

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

Virtues of spending in the Lord's Path

An English Translation of

راد القحط والوباء بدعوة الجيران ومواساة الفقراء

(Averting famine and plague by feeding
neighbours and consoling the poor)

**Author: A'la Hadrat Imam Ahmad Raza
Khan** رَحْمَةُ اللَّهِ عَلَيْهِ

Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ, أَلْحَمْدُ لِلَّهِ عَلَى إِحْسَانِهِ وَبِقُضْلِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had unparalleled intelligence, excellent judicial acumen in Islamic jurisprudence and perfect command and

expertise in the ancient and modern fields of knowledge. Almost 1000 books of his are indicative of his knowledge about more than 55 fields of Islamic sciences. His books which have been recognised internationally also include “Kanz al-Iman”, “Hada’iq-e-Bakhshish” and “Fatawa Razaviyyah” (27 volumes to date, annotated and referenced). The latter is a vast sea of all the fields of Islamic knowledge containing countless authentic rulings and rare research. After reading it, the person who knows its worth and value spontaneously proclaims that Imam Ahl-e-Sunnat رَحْمَةُ اللهِ عَلَيْهِ is the reflection of the Mujtahidanah (attribute of being capable of interpreting religious/Islamic law) insight of Sayyiduna Imam Azam Abu Hanifa رَحْمَةُ اللهِ عَلَيْهِ. His books will keep on guiding Muslims until Judgement Day. Every Islamic brother and sister must study all the books of A’la Hadrat رَحْمَةُ اللهِ عَلَيْهِ as per their ability.

اَلْحَمْدُ لِلّٰهِ Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah, is determined to spread the call towards righteousness, revive Sunnah as well as disseminating the knowledge of Shari’ah throughout the world. In order to carry out these great and significant tasks in an excellent way, several Majalis (departments) have been established. One of them is Majlis ‘Al-Madina-tul-‘Ilmiyyah’ which consists of the Islamic scholars and blessed Muftis of Dawat-e-Islami. This Majlis has ambitiously taken on the

responsibility for serving Islam in the areas of knowledge, research and publication. It has the following five departments:

1. Department of the books of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ
2. Department of curricular books
3. Department of reformatory books
4. Department of translation
5. Department of proofing books

The topmost priority of Al-Madina-tul-'Ilmiyyah is to present the precious books of A'la Hadrat, Imām-e-Ahl-e-Sunnat, the reviver of Sunnah, eradicator of Bid'ah, scholar of Shari'ah, 'Allāmah Maulana Al-Haaj, Al-Qaari, Al-Shāh Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ in an easily understandable way as per the needs of the present age. All the Islamic brothers and sisters should whole-heartedly cooperate in the development of the religious work of knowledge, research and publication. They should also study every book published by the Majlis and motivate others to do the same.

May all the Majalis of Dawat-e-Islami including Al-Madina-tul-'Ilmiyyah progress by leaps and bounds! May Allah عَزَّوَجَلَّ bestow success upon us in the worldly life as well as in the afterlife by granting us the Tawfeeq to perform each and every good deed with sincerity! May we all be blessed with

Virtues of spending in the Lord's Path

martyrdom under the Green Dome, burial in Jannat-ul-Baqi'
and an abode in Jannat-ul-Firdaus in the neighbourhood of the
Beloved Prophet ﷺ!



أَمِينِ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ramadan-ul-Mubarak 1425 AH

Preface

This booklet راد القحط والوباء بدعوة الجيران ومواساة الفقراء is, in fact, about the importance and excellence of Sadaqah and charity. In this booklet, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has proved the importance and excellence of Sadaqah and charity through 60 blessed Hadiths and 25 benefits derived from these blessed Hadiths. In addition, some parables have also been added to this booklet according to the situation for motivation. Moreover, in order to make Sadaqah and charity more beneficial, Ala Hadrat رَحْمَةُ اللهِ عَلَيْهِ has also mentioned some important matters which have increased the beauty of this booklet. This blessed booklet was written almost one hundred and twelve years ago in 1312 Hijri by Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ. From the point of view of its topic, it will continue to benefit Muslims as long as the world exists إِنَّ شَاءَ اللهُ. Keeping the same thing in mind, Majlis Al-Madina tul 'Ilmiyyah (Department of the books of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ) has published it.

Considering people's convenience, an effort has been made to translate Arabic lines and make the text easy at many difficult places as much as possible in the form of explanatory notes, so that the readers do not face problems while reading and understanding the book. Moreover, for the honourable Islamic scholars and researchers, annotations and references

have also been added to the explanatory notes so that they can easily find the original source. In this regard, the services of Maulana Abdul Rasheed Humayun have been obtained, whereas it has been reviewed by Maulana Abdul Razzaq Al-Attari Al-Madani and Maulana Younas Ali Attari Al-Madani so that there is less possibility of errors.

آلْحَمْدُ لِلَّهِ, the members of Majlis Al-Madina tul 'Ilmiyyah have been making the effort to present the standard and beautiful books according to your taste of knowledge. All these are the blessings of the mercy and affection of our spiritual guide, Ameer Ahl-e-Sunnat the founder of Dawat-e-Islami Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. آلْحَمْدُ لِلَّهِ, he has named the explanatory notes of this booklet, "Rah-e-Khuda Main Kharch Karne Kay Fazaail (Virtues of spending in the Lord's path)."

We pray to Allah Almighty to bless us with the wealth of sincerity and accept this effort of ours and bless us with the Taufeeq to serve the creed of Ala Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ until our death.

أَمِين بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtues of spending in the Lord's Path

Majlis: Al-Madina tul 'Ilmiyyah (Department of the books of
A'la Hadrat رحمة الله عليه)

27 Zul-Qa'dah, 1425 Hijri

9th January, 2005

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Query from Kanpur, Madrasah Faiz-e-‘Aam, sent by Maulvi Ahmadullah, the student of Maulvi Ahmad Hasan on 17th Rabi-ul-Akhir, 1312 Hijri.

What do the blessed Islamic scholars and Muftis state about this matter: In our city¹, when cholera, smallpox or famine, etc. strikes some areas, in order to ward off the affliction, all the locals collect rice, wheat, money, etc. as per their financial ability in the way of Allah and then prepare a meal together and also invite religious clerics and Islamic scholars for the meal; all the locals also eat it. In such a situation, is it permissible or not for the locals to eat this meal? What do you state about those who prevent people and who do not prevent people from eating this meal? بينواتؤجروا Please state so that you may be rewarded.

Answer

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

¹ The ‘city’ refers to Bangala, a place in Kanpur where this query was sent from, and from Kanpur, it was sent to Bareilly for resolution.

الحمد لله الذى وضع البركة فى جماعة الإخوان وقطع الهلكة بتواصل الأحباء و
الجيران والصلاة والسلام على صاحب الشفاعة مجيب الدعوة ومحب الجماعة دافع
البلاء والوباء والقحط والبجاعة وعلى اله وصحبه وجماعة المسلمين وعلينا فيهم يا
أرحم الراحمين امين، امين، امين، يا ربنا امين!¹

The method that has been mentioned in the query and the act of eating the meal by those who have prepared it are permissible and correct as per Shariah and it has not been forbidden at all by Shariah.

قال الله تعالى:

¹ All the praise is for the One Who has blessed the congregation of brothers and has warded off affliction through the get-together of loved ones and neighbours and kind treatment with relatives, and Salat and Salam be upon the one who is the owner of the intercession, who accepts the invitation, loves the congregation, wards off affliction and hunger, and prevents famine, and upon his offspring and companions and upon all Muslims and upon us!
يا أرحم الراحمين Ameen, Ameen, Ameen, O our Lord! Accept it!

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا ط

Translation from Kanz-ul-Iman: There is no blame upon you if you eat together or separately,¹

To forbid without any Shar'i reason is a lack of knowledge and audacity.

وَأَنَا أقول وبالله التوفيق

By virtue of the Taufeeq from Allah Almighty, I (i.e. Ahmad Raza Khan (رَحْمَةُ اللَّهِ عَلَيْهِ)) state that if we ponder, this act is a complete prescription encompassing some remedies because Masakeen² and Fuqara will also eat it, 'Ulama and Sulaha³,

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 18, Surah Al-Noor, verse 61)

² The plural of 'Miskeen'; in 'Rasail Attaria' part 1, Ameer Ahl-e-Sunnat Allamah Maulana Muhammad Ilyas Attar Qadiri Razavi رَأْسُ بَرَكَاتِهِمُ الْعَالِيَةِ has mentioned the Shar'i definition of the word 'Miskeen': A 'Miskeen' is he who has nothing. He does not even have anything to eat and cover his body; for these things, he begs people and this act of his begging people for these things is Halal for him. Its detail can be read from 'Bahar-e-Shariat' part V. (Rasaa`il-e-Attariyah, part. 1, p. 128, Maktaba-tul-Madinah, Karachi)

³ 'Ulama' is the plural form of 'Alim' i.e. one having knowledge. 'An Alim' is he who can find the answer to the questions he faces without

relatives and those living in our neighbourhood will also eat it. It has eight virtues which are equal to the number of the doors of Paradise:

1. Excellence of Sadaqah
2. Serving righteous people
3. Kind relationship with relatives (Having social interaction and meeting with relatives and maintaining ties with them, is called Sila-tul-Rahm. Maintaining the ties of kinship has been highly emphasised in blessed Ahadith.
4. Consolation of neighbours
5. To please Muslims especially poor Muslims with your good treatment
6. To provide them with their favourite things
7. To give food to Muslim brothers
8. Muslims' act of gathering at a feast

When all these acts are carried out with good and righteous intention, with the permission of Allah Almighty and for

anyone's help, and 'Sulaha' is the plural form of 'Salih' that means righteous people.

pleasing Him, sins are forgiven and afflictions are warded off. Obviously, famine, plague and every calamity and affliction strike as a result of our sins.

قال الله تعالى:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾

So, means of forgiveness, Divine pleasure and mercy are undoubtedly their excellent remedies.

Now, by the Taufeeq from Allah Almighty, listen to the blessed Ahadith:

Hadith 1: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said,

”إِنَّ الصَّدَقَةَ لِتَطْفِئَ غَضَبَ الرَّبِّ وَتُدْفِعَ مِيتَةَ السُّوءِ“

رواه الترمذى وحسنه وابن حبان في صحيحه عن أنس بن مالك رَضِيَ اللهُ عَنْهُ

Verily, Sadaqah extinguishes the wrath of Allah عَزَّوَجَلَّ and wards off a bad death. Tirmizi has narrated it from Anas bin Malik

1 Translation from Kanz-ul-Iman: And whatever calamity befell you, that is because of what your hands have earned; and He pardons much. ([Kanz-ul-Iman (Translation of Quran)] (Part 25, Surah Al-Shoora, verse 30))

Virtues of spending in the Lord's Path

and Ibn Habbaan has narrated it in his 'Sahih' from Anas bin Malik رَضِيَ اللهُ عَنْهُ. Tirmizi has declared it 'Hasan'.¹

Hadith 2: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

“اتقوا النار ولو بشق تبرة فإنها تقيم العوج وتدفع ميتة السوء”

الحديث، رواه أبو يعلى والبزار عن الصديق الأكبر رَضِيَ اللهُ عَنْهُ

Protect yourself from Hell even by giving half a dried date because it straightens crookedness and removes bad death. Abu Ya'la and Bazaar have narrated it from Siddique-e-Akbar رَضِيَ اللهُ عَنْهُ²

Hadith 3: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

“إن صدقة المسلم تزيد في العبر، وتبني ميتة السوء”

رواه الطبراني في الكبير عن رافع بن مكيث الجهني رَضِيَ اللهُ عَنْهُ

¹ Sunan Tirmizi, vol. 2, p. 146, Hadith 664

² Musnad Abi Ya'la, Musnad Abi Bakr Siddique, vol. 1, p. 58, Hadith 80

'Undoubtedly, the Sadaqah of a Muslim prolongs his life and prevents a bad death.' Tabarani and Abu Bakr bin Muqem (in their Juz) have narrated it from Amr bin Auf رضي الله عنه¹

Hadith 4, 5: The Beloved Prophet صلى الله عليه وآله وسلم has said:

"الصدقة تطفى الخطيئة وتقي ميئة السوء"

رواه الطبراني في الكبير عن رافع بن مكيب الجهني رضي الله عنه

Sadaqah extinguishes a sin and protects against a bad death. Tabarani has narrated it in 'Kabir' from Rafi' bin Makees Al-Juhanni رضي الله عنه²

"الصدقة تمنع ميئة السوء"

رواه أحمد عنه والقضاعي عن أبي هديرَةَ رضي الله عنهُمَا

'Sadaqah prevents a bad death.' Ahmad has narrated it from Rafi' bin Makees and Qadai has narrated it from Sayyiduna Abu Hurairah رضي الله عنهُمَا³

¹ Al-Mu'jam al-Kabeer, vol. 17, pp. 22-23, Hadith 31

² Al-Targheeb wa al-Tarheeb, vol. 2, p. 12, Hadith 41

³ Kanz al-'Ummal, vol. 6, p. 148, Hadith 15977

Hadith 6: The Beloved Prophet ﷺ has said:

“إن الله ليدرؤ بالصدقة سبعين باباً من ميتة السوء-“

رواه الإمام عبد الله بن مبارك في كتاب البر عن أنس بن مالك رضي الله عنه

‘Undoubtedly, Allah Almighty wards off seventy doors of bad death by means of Sadaqah.’ Imam Abdullah bin Mubarak has narrated it in ‘Kitab Al-bir’ from Anas bin Malik رضي الله عنه.¹

Hadith 7: The Beloved Prophet ﷺ has said:

“الصدقة تسد سبعين باباً من السوء-“

رواه الطبراني في الكبير عن رافع بن خديج رضي الله عنه

‘Sadaqah closes seventy doors of evil.’ Tabrani has narrated it in ‘Kabir’ from Rafi’ bin Khadeej رضي الله عنه.²

Hadith 8: The Beloved Prophet ﷺ has said:

“الصدقة تمنع سبعين نوعاً من أنواع البلاء أهونها الجذام والبصر-“

¹ Al-Targheeb wa al-Tarheeb, vol. 2, p. 7, Hadith 21

² Al-Mu’jam al-Kabeer, vol. 4, p.274, Hadith 4402

رواه الخطيب عن أنس رضي الله عنه

'Sadaqah prevents seventy types of afflictions; deformation of the body and leukoderma are the lightest afflictions amongst them.

Khateeb has narrated it from Sayyiduna Anas رضي الله عنه ¹

Hadith 9, 10: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

“باكر وا بالصدقة فان البلاء لا يخطاها-“

رواه الطبراني عن امير المؤمنين علي والبيهقي عن أنس رضي الله عنهما

'Give Sadaqah early in the morning as an affliction does not precede Sadaqah.' Tabarani has narrated it from the leader of the believers, Sayyiduna Ali and Bayhaqi has narrated it from

Sayyiduna Anas رضي الله عنهما ²

Hadith 11: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

“الصدقات بالغدوات يذهبن بالعاهات-“

رواه الديلمي عن أنس رضي الله عنه

¹ Tareekh al-Baghdad, vol. 8, p. 204, number 4326

² Al-Mu'jam al-Awsat, vol. 4, p.180, Hadith 5643

Virtues of spending in the Lord's Path

'The Sadaqahs of the morning remove calamities.' Daylami has narrated it from Sayyiduna Anas رضي الله عنه.¹

Hadith 12: The Beloved Prophet صلى الله عليه وآله وسلم has said:

”الصدقة تمنع القضاء السوء-“

رواه ابن عساكر عن جابر رضي الله عنه

*Sadaqah prevents a bad death. Ibn Asaakir has narrated it from Sayyiduna Jabir رضي الله عنه.*²

Hadith 13: The Beloved Prophet صلى الله عليه وآله وسلم has said:

”صلوا الذي بينكم وبين ربكم بكثرة ذكركم له وكثرة الصدقة بالسر والعلانية تزرقوا

وتنصروا وتجبروا-“

رواه ابن ماجه عنه رضي الله عنه

'Mend your relation with Allah Almighty by means of doing His Zikr abundantly and by giving Sadaqah secretly and

¹ *Al-Firdaus bi Masur al-Khitab, vol. 2, p. 414*

² *Ibn-e-'Asakir*

apparently, so you will be given sustenance and you will be helped and your loss will be compensated.’ Ibn-e-Majah has narrated it from Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ.¹

Hadith 14 to 17: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

“الصدقة تطفى الخبيئة كما يطفى الباء النار-“

رواه الترمذى وقال حسن صحيح عن معاذ بن جبل ونحوه ابن حبان في صحيحه عن
كعب بن عجرة وكأبي يعلى بسند صحيح عن جابر رَضِيَ اللهُ عَنْهُمْ وابن المبارك عن
عكرمة مرسلًا بسند حسن

‘Sadaqah extinguishes a sin as water extinguishes fire.’ Tirmizi has narrated it from Mu’az bin Jabal and called it ‘Hasan Sahih’, and in the same way, Ibn Hibban has narrated it from Ka’b bin Ujrah in his ‘Sahih’; similarly, Abu Ya’la has narrated it from Sayyiduna Jabir رَضِيَ اللهُ عَنْهُمْ with a Sahih Sanad (authentic chain of transmission) and Ibn Mubarak has narrated it from Ikrimah with a Hasan Sanad as Mursal.²

Hadith 18: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

¹ Sunan Ibn-e-Majah, vol. 2, p. 5, Hadith 1081

² Sunan al-Tirmizi, vol. 4, p. 280, Hadith 265

”مثل المؤمن ومثل الإيمان كمثل الفرس في أخبته يحول ثم يرجع إلى أخبته وإن المؤمن

يسهو ثم يرجع إلى الإيمان فأطعوا طعامكم الأتقياء وولوا معروفكم المؤمن -“

رواه البيهقي في شعب الإيمان وأبو نعيم في الحلية عن أبي سعيد الخدري رضي الله عنه

The example of a Muslim and faith is like that of a horse tethered to its rope at a meadow where it grazes all four sides and then returns to the post to which it is tied. Similarly, a Muslim makes a mistake, then he turns towards faith, so give your food to abstinent people and give your righteous treatment to all Muslims.” Bayhaqi has narrated it in Shu’ab-ul-Iman and Abu Nu’aym in ‘Hilya’ from Sayyiduna Abu Sa’eed

Khudri رضي الله عنه¹.

This blessed Hadith shows that one should give food to righteous people and treat ordinary Muslims well for curing his sins.

Hadith 19: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

”إن الصدقة وصلة الرحم يزيد الله بهما في العبر ويدفع بهما ميتة السوء ويدفع بهما

البكرواة والبخذور -“

¹ Shu’ab al-Iman, vol. 7, p. 452, Hadith 10964

رواها أبو يعلى عن أنس رضي الله عنه

'Undoubtedly, with both Sadaqah and kind treatment with relatives, Allah Almighty prolongs life and prevents a bad death and removes disgusting things and apprehension.' Abu Ya'la has narrated it from Sayyiduna Anas رضي الله عنه¹

Hadith 20: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

“من أحب أن يبسطه له في رزقه وينسأله في أثر فيصل رحمه-“

رواه البخاري عن أبي هريرة رضي الله عنه

*'Whoever wants increase in his sustenance and blessing in his wealth should treat his relatives righteously.'*² Imam Bukhari has narrated it from Sayyiduna Abu Hurairah رضي الله عنه .

Hadith 21, 22: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

“من سراً أن يبدل له في عبداً، ويوسع له في رزقه، ويدفع عنه ميتة السوء، فليتق الله

وليصل رحمه،-“

¹ Musnad abi Ya'la, vol. 3, p. 398, Hadith 4090

² Sahih al-Bukhari, vol. 4, p. 97, Hadith 5986

رواه عبد الله ابن الإمام في زوائد المسند والبخاري بسند جيد والحاكم في المستدرک
عن أمير المؤمنين علي كرم الله تعالى وجهه والحاكم نحوه في حديث عن عقبة بن عامر
رضي الله عنه

'Whoever wants his life to be prolonged, sustenance to be increased and bad death to be prevented should fear Allah Almighty and treat his relatives righteously.' Abdullah Ibn-e-Imam has narrated it in *Zawa'id Al-Musnad*, Bazaar has narrated it with an authentic Sanad and Hakim has narrated it in *Mustadrak* from the leader of the believers Sayyiduna Ali رضي الله عنه¹ and similarly Hakim has narrated it in the Hadith of *Uqbah bin Amir* رضي الله عنه.

Hadith 23: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

“صلة القرابة مثراة في المال، محبة في الأهل، منسأة في الأجل -”

رواه الطبراني بسند صحيح عن عمرو بن سهل رضي الله عنه

'Good treatment towards close relatives greatly increases wealth, creates lots of love amongst each other and prolongs life.'

¹ *Al-Targheeb wa al-Tarheeb*, vol. 3, p. 227, Hadith 4

*Tabarani has narrated it with a Sahih Sanad from Amr bin Sahl رَضِيَ اللهُ عَنْهُ*¹

Hadith 24: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

“صلة الرحم تزيد في العبر-“

رواه القضاعي عن ابن مسعود رَضِيَ اللهُ عَنْهُ

*'Kind treatment towards relatives prolongs life.' Qada'i has narrated it from Sayyiduna Ibn Masood رَضِيَ اللهُ عَنْهُ*²

Hadith 25: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

”إن أعجل البرثوا بالصلة الرحم حتى أن أهل البيت ليكونون فجرة فتنموا أموالهم ويكثر

عددهم إذا تواصلوا-“

رواه الطبراني عن أبي بكر رَضِيَ اللهُ عَنْهُ

'Undoubtedly, amongst all virtuous deeds kind treatment with relatives brings immediate reward, even if the family members are transgressors, their wealth increases and their count rises

¹ Al-Mu'jam al-Awsat, vol. 6, p.11, Hadith 7810

² Kanz-ul-'Ummal, vol. 3, p. 143, Hadith 6906

when they treat each other with kindness.' Tabarani has narrated it from Sayyiduna Abu Bakrah ¹ رضى الله عنه

In another narration, there is the following addition:

” وما من أهل بيت يتواصلون فيحتاجون-“

رواه ابن حبان في صحيحه

'No family member becomes dependent when they treat each other with kindness.' (Ibn-e-Hibban has narrated it in his 'Sahih').²

Hadith 26: The Beloved Prophet ^{صلى الله عليه وآله وسلم} has said:

” صلة الرحم وحسن الخلق وحسن الجوار يعبرن الديار ويزدن في الأعمار-“

رواه الإمام أحمد والبيهقي في الشعب بسند صحيح على أصولنا عن أمر المؤمنين

الصديقة رضى الله عنها

'Kind treatment towards relatives, good behaviour towards people and righteous treatment towards the neighbour make cities prosperous and prolong lives.' Imam Ahmad has narrated it and Bayhaqi has narrated it in 'Shu'ab' with a Sahih Sanad,

¹ *Majma'-ul-Zawa'id, vol. 8, p. 278, Hadith 13456*

² *Sahih Ibn-e-Hibban, vol. 1, p. 333, Hadith 441*

according to our principle, from the mother of the believers
Sayyidatuna Siddiqah ¹ رَضِيَ اللهُ عَنْهَا

Hadith 27: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

”صنائع المعروف تقى مصارع السوء والأفات والهلكات وأهل المعروف في الدنيا هم

أهل المعروف في الآخرة-“

رواه الحاكم في المستدرک عن أنس رَضِيَ اللهُ عَنْهُ

‘The acts of righteous treatment protect from bad deaths, calamities and destruction, and those who do favour in the world will be the ones who will be with favour in the Hereafter.’
Hakim has narrated it in ‘Mustadrak’ from Sayyiduna

Anas ² رَضِيَ اللهُ عَنْهُ.

Hadith 28: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

”صنائع المعروف تقى مصارع السوء والصدقة خفيًا تطفي غضب الرب وصلته الرحم
زيادة في العبر وكل معروف صدقة وأهل المعروف في الدنيا هم أهل المعروف في الآخرة

¹ *Kanz al-‘Ummal*, vol. 3, p. 143, *Hadith 6097*

² *Kanz al-‘Ummal*, vol. 6, p. 147, *Hadith 15962*

وأهل المنكر في الدنيا هم أهل المنكر في الآخرة وأول من يدخل الجنة أهل
المعروف-“

رواه الطبراني في الأوسط عن أم المؤمنين، أم سلمة رضى الله عنها

'Acts of goodness protect from bad deaths and secret charity extinguishes the Divine wrath and good treatment with relatives increases the lifespan and every virtue is Sadaqah and those who do favour in the world will get favour in the Hereafter and those who commit evil in the world will see evil in the Hereafter and those who will enter Paradise first are those who behave righteously.' Tabrani has narrated it in 'Awsat' from the mother of the believers, Sayyidatuna Umm-e-Salamah رضى الله عنها¹

Hadith 29: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

”إن من موجبات المغفرة إدخالك السرور على أخيك المسلم-“

رواه الطبراني في الكبير والأوسط عن الإمام سيدنا الحسن بن علي كثره الله وجهه الكريم

Undoubtedly, amongst the things which make forgiveness guaranteed is your act of pleasing your Muslim brother. Tabrani

¹ Al-Mu'jam al-Awsat, vol. 4, p. 311, Hadith 6086

*has narrated it in 'Kabir' and 'Awsat' from Imam Sayyiduna
Hasan bin Ali رَضِيَ اللهُ عَنْهُ¹*

Hadith 30: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

” أحب الأعمال إلى الله تعالى بعد الفرائض إدخال السرور على المسلم -“

رواه فيهما عن ابن عباس رَضِيَ اللهُ عَنْهُ

*After the acts which Allah Almighty has made obligatory, the
most favourite of all acts is to please a Muslim. Tabrani has
narrated it in both from Sayyiduna Ibn Abbas رَضِيَ اللهُ عَنْهُ²*

Hadith 31 to 33: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

” أفضل الأعمال إدخال السرور على المؤمن كسوت عورته، أو أشبعت جوعته، أو

قضيت له حاجة -“

رواه في الأوسط عن أمير المؤمنين عبد الفاروق الأعظم ونحوه أبو الشيخ في الثواب و

الأصبهاني في حديث عن ابنه عبد الله و ابن أبي الدنيا عن بعض أصحاب النبي

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Al-Mu'jam al-Awsat, vol. 6, p.129, Hadith 8245

² Al-Mu'jam al-Awsat, vol. 6, p.37, Hadith 7911

'The best act is to please Muslims, i.e. you cover his body or give him food when he is hungry or finish any of his work.' In *Awsat*, it has been narrated from the leader of the believers, Sayyiduna Umar Farooq-e-Azam and in the same way, Abu Al-Shaikh has narrated it in 'Sawab' and Isbahani has narrated it in the Hadith of his son Abdullah and Ibn Abi al-Dunya has narrated it from some blessed companions رَضِيَ اللهُ عَنْهُمْ of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.¹

Hadith 34: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

” من وافق من أخيه شهوة غفر له -“

رواه العقيلي والبزار والطبراني في الكبير عن أبي الدرداء رَضِيَ اللهُ عَنْهُ وله شواهد في اللألي

'The Muslim who wants to eat, drink or wants anything Halal and the other person provides him with the same thing by chance, Allah Almighty forgives him. Aqeeli and Bazaar have narrated it and Tabrani has narrated it in 'Kabeer' from Abu Darda رَضِيَ اللهُ عَنْهُ and its Shawahid (similar narrations) are there in 'La'ali'.²

¹ Al-Targheeb wa al-Tarheeb, vol. 3, p. 265, Hadith 19

² Majma' al-Zawa'id, vol. 5, p. 10, Hadith 7874

Hadith 35: The Beloved Prophet ﷺ has said:

“من أطمع أخاه المسلم شهوته حرمه الله على النار-“

وإذ البيهقي في شعب الإيمان عن أبي هريرة رضي الله عنه

‘Allah Almighty makes that person Haram for Hell who feeds his Muslim brother the thing which he wants.’ Bayhaqi has narrated it in ‘Shu’ab-ul-Iman from Abu Hurairah رضي الله عنه.¹

Hadith 36: The Beloved Prophet ﷺ has said:

“ من موجبات الرحمة إطعام المسلم المسكين-“

رواه الحاكم وصححه، ونحوه البيهقي وأبو الشيخ في الثواب عن جابر رضي الله عنه

[One of] the things which guarantee Divine mercy is to feed the poor Muslims.’ Hakim has narrated it and declared it Sahih; similarly, Bayhaqi has narrated it and Abu Al-Shaikh has narrated it in ‘Sawab’ from Sayyiduna Jabir رضي الله عنه.²

Hadith 37 to 46: The Beloved Prophet ﷺ has said:

“الدرجات إفشاء السلام وإطعام الطعام والصلاة بالليل والناس نيام-“

¹ *Shu’ab al-Iman, vol. 3, p. 222, Hadith 3382*

² *Al-Targheeb wa al-Tarheeb, vol. 2, p. 35, Hadith 9*

قطعة من حديث جليل نقيس جليل مشهور مستفيد مفيد مفيض ، رواه إمام الأئمة أبو حنيفة والإمام أحمد وعبد الرزاق في مصنفه والترمذي والطبراني عن ابن عباس ، وأحمد والترمذي والطبراني وابن مردويه عن معاذ بن جبل وابن خزيمة والدارمي والبخاري وابن السكن وأبو نعيم وابن بسطة عن عبد الرحمن بن عايش وأحمد والطبراني عنه عن صحابي والبزار عن ابن عمر وعن ثوبان والطبراني عن أبي أمامة وابن قانع عن أبي عبيدة بن الجراح والدارقطني وأبو بكر النيسابوري في الزيادات عن أنس وأبو الفرج في العلل تعليقا عن أبي هريرة وابن أبي شيبعة مرسلًا عن عبد الرحمن بن سابط رضي الله عنه

في رؤية النبي صلى الله تعالى عليه وسلم رب عز وجل ووضعه تعالى كفه كما يليق بجلاله العظيم بين كتفيه صلى الله تعالى عليه وسلم فتجلى لي كل شيء وعرفت ، وفي رواية ” فعلت ما في السموات والأرض “ وفي أخرى ” ما بين المشرق والمغرب “ وقد ذكرناه مع تفاصيل طرقه وتنوع ألفاظه في كتابنا المبارك إن شاء الله تعالى
سلطنة البصطفى في ملكوت كل الورى والحمد لله ما أولى

The things which raise the rank in the court of Allah Almighty are to spread Salam, give food to every type of people and offer Salah at night while people are asleep. This is an excerpt from

the magnificent, exquisite, elegant, renowned, favourable, beneficial and blessed Hadith narrated by the Imam of Imams Abu Hanifah and Imam Ahmad, and Abdul Razzaq has narrated it in his book 'Musannaf', and Tirmizi and Tabrani have narrated it from Ibn Abbas. ¹

Ahmad, Tirmizi, Tabrani and Ibn Marduyah have narrated it from Mu'az bin Jabal. ²

Ibn-e-Khuzemah, Daarmi, Baghavi, Ibn Sakan, Abu Nuaim and Ibn Bastah have narrated it from Abdul Rahman bin A'ish and Ahmad and Tabrani have narrated it from him (Abdul Rahman bin A'ish) and he has narrated it from a blessed companion ³ and Bazzar has narrated it from Ibn Umar and Saubaan⁴ and Tabrani has narrated it from Abu Umamah⁵ and Ibn Qane' from Abu Ubaidah bin Jarrah⁶ and Darqutni has narrated it from Sayyiduna Anas and Abu Bakr Nishapuri has narrated it in 'Ziyadaat' from Sayyiduna Anas⁷ and Abul Faraj has

¹ Sunan Tirmizi, vol. 5, p. 159, Hadith 3244

² Sunan Tirmizi, vol. 5, p. 160, Hadith 3246

³ Al-Musnad lil Imam Ahmad bin Hanbal, vol. 9, p. 66, Hadith 23270

⁴ Mu'jam al-Zawa'id, vol. 7, pp. 368-369, slightly amended

⁵ Al-Mu'jam al-Kabeer, vol. 8, p. 349, Hadith 8117

⁶ Al-'Ilal al-Mutanahiyah, vol. 1, p. 31, Hadith 10

⁷ Kanz-ul-'Ummal, vol. 16, p. 102, Hadith 44314

narrated it from Sayyiduna Abu Hurairah in 'Ilal' as Ta'leeq¹ and Ibn Abi Shaybah from Sayyiduna Abdul Rahman bin Sabit رضى الله عنهم as a Mursal.² The narration in which it is stated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ beheld Allah Almighty includes: 'Allah Almighty kept His blessed Hand between the shoulders of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as befits Him of His glory' (The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said), 'So for me, everything became bright and I recognised [everything].'³ It is stated in the other narration, 'I became aware of whatever is beneath the earth and in the sky'⁴ and it is stated in another narration, 'Whatever there is in the east and in the west',⁵ and I have mentioned this Hadith with the details of its various chains of narration and the differences of words, in my blessed book 'Saltanat-e-Mustafa...'. اَلْحَمْدُ لِلّٰهِ

It is stated in Mirqaat Sharif:

“إِطْعَامُ الطَّعَامِ أَىٰ إعطاءة لِّلأنام من الخاص والعام”

¹ Al-'Ilal al-Mutanahiyah, vol. 1, p. 34,

² Ibn-e-Abi Shaybah

³ Al-'Ilal al-Mutanahiyah, vol. 1, p. 33, Hadith 13

⁴ Mu'jam al-Zawa'id, vol. 7, pp. 367, Hadith 11739

⁵ Sunan al-Tirmizi, vol. 5, p. 159, Hadith 3245

‘To give food means to give everyone food.’¹

Hadith 47: The Beloved Prophet ﷺ has said:

“الكفارات إطعام الطعام وإفشاء السلام والصلاة بالليل والناس نيام-”

رواه الحاكم وصححه سنداً عن أبي هريرة رضى الله عنه

‘To give food and to spread Salam and to offer Salah at night while people are asleep erase sins.’ Hakim has narrated it with a Sahih Sanad from Sayyiduna Abu Hurairah رضى الله عنه²

Hadith 48: The Beloved Prophet ﷺ has said:

” من أطمع أخاه حتى يشبعه وسقاه من الباء حتى يرويه باعد الله من النار سبع

خنادق ما بين كل خندقين مسيرة خمس مائة عام-”

رواه الطبراني في الكبير وأبو الشيخ في الثواب والحاكم مصححاً سنداً والبيهقي عن

ابن عمر رضى الله عنهما

‘The one who feeds his Muslim brother as much as he wants, and gives him as much water as he wants, Allah Almighty puts

¹ *Mirqat-ul-Mafatih, vol. 2, p. 432, Hadith 726*

² *Al-Mustadrakal-Hakim, vol. 5, p. 179, Hadith 7255*

him away from Hell at the distance of seven ditches. There is a journey of five hundred years between every two ditches.'
Tabrani has narrated it in 'Kabeer' and Abu Al-Shaikh in 'Sawab' and Hakim has narrated it with a Sahih Sanad and Bayhaqi has narrated it from Sayyiduna Ibn Umar رَضِيَ اللهُ عَنْهُ¹

Hadith 49: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

” إن الله عز وجل يباهى ملكوته بالذين يطعمون الطعام من عبيدائه -“

رواه أبو الشيخ عن الحسن البصرى مرسلًا

'Allah Almighty boasts in front of His angels about those bondmen of His who give food to people.' Abu Al-Shaikh has narrated it from Hasan Basri as a Mursal Hadith.²

Hadith 50, 51: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

” الخير رأس على البيت الذي يوكل فيه من الشفاعة إلى سنام البعير -“

رواه ابن ماجه عن ابن عباس و ابن أبي الدنيا عن أنس رَضِيَ اللهُ عَنْهُ

¹ Al-Targheeb wa al-Tarheeb, vol. 2, p. 36, Hadith 14

² Al-Targheeb wa al-Tarheeb, vol. 2, p. 38, Hadith 21

'Goodness and blessing reach the home in which people are given food more quickly than the knife that reaches the hump of a camel.' Ibn-e-Majah has narrated it from Ibn Abbas and Ibn Abi Al-Dunya has narrated it from Sayyiduna Anas رضي الله عنه¹

Hadith 52: The Beloved Prophet صلى الله عليه وآله وسلم has said:

“ الملائكة تصلى على أحدكم ما دامت مأدنته موضوعة - ”

رواه الأصبهاني عن أقر المؤمنين الصديقة رضي الله عنها

'As long as the dining mat of any of you remains spread, the angels keep sending Salat upon him.' Isbahani has narrated it from the mother of the believers, Sayyidatuna Siddiqah رضي الله عنها²

Hadith 53: The Beloved Prophet صلى الله عليه وآله وسلم has said:

“ الضيف يأتي برزقه ويرتحل بذنوب القوم يحرص عنهم ذنوبهم - ”

رواه أبو الشيخ عن أبي الدرداء رضي الله عنه

¹ Sunan Ibn-e-Majah, vol. 4, p. 51, Hadith 3357

² Al-Targheeb wa al-Tarheeb, vol. 3, p. 300, Hadith 13

'A guest comes with his own sustenance and takes the sins of the host, removes their sins.' Abu Al-Shaikh has narrated it from Sayyiduna Abu Darda رضي الله عنه¹

Hadith 54: It is mentioned in a Hadith of Sayyiduna Hasab Al-Mujtaba رضي الله عنه:

” لأن أطمع أخا لي في الله لقبه أحب إلي من أن أتصدق على مسكين بد رهم، ولأن أعطى أخا لي في الله درهما أحب إلي من أن أتصدق على مسكين ببائة درهم -“
رواه أبو الشيخ في الشواب عنه عن جداه صلى الله تعالى عليه وسلم ولعل الأظهر وقتفه
كالذي يليه

'Undoubtedly, I like feeding one morsel to any of my Islamic brother more than giving one rupee to a Miskeen and I like giving one rupee to my Islamic brother more than giving one hundred rupees in charity to a Miskeen.' Abu Al-Shaikh has narrated it from Sayyiduna Imam Hasan رضي الله عنه in 'Sawab'; he narrated it from his maternal grandfather صلى الله عليه وآله وسلم and it

¹ Kanz-ul-'Ummal, vol. 9, p. 107, Hadith 2583

is evident that this blessed Hadith, like the upcoming Hadith, is the saying of Sayyiduna Hasan رضى الله عنه¹.

Hadith 55: The leader of the believers, Sayyiduna Ali Murtaza رضى الله عنه has said:

’لأن أجمع نفرا من إخواني على صاع، أو صاعين من طعام أحب إلي من أدخل سوقكم

فاشتري رقبة فأعتقها‘

رواه منه وقفاعليه رضى الله تعالى عنه

I like gathering a few Islamic brothers of mine for three sair (approx. 1kg) or six sair of food more than going to your market and freeing a slave after buying him. Abu Al-Shaikh has narrated it from Sayyiduna Ali رضى الله عنه as Mawqoof.²

Hadith 56:

The blessed companions رضى الله عنهم humbly said, ‘Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! We eat, but our appetite is not satisfied.’ ‘Do you eat together or separately?’ asked the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. ‘Separately,’ replied the blessed companions. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said,

¹ Al-Targheeb wa al-Tarheeb, vol. 2, p. 38, Hadith 24

² Al-Targheeb wa al-Tarheeb, vol. 2, p. 38, Hadith 23

“اجتمعوا على طعامكم واذكروا اسم الله يبارك لكم فيه”

رواه أبو داود وابن ماجه وحبان عن وحشى بن حرب رضى الله عنه

‘Eat after gathering and invoke the name of Allah Almighty; for you, blessing will be kept in it.’ Abu Dawud, Ibn Majah and Hibban have narrated it from Wahshi bin Harb ¹ رضى الله عنه

Hadith 57: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

“كلوا جميعاً ولا تفرقوا فإن البركة مع الجماعة” -

رواه ابن ماجه والعسكرى فى البواعظ عن أمير المؤمنين عبر رضى الله تعالى عنه

بسند حسن -

‘Eat together and do not separate because blessing is with the Jama’ah.’ Ibn Majah has narrated it and Askari has narrated it in ‘Mawaiz’ from the leader of the believers Sayyiduna Umar رضى الله عنه with a Hasan Sanad².

Hadith 58: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

¹ Sunan Abi Dawood, vol. 3, p. 486, Hadith 3764

² Kanz-ul-‘Ummal, vol. 15, p. 103, Hadith 40716

“البركة في ثلاثة في الجباعة والثريد والسحور”

رواه الطبراني في الكبير والبيهقي في الشعب عن سلمان رضي الله عنه

‘Blessing lies in three things – the gathering of Muslims, Sareed dish and Sahari meal.’ Tabarani has narrated it in ‘Kabeer’ and Bayhaqi in ‘Shu’ab’ from Sayyiduna Salman رضي الله عنه.¹

Hadith 59: The Beloved Prophet صلى الله عليه وآله وسلم has said:

“طعام الواحد يكفي الإثنين وطعام الإثنين يكفي الأربعة ويد الله على الجباعة”

رواه البزار عن سيرة رضي الله عنه

‘One person’s meal is sufficient for two and the meal of two for four; Allah Almighty’s Hand is on Jama’at.’ Bazaar has narrated it from Sayyiduna Samurah رضي الله عنه.²

Hadith 60: The Beloved Prophet صلى الله عليه وآله وسلم has said:

“إن أحب الطعام إلى الله (تعالى) ما كثرت عليه الأيدي” -

رواه أبو يعلى والطبراني وأبو الشيخ عن جابر رضي الله عنه

¹ Al-Mu’jam al-Kabeer, vol. 6, p. 251, Hadith 6127

² Bazaar

'Undoubtedly, amongst all the foods Allah Almighty likes that food the most which is eaten by a large number of people.' Abu Ya'la, Tabarani and Abu Al-Shaikh have narrated it from Sayyiduna Jabir رضي الله عنه¹

These blessed Hadiths have proved that it is hoped the Muslims who perform these deeds with a good intention and pure wealth will get 25 benefits by the grace of Allah Almighty and the kindness of the Holy Prophet صلى الله عليه وآله وسلم:

1. With the permission of Allah Almighty, they will stay safe from a bad death. Hadith 1, 2, 3, 4, 5, 6, 19, 21, 22, 27, 28 (eleven Hadiths) Seventy doors of bad death will be closed. Hadith 6
2. Their lives will be prolonged. Hadith 3, 19, 20, 21, 22, 23, 24, 26, 28, (nine Hadiths)
3. Their count will increase. Hadith 25. These three benefits are especially about warding off an epidemic.
4. Their sustenance will increase and they will have plenty of wealth. Hadith 13, 20, 21, 22, 23, 25 (six Hadiths)

¹ *Al-Targheeb wa al-Tarheeb, vol. 3, p. 98, Hadith 5*

5. They will get goodness and blessing. Hadith 50, 51, 56, 57, 58 (five Hadiths). Both these benefits are related to preventing famine.
6. Calamities and afflictions will go away. Hadith 7, 8, 9, 10, 11, 12, 27 (seven Hadiths). Bad death will be prevented. Hadith 2. Seventy doors of evil will be closed. Hadith 7. Seventy types of afflictions will go away. Hadith 8
7. Their cities will prosper. Hadith 26
8. Distress will go away. Hadith 13
9. They will get rid of fear and get satisfaction. Hadith 19
10. They will get Divine help. Hadith 13, 59 (two Hadiths)
11. Divine mercy will become guaranteed for them. Hadith 36
12. Angels will send Salat upon them. Hadith 52
13. They will perform deeds to please Allah Almighty. Hadith 30, 31, 32, 33, 60 (five Hadiths)
14. The Divine wrath will be averted from them. Hadith 1
15. Their sins will be forgiven. Hadith 4, 5, 14, 15, 16, 17, 18, 29, 34, 47, 53 (eleven Hadiths). Forgiveness will become guaranteed for them. Hadith 29. The fire of their sins will

be extinguished. Hadith 4, 5, 14, 15, 16, 17 (six Hadiths). These ten benefits are useful for preventing famine, epidemic, getting rid of every type of disease, fulfilling needs and for blessings and privileges.

16. Helping those who are serving Islam will bring about more reward than giving Sadaqa to a common man.
17. They will get more reward than (the reward for) freeing a slave. Hadith 55
18. Their pending tasks will be resolved. Hadith 2
19. They will develop love for each other; this is something that is followed by every goodness and virtue. Hadith 23
20. Many people's appetite will be satisfied at little expense because if they eat alone, they will have to spend double. Hadith 59. There are some other blessed Hadiths about it which I have not mentioned. "وفيه أحاديث لم نذكرها"
21. Their ranks will be increased in the court of Allah Almighty. Hadith 37 to 46 (ten Hadiths)
22. Allah Almighty will boast about them in front of angels. Hadith 49

23. They will stay safe from Hell on Judgement Day. Hadith 2, 35, 48 (three Hadiths). Hellfire will be Haraam for them. Hadith 35
24. In the Hereafter, they will benefit from the Divine favour which is the main purpose. (Hadith 27, 28)
25. If Allah Almighty wills, they will be amongst the blessed group which will enter Paradise first for the sake of the blessed footwear of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Hadith 28

الله أكبر, just ponder, بحمد الله it is a great, beautiful, comprehensive, satisfactory, cure-bestowing, neat and special remedy which has so many pleasing benefits, and the grace of Allah Almighty is very vast, very great, very pure and very much. Islamic scholars collect different things for finding a cure and warding off an affliction such as: Give your wife her full dowry or some of her dowry. She then gives back some of it to you willingly to spend it and you then buy honey and olive oil with it. Then, write some Quranic verses especially Surah Fatihah and Ayaat-e-Shifa on a plate, put rain water or if it is not available, then river water into it and then add little olive oil and honey to it and then drink it. With the help of Allah Almighty, you will recover from every disease as you have collected two cures i.e. Quran and honey, two blessings i.e. rainwater and olive oil and

the money of dowry which you have been willingly given back to spend.

لَقَوْلِهِ تَعَالَى: وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ^١

وَقَوْلِهِ تَعَالَى: فِيهِ شِفَاءٌ لِّلنَّاسِ^٢

وَقَوْلِهِ تَعَالَى: وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبْرَكًا

وَقَوْلِهِ تَعَالَى: شَجَرَةٍ مُّبْرَكَةٍ زَيْتُونَةٍ

وَقَوْلِهِ تَعَالَى: فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا

مَرِيئًا ﴿٣٥﴾

Translation from Kanz-ul-Iman: i.e. And We send down in the Qur'aan that which is a cure and mercy for the believers,¹ 'In honey is healing for people.'² 'And We sent down the blessed water from the sky'³ 'and the blessed olive tree'.⁴ 'Then if women

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 15, Surah Bani Isra'eel, verse 82)

² [Kanz-ul-Iman (Translation of Quran)] (Part 14, Surah AL-Nahl, verse 69)

³ [Kanz-ul-Iman (Translation of Quran)] (Part 26, Surah AL-Qaaf, verse 9)

⁴ [Kanz-ul-Iman (Translation of Quran)] (Part 18, Surah AL-Noor, verse 35)

*willingly give you (back) a part of the dowry, consume it with pleasure as wholesome.*¹

Sayyiduna Ali Al-Murtaza رَضِيَ اللهُ عَنْهُ and Sayyiduna Auf bin Malik Ashja'i رَضِيَ اللهُ عَنْهُ have guided us towards these blessed acts. Ibn Abi Hatim has narrated in his 'Tafseer' from Sayyiduna Maula Ali رَضِيَ اللهُ عَنْهُ with a Hasan Sanad that he said:

”إِذَا اشْتَكَى أَحَدُكُمْ فَلْيَسْتَوْهَبْ مِنْ امْرَأَتِهِ مِنْ صِدَاقِهَا دِرْهَمًا فَلْيَشْتَرِ بِهِ عَسَلًا ثُمَّ
يَأْخُذْ مَاءَ السَّمَاءِ فَيَجْعَلْ هَنِيئًا مَرِيئًا مَبَارَكًا

*When any of you is ill, he should ask his wife to give him willingly one dirham out of her dowry to spend. He then should buy honey with it and take the blessed rain water, as he will be combining something wholesome.*²

Once, he has said:

”إِذَا أَرَادَ أَحَدُكُمْ الشِّفَاءَ فَلْيَكْتُبْ آيَةَ مِنْ كِتَابِ اللَّهِ فِي صَفْحَةٍ وَلْيَغْسِلْهَا بِمَاءِ السَّمَاءِ
وَلْيَأْخُذْ مِنْ امْرَأَتِهِ دِرْهَمًا عَنْ طَيِّبِ نَفْسٍ مِنْهَا فَلْيَشْتَرِ بِهِ عَسَلًا فَلْيَشْرِبْهُ فَإِنَّهُ
شِفَاءٌ“ ذَكَرَهُ الْإِمَامُ الْقَسْطَلَانِيُّ فِي الْبَوَاهِبِ الدِّدْنِيَّةِ

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah AL-Nisa`, verse 4)

² Al-Mawahib lil Dunya, vol. 3, p. 48

When any of you wants cure, he should write a Quranic verse in a plate and then put rainwater into it and then take one dirham from his wife with her consent; he should buy honey with the dirham and drink the water after adding honey to it as undoubtedly it is a cure. Imam Qastallani has mentioned it in 'Mawahib al-Ladunniyyah.

In the commentary of Mawahib, Allamah Zurqani has said:

’مرض عوف بن مالك الأشجعي الصحابي رضي الله تعالى عنه فقال: اتتوني بساء فإن الله تعالى يقول: ’وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبَارَكًا‘، ثم قال: اتتوني بعسل وتلا الآية ’فِيهِ شِفَاءٌ لِلنَّاسِ‘، ثم قال: اتتوني بزيت وتلا ’مِنْ شَجَرَةٍ مُّبَارَكَةٍ‘، فخلط ذلك بعضه ببعض وشربه فشفأ

Once Auf bin Malik Ashja'i, a companion رضي الله عنه, fell ill. He said, "Bring water as Allah Almighty says, 'We sent down the blessed water from the sky.' Then, he said, 'Bring honey,' and then he recited the blessed verse, 'In it is healing for people'. He then said, 'Bring olive oil', and then recited the blessed verse 'From the blessed tree', and then he mixed all of them and drank the mixture and recovered. ¹

¹ Sharh al-'Allamah al-Zurqani 'ala al-Mawahib lil Dunya, vol. 9, pp. 493-494

When it is permissible and beneficial to collect different things, this one remedy is the collection of all good qualities. The complete example of it is the method of the great Imam Sayyiduna Abdullah bin Mubarak, the pupil of Sayyiduna Imam Azam رَضِيَ اللهُ عَنْهُمَا and the remedy prescribed by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in a dream.

Ali bin Husain bin Shaqeeq has said that a person humbly said to Imam Abdullah bin Mubarak رَحِمَهُ اللهُ عَلَيْهِ in front of him, ‘O Abdul Rahman! I have had a boil on my one knee for seven years. I have treated it in various ways, went to doctors, but nothing has benefited.’ He رَحِمَهُ اللهُ عَلَيْهِ said,

”أذهب فانظر موضعا يحتاج الناس إلى الماء فاحفر هناك بئرا في أن تنبع لك هناك عين ويسك عنك الدم، ففعل الرجل فبرأ“ - رواه الإمام البيهقي عن علي قال
سعت ابن المبارك وسئله الرجل فذكره

‘Find the place where people need water; dig a well there. (He further said:) I hope that a spring will emerge there for you and this bleeding of yours will stop.’ That person did the same and recovered. Bayhaqi رَحِمَهُ اللهُ عَلَيْهِ has narrated it from Sayyiduna

Ali رضي الله عنه. He said that he had heard from Ibn Mubarak: A person asked him a question, so he mentioned the Hadith.¹

Imam Bayhaqi has said, “In the same way, there is a parable relating to our teacher, Abu Abdullah Hakim (the author of Mustadrak): He had boils on his face; he underwent various treatments, but they were not cured. He almost spent one year in the same state. One Friday, he made a request for Du’a from the Imam Ustaz Abu Usman Sabooni رحمته الله عليه in his gathering. The Imam made a Du’a and the attendees uttered Ameen many times. Next Friday, a woman sent a letter to the gathering that said: ‘I returned to my home and during that night I made a Du’a for Abu Abdullah Hakim. I had a dream in which I beheld the Beloved Prophet صلى الله عليه وآله وسلم. He صلى الله عليه وآله وسلم said to me, “قولوا لأبي عبد الله يوسع الماء على المسلمين” “Ask Abu Abdullah to make water available in vast quantity for the Muslims.”” Imam Bayhaqi said, ‘I took that letter to my teacher, Hakim. He ordered that a water kiosk be made at his door. When it was made, he got it filled with water and put ice into it and then people started drinking it. Within a week, he

¹ *Shu'ab al-Iman*, vol. 3, p. 221, *Hadith 3381*

noticed that he recovered and his boils disappeared. His face got better than ever. He lived many years afterwards.¹

All Muslims must consider a few things Wajib regarding this blessed act so that they can greatly reap these magnificent benefits in the world and the Hereafter:

1. Correct your intention because a person gets whatever he intends. If he performs a righteous deed, but his intention is bad, it will not benefit him.² “إنما الأعمال بالنيات” Deeds depend on intentions.² So it is compulsory for a person not to have bad objectives at all like ostentation or fame, otherwise let alone benefit, he will deserve punishment. May Allah Almighty protect us!
2. One should not make only the intention to get rid of the affliction because if there are a few different types of good aims of one righteous deed, but a person makes the intention to achieve only one of them, he will deserve the same reward. “إنما لكل امرئ ما نوى” Every person will get what he intends.³ When one does not need to work more and only one intention of his becomes ten, making only one

¹ *Shu'ab al-Iman*, vol. 3, p. 222

² *Sahih al-Bukhari*, vol. 1, p. 6, *Hadith 1*

³ *Sahih al-Bukhari*, vol. 1, p. 6, *Hadith 1*

intention is a very foolish act and it is his own loss for no reason. We have indicated it above that one should make as many intentions of [performing] virtuous deeds as possible before carrying out this act as he will get the benefits of all or rather, if the affliction is warded off through this act, it is actually the fruit of these intentions as we have made it clear through the blessed Hadiths. So, without making these intentions i.e. giving Sadaqah to poor people, serving righteous people, treating relatives well and doing neighbours a favour, if someone makes only the intention to get rid of the affliction, it is only foolishness.

3. Make great efforts to make your wealth pure because only pure wealth should be spent on this act. Allah Almighty is Pure and only accepts what is pure.

الشيخان والنسائي والترمذي وابن ماجه وابن خزيمة عن أبي هريرة رضي الله تعالى عنه قال قال رسول الله صلى الله تعالى عليه وسلم: "لا يقبل الله إلا الطيب" هو قطعة حديث وفي الباب عن ابن عباس رضي الله تعالى عنهما۔

Shaikhain (Imam Bukhari and Muslim), Nasa`ee, Tirmizi, Ibn Majah and Ibn Khuzaymah have narrated it from Sayyiduna Abu Hurairah رضي الله عنه that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

said, 'Allah Almighty accepts only pure.'¹ This is one part of the Hadith, and in this regard, Ibn Abbas رضي الله عنهما has also narrated a Hadith.

This is a great worry for those who have impure wealth because their Sadaqah, charity, Fatihah and Niyaz will not be accepted. والعياذ بالله

4. Beware! Do not do it at all that you invite well-to-do people and do not invite needy people, for they deserve it more and they need it, so not inviting them means you are causing them pain and hurting their feelings. Breaking the hearts of Muslims معاد الله is the great affliction that ruins all deeds. The Beloved Prophet صلى الله عليه وآله وسلم said that such food is the worst food for which well-to-do people who do not care are invited and hungry people who want to come, are not invited.

مسلم عن أبي هريرة رضي الله تعالى عنه قال قال رسول الله صلى الله تعالى عليه وسلم: "شر الطعام طعام الوليمة ينعها من يأتيها ويدعى إليها من يأبها" ،
وللطبراني في الكبير والديلمي في مسند الفردوس بسند حسن عن ابن عباس رضي الله

¹ *Sahih al-Bukhari, vol. 1, p. 476, Hadith 1410*

تعالى عنهما عن النبي صلى الله تعالى عليه وسلم بلفظ ”يدعى إليه الشبعان و
يحبس عنه الجائع“ وفي الباب غيرها-

Imam Muslim has narrated it from Sayyiduna Abu Hurairah رضي الله عنه that the Beloved Prophet صلى الله عليه وآله وسلم has said, ‘The worst food is the food of the Walimah feast for which the one who wants to come is stopped and the one who does not want to come is invited.’¹

Tabarani in ‘Kabir’ and Daylami in ‘Musnad Al-Firdaus’ with a Hasan Sanad from Sayyiduna Ibn Abbas رضي الله عنه have narrated the blessed saying of the Beloved Prophet صلى الله عليه وآله وسلم in these words, ‘A rich person is invited and a hungry person is stopped.’² In addition to them, others have also narrated blessed Hadiths about it.

5. When poor people come, try your best to provide them with hospitality. Do not boast about the favour you have done to them, but rather consider that they have done you a favour as they eat their sustenance and remove your sins. While asking them to sit or stand or while calling or giving them food or regarding anything, do not behave in a way

¹ *Sahih Muslim, p. 750, Hadith 110*

² *Al-Mu'jam al-Kabeer, vol. 12, p. 123, Hadith 12754*

that hurts their feelings because by boasting about the favour and causing pain, Sadaqah gets absolutely ruined.

قال الله تعالى

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا
أَذَى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢١٧﴾ قَوْلٌ
مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذَىٰ ۗ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢١٨﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ
مَالَهُ رِثَاءَ النَّاسِ

Translation from Kanz-ul-Iman: Those who spend their wealth in the path of Allah, and after spending they do not boast of their favour nor taunt; their reward is with their Lord; they shall have no fear nor shall they grieve. To speak kind words (to a beggar) and to forgive (his pestering) is better than that charity which is followed by causing anguish. And Allah is Independent, Most Forbearing. O believers! Do not invalidate your charity by boasting of favours and by causing anguish, like the one who

*spends his wealth to show off to people, (His Sadaqah is totally ruined والعياذ بالله)*¹

Keeping all these things in mind, do not perform this act only once, but rather perform it again and again as the more it is performed, the more poor people will benefit and the more you will get religious, worldly, bodily and life-pertaining blessings, bounties, privileges and mercy. If you perform it every day especially during the days of famine, it is better as this act will provide poor people with hospitality in a very easy way. They will also eat your food and while giving food, your Nafs will not even know of it and by virtue of the congregation, the food for 100 people will be sufficient for 200 people. During the devastating famine, the leader of the believers Sayyiduna Umar Farooq Azam رضى الله عنه intended to do the same. “وبالله التوفيق وهداية الطريق”

By the grace of Allah, this unique, excellent and unparalleled answer was drafted and finalised in three sessions during the middle ten days of Rabi al-Akhir, and in accordance with the date, it was named, “راد القحط والوباء بدعوة الجيران ومواساة الفقراء”.

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 3, Surah Al-Baqarah, verse 262-264)

وأُخرد عونا أن الحمد لله رب العالمين والصلاة والسلام على سيد
المرسلين محمد وآله وصحبه أجمعين والله سبحانه وتعالى أعلم وعلمه
جل مجده مآتم وأحكم-

And the conclusion of our supplication is that all praise is due to Allah Almighty, the owner of all the worlds, and blessings and salutations be upon the Chief of Messengers Muhammad, his family and all companions! And Allah Almighty knows best and His knowledge and majesty are the most perfect and superbly established.