

# The Importance of Muslim Charity

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**THE  
IMPORTANCE  
OF  
MUSLIM CHARITY  
(Sadaqat)**

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**The importance of Muslim Charity**

## **THE IMPORTANCE OF MUSLIM CHARITY (SADAQAT)**

**Question:** What do the Jurists say on this issue: there is a custom in our region that if any calamity, such as cholera, smallpox or famine breaks out, then to prevent them, the inhabitants of the area give rice, wheat and money according to their capacity, cook food and give a feast to the Muslim divines and religious persons and then also the inhabitants all eat along with them. Is giving this meal to the inhabitants of the area legal or not? What is the Shariat's verdict about this meal?

May Allah reward you! (From Moulvi Ahmed-Ullah disciple of Mawlana Ahmed Hasan, Maddarsah Faiz A'am 1312A.H. 1894 A.D.).

**Answer:** Allah's name I begin with the Affectionate and the Merciful.

All praises be to Allah who bestowed this blessing upon a group of the brethren and put an end to destruction due to a meeting of friends and neighbours. And benediction and salutation on the Intercessor, the Respondent to the call, the Favourer of the party, the Cure for the Calamity, epidemic, famine and hunger and on his offspring, companions and the group of the Muslims and the same upon us. O Affectionate and Merciful! Amen, Amen, Amen, O Lord! Amen!

As mentioned in the question, the act of feeding and eating meals is lawful for all who are invited and for the inhabitants. This is not prohibited by Islamic law.

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Allah Ta'ala says: "There is no blame upon you whether you eat together or separately."

*(Para 18, Al-Noor, Verse 6).*

And so to prohibit this lawful act is ignorance and darkness!

And I say and May Allah guide! If you look at this act, then this is a cure for many problems because the beggars and poor will also take this meal and even virtuous persons, relatives, friends, neighbours and natives will benefit from this. This act thus has eight qualities which are the numbers of the doors of Paradise.

1. Excellence of the alms (charity).
2. Service by virtuous persons.
3. Kindness towards relatives.
4. Sympathy with neighbours.
5. Pleasing the hearts of the Muslims, particularly of the poor.
6. Providing their favourite food to the people.
7. Giving a feast to the Muslim brethren.
8. The gathering of the Muslims in a feast and all the acts, if done with good intention, bring benefits by pleasing Allah, and bring forgiveness of sins and prevention of the Calamity by Allah's Command.

It is clear that famine, epidemics and every calamity happen because of sins.

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Allah Ta'ala says:

“And whatever affliction reached you was due to what your hands have earned; and He pardons much.” (*Para 25, Sec 4, Verse 30*).

So sources of salvation, Allah's pleasure and His Bounty are undoubtedly the real solution to the calamities. Now with the guidance of Allah listen to an Hadith.

**Hadith 1:** Tirmizi declared this Hadith correct. Ibn Hibban in '*Sahihah*' reports from Anas bin Malik (Radi Allahu Ta'ala Anh) that the Holy Prophet (Sail Allahu Alaihi wa Sallam) says: “Charity puts out the fire of the Anger of Allah and takes away a bad death.”

**Hadith 2:** Abu Yala and Bazzaz narrate from Siddique Akbar (Radi Allahu Ta'ala Anh) that the Holy Prophet (Sail Allahu Alaihi wa Sallam) says: “Save yourself from Hell if only by giving half of a date in charity because it helps to put mistakes right and takes away a bad death.”

**Hadith 3:** Tabrani and Abu Bakar bin Muqeem report in '*Jurze*' from Amro bin Auf (Radi Aliahu Ta'ala Anh) that the Holy Prophet (Sail Allahu Alaihi wa Sallam) says: “Undoubtedly the Charity of a Muslim causes him to live long and prevents a bad death.”

**Hadith 4, 5:** Tabrani narrates in '*Kabeer*' from Rafai bin Mukkessur Ridwani (Radi Allahu Ta'ala Anh) that the Holy Prophet (Sail Allahu Alaihi wa Sallam) says:

“Charity wipes out sin and protects from a bad death.”

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Then another Hadith is as Ahmad narrates from Rafai bin Mukkessur Ridwani and Qazay from Abi Hurairah (Radi Allahu Ta'ala Anh) that the Holy Prophet (Sail Allahu Alaihi wa Sallam) says: "Charity prevents a bad death."

**Hadith 6:** Imam Abdullah bin Mubarak in '*Kitabal Bir*' narrates from Anas bin Malik (Radi Allahu Ta'ala Anh) that the Holy Prophet (Sail Allahu Alaihi wa Sallam) says: "Undoubtedly Allah locks up the seventy doors of a bad death."

**Hadith 7:** Tabrani narrates in '*Kabeer*' from Rafai bin Khudaij (Radi Allahu Ta'ala Anh) that the Holy Prophet (Sail Allahu Alaihi wa Sallam) says:

"Charity shuts seventy doors of evil."

**Hadith 8:** Khateeb narrates from Anas (Radi Allahu Ta'ala Anh) that the Holy Prophet (Sail Allahu Alaihi wa Sallam) says: "Charity prevents seventy calamities amongst which leprosy and white spots are the least."

**Hadith 9, 10:** Tabrani narrates from Amirul Momineen Ali and Baihaqi from Anas (Radi Ailahu Ta'ala Anhuma) that the Holy Prophet (Sail Allahu Alaihi wa Sallam) says:

"Give Charity early in the morning because the calamity does not come together with Charity."

**Hadith 11:** Dailmi reports from Anas (Radi Allahu Ta'ala Anh) that the Holy Prophet (Sail Allahu Alaihi wa Sallam) says: "Charity given in the morning prevents calamities."

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**Hadith 12:** Ibn Asakar reports from Jabir (Radi Allahu Ta’ala Anh) that the Holy Prophet (Sail Allahu Alaihi wa Sallam) says: “Charity puts off ill luck.”

**Hadith 13:** Ibn Asakar narrates from Jabir (Radi Ailahu Ta’ala Anh) that the Holy Prophet (Sall Allahu Alaihi wa Sallam) says: “Correct your relation with Allah Ta’ala by remembering Him much and by openly and secretly giving much charity. If you do this, you will be given livelihood and helped to put right wrongs done to you “

**Hadith 14 to 17:** Tirmizi narrates from Ma’az bin jabal and like wise (but with some difference in the words) Ibn Hibban narrates from Kabben Aira And Ibi Yala narrates from Jabir (Radi Ailahu Ta’ala Anh) and Ibn Mubarak narrates from Akrama that the Holy Prophet (Sall Allahu Alaihi wa Sallam) says “Charity puts out sin as water does the fire”.

**Hadith 18:** Baihaqi in ‘Shaibul Imam’ and Abu Naim in ‘Hilya’ narrates from Abu saeed Khudri (Radi Ailahu Ta’ala Anh) that the Holy Prophet (Sall Allahu Alaihi wa Sallam) says: “The saying about the Muslim and Iman is that they’re like a horse tied by a rope in the meadow so that after grazing on all the sides it comes back to where it’s tied; likewise a Muslim makes mistakes and then returns to Iman. So feed pious persons and behave well to the Muslims.”

It is clear from this Hadith that to cure sin, one should feed pious persons and treat the Muslims well.

**Hadith 19:** Abu Yala narrates from Anas (Radi Allahu Ta’ala Anh) that the Holy Prophet (Sall Allahu Alaihi wa Sallam) says: “Undoubtedly Allah makes us live long due

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to Charity and Kindness, and prevents a bad death and prevents you from being fearful or disliked.”

**Hadith 20:** Bukhari narrates from Abu Hurairah (Radi Allahu Ta’ala Anh) that the Holy Prophet (Sall Allahu Alaihi wa Sallam) says: “He who desires the best livelihood, and good luck in wealth, should treat his relatives well.”

**Hadith 21, 22:** Abdullah bin Imam in ‘*Zawaidul Musnad*’, and Bazaar and Hakim in ‘*Mustadrick*’ narrate from Amirul Momineen Ali (Karam Allahu Ta’ala Wajhahu) and likewise Hakim narrates from Aqba bin Aamir (Radi Allahu Ta’ala Anh) that the Holy Prophet (Sall Allahu Alaihi wa Sallam) says: “One who wishes to live long and to increase his livelihood and to prevent a bad death, should fear Allah, strengthen relationships and treat relatives well.”

**Hadith 23:** Tabrani narrates from Amro bin Sahal (Radi Allahu Ta’ala Anh) that the Holy Prophet (Sall Allahu Alaihi wa Sallam) says: “Good behaviour to near relatives is the increaser of wealth, love and life.”

**Hadith 24:** Qazai narrates from Ibn Masood (Radi Allahu one to you.”

**Hadith 25:** Tabrani narrates from Abu Bakr (Radi Aliahu Ta’ala Anh) that the Holy Prophet (Sail Allahu Alaihi wa Sallam) says: “Undoubtedly kindness to relations causes immediate reward; even if the members of the family are sinful still their wealth is increased and they are increased in numbers due to kindness to each other.”

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This is more in another Hadith: “Any family that is not one in which members are kind towards one another becomes poor.”

**Hadith 26:** Imam Ahrnad and Baihaqi in ‘*Sahib Al Iman*’ narrate from Ummul Momineen Ayisha Siddiqah (Radi Allahu Ta’ala Anha) that the Holy Prophet (Sail Allahu Alaihi wa Sallam) says: “Kindness towards relations, good manners and good behaviour to neighbours increase the population of towns and cause lives to be long.”

**Hadith 27:** Hakim narrates in ‘*Mustadrak*’ from Anas (Radi Allahu Ta’ala Anh) that the Holy Prophet (Sail Allahu Alaihi wa Sallam) says: “Acts of good behaviour safeguard you from evil deaths, calamities and destruction and those who are kind in this World will be the ones who do well in the Hereafter.”

**Hadith 28:** Tabrani narrates in ‘*Ausat*’ from Ummul Momineen Umm Salma (Radi Allahu Ta’ala Anh) that the Holy Prophet (Sail Allahu Alaihi wa Sallam) says: “Generous deeds are a safeguard from calamities and hidden aims puts out the fire of Allah’s anger, and good behaviour to relatives brings Allah’s Blessing to life and all good behaviour of any kind, to anyone, is nothing but Charity. Kind persons in this World will get Allah’s favour in the Hereafter in the same way as they have helped people in this World and the opposite will be the condition of the evil people of this World in the Hereafter. First before all others, well behaved persons will go to Paradise.”

**Hadith 29:** Tabrani in ‘*Kabeer*’ and ‘*Waseet*’ narrates from Hazrat Sayyidina Imam Hasan bin Ali (Radi Allahu Anhumah) that the Holy Prophet (Sail Allahu Alaihi wa Sallam) says: “Undoubtedly to gladden the heart of the

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Muslim brother is one of the acts which truly brings your salvation.”

**Hadith 30:** Tabrani in '*Kabeer*' and '*Waseet*' narrates from Ibn Abbas (Radi Allahu Ta'ala Anh) that the Holy Prophet (Sail Allahu Alaihi wa Sallam) says: “Next to the compulsory duties, dearer to Allah than all other acts is to gladden the heart of the Muslim.”

**Hadith 31 to 33:** This is narrated in '*Ausat*' from Amirul Momineen Umar (Radi Allahu Anh) and likewise (with some difference in the words) Abu Shaikh in '*Sawab*' and Asbahani in a Hadith narrate this from Ibn Abdullah, and Ibn Abi Dunia narrates this from a few Companions of the Holy Prophet (Sail Ailahu Alaihi wa Sallam) that the Holy Prophet (Sall Allahu Alaihi wa Sallam) says: “The most excellent deed is to gladden the heart of the Muslim and that means either to clothe his body or fill his stomach in hunger or do something for him.”

**Hadith 34:** Aqeeli, Bazzar and Tabrani in '*Kabeer*' narrate from Abu Darda (Radi Allahu Ta'ala Anh) that the Holy Prophet (Sall Allahu Alaihi wa Sallam) says: “If any Muslim desires to eat and drink anything or any favourite Halal dish or drink and by chance another person provides that for him, then Allah will forgive him.”

**Hadith 35:** Bahaiqi narrates from Abu Hurairah (Radi Allahu Ta'ala Anh) in '*Shoibul Iman*' that the Holy Prophet (Sail Allahu Alaihi wa Sallam) says: “Allah Ta'ala will forbid Hell for him who feeds his Muslim brother his favourite dish.”

**Hadith 36:** Hakim and Baihaqi and Abu Shaikh in '*Sawab*' narrate from Jabir (Radi Allahu Ta'ala Anh) that the Holy Prophet (Sail Allahu Alaihi wa Sallam) says: “To feed a

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poor Muslim is certain to bring you the Generosity of Allah.”

**Hadith 37 to 46:** This is a part of a glorious, nice, beautiful, famous, beneficent, useful and bountiful Hadith. Imams Abu Hanifa, Imam Ahmad and Abdul Razzaq narrate in '*Musannaf*' and Tirmizi and Tabrani narrate it from Ibn Abbas Ahmad, Tirmizi, and Tabrani and Ibn Mardwaih narrate it from Ma'az bin Jabal. Ibn Khuzaima, Darmi, Baghvi, Ibn Sahn, Abu Naim, Ibn Basta narrate it from Abdul Rahman bin Ayisha. Ahmad and Tabrani narrate it from many Companions of the Prophet (Sall Allahu Alaihi wa Sallam) and Bazzar narrates it from Ibn Umar and Sauban. Tabrani narrates it from Abu Imamah. Ibn Qane narrates it from Abu Ubaidah bin Al-Jarrah. Darqutni, Abu Bakar Nesapuri in '*Ziyadat*' narrate it from Anas Abul Farah in '*Alal*' from Abu Hurairah. Ibn Abi Shaiba narrates it from Abdul Rahman bin Sabit (Radi Allahu Ta'ala Anhum) in an Hadith connected to the Prophet's Miraj Journey to Allah Ta'ala that He put His palms between the shoulders of the Prophet as is worthy of His glory and the Holy Prophet (Sall Allahu Alaihi wa Sallam) said that everything had become manifest to him and he now knew it. Another narration is that he knew everything which exists between the East and the West. (Imam Ahmad Raza said that he mentioned this Hadith with the details of its testimonial and with the variation of the words and further will describe this in his book in "*Salt an atul Mustafa Fi Maikoote Kullil Wara*"). And all Praise be to Allah for those graces which He has imparted to us, so that the Holy Prophet (Sail Aliahu Alaihi wa Sallam) says:

“Spreading the Salam, feeding human beings and praying in the night while people remain sleeping, are acts which raise your rank in the Hereafter.”

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This is narrated in *'Mirqat Sharif'*: “To feed people high or low, raises your rank in the Hereafter.”

**Hadith 47:** Hakim narrates from Abu Hurairah (Radi Allahu Ta'ala Anh) that the Holy Prophet (Sall Allahu Alaihi wa Sallam) says: “To feed people, to say the Salam and to pray in the night when people remain sleeping are what makes sin disappear.”

**Hadith 48:** Tabrani in *'Kabeer'*, Abu Shaikh in *'Sawab'* and Hakim in *'Sahih'* Baihaqi narrate from Ibn Umar (Radi Allahu Ta'ala Anh) that the Holy Prophet (Sall Allahu Alaihi wa Sallam) says: “He who will feed his Muslim brother to fill his stomach and quench his thirst, will be kept seven ditches away from Hell by Allah Ta'ala. There is a distance of five hundred years Journey from one ditch to another.”

**Hadith 49:** Abu Shaikh narrates from Imam Hasan Basri that the Holy Prophet (Sall Allahu Alaihi wa Sallam) says: “Allah along with His Angels is proud of those slaves (See! This is the Excellence) who feed the people.”

**Hadith 50, 51:** Ibn Maja narrates from Ibn Abbas and Ibn Abi Dunia from Anas (Radi Allahu Ta'ala Anh) that the Holy Prophet (Sall Allahu Alaihi wa Sallam) says: “Benefits and blessings reach the house in which people are given food sooner than the knife can reach the hump of the camel.” (Sacrificing the camel, firstly its hump is cut.)

**Hadith 52:** Asbahani narrates from Ummul Momineen Siddiqua (Radi Allahu Ta'ala Anha) that the Holy Prophet (Sall Allahu Alaihi wa Sallam) says: “Angels bless and greet you till the table is laid for one of you.”

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**Hadith 53:** Abu Shaikh narrates from Abu Darda (Radi Allahu Ta'ala Anh) that the Holy Prophet (Sail Allahu Alaihi wa Sallam) says: "The guest comes taking his livelihood and leaves taking the sin of the host and removing his sin."

**Hadith 54:** Abu Shaikh in '*Sawab*' narrates from Sayyidina Imam Hasan Mujtaba (Radi Ailahu Anh) and this is as clear as the next Hadith and this is dependent upon Imam Hasan i.e. this is a Mauqoof Hadith i.e. it is his saying (If the evidence for an Hadith goes back to a Companion of the Holy Prophet (Sail Allahu Alaihi wa Sallam), this is known as a Mauqoof Hadith).

This Hadith says: "I prefer to feed one mouthful to my religious brother rather than give the poor one rupee and giving to my religious brother is dearer to me than giving a poor man one hundred rupees in charity."

**Hadith 55:** This Hadith is also dependant upon Sayyidina Imam Hasan (Radi Allahu Ta'ala Anh) i.e. this is a Mauqoof Hadith also and is narrated by Sayyidina Amirul Momineen Maula Ali Murtuza (Karram Allahu Ta'ala Wajuhuma): "To gather a few religious brothers of mine for a feast of three seers or six seers\* of food is more loving to me than to free a slave just bought from the market."

**Hadith 56:** Abu Dawood, Ibn Maja and Hibban narrate from Wahshi bin Harb (Radi Allahu Ta'ala Anh): "The Companions of the Holy Prophet (Sail Aliahu Alaihi wa Sallam) told the Prophet (Sail Allahu Alaihi wa Sallam) that they ate but were not satisfied." Upon this the Holy Prophet (Sall Allahu Alaihi wa Sallam) asked whether they ate separately or together? They replied, separately. Then the Holy Prophet (Sail Allahu Alaihi wa Sallam) said: "Eat

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together and invoke the Name of Allah, that will bring good fortune from Allah for you.”

**Hadith 57:** Ibn Maja and Askari in '*Mawaiz*' narrate from Amirul Momineen Umar (Radi Allahu Ta'ala Anh) that the Holy Prophet (Sall Allahu Alaihi wa Saliyam) says: “Eat together and do not be separated because the Blessing of Allah is with a group.”

**Hadith 58:** Tabrani in '*Kabeer*' and Baihaqi in '*Shoab*' narrate from Salman (Radi Allahu Ta'ala Anh) that the Holy Prophet says: “Blessing lies in three things: i.e. in the gathering of the Muslims, eating Sareed (a kind of food) and eating Sahri (Meals before dawn during the fasting month).”

**Hadith 59:** Bazzar narrates from Samra (Radi Allahu Ta'ala Anh) that the Holy Prophet (Sall Allahu Alaihi wa Sallam) says: “The diet of one person is enough for two persons and the diet of two persons is enough for four persons and the Hand of Allah (Allah's protection) is on the group.”

**Hadith 60:** Abu Yala, Tabrani and Abu Shaikh narrate from Jabir (Radi Allahu Ta'ala Anh) that the Holy Prophet (Sall\* A seer is a measure of grain Allahu Alaihi wa Sallam) says: “Undoubtedly food eaten together is dearer to Allah.”

It is proved from these Hadiths that the Muslims who participate in this act with good intention and pure deeds are expected to get twenty five benefits by the Mercy of Allah Ta'ala and the reward of the Holy Prophet (Sail Allahu Alaihi wa Sallam).

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1. They will be saved from an evil death by Allah Ta'ala's order (Hadith 1, 2, 3, 4, 5, 6, 19, 21, 22, 27, 28: Eleven Hadiths). Seventy doors to an evil death will be shut for them.
2. They will be caused to live long (Hadith 3, 19, 20, 21, 22, 23, 24, 26, 28: Nine Hadiths).
3. They will be increased in numbers (their population will be increased) (Hadith 25.) These three benefits are related particularly to epidemics.
4. There will be increases in their livelihood and abundance in their wealth. (Hadith 13, 20, 21, 22, 23, 25: Six Hadiths). They will never become poor due to adopting this practice. (Hadith 25).
5. They will get virtue and blessings (Hadith 50, 51, 56, 57, 58: Five Hadiths). These two benefits are related to the prevention of famine.
6. Calamities and evil will be removed (Hadith 7, 8, 9, 10, 11, 12, 27: Seven Hadiths). The evil death will be put off (Hadith 12); seventy doors of evil will be shut (Hadith 7) and seventy kinds of calamities will be removed (Hadith 8).
7. Their town will be populated (Hadith 26).
8. Wretchedness will be removed (Hadith 13).
9. Fear and suspicion will vanish and they will get complete satisfaction (Hadith 19).
10. Allah's help will accompany them (Hadith 13, 59: Two Hadiths).
11. Allah's bounty will become definitely certain for them (Hadith 36).

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**12.** The Angels will invoke Allah's Blessing upon them (Hadith 52).

**13.** They will do a deed for Allah's will. (Hadith 30, 31, 32, 33, 60: Five Hadiths).

**14.** Allah's Anger will vanish from them. (Hadith 1, 28).

**15.** Their sin will be forgiven. (Hadith 4, 5, 14, 15, 16, 17, 18, 29, 34, 47, 53: Eleven Hadiths). The Forgiveness of Allah Ta' ala will become definitely certain for them (Hadith 29). The fire of their sin will be put off. (Hadith 4, 5, 14, 15, 16, 17, 18, 29, 34, 47, 53: Eleven Hadiths). These Hadiths are related to the prevention of famine and epidemics and are helpful in all kinds of disease, calamity, needs that must be met, blessing and good fortune.

**16.** They will get more reward from the Charity by serving religious persons. (Hadith 54).

**17.** They will achieve more reward than by liberating a slave (Hadith 55).

**18.** Their bad deeds will be corrected (Hadith 2).

**19.** Love and affection which are the source of every excellence and virtue will grow between themselves. (Hadith 23).

**20.** Many people will eat at little cost because if one eats separately, double is spent. (Hadith 59). Relating to this subject, there exist many Hadiths which I have not described due to the need to be brief.

**21.** They will be exalted before Allah (Hadith 37 to 46: Ten Hadiths).

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22. Allah will be proud of them in the presence of the Angels (Hadith 49).

23. They will be saved from Hell on the Day of Resurrection. (Hadith 2, 35, 48: Three Hadiths). The Fire of Hell will be forbidden for them. (Hadith 25).

24. They will become prosperous with the favour of Allah in the Hereafter and this is the greatest of all our aims and wishes (Hadith 27, 28).

25. Allah willing! They will be in that blessed group which will enter Paradise first by the intervention of the pair of sacred shoes of the Holy Prophet (His Brilliancy, the Luminous, the Master of the World, the Kind Leader and the Guide) (Sall Allahu Alaihi wa Sallam). (Hadith 28).

Allah is great! Think of this and praise Allah! What a glorified, fine, comprehensive, sufficient, curative, pure and complete cure is contained in this single medicine and how much refreshing profit. And Allah's Bounty is extreme, extensive, enormous, excellent and unlimited.

The Ulama tell of many things to help recovery and prevent calamity: if a person pays his wife the total dower or a part of it and she gives him something from this as a present with a kind heart, and then he purchases honey and olive oil with that amount, and taking a plate writes a few Quranic Verses particularly Surah Fatiha and Ayat Shifa, and washes the plate with rain water, and if that is not available washes with river water, and mixing up a little oil and the honey, drinks it, then he will be cured of every disease by Allah's help because he collected five things: two cures, the Quran and the honey, two blessings, the rain water and the olive, and one more, the agreeable and pleasantly presented money of the dower.

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Allah Ta'ala says:

1. "And we send down in the Quran that which is a healing and Mercy to the believers." (*Surah Bani Israil. 82*).
2. "In which there is healing for the people." (*Surah An Nahal. 69*).
3. "And we sent down out of Heaven blessed water." (*Surah Qaf. 9*).
4. "The blessed olive tree." (*Surah Al Noor. 35*).
5. "If they, of their own heart's pleasure give back something to you, then eat it with taste and pleasure." (*Surah Al Nisa. 4*).

This means that We sent down in the Quran that which is a Healing and Mercy to the believers and We sent down out of Heaven blessed water, a blessed olive tree, and so if the women of their own pleasure of heart give something back to you, eat it with taste and pleasure. Hazrat Amirul Momineen, Maulal Muslimeen Ali Murtaza (Karram Allahu Ta'ala Wajhu) and Hazrat Sayyidina Auf bin Malik Ash Jayi (Radi Allahu Ta'ala Anh) guided us to these blessed methods. Ibn Abi Hatim in his Tafseer narrates from Hazrat Maula Mi (Radi Allahu Ta'ala Anh) that he says:

"Whenever any of you are ill, he should make a gift of one dirham to his wife from her dower and purchase honey, and then, taking the rain water, collect it and enjoy the taste, pleasure and good fortune." Once he said, "Whenever any of you desires healing, write any Quranic Verse on a plate, wash it with rain water and then take one dirham (a silver coin) from your wife's dower with her own

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agreement and buy honey, and mix it up in the water and drink. Undoubtedly there is healing in it.”

Allama Zarqani says in his '*Sharh Maowahib*' that: “Auf bin Malik Ash Jayi became ill. He told them to bring the water that Allah Ta'ala says, 'He sent down the blessed water out of Heaven.' He further told them to bring honey and recited the Verse that 'there is healing in it for the people.' He also told them to bring olive oil and recited the Verse 'from the blessed tree'. Then he mixed these up, drank and attained healing.”

Now only when the collection of the miscellaneous things is lawful and profitable, will this medicine have all these qualities. The best example of it is described by Hazrat Abdullah bin Mubarak, the disciple of Imam Azam Abu Hanifa (Radi Allahu Ta'ala Anhum) and it is gloriously described in a vision of the Holy Prophet (Sail Allahu Alaihi wa Sailam).

1. Au bin Hussain bin Shaqique says that a person in his presence asked Abdullah bin Mubarak “O! Abu Abdul Rahman, he has been suffering from a boil abscess coming out of his knee for seven years. He has consulted various types of physicians but had no relief.” Upon this Ibn Mubarak said, “Go and find such a place where people need water. You dig a well there. I hope that there a spring will emerge for you and this bloodshed of yours will then stop.” That person did this and he was healed.

Imam Baihaqi narrated this event from Mi (Au bin Hussain bin Shaqique) who said that he heard this from Ibn Mubarak. A man asked Ibn Mubarak about this event and he then described it.

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2. Imam Baihaqi says the case of his teacher Abu Abdullah Hakim (the author of Mustadrik) was the same. A boil-abscess appeared on his face. He tried various types of medicine as treatment but couldn't get relief. In the same condition he passed about one year. On a Friday he asked the teacher Abu Usman Sabooni (Rahmatullah Alaih), at his meeting, to make Dua for him. He made the Dua and the audience said Amen in abundance. On the next Friday a lady threw away a letter at his meeting and on it was written that she had returned to her home and that night had tried praying to Allah Ta'ala for the recovery of Abu Abdullah Hakim. She had the honour of visiting the Holy Prophet (Sall Allahu Alaihi wa Sallam) in the dream and he (the Holy Prophet) ordered her to tell Abu Abdullah to supply water to the Muslims.

Imam Baihaqi says that he took away that letter to his teacher Abu Abdullah Hakim. He ordered him to construct a reservoir at his door. When it was completed, he made it fill up with water, provided ice and the people began to drink the water. Even before a week had passed, he began to be cured. The boil abscess began to vanish and his face became cleaner than it was before. After this he lived for many years.

In all this the Muslims should regard some points as obligatory so that they may attain prosperity in this World and the Hereafter with these magnificent profits.

1. The intention should be pure for as is a man's intention so does he achieve the reward. If you did a good deed but the intention was bad, it would be of no use. Acts depend upon intention, so it is necessary not to let hypocrisy or show etc, or any bad intentions interfere, otherwise instead of the profit they will only deserve loss. May Allah protect us!

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2. Do not intend to end this unexpectedly because a good act may have many good intentions for the future and if the man wishes to do only one of them, then he will only deserve the reward for this single wish. For everyone there is the same reward as he intends. If without any excess work but only because of the intention one good act brings ten rewards, then how foolish is it to have only one intention and suffer loss without any reason. We have mentioned above how many intentions may be made in this act. Intend to do all those so that you attain the profit of all rather than intending to end it unexpectedly. Then in fact the reward will be the result of those intentions too as we have made clear from the Hadiths. To not have these intentions: Charity to the poor, service to virtuous persons, kindness towards relatives and doing good to the neighbours but only the intention of ending unexpectedly is like having only the skin of a fruit without the pulp.

3. Make the maximum possible attempt to be pure in your wealth. Allah Ta'ala is sacred and accepts purity.

Bukhari and Muslim, Nasai, Tirmizi, Ibn Maja, Ibn Khuzaima narrate from Abu Hurairah (Radi Allahu Ta'ala Anh) that the Holy Prophet (Sall Allahu Alaihi wa Sallam) says: "Allah only accepts the pure."

That is a part of the Hadith and Ibn Abbas (Radi Allahu Ta'ala Anhum) also reports this.

Does it bring some sadness to owners of impure wealth that their Alms, Charity, Fatiha (prayer for the dead) Niyaz (offering) etc are not acceptable? May Allah protect us!

4. Beware! On no account invite only well to do persons and ignore the poor who deserve and need this feast. To ignore them is to torment and break their hearts. Allah

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forbid! To break the heart of a Muslim is a great calamity which will turn all acts into ash. His Honour, the Holy Prophet (Sail Allahu Alaihi wa Sallam) said: The worst feast is one where well to do persons who are not poor are invited and needy persons, who want to come, are ignored. Muslim narrates from Abu Hurairah (Radi Allahu Ta'ala Anh) that the Holy Prophet (Sall Ailahu Alaihi wa Sallam) says: "The worst feast is the feast of Walima (wedding party) of which the needy persons are deprived and to which well to do persons are invited;"

Tabrani in '*Kabeer*' and Dailmi in '*Musnad-ul Firdaus*', narrate from Ibn Abbas (Radi Allahu Anhuma) that the Holy Prophet (Sall Allahu Alaihi wa Sallam) says: "The poor are deprived of the feast and prosperous persons are invited."

5. If the poor come, they should be treated with hospitality. Do not place them under an obligation but rather feel thankful to them because they take their livelihood and then make your sin vanish. Do not treat them in any manner whether in inviting, etiquette, feeding etc so that they feel any insult or heart's displeasure. Charity goes to waste due to reminding people of the favour and displeasing their hearts.

Allah Ta'ala says: "Those who spend their wealth in the Way of Allah, and then after spending neither boast of the favour they've conferred nor do injury, their reward is with their Lord, and they shall have no fear or grief. To speak a kind word and to forgive is better than that Charity which is followed by doing injury. Allah is above needing anything, and is Clement. O Believers! Don't make your charities worthless by boasting of your favours conferred and injuring people as he did who spent his wealth to show off to people." (*Para 3, Surah Baqrah*).

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May Allah protect us!

With regards to these points do not do this act once only, but implement this act again and again so that it will be repeated so much that the beggars and the poor will be benefitted, and thus will physical and spiritual grace, blessing, prosperity and fortune be brought to you, particularly in the days of famine, May Allah protect us! While the famine remains, to practice this act daily is proper because this will take care of beggars and the poor; and your food will suffice for them too. Your soul will not feel it burdens it to give them food as feeding a group with food for one hundred persons will provide enough for two hundred. Hazrat Sayyidina Amirul Momineen Umar Farooque Azam (Radi Allahu Ta' ala Anh) had this intention in the period of general famine by the Help and Guidance on the Straight Path of Allah Ta' ala!

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### **SALAM ON THE PROPHET**

Ya Nabi salam alaika, ya Rasul salam alaika  
 Ya Habib salam alaika, salawat ullahi alaika  
 O Prophet Wa salute You, O Messenger we salute You,  
 O Beloved we salute You, may Allah's peace embrace  
 You.

Fakhre Adam fakhr Hawa, fakhr Noah fakhr Isa  
 Fakhre Ibrahim o Musa, fakhre Ismaeel o Yaqub,  
 You are the pride of Adam and Eve, You are the pride of  
 Noah and Jesus.

You are the pride of Abraham and Moses. pride of Ismaeel  
 and Jacob.

Ye Nabi salam alaika, ya Rasul salam alaika  
 Ye Habib salam alaika, salawat ullahi alaika  
 O Prophet we salute You, O Messenger we salute you  
 O Beloved we salute You, May Allah's peace embrace you.  
 Rahmato kay taj walay, do jahan kay raj walay,  
 Arsh ki miraj walay, aasiyon day laj walay,  
 You are the crown of compassions, you are the ruler of the  
 two Worlds,

You visited the Throne of Allah, you were the one who  
 pleaded for the sinners.

Ya Nabi salam alaika, ya Rasul salam alaika  
 Ya Habib salam alaika, salawat ullahi alaika  
 O Prophet we salute You, O Messenger we salute You,  
 O Beloved we salute You, may Allah's peace embrace  
 You.

Hey yay hasrat dar pay a-ain, ashk kay darya baha-ain  
 Dard sinay kay dikha-ain, samnay hokar yaya suna-ain  
 We wish to come to your door, and, we wish to shed a tear  
 before you, We wish to show you all our troubles, we wish  
 to speak before you.

Ye Nabi salam alaika, ya Rasul salam alaika  
 Ye Habib salam alaika, salawat ullahi alaika  
 O Prophet we salute You, O Messenger we salute You

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O beloved we salute You, may Allah's peace embrace You.  
Puri ya Rab yay dua kar, ham daray mola pay jaker  
Pahlay kutch natain sunakar, yay path-hain sarko Jhuka kar  
May Allah fulfil our wishes, we visit our Master's tomb in  
Madinah

And recite some poems in his honour, and bow our heads  
before him.

Ya Nabi salam alaika, ya Rasul salam alaika

Ya Habib salam alaika, salawat ullahi alaika

O Prophet we salute You, O Messenger we salute You,

O Beloved we salute You, may Allah's peace embrace

You.

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