



مَكَازِمُ الْخَلَقِ

ISLAMIC MANNERS

حَسَنُ أَخْلَاقٍ



Compiled by: Sayyiduna Imam Abu Qasim
SULAYMAN BIN AHMAD TABARANI عَلَيْهِ سَلَامٌ
(Passed away in 360 AH) الطَّبْرَانِيُّ

حُسْنِ أَخْلَاقٍ

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(Husn-e-Akhlaq)

Compiled by

Sayyiduna Imam Abu Qasim رَحْمَةُ اللَّهِ عَلَيْهِ
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'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'ā for Reading the Book

Read the following Du'ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
 عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yā Allah عَزَّوَجَلَّ! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One who is the most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-‘Alan-Nabī ﷺ once before and after the Du'ā.

Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṭ/ṭ	ص	S/ṣ	ه / ه / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	D/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Z/ẓ	اَ	A/a
ح	H/h	ع	‘	اُ	U/u
خ	Kh/kh	غ	Gh/gh	اِ	I/i
د	D/d	ف	F/f	و مدہ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدہ	Ī/ī
ذ	Ẓ/ẓ	ك	K/k	ا مدہ	Ā/ā
ر	R/r	گ	G/g		

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ISLAMIC MANNERS 1

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Translator’s Notes

Dear Islamic brothers! Dawat-e-Islami’s Majlis-e-Tarājim is aimed at rendering the books and booklets of Amīr-e-Ahl-e-Sunnat the founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم العالیہ and those of Majlis Al-Madīna-tul-‘Ilmiyyah into various languages of the world. We are pleased to present the English version of the book ‘*Husn-e-Akhlaq*’ under the title of ‘*Islamic Manners*.’ It’s originally an Arabic book titled ‘مَكَارِمُ الْأَخْلَاقِ’ authored by ‘Sayyidunā Imām Abū Qāsim Sulaymān Bin Aḥmad Ṭabarānī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي’. The Arabic book was first translated into Urdu by Majlis Al-Madīna-tul-‘Ilmiyyah, and the translated Urdu version was rendered into English by Majlis-e-Tarājim. Although any translation is inevitably a form of interpretation, we have tried our level best to convey the thought of the author in its true sense. To facilitate the pronunciation of Arabic letters, a transliteration chart has been added. Terms of Islamic Jurisprudence have not been translated as a caution because in most cases, an English word cannot be a full substitute for an Islamic term. However, a bibliography has been given at the end of the book.

This translation has been accomplished by the grace of Almighty Allah عَزَّوَجَلَّ, by the favour of His Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the spiritual support of our great Shaykh, the founder of Dawat-e-Islami, ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم العالیہ. If there is any shortcoming in this work, it may be a human error on the part of the *Translation Majlis*, not that of the author of the original book. Therefore, if you find any mistake in it, kindly notify us in writing at the following postal or email address with the intention of earning reward (Šawāb).

Majlis-e-Tarājim (Translation Department)

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14 INTENTIONS FOR READING THIS BOOK

The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ
 i.e. *the intention of a Muslim is better than his deed.*

(*Al-Mu'jam-ul-Kabir, vol. 6, pp. 185, Hadīṣ 5942*)

Two Madanī 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 Tasmiyah⁴. (By reading the Arabic lines given at the top of this page, these four intentions will 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 عَزَّوَجَلَّ.
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 blessed word 'Allah' I will say 'عَزَّوَجَلَّ',
10. and whenever I read the blessed name of the Beloved and Blessed Prophet I will read 'صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ'.
11. (On my personal copy) I will underline the essential and important points if necessary.
12. I will persuade others to read this book.
13. With the intention of acting upon the Ḥadīṣ تَهَادَوْا تَحَابُّوْا 'Give gifts to each other, it will enhance affection amongst you,' (Muwaṭṭā' Imām Mālik, vol. 2, pp. 407, Ḥadīṣ 1731) I shall buy (one or as many copies of this book as I can afford) and will gift them to others.
14. If I find any Shar'ī mistake in the composing etc., I will inform the publisher in writing. (To inform the writer or publisher verbally is usually ineffective.)

Blessings of the Glorious Quran

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'This Holy Quran is an invitation for you from Allah عَزَّوَجَلَّ so accept it as much as you can. Indeed this Glorious Quran is a strong rope, a luminous path, and an effective cure. It is a shield for the one who adopts it and it is salvation for those who act upon it. It does not deviate from the truth nor is it a curved path that needs to be straightened. Its benefits never end and it never gets old due to its recitation in abundance (i.e. it remains in its original state). Recite it and Allah عَزَّوَجَلَّ will give 10 virtues on reciting each letter. I do not say 'الْم' is one word but 'الف' is one letter 'لام' is one letter and 'ميم' is one letter.'

(Al-Mustadrak, vol. 2, pp. 256, Ḥadīṣ 2084)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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AL-MADINA-TUL-‘ILMIYYAH

From: Shaykh-e-Ṭarīqat, Amīr-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas ‘Attar Qadiri Razavi Ziyai دامت بركاتهم العالیہ.

الْحَمْدُ لِلَّهِ عَلَى إِحْسَانِهِ وَبِفَضْلِ رَسُولِهِ

Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah, is determined to revive Sunnah and spread righteousness as well as the knowledge of Sharī’ah throughout the world. In order to carry out these great and significant tasks in an excellent way, several Majālis (departments) have been formed including the Majlis ‘Al-Madīna-tul-‘Ilmiyyah’ which consists of the ‘Ulamā and Muftis of Dawat-e-Islami. This Majlis has ambitiously taken on the responsibility of serving religion in the areas of knowledge, research and publication. It has the following six departments:

1. Department of books of A’lā Ḥaḍrat رحمۃ اللہ تعالیٰ علیہ.
2. Department of teaching books.
3. Department of reforming books.
4. Department of translation.
5. Department of scrutiny of books.
6. Department of referencing and documentation.

The topmost priority of Al-Madīna-tul-‘Ilmiyyāh is to present the precious books of A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, reviver of Sunnah, eradicator of Bid’ah, scholar of Sharī’ah, ‘Allāmah Maulānā Al-Ḥāj, Al-Qārī, Ash-Shāh Imām Aḥmad Razā Khān عَلَيهِ رَحْمَةُ الرَّحْمٰن in an easily understandable way according to the needs of the present age. All the Islamic brothers and sisters should whole-heartedly cooperate in the development of the Madanī work of knowledge, research and publication, and study every book published by the Majlis as well as persuade others to do the same.

May all the Majālis of Dawat-e-Islami including Al-Madīna-tul-‘Ilmiyyāh progress by leaps and bounds! May Allah عَزَّوَجَلَّ bestow success upon us in our worldly life as well in the afterlife by enabling us to perform each and every good deed with sincerity! May we all be blessed with martyrdom under the green dome, burial in Jannat-ul-Baqī’ and an abode in Jannat-ul-Firdaus.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ramadan-ul-Mubārak, 1425 AH

Praise and privilege

Sayyidunā Imām ‘Abdullāh Bin ‘Umar Bayḍāwī عَلَيهِ رَحْمَةُ اللَّهِ الْعَلِيِّ (who passed away in 685 A.H.) stated, “The one who obeys Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, is praised in the world and will be privileged in the Hereafter.”

(Tafsīr Al-Bayḍāwī, vol. 4, pp. 388; part 22, Al-Aḥzāb, Taḥt Al-Āyah 71)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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PREFACE

A person once asked the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about good manners, so the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ recited the following verse:

حُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾

O Beloved Prophet, adopt forgiveness, and command to do good, and turn away from the ignorant ones.

[Kanz-ul-Īmān (Translation of Quran)] (Part 9, Sūrah Al-A' rāf, verse 199)

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, ‘Good manners mean you gracefully treat the one who breaks off relations with you, you show generosity to the one who deprives you, and you forgive the one who oppresses you.’¹

Sayyidunā ‘Abdullāh Bin Mubārak رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ 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.’²

Dear respected Islamic brothers! One of the aims of our Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ coming in the world is to rectify the character and matters of people by eradicating bad habits from them and inculcating in them the best manners. Hence, the Prophet of Raḥmah,

¹ Iḥyā-ul-‘Ulūm-id-Dīn, vol. 3, pp. 61

² Sunan-ut-Tirmizī, vol. 3, pp. 404, Ḥadīṣ 2012

the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, through his words and deeds, set a code of conduct and put it into practice in every walk of life. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also advised us to stick to it in all circumstances.

The wealth of good manners which is a great blessing of Allah عَزَّوَجَلَّ 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:

Ĥay falāḥ-o-kamrānī narmī-o-āsānī mayn

Ĥer banā kām bigař jātā ḥay nādānī mayn

This book, ‘Islamic Manners’ is the translation of ‘Makārim-ul-Akhlāq,’ the masterpiece authored by the great Muḥaddīṣ of the Islamic world Sayyidunā Imām Abū Qāsim Sulaymān Bin Aḥmad Ṭabarānī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي. The Arabic book was first translated into Urdu by Majlis Al-Madīna-tul-‘Ilmiyyah, and the translated Urdu version (*Ḥusn-e-Akhlāq*) was rendered into English by Majlis-e-Tarājim. In this book, Sayyidunā Imām Ṭabarānī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي has accumulated a number of Aḥādīṣ, highlighting different aspects of manners. It is hoped that this excellent book would prove to be a very good gift for those Islamic brothers remaining busy making ‘individual efforts’, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ.

In order to adopt good manners, to attain steadfastness in obedience to Allah عَزَّوَجَلَّ and His Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and to develop the fervour of striving to reform oneself and the people of the whole world, buy this book from Maktaba-tul-Madīnah, 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 عَزَّوَجَلَّ, by the favour of His Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and Awliyā Kirām رَحْمَتُهُمُ اللهُ السَّلَام, and by the sincere Du‘ā of our great Shaykh, the founder of Dawat-e-

Islami, ‘Allāmaḥ Maulānā Abu Bilal Muhammad Ilyas ‘Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ. 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 Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ.
- ❖ 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 the pronunciation.
- ❖ 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 Qāfilaḥs so that we can realistically make efforts to reform ourselves and people of the entire world. May all the Majālis of Dawat-e-Islami, including the Majlis Al-Madīna-tul-‘Ilmiyyah flourish by leaps and bounds!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Department for Translation

(Majlis Al-Madīna-tul-‘Ilmiyyah)

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AUTHOR'S INTRODUCTION

Name and Kunyah

The name of the author is Sulaymān Bin Aḥmad Bin Ayyūb Muṭayr Lakhmī Ṭabarānī. His Kunyah is ‘Abū Qāsim’ but he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is known as ‘Imām Ṭabarānī’.

Birth

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was born in Ṣafar-ul-Muḏaffar 260 Ḥijrī at Tibriyah.

Student life

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ started acquiring knowledge in his childhood. When he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was 13 years old, he learnt Aḥādīš at Tibriyah from Sayyidunā Aḥmad Ibn Mas’ūd Muqaddasī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then moved to Syria where he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ learnt Aḥādīš from expert Muḥaddīšin. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then headed towards Egypt in 280 Ḥijrī. In 282 Ḥijrī he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was in Yemen. In 283 Ḥijrī, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ travelled to Madīnah. Then travelling through Makkah Mukarramah, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ again came to Yemen. In 285 Ḥijrī, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ came back to Egypt and in 287 Ḥijrī he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ travelled to Iraq. During these journeys, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ had the honour of listening to Aḥādīš from leading scholars of Ḥādīš. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then migrated to Persia (Iran) where he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stayed till his demise.

Honourable teachers

In *Tazkira-tul-Huffāz*, Sayyidunā Imām Żahabī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has said that the number of teachers of Sayyidunā Sulaymān Bin Aḥmad Ṭabarānī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي is more than one thousand. Sayyidunā Imām Abū Naʿīm Aṣḥāhānī مُحَمَّدِ بْنِ سَيِّدِ التُّوَرَانِي, a brilliant student of Sayyidunā Imām Ṭabarānī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي, has stated in the book, *Hilya-tul-Awliyā*, ‘Imām Ṭabarānī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has narrated Aḥādīṣ from numerous eminent scholars. The names of some of them include:

1. Sayyidunā ‘Alī Bin ‘Abdul ‘Azīz Baghwī
2. Sayyidunā Abū Muslim Kashī
3. Sayyidunā Muhammad Bin ‘Abdullāh Ḥaḍramī
4. Sayyidunā ‘Abdullāh Bin Aḥmad Bin Ḥanbal
5. Sayyidunā Ishāq Bin Ibrāhīm Dabarī
6. Sayyidunā Yūsuf Bin Ya’qūb Qāḍī (7. Sayyidunā Muhammad Bin ‘Uṣmān Bin Abī Shaybah (رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِمْ أَجْمَعِينَ))

Brilliant students

Numerous students quenched their thirst for knowledge from this ocean of knowledge. The names of some of his students are as under:

1. Sayyidunā Ḥāfiẓ Aḥmad Bin Mūsā Bin Mardawayh
2. Sayyidunā Ḥāfiẓ Muhammad Bin Aḥmad Bin Aḥmad Jārūdī
3. Sayyidunā Ḥāfiẓ Muhammad Bin Ishāq Bin Muhammad Bin Yaḥyā Aṣḥāhānī and
4. Sayyidunā Ḥāfiẓ Muhammad Bin Abū ‘Alī Aḥmad Bin ‘Abdur Raḥmān Ḥamzānī Żakwānī (رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِمْ أَجْمَعِينَ). Moreover, even some of your eminent teachers have narrated Aḥādīṣ from you.

Publication and compilation

Sayyidunā Imām Ṭabarānī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has written a number of books. Some of them are as under:

1. الْمُعْجَمُ الْكَبِيرُ (Al-Mu'jam-ul-Kabīr)
2. الْمُعْجَمُ الْأَوْسَطُ (Al-Mu'jam-ul-Awsat)
3. الْمُعْجَمُ الصَّغِيرُ (Al-Mu'jam-uṣ-Ṣaghīr)
4. مَكَارِمُ الْأَخْلَاقِ [Makārim-ul-Akhlāq (*this book*)]
5. كِتَابُ الْأَوَائِلِ (Kitāb-ul-Awāil)
6. كِتَابُ الْأَحَادِيثِ الطَّوَالِ (Kitāb-ul-Aḥādīṣ-iṭ-Ṭiwāl)
7. كِتَابُ الدُّعَاءِ (Kitāb-ud-Du'ā)

Commendation

Sayyidunā Imām Sam'ānī سَمْعُ السُّورَانِي has stated in *Al-Ansāb*, 'Sayyidunā Imām Ṭabarānī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي was Ḥāfiẓ-ul-Ḥadīṣ of his time. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى travelled several countries with the purpose of acquiring knowledge of Ḥadīṣ. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى met numerous scholars and had extensive discussions with the Ḥuffāẓ of Aḥādīṣ [i.e. those who have memorized Aḥādīṣ]. In the last years of his age he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى permanently settled in Iṣbahān and authored a large number of books.'

Sayyidunā Imām Ibn 'Asākir عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has stated in *Tarīkh Damishq*: 'Sayyidunā Imām Ṭabarānī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي is one of those who committed numerous Aḥādīṣ to memory and travelled from place to place for the purpose of acquiring Aḥādīṣ.'

Sayyidunā Imām Ibn 'Ammād عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated in *Shazrāt-uz-Zāḥab*, 'Sayyidunā Imām Ṭabarānī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي was a reliable and

true Muḥaddiṣ. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ possessed strong memory with expertise and deep knowledge of the narrators and authentication of Aḥādīṣ on different topics.’

Demise

This practising scholar who quenched the thirst of knowledge seekers throughout his life departed from this mortal world to the immortal one in the month of Ẓul-Qa’dāḥ 360 Ḥijrī. (إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ḥadīṣ Qudsī

It is stated on page 51-52 of the book ‘*Naṣīḥataun kay Madanī P̄hool ba-Wasīlah Aḥādīṣ-e-Rasūl*’ [the 54-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami]: Allah عَزَّوَجَلَّ has said: O son of Adam! The one who committed sins laughingly, I will make him weep and enter Hell; and the one who kept weeping in My fear, I will make him happy and enter Paradise.

O son of Adam! There are so many affluent people who will desire poverty and destitution on the Day of accountability! There are so many merciless [people] who will be utterly humiliated by death! There are so many sweet things which will be made bitter by death! There are many delights of favours which will be made turbid by death! There are many delights which will bring long grief after them!

(*Majmū’ah Rasāil Imām Ghazālī, Al-Mawā’iz fil Aḥādīṣ-ul-Qudsiyyah, pp. 577*)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

ISLAMIC MANNERS

Blessings of reciting the Holy Quran, remembrance of Allah ﷺ, Qul-e-Madīnah of tongue, love for the poor and keeping their company

1. Sayyidunā Abū Żar Ghifārī رضى الله تعالى عنه has stated that he said to the Prophet of Raḥmah ﷺ: يَا رَسُولَ اللَّهِ: صَلِّ اللَّهُ تَعَالَى عَلَيَّ وَآلِهِ وَسَلَّمَ. Kindly give me some advice. The Holy Prophet ﷺ said, 'I advise you to fear Allah عَزَّوَجَلَّ. 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 عَزَّوَجَلَّ in abundance, as it will be Nūr (light) for you in this world as well as in the heavens.' I requested, 'Yā Rasūlallāh ﷺ! Give me some more advice.' The Beloved Mustafa ﷺ said, 'Make Jihad obligatory for you, as it is the monasticism¹ of my Ummah.'

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.

(Tafsīr Bayḍāwī, part 27, Taḥt Al-Āyah 27, vol. 5, pp. 305)

is a shield against satan as well as a helper in your religious works'. I said, 'Advice me something more.' The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 عَزَّوَجَلَّ has bestowed on you.' I said, 'Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Advice me something more.' The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Love the Masākīn (poor and needy) and keep their company.' 'Advice me more', I respectfully said. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Speak the truth even if it is bitter.'

I said, 'Please, advice some more.' The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Establish relation with your relatives even if they break up with you. I said, 'Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Advise more.' The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'In Allah's matter, do not be afraid of any condemnation or rebuke.' I requested for some more advice.' The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Like the things for others that you like for yourself.' Then the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ tapped me on my chest and said, 'O Abū Żar! There is no wisdom like tactic, there is no piety like abstinence from sins and there is no gentleness like good manners.'¹

EXCELLENCE OF GOOD MANNERS

2. Amīr-ul-Mu`minīn, Sayyidunā 'Alī-ul-Murtaḍā كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم has narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Undoubtedly, through good manners, a person is able to attain the rank of those offering Ṣalāh, fasting during the day and worshipping at night. [And sometimes] a person is written as

¹ Attarghib Wattarhib, Kitāb-ul-Qaḍā, vol. 3, pp. 131, Ḥadiṣ 24

haughty and rebellious whereas he does not have power over anyone except for his family.¹

3. Umm-ul-Mu`minin Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا has reported that the Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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.’²
4. Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘There is nothing that weighs heavier on the scale of deeds than good manners.’³
5. Sayyidunā Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Shall I not give you the news about the best of all among you?’ We said, ‘Why not!’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who is well-mannered amongst you.’⁴
6. Sayyidunā Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Prophet of Raḥmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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.’⁵

¹ Al-Mu`jam-ul-Awsaṭ, vol. 4, pp. 369-372, Ḥadīṣ 6273-6283

² Al-Istizkār lil-Qurṭubī, Bāb: Mā-Jā fī Ḥusn Al-Khalq, vol. 8, pp. 279, Ḥadīṣ 1672

³ Sunan Abī Dāwūd, vol. 4, pp. 332, Ḥadīṣ 4799

⁴ Attarghīb Wattarḥīb, Kitāb-ul-Adab, vol. 3, pp. 330, Ḥadīṣ 4071

⁵ Sunan-ut-Tirmizī, vol. 3, pp. 409, Ḥadīṣ 2025; Attarghīb Wattarḥīb, Kitāb-ul-Adab, vol. 3, pp. 332, Ḥadīṣ 4080

7. Sayyidunā ‘Abdullāh Bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated that the Noble Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Allah عَزَّوَجَلَّ 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.’¹
8. Sayyidunā Jābir Bin Samurāh رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The best amongst the Muslims is the one who is the best in manners.’²
9. Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘A perfect Mu`min (believer) is the one who is the best in manners.’³
10. Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Fire would not burn the person whose face and manners are made excellent by Allah عَزَّوَجَلَّ.’⁴
11. Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Good manners melt the sins as the heat of the sun melts the ice.’⁵
12. Sayyidunā Usāmāh Bin Sharīk رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ asked the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘Yā Rasūlallāh! صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ What is the best thing bestowed upon man?’ The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Nothing better than good manners is bestowed upon man.’⁶

¹ Jāmi’-ul-Aḥādīš, vol. 5, pp. 325, Ḥadīš 15129

² Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 7, pp. 410, Ḥadīš 20874

³ Sunan Abī Dāwūd, vol. 4, pp. 290, Ḥadīš 4682

⁴ Shu’ab-ul-Īmān lil Bayḥaqī, vol. 6, pp. 249, Ḥadīš 8038

⁵ Shu’ab-ul-Īmān lil Bayḥaqī, vol. 6, pp. 247, Ḥadīš 8036

⁶ Al-Mu’jam-ul-Kabīr, vol. 1, pp. 179, Ḥadīš 463

13. Sayyidunā Abū Żar Ghifārī رضي الله تعالى عنه narrated that the Holy Prophet صلى الله تعالى عليه وآله وسلم gave me the following piece of advice, ‘Wherever you live, fear Allah عز وجل 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.’¹

THE EXCELLENCE OF POLITENESS, MEEKNESS AND COURTESY

14. Sayyidunā Jābir رضي الله تعالى عنه reported that the Beloved Prophet صلى الله تعالى عليه وآله وسلم has said, ‘Shall I not inform you of the person hellfire is Ḥarām for? The one who is good-natured, soft-spoken, forgiving and fulfiller of people’s needs.’²
15. Sayyidunā Abū Ḥurayrah رضي الله تعالى عنه has reported that the Noble Rasūl صلى الله تعالى عليه وآله وسلم has said, ‘A Mu`min is so good-natured and soft-spoken that people consider him a foolish person due to his gentleness.’³
16. Sayyidunā ‘Irbād Bin Sāriyah رضي الله تعالى عنه reported that the Noble Prophet صلى الله تعالى عليه وآله وسلم 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.’⁴
17. Sayyidunā Abū Ḥurayrah رضي الله تعالى عنه reported that the Holy Prophet صلى الله تعالى عليه وآله وسلم has said, ‘Glad tidings to the one who

¹ Sunan-ut-Tirmizī, vol. 3, pp. 397, Ḥadiš 1994

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; Tafsīr Rūḥ-ul-Bayān, Taḥt Al-Āyah 63, vol. 6, pp. 240

adopts humility without misery. Glad tidings to the one who 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 ﷺ and avoids useless talking. Glad tidings to the one who is acting upon my ‘Sunnah’ and does not give it up to adopt Bid’ah (innovation).¹

EXCELLENCE OF MEETING PEOPLE AMIABLY

18. Sayyidunā Abū Ḥurayrah رضى الله تعالى عنه reported that the Holy Prophet صلى الله تعالى عليه وآله وسلم has said, ‘You cannot make people happy with your wealth but your amiability and good manners can make them happy.’²
19. Sayyidunā Jābir Bin ‘Abdullāh رضى الله تعالى عنه reported that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صلى الله تعالى عليه وآله وسلم has said, ‘The best ‘Ṣadaqaḥ’ is, you pour water from your pot to your brother’s pot and meet him cordially.’³

THE EXCELLENCE OF SMILING AT A MUSLIM BROTHER

20. Sayyidunā Abū Ḍar Ghifārī رضى الله تعالى عنه has reported that the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم has said, ‘Filling your brother’s mug with water from your own mug is Ṣadaqaḥ. For you to call [people] towards righteousness and prevent [them] from evil is Ṣadaqaḥ. Your smiling at your Muslim

¹ Shu’ab-ul-Īmān lil Bayḥaqī, vol. 7, pp. 355, Ḥadīṣ 10566

² Al-Mustadrak lil Ḥākim, Kitāb-ul-‘Ilm, vol. 1, pp. 329, Ḥadīṣ 435

³ Sunan-ut-Tirmizī, vol. 3, pp. 391, Ḥadīṣ 1977

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

21. Referring to Sayyidunā Abū Dardā رضي الله تعالى عنه, Sayyidatunā Umm-e-Dardā رضي الله تعالى عنها has stated that he used to smile when talking. She asked about his smiling habit during conversation, Sayyidunā Abū Dardā رضي الله تعالى عنه replied he had seen that the Holy Prophet صلى الله تعالى عليه وآله وسلم would continue to smile during his blessed conversation.²
22. Sayyidunā Jābir رضي الله تعالى عنه reported that whenever the Beloved Prophet صلى الله تعالى عليه وآله وسلم received revelation, I would say that the Holy Prophet صلى الله تعالى عليه وآله وسلم was about to instil fear in people, and when there was no revelation, the Noble Prophet صلى الله تعالى عليه وآله وسلم was the most smiling and obliging of all.³

THE EXCELLENCE OF BEING LENIENT AND TOLERANT

23. Sayyidunā ‘Abdullāḥ Bin Mughaffal رضي الله تعالى عنه reported that the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم has said, ‘Undoubtedly, Allah عزَّوجلَّ shows leniency and likes leniency. He عزَّوجلَّ bestows [the reward on His bondman] for leniency that He عزَّوجلَّ does not bestow for strictness.⁴
24. Umm-ul-Mu`minin Sayyidatunā ‘Āishah Ṣiddīqah رضي الله تعالى عنها has reported that the Noble Prophet صلى الله تعالى عليه وآله وسلم said, ‘Allah عزَّوجلَّ likes easiness in every matter.’⁵

¹ Shu’ab-ul-Īmān lil Bayḥaqī, vol. 3, pp. 204, Ḥadīṣ 3328

² Tārīkh Madīnah Damīshq li Ibn ‘Asākīr, vol. 47, pp. 187, Raqm 5464

³ Al-Kāmil fi Ḍu’afā-ir-Rijāl, Raqm 42/1663 Muhammad Bin ‘Abdur Raḥman Bin Abi Laylā, vol. 7, pp. 392

⁴ Sunan Abī Dāwūd, Kitāb-ul-Adab, vol. 4, pp. 334, Ḥadīṣ 4807

⁵ Ṣaḥīḥ Bukhārī, Kitāb-ul-Adab, vol. 4, pp. 106, Ḥadīṣ 6024

25. Sayyidunā Anas Bin Mālīk رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The thing that has gentleness is embellished.’¹
26. Umm-ul-Mu`minīn Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا has described that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When Allah عَزَّوَجَلَّ intends to bless some family, He عَزَّوَجَلَّ creates in their hearts love and kindness.’²
27. Sayyidunā Saḥl Bin Sa’d رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Calmness is from Allah عَزَّوَجَلَّ while haste is from satan.’³
28. Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘A person’s honour is his religion, politeness is his wisdom and gentleness is his good character.’⁴
29. Sayyidunā Ashaj ‘Aṣrī رَضِيَ اللهُ تَعَالَى عَنْهُ has described that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me, ‘You possess two characteristics that Allah عَزَّوَجَلَّ likes; tolerance and calmness.’ I asked, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Have I myself gained those characteristics or Allah عَزَّوَجَلَّ has created me with them in my nature?’ The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Allah عَزَّوَجَلَّ created your nature with these two characteristics.’ Then I said, ‘All praise is to Allah عَزَّوَجَلَّ Who created my nature with those two characteristics He عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are happy with.’⁵

¹ Musnad Al-Bazzār, Musnad Abi Ḥamzah Anas Bin Mālīk, vol. 2, pp. 329, Ḥadīṣ 7002

² Al-Musnad lil Imām Aḥmad Bin Ḥanbal, Musnad ‘Āishah, vol. 9, pp. 345, Ḥadīṣ 24481

³ Sunan-ut-Tirmizī, vol. 3, pp. 407, Ḥadīṣ 19

⁴ Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 3, pp. 292, Ḥadīṣ 8782

⁵ Al-Sunan-ul-Bayḥaqī, Kitāb-un-Nikāh, vol. 7, pp. 163, Ḥadīṣ 13587

30. Sayyidatunā Umm-e-Salamah رَضِيَ اللهُ تَعَالَى عَنْهَا has reported that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 prevents 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.¹

THE EXCELLENCE OF PATIENCE AND GENEROSITY

31. Sayyidunā Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Perfect faith is the name of patience and generosity.’²
32. Sayyidunā ‘Abdullāh Bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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.’³
33. Sayyidunā Jābir Bin ‘Abdullāh رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When the Holy Prophet Ibrāhīm عَلَيْهِ السَّلَام was made to visit the earth and the sky, he عَلَيْهِ السَّلَام saw a transgressor and prayed that he be doomed, so the transgressor was doomed. Seeing another sinner, he عَلَيْهِ السَّلَام prayed that he also be doomed, so Allah عَزَّوَجَلَّ sent a revelation

¹ Shu’ab-ul-Īmān lil Bayḥaqī, vol. 10, pp. 153, Ḥadīṣ 175

² Al-Musnad li Abī Ya’lā, Musnad Jābir Bin ‘Abdullāh, vol. 2, pp. 220, Ḥadīṣ 1849

³ As-Sunan-ul-Kubrā lil Bayḥaqī, vol. 10, pp. 153, Ḥadīṣ 20175

to him: O Ibrāhīm! 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 Ibrāhīm! Do you not know that one of My names is ‘Aṣ-Ṣabūr’ i.e. the Forbearing.’¹

34. Sayyidunā Abū Mūsā Ash’arī رضي الله تعالى عنه narrated that the Noble Prophet صلى الله تعالى عليه وآله وسلم said, ‘There is no one showing more forbearance than Allah عز وجل upon listening to something painful; people attribute offspring to Him and He عز وجل still pardons them and gives them sustenance.’²
35. Sayyidunā Abū Mas’ūd رضي الله تعالى عنه narrated, ‘When you find a Muslim brother involved in sins, do not abet satan by saying such a thing as: May Allah عز وجل humiliate him and to hell with him. But rather you should say like this: May Allah عز وجل give him the ability to repent and forgive him!’³

THE EXCELLENCE OF CONTROLLING ONESELF IN ANGER

36. Sayyidunā Abū Ḥurayrah رضي الله تعالى عنه reported that the Holy Prophet صلى الله تعالى عليه وآله وسلم has said: The powerful is not the one who knocks down people! The companions asked, ‘Yā Rasūlallāh صلى الله تعالى عليه وآله وسلم! Then, who is powerful?’ He صلى الله تعالى عليه وآله وسلم replied, ‘The powerful is the one who controls himself when in anger.’⁴

¹ Al-Mu’jam-ul-Awsaṭ, vol. 5, pp. 322, Ḥadīṣ 7475

² Ṣaḥīḥ Muslim, pp. 1506, Ḥadīṣ 2804

³ Al-Mu’jam-ul-Kabīr, vol. 9, pp. 110, Ḥadīṣ 8574

⁴ Ṣaḥīḥ Muslim, Kitāb-ul-Bir Waṣ-Ṣīlah, pp. 1406, Ḥadīṣ 2608

37. Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went past some people and witnessed that they were competing to lift a stone. ‘What is going on here,’ the Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ inquired. The people said, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! This is the stone we used to call as the stone of the powerful in the pre-Islamic era of ignorance.’ The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Shall I not inform you of the most powerful person among you? The most powerful amongst you all is the one who overcomes his anger.’¹
38. Sayyidunā ‘Abdullāh Bin ‘Amr رَضِيَ اللهُ تَعَالَى عَنْهُ reported that a person came to the Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! What can save me from Allah’s wrath? The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him, ‘Do not get angry.’²
39. Sayyidunā Waḥb Bin Munabbih رَضِيَ اللهُ تَعَالَى عَنْهُ 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 help for yourself. Move your hand [i.e. make efforts, and the doors of sustenance will be opened for you.]’³

THE EXCELLENCE OF COMPASSION AND KIND-HEARTEDNESS

40. Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘By the One under Whose omnipotence my soul is! Allah عَزَّوَجَلَّ bestows His mercy only on the one who is merciful.’ We asked, ‘Yā Rasūlallāh

¹ Jāmi’-ul-Aḥādīṣ liṣ Suyūṭī, vol. 18, pp. 493, Ḥādīṣ 13087

² Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 2, pp. 587, Ḥādīṣ 6646

³ Fayḍ-ul-Qadīr, vol. 4, pp. 629, Taḥt Al-Ḥādīṣ 6022

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Are we all merciful?' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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.'¹

41. Amīr-ul-Mu`minīn Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Allah عَزَّوَجَلَّ says, 'If you want My mercy, show mercy towards My creation.'²
42. Sayyidunā Usāmah Bin Zayd رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Verily, Allah عَزَّوَجَلَّ shows mercy towards the bondmen who shows mercy [to others].'³
43. Sayyidunā Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Allah عَزَّوَجَلَّ does not have mercy on the one who does not have mercy on others.'⁴
44. Sayyidunā Jarīr رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The one who does not show mercy is not treated with mercy. And the one who does not forgive is not forgiven.'⁵
45. Sayyidunā Jarīr رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The one who does not have mercy on those on the earth is not treated with mercy by the Owner of the sky.'⁶

¹ Az-Zuhd-ul-Fīnād, vol. 2, pp. 616, Ḥadīṣ 1325

² Al-Kāmil fi Ḍu'afā'ir-Rijāl, Raqm 23/593, Khālīd Bin 'Amr, vol. 3, pp. 457

³ Ṣaḥīḥ Bukhārī, vol. 1, pp. 434, Ḥadīṣ 1284

⁴ Ṣaḥīḥ Muslim, pp. 1268, Ḥadīṣ 2319

⁵ Attarghīb Wattarḥīb, vol. 3, pp. 154, Ḥadīṣ 3448

⁶ Attarghīb Wattarḥīb, vol. 3, pp. 154, Ḥadīṣ 3451

46. Sayyidunā ‘Abdullāh Bin Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Most Dignified Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Show mercy to those on earth, the Owner of sky will have mercy on you.’¹
47. Sayyidunā ‘Abdullāh Bin ‘Amr رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that he heard the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, ‘Show mercy; you’ll be treated with mercy. Forgive; you will be forgiven.’²
48. Sayyidunā Saḥl Bin Sa’d رَضِيَ اللهُ تَعَالَى عَنْهُ stated that a woman once came to the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for the fulfilment of her need but she found no place near the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Seeing this, a companion stood up letting her sit where he was sitting. Her need was then fulfilled. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked the companion, ‘Why did you do so?’ The companion said, ‘I had mercy on her.’ Listening to this, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘May Allah عَزَّوَجَلَّ have mercy on you!’³
49. Sayyidunā Qurrah رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that a person said to the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I have mercy on the goat when I slaughter it. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Allah عَزَّوَجَلَّ will have mercy on you if you have mercy on the goat.’⁴

THE EXCELLENCE OF CONTROLLING ONE’S ANGER

50. Sayyidunā Anas Juḥanī رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who suppresses his anger despite being able to vent it, Allah عَزَّوَجَلَّ will call him

¹ Muṣannaf Ibn Abī Shaybah, vol. 6, pp. 94, Ḥadīṣ 10

² Shu’ab-ul-Īmān lil Bayḥaqī, vol. 5, pp. 449, Ḥadīṣ 7236

³ Al-Mu’jam-ul-Kabīr, vol. 6, pp. 161, Ḥadīṣ 5854

⁴ Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 5, pp. 304, Ḥadīṣ 15592

before all the people on the Day of Judgement and let him choose any of the maidens of Paradise he likes.’¹

51. Sayyidunā ‘Abdullāh Bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrated that the Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Swallowing anything is not greater than swallowing one’s anger for the pleasure of Allah عَزَّوَجَلَّ.’²
52. Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was going past some people who were wrestling. The Prophet of Raḥmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ enquired, ‘What is going on?’ They said, ‘Yā Rasūlallah! صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ So-and-so is a very strong man. He defeats everyone!’ The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Shall I not tell you who is even stronger than him? One who swallows his anger and controls himself when oppressed by someone. He dominates his own satan and that of the other.’³
53. Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Are you not able to become Abū Ḍumḍum?’ The companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ asked, ‘Who is Abū Ḍumḍum?’ The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘This is the person who said in the early morning: اَللّٰهُمَّ اِنِّيْ قَدْ وَهَبْتُ نَفْسِيْ وَعِرْضِيْ (i.e. ‘O Allah عَزَّوَجَلَّ I have given up my life and respect).’ Hence, he would not swear at the person swearing at him; he would not oppress the one oppressing him and he would not hit the one hitting him.’⁴

¹ Sunan-ut-Tirmizī, Kitāb Šiffat-ul-Qiyāmah, vol. 4, pp. 222, Ḥadiš 2501

² Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 4, pp. 222, Ḥadiš 2501

³ Musnad-ul-Bazzār, vol. 2, pp. 345, Ḥadiš 7676

⁴ Jāmi’-ul-Aḥādīš lis Suyūfī, vol. 3, pp. 410, Ḥadiš 9447

54. Sayyidunā ‘Abdullāh Bin ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا has said in the exegesis of the verse وَالْكٰظِمِيْنَ الْعِيْظَ (i.e. *and who restrain anger*¹), ‘It implies that someone argues with 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 رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 this for the second time, ‘The one whose reward is due on Allah’s benevolence, stand up.’ People would ask, ‘Whose reward is due on the benevolence of Allah عَزَّوَجَلَّ?’ The announcer would say, ‘Those who would forgive others.’ Thus, countless people would stand and enter Paradise without accountability.’²
56. Sayyidunā ‘Uqbah Bin ‘Āmir رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once held my hand and said, ‘O ‘Uqbah! Shall I not tell you about the good manners of people in the world and the Hereafter?’ I respectfully said, ‘Yes please!’ Then he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Keep relationship with one who severs relation with you, bestow upon the one who deprives you and forgive the one who oppresses you.’³

¹ Kanz-ul-Īmān (Translation of Quran); Part 4, Sūrah Āl-e-‘Imrān, verse 134

² Attarghib Wattarhib, vol. 3, pp. 211, Ḥadīṣ 17

³ Al-Mu’jam-ul-Kabīr, vol. 17, pp. 269, Ḥadīṣ 739

57. Sayyidunā Ubayy Bin Ka'b رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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.'¹
58. Sayyidunā Abū 'Abdullāh Jadālī الرَّضِيَ اللهُ تَعَالَى عَنْهُ narrated that he asked Umm-ul-Mu'minīn Sayyidatunā 'Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا about the good manners of the Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. She replied, 'He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was not a bad talker nor was he a wrong doer. Neither did he holler in the markets nor was he an avenger but he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was forgiving and tolerant.'²
59. Umm-ul-Mu'minīn Sayyidatunā 'Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا has reported that the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has never hit anyone except when in Jihad, nor did he retaliate anyone for personal reasons. However, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did take revenge, for Allah عَزَّوَجَلَّ, on the one who committed the deeds declared Ḥarām by Allah عَزَّوَجَلَّ. When he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was asked for something, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not refuse. But he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ forbade the acts causing sins because he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kept away from people in such matters. If there were two alternatives, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ always adopted the easier one.'³

¹ Al-Mustadrak, Kitāb-ut-Tafsīr, vol. 3, pp. 12, Ḥadīṣ 3215

² Sunan-ut-Tirmizī, vol. 3, pp. 409, Ḥadīṣ 2023

³ Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 9, pp. 451, Ḥadīṣ 25039

60. Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘On the Day of Judgement, Allah عَزَّوَجَلَّ will forgive the sins of the person who forgives the mistake of a repentant person.’¹
61. Umm-ul-Mu`minin Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا has reported that the Prophet of Raḥmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Forgive the mistakes of those who are considerate towards you unless they deserve punishment as per the Shari’ah (Islamic Sacred Law).’²
62. Sayyidunā ‘Abdullāh Bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا has stated, ‘Do not punish those who are considerate towards you if they are righteous.’³
63. Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Ṣadaqaḥ [charity] does not decrease wealth at all. Allah عَزَّوَجَلَّ heightens the respect of the one who forgives. And Allah عَزَّوَجَلَّ bestows elevation on the one who shows humility for Allah عَزَّوَجَلَّ.’⁴
64. Sayyidunā Marwān Bin Janāh رَضِيَ اللهُ تَعَالَى عَنْهُ has said, ‘The existence of the world depends on the fact that someone forgives the one who misbehaves.’⁵
65. Sayyidunā Maysarah Bin Ḥalbas رَضِيَ اللهُ تَعَالَى عَنْهُ has said, ‘Good tidings to the one who fulfils the right at such a place where people do not know how to fulfil the right. Thus, Allah عَزَّوَجَلَّ

¹ Musnad-ul-Bazzār, vol. 2, pp. 477, Ḥadīṣ 8967

² Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 9, pp. 544, Ḥadīṣ 2553

³ Fayḍ-ul-Qadīr, vol. 3, pp. 299, Ḥadīṣ 3233

⁴ Ṣaḥīḥ Muslim, pp. 1397, Ḥadīṣ 2588

⁵ Tārīkh Madīnah Damīshq li Ibn ‘Asākīr, vol. 18, pp. 84, Raqm 2157

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 ﷻ 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 ‘Abdullāh Bin ‘Umar رضى الله تعالى عنهما narrated that Holy Prophet صلى الله تعالى عليه وآله وسلم has said, ‘Dīn refers to well-wishing (i.e. to act whole-heartedly upon the commandments of Shari‘ah).’ The companions رضى الله تعالى عنهم said, ‘Yā Rasūlallāh صلى الله تعالى عليه وآله وسلم! ‘Towards whom?’ He صلى الله تعالى عليه وآله وسلم replied, ‘Towards Allah ﷻ, to His Book, to His Prophets, to the Imām of the Muslims and towards ordinary Mu`minīn (true believers).’¹
67. Sayyidunā Anas رضى الله تعالى عنه narrated that the Prophet of Raḥmah صلى الله تعالى عليه وآله وسلم has said, ‘Mu`minīn are well-wishers and affectionate towards one another no matter they live in different cities, whereas hypocrites cheat each other even if they live in the same cities.’²
68. Sayyidunā Bakr Bin ‘Abdullāh Muzanī رضى الله تعالى عنه said, ‘If I enter a crowded Masjid and someone asks me as to who the best person among them is; I will first ask the questioner, ‘Do you know the well-wishing person among them?’ If he knows him, then I will say, ‘He is the best of all. I also know that the person deceiving them is the worst of all. I am afraid, their

¹ Ṣaḥīḥ Muslim, pp. 47, Ḥadīṣ 55

² Attarghib Wattarhib, vol. 2, pp. 361, Ḥadīṣ 12

best person may indulge in making mischief and I am also optimistic that their worse person may become pious.’

69. Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Most Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘None of you can become a true believer (Mu`min) unless he likes for his brother what he likes for himself.’¹
70. Sayyidunā Mu`āz رَضِيَ اللهُ تَعَالَى عَنْهُ asked the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about perfect faith. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The perfect faith implies that you love and hold a grudge only for the sake of Allah عَزَّوَجَلَّ and make ‘Zikrullāh’ in abundance. He رَضِيَ اللهُ تَعَالَى عَنْهُ then humbly asked, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! And after this?’ The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Like for people what you like for yourself, and dislike for people what you dislike for yourself and speak good or remain silent.’²

EXCELLENCE OF PURITY OF HEART AND REFRAINING FROM MALICE AGAINST MUSLIMS

71. Sayyidunā Abū Sa`īd Khudrī رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The Abdāl of my Ummah will not enter Paradise merely because of their righteous deeds. But rather they will enter Paradise due to the mercy of Allah عَزَّوَجَلَّ, generosity of the Nafs, purity of the heart and due to being merciful to all Muslims.’³

¹ Ṣaḥīḥ Muslim, pp. 42, Ḥadīṣ 45

² Al-Musnad Imām Aḥmad Bin Ḥanbal, vol. 8, pp. 266, Ḥadīṣ 22193

³ Kanz-ul-‘Ummāl, vol. 12, pp. 85, Ḥadīṣ 34596

72. Sayyidunā Anas Bin Mālik رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that he and other companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ were present in the blessed court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 رَضِيَ اللهُ تَعَالَى عَنْهُ then made Salām. On the second day, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ told the same news again and the same Anṣārī companion came. On the third day the same thing happened.

After the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ left, Sayyidunā ‘Abdullāh Bin ‘Amr رَضِيَ اللهُ تَعَالَى عَنْهُ followed the same companion and said to him, ‘By Allah عَزَّوَجَلَّ! 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 my request. Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ said: Sayyidunā ‘Abdullāh Bin ‘Amr رَضِيَ اللهُ تَعَالَى عَنْهُ said to me, ‘I stayed three nights with him but I did not witness him doing any worship at night. However, whenever he رَضِيَ اللهُ تَعَالَى عَنْهُ turned over, he would make ‘Zikrullāh’ until he would get up to perform Ṣalāt-ul-Fajr.’ Sayyidunā ‘Abdullāh رَضِيَ اللهُ تَعَالَى عَنْهُ said that he did not listen to anything from the Anṣārī companion رَضِيَ اللهُ تَعَالَى عَنْهُ apart from good. After the three days passed, I was very likely to deem his deeds insignificant but I told the Anṣārī companion, ‘O bondman of Allah (عَزَّوَجَلَّ)! I am not really angry with my father nor have I abandoned him but I heard the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying thrice ‘A person deserving of Paradise will come to you now’ and you were the one who came all three times. I, therefore, decided 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 ﷺ praised you in this way?

The Anṣārī companion رضى الله تعالى عنه said, ‘There is no deed other than the one you have witnessed.’ Sayyidunā ‘Abdullāh رضى الله تعالى عنه said, ‘Listening to this, I was about to return when the Anṣārī 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 عزوجل has granted to others.’ Sayyidunā ‘Abdullāh Bin ‘Amr رضى الله تعالى عنه 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.’¹

73. Sayyidunā Mu’āwiyah Bin Qurrah رضى الله تعالى عنه has stated, ‘The best person among people is the one who has a pure heart and refrains from backbiting the most.’²
74. Sayyidunā Ka’b رضى الله تعالى عنه was asked, ‘How would a sleeping person get forgiveness and a Ṣalāh-offering person earn gratitude?’ He رضى الله تعالى عنه said, ‘A person offers Ṣalāh standing at night and makes Du’ā for his sleeping brother in his absence. Allah عزوجل grants forgiveness to the sleeping one due to his Du’ā. And due to well-wishing for his sleeping brother, the person standing in Ṣalāh deserves to be thanked.’

THE EXCELLENCE OF MEDIATION

75. It is narrated by Sayyidunā Abū Dardā رضى الله تعالى عنه that the Beloved Prophet ﷺ said, ‘Shall I not tell you about a virtuous deed that is better than Ṣalāh, fasting and Ṣadaqaḥ (charity) in terms of the level of reward?’ The

¹ Al-Muṣannaf li ‘Abdur Razzāq, vol. 10, pp. 260, Ḥadīṣ 4944

² Al-Muṣannaf li Ibn Abī Shaybah, vol. 8, pp. 4944, Ḥadīṣ 8

companions رضى الله تعالى عنهم said, ‘Why not!’ The Prophet of Raḥmah, the Intercessor of Ummah صلى الله تعالى عليه وآله وسلم said, ‘Improve your relation with each other because disunity causes damage to the religion.’¹

EXCELLENCE OF FULFILLING RIGHTS

76. Sayyidunā Anas رضى الله تعالى عنه narrated that the Holy Prophet صلى الله تعالى عليه وآله وسلم said, ‘Whoever fulfils a right with his tongue, his reward will continue to increase until Allah عزّ وجلّ grants him his full reward on the Day of Judgement.’²

THE EXCELLENCE OF HELPING THE OPPRESSED

77. Sayyidunā Barā` Bin ‘Āzib رضى الله تعالى عنه narrated that the Beloved Prophet صلى الله تعالى عليه وآله وسلم has ordered us to help the oppressed.³
78. Sayyidunā Anas رضى الله تعالى عنه stated that the Beloved and Blessed Rasūl صلى الله تعالى عليه وآله وسلم 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 صلى الله تعالى عليه وآله وسلم said, ‘Prevent him from oppression.’⁴

PREVENTING AN OPPRESSOR FROM OPPRESSION

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

¹ Sunan-ut-Tirmizī, vol. 4, pp. 228, Ḥadīš 2517

² Ḥilya-tul-Awliyā, Raqm 399, vol. 8, pp. 192, Ḥadīš 11851

³ Sunan-ut-Tirmizī, vol. 4, pp. 369, Ḥadīš 2818

⁴ Sunan-ut-Tirmizī, vol. 4, pp. 112, Ḥadīš 2262

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ
 أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ ط

O believers! Take care of yourselves. He who has gone astray, will not harm you when you are on the right way.

[Kanz-ul-Īmān (Translation of Quran)] (Part 7, Sūrah Al-Māidaḥ, verse 105)

(Then he رَضِيَ اللهُ تَعَالَى عَنْهُ said) I have heard the Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, ‘When people see the oppressor and do not stop him from oppression, then they all will be tormented by Allah عَزَّ وَجَلَّ soon.’¹

80. Sayyidunā ‘Abdullāh Bin ‘Amr رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘If you see that my Ummaḥ is respecting an oppressor, and you declare the oppressor to be the oppressor, this will make you apart from them.’²

PREVENT YOUR NAÏVE

81. Sayyidunā Nu’mān Bin Bashīr رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Keep on preventing your naïve (inexperienced young people lacking in understanding³).’⁴

¹ Sunan-ut-Tirmizī, Kitāb-ut-Tafsīr, vol. 5, pp. 41, Ḥadīṣ 3068

² Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 2, pp. 621, Ḥadīṣ 6798

³ Commenting on this Ḥadīṣ, Sayyidunā ‘Allāmah ‘Abdur Raūf Munāwī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي has stated, ‘The guardian has been addressed that he should prevent his naïve dependents from extravagance.’ (Fayḍ-ul-Qadīr lil Munāwī, vol. 3, pp. 579, Taht Al-Ḥadīṣ 3894)

⁴ Shu’ab-ul-Īmān lil Bayḥaqī, vol. 6, pp. 92, Ḥadīṣ 7577

THE EXCELLENCE OF HELPING MUSLIMS TO CATER FOR THEIR NEEDS

82. Sayyidunā ‘Abdullāh Bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘There are some people Allah عَزَّوَجَلَّ 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 عَزَّوَجَلَّ on the Judgement Day.’¹
83. Sayyidunā Saḥl Bin Sa’d رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Allah عَزَّوَجَلَّ 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 whom Allah عَزَّوَجَلَّ 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.’²
84. Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said that Allah عَزَّوَجَلَّ says, ‘I am Rab. I have made good and evil as destiny. 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.’³
85. Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The person who removes difficulty and trouble from a Mu`min, Allah عَزَّوَجَلَّ will create for him two such portions of Nūr (light) on the Ṣirāt bridge which will provide light to so many creatures that no one other than Allah عَزَّوَجَلَّ knows their number.’⁴

¹ Al-Mu’jam-ul-Kabīr, vol. 12, pp. 274, Ḥadīṣ 13334

² Al-Mu’jam-ul-Kabīr, vol. 6, pp. 150, Ḥadīṣ 5812

³ Ad-Dur-rul-Manṣūr, vol. 5, pp. 622, Sūrah Al-Anbiyā, Taḥt Al-Āyah 21

⁴ Al-Mu’jam-ul-Awsaṭ, vol. 3, pp. 254, Ḥadīṣ 4505

86. Sayyidunā Abū Ḥurayrah رضى الله تعالى عنه narrated that the Noble Prophet صلى الله تعالى عليه وآله وسلم said, ‘Anyone who removes the worldly trouble of a Muslim, Allah عز وجل will remove his trouble on the Judgement Day. And the person who hides the faults of a Muslim, Allah عز وجل will hide his faults in the world as well as in the Hereafter, and Allah عز وجل keeps helping him as long as he keeps helping his Muslim brother.’¹
87. It is narrated by Sayyidunā Anas Bin Mālik رضى الله تعالى عنه that the Beloved Prophet صلى الله تعالى عليه وآله وسلم said, ‘Creation is nourished by Allah عز وجل and the most beloved to Allah عز وجل among His creation is the one who benefits the most those nourished by Allah عز وجل.’²
88. Sayyidunā Anas رضى الله تعالى عنه narrated that the Prophet of Raḥmah, the Intercessor of Ummaḥ صلى الله تعالى عليه وآله وسلم said, ‘Whoever fulfils his Muslim brother’s need, it is as if he worshipped Allah عز وجل throughout his life.’³
89. Sayyidunā Abū Mūsā Ash’arī رضى الله تعالى عنه narrated that the Holy Prophet صلى الله تعالى عليه وآله وسلم said, ‘A Mu`min for another Mu`min is like a building, some portion of which supports the other.’⁴
90. Sayyidunā Nu`mān Bin Bashīr رضى الله تعالى عنه narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صلى الله تعالى عليه وآله وسلم said, ‘The example of the Mu`minīn’s mercy, love and kindness to relatives is like a body. When one of its parts gets hurt, the whole body is feverish and restless.’⁵

¹ Ṣaḥīḥ Muslim, pp. 1447, Ḥadīṣ 2699

² Al-Musnad li Abī Ya’lā, vol. 3, pp. 232, Ḥadīṣ 3465

³ Al-Firdaus Bi-Māṣū’-ul-Khaṭṭāb, vol. 2, pp. 286, Ḥadīṣ 6111

⁴ Ṣaḥīḥ Bukhārī, vol. 2, pp. 127, Ḥadīṣ 2446

⁵ Sharḥ-us-Sunnaḥ lil Baghwī, vol. 6, pp. 453, Ḥadīṣ 3353

Sayyidunā Sulaymān Bin Aḥmad Ṭabarānī رحمته الله الوالی narrated that he رحمته الله تعالى عليه was blessed with the vision of the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم in a dream and asked about the aforementioned Ḥadiṣ, the Noble Prophet صلى الله تعالى عليه وآله وسلم said three times whilst gesturing with his blessed hand, ‘This is correct.’

91. Sayyidunā Abū Ḥurayrah رضي الله تعالى عنه narrated that a person asked the Beloved Mustafa صلى الله تعالى عليه وآله وسلم, ‘Yā Rasūlallāh صلى الله تعالى عليه وآله وسلم! Which deed is preferable?’ The Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم said, ‘Making your Muslim brother happy or paying his debt or giving food to him.’¹
92. Sayyidunā Abū Ḥurayrah رضي الله تعالى عنه narrated that the Holy Prophet صلى الله تعالى عليه وآله وسلم said: ‘A Mu`min is like a mirror for a Mu`min. A Mu`min is a brother of another Mu`min. Wherever he meets his brother, he protects him from harm and safeguards him in his absence.’²
93. Sayyidunā ‘Abdullāh Bin ‘Umar رضي الله تعالى عنهما reported that once the Prophet of Raḥmah صلى الله تعالى عليه وآله وسلم asked the blessed companions رضي الله تعالى عنهم: ‘Tell me about the tree that is like a Muslim man. Its leaves do not fall and it bears fruit all the time with the command of Rab عزَّوَجَلَّ.’ Sayyidunā ‘Abdullāh Bin ‘Umar رضي الله تعالى عنهما stated that a thought struck my mind that it was of course a date palm tree but in the presence of Amīr-ul-Mu`minīn Sayyidunā Abū Bakr Ṣiddīq and Amīr-ul-Mu`minīn Sayyidunā ‘Umar Fārūq رضي الله تعالى عنهما, I did not find it suitable to speak up. When both of them did not speak, the Holy Prophet صلى الله تعالى عليه وآله وسلم himself said, ‘It is a date palm tree.’³

¹ Shu’ab-ul-Īmān lil Bayḥaqī, vol. 6, pp. 123, Ḥadiṣ 7678

² Sunan Abi Dāwūd, vol. 4, pp. 365, Ḥadiṣ 4918

³ Musnad-ul-Bazzār, vol. 2, pp. 236, Ḥadiṣ 5714

94. It is narrated by Sayyidunā Anas Bin Mālīk رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever provides hospitality to a Mu`min or helps him satisfy his needs, will be bestowed servants in Paradise by the grace of Allah عَزَّوَجَلَّ.’¹

THE EXCELLENCE OF REMOVING SOMEONE’S WORRY

95. Sayyidunā Anas Bin Mālīk رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Undoubtedly, helping worried people is liked by Allah عَزَّوَجَلَّ.’²
96. Sayyidunā Anas Bin Mālīk رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘The one who helps a grieved person, Allah عَزَّوَجَلَّ writes 73 virtues for him. Through one virtue Allah عَزَّوَجَلَّ makes his world and Hereafter better. The rest of virtues bring high ranks to him.’³
97. Sayyidunā Abū Sa’id Khudrī رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that once we were travelling with the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ when a person riding on a very weak animal came and started turning his animal left and right. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who has an extra (animal) for riding, should give it to the one who has no (animal) for riding 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 thought that no one had the right to keep the leftover.’⁴

¹ Hilya-tul-Awliyā, vol. 3, pp. 62, Ḥadīš 3173

² Al-Musnad li Abī Ya’lā, vol. 3, pp. 452, Ḥadīš 428

³ Al-Musnad li Abī Ya’lā, vol. 3, pp. 445, Ḥadīš 425

⁴ Sunan Abī Dāwūd, vol. 2, pp. 175, Ḥadīš 1663

98. Sayyidunā Abū Żar Ghifārī رَضِيَ اللهُ تَعَالَى عَنْهُ has reported: ‘I asked the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘Which deed will lead a bondman to freedom from Hell?’ The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Have faith in Allah وَعَزَّ وَجَلَّ.’ I asked, ‘Is there any specific deed to carry out in addition to having faith?’ The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Keep giving something in charity from the sustenance given by Allah وَعَزَّ وَجَلَّ.’ I said, ‘If he is poor and finds nothing to give in charity, then?’ The Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘He should call others towards righteousness and prevent them from misdeeds.’ I said, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! If he is not able to speak with eloquence for calling others to righteousness and forbidding them from misdeeds, then? The Prophet of Raḥmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 others, then?’ The Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘He should help some miserable person.’ The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, ‘Do you not want your brother to have some virtue that removes pain from people?’ I said, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Will the person doing so enter Paradise?’ The Revered and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘If anyone, whether a Mu`min or a Muslim, adopts any of these characteristics, I will hold his arm and take him to Paradise.’¹

THE EXCELLENCE OF SUPPORTING THE WEAK

99. It is narrated by Sayyidunā Abū Ĥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who attempts

¹ Al-Mu`jam-ul-Kabīr, vol. 2, pp. 156, Hadīṣ 165

to provide for a widow or a poor person is like a Mujāhid (warrior) who fights in the path of Allah ﷺ.¹

100. It is narrated by Sayyidunā Abū Ḥurayrah رضى الله تعالى عنه that the Noble Prophet صلى الله تعالى عليه وآله وسلم said, ‘The one who attempts to provide for a widow or a poor person is like a Mujāhid who fights in the path of Allah ﷺ or he is like the person who observes fast during the day and stands in worship in the night.’²
101. Sayyidunā Jābir رضى الله تعالى عنه has narrated that the Holy Prophet صلى الله تعالى عليه وآله وسلم 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 become as clean from his sins as he was on the day when his mother gave birth to him. The one who shrouds a dead body of a Muslim, Allah ﷺ will confer heavenly clothes on him equal to the number of deceased person’s clothes. The one who consoles a grieved person, Allah ﷺ 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 ﷺ 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 ﷺ will write three Qirāṭ in reward for him and one Qirāṭ is bigger than the Uḥud mountain. The one who provides for an orphan or a widow, Allah ﷺ will give him a place under the shade of His ‘Arsh and grant him Paradise.

¹ Ṣaḥīḥ Bukhārī, vol. 3, pp. 511, Ḥadīṣ 5353

² Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 3, pp. 275, Ḥadīṣ 874

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.¹

THE EXCELLENCE OF PROVIDING FOR THE ORPHANS

102. It is narrated by Sayyidunā Sufyān Bin ‘Uyaynah رَضِيَ اللهُ تَعَالَى عَنْهُ: The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 ‘Uyaynah رَضِيَ اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made a gesture with his fingers, [indicating closeness].²
103. It is narrated by Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The best home among the houses of the Muslims is the one in which the orphan is treated well, and the worst home amongst the houses of the Muslims is the one in which the orphan is ill-treated.’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, ‘I and the one who provides for an orphan will be like this in Paradise.’ The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then put his index finger and middle one together touching each other.³
104. Sayyidunā Abū Mūsā Ash’arī رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Satan does not come near the dining-mat at which an orphan is present.’⁴
105. It is narrated by Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘By the One Who sent

¹ Al-Mu’jam-ul-Awsat, vol. 6, pp. 429, Ḥadīš 9292

² Al-Adab-ul-Mufrid, pp. 58, Ḥadīš 133

³ Al-Adab-ul-Mufrid, pp. 58, Ḥadīš 137

⁴ Majma’-uz-Zawāid, vol. 8, pp. 293, Ḥadīš 13512

me with the truth! On the Judgement Day, Allah عَزَّوَجَلَّ 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 عَزَّوَجَلَّ.¹

106. Sayyidunā Abū Umāmah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who strokes the head of an orphan, Allah عَزَّوَجَلَّ 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 Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then put his thumb and index finger together touching each other.²
107. Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that a person complained to the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about the hardness of his heart, so the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘If you want your heart to be softened, then feed the Masākīn and stroke the orphans’ heads affectionately.’³
108. Sayyidunā Mālik Bin ‘Amr Qushayrī رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who provides for an orphan Muslim till the orphan is self-sufficient, Allah عَزَّوَجَلَّ surely makes Paradise Wājib for him.’⁴
109. Sayyidunā Jābir Anṣārī رَضِيَ اللهُ تَعَالَى عَنْهُ has reported from his father that once a boy saw the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Masjid and said, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Peace be upon you! I

¹ Al-Mu’jam-ul-Awsaṭ, vol. 6, pp. 296, Ḥadīṣ 8828

² Shu’ab-ul-Īmān lil Bayḥaqī, vol. 7, pp. 472, Ḥadīṣ 11036

³ Shu’ab-ul-Īmān lil Bayḥaqī, vol. 7, pp. 472, Ḥadīṣ 11034

⁴ Al-Mu’jam-ul-Kabīr, vol. 19, pp. 300, Ḥadīṣ 669

am an orphan boy and I have a poor and dependent mother. Whatever Allah ﷺ has bestowed on you, kindly give us a little out of that! Allah ﷺ wants your pleasure till you are pleased.’ The Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannah ﷺ 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 ﷺ said, ‘Bring whatever is available in the house of Āl-e-Rasūl [family of the Holy Prophet ﷺ].’ Therefore, food grain was brought which was more than a handful but less than two. The Noble Prophet ﷺ said, ‘O boy! Take this. It is two times meal for you, your mother and your sister. I will keep helping you by praying for blessing in this meal.’

The boy left and reached the gate of Masjid where he came across Sayyidunā Sa’d Bin Abī Waqqāṣ رضى الله تعالى عنه who stroke his head affectionately. The narrator said that it is not known whether he gave him something or not. When he رضى الله تعالى عنه 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 Waqqāṣ رضى الله تعالى عنه 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 Ḥadīṣ 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 رضى الله تعالى عنها that the Prophet of Raḥmah, the Intercessor of Ummaḥ ﷺ has said, ‘The one who

fosters a child until he is able to say ‘لَا إِلَهَ إِلَّا اللَّهُ’, then he will not be held accountable by Allah عَزَّوَجَلَّ.^{1 2}

THE EXCELLENCE OF GOOD MANNERS

111. Sayyidunā ‘Abdullāh Bin Yazīd Khaṭmī رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Every good act is Ṣadaqaḥ (charity).’³
112. Sayyidunā ‘Abdullāh Bin Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Every goodness is Ṣadaqaḥ whether done to a rich or to a poor.’⁴
113. Sayyidunā Abū Mūsā Ash’arī رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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.’⁵
114. It is narrated by Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Most Dignified Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The people doing righteous deeds in the world will also be upright people in the

¹ Commenting on this Ḥadīṣ, Sayyidunā ‘Allāmah ‘Abdur Raūf Munāwī عَلَيْهِ رَحْمَةُ الْمَلَأِ الْوَالِي has said, ‘This Ḥadīṣ refers to all children in general whether they are orphans or offspring of oneself or those of anyone else.’ (Fayḍ-ul-Qadīr, vol. 6, pp. 174, Taḥt Al-Ḥadīṣ, 8696)

² Al-Mu’jam-ul-Awsaṭ, vol. 3, pp. 370, Ḥadīṣ 4865

³ Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 6, pp. 454, Ḥadīṣ 18766

⁴ Al-Mu’jam-ul-Kabīr, vol. 10, pp. 90, Ḥadīṣ 10047

⁵ Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 7, pp. 123, Ḥadīṣ 19504

Hereafter and the people doing evil deed in the world will be evil in Hereafter.¹

115. It is narrated by Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Revered and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Do you know what a lion says at the time of roaring?’ The blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ said, ‘Allah عَزَّ وَجَلَّ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ know the best.’ The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The lion says: ‘O Allah عَزَّ وَجَلَّ! Inflict me not upon a righteous person!’²
116. Sayyidunā Jābir Bin ‘Abdullāh رَضِيَ اللهُ تَعَالَى عَنْهُ quoted the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as saying, ‘If charity passes through 70 thousand hands, its reward for the last person would be equal to that of the first person giving charity.’³
117. Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ reported the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as saying, ‘Every day after the sunrise, man owes Ṣadaqaḥ for every joint of his body. If you make a just decision between two persons, it is Ṣadaqaḥ. If you help someone mount his animal for riding, it is also Ṣadaqaḥ. If you help someone load his luggage on the animal, it is also Ṣadaqaḥ. Saying something good is also Ṣadaqaḥ. Every step taken to perform Ṣalāḥ is also Ṣadaqaḥ. And removing troublesome thing from the path is also Ṣadaqaḥ.’⁴
118. Sayyidunā Ubayy Bin Ka’b رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Prophet of Raḥmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by me while I was with a person. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said,

¹ Al-Mu’jam-ul-Awsaṭ, vol. 1, pp. 156, Ḥadiṣ 156

² Al-Firdaus Bi-Māṣūr-ul-Khaṭṭāb, vol. 1, pp. 297, Ḥadiṣ 2155

³ Al-Firdaus Bi-Māṣūr-ul-Khaṭṭāb, vol. 2, pp. 199, Ḥadiṣ 5128

⁴ Ṣaḥīḥ Muslim, pp. 504, Ḥadiṣ 1009

‘O Ubayy! Who is this?’ I said, ‘He is my debtor. I am asking him to pay my debt.’ The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘O Ubayy! Treat him in a good manner.’ Saying this, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ left. When the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by me again, the person was not with me. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, ‘O Ubayy! How did you behave towards your brother who owes you?’ I said, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! 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 being blessed with the belief of monotheism. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ (happily) said three times, ‘May Allah عَزَّوَجَلَّ have mercy on you, we are commanded to do the same.’

Then the Prophet of Raḥmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘O Ubayy! Undoubtedly, Allah عَزَّوَجَلَّ has created some people among human beings to do righteous deeds. Righteousness and good deeds are their favourites. The attainment of righteousness has been made easy for those who are keen to do righteous deeds and they are showered with blessings.

Hence the example of the seekers of goodness is like the rain which Allah عَزَّوَجَلَّ showers upon barren and drought-affected land, blessing the earth and its habitants with life. Without doubt, Allah عَزَّوَجَلَّ has also created the enemies of goodness among human beings. Goodness and the good deeds were made hateful to them. They were prevented from seeking righteousness. Their example is like the rain which Allah عَزَّوَجَلَّ prevented from showering on barren and drought-affected land, causing the earth and its habitants to be doomed.’¹

¹ Al-Mawsū’ah li Ibn Abid Duniyā, vol. 4, pp. 141, Hadīṣ 4

EXCELLENCE OF DOING GOOD DEEDS

119. Sayyidunā Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Allah عَزَّوَجَلَّ has sent me [in the world] so that I would take good manners and good deeds (to heights).’¹
120. Sayyidunā Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘Indeed, Allah عَزَّوَجَلَّ likes good and noble deeds, and dislikes evil deeds.’²
121. Sayyidunā ‘Uṣmān Ibn ‘Affān رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘There are 117 good manners before Allah عَزَّوَجَلَّ. The person who adopts any one of them, Allah عَزَّوَجَلَّ will indeed grant him Paradise.’³
122. Sayyidunā Abū Sa’īd Khudrī رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘There is a Lauḥ [i.e. a type of sacred slate] before Allah عَزَّوَجَلَّ on which 315 manners are inscribed. Allah عَزَّوَجَلَّ says: ‘The one who acts upon any one of them and does not associate partner with Me, I will grant him Paradise.’⁴
123. It is narrated that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘There are 333 characteristics of faith (Īmān). Whoever acts upon even one of them will enter Paradise.’⁵

¹ Al-Mu’jam-ul-Awsaṭ, vol. 5, pp. 153, Ḥadīṣ 6705

² Shu’ab-ul-Īmān lil Bayḥaqī, vol. 6, pp. 241, Ḥadīṣ 8012

³ Musnad Abi Dāwūd Ṭiyālīsī, Al-Juz-ul-Awwal, pp. 14, Ḥadīṣ: ‘Uṣmān Bin ‘Affān

⁴ ‘Umda-tul-Qārī Sharaḥ Ṣaḥīḥ Bukhārī, vol. 1, pp. 196, Taḥt Al-Ḥadīṣ 9

⁵ Ma’rifat-uṣ-Ṣaḥābah li Abi Na’īm, vol. 3, pp. 328, Raqm 1943, Ubayd Abū ‘Abdur Raḥmān, Ḥadīṣ 4806

CONDEMNATION OF OPPRESSING A MUSLIM

124. It is narrated by Sayyidunā ‘Uqbaḥ Bin ‘Āmir رَضِيَ اللهُ تَعَالَى عَنْهُ that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When you see that Allah عَزَّوَجَلَّ is bestowing favours upon a bondman despite his sins, then this is a respite for him from Allah عَزَّوَجَلَّ.’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then recited the following verse:

فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ فَاتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ ۗ حَتَّىٰ إِذَا
فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً ۖ فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾ فَقَطَّعَ دَابِرَ
الْقَوْمِ الَّذِينَ ظَلَمُوا ۗ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾

Then when they forgot that with which they were admonished. We opened unto them the doors of all things, until when they became delighted at what they were given, then We seized them suddenly, now they were left in despair. Then the unjust were uprooted; and all praise belongs to Allah, the Lord of all the worlds.¹

[Kanz-ul-Īmān (Translation of Quran)] (Part 7, Sūrah Al-An’ām, verse 44, 45)

125. Sayyidunā ‘Ammār Bin Yāsir رَضِيَ اللهُ تَعَالَى عَنْهُ has said, ‘To become disappointed with the mercy of Allah عَزَّوَجَلَّ, to give up hope of getting help from Him and to become unafraid of His Hidden Plan are indeed major sins.²
126. It is narrated by Sayyidunā Khuzaymah Bin Šābit رَضِيَ اللهُ تَعَالَى عَنْهُ that the Most Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Avoid

¹ Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 6, pp. 122, Ḥadīš 17313

² Shu’ab-ul-Īmān lil Bayḥaqī, vol. 2, pp. 20, Ḥadīš 105

the curse of the oppressed, as it is lifted towards the skies and Allah عَزَّوَجَلَّ says: ‘(O oppressed!) By My majesty and Honour! I will help you indeed, although, with a short delay.’¹

127. Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ said that the Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of the Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Avoid the curse of the oppressed even if he is an unbeliever because his unbelief is with his own being.’²
128. Sayyidunā Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Cruelty will be darkness on the Day of Judgement.’³
129. Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet عَزَّوَجَلَّ 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.’⁴

EXCELLENCE OF MAKING PERMISSIBLE INTERCESSION FOR A MUSLIM BROTHER

130. Sayyidunā Abū Mūsā Ash’arī رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When a needy person comes, intercede for him so that you get reward; and Allah عَزَّوَجَلَّ will

¹ Al-Mu’jam-ul-Kabīr, vol. 4, pp. 84, Ḥadīṣ 3718

² Attarghib Wattarḥīb, vol. 3, pp. 142, Ḥadīṣ 3415

³ Ṣaḥīḥ Muslim, pp. 1394, Ḥadīṣ 2578

⁴ Al-Mu’jam-ul-Awsaṭ, vol. 1, pp. 20, Ḥadīṣ 36

make His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ pronounce the decision He عَزَّوَجَلَّ wants.¹

131. Sayyidunā Samurāḥ Bin Jundab رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The nicest charity is the charity of the tongue.’ The blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ asked, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! What is meant by the charity of the tongue?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘The intercession you make to get a prisoner freed, save someone’s life and convey good to your brother and remove any trouble from him.’²
132. Umm-ul-Mu`minin Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated that the Most Dignified Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who approaches the king about a good deed of his Muslim brother or about easing his trouble, Allah عَزَّوَجَلَّ will help him cross the Ṣirāṭ bridge on the day when others would be wobbling.’³
133. Sayyidunā Abū Sa’id Khudrī رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘It is a great Jihad to speak the truth before a cruel ruler.’⁴

THE EXCELLENCE OF HELPING A MUSLIM AND PROTECTING HIS HONOUR

134. Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever protects the honour

¹ Ṣaḥīḥ Bukhārī, vol. 1, pp. 483, Ḥadīṣ 1432

² Shu’ab-ul-Īmān, vol. 6, pp. 124, Ḥadīṣ 7683-7683

³ Al-Mu’jam-ul-Awsaṭ, vol. 2, pp. 374, Ḥadīṣ 3577

⁴ Sunan-ut-Tirmizī, vol. 4, pp. 72, Ḥadīṣ 2181

of his Muslim brother will be protected by Allah ﷺ from hellfire on the Day of Judgement.’ The Beloved and Blessed Prophet ﷺ then recited the following verse:

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٤٧﴾

And it is incumbent upon Our mercy, to help the Muslims.¹

[Kanz-ul-Īmān (Translation of Quran)] (Part 21, Sūrah Ar-Rūm, verse 47)

135. Sayyidunā ‘Imrān Bin Ḥaṣīn رضى الله تعالى عنه narrated that the Noble Prophet ﷺ said, ‘One who is able to help his brother and helps him in his absence will be helped by Allah ﷺ in the world and in the Hereafter.’²
136. Sayyidunā Anas Bin Mālīk رضى الله تعالى عنه narrated that the Beloved Prophet ﷺ said, ‘One who helps his brother in his absence will be helped by Allah ﷺ in the world and in the Hereafter.’³
137. Sayyidunā Jābir Bin ‘Abdullāh and Sayyidunā Abū Ṭalḥah رضى الله تعالى عنهم 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 ﷺ 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 ﷺ helps him (i.e. the helping person) at the place where he needs help.’⁴

¹ Mishkāt-ul-Maṣābiḥ, vol. 2, pp. 215, Ḥadīṣ 4982

² Al-Baḥr-uz-Zakhār Al-Ma’rūf Ba-Musnad-ul-Bazzār, vol. 9, pp. 31, Ḥadīṣ 3542

³ Shu’ab-ul-Īmān lil Bayḥaqī, vol. 6, pp. 111, Ḥadīṣ 7637

⁴ Sunan Abi Dāwūd, vol. 4, pp. 355, Ḥadīṣ 4884

138. Sayyidunā Saḥl Bin Mu'āz Bin Anas Juḥanī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي narrated from his father that the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'One who protects the honour of a Muslim from a hypocrite who speaks ill of him behind his back, Allah عَزَّ وَجَلَّ 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 عَزَّ وَجَلَّ on the bridge of Hell until he is relieved of what he said (i.e. he provides any proof).'¹

THE EXCELLENCE OF SHOWING AFFECTION FOR PEOPLE

139. Sayyidunā Abū Ḥurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated that the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'After faith, the best deed is to show affection for people.'²
140. Sayyidunā 'Abdullāh Bin 'Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا narrated that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Spending with frugality is half economy, showing affection for people is half wisdom and asking a good question is half knowledge.'³
141. Sayyidunā Jābir رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Meeting people with courtesy is Ṣadaqaḥ (charity).'⁴

¹ Al-Mu'jam-ul-Kabīr, vol. 2, pp. 194, Ḥadīṣ 433

² Jāmi'-ul-Aḥādīṣ liṣ Suyūṭī, vol. 2, pp. 13, Ḥadīṣ 3495

³ Shu'ab-ul-Īmān lil Bayḥaqī, vol. 5, pp. 254, Ḥadīṣ 6568

⁴ Sharah Ṣaḥīḥ Bukhārī li Ibn Biṭāl, vol. 9, pp. 305

THE EXCELLENCE OF HELPING MUJĀHIDĪN

142. Sayyidunā Zayd Bin Khālid رضى الله تعالى عنه has stated, ‘One who makes provisions available to a Mujāhid will be granted the reward like that of the Mujāhid and one who provides for the family of a Mujāhid will also be granted the reward like that of the Mujāhid.’¹
143. Sayyidunā Zayd Bin Khālid رضى الله تعالى عنه narrated that the Beloved and Blessed Mustafa صلى الله تعالى عليه وآله وسلم 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 family well, he will also be granted the reward equal to the reward of a Mujāhid.’²

THE EXCELLENCE OF HELPING A HAJJ PILGRIM AND SERVING HIM WITH IFTAR

144. Sayyidunā Zayd Bin Khālid رضى الله تعالى عنه narrated that the Prophet Muhammad صلى الله تعالى عليه وآله وسلم said, ‘One who serves a fasting Muslim with Iftar or makes provisions available to a Mujāhid for Jihad will be granted the reward (of fasting & Jihad), and their reward will not also be decreased.’³
145. Sayyidunā Jābir رضى الله تعالى عنه reported that the Beloved Prophet عَزَّوَجَلَّ صلى الله تعالى عليه وآله وسلم said, ‘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.’⁴

¹ Ṣaḥīḥ Ibn Ḥibbān, vol. 7, pp. 71, Ḥadīṣ 4613

² Ṣaḥīḥ Muslim, pp. 1050, Ḥadīṣ 1895

³ Al-Muṣannaf li Ibn Abī Shaybaḥ, vol. 4, pp. 599, Ḥadīṣ 251

⁴ As-Sunan-ul-Kubrā lil-Bayḥaqī, vol. 5, pp. 293, Ḥadīṣ 9855

146. Sayyidunā Salmān Fārsī رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘If anyone serves a fasting Muslim with Ifṭār with his Ḥalāl earnings, angels will keep praying for his forgiveness throughout Ramadan and Jibrāil عَلَيْهِ السَّلَام will shake hands with him at Layla-tul-Qadr. And when Jibrāil عَلَيْهِ السَّلَام shakes hands with someone, his heart becomes soft and his tears increase.’

Someone asked, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! What if someone doesn’t have the means to do so?’ The Prophet of Raḥmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘No matter if there is only one morsel or a piece of bread.’ Another person asked: ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! What if someone doesn’t even have the means to do so?’ The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘No matter if there is only milk beverage.’ Someone else said, ‘What if someone doesn’t have the means to do this too?’ The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that he heard the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, ‘The one who neither respects our elders, nor shows affection for our young ones, and nor does he honour our scholars, is not from my Ummah.’¹
148. Sayyidunā Ṣabbāh رَضِيَ اللهُ تَعَالَى عَلَيْهِ has reported from his grandfather that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said,

¹ Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 8, pp. 412, Hadīṣ 22819

‘The respect for a white-haired Muslim and (a scholar or Hāfiẓ of) the Quran who neither goes beyond the bounds of the Quran nor avoids it, is in fact the respect for Allah عَزَّوَجَلَّ.’¹

149. It is reported by Sayyidunā Anas Bin Mālīk رَضِيَ اللهُ تَعَالَى عَنْهُ that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘If a young person respects an elderly person due to his age, Allah عَزَّوَجَلَّ will make others honour him in return.’²

THE EXCELLENCE OF MAKING SPACE FOR SCHOLARS IN A GATHERING

150. Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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.’³

THE EXCELLENCE OF OFFERING A PILLOW TO A MUSLIM BROTHER

151. It is reported by Sayyidunā Anas Bin Mālīk رَضِيَ اللهُ تَعَالَى عَنْهُ that Sayyidunā Salmān Fārsī رَضِيَ اللهُ تَعَالَى عَنْهُ once went to meet Amīr-ul-Mu`minīn, Sayyidunā ‘Umar Fārūq رَضِيَ اللهُ تَعَالَى عَنْهُ who was sitting at that time, leaning on a pillow. He رَضِيَ اللهُ تَعَالَى عَنْهُ offered that pillow to Sayyidunā Salmān Fārsī رَضِيَ اللهُ تَعَالَى عَنْهُ so Sayyidunā Salmān Fārsī رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘اللَّهُ أَكْبَرُ! What the Prophet of Raḥmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said is the truth indeed.’ Amīr-ul-Mu`minīn, Sayyidunā ‘Umar Fārūq رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘O Abū

¹ Sunan Abī Dāwūd, vol. 4, pp. 344, Ḥadīṣ 4843

² Sunan-ut-Tirmizī, vol. 3, pp. 411, Ḥadīṣ 29, 20

³ Kanz-ul-‘Ummāl, vol. 9, pp. 66, Ḥadīṣ 25495

‘Abdullāh! Do let me know what the Most Dignified Prophet ﷺ said.’ Sayyidunā Salmān Fārsī رضى الله تعالى عنه said, ‘I once went to the court of the Beloved and Blessed Mustafa ﷺ. At that time, he ﷺ was sitting, leaning on a pillow. He ﷺ 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 عزَّ وَّجَلَّ will forgive him.’¹

152. It is narrated by Sayyidunā ‘Abdullāh Bin ‘Umar رضى الله تعالى عنهما that the Holy Prophet ﷺ said, ‘Three things should not be returned: Perfume, pillow and milk.’²

THE EXCELLENCE OF GIVING FOOD

153. Sayyidunā ‘Abdullāh Bin Salām رضى الله تعالى عنه narrated that when the Holy Prophet ﷺ came to Madīnah, 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 ﷺ, 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 ﷺ was to give food, spread Salām, treat relatives well and offer Ṣalāh when people are asleep; you will enter Paradise peacefully.³
154. Sayyidunā ‘Ubādah Bin Ṣāmit رضى الله تعالى عنه narrated that a person came to the Noblest Prophet ﷺ and said, ‘Which deeds are preferable? The Holy Prophet ﷺ said: ‘To have faith in Allah عزَّ وَّجَلَّ, to testify His Oneness, to do

¹ Al-Mustadrak lil Ḥākim, vol. 4, pp. 783, Ḥadīṣ 6601

² Sunan-ut-Tirmizī, vol. 4, pp. 362, Ḥadīṣ 2799

³ Sunan-ut-Tirmizī, vol. 4, pp. 219, Ḥadīṣ 2493

Jihad in the path of Allah ﷺ and accepted Hajj.’ When the person was leaving, the Most Dignified Prophet ﷺ called him and said, ‘Giving food and talking politely are comparatively easier.’¹

155. Sayyidunā ‘Amr Bin ‘Abasah رَضِيَ اللهُ تَعَالَى عَنْهُ narrated: I once went to the blessed court of the Beloved Prophet ﷺ and asked humbly, ‘What is Islam.’ The Merciful Prophet ﷺ replied, ‘To give food and to talk politely.’ I asked, ‘What is faith?’ The Prophet of Raḥmah, the Intercessor of Ummaḥ ﷺ replied, ‘To have patience and to show generosity.’²
156. Sayyidunā Ṣuḥayb Bin Sinān رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that he heard the Beloved and Blessed Rasūl ﷺ saying, ‘A better person among you is the one who feeds food [to others].’³
157. Sayyidunā Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ has reported: The Noble Prophet ﷺ said, ‘To feed food to a hungry Muslim is one of the means of forgiveness. Allah ﷻ says:

أَوْ اطْعَمُ فِي يَوْمٍ ذِي مَسْغَبَةٍ

*Or the feeding on a day of hunger*⁴

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

¹ Majma’-uz-Zawāid, vol. 1, pp. 224-225, Ḥadīṣ 201-202

² Majma’-uz-Zawāid, vol. 1, pp. 227, Ḥadīṣ 210

³ Al-Musnad lil Imām Aḥmad Bin Ḥanbal, vol. 9, pp. 240, Ḥadīṣ 23981

⁴ Al-Mustadrak lil Ḥākim, vol. 3, pp. 372, Ḥadīṣ 399

158. Sayyidunā Shurīḥ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has narrated from his grandfather, ‘The Most Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘To feed food and to spread Salām are also the means of forgiveness.’¹
159. It is narrated by Sayyidunā ‘Abdullāh Bin ‘Amr رَضِيَ اللَّهُ تَعَالَى عَنْهُ that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘If a person feeds food and gives water to his Muslim brother until he is sated, Allah عَزَّ وَجَلَّ will move the feeding person as far away from Hell as the distance of seven ditches. The distance between two ditches is 100 years.’²
160. Umm-ul-Mu`minin Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has reported that the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘As long as the dining-mat of a person is laid, the angels keep praying for his forgiveness.’³
161. Sayyidunā Jābir رَضِيَ اللَّهُ تَعَالَى عَنْهُ has reported that the Merciful Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘To Allah عَزَّ وَجَلَّ, the most favourite food is the one being eaten by more people.’⁴
162. Sayyidunā Anas Bin Mālīk رَضِيَ اللَّهُ تَعَالَى عَنْهُ has reported that the Beloved Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Goodness reaches the house where guests are present faster than even the knife run in the hump.’⁵
163. It is reported by Sayyidunā Anas Bin Mālīk رَضِيَ اللَّهُ تَعَالَى عَنْهُ that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The person

¹ Al-Mu’jam-ul-Kabīr, vol. 22, pp. 180, Ḥadīṣ 469

² Shu’ab-ul-Īmān lil Bayḥaqī, vol. 22, pp. 180, Ḥadīṣ 3368

³ Al-Mu’jam-ul-Awsaṭ, vol. 3, pp. 324, Ḥadīṣ 4729

⁴ Al-Musnad Abī Ya’lā, vol. 2, pp. 288, Ḥadīṣ 2041

⁵ Sunan Ibn Mājah, vol. 4, pp. 51, Ḥadīṣ 3356

who arranges to satisfy the hunger of his Muslim brother and gives him food till he is full will be forgiven by Allah عَزَّوَجَلَّ.¹

164. Sayyidunā Jābir Bin ‘Abdullāh رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who feeds a hungry person will be given a place by Allah عَزَّوَجَلَّ under the shade of His ‘Arsh.’²
165. It is reported by Sayyidunā Anas Bin Mālik رَضِيَ اللهُ تَعَالَى عَنْهُ that the Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Allah عَزَّوَجَلَّ loves the person who feeds a hungry stomach (i.e. the one who feeds a hungry person).’³
166. It is reported by Sayyidunā Anas Bin Mālik رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved Prophet Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Allah عَزَّوَجَلَّ will remove hardships of the Judgement Day from the one who feeds something sweet to his Muslim brother.’⁴
167. Sayyidunā ‘Abdullāh Bin ‘Amr رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘In Paradise are indeed palaces, the interior of which is visible from its exterior, and exterior is visible from the interior.’ The companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ asked the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘Who these are for?’ The Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘These are for the one who talks courteously, gives food and stands in the court of Allah عَزَّوَجَلَّ at night when people are sleeping.’⁵

¹ Al-Musnad Abi Ya’lā, vol. 3, pp. 214, Ḥadiṣ 3407

² Tamhīd-ul-Farsh liṣ Suyūṭī, pp. 8

³ Al-Kunā Wal-Asmā, vol. 3, pp. 1188, Ḥadiṣ 2081

⁴ Al-Firdaus Bi-Māṣūr-ul-Khaṭṭāb, vol. 2, pp. 281, Ḥadiṣ 6050

⁵ Al-Mustadrak lil Ḥākim, vol. 1, pp. 631, Ḥadiṣ 1240

168. Sayyidunā Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that someone asked the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: ‘Which deed is like Hajj?’ The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘To give food and to talk politely.’¹
169. Sayyidunā Budayl رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Without doubt, I prefer feeding one morsel to my brother for the pleasure of Allah عَزَّوَجَلَّ to giving 10 dirham in charity. And I prefer giving 10 dirham in charity to freeing a slave.’²
170. It is reported by Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Allah عَزَّوَجَلَّ 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 عَزَّوَجَلَّ! How could I visit You, whereas You are Rab of all the worlds.’ Allah عَزَّوَجَلَّ 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 عَزَّوَجَلَّ will then say, ‘O son of Adam! I asked you for food, why did you not feed Me?’ He would say, ‘O Allah عَزَّوَجَلَّ! How would I feed You when You are Rab of all the worlds.’ Allah عَزَّوَجَلَّ 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 عَزَّوَجَلَّ will say, ‘O son of Adam! I asked you for water, why did you not give Me water to drink?’ He would

¹ As-Sunan-ul-Kubrā lil Bayḥaqī, vol. 5, pp. 430, Ḥadiṣ 1039

² Shu’ab-ul-Īmān lil Bayḥaqī, vol. 7, pp. 100, Ḥadiṣ 9627

say, ‘O Allah **عَزَّوَجَلَّ**! How would I give You water to drink when You are Rab of all the worlds.’ Allah **عَزَّوَجَلَّ** 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

171. Amīr-ul-Mu`minīn Sayyidunā ‘Alī-ul-Murtaḍā **كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ** said, ‘I prefer gathering my friends for one Ṣā’ food to buying a female-slave from market and freeing her.’²
172. It is narrated by Sayyidunā ‘Amr **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** that the wife of Sayyidunā Imām Ḥusayn **(رَضِيَ اللَّهُ تَعَالَى عَنْهُ)** 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 **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** 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 **(عَزَّوَجَلَّ)**! Masākīn have gathered in your home.’ Then Sayyidunā Imām Ḥusayn **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** came to his wife and said, ‘I make you swear with the right I have on you that you will not save the food and fragrance.’ She did as was asked. First he **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** fed the Masākīn. Then he **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** clothed and perfumed them.
173. Sayyidunā Ismā’il Bin Abū Khālid **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** narrated that Sayyidunā ‘Alī Bin Ḥusayn **رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا** was riding past some Masākīn that were eating leftover pieces of bread. He **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** greeted them with Salām. The Masākīn invited him to eat and he **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** recited the following verse:

¹ Ṣaḥīḥ Muslim, pp. 1389, Ḥadīṣ 2569

² Kanz-ul-‘Ummāl, vol. 5, Juz 9, pp. 118, Ḥadīṣ 25967

لِلَّذِينَ لَا يُرِيدُونَ عُلوًّا فِي الْأَرْضِ وَلَا فسادًا ط

Who do not wish exaltation in the land nor disorder.

[Kanz-ul-Īmān (Translation of Quran)] (Part 20, Sūrah Al-Qaṣaṣ, verse 83)

He رضى الله تعالى عنه then dismounted the ride and had meal with them. Afterwards, he رضى الله تعالى عنه said, ‘I accepted your invitation. Now you accept my invitation.’ Saying this, he رضى الله تعالى عنه took them to his home where he fed them, and gave them clothes and dirhams.¹

174. Sayyidunā ‘Amr Bin Dīnār رضى الله تعالى عنه narrated that Sayyidunā ‘Abdullāh Bin ‘Abbās رضى الله تعالى عنهما would feed a large number of guests and would talk courteously.
175. Sayyidunā Abū Bakr Qarshī عليه رحمه الله القوي narrated: Once crystallized sugar was made for Ḥujjāj. It was too large to be loaded onto quadrupeds. Then it was brought to the caliph Abdul Malik on a cart. 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 ‘Abdullāh Bin Ja’far رضى الله تعالى عنه.’

In those days, Sayyidunā ‘Abdullāh Bin Ja’far رضى الله تعالى عنه was staying at the caliph’s residence. When it was brought to him, he رضى الله تعالى عنه was amazed to see it too. People also gathered to watch it because they had not seen such a strange thing before. He رضى الله تعالى عنه asked, ‘What is it?’ They replied that it was sugar sent to him by the caliph. Pondering for a while, he said to his slave, ‘Bring leather sheets and axes.’ Therefore,

¹ Tafsīr Qurṭubī, Surah Al-Qaṣaṣ, Taḥt Al-Āyah 83, vol. 7, pp. 240

leather sheets and axes were brought. He رضي الله تعالى عنه then said to people, ‘Whatever you get is yours.’ He رضي الله تعالى عنه then stayed there until the huge piece of sugar was broken into pieces completely. When the caliph was informed about it, he was surprised and said, ‘He [i.e. Sayyidunā ‘Abdullāh Bin Jafar رضي الله تعالى عنه] is the most knowledgeable about this matter.’

176. Sayyidunā ‘Urwaḥ رضي الله تعالى عنه said: When I met Sayyidunā Sa’d Bin ‘Ubādaḥ رضي الله تعالى عنه I heard someone announcing, ‘Whoever desires to have meat and fat should reach the house of Sa’d Bin ‘Ubādaḥ.’ Sayyidunā ‘Urwaḥ رضي الله تعالى عنه further said: I then met his son, Qays, who was also making the same announcement. Sayyidunā Sa’d Bin ‘Ubādaḥ رضي الله تعالى عنه made Du’ā: ‘O Allah عَزَّوَجَلَّ! Grant me ability of glorifying You in abundance. Grant me respect which is attainable by virtuous deeds, and virtuous deeds are possible by wealth. O Allah عَزَّوَجَلَّ! I cannot depend on less money nor can it be sufficient for me.’¹
177. Sayyidunā Nāfi’ رضي الله تعالى عنه narrated that Sayyidunā ‘Abdullāh Bin ‘Umar رضي الله تعالى عنهما used to keep fast and Sayyidatunā Ṣafiyāḥ Bint-e-‘Ubayd رضي الله تعالى عنها prepared something for him to eat at Ifṭār. One day a good-quality pomegranate was brought to her. Meanwhile, a beggar knocked at the door. He رضي الله تعالى عنه said, ‘Give it to him.’ She said, ‘For him is something better than this pomegranate.’ Then Sayyidatunā Ṣafiyāḥ Bint-e-‘Ubayd رضي الله تعالى عنها asked me to give the beggar something else. Then the pomegranate was presented to Sayyidunā ‘Abdullāh Bin ‘Umar رضي الله تعالى عنهما again but he رضي الله تعالى عنه said, ‘Take it back and give it to some other beggar because I have intended to give it in charity.’

¹ Al-Muṣannaf li Ibn Abī Shaybaḥ, vol. 6, pp. 254, Ḥadīṣ 13-14

178. Sayyidunā Nāfi' رضي الله تعالى عنه narrated that Sayyidunā 'Abdullāh Bin 'Umar رضي الله تعالى عنهما 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 رضي الله تعالى عنه said, 'Give them to the beggar.' I did as was asked. I then sent someone to buy those grapes from the beggar without letting Sayyidunā 'Abdullāh Bin Umar رضي الله تعالى عنه come to know about it. When the grapes were presented to him again, the same beggar came again. He رضي الله تعالى عنه 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 'Abdullāh Bin Umar رضي الله تعالى عنه was not aware of it.¹
179. Sayyidunā Khayṣamah رضي الله تعالى عنه has reported that Sayyidunā 'Īsā Bin Maryam عليه السلام called some of his companions, fed them and said, 'Treat worshippers like this.'²
180. Sayyidunā Abū Qabiṣah رضي الله تعالى عنه narrated that Sayyidunā Khayṣamah رضي الله تعالى عنه always kept a basket of date pie under his bed. When the reciters of the Holy Quran came to him, he رضي الله تعالى عنه served them with it.³
181. Sayyidunā Ibn 'Awn رضي الله تعالى عنه has said, 'Whenever we visited Sayyidunā Muhammad Bin Sīrīn رضي الله تعالى عنه, he would serve us with date pie and a cold and sweet beverage.'⁴

¹ Shu'ab-ul-Īmān lil Bayhaqī, vol. 3, pp. 259, Ḥadīṣ 3481

² Shu'ab-ul-Īmān lil Bayhaqī, vol. 7, pp. 102, Ḥadīṣ 9638

³ Ḥilya-tul-Awliyā, vol. 4, pp. 121, Raqm 254, Ḥadīṣ 4974

⁴ Ḥilya-tul-Awliyā, vol. 2, pp. 305, Raqm 193, Ḥadīṣ 2321

182. Sayyidunā Abū Khaldāh رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has narrated: Once we went to Sayyidunā Muhammad Bin Sīrīn رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ so he said, ‘What should I serve to you! All of you may have eaten bread and meat at your homes.’ He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then called his maid and asked her to bring honey. After the honey was brought, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ served it to us with his own hands.¹
183. Sayyidunā Ibrāhīm Bin Abī ‘Ablāh رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ narrated, ‘We would visit Sayyidatunā Umm-e-Dardā رَضِيَ اللَّهُ تَعَالَى عَنْهَا at Bāb-ul-Asbāṭ of Bayt-ul-Muqaddas where she رَضِيَ اللَّهُ تَعَالَى عَنْهَا would tell us Aḥādīṣ. When we intended to leave, she رَضِيَ اللَّهُ تَعَالَى عَنْهَا would serve sweet pie and other edible things to us.
184. Sayyidunā Abū Ḥurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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. Sayyidunā Ibrāhīm Jumāhī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has narrated, ‘A Bedouin entered the house of Sayyidunā ‘Abbās Bin ‘Abdul Muṭṭalib رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا. At one corner of the house, Sayyidunā ‘Abdullāh Bin ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا would give Fatwā, answering questions of people. And at another corner of the house, Sayyidunā ‘Ubaydullāh Bin ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا would serve food to each visitor. Seeing this, the Bedouin said, ‘Whoever wants blessings in the world and the Hereafter must come to the house of ‘Abbās Bin ‘Abdul Muṭṭalib (رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا); they give Fatwā, teach Fiqh and feed food to people.’³

¹ Hilya-tul-Awliyā, vol. 2, pp. 305, Raqm 193, Ḥadīṣ 2323

² Majma’-uz-Zawāid, vol. 5, pp. 46, Ḥadīṣ 7991

³ Tārīkh Madīnah Damishq li Ibn ‘Asākir, vol. 37, pp. 480, Raqm 4456

186. Sayyidunā Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُ has stated that Sayyidunā ‘Ubaydullāh Bin ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا would have animals slaughtered and would distribute meat among people. Therefore, the place in the market of Makkah was famous as ‘The Slaughterhouse of Ibn ‘Abbās’.¹
187. Sayyidunā ‘Alī Bin Muhammad Madāinī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said, ‘A camel or some goats weighing equal to the meat of a camel used to be slaughtered everyday for Sayyidunā ‘Ubaydullāh Bin ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا.’²
188. Sayyidunā Abān Bin ‘Uṣmān عَلَيْهِ رَحِمَهُ اللهُ الْحَيَّان has narrated: With the intention of slandering Sayyidunā ‘Ubaydullāh Bin ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا, a person falsely announced among people that ‘Ubaydullāh Bin ‘Abbās (رَضِيَ اللهُ تَعَالَى عَنْهُمَا) had invited them to lunch at his house.’ Hearing this, people started flooding at his house until it was full. Sayyidunā ‘Ubaydullāh Bin ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا inquired about it so people replied, ‘Your Highness! You had sent a person who called all these people at your house. He رَضِيَ اللهُ تَعَالَى عَنْهُ understood the whole matter and said, ‘Close the door.’ He رَضِيَ اللهُ تَعَالَى عَنْهُ then ordered his servants, ‘Bring all fruits from the marketplace.’ Therefore, fruits were brought and, mixed with honey, served to people. He رَضِيَ اللهُ تَعَالَى عَنْهُ once again called his servants and said, ‘Bring roasted meat and bread.’ The servants brought food and served the people. After people finished, he رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘Do you think I have done what I had intended (i.e. acted according to the announcement)?’ People replied, ‘Yes.’ He رَضِيَ اللهُ تَعَالَى عَنْهُ then said, ‘We do not mind if more people come.’³

¹ Tārīkh Madīnah Damishq li Ibn ‘Asākir, vol. 37, pp. 472, Raqm 4456

² Tārīkh Madīnah Damishq li Ibn ‘Asākir, vol. 37, pp. 481, Raqm 4456

³ Tārīkh Madīnah Damishq li Ibn ‘Asākir, vol. 37, pp. 472, Raqm 4456

189. Sayyidunā Imām Sha'bī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَلِيِّ reported that Sayyidunā Ash'aš Bin Qays رَضِيَ اللَّهُ تَعَالَى عَنْهُ sent a person to Sayyidunā 'Adī Bin Ḥātim رَضِيَ اللَّهُ تَعَالَى عَنْهُ to borrow a cooking pot. Sayyidunā 'Adī Bin Ḥātim رَضِيَ اللَّهُ تَعَالَى عَنْهُ filled the pot with food and sent it to Sayyidunā Ash'aš Bin Qays رَضِيَ اللَّهُ تَعَالَى عَنْهُ who returned the pot with the message, 'I had asked for an empty pot!' Sayyidunā 'Adī Bin Ḥātim رَضِيَ اللَّهُ تَعَالَى عَنْهُ sent the pot back with the message, 'We do not lend empty pots.'¹
190. Sayyidunā Ibn 'Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has said, "There are three people I cannot surpass, and there is the fourth person I can only provide for, with the help of Allah عَزَّوَجَلَّ. 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 I can only provide for, with the help of Allah عَزَّوَجَلَّ. 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 رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated: One day in the presence of Ṣaḥābah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, Amīr-ul-Mu'minīn Sayyidunā 'Umar Fārūq رَضِيَ اللَّهُ تَعَالَى عَنْهُ asked for his new Qamiṣ (i.e. a type of long and loose shirt) and put it on. I (i.e. the

¹ Asad-ul-Ghābah fi Ma'rifat-uṣ-Ṣaḥābah li Ibn Ašīr, vol. 4, pp. 12, Raqm 3604

narrator) presumed that he رَضِيَ اللهُ تَعَالَى عَنْهُ recited the following Du'ā:

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَاتَّجَمَلُ بِهِ فِي حَيَاتِي

i.e. all praise is to Allah عَزَّوَجَلَّ Who enabled me to wear this cloth, and cover my Satr, and I adorn (myself) with it in life.

He رَضِيَ اللهُ تَعَالَى عَنْهُ then said, 'I saw the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ put on new clothes and recite the same Du'ā as I did. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 or Faqīr Muslim for seeking the pleasure of Allah عَزَّوَجَلَّ, he will remain in refuge, peace, and nearness of Allah عَزَّوَجَلَّ for as long as even a single thread of these clothes remains on him whether the giver is alive or has died.'¹

192. It is narrated by Sayyidunā Abū Sa'īd Khudrī رَضِيَ اللهُ تَعَالَى عَنْهُ that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'One who feeds a hungry Miskīn will be made to eat the food of Paradise by Allah عَزَّوَجَلَّ. One who gives water to a thirsty person will be made to drink pure sealed wine by Allah عَزَّوَجَلَّ on the Judgement Day. And one who clothes an unclothed person will be made to wear green robes of Paradise by Allah.'²

THE RIGHTS OF NEIGHBOUR

193. It is narrated that the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Jibrīl

¹ Kitāb-ud-Du'ā liṭ Ṭabarānī, pp. 142, Ḥadīṣ 393

² Sunan-ut-Tirmizī, vol. 4, pp. 204, Ḥadīṣ 2457

(عَلَيْهِ السَّلَام) kept on conveying to me the commandments of Allah ﷻ regarding the rights of the neighbours until I presumed that he would soon declare them inheritors.¹

194. Sayyidunā ‘Abdullāh Bin ‘Amr رَضِيَ اللهُ تَعَالَى عَنْهُ ordered his servant to slaughter a goat, so it was slaughtered. He رَضِيَ اللهُ تَعَالَى عَنْهُ then asked his servant if he had sent some meat to his Jews neighbour². He رَضِيَ اللهُ تَعَالَى عَنْهُ then said that he heard the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, ‘Jibrīl (عَلَيْهِ السَّلَام) kept on conveying to me the commandments of Allah ﷻ regarding the rights of the neighbours until I presumed that he would soon declare them inheritors.’³

195. Sayyidunā Abū Umāmah Bāhili رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that once he heard the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying when he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was riding Jad’ā, his she-camel: ‘I make a will to you about the neighbour.’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Ṣaḥīḥ Bukhārī Kitāb-ul-Adab, vol. 4, pp. 104, Ḥadīṣ 6105

² A Žimmī Kāfir (unbelievers) can be given Ṣadaqaḥ Nāfilāh but not Ṣadaqaḥ Wājibāh like Zakāh etc., whereas Ḥarbī Kāfir cannot be given even Ṣadaqaḥ Nāfilāh. Now all Kāfir in the world are Ḥarbī and cannot be given any kind of Ṣadaqaḥ. Sayyidunā Shaykh Aḥmad also known as Mullā Jīwan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated in the book, *Tafsīrāt Aḥmadiyyah*, ‘The knowledgeable people are aware that all Kāfir in the present era are Ḥarbī.’ (*Tafsīrāt Aḥmadiyyah*, part 10, At-Taubaḥ, 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 صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘An unbeliever in neighbourhood has only one right that is the right of a neighbour. The companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ asked, ‘Shall we give them some meat from our ritually sacrificed animals?’ The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Do not give anything to polytheists from your ritual sacrifices.’ (*Shu’ab-ul-Imān lil Bayḥaqī*, vol. 7, pp. 83, Ḥadīṣ 956)

³ Al-Musnad lil Ḥamīdī, vol. 2, pp. 270, Ḥadīṣ 593

repeated it many times. The narrator said he thought to himself that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would declare the neighbour an inheritor.¹

196. Sayyidunā Anas Bin Mālik رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Allah عَزَّوَجَلَّ nourishes all creatures and likes the one among His creatures the most who treats those well nourished by Allah عَزَّوَجَلَّ.’²
197. Sayyidunā Abū Shurayḥ Ka’bī رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that he heard the Most Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, ‘One who has belief in Allah عَزَّوَجَلَّ and the Judgement Day should treat his neighbour well.’³
198. Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘One who has belief in Allah عَزَّوَجَلَّ and the Day of Judgement must not hurt his neighbour.’⁴
199. Sayyidunā Abū Juḥayfah رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that a person with a complaint against his neighbour came to the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 to the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Why are people treating me like this?’ The

¹ Al-Mu’jam-ul-Kabīr, vol. 8, pp. 111, Ḥadīṣ 7523

² Al-Musnad li Abī Ya’lā, vol. 3, pp. 232, Ḥadīṣ 3465

³ Ṣaḥīḥ Bukhārī, vol. 4, pp. 105, Ḥadīṣ 6019

⁴ Ṣaḥīḥ Bukhārī, vol. 4, pp. 105, Ḥadīṣ 6018

Prophet of Raḥmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘How are people treating you?’ He told, ‘People are cursing and condemning me.’ The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Allah عَزَّوَجَلَّ had cursed you before people did.’ He said, ‘I will never ever do it again.’ Then the complainant came, so the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Remove your things [from the path], because Allah عَزَّوَجَلَّ has removed your trouble.’¹

200. Umm-ul-Mu`minin Sayyidatunā Umm-e-Salamah رَضِيَ اللهُ تَعَالَى عَنْهَا has reported, ‘The Most Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Your hurting it will not bring you peace because this is not less than hurting the neighbour.’²



Announcement of Day

Sayyidunā Imām Bayḥaqī رَضِيَ اللهُ تَعَالَى عَنْهُ has stated in *Shu'ab-ul-Īmān*: The Prophet of Raḥmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The day makes the announcement daily at the time of sunrise, ‘If you want to perform any good deed today, then do it because I will never come back.’ (*Shu'ab-ul-Īmān*, vol. 3, pp. 386, Ḥadīṣ 3840)

¹ Attarghib Wattarhib Kitāb-ul-Bir, Waṣ-Ṣilah, Ḥadīṣ 3911, vol. 3, pp. 287

² Jāmi'-ul-'Ulūm Wal-Ḥakam, pp. 173, Ḥadīṣ Al-Khāmis 'Ashr

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Sharḥ-us-Sunnah, Imām Abū Muhammad Ḥusayn Bin Mas'ūd Baghwī, Dār-ul-Kutub 'Ilmiyyah

Shu'ab-ul-Īmān, Imām Abū Bakr Aḥmad Bin Ḥusayn Bayḥaqī, Dār-ul-Kutub 'Ilmiyyah

Sunan Abī Dāwūd, Imām Abū Dāwūd Sulaymān Bin Ash'aṣ, Dār Iḥyā-ut-Turāṣ

Sunan Ibn Mājah, Imām Muhammad Bin Yazīd Qazwīnī, Dār-ul-Ma'rifaḥ

Sunan-ut-Tirmizī, Imām Muhammad Bin 'Īsā Tirmizī, Dār-ul-Fikr, Beirut

Tafsīr Ad-Dur-rul-Manṣūr, Imām Jalāluddīn Suyūṭī Shāfi'i, Dār-ul-Fikr, Beirut

Tafsīr Qurṭubī, Abū 'Abdullāh Muhammad Bin Aḥmad Anṣarī Qurṭubī, Dār-ul-Fikr, Beirut

Tafsīr Rūḥ-ul-Bayān, 'Allāmah Ismā'il Ḥaqqī Barausawī, Quetta Pakistan

Tamḥīd-ul-Farsh, Imām Jalāluddīn Suyūṭī Shāfi'i, Mishkāt-ul-Islāmiyyah

Tarīkh Damishq, Imām Ibn 'Asākir, Dār-ul-Fikr, Beirut

أَحْمَدُ بْنُ عَبْدِ الْعَالَمِيِّنَ وَالْقَلَوَةَ وَالسَّلَامَ عَلَى سَيِّدِ الْمُرْسَلِينَ أَوَّابِمْ وَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BLOSSOMING OF SUNNAH

By the grace of Allah ﷻ, 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 Ijima', taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah ﷻ 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-Madinah 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, **بِسْمِ اللَّهِ ﷻ**

Every Islamic brother should develop the Madani mindset that **'I must strive to reform myself and people of the entire world, بِسْمِ اللَّهِ ﷻ'**

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, **بِسْمِ اللَّهِ ﷻ**



MAKTABATUL
ADINAH

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