Mawlana Shaykh Muhammad Adil ar-Rabbani

GIVE GIFTS TO INCREASE LOVE

As-Salāmu ʻAlaykum wa RaḥmatuLlāhi wa Barakātuh.
Aʻūdhu BiLlāhi Minash-shayṭāni r-rajīm. BismiLlāhi r-Raḥmāni r-Raḥīm.
Wa ṣ-Salātu wa s-Salāmu ʻalá Rasūlinā Muḥammadin Sayyidi l-Awwalīna wa l-Akhirīn.
Madad yā RasūlAllāh, Madad yā Sādāti Aṣḥābi RasūliLlāh, Madad yā Mashāyikhinā, Dastūr Mawlana Sheikh Abdullāh al-Fāʼiz ad-Dāghistāni, Sheikh Muḥammad Nāẓim al-Ḥaqqānī. Madad. Ṭarīqatunā aṣ-Suḥbah wa l-Khayru fī l-Jamʻiyyah.

Our Prophet ṣallá Llāhu ʻalayhi wa-sallam says, **"تَهَادَوْا تَحَابُّوا"**, "Tahādu taḥabbū" (Exchange gifts, and you will come to love one another)—or perhaps it was **"تَحَابُّوا تَهَادَوْا"**, "Taḥabbū tahādu" (Love one another, and you will exchange gifts); Allāh ﷻ knows best which he ﷺ said. Aw kama qāl. Our Prophet ṣallá Llāhu ʻalayhi wa-sallam instructs us: love one another and exchange gifts. Whether it was the former or the latter, I cannot say for certain—Allāh ﷻ knows best how our Prophet ṣallá Llāhu ʻalayhi wa-sallam exactly stated it. He ﷺ encourages the exchange of gifts so that the love between people may grow. A gift brings joy; both the giver and the recipient find happiness in it. It gladdens the heart and brings delight.

Furthermore, our Prophet ṣallá Llāhu ʻalayhi wa-sallam advises that one should also provide a return for a gift received. If someone gives you a gift, offer something in return; if you are unable to do so, then make a good duʼā' for them—for such a duʼā' is, in itself, a magnificent gift. Even if you have accepted the gift—provided, of course, that you were not in actual need of it—if you cannot offer a material return, then making duʼā' for them—saying, for instance, "May Allāh ﷻ be pleased with you"—is the greatest gift of all. After all, what is a gift given by a human being when compared to the gifts that Allāh ʻAzza wa-Jalla bestows? They cannot even be measured against one another. Thus, it is our Prophet ṣallá Llāhu ʻalayhi wa-sallam who has taught us all these beautiful things. One of the things he ﷺ taught concerns the matter of gift-giving.

May Allāh ﷻ be pleased with us all; many people give gifts to one another. Naturally, this should be done solely for the sake of Allāh ﷻ—not for the sake of personal gain. The worldly people sometimes offer gifts when they have a specific agenda or objective; may Allāh ﷻ protect us, but such gestures can occasionally stem from ill intentions. Therefore, one must be cautious. If you give a gift, do so only for the sake of Allāh ﷻ, without seeking any personal benefit. Let the pleasure of Allāh ﷻ—which is the greatest benefit of all—be the sole purpose, along with the intention of being of benefit to others. A gift offered for political reasons or any other ulterior motive cannot truly be considered a gift; may Allāh ﷻ protect us from this.

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So, one must be mindful of this. Believers should ensure that whenever they give something, it is done solely for the sake of Allāh ﷻ. There were many individuals in the past—great scholars, for instance—who would not accept gifts at all. Imām A'zam Abu Hanīfah, for example, would never accept gifts; he didn't want them—regardless of whether they were ḥalāl or ḥarām. This was a matter of taqwa (piety); as the Imām A'zam, the Imām of all Madhhabs, he likely acted with the wisdom of ensuring that not even the slightest blemish could be cast upon his character—though only Allāh ﷻ truly knows the wisdom behind his actions. In any case, he would strictly refuse to accept gifts. He also rarely attended invitations or gatherings, exercising such profound taqwa that he sought to avoid any possibility of consuming something ḥarām—ensuring that not even the smallest trace of ḥarām would enter his body. He was one of many such figures; there have been many Awliyā' and righteous people who followed this path. They would neither accept nor receive gifts, and they would not eat food in places where they were uncertain of its source. They would not attend invitations to most places. Their situation is different. And us; may Allāh ﷻ help us. We accept whatever comes our way—we take, accept, and give. May Allāh ﷻ forgive us. May Allāh ﷻ grant everyone according to their intentions, in shā'a Llāh. May the rights of those who give gifts to each be forgiven and may it be of goodness. In shā'a Llāh, may their affection for one another increase, with the intention being in accordance to what our Prophet ṣallá Llāhu ʿalayhi wa-sallam said. For our Prophet ṣallá Llāhu ʿalayhi wa-sallam has said that affection grows through the giving of gifts.

Wa min Allāhi t-Tawfīq. Al-Fātiḥa.

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