixture of Tasneem. The above Hadith mentions the virtues relating to giving a meal or a drink to a hungry person and a dress to the naked. It may be that the giver himself be in need of food or drink or clothes, yet he gives to others. With this aspect, the Hadith is in line with the interpretation of the Ayat No. 28 under Ayaat above, meaning:

يُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

They prefer others to themselves, although they have the same need.

Another view would relate it to the state of the recipients need; if they are in urgent need of something and that need is fulfilled by someone, the latter will receive correspondingly more reward and blessing of Allah *Ta'ala* than that of Sadaqah to the poor under normal conditions. For example, there is a reward for giving clothes to a poor person, but for giving cloth to a naked person or one in tatters, the reward will be considerably more. To give food to a poor person will be definitely rewarded, but to feed a starving person will

receive exceedingly greater reward and blessings. Similarly, to give water for drinking 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 expunged, as has been mentioned under Hadith No. 10 above, wherein a prostitute got forgiveness for the sins of all her life for giving water to a thirsty dog.

Under the series of Ayaat above, at No. 23 a saying of Rasulullah *Sallallahu alaihe wasallam* has been recorded that one who goes from door to door, begging for a morsel or two of bread, is not really a poor person; it is the one who neither has sufficient provision to meet his needs nor anyone knows about his circumstances to come to his help; he is the one truly poor.

Ibne Umar *Radhiallaho anho* has narrated the saying of Rasulullah to the effect that whoever undertakes to meet the needs of a brother, Allah *Ta'ala* will look after his needs; and whosoever saves a Muslim from calamity, Allah *Ta'ala* will protect him from one of his calamities on the Day of Judgment; and when someone provides a dress to a Muslim to cover his body and prevents a disclosure of his shortcomings, Allah *Ta'ala* will provide for him the same type of cover on the Day of Qiamah. (*Mishkaat*)

Several such matters have been mentioned by the Sahabah *Radhiallaho anhum*. Another Hadith has it that when someone keeps quiet about some defect in a person, be it concerning his body or behaviour, the reward for that will be the same as for digging out of the grave a man who has been buried alive. (*Mishkaat*).

Allah *Ta'ala* has said, (which has been mentioned under Ayat No. 25):

لَا يَسْتَوِي مَنْكُم مَّنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَمَنْ قَاتَلَ

Those who spent their money and fought in the path of Allah before the conquest of Makkah, cannot be equalled by others. (al-Hadeed: 10)

The reason for this as stated by the Ulama is that the need for spending before the conquest of Makkah was very great; that is why it is rated very high.

According to the author of Jamal, when Islam and the Muslims had not yet attained high honour and prestige and the Muslims were

in a greater need of help, both physical and financial, they were the first and the foremost among the Muhajireen and Ansaar, about whom Rasulallah *Sallallahu alaihe wasallam* has said that Sadaqah in gold, of the size of mount Uhud, given by others, will not equal a Mudd (about a kilogram) or even half Mudd given by those in the ranks of early Muhajireen and Ansaar. Apart from this, there are many narrations wherein Rasulallah *Sallallahu alaihe wasallam* has warned and exhorted his companions to give preference to those who are in urgent need. To accept an invitation to Valimah (marriage - feast) is desirable. However, one of the Ahadith narrates Rasulallah *Sallallahu alaihe wasallam* as saying that the Valimah meal is the worst type of meal, as only the rich usually are invited to it and the poor are overlooked. (*Mishkaat*). Thus the feast is of worst kind when only important persons are invited to it, and not the poor ones, but if that is not so, attending it is desirable according to Sunnah.

One Hadith says that a person will be rewarded for giving water to a Muslim, when the water is available generally, as if he had freed a slave; whereas giving a drink of water to someone where water is scarce, will count equal to saving a dying person. (*Kanz*). One Hadith says that the highest Sadaqah is to give food to a hungry (man or animal). Another Hadith says that the virtue which Allah *Ta'ala* appreciates most is to feed a starving destitute or to pay his debts or to remove his affliction. Ubaid Ibne Umair *Radhiallaho anho* has said that on the Day of Judgment the people will rise in a state of extreme hunger and thirst and in total nakedness; however, an individual who fed someone for the sake of Allah *Ta'ala*, will be granted food to his fill; similarly, the one who gave water to someone for the pleasure of Allah, will have his thirst quenched fully, and the one who gave someone clothes will receive a dress from Allah *Ta'ala*. (*Ihya*).

١٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَسَا عِي فِي الْأَوَّلِ
وَالْبُسُكِيِّنَ كَأَسَا عِي فِي سَبِيلِ اللَّهِ وَأَحْسِبُهُ قَالَ كَأَقْرَبِ وَلَا يَفْتُرُ وَلَا يَصَابِرُ
لَا يَفْطُرُ مُتَّفَقٌ عَلَيْهِ (مشکوٰۃ)

HADITH: 14

Rasulallah *Sallallahu alaihe wasallam* has said that he who strives to help a needy unmarried woman or a poor person, is like the one who strives in Jehaad

and, probably he added, he is like one who prays all night without the slightest slackness and is like a person who fasts every day for his whole life.

Note: A woman without husband usually means a widow or the one who cannot find a husband. This describes the reward for the effort made in helping these cases irrespective of any results. Another Hadith says that a person is rewarded like those who fight in the path of Allah if he undertakes to fulfil the need of a Muslim brother or tries to give him some benefit.

Another Hadith says that any one helping an afflicted brother will be granted by Allah *Ta'ala* the power to stand firm on the Day when mountains will move from their places (i.e. one Doomsday). (*Kanz*). A fine point emerges from this Hadith that, in the present day disturbed times, people get easily upset except those who keep helping and assisting others. Another Hadith says that if a person meets the need of a Muslim brother in this life, Allah *Ta'ala* will meet seventy of his needs, the least of which will be the forgiveness of all his sins; and if one takes up a cause for another person with those in power for solving his problem, Allah *Ta'ala* will help him to cross the 'Siraat' (the Bridge over Jahannam) on the Day of Judgment when many will slip while crossing. (*Kanz*)

This Hadith is of great value for those who have an access to those in power; they may take up legitimate problems of the subordinates and other sufferers with the concerned authorities and give it due importance. It is to be remembered that crossing of the 'Siraat', is the most difficult and the hardest of things on the Day of Judgment and, by this ordinary effort here, it will be made easy for them, to their great advantage. However, the effort is to be made for the sake of Allah *Ta'ala* and not for self publicity or popular esteem; the effort made for the sake of Allah will automatically bring good name and respect, far greater than desired by oneself but, if there be a personal motive behind the act, it will eliminate the purity of intention behind the effort, which has to be made for the sake of Allah *Ta'ala* to gain the promised reward.

⑮ عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ يُحِبُّهُمُ اللَّهُ وَتَلَاثَةٌ يُبْغِضُهُمُ اللَّهُ فَأَمَّا الَّذِينَ يُحِبُّهُمُ اللَّهُ فَرَجُلٌ أَقْرَبَ قَوْمًا سَأَلَ اللَّهُ بِهِ

لَرَسُولِ الْمَعْرُوفِ أَبِي هَيْبَةَ وَبَيْنَهُمْ مَنْعَةٌ فَخَلَفَ رَجُلٌ بِأَعْيَانِهِمْ وَأَعْطَاهُ
 سِتْرًا لَا يَعْلَمُ بِعَيْتِهِ إِلَّا اللَّهُ وَالَّذِي أَعْطَاهُ وَقَوْمَ سَارٍ وَالْيَتِيمَ حَتَّى إِذَا
 كَانَ الثُّورَ أَحَبَّ إِلَيْهِمْ مِمَّا يُعَدُّ لَهُ بِهِ فَوَضَعُوا رُءُوسَهُمْ فَقَامَ يَسْتَلْقِي وَ
 يَسْتَلُّ أَيْ فِي وَجْهِ الْجَلِّ كَانَ فِي سِرِّيَةٍ فَلَمَّي الْعَدُوَّ فَهَرَمُوا فَأَقْبَلَ بِصَنْدِيهِ حَتَّى
 يَمْتَلَأُ وَيَفْتَحُ لَهُ وَالسُّلْطَةَ الَّذِينَ يَبِيضُهُمُ اللَّهُ السَّامِعُ الرَّائِي وَالْفَقِيرُ الْمُخْتَالُ وَ
 وَالغَرِيْبُ الْمَظْلُومُ رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ كَذَا فِي الْمَشْكُوتِ وَعَنْهُ السُّيُوطِيُّ
 فِي الْجَامِعِ إِلَى ابْنِ حِبَّانَ وَالْحَاكِمِ

HADITH: 15

Rasulullah *Sallallahu alaihe wasallam* has said that Allah Ta'ala loves three persons and detests three. Those whom Allah loves are (1) a person who, when a beggar came and begged from some people, none of them being related to him, and was refused by them, 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 one of a party that travelled all night till sleep overtook them, but when all of them went to sleep (for a short while), he got up and engaged in devotions, begging Allah's favour with importunity and reciting from the Holy Qur'an; and (3) a person who was in a detachment that fought in Jehaad and was defeated but he went straight ahead till he was martyred or granted victory. The three whom Allah Ta'ala detests are an old man who indulges in adultery, a beggar who is proud and a rich man who is oppressive.

Note: There are several different Traditions about the above subject concerning the six types of persons mentioned in this Hadith. At Ayat No. 9 under the Ayaat series above, this very Hadith has been mentioned. Some of the Traditions mention only one type of person and some, more than one. One Hadith says that there are three occasions when the prayer (Du'aa) of a person is not rejected, but certainly accepted. First, when a person offers his Salaat in a jungle alone, and no one can see him, his Du'aa is certain to be accepted; second when a person who is engaged in Jehaad along with a party, which runs away from the enemy, but he remains

steadfast alone; the third is a person who stands in devotions before Allah *Ta'ala* in the latter part of night. Allah *Ta'ala* will not listen to three persons on the Day of Judgement, nor will He purify them of their sins, nor look at them graciously and, for them, there will be grievous punishment. First the persistent adulterer in old age; second the lying ruler; and third an arrogant 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 has it to the following effect: There are three to whom Allah *Ta'ala* will not accord a look of Grace on the Day of Resurrection and they will have a severe, painful punishment: an elderly man indulging in fornication, a proud beggar and a merchant who swears on all occasions, unnecessarily and repeatedly, both while buying and selling. Undoubtedly it amounts to sheer impudence towards the Divine Majesty of Allah *Ta'ala* to swear unnecessarily. Still another Hadith says: There are three at whom Allah *Ta'ala* will not look gracefully on the Day of Resurrection and they will have painful punishment; an old man indulging in fornication, a man who makes capital out of oaths, true or false, and a proud beggar who is vain of himself. (*Jami-us-Saghir*)

It occurs in a Hadith that Allah *Ta'ala* loves three persons and detests three: those whom he loves are (1) a person who joins a detachment making *Jehaad*, faces and fights the enemy most bravely till he is granted victory or dies a martyr, (2) a person journeying with a party of travellers who go to sleep at night, but he stands in devotional prayers till his fellow-travellers have taken rest for a while and then wakes them up, and (3) a person who is patient towards a neighbour who keeps molesting him till the two are separated by death or one of them journeying to a distant place. And the three whom Allah detests are: a merchant who swears frequently, a proud beggar and a person who, after giving *Sadaqah*, keeps reminding people of his generosity towards them.

١٦ عَنْ قَائِمَةٍ بَدَّتْ قَيْسَاءُ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 إِنِّي فِي الْمَالِ لَعَفَّاسِي الزَّكْوَةِ شَعْرَتَا كَيْسٍ الْبَيْتِ أَنْ تَوَلَّوْا وُجُوهَكُمْ قَبْلَ
 الْمَشْرِقِ وَالْمَغْرِبِ. الْآيَةُ

HADITH: 16

Rasullullah *Sallallahu alaihe wasallam* once said,
 "There is something due on property apart from

Zakaat", and then recited the following Ayat (in support of what he said):

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ وَيَكُنَّ لِنُفُوسِكُمْ وَأَلْمَغْرِبِ

"It is not piety that you should turn your faces to the east and west..... to the end of Ayat."

Note: We have quoted the Ayat, referred to in the Hadith, at Sr. No. 2 above in the series of Ayaat. Rasullullah *Sallallahu alaihe wasallam* inferred from this Ayat that, besides Zakaat, there are other obligations concerning one's property. The Ayat explicitly encourages spending on one's kinsmen, orphans, destitute persons, wayfarers, beggars and for setting free slaves and convicts (held in ransom for money owed by them) and paying of Zakaat has been mentioned separately. Muslim Ibne Yasaar *Rahmatullah alaihe* says, "Just as Salaat is of two types, the Fardh and the Nafil, Zakaat is also of two types, the Fardh and Nafil, and both have been mentioned in the Holy Qur'an. When asked to explain, he began to recite this Ayat in support of his view and, after reciting the first part of the Ayat which recounts the various occasions for spending (i.e. upto: 'for setting free slaves and convicts'), he said, "All these are the occasions for giving Nafil Zakaat (Sadaqah). He then recited the last part of the Ayat mentioning Zakaat in particular and said, 'This is Fardh Zakaat.' Allama Teebi *Rahmatullah alaihe* says, "There is something due on property apart from Zakaat," mentioned in this Hadith, indicates not to refuse a beggar nor one asking for a loan, nor any one asking to be lent things of common use, i.e. utensils like cooking pot, bowl, etc., or any one asking for some water, salt, a live coal for kindling fire, etc. Allama Qari *Rahmatullah alaihe* has said that the Ayat which Rasullullah *Sallallahu alaihe wasallam* recited in this particular Hadith applies, besides Zakaat, to the matters mentioned therein, like rights of near relations, showing favour to orphans, meeting the demands of the poor, travellers and beggars, and getting freedom for those who are slaves or prisoners.

The author of 'Mazahire Haq' has written that Zakaat is obligatory and has to be paid, while Sadaqah is a voluntary act and is highly praiseworthy; therefore, it must also be encouraged in the directions indicated in the aforementioned translations of the sayings of Allama Teebi and Allama Qari, confirming that Rasullullah *Sallallahu alaihe wasallam* read the Ayat as an authority for his views that Allah *Ta'ala* has praised the Momineen (believers) first for giving Sadaqah to their kith and kin and the orphans and later

He praised them for establishing Salaat and paying Zakaat. It is clear from this that giving of Sadaqah in the above manner is distinct from payment of Zakaat and the former is a Nafil act. The statement of Rasulullah *Sallallahu alaihe wasallam*, "Besides Zakaat, there is something more due on property," has been established by the Ayat in question; the Nafil Sadaqah has been mentioned first, and then the obligatory one.

Allama Jassas Razi *Rahmatullah alaihe* has written that certain Ulama have interpreted this Ayat to mean that there are obligatory occasions for giving 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 that the Allama, quoting the same saying of Rasulullah *Sallallahu alaihe wasallam*, has said that it also implies spending on the poor kinsmen whose maintenance has been made incumbent on a person by a lawful ruler, spending on those in distress and spending on others by way of Nafil Sadaqah, as the term 'Something due on property apart from Zakaat' used by Rasulullah *Sallallahu alaihe wasallam* is applicable both to obligatory and Nafil Zakaat. The 'Fatawa Alamgiriya' says that it is obligatory to feed a needy person when he is not in a position to earn or to go out to beg. In this particular matter, there are three points to note: first, the needy one has to be fed by all those who become aware of his condition until he becomes fit to go out and fulfil all his needs; if the person or persons are not themselves able to fulfil this duty, he or they should inform others of the needy person's condition; if this is not done nor is the person fed and he dies, all who were aware of the state of affairs would be guilty of the sin. Secondly, if the needy one is able to move but not to earn, he should be helped through obligatory Sadaqah. If he is capable of earning his livelihood, then it is not permissible for him to beg for alms. Thirdly, if a needy one is able to go out but not able to earn, it is obligatory on him to go to people and ask for Sadaqah, otherwise he will be a sinner.

١٤٠ عَنْ مَيْسَرَةَ عَنْ أَبِيهَا قَالَتْ قَالَ يَا رَسُولَ اللَّهِ مَا الشَّيْءُ الَّذِي لَا يَجِئُ مَنْعُهُ قَالَ الْمَاءُ قَالَ يَا رَسُولَ اللَّهِ مَا الشَّيْءُ الَّذِي لَا يَجِئُ مَنْعُهُ قَالَ الْإِلْمَاعُ قَالَ يَا رَسُولَ اللَّهِ مَا الشَّيْءُ الَّذِي لَا يَجِئُ مَنْعُهُ قَالَ أَنْ تَفْعَلَ الْحَيْرَ خَيْرٌ لَكَ.
(رواه البوداؤد في المشكوة)

HADITH: 17

Buhaisah *Radhiallahoh anha* has related that when her father asked Rasulullah *Sallallahoh alaihe wasallam* "What is the thing not to be refused (if asked for by someone)?" Rasulullah *Sallallahoh alaihe wasallam* replied, "Water." Her father then asked the same question again, to which Rasulullah *Sallallahoh alaihe wasallam* replied, 'Salt'. When her father repeated the question once again, the Prophet 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 is in need, even when both the water and the salt are owned by someone. Rasulullah *Sallallahoh alaihe wasallam* admonished never to refuse such simple things to a needy person, as these do not cost the owner much but the receiver's urgent need is met. As these ordinary things are commonly available in homes, their urgent need and scarcity is not felt. A small quantity of salt given to someone for his curry will make his food tasty, without much loss to you. Similar is the case in respect of giving water to someone. Aishah *Radhiallahoh anha* narrates that Rasulullah *Sallallahoh alaihe wasallam* said, "It is improper to refuse three things to anyone: salt, water and a bit of live fire." She then said that the need for giving water was understood, but the case of salt and fire was not clear? Rasulullah *Sallallahoh alaihe wasallam* replied, "O Humairah! When someone gives a bit of fire to a person in need, it is as if all the things cooked on the fire were given as Sadaqah to the needy; and for the one who gives a bit of salt, all things that become tasty by its use will count as Sadaqah. So the gain to the giver is enormous". In the main Hadith, Rasulullah *Sallallahoh alaihe wasallam* has mentioned two things as examples and then he has stated a principle, 'to do good as much as you can to someone is good for you', as has been well said, "Do good, and good will be done to you".

The fact is that when someone does any type of favour to another person, it is indeed a favour to oneself: Allah *Ta'ala's* commandments mentioned at No. 20 of the Ayaat series above, says that whatever you spend in the path of Allah, you will receive a return from Him. At Hadith No. 2 above, it has been mentioned that two angels permanently pray to Allah *Ta'ala* for a good return for those who spend for Allah's sake and ruin for him who holds back

his wealth. Under such circumstances, when one does a material favour to another person, he actually saves his wealth from an evil fate and at the same time establishes a right for a handsome return from the treasury of Allah *Ta'ala*. A serious consideration of the matter will reveal the truth that we are not doing any favour to another person, but it may well be that he has saved your home from plunder, which shows that he has done you a favour and not you to him.

١٨ عَنْ سَعْدِ بْنِ عَبَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا تَأْتِي الصَّدَقَةَ قَسَمَ أَحْفَظُ قَالَ الْمَاءُ فَحَقَّرَ يَمِينًا وَقَالَ هَذِهِ لِأُمِّ سَعْدٍ (رواه مالك والبيهقي والترمذي)

عَدَا فِي الشُّكُوفِ

HADITH: 18

Sa'ad Radhiallaho anho enquired from Rasulullah Sallallahu alaihe wasallam that, as his mother was dead, what type of Sadaqah would be best? (for inviting Divine blessings for her soul). Rasulullah Sallallahu alaihe wasallam replied that water was the best of all. On that, Sa'ad had a well dug, so that his mother should receive the blessings.

Note: Supplying water was considered to be the best Sadaqah, as there was scarcity of it in Madinah. All hot countries suffer from shortage of water, but there was an acute shortage in Madinah in those days. Beside this, the benefits of water are common, as also its use. One of the Ahadith says that whoever arranges a water-supply system, wherefrom men, jinns and birds drink, will keep on receiving blessings and reward until they Day of Judgment, even after his death. Abdullah Ibne Mubarak *Rahmatullah alaihe* was visited by a person who complained about a wound on his knee, saying that, despite continuous treatment by many physicians for the last seven years, it had not healed at all. Abdullah Ibne Mubarak *Rahmatullah alaihe* advised him to have a well dug at a place where drinking water was scarce and said, 'I have full trust in Allah *Ta'ala* that, as soon as the water appears in the well, the wound will heal up.' The person acted accordingly and his wound was completely cured. The famous Mohaddith Abu Abdullah Hakim *Rahmatullah alaihe* had some wounds on his face, which remained incurable, in spite of various treatments for a year. He requested his teacher, Abu Uthman Sabuni, *Rahmatullah alaihe* to make a Du'aa for the cure of

this wound. As it happened to be Friday, the teacher made a long Du'aa, to which the whole congregation said Aamin. On the next Friday, a woman came to the congregation and presented a written note which stated that, after she returned home last Friday, she kept on praying for Hakim carefully and she saw Rasulullah *Sallallahu alaihe wasallam* in her dream, telling her to advise Hakim to have the arrangements of water supply extended for the Muslims. After hearing this, Hakim arranged drinking water at the door of his house for the way-farers and got the water regularly replenished along with ice. Hardly a week had passed when all the wounds were healed and his face looked much more handsome than before.

An Hadith says that Sa'ad *Radhiyallahu anho* told Rasulullah *Sallallahu alaihe wasallam* that his mother, who had died, had performed a Hajj at his expense, used to give Sadaqah from his money and also helped her relatives and other people from his wealth. He then asked whether she would receive any returns for all these actions if he continued to perform them on her behalf. Rasulullah *Sallallahu alaihe wasallam* replied, "Yes, she will." Another Hadith has: A woman told Rasulullah *Sallallahu alaihe wasallam* that her mother had died suddenly and had not been able to give Sadaqah as she would have done in case of a normal death. She then asked whether her mother would get any benefit if she (the daughter) gave Sadaqah on her behalf. Rasulullah *Sallallahu alaihe wasallam* replied, "yes, do so." In fact, for all the relatives, particularly those who leave property for us after their death, like parents, husband or wife, brothers and sisters, or those who might have done us favours, like teachers and holy personages, one should regularly give Sadaqah and do other good deeds and pray for the transference of the rewards to their account. It will be highly improper to go on benefitting from the wealth they have left behind, or from favours done by them, and yet to forget them when they are in need of receiving gifts and benefactions from the living ones. When a person dies, his own actions come to an end; unless he leaves behind a perpetually rewarding virtue or any deed of that kind, as will be explained later; he remains dependent on transference of blessings and prayers from the living ones. One Hadith says that a dead man in his grave feels like a drowning person who keenly desires help, from all directions, that his father, brother or a friend may send him as an aid in the form of a prayer. And if something is received, it becomes the dearest thing for him in that world.

Bashar Ibne Mansoor *Rahmatullah alaihe* says that once, during an epidemic of plague, a person busied himself very often in offering funeral prayers for the dead and in the evening he would stand at the gate of the graveyard and read this Du'aa

اللَّهُمَّ وَحِّشْكُمْ وَجِيعُوا وَشَكُّوا وَتَجَاوَزْ عَنْ سَيِّئَاتِكُمْ وَقَبِلْ اللَّهُ حَسَنَاتِكُمْ

"May Allah Ta'ala change your dreadful life into a pleasurable one, have mercy on your loneliness, overlook your faults and bless all your good deeds with acceptance".

He would then return home. One day it so happened that he returned home without offering the Du'aa. At night he saw in his dream that a large crowd of people approached him. When he asked them who they were and why they were there, they replied that they were the dwellers of the graveyard, and they used to receive gifts from him every evening. He asked them, 'What kind of gifts?' They said that the Du'aa that 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 Du'aa. Bashaar Ibne Ghalib *Rahmatullah alaihe* Najrani says that he used to make Du'a most frequently for Rabi'ah Basriah *Rahmatullah alaiha*. Once he saw her in a dream and heard her saying, "Bashaar, your gifts reach us in the trays of 'Nur' covered with silken covers. When he asked her what it meant, she said, "When a Muslim makes a Du'aa and it is approved, it is placed in a tray of Nur and covered with a silken cover and presented to the dead person concerned, who is told that it is a gift for him from so and so. Later in the next Hadith, several examples of this type have been given. Imaam Nawawi *Rahmatullah alaihe* writes in his interpretation of Muslim's collection of Ahadith that there is no difference of opinion among Muslims regarding the dead receiving the rewards of Sadaqah given on their behalf. This is the correct belief. A few have written that the dead cannot receive any reward for the Sadaqah given on their behalf, but this is definitely wrong and a clear mistake. It goes against the Qur'an, the Ahadith of Rasulullah *Sallallahu alaihe wasallam* and the general consensus of opinion among Muslim people; therefore, that contention is not fit for serious consideration. (Bazl)

Shaikh Taqiyyuddin *Rahmatullah alaihe* says that if a person thinks that a reward is receivable only for ones own deeds, he is acting against the consensus of opinion of the whole Muslim Ummah. For, the whole Ummah is unanimously of the opinion that a person receives benefits from the prayers of other people, which

means a gain from the deed of another person. As for instance, Rasulullah *Sallallahu alaihe wasallam* will intercede on the Day of Judgement and so will other Ambiya *Alaihimussalam* and men of piety, all of which would imply benefits from the actions of others. Likewise, the angels pray and seek pardon for the Momineen (as given in first Ruku' of Surah Mo'min). This, too, is a gain from the act of others. Allah *Ta'ala*, by His own Mercy and Kindness, will forgive the sins of people; this will amount to benefitting without any effort from oneself. Children of Momineen will enter Jannah along with their parents (according to what is said in the first, Ruku' of Surah at-Toor), which also means benefitting from others' good deeds. A Hajj by a substitute for a deceased person counts as obligatory Hajj for the latter, which means a gain from the act of another person. And there can be more examples of this type. A venerable gentleman related that his brother had died and he saw him in his dream; he asked his brother as to what had happened to him in his grave. The deceased brother replied that, as soon as he was buried, a flame of fire came close to him; at the same time a prayer from some person reached him and stood between him and the flame. If the prayer had not been made, he would have been caught in the flame.

Ali Ibne Moosa Haddad *Rahmatullah alaihe* says that once he was present in a burial prayer along with Imaam Ahmad Ibne Hanbal *Rahmatullah alaihe*. Muhammad Ibne Qudaama Jauhari *Rahmatullah alaihe* was also there. After the burial, a blind man sat down near the grave and started reciting the Qur'an. Imaam Ahmad Ibne Hanbal told him that reading of Qur'an beside a grave is an unapproved innovation. On the way home, Muhammad Ibne Qudaama asked Imaam Ahmad Ibne Hanbal *Rahmatullah alaihe* what he thought of Mubashir Ibne Ismail Halabi *Rahmatullah alaihe*. The Imaam replied that he was a noble person and that he (Imaam) had learnt Ahadith from him. Ibne Qudaama said that he had heard from Mubashir that Abdul Rahman Ibne Alaa bin Lajlaaj *Rahmatullah alaihe* quoted his father as saying at the time of his death, "After my burial, the first and the last part of Surah Baqarah be recited at the head of my grave, and he confirmed this by saying that he (the father) had heard Abdullah Ibne Umar *Radhiallahu anho* entrusting the same duty to a person at the time of his death. After hearing this, the Imaam *Rahmatullah alaihe* told Ibne Qudaama to return to the graveyard and to tell the blind man to continue reading the Qur'an at the grave. Muhammad Ibne Ahmad Marvazi *Rahmat-*

ullah alaihe quoted Imaam Ahmad Ibne Hanbal as saying, "Whenever you go to a graveyard you should recite Surah Fateha, Ikhlas, al-Falaq and an-Nas and supplicate Allah to transmit the reward of those to the dead in the graveyard. They will certainly receive it." The author of Mughni, which is a recognised book of Fiqhe Hanbali, has quoted this very story and given a number of other examples in respect of this subject. In 'Bazlul-Majhood', a quotation from 'Bahar' indicates that if a person offers a Nafil Salaat or observes a Fast or gives something as Sadaqah, the rewards of these are transferable to any person, dead or alive, and the latter will undoubtedly receive it. In Abu Dawood (collection of Ahadith), a saying of Abu Hurairah *Radhiallahoh anho* has been quoted that he would welcome a person who undertook to offer two or four Raka'at of Salaat at Masjid 'Ashar (near Basrah) and supplicate Allah *Ta'ala* to transmit the reward to him, i.e. Abu Hurairah. (*Abu Dawood*).

Due attention should be given by all relatives to transmit, in this way, spiritual benefits to the dead relations. Apart from their right in that regard, one has to meet them after one's own death. It will be a matter of great shame if their rights and obligations were forgotten while using their property for one's own needs.

١٩ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ أَلَمِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ. (رواه مسعود بن الشكوة قلت والوداؤد والنسائي وغيرهما)

HADITH: 19

Rasulullah Sallallahoh alaihe wasallam has said that the returns for a person's own virtues come to an end when he dies; but there are three such things, the returns for which keep accruing even after death: a Sadaqah with recurring benefits, knowledge from which people continue to benefit, and virtuous children who offer Du'aa for their deceased parents.

Note: How infinitely Kind, Liberal and Bountiful Allah *Ta'ala* is for 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 in a sound sleep in the grave, Allah *Ta'ala* has created means through which the deceased's account of virtues keeps on increasing.

Rasulullah *Sallallahu alaihe wasallam* has mentioned three of these means in this Hadith. The first one is virtue with recurring benefits, that is to give as Sadaqah something, the benefit of which is lasting, such as building a Masjid where people offer Salaat. As long as it remains in use for that purpose, its returns will keep accruing. Some other similar cases are: to build a caravan-serai for free stay of travellers, to dedicate a building for the public good or for religious purposes, to benefit Muslims. The recurring returns for such dedications will benefit the deceased donor. Yet another example of this is to have a well dug for public use; the benefit of this will keep accruing as long as people keep drinking its water or use it for ablutions, etc., all for the gain of the person who paid for the well, whether he is alive or dead. Another Hadith says, "The things for which a Mo'min 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'an which he left as a legacy, or a Masjid which he built, or a caravan-serai that he made for the travellers, a canal that he dug, or a Sadaqah which he gave when he was alive and healthy" (*Mishkat*). One can continue to receive benefits after death through creating, by way of Sadaqah, any thing of lasting value and meant for public good. Yet another thing which is of continuous benefit is the knowledge taught to others and also the diffusion of knowledge, which includes donating money to a Madrasah or compiling a religious book or distributing such a book among religious students. To donate volumes of Qur'an and religious books to Masjids and Madrasahs for public reading also come under diffusion of knowledge.

Another Hadith mentions seven things which perpetuate their rewards even after death. These are teaching of knowledge, building of a canal, establishing a well, planting a tree, building a Masjid, leaving the Qur'an in heritage and leaving behind children who invoke upon the deceased parents forgiveness from Allah *Ta'ala*. It is not necessary that all the material things mentioned here are meant to be done by an individual, but any share in them would bring proportionate benefit for the deceased.

The other thing mentioned in the above Hadith is knowledge, which is meant for people's benefit. For example, to leave a book in a Madrasah, from which people will benefit as long as it lasts and which will remain a source of blessing for the deceased. Similar is the case of paying for someone to become a 'Hafiz' or an Alim; as long as their knowledge or 'Hifz' keeps spreading, whether the 'Hafiz' or

'Alim' is living or dead, the contributor will keep receiving the blessings. For example, the Hafiz taught the Qur'an to ten or twenty boys and he died, after which his pupils kept teaching and reading the Qur'an; as long as this system continues, the teacher (Hafiz) will perpetually receive its blessings, and so will the person who made the 'Hifz' of the Hafiz possible. Still, in the larger sense, this grand system of teaching and learning will continue till Qiamah, and thus the original contributor will be the recipient of everlasting blessings, whether someone invokes them or not. The same applies to the making of an Alim, with its blessed results again. Here it is not necessary that the total expenses of making an Alim or Hafiz are to be borne for receiving benefits after death. Blessings till Qiamah shall accrue for any portion or share in it.

Fortunate are the people who endeavour physically or financially to spread the right knowledge for the security and continuity of 'Deen'. As life here is no more than a dream, the termination of which can come about unexpectedly, whatever store of this sacred commodity one leaves behind will prove to be lastingly useful. The kith and kin, the relations and the friends will mourn him only for a few days and then become busy in their occupations, forgetting the deceased, whereas these contributions to 'Deen' are the things of lasting benefit which one must deposit during one's lifetime in the perpetual treasury, assuring safety of the capital and accruing of profit till Qiamah. The third item mentioned in the above Hadith is virtuous children who will pray for the welfare of their deceased parents. In the first instance, the effort to make children virtuous in itself is a deed of perpetual benefit and, as long as they do good deeds, the parents will keep receiving the blessings automatically. Their prayers for the benefit of the parents will be an additional permanent treasure for the latter.

In a book called 'Raudh' is a story of a pious lady known as Bahitah, who was too regular in her prayers. At the time of her death she raised her head towards heaven and exclaimed, "O, the One, who is my only Treasure and Provider for life and death; I pray, do not disgrace me at the moment of death and save me from the horrors of the grave!" After her death, her son made it a practice to visit her grave every Friday and read the Qur'an there, offering the blessings for 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 severity of death is extre-

mely harsh. By the grace of Allah *Ta'ala*, I am most comfortable in the grave with a bed of sweet basil and silken cushions. And the treatment given to me will last till Qiamah." The son asked her if he could be of any service to her. She said, "Do not give up coming to me on Fridays and reading the Qur'an. On your arrival all the dwellers of 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 visited the place regularly on Fridays. 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 said, they were the dwellers of such and such graveyard and they had come to thank him for his Friday visits to them and his prayers for their forgiveness by Allah *Ta'ala* that pleased them most. They requested him to keep up that practice, which he continued most carefully.

Another learned dignitary relates that 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. The dreamer approached him and asked what the others were picking, to which he replied that they were picking up the blessings of Sadaqah, Du'aa and Darood, which the living people had offered for the dwellers of this graveyard. The dreamer asked him why he was not picking up any thing. The dead person replied that he was happy without picking up anything, as he had a young son who had the business of selling sweetmeats in such and such bazar and who daily read the whole of the Qur'an and sent him its blessings. The man went to that bazar in the morning and saw a young man selling sweets while his lips were moving. The man asked him what he was reading? The young man replied that he daily recited the whole of the Qur'an and offered its blessings as a present to his deceased father. The person who had the dream, again saw the same vision after sometime, and noticed that the person with whom he had talked was also picking up something along with others, whereupon the man woke up surprised! In the morning he went to the same bazar and came to know that the young man was dead. (*Raudh*).

Saleh Murree *Rahmatullah alaihe* has related that once on a Friday night, well before dawn, he left his home to offer morning prayers at the Jamia Masjid, and came across a graveyard where he sat down beside a grave (as it was too early for Salaat), and dozed off. He saw in his dream that all the graves had opened up and the dead

came out. They were all happily and cheerfully talking to each other and among them was a young man with soiled clothes looking gloomy, who sat away from the others. After a short while, a large number of angels descended from the sky carrying trays covered with glittering napkins. They handed a tray to each person who returned to his grave with the tray. When all had gone, the lonely person also got up to enter his grave but without a tray. The dreaming gentleman approached him and asked him why he was so gloomy 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. On enquiry, the dead son gave him the address of his mother. Next morning, Saleh went to the young man's mother and told her about his dream. The woman said, indeed, the young man was her son and most dear to her, and she had carried him in her lap. The woman then gave Saleh one thousand Dirhams and requested him to give that money as Sadaqah for her son who indeed was the coolness of her eyes, and she promised never to forget to pray for him and give Sadaqah for his sake. Saleh *Rahmatullah alaihe* further said 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 immensely. Your present has reached me." (*Raudh*).

There are thousands of instances of the above type mentioned in various books. Some of these have also been mentioned under the preceding Ahadith. So, any one who wishes that his children be of use to him after his death, should endeavour to do whatever he can, to make them virtuous and righteous. It is the best one could wish for his children, as also for himself, as Allah *Ta'ala* has said in Surah Tahrir:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

"O, the believers! save yourself and your families from the fire of Jahannam." (at: Tahrir: 6)

Zaid *Rahmatullah alaihe* Ibne Aslam has said that when Rasul-ullah *Sallallahu alaihe wasallam* recited this Ayat, the Sahabah *Radhiyallahu anhum* asked how they could save their children and families from the fire of Jahannam. Rasulullah *Sallallahu alaihe*

wasallam said, "Keep on exhorting them to do the deeds which Allah *Ta'ala* likes and to keep away from those which Allah *Ta'ala* dislikes." Ali *Radhiallaho anho* explained the Ayat by saying: to teach and exhort oneself and one's own family about all things which are good. *Rasulullah Sallallahu alaihe wasallam* has further said, "May Allah *Ta'ala* have mercy on the father who helps his children to remain courteous and good towards their father (and not to treat him in the way amounting to disobedience)". (*Ihya*). This includes making them of good character and disposition; otherwise, their being discourteous will only be natural.

One Hadith says that the Aqeeqa ceremony of a baby be performed on the seventh day after birth and the baby 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 Salaat regularly and may be punished if found neglecting Salaat, and when of sixteen years he or she should be married. After that, the father should get hold of his or her hand and say, "I have taught you good manners and given you 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 Hereafter due to you." The meaning of 'any punishment due to you', as mentioned in a number of Ahadith under different versions is that, when a person acts in a wrong manner, that will count as a sin of his own doing and if the others copy him in that action, he will be accountable for their sins, too; not that there will be any reduction for the sins committed by them because of following another person; it will be a definite sin on their part, too, and the person whose example was followed will suffer additionally for their sins as well. Hence, when the children follow the bad examples set by their elders and act in a wrong manner, such sins will count against the elders, too. Therefore, the elders must particularly abstain from doing anything wrong in front of them (young persons).

In this particular Hadith it has been said that punishment for neglecting Salaat be given after thirteen years of age, whereas in a number of other Ahadith, the instructions for Salaat are to be given after seven years of age and beating for neglecting Salaat is to be done after ten years of age. This latter version is considered to supersede the previous one. Anyhow, a father is allowed to beat his child if he neglects to offer Salaat and if the former does not

discharge this responsibility he will be guilty of committing a sin. Contrary to that, if the child is habitually regular in performance of Salaat, proper observance of fasting and other injunctions of Islam, the blessings of these virtues will accrue to the parents as well. Furthermore, when he grows up to be a pious person and makes Du'aa for his parents, that will be an additional source of blessings for them. Ibne Maalik *Rahmatullah alaihe* has said that in the above-mentioned Hadith, the condition is of the children being virtuous, as the Du'aa from the non-righteous children will not reach the parents. The mention of Du'aa in the Hadith is meant to encourage the children to pray for their parents. Moreover, it is generally maintained that the father of pious children automatically receives the blessings on account of all the virtuous deeds performed by them, whether they make a Du'aa for him or not. It is like planting a fruit tree for common benefit; the planter will keep on receiving blessings as people eat fruit from the tree, whether they offer a prayer for him or not.

Allama Munavi *Rahmatullah alaihe* has said that offering Du'aa by the children for their father has been specially emphasised to impress its urgency and importance for the children to keep up this virtue. Otherwise, Du'aa is fruitful in all cases, whether by one's own children or by others. The main Hadith however mentions only three things for indicating their basic importance. There are several other actions in the same category, which are mentioned in different Ahadith about perpetual rewards and blessings. For example, in one Hadith, it is said that when a person is the first, to do something good, he will receive a reward for that action as well as for the actions of those who copy that good deed, without any reduction in the rewards of the individuals who followed the first person. Similarly, if someone starts an evil practice, he will suffer for the sin that he has committed and also for the sins of those who followed his bad example, without any reduction in the punishment of those who followed him. In another Hadith, it is said that the blessings for doing good deeds come to an end at one's death but, in the case of a person who is assigned the duty of defending his country's frontiers, the blessings for him keep accruing till Qiamah. Building of a canal and planting a tree for the common good of the people come under the same category. Allama Suyooti *Rahmatullah alaihe* has counted those as eleven, while Ibne Emaad *Rahmatullah alaihe* has said those are thirteen in number. However, they are all related to the categories of the three principal actions mentioned in the main Hadith above. (Aun)

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 مَا بَقِيَ مِنْهَا قَالَتْ مَا بَقِيَ مِنْهَا إِلَّا كَتِفُهَا قَالَ بَعِيَ كُلُّهَا إِلَّا كَتِفُهَا. (رواه الترمذي)
 واصله كذا في الشكوة

HADITH: 20

Aishah Radhiallahoh anha has said that once someone slaughtered a goat (and distributed some of it); when **Rasulullah Sallallahoh alaihe wasallam** enquired, "What remains of the goat?" the reply was, "Only a shoulder." **Rasulullah Sallallahoh alaihe wasallam** said, "All remains except the shoulder".

Note: The idea in this is that whatever is given away for Allah's sake remains as an everlasting reward; the rest perishes unless it is spent for a worthwhile cause. **Mazahir Rahmatullah alaihe** has said that it points towards the Ayat of Holy Qur'an:

مَا عِنْدَكُمْ يَنْقَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ

"Whatever you have in this world will perish one day (either by its own decay or your death). That which reaches Allah remains for ever". (an-Nahl: 96)

In one of the Ahadith, **Rasulullah Sallallahoh alaihe wasallam** has said that one says, "My property! My property!" whereas the fact is that his property is only that which he himself has used up by eating, wearing or giving it away in the path of Allah Ta'ala as a deposit for the Hereafter; the rest is all to be counted lost and left for other people, when he departs from here. Another Hadith says that once **Rasulullah Sallallahoh alaihe wasallam** asked the Sahabah **Radhiallahoh anhum**, "Is there any one among you who loves the property of his heirs more than his own property?" The reply was that there was no such person; every one loved his own property. **Rasulullah Sallallahoh alaihe wasallam** then said that man's own property is only that which he sends ahead of him as his treasure, and whatever is left behind is the property of the heirs. (*Mishkaat*)

A Sahabi **Radhiallahoh anho** has said that he was once in the company of **Rasulullah Sallallahoh alaihe wasallam**, who recited Surah Takaathur and said, "Man claims to have his property. 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 preserved in Allah Ta'ala's treasury." Several Sahabah *Radiyallahu anhum* have narrated to the same effect. People deposit money in Banks most carefully, with no surety of its remaining with them. Even if a calamity does not fall on it in their lifetime, none of it will be 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 calamity, decay or decrease; in fact it will never finish.

Sahl Ibne Abdullah Tusturi *Rahmatullah alaihe* used to spend liberally in the path of Allah Ta'ala. His mother and brothers complained to Abdullah Ibne Mubarak *Rahmatullah alaihe* that Sahl wanted to spend everything and they feared he would become a pauper. Abdullah Ibne Mubarak *Rahmatullah alaihe* enquired from Sahl *Rahmatullah alaihe* about the matter. The latter asked Abdullah Ibne Mubarak, "If a person wanted to migrate from Madinah to the city of Rustaqq in Persia, where he had already purchased land, would he leave anything behind in Madinah?" The reply was that nothing would be left behind. Sahl *Rahmatullah alaihe* then said that was his real purpose. While the people thought he was going to migrate to another place, he had actually meant transfer to the next world. In these days, people have personal experience (of it) that when people who wish to move permanently from one country to another (e.g. India to Pakistan or vice versa) by their own choice, they try to transfer all their belongings and property, buildings, etc., by exchanging with those at the new locations, before actual migration. Until this arrangement is completed they do not move, despite all inconvenience at the old place. On the other hand, the people who are forced to move out of their homeland, leaving everything behind, undergo endless grief and sufferings. This is exactly the state of affairs of every single person leaving this world. As long as he is living, he has the power to transfer his property and belongings, etc., to the next world (Akhirah), but when death causes a forced change of place, everything has to be left behind, as if it had been confiscated by the state. There is still time for those who understand the truth to transfer their property to the next world.

٢١) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ مَرْصِيقَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

فَلَا يُؤَدِّجَارَةً وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ
 وَفِي رِوَايَةٍ بَدَلِ الْجَارِ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَصِلْ بِجَعْمَتِهِ
 مَتَّفَقٌ عَلَيْهِ كَذَا فِي الْمَشْكُوتِ

HADITH: 21

Rasulullah *Sallallahu alaihe wasallam* has said that whosoever believes in Allah *Ta'ala* and the Day of Judgment must treat his guest well, refrain from causing difficulties for his neighbour, and whatever he utters must be good, or else he should hold his tongue; the other version of this Hadith adds: 'He should be kind to his kinsfolk.

Note: In this Hadith Rasulallah *Sallallahu alaihe wasallam* has warned us about several matters and each of these is preceded by the phrase, "Whosoever believes in Allah and the Day of Judgement", (Arabic text contains full version, while the above translation is abbreviated). Repeating this phrase with each clause aims at showing the extreme importance of each matter. It is like someone telling one of his children, "If you are my son, you will do such and such". The purpose of these warnings is that these matters are part of the complete faith and whoever is not careful about them cannot be considered as perfect in his faith. The belief in Allah and Akhirah have been stated together, due to the fact that there is no reward in Akhirah for any good deed without faith in Allah *Ta'ala*. To have faith in Allah *Ta'ala* includes faith in the Akhirah. Its special mention in the Hadith above is probably for inspiring a passion for the rewards to be had on the Day of Judgment for accomplishing the deeds emphasised by Rasulallah *Sallallahu alaihe wasallam*. On that day, it will become obvious to all how much rewards are given by Allah *Ta'ala*, for the smallest things and actions done in this life.

Rasulullah *Sallallahu alaihe wasallam* has emphasised four matters in the above Hadith:

One, to honour one's guest; this point is fully explained under the next Hadith.

Two, not to cause any difficulty for a neighbour. This is the least of the obligations towards a neighbour. In fact, considerable emphasis has been laid on this matter in the Traditions. Many Traditions narrated by the Shaikhain (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 adversity'. In one Hadith, Rasulallah *Sallallahu alaihe wasallam* has said, "Do the people know their obligations to the neighbour? They are: help him whenever he asks for it, give him a loan when he wants it, help him if he is needy, visit him in his sickness; in the event of death, accompany the funeral; congratulate him on his happy occasions; condole with him in adversity, do not build your house higher than his without his permission, lest the ventilation of his house is obstructed; 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 up, so that he cannot see it and make sure that your children do not take the fruit out of the house and make his children grieved, and do not let your smoke cause him annoyance, unless you are cooking something that you propose to share with him."

You now appreciate and understand the rights of a neighbour. Rasulallah *Sallallahu alaihe wasallam* then swore by Allah and said, "No one will ever understand these rights of the neighbour unless Allah has mercy on him". This Hadith has been narrated by Imaam Ghazali *Rahmatullah alaihe* in the *Arba'een* and by Hafiz Ibne Hajar *Rahmatullah alaihe* in *Fath-ul-Bari*. Another Hadith says that Rasulallah *Sallallahu alaihe wasallam* said, repeating his words three times, "By Allah, he is not a Mo'min, By Allah, he is not a Mo'min, By Allah, he is not a Mo'min! Someone asked as to who it was. Rasulallah *Sallallahu alaihe wasallam* said, "The person who causes suffering to his neighbour." Another Hadith says that such a person will never enter Jannah.

Aishah *Radhiallahu anha* and Ibne Umar *Radhiallahu anho* both have narrated the saying of Rasulallah *Sallallahu alaihe wasallam*, "Jibra'il *Alaihissalam* has been repeatedly stressing upon me the rights of the neighbours, so much so that I thought he would be made to share the inheritance. Allah *Ta'ala* has ordered in the Holy Qur'an.

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

"You understand worship of Allah and do not attribute any partner with Him, be kind and good to your parents, also to

other kinsmen, orphans, the poor, near and distant neighbours, your associates and the wayfarers". (an-Nisaa: 36)

The near neighbour is the one next to your house, and the distant one that living at a distance. Someone asked Hasan Basri *Rahmatullah alaihe* about the extent of neighbourhood. He said, "Forty houses in front, forty behind, forty to the right and forty to the left." Abu Hurairah *Radhiallahoh anho* is reported to have said that a beginning should be made from the nearest and not from the one living farther away. Aishah *Radhiallahoh anha* asked Rasulullah *Sallallahoh alaihe wasallam*, "I have two neighbours, with whom should I begin?" Rasulullah *Sallallahoh alaihe wasallam* said, "The one whose door is closer to yours". Ibne Abbas *Radhiallahoh anho* has related this differently by saying that the nearness of a neighbour depends on his relationship: he is near, if he is related, while the one not related is the far one. Nauf Shaami *Rahmatullah alaihe* has related that the near neighbour is the one who is a Muslim and the far one is the non-Muslim. (*Durre Manthur*)

The version given in Musnad Bazzar and others, relates Rasulullah *Sallallahoh alaihe wasallam* as saying that there are three types of neighbours:

First, the one having three rights, those of neighbourhood, kinship and Islam; second having rights of neighbourhood and Islam; third, he who has only one right and that will be a non-Muslim. Neighbourhood has thus been classified into three grades. Imaam Ghazali *Rahmatullah alaihe* has also narrated this particular Hadith and has said that Islam has given a preference even to a non-Muslim over a Muslim due to neighbourhood.

Another Hadith says that the first case to be settled between two persons on the Day of Judgement, will be one about rights of neighbourhood. A person came to Abdullah Ibne Mas'ood *Radhiallahoh anho* and complained bitterly about his neighbour. Ibne Mas'ood said to him, "Go and do your business; if he has disobeyed Allah *Ta'ala* in regard to you, you must avoid disobeying Allah in his respect." An authentic Hadith says that a woman's way of living was described before Rasulullah *Sallallahoh alaihe wasallam*, that she was regular in her Tahajjud Salaat and fasted frequently but molested her neighbour. Rasulullah *Sallallahoh alaihe wasallam* said, "She will enter Jahannam, though she might be taken out of it after

undergoing her punishment". Imaam Ghazali *Rahmatullah alaihe* has said that not to trouble him is not the only right of a neighbour; to bear patiently any trouble from him is also one of his rights.

Ibnul Muqaffa *Rahmatullah alaihe* used to sit frequently in the shadow of his neighbour's wall. He came to know that the neighbour was in heavy debt and was about 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 presented to the 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 *Radhiiallaho anho* slaughtered a goat; Ibne Umar told him that, after skinning the goat, he should first give a share of the meat to his Jewish neighbour and he repeated these words several times. The slave enquired why he was repeating the same words. Ibne Umar *Radhiiallaho anho* said that he heard Rasulullah *Sallallahu alaihe wasallam* saying that Jibra'il *Alaihislam* repeated himself several times in stressing the neighbour's right; that is why he too was repeating it again and again.

Aishah *Radhiiallaho anha* has said that good conduct comprises ten qualities. Sometimes these are seen in a son and not in the father. The slaves may have them, while the masters may not. These are a gift from Allah *Ta'ala* to whomsoever He may grant:-

1. Speaking the Truth.
2. To be honest with people.
3. To grant favour to a deserving needy person.
4. To return a good turn.
5. To be kind to the kinsmen.
6. To take care of a trust.
7. To fulfil the rights of a neighbour.
8. To be dutiful to a comrade.
9. To discharge obligations towards a guest.
10. At the root of all these is modesty. (*Ihya*)

The *third* subject in the main Hadith is that anyone having faith in Allah *Ta'ala* and the Akhirah should speak of good things or else remain quiet. Hafiz Ibne Hajar *Rahmatullah alaihe* says that these are the most comprehensive words of Rasulullah *Sallallahu alaihe wasallam*, as whatever is spoken will either be good or bad. The good

includes all the things which need to be spoken of, obligatory or desirable; whatever is left is evil. In other words, anything which may appear to be neither good nor bad, according to Hafiz, will be treated as harmful, because when it does not look to be good it becomes absurd, which means evil. Umme Habibah *Radhiallahoha anha* has reported *Rasulullah Sallallahoh alaihe wasallam* as saying that anything uttered by a person becomes his own burden. Nothing is beneficial, except ordering good or prohibiting evil or remembering and praising Allah *Ta'ala*. After hearing this Hadith, a person remarked that it was very severe. Sufian Thauri *Rahmatullah alaihe* said, "What to say of the severity of this Hadith, Allah *Ta'ala* Himself has said in the Qur'an:

كَذَّبَتْ ثَمُودُ بِطَغْوَاهُمْ إِذْ مَنْعَهُمْ رَبُّهُم مِّنْ أَن يَصُدَّقُوا فَكَفَرُوا بِآيَاتِهِ فَكُنَّا لَهُمْ لَاحِظِينَ
ذَلِكَ إِنجَاءً مِّنْ عَذَابِ النَّاسِ وَأَمْثِلْ لَهُم مَّا كَانُوا يَعْمَلُونَ ﴿١١٤﴾

People's whispering and talebearing is often devoid of good, except of those who encourage others to be charitable, virtuous or to have improved mutual relationship; and whosoever does this for the pleasure of Allah, We shall grant him immense rewards shortly. (An-Nisa: 114)

Abu Zarr *Radhiallahoha anho* has said that when he requested *Rasulullah Sallallahoh alaihe wasallam* to give him some advice, he said, "I bid you to ever remain fearful of Allah *Ta'ala*, as by that, every action of yours will become likable. He requested him for some more advice. He said, "Be regular in reciting the Qur'an and the remembrance of Allah *Ta'ala*, as this will cause your remembrance in heavens and provide you light in this world." He asked for more advice; the reply was, "Observe silence most often, which will keep away Shaitan from you and help you in performing religious duties". He asked for still more; the reply was, "Abstain from laughing too much, as it deadens the soul and reduces luster of the face". He still requested for more; the reply was, "Speak the truth always, however bitter it may be." He asked for more; the reply was, "Do not fear anyone in your dealings involving Allah's commandments." On yet another request for more, the reply was, "The anxiety about your own faults should prevent you from looking at other people's faults."

Imaam Ghazali *Rahmatullah alaihe* has said, "The tongue is one of the greatest boons of Allah *Ta'ala*. It is one of His most wonderful

and exquisite creations. It is small in size but, by the exercise of tongue, one can perform great deeds like profession of faith, or fall into heinous sins, such as apostasy — the two extremes of human behaviour". After that, he recounts many sins that are committed by the tongue e.g. idle talk, absurd conversation, quarrels and altercations, talking while making faces, talking with false eloquence and ostentatious style, obscene talk, abusive language, cursing, over-indulgence in poetry, making fun of others, disclosing people's secrets, making false allegations through hidden reference, backbiting, slander, duplicity in talk, out-of-place praises for someone and asking improper questions, etc. etc. So many of these mischiefs are related to so small a thing that the problem becomes really dangerous. That is why Rasulallah *Sallallahu alaihe wasallam* has repeatedly exhorted us to remain silent and has said that whoever observes silence will find deliverance. One Sahabi *Radhiallahu anho* requested Rasulallah *Sallallahu alaihe wasallam* to tell him of certain essentials 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 therein". He further asked as to what thing should he guard against. The reply was, "Improper use of your tongue". Another Sahabi *Radhiallahu anho* asked Rasulallah *Sallallahu alaihe wasallam* the way to attain salvation. The reply was, "Restrain your tongue, remain at home (do not wander about) and keep lamenting over your sins".

In one of the Ahadith, Rasulallah *Sallallahu alaihe wasallam* has said, "Whoever can give me guarantee against misuse of two things, I shall guarantee his entry into Jannah: one, the tongue and the other, the private parts". One of the Ahadith says that someone asked Rasulallah *Sallallahu alaihe wasallam*, "What is the most important virtue, which will help people to enter Jannah?" The reply was, "The fear of Allah *Ta'ala* and good habits." The next question was about the deeds that will cause entry into Jahannam. The reply was, "Misdeeds relating to the mouth and the private parts." Abdullah Ibne Mas'ud *Radhiallahu anho* was once performing the sa'yee (formal walk between Safa and Marwah) while he kept saying to his own tongue, "You will gain if you talk of good things and avoid 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 *Sallallahu alaihe wasallam*. He said that he had heard Rasulallah *Sallallahu alaihe wasallam* saying that most of man's sins arise from his tongue. Abdullah Ibne Umar *Radhiatalaho*

anho has quoted *Rasulullah Sallallahu alaihe wasallam* as saying, "Allah *Ta'ala* will hide the misdeeds of the one who keeps his mouth shut and He will save from His punishment one who controls his anger, and whoever seeks Allah's pardon, it is granted to him."

Ma'az Radhiyallahu anho requested *Rasulullah Sallallahu alaihe wasallam* to give some good advice; the reply was, "Worship Allah *Ta'ala* as if you could see Him, consider yourself among the dead and, if you like, I may tell you something which could give you a hold on these things", and then *Rasulullah Sallallahu alaihe wasallam* made a gesture towards his own tongue. It has been narrated from *Sulaiman Alaihissalam*, that if speech is silver, silence is gold. *Luqman Hakim (Alaihissalam)*, who is famous for his wisdom, was a negro slave of plain looks. Due to his wisdom and vast knowledge, he gained world-renown in his time. Someone asked him if he was not the slave of such and such person. He replied in the affirmative. The next question was, "Are you not the same person who used to graze goats at the foot of such and such mountain?" He replied, "Yes". The person asked him how he had attained his present high position. He replied, "By four things: Fear of Allah; speaking the truth; trustworthiness and preferring silence to useless talk." Several other narratives indicate it as his main habit. (*Durre Manthur*).

Baraa Radhiyallahu anho has said that a Bedouin (villager) approached *Rasulullah Sallallahu alaihe wasallam* to ask him about the deeds which would take him to *Jannah*. *Rasulullah Sallallahu alaihe wasallam* said, "Give food to the hungry, a drink of water to the thirsty; tell people to do good and forbid them from evil deeds; if you are unable to do that, restrain your tongue from uttering anything but good". *Rasulullah Sallallahu alaihe wasallam* has advised us to guard our tongues from saying anything but good, as that would enable us to overcome *Shaitan*.

The above are some of the Traditions narrated briefly; besides these, there are many other sayings and Traditions which *Imaam Ghazali Rahmatullah alaihe* has mentioned. All those have been supported by *Allama Zubaidi Rahmatullah alaihe* and *Hafiz Iraqi Rahmatullah alaihe*. It appears from the above that the control of tongue is most important and yet we are totally unmindful, and talk whatever we like, disregarding the fact that Allah *Ta'ala* has appointed two watching angels for day and night who remain with us on our right and left shoulders, writing every good and bad action

committed by us. In spite of that, the mercy and favours of Allah Ta'ala and blessings of Rasulallah Sallallahu alaihe wasallam are with us. For lack of attention, we are prone to speak uselessly at times; for this, Rasulallah Sallallahu alaihe wasallam has prescribed an atonement that, before dispersing from a gathering, we should recite three times the prayer:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ. (حسن حسين)

One Hadith says that Rasulallah Sallallahu alaihe wasallam used to recite this prayer at the end of all meetings. When somebody submitted that he Sallallahu alaihe wasallam had never done so before, the reply was that it serves as an atonement for what may have been spoken in a gathering; and if the gathering is for righteousness, those words will become a seal to the whole affair, like a seal that is put at the end of a document. Those words are:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ (البرادري)

The fourth subject of the original Hadith mentioned above is about rights of the kith and kin, which will be discussed in the forthcoming Chapters.

عَنْ أَبِي شَرِيحٍ الْكَلْبِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ صَیْعَةً جَائِزَتَهُ يَوْمَ وَلَيْلَتِهِ وَالضِّيَافَةَ ثَلَاثَةَ أَيَّامٍ فَمَا بَعْدَ ذَلِكَ فَهُوَ صَدَقَةٌ وَلَا يَجِدُ لَهُ أَنْ يَتَوَتَّى عِنْدَهُ جَنَّتِي يُخْرِجُنِي مِنْهَا مُتَّفَقٌ عَلَيْهِ كَذَا فِي الْمَشْكُوتِ

HADITH: 22

Rasulallah Sallallahu alaihe wasallam has said that whoever has faith in Allah Ta'ala and the 'Aakhirah' needs to honour his guest; a guest is entitled to special treatment for a day and night, while hospitality may be extended for three days and nights; it is not proper for the guest to stay too long, as it may cause hardship to the host. (Mishkaat)

Note: This Hadith lays down two points of etiquette, one each for the host and the guest. The courtesy to be shown by the host is that, if he believes in Allah *Ta'ala* and the Akhirah as has been mentioned in the previous Hadith, he must honour his guest, which is to treat him broadmindedly and talk to him politely. One Hadith says that a person should accompany his guest upto the door. Uqbah *Radhiallahoh anho* has quoted Rasulallah *Sallallahoh alaihe wasallam* as saying that whoever does not show hospitality is devoid of virtue. Samorah *Radhiallahoh anho* says Rasulallah *Sallallahoh alaihe wasallam* used to entertain a guest with a feast. Someone saw Ali *Radhiallahoh anho* weeping and asked him the cause. The reply was that seven days had passed without his having entertained a guest and he feared lest Allah *Ta'ala* might intend to dishonour him.

Rasulallah *Sallallahoh alaihe wasallam* ordered that a guest be treated well and given special treatment for a day and night. The latter point has been explained differently by Ulama. Imaam Maalik *Rahmatullah alaihe* says that he may be shown special favour such as presents or special food for one day and night, and normal food (of the family) thereafter. Another interpretation is that the special day is in addition to three days ordered by Rasulallah *Sallallahoh alaihe wasallam*, which would give the guest a right to stay for four days. Another version is that the special day is included in the three days. There is yet another interpretation: that a day's special treatment means provision of food for the journey if the guest cannot stay for three days. Another interpretation is that special treatment means food for the journey on the fourth day, after he has spent three days as a guest. Still another interpretation, 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 interpretations 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.

The other point of etiquette mentioned in the above Hadith concerns the guest; that he should not prolong his stay so much that it causes hardship and inconvenience to the host. Another Hadith puts it that the stay should not be lengthened to the extent that the host may become sinful, that is, he may start back-biting about the guest or behave in a manner which may cause harassment to the guest, or he may begin to mistrust the guest in some way.

Such behaviour would make the host sinful, but this state of affairs would arise when there is no pressure for longer stay from the host, or when the guest does not realise that his stay is a burden to the host.

Someone asked Rasulullah *Sallallahu alaihe wasallam* about the things that would be the cause of the host's sin. The reply was to stay so long that the host is left with nothing to feed the guest. Hafiz *Rahmatullah alaihe* says that *Salman Radhiyallahu anho* had that type of experience with his guest, which has been quoted by *Imaam Ghazali Rahmatullah alaihe*, as narrated by *Abu Waail Radhiyallahu anho* who with a friend of his went to visit *Salman Radhiyallahu anho*; the latter placed before them barley bread and some half-pounded salt. His friend remarked if there was *Satter* (a type of mint), served with this bread, it would taste delicious. *Salman Radhiyallahu anho* went and pawned his metallic waterpot to purchase *satter* for the guest. After finishing the meal, that guest said:

الْحَمْدُ لِلَّهِ الَّذِي قَعَمْنَا بِمَا رَزَقَنَا

"All praises are for Allah Ta'ala who has enabled us to be satisfied with the food served".

On that *Salman Radhiyallahu anho* said, "Had you been satisfied with what was served, my waterpot would not have been pawned." The lesson is to avoid putting a demand on the host which would place him in difficulties. Also, it is highly undesirable to mention one's requirements when staying at someone else's home; whatever is presented as a meal should be eaten thankfully in good humour. Demands from guests very often put the host in difficulties. However, if there are indications that the host will be pleased to receive the guest's demands, particularly when the latter enjoys an affectionate regard and the host would love to make a sacrifice, one may order anything he desires. *Imaam Shafe'i Rahmatullah alaihe* was once a guest of *Zafrani Rahmatullah alaihe* in Baghdad. For the sake of the *Imaam*, the latter used to write the daily menu and send it through his slave-girl. One day, *Imaam Shafe'i Rahmatullah alaihe* took the menu from the slave-girl and added an item of his own taste. When *Zafrani* saw that item being served, he asked the slave-girl why she had prepared a thing which he had not mentioned in the menu? She brought the written menu to him and showed the

addition made by the Imaam. On seeing the addition written by the Imaam himself, he was beside himself with joy and set free the slave-girl in that happy mood. In the case of such a host and the same kind of guest, a demand becomes a source of pleasure for both.

عَنْ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تَصَاحِبِ
 الْإِمْرَأَةَ وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيًّا. (رواه الترمذي والبيهقي والدارمي
 كذا في المشكاة وبسط في تخريجه صاحب الإنصاف)

HADITH: 23

Rasulullah Sallallahu alaihe wasallam has said, 'Do not have intimate companionship with anyone except a Muslim; and let only those who fear Allah partake of your meals.' (*Mishkaat*)

Note: In this Hadith **Rasulullah Sallallahu alaihe wasallam** has indicated two guidelines. One, there should be no intimate companionship and close association with non-Muslims. The second part of the Hadith is a guideline for a good Muslim, in that he should avoid relationship even with the impious Muslims. It is also indicated in another Hadith that no one should enter your house except the pious. The Hadith could also mean that a Muslim should associate with non-Muslims only per necessity. There is an insistence in the Hadith on keeping oneself in pious company. A person is known by the company he keeps: association has its influence according to the character of those who are associates; that is why **Rasulullah Sallallahu alaihe wasallam** has warned against the entry of impious people in the house. Intimacy with such people is bound to have an adverse effect. **Rasulullah Sallallahu alaihe wasallam** has said that the company of pious people is like meeting a musk-merchant; when one sits with him, he may give a small piece as present and one can also buy some musk from him; otherwise, at least one will enjoy the fragrance of musk while sitting with him. Bad company has been likened to sitting near a blacksmith's furnace, where a spark may rise and burn the clothes; if that does not happen, at least one will suffer from its smell and smoke. Another Hadith says that a person adopts the religion of his friend, therefore, take care as to who is your friend. This means that the company of a friend gradually influences one, so that a day comes when one adopts his religion; therefore, look carefully into the religious disposition of a person before adopting his company. Sitting frequently with the

irreligious people is bound to lead one into irreligiosity. It is a matter of common experience that one's intimate association with drunkards and chess-players, even for a few days, leads to indulgence in those habits.

In another Hadith, *Rasulullah Sallallahu alaihe wasallam* told Abu Razeen *Radhiyallahu anho*, "I will tell you something that will give you the power to earn good of both the worlds; it is to adopt the company of those who constantly remember Allah *Ta'ala* and, when alone, keep your tongue moving as far as possible in His remembrance (*Zikr*), your friendship and enmity should be for the sake of Allah *Ta'ala* and not to follow your personal liking." Imaam Ghazali *Rahmatullah alaihe* has said that a companion should have five attributes in him. First, he should be intelligent, as intelligence is the real wealth, while a stupid person's company may cause annoyance or a break among blood relations. Sufian Thauri *Rahmatullah alaihe* considers it a folly even to look at a stupid person. Secondly, he should have good manners as, very often, bad manners affect a man's intelligence. For example, an intelligent person understands a matter very well but, very often, his anger, passions or niggardliness do not let him act rightly. Thirdly, he must not be corrupt; as such a person lacks fear of Allah *Ta'ala* and cannot be trusted as a friend; one never knows when or where he may lead one into trouble. Fourthly, he must not be an innovator in religion, as one is likely to be influenced by his innovations, which should be feared as contagious evils. In fact any connection with him must be severed and friendliness discouraged. Fifthly, he must not be greedy about increasing his earnings; intimacy with such a person is deadly poison. It is natural to follow and imitate such persons whose secret influence is inevitable.

Imaam Baqir *Rahmatullah alaihe* had said that his father Zainul Abideen *Rahmatullah alaihe* strongly advised him to keep away from five persons and never to talk to them or even walk with them on the same path. One, an immoral person; for, he will sell you for a single morsel or even for less than a morsel. When Baqir *Rahmatullah alaihe* asked what less than a morsel meant, the reply was, "He may sell you in the hope of receiving a morsel and, eventually, he may not get even that morsel". Two, a stingy person, as he would break all connections with you when you need him most. Three, a liar, as he is misleading like sand; he shows a near thing to be far and the far to be near. Four, a blockhead, as he will wish to give you

profit but it will result in a loss. Five, one who has severed relationship with his kith and kin, as the Qur'an has cursed him in three different places.

It is not that one is influenced by men only. Actually, a person is imperceptibly affected by anything with which he is closely attached. Rasulallah *Sallallahu alaihe wasallam* is reported to have said that a shepherd has humility, while a horseman suffers from boastfulness and arrogance; this is because these attributes are to be found in these animals. The owners of camels and oxen are known to be severe and hard-hearted. Several sayings forbid riding on a leopard-skin (saddle); the Ulama have said that the ferocity of the animal is likely to give similar habits to the user of the skin. The second advice mentioned by Rasulallah *Sallallahu alaihe wasallam* in the above Hadith indicates that your meal may not be shared by any one but a pious person. This subject has been covered in various Traditions. One Hadith says, "Feed the pious and make Mominen the object of your kindness". Here, feeding refers to a meal by invitation and not food given to needy persons. One Hadith says that only that person should be invited to partake of your food whom you love for Allah's sake. As regards feeding a needy person, Allah *Ta'ala* has praised feeding of even a captive and in those days only non-Muslims used to be in captivity, it has been mentioned earlier in the series of Ayaat in the Qur'an, and in the series of Ahadith, that a lewd woman was granted Divine pardon simply for giving a drink to a thirsty dog. Several narrations have covered this particular subject in different ways. Rasulallah *Sallallahu alaihe wasallam* has given a clear-cut rule that there is a reward for good treatment given to any living being, which includes the pious, the non-Muslims, human-beings and animals alike. Hence, in the case of a need and exigency regarding food, the one who needs it will not matter but how urgent and severe the need is, will count; the severer the need the bigger the reward from Allah *Ta'ala*. If the food is being provided through an invitation or because of some relationship, or for the intention of meeting some religious expediency or general good, the reward will be in proportion to the nature and degree of the welfare and good in view. If, however, there is no special religious interest, the extent of reward for feeding someone will depend on the degree of the piety of the invitee.

The author of Mazaahir and Imaam Ghazali *Rehmatullah alaihe* have written that giving meals to the pious results in encouraging

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piety, while feeding an immoral person implies supporting immorality. It is obvious that if a pious person gains physical strength through good food, he will engage himself more in acts of piety while similar food given to an immoral person will make him go further in sin and frivolities, because of the additional strength. A certain divine often gave meals to the needy among religious devotees. When someone told him that it would be better if he fed the common poor, he said, "The people to whom I give food have their full attention and devotion towards Allah *Ta'ala* and, when they become hungry, their attention is naturally disturbed. If I help even one of them to maintain his attention to Almighty Allah, it is far better than helping a thousand hungry people whose total attention is towards this world". Junsaid Baghdadi *Rahmatullah alaihe* was very pleased when he heard of this. A tailor asked Abdullah Ibne Mubarik *Rahmatullah alaihe* that, if he stitched the dresses of cruel rulers, was that an act of 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 those who sold needle and thread to him.

In one Hadith, Rasulallah *Sallallahu alaihe wasallam* has said that when a person does some favour or good turn to a generous man, the latter becomes his slave and if someone does a favour to a mean person, he invites the enmity of the latter. Another Hadith says, "Give your food to the pious people and grant your favours to Mofmineen." Apart from the above benefits, there is the inherent honour and respect for the pious and Mo'mineen, which is very desirable. Rasulallah *Sallallahu alaihe wasallam* has forbidden accepting an invitation from impious and immoral people. Beside other reasons for this, there is the element of giving them undesirable importance through accepting their invitation.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ جَهْدُ الْمُجْتَلِ وَأَهْدُ أَيْمَنَ تَعْمَلِ. (رواه ابوداؤد وغيره (مشكوة)

HADITH: 24

Abu Hurairah *Radhiallahu anho* asked Rasulallah *Sallallahu alaihe wasallam*, "What is the best Sadaqah?" The reply was, "The hard effort by an indigent person; a beginning must be made on those who are dependent on you."

Note: It means that the best Sadaqah is that of a needy and poor person who makes full effort to get something and then gives it as Sadaqah. *Bashar Rahmatullah alaihe* has said, "There are three difficult deeds, which demand a lot of courage. One, generosity in poverty. Two, piety and fear of Allah in privacy. Three, to speak the truth before a person whom one fears or expects a favour from him. That is, one may have certain interests attached to a person and the fear that, if the truth is spoken to him, it will go against those interests and may result in some harm. There is also a hint in this respect in the Holy Qur'an (as has been mentioned in the Ayat at series No. 28) about the people who give preference to others over their own urgent needs. *Ali Radhiallahoh anho* has said that three persons came to *Rasulullah Sallallahoh alaihe wasallam*: 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 Sallallahoh alaihe wasallam* said that all the three will get equal reward, as every one of them had given one tenth of his possessions as Sadaqah. Another Hadith quotes a similar instance and the same kind of answer by *Rasulullah Sallallahoh alaihe wasallam*, except that he recited the Ayat which is the last Ayat in the first Ruku' of Surah Talaq. The Ayat means:

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعِيهِ

'One should give according to one's capacity'. (at-Talaq: 7)

Those who have less income should give something as Sadaqah from what Allah *Ta'ala* has bestowed upon them (i.e. the rich and the poor should give according to their means). Allah *Ta'ala* does not put anyone in hardship beyond what one can bear. The poor should not be afraid of becoming destitute if they give something as Sadaqah; Allah *Ta'ala* can cause easy means of living to succeed hard conditions readily enough. *Rasulullah Sallallahoh alaihe wasallam* has gone further than this in another Hadith by saying that one Dirham begets rewards more than a hundred thousand Dirhams when a person having only two Dirhams in his possession gives one as Sadaqah and this Dirham will fetch a greater reward than a hundred thousand Dirhams given as Sadaqah by a person having plenty of wealth.

Allama Suyooti *Rahmatullah alaihe* has quoted Abu Zarr *Radhiallahoh anho* in his publication, *Jami-as-Saghir*, as an authentic narration of *Rasulullah Sallallahoh alaihe wasallam* that a person owning only two Dirhams but giving one as Sadaqah is an example of great sacrifice by an indigent person, as he gives in Sadaqah half of his possessions, which may amount to a few cents only. However, there is an example of still greater sacrifice in another narration by Imaam Bukhari *Rahmatullah alaihe*. According to him, Abdullah Ibne Mas'ood *Radhiallahoh anho* has said, "Whenever *Rasulullah Sallallahoh alaihe wasallam* told us to give something as Sadaqah, some of us would go to the market to do physical labour, received a 'Mud' of grain and gave that away as Sadaqah". In some other narrations, it has been said that the *Sahabah Radhiallahoh anhum*, who did not possess even a Dirham, used to go to the market and request people to engage them for some physical labour. They carried heavy loads on their backs in return for a Mud of grain, which they gave away as Sadaqah. The narrator has mentioned that Abdullah Ibne Mas'ood *Radhiallahoh anho* himself was one such Sahabi. Imaam Bukhari *Rahmatullah alaihe* has written a chapter entitled, "About the man who carried loads on his back to earn and gave the earnings away as Sadaqah." Could one find someone today who would go to the Railway station to carry loads on his back as a coolie and give away as Sadaqah the few annas (small coins) that he got for it! The *Sahabah Radhiallahoh anhum* were worried about their food in the Akhirah as much as we are worried today for our food here in this life. We today would do physical labour because we have nothing to eat now, while they did physical labour thinking that they had nothing to deposit for the Akhirah! In the early days of Islam, the hypocrites used to laugh at the people who bore hardships to earn something for the sake of giving as Sadaqah. Allah *Ta'ala* has shown His displeasure with such hypocrites in the Qur'an:

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ
فَيَسْتَفْتِرُونَ مِنْهُم مِّنْ عِنْدِ اللَّهِ وَهُمْ حَذَابٌ إِلِيمٌ ۝

These hypocrites are among those who laugh at the Muslims who gave as Sadaqah, particularly at those who have no other means but to work (as porters) and give away (their earnings) as alms; they are reproached by these hypocrites. Allah (Himself) reproached them and has promised a suitable return for their making fun, that on the Day of Judgment they will be laughed at by multitudes) besides the painful punishment (which awaits them and it shall never be averted or decreased). (al-Taubah: 79)

The commentators have given several Traditions concerning this Ayat. It is said that the Sahabah used to work as porters at night, to spend the earnings as Sadaqah and even whatever they had at home was used for the purpose of Sadaqah. They utilised a bare minimum for their own needs under compulsion. Once, when a person approached Ali *Radhiyallahu anho* for a favour, he told Hasan or Hussain *Radhiyallahu anho* to ask his mother Fatimah *Radhiyallahu anha* to give one Dirham out of the six which he had given her to keep. The son returned with the reply that he (Ali) had given those for purchasing flour. Ali *Radhiyallahu anho* said that no one is sincere in his Imaan unless his faith in what Allah *Ta'ala* has promised is stronger than his belief in his worldly possessions, and told his son to ask his mother to give all the six Dirhams. Fatimah *Radhiyallahu anha*, who had hesitated earlier only for the sake of reminding her husband of his original intention before giving away the money as Sadaqah, at once handed the money to her son for giving as Sadaqah, all of which Ali gave to the person. Ali *Radhiyallahu anho* had not moved away from the place when a man arrived there with a camel for sale. When Ali *Radhiyallahu anho* asked the man the price of the camel, he said it was worth 140 Dirhams. Ali bought the camel, promising to pay the price a little later. A short while later, another man came and asked Ali about the owner of the camel. When Ali *Radhiyallahu anho* said that he himself was the owner, the man asked if he wanted to sell the camel. Ali *Radhiyallahu anho*, agreeing, indicated the price as 200 Dirhams. The man took the camel and paid Ali 200 Dirhams, out of which he paid the original owner 140 Dirhams and sent the remaining 60 Dirhams to his wife, Fatimah *Radhiyallahu anha*, who asked him wherefrom the money came. Ali *Radhiyallahu anho* replied that Allah *Ta'ala*, through Rasulullah *Sallallahu alaihe wasallam*, has promised to give ten times the reward for every single virtuous deed that is performed in this world. This is yet another example of the Sahabah's spending out of their hard-earned money. One had only six dirhams, which were meant to buy flour for the family's food, but when his strong faith in Allah made him spend the whole of that money for Allah's sake, it was repaid ten-fold as the promised return in this world.

There are many similar instances in the lives of the Sahabah *Radhiyallahu anhum* who, as a result of their strong faith in Allah *Ta'ala*, gave away every bit of their possessions. The story of Abu Bakr *Radhiyallahu anho* giving Sadaqah at the time of Tabook is wellknown. When Rasulullah *Sallallahu alaihe wasallam* asked for

contributions, he brought everything that he had at home. When Rasulullah *Sallallahu alaihe wasallam* asked him what he had left behind, his reply was, "Allah and His Rasul", meaning their pleasure, although, at the time of embracing Islam, Abu Bakr *Radhiallahu anho* had considerable wealth amounting to forty thousand gold coins. Muhammad Ibne Abbaad Mohallabi *Rahmatullah alaihe* has said that his father once visited the king (Caliph) Mamoon Rashid, who presented to him one hundred thousand Dirham; all of which he gave away as Sadaqah. The king came to know of this and showed his displeasure. His father told the king, "To withhold what one has is a mistrust in the One Who is the Lord we worship." That means, to hang on to what one has and not to spend it, for fear that when it is spent nothing may be available again, is a mistrust in the Lord who had given earlier. There are many examples of our earlier Divines who used to give as Sadaqah whatever they possessed. In contrast to these instances, there are several Ahadith which indicate a different approach. One of the well-known sayings of Rasulullah *Sallallahu alaihe wasallam* is:-

خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرٍ غَنَى

"The best Sadaqah is that which does not leave its giver in want".

This subject-matter forms the content of several narrations. One instance is given in Abu Dawood, narrating on the authority of Jabir *Radhiallahu anho*, who said that, once, while he was in company with Rasulullah *Sallallahu alaihe wasallam*, 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 had nothing else in his possession. Rasulullah *Sallallahu alaihe wasallam* turned his face away from him. He came round to face Rasulullah *Sallallahu alaihe wasallam* and reported the same thing, but Rasulullah *Sallallahu alaihe wasallam* again turned his face away from him. This happened several times. Finally, Rasulullah *Sallallahu alaihe wasallam* 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 *Sallallahu alaihe wasallam* then said, "Some people give away their entire belongings and later start begging; the best Sadaqah is the one which does not leave its giver in a state of want."

Abu Saeed Khudri Radhiallaho anho has said that once a person came to Rasulallah's Masjid, wearing clothes in poor condition. On seeing him Rasulallah *Sallallaho alaihe wasallam* asked people to give him clothes for Sadaqah. Several pieces of clothes were collected, out of which Rasulallah *Sallallaho alaihe wasallam* gave two pieces to the poor visitor. On a later occasion a similar requirement of clothes was announced by Rasulallah *Sallallaho alaihe wasallam*, on which the same poor man gave one of the two pieces as Sadaqah. Rasulallah *Sallallaho alaihe wasallam* showed his displeasure and returned the piece to him.

In another Hadith, the same situation has been mentioned where Rasulallah *Sallallaho alaihe wasallam* remarked, "The man had come to the Masjid in a very bad condition and I had thought people would do something for him on their own. Since nothing happened, I asked those present to give something as Sadaqah; some clothes were brought and I gave two peices to the needy person; he gave one piece as Sadaqah when another needy person came, but I returned his piece to him". In another Hadith, the saying of Rasulallah *Sallallaho alaihe wasallam* has been repeated 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 arise afterwards. Another Hadith says that no Sadaqah is valid without freedom from want. This may appear opposite to what has been said in the earlier Ahadith, but in fact it is not so, as Rasulallah *Sallallaho alaihe wasallam* has not said here anything against those but has only indicated that it is improper to give away all the belongings as Sadaqah and then expect others to give you something. However, this does not matter for those who rely far more on what Allah *Ta'ala* has in store than on their own belongings; like the instance of Ali *Radhiallaho anho* mentioned above or that of Abu Bakr *Radhiallaho anho*, which explains the case better. By all means one may go on trying to attain the level of those great personages, so as to have a similar degree of reliance on Allah *Ta'ala*, without any attachment to the world, as they did. The sincere effort to acquire anything is invariably rewarded by Allah *Ta'ala*, as is the saying *مَنْ جَاءَ رَبَّهٗ بِحَسَنَةٍ* meaning, whoever tries receives reward. Someone asked a divine how much Zakaat was to be paid from a certain amount. The reply was, "For a common Muslim, five Dirhams out of two hundred Dirhams, but for us the total amount should be given away as Sadaqah". We may mention here the remarks of Rasulallah *Sallallaho alaihe wasallam* under Sr.No.1, in the series of Ahadith

that, "If the entire mountain of Uhad becomes gold, he would not like to keep a Dirham out of it, except what was required to pay a debt". For this reason Rasulullah *Sallallahu alaihe wasallam* once rushed to his residence after Asr Salaat and ordered the giving away as Sadaqah of the piece of gold which, by chance, had been left over; and as mentioned in Ahadith at No. 4, he felt upset during his illness because of a small amount of money that was lying in his home.

Imaam Bukhari *Rahmatullah alaihe* has mentioned in his famous book, 'Sahih Bukhari', that Sadaqah is improper without freedom from want and that Sadaqah given in a state of want will not be acceptable. If one is in debt, the debt must be cleared first or, when one is needy or his family is indigent, these must be taken care of first. However, if someone is well-known for patience and fortitude and is able to ignore his own needs, like Abu Bakr *Radhiyallahu anho* and the Ansaar *Radhiyallahu anhum* who gave preference to Muhajireen over their own needs, such cases could be treated as exceptions. Allama Tabri *Rahmatullah alaihe* has said that the majority of Ulama allow a person to give all his property as Sadaqah, provided he is not in debt, nor feels any hardship in doing this, and either has no dependents or they are also agreeable, in which case Sadaqah will be admissible. If however any of these conditions is not satisfied, the Sadaqah is better avoided. (*Fateh*). Shah Waliullah *Rahmatullah alaihe* has said that the Hadith, saying that Sadaqah is valid only with freedom from want, indicates a feeling of freedom from want in the heart of the person who gives Sadaqah. This is in line with another saying of Rasulullah *Sallallahu alaihe wasallam* that freedom from want does not come from the excess in property but is a condition of the heart. (*Mishkaat*)

The instance of the man who wished to give a piece of gold as Sadaqah, but repeatedly said that it was all that he possessed, is an example indicating that he had some reluctance in his heart to part with the piece of gold. The writer of the Mazahir has said that it is obligatory that Sadaqah must accompany freedom from want; even when there is only a feeling of freedom from want in the heart, it would amount to complete reliance on Allah *Ta'ala*. Such was the case of Abu Bakr *Radhiyallahu anho*, who had given all his belongings for the sake of Allah and, when Rasulullah *Sallallahu alaihe wasallam* asked him as to what he had left for family he replied, "Allah *Ta'ala* and His Rasul". Rasulullah appreciated this reply. If this level of freedom from want is not present, then possession of some

property remains essential. It may be deduced from all this that, in the presence of perfect trust in Allah Ta'ala, one may spend in Sadaqah as much as one likes. In the absence of this trust, the family's needs are to be given preference. However, one should remain mindful of this weakness and keep admonishing oneself for lack of trust in Allah Ta'ala, as against too much reliance on the worldly means. Insha-Allah, by repeated self-admonishment, the desired results will be obtainable.

عَنْ عَائِشَةَ ؓ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَنْفَقَتِ الْمَرْءُ مِنْ طَعْمِ بَيْتِهَا غَيْرَ مُفِيدَةٍ كَانَ لَهَا أَجْرٌ مِثْلُ مَا أَنْفَقَتْ وَإِنَّ رَجُلًا إِذَا أَجْرُهُ بِمَا كَسَبَ وَلِلْحَازِنِ مِثْلُ ذَلِكَ لَا يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ سَيِّئًا. (متفق عليه كذا في الشكوة)

HADITH: 25

Rasulullah Sallallahu alaihe wasallam has said that when the wife gives something as Sadaqah out of the family's provisions, without being wasteful, she will receive a reward for that and the husband also receives a reward because he was the earner; while the person (man or woman) who made arrangements for the food also earns a reward; all three will be rewarded, without reduction in any one's share.

Note: Two subjects have come up in this Hadith. One is about spending by the wife and the other about the one who makes various arrangements for food, etc. There are many Traditions about both these subjects. One of the Traditions by the Shaikhain quotes Rasulullah Sallallahu alaihe wasallam as saying that, when a wife spends something without her husband's permission, she earns half the reward. (*Mishkaat*). Sa'd Radhiallaho anho has said that once, when Rasulullah Sallallahu alaihe wasallam was initiating into Islam a group of women, one tall woman stood up and said, "O Rasulullah, we the women are a burden to our fathers as well as on our children and husbands, what right do we have on their property?" The reply was, "Fresh things (the perishables) which you may eat as well as give to others." Another Hadith says that Allah Ta'ala will reward three persons over a morsel of bread and a handful of dates: one, the husband who is the owner of the house, two, the wife who cooked the food and three, the servant who carried the thing to the beggar at the door.

Asmaa Radhiyallahu anha, the sister of Aishah Radhiyallahu anha, told Rasulullah Sallallahu alaihe wasallam that she had nothing of her own except what her husband Zubair Radhiyallahu anho gave her and asked if she could give out of that to someone. The reply was, "Spend well out of that and do not store any part of it, lest you are barred from receiving anything." This and several similar traditions have already been mentioned above. In another Hadith, Rasulullah Sallallahu alaihe wasallam has said that when a woman spends out of her husband's property without his permission to do so, he will receive half the reward for the Sadaqah. Correspondingly, it has already been mentioned that the wife will receive only fifty percent reward for such Sadaqaat. If carefully interpreted, there are two situations regarding the wife spending out of her husband's property. One, when the husband gifts something out of his own earnings to the wife and she spends from the gifted part, full reward for that will be her due and half the reward will also be for the husband, although he had given away the ownership of that part to his wife; the fact that he had earned it initially, is given credit due to the kindness and generosity of Allah Ta'ala. The other situation is that the husband does not give ownership of his earnings to his wife but gives her things for household expenditure, 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 while the wife suffers from the shortage in family expenses. Similarly, women have been encouraged, in the several traditions, to give as Sadaqah from the things meant for feeding the family. They should not refuse to do so on the excuse that the husband's permission is not there. In contrast to this line of advice, there are certain Traditions forbidding action in that manner.

Abu Umamah Radhiyallahu anho has said that, on the occasion of 'Hajja-tul-Wida, Rasulullah Sallallahu alaihe wasallam, in his famous address, directed that no woman should spend from the property of her husband without his permission. Someone asked if food was also not to be given away as Sadaqah without permission. Rasulullah Sallallahu alaihe wasallam replied that food was the best of the property; even that is not to be given away without permission. This Tradition, in reality, does not contradict the previous Ahadith. All the earlier Traditions are based on common and general conditions, as well-known practices in homes that, whatever the husbands give for household routine expenditure, they do not object to anything being given as Sadaqah by the wives or for feeding a

poor person from that money. On the other hand, a husband asking questions regarding that expenditure is considered to be mean and miserly. However, in spite of this common practice, if a miserly husband does not permit this, it is improper for a woman to give anything as Sadaqah or as a gift from what she receives for household expenses. Nevertheless, she may spend on anything she likes from her own belongings. A person submitted to Rasulullah *Sallallahu alaihe wasallam* that his wife spent from what he gave her without his permission. Rasulullah *Sallallahu alaihe wasallam* replied that both he and his wife would receive reward for that. When the person said that he had forbidden her to do so, Rasulullah *Sallallahu alaihe wasallam* 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 amounts to miserliness and also that the wife should not spend when her husband stops her from doing so. However, if the wife is anxious to give away Sadaqah, but is unable to give because of her husband's orders, she will be rewarded continuously for her noble intention.

Allama 'Aini *Rahmatullah alaihe* says that in such matters, the current practices vary in different towns and cities and the attitudes of husbands are also different; some approve of the wife's actions and others do not. Likewise, a difference occurs over the kind of things given away. Certain things are so ordinary that no importance is attached to their being given away, while some others are considered important by the husband. In some cases, retention of things may render them useless while in another case a certain thing remains useful for the future. According to Ibne Hajar *Rahmatullah alaihe*, the wife should not spend in a way that may lead to trouble. Some Ulama have said that it was a well-known custom in Hijaz to encourage wives to spend as Sadaqah and they had a general permission to give from the eatables to the poor, the guests, the needy neighbouring women and the beggars. The purpose of Rasulullah *Sallallahu alaihe wasallam* in the above Ahadith is to persuade the Ummah to follow the good practice of the Arabs in spending on the needy people. Consequently, it has become a general custom among the Muslim families in our country that husbands do not mind their wives giving as Sadaqah from the eatables to the poor, the needy relatives or the hungry.

The other subject in the Hadith above is about the steward (Cashier) or the caretaker, etc. Usually the persons in those positions create hinderance when the owner wishes to give something as a present to someone. It often happens, in the case of the rich and ruling people, that their stewards and cashiers cause obstructions even against the written instructions from their masters on the plea of funds not being available. That is why Rasulullah *Sallallahu alaihe wasallam* has stressed and encouraged, in a number of Ahadith that if these employees willingly and cheerfully comply with their master's instructions and orders, they will receive from Allah *Ta'ala*, through His kindness, suitable honour and rewards for their being the means for accomplishing the good deed. There are several Ahadith on this. One such Hadith says, "If a Muslim caretaker or a treasurer fully and whole-heartedly obeys his master's commands, he will be counted among the alms-givers". Another Hadith says, "If an article given as Sadaqah passes through seventy million hands, the last one will receive the same reward as the first one. For example, a king gives orders for giving Sadaqah and, if a large number of persons 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 precise extent of reward may vary. It is not necessary that the master should receive the most. In some cases, the master may be the greatest receiver, e.g. a master may give 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 the latter; as the saying is:

الْأَجْرُ عَلَى قَدْرِ النَّصَبِ

"The reward is in proportion to the effort and hardship".

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

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فِي حَدِيثٍ نَفِظَهُ كُلُّ مَعْرُوفٍ صَدَقَةٌ وَالذَّالُّ عَلَى الْخَيْرِ كَفَالٌ عَلَيْهِ وَاللَّهُ يُجِيبُ أَعْيَانَهُ الْمُطْفَأِينَ. (كذا في المقاصد الحسنة ولبط في تخرجه وطرقة وذكر السيوطي في الجامع الصغير حديث الذَّالُّ عَلَى الْخَيْرِ كَفَالٌ عَلَيْهِ مِنْ رِوَايَةِ ابْنِ مَسْعُودٍ وَابْنِ مَسْعُودٍ وَسَهْلِ بْنِ سَعْدٍ وَبُرَيْدَةَ وَالنَّسَائِيِّ

HADITH: 26

Rasulullah Sallallahu alaihe wasallam has said, "Every good deed is Sadaqah and to encourage someone to a good deed brings the same reward for the encourager as a good deed done by himself. Allah Ta'ala loves the help given to people in adversity.

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 confined to giving something. A Hadith says that there are three hundred and sixty joints in human body, and it is essential that a Sadaqah be given for each joint everyday. The Sahabah submitted that no one has the capacity to give that much Sadaqah everyday. **Rasulullah Sallallahu alaihe wasallam** replied, "Removing of spittle from the Masjid counts as Sadaqah, removing a harmful thing from the road is an act of Sadaqah, if nothing else can be done, two Raka'at of Salaat in the fore-noon (Salaat-ud-Duhaa) will suffice you (since every joint is engaged in Salaat)". Another Hadith says: "Everyday the sun rises, an act of Sadaqah becomes due from every person for every joint in his body. If one makes a just settlement between two persons, it amounts to Sadaqah; if one helps a man in mounting, loading or unloading his beast, it is Sadaqah; reciting 'Kalimah Tayyebah' is Sadaqah; every step taken to go for Salaat is Sadaqah; to remove a troublesome thing from the road is an act of Sadaqah". Another Hadith says, "Every one must give Sadaqah everyday for each joint in his body. Every Salaat is Sadaqah, fasting is Sadaqah, performing Hajj is Sadaqah, saying (سُبْحَانَ اللَّهِ) (Allah be glorified) is Sadaqah, saying (لَا إِلَهَ إِلَّا اللَّهُ) (All praise to be Allah!) is Sadaqah, saying (اللَّهُ أَكْبَرُ) (Allah is Great) is Sadaqah". Another Hadith says, "Greeting everybody you meet on the way with Assalaam-o-alaikum counts as Sadaqah, enjoining what is good or forbidding what is bad counts as Sadaqah". (Abu Dawood). There are several other Ahadith from which it becomes clear that every good deed and each act of kindness counts as Sadaqah, provided the intention is to please Allah Ta'ala.

The second point in the Hadith is that exhorting someone to do a good deed is like doing it oneself, which earns the same reward. The point is contained in a well-known Hadith. A good many Sahabah *Radhiallaho anhum* have quoted Rasulullah *Sallallahu alaihe wasallam* as saying that the one who guides others to righteousness is like him who does the righteous deed himself. This shows how infinitely Kind, Generous and Beneficent Allah *Ta'ala* is, the Giver of all rewards! He liberally rewards even those whose acts involve but little effort. It is our misfortune that we do not take advantage of His great Generosity. A person may not be offering plenty of Nawafil himself, but if he exhorts others to do so, he will receive as much reward as the others receive who perform Nawafil on his exhortation. A man may not have enough to spend as Sadaqah, but he can persuade others to give Sadaqah and receive as much as those who spend for the cause of Allah. Similarly, one may not be able to fast or perform Hajj, or go for Jehaad, or observe his Salaat properly, but if he invites and encourages others to perform these good deeds, he is entitled to receive the same reward as is granted to those who actually perform those deeds, after listening to his exhortation. However, if a man performs all these deeds for himself, he will receive a single reward, but if he persuades a hundred others, he will receive reward for one hundred such performances or even more, according to the number of persons he has persuaded. To crown it all, he will go on receiving, even after his death, the rewards for the actions of those who keep performing these deeds of righteousness. There is no limit to the Kindness and Favours of Allah *Ta'ala*! How fortunate are those who in their lifetime, encourage and exhort millions of people to lead a religious life! After their death, they will continue to receive a good reward, for the good actions of all those people.

Maulana Ilyas *Rahmatullah alaihe* used to say, with delight, "Some people leave behind individuals, but I am leaving behind a whole country". He meant the region of Mewat where, by virtue of his personal efforts, hundreds of thousands of people became regular and punctual observers of Salaat, thousands of them took to observing Tahajjud Salaat, and thousands learnt the Holy Qur'an by heart (became Hafiz of the Qur'an). So, he will continue to receive full reward for all the righteous deeds of all those people in Mewat. The Tablighi Jama'at initiated by him, by the Grace of Allah, is now working in all the countries of the world. Through the untiring efforts of this Jama'at, a large number of people are engaged in

religious devotions, such as Salaat, recitation from the Qur'an, etc. and the reward for the virtuous deeds of all these people will also go to every member of this Jama'at, including, of course, the Maulana himself, who used to say delightedly that he was leaving behind a whole country. After all, this life is bound to end and only that will be of use in the life after death which one earns here for the Akhirah. Therefore, every moment of this life is precious and we must earn here as much as we can for the life after death. Neither the parents nor the children left behind will care for anyone. They will just shed tears and mourn for a few days, and then forget about the deceased. The best thing, therefore, is to earn perpetual rewards.

The *third* point mentioned in the above Hadith is that Allah *Ta'ala* loves the help given to people in adversity. A Hadith says that Allah *Ta'ala* will show no mercy to those who do not show mercy to other people. Another Hadith reports *Rasulullah Sallallahu alaihe wasallam* as saying, "He who helps the women in their distress, or the poor, is like one who is engaged in *Jehaad*!" The narrator says he thinks that *Rasulullah Sallallahu alaihe wasallam* also added, "Like one who offers *Nafil Salaat* the whole night without slackening, and he is like one who is always fasting without break." One Hadith says that whoever removes any suffering of a *Mo'min* in this life, Allah *Ta'ala* will save him from the distress of the Day of Judgment; and Allah *Ta'ala* will grant relief, both in this life and in Akhirah, to anyone who relieves someone's hardship. Whoever conceals the shortcomings of a Muslim in this life, Allah *Ta'ala* will save him from the exposure of his shortcomings both in this life and in the Akhirah. One Hadith says, "When someone fulfils the need of a Muslim brother, his reward will be like that of a person who spent his whole life in the service (worship) of Allah *Ta'ala*." Another Hadith says, "If someone places the need of a Muslim brother before a person in power, he will be helped to cross the '*Siraat*' (the bridge over *Jahannam*) when feet will slip on it."

According to a Hadith, there are a number of men whom Allah *Ta'ala* has created for the sole purpose of meeting people's needs and helping them in difficulties; those men shall have no worries on the Day of Judgment and will have nothing to fear. Another Hadith says that whoever helps his brother in distress, Allah *Ta'ala* will keep him steady and firm when even the mountains will not be able to stay firm in their place, i.e. on the Day of Qiamah (Doomsday). One Hadith says, "If someone helps a Muslim by saying a few words

in his favour, or takes a few steps to help him in any manner, Allah *Ta'ala* bestows on him seventy three blessings, one out of which will suffice him for his well-being in this life and in the Akhirah, while the remaining seventy two will be reserved for exalting his rank and status on the Day of Judgment". Beside these, there are several Ahadith on this subject quoted by the author of *Kanzul-A'maal*. A Hadith maintains that the Muslims, by being kind to each other, by their close relationship with each other and being merciful to one another, are like a single human body, of which when one limb suffers, all its other parts become restless and share its suffering. For example if one of the limbs is injured, all other limbs become uneasy; if one hand gets hurt, all other limbs are restless and the whole body becomes feverish. Likewise, all the Muslims must feel disturbed over the difficulties of any one Muslim.

A Hadith says, "Rahman (Allah *Ta'ala*) shows mercy to those who are merciful to others; be merciful to those on earth, you will have the mercy of those who are in Heaven, 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 gets fair treatment, while the worst home is the one where an orphan lives and gets bad treatment. Rasulullah *Sallallahu alaihe wasallam* has said, "Whoever in my Ummah helps someone in his need to make him happy, he makes me happy and my happiness makes Allah *Ta'ala* happy, and when Allah is happy He grants that person entry into Jannah." One Hadith says, "When someone helps an afflicted person, he becomes entitled to seventy three grades of forgiveness, one of which is enough for his salvation; the remaining seventy two will raise his rank and positions in Akhirah." A Hadith says that the whole of creation is Allah's family, and from amongst mankind He likes those most whose behaviour is good towards His family. 'The entire creation is Allah *Ta'ala*'s family' is a well-known Hadith quoted by several Sahabah. The Ulama have explained that, just as a man is responsible for the provision of all needs of his family, so does Allah *Ta'ala* provide for the whole of His creation, which, for that reason, is here called the family of Allah *Ta'ala*. In this regard the Muslims do not have any special status. Muslims and non-Muslims are all alike, even the animals come in the same category; every species in the creation is here included in the family of Allah *Ta'ala*. Whoever metes out good treatment to the whole creation will thus become the loved one of Allah *Ta'ala*.

٢٤ عَنْ سَدِّ بْنِ أَبِي أَوْسٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ صَلَّى يُرَى فَقَدْ أَشْرَكَ وَمَنْ حَسَابُ يُرَى فَقَدْ أَشْرَكَ وَمَنْ تَصَدَّقَ مِنْ إِلَيَّ فَقَدْ أَشْرَكَ. (رواه أحمد وكذا في المشكوة)

HADITH: 27

Rasulullah *Sallallahu alaihe wasallam* Says, "He who observes Salaat hypocritically (for show) attributes a partner to Allah, he who fasts hypocritically attributes a partner to Allah, and he who gives Sadaqah hypocritically attributes a partner to Allah.

Note: It means that whoever offers worship and prayers to please someone, makes him a co-sharer with Allah *Ta'ala*; that is, the persons whom the worshipper wishes to impress are made partners with Allah *Ta'ala*, for whom his prayers are meant. This is a very important subject on which this Chapter is being ended. The real object is that every prayer or worship should be purely for the pleasure of Allah *Ta'ala*; it ought not to be corrupted by hypocrisy, publicity, respectability, etc., otherwise it may turn out to be a case of good deeds gone for nought, while sins against you are established. Many Ahadith contain severe warnings and threats of grave punishment on this account.

* According to a Hadith Qudsi, Allah *Ta'ala* says, "I am most unconcerned among 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 return of his prayers, for I have no concern with him." Another such Hadith says, "On the Day of Judgment, a herald will proclaim, "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 *Ta'ala* is most unconcerned with such partnership". Abu Sa'eed Khudri *Radhiallaho anho* says, "Once Rasulullah *Sallallahu alaihe wasallam* came to us when we were discussing Dajjal and told us, 'Shall I tell you a thing of which one should be afraid more than Dajjal?' We submitted, 'Please do tell!' He said, 'It is the latent Shirk (associating partners with Allah *Ta'ala*)'. For example, while praying with sincerity, a person notices someone watching him and, there upon, he prolongs his Salaat". Another Sahabi *Radhiallaho anho* has reported Rasulullah *Sallallahu alaihe wasallam* as saying, "I am most afraid for you of the minor Shirk". The Sahabah *Radhiallaho anhum* enquired as to what the minor Shirk was? At this he replied

'Hypocrisy'. A Hadith says that on the day when Allah *Ta'ala* will distribute His rewards for good deeds of the good men, the hypocrites will be told to go to those for whom they had acted and see, if they have any rewards to offer them for their actions. Allah *Ta'ala* has said in the Qur'an.

مَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَسْلُ عَصَا إِيحَاءٍ وَلَا يَشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ۗ

"Whoever longs to meet his Lord (to become His beloved and favourite) must keep acting righteously and must not join anyone else with Allah *Ta'ala* in his prayers". (al-Kahf: 110).

Ibne Abbas *Radhiallaho anho* has said that someone submitted to *Rasulullah Sallallahu alaihe wasallam* that, when he started some good deed for the sake of Allah *Ta'ala*, he felt in his mind that people should see him making that effort. *Rasulullah Sallallahu alaihe wasallam* kept quiet till the above Ayat was revealed. *Mujahid Rahmatullah alaihe* has said that someone said to *Rasulullah Sallallahu alaihe wasallam* that he gave Sadaqah with the intention of pleasing Allah *Ta'ala* but he did have the feeling that people should call him a good person; thereupon the above Ayat was revealed. A *Qudsi Hadith* quotes Allah *Ta'ala* as saying, "If anyone does a righteous action for My pleasure but seeks to please someone else also, I reject the whole of it, for, I accept only that deed which is purely for Me." After that, *Rasulullah Sallallahu alaihe wasallam* recited the above Ayat. Another Hadith quotes Allah *Ta'ala* as saying, "I am the most Liberal in apportioning share with My partners, if someone makes another person My co-sharer in his worship for Me, I leave My share also with the co-sharer". A Hadith says that there is such a valley in *Jahannam*, that *Jahannam* itself seeks protection against it four hundred times a day, and that valley is for the hypocritical *Qaaris* (*Qur'an* reciters).

A Hadith says that *Rasulullah Sallallahu alaihe wasallam* asked the *Sahabah* to implore the protection of Allah *Ta'ala* from going to 'Jubb-ul-Huzn' (the well of grief in *Jahannam*). They asked him as to who will go into it. The reply was, "Those who act with insincerity (ostentatiously)". A *Sahabi Radhiallaho anho* says that the above Verse was revealed last of all in the Holy *Qur'an*. In another place in the Holy *Qur'an* it is said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالزُّلْمِ كَالَّذِينَ يُضْفِقُونَ مَالَهُمْ رِئَاءَ النَّاسِ
وَلَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَا لَهُمْ قَدَمًا كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ
فَكَرَّهَا سَالِدًا إِلَّا يَقْدِرُونَ عَلَى شَيْءٍ وَمِمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ٥

"O those who believe, do not ruin your Sadaqah by reminding the poor of your favours to them or causing vexation. 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 resembles a smooth stone, which may get covered with soil (and some green growth), but all is washed away by a heavy rain. (Simi-larly, the Sadaqah of those who display their generosity, who are harsh towards the poor and who are hypocrites, shall vanish and not a particle of it will be available to them on the Day of Judgement). All the virtues and the charities given will become useless. (and their earnings will be of no avail to them)".
(al-Baqarah: 264).

Hypocrisy has been reprovod strongly in several places in the Holy Qur'an.

One Hadith says that on the Day of Judgment the people, whose reckoning will take place first of all, will include a martyr. He will be called and reminded of all the bounties which he received from Allah Ta'ala in this life and asked what acts of virtue he had performed in return for those bounties. He will submit to Allah Ta'ala that, to seek His pleasure, he did Jehaad till he was martyred and gave his life for His sake. The Divine answer will be, "It is a lie; you went to Jehaad, to be called a hero by the people, which they have done". (So, your aim has been achieved). The Divine verdict and order for him will be to throw him into Jahannam, which orders will be carried out by dragging him face foremost and throwing him into Jahannam.

The next person to be reckoned with will be an 'Alim (religious scholar). He will be reminded of all the Divine favours and bounties bestowed on him and questioned what the virtues were that he had done to show gratitude for it. His reply will be, "I acquired knowledge and taught knowledge to people and read the Qur'an, seeking your (Allah Ta'ala's) pleasure". Allah Ta'ala's verdict and order will be, "All of it is a lie; you did all that to be called a great 'Alim and Qaari by the people (which has been done)". He too will be thrown into Jahannam being dragged on his face.

CH. I: AHADITH - THE VIRTUES OF SPENDING

The third person, who will have to give his account, will be a generous person, on whom Allah *Ta'ala* had bestowed his favours and bounties extensively in this life and who will be reminded of everything given to him and questioned as to what he did with them. He will submit that he did not miss any opportunity of doing good and spending for Allah *Ta'ala*'s pleasure. The Divine reply will be, "It is a pure lie; you spent entirely to be called a very generous man by the people, which they did (and your aim has been achieved)." The order for him will also be, to be dragged on his face and thrown into *Jahannam*. In this Hadith, as well as in other Ahadith, the mention of one man implies all the people of his kind. It does not mean that only three persons 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 *Sallallahu alaihe wasallam* has given very severe and heavy warnings to the Ummah that every action and deed must be done solely for Allah *Ta'ala*, and extreme care must be taken in this matter, so that no mixture of hypocrisy, show and publicity is allowed to creep into our affairs. But we must take care of the deceit of *Shaitan* who, as a strong enemy, uses many ways of hostility against his victims. Invariably, he makes a person doubt the sincerity of his actions and for that he makes him give up his very important virtuous deeds. Imaam Ghazali *Rahmatullah alaihe* has said that *Shaitan*'s first move is to stop a person from doing a virtuous act and to create such thoughts in his mind whereby he does not even think of doing a good deed. But when a person is strong enough to oppose *Shaitan* in that effort, then *Shaitan* makes a fresh move against him, by suggesting to him that he lacked sincerity in his prayers which rendered all his hard labour useless; as such there was no use of insincere worship. By creating such doubts and suspense, *Shaitan* succeeds in stopping a man from doing any type of good. When this happens, his purpose is fulfilled. Therefore, one must not stop doing good deeds, because of such doubts about sincerity, but go on acting and trying to achieve sincerity through prayers to Allah *Ta'ala* that He, by His Mercy and Kindness, may grant him protection against insincerity and save his good deeds from becoming valueless.

وَمَا ذَلِكَ عَلَى اللَّهِ بَعِيزٌ

