

راد القحط والوباء بدعوة الجيران ومواساة الفقراء

DISPELLER OF FAMINE & MALADY IN FEEDING THE NEIGHBOURS & THE NEEDY



A brilliant epistle on the subject of feeding the neighbours and the deprived during afflictions, illnesses and calamities

Author

Shaykh Al-Islam
Imam Ahmad Raza Al-Qadiri



Translation & Commentary

Tehseen Raza Hamdani
Nuri



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the deprived during afflictions, illnesses and calamities**

Extracted from *Al-Fataawa Ar-Ridawiyya*

Author
Shaykh al-Islam
Imam Ahmad Raza Al-Hanafi Al-Qadiri



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PROLOGUE BY THE TRANSLATOR

All praise is for Allah, the Creator of the Universe.

Afflictions, calamities, illnesses and ill-fortunes occur now and then. Islam has given a solution to eradicate these events by the act of *Sadaqah* [charity]. Imam Ahmad Rida Khan Al-Qaadiri رحمہ اللہ very beautifully compiled this brief monograph in order to explain the causes of these events, then citing at least 60 Prophetic narrations to substantiate the virtue of feeding the Muslims, and thereafter concluding this book with pearls of wisdoms.

May Allah Ta'ala cause this compilation to become beneficial for all the believers, especially in the recent times where the pandemic has ruined the lives of millions! We seek refuge in Allah!

Salutations in abundance be upon His Eminence – Hadrat Muhammad Al-Mustafa ﷺ and his noble Family, his blessed Companions and his obedient Friends.

Dust beneath the feet of the Saints

Tehseen Raza Hamdani

Muhammadi Sunni Hanafi Qaadiri

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



This is dedicated for the *Esaal e Thawaab* of my Master and
the Master of all Muslims.

The Lion of Allah
The Lion of the Messenger of Allah
The Dispeller of Afflictions

Sayyidush Shuhadaa
Sayyiduna Ameer e Hamza



[Allah is pleased with him!]



QUESTION

What do the scholars of the religion and the jurists of the sacred law say about the following case:

In our country [Bangladesh] there is a custom that when a drought, famine, epidemic or any calamity arrives in any specific place, the people of that community – in accordance to their ability – prepare rice, wheat and food, for the sake of Allah, with the intention of eradicating the affliction. The scholars are invited to partake in the feast and all the people in the community come together and have the meal. Is this permissible for the people of the community to eat the dish prepared? What are the rulings of eating such a dish in terms of its permissibility and prohibition?

Questioner: Mawlana Ahmadullah, student of Mawlana Ahmad Hasan Saahib

Date: 17th Rabi'ul Aakhir 1312 AH
[Corresponding to 18th October 1894]

ANSWER

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is for Allah Who has placed blessings in the gathering of brothers and eradicated calamities [of people] through their deeds of good relations with the neighbours and loved ones. Salutations and greeting be upon the one who possesses the intercession, the one who answers the invitation, the one who loves the congregation, the dispeller of drought and starvation, the eradicator of calamity and affliction; salutations and greetings also be upon his household and his companions and the congregation of Muslims and along with them, upon us be peace. O the Most Merciful of those who show Mercy! Aameen, Aameen, Aameen, O our Lord! Aameen!

The aforementioned action as indicated and for the people who were invited, for them to eat from it, is lawfully permissible and valid. There is no prohibition in it whatsoever. Allah Ta'ala said,

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا

“There is no blame upon you whether you eat together or separately”¹

Therefore, if the sacred law has not prohibited it, then to claim it to be prohibited is ignorance and an [illegitimate] attempt.

I say, and the ability is from Allah, that this action [feast] is an all-inclusive recipe of remedies: in it the deprived and the paupers will partake from the meal, the scholars and the pious as well, the relatives and friends too, the near ones and the neighbours also.

¹ Qur'an, [24:61]

Therefore, there are eight virtues in this feast in accordance to the number of doors of Paradise:

1. Virtue of charity
2. Serving the pious
3. Keeping the ties of kith and kin
4. Care for the neighbours
5. Delighting the heart of the Muslims, particularly the poor, with a good deed
6. To make available to them [the poor] the food which they desire
7. Serving the food to the Muslim brothers
8. To come together at the feast of the Muslims

When these actions are done with a virtuous intention, then by the Will of Allah, it will be accompanied with the forgiveness of sins, pleasure of the Lord and eradication of misery. It is evident that miseries like drought, disease and all calamities arise due to sins. Allah Ta'ala said,

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ

“And whatever strikes you of disaster – it is for what your hands have earned; but He pardons much”²

Therefore the causes of Divine pleasure, mercy and forgiveness are the best of cures. Now, with the ability bestowed from Allah, listen to the following narrations:

² Qur'an, [42:30]

60 Prophetic Narrations

Hadith 1: Sayyidul Mursaleen Nabi ﷺ said,

“Indeed, charity [*sadaqah*] extinguishes the wrath of the Lord and protects against evil death”³.

This is narrated on the authority of Anas bin Maalik ؓ by Tirmidhi and Ibn Hibbaan in his Sahih. Tirmidhi acknowledged this Hadith.

Hadith 2: Nabi ﷺ said,

“Guard yourselves from the Hell-Fire, even with half of a date in charity. It straightens miserliness, protects against evil death, ends hunger and fills the stomach.”⁴

Abu Ya’ala and Bazaar narrate this on the authority of Abu Bakr As-Siddiq ؓ.

Hadith 3: Nabi ﷺ said,

“Indeed, the charity of a Muslim increases lifespan and protects one from an evil death.”⁵

Tabraani and Abu Bakr Bin Muqeem narrate this on the authority of Amr ibn Awf ؓ.


Hadith 4: Nabi ﷺ said,

“Charity eradicates sins and guards one from an evil end”⁶

³ Jaami’ Tirmidhi, Hadith no. 664

⁴ Musnad Abi Ya’la, Hadith no. 80

⁵ Al-Mu’jam Al-Kabeer, Hadith no. 31

Tabraani narrates in his Mu'jam Al Kabeer on the authority of Raafi' ibn Makeeth Al-Juhani .


Hadith 5: Nabi  said,

“Charity guards one from an evil death”⁷

Ahmad narrates this on the authority of Raafi' ibn Makeeth .

Hadith 6: Nabi  said,

“Indeed, by the virtue of charity, Allah closes seventy doors of evil death.”⁸

Imam Abdullah ibn Mubaarak narrated this on the authority of Anas bin Maalik  in his Kitaab Al-Birr.


Hadith 7: Nabi  said,

“Charity closes seventy doors of evil.”⁹

Tabraani narrated this on the authority of Raafi' ibn Khadeej .

Hadith 8: Nabi  said,

“Charity inhibits seventy calamities and the least of it is the deterioration of the body and affliction of white patches.”¹⁰

Khateeb narrates this on the authority of Anas bin Maalik .

⁶ At-Tarhib wa At-Tarheeb in reference to Tabaraani, Hadith no. 41

⁷ Kanzul Ummaal, Hadith no. 15981

⁸ At-Tarhib wa At-Tarheeb in reference to Kitaab Al-Birr, Hadith no. 21

⁹ Al-Mu'jam Al Kabeer, Hadith no. 4402

¹⁰ Taarikh Baghdaadi, Hadith no. 4326

Hadith 9 & 10: Nabi ﷺ said,

“Give charity in the morning because calamity does not precede charity”¹¹

Tabraani narrated this on the authority of Amirul Mu'mineen Hadrat Ali ؓ and Baihaqi narrates it on the authority of Anas bin Maalik ؓ.

Hadith 11: Nabi ﷺ said,

“The charity of the morning dispels misfortunes.”¹²

Daylami narrated this on the authority of Anas bin Maalik ؓ.

Hadith 12: Nabi ﷺ said,

“Charity dispels evil destiny”¹³

Asaakir narrated this on the authority of Jaabir ؓ.

Hadith 13: Nabi ﷺ said,

“Uphold the relationship that exists between you and your Lord by remembering Him a great deal and by giving a great deal of charity in secret and openly. You will then be granted provision and Divine support, and your condition will improve...”¹⁴

Ibn Ma'jah narrated this on the authority of Jaabir ؓ.

¹¹ Al-Mu'jam Al-Awsat, Hadith no. 4402

¹² Musnad Al-Firdows, Hadith no. 3737

¹³ Tahdheeb Taarikh Dimashq al Kabeer

¹⁴ Sunan Ibn Ma'jah, Hadith no. 1081

Hadith 14 - 17: Nabi ﷺ said,

“Charity douses the sins like water douses the fire.”¹⁵

Tirmidhi narrated this on the authority of Muadh bin Jabal ؓ and stated ‘Hasan Sahih’. Ibn Hibbaan narrated this in his Sahih from Ka’ab ibn Ujra ؓ and Abu Ya’la narrated this from Jaabir ؓ with a Sahih chain of transmission. Ibn Mubaarak narrated this from Ikraamah ؓ with a good chain.

Hadith 18: Nabi ﷺ said,

“The parable between a Muslim and faith is like a tied horse in a sanctuary that walks in all directions and returns to the place where it is tied. Similarly, when a Muslim errs he returns back to his faith. Therefore, allow the pious to partake in your food and express good behaviour to all the Muslims.”¹⁶

Baihaqi in his Shu’b al-Imaan and Abu Nu’aym in his Hilya narrate from Abu Sa’eed Al-Khudri ؓ.

This Hadith indicates that in the time of sins one should serve food to the pious and express good behaviour to the Muslims.

Hadith 19: Nabi ﷺ said,

“Allah increases the lifespan, dispels evil death, and eradicates fear and loss; in lieu of giving charity and keeping good relations”¹⁷

¹⁵ Jaami’ Tirmidhi, Hadith no. 614

¹⁶ Shu’b Al-Imaan, Hadith no. 10964

¹⁷ Musnad Abi Ya’ala, Hadith no. 4090

Abu Ya'ala narrated it on the authority of Anas bin Maalik رضي الله عنه.

Hadith 20: Nabi ﷺ said,

“Whoever desires for his sustenance to expand and his wealth to increase should keep good relations with his relatives.”¹⁸

Imam Bukhari narrated this on the authority of Abu Hurairah رضي الله عنه.

Hadith 21 & 22: Nabi ﷺ said,

“Whoever desires that his lifespan be increased, his provisions be expanded and that his death be guarded from evil, should keep good relations with his relatives.”¹⁹

Abdullah ibn Imam narrated in his Zawaaid Al Musnad and Bazzaar with a sound chain. Haakim narrated in his Musnad on the authority of Amirul Mu'mineen Hadrat Ali رضي الله عنه and similarly from Uqbah bin Aamir رضي الله عنه.

Hadith 23: Nabi ﷺ said,

“Keeping good relations with the relatives expands wealth, promotes love between the people and increases the lifespan.”²⁰

Tabraani narrated this with an authentic chain on the authority of Amr bin Sahl رضي الله عنه.

¹⁸ Sahih Al-Bukhari, Hadith no. 5985

¹⁹ Al-Mustadrak, Kitaab Al-Birr Wa Silaah

²⁰ Al-Mu'jam Al-Awsat, Hadith no. 7806

Hadith 24: Nabi ﷺ said,

“Keeping good relations with kith and kin increases one’s lifespan.”²¹

Qadhaai narrated this on the authority of Abdullah ibn Mas’ood ؓ.

Hadith 25: Nabi ﷺ said,

“Indeed, from all the virtuous acts the act that achieves swift merit is keeping good relations with the kith and kin, so much so that if people of the house are sinners, their lifespan increases and their numbers multiply if they keep good relations.”²²

Tabraani narrated this on the authority of Abu Bakra ؓ.

In another narration there is a further addition of: “There is no household that becomes needy by maintaining good relations with their kith and kin.”²³ This is narrated by Ibn Hibbaan with an authentic chain.

Hadith 26: Nabi ﷺ said,


“Keeping good relations with the kin, behaving with upright morals and being decent to the neighbours, increases lifespan and promotes well-being in the city.”²⁴


²¹ Kanzul Ummaal, Hadith no. 6909

²² Majmaa’ Az-Zawaaid, Kitaab Al Birr wa Silah

²³ Mawaarid Az-Zimaan, Baab Silaah wa Raham, Hadith no. 2038

²⁴ Shu’b Al-Imaan, Hadith no. 7969

This is narrated by Imam Ahmad and Baihaqi with an authentic chain in Shu'b on the authority of Ummul Mu'mineen Siddiqah .


Hadith 27: Nabi  said,

“The works of good morals safeguards one from evil deaths, afflictions and calamities. The people of goodness in this world will be the people of goodness in the Hereafter.”²⁵

Haakim narrated this on the authority of Anas bin Maalik  in his Mustadrak.

Hadith 28: Nabi  said,

“The deed of goodness protects one from an evil end. And hidden charity extinguishes the wrath of Allah. And keeping good relations with the kin increases the lifespan. Every good work is charity. The people of goodness in this world will find goodness in the Hereafter. The people of evil will face evil in the Hereafter. And the first ones to enter Paradise will be the people of goodness.”²⁶

Tabraani narrated this in his Awsat on the authority of Ummul Mu'mineen Umm e Salama .

²⁵ Kanzul Ummaal in reference to Mustadrak, Hadith no. 15965

²⁶ Al-Mu'jam Al-Awsat, Hadith no. 6082

Hadith 29: Nabi ﷺ said,

“Indeed, from the good deeds that will cause forgiveness to become compulsory is to please the heart of your Muslim brother.”²⁷

Tabraani narrated this in his Kabeer and Awsat on the authority of Imam Al-Hasan ibn Ali ؓ.

Hadith 30: Nabi ﷺ said,

“The most beloved good deed to Allah, after all the obligatory deeds, is to make a Muslim happy.”²⁸

Tabraani narrated this in both of his books [Kabeer and Awsat] on the authority of Abbas ؓ.

Hadith 31 to 33: Nabi ﷺ said,

“The most superior of actions is to bring benefit to a Muslim, such that you cloth him or fill his belly during hunger or fulfil some of his work.”²⁹

Tabraani narrated this in his Awsat on the authority of Amirul Mu'mineen Umar Faarooq e A'zam ؓ. Similarly, Abu Shaykh narrated it in his Thawaab. Isfahaani narrated this in the Hadith of his son, Abdullah ؓ. And Ibn Abi Dunya narrated on the authority of various Companions.

²⁷ Al-Mu'jam Al-Kabeer, Hadith no. 2738

²⁸ Al-Mu'jam Al-Awsat, Hadith no. 7907

²⁹ At-Targhib Wa-Tarheeb, in reference to Mu'jam al Awsat

Hadith 34: Nabi ﷺ said,

“Whoever causes the lawful desire of his Muslim brother to become a reality for him, Allah will forgive him”³⁰

Uqayli, Tabraani and Bazzaar narrate this on the authority of Abu Darda ؓ and the witnesses of this narration are present in La’ali.

Hadith 35: Nabi ﷺ said,

“Whoever feeds his Muslim brother with what he desires Allah will cause the Fire of Hell to become forbidden upon him.”³¹

Baihaqi narrated this on the authority of Abu Hurayrah ؓ.

Hadith 36: Nabi ﷺ said,

“From the things that causes the Mercy of Allah to become compulsory on a person is to feed a needy Muslim.”³²

Haakim narrated this and authenticated it, and Baihaqi and Abu Shaykh in his Thawaab, narrate on the authority of Jaabir ؓ.

Hadith 37 to 46: Nabi ﷺ said,

“The actions that increase one’s status in the Court of Allah is to spread the greeting and to greet all the people and to perform the prayer at night when the people are sleeping.”³³

³⁰ Ad-Du’afaa Al-Kabeer

³¹ Shu’b Al-Imaan, Hadith no. 3382

³² Al-Mustadrak Lil Haakim, Kitaab At Tafseer, Surah Balad

³³ Jaami’ Tirmidhi, Hadith no. 3235

This is one portion of the beautiful and beneficial narration. Imam Al-Ai'imma Abu Hanifa رحمہ اللہ, Imam Ahmad and Abdur Razzaq in his Musannaf, narrated this Hadith. Tirmidhi and Tabraani narrate this on the authority of Abdullah ibn Abbas رحمہ اللہ. Ahmad, Tirmidhi, Tabraani and Ibn Mardwiya narrate this on the authority of Muadh Bin Jabal رحمہ اللہ. Ibn Khuzaymah, Daarimi, Baghawi, Ibn Sakan, Abu Nuaym and Ibn Basta narrate on the authority of Abdur Rahman ibn Aaysh رحمہ اللہ. Ahmad and Tabraani from him who narrates from a Companion and Bazaar from Ibn Amr رحمہ اللہ and he narrates from Thawbaan رحمہ اللہ. And Tabraani from Abu Umaama رحمہ اللہ as well. And Abu Qaani' narrates on the authority of Abu Ubaydah ibn Jarrah and Dar Qurtbi and Abu Bakr Naysaapuri in Ziyaadaat on the authority of Anas bin Maalik رحمہ اللہ. Abul Faraj in Alal on the authority of Abu Hurairah رحمہ اللہ and Ibn Abi Shaybah on the authority of Abdur Rahman bin Saabit رحمہ اللہ.

Hadith 47: Nabi ﷺ said,

“The erasers of sins are to feed the people, to spread the greeting and to perform prayer at night when people are asleep.”³⁴

Haakim narrated this with an authentic chain on the authority of Abu Hurairah رحمہ اللہ.

Hadith 48: Nabi ﷺ said,

“The one who feeds his Muslim brother until he is satisfied and provides water until his thirst is quenched; Allah will remove him from Hell-Fire at the distance of seven trenches.

³⁴ Al-Mustadrak, Kitaab Al-At'ama

The distance of one trench to another is a journey of 500 years.”³⁵

Tabraani narrated this in his Kabeer, Abu Shaykh in his Thawaab, Haakim in his Mustadrak with a sound chain and Baihaqi in his Shu’b on the authority of Ibn Umar رضي الله عنه.

Hadith 49: Nabi ﷺ said,

“Allah Speaks greatly to His Angels about His servants who feed the people.”³⁶

Abu Shaykh narrated this on the authority of Hasan Basri رضي الله عنه.

Hadith 50 & 51: Nabi ﷺ said,

“Goodness arrives more quickly to a house where food is given to eat than a knife to a camel’s hump.”³⁷

Ibn Ma’jah narrated this on the authority of Ibn Abbas رضي الله عنه and Ibn Abi Dunya narrated it on the authority of Anas رضي الله عنه.

Hadith 52: Nabi ﷺ said,

“As long as your table-spread is laid, the Angels keep sending blessings to it.”³⁸

Asfahaani narrated this on the authority of Ummul Mu’mineen Siddiqah رضي الله عنها.

³⁵ Al-Mustadrak, Kitaab Al-At’ama

³⁶ At-Tarhib Wa At-Tarhib in reference to Ath-Thawaab

³⁷ Sunan Ibn Ma’jah, Hadith no. 3357

³⁸ Tarhib Wa Tarheeb in reference to Asfahaani.

Hadith 53: Nabi ﷺ said,

“The guest brings his sustenance and takes away the sins of his host and effaces them”³⁹

Abu Shaykh narrated this on the authority of Abu Darda ؓ.

Hadith 54: It is in the Hadith of Imam Hasan Mujtaba

صلى الله تعالى على جدّه الكريم وعليه وبارك وسلم

“Indeed, it is more beloved to me to feed a Muslim brother with a morsel of food than to give a Dirham to a needy. And it is more beloved to me to give a Muslim brother one Dirham than to give hundred Dirhams to a needy.”⁴⁰

Abu Shaykh narrated this in his Thawaab on the authority of Imam Hasan ؓ, who narrated it from his grandfather ؓ. This Hadith is *mawqoof* just as some of the previous narrations.

Hadith 55: Sayyiduna Amirul Mu'mineen Mawla Al-Muslimeen Ali Murtadha كرم الله وجهه تعالى ووجه الاسنى said,

“It is more beloved to me to gather a few of our Muslim brothers and feed them one Saa' or two Saa' of food than to go into the market, buying a slave and thereby releasing him.”⁴¹

Abu Shaykh narrated this on the authority of Hadrat Ali ؓ *mawqoofann*.

³⁹ Kanzul Ummaal, Hadith no. 25835

⁴⁰ At-Tarhib wat Tarheeb

⁴¹ At Targhib wat Tarheeb

Hadith 56: The Companions of the Prophet ﷺ said, ‘O Messenger of Allah, we eat but we are not satisfied. He ﷺ asked, ‘Perhaps you eat separately.’ They said, ‘Yes.’ He ﷺ said,

“If you gather together at your food and mention the Name of Allah, you will be blessed in it.”⁴²

This is narrated by Abu Dawood, Ibn Ma’ajah and Ibn Hibbaan on the authority of Wahshi bin Harb رضي الله عنه.

Hadith 57: Nabi ﷺ said,

“Eat together and do not eat separately, for the blessing is in being together.”⁴³

Ibn Ma’ajah (in his Sunan) and Askari narrated this in his *Muwaa'idh* with a sound chain on the authority of Amirul Mu'mineen Umar رضي الله عنه.

Hadith 58: Nabi ﷺ said,

“Blessings are found in three things: in a gathering of the Muslims, in the dish of *Thareed* and in the food of *Suhoor* (pre-dawn meal).”⁴⁴

Tabraani in his Kabeer and Baihaqi in his Shu'b narrate on the authority of Salmaan رضي الله عنه.

⁴² Sunan Abi Dawood, Hadith no. 3764

⁴³ Sunan Ibn Ma'jah, Hadith no. 3287

⁴⁴ Al-Mu'jam al-Kabeer, Hadith no. 6127

Hadith 59: Nabi ﷺ said,

“Food of one suffices two people and the food of two suffices four people. The Hand⁴⁵ of Allah is upon the *Jama’ah* (congregation of Muslims).”⁴⁶

Bazaar narrated this on the authority of Samurah ؓ.

Hadith 60: Nabi ﷺ said,

“Indeed, the most beloved of food to Allah is that in which there are many hands (that is, the more people there are present in partaking the food, the more it is loved by Allah).”⁴⁷

Abu Ya’ala, Tabraani and Abu Shaykh narrate this on the authority of Jaabir ؓ.

From the collection of these narrations, it is hereby evident that any Muslim who is involved in this deed with a good intention and lawful wealth – they will receive the following 25 benefits by the Mercy of Allah and the Promise of the Messenger of Allah ﷺ:

⁴⁵ Referring to the Mercy of Allah

⁴⁶ Kashful Astaar, Kitaab Al At’ama. There is a similar Hadith in Sahih Muslim on the authority of Jaabir ؓ: “*The food of one person is enough for two, the food of two is enough for four, and the food of four is enough for eight*” (Sahih Muslim, Hadith no. 2059)

⁴⁷ At Targhib Wat Tarheeb

25 Benefits of feeding the Muslims and the needy

1. By the Permission of Allah, it saves one from an evil death⁴⁸. Seventy door of evil death will be closed⁴⁹.
2. Lifespan will increase.⁵⁰
3. Their numbers will increase.⁵¹ These three benefits (1, 2 & 3) are specially related to dispelling epidemics.
4. Sustenance (*rizq*) will expand and wealth will increase⁵². This habit will save one from being dependent on others.⁵³
5. Goodness and blessings will flourish.⁵⁴ These two benefits (4 & 5) are related to dispelling droughts.
6. Afflictions and calamities will remain aloof.⁵⁵ Evil destiny will be dispelled⁵⁶. Seventy doors of evil will close⁵⁷. Seventy types of calamities will be warded off⁵⁸.
7. Their cities will flourish.⁵⁹
8. Despondence will be removed.⁶⁰
9. Fear and terror will be lifted and peace of mind will prevail.⁶¹
10. Help of Allah will arrive.⁶²

⁴⁸ Hadith no. 1, 2, 3, 4, 5, 6, 19, 21, 22, 27, 28 = eleven narrations.

⁴⁹ Hadith no. 6

⁵⁰ Hadith no. 3, 19, 20, 21, 22, 23, 24, 26, 28 = nine narrations.

⁵¹ Hadith no. 25

⁵² Hadith no. 13, 20, 21, 22, 23, 25 = six narrations.

⁵³ Hadith no. 25

⁵⁴ Hadith no. 50, 51, 56, 57, 58 = five narrations.

⁵⁵ Hadith no. 7, 8, 9, 10, 11, 12, 27 = seven narrations.

⁵⁶ Hadith no. 2

⁵⁷ Hadith no. 7

⁵⁸ Hadith no. 8

⁵⁹ Hadith no. 26

⁶⁰ Hadith no. 13

⁶¹ Hadith no. 19

⁶² Hadith no. 13 & 59

11. Mercy of Allah will become binding upon them.⁶³
12. Angels will send salutations upon them.⁶⁴
13. Their works will invite the Pleasure of Allah.⁶⁵
14. Wrath of Allah will be removed from them.⁶⁶
15. Their sins will be forgiven⁶⁷. Forgiveness will become compulsory upon them⁶⁸. The heat of their sins will be extinguished⁶⁹. These ten benefits (6 – 15) dispels droughts, afflictions and diseases. It fulfils needs and invites blessings and grace.
16. They will attain a reward more superior than charity by serving the people of the Deen⁷⁰.
17. One will receive a greater reward than freeing a slave⁷¹.
18. Their incomplete works will become upright⁷².
19. Love, which is the focus of every good, will increase between them⁷³.
20. Many people will be fed with minimal food. If they had eaten separately, it would have been consumed twice as much⁷⁴.
21. One's spiritual status will be raised in the Court of Allah⁷⁵.
22. Allah Ta'ala will glorify them in the presence of the Angels⁷⁶.

⁶³ Hadith no. 36

⁶⁴ Hadith no. 52

⁶⁵ Hadith no. 30, 31, 32, 33, 60 = five narrations

⁶⁶ Hadith no. 1

⁶⁷ Hadith no. 4, 5, 14, 15, 16, 17, 18, 29, 34, 47, 53 = eleven narrations

⁶⁸ Hadith no. 29

⁶⁹ Hadith no. 4, 5, 14, 15, 16, 17 = six narrations

⁷⁰ Hadith no. 54

⁷¹ Hadith no. 55

⁷² Hadith no. 2

⁷³ Hadith no. 23

⁷⁴ Hadith no. 59

⁷⁵ Hadith no. 37 to 46 = ten narrations.

⁷⁶ Hadith no. 49

23. They will be protected from the Hell Fire on the Day of Resurrection⁷⁷. The heat of Hell Fire will become prohibited for them⁷⁸.
24. In the Hereafter, they will be rewarded with the Pleasure of Allah which is the primary objective and desire for all.⁷⁹
25. If Allah Wills, they will be from those groups who will first enter Paradise through the blessings of the noble Sandals of the Prophet ﷺ.⁸⁰

Allah is the Greatest! Observe how glorious, beautiful, comprehensive, sufficient, curative, pure and wholesome this remedy is, by the Praise of Allah Ta'ala. It is a single remedy and its benefits are multi-fold invigorating. And the Blessings of Allah is most vast, great, pure and numerous!

⁷⁷ Hadith no. 2, 35 and 48

⁷⁸ Hadith no. 35

⁷⁹ Hadith no. 27 & 28

⁸⁰ Hadith no. 28

Combining various entities into a Single Formulation

For the purpose of attaining cure and eradicating afflictions, scholars combine various ingredients and entities into a comprehensive and single remedial formulation. An example of it is as follows:

The matrimonial wealth (*mahr*) given to the wife by her husband, whether it be complete or partial, from it the wife should return a small portion as a gift to her husband with a good intention. From it, one should buy honey and olive oil. Inscribe certain Qur'anic verses such as Surah Fatiha and verses of *Shifaa* on a dish-plate⁸¹. Wash the plate with rain water, and if that is not accessible, then use seawater. Mix the olive oil and honey with the water, and drink from it.

By the Command of Allah, one will attain cure from every ailment because one formulated five things into it; two from the curative entities, the Qur'an and honey, two from the blessings, the rain water and olive, and the gifted bridal money that has joy and fulfilment in it.

Entity 1:

وَنُزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

“And We send down in the Qur'an that which is a cure for the Muslims and a mercy...”⁸²

⁸¹ This can be done with Saffron or a ready-made plate with the inscription of the verses of the Qur'an can be used.

⁸² Qur'an, [17:82]

Entity 2:

فِيهِ شِفَاءٌ لِّلنَّاسِ

“...in which (the honey) is health for mankind...”⁸³

Entity 3:

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبَارَكًا

“And We sent down the auspicious water from the sky...”⁸⁴

Entity 4:

شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ

“...blessed olive tree...”⁸⁵

Entity 5:

فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوْهُ هَنِيئًا مَّرِيئًا

“And give the women their bridal money willingly; then if they willingly give you a part of it, eat it with joy and fruition”⁸⁶

This formulation was first advised by Amirul Mu'mineen Mawla Ali Muslimeen Ali Murtadha Sher e Khuda⁸⁷ Mushkil Kusha⁸⁸ [كرم الله وجهه تعالى]

⁸³ Qur'an, [16:69]

⁸⁴ Qur'an, [50:9]

⁸⁵ Qur'an, [24:35]

⁸⁶ Qur'an, [4:4]

⁸⁷ Lion of Allah

[وجبه الحسن] and Hadrat Sayyiduna Awf ibn Maalik Ashja'ee ؓ. Ibn Haatim narrates with a sound chain on the authority of Hadrat Mawla Ali ؓ, who said:

“When any of you become ill then he should get one Dirham of the bridal money from his wife to be gifted to him. Let him purchase honey from it, allow the rain water to be added in it and mix it to achieve a blessed remedy.”⁸⁹

At another place, he ؓ said,

“If anyone of you wishes to attain health, then inscribe any of the verse of the Qur'an onto a plate and wash it with rain water. Retrieve one Dirham from your wife as a gift and purchase honey with it and drink the concoction – for there is cure in it.”⁹⁰ Imam Qustalaani has mentioned this in his *Mawaahib LaDunya*.

Allama Zurqaani mentions in *Sharah Mawaahib*,

‘Awf bin Maalik Ashja'ee ؓ, a Companion became ill. So he said, “Bring me rain water for Allah has said: *‘And We sent down the auspicious water from the sky’*. “Bring me honey” and he recited the verse *‘(there) is health for mankind’*. He then said, “Bring me olive oil” and he recited the verse *‘from*

⁸⁸ Dispeller of afflictions by the Permission of Allah

⁸⁹ Tafseer Qur'an Ibn Haatim, Surah 4, Verse 4

⁹⁰ Mawaahib LaDunya, Al-Maqsad Ath-Thaamin, Al-Fasl Al-Awwal, An-Naw' Ath-Thaani

blessed olive tree'. Then he mixed all of it and drank it and he was thereby cured.'⁹¹

Therefore if combining the individual entities is permissible and beneficial then this remedy [of feeding others] is a single remedy of comprehensive benefits. A complete example of this is found in the life of the great Imam, Abdullah ibn Mubaarak, the student of Imam al-A'imma Imam A'zam رحمته الله.

Ali ibn Hussain ibn Shaqeeq states that an individual came and complained to Imam Abdullah bin Mubaarak, "O Abdur Rahman! For seven years there is an abscess wound on my left thigh. I have tried various treatments and sought advice from the healers but to no avail." Imam ibn Mubaarak said, "Go to a place and see where people need water. Dig a well at that place and I hope that a fountain of water will come out from it thereafter this wound of yours will heal. That individual did as he was told and he was cured."⁹²

Imam Baihaqi narrated this from Ali who said 'I have heard from Ibn Mubaarak where a person asked him and he mentioned this Hadith'.

Imam Baihaqi states,

'From the same example is the story of our teacher, Abu Abdullah Haakim⁹³. Boils and abscess erupted on his face. He tried various remedies but it did not heal. He spent in this condition for a year. One Friday, he requested a supplication from the circle of our teacher, Imam Abu Uthmaan As-

⁹¹ Sharah Az-Zurqaani, Al-Maqsad Ath-Thaamin, Al-Fasl Al-Awwal

⁹² Shu'b Al-Imaan, Hadith no. 3381

⁹³ Referring to the author of the Hadith compendium: Al-Mustadrak

Saabuni. The Imam supplicated and the attendees said 'Aameen' numerously. On the following Friday, an elderly woman left a letter in the same gathering. In the letter it was written, 'I returned home and I spent that night supplicating for Abu Abdullah Haakim. I fell asleep and I saw the Messenger of Allah ﷺ in my dream. He said to me, "Tell Abu Abdullah to avail water to the Muslims." Imam Baihaqi says, 'I took that letter to my teacher Abu Abdullah Haakim, so he ordered a borehole to be dug by his entrance door. Then water was poured into it, ice was also placed in it and thereafter people began to drink from it. A week had not passed but he began to heal. The boils diminished, his face became more beautiful than ever and thereafter he lived for many more years.'⁹⁴

⁹⁴ Shu'b Al-Imaan, Hadith no. 3381

Five Ridawi Counsels

In conclusion, the Muslims must ensure some things to be compulsory upon them when they endeavour in this blessed action (of feeding others), so that they may achieve the benefits of it in this world and the Hereafter.

First Counsel

The intention must be correct because the quality of the fruit attained is depended on the man's intention. A person does good work but if his intention was evil then that work is of no benefit. *Actions are upon their intentions*⁹⁵. Therefore it is incumbent that the thoughts of name and fame must not enter one's heart otherwise leave aside the benefits, a person will be punished for his loss. Allah Forbid!

Second Counsel

Do not limit one's intention to dispelling the calamity only. In a good deed where other objectives can be attained by multiple intentions, if a man intends only one thing then he will attain only that objective. *A person will attain what he has intended*⁹⁶. When any work does not cultivate, then with a pious intention, one receives ten things in return for one good deed. Therefore, to only have one intention is careless and a way to one's loss. We have earlier indicated that with this one work how many multiple intentions we can include. Intend all of them so that you may benefit from all of them. In reality, to avert calamity is a fruit of one of those intentions just as we have evidently shown from the narrations. Therefore, without those beneficial intentions, to give charity to the needy, to serve the pious, to keep

⁹⁵ Sahih Al-Bukhari, Hadith no. 1

⁹⁶ Sahih Al-Bukhari, Hadith no. 1

good relations with one's kith and kin and to be good to the neighbour; all of them will be futile without any soul.

Third Counsel

Ensure with much care as possible that one's wealth is lawful. The funds used in this good work must be of the pure wealth only. Allah Ta'ala is Pure and only accepts pure things.

The Shaykhayn [Imam Bukhari and Muslim], Nasaai, Tirmidhi, Ibn Ma'ajah and Ibn Khuzyama report on the authority of Abu Hurairah رضي الله عنه that the Messenger of Allah ﷺ said,

“Allah does not accept besides that which is pure [honestly earned lawful wealth].”⁹⁷

This is a portion of the entire Hadith. Another Hadith of this subject is also narrated from Ibn Abbas رضي الله عنه.

Is the lament of those, who earn unlawful wealth, less that their charity, *fatiha*, *niyaaz* and so forth, nothing is accepted in the Divine Court? We seek the refuge in Allah.

Fourth Counsel

Never ever do such a thing that those who are well-off are invited but the needy, those who are worthy of partaking from the food, are left out. To leave them is akin to hurting them and their feelings. Breaking the heart of a Muslim is that great calamity, Allah Forbid, that it will terminate all the good deeds. Such a meal has been referred to as the worse of all meals by the noble Prophet ﷺ – that

⁹⁷ Sahih Al-Bukhari, Hadith no. 1410

those who are well fed are invited, for they do not care in this, and those whose bellies are empty and they wish to partake but they are ignored in it.

Muslim has narrated on the authority of Abu Hurairah رضي الله عنه that the Messenger of Allah ﷺ said,

“The worst kind of food is at the wedding feast from which one who comes is turned away, and he who refuses is invited...”⁹⁸

Tabraani in his Kabeer and Daylami in his Musnad Al Firdows have narrated on the authority of Ibn Abbas رضي الله عنه the words of the Prophet ﷺ that the satiated ones are invited and the hungry ones are ignored. In this subject, others have also narrated Ahaadith⁹⁹.

Fifth Counsel

When the poor arrive [at the place of invitation] they must be given proper attention with beautiful manners. Do not act as if one is favouring them rather understand that their presence is a favour on you, for they are partaking from their sustenance and erasing your sins. In terms of inviting them for the meal, providing them with seats and feeding them, do not express any sort of attitude that will break their hearts. This is because the attitude of showing favours upon them eradicates all the virtues of charity. Allah Ta'ala said,

⁹⁸ Sahih Muslim, Hadith no. 1432

⁹⁹ “The worst kind of food is the wedding feast to which the rich are invited and the poor are ignored...” [Sahih Bukhari, Hadith no. 5177; Sahih Muslim, Hadith no. 1432a; Sunan Abu Dawood, Hadith no. 3742; Sunan Ibn Ma'jah, Hadith no. 1913 – all of them on the authority of Abu Hurairah رضي الله عنه]

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ○ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ
يَتَّبِعُهَا أَذًى ۖ وَاللَّهُ غَنِيٌّ حَلِيمٌ ○ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَى
كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ

“Those who spend their wealth in Allah’s way and thereafter not express favour nor cause injury [*hurt the recipient’s feelings*], their reward is with their Lord; there shall be no fear upon them nor shall they grieve. Speaking kind words [*where if one cannot give then one provided kind words to the poor*] and pardoning [*where if a poor person behaves insolently then one pardoned him without breaking his heart*] are better than charity that is followed with injury; and Allah is the Independent [*He does not care about your charity then why do you express favours on others*], Most Forbearing [*that He forgives your most severe of the sins and yet you give a morsel to a needy one by heart his feelings*]. O people who believe! Do not invalidate your charity by expressing favour and causing injury – like one who spends his wealth for people to see...”¹⁰⁰

By taking care of the aforementioned words, do not only limit this good deed once, but frequently carry out with this work, because as much as this is done the more beneficial it is for the needy; and more benefit, mercy and blessings there is for one’s religious, worldly, bodily and spiritual aspects – especially in the time of drought. Hence, in the time of drought, we seek Allah’s Protection from it, do this daily so that one will be able to supervise the needy ones in this

¹⁰⁰ Qur’an, [2:262 -264]

difficult time. One will be able to feed them by taking a portion out from one's food and when giving this one's carnal self [nafs] will also not know of it. Due to the [blessings of] congregation, the food of one-hundred will suffice two-hundred people. During the drought in the year of famine [in Madina Al-Munawwara and surrounding areas], Hadrat Sayyiduna Amirul Mu'mineen Faarooq e A'zam ؓ rose to the occasion by acting on the same method, and all ability is from Allah Ta'ala.

All praise is due to Allah Ta'ala that this unique answer was penned in the middle of the excellent month of Rabi'ul Aakhir, completing its drafting and compilation in three sittings. Its name in accordance to the date is: راد القحط والوباء بدعوة الجيران ومواساة الفقراء:

واخر دعوانا ان الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين محمد واله وصحبه
اجمعين والله سبحانه وتعالى اعلم وعلمه جل مجده اتم واحكم

Penned by:

عبد المذنب احمد رضا البريلوى عفى عنه
بمحمد المصطفى النبى صلى الله تعالى عليه وسلم
محمدى سنى حنفى قادرى
عبد المصطفى احمد رضا خان

EPILOGUE BY THE TRANSLATOR

I supplicate to Allah Ta'ala, the Most Merciful, to bring peace and harmony to the Muslims in whichever country they reside. May the Most Compassionate open the doors of sustenance and ease to all those who are affected with poverty and difficulty, and shower upon us the blessings in all our lawful endeavours. Our Prophet ﷺ said,

“The parable of the believers in their affection, mercy and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever.”¹⁰¹

Completed the translation of this book and the editing works, with the Help of my Lord, on the 1st of Rabi' Al-Aakhir 1442 Hijri, corresponding to 17th November 2020 – the Year of the Pandemic.

¹⁰¹ Sahih Al-Bukhari, Hadith no. 5665





AJMERI PRESS

This monograph of the Imam of the Muslims, Alahadrat Shaykh Ahmad Raza Al-Qaadiri [may Allah have mercy on him] was written in 1312 AH [1894]. This is easy to read and much beneficial work for all who wish find relieve from various afflictions. Living in the time where the global pandemic has wreaked havoc in the lives of millions of people around the world, this work of the Imam of Muslims was much needed to see the light of the day. It has solutions and remedy to dispel many of such afflictions, ailments and misfortunes that are not easily treated. We should ponder over the contents of this book to appreciate the extent of the knowledge of Imam Ahmad Rida Khan Al Qaadiri – may Allah Ta'ala have mercy on him.