



A portion of Ameer-e-Ahl-e-Sunnat's book Call to Righteousness,  
with additions and adjustments, entitled:

# ***SMILING is SUNNAH***



Translated into English by  
Translation Department (Dawat-e-Islami)

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat  
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

**MUHAMMAD ILYAS**  
Attar Qadiri Razavi



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

## Du'a for Reading the Book

*R*ead the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

اَللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

### Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Glorious and Honourable! (*Al-Mustatraf, vol. 1, p. 40*)

### Note:

Recite Salat upon the Prophet **ﷺ** once before and after the Du'a.

مسکرا نا سنت ہے

Muskurana Sunnat hay

# Smiling is Sunnah

THIS booklet was presented in Urdu by Majlis Al-Madina-tul-‘Ilmiyyah. **Translation Department (Dawat-e-Islami)** has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

## **Translation Department (Dawat-e-Islami)**

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

**UAN:** ☎ +92-21-111-25-26-92 – Ext. 7213

**Email:** ✉ translation@dawateislami.net

## Smiling is Sunnah

An English translation of ‘Muskurana Sunnat hay’



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

✉ **Email:** [global@maktabatulmadinah.com](mailto:global@maktabatulmadinah.com) | [feedback@maktabatulmadinah.com](mailto:feedback@maktabatulmadinah.com)

☎ **Phone:** +92-21-34921389-93

🌐 **Web:** [www.dawateislami.net](http://www.dawateislami.net) | [www.maktabatulmadinah.com](http://www.maktabatulmadinah.com)

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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This work was extracted from pages 245 to 258 of *Call to Righteousness*.

## Smiling is Sunnah

### Du'a of Attar

“O Lord of Mustafa! Whosoever reads or listens to the 24 page booklet, ‘*Smiling is Sunnah*,’ grant them the intercession of your most beautiful and smiling final Prophet ﷺ on the Day of Judgement, and grant them entry into Jannat-ul-Firdaus without accountability.”

### Excellence of Salat upon the Prophet ﷺ

The final Prophet of Allah ﷺ said, “The closest person to me on the Day of Judgement will be the one who recited the most Salat upon me.”<sup>1</sup>

### Calling towards righteousness is an act of charity

Sayyiduna Abu Zar Ghifari رضى الله عنه narrates that the noble Prophet ﷺ said, “Meeting your brothers (in faith) with a smile is charity for you, and calling towards righteousness and forbidding evil is charity.”<sup>2</sup>

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<sup>1</sup> Tirmizi, vol. 2, p. 27, Hadith 484

<sup>2</sup> Tirmizi, vol. 3, 384, Hadith 1963

## Smiling whilst speaking is Sunnah

Dear Islamic brothers! In the abovementioned Hadith, meeting others with a smile, inviting towards righteousness and forbidding evil were all declared to be acts of charity. **سُيِّحِنَ اللَّهُ**! Indeed, smiling is a very beautiful act! Smiling whilst speaking to and meeting others, eases the task of calling towards righteousness, and can lead to astonishing outcomes.

Even the smallest of your smiles may win over someone's heart, and bring about a positive change in their sin filled life. On the other hand, if you meet someone in a rude manner, show no attention to them, or look here and there when shaking their hand, it could break their heart and lead them down a path of misguidance.

Therefore, whenever you meet someone or speak with someone, try to smile as much as you can. If you have the habit of meeting others in a rude or inattentive manner, then make efforts to meet them warmly and cheerfully. In fact, in order to reinforce this habit of smiling, we can appoint someone to watch us when we meet people and notify us about what we do. Do we smile, or are we stone-faced? Are we friendly, or do we seem rude? In this way, slowly but surely, we can all work on ourselves and improve our social skills. Also, you can ask him to give you written reminders every now and then, in which "Smiling whilst speaking is Sunnah" should be written.

Yes! This is indeed a Sunnah. Hence, on page 17 of *Islamic*

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*Manners*, a book published by Dawat-e-Islami's Maktaba-tul-Madina, an account regarding the smiling of the Messenger of Allah ﷺ is reported. Sayyidatuna Umm Darda رضى الله عنه mentions that she would always see Sayyiduna Abu Darda رضى الله عنه smiling when speaking. When she asked him why, he replied by saying: "I saw the Messenger of Allah ﷺ smiling whilst speaking."<sup>1</sup>

*Jis ki taskeen se rotay huay hans parain*

*Uss tabassum ki aadat pe laakhon salam* <sup>2</sup>

*(Translation: He who comforted the tearful and brought them laughter.*

*Thousands of salam upon his practice of smiling)*

## Explaining the poetry of Raza

The collection of poems written by Imam Ahmad Raza Khan رحمه الله عليه is known as *Hadaiq-e-Bakhshish*, and the famous poem this couplet is taken from, is known as *Salam-e-Raza*. From the first verse, "*Jis ki taskeen se rotay huay hans parain*", we will focus on the final word, and how this beautifully details the profound love Imam Ahmad Raza Khan رحمه الله عليه had for the final Prophet ﷺ, and highlights his unmatched level of mastery in the Urdu language.

If the word *paray* was used instead of *parain*, this would signify

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<sup>1</sup> *Makarim al-Akhlaq lil-Tabarani*, p. 319, Raqm 21

<sup>2</sup> *Hadaiq e Bakhshish*, p. 303



a single event. However, the great Imam used the word *parain*, signifying how the final Prophet ﷺ would consistently bring joy and happiness to others, and how this was an enduring quality from amongst his endless list of beautiful qualities.

This couplet now takes on a new quality, and it is as though the great Imam is saying: “In his apparent lifetime, the final Prophet ﷺ comforted the saddened hearts of his *ummah*. Even now, however, he comes into their dreams or comforts his servants in their graves, and they attain peace when he does so.” This couplet also indicates towards the Day of Judgement, and how the final Prophet ﷺ will grant comfort and reassurance to his *ummah*, saving them from the hardships of that day.

The second verse of this couplet means: ‘May thousands of Salam be upon his beautiful habit of granting peace and comfort to others.’ Upon this couplet, Maulana Akhtar al-Hamidi رَحْمَةُ اللَّهِ عَلَيْهِ composed a *tazmeen* (three verses of poetry pre-fixed to an original couplet) in an exceedingly excellent manner, which says:

*Muztarib gham se hotay hue hans parain                      ranj se jaan khote hu hans parain*  
*Bakht jaag uthen sotay hue hans parain,                      jis ki taskeen se rotay hue hans parain*  
*Us tabassum ki aadat pe lakhon Salam*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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## Smiling when shaking hands is a means of forgiveness

Sayyiduna Nufai' A'ama رَضِيَ اللهُ عَنْهُ states: "I once met Sayyiduna Baraa bin 'Aazib رَضِيَ اللهُ عَنْهُ. He shook hands with me and began to smile. After doing so, he asked, 'Do you know why I did this?'. 'No', I said. So, he said, 'The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once honoured me through meeting him, and he did the same (shook hands and smiled) with me. He then asked me, 'Do you know why I did this?', and I replied by saying I did not. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, 'When two Muslims shake hands at the time of meeting one another, and smile in front of one another for the sake of Allah Almighty, they are forgiven before they separate.'"<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Good and bad intentions behind smiling

Dear Islamic brothers! In the blessed Hadith mentioned above, the words 'for the sake of Allah Almighty' clearly points towards a good intention. Thus, shaking hands with a Muslim and smiling whilst conversing with them will only result in reward and forgiveness in the Hereafter if one has the intention to attain the pleasure of Allah Almighty.

If a person shakes hands and smiles just to show that he is friendly, or to please a wealthy or political personality in order to gain benefit from them, to foster friendships which benefit

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<sup>1</sup> Mu'jam Awsat, vol. 5, p. 366, Hadith 7630

him personally, or **مَعَاذَ اللَّهِ**, touch the hand of an *amrad* (attractive youth) and take lustful pleasure from speaking with him, then he shall not attain reward for this. These forms of bad or misplaced intentions should not be present at all.

Indeed, most fortunate is the Islamic brother who seeks the pleasure of Allah Almighty, desires for his sins to be forgiven, seeks the immense reward of adhering to the Sunnah, brings happiness to the hearts of the Muslims and whose individual efforts lead to other Muslims acting upon the Pious Deeds booklet and learning the Sunnah by travelling in the Madani Qafilahs. This is only if his smiling is with good intentions, and when appropriate.

### Laughing out aloud is from Satan

Laughing out aloud is not appropriate, as this is against the Sunnah, and is from Satan. Sayyiduna Abu Hurayrah **رَضِيَ اللَّهُ عَنْهُ** narrates that the Messenger of Allah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** stated: **الْقَهْقَهَةُ مِنَ الشَّيْطَانِ وَالتَّبَسُّمُ مِنَ اللَّهِ** – “Laughing (out loud) is from Satan, and smiling is from Allah.”<sup>1</sup>

Allamah Abd al-Rauf Munawi **رَحِمَهُ اللَّهُ عَلَيْهِ** says: “*Qahqaha* means to laugh audibly. Satan likes this, and dominates such a person. Smiling is to laugh in a small amount, without making a sound.”<sup>2</sup>

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<sup>1</sup> Mu'jam Sagheer, vol. 2, p. 104, Hadith 1053

<sup>2</sup> Fayd al-Qadeer, vol. 4, p. 706, under hadith 6196

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Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ states: “Smiling is a good thing, whereas laughing is bad. Smiling is a beautiful habit of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, so smile whenever you meet someone.”<sup>1</sup>

## Laughing is not a sin

Dear Islamic brothers! Remember, although laughing out is from Satan, something disliked and not from the Sunnah, but it is not a sin. If you happen to see a scholar or pious person laughing, do not begin to harbour ill feelings towards them in your heart.

## More silence, less laughing

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would mostly remain silent, and laugh very rarely.<sup>2</sup>

Hafiz ibn Hajar رَحِمَهُ اللهُ عَلَيْهِ says, “The reality that has become apparent after gathering blessed hadith is that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would not usually laugh beyond a smile. If he were to laugh more than this, it would not reach the extent of *qahqaha*.”<sup>3</sup>

## Did the Companions laugh?

Sayyiduna ibn Umar رَضِيَ اللهُ عَنْهُمَا was asked if the honourable

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<sup>1</sup> *Mirat al-Manajih*, vol. 7, p. 14

<sup>2</sup> *Musnad Imam Ahmed*, vol. 7, p. 407, Hadith 20853

<sup>3</sup> *Mawahib al-Ladunniyyah*, vol. 2, p. 54

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Companions رَضِيَ اللهُ عَنْهُمْ laughed, to which he said, “Yes, and the faith in their hearts was stronger than mountains.”<sup>1</sup>

Hakeem al-Ummah, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ writes the following in the commentary of this Hadith: “Perhaps the questioner had heard this Hadith: ‘Laughing in excess causes the heart to die.’ Then perhaps he assumed the Companions never laughed, as their hearts were spiritually alive. Sayyiduna ibn Umar رَضِيَ اللهُ عَنْهُمَا saying ‘Yes’ in reply clarifies the fact that laughter is not Haram, but a Halal act. The Companions never laughed in the way which leads to a heart dying, meaning, laughing all the time. Rather, they laughed in a way which kept their hearts and those in front of them fresh, happy and interested.”<sup>2</sup>

### What to recite when seeing someone smiling

Dear Islamic brothers! Whenever you see someone smiling, recite this Du’a narrated in Sahih Bukhari: أَصْحَكَ اللهُ سَيِّدَكَ – “May Allah Almighty keep you smiling.”<sup>3</sup>

### A Muballigh should stop others laughing loudly in the Masjid

When appropriate, smiling is permitted in the Masjid. However, it is impermissible to laugh or laugh out loud (in the

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<sup>1</sup> Sharh al-Sunnah, vol. 6, p. 375

<sup>2</sup> Marat al-Manajeh, vol. 6, 404

<sup>3</sup> Bukhari, vol. 4, p. 123, Hadith 6085

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Masjid). Therefore, when delivering a speech, if something is about to be mentioned that may lead to the attendees of the gathering to laugh, the *Muballigh* should make the following announcement: “Kindly pay attention! We are in the Masjid at the moment, which means we can smile when we need to (with good intentions beforehand), meaning, such laughter whose sound the one laughing cannot even hear. Kindly do not laugh loudly in the Masjid, as the final Prophet ﷺ has stated: ‘Laughing in the Masjid brings darkness in the grave.’”<sup>1</sup>

## Laughing during Salah

In *Laws of Salah*, a book published by Dawat-e-Islami’s Maktabatul-Madina, the issue of laughing during Salah is discussed:

1. “If an adult laughed in a Ṣalāh consisting of Rukū’ and Sujūd so loudly that the people in the vicinity heard his laughing, both his Wuḍū and Ṣalāh will become invalid. If he laughed just loud enough that only he heard it, his Ṣalāh will become invalid, but there will be no effect on his Wuḍū. Smiling (without creating a sound) will not nullify Wuḍū nor Ṣalāh.”<sup>2</sup>
2. If one laughs loudly in a funeral prayer, his Ṣalāh will become invalid but there will be no effect on his Wuḍū.”<sup>3</sup>

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<sup>1</sup> Jami’ Sagheer, p. 322, Hadith 5231

<sup>2</sup> Marāqil Falāh, p. 91

<sup>3</sup> ibid, p. 91

3. Although laughing out aloud outside of Ṣalāh does not invalidate Wuḍū, however, renewal of Wuḍū is Mustahab.<sup>1</sup>

Our beloved Prophet ﷺ never laughed loudly, so we should attempt to revive this Sunnah and avoid laughing loudly.

### Smiling for a Muslim brother is Sadaqah

Sayyiduna Abu Zar رضى الله عنه narrates that the Messenger of Allah ﷺ said: “Even your smile for your brother is Sadaqah, calling towards goodness is Sadaqah, forbidding evil is Sadaqah, guiding the lost is Sadaqa, helping those with weak vision is Sadaqah, moving a stone, thorn or bone from a path is Sadaqah, and putting water from your own bucket into your brother’s is Sadaqah.”<sup>2</sup>

In another narration, the beloved Prophet ﷺ stated: “Every loan is Sadaqah.”<sup>3</sup>

### The definition of monetary charity (Sadaqah)

Whenever Sadaqah is mentioned, charity is the concept that normally comes to mind to describe it. Without doubt, charity is indeed also referred to as Sadaqah. Whilst discussing this topic, the definition of monetary charity will also be clearly

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<sup>1</sup> *Marāqil Falāh*, p. 84

<sup>2</sup> *Tirmizi*, vol. 3, p. 384, *Hadith* 1963

<sup>3</sup> *Shu’ab al-Imaan*, vol. 3, p. 284, *Hadith* 3563

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explained. It is stated on pages 32 to 33 of the book published by Dawat-e-Islami's Maktaba-tul-Madina, entitled, 'Ziya-e-Sadaqat': "In the dictionary, Sadaqah is defined as **عَطِيَّةٌ يُرَادُ بِهَا** <sup>1</sup> **الْبُشُورَةُ لَا الْبُكَرْمَةُ** - "That gift by which reward is intended, rather than increasing one's honour." Meaning, it is that gift which is not given with the purpose of increasing one's honour or to be praised, rather it is only given with the intention of being rewarded.

Allamah Sayyid Shareef Jurjaani Hanafi **رَحْمَةُ اللَّهِ عَلَيْهِ** described Sadaqah in the following words: **هِيَ الْعَطِيَّةُ تَبْتَغَى بِهَا الْبُشُورَةُ مِنَ اللَّهِ تَعَالَى** - "Sadaqah is a gift given in the hope of receiving reward from Allah Almighty."<sup>2</sup>

*Sadqe is in'aam ke qurban is ikraam ke*

*Ho rahi hai donoun aalam mein tumhari wah wah*<sup>3</sup>

**Explanation of the poetry of Raza:** My Master, the Imam of Ahl Al-Sunnah, Imam Ahmad Raza Khan **رَحْمَةُ اللَّهِ عَلَيْهِ** writes in this couplet of Prophetic praise: "O Messenger of Allah! May I be sacrificed upon this gift and honour Allah Almighty has granted you; in that He made you the highest in rank from the entirety of creation, and it is from His grace that mention of your grand status and lofty rank takes place in both worlds."

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<sup>1</sup> Al-Munjid

<sup>2</sup> Kitab al-Tareefat, p. 95

<sup>3</sup> Hadaiq e Bakhshish, p. 135



## Internal diseases disappeared at once!

Dear Islamic brothers! Affiliate yourself with the religious environment of Dawat-e-Islami. This is a great way to become punctual in your Salah and acting upon the Sunnah. Try your best to spend your days and nights in accordance with the Pious Deeds booklet, which will help you in acting upon the Sunnah and becoming habitual in doing so.

Adding to this, in order to learn more about the Sunnah, try to travel in the Sunnah-inspired Madani Qafilahs of Dawat-e-Islami in the company of devotees of the Prophet. As a form of encouragement, I present the Madani parable of a person suffering from a host of internal diseases, and how he gained complete recovery.

The following is the summary of an Islamic brother's statement: "I suffered from internal illnesses for a long time. These affected me to a great extent, posing problems whenever I slept. I spent a lot of money treating these illnesses, but to no avail, and I had become tired of this illness. During this time, I heard about how Du'a was accepted in Madani Qafilahs. Mustering the strength, I travelled in the Madani Qafilah, and **اَلْحَمْدُ لِلّٰهِ**! I made Du'a in this time for the betterment of my health, and with its blessings, my illness came to an end as though it never existed in the first place."

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ عَلَی مُحَمَّدٍ

## Do not worry if there is delay in the acceptance of your Du'a

اَلْحَمْدُ لِلّٰهِ! Travelling in the Sunnah-inspired Madani Qafilah of Dawat-e-Islami became the means of recovery and cure for a sick person, and why should this not be the case when Du'a is made whilst travelling in the path of Allah Almighty, and that too in the company of devotees of the Prophet. The Du'a made in the company of the pious servants of Allah Almighty is not rejected. If there is an apparent delay in the fulfilment of your Du'a, do not panic or rush. On page 97 of *Fazaail-e-Du'a*, a book published by Dawat-e-Islami's Maktaba-tul-Madina, it is written: "Do not hasten in seeking fulfilment of your Du'a. It is mentioned in a blessed Hadith: 'Allah Almighty does not accept the Du'a of three people. The first is the one who makes Du'a for something sinful, the second is the one who asks for ties of kinship to be severed, and the third is the one who hastens in wanting his Du'a to be accepted; (saying) 'I have made Du'a but it has not yet been accepted.' Such a person becomes worried and abandons Du'a, and remains deprived of what he sought.'"

## A way to have your Du'a accepted

If a sick person is not recovering, you should first try to give charity, then in a non-Makruh time, offer two Rak'ah of Nafl Salah and make Du'a wholeheartedly; اِنْ شَاءَ اللّٰهُ, your Du'a will be accepted. It is mentioned on pages 59 to 60 of *Fazaail-e-*

*Du'a*: (From amongst the etiquette of *Du'a* being accepted:) “Etiquette number 5: Before making *Du'a*, perform a righteous action. By doing this, the mercy of Allah Almighty will be directed towards him (the one making *Du'a*). Giving Sadaqah, especially privately, has great effect (meaning, giving charity in secrecy is a great means of *Du'a* being accepted).

It is stated in the 28<sup>th</sup> Juz of the Holy Quran, in the 12<sup>th</sup> verse of Surah Mujadalah:

فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ<sup>ط</sup>

*so before you request, give some charity.*<sup>1</sup>

(Bear in mind, it is not Wajib to give Sadaqah before making *Du'a*, but Mustahab). It is further mentioned on page 61 of *Fazaail-e-Du'a*: “Etiquette number 9: Offer two Rak’ah of Salah with sincerity, but not in a time in which it is disliked to offer Salah. This is a means of attaining mercy, and with this mercy, one can achieve their intended outcome and desires.” (There are 12 times in which offering Nawafil is forbidden. To learn more about these timings, take a look at the footnotes found on pages 61 to 62 of *Fazaail-e-Du'a*).

### Failed kidneys began to work again

In Karachi, a well-known person contracted jaundice. His abdomen became filled with water and his kidneys had failed,

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<sup>1</sup> Al-Quran, 58:12

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until he eventually fell into a coma. This person was extremely well known, and the only child of his parents. They were reliant upon him to look after them in their old age.

There was great commotion when he fell ill, with 18 doctors coming to analyse and treat him. Every single one of them said he was untreatable. Then the 19<sup>th</sup> doctor came, and said there was a shortcoming in treatment which could only be filled by his parents, and it is hoped that Allah Almighty will shower His mercy. The doctor instructed the parents to give charity, offer two Rak'ah of Nafl Salah and make wholehearted Du'a to Allah Almighty.

Thus, the charity, Nawafil and Du'a were carried out, with the parents making sincere Du'a for three days for their son's health.

الرَّحْمَنُ لِلَّهِ, on the third day, his kidneys began to work again, and the symptoms of jaundice and the amount of water in his stomach began to lessen. In just a week, he went from having non-functioning kidneys, jaundice and unconsciousness, to making a complete recovery and return to health.

## Two forms of intoxication

Sayyiduna Mu'aaz bin Jabal رَضِيَ اللَّهُ عَنْهُ narrates that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "Indeed, you will remain upon evidence (guidance) from your Lord, as long as two intoxications do not appear amongst you: one is the intoxication of ignorance, and the second is the intoxication of

having love for this worldly life. Thus, you may command good, forbid evil, and struggle in the way of Allah; (but) when the love of the world comes about within yourselves, you will not command good nor forbid evil nor struggle in the way of Allah Almighty. So, the one who speaks of Quran and Sunnah at that time will be like the first of the Muhajireen and Ansar who accepted faith.”<sup>1</sup>

### **The ignorance of so-called educated people**

Dear Islamic brothers! With great sadness, these two forms of intoxication are commonplace in our society. In particular, an overwhelming majority of people are inebriated with ignorance. Perhaps a person may object and state that education is widespread, and schools and colleges are everywhere, so how does ignorance remain a problem nowadays? Forgive me, but worldly education does not cure the illness of ignorance. Only through acquiring obligatory knowledge of Islamic rulings can ignorance be removed. In today’s age, a large number of Muslims are unaware of necessary Islamic matters.

The very people whom the world declares as ‘educated’ are the same people who are unable to even recite the Holy Quran correctly. If this is not ignorance, then what is? Ask them in regards to performing Wudu, Ghusl or Salah; perhaps only a few will be aware of these matters. Ask them to recite the Du’a

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<sup>1</sup> *Majma’ al-Zawaid*, vol. 7, p. 533, *Hadith 12159*

Smiling is Sunnah

read during a Janazah, perhaps they shall begin looking here and there instead. What a very sad state of affairs indeed! Many Muslims today seem to be solely focussed upon acquiring worldly knowledge, and it is encouraged from all angles.

Every penny and every effort is being expended in pursuit of worldly knowledge, whereas institutions offering free Islamic education, free facilities and free residency, remain abandoned. Certainly, this is all due to the delusional effects of being intoxicated in the love of this worldly life.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Reward similar to the predecessors

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has beautifully stated: “Indeed, there will be some people from my *ummah* given reward similar to those preceding them (meaning, the honourable Companions رَضِيَ اللَّهُ عَنْهُمْ). يُنْكَرُونَ الْمُنْكَرَ - They will be those who forbid evil.”<sup>1</sup>

Allamah Abd al-Rauf Munawi رَحِمَهُ اللَّهُ عَلَيْهِ comments on this blessed Hadith: “Meaning, Allah Almighty will grant this nation of Muslims, by means of whom the religion was strengthened, a reward which is similar to that granted to the honourable Companions عَلَيْهِمُ الرِّضْوَانُ.”<sup>2</sup>

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<sup>1</sup> Musnad Imam Ahmad, vol. 5, p. 576, Hadith 16592

<sup>2</sup> Faid al-Qadeer, vol. 1, p. 680, under hadith 2485

## The impossibility of a *muballigh* being equal to a Companion

Dear Islamic brothers! Nobody should infer from the abovementioned hadith that a *muballigh* who forbids evil has become equal with the honourable Companions عَلَيْهِمُ الرِّضْوَان. This is certainly not the case. It is an established matter that a non-Companion from this *ummah*, no matter how high or excellent their rank may be, cannot match the exceedingly high rank of the Companions, which they acquired through accompanying the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: لَا تَسُبُّوا أَصْحَابِي فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ: وَمِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدًّا أَحَدِهِمْ وَلَا تَصِيفُهُ. “Do not curse my Companions. If you were to spend gold equal to Mount Uhud, it would not amount to one or half a Mudd of theirs.”<sup>1</sup>

A Mudd is a unit of measurement equivalent to two Hijazi Ratl, and one Ratl is equal to around 625 grams.

A non-Companion, even after performing hundreds of thousands of good deeds, can never equal the rank of any one of the honourable Companions. Just as Mufti Muhammad Amjad Ali A'zami رَحِمَهُ اللهُ عَلَيْهِ writes on page 253 of the first volume of *Bahar-e-Shari'at*, a book published by Dawat-e-Islami's Maktaba-tul-Madina: “No matter how great a saint's rank is, he cannot equal the rank of any Companion.” On page

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<sup>1</sup> Bukhari, vol. 2, p. 522, Hadith 3673

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247, he also says: “It has been stated in hadith regarding those who shall accompany Sayyiduna Imam Mahdi رَضِيَ اللهُ عَنْهُ: ‘For every one of them, there is the reward of fifty (people).’ The Companions عَلَيْهِمُ الرِّضْوَانُ humbly asked: ‘Fifty of us (people), or them?’ To which, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded by saying, ‘Rather, of you.’”

The reward of those who shall accompany Sayyiduna Imam Mahdi رَضِيَ اللهُ عَنْهُ may be higher, but in terms of excellence and status, they cannot match the Companions عَلَيْهِمُ الرِّضْوَانُ, let alone surpass them. Without doubt, accompanying Imam Mahdi رَضِيَ اللهُ عَنْهُ is a great honour, but attaining the companionship of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and becoming his Companion is an unimaginable honour.

Without comparison, this can be understood through the following example: A king sends his minister and a few officers into battle. Upon attaining victory, each officer is given thousands upon thousands in monetary gifts, whereas the minister is simply given a message of satisfaction and appreciation from the king. Although the officers received more gifts, but they cannot be considered equal to the grand minister who was honoured with receiving a statement of satisfaction from the king.<sup>1</sup>

The illustrious rank of the Companions عَلَيْهِمُ الرِّضْوَانُ can be understood from the following two accounts, which are narrated regarding Sayyiduna Ameer Mu’awiyah رَضِيَ اللهُ عَنْهُ.

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<sup>1</sup> Bahar-e-Shari’at, vol. 1, pp. 247-253



1. Sayyiduna Mu'aafah bin Imran رَحِمَهُ اللّٰهُ عَلَيْهِ was asked: "Is Sayyiduna Umar bin Abd al-Aziz رَحِمَهُ اللّٰهُ عَلَيْهِ better than Sayyiduna Ameer Mu'awiyah رَضِيَ اللّٰهُ عَنْهُ?" Angered by this question, he said: "Do not compare a non-Companion with a Companion of the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyiduna Mu'awiyah رَضِيَ اللّٰهُ عَنْهُ was a scribe of revelation, and he was entrusted with the revelation by the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ."¹
2. Somebody asked Sayyiduna Abdullah bin Mubarak رَحِمَهُ اللّٰهُ عَلَيْهِ: "Who is more superior: Sayyiduna Ameer Mu'awiyah رَضِيَ اللّٰهُ عَنْهُ or Sayyiduna Umar bin Abd al-Aziz رَحِمَهُ اللّٰهُ عَلَيْهِ?" To which he replied: "By Allah! The dust which entered the nose of Sayyiduna Mu'awiyah's رَضِيَ اللّٰهُ عَنْهُ horse whilst in the company of the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a thousand times greater than Sayyiduna Umar bin Abd al-Aziz رَحِمَهُ اللّٰهُ عَلَيْهِ."²

Shaykh al-Islam, Allamah ibn Hajar Haytami Shaafi'i explains the second narration mentioned above, thusly: "What Sayyiduna Abdullah bin Mubarak رَحِمَهُ اللّٰهُ عَلَيْهِ meant by this statement is that the honour attained by Sayyiduna Ameer Mu'awiyah رَضِيَ اللّٰهُ عَنْهُ through seeing the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and being his companion is an honour that

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¹ Tarikh Baghdad, vol.1, p. 224

² Fatawa Hadithiyah, p. 401

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cannot be equalled by any other honour or deed.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

(Here concludes the content extracted from *Call to Righteousness*, the book of the Ameer of Ahl al-Sunnah (دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ).

### The astonishing medical benefits of smiling

- ❖ There are 200 points on a human face through which various expressions and emotions are displayed, such as, anger, sadness, distress, embarrassment, etc., and these 200 points work together to form various effects on the face. Smiling is the singular act which causes all of these 200 points to move at once.
- ❖ Whoever is not used to smiling, his face appears expressionless and cold to others.
- ❖ Allah Almighty created the immune system within humans to battle illnesses. Smiling strengthens the immune system.
- ❖ Smiling plays a huge role in relieving tension, and has a great affect in relieving issues related to blood pressure.
- ❖ It is mentioned in a book of Greek medicine that asthma is

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<sup>1</sup> *Fatawa Hadithiyah*, p. 401

such a stubborn illness that it is said to accompany a person to their grave. However, smiling was even declared a treatment for asthma.

- ❖ When a person smiles, endorphin hormones are released in the body, which work as natural painkillers.
- ❖ According to research, smiling can make the human mind more active and blissful than two thousand chocolate bars.
- ❖ The most significant fact is that our beloved Prophet ﷺ would smile. In this regard, two blessed hadith are mentioned here:
  1. Sayyiduna Abdullah bin Hars states: “I did not see anyone who smiled more than the Messenger of Allah ﷺ.”<sup>1</sup>
  2. Sayyiduna Jarir rضى الله عنه said: “Since I accepted Islam, the Messenger of Allah ﷺ never stopped me, meaning he always gave me what I asked for, and whenever he looked at me, he did so with a smile.”<sup>2</sup>

Consider this! If you were to smile when speaking with others at home, greet people outside the home with a smiling face, or exchange smiles with worshippers in the Masjid, then how beautiful would your inward and outward state become! If you

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<sup>1</sup> Tirmizi, vol. 5, p. 542, Hadith 227

<sup>2</sup> Tirmizi, vol. 5, p. 542, Hadith 230

Smiling is Sunnah

make good intentions and meet your Muslim brothers with a cheerful face, **إِنْ شَاءَ اللَّهُ**, a peaceful and loving environment can come about.

A multitude of different people meet with the Ameer of Ahl al-Sunnah **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةُ** regularly. He meets each of them with a smile. Below is the reply that he gave when asked about this:

### The gift of smiling

**Question:** There is a limit to smiling. A person eventually becomes tired of this too. However, whenever we see you, you meet each and every person with a smile. Do you not feel tiredness from this?

**Answer:** This is dependent on a person's mood. I try to keep a cheerful disposition at all times, and I continue smiling, as smiling is a Sunnah, and doing this with the intention of acting upon the Sunnah is a means of earning reward. I have noticed that consistently smiling causes slight pain in the cheeks, but I force myself to do so, as a blessed hadith mentions that smiling in front of a believer is Sadaqah.<sup>1</sup>

These poor individuals go through great difficulty in order to meet me. Who knows, maybe my one smile will bring joy to their hearts. If someone has waited two hours in line to meet me, if I were unable to give him anything else, should I not at

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<sup>1</sup> Tirmizi, vol. 3, p. 384, Hadith 1963

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least give him the gift of a smile? If I were to look at him with a smile, say مَا شَاءَ اللهُ, pat him on the back and stroke his head out of affection, he will feel happiness in this.<sup>1</sup>

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<sup>1</sup> *Ameer Ahl al-Sunnat ki Kahani Unhi ki Zubani*, ep. 11

# The smile of the Prophet

The laugh of the final Prophet  
صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was a smile. His  
blessed teeth would shine like  
hailstones.

*(Shumail Tirmizi, p. 134, Hadith 215)*



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

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: [www.maktabatulmadinah.com](http://www.maktabatulmadinah.com) | E-mail: [feedback@maktabatulmadinah.com](mailto:feedback@maktabatulmadinah.com)