

# Augmentation of Water

He ﷺ Has Flowed Rivers

Aḥādīth Sharīf Relating The Amazing Miracle Of  
Making Little Abundant  
**Followed By**  
The Commentary On A Couplet From A Poem By  
Sayyidī A'ālā Ḥaḍrat

Al-Mufassir Al-A'zam Pakistan  
Muftī Fayḍ Aḥmad Al-Uwaysī



Translation: Nithār Aḥmad Amjadī  
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# Augmentation of Water

Also Known As

He ﷺ Has Flowed Rivers

تکثیر الماء

المعروف

دریا بہا دیے ہیں

المفسر الأعظم فی پاکستان فیض الملتہ شمس المصنفین أستاذ العرب والعجم

العلامة الحافظ المفتی

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Abū Al-Ṣāliḥ **Muḥammad Fayḍ Aḥmad Al-Uwaysī Al-Riḍawī**

Translation: Nithār Aḥmad Amjadī

Through inspiration from my uncle.  
May Allāh ﷻ bless him, shower him with mercy and fulfil his desires,  
*āmin*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## INTRODUCTION

حمدُهُ ونصلي ونسلم على رسوله الكريم أما بعد

It is one of the *Mu'jizāt*<sup>1</sup> of the Messenger of Allāh ﷺ to make something very little a lot, specifically to make a small amount of water abundant. This *faqīr*<sup>2</sup> has written extensively in regard to such *Mu'jizāt* in the book, *Al-Mu'jizāt*. Here, I mention only certain instances so that Muslims have conviction in the fact that the Messenger of Allāh ﷺ is Mukhtar Al-Kull [ie. he ﷺ has been blessed with authority over everything]; there is the work, *Ikhtiyār Al-Kull Mukhtār Al-Kull* of this *faqīr*, one may refer to it.

The beggar of Al-Madīnah Al-Munawwarah  
Al-Faqīr Al-Qādirī Abū Al-Ṣāliḥ Muḥammad Fayḍ Aḥmad Al-Uwaysi Al-Riḍawī *ghufira lahū*

7 Muḥarram Al-Ḥarām 1430 Hijrī

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<sup>1</sup> Mu'jizah (pl. Mu'jizāt) - Actions which are generally contrary to their natural happenings and therefore impossible for any ordinary person to perform. With this, he [a Prophet] challenges the unbelievers to perform a miraculous action like his. On the basis of his claim, Almighty Allāh brings forth that extraordinary and miraculous phenomenon causing the unbelievers to be rendered powerless and incapable of challenging his claim. [Bahār ē Sharī'at, Vol. 1 (English)]

<sup>2</sup> Faqīr - Lit. Poor, needy; unworthy. This word is employed when referring to oneself with humility.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الرؤوف الرحيم الأمين حمده ونصلي ونسلم على رسوله الكريم  
وعلى آل وأصحابه أجمعين

The miracle of *takthūr Al-mā'*, the increasing of water, occurred in different ways—the Messenger of Allāh ﷺ would, on occasions, place his blessed hand in the water and on other occasions, he ﷺ would place water into his mouth and place that into the water to increase it. However, this was simply a means and a way; his will would have been enough to increase the water, and this is the correct school of thought.

In the narration Sayyidunā Abū Qatādah ؓ has reported of this miracle, the Messenger of Allāh ﷺ did not choose a way [to increase the water]. Even then, all of the people were satisfied. We present a summary of the incident:

Sayyidunā Abū Qatādah ؓ narrates that one night in the Battle of Tabūk, the water ran out. In the morning, the Messenger of Allāh ﷺ asked for my water container to perform *wuḍū'*; it contained a small amount of water. He ﷺ performed a shorter *wuḍū'* and said to me regarding the little water that remained, “Conserve it, there will be a great *mu'jizah* with it in a little while.”

When the day grew, and everything began to burn due to the intense heat of the sun, I said to the Messenger of Allāh ﷺ, “O Messenger of Allāh ﷺ, we are dying of thirst.” He ﷺ said, “There will be no such thing.” He ﷺ then asked for the container. Seeing the container, the people ran towards it. The Messenger of Allāh ﷺ said, “Have appropriate etiquette, every one of you will quench his thirst by drinking water.” The people immediately acted upon the words of the Messenger of Allāh ﷺ, and so he ﷺ began pouring water from the container, and I filled containers and quenched people’s thirst up to the point when there was no one left apart from me and the Messenger of Allāh ﷺ among the people. The Messenger of Allāh ﷺ then said, “Now, you drink.” I said, “How can I drink

when you have not drunk?” He ﷺ said, “This is the way, that the one who distributes is last.” Therefore I drank and then he ﷺ drank.<sup>3</sup>

If there was ever a dry well, water would become abundant in it too through the blessings of the Messenger of Allāh ﷺ.

Narrating the incident of Ḥudaybiyyah, Sayyidunā Barrā' ibn 'Āzib رضي الله عنه states:

There was one well there which we emptied to the extent that we did not leave a single drop in it after drawing all of the water out. This news reached the Messenger of Allāh ﷺ and so he ﷺ went to the well. He ﷺ then sat on its edge and requested some water before performing wuḍū'. He ﷺ placed water in his blessed mouth and placed that water into the well. Not a long time had passed that the water had increased so much that we ourselves drank to our full and we also fed our camels. We were 1 400 or more at the time.<sup>4</sup>

The Messenger of Allāh ﷺ was present at the well at Ḥudaybiyyah. However, if the well was at a place far away, he ﷺ had the solution even then.

Sayyidunā Ziyād ibn Ḥārith Al-Ṣadā'ī رضي الله عنه narrates:

Once we asked the Messenger of Allāh ﷺ, “O Messenger of Allāh ﷺ, we have a well. When winter comes, its water suffices us and we settle in its vicinity. However, when summer comes, very little water remains and we become separated, spreading out to different sources of water, whereas we are surrounded by enemies. Therefore make Du‘ā' for our well that its water suffices us all of the time and we do not need to become separated here and there.” The Messenger of Allāh ﷺ asked for seven stones. He ﷺ rubbed them in his blessed hands, made Du‘ā' and said, “Take these stones and when you go to your well, say *Bismillāh* upon each of them before placing them in it.” We acted upon the command of

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<sup>3</sup> Ṣaḥīḥ Al-Bukhārī; Ṣaḥīḥ Muslim.

<sup>4</sup> Ṣaḥīḥ Al-Bukhārī.

the Messenger of Allāh ﷺ, and so there became so much water in the well that we could not see its floor even if we tried.<sup>5</sup>

Like the wells, even small springs would become lakes with the attention of the Messenger of Allāh ﷺ.

Sayyidunā Mu‘adh ibn Jabal ﷺ narrates that the journey to Tabūk was coming to an end. One day, the Messenger of Allāh ﷺ said, “In shā’ Allāh, tomorrow you will reach the spring of Tabūk. You will not reach it until the day has grown. Whosoever arrives there, then until I arrive, he must not touch the water.” When we arrived, we saw the spring was oozing a small amount of water, and two people had reached the spring before us. The Messenger of Allāh ﷺ asked these two people, “Did you touch this water?” They said, “Yes, we touched it.” The Messenger of Allāh ﷺ showed his disappointment. The companions then collected some of the water by taking handfuls. The Messenger of Allāh ﷺ washed his blessed hands and his blessed face and then placed the water back into the spring. Instantly, it began to gush with enormous amounts of water and the people quenched themselves completely. The Messenger of Allāh ﷺ then said to Sayyidunā Mu‘adh, “Mu‘adh, if your life is long, then soon you will see so much water here that fields will flourish from it.”

## ‘Īlm Al-Ghayb

In this incident, there are proofs of the *‘Īlm Al-Ghayb* (knowledge of the unseen) of the Messenger of Allāh ﷺ as well as his *Ikhtiyār Al-Kull* (complete authority).

## Blessings in Milk

Just as there were blessings in water, milk would also be abundant through the attention of the Messenger of Allāh ﷺ that a small amount of milk would suffice many people.

Sayyidunā Abū Hurayrah ﷺ narrates:

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<sup>5</sup> Sunan Abū Dawūd.

I take oath of the One except whom there is no-one worthy of worship. There was a time when I was so hungry that I would, at times, fall to the ground, and, at times, tie stones to my stomach. One day, I sat on the path on which the Muslims would walk. Sayyidunā Abū Bakr Al-Ṣiddīq ﷺ came so I asked him the meaning of an *Āyah* of the Qur’ān only for the reason that he may ask about my wellbeing and [thus] take me with him and give me something to eat. However, he passed by but he did not ask about myself.

Then the Messenger of Allāh ﷺ came. When he ﷺ saw me, he ﷺ smiled and recognised my wish on my face, rather in my heart. He ﷺ said, “Abū Hur<sup>6</sup>,” I said, “Yes, O Messenger of Allāh ﷺ.” He ﷺ said, “Come, walk with me.” Thus, I began walking behind him ﷺ. He ﷺ went into his house. I asked for permission to enter and he ﷺ permitted me to come inside. He ﷺ found a bowl of milk so he ﷺ asked, “Where is this milk from?” The people in his home said, “Such and such a person<sup>7</sup> has sent it as a gift for you.” He ﷺ became happy and said to me, “Abū Hur’,” I said, “Yes O Messenger of Allāh” He ﷺ said, “Go to the Ahl Al-Ṣuffāh and bring them to me.”

Sayyidunā Abū Hurayrah states that the Aṣḥāb Al-Ṣuffāh [Companions of the Veranda] were simply the Muslim guests; they did not have a home or any business. Whenever any food came as Ṣadaqah to the Messenger of Allāh ﷺ, he ﷺ would send it to these people; he ﷺ would not take any of it himself ﷺ. However, when it would come as a gift, he ﷺ would eat from it and also give it to the Aṣḥāb Al-Ṣuffāh.

“Calling the Aṣḥāb Al-Ṣuffāh was slightly difficult for me and I thought to myself, ‘The number of the Aṣḥāb Al-Ṣuffāh is large. How will this bowl be enough?’ I was more worthy of it that I would get some milk which would put some life back into myself. But what could I do? There was no alternative to contently obeying the command of Allāh ﷻ and His Messenger ﷺ. Thus, when I came to the Aṣḥāb Al-Ṣuffāh and gave the invitation, all of them came and

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<sup>6</sup> In Arabic, names are shortened when calling upon someone, demonstrating affection.

<sup>7</sup> The narrator is unsure as to whether the person was a man or a woman.

sought permission to enter. They received permission and so all of them sat in their places. The Messenger of Allāh ﷺ, while handing me the bowl of milk, said, “Abū Hur’,” I said, “Yes O Messenger of Allāh” He ﷺ said, “Take this and distribute it.” I took the bowl and began passing it to every person, one by one. Each person would drink their fill before they would hand the bowl back to me.

When I came back to the Messenger of Allāh ﷺ, everyone else had drunk to their full. The Messenger of Allāh ﷺ took the bowl from me and held it in his blessed hand. He ﷺ then looked at me and smiled and said, “Abū Hur’,” I said “Yes O Messenger of Allāh” He ﷺ said, “So only you and I are left now.” I said, “Yes O Messenger of Allāh.” He ﷺ said, “Sit and drink.” I sat and I began to drink. The Messenger of Allāh ﷺ would keep saying, “Drink some more, drink some more.” Eventually, I said, “I take oath of He who has sent you with the true religion, there is no more space in my stomach.” The Messenger of Allāh ﷺ said, “Okay, give the bowl to me.” I gave the bowl to the Messenger of Allāh ﷺ, he ﷺ praised Allāh ﷻ, said *Bismillāh* and drank the remaining milk.”<sup>8</sup>

پھلوں اور دیگر غذائی اجناس

میں حیران کن برکات کا ظہور

*Fruits and other types of food,  
I am amazed, the display of blessings!*

Sayyidunā Jābir Ibn ‘Abd-Allāh ﷺ narrates:

My father was martyred while he still had some debt. As well as that, he had left six daughters among his family members. When the time to harvest dates came, I came to the court of the Messenger of Allāh ﷺ and asked, “You know my father was martyred in the Battle of Uḥud and he had a lot of debt. I wish you come to the piles of dates so that the creditors are more merciful in requesting their money when they see you there.” The Messenger of Allāh ﷺ said, “Go and form a separate pile for each type of date.”

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<sup>8</sup> Ṣaḥīḥ Al-Bukhārī.

When the creditors saw the piles, they became infuriated at me altogether. Seeing this, the Messenger of Allāh ﷺ walked around the largest of the three piles and he ﷺ then sat upon it. The Messenger of Allāh ﷺ then said to me, “Go and bring the creditors to me.” The Messenger of Allāh ﷺ then gave dates to each creditor, measuring each amount, up to the point that whatever debt my father had incurred had been paid.

I was pleased with this, that Allāh ﷻ would pay the debt my father had, even if that meant there was not even one date left for me to take to my sisters. However, through the Barakah of the Messenger ﷺ, Allāh ﷻ left the piles as they were, and the pile he ﷺ was sat upon, it was as though it had not reduced by even a single date.<sup>9</sup>

Sayyidunā Jābir رضي الله عنه narrates that a man came to the court of the Messenger of Allāh ﷺ and asked for something to eat. The Messenger of Allāh ﷺ gave him some barley. A long period of time passed and the man, his wife and any guests ate from that, until one day he measured it. He then came to the court of the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said, “If only you had not measured it, you would keep eating from it and it would remain as it was.”<sup>10</sup>

Sayyidunā Anas ibn Mālīk رضي الله عنه narrates:

The Messenger of Allāh ﷺ got married and spent the first night with his blessed wife. So Umm-Sulaym رضي الله عنها made Ḥarīrah<sup>11</sup> and placed it in a stone container and said to me, “Anas, take this to the Messenger of Allāh ﷺ.” Thus, I went to the Messenger of Allāh ﷺ with it and I said, “My mother sends her Salām and requests you to accept this lowly gift presented in your court.” The Messenger of Allāh ﷺ said, “Okay, place it and go and call this person, this person and this person.” He ﷺ then said, “Call whomever you meet.”

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<sup>9</sup> Ṣaḥīḥ Al-Bukhārī.

<sup>10</sup> Ṣaḥīḥ Muslim.

<sup>11</sup> A type of sweet dish.

Sayyidunā Anas رضي الله عنه states, “I called whomever the Messenger of Allāh ﷺ had taken the name of and whomever I met.”

Ja’d asked Sayyidunā Anas regarding how many people there were. Sayyidunā Anas said, “There were more than 300 people.”

“Then the Messenger of Allāh ﷺ said to me, ‘Anas, bring that container.’ Meanwhile, the guests began to arrive, and both the Şuffah and the Hujrah became full. The Messenger of Allāh ﷺ said, ‘Ten people sit in a circle and eat from in front of themselves.’

Sayyidunā Anas states, “Those ten ate and ate their fill. Then like this, one group would leave and another would come in up to the point that everyone had eaten. Then the Messenger of Allāh ﷺ said to me, ‘Anas, take this now.’

Sayyidunā Anas states, “I cannot say whether there was more when I placed it or when I picked it up.”

Sayyidunā Samurah ibn Jundub رضي الله عنه narrates, “We would be in the service of the Messenger of Allāh ﷺ. We would eat from the same bowl in the evening as in the morning. Ten people would sit to eat together at the bowl, then another ten.” The disciple of Sayyidunā Samurah asked, “From where was this Barakah in it? He said, “What do you find strange about it? This Barakah would come from there.” And he pointed towards the sky.

Sayyidunā Jābir رضي الله عنه narrates:

When the trench was being dug outside Al-Madīnah Al-Munawwarah in preparation for battle [the Battle of Khandaq], I saw that the Messenger of Allāh ﷺ was hungry. I immediately went to my home and I asked my wife, “Is there was any food? I have seen the Messenger of Allāh ﷺ in extreme hunger.” She took out a bag and said, “There is one ṣā<sup>12</sup> barley in there. Other than that, we have one goat kid.” Thus, I slaughtered it and my wife ground the grain. She

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<sup>12</sup> Approximately 1 kilogram 920 grams. [Taḥqīqāt ē Imām ē ‘Ilm o Fann]

finished making the dough and I finished cutting the meat. I placed the meat on the stove and I intended to go to the court of the Messenger of Allāh ﷺ when my wife said to me, “Look, [there is little food] do not embarrass us in front of the Messenger of Allāh ﷺ and his companions.”

I then went to the court of the Messenger of Allāh ﷺ and I quietly said to him ﷺ, “O Messenger of Allāh, we have slaughtered a goat kid and we have prepared some bread. Accept our invitation and bring a few companions with you.” The Messenger of Allāh ﷺ then announced, “O diggers of the trench, Jābir has invited all of you so come.” He ﷺ then said to me, “Tell your wife not to remove the pot from the stove and not to prepare bread before I arrive.” I went home and the Messenger of Allāh ﷺ was leading the people to my home.

I quickly went to my wife [and I told her what had happened]. She said to me, “Is this what you have done?” I told her, “I did as you said. I quietly informed the Messenger of Allāh ﷺ but what can I do? Now everyone is coming.” I took the dough and presented it to the Messenger of Allāh ﷺ. He ﷺ placed his blessed saliva in it and made Du‘ā’ for blessings. He ﷺ then said, “Call one woman who can help make the bread. Keep taking the food out but do not take the pot off the stove.” There were 1 000 people at that time. By Allāh ﷻ, every person ate up to the point that everyone had left after eating. However, the food was still there—the pot was as full as it was and the dough was as it was.

One may refer to this *faqīr’s* works *Al-Ḥaqa’iq Sharḥ Al-Ḥadā’iq* and *Al-Mubashsharāt fī Al-Mu’jizāt* for more on this subject.

Faḡaṭ wa Al-Salām

وصلى الله على حبيبا الكريم وعلى آله واصحابه وبارك وسلم

The beggar of Al-Madīnah Al-Munawwarah  
Al-Faqīr Al-Qādirī Abū Al-Ṣāliḥ Muḥammad Fayḍ Aḥmad Al-Uwaysi Al-Riḍawī  
*Ghufira Lahū*

7 Muḥarram Al-Ḥarām 1430 Hijrī

میرے کریم سے گر قطرہ کسی نے مانگا

دریا بہا دئے میں درّ بے بہا دئے میں

*Mērē Karīm sē gar qatra kisi nē māngā*  
*Dariyā bahā diyē hēin durr bē-bahā diyē hēin*

قطرہ (Ar. m.) — Drop; the equivalent of a drop.

درّ — Pearl.

بے بہا (fa) — Priceless; very expensive.

### Explanation

If someone asks my Most Generous [Master] ﷺ for something equal to a drop, meaning a very small thing, then he ﷺ has flowed rivers of wealth for the one who asks, rather he ﷺ has granted invaluable and priceless pearls.

### Generosity

This verse explains the generosity of the Master of Creation ﷺ. This *faqīr* has written extensively in the first volume of this *Sharḥ* [*Sharḥ Ḥadā'iq ē Bakhshish*]. Some incidents are mentioned here for blessings.

### The Statement of the Treasurer of the Messenger ﷺ

Sayyidunā Bilāl ؓ was the treasurer of the Prophet ﷺ. One day, 'Abd-Allāh Al-Hawāzīnī asked him about the treasury of the Messenger of Allāh ﷺ. He said, "The Messenger of Allāh ﷺ would not keep anything. From the Pronouncement of Prophethood until his departure from this world, this was my duty. When someone in need of clothes or food would come to him ﷺ, he ﷺ would order me, I would borrow from someone and buy some cloth and dress them, or feed them."

## Generosity

Once, a person in need came to the noble court of the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said, “I do not have anything with me but that we have a debt on you. When we have something, we will fulfil this debt. Sayyidunā ‘Umar ﷺ said, “O Messenger of Allāh, Allāh ﷻ has not troubled you with something not within your capability.” The Messenger of Allāh ﷺ did not like this statement. One man from the Anṣār spoke, “O Messenger of Allāh, grant and do not fear shortage from the Lord of the ‘Arsh (Glorious Throne).” The Messenger of Allāh ﷺ smiled, and his blessed face became refreshed [ie. he ﷺ became happy, as what Sayyidunā ‘Umar said had upset him ﷺ] and he ﷺ said, “This is what I have been instructed to do.”<sup>13</sup>

## Sayyidunā ‘Abbās ﷺ

Sayyidunā Anas ﷺ narrates that wealth from Baḥrayn was presented to the Messenger of Allāh ﷺ, and it was lots and lots of wealth that was brought to him ﷺ. The Messenger of Allāh ﷺ ordered for it to be placed in the Maṣjid. After performing *Ṣalāh*, the Messenger of Allāh ﷺ sat beside it and began to distribute it. His uncle ‘Abbās came to him ﷺ and pleaded, “O Messenger of Allāh, grant me some wealth because I paid the *fidyah* on the day of the Battle of Badr to free myself and ‘Aqīl ibn Abī Ṭālib.” The Messenger of Allāh ﷺ said, “Take it.” Sayyidunā ‘Abbās therefore placed the wealth into his clothing with his two hands and tried to stand up, however, he could not stand up. He asked the Messenger of Allāh ﷺ to tell someone to pick the wealth up and place it on him but the Messenger of Allāh ﷺ said he ﷺ would not tell someone to lift it. Sayyidunā ‘Abbās asked the Messenger of Allāh ﷺ to place it on him but the Messenger of Allāh ﷺ said he ﷺ would not do so either. Thus, Sayyidunā ‘Abbās put some of the wealth back, put the wealth he took on his shoulders and returned. The Messenger of Allāh ﷺ watched him go up to the point he disappeared.<sup>14</sup>

This was not avarice or desire of the *dunyā* in Sayyidunā ‘Abbās; he had a large family and the more he would take, the more it would help his family.

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<sup>13</sup> Jāmi‘ Al-Tirmidhī.

<sup>14</sup> Ṣaḥīḥ Al-Bukhārī.

A poet has expressed the great generosity of the Messenger of Allāh ﷺ in a couplet:

زفت بزبان مبارکش هرگز  
مگر در اشمدان لا اله الا الله

*“Lā [no]” his blessed tongue never uttered  
Except “I testify there is no god but Allāh”*

Whoever would ask anything from the Messenger of Allāh ﷺ, he ﷺ would not say no. If the thing was not available at the time, he ﷺ would remain silent or comfort the person. On occasions, the Messenger of Allāh ﷺ would say, “Have a debt in my name and I will fulfil it.”

The wealth that Sayyidunā ‘Abbās was given was 100 000 Dirhams, according to the narration of Ibn Abī Shaybah.

### He ﷺ Has Flowed Rivers

1. It is in a Ḥadīth in Jāmi‘ Al-Tirmidhī that 90 000 Dirhams were brought to the Messenger of Allāh ﷺ and they were placed on a mat. He ﷺ gave all of them away and he ﷺ did not deny anyone who asked, up to the extent that nothing was left.
2. When the Muslims were blessed with victory in the Battle of Ḥunayn, a great amount of booty was gained. The Messenger of Allāh ﷺ gave every bedouin 100 camels and 1 000 goats.
3. That same day, the Messenger of Allāh ﷺ granted Sayyidunā Ṣafwān ibn Umayyah ﷺ 100 goats and then another 100 goats.
4. Al-Imām Al-Wāqidi v records that on the day of Ḥunayn, the Messenger of Allāh ﷺ granted a valley full of camels and goats to Sayyidunā Ṣafwān ibn Umayyah. Thus, Sayyidunā Ṣafwān said, “I testify upon this point that there is no-one with more generosity than the Messenger of Allāh ﷺ!”
5. Hearing about this, Sayyidunā Abū Sufyān ﷺ presented himself in the noble court of the Messenger of Allāh ﷺ and asked, “O Messenger of Allāh, today

you are the most wealthy of the Quraysh. Grant me some of this wealth too.” He ﷺ smiled and ordered Sayyidunā Bilāl ﷺ that 100 ounces of silver and 100 camels be given to him. Sayyidunā Abū Sufyān said, “Grant me my son Yazīd’s share as well.” The Messenger of Allāh ﷺ granted 100 ounces of silver and 100 camels to him as well. Sayyidunā Abū Sufyān asked, “Grant me my son Mu‘āwiyah’s share also.” He ﷺ ordered for 100 ounces of silver and 100 camels to be given to Al-Amīr Sayyidunā Mu‘awiyah ﷺ too. Sayyidunā Abū Sufyān then said, “By Allāh, may my parents be sacrificed for you. You are the most generous both in times of battle and in times of peace. Allāh ﷻ reward you.”

6. The author of Al-Mawāhib Al-Ladunniyyah writes that on the day of victory in the Battle of Ḥunayn, the wealth that was distributed amounted to 500 000. Muḥaqqiq ‘Alā Al-Itlāq Shāh ‘Abd Al-Ḥaqq Al-Dihlawī v states, “This was 500 000, if it had been 1 000 or 2 000, even then the Messenger of Allāh ﷺ would have distributed in the same way [ie. regardless of the amount, the Messenger of Allāh ﷺ would give it out in the same way], and he ﷺ would not leave anyone deprived, as his generosity and his giving was beyond comprehension or estimation.”

فإن من جودك الدنيا وضرتها  
ومن علمك علم اللوح والقلم

*For indeed a small part of your generosity is the dunyā and the Ākhirah  
And a part of your knowledge is the knowledge of the Tablet and Pen*

It is in *Ṣaḥīḥ Al-Bukhārī* that a lot of wealth came from Baḥrayn. The Messenger of Allāh ﷺ ordered for it to be put inside the Maṣjid. He ﷺ did not give it even a small amount of attention. After finishing *Ṣalāh*, he ﷺ came and gave all of it out right then.

In short, the Messenger of Allāh ﷺ would give and gift and grant in whatever way was possible, while there would be no food in his own home for up to two months and he ﷺ would tie stones on his stomach.

It should be noted that this type of poverty was by choice. (Refer to this *faqīr's* work *Al-Bashariyyah Li-Ta'lim Al-Ummah*)

7. It is in a Ḥadīth Sharīf that the Messenger of Allāh ﷺ stated, “Allāh ﷻ is the most generous of the generous; and I am the most generous [among the creation].”

### Generous Ways

If someone was indebted to the Messenger of Allāh ﷺ then he ﷺ would write it off. Often, the Messenger of Allāh ﷺ would buy something and gift it to the seller after paying for it. Sometimes he ﷺ himself increased the price of something he ﷺ bought. He ﷺ would pay more back when paying off a debt. If he ﷺ saw someone in need, he ﷺ would give his own food and clothes, even though he ﷺ would be in need of it.

Al-Imām Aḥmad Riḍā writes very well in another place:

واہ کیا جو دو کرم ہے شہ بطحا تیرا  
نہیں سنتا ہی نہیں مانگے والا تیرا

دھارے چلتے ہیں عطا وہ ہے قطرہ تیرا  
تارے کھلتے ہیں سخا کے وہ ہے ذرہ تیرا

فیض ہے یا شہ تسنیم نرالا تیرا  
اَپ پیاسوں کے تجیس میں ہے دریا تیرا

اغنيا پلتے ميں در سے وہ ہے باڑا تيرا  
اصفيا چلتے ميں سر سے وہ ہے رستہ تيرا  
فرش والے تری شوکت کا علو کيا جانیں  
خروا عرش پہ اڑتا ہے پھريرا تيرا

The commentary of these verses can be found in the first volume of this *Sharḥ*.  
Taken from *Al-Ḥaqā'iq Sharḥ Al-Ḥadā'iq* by Muftī Fayḍ Aḥmad Al-Uwaysī

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