

## Introduction<sup>1</sup>

All praise is for Allah, the Most Merciful, the Good; the Oft-Forgiving and Wise; the One who calls to the Abode of Peace and guides whom He wishes to the straight path. And salutations and peace upon our Master, Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the Noble Prophet; the possessor of great character; the caller to good so that one may attain everlasting success in gardens of bliss. May Allah be pleased with his family, Companions and those who follow them in steadfastness.

We transmit in the Saḥiḥ of al-Bukhāri from AbduLlah bin ‘Amr bin al-‘Ās رَضِيَ اللهُ عَنْهُ from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ,

*There are forty traits, the highest of which is the loaning of a doe for her milk, and whoever acts upon any of them – desiring its reward and believing in its promise – Allah enters him into Paradise.*

Hassan<sup>2</sup> said, “We listed the traits below in virtue than the loaning of doe for her milk – such as responding to someone’s greeting, replying to the one who sneezes, removing harm from the road and their like – and only reached close to fifteen.”

There is no doubt that these traits exist. However, their compilation requires one to study the narrated traditions in various chapters in relation to different acts of worship. And since I have not seen any of the commentators of al-Bukhari listing them, I intended – with the help of Allah – to list them in this short work which I’ve named, *Completing the Favor by Listing the Traits that Necessitates Entry into Paradise*. From Allah do I seek assistance, understanding and guidance to the straightest of paths.

---

<sup>1</sup> By Shaykh AbduLlah al-Ṣiddīq al-Gumārī

<sup>2</sup> Ḥassan ibn ‘Atiyah, the student of the narrating companion AbduLlah bin ‘Amr bin al-‘Ās رَضِيَ اللهُ عَنْهُ

**THE FIRST TRAIT:** the loaning of a doe for her milk

A doe is a female goat and the purpose behind loaning the goat is so that the one that borrows her may benefit from her milk and thereafter return her. Similar to a goat in this regard, would be an ewe or cow (female bull and camel). The lending of a doe is considered the highest of these traits as it comprises charity of milk, which is considered to be a complete nourishing meal – since milk is both a food and drink. Therefore, the Prophet ﷺ when eating would pray, “In the name of Allah. O Allah, bless us in what you have given us as sustenance and grant us better than it;” but when consuming milk, he ﷺ would pray, “O Allah bless what You have granted us as sustenance and increase for us from it”. He ﷺ also said, “Only milk suffices as a food and drink”. In addition, the one who donates food would generally provide an insufficient amount, while the one who loans a doe provides a sufficient amount.

**THE SECOND TRAIT:** Removing that which is harmful from the road

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ transmits from the Prophet ﷺ that he said, “I have seen a man going about in Paradise (enjoying himself) because he removed a [branch of] tree that would harm people passing by in the road” (Muslim). In another narration from Sahih Muslim, the Prophet ﷺ said, “A man passed by a branch of a tree in the road and said, “By Allah, I will remove this branch so that it may not harm the Muslims,” and consequently Allah entered him into Paradise”

It is related the Musnads of Imam Aḥmad and Abū Ya‘lā from Anas that “A tree in the path of the people used to harm them and a man consequently removed it. The Prophet ﷺ said, “I saw him dwelling in the shade of it (the tree) in Jannah.””

Al-Bukhārī transmitted in his al-Adab al-Mufrad from al-Mustanīr ibn al-Akhdar bin Mu‘āwiyah ibn Qurrah, from his grandfather (Mu‘āwiyah ibn Qurrah رَضِيَ اللَّهُ عَنْهُ): “I was walking one day with Ma‘qil ibn Yasār when we passed by something harmful and he removed it from the road. After a while, I too saw something harmful and similarly removed it. Ma‘qil took me by the hand and said, “What has caused you to remove that harmful thing?” and I replied, “O uncle, I saw you doing it and I imitated you.” Ma‘qil then said that he heard the Messenger ﷺ saying, “Whomsoever removes harm from the path of the Muslims, a good deed is recorded for him; and if a good deed is accepted from him, he will enter Paradise.””

Al-Tabrānī transmits with a chain of transmission consisting of reliable narrators from Abū Shaybah al-Harawī: “Mua’adh رَضِيَ اللهُ عَنْهُ was walking with a man when he removed a rock from the road. The man said, “What are you doing?” and he replied, “I heard the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ saying, “Whomsoever removes a rock from the road, a good deed is recorded for him; and whoever has a good deed recorded for him will enter Paradise””

Similar to this is the removal of a page which contains a verse of the Quran, a Prophetic ḥadīth or one of the Names of Allah, the High, from the road for its presence harms the Muslims and would cause them to be sinful if they neglected removing it. Removing it from the road and moving it to place where it will not be disrespected necessitates entry into Paradise.

Bishr al-Ḥāfi, the well-known ascetic, was walking in one of the roads of Bagdād when he saw a page which contained one of the Names of Allah, the High. He picked up the page, purchased some perfume with a dirham that he had, perfumed the page and moved it to a safe place. He then, in a dream, heard someone calling him saying, “You have honored my name; I will honor your name in this world and the next.”

#### THE THIRD TRAIT: Giving drink to an animal

Abū Hurayrah رَضِيَ اللهُ عَنْهُ said, “The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ said, “Whilst a man was walking on the road, he became very thirsty. He found a well, descended into it and drank. When exiting the well, he found a dog that was panting and eating dust out of thirst. The man then said, “This dog is experiencing the same thirst that I had. He consequently descended the well once again, filled his shoe with water, held it in his mouth until he climbed back up, and he gave water to the dog. Allah thanked him (for his action), forgave him and entered him into paradise.” Narrated by the Shaykhayn (al-Bukhārī and Muslim). This is the wording of one of the versions of al-Bukhārī. It is also the wording of ibn Hibbān in his Saḥīḥ.

In the Saḥīḥayn (of al-Bukhārī and Muslim), it is related from Abū Hurayrah رَضِيَ اللهُ عَنْهُ from the Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ said, “A dog was going around a well due to excessive thirst that nearly killed him when a prostitute from Banū Isrā’īl saw him, removed her leather sock, filled it with water and gave him water to drink. Allah forgave her because of this act.” Meaning, that she thereafter entered Paradise. This is so because the veil between an individual entering Paradise is his sins. Thus when his sins are forgiven, he

enters Paradise. Therefore when one hears in a report that, “Allah forgave him” or “he was forgiven,” know that it is the equivalent of the expression, “he entered Paradise”.

At the end of the ḥadīth of Abū Hurayrah رضي الله عنه above, the companions asked, “O Messenger of Allah, is there reward for us with regard to these animals? And he replied, “In every moist liver (every living thing), there is reward.”” The ḥadīth thus includes all types of animals such as cats, sheep, horses or any other animal.