



IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL

WHO IS THE MOST BELOVED TO ALLAH

On the authority of Ibn Umar who said: 'A man came to the Prophet sallAllaahu alayhi wa sallam- said: '

O Messenger of Allaah! Which of the people are the most beloved to Allaah and which of the actions are most beloved to Allaah?'

The Messenger of Allaah -sallAllaahu alayhi wa sallam- said:

'The most beloved of the people to Allaah are the most beneficial for the people. The most beloved of actions to Allaah -Azza wa Jal- are to cause happiness to reach a Muslim, to relieve him from a hardship, to settle a debt for a Muslim or to repel hunger from him. For me to walk with a brother in order to assist him is more beloved to me than to make 'Itikaf in this Masjid (Masjid al-Madeenah) for a month.

Whoever holds back his anger then Allaah hides his mistakes. Whoever suppresses his anger - even though he is not scared to show it, but withholds due to the truth - Allaah fills his heart with hope on the day of Judgement. Whoever walks with his brother to assist him with a need until he has helped him completely, then Allaah plants his feet firmly on the day people will not stand firmly. Indeed bad behaviour spoils good actions, just as vinegar spoils honey.'

Taken from Silsilah Ahadeeth As-Saheehah of Shaykh Al-Albaani. No. 906

Source: al-Mu'jam al-Awsat 6192

Grade: Sahih (authentic) according to Al-Albani

The above hadith emphasises the importance of having a good character. Islam is NOT solely focused about salah, fasting, zakat, etc. A lot of people are overlooking the importance of having a good character/manners.

Importance of Good Manners

- 1) Abu Darda (RA) reported that Rasulullah (SAW) said, "Nothing is weightier on the Scale of Deeds than one's good manners." (Al-Bukhari)
- 2) Abu Hurairah (RA) said, "I heard Abu al Qasim (Rasulullah (SAW)), say, 'The best among you in Islam are those with the best manners, so long as they develop a sense of understanding.'" (Al-Bukhari)
- 3) Rasulullah (SAW) said: "The most beloved of Allah's servants to Allah are those with the best manners." (At-Tabarâni and Albani authenticated it in Silsilatul-AHaadeethis-Saheehah)
- 4) Abd Allah ibn 'Amr said, "Rasulullah (SAW) was never obscene or coarse. Rather, he used to tell us that the best among us were those with the best manners." (Al-Bukhari)
- 5) Anas (RA) said, "I served Rasulullah (SAW) for ten years. During that time, he never once said to me as much as 'Oof' if I did something wrong. He never asked me, if I had failed to do something, 'Why did you not do it?,' and he never said to me, if I had done something wrong, 'Why did you do it?'" (Al-Bukhari)
- 6) Abu Hurairah (RA) said that Rasulullah (SAW) said, "If one has good manners, one may attain the same level of merit as those who spend their nights in prayer." (Al-Bukhari)
- 7) Abu Hurairah reported that Rasulullah (SAW) said, "And what is most likely to send people to Paradise? Being conscious of Allah and good manners." (Al-Bukhari)
- 8) Nawas ibn Sam'an reported that Rasulullah (SAW) was asked about doing good and evil. He replied, "Doing good is having good manners. Doing evil is what troubles you inside and what you would not like others to know about." (Al-Bukhari)
- 9) Rasulullah (SAW) said, "He who does not show mercy to our young or show esteem for our elders is not one of us." (Al-Bukhari)
- 10) Abu Hurairah (RA) reported that Rasulullah (SAW) said: "Richness does not lie in the abundance of (worldly) goods, but richness is the richness of the soul (heart, self)."
(Muslim)

Abū Hurayrah relates that Prophet Muhammad (peace be upon him) said: "I have only been sent to perfect good moral character." [*Musnad Ahmad* (8595)]

“And you (Muhammad) are upon an exalted standard of character.”

[Al-Qalam, 68:4]

From the main hadith above on who is the most beloved to Allah, we learn that **Allah SWT Loves His creations** – It’s not just about His Punishments if we fail to obey Him.

Al Wadud – It translates to “the affectionate” or “the most loving” – but it holds a much deeper meaning than that. It goes beyond the basic idea of love. Which is why Al-Wadud comes from the word Al-wud- which means the **act** of love **through giving**, and not Al-hub, which translates to just “love.”

Al-Wadud emphasizes the **active** expression of love rather than it just being an emotion. To break it down even further and put it into context, Allah SWT is a Al-Wadud because He **shows** us that He loves us through different aspects such as blessings, trials, protection, etc. All of which are constant reminders of our Creator. This includes every single struggle you’ve endured because they’re only meant to bring us closer to Him. And Allah loves those that return to Him (i.e: repentance, etc.) and have faith in His plans.

Al-Wadud is mentioned twice in the Qur’an. Once in **Surat Hud (11:90)**:

Translation: “But ask forgiveness of your Lord, and turn unto Him (in repentance): For my Lord is indeed full of mercy and loving-kindness.”

And in Surat **Al-Buruj (85:14)**:

Translation: “And He is the Oft-Forgiving, Full of Loving-Kindness.”

The Prophet ﷺ ((peace be upon him) shows us some ways that Allah shows His love:

“When Allah loves someone he calls to Jibreel ‘alayhi salatu wassalam (pay Allah be pleased with him) saying, ‘O Jibreel, I love such and such a person, so love him.’ Then Jibreel will call to the angels of the heavens, ‘Allah loves such and such a person so love him.’ And the angels will love [that person]. And then Allah will place acceptance on earth for that believer.” (Bukhari and Muslim)

It would have been enough for Allah to say that He loves a person, for what more could someone want? But because Allah is *Al-Wadud* (the Affectionate) and *Al-Kareem* (the Most-Generous), He declares this love to the Angels, which does not stay

in the heavens but descends to the earth because Allah puts acceptance of this person in the hearts of people. What else does Allah tell us about His love? The Prophet ﷺ said, "Allah, the Exalted, has said: `I will declare war against him who treats with hostility a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing *Nawafil* (voluntary prayers or doing extra deeds besides what is obligatory) until I love him, (so much so that) I become his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his leg with which he walks; and if he asks Me something, I will surely give him, and if he seeks My Protection (refuge), I will surely protect him". [Bukhari]

Prophet SallAllahu 'alayhi wa sallam said: "Wallaahi! Laa yulqillaahu habeebahu finnaar" - By Allah, Allah will NOT Throw those whom He Loves in Hellfire.

Therefore in order to be saved from Hellfire, we have to earn Allah's Love.

Allah Reminded us in Surah ali 'Imran (3) verse 31

"Say (O Muhammad ﷺ to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful."

Looking at the main hadith – we expect the most beloved to Allah are those who pray regularly, etc. However, much emphasis is on benefitting/helping others and the community. BUT of course, the obligatory deeds must be perfect too inshaAllah!!!

What kind of things benefit others?

- physical help,
- financial
- good words or advice
- even listening ear

Ask yourself – WHEN WAS THE LAST TIME I BENEFOT SOMEONE?

Who is most beloved to Allah? (various issues in the daith)

1. Making a fellow Muslim happy
2. Relieving him/her from hardship
3. Paying off his/her debt
4. Repel hunger
5. Observing the need of a brother/sister is more beloved to our prophet (SallAllaahu alayhi wa salaam) than performing I'tikaf in masjid Nabawi for one month
6. Holding back one's anger
7. Suppresses anger even though he has the power to show his/her rage
8. Whoever meets the needs of his brother/sister until the needs are accomplished (REPEATED AGAIN)

1. Making a Muslim happy

Happiness must within the shariah or Islamic principles – not through earning in haram way, alcohol, drugs, etc

- even with simple advice or listening ear which will benefit this person.

"....Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment." Qur'an surah al Maedah (5) verse 2

2. Relief Muslim from hardship

On the authority of Abu Huraira (may Allah be pleased with him) from the Prophet (peace and blessings of Allah be upon him) who said, "Whoever relieves a believer's distress of the distressful aspects of this world, Allah will rescue him from a difficulty of the difficulties of the Hereafter. Whoever alleviates [the situation of] one in dire straits who cannot repay his debt, Allah will alleviate his lot in both this world and in the Hereafter. Whoever conceals [the faults of] a Muslims, Allah will conceal [his faults] in this life and the Hereafter. Allah is helping the servant as long as the servant is helping his brother. Whoever follows a path in order to seek knowledge thereby, Allah will make easy doe him, due to it, a path to Paradise.

No people gather together in a house of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquility descended upon them, mercy covers them, the angels surround them and Allah makes mention of them to those in His presence. Whoever is slowed by his deeds will not be hastened forward by his lineage.” (Recorded in Muslim)

As Muslims, we should strive to help each other when we are in need, and remove any difficulties that others may be facing. We may do this by giving them advice, sharing our wealth, making *dua*, or using other things that are within our means or authority. If we do so, Allah promises to reward us with something much better – the removal of a difficulty from the difficulties of the Hereafter. Let’s reflect for a moment on just one of difficulties of the Day of Judgement:

“On the Day of Resurrection, the sun would draw so close to the people that there would be left only the distance of one mile... The people would be submerged in perspiration according to their deeds. Some will be up to their knees, some up to the waist and some would have the bridle of perspiration,” and he pointed his hand toward his mouth.”(Recorded in Muslim)

SubhanAllah, who is there who would not want Allah to remove one of their difficulties on this Day? This is really one of the most valuable things we could be promised. What better incentive could there be to strive to relieve the burden of our fellow Muslims?

“Whoever alleviates [the situation of] one in dire straits who cannot repay his debt, Allah will alleviate his lot in both this world and in the Hereafter.”

The Day of Judgement will be a very difficult day with many hardships. The only way to be rescued from difficulties on that Day is by obtaining the grace and mercy of Allah, all praises and glory be to Him. In this part of the hadith, the Prophet, peace and blessings of Allah be upon him, has informed us about one of the ways in which we can attain the mercy of Allah. Relieving our fellow Muslim of their debt is an act beloved to Allah that may earn us His mercy, and an alleviation from trials in this world and the Hereafter.

3. Paying off his/her debt

There are basically two ways in which we can relieve another’s debt. If we have leant money, and we know that someone is not able to repay the loan, we can wait until they have the means to repay it. This is in fact an obligation commanded by Allah, when He says:

“And if the debtor is on straitened circumstances, then grant him time until it is easy for him to repay” (Surah al-Baqarah:280)

A second option would be to reduce the debt or forgive it completely, and that is better for us, as Allah says:

"But of you remit it [the debt] by way of charity, that is better for you if you did but know. And be afraid of the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly" (Surah al-Baqarah:281)

Also included is the concept is giving the one in debt charity or a gift to help them pay off their debts. The Prophet, peace and blessings of Allah be upon him, said regarding this:

"Whoever would be pleased to have Allah save him from distress on the Day of Resurrection should then relieve one in straitened circumstances or completely remove his debt." (Recorded by Muslim)

Ibn Uthaimen points out that if a Muslim does the opposite of this, and demands the debt, making life difficult for that person, then Allah may make life difficult him both in this life and the next.

Hadith no: 2418 (Ibn Majah)

Narrated / Authority of: Buraidah Al-Aslami

that the Prophet (saw) said: "Whoever gives respite to one in difficulty, he will have (the reward of) an act of charity for each day. Whoever gives him respite after payment becomes due, will have (the reward of) an act of charity equal to (the amount of the loan) for each day." Sahih

Hadith no: 2419 (Ibn Majah)

Narrated / Authority of: Abu Yasar

(the Companion of the Prophet [saw]) that the Messenger of Allah (saw) said: "Whoever would like Allah to shade him with His shade, let him give respite to one in difficulty, or waive repayment of the loan." Sahih

This is really a very good investment for the hereafter. For example...if I lend someone £200 but he/she cannot repay me when the date is due – each day pass by will be as if I give £200 to charity daily!

4. Repel hunger

Qur'an surah Mudathir 74: 42-44 – a hellfire called Saqar

42. *"What has caused you to enter Hell?"*

43. *They will say: "We were not of those who used to offer their Salat (prayers)*

44. *"Nor we used to feed Al-Miskin (the poor);*

First message of prophet Muhammad SallAllahu 'alayhi wa salaam in Madinah after hijrah:

When the Prophet arrived for the first time in Madinah, I went with everyone to see him. When I saw him, I knew his face was not that of a liar. The first words he said were,

"O people:

- Feed the hungry,
- spread Salam (greeting of peace),
- maintain your kin relationships, and
- pray at night while others are asleep.

With this, you shall enter Heaven in peace." (Al-Bukhari)

5. Observing the need of a brother/sister is more beloved to our prophet (SallAllahu alayhi wa salaam) than performing I'tikaf in masjid Nabawi for one month

Even though praying in the prophet's mosque in Madinah has a reward of 1,000 for every obligatory prayer, helping a Muslim has a greater reward than I'tikaf in Nabawi!

6. Holding back one's anger

Who are the people with TAQWA?

"Those who spend [in Allah's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves Al-Muhsinun (the good-doers)." Qur'an surah ali 'Imran (3) verse 134

reported by al Bukhaaree in the Hadeeth of Abu Hurayrah - may Allaah be pleased with him - that a man approached the Prophet - صلى الله عليه وسلم - saying;

"Advise me."

The Messenger responded: "Do not get angry."

The man continued to repeat the question and the Messenger kept repeating:

"Do not become angry."

The importance of this hadith:

The secret behind this hadith's importance lies in the fact that the Prophet (peace be upon him) limited his counsel to this person in one short instruction: "Do not get angry." Al-Nawawî informs us that Abû Muhammad `Abd Allah b. Abî Zayd said: "Everything that constitutes good manners can be derived from four hadith..." and mentioned among them the Prophet's statement "...to the one to whom he limited his counsel with: 'Do not get angry'."

This statement, given in this context, is rich in meaning. First, by limiting his counsel to this one short instruction, the Prophet (peace be upon us) indicates the importance of controlling one's anger, and that doing so has far-reaching implications for a person's welfare both in the worldly life and in the Hereafter.

Ibn Hajar, in his commentary on this hadith, observes:

The man stated his question repeatedly, hoping to solicit an answer that was more beneficial, or more explanatory, or more general; however he did not give him anything more than that." [Fath al-Bârî]

Secondly, the categorical nature of this brief statement gives the prohibition sweeping implications – since it can be understood to indicate many things, for instance, that we should prevent ourselves from getting angry in the first place, and that we should forbid ourselves from acting according to the dictates of our anger in the event that we become angry.

He also says: "And what is with Allah is better and more enduring for those who believe and who rely upon their Lord. And those who avoid the major sins and indecencies, and when they become angry, they forgive." [Sûrah al-Shûrah : 36-37]

The Prophet (peace be upon him) said: "The strong man is not the one who can throw another down. The strong man is the one who can keep hold of himself when he is angry." [Sahîh al-Bukhârî and Sahîh Muslim]

Do not become angry and Paradise will be yours (a saheeh hadeeth, see Saheeh al-Jaami', 7374. Ibn Hajar attributed it to al-Tabaraani, see al-Fath 4/465)

Reward – Allah will HIDE your sins and mistakes in this world and hereafter

Patience is a virtue!

7. Suppresses anger even though he has the power to show his/her rage

It means showing anger to your children, wife, subordinates in office, maid, etc

Do not become angry and Paradise will be yours (a saheeh hadeeth, see Saheeh al-Jaami', 7374. Ibn Hajar attributed it to al-Tabaraani, see al-Fath 4/465):

Remembering what Allah has promised to the righteous (muttaqeen) who keep away from the causes of anger and struggle within themselves to control it, is one of the most effective ways of extinguishing the flames of anger. One of the ahaadeeth that describe the great reward for doing this is: "Whoever controls his anger at the time when he has the means to act upon it, Allah will fill his heart with contentment on the Day of Resurrection." (Reported by al-Tabaraani, 12/453, see also Saheeh al-Jaami', 6518).

Another great reward is described in the Prophet's words: "Whoever controls his anger at the time when he has the means to act upon it, Allah will call him before all of mankind on the Day of Resurrection, and will let him choose of the Hoor al-'Iyn whoever he ants." (Reported by Abu Dawud, 4777, and others. It is classified as hasan in Saheeh al-Jaami, 6518).

Important note: DO NOT USE CULTURE AS AN EXCUSE: "Oh, I am Nigerian, if I don't shout, I am not a man!" We must NOT act upon culture BUT by Islamic ways.

8. Whoever meets the needs of his brother/sister until the needs are accomplished (REPEATED AGAIN)

On the Day of Judgment, the bridge (sirat) is thinner than hair, sharper than knife, with large hooks to cut you to pieces. It will be a tremendous sight! **Assarat** (bridge above hellfire) only the Muslims and the munafiqoon will walk on that bridge.

When many people may slip and fall, Allah will make our crossing easier.

FINALLY ON THE HADITH:

Do NOT spoil your good deeds by reminding people of how you help them.

Prophet Muhammad (peace be upon him) said:

Allah will not speak to three types of people on the day of judgement. He will not even look at them to purify them.

Abu Dharr (may Allah be pleased with him) said: They are lost and ruined. Who are they O Prophet Muhammad (peace be upon him)? He (peace be upon him) replied:

Someone who lets his clothes down to touch the ground out of pride, someone who boasts about the favours he has done to others and someone who sells his goods by swearing falsely. (Muslim)

Allah Ta'ala says;

“O you who believe, do not render your charity vain by reminders (of your kindness) and by injury.” (Baqarah 2:264)

Wahidi said: It means reminding the recipient about what was given to him. Kalbi said: It means reminding Allah that one has given charity and making hurtful remarks to the recipient.

The Prophet (salallahu alih wa sallam) said:

“The cheat, the miserly one, and the recounter of favours will not enter the garden.” (Nasai)

Also Prophet (sallallahu alaihi wa sallam) said, “Beware of reminding others of the favours you have done them, because that destroys thankfulness and cancels out the reward.” The Prophet then recited the verse quoted above.

Ibn Sirin heard one man telling another: “I did such and such favours to you. I did this , I did that. ” Ibn Sirin told him: “Be quiet! There is no good in being kind to others if you keep recounting it.”

Another scholar said; “Reminding the recipient of a favour destroys the gratitude shown for it, and being proud of a deed destroys its reward.” (Al-Kabair Pg. 162,163)