

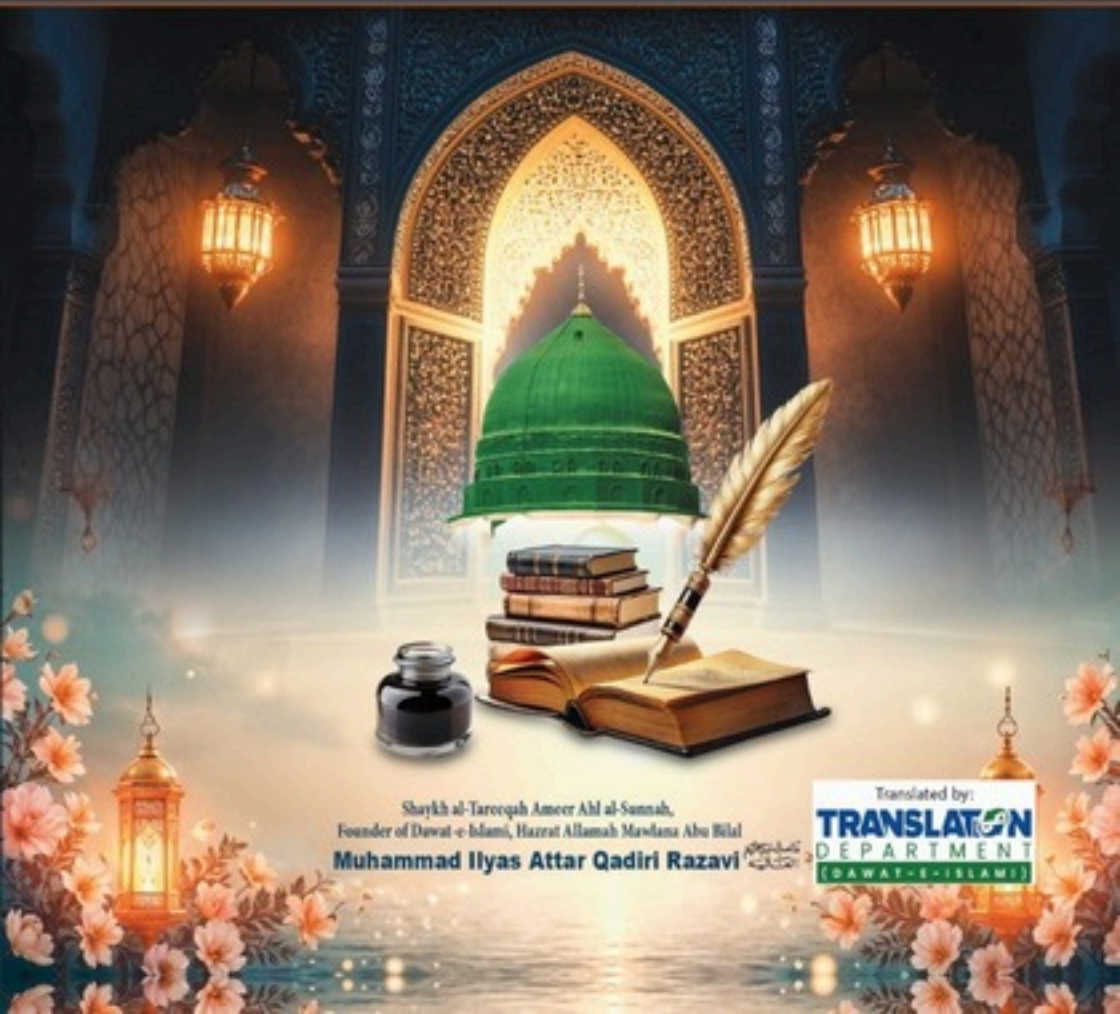
Weekly Booklet



Attar's Forty Hadith

(Part 3)

40 noble Hadiths, written from the blessed pen of Ameer Ahl al-Sunnah دائم برائفتهم العالیہ



Shaykh al-Tarraqh Ameer Ahl al-Sunnah,
Founder of Dawat-e-Islami, Hazrat Allamah Mawdani Abu Bilal
Muhammad Ilyas Attar Qadiri Razavi رحمۃ اللہ علیہ

Translated by:

TRANSLATION
DEPARTMENT
(DAWAT-E-ISLAMI)

اربعین عطار (قسط: 3)

Attar's Forty Hadith (Part 3)

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى خَاتَمِ النَّبِيِّنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

Attar's Forty Hadith (Part 3)

Attar's supplication:

O Allah Almighty, whoever reads or listens to the booklet *Attar's Forty Hadith (Part 3)*, grant them the honour of proximity to Your beloved Prophet Muhammad ﷺ in Paradise.

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Excellence of *ṣalāt*

The beloved Prophet ﷺ stated, “Whoever recites *ṣalāt* upon me, it will reach me, and I will recite *ṣalāt* [i.e., supplicate for mercy] upon him. Additionally, ten good deeds will be recorded for him.”¹

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

Foreword

The renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ, has graciously written and shared blessed Prophetic *Aḥādīth* on various topics. These have been compiled and presented as booklets—*Attar's Forty Hadith Part 1 and Part 2*). This is part three in this series.

Where appropriate, explanations of some of these blessed *Aḥādīth* have also been provided by the department, so that readers may more easily understand their meanings and context.

This booklet features sacred *Aḥādīth* written down by Amir Ahl al-Sunnah

¹ Al-Mu'jam Al-Awsaṭ, vol. 1, p. 446, Hadith 1642

دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. These *Aḥādīth* are presented here with formatting by the Weekly Booklet Study Department.

Enter Paradise through whichever door you wish

The beloved Prophet ﷺ stated, “Whoever preserves forty *Aḥādīth* for my *Ummah*, through which Allah Almighty grants them benefit, it will be said to him: ‘Enter Paradise through whichever gate you wish.’”¹

In another blessed Hadith, the beloved Prophet ﷺ said, “Whoever preserves forty *Aḥādīth* about the religion for the purpose of conveying them to my *Ummah*, Allah Almighty will raise him on the Day of Judgment as a scholar. On that Day, I will intercede for him and bear witness in his favour.”²

Why forty *Aḥādīth*?

Sayyidunā Shaykh al-Muḥaddith ‘Abd al-Ḥaqq al-Diḥlawī رَحِمَهُ اللهُ عَلَيْهِ writes:

The noble scholars have stated that the meaning of the Prophet’s saying is to convey forty *Aḥādīth* to others, even if one does not memorise them or fully understand their meanings. Inspired by this blessed Hadith, many great scholars of the past compiled collections of *Arbaʿīn*—forty *Aḥādīth*—with the hope of attaining the intercession of the beloved Prophet ﷺ and helping others do the same.

Shaykh ‘Abd al-Ḥaqq Muḥaddith Diḥlawī رَحِمَهُ اللهُ عَلَيْهِ humbly states about himself: “This poor and insignificant servant has also compiled a collection of forty *Aḥādīth*. After serving and teaching the science of Hadith, the very first compilation I was granted the ability to write was the *Arbaʿīn*.”³

May Allah Almighty, through His grace and mercy, make this booklet a means of forgiveness without account and the intercession of the beloved Prophet ﷺ for our spiritual guide Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, his noble parents

¹ Al-ʿIlal al-Mutanāhiyyah li Ibn al-Jawzī, vol. 1, p. 119, Hadith 162

² Mishkat al-Maṣābiḥ, vol. 1, p. 68, Hadith 258

³ Ashiʿat al-Lamaʿāt (Urdu) vol. 1, p. 517, summarised

and all those who worked on this booklet.

امِينُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

والسلام مع الأكرام

Seeker of Madinah, Jannat al-Baqī', and forgiveness without account,

Abu Muhammad Tahir Attari Madani عَفِيَ عَنْهُ

20 Muḥarram al-Ḥarām 1447 AH / 16 July 2025

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتِمِ النَّبِيِّينَ
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Attar's Forty Hadith (Part 3)

1.

فَاطِمَةُ بَضْعَةٌ مِثِّي فَمَنْ أَغَضِبَهَا أَغَضِبَنِي۔

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Fāṭimah is a part of me. So, whoever angers her, angers me.”¹

Commentary: al-Hāfiẓ Mullā ‘Alī al-Qārī رَحِمَهُ اللَّهُ عَلَيْهِ states, “That is, Fāṭimah is a piece of my flesh.”²

2.

أَفْضَلُ الصِّيَامِ، بَعْدَ رَمَضَانَ، شَهْرُ اللَّهِ الْمُحَرَّمِ۔

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “The most superior fasting after Ramadan is [the fasting of] the month of Allah, al-Muḥarram.”³

¹ Ṣaḥīḥ al-Bukhārī, vol. 2, p. 550, Hadith 3767

² Mirqāt al-Mafāṭīḥ, vol. 10, p. 514, under Hadith 6139

³ Ṣaḥīḥ Muslim, p. 456, Hadith 2755 selected

Commentary: Muḥarrām is the first month of the new Islamic year, and this year's Ramadan has not yet arrived. Fasting in Muḥarrām means that the new year is begun with one of the most virtuous of deeds. The beloved Prophet ﷺ said, "Fasting is light." Therefore, when a person begins their year with light, they are likely to spend the rest of the year in that same light.¹

Muḥarrām has been referred to as the month of Allah, meaning it is the month of Allah's beloved ones—because whoever is devoted to Allah's servants becomes devoted to Allah Almighty.

Worship is especially virtuous on days or during months in which significant events have occurred. Therefore, the 11th of Rabī' al-Thānī, the 12th of Rabī' al-Awwal, and the 27th of Rajab are considered blessed dates. Engaging in acts of worship—such as fasting, voluntary prayers, and commemorating the blessed Mawlid—on these days is highly commendable.²

3.

لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارَهُ بَوَاقِعَهُ

The beloved Prophet ﷺ mentioned, "He will not enter Paradise whose neighbour is not safe from his harm."³

Commentary: Here, the term "neighbour" may refer to both someone who lives next to you and someone who works or interacts with you regularly. It is essential to be mindful of the rights of each of them. Causing harm to them is even more forbidden and sinful than harming an ordinary Muslim.

There are two meanings to the statement "He will not enter Paradise":

- 1) If a person considers harming their neighbour to be permissible, despite knowing that Islamic law has declared it forbidden, such a person is a disbeliever (kāfir) due to considering a forbidden act as lawful—and will never enter Paradise.

¹ Al-Mufhim li mā Ashkala min Talkhīṣ Kitāb Muslim, vol. 3, p. 235, under Hadith 1032

² Mir'āt al-Manājīḥ, vol. 3, p. 179

³ Ṣaḥīḥ Muslim, p. 48, Hadith 172

- 2) If a person acknowledges that harming a neighbour is sinful but still commits the sin, they will not enter Paradise at the time it is opened for the successful ones. Instead, they will be held back for a while. It is possible that they may be punished or that Allah Almighty may forgive them and admit them into Paradise. Alternatively, they may not enter Paradise alongside those who fulfilled the rights of their neighbours or they may be denied entry into that special part of Paradise prepared specifically for those who honoured the rights of their neighbours.¹

4.

لَا تُظْهِرِ السَّيِّئَةَ لِأَخِيكَ فَإِنَّ حَبَهُ اللَّهُ وَيَبْتَلِيكَ۔

The beloved Prophet ﷺ stated, “Do not express joy at your brother’s misfortune, lest Allah have mercy on him and afflict you.”²

Commentary: Al-Hāfiz Mullā ‘Alī al-Qārī رَحْمَةُ اللَّهِ عَلَيْهِ writes:

Do not rejoice over the religious, worldly, or financial misfortune of your enemy or Muslim brother, for it may be that—due to considering yourself superior to the afflicted person—Allah Almighty shows mercy to him and disgraces you.

Some commentaries mention: “He may grant him well-being and put you through a trial.”³

Harmony in the home

5.

ثَلَاثَةٌ كُلُّهُمْ ضَامِنٌ عَلَى اللَّهِ عَزَّ وَجَلَّ: وَرَجُلٌ دَخَلَ بَيْتَهُ بِسَلَامٍ فَهُوَ ضَامِنٌ عَلَى اللَّهِ عَزَّ وَجَلَّ۔

The beloved Prophet ﷺ remarked, “There are three people, all of whom

¹ Sharḥ Ṣaḥīḥ Muslim li al-Nawawī, vol. 2, p. 17; Al-Mufhim li mā Ashkala min Talkhīṣ Kitāb Muslim, vol. 1, p. 228, under Hadith 37

² Jāmi‘ al-Tirmidhī, vol. 4, p. 227, Hadith 2514

³ Mirqāt al-Mafāṭīḥ, vol. 8, p. 597, under Hadith 4856; Sharḥ Maṣābīḥ al-Sunnah, vol. 5, p. 254, under Hadith 3754

are guaranteed by Allah: One of them is a man who enters his house with salam—he is guaranteed by Allah.”¹

Commentary: It is also mentioned in commentary upon this narration that entering the home with salam leads to harmony within the household, blessings in sustenance, and the ability to perform righteous deeds.² When a person enters their home and greets their family with salam, Allah Almighty grants them blessings and immense reward. It is also said that this means: when one enters their home, they should not leave without necessity, so that they may remain safe from calamities and afflictions.³

6.

لَيْسَ مِنْكُمْ امْرَأَةٌ تَحُلِّي ذَهَبًا تُظْهِرُهُ، إِلَّا عُدَّتْ بِهَا

The beloved Prophet ﷺ declared, “There is no woman among you who adorns herself with gold and displays it, except that she will be punished because of it.”⁴

Commentary: Meaning, she displays it to non-*maḥram* men (those with whom marriage is not permanently forbidden), showing off her beauty and jewellery to others—either to attract attention, out of pride and arrogance, or to boastfully show it to poor women in a way that causes them grief.⁵

7.

النَّظَرُ إِلَى وَجْهِ عَلِيٍّ عِبَادَةٌ -

The beloved Prophet ﷺ stated, “Looking at the face of ‘Alī is an act of worship.”⁶

8.

الدُّعَاءُ بِسَلَامٍ الْمُؤْمِنِينَ -

¹ Sunan Abū Dāwūd, vol. 3, p. 12, Hadith 2494, selected

² Mir’āt al-Manājih, vol. 1, p. 448

³ Mirqāt al-Mafātiḥ, vol. 2, p. 432, under Hadith 727

⁴ Sunan Abū Dāwūd, vol. 4, p. 126, Hadith 4237

⁵ Mir’āt al-Manājih, vol. 6, p. 138, derived

⁶ Al-Mustadrak, vol. 4, p. 118, Hadith 4737

The beloved Prophet ﷺ advised, "Supplication is the weapon of the believer."¹

Commentary: A believer repels and treats his afflictions through supplication just as one repels an enemy with a weapon. There are three scenarios between a believer's supplication and affliction:

1. The supplication is stronger than the affliction—so it removes the affliction.
2. The supplication is weaker than the affliction—the affliction reaches the person, but the blessing of the supplication reduces its severity.
3. The supplication and the affliction struggle against each other, each preventing the other from prevailing.

The beloved Prophet ﷺ likened supplication to a weapon, indicating that the benefit of a weapon is not merely in its sharpness, but also in its efficacy and the skill of the one wielding it. When the weapon is complete, without defect, wielded by a strong person, and there is no obstacle—it overcomes the enemy.

But if any one of these elements is missing, its efficacy is reduced. Similarly, if the one supplicating does not do so with full attention, or if there is an obstacle to its acceptance, the effect of the supplication does not manifest. And if the supplication itself is flawed, or the supplicant lacks focus, or there is some barrier to acceptance—the impact of the supplication is not manifested.²

9.

كُلُّ الذُّنُوبِ يُؤَخِّرُ اللَّهُ مَا شَاءَ مِنْهَا إِلَى يَوْمِ الْقِيَامَةِ إِلَّا عُنُقَ الْوَالِدَيْنِ فَإِنَّ اللَّهَ تَعَالَى يُعَجِّلُهُ لِصَاحِبِهِ فِي الْحَيَاةِ قَبْلَ الْمَمَاتِ۔

The beloved Prophet ﷺ explained, "All sins—Allah delays whatever He wills of them until the Day of Judgment, except disobedience to parents. Indeed, Allah Most High hastens its punishment for the one who commits it during life before death."³

Commentary: al-Hāfiẓ Mullā ‘Alī al-Qārī رَحِمَهُ اللَّهُ عَزَّ وَجَلَّ writes:

¹ Al-Mustadrak, vol. 2, p. 1855

² Fayḍ al-Qadīr, vol. 3, p. 722, under Hadith 4258

³ Al-Mustadrak, vol. 5, p. 216, Hadith 7345

The punishment for one who is disobedient to their parents is not delayed until the Day of Judgment. Rather, it may mean that punishment is given during the person's own lifetime or during the lifetime of the parents—even before death.¹

10.

مَنْ أَنْفَقَ رَوْحًا مِنْ مَالِهِ فِي سَبِيلِ اللَّهِ دَعَتْهُ حُرُوقَةُ الْجَنَّةِ يَا مُسْلِمُ هَذَا خَيْرٌ هَلُمَّ إِلَيْهِ

The beloved Prophet ﷺ declared, “Whoever spends a pair from his wealth in the path of Allah, the gatekeepers of Paradise will call out to him: ‘O Muslim! This is good—come toward it!’”²

The reviver of Islam, the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khan رَحْمَةُ اللَّهِ عَلَيْهِ writes, “It is better, when giving charity, to give in pairs— as mentioned in the Hadith. For example: two coins of gold, two pieces of bread.”³

The Earth filled with gold

11.

لَوْ أَنَّ رَجُلًا صَامَ يَوْمًا تَطَوُّعًا، ثُمَّ أُعْطِيَ مِلْءَ الْأَرْضِ ذَهَبًا لَمْ يَسْتَوْفِ ثَوَابَهُ دُونَ يَوْمِ الْحِسَابِ۔

The beloved Prophet ﷺ mentioned, “If a man were to fast one day voluntarily, and were then given gold equal to the fill of the Earth, it would still not fully repay the reward of that fast before the Day of Judgment.”⁴

12.

إِذَا صَلَّى ثُمَّ جَلَسَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيهِ، لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ: مَا لَمْ يُحَدِّثْ أَوْ يَقُمْ۔

The beloved Prophet ﷺ said, “When a person offers prayer and then sits in the place where he prayed, the angels continue to supplicate for his forgiveness⁵—as long as he does not break his ablution or stand.”

¹ Mirqāt al-Mafātīḥ, vol. 8, p. 676, under Hadith 4945

² Al-Musnad li Imam Aḥmad, vol. 3, p. 295, Hadith 8798, summarised

³ Al-Fatāwā al-Riḍāwiyyah, vol. 7, p. 639

⁴ Musnad Abū Ya‘lā, vol. 5, p. 353, Hadith 6104

⁵ The Angels’ supplication of forgiveness for the one who remains seated is: اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ارْحَمْهُ O Allah forgive him, O Allah have mercy upon him.

Deprived of forgiveness

13.

تُعْرَضُ الْأَعْمَالُ عَلَى اللَّهِ عَزَّ وَجَلَّ يَوْمَ الْاِثْنَيْنِ وَالْخَبِيسِ، فَيَغْفِرُ اللَّهُ إِلَّا مَا كَانَ مِنْ مُشَاجِنِينَ، أَوْ قَاطِعِ رَحِمٍ -

The beloved Prophet ﷺ stated, “Deeds are presented to Allah on Mondays and Thursdays, and Allah forgives all except those who harbour hatred against each other or sever family ties.”¹

Commentary: Imam al-Ḥalīmī al-Shāfi‘ī رَحِمَهُ اللَّهُ عَلَيْهِ said:

The angels who record deeds keep changing. One group of angels remains from Monday to Thursday, then ascends to the heavens. Another group stays from Thursday to Monday, and then they too ascend.

Whenever a group ascends to its station in the heavens, they read the record of deeds they have written. This is how the presentation of deeds occurs in the court of Allah Almighty—although Allah Almighty is free of need for their writing or reading, for He is the All-Knowing of people’s actions.

Allah Almighty forgives the sins of the sinners. In this Hadith and the one mentioned earlier, the forgiveness refers to minor sins, not major ones—because repentance is necessary for the forgiveness of major sins.²

14.

الْقَهْقَرَةُ مِنَ الشَّيْطَانِ، وَالتَّبَسُّمُ مِنَ اللَّهِ -

The beloved Prophet ﷺ declared, “Loud laughter is from Satan, and smiling is from Allah.”³

Definition of smiling and laughing

- Tabassum (تَبَسُّمٌ): Smiling in such a way that only the teeth are visible and

¹ Al-Mu‘jam al-Kabīr, vol.1, p. 167, Hadith 409

² Al-Taysīr bi Sharḥ al-Jāmi‘ al-Ṣaghīr, vol. 1, p. 450

³ Al-Mu‘jam al- Ṣaghīr, vol. 2, p. 104, Hadith 1053

no sound is produced.

- Qahqahah (قَهْقَهه): Laughing loudly with an open mouth, producing enough sound that others can hear.¹

Commentary: Satan loves loud laughter and incites people to it, whereas Allah Almighty loves smiling. Allah does not become displeased with the one who smiles, and smiling is the way of the noble Prophets (عليهم الصلوٰة والسلام).²

Pardon for sins is attained

15.

مَا اتَّعَلَ عَبْدٌ قَطُّ وَلَا تَخَفَّ وَلَا لَيْسَ ثَوْبًا لِيَعْدُوَنِي طَلَبَ عَلَيْهِمُ اللَّهُ لَهُ ذُنُوبُهُ حَيْثُ يَخْطُو عَتَبَةَ بَابِهِ۔

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned, “Whenever a servant puts on shoes, or leather socks, or wears a garment to go out in pursuit of knowledge—Allah forgives his sins from the moment he steps over the threshold of his door.”³

16.

مَنْ أَرَادَ أَمْرًا فَشَاوَرَفِيهِ أَمْرًا مُسْلِمًا وَفَقَهُهُ اللَّهُ لَا رَشْدَ أَمْرِهِ۔

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “Whoever intends to do something and consults a Muslim about it, Allah grants him success to the best course in his affairs.”⁴

17.

إِنَّ اللَّهَ كَيْدُفَعُ بِالنَّاسِ الصَّالِحِ عَنْ مِائَةِ أَهْلِ بَيْتٍ مِنْ جِيرَانِهِ الْبَلَاءِ۔

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Indeed, Allah repels calamities from a hundred households among a righteous Muslim’s neighbours because of him.”⁵

Commentary: Due to the status of His righteous servant in His Court or his

¹ Mir’āt al-Manājih, vol. 6, p. 401, summarised

² Fayḍ al-Qadīr, vol. 4, p. 706, under Hadith 6196

³ Al-Mu’jam al-Awsaṭ, vol. 4, p. 204, Hadith 5722

⁴ Al-Mu’jam al-Awsaṭ, vol. 6, p. 152, Hadith 8333

⁵ Al-Mu’jam al-Awsaṭ, vol. 3, p. 129, Hadith 4080

supplication, Allah Almighty removes calamities. The number 100 mentioned is to express abundance, not to set a fixed limit—because the number of neighbours traditionally considered is forty houses in each direction, which exceeds one hundred.¹

At another place, it is stated that Allah Almighty removes afflictions from those who do not engage in His remembrance due to the blessings of those who do, and likewise, from those who do not pray or fast due to the blessings of those who do.²

18.

أَكْرِمُوا الْخُبْزَ فَإِنَّهُ مِنْ بَرَكَاتِ السَّمَاءِ وَالْأَرْضِ، مَنْ أَكَلَ مَا سَقَطَ مِنَ الشُّفْرَةِ غُفِرَ لَهُ

The beloved Prophet ﷺ advised, “Honour bread, for indeed it is from the blessings of the heavens and the earth. Whoever eats what has fallen from the dining mat, his sins will be forgiven.”³

Commentary: Meaning, Allah Almighty will pardon his minor sins and will not punish him.⁴

19.

مَنْ دَعَا رَجُلًا بِغَيْرِ اسْمِهِ لَعَنَتْهُ الْمَلَائِكَةُ

The beloved Prophet ﷺ mentioned, “Whoever calls a person by [a bad appellation] other than his name, the angels curse him.”⁵

Commentary: That is, calling someone by a bad name or a name they dislike causes the angels to send curses upon the one who does so (meaning, they supplicate for that person to be distanced from the ranks of the righteous). However, there is no harm in calling someone using the term: يَا عَبْدَ اللَّهِ “O servant of Allah”.⁶

¹ Fayḍ al-Qaḍīr, vol. 2, p. 331, under Hadith 1794

² Al-Taysīr bi Sharḥ al-Jāmi‘ al-Ṣaghīr, vol. 1, p. 261

³ Al-Jāmi‘ p. 88, Hadith 1426

⁴ Fayḍ al-Qaḍīr, vol. 2, p. 118, under Hadith 1426

⁵ ‘Amal al-Yawm wa al-Laylah, p. 175, Hadith 395

⁶ Fayḍ al-Qaḍīr, vol. 6, p. 163, under Hadith 8666

20.

أَدِّبُوا أَوْلَادَكُمْ عَلَى خِصَالٍ ثَلَاثٍ: حُبِّ نَبِيِّكُمْ، وَحُبِّ أَهْلِ بَيْتِهِ، وَعَلَى قِرَاءَةِ الْقُرْآنِ۔

The beloved Prophet ﷺ said, “Train your children in three qualities: love for your Prophet (ﷺ), love for his family, and reciting the Quran.”¹

Commentary: Imam ‘Abd al-Ra’ūf al-Munāwī al-Shāfi‘ī رَحِمَهُ اللهُ عَلَيْهِ states:

Due to the importance of these three qualities, they have been specifically mentioned. The meaning is that children should be habituated to these three traits so that they grow up with them and remain steadfast upon them. Moreover, the love for the beloved Prophet ﷺ refers to faith-based love, which is obligatory, as it encourages adherence to the religion.²

21.

مَنْ حَزَنَ لِسَانَهُ سَتَرَاللَّهُ عَوْرَتَهُ وَمَنْ كَفَّ غَضَبَهُ كَفَّ اللَّهُ عَنْهُ عَذَابَهُ يَوْمَ الْقِيَامَةِ وَمَنْ امْتَدَّ رَأْيَ اللَّهِ عَزَّ وَجَلَّ قَبِلَ عُدْرَةً۔

The beloved Prophet ﷺ declared, “Whoever guards his tongue, Allah will conceal his faults. Whoever restrains his anger, Allah will withhold His punishment from him on the Day of Judgment. And whoever seeks pardon from Allah Almighty, Allah will accept his excuse.”³

Commentary: Whoever conceals the faults of others, Allah Almighty conceals his faults from people and the angels.⁴

22.

اَكْرِمُوا أَصْحَابِي، فَإِنَّهُمْ حَيَارُكُمْ۔

The beloved Prophet ﷺ said, “Honour my Companions (رضي الله عنهم), for

¹ Ithāf al-Khiyarat al-Maharati bi Zawā'id al-Masānīd al-‘Asharah, vol. 10, p. 386, 10101

² Fayḍ al-Qadīr, vol. 1, p. 292

³ Shu‘ab al-Īmān, vol. 6, p. 315, Hadith 8311

⁴ Sharḥ al-Ṭibī, vol. 9, p. 299, under Hadith 5121; Mirqāt al-Mafātiḥ, vol. 8, pp. 844-845, under Hadith 5121, summarised

indeed they are the best among you.”¹

Commentary: Approximately four hundred years ago, the revered scholar al-Hāfiẓ Mullā ‘Alī al-Qārī رَحْمَةُ اللهِ عَلَيْهِ stated, "This noble statement is directed to the *Ummah*, that all the noble Companions رَضِيَ اللهُ عَنْهُمْ should be honoured."²

He further explained:

Those Companions رَضِيَ اللهُ عَنْهُمْ who were blessed with the company of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, acquired knowledge and practice from him, and received his training—such individuals surpassed even the angels. A single glance at the radiant countenance of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ achieves what years of spiritual seclusion and worship cannot accomplish. No one can ever be equal to a Companion.³

Who is a *Ṣaḥābī*?

The esteemed scholar, Imam al-Hāfiẓ Ibn Hajar al-‘Asqalānī (رَحْمَةُ اللهِ عَلَيْهِ) said, "Those fortunate individuals who met the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ while in the state of faith, and passed away upon faith, are called *Ṣaḥābī*."⁴

23.

إِنَّ اللَّهَ تَعَالَى يُحِبُّ الشَّابَّ التَّائِبَ۔

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, "Indeed, Allah Almighty loves the young person who repents."⁵

Commentary: This is because in youth, desire dominates, intellect is weak, and the causes of sin are strong—therefore, when a young person repents despite having the power to sin, Allah Almighty loves him.⁶

¹ Mishkāt al-Maṣābiḥ, vol. 2, p. 413, Hadith 6012

² Mirqāt al-Mafātiḥ, vol. 10, p. 362, under Hadith 6012

³ Mir'āt al-Manājīḥ, vol. 8, p. 340

⁴ Nukhbat al-Fikr, p. 111

⁵ Kanz al-‘Ummāl, Juz' 4, vol. 2, p. 87, Hadith 10181

⁶ Al-Taysīr bi Sharḥ al-Jāmi‘ al-Ṣaghīr, vol. 1, p. 269

24.

مَنْ بَكَى مِنْ خَشْيَةِ اللَّهِ عَفَرَ اللَّهُ لَهُ۔

The beloved Prophet ﷺ declared, “Whoever weeps out of fear of Allah, Allah will forgive him.”¹

Imam Muhammad b. ‘Allān al-Shāfi‘ī رَحِمَهُ اللَّهُ عَلَيْهِ said:

One should have such fear of Allah Almighty that it leads to obedience to His commands and refraining from evil. Whoever possesses such fear will not enter the fire of Hell because this is the promise of the Most Generous Lord.²

25.

السَّخَاءُ شَجَرَةٌ فِي الْجَنَّةِ وَعُثْمَانُ بْنُ عَفَّانٍ عُصْبٌ مِّنْ أَغْصَانِهَا۔

The beloved Prophet ﷺ said, “Generosity is a tree in Paradise, and ‘Uthmān b. ‘Affān (رَضِيَ اللَّهُ عَنْهُ) is a branch from its branches.”³

26.

لَا يَرَى إِيمَرُؤٌ مِّنْ أَخِيهِ سَيِّئَةً فَيَسْتُرُهَا عَلَيْهِ إِلَّا أُدْخِلَ الْجَنَّةَ۔

The beloved Prophet ﷺ stated, “No person sees a fault in his brother and conceals it for him except that he will be admitted into Paradise.”⁴

27.

مَنْ وُلِدَ لَهُ مَوْلُودٌ ذَكَرٌ فَسَمَّاهُ مُحَمَّدًا حُبَّالِي وَتَبَرَّكَأ بِاسْمِي فَإِنَّهُ هُوَ مَوْلُودُكَ فِي الْجَنَّةِ۔

The beloved Prophet ﷺ announced, “Whoever is blessed with a male child and names him Muhammad out of love for me and seeking blessing through my name—indeed, he and his child will be in Paradise.”⁵

¹ Kanz al-‘Ummāl, Juz’ 3, vol. 2, p. 63, Hadith 5909

² Dalīl al-Fāliḥīn, vol. 2, p. 364, under Hadith 448

³ Kanz al-‘Ummāl, Juz’ 11, vol. 6, p. 273, Hadith 32849

⁴ Kanz al-‘Ummāl, Juz’ 3, vol. 2, p. 103, Hadith 6394

⁵ Jam‘ al-Jawāmi‘, vol. 7, p. 295, Hadith 23255

28.

إِذَا تَرَكَ الْعَبْدُ الدُّعَاءَ لِوَالِدَيْهِ فَإِنَّهُ يَنْقُطِعُ عَنْهُ الرِّزْقُ۔

The beloved Prophet ﷺ informed, “When a servant abandons praying for his parents, indeed his sustenance is cut off.”¹

The respected father of the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khan رَحْمَةُ اللهِ عَلَيْهِ، Mawlānā Naqī ‘Alī Khān رَحْمَةُ اللهِ عَلَيْهِ، writes, “Praying for one's parents is an ancient tradition, which has been practiced since the time of Prophet Nūḥ عَلَيْهِ السَّلَام. Allah Almighty narrates the following from him: رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ (O my Lord, forgive me and my parents).”²

29.

فِي رَجَبٍ يَوْمٌ وَلَيْلَةٌ، مَنْ صَامَ ذَلِكَ الْيَوْمَ، وَقَامَ تِلْكَ اللَّيْلَةَ، كَانَ كَمَنْ صَامَ مِنَ الدَّهْرِ مِائَةَ سَنَةٍ، وَقَامَ مِائَةَ سَنَةٍ وَهُوَ لثَلَاثٍ بَقِيْنَ مِنْ رَجَبٍ۔

The beloved Prophet ﷺ stated, “In the month of Rajab, there is a day and a night—whoever fasts on that day and stands in prayer during that night, it is as if he fasted for one hundred years and stood [i.e., worshipped] for one hundred years. It occurs when three days remain in Rajab [i.e., the 27th].”³

30.

إِنَّ اللَّهَ يُكَفِّرُ عَنِ الْمُؤْمِنِ خَطَايَاهُ كُلَّهَا بِحُثَى لَيْلَةٍ۔

The beloved Prophet ﷺ declared, “Indeed, Allah expiates all the sins of a believer through the fever of a single night.”⁴

31.

لَا يَقْبَلُ اللَّهُ عَمَلًا فِيهِ مِثْقَالُ حَبَّةٍ مِنْ خَرَدَلٍ مِنْ رِيَاءٍ۔

¹ Jam‘ al-Jawāmi‘, vol. 1, p. 292, Hadith 2138

² Al-Quran, Surah Nūḥ, verse 28; translation from Kanz al-‘Irfān

³ Faḍā’il al-Awqāt li al-Bayhaqī, p. 23, Hadith 12

⁴ Al-Targhib wa al-Tarhīb, vol. 4, p. 153, Hadith 78

The beloved Prophet ﷺ said, “Allah does not accept any deed that contains even the weight of a mustard seed of ostentation.”¹

32.

وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ فِي غُبَارِهَا شِفَاءً مِّنْ كُلِّ دَاءٍ۔

The beloved Prophet ﷺ stated, “By Him in Whose power lies my soul, indeed, in its [Madinah's] dust there is a cure for every disease.”²

Sayyidunā Sa'd b. Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ narrated that when the Messenger of Allah ﷺ was returning from the Expedition of Tabuk, he met some of the noble Companions رَضِيَ اللَّهُ عَنْهُمْ who had stayed behind from the expedition. As they approached, they caused dust to rise, and a person covered his nose. The beloved Prophet ﷺ removed the cloth from his nose and said, “By Him in Whose power lies my soul! Indeed, in the dust of Madinah is a cure for every disease.”³

The beloved Prophet ﷺ instructed some of the noble Companions رَضِيَ اللَّهُ عَنْهُمْ to use the dust of Madinah as a remedy for fever. The beloved Prophet ﷺ would not wipe away the dust of Madinah from his blessed face, and he would also prevent the noble Companions رَضِيَ اللَّهُ عَنْهُمْ from doing so. He would say, “There is cure in the dust of Madinah.”⁴

33.

مَنْ قَرَأَ سُورَةَ يَاسِينَ فِي لَيْلَةِ الْجُمُعَةِ غُفِرَ لَهُ۔

The beloved Prophet ﷺ mentioned, “Whoever recites Surah Yā-Sīn on the night of Friday, he will be forgiven.”⁵

Commentary: Meaning, his minor sins will be forgiven (while repentance is necessary for major sins).⁶

¹ Al-Targhib wa al-Tarhīb, vol. 1, p. 36, Hadith 27

² Al-Targhib wa al-Tarhīb, vol. 2, p. 149, Hadith 28

³ Jāmi' al-Uṣūl li al-Jazarī, vol. 9, p. 297, Hadith 6992

⁴ Jadhb al-Qulūb, pp. 22-27 summarised

⁵ Al-Targhib wa al-Tarhīb, vol. 1, p. 298, Hadith 4

⁶ Fath al-Qarib al-Mujīb 'alā al-Targhib wa al-Tarhīb, vol. 4, p. 720, under Hadith 1100

34.

تَسْتَغْفِرُ لَهُمُ الْحَيَّاتَانِ حَتَّى يُفْطِرُوا -

The beloved Prophet ﷺ stated, “The fish seek forgiveness for them [those fasting in Ramadan] until they open their fasts.”¹

Harm of ostentation

35.

إِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ الْجَنَّةَ عَلَى كُلِّ مُرَاءٍ -

The beloved Prophet ﷺ said, “Indeed, Allah Almighty has forbidden Paradise for every ostentatious person.”²

Commentary: Imam ‘Abd al-Ra’ūf al-Munāwī al-Shāfi‘ī رَحْمَةُ اللَّهِ عَلَيْهِ said, “Meaning, a Muslim who is ostentatious will not initially enter Paradise.”³

Definition of ostentation: To worship with any intention other than the pleasure of Allah Almighty—for example, to perform worship so that people become aware of it, and as a result, he gains wealth from them, receives praise, is considered a pious person, or is given honour. One who commits ostentation is called مُرَاءٍ (ostentatious).⁴

Virtue of illness

36.

مَنْ مَرَضَ لَيْلَةً، فَصَبَرَ وَرَضِيَ بِهَا عَنِ اللَّهِ، خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ -

The beloved Prophet ﷺ stated, “Whoever falls ill for a single night, and

¹ Al-Targhib wa al-Tarhīb, vol. 2, p. 55, Hadith 6

² Jāmi‘ al-Aḥādīth, vol. 2, p. 476, Hadith 6752

³ Fayḍ al-Qadīr, vol. 2, p. 286, under Hadith 1725

⁴ Al-Zawājir, vol. 1, p. 86

remains patient and is content with it being from Allah—he will emerge from his sins as on the day his mother gave birth to him.”¹

37.

فَإِنَّ مَرَضَ الْمُسْلِمِ يَذْهَبُ اللَّهُ بِهِ خَطَايَاهُ، كَمَا تَذْهَبُ النَّارُ خَبَثَ الْحَدِيدِ وَالْفِضَّةِ -

The beloved Prophet ﷺ declared, "Indeed, Allah removes the sins of a Muslim by his illness, just as fire removes the impurities from iron and silver."²

Commentary: When a believing servant bears illness with patience and hopes for reward from Allah Almighty, he is granted this virtue. However, if a disbeliever falls ill or faces any hardship, he neither receives reward for it, nor are any of his deeds expiated. Indeed, through illnesses and similar trials, a believer is tested—just as gold and silver are tested by being placed in fire. If the believing servant remains patient through such illnesses, his sins are removed, just as gold and silver are purified of their impurities when they endure fire.³

Difference between youth and old age

38.

حِفْظُ الْعِلَامِ كَالنَّقْشِ فِي الْحَجَرِ وَحِفْظُ الرَّجُلِ بَعْدَ مَا كَبُرَ كَالِكِتَابِ عَلَى الْمَاءِ -

The beloved Prophet ﷺ said, “Memorisation by a young boy is like engraving on stone, while memorisation by a man after he has grown old is like writing on water.”⁴

Commentary: Imam ‘Abd al-Ra’ūf al-Munāwī al-Shāfi‘ī رَحِمَهُ اللَّهُ عَلَيْهِ wrote:

Due to the weakening of senses in old age, what an elderly person memorises does not remain firmly, just as writing on water does not last. On the other hand, a young child’s cognitive ability—that is retention, and

¹ Nawādir al-Uṣūl, vol. 6, p. 19, Hadith 1316

² Ma‘rifat al-Ṣaḥābah, vol. 6, p. 3536, Hadith 7995

³ Sharḥ Sunan Abī Dāwūd li Ibn Ruslān, vol. 13, p. 277, under Hadith 3092

⁴ Al-Faqīh wa al-Mutafaqqih, vol. 2, p. 180, number 820, selected

understanding—is strong, so whatever he memorises becomes deeply embedded in his mind, like a mark engraved on stone. Some people say: Acquiring knowledge in childhood is like engraving on stone. Although intelligence increases with age, so does preoccupation in various tasks. (Since children are free from responsibilities like work and earning, information enters their minds more swiftly and remain there for longer periods.)¹

Intimidation through glancing

39.

لَا يَحِلُّ لِمُسْلِمٍ أَنْ يُشِيرَ إِلَى أَخِيهِ بِنَظَرَةٍ تُوْذِيهِ -

The beloved Prophet ﷺ stated, “It is not permissible for a Muslim to gesture toward his brother with a glance that harms him.”²

Commentary: Causing harm to a believer without lawful permission is forbidden. This noble Hadith draws attention to the fact that if even looking at someone with a harmful gaze is prohibited, then actions that are more severe—such as insulting a Muslim or hitting him—are certainly worse.³

40.

مَنْ صَلَّى رَكَعَتَيْنِ فِي خَلَاءٍ لَا يَرَاهُ إِلَّا اللَّهُ وَالْمَلَائِكَةُ كُتِبَ لَهُ بِرَاءَةٌ مِنَ النَّارِ -

The beloved Prophet ﷺ declared, “Whoever performs two units of prayer in solitude, such that no one sees him except Allah and the angels — a declaration of freedom from the Fire is written for him.”⁴

Commentary: Imam ‘Abd al-Ra’uf al-Munāwī al-Shāfi‘ī رَحِمَهُ اللَّهُ عَلَيْهِ states:

Such a person (i.e., the one who performs voluntary prayer in solitude) will be saved in the Hereafter from the fire by which hypocrites are punished

¹ Fayḍ al-Qaḍīr, vol. 3, p. 515, under Hadith 3733

² Ithāf al-Sādat al-Muttaqīn, vol. 7, p. 177

³ Fayḍ al-Qaḍīr, vol. 3, p. 643, under Hadith 8123

⁴ Jam‘ al-Jawāmi‘, vol. 7, p. 200, Hadith 22365

or testimony will be presented for him that he is not a hypocrite. This is because when hypocrites stand for prayer, they do so with laziness and a dead heart. This narration is evidence of the virtue of voluntary prayer performed in solitude, hidden from people—as such prayer is more worthy of acceptance.¹

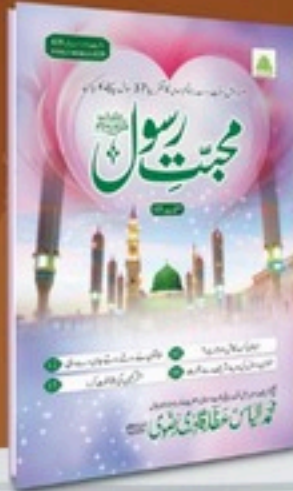
Imam ‘Alī b. Ahmad b. Muhammad al-‘Azīz رَحْمَةُ اللَّهِ عَلَيْهِ explains:

It is possible that, through the blessing of this voluntary prayer, Allah Almighty may grant the person the ability to repent sincerely, forgive his sins, and cause those who have claims against him to become pleased—thus, the fire of Hell will not touch him.²

¹ Fayḍ al-Qaḍīr, vol. 6, p. 218, under Hadith 8808

² Al-Sirāj al-Munīr, vol. 4, p. 306

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Faizan-e-Madinah, Muhallah Sodagaran, purani sabzi mandi, Karachi.

UAN +92 21 111 25 26 92 0313-1139278

www.maktabatulmadinah.com / www.dawateislami.net

feedback@maktabatulmadinah.com / ilmia@dawateislami.net