Husn-e-Akhlaq

Compiled by Sayyiduna Imam Abu Qasim  
Sulayman Bin Ahmad Tabarani
(Passed away in 360 AH)

Translated into English by
Majlis-e-Tarajim (Dawat-e-Islami)
Islamic Manners
An English translation of ‘Husn-e-Akhlaq’

All Rights Reserved
Copyright © 2014 Maktaba-tul-Madinah

No part of this publication may be reproduced, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of Maktaba-tul-Madinah.

Edition: First
Date of publication: Rajab-ul-Murajjab, 1435 AH – (May, 2014)
Presented by: Majlis Al-Madina-tul-Ilmiyyah (Dawat-e-Islami)
Publisher: Maktaba-tul-Madinah

Sponsorship
Feel free to contact us if you wish to sponsor the printing of a religious book or booklet for the Isal-e-Sawab of your deceased family members.

Maktaba-tul-Madinah
Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

✉ Email: maktabaglobal@dawateislami.net - maktaba@dawateislami.net
☎ Phone: +92-21-34921389-93 – 34126999
▷ Web: www.dawateislami.net
# Table of Contents

14 Intentions for Reading this Book ........................................................... v  
  Two Madani pearls .................................................................................. v  
  Intentions .................................................................................................. v  
Al-Madina-tul-'Ilmiyyah ............................................................................ vii  
Preface ........................................................................................................... ix  
Author’s Introduction ................................................................................ xii  
  Name and Kunyah ................................................................................. xii  
  Birth ......................................................................................................... xii  
  Student life .............................................................................................. xii  
  Honourable teachers ........................................................................... xiii  
  Brilliant students .................................................................................. xiii  
Publication and compilation ............................................................... xiv  
Commendation ......................................................................................... xiv  
Demise ........................................................................................................ xv

# Islamic Manners  ................................................................. 1

Blessings of reciting the Holy Quran, remembrance of Allah، Qufl-e-Madīnah of tongue, love for the poor and keeping their company ................................................................. 1  
Excellence of good manners ................................................................. 2  
The excellence of politeness, meekness and courtesy ...................... 5  
Excellence of meeting people amiably .............................................. 6  
The excellence of smiling at a Muslim brother .............................. 6  
The excellence of being lenient and tolerant .................................. 7  
The excellence of patience and generosity ................................. 9  
The excellence of controlling oneself in anger ......................... 11  
The excellence of compassion and kind-heartedness ............ 12  
The excellence of controlling one’s anger ................................. 14
The excellence of forgiving others ............................................................ 15
The excellence of being a well-wisher to the Muslims ....................... 18
Excellence of purity of heart and refraining from malice against Muslims ........................................................................................................ 20
The excellence of mediation ...................................................................... 22
Excellence of fulfilling rights ..................................................................... 22
The excellence of helping the oppressed .................................................. 22
Preventing an oppressor from oppression .............................................. 23
Prevent your naïve ...................................................................................... 24
The excellence of helping Muslims to cater for their needs .................. 24
The excellence of removing someone’s worry ........................................ 27
The excellence of supporting the weak ....................................................... 29
The excellence of providing for the orphans ............................................ 30
The excellence of upbringing & spending on orphan children till they are grownup ................................................................................................. 33
The excellence of good manners ............................................................... 33
Excellence of doing good deeds ............................................................... 36
Condemnation of oppressing a Muslim .................................................. 37
Excellence of making permissible recommendation for a Muslim brother ......................................................................................................... 39
The excellence of helping a Muslim and protecting his honour ............ 40
The excellence of showing affection for people ...................................... 42
The excellence of helping Mujāhidīn ....................................................... 42
The excellence of helping a Hajj pilgrim and serve him at Iftar .......... 43
The excellence of showing affection for children, respecting elders, and scholars ................................................................................................. 44
The excellence of making space for scholars in a gathering................. 45
The excellence of offering a pillow to a Muslim brother ....................... 45
The excellence of giving food .................................................................... 46
The excellence of clothing a Muslim brother .......................................... 57
The rights of neighbour................................................................................ 58
14 Intentions for Reading This Book

The Noble Prophet has said: بَيْنَمِهْ الْمُؤْمِنِ حَيْبُ مِنْ عَمَلِهِ i.e. a Muslim’s intention values more than his deed.

(Al-Mu’jam-ul-Kabīr, vol. 6, pp. 185, Ḥadīth 5942)

Two Madani pearls

❖ Without a good intention, no reward is granted for a righteous deed.

❖ The more righteous intentions, the greater reward.

Intentions

1-4 Every time I read this book, I will start by reciting Ḥamd¹, Ṣalāt², Ta’awwūz³ and Tasmiyāḥ⁴. (By reading the Arabic lines given at the top of this page, these four intentions will then be acted upon.)

5. I will look at the Quranic verses,

6. and the blessed Aḥādīṣ.

7. I will read this book from beginning to end for the pleasure of Allah ﷻ.

8. To the best of my ability, I will read it whilst in the state of Wuḍū and facing the Qiblah.
9. (Whilst reading the book) Whenever I read the name of Allah, I will say ‘بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ’.

10. and whenever I read the blessed name of the Beloved and Blessed Prophet I will read ‘صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمِ’.

11. (On my personal copy of this book) I will underline the essential and important points if it is necessary.

12. I will persuade others to read this book.

13. With the intention of acting upon the Ḥadīš ‘جَنُّادُكُمْ نَحْنَأُكُمْ’ (Muwaṭṭaʾ Imām Mālik, vol. 2, pp. 407, Ḥadīš 1731) I shall buy this book (one, or as many as I can afford) and will gift it to others.

14. If I find any Sharʿī mistake in the composing etc., I will inform the publisher in writing. (Verbal information to the writer or publisher about mistakes is usually ineffective.)
AL-MADINA-TUL-‘ILMIYYAH


Dawat-e-Islami, the global and non-political movement for the propagation of Quran and Sunnah is committed to revive the Sunnah, to propagate the call to righteousness, and to publish the religious knowledge of Sharī‘ah in the entire world; and in order to execute all of these functions in an organised manner, various departments have been established and one among these diverse departments is ‘Al-Madīna-tul-‘Ilmiyyah’, which is based on religious scholars and honourable Muftīs and is endeavouring to provide educational, research based authentic publications. This department has the following six sub-units:

1. Department for A’lā Ḥaḍrat’s books
2. Department for curriculum books
3. Department for reform books
4. Department for translation
5. Department for scrutiny of books
6. Department for referencing of books
The first priority of Al-Madīna-tul-'Ilmiyyah is to deliver the phenomenal and exceptional books of the erudite scholar, Imām Ahmad Razā Khān علیھو صلّۃ اللہ ورضوّه as per the need of the current era in simple language and style. All Islamic brothers and sisters are requested to provide their full possible support in this educational, research based and publication-related Madanī work and they are further requested to read the books published by this department and to motivate others to do the same.

May Allah ﷲ grant Dawat-e-Islami and all its departments, including Al-Madīna-tul-'Ilmiyyah success, growth, peace, prosperity and popularity and may Allah ﷲ bless our virtuous efforts with the jewels of sincerity and make it a means of betterment in both worlds. May Allah ﷲ grant us martyrdom under the blissful shade of Gumbad-e-Khazrā (the Green Dome), grant us burial in Jannat-ul-Baqī’ and bless us with a place in Jannat-ul-Firdaus.

Ramadan-ul-Mubārak, 1425 AH
A person once asked the Beloved and Blessed Prophet ﷺ about good manners while the Noble Prophet ﷺ recited the following verse:

`خذ التوفيق و أمر بالغفر و أعرض عن الجهلين` ﴿Kanz-ul-Īmān (Translation of Quran)﴾ [Kanz-ul-Īmān (Translation of Quran)] (Part 9, Sūraĥ Al-A'rāf, verse 199)

The Holy Prophet ﷺ then said, ‘Good manners means, that you should gracefully treat the one who breaks off a relation with you, you be generous to the one who deprives you, and you forgive the one who oppresses you.’

Sayyidunā ‘Abdullāĥ Bin Mubārak ﷺ has said, ‘Meeting people with a smiling face, treating them kindly and avoiding causing harm to anyone are the traits of a well-mannered person.’

Dear respected Islamic brothers! One of the aims of our Beloved Prophet ﷺ coming in the world is to rectify the character and matters of people by eradicating bad habits and inculcating in them the best manners. Hence, the Prophet of Raḥmah, the Intercessor

---

1 Iḥyā-ul-‘Ulūm-id-Dīn, vol. 3, pp. 61
of Ummaح، through his words and deeds, set a code of conduct and practically implemented it in every walk of life. He also urged us to stick to it in all circumstances.

The wealth of good manners which is a special blessing of Allah علیه السلام is granted to the fortunate people only. Good manners beautify the character of a person while bad manners make it ugly and disgusting. Someone has rightly said:

\[\text{ Háy falāh-o-kamrānī narmī-o-āsānī mayn} \\
\text{H̱er banā kām bigař jātā hay nādānī mayn}\]

This book, ‘Islamic Manners’ is the translation of ‘Makārim-ul-Akhlāq,’ the masterpiece authored by the great Muḥaddiš of the Islamic world Sayyidunā Imām Abū Qāsim Sulaymān Bin Aḥmad Ṭabarānī عليه السلام. The Arabic book was first translated into Urdu by Majlis Al-Madīna-tul-‘Ilmiyyah, and the translated Urdu version (Husn-e-Akhlāq) is finally rendered into English now. In this book, Sayyidunā Imām Ṭabarānī عليه السلام has accumulated a number of Aḥādıš, highlighting different aspects of manners. It is hoped that this excellent booklet would prove to be a very good gift for those Islamic brothers being busy in ‘individual efforts’, إن شاء الله عز و جل.

In order to adopt good manners, to receive steadfastness in obedience to Allah ﷺ and His Beloved Rasūl ﷺ and to develop the fervour of striving to reform myself and the people of the whole world, buy this booklet from Maktaba-tul-Madinah, read it and gift it to others, as many as you can afford. Whatever merits this translation has is certainly by the grace of Almighty Allah ﷺ، by the favour of His Noble Prophet ﷺ and Awliyā Kirām ﷺ، and by the sincere Du’ā of our great Shaykh, the founder of Dawat-e-
Islami, ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas ‘Attar Qadiri Razavi. If there is any shortcoming in this work, it may be a human error on our part.

**In this translation, special care has been taken to ensure the following points:**

- An easy and idiomatic translation has been made for the convenience of less educated Islamic brothers.
- The translation of Quranic verses has been taken from *Kanz-ul-Īmān*, the translation of the Holy Quran by A’lā Ḥaḍrat, Imām Aḥmad Razā Khan.
- References of Quranic verses, Aḥādīš and sayings of saints have also been mentioned.
- At some places useful and necessary explanatory notes have also been included.
- [In the Urdu translation] Diacritical marks have been placed on difficult words to facilitate pronunciations.
- The meanings of difficult words have been given in parenthesis.
- Punctuation marks have been placed carefully.

We pray to Allah عَزَّوَجَلَّ to enable us to act upon the Madanī In’āmāt and to travel with the Madanī Qāsilahs so that we could realistically make efforts to reform ourselves and people of the entire world. May all the Majālis of Dawat-e-Islami, including the Majlis Al-Madina-tul-‘Ilmiyyah flourish by leaps and bounds!

Department for Translation
*(Majlis Al-Madina-tul-‘Ilmiyyah)*
INTRODUCTION

Name and Kunyah

The name of the author is Sulaymān Bin Āḥmad Bin Ayyūb Muṭīr Lakhmī Ṭabarānī. His Kunyah is ‘Abū Qāsim’ but he is known as ‘Imām Ṭabarānī’.

Birth

He was born in Ṣafar-ul-Muṣarraf 260 Ḥijrī at Tibriyah.

Student life

He started acquiring knowledge in his childhood. When he was 13 years old, he learnt Aḥādīsh at Tibriyah from Sayyidūnā Āḥmad Ibn Masʿūd Muqaddasī. He then moved to Syria where he learnt Aḥādīsh from expert Muḥaddīshīn. He then headed towards Egypt in 280 Ḥijrī. In 282 Ḥijrī he was in Yemen. In 283 Ḥijrī, he travelled to Madīnah. Then travelling through Makkah Mukarramah, he again came to Yemen. In 285 Ḥijrī, he came back to Egypt and in 287 Ḥijrī he travelled to Iraq. During these journeys, he had the honour of listening to Aḥādīsh from leading scholars of Ḥadīth. He
then migrated to Persia (Iran) where he stayed till his demise.

Honourable teachers

In *Tażkira-tul-Huffāz*, Sayyidunā Imām Žāhābī has said that the number of teachers of Sayyidunā Sulaymān Bin Aḥmad Ṭabarānī is more than one thousand. Sayyidunā Imām Abū Na‘īm Aṣfāḥānī, a brilliant student of Sayyidunā Imām Ṭabarānī, has stated in book, *Ḥilya-tul-Awliyā*, ‘Imām Ṭabarānī has narrated Aḥādīš from numerous, eminent scholars, some of whose names are given below:

2. Sayyidunā Abū Muslim Kashī
3. Sayyidunā Muhammad Bin ‘Abdullāḥ Ḥaḍramī
4. Sayyidunā ‘Abdullāḥ Bin Aḥmad Bin Ḥanbal
5. Sayyidunā Ishāq Bin Ibrāhīm Dabrī

Brilliant students

Numerous students quenched their thirst of knowledge from this learned scholar. A few names of them are as under:

1. Sayyidunā Ḥāfīz Aḥmad Bin Mūsā Bin Mardūyah
2. Sayyidunā Ḥāfīz Muhammad Bin Aḥmad Bin Aḥmad Jārūdi
3. Sayyidunā Ḥāfīz Muhammad Bin Ishāq Bin Muhammad Bin Yahyā Aṣbāḥānī and
4. Sayyidunā Ḥāfīz Muhammad Bin Abū ‘Alī Aḥmad Bin ‘Abdur Raḥmān Ḥamzhānī Zakwānī (رحمه الله تعالى عليه آخرين). Moreover, even some of your eminent teachers have narrated Aḥādiš from you.

Publication and compilation

Sayyidunā Imām Ṭabarānī عليّه يخمه مكة الوالا has written a number of books. Some of them are as under:

1. (Al-Mu’jam-ul-Kabīr)
2. (Al-Mu’jam-ul-Awsat)
3. (Al-Mu’jam-uṣ-Ṣaghīr)
4. مكاير الاحلاق [Makārim-ul-Akhlāq (this book)]
5. كتاب الافايل (Kitāb-ul-Awāil)
6. كتاب الاحاديث الطوال (Kitāb-ul-Aḥādiṣ-iṭ-Tiwāl)
7. كتاب الدعاء (Kitāb-ud-Du’ā)

Commendation

Sayyidunā Imām Sam’ānī قَدِّمَ عِنْوًا الدورانى has stated in Al-Ansāb, ‘Sayyidunā Imām Ṭabarānī عليّه يخمه مكة الوالا was Ḥāfīz-ul-Ḥadiš of his time. He خلمه الله تعالى عليه travelled several countries with the purpose of acquiring knowledge of Ḥadiš. He خلمه الله تعالى عليه met numerous scholars and had extensive discussions with the Ḥuffāz of Aḥādiš [i.e. those who have memorized Aḥādiš]. In the last years of his age he خلمه الله تعالى عليه permanently settled in Iṣbaḥān and authored a large number of books.’
Sayyidunā Imām Ibn ‘Asākir has stated in *Tarīkh Dimashq*: ‘Sayyidunā Imām Ṭabarānī is one of those who committed numerous Ḥadīṣ to memory and travelled from place to place for the purpose of acquiring Ḥadīṣ.’

Sayyidunā Imām Ibn ‘Ammād has stated in *Shażrāt-uż-Żaĥab*, ‘Sayyidunā Imām Ṭabarānī was a reliable and true Muḥaddīṣ. He possessed strong memory with expertise and deep knowledge of the authenticity and narrators of Ḥadīṣ on different topics.’

**Demise**

This eminent scholar great at showering the rain of knowledge and quenching the thirst of knowledge seekers departed from this mortal world to the immortal one in the month of Żul-Qa’dāḥ 360 Ǵīr. (إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَجَعُونَ)

May Allah shower His mercy unto him and forgive us for his sake!
ISTLAMIC MANNERS

Blessings of reciting the Holy Quran, remembrance of Allah عزّ وجلّ, Qufl-e-Madînâh of tongue, love for the poor and keeping their company

1. Sayyidunâ Abû Žar Ghifârî has stated that he said to the Prophet of Rahmâh ﷺ: Yâ Rasûlallâh صلّى الله تعالى عليه وآله وسلم! Kindly give me some advice. The Holy Prophet ﷺ said, ‘I advise you to fear Allah عزّ وجلّ. Undoubtedly, it is the (essence) of your religion.’ I said, ‘Please, give me more advice.’ The Holy Prophet ﷺ said, ‘Recite the Quran and remember Allah صلّى الله تعالى عليه وآله وسلم in abundance, as it will be Nûr (light) for you in this world as well as in the heavens.’ I requested, ‘Yâ Rasûlallâh صلّى الله تعالى عليه وآله وسلم! Give me some more advice.’ The Beloved Mustafa ﷺ said, ‘Make Jihad obligatory for you, as it is the monasticism of my Ummâh.’

I then requested again for more advice. The Noble Prophet ﷺ said, ‘Laugh less, for excessive laughing kills the hearts and dulls the faces.’ I said, ‘Give me more advice.’ The Holy Prophet ﷺ said, ‘Keep quiet, for silence

---

1 Monasticism means devoting oneself to worship and staying away from people.
is a shield against satan as well as a helper in your religious works’. I said, ‘Advice me something more.’ The Beloved Prophet ﷺ said, ‘Look towards the one who is inferior to you in worldly status rather than the one who is superior to you. In this way, you will not be looking down upon the favour Allah ﷻ has bestowed on you.’ I said, ‘Ya Rasūlallāh! Advice me something more.’ The Noble Prophet ﷺ said, ‘Love the Masākīn (poor and needy) and keep their company.’ ‘Advice me more’, I respectfully said. The Beloved Prophet ﷺ said, ‘Speak the truth even if it is bitter.’

I said, ‘Please, advice some more.’ The Beloved and Blessed Prophet ﷺ said, ‘Establish relation with your relatives even if they break up with you. I said, ‘Ya Rasūlallāh! Advise more.’ The Holy Prophet ﷺ said, ‘In Allah’s matter, do not be afraid of any condemnation or rebuke.’ I requested for some more advice.’ The Noble Prophet ﷺ said, ‘Like the things for others that you like for yourself.’ Then the Noble Prophet ﷺ tapped me on my chest and said, ‘O Abū Žar! There is no wisdom like tactic, there is no piety like abstinence from sins and there is no gentleness like good manners.’

**EXCELLENCE OF GOOD MANNERS**

2. Amīr-ul-Mu`minīn, Sayyidunā ‘Alī-ul-Murtaḍā has narrated that the Noble Prophet ﷺ has said, ‘Undoubtedly, through good manners, a person is able to attain the rank of those offering Šalāh, fasting during the day and worshipping at night. [And sometimes] a person is written as

---

haughty and rebellious whereas he does not have power over anyone except for his family.’

3. Umm-ul-Mu’minin Sayyidatunā ‘Āishah Şiddiqa has reported that the Beloved Rasūl has said, ‘Through good manners, a person can attain the rank of the one who performs Ṣalāt-ut-Taḥajjud and remains thirsty owing to fasting in hot summer.’

4. Sayyidunā Abū Dardā has reported that the Blessed Rasūl has said, ‘There is nothing that weighs heavier on the scale of deeds than good manners.’

5. Sayyidunā Jābir has narrated that the Beloved and Blessed Prophet has said, ‘Shall I not give you the news about the best of all among you?’ We said, ‘Why not!’ He has said, ‘The one who is well-mannered amongst you.’

6. Sayyidunā Jābir has narrated that the Prophet of Raḥmah, the Intercessor of the Ummah has said, ‘On the Day of Judgement, those amongst you who would be dear and near to me in my company are the ones who have good manners and adopt humbleness. People love them and they love people. Those amongst you who would be disliked and distant from me in my company are the ones who are arrogant, boastful and talkative.’

---

1 Al-Mu’jam-ul-Awsāt, vol. 4, pp. 369-372, Ḥadiš 6273-6283
2 Al-Istīţkār lil-Qurṭubi, Bāb: Má-Jā fi Ḥusn Al-Khalq, vol. 8, pp. 279, Ḥadiš 1672
3 Sunan Abi Dāwūd, vol. 4, pp. 332, Ḥadiš 4799
4 Attarghib Wattarẖib, Kitāb-ul-Adab, vol. 3, pp. 330, Ḥadiš 4071
7. Sayyidunā ‘Abdullāh Bin ‘Umar has narrated that the Noble Rasūl has said, ‘Allah ﷺ says: I have created mankind through My knowledge. When I intend goodness for a person, I grant him good manners and when I am displeased with someone, I inflict bad manners on him.’

8. Sayyidunā Jābir Bin Samurah has narrated that the Beloved Prophet ﷺ has said, ‘The best amongst the Muslims is the one who is the best in manners.’

9. Sayyidunā Abū Ḥurayrah has narrated that the Holy Prophet ﷺ has said, ‘A perfect Mu`min (believer) is the one who is the best in manners.’

10. Sayyidunā Abū Ḥurayrah narrated that the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannāh has said, ‘Fire would not burn the person whose face and manners are made excellent by Allah ﷺ.’

11. Sayyidunā Abū Ḥurayrah narrated that the Beloved Rasūl has said, ‘Good manners melt the sins as the heat of the sun melts the ice.’

12. Sayyidunā Usāmah Bin Sharīk has narrated that the blessed companions asked the Beloved Prophet ﷺ, ‘Yā Rasūlallāh! What is the best thing bestowed to man?’ The Holy Prophet ﷺ said, ‘Nothing better than good manners is bestowed upon man.’

---

1 Jāmi’-ul-Aḥādiṣ, vol. 5, pp. 325, Ḥadiṣ 15129
2 Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 7, pp. 410, Ḥadiṣ 20874
3 Sunan Abī Dāwūd, vol. 4, pp. 290, Ḥadiṣ 4682
4 Shu’ab-ul-Īmān lil Bayḥaqī, vol. 6, pp. 249, Ḥadiṣ 8038
5 Shu’ab-ul-Īmān lil Bayḥaqī, vol. 6, pp. 247, Ḥadiṣ 8036
6 Al-Mu’jam-ul-Kabīr, vol. 1, pp. 179, Ḥadiṣ 463
13. Sayyidunā Abū Žar Ghifārī narrated that the Holy Prophet ﷺ gave me the following piece of advice, ‘Wherever you live, fear Allah ﻟﻠﻪ جَآھِرُ ﻣَآذِرَ and perform a good deed forthwith if a sin occurs, for this [good deed] would wipe out the sin. And treat people with good manners.’

THE EXCELLENCE OF POLITYNESS,
MEEKNESS AND COURTESY

14. Sayyidunā Jābir reported that the Beloved Prophet ﷺ has said, ‘Shall I not inform you of the person hellfire is Haram (prohibited) for? The one who is good-natured, soft-spoken, forgiving and fulfiller of people’s needs.’

15. Sayyidunā Abū Ḥurayrah has reported that the Noble Rasūl ﷺ has said, ‘A Mu`min is so good-natured and soft-spoken that people consider him a foolish person due to his gentleness.’

16. Sayyidunā ‘Irbāḍ Bin Sāriyah reported that the Noble Prophet ﷺ has said, ‘A Mu`min is like a camel led by a halter around its nose. If it is tied [to something] it stops and if it is walked, it starts walking. If it is made to sit on a stony ground, it sits.’

17. Sayyidunā Abū Ḥurayrah reported that the Holy Prophet ﷺ has said, ‘Glad tidings to the one who adopts humility without misery. Glad tidings to the one who

---

2 Al-Mu’jam-ul-Awsaṭ, vol. 1, pp. 244, Ḥadiš 837
3 Shu’ab-ul-Īmān lil Bayḥaqī, vol. 6, pp. 272, Ḥadiš 8127
4 Sunan Ibn Mājah, Kitāb-us-Sunnah, vol. 1, pp. 32, Ḥadiš 43; Tafsir Rūḥ-ul-Bayān, Taḥt Al-Āyah 63, vol. 6, pp. 240
keeps the company of Islamic scholars of jurisprudence and wisdom and refrains from the company of the disgraced sinners. Glad tidings to the one who spends excessive wealth of his in the path of Allah and avoids useless talking. Glad tidings to the one who is acting upon my ‘Sunnaḥ’ and does not give it up to adopt Bid’ah (innovation).”

**EXCELLENCE OF MEETING PEOPLE AMIABLY**

18. Sayyidunā Abū Ḥurayrā has reported that the Holy Prophet has said, ‘You cannot make people happy with your riches but your amiability and good manners can make them happy.’

19. Sayyidunā Jābir Bin ‘Abdullāĥ has reported that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind has said, ‘The best ‘Ṣadaqah’ (charity) is that you pour water from your pot to your brother’s pot and meet him cordially.’

**THE EXCELLENCE OF SMILING AT A MUSLIM BROTHER**

20. Sayyidunā Abū Žar Ghifārī has reported that the Beloved and Blessed Prophet has said, ‘Filling your brother’s mug with water from your own mug is Ṣadaqah. For you to call [people] towards righteousness and prevent [them] from evil is Ṣadaqah. Your smiling at your Muslim

---

brother is Şadaqâh and showing the way to someone who is lost is also Şadaqâh.’¹

21. Referring to Sayyidunâ Abū Dardâ رضي الله تعالى عنه, Sayyidatunâ Umm-e-Dardâ رضي الله تعالى عنها has stated that he used to smile when talking. She enquired of his smiling habit during talks, Sayyidunâ Abū Dardâ رضي الله تعالى عنه replied he had seen that the Holy Prophet صلّى الله تعالى عليه وسلم would continue to smile during his blessed conversation.²

22. Sayyidunâ Jâbir رضي الله تعالى عنه reported that whenever there was revelation on the Beloved Prophet صلّى الله تعالى عليه وسلم, I would say that the Holy Prophet صلّى الله تعالى عليه وسلم was about to instil fear in people, and when there was no revelation, the Noble Prophet صلّى الله تعالى عليه وسلم was the most smiling and obliging of all.³

THE EXCELLENCE OF BEING LENIENT AND TOLERANT

23. Sayyidunâ ‘Abdullâh Bin Mughaffal رضي الله تعالى عنه reported that the Beloved and Blessed Prophet صلّى الله تعالى عليه وسلم has said, ‘Undoubtedly, Allah عزّو جلّ shows leniency and likes leniency. He عزّو جلّ bestows [the reward on His bondman] for leniency that He عزّو جلّ does not bestow for strictness.’⁴

¹ Shu’ab-ul-İmân lil Bayhaqi, vol. 3, pp. 204, Hadiâ 3328
⁴ Sunan Abî Dâwûd, Kitâb-ul-Adab, vol. 4, pp. 334, Hadiâ 4807
24. Umm-ul-Mu`minin Sayyidatunā ‘Āishah Ṣiddiqah † has reported that the Noble Prophet ﷺ said, ‘Allah Ṣaww likes easiness in every matter.’

25. Sayyidunā Anas Bin Mālik † reported that the Holy Prophet ﷺ has said, ‘The thing that has gentleness is embellished.’

26. Umm-ul-Mu`minin Sayyidatunā ‘Āishah Ṣiddiqah † has described that the Holy Prophet ﷺ said, ‘When Allah Ṣaww intends to bless some family, He Ṣaww creates in their hearts love and kindness.’

27. Sayyidunā Sahāl Bin Sa’d † has reported that the Holy Prophet ﷺ said, ‘Peace is from Allah Ṣaww while haste is from satan.’

28. Sayyidunā Abū Ḥurayrah † reported that the Holy Prophet ﷺ has said, ‘A person’s honour is his religion, politeness is his wisdom and gentleness is his good character.’

29. Sayyidunā Ashaj ‘Aṣrī † has described that the Beloved and Blessed Prophet ﷺ said to me, ‘You possess two characteristics that Allah Ṣaww likes; tolerance and calmness.’ I asked, ‘Yā Rasūlallāh ﷺ! Have I myself gained those characteristics or I was innately born with these two characteristics by Allah Ṣaww?’ The Prophet of Raḥmah † the Intercessor of Ummah † said, ‘Allah Ṣaww set up

---

1 Ṣaḥīḥ Bukhārī, Kitāb-ul-Adab, vol. 4, pp. 106, Ḥadiş 6024
2 Musnad Al-Bazzār, Musnad Abi ḤamzaH Anas Bin Mālik, vol. 2, pp. 329, Ḥadiş 7002
3 Al-Musnad lil Imām Aḥmad Bin Ḥanbal, Musnad ‘Āishah, vol. 9, pp. 345, Ḥadiş 24481
5 Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 3, pp. 292, Ḥadiş 8782
your nature on these two characteristics.’ Then I said, ‘All praise is to Allah. Who set up my nature with these two characteristics, with whom He and His Beloved Prophet are happy.’

30. Sayyidatunā Umm-e-Salamaĥ has reported that the Noble Prophet said, ‘The one who does not possess even one out of three characteristics should not hope to be rewarded for any good deeds:

i. The piety that refrains him from Ḥarām deeds,

ii. the forbearance that prevents him from misleading, and

iii. good manners with which he leads his life among the people.’

31. Sayyidunā Jābir has narrated that the Holy Prophet said, ‘Perfect faith is the name of patience and generosity.’

32. Sayyidunā ‘Abdullāĥ Bin ‘Umar narrated that the Noble Prophet said, ‘The Mu`min who keeps relation with people and tolerates the sufferings caused by them, is much better than the other Mu`min who does not keep relation with people and does not show patience for sufferings caused by people.’

---

1 Al-Sunan-ul-Bayḥaqī, Kitāb-un-Nikāh, vol. 7, pp. 163, Ḥadiṣ 13587
2 Shu‘ab-ul-Īmān lil Bayḥaqī, vol. 10, pp. 153, Ḥadiṣ 175
4 Al-Sunan-ul-Kubrā lil Bayḥaqī, vol. 10, pp. 153, Ḥadiṣ 20175
33. Sayyidunā Jābir Bin ‘Abdullāĥ has narrated that the Noble Prophet said, ‘When Sayyidunā Nabi Ibrāĥīm was made to visit the earth and the sky, he saw a transgressor and cursed him, so the transgressor was doomed. Seeing another sinner, he cursed him as well, so Allah sent a revelation to him: O Ibrāĥīm! Without doubt, one who has disobeyed Me is also My bondman, and any of three things will protect him from My wrath. He would either repent and I would accept his repentance or he would implore Me for forgiveness and I would forgive him or such people will be born in his generation who will be worshipping Me. O Ibrāĥīm! Do you not know that one of My names is ‘Aş-Şabûr’ i.e. the Patient.’

34. Sayyidunā Abū Mūsā Ash’arī narrated that the Noble Prophet said, ‘There is no one showing more patience than Allah upon listening to something painful; people attribute offspring to Him and He still pardons and gives them sustenance.’

35. Sayyidunā Abū Mas’ûd narrated, ‘When you find any of your Muslim brothers involved in sins, do not abet satan by saying such a thing as: May Allah humiliate him and to hell with him. But rather you should say like this: May Allah give him the ability to repent and forgive him!’

---

1 Al-Mu’jam-ul-Awsat, vol. 5, pp. 322, Ḥadiş 7475
2 Şahih Muslim, pp. 1506, Ḥadiş 2804
3 Al-Mu’jam-ul-Kabir, vol. 9, pp. 110, Ḥadiş 8574
36. Sayyidunā Abū Ḥurayrāḥ  reported that the Holy Prophet ﷺ has said: The powerful is not the one who knocks down people! The companions asked, ‘Yā Rasūllallāḥ ﷺ! Then, who is powerful?’ He replied, ‘The powerful is the one who controls himself when in anger.’

37. Sayyidunā Anas  narrated that the Blessed Prophet ﷺ went past some people and witnessed that they were competing to lift a stone. ‘What is going on here,’ the Blessed Prophet ﷺ inquired. The people said, ‘Yā Rasūllallāḥ ﷺ! This is the stone we considered as the stone of the powerful in the pre-Islamic era of ignorance.’ The Noble Prophet ﷺ said, ‘Shall I not inform you of the most powerful among you? The most powerful amongst you all is the one who overcomes his anger.’

38. Sayyidunā ‘Abdullāḥ Bin ‘Amr  reported that a person came to the Merciful Prophet ﷺ and said, ‘Yā Rasūllallāḥ ﷺ! What can save me from Allah’s wrath? The Beloved Prophet ﷺ said to him, ‘Do not get angry.’

39. Sayyidunā Wahb Bin Munabbih  narrated, ‘It is stated in the Torah, when you get angry, remember Me; and when I am in wrath, I will remember you. And have patience when you are oppressed; My help for you is better than your own

---

1 Ṣaḥīḥ Muslim, Kitāb-ul-Bir Waṣ-Ṣilāḥ, pp. 1406, Ḥādiṣ 2608
2 Jāmi’-ul-Aḥādiṣ lis Suyūṭi, vol. 18, pp. 493, Ḥādiṣ 13087
3 Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 2, pp. 587, Ḥādiṣ 6646
help for yourself. Move your hand [i.e. make efforts]! The doors of sustenance will be opened for you.”

The Excellence of Compassion and Kind-heartedness

40. Sayyidunā Anas narrated that the Blessed Prophet has said, ‘By the One the All-powerful under Whose unlimited powers my soul is! Allah bestows His mercy only on the one who is merciful.’ We asked, ‘Yā Rasūlallāh! Are we all merciful?’ He replied, ‘The one who only shows mercy to himself and his family is not merciful but rather merciful is the one who shows mercy to all Muslims.’

41. Amīr-ul-Mu`minīn Sayyidunā Abū Bakr Ṣiddiq narrated that the Prophet of Raḥmah, the Intercessor of Ummah has said, ‘Allah says, ‘If you want My mercy, show mercy towards My creature.’

42. Sayyidunā Usāmah Bin Zayd narrated that the Noble Prophet said, ‘Verily, Allah shows mercy towards the bondmen who shows mercy [to others].’

43. Sayyidunā Jābir has narrated that the Holy Prophet said, ‘Allah does not have mercy on the one who does not have mercy on others.’

---

1 Fayḍ-ul-Qadīr, vol. 4, pp. 629, Taḥt Al-Ḥadiš 6022
2 Az-Zuḥd-ul-Ḥinād, vol. 2, pp. 616, Ḥadiš 1325
3 Al-Kāmil fī Ḱu‘afā‘-ir-Rijāl, Raqm 23\1593, Khālid Bin ‘Amr, vol. 3, pp. 457
4 Ṣaḥīḥ Bukhārī, vol. 1, pp. 434, Ḥadiš 1284
5 Ṣaḥīḥ Muslim, pp. 1268, Ḥadiš 2319
44. Sayyidunā Jarīr has narrated that the Beloved and Blessed Prophet ﷺ said, ‘The one who does not show mercy is not treated with mercy. And the one who does not forgive is not forgiven.’

45. Sayyidunā Jarīr has reported that the Holy Prophet ﷺ said, ‘The one who does not have mercy on those on the earth is not treated with mercy by the Owner of the sky.’

46. Sayyidunā ‘Abdullāh Bin Mas‘ūd has reported that the Most Dignified Prophet ﷺ said, ‘Show mercy to those on earth, the Owner of sky will have mercy on you.’

47. Sayyidunā ‘Abdullāh Bin ‘Amr narrated that he heard the Beloved Prophet ﷺ saying, ‘Show mercy; you’ll be treated with mercy. Forgive; you will be forgiven.’

48. Sayyidunā Saḥl Bin Sa’d stated that a woman once came to the Holy Prophet ﷺ for the fulfilment of her need but she found no place near the Holy Prophet ﷺ. Seeing this, a companion stood up letting her sit where he was sitting. Her need was then fulfilled. The Noble Prophet ﷺ enquired from the companion, ‘Why did you do so?’ The companion said, ‘I had mercy on her.’ After listening to this, the Holy Prophet ﷺ said, ‘May Allah ﷺ have mercy on you!’

---

1 Attarghib Wattarhib, vol. 3, pp. 154, Ḥadiṣ 3448
2 Attarghib Wattarhib, vol. 3, pp. 154, Ḥadiṣ 3451
3 Muṣannaf Ibn Abī Shaybaḥ, vol. 6, pp. 94, Ḥadiṣ 10
4 Shuʿab-ul-Īmān lil Bayḥaqī, vol. 5, pp. 449, Ḥadiṣ 7236
5 Al-Mu’jam-ul-Kabīr, vol. 6, pp. 161, Ḥadiṣ 5854
49. Sayyidunā Qurrah narrated that a person said to the Beloved and Blessed Prophet ﷺ: Yā Rasūlallāh! I have mercy on the goat when I slaughter it. The Beloved Prophet ﷺ said, ‘Allah will have mercy on you if you have mercy on the goat.’

50. Sayyidunā Anas Juhanī narrated that the Holy Prophet ﷺ said, ‘The one who suppresses his anger despite being able to vent it, Allah will call him before all the people on the Day of Judgement and let him choose whichever of the maidens of Paradise he desires.’

51. Sayyidunā ‘Abdullāh Bin ‘Umar narrated that the Beloved and Blessed Rasūl said, ‘Swallowing anything is not greater than swallowing one’s anger for the pleasure of Allah.’

52. Sayyidunā Anas narrated that the Holy Prophet was going past some people who were wrestling. The Prophet of Raḥmah ﷺ enquired, ‘What is going on?’ They said, ‘Yā Rasūlallāh! So-and-so is a very strong man. He defeats everyone!’ The Holy Prophet ﷺ said, ‘Shall I not tell you who is even stronger than him? If the person who is oppressed by someone, swallows his anger and controls himself; he dominates his own satan and that of the other.’

---

1 Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 5, pp. 304, Ḥadiṣ 15592
2 Sunan-ut-Tirmizi, Kitāb Ṣifat-ul-Qiyāmah, vol. 4, pp. 222, Ḥadiṣ 2501
3 Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 4, pp. 222, Ḥadiṣ 2501
4 Musnad-ul-Bazzār, vol. 2, pp. 345, Ḥadiṣ 7676
53. Sayyidunā Anas ﷺ narrated that the Prophet of Raḥmah, the Intercessor of Ummah، ﷺ said, ‘Are you not able to become Abū Ḍumḍum?’ The companions asked, ‘Who is Abū Ḍumḍum?’ The Noble Prophet said, ‘This is the person who says in the early morning: (i.e. ‘O Allah ﷺ bequeath my life and respect.’) Hence, he would not answer back to the person swearing at him; he would not oppress his oppressor and he would not hit the one who hits him.¹

54. Sayyidunā ‘Abdullāh Bin ‘Abbās ﷺ has said in exegesis of the verse (i.e. and those who swallow their anger²), ‘It implies that someone misbehaves you and you are able to answer back but still you suppress your anger and do not answer back.’

THE EXCELLENCE OF FORGIVING OTHERS

55. Sayyidunā Anas ﷺ narrated that the Merciful Prophet ﷺ said, ‘On the Judgement Day when people would be standing in wait for accountability, an announcer would say, ‘The one whose reward is due on Allah’s benevolence, stand up and enter Paradise.’ The announcer would say for the second time, ‘The one whose reward is due on Allah’s benevolence, stand up.’ People would ask, ‘Who is he whose reward is due on the benevolence of Allah ﷺ?’ The announcer would say, ‘Those who would forgive others.’ Thus, countless people would stand and enter Paradise without accountability.’³

¹ Jāmi’-ul-Aḥādiš lis Suyūṭī, vol. 3, pp. 410, Ḥadiṣ 9447
² Kanz-ul-Īmān (Translation of Quran); Part 4, Sūrah Āl-e-‘Imrān, verse 134
³ Attarghib Wattarhib, vol. 3, pp. 211, Ḥadiṣ 17
56. Sayyidunā ‘Uqbaḥ Bin ‘Āmir ṣallallahu ‘alayhi wa sallam reported that the Holy Prophet ṣallallahu ‘alayhi wa sallam once held my hand and said, ‘O ‘Uqbah! Shall I not tell you about the good manners of people of the world and the Hereafter?’ I respectfully said, ‘Yes please!’ Then he ṣallallahu ‘alayhi wa sallam said, ‘Keep relationship with him who severs relation with you, give to him who deprives you and forgive him who oppresses you.’

57. Sayyidunā Ubayy Bin Ka’b ṣallallahu ‘alayhi wa sallam narrated that the Holy Prophet ṣallallahu ‘alayhi wa sallam said, ‘One who likes that a palace be built for him in Paradise and his ranks be raised, should forgive the one who oppresses him, bestow upon the one who deprives him and keep relation with the one who severs relationship with him.’

58. Sayyidunā Abū ‘Abdullāḥ Jadlī ṣallallahu ‘alayhi wa sallam narrated that he asked Umm-ul-Mu`minin Sayyidatunā ‘Āishah Ṣiddiqah ṣallallahu ‘alayhi wa sallam about the good manners of the Beloved Mustafa ṣallallahu ‘alayhi wa sallam. She replied, ‘He ṣallallahu ‘alayhi wa sallam was not a talker of bad things nor a wrong doer. Neither did he holler in the markets nor was he an avenger but the Noble Prophet ṣallallahu ‘alayhi wa sallam was forgiving and tolerant.’

59. Umm-ul-Mu`minin Sayyidatunā ‘Āishah Ṣiddiqah ṣallallahu ‘alayhi wa sallam has reported that the Noble Prophet ṣallallahu ‘alayhi wa sallam has never hit anyone except Jihad and neither did he retaliate for personal reasons. However, the Beloved Prophet ṣallallahu ‘alayhi wa sallam did take revenge, for Allah ṣallallahu ‘alayhi wa sallam, on the one who committed the deeds declared Ḥarām by Allah ṣallallahu ‘alayhi wa sallam. When the Noble Prophet ṣallallahu ‘alayhi wa sallam was asked for something, he ṣallallahu ‘alayhi wa sallam

---

1 Al-Mu`jam-ul-Kabir, vol. 17, pp. 269, Ḥadiṣ 739
2 Al-Mustadraḥ, Kitāb-ut-Tafsīr, vol. 3, pp. 12, Ḥadiṣ 3215
3 Sunan-ut-Tirmiżī, vol. 3, pp. 409, Ḥadiṣ 2023
did not refuse. But the Holy Prophet \( \text{ صلى الله تعالى عليه وسلم } \) forbade the acts causing sins because the Holy Prophet \( \text{ صلى الله تعالى عليه وسلم } \) kept away from people in such matters. If there were two alternatives given, the Noble Prophet \( \text{ صلى الله تعالى عليه وسلم } \) always adopted the easier one.\(^1\)

60. Sayyidunā Abū Ḥurayrah \( \text{ رضي الله عنه } \) reported that the Holy Prophet \( \text{ صلى الله تعالى عليه وسلم } \) has said, ‘On the Day of Judgement, Allah \( \text{ عزّ و جلّ } \) will forgive the sins of the person who forgives the mistake of a repentant person.’\(^2\)

61. Umm-ul-Mu`minin Sayyidatunā ʿĀishah Ṣiddiqah \( \text{ رضي الله عنها } \) has reported that the Prophet of Rahmah \( \text{ صلى الله عليه وسلم } \) has said, ‘Forgive the mistakes of those who are considerate towards you unless they deserve punishment as per the Shari’ah (Islamic Sacred Law).’\(^3\)

62. Sayyidunā ʿAbdullāh Bin ʿUmar \( \text{ رضي الله عنه } \) has stated, ‘Do not punish those who are considerate towards you if they are righteous.’\(^4\)

63. Sayyidunā Abū Ḥurayrah \( \text{ رضي الله عنه } \) reported that the Beloved Mustafa \( \text{ صلى الله عليه وسلم } \) has said, ‘Ṣadaqah [charity] does not decrease wealth at all. Allah \( \text{ عزّ و جلّ } \) heightens the respect of the one who forgives. And Allah \( \text{ عزّ و جلّ } \) bestows elevation on the one who shows humility for Allah \( \text{ عزّ و جلّ } \).’\(^5\)

---

1 Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 9, pp. 451, Ḥadiṣ 25039
2 Musnad-ul-Bazzār, vol. 2, pp. 477, Ḥadiṣ 8967
3 Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 9, pp. 544, Ḥadiṣ 2553
4 Fayd-ul-Qadir, vol. 3, pp. 299, Ḥadiṣ 3233
5 Ṣaḥīḥ Muslim, pp. 1397, Ḥadiṣ 2588
64. Sayyidunā Marwān Bin Jināḥ has said, ‘The world exists on the fact that someone forgives the one who misbehaves.’

65. Sayyidunā Maysiraḥ Bin Ḥalbas has said, ‘Good tidings to the one who renders the right where people do not know how to give right. Thus, Allah bestows the awareness of His pleasure upon him. It is such a time that only the one who maintains anonymity can get absolution. Their hearts are luminous lamps in the darkness. Allah opens the doors of Paradise for them and spares them from the ordeal of every dusty and dark place.’

**The Excellence of Being a Well-wisher to the Muslims**

66. Sayyidunā ‘Abdullāḥ Bin ‘Umar narrated that Holy Prophet has said, ‘Dīn refers to well-wishing (to act whole-heartedly upon the commandments of Shari’āh).’ The companions said, ‘Yā Rasūlallāḥ! Towards whom?’ He replied, ‘Towards Allah, to His Book, to His Prophets, to the Imām of the Muslims and towards ordinary Mu`minīn (true believers).’

67. Sayyidunā Anas narrated that the Prophet of Rahmah has said, ‘Mu`minīn are well-wishers and affectionate towards one another no matter if they live in different cities. Whereas, hypocrites cheat each other even if they live in the same cities.’

---

1 Tārikh Madinah Dimashq li Ibn ‘Asākir, vol. 18, pp. 84, Raqm 2157
2 Şahīḥ Muslim, pp. 47, Ḥadiṡ 55
3 Attargīḥīb Wattarḥīb, vol. 2, pp. 361, Ḥadiṡ 12
68. Sayyidunā Bakr Bin ‘Abdullāh Muzanī narrated that the Most Blessed Prophet has said, ‘None of you can become a true believer (Mu`min) unless he likes for his brother what he likes for himself.’

69. Sayyidunā Anas narrated that the Most Blessed Prophet has said, ‘None of you can become a true believer (Mu`min) unless he likes for his brother what he likes for himself.’

70. Sayyidunā Mu’āż asked the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind about perfect faith. The Beloved Prophet said, ‘The perfect faith implies that you have love and hold a grudge only for the sake of Allah and make ‘Żikrullāĥ’ in abundance. He then requested, ‘Yā Rasūlallāĥ! And afterwards?’ The Holy Prophet said, ‘Like for people what you like for yourself, and dislike for people what you dislike for yourself and speak good or maintain silence.’

---

1 Şāhīḥ Muslim, pp. 42, Ḥadīş 45

2 Al-Musnad Imām Aḥmad Bin Ḥanbal, vol. 8, pp. 266, Ḥadīş 22193
EXCELLENCE OF PURITY OF HEART AND REFRAINING FROM MALICE AGAINST MUSLIMS

71. Sayyidunā Abū Sa‘īd Khudrī has narrated that the Beloved Prophet صلى الله عليه وسلم said, ‘The Abdāl of my Ummaḥ will not enter Paradise merely because of their righteous deeds. But rather they will enter Paradise due to the mercy of Allah عزّ وجلّ, generosity of Nafs, purity of heart and due to being merciful to all Muslims.’

72. Sayyidunā Anas Bin Mālik has narrated that he and other companions were present in the blessed court of the Holy Prophet صلى الله عليه وسلم. The Noble Prophet صلى الله عليه وسلم said, ‘Through this way, a person deserving of Paradise will come to you.’ Meanwhile, an Anṣārī companion came with his beard dripping with water of Wuḍū and holding his shoes in his left hand. He then made Salām. On the second day, the Noble Prophet صلى الله عليه وسلم told the same news again and the same Anṣārī companion came. On the third day the same thing happened.

After the Beloved Prophet صلى الله عليه وسلم left, Sayyidunā ‘Abdullāh Bin ‘Amr followed the same companion and said to him, ‘By Allah عزّ وجلّ! I have a matter with my father and I will not go to him for three days, kindly allow me to stay with you for three days if it is reasonable.’ The Anṣārī companion consented to the request. Sayyidunā Anas said: Sayyidunā ‘Abdullāh Bin ‘Amr said to me, ‘I stayed three nights with him but I did not witness him doing any worship at night. However, when he tossed and turned, he would invoke ‘Ẓikrullāh’ until he would get up

---

1 Kanz-ul-‘Ummāl, vol. 12, pp. 85, Ḥadiš 34596
to perform Șalát-ul-Fajr.’ Sayyidunā ‘Abdullâh said that he did not listen anything from the Anṣârî companion apart from good. When the three days passed, I was very likely to deem his deeds insignificant but I told the Anṣârî companion, ‘O bondman of Allah (غدجل)! I am not really angry with my father nor have I abandoned him but I heard the Holy Prophet saying thrice ‘A Jannatî (i.e. a person deserving of Paradise) will come to you now’ and you were the one who came all three times. I, therefore, firmly determined to stay with you to observe what you do so that I could follow you. But I did not see you doing any major worship. So how did you attain such a high rank that the Beloved and Blessed Prophet praised you in this way?’

The Anṣârî companion said, ‘There is no deed other than the one you have witnessed.’ Sayyidunā ‘Abdullâh said, ‘Listening to this, I was about to return when the Anṣârî companion called me and said, ‘I have no deed other than one you have witnessed but I have no grudge in my heart against any Muslim nor am I jealous of what Allah has granted to others.’ Sayyidunā ‘Abdullâh Bin ‘Amr said: I said to him, ‘These are the very virtuous deeds, due to which you are ranked high, whereas we are unable to do that.’”

73. Sayyidunā Mu’âwiyah Bin Qurrah has stated, ‘The best among people is the one who has a purified heart and refrains from backbiting the most.’

74. Sayyidunā Ka’b was asked, ‘How would a sleeping person get forgiveness and a Șalâh-offering person earn

---

1 Al-Muṣannaf li ʿAbdur Razzâq, vol. 10, pp. 260, Ḥadiš 4944
2 Al-Muṣannaf li Ibn Abî Shayba, vol. 8, pp. 4944, Ḥadiš 8
gratitude?’ He said, ‘A person offers Ṣalāḥ standing at night and makes Duʿā for his sleeping-brother, in his absence. Allah grants forgiveness to his sleeping-brother due to his Duʿā. And due to well-wishing for his sleeping brother, the person standing in Ṣalāḥ deserves to be thanked.’

THE EXCELLENCE OF MEDIATION

75. It is narrated by Sayyidunā Abū Dardā that the Beloved Prophet  صلى الله عليه وسلم said, ‘Shall I not tell you about a virtuous deed that is better than Ṣalāḥ, fasting and Ṣadaqāh (charity) in respect of the level of reward?’ The companions said, ‘Why not!’ The Prophet of Raḥmah, the Intercessor of Ummah  صلى الله عليه وسلم said, ‘Improve your relation with each other because disunity causes damage to the religion.’

EXCELLENCE OF FULFILLING RIGHTS

76. Sayyidunā Anas  صلى الله عليه وسلم narrated that the Holy Prophet  صلى الله عليه وسلم said, ‘Whosoever fulfils a right with his tongue, his reward will continue to increase until Allah grants him his full reward on the Day of Judgement.’

THE EXCELLENCE OF HELPING THE OPPRESSED

77. Sayyidunā Barā` Bin ‘Āzib  صلى الله عليه وسلم narrated that the Beloved Prophet  صلى الله عليه وسلم has ordered us to help the oppressed.

---

1 Sunan-ut-Tirmižī, vol. 4, pp. 228, Ḥadiš 2517
2 Ḥilya-tul-Awliyā, Raqm 399, vol. 8, pp. 192, Ḥadiš 11851
3 Sunan-ut-Tirmižī, vol. 4, pp. 369, Ḥadiš 2818
78. Sayyidunā Anas stated that the Beloved and Blessed Rasūl said, ‘Help your brother whether he is an oppressor or an oppressed.’ I said, ‘I can help an oppressed, but how can I help an oppressor?’ The Holy Prophet stated that he said, ‘Prevent him from oppression.’

PREVENTING AN OPPRESSOR FROM OPPRESSION

79. Sayyidunā Qays Bin Abī Ḥāzim stated that he listened to Amīr-ul-Mu`minīn Sayyidunā Abū Bakr Šiddiq saying: O people, you all recite this verse:

(Then he said) I have heard the Prophet of Rahmaḥ, the Intercessor of Ummaḥ, the Owner of Jannāḥ saying, ‘When people see the oppressor and do not stop him from oppression, then they all will be tormented by Allah soon.’

80. Sayyidunā ‘Abdullāḥ Bin ‘Amr narrated that the Beloved Prophet stated, ‘If you witness my

1 Sunan-ut-Tirmižī, vol. 4, pp. 112, Ḥadiş 2262
2 Sunan-ut-Tirmižī, Kitāb-ut-Tafsīr, vol. 5, pp. 41, Ḥadiş 3068
Ummah respecting an oppressor, and you declare an oppressor to be the oppressor, this will make you apart from them.’

**Prevent Your Naïve**

81. Sayyidunā Nu’mān Bin Bashīr narrated that the Holy Prophet said, ‘Keep on preventing your naïve (inexperienced young people lacking in understanding)’.

**The Excellence of Helping Muslims to Cater for Their Needs**

82. Sayyidunā ‘Abdullāh Bin ‘Umar narrated that the Holy Prophet said, ‘There are some people who Allah has created to cater for the needs of others. People approach them when they are in need. These are the very people who will be safe from the torment of Allah on the Judgement Day.’

83. Sayyidunā Saĥl Bin Sa’d narrated that the Merciful Prophet said, ‘Allah has the treasures of good and bad (i.e. good and evil) whereas their keys are human beings. The good news is for the one who Allah has made like a key to good and a lock on evil, and the bad news is for the one who was made like a key to evil and a lock on good.’

---

1 Al-Musnad lil Īmām Aḥmad Bin Ḥanbal, vol. 2, pp. 621, Ḥadiṣ 6798
2 Commenting on this Ḥadiṣ, Sayyidunā ‘Allamah ‘Abdur Raŭf Munâwî has stated, ‘The guardian has been addressed that he should prevent his naïve dependents from extravagance.’ (Fayd-ul-Qadîr lil Munâwî, vol. 3, pp. 579, Taḥṣ Al-Ḥadiṣ 3894)
3 Shu’ab-ul-Īmān lil Bayhaqi, vol. 6, pp. 92, Ḥadiṣ 7577
4 Al-Mu’jam-ul-Kabīr, vol. 12, pp. 274, Ḥadiṣ 13334
5 Al-Mu’jam-ul-Kabīr, vol. 6, pp. 150, Ḥadiṣ 5812
84. Sayyidunā Ibn ‘Abbās Narrated that the Noble Prophet has said that Allah says, ‘I am Rab. I have made good and evil predestined. Good news is for the one who has the key to good and bad news is for the one who has the key to evil.’

85. Sayyidunā Abū Ḫurayraḥ Narrated that the Beloved and Blessed Prophet has said, ‘The person who removes difficulty and trouble from a Mu`min, Allah will create for him two such portions of Nūr (light) on the Șirāț bridge which will provide light to numerous creatures that no one other than Allah knows their number.’

86. Sayyidunā Abū Ḫurayraḥ Narrated that the Noble Prophet said, ‘Anyone who eases the worldly suffering of a Muslim, Allah will ease his trouble on the Judgement Day. And the person who hides the faults of a Muslim, Allah will hide his faults in the world as well as in the Hereafter, and Allah keeps helping him as long as he keeps helping his Muslim brother.’

87. It is narrated by Sayyidunā Anas Bin Mālik that the Beloved Prophet has said, ‘Creation is nourished and the most beloved to Allah among His creation is the one who benefits His creation the most.’

88. Sayyidunā AnasNarrated that the Prophet of Raḥmah, the Intercessor of Ummah said, ‘Whosoever
fulfils his Muslim brother’s need, it is as if he worshipped Allah throughout his life.’

89. Sayyidunā Abū Mūsā Ash’arī  handleSubmit() narrated that the Holy Prophet said, ‘A Mu’min for another Mu’min is like a building, some portion of which supports the other.’

90. Sayyidunā Nu’mān Bin Bashīr  handleSubmit() narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind said, ‘The example of the Mu’minin’s mercy, love and kindness to kith and kin is like a body. When one of its parts gets hurt, the whole body is feverish and restless.’

Sayyidunā Sulaymān Bin Ahmad Ṭabarānī  handleSubmit() narrated that he was blessed with the vision of the Beloved and Blessed Prophet in a dream and enquired about the aforementioned Ḥadiṣ, the Noble Prophet said three times whilst pointing with his blessed hand, ‘This is correct.’

91. Sayyidunā Abū Ḥurayraḥ  handleSubmit() narrated that a person asked the Beloved Mustafa, ‘Yā Rasūllallāḥ! Which deed is most rewarding?’ The Beloved Prophet said, ‘Making your Muslim brother happy or paying his debt or giving food to him.’

92. Sayyidunā Abū Ḥurayraḥ  handleSubmit() narrated that the Holy Prophet said: ‘A Mu’min is like a mirror for a Mu’min. A Mu’min is a brother to a Mu’min. Wherever he

1 Al-Firdaus Bi-Māsūr-ul-Khaṭṭāb, vol. 2, pp. 286, Ḥadiṣ 6111
2 Ṣaḥīḥ Bukhārī, vol. 2, pp. 127, Ḥadiṣ 2446
3 Sharḥ-us-Sunnah lil Baghwī, vol. 6, pp. 453, Ḥadiṣ 3353
4 Shu’ab-ul-Ĭmān lil Bayḥaqī, vol. 6, pp. 123, Ḥadiṣ 7678
meets his brother, he protect him from harm and safeguards him in his absence.’

93. Sayyidunā ‘Abdullāh Bin ‘Umar ṣallā lllāh wa ʿalayhī wa sallām reported that once the Prophet of Raḥmah ṣallā lllāh wa ʿalayhī and Suḥrā wASSALLAM asked the blessed companions ṣallā lllāh wa ʿalayhī wa sallām: ‘Tell me about the tree that resembles a Muslim man. Its leaves do not fall and it bears fruit all the time following the command of Rab ʿUlu ʿlwaṣ. Sayyidunā ‘Abdullāh Bin ‘Umar ṣallā lllāh wa ʿalayhī wa sallām stated that a thought struck my mind that it was of course a date palm tree but in the presence of Amīr-ul-Muʿminīn Sayyidunā Abū Bakr Ṣiddīq and Amīr-ul-Muʿminīn Sayyidunā ‘Umar Fārūq ṣallā lllāh wa ʿalayhī wa sallām, I did not find it suitable to speak up. When both of them did not speak, the Holy Prophet ṣallā lllāh wa ʿalayhī wa sallām himself told, ‘It is a date palm tree.’

94. It is narrated by Sayyidunā Anas Bin Mālik ṣallā lllāh wa ʿalayhī that the Beloved Prophet ṣallā lllāh wa ʿalayhī and Suḥrā wASSALLAM said, ‘Whoever offers hospitality to a Muʿmin or helps him satisfy his needs, he will be bestowed servants in Paradise by the grace of Allah ṣallā lllāh wa ʿalayhī wa sallām.’

95. Sayyidunā Anas Bin Mālik ṣallā lllāh wa ʿalayhī reported that the Beloved and Blessed Rasūl ṣallā lllāh wa ʿalayhī and Suḥrā wASSALLAM said, ‘Undoubtedly, helping worried people is liked by Allah ṣallā lllāh wa ʿalayhī wa sallām.’

96. Sayyidunā Anas Bin Mālik ṣallā lllāh wa ʿalayhī reported that the Blessed Prophet ṣallā lllāh wa ʿalayhī and Suḥrā wASSALLAM said: ‘The one who helps a grieved

---

1 Sunan Abī Dāwūd, vol. 4, pp. 365, Ḥadiṣ 4918
2 Musnad-ul-Bazzār, vol. 2, pp. 236, Ḥadiṣ 5714
3 Ḥilya-tul-Awliyā, vol. 3, pp. 62, Ḥadiṣ 3173
4 Al-Musnad li Abī Ya’lā, vol. 3, pp. 452, Ḥadiṣ 428
person, Allah  גְּדוֹלָה writes 73 virtues for him. Through one virtue Allah makes his world and Hereafter better. The rest of virtues cause high ranks for him.”¹

97. Sayyidunā Abū Sa‘īd Khudrī has narrated that once we were travelling with the Noble Prophet  חַלְל הַלְוַתְאָל עֲלֵיָּהוּ וְשָלָם when a person riding on a very weak animal came and he started turning his ride left and right. The Holy Prophet  חַלְל הַלְוַתְאָל עֲלֵיָּהוּ וְשָלָם said, ‘The one who has an extra (animal) ride, should give it to the one who has no (animal) ride and the one who has leftover food, should give it to the one who has no food.’ Similarly, different kinds of things were mentioned; at last, we realized that no one had the right to keep the leftover.²

98. Sayyidunā Abū Žar Ghifārī has reported: ‘I asked the Noble Prophet  חַלְל הַלְוַתְאָל עֲלֵיָּהוּ וְשָלָם! Which deed will lead a bondman to freedom from Hell?’ The Holy Prophet  חַלְל הַלְוַתְאָל עֲלֵיָּהוּ וְשָלָם said, ‘Have faith in Allah  חַלְל הַלְוַתְאָל עֲלֵיָּהוּ וְשָלָם.’ I asked, ‘Is there any specific deed to carry out in addition to having faith?’ The Noble Prophet  חַלְל הַלְוַתְאָל עֲלֵיָּהוּ וְשָלָם said, ‘Keep giving something in charity from the sustenance given by Allah  חַלְל הַלְוַתְאָל עֲלֵיָּהוּ וְשָלָם.’ I said, ‘If he is poor and finds nothing to give in charity, then?’ The Blessed Prophet  חַלְל הַלְוַתְאָל עֲלֵיָּהוּ וְשָלָם said, ‘He should call others towards righteousness and prevent them from misdeeds.’ I said, ‘Yā Rasūllallāḥ! What if he is not able to speak with eloquence for calling others to righteousness and forbidding them from misdeeds, then? The Prophet of Raḥmah  חַלְל הַלְוַתְאָל עֲלֵיָּהוּ וְשָלָם said, ‘He should do some good to an ignorant person.’ I again asked, ‘If he is himself an ignorant person and cannot do any good to

¹ Al-Musnad lī Abī Ya’lā, vol. 3, pp. 445, Ḥadiš 425
² Sunan Abī Dāwūd, vol. 2, pp. 175, Ḥadiš 1663
others, then?’ The Beloved Prophet ﷺ said, ‘He should help some miserable person.’ The Holy Prophet ﷺ then said, ‘Do you not want your brother to have some merit that removes pain from people?’ I said, ‘Yā Rasūlallāh ﷺ! Will the person doing so enter Paradise?’ The Merciful Prophet ﷺ said, ‘Anyone, whether a Mu’min or a Muslim adopts one of these characteristics, I will hold his arm and take him to Paradise.’

**THE EXCELLENCE OF SUPPORTING THE WEAK**

99. It is narrated by Sayyidunā Abū Ḥurayrah ﷺ that the Holy Prophet ﷺ said, ‘The one who attempts to provide for a widow or a poor person is like a Mujāhid (warrior) who fights in the path of Allah ﷺ.’

100. It is narrated by Sayyidunā Abū Ḥurayrah ﷺ that the Noble Prophet ﷺ said, ‘The one who attempts to provide for a widow or a poor person is like a Mujāhid (warrior) who fights in the path of Allah ﷺ or he is like that person who observes fast during the day and stands in worship in the night.’

101. Sayyidunā Jābir has narrated that the Holy Prophet ﷺ said, ‘The one who digs a grave (for a dead Muslim), Allah ﷺ will grant him a house in Paradise and he will keep on getting its reward till the Judgement Day. The one who gives bath to the dead body of a Muslim, will be as clean from his sins as he was on the day when his mother gave

---

1 Al-Mu’jam-ul-Kabīr, vol. 2, pp. 156, Ḥadiṣ 165
2 Sahih Bukhari, vol. 3, pp. 511, Ḥadiṣ 5353
3 Al-Musnad lil Imām Aḥmad Bīn Ḥanbal, vol. 3, pp. 275, Ḥadiṣ 874
birth to him. The one who shrouds a dead body of a Muslim, Allah will confer heavenly clothes on him equal to the number of deceased person’s clothes. The one who consoles a grieved person, Allah will make him wear the attire [i.e. clothing] of piety and (when he dies) his soul will be blessed among other souls.

The one who solaces a troubled person, Allah will grant him two such heavenly robes that even the whole world cannot be their price. The person who follows the bier till the burial is completed, Allah will write three Qīrā in reward for him and one Qīrā is bigger than the Uḥud mountain. The one who provides for an orphan or a widow, Allah will give him a place under the shade of His ‘Arsh and grant him Paradise. The one who observes fast or gives food to the poor and follows a funeral procession and visits a patient, sin will not reach him.’

THE EXCELLENCE OF PROVIDING FOR THE ORPHANS

102. It is narrated by Sayyidunā Sufyān Bin ‘Uyaynā: The Beloved and Blessed Prophet said, ‘I and the person who provides for an orphan, no matter the orphan is a relative or a stranger, will be in Paradise like this.’ Then Sayyidunā Sufyān Bin ‘Uyaynā made a gesture with his fingers, [indicating closeness].

103. It is narrated by Sayyidunā Abū Ḥurayrā that the Holy Prophet said, ‘The best home among the houses of the Muslims is the one in which the orphan is treated

1 Al-Mu’jam-ul-Awsa, vol. 6, pp. 429, Ḥadiš 9292
2 Al-Adab-ul-Mufrid, pp. 58, Ḥadiš 133
well, and the worst home amongst the houses of the Muslims is the one in which the orphan is ill-treated.’ He ١٠٧.  ❦ صلى الله تعالى عليه وسلم then said, ‘I and the one who provides for an orphan will be like this in Paradise.’ And the Beloved Prophet ١٠٧.  ❦ صلى الله تعالى عليه وسلم put his index and middle fingers together [to show closeness].

104. Sayyidunā Abū Mūsā Ash’arī has narrated that the Holy Prophet ١٠٧.  ❦ صلى الله تعالى عليه وسلم said, ‘Satan does not come near the dining-mat, at which an orphan is present.’

105. It is narrated by Sayyidunā Abū Ḥurayrah that the Noble Prophet ١٠٧.  ❦ صلى الله تعالى عليه وسلم said, ‘By the One Who sent me with the truth! On the Judgement Day, Allah ﷺ will not torment the person who is merciful to the orphan and treats him with kindness and is merciful to him because of his orphanage and vulnerability. And he does not show his arrogance to his neighbour due to the wealth bestowed on him by the grace of Allah ﷺ.’

106. Sayyidunā Abū Umāmah has narrated that the Holy Prophet ١٠٧.  ❦ صلى الله تعالى عليه وسلم said, ‘The one who strokes the head of an orphan, Allah ﷺ rewards him with one virtue for each hair and the one who provides for an orphan girl or an orphan boy whether they are his relatives or strangers, so he and I will be in Paradise like this.’ The Blessed Prophet ١٠٧.  ❦ صلى الله تعالى عليه وسلم then put his thumb and index finger together.

107. Sayyidunā Abū Ḥurayrah has narrated that a person complained to the Noble Prophet ١٠٧.  ❦ صلى الله تعالى عليه وسلم about the

---

1 Al-Adab-ul-Mufrid, pp 58, Ḥadiš 137
2 Majma’-uz-Zawāid, vol. 8, pp. 293, Ḥadiš 13512
3 Al-Mu’jam-ul-Awsaṭ, vol. 6, pp. 296, Ḥadiš 8828
4 Shu’ab-ul-Īmān lil Bayḥaqi, vol. 7, pp. 472, Ḥadiš 11036
hardness of his heart, so the Holy Prophet صلّی الله تعلَّم عليه وسلم said, ‘If you want your heart to be softened, then feed the Masâkîn and stroke the orphans’ heads affectionately.’

108. Sayyidunā Mâlik Bin ‘Amr Qushayrî تَحْنِيَّة الله تعالى عليه has narrated that the Merciful Prophet صلّی الله تعلَّم عليه وسلم said, ‘The one who provides for an orphan Muslim till the orphan is self-sufficient, Allah عَزَّوَجَلّ surely makes Paradise Wâjib for him.’

109. Sayyidunā Jabr Anṣârî تَحْنِيَّة الله تعالى عليه has reported from his father that once a boy saw the Holy Prophet صلّی الله تعلَّم عليه وسلم in Masjid and said, ‘Yâ Rasûlallâh صلّی الله تعلَّم عليه وسلم! Peace be upon you! I am an orphan boy and I have a poor and dependent mother. Whatever Allah عَزَّوَجَلّ has bestowed on you, kindly give us a little out of that! Allah عَزَّوَجَلّ wants your pleasure till you are pleased.’ The Prophet of Raḥmān, the Intercessor of Ummâh, the Owner of Jannah صلّی الله تعلَّم عليه وسلم replied, ‘O boy! Repeat what you have said, as you talk like an angel.’ The boy repeated what he had said. Then the Beloved Prophet صلّی الله تعلَّم عليه وسلم said, ‘Bring whatever is available in the house of Âl-e-Rasûl.’ Therefore, food grain was brought which was more than a handful but less than two. The Noble Prophet صلّی الله تعلَّم عليه وسلم said, ‘O boy! Take this. It has two times meal for you, your mother and your sister. I will keep helping you by praying to bless this meal.’

The boy left and reached the gate of Masjid where he came across Sayyidunā Sa’d Bin Abī Waqâṣ صلّی الله تعالى عليه who stroke his head affectionately. The narrator said that it is not known whether he gave him something or not. When he صلّی الله تعالى عليه

---

1 Shu’ab-ul-Imān lil Bayhaqi, vol. 7, pp. 472, Ḥādiṣ 11034
2 Al-Mu’jam-ul-Kabîr, vol. 19, pp. 300, Ḥâdiṣ 669
was present before the Holy Prophet ﷺ, the Most Blessed Prophet ﷺ, said, ‘When you met the orphan boy, did I not see you stroking his head with affection? Sayyidunā Sa’d Bin Abī Waqāṣ said, ‘Why not!’ The Holy Prophet ﷺ said, ‘Each hair you touched on his head will bring you a reward.’

We have learnt from this Ḥadīth that stroking the head of an orphan is Mustaḥab.

**The Excellence of UpbringinG & Spending on Orphan Children Till They Are GrownUp**

110. It is narrated by Umm-ul-Mu’minīn Sayyidatunā ‘Āishah Ṣiddīqah رضي الله عنها that the Prophet of Raḥmah, the Intercessor of Ummah, ﷺ has said, ‘The one who fosters a child until he is able to say ‘لا إِلَّا اللّهُ’، then he will not be held accountable by Allah ﷺ.’

**The Excellence of Good Manners**

111. Sayyidunā ‘Abdullāḥ Bin Yazīd Khaṭmī رضي الله عنها has narrated that the Beloved and Blessed Rasūl ﷺ has said, ‘Every good act is Ṣadaqaḥ (charity).’

---

1 Commenting on this Ḥadīth, Sayyidunā ‘Allāmah ‘Abdur Raūf Munāwī رضي الله عنه has said, ‘This Ḥadīth refers to all children in general whether they are orphans or offspring of oneself or those of anyone else.’ *(Faytuni1E0h-ul-Qadīr, vols 6, pp. 174, Taḥt Al-Ḥadīth, 8696)*

2 Al-Mu’jam-ul-Awsat, vol. 3, pp. 370, Ḥadīth 4865

3 Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 6, pp. 454, Ḥadīth 18766
112. Sayyidunā ‘Abdullāḥ Bin Mas’ūd  said, ‘Every goodness is  whether done to a rich or to a poor.’

113. Sayyidunā Abū Mūsā Ash’arī  has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind  said, ‘Good and evil are created for human being. Both will be made to stand on the Judgement Day. The good deed will give good news to its doers and will promise the goodness, whereas the evil deed will say to its doers, ‘Stay away!’ But they will not be able to do so and will cling to their evil deed.’

114. It is narrated by Sayyidunā Abū ῾Hurayra  that the Most Dignified Prophet  said, ‘The people doing righteous deeds in the world will also be upright people in the Hereafter and the people doing evil deed in the world will be evil in Hereafter.’

115. It is narrated by Sayyidunā Abū ῾Hurayra  that the Noble Prophet  said, ‘Do you know what a lion says at the time of roaring?’ The blessed companions  said, ‘Allah and His Prophet  know the best.’ The Beloved and Blessed Prophet  said, ‘The lion says: ‘O Allah! Inflict me not upon a righteous person!’

116. Sayyidunā Jābir Bin ‘Abdullāḥ  narrated the Beloved Prophet  as saying, ‘If charity passes through

---

1 Al-Mu’jam-ul-Kabîr, vol. 10, pp. 90, Ḣadiṣ 10047
2 Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 7, pp. 123, Ḣadiṣ 19504
3 Al-Mu’jam-ul-Awsaṭ, vol. 1, pp. 156, Ḣadiṣ 156
4 Al-Firdaus Bi-Māṣūr-ul-Khaṭṭāb, vol. 1, pp. 297, Ḣadiṣ 2155
70 thousand hands, its reward for the last person would be equal to that of the first person giving charity.’

117. Sayyidunā Abū Ḥurayrah reported the Holy Prophet as saying, ‘Every day after the sunrise, each joint of the human body owes Šadaqāh. If you make a just decision between two persons, it is Šadaqāh. If you help someone mount his ride, it is also Šadaqāh. If you help someone load his luggage on a ride, it is also Šadaqāh. Saying something good is also Šadaqāh. Every step taken to perform Šalāh is also Šadaqāh. And removing troublesome thing from the path is also Šadaqāh.’

118. Sayyidunā Ubayy Bin Ka‘b has narrated that the Prophet of Rahmaḥ passed by me while I was with a person. The Great Prophet said, ‘O Ubayy! Who is this?’ I said, ‘He is my debtor. I am asking him to pay my debt.’ The Noble Prophet said, ‘O Ubayy! Treat him in a good manner.’ Saying this, the Holy Prophet left. When the Beloved and Blessed Prophet passed by me again, the person was not with me. The Noble Prophet asked, ‘O Ubayy! How did you behave with your brother who owes you?’ I said, ‘Yā Rasūlallāh! He was not able to pay the debt. So I have forgiven one third of my debt for Allah’s sake, one third for your sake and the rest one third for the belief of monotheism I have been blessed with. The Noble Prophet (happily) said three times, ‘May Allah have mercy on you, we are ordained to do the same.’

---

1 Al-Firdaus Bi-Māšūr-ul-Khaṭṭāb, vol. 2, pp. 199, Ḥadiṣ 5128
2 Ṣaḥīḥ Muslim, pp. 504, Ḥadiṣ 1009
Then the Prophet of Rahmān said, ‘O Ubayy! Undoubtedly, Allah has created some people among human beings to do righteous deeds. Righteousness and good deeds are their favourites. The attainment of righteousness had been made easy for those who were keen to do righteous deeds and they were showered with blessings. Hence the example of the desirous of virtues is like the rain which Allah showers upon barren and drought-affected land, blessing the earth and its habitants with life. Without doubt, Allah has also created the enemies of goodness among human beings. Goodness and the good deeds were made hateful to them. They were restrained from seeking righteousness. Their example is like the rain which Allah stopped showering on barren and drought-affected land, causing the earth and its habitants to be doomed.’

**EXCELLENCE OF DOING GOOD DEEDS**

119. Sayyidūnā Jābir has narrated that the Beloved Prophet said: ‘Allah has sent me to teach the most excellent example of best manners and good deeds.’

120. Sayyidūnā Jābir has narrated that the Noble Prophet has said: ‘Indeed, Allah likes good and noble deeds, and dislikes evil deeds.’

121. Sayyidūnā ‘Ušmān Ibn ‘Affān has narrated that the Holy Prophet has said: ‘There are 117 good

---

1 Al-Mawsū‘ah li Ibn Abid Dunyā, vol. 4, pp. 141, Ḥadiš 4
2 Al-Mu’jam-ul-Awsa, vol. 5, pp. 153, Ḥadiš 6705
3 Shu’ab-ul-Imān lil Bayḥaqi, vol. 6, pp. 241, Ḥadiš 8012
manner before Allah ﷺ. The person who adopts any one of them, Allah ﷺ will indeed grant him the Paradise.’

122. Sayyidunā Abū Sa’īd Khudrī  has narrated that the Beloved Prophet ﷺ said, ‘There is a Lauḥ [a type of sacred tablet] before Allah ﷺ on which 315 manners are inscribed. Allah ﷺ says: ‘The one who acts upon any one of them and does not associate partner with Me, I will grant him Paradise.’

123. It is narrated that the Beloved Prophet ﷺ said, ‘There are 333 characteristics of faith (Īmān). Whosoever acts upon even one of them will enter Paradise.’

**CONDEMNATION OF OPPRESSING A MUSLIM**

124. It is narrated by Sayyidunā ‘Uqbah Bin ‘Āmir  that the Noble Prophet ﷺ said, ‘When you see that Allah ﷺ is bestowing favours upon a bondman despite his sins, then this is a respite for him from Allah ﷺ.’ He then recited the following verse:

\[
\begin{align*}
\text{فَلَمَّا نَسَوَّا مَنَّيْهَا يَدُوَّرُونَ بِهَا فَأَفْخَفَنَا عَلَيْهِمْ أَبَوَابَ كُلِّ شَيْءٍ فَحَتَّى إِذَا فَرَحُوا بِهِمْ أُوْتُوْا أَحْدَهُمْ نَفْسَهُ وَأَخْرَهُمْ نَفْسَهُ فَإِذَا هُمْ مُبَلِسُونَ فَقَطْعَمْ دَابِرُ اَلْقُوْمِ الْكَامِيِّنَ ظَلَّمَوْا وَأَحْمَدُوْلَهُ رَبُّ الْعَلِمِيِّنَ
\end{align*}
\]

1 Musnad Abī Dāwūd 14, Ḥadīth: ‘Uṣmān Bin ‘Affān
2 ‘Umda-tul-Qāri Sharāḥ Ṣaḥīḥ Bukhārī, vol. 1, pp. 196, Taht Al-Ḥadiš 9
125. Sayyidunā ‘Ammār Bin Yāsir has said, ‘To become disappointed with the blessings of Allah ﷺ, to give up hope of getting help from Him and to become unafraid of His hidden plan are indeed major sins.’

126. It is narrated by Sayyidunā Khuzaymah Bin Ṣābit that the Most Beloved Prophet ﷺ said, ‘Refrain from the curse of the oppressed, as it is listened above the skies and Allah ﷺ says: ‘(O oppressed!) By My majesty and Honour! I will help you indeed, although, with a short delay.’

127. Sayyidunā Abū Ḥurayrah said that the Prophet of Rahmah, the Intercessor of Ummah, the Owner of the Jannah said, ‘Refrain from the curse of the oppressed even if he is an unbeliever because his unbelief is with his own being.’

---

1 Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 6, pp. 122, Ḥadiş 17313
2 Shu’ab-ul-Īmān lil Bayhaqī, vol. 2, pp. 20, Ḥadiş 105
3 Al-Mu’jam-ul-Kabīr, vol. 4, pp. 84, Ḥadiş 3718
4 Attarghib Wattarhib, vol. 3, pp. 142, Ḥadiş 3415
Sayyidunā Jābir has narrated that the Blessed Rasūl said, ‘Cruelty will be darkness on the Day of Judgement.’

Sayyidunā Ibn ‘Abbās has narrated that the Holy Prophet said, ‘Your Rab says, ‘By My Majesty and Honour! I will take revenge on oppressor sooner or later and I will also take revenge on the one who found an oppressed but did not help him despite having ability to do so.’

EXCELLENCE OF MAKING PERMISSIBLE RECOMMENDATION FOR A MUSLIM BROTHER

Sayyidunā Abū Mūsā Ash’arī narrated that Rasūlullāh said, ‘When a needy comes, intercede for him so that you get reward; and Allah will have whatever decision He wants be pronounced by the tongue of His Prophet.’

Sayyidunā Samuraĥ Bin Jundab has narrated that the Beloved Prophet said, ‘The nicest charity is the charity of the tongue.’ The blessed companions asked, ‘Yā Rasūlallāh! What is meant by the charity of the tongue?’ He replied, ‘Your intercession whereby you get a prisoner freed, save someone’s life and convey good to your brother and remove any trouble from him.’

---

1 Şahih Muslim, pp. 1394, Ḥadişi 2578
2 Al-Mu’jam-ul-Awsat, vol. 1, pp. 20, Ḥadişi 36
3 Şahih Bukhārī, vol. 1, pp. 483, Ḥadişi 1432
4 Shu‘ab-ul-Īmān, vol. 6, pp. 124, Ḥadişi 7683-7683
132. Umm-ul-Mu`minin Sayyidatunā ‘Āishah Ṣiddiqah has narrated that the Most Dignified Prophet ﷺ said, ‘The one who approaches the king about a good deed of his Muslim brother or about easing his trouble, Allah ﻪ ﻢ ﺊ will help him on the day when his steps would be wobbling in crossing the Şirāţ bridge.’

133. Sayyidunā Abū Sa`īd Khudrī narrated that the Beloved and Blessed Prophet ﷺ said, ‘It is a big Jihad (holy war) to speak the truth before a cruel ruler.’

THE EXCELLENCE OF HELPING A MUSLIM AND PROTECTING HIS HONOUR

134. Sayyidunā Abū Dardā narrated that the Noble Prophet ﷺ said, ‘Whoever protects the honour of his Muslim brother will be protected by Allah ﻪ ﻢ ﺊ from hellfire on the Day of Judgement.’ The Holy Prophet ﷺ then recited the following verse:

وَكَانَ حَقّاً عَلَيْنَا نَصْرُ المُؤْمِنِينَ

135. Sayyidunā ‘Imrān Bin Ḥaṣīn narrated that the Noble Prophet ﷺ said, ‘One who is able to help his brother

---

1 Al-Mu’jam-ul-Awsat, vol. 2, pp. 374, Ḥadiş 3577
2 Sunan-ut-Tirmiţi, vol. 4, pp. 72, Ḥadiş 2181
3 Mishkât-ul-Maşâbîh, vol. 2, pp. 215, Ḥadiş 4982
and he does so in his absence will be helped by Allah عزّ وجلّ in the world and in the Hereafter.’

136. Sayyidunā Anas Bin Mālik رحمه الله تعالى علّه所述 that the Beloved Prophet ﷺ said, ‘One who helps his brother in his absence will be helped by Allah عزّ وجلّ in the world and in the Hereafter.’

137. Sayyidunā Jābir Bin ‘Abdullāḥ and Sayyidunā Abū Ṭalḥāh رحمه الله تعالى علّه所述 have narrated that the Beloved and Blessed Prophet ﷺ said, ‘One who does not help his Muslim brother at the place where he is being insulted, Allah عزّ وجلّ also does not help him at the place where he needs help. And the one who helps any Muslim at the place where he is being insulted and his honour is being tarnished, Allah عزّ وجلّ helps him (i.e. the helping person) at the place where he needs help.’

138. Sayyidunā Sahl Bin Mu’āţ Bin Anas Juhanī رحمه الله تعالى علّه所述 narrated from his father that the Noble Prophet ﷺ said, ‘One who protects the honour of a Muslim from a hypocrite who speaks ill of him behind his back, Allah عزّ وجلّ will send an angel towards him (on the Judgement Day) who will save him from Hellfire. And whoever says something to humiliate and disgrace a Muslim will be prevented by Allah عزّ وجلّ on the bridge of Hell until he is relieved of what he said (i.e. he provides any proof).’

---

1 Al-Bahr-uz-Zakhâr Al-Ma’rûf Ba-Musnad-ul-Bazzâr, vol. 9, pp. 31, Ḥadiş 3542
2 Shu’ab-ul-Īmān lil Bayхаqī, vol. 6, pp. 111, Ḥadiş 7637
3 Sunan Abī Dāwūd, vol. 4, pp. 355, Ḥadiş 4884
4 Al-Mu’jam-ul-Kabîr, vol. 2, pp. 194, Ḥadiş 433
Islamic Manners

**THE EXCELLENCE OF SHOWING AFFECTION FOR PEOPLE**

139. Sayyidunā Abū Ḥurayrah رضي الله تعالى عنه narrated that the Noble Prophet ﷺ said, ‘After faith, the best deed is to show affection for people.’

140. Sayyidunā ‘Abdullāh Bin ‘Umar رضي الله تعالى عنه narrated that the Holy Prophet ﷺ said, ‘Spending wisely is half economy, showing affection for people is half wisdom and asking a good question is half of learning.’

141. Sayyidunā Jābir رضي الله تعالى عنه narrated that the Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah ﷺ said, ‘Meeting people with courtesy is Ṣadaqah (charity).’

**THE EXCELLENCE OF HELPING MUJĀḤIDĪN**

142. Sayyidunā Zayd Bin Khālid رضي الله تعالى عنه has stated, ‘One who makes provisions available to a Mujāhid will be granted the reward like that of a Mujāhid and one who provides for the family of a Mujāhid will also be granted the reward like that of a Mujāhid.’

143. Sayyidunā Zayd Bin Khālid رضي الله تعالى عنه narrated that the Beloved and Blessed Mustafa ﷺ said, ‘One who makes provisions available to a Mujāhid going for Jihad, so indeed he himself does Jihad; and one who takes care of a Mujāhid’s

---

1 Jāmi’-ul-Aḥādiš lis Suyūṭi, vol. 2, pp. 13, Ḥadiš 3495
2 Shu’ab-ul-İmân lil Bayḥaqi, vol. 5, pp. 254, Ḥadiš 6568
3 Sharah Şahiḥ Bukhāri li Ibn Bitāl, vol. 9, pp. 305
4 Şahiḥ Ibn Ḥibbān, vol. 7, pp. 71, Ḥadiš 4613
family well, he will also be granted the reward equal to the reward of a Mujāḥid.'

**THE EXCELLENCE OF HELPING A Hajj Pilgrim AND SERVE HIM AT Iftar**

144. Sayyidunā Zayd Bin Khālid narrated that the Prophet Muhammad notified, ‘One who serves a fasting Muslim with Iftār or makes provisions available to a Mujāḥid for Jihad will be granted the reward (of fasting & Jihad), and their reward will not also be decreased.’

145. Sayyidunā Jābir reported that the Beloved Prophet notified, ‘Allah will make three persons enter Paradise due to one Hajj: (i) The deceased person, (ii) the one who performs Hajj on behalf of the deceased and (iii) the one who fulfils the will of the deceased.’

146. Sayyidunā Salmān Fārsī reported that the Beloved Mustafa notified, ‘If anyone serves a fasting Muslim with Iftār with his Ḥalāl earnings, angels will keep praying for his forgiveness throughout Ramadan and Jibrā’il will shake hands with him at Layla-tul-Qadr. And when Jibrā’il shakes hands with someone, his heart becomes soft and his tears increase.’

Someone asked, ‘Yā Rasūlallāh! What if someone doesn’t have the means to do so?’ The Prophet of Raḥmah notified, ‘No matter if there is only one morsel or a piece of bread.’ Another person asked: ‘Yā Rasūlallāh

---

1 Şahih Muslim, pp. 1050, Ḥadīth 1895
2 Al-Muṣannaf li Ibn Abī Shaybaḥ, vol. 4, pp. 599, Ḥadīth 251
3 Al-Sunan-ul-Kubrā lil-Bayhaqī, vol. 5, pp. 293, Ḥadīth 9855
What if someone doesn’t even have the means to do so?’ The Noble Prophet ﷺ said, ‘No matter if there is only one milk beverage.’ Someone else said, ‘What if someone doesn’t have the means to do this too?’ The Beloved Prophet ﷺ said, ‘He should at least have a fasting person do Ifṭār with a mouthful of water (so that he gets this reward).’

THE EXCELLENCE OF SHOWING AFFECTION FOR CHILDREN, RESPECTING ELDERS, AND SCHOLARS

147. Sayyidunā ‘Ubādah Bin Ṣāmit has reported that he heard the Beloved Prophet ﷺ saying, ‘The one who does not respect our elders, does not show affection for our young ones, and does not honour our scholars, is not from my Ummah.’

148. Sayyidunā Šabāh has reported from his grandfather that the Beloved and Blessed Prophet ﷺ said, ‘The respect for a white-haired Muslim and (a scholar or Ḥāfīz of) the Quran who neither does something to exceed in the Quran nor avoids it, is in fact the respect for Allah ﷻ.  

149. It is reported by Sayyidunā Anas Bin Mālik that the Noble Prophet ﷺ said, ‘If a young person respects an elderly person due to his age, Allah ﷻ will make others honour him in return.’

---

1 Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 8, pp. 412, Ḥadīṣ 22819
2 Sunan Abī Dāwūd, vol. 4, pp. 344, Ḥadīṣ 4843
The excellence of making space for scholars in a gathering

150. Sayyidunā Abū Ḥurayrah Ṣallallāhu `Alayhi wa Sallam narrated that the Holy Prophet Ṣallallāhu `Alayhi wa Sallam said, ‘Extend your gatherings [i.e. make space] for a scholar due to his knowledge, for an elderly person due to his age and for the ruler due to his status.’

The excellence of offering a pillow to a Muslim brother

151. It is reported by Sayyidunā Anas Bin Mālik Ṣallallāhu `Alayhi wa Sallam that Sayyidunā Salmān Fārsī Ṣallallāhu `Alayhi wa Sallam once went to meet Amīr-ul-Mu`minin, Sayyidunā ‘Umar Fārūq Ṣallallāhu `Alayhi wa Sallam who was sitting at that time, leaning on a pillow. He Ṣallallāhu `Alayhi wa Sallam offered that pillow to Sayyidunā Salmān Fārsī Ṣallallāhu `Alayhi wa Sallam so Sayyidunā Salmān Fārsī Ṣallallāhu `Alayhi wa Sallam said, ‘Allāh ʿAṣṣur! What the Prophet of Rahmah Allāh Ṣallallāhu `Alayhi wa Sallam has said is the truth indeed.’ Amīr-ul-Mu`minin, Sayyidunā ‘Umar Fārūq Ṣallallāhu `Alayhi wa Sallam said, ‘O Abū Abdullāh! Do let me know what the Most Dignified Prophet Ṣallallāhu `Alayhi wa Sallam said.’ Sayyidunā Salmān Fārsī Ṣallallāhu `Alayhi wa Sallam said, ‘I once went to the court of the Beloved and Blessed Mustafa. At that time, he Ṣallallāhu `Alayhi wa Sallam was sitting, leaning on a pillow. He Ṣallallāhu `Alayhi wa Sallam gave me that pillow and said, ‘If a Muslim goes to meet his brother and he offers his pillow to him in his honour, Allah Ṣallallāhu `Alayhi wa Sallam will forgive him.’

---

1 Kanz-ul-‘Ummāl, vol. 9, pp. 66, Ḥadiṣ 25495
2 Al-Mustadrak lil Ḥākim, vol. 4, pp. 783, Ḥadiṣ 6601
It is narrated by Sayyidunā ‘Abdullāh Bin ‘Umar that the Holy Prophet said, ‘Three things should not be returned: perfume, pillow and milk.’

THE EXCELLENCE OF GIVING FOOD

Sayyidunā ‘Abdullāh Bin Salām narrated that when the Holy Prophet came to Madīnāh, a large number of people rushed to see him. I also came out to have a glimpse of him. As I saw the luminous face of the Merciful Prophet, I felt sure that this is not the face of a liar. The first thing I heard from the Prophet of Raḥmah, the Intercessor of Ummah was to give food, spread Salām, treat your relatives well and offer Ṣalāh when people are asleep; you will enter Paradise peacefully.

Sayyidunā ‘Ubādah Bin Ṣāmit narrated that a person came to the Noblest Prophet and said, ‘Which deeds are preferable? The Holy Prophet said: ‘To have faith in Allah, to testify His Oneness, to do Jihad in the path of Allah and accepted Hajj.’ When the person was leaving, the Most Dignified Prophet called him and said, ‘Giving food and talking politely are comparatively easier.’

Sayyidunā ‘Amr Bin Absāh narrated: I once went to the blessed court of the Beloved Prophet and asked humbly, ‘What is Islam.’ The Merciful Prophet replied, ‘To give food and to talk politely.’

---

1 Sunan-ut-Tirmiži, vol. 4, pp. 362, Ḥadiš 2799
2 Sunan-ut-Tirmiži, vol. 4, pp. 219, Ḥadiš 2493
asked, ‘What is faith?’ The Prophet of Raḥmah, the Intercessor of Ummaḥ, replied, ‘To have patience and to show generosity.’

156. Sayyidunā Ṣuḥayb Bin Sinān narrated that he heard the Beloved and Blessed Rasūl  صلى الله عليه وسلم saying, ‘A better person among you is the one who feeds food [to others].’

157. Sayyidunā Jābir has reported: The Noble Prophet ﷺ said, ‘To feed food to a hungry Muslim is one of the means of forgiveness. Allah ﷺ says:

أَوْ أَطَعْنَ أَيْمَا ذِي مَشْغَبَةً

On the feeding in a time of hunger

Kanz-ul-Īmān (Translation of Quran) (Part 30, Sūraĥ Al-Balad, verse 14)

158. Sayyidunā Shurîh has narrated from his grandfather, ‘The Most Beloved Prophet صلى الله عليه وسلم said, ‘To feed food and to spread Salām are also the means of forgiveness.’

159. It is narrated by Sayyidunā ʿAbdullāh Bin ‘Amr that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صلى الله عليه وسلم said, ‘If a person feeds food and gives water to his Muslim brother until he is sated, Allah ﷺ will move the feeding person as far away

---

1 Majma’-uz-Zawāid, vol. 1, pp. 227, Ḥadiṣ 210
2 Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 9, pp. 240, Ḥadiṣ 23981
3 Al-Mustadrak lil Ḥakim, vol. 3, pp. 372, Ḥadiṣ 399
4 Al-Mu’jam-ul-Kabîr, vol. 22, pp. 180, Ḥadiṣ 469
from Hell as the distance of seven ditches. The distance between two ditches is 100 years."¹

160. Umm-ul-Muʾminin Sayyidatunā ʿĀishah Ṣiddiqah رضي الله عنها has reported that the Prophet of Raḥmah, the Intercessor of Ummah رضي الله عنها has said, ‘As long as the dining-mat of a person is laid, the angels keep praying for his forgiveness.’²

161. Sayyidunā Jābir has reported that the Merciful Prophet عزّ وجلّ said, ‘To Allah عزّ وجلّ, the most favourite food is the one being eaten by more people.’³

162. Sayyidunā Anas Bin Mālik رضي الله عنه has reported that the Beloved Mustafa ﷺ said, ‘Goodness reaches the house where guests are present faster than even the knife run in the hump.’⁴

163. It is reported by Sayyidunā Anas Bin Mālik رضي الله عنه that the Beloved and Blessed Prophet ﷺ said, ‘The person who arranges to satisfy the hunger of his Muslim brother and gives him food till he is full will be forgiven by Allah عزّ وجلّ.’⁵

164. Sayyidunā Jābir Bin ʿAbdullāh رضي الله عنه has reported that the Noble Prophet ﷺ said, ‘The one who feeds a hungry person will be given a place by Allah عزّ وجلّ under the shade of His ‘Arsh.’⁶

---

¹ Shuʿab-ul-ʾImān lil Bayḥāqi, vol. 22, pp. 180, Ḥadīš 3368
² Al-Muʾjam-ul-Awsaṭ, vol. 3, pp. 324, Ḥadīš 4729
³ Al-Musnad Abī Yaʾlā, vol. 2, pp. 288, Ḥadīš 2041
⁴ Sunan Ibn Mājah, vol. 4, pp. 51, Ḥadīš 3356
⁵ Al-Musnad Abī Yaʾlā, vol. 3, pp. 214, Ḥadīš 3407
⁶ Tamḥīd-ul-Farsh lis Suyūṭi, pp. 8
165. It is reported by Sayyidunā Anas Bin Mālik ـ عليه السلام ـ that the Prophet of Raḥmān, the Intercessor of Ummah, the Owner of Jannah ـ صلى الله عليه وسلم ـ said, ‘Allah ـ عزّو جلّ ـ loves the person who satisfies a hungry stomach (i.e. the one who feeds a hungry person).’¹

166. It is reported by Sayyidunā Anas Bin Mālik ـ عليه السلام ـ that the Beloved Prophet Muhammad ـ صلى الله عليه وسلم ـ will remove hardships of the Judgement Day from the one who feeds something sweet to his Muslim brother.’²

167. Sayyidunā ‘Abdullāh Bin ‘Amr ـ عليه السلام ـ reported that the Beloved Prophet ـ صلى الله عليه وسلم ـ said, ‘In Paradise are indeed palaces, the interior of which is visible from its exterior, and exterior is visible from the interior.’ The companions asked the Beloved Prophet ـ صلى الله عليه وسلم ـ, ‘Who these are for?’ The Blessed Prophet ـ صلى الله عليه وسلم ـ said, ‘These are for the one who talks courteously, gives food and stands before Allah ـ عزّو جلّ ـ at night when people are sleeping.’³

168. Sayyidunā Jābir ـ عليه السلام ـ has narrated that someone asked the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind ـ صلى الله عليه وسلم ـ: ‘Which deed is like Hajj?’ The Noble Prophet ـ صلى الله عليه وسلم ـ said, ‘To give food and to talk politely.’⁴

169. Sayyidunā Budayl ـ عليه السلام ـ has narrated that the Beloved Prophet ـ صلى الله عليه وسلم ـ said, ‘Without doubt, I prefer feeding one morsel to my brother for the pleasure of Allah ـ عزّو جلّ ـ to

---

¹ Al-Kinī Wal-Asmā, vol. 3, pp. 1188, Ḥadiṣ 2081
² Al-Firdaus Bi-Māšūr-ul-Khaṭṭāb, vol. 2, pp. 281, Ḥadiṣ 6050
³ Al-Mustadrak lil Ḥākim, vol. 1, pp. 631, Ḥadiṣ 1240
⁴ Al-Sunan-ul-Kubrā lil Bayḥaqui, vol. 5, pp. 430, Ḥadiṣ 1039
giving 10 dirham in charity. And I prefer giving 10 dirham in charity to freeing a slave.’

170. It is reported by Sayyidunā Abū Ħurayrah رضي الله تعالى عنه the Prophet of Raḥmān, the Intercessor of Ummah ﷺ has said, ‘Allah ﷺ will say on the Day of Judgement: ‘O son of Adam! Why did you not visit Me when I was ill.’ He would say, ‘O my Rab! How could I visit You, whereas You are Rab of all the worlds.’ Allah ﷺ will then say, ‘Did you not know that My so-and-so bondman had fallen ill and you did not visit him. If you had visited him, you would have found Me with him.’ Allah ﷺ will say then, ‘O son of Adam! I asked you for food, why did you not feed Me?’ He would say, ‘O Allah ﷺ! How would I feed You when You are Rab of all the worlds.’ Allah ﷺ will say, ‘Did My so-and-so bondman not beg food of you? But you did not feed him. Did you not know that if you had fed him, you would have found its reward from Me?’

Then Allah ﷺ will say, ‘O son of Adam! I asked you for water, why did you not give Me water to drink?’ He would say, ‘O Allah ﷺ! How would I give You water to drink when You are Rab of all the worlds.’ Allah ﷺ will say, ‘Did My so-and-so bondsman not ask you for water? But you did not give him water. If you had given water to him, you would certainly have found its reward from Me.’

---

1 Shu’ab-ul-Īmān lil Bayḥaqī, vol. 7, pp. 100, Ḥadiṣ 9627
2 Şaḥīḥ Muslim, pp. 1389, Ḥadiṣ 2569
171. Amīr-ul-Mu`minīn Sayyidunā ‘Alī-ul-Murtaḍā said, ‘I prefer gathering my friends for one Ṣa‘ food to buying a female-slave from market and freeing her.’

172. It is narrated by Sayyidunā ‘Amr that the wife of Sayyidunā Imām Ḥusayn sent a message to him, ‘We have prepared delicious food and fragrance for you. Please bring people of your status when you come.’ Sayyidunā Imām Ḥusayn went to a Masjid and gathered all Masākīn and beggars and took them to home. Women from the neighbourhood came to his wife and said, ‘By Allah (عَلَّمَهُ) Masākīn have gathered together in your house.’ Then Sayyidunā Imām Ḥusayn came to his wife and said, ‘I make you swear for the right I have on you that you will not save the food and fragrance.’ She did as was asked. First he fed the Masākīn. Then he clothed and perfumed them.

173. Sayyidunā Ismā‘īl Bin Abū Khālid narrated that Sayyidunā ‘Alī Bin Ḥusayn was riding past some Masākīn that were eating leftover pieces of bread. He greeted them with Salām. The Masākīn invited him to eat and he recited the following verse:


1 Kanz-ul-‘Ummāl, vol. 5, Juz 9, pp. 118, Ḥadiṣ 25967
He then dismounted the ride and had meal with them. Afterword, he said, ‘I accepted your invitation. Now you accept my invitation.’ Saying this, he took them to his home and feed them, and gave clothes and dirhams to them.\(^1\)

174. Sayyidunā ‘Amr Bin Dīnār 

\(\text{rahimahullah}\) narrated that the dining-mat of Sayyidunā ‘Abdullāĥ Bin ‘Abbās 

\(\text{rahimahullah}\) was capacious and he 

\(\text{rahimahullah}\) spoke coherently.

175. Sayyidunā Abū Bakr Qarshi 

\(\text{rahimahullah}\) narrated: Once crystallized sugar was made for Ḥujjāj. It was too large to be loaded onto quadrupeds. Then it was carried away on a carriage and brought to the caliph Abdul Malik. The caliph came out of his home and was astonished to see it. He could not decide what to do with it. After a pause, he called one of his servants and said, ‘Take this to Sayyidunā ‘Abdullāĥ Bin Ja’far 

\(\text{rahimahullah}\).’

In those days, he 

\(\text{rahimahullah}\) was staying at the caliph’s residence. When the huge rock sugar was brought to him, he 

\(\text{rahimahullah}\) was amazed and people were gathered to watch it. He asked, ‘What is it?’ They replied that it was a huge rock sugar sent to him by the caliph. He saw such a strange thing that no one had ever seen before. Pondering for a while, he said to the slave, ‘Bring leather sheets and axes.’ Therefore, leather sheets and axes were brought. He 

\(\text{rahimahullah}\) then said, ‘What each of you gets is yours.’ He then stayed there until the huge rock sugar was broken into pieces completely. When the caliph was informed about it, he was surprised and

\(^1\) Tafsīr Qurṭubī, Surah Al-Qaṣaṣ, Taḥt Al-Āyāh 83, vol. 7, pp. 240
said, ‘He [i.e. Sayyidunā ‘Abdullāh Bin Jafar] is the most knowledgeable about this matter.’

176. Sayyidunā ‘Urwaĥ said: When I met Sayyidunā Sa’d Bin ‘Ubādaĥ I heard someone announcing, ‘Whoever desires to have meat and fat should reach the house of Sa’d Bin ‘Ubādaĥ.’ Sayyidunā ‘Urwaĥ further said: I then met his son, Qays, who was also making the same announcement. Sayyidunā Sa’d Bin ‘Ubādaĥ made Du’ā: ‘O Allah! Grant me ability of glorifying You in abundance. Grant me respect which lies in virtuous deeds only, and virtuous deeds are possible by wealth. O Allah! I cannot depend on less money nor can it be sufficient for me.’

177. Sayyidunā Nāfi’ narrated that Sayyidunā ‘Abdullāh Bin ‘Umar used to keep fast and Sayyidatunā Ṣafiyah Bint-e-‘Ubayd prepared something for him to eat at Ifṭār. One day a good-quality pomegranate was brought to her. Mean while, a beggar knocked at the door. He said, ‘Give it to him.’ She said, ‘For him is something better than this pomegranate.’ Then Sayyidatunā Ṣafiyah Bint-e-‘Ubayd asked me to give the beggar such-and-such thing. Then the pomegranate was presented to Sayyidunā ‘Abdullāh Bin ‘Umar again but he said, ‘Take it back and give it to some other beggar because I have intended to give it in charity.’

178. Sayyidunā Nāfi’ narrated that Sayyidunā ‘Abdullāh Bin ‘Umar fell ill. So I bought him some grapes for one dirham. As I gave him those grapes, a beggar came and asked for something to eat. He said, ‘Give them

---

1 Al-Muṣannaf li Ibn Abī Shaybaĥ, vol. 6, pp. 254, Ḥadiş 13-14
to the beggar.’ I did as asked. I then sent someone to buy those grapes from the beggar without letting Sayyidunā ʿAbdullāh Bin Umar رام الله تعال عنده come to know about it. When the grapes were presented to him again, the same beggar came again. He said again: ‘Give them to him.’ It happened three times, and each time he ordered us to give the grapes to the beggar. Eventually, people prevented the beggar in such a way that Sayyidunā ʿAbdullāh Bin Umar رام الله تعال عنده was not aware of it.¹

179. Sayyidunā Khayšamaĥ رام الله تعال عنده has reported that Sayyidunā ʿĪsā Bin Maryam رام الله تعال عنده called some of his companions, fed them and stood up to say, ‘Treat worshippers like this.’²

180. Sayyidunā Abū Qubīṣah رام الله تعال عنده narrated that Sayyidunā Khayšamaĥ رام الله تعال عنده always kept a basket of date pie under his bed. When the reciters of the Holy Quran came to him, he رام الله تعال عنده served them with it.³

181. Sayyidunā Ibn ‘Awn رام الله تعال عنده has said, ‘Whenever we visited Sayyidunā Muhammad Bin Sirīn رام الله تعال عنده, he would serve us with date pie and a cold and sweet beverage.’⁴

182. Sayyidunā Abū Khaldaĥ رام الله تعال عنده has narrated: Once we went to Sayyidunā Muhammad Bin Sirīn رام الله تعال عنده so he said, ‘What should I serve to you! All of you may have eaten bread and meat at your homes.’ He رام الله تعال عنده then called

¹ Shuʿab-ul-Īmān lil Bayḥaqī, vol. 3, pp. 259, Ḥadiṣ 3481
² Shuʿab-ul-Īmān lil Bayḥaqī, vol. 7, pp. 102, Ḥadiṣ 9638
³ Ḥilya-tul-Awliyā, vol. 4, pp. 121, Raqm 254, Ḥadiṣ 4974
⁴ Ḥilya-tul-Awliyā, vol. 2, pp. 305, Raqm 193, Ḥadiṣ 2321
his maid and asked her to bring honey. After the honey was brought, he served it to us with his own hands.¹

183. Sayyidūnā Ibrāhīm Bin Abī ‘Ablaḥ narrated, ‘We would visit Sayyidatūnā Umm-e-Dardā at Bāb-ul-Asbāt of Bayt-ul-Muqaddas where she would tell us Ahādiš. When we intended to leave, she would ask for sweet pie and other edible things for us.

184. Sayyidūnā Abū Ḥurayraḥ has narrated that the Beloved and Blessed Prophet صلی الله تعالی علیه وسلم said, ‘When something sweet is served to you, you should have some of it and when perfume is presented to you, do apply a little of it.’²

185. Sayyidūnā Ibrāhīm Jamaḥī has narrated, ‘A Bedouin entered the house of Sayyidūnā ‘Abbās Bin ‘Abdul Muṭṭālib. At one corner of the house, Sayyidūnā ‘Abdullāḥ Bin ‘Abbās would give Fatwā, answering every question asked him. And at another corner of the house, Sayyidūnā ‘Ubaydullāḥ Bin ‘Abbās would serve food to each visitor. Seeing this, the Bedouin said, ‘Whoever wants blessings in the world and the Last Day must come to the house of ‘Abbās Bin ‘Abdul Muṭṭālib; they give Fatwā, teach Fiqh and feed food to people.’³

186. Sayyidūnā Zubayr has stated that Sayyidūnā ‘Ubaydullāḥ Bin ‘Abbās would have animals slaughtered and distribute meat among people. Which is

¹ Ḥilya-tul-Awliyā, vol. 2, pp. 305, Raqm 193, Ḥadiš 2323
² Majma’-uz-Zawāid, vol. 5, pp. 46, Ḥadiš 7991
³ Tārikh Madīnāh Dimashq li Ibn ‘Asākir, vol. 37, pp. 480, Raqm 4456
why, the place in the market of Makka\textsuperscript{h} was famous as ‘The Slaughterhouse of Ibn ‘Abb\textsuperscript{a}s’.\textsuperscript{1}

187. Sayyidun\textsuperscript{a} ‘Al\textsuperscript{i} Bin Muhammad Mad\textsuperscript{a}n\textsuperscript{i} has said, ‘A camel or some goats weighing equal to the meat of a camel used to be slaughtered everyday for Sayyidun\textsuperscript{a} ‘Abdull\textsuperscript{a}h Bin ‘Abb\textsuperscript{a}s.’\textsuperscript{2}

188. Sayyidun\textsuperscript{a} Ab\textsuperscript{a}n Bin ‘U\textsuperscript{a}m\textsuperscript{n} has narrated: With the intention of slandering Sayyidun\textsuperscript{a} ‘Ubaydull\textsuperscript{a}h Bin ‘Abb\textsuperscript{a}s, a person falsely announced among people that ‘Ubaydull\textsuperscript{a}h Bin ‘Abb\textsuperscript{a}s (رضي الله تعالى عنه) had invited them to lunch at his house.’ Hearing this, people started flooding at his house until it was full. Sayyidun\textsuperscript{a} ‘Ubaydull\textsuperscript{a}h Bin ‘Abb\textsuperscript{a}s inquired about it so people replied, ‘Your Highness! You had sent a person who called all these people at your house. He understood the whole matter and said, ‘Close the door.’ He then ordered his servants, ‘Bring all fruits from the marketplace.’ Therefore, fruits were brought and, mixed with honey, served to people. He once again called his servants and said, ‘Bring roasted meat and bread.’ The servants brought food and served the people. After people finished, he said, ‘Do you think I have done what I had intended (i.e. acted according to the announcement)?’ People replied, ‘Yes.’ He then said, ‘We do not mind if more people come.’\textsuperscript{3}

189. Sayyidun\textsuperscript{a} Im\textsuperscript{a}m Sha’\textsuperscript{a}b\textsuperscript{i} reported that Sayyidun\textsuperscript{a} Ash’a\textsuperscript{a}s Bin Qays sent a person to Sayyidun\textsuperscript{a} ‘Ad\textsuperscript{i} Bin ]\textsuperscript{	extsuperscript{H}\textsuperscript{a}tim to borrow a cooking pot. Sayyidun\textsuperscript{a}

---

\textsuperscript{1} T\textsuperscript{ā}r\textsuperscript{i}kh Madin\textsuperscript{a}h Dimashq li Ibn ‘As\textsuperscript{ā}kir, vol. 37, pp. 472, Raqm 4456
\textsuperscript{2} T\textsuperscript{ā}r\textsuperscript{i}kh Madin\textsuperscript{a}h Dimashq li Ibn ‘As\textsuperscript{ā}kir, vol. 37, pp. 481, Raqm 4456
\textsuperscript{3} T\textsuperscript{ā}r\textsuperscript{i}kh Madin\textsuperscript{a}h Dimashq li Ibn ‘As\textsuperscript{ā}kir, vol. 37, pp. 472, Raqm 4456
‘Adī Bin Ḥātim filled the pot with food and sent it to Sayyidunā Ash’aš Bin Qays who returned the pot with the message, ‘I had asked for an empty pot!’ Sayyidunā ‘Adī Bin Ḥātim sent the pot back with the message, ‘We do not lend empty pots.’

190. Sayyidunā Ibn ‘Abbās has said, ‘There are three people I cannot be equivalent of, and there is the fourth person I can only provide for, with the help of Allah ʿاللَّهُ مُنْسِبًّا. The first among them is the person who makes space for me in his gathering. The second is the one who quenches my thirst when I am extremely thirsty. The third is the person whose feet have been dusty because of visiting my home frequently. And the fourth is a needy person who spends whole night awake worrying about his need and finds me in the morning fulfilling his need. This is the person who I can only provide for, with the help of Allah ʿاللَّهُ مُنْسِبًّا. If I am unable to fulfill the need of a person who has visited my home three times, I feel ashamed of it.’

**THE EXCELLENCE OF CLOTHING A MUSLIM BROTHER**

191. Sayyidunā Abū Umāmah narrated: Asking for his new Qamīṣ (i.e. a long loose type of shirt) one day among Ṣaḥābah, Amīr-ul-Muʾminin Sayyidunā ‘Umar Fārūq put it on. I (i.e. the narrator) presumed that he recited the following Du’ā:

```arabic
الْحَمْدُ لِلَّهِ الَّذِي كَسَنَّيْ مَا أُوْلِيَهُ ﻋَوْرَتِي وَأَجْمَالُ ﻋَيْنِي فِي حَيَاتِي
```

---

1 Asad-ul-Ghābah fī Maʿrīfat-uṣ-Ṣaḥābāh li Ibn Ašīr, vol. 4, pp. 12, Raqm 3604
i.e. all praise is to Allah َّ وَ لَهُ َّ مُزْجَدَلَّ. Who caused me to wear this cloth, and cover my Satr, and I adorn (myself) with it in life.

He َّ وَ لَهُ َّ مُزْجَدَلَّ then said, ‘I saw the Beloved and Blessed Prophet َّ وَ لَهُ َّ مُزْجَدَلَّ put on new clothes and recite the same Du‘ā as I did. The Noble Prophet َّ وَ لَهُ َّ مُزْجَدَلَّ then said: ‘I swear by the One under Whose omnipotence my soul is! Any Muslim who puts on new clothes and recites this Du‘ā then gives his old clothes to any Miskīn/Faqīr Muslim for seeking the pleasure of Allah َّ وَ لَهُ َّ مُزْجَدَلَّ, he will remain in refuge, peace, and nearness of Allah َّ وَ لَهُ َّ مُزْجَدَلَّ for as long as even a single thread of these clothes remains on him whether the giver is alive or has died.’

192. It is narrated by Sayyidunā Abū Sa‘īd Khudrī َّ وَ لَهُ َّ مُزْجَدَلَّ that the Holy Prophet َّ وَ لَهُ َّ مُزْجَدَلَّ said, ‘One who feeds a hungry Miskīn will be made to eat the food of Paradise by Allah َّ وَ لَهُ َّ مُزْجَدَلَّ. One who gives water to a thirsty person will be made to drink pure sealed wine by Allah َّ وَ لَهُ َّ مُزْجَدَلَّ on the Judgement Day. And one who clothes an unclothed person will be made to wear green robes of Paradise by Allah.’

**THE RIGHTS OF NEIGHBOUR**

193. It is narrated that the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah َّ وَ لَهُ َّ مُزْجَدَلَّ said, ‘Jibrīl َّ وَ لَهُ َّ مُزْجَدَلَّ (عَلَى الْحَرَامِ) kept on bringing me the commandment from Allah َّ وَ لَهُ َّ مُزْجَدَلَّ regarding the rights of the neighbours until I presumed that he would soon declare them inheritors.’

---

1 Kitāb-ud-Du‘ā liṭ Ṭabarānī, pp. 142, Ḥadiš 393
2 Sunan-ut-Tirmiẓī, vol. 4, pp. 204, Ḥadiš 2457
3 Şāhiḥ Bukhārī Kitāb-ul-Adab, vol. 4, pp. 104, Ḥadiš 6105
Sayyidunā ‘Abdullāh Bin ‘Amr ordered to slaughter a goat, so it was slaughtered. He then asked his servant if he had sent some meat to his Jews neighbour. He then said that he heard the Beloved and Blessed Prophet ( عليه السلام ) saying, ‘Jibrīl ( عليه السلام ) kept on bringing me the commandment from Allah regarding the rights of the neighbours until I presumed that he would soon declare them inheritors.¹

Žimmī Kāfir (unbelievers) can be given Šadaqāh Nāfilah except for Zakāh etc. and Šadaqāh Wājibah, whereas Ḥarbī Kāfir cannot be given even Šadaqāh Nāfilah. Now all Kāfir in the world are Ḥarbī and cannot be given any kind of Šadaqāh. Sayyidunā Shaykh Aḥmad also known as Mullā Jīwan has stated in the book, *Tafsīrāt Ahmadiyyah*, ‘The knowledge able people are aware that all Kāfir in the present era are Ḥarbī.’ (*Tafsīrāt Ahmadiyyah, part 10, At-Taubah, Taḥt Al-Āyah 29, pp. 458*)

Furthermore, the meat of ritually sacrificed animals cannot be given to unbelievers regardless of whether they are Žimmī or Ḥarbī. Describing the rights of the neighbours, the Beloved and Blessed Rasūl صل الله عليه وسلمه said, ‘An unbeliever in neighbourhood has only one right that is the right of a neighbour. The companions صل الله عليه وسلمه asked, ‘Shall we give them some meat from our ritually sacrificed animals?’ The Noble Prophet صل الله عليه وسلمه said, ‘Do not give anything to unbelievers from your ritually sacrifices to Allah عز وجل.’ (*Shu’ab-ul-Imān lil Bayhaqī, vol. 7, pp. 83, Ḥadīth 956*)

¹ Al-Musnad lil Ḥamīdī, vol. 2, pp. 270, Ḥadīth 593
195. Sayyidunā Abū Umāmah Bāhilī narrated that once he heard the Beloved and Blessed Prophet ﷺ saying when he was riding his she-camel, Jad‘ā: ‘I make a will to you about the neighbour.’ He repeated it many times. The narrator said he thought to himself that the Noble Prophet ﷺ would declare him an inheritor.¹

196. Sayyidunā Anas Bin Mālik narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind said, ‘Allah ﷺ nourishes all creatures and likes the one among His creatures the most who treats humanely those nourished by Allah.’²

197. Sayyidunā Abū Shurîḥ Ka‘bī narrated that he heard the Most Beloved Prophet ﷺ saying, ‘One who has belief in Allah ﷺ and the Judgement Day should treat his neighbour well.’³

198. Sayyidunā Abū Ḥurayrāḥ narrated that the Prophet of Rahmah, the Intercessor of Ummah said, ‘One who has belief in Allah ﷺ and the Day of Judgement must not hurt his neighbour.’⁴

199. Sayyidunā Abī Juḥayfah narrated that a person with a complaint against his neighbour came to the Holy Prophet ﷺ. He said, ‘Put your household things on the path.’ He put the things on the pathway. People walked past and cursed his neighbour. The neighbour came

---

¹ Al-Mu‘jam-ul-Kabîr, vol. 8, pp. 111, Ḥadiṡ 7523
² Al-Musnad li Abî Ya’lā, vol. 3, pp. 232, Ḥadiṡ 3465
³ Saḥîḥ Bukhârî, vol. 4, pp. 105, Ḥadiṡ 6019
⁴ Saḥîḥ Bukhârî, vol. 4, pp. 105, Ḥadiṡ 6018
to the Noble Prophet and said, ‘Ya Rasūlallāh! Why are people treating me like this?’ The Prophet of Raḥmah Allāh said, ‘How are people treating you?’ He told, ‘People are cursing and condemning me.’ The Beloved and Blessed Prophet said, ‘Allah had cursed you before people did so.’ He said, ‘I will never ever do it again.’ Then the complainant came so the Holy Prophet said, ‘Retain your things, for Allah has removed your trouble.’

200. Umm-ul-Mu`minīn Sayyidatūnā Umm-e-Salama has reported, ‘The Most Beloved Prophet and I were once under a blanket when a she-goat of our neighbour entered the house. As it took a piece of bread into its mouth, I moved towards it and pulled the bread from its jaw. Seeing this, the Merciful Prophet said, ‘Your hurting it will not bring you peace because this is not less than hurting the neighbour.’

1 Attarghib Wattarhib Kitab-ul-Bir, Wasilah, Ḥadiš 3911, vol. 3, pp. 287
2 Jami`-ul-Ulum Wal-Hakam, pp. 173, Ḥadiš Al-Khâmis ‘Ashr
By the grace of Allah, Sunnahs are abundantly learnt and taught in the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. It is a Madani request that you spend the whole night in the weekly Sunnah-Inspiring Ijtima’ taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qafilahs with the devotees of Rasul, to fill out the Madani In’amat booklet every day practicing Fikr-e-Madina and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith.

Every Islamic brother should develop the Madani mindset that ‘I must strive to reform myself and people of the entire world.’

In order to reform ourselves, we must act upon Madani In’amat and to strive to reform people of the entire world we must travel with Madani Qafilahs.