

Significance of Hospitality: An Islamic Perspective

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ABSTRACT

Expanding hospitality and showing respect to guests is an appreciable culture and an essential symbol of outstanding manners in Islamic society. Islam has placed a great standing on hospitality. This research identifies the significance of hospitality, its values, and ethical standards of the host and the guest as well as its impact on the Muslim community. In this research, some verses from the holy Quran, traditions, and aphorisms about the hospitality of the Sunnah of the prophet (PUH) and the opinion of Islamic jurisprudence are used as a sources. The research also focused on the prominence of hospitality in our present society and revealed the significance of hospitality from both a guest's and host's point of view according to the Quran and Sunnah.

Keywords: Hospitality, Al-Quran, Al-Hadith, Islam, Islamic Jurisprudence.

INTRODUCTION

Allah Subhanahu wa Ta'ala said- "but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be successful".¹ One of the Islamic philosophies of life is "hospitality". Hospitality is considered a virtue in Islam. Hazrat Muhammad (sallalahu alaihi wa sallam) urged to respect the guest. A Muslim must entertain and appreciate the guest properly. Giving hospitality is an essential practice in Islam. Islam gives special importance to the Muslim Ummah to be hospitable and to protect the honor of the guest. Islam discusses the hospitality of the guest, what the guest should do, what the host should do, and the importance of hospitality.

Objectives Of The Research

Allahu subhanahu wa taala said-"And I did not create the jinn and mankind except to worship Me".² The purpose of Islam is to turn people's whole lives into worship. Hospitality is also an act of worship whose real purpose and reality is to gain the pleasure of Allah by extending hospitality and friendliness.

The main objectives of this research- are

- To know the significance of hospitality in Islam,
- To know how to please Allah through hospitality,
- To know how to practice Islam through hospitality

METHODOLOGY OF THE STUDY

This study is an empirical analytical descriptive in nature. The researcher only used the texts from the Holy Quran and the Hadith besides looking into the laws and provisions of hospitality concerning to the host and the guest and their respective duties. The researcher reviewed the sources and references of Islamic

jurisprudence, the modern resources, the prophet's aphorisms and the clarifications of the Quran relating to this topic.

Significance Of The Research

- Hazrat Muhammad (sallal lahu alaihi wa sallam) said-“and he who believes in Allah and the Last Day should show hospitality to the guest and he who believes in Allah and the Last Day should either speak good or better remain silent”³
- The significance of our research is not only to introduce this means of maintaining social relations but also to point out that a renewed society can be formed through the practice of hospitality. When the lessons of hospitality are implemented, individuals and families will benefit and thrive. That is why the importance, significance and necessity of hospitality is undeniable.

Significance Of Hospitality In Islam

Hospitality is one of the worships of the Islamic way of life. Hospitality is one of the steps to establishing good relations. Hospitality helps in attaining closeness to Allah by maintaining good relations between people. Below is a discussion about hospitality in Islam:

Hospitality Is A Sunnah Practice

Allah Ta'ala has discussed a Sunnah of Hazrat Ibrahim (peace be upon him) in Surah Hud verses 69-70 in the Holy Qur'an. That is hospitality.

Hospitality was a natural sunnah of his(Ibrahim a.s.). He was the first to show hospitality on Earth. He had a blessed habit of not eating until he had a guest or a companion at the table. If necessary, he would bring a stranger to his house sit him at the table and then eat. Similarly, in the Muhammadan religion, eating together instead of eating alone is a Sunnah practice. In Islam, this practice has been discussed with great importance.

It is in the Hadith that the Companions said to the Messenger of God, O Messenger of God We eat and drink; but not satisfied. The Messenger of Allah, May God bless him and grant him peace, said, "Perhaps you should eat separately." They said yes. Now the Prophet said- "Eat together and mention the name of Allah. It will bless your food."⁴ Moreover, there is a famous saying- The best food is the food that involves more hands."

Thus it is proved by the narrations of many Companions and their practice of eating together that the Messenger of Allah, may God bless him and grant him peace, did not usually eat alone.⁵

The Hospitality Of The Prophet Muhammad (Pbuh)

- “The Prophet (peace and blessings of Allah be upon him) was most kind, generous and famous for He would not keep anything for himself, whatever came to him, he would immediately donate and distribute among his companions.”⁶ Anas Ibn Malik (Radiyallahu Anhu), the servant of the Prophet, may Allah bless him and grant him peace, who was engaged in the service of the Prophet, may God bless him and grant him peace, for ten years, while describing his charity and kindness, said,

In the era of Islam, when anything was asked of the Prophet, may Allah bless him and grant him peace, he never said no. Whenever he asked for something, he gave it immediately. Once a man came and asked the Messenger of Allah, peace and blessings of Allah be upon him, and he gave him the goats between two mountains. The man went to the people of his community and said, O people of my community! Accept Islam. Because Muhammad, may God bless him and grant him peace, gives so much to people, he does not lack fear.⁷

- Narrated in another narration, Anas Ibn Malek (Radiyallahu Anhu) said, “The Messenger of Allah did not save anything for the next day”⁸ Abdullah Ibn Abbas Radiyallahu Anhu said: "The Messenger of

Allah, peace and blessings be upon him, was the most generous of people. And in the month of Ramadan he gave the most. When Gabriel met him, he was more generous than a strong wind".⁹ Jabir (Radiyallahu Anhu), he said, "Whenever anything was asked of the Prophet, may Allah bless him and grant him peace, he never refused to give it".¹⁰

Hospitality Is The Virtue Of The Prophets

- Hospitality is one of the tools for maintaining social relations. There is great joy and virtue in It is indicative of goodness and greatness. It is also an important provision of Islam. The model of all prophets and messengers. Because of this quality, the Holy Prophet (PBUH) was respected even by the infidels-polytheists at that time.
- Hospitality is considered a virtue in Islam. Hospitality is the ideal of prophets. Allah Ta'ala said, about Ibrahim(A.S.), "My angels came to Ibrahim with the good news (of a son). They said, 'Salaam.' He also said, 'Salam.' After that, in a short time, he brought the roasted beef."¹¹ Hazrat Ibn Abbas (RA) said, in the Tafseer of this verse, Hazrat Jibreel(A.S.), Mikail (A.S.), and Israfil (A.S.) were among the angels sent to Ibrahim (A.S.). They came to Ibrahim (a.s.) in human form. He thought of them as human beings and arranged hospitality for them. Ibrahim (a.s.) was the first to practice hospitality in the world.¹²
- Ibrahim (peace be upon him) was the first to introduce the rule of hospitality. For example, in the hadith: Abu Huraira, (may Allah be pleased with him) the Messenger of Allah,(PBUH) said: "Ibrahim Alaihis Salam first introduced hospitality"¹³
- Lut (peace be upon him) pleaded with Allah to protect the honor of his "So fear Allah and do not insult me about my guests. Is there not a sensible person among you"?¹⁴

Hospitality Is A Faithful Duty For Muslims

Hospitality and hospitality strengthen the bond between people. Hospitality has been described as a virtue in Islam. The Prophet (PBUH) urged to respect the guest. It is the religious duty of a Muslim to properly entertain and appreciate the guest. The Prophet (peace be upon him) said, "he who believes in Allah and the Last Day should show hospitality to the guest, and he who believes in Allah and the Last Day should either speak good or better remain silent."¹⁵ In another narration, "He who does not show hospitality, there is no goodness in him."¹⁶

Things To Do As A Host

Islam has given some guidelines for the host. If all these actions and manners are followed properly; they will be entitled to more rewards and will be able to fulfill the rights of the guests properly. The tasks are discussed below-

Inviting the believer

The Prophet (pbuh) instructed to nominate believers and pious persons in inviting. He said, "Do not make friends of anyone except a believer and none should eat your food except those who fear Allah."¹⁷ This prohibition refers to "not befriending and associating with disbelievers (kafir)". As Allah Ta'ala says,

You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit[1] from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allāh is pleased with them, and they are pleased with Him - those are the party of Allāh. Unquestionably, the party of Allāh - they are the successful.¹⁸

And by 'do not feed others except the Muttaqi', the intention is; to make the companionship of the Muttaqi necessary, mixing with them and abandoning the association with the sinners. That is to respect the Muttaqi. Khattabi said; This instruction applies to invitations. Not in feeding the hungry. "They feed the needy, the

orphans, and the captives for the love of Allah. (And they say) We feed you only for the pleasure of Allah, and we seek no reward or gratitude from you."¹⁹ And the prisoner is usually a disbeliever. Here is a warning not to befriend a disbeliever person.

Selectively not inviting only the rich

It is not Islamic Shari'ah to selectively invite only the rich and leave out the poor. Nowadays people give preference to the rich in invitations to receive gifts. It is mentioned in the hadeeth that it is an inferior event. Narrated Abu Huraira: "The worst food is that of a wedding banquet to which only the rich are invited while the poor are not invited. And he who refuses an invitation (to a banquet) disobeys Allah and His Apostle".²⁰

The invitation should not be for the expression of pride

Feeding people is a means of achieving good deeds and it is the Sunnah of the Prophet (PBUH). There is a hadith, narrated by Abdullah Ibn Amr (R.A.), "A man asked the Prophet (" (ﷺ) What sort of deeds or (what qualities of) Islam are good?") The Prophet ((ﷺ) replied, 'To feed (the poor) and greet those whom you know and those whom you do not know.'²¹ So we must take care that this act of achieving good does not become a matter of pride. Otherwise, it would be a cause of sin. The purpose of feeding food is to gain reward, to follow the Prophet and to strengthen the relationship of brotherhood.

Welcoming guests

It is mustahab to greet guests. The Prophet (pbuh) used to welcome guests who came to him. Ibnu Abbas (R.A.) said that when the delegation of Abdul Qays tribe came to the Prophet (S.A.W.), he said: "Welcome, O the delegation who have come! Neither you will have disgrace, nor you will regret.

Narrated in another narration- Umm Hani bint Abu Talib (RA) said, "I went to the Messenger of Allah (PBUH) in the year of the conquest of Makkah and saw that he was taking ablution and his daughter Fatima (RA) was covering him. He said, I greeted him. He asked, who is this? I said, I am Umm Hani bint Abu Talib. He said, 'Marhaba, O Umm Hani'.

Respecting Guest

The command of the Prophet (pbuh) is to respect guests. Therefore, the host must respect the guest as much as possible. The Prophet (peace be upon him) said, "Whoever believes in Allah and the Hereafter should respect his guest."²⁴ So respecting guests is an expression of faith.

Serving the guest quickly and attending to their needs

Entertain the guest as soon as possible after his arrival. That is, serving food without delay. Because it is one of the aspects of his respect and care. As Allah Ta'ala says, "Have you received the story of Ibrahim's honoured guests? When they came to him and said, 'Salaam'. In reply, he also said, 'Salam'. They are strangers. Then he quickly went stealthily to his family and brought a fat-fresh cow-calf (roasted). Then he presented it in front of them and said, 'Would you not eat?'"²⁵ It appears in this verse that Ibrahim (A.S.) hastily prepared food for the guests and served it before them. Apart from entertainment other needs such as: showing shower room, toilet etc., provision of soap, oil, towels, etc.

Entertaining guests yourself

The guest should be entertained by the host himself as much as possible. As Ibrahim (as) himself arranged food for the guests. This is why Imam Bukhari composed the chapter: "Honoring the guest and serving the guest himself" paragraph ²⁶.

Putting guests before ourselves

Putting the guest above the needs of self and family. Allah's satisfaction can be obtained in this. In this case, the incident of entertaining guests by Abu Talha (RA) and his wife is an example. Narrated Abu Hurairah (RA):

A man came to the Prophet (PBUH). He sent people to his wives. They said, we have nothing but water. Then the Messenger of Allah (pbuh) said, Who is there that you can take this person as a guest and eat with you? Then a Companion of Ansar [Abu Talha (RA)] said, I With this he took the guest and said to his wife, Respect the guest of the Messenger of Allah (PBUH). Wife said, we have nothing else in our house except food for children. Anshar said, you prepare food, light the lamp and make the children sleep if they want food. He lit the lamp, put the children to sleep, and presented what little food was ready. Pretending to fix the lamp, the wife got up and extinguished the lamp. Then they both husband and wife started making noises like eating in the dark and made the guest understood that they were also eating together. They both spent the whole night without food. When he went to the Messenger of Allah (PBUH) in the morning, he said, "Allah has laughed at you last night or said He was pleased and revealed this verse." 'And they prefer them over themselves, although they are the ones lacking. Those who have saved themselves from being stingy in heart, they are the successful ones'²⁷. ²⁸.

Not showing annoyance or discomfort due to guest

Do not express resentment due to the arrival of guests. Even if there is resentment, it should be observed that it should not be expressed in conversation and behaviour with him. Talk to him smilingly, well and meet him spontaneously. Trying to make it appear to the guest that the host is happy with his arrival.

Accompanying the guest to the door of the house on parting

When the guest wants to leave, it is mustahab to accompany him to the door of the house. As generosity is manifested in it, it is full of respect and care of the guest and an expression of his good hospitality.

Things To Do As A Guest

Islam has given some guidelines for the guest as well as the host. The essential 4 things to do on the guest are- If these tasks are performed correctly, the society will be beautiful, mutual relations will be strong. Other things to do are presented below:-

- He will sit where he is given a seat,
- He will be satisfied with the way the host entertains him,
- Do not leave his house without the permission of the host,
- At the end of the meal he will pray for the

Accepting the invitation

If someone is invited, one should accept the invitation. It should not be rejected on any pretext. The Prophet (peace be upon him) said” Whoever is invited to a wedding or any similar event, let him accept it.”²⁹ Elsewhere the Prophet (peace be upon him) said, “If any of you is invited to eat, let him accept it. Then eat if you wish or abstain (from eating).”³⁰

Not distinguishing between the rich and the poor in accepting invitations

“There should be no distinction between the rich and the poor in accepting invitations. Because if you do not accept the invitation of the poor, the mutual bond between the members of the society will be broken. Fraternal relations will be destroyed. Class discrimination will be created in society due to high-low distinction. And because of this, the inviter will think the guest arrogant.”³¹

Participating while fasting

If someone invites you, you will participate in the fasting state. The Prophet (peace be upon him) said, "If any of you is invited, let him accept it. If he is fasting, he will make supplication for the inviter. And if he is not fasting, he will eat."³² Elsewhere he said, "If any of you is invited to eat, let him accept it. If he is not fasting, he should eat. And if he is fasting, he should pray for blessings for the inviter".³³

Do not delay going to the host's house for long

If someone is invited, do not delay in going to the host's house, otherwise the host will be bored by waiting. Again, do not move too quickly, so that the host arrives at his house before the food is ready. It may interfere with his work.³⁴

Permission to enter and leave the host's house

On entering the host's house, it is necessary to ask for permission by salam. So that the host can fix the interior environment of the house and arrange suitable seating for the guest. And he can prepare food. Regarding taking permission, Allah Ta'ala says, "O believers! Do not enter the House of the Prophet without waiting for the food to be prepared for you to eat unless it is permitted to you. But when you are called, enter. Then go out after eating. Don't indulge in unnecessary rumors."³⁵ Similarly at the time of farewell he should leave the house with the permission of the host.

Staying not more than three days in the host's house

A guest should not stay in the host's house for more than three days when going somewhere. Because it is against the Sunnah. As the Prophet (peace and blessings of Allah be upon him) said in the hadith,

'Whoever believes in Allah and the Last Day, let him respect his neighbor. He who believes in Allah and the Last Day should respect his guest according to what he deserves. It was asked, what is the guest's right, O Messenger of Allah (peace be upon him)? He said, to entertain well for one day and one night. And three days of (ordinary) entertainment. If it is more than that, it is Sadaqah for the host.'³⁶

Ask permission from the host if a guest wants to bring someone

Many times when going to a feast, the guest is forced to take someone with him. In this case, the prior permission of the host should be taken. On the authority of Abu Mas'ud Ansari (may Allah be pleased with him), he said:

A man named Abu Shu'ayb of the tribe of Ansar had a butcher slave. He said to him, prepare some food for me, I want to invite the Messenger of Allah (PBUH). He will be one of the five. Then he invited the Prophet (pbuh). He was one of the five. Then a man started following them. The Prophet (peace be upon him) said, "You have invited me as the fifth person among us." This man came after us. You can allow him if you want, and you can exclude him if you want. He said, 'I rather allow him'.³⁷

Dua of the guest for the host after taking the meal

It is Sunnah to make supplication for the host after taking food. The following supplications can be made for the host: "O Allah! Bless them with the sustenance You have given them, forgive them and shower them with mercy"³⁸ In another narration- "O Allah! You feed him, who fed me. And make him drink, who made me drink."³⁹

Acknowledging the gratitude of the host

The host took pains to entertain the guest as best he could, for which the guest should acknowledge the gratitude of the host. And if you do not give thanks, Allah will punish you. He said, "If you are grateful, I will

surely give you more. And if you are ungrateful, then (remember) surely My punishment is severe”⁴⁰
Acknowledging people's gratitude is essential. Because he who does not thank people, cannot thank Allah. The Prophet (peace be upon him) said, "He who does not show gratitude to people, does not show gratitude to Allah."⁴¹

To return spontaneously and happily

After taking the meal, the guest should quickly return from the host's house happy. It is not advisable to disturb the host by sitting there and spending time chatting. Allah Ta'ala says, "Then go out after eating. Don't indulge in idle gossip."⁴² And if there is an urgent matter, it is polite to finish it briefly.

CONCLUSION

Finally, it can be said - in the light of this research, we have to pay attention to hospitality. May we become self-confident in the core teachings of Islam, hospitality should not only be a tradition in our lives but maybe a symbol of peace and harmony, for this, we must all strive. May Allah bless us (Ameen)

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FOOTNOTES

1 Text of the Qur'an: (Al-Hashr- 59:9)

وَالَّذِي نَنْتَبِهُ وَهُوَ أَلَدُّ رِوَايَ إِلَيَّ ۖ مَن مِّن قَبْلِهِ إِمْ يُحِبُّونَ مَ إِن هَاجَرَ إِلَى يَهْ إِمْ ۖ وَلِي جِدُونَ فِي صُدُورِهِ إِمْ ۖ " حَاجَةً مِّمَّا أُوتُوا ۖ وَيُؤْثِرُونَ عَلَىٰ نَفْسِهِ إِمْ ۖ وَلِإِوْكَانٍ بِهِ إِمْ ۖ خَصَصَتْهُ ۖ وَمَن يُؤْثِرْ عَلَىٰ شَخْنٍ فَإِنَّ أُولَئِكَ هُمُ الْإِمْفَالُونَ ۖ "

2 Text of the Quran: (Az-Zariyat- 51:56)

"وَمَا خَلَقْتُ الْإِنْسَ وَآلِ الْإِنْسِ إِلَّا لِيْ عَابِدُونَ"

3Text of the Hadith: (Imam Abul Hussain Muslim Ibn Hajjaz (RA), Sahih Muslim, Dhaka: Hadith Publications, hadith no.48)

مِنْ إِنْكَارِ نَبِيِّ إِيْمَانٍ بِاللَّهِ الْإِيْمَانُ الَّذِي يَأْمُرُ بِالْعَمَلِ الصَّالِحِ وَنَهَى بِالْعَمَلِ السَّيِّئِ أُولَئِكَ هُمُ الْمُؤْمِنُونَ أُولَئِكَ عَلَى رُءُوسِ الْعَرْشِ الْمَجِيدِ أُولَئِكَ يُزَكَّى مِنْهُمْ خَبْرٌ وَهُمْ عَلَى سَعَدٍ ذَلِكَ جَزَاءُ الْمُؤْمِنِينَ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ الْآخِرُ فَاسْتَغْفِرُوا لَهُمْ يَوْمَ الْمَوْتِ وَبِالْآخِرَةِ يُؤْمِنُونَ فَسَوْفَ يُعْطَوْنَ أَجْرًا كَثِيرًا وَلَقَدْ جَاءَكُمْ مِنْ نَبِيِّكُمْ بِالْحَقِّ وَإِنْ كُنْتُمْ فِي شَكٍّ مِنْ ذَلِكَ لَنَبْذُرَنَّ الْآخِرَ أَكْثَرُ عُقَابًا أُولَئِكَ يَفْعَلُونَ

4 Text of the Hadith: (Imam Abu Dawud (RA), Sunan Abu Dawud, Dhaka: Bangladesh Islamic Center, hadith no. 528)

﴿ اٰجِبْتُمْ مَعُوذَ لِيْ طَعْنِ اَمْكُ اِمَّ وَاِذْكُرُوْا اِسْمَ اٰلِ ٭ يُبٰرِكُ لَكَ اِمَّ فِيْهِ

5 Maulana Saifur Rahman Qasemi, Virtues and Manners of Hospitality in Islam (Bangla), Dhaka: Darul

Uloom Library, Page no. 08.

4 Text of the Hadith: (Imam Abu Dawud (RA), Sunan Abu Dawud, Dhaka: Bangladesh Islamic Center, hadith no. 528)

"إِجْتَمِعُوا عَلَىٰ طَعَامِكُمْ إِمَّا وَادْكُرُوا إِسْمَ اللَّهِ، يُبَارِكُ لَكُمْ إِنْ فِيهِ

5 Maulana Saifur Rahman Qasemi, Virtues and Manners of Hospitality in Islam (Bangla), Dhaka: Darul

Uloom Library, Page no. 08.

6 Jakir Ullah Abul Khair, Hospitality of Guest (Bangla), Dhaka, Al Islamiya Publications, Page no. 04.

7 Text of the Hadith: (Sahih Muslim, hadith no.2315)

ما سئل رسول الله صلى الله عليه وسلم على السلام شيئا^١ إل أعطاه، قال: فجاءه رجل فأعطاه غنما بين جبلين فرجع إلى قومه فقال: يا قومى "أسلموا فإن محم"دا يعطي عطاء ل يخشى الفاقة

8 Text of the Hadith: (Imam Hafez Abu Isa Muhammad Ibn Is At-Tirmidhi, Jame-Tirmidhi, Dhaka: Islamia Qutub Khana hadith no.2362)

"كَأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَدْخُرْ شَيْئًا لِيْغُ" .

9 Text of the Hadith: (Sahih Muslim, Hadith No. 2308)

"كان أجود الناس بالخير، وأجود ما يكون في شهر رمضان، وكان إذا لقيه جبريل أجود بالخير من الريح المرسلة"

10 Text of the Hadith : (Imam Abu Abdullah Muhammad Ibn Ismail Al-Bukhari (RA), Sahih Bukhari, Dhaka: Bud Print and Publications., Hadith No. 6034)

ما سئل رسول الله صلى الله عليه وسلم شيئاً قط فقال: ل"

11 Text of the Qur'an: (Surah Hud-11:69).

"وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِآلٍ بُشِّرَ أَلَيْسَ لَكَ بِشَيْءٍ قَالُوا أَسَٔلُكَ أَتَىٰ سَٔلًا مِّمَّا لَيْتَ أَنْ جَاءَ بِعِجْلٍ خَنِيٍّ ذِي

12 In Tafsir Qurtubi, Commentary on the relevant verses; Baihaqi : 9170).

13 Text of the Hadith: (Baihaqi Shuabul Iman, Dhaka, Hadith No. 9170.)

"كَأَن أَوْ لَمْ إِن ضَيَّ فِ الضِّيَا فِ إِبْرَاهِيمَ عَلَ يَاهِ السَّ لَامَ"

14 Text of the Qur'an: (Surah Hud- 11:78)

"فَاتَّقُوا اللَّهَ يَا أُولَئِئِهُ الْإِيمَانُ الَّتِي كُنْتُمْ تُدْعَوْنَ إِلَيْهَا لَعَلَّكُمْ تَتَّقُونَ" (البقرة: ١٩٧)

15 Text of the Hadith: (Sahih Muslim, hadith no.48)

[illegible]

16 Text of the Hadith: (Musnad Ahmad, Dhaka, Hadith No.17419).

"لَا خَيْرَ رَفِيمٍ لَّ يَضِيفُ"

17 Text of the Hadith: (Tirmizi, Dhaka, hadith no.2395)

"ل' تْ 'صاح إِبْ إلَّ إِمُومٍ "نا' ول' 'يأ إِكْل ط' 'عا' 'مك إلَّ ت' قِي' "

18 Text of the Quran: (Surah Mujadilah- 58:22)

لَ تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ
وَلَوْ كَانُوا إِعَابَاءَهُمْ أَوْ آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ
أُولُوا لِّبَايَعَتِهِمْ يُرَاحُومَنَّهُمْ ۚ ذَٰلِكَ صِرَاطُ اللَّهِ الَّذِي لَمْ يَجْعَلْ لِّشَيْءٍ مُّشْرَكَ ۚ قَدْ رَضِيَ اللَّهُ
عَنْهُ ۚ وَلَئِنْ رَأَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطَةً فَلَتَأْخُذَهَا شَيْعَةٌ يُّرِيدُونَ أَنَّ يَأْخُذُوا
بِأَنفُسِهِمْ فَلَتَأْخُذَهُمُ الشَّيْعَةُ ۚ وَاللَّهُ يَهْدِي الْقَوْمَ لِدَارٍ أَعْلَىٰ

"إِنْ حَزَبَ آلِیْهِمْ آلٌ مُّفْوَیْحُونَ

19 Text of the Quran: (Surah Al-Insan: 76:8-9)

"وَيُطْعَمُونَ عَلَىٰ حَبِّ إِهٍ سَكِينًا وَيَتِيمًا وَأَسِيرًا إِنَّمَا تُطْعَمُكُم مَّا لَوْ جِهَ أَلَّلَ لَ تُرِيدُ مِنْكَ مَ جَزَاءً وَلَ شُكْرًا"

20 Text of the Hadith: (Sahih Bukhari, hadith no.5177)

شَرُّ الطَّعَامِ طَعَامُ الْإِذْعَى لَهَا الْإِغْنِيَاءُ، وَيَتَبَارَكُ الْإِفْقُ رَاءُ، وَمِنْ إِنْ تَرَكْتَ الدَّاعِيَةَ فَقَدْ إِذْ "ع" صِيَ اللَّئِ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

21 Text of the Hadith: (Sahih Bukhari, hadith no.12)

أَنْ رَجُلًا، سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: "تُطْعِمُ الطَّعَامَ، وَتُقْرِئُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِ." "ف"

22 Text of the Hadit: (Sahih Bukhari, hadith no. 6176)

"م إِرْ حَبِّا بِالْإِ وَقَادِ وَالْإِقْ إِوم، غِيَا رْ خْ زَايَا وُلْ نَدَامِيْ "

23 Text of the Hadith : (Mishkatul Masabih, Dhaka, Al-Fatah, hadith no. 3977)

عَنْ أُمِّ هَانِئِ بِنْتِ أُي طَالٍ، قَالَتْ: ذَهَبْتُ إِلَى رَسُولِ اللَّهِ عَامَ الْإِفْتِيْحِ وَوَجَدْتُهُ يَغْتَسِلُ وَفَاطِمَةُ ابْنَتُهُ تَسْتَسْنِئُهُ بِثَوْبٍ، وَبِفَسْطَاطٍ إِمْتُ فَقَالَ: «مِنْ هَذَا؟» فَقُلْتُ: أُنَا أُمُّ هَانٍ، بِنْتُ أَبِي طَالٍ، وَبِفَقِيَالٍ: «مِنْ إِيَّائِي» «حَبِّ أَبَا أُمِّ هَانٍ، يَأْتِي

24 Text of the Hadith: (Sahih Muslim, hadith no.48)

[illegible]

25 Text of the Quran: (Surah Az-Zariya: 51:24-27)

هَإِلْ أَتْ أَكْ حَدِيثُ ضَيْفِ إِبْرَاهِيْمَ الْإِمَامِ كَرِيْمِيْنَ، إِذْ دَخَلُوا عِلْيَاهُ فَتَقَالُوسُ لَا مَقَالْ سَلَامٌ قَوْمٌ "مِنْكَ زَوْنٌ، فَارَاغٌ إِلَى أَهْلِهِ فَجَاءَ بِعَجَلٍ سَمِيٍّ، فَتَقَرَّبَ إِلَيْهِ إِمَامٌ قَالُ أَلْ أَتْ أَكْلُونُ

26 Name Of the Chapter:

"بَابُ إِكْرَامِ الضَّيِّفِ وَخَدْمَتِهِ إِيَّاهُ بِنَفْسِهِ"

27 Al Ouran: (Surah Al- Hashr: 9)

28 Text of the Hadith: (Sahih Bukhari, hadith no. 3798)

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29 Text of the Hadith: (Sahih Muslim, hadith no. 3587)

"مَنْ دُعِيَ إِلَى غُرٍّ، سَأَوْ نَحْوَهُ فَلْيُجِبْ" ^ب

30 Text of the Hadith: (Sahih Muslim, hadith no. 3591)

"إِذَا دَعَىٰ أَحَدُكُمُ إِلَى طَعَامٍ فَلْيُجِبْ فَإِنَّ شَاءَ طَعِمَ وَإِنْ شَاءَ تَرَكَ"

31 Dr. Muhammad Kabirul Islam, At-tahriq, Rajshahi: Hadith foundation, August 2019, Page No.21.

32 Text of the Hadith: (Sahih Muslim, hadith no. 3593)

"إِذَا دُعِيَ أَخْذَكُمْ يَجِبُ فَإِنْ كَانَ صَائِمًا فَلْيُصَلِّ وَإِنْ كَانَ مُفْطِرًا فَلْيُطْعَمْ م"

33 Text of the Hadith: (Sahih Muslim, hadith no. 538)

"إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ فَلْيُجِبْ فَإِنْ كَانَ مُقِطْرًا فَلْيَأْكُلْ وَإِنْ كَانَ . صَائِمًا فَلْيُذَكِّرْ . دُعَاءُ بِرَبِّكَ"

34 At-tahriq, Page no. 22.

35 Text of the Quran: (Surah Ahzab 33:55)

يا أيها الذين آمنوا ل تَدْخُلُوا بُيُوتَ النَّبِيِّ إِذَا يُؤْذَنُ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَاطِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَامْضُوا فَإِذَا طَعِمْتُمْ فَامْضُوا وَلَا تَمَسُّوا الثَّيْلَ وَلَا يَنْبَغِي لَكُمْ أَنْ تَقْرَبُوا السَّائِرِينَ إِلَّا فِي الْحَدِّ وَالْحَدُّ مَعَكُمْ فَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

36 Text of the Hadith: (Sahih Bukhari: 6019)

[illegible]

37 Text of the hadith: (Sahih Bukhari: 5434)

[illegible]

³⁸ Text of the Hadith:(Mishkatul Masabih , hadith no.2315)

³⁹ Text of the Hadith: (Sahih Muslim, hadith no. 5483)

40 Text of the Quran: (Surah Ibrahim,7)

41 Text of the Hadith: (Tirmizi, hadith no. 1955)

42 Text of the Quran: (Surah Ahzab: 53)

"اللَّهُمَّ بَارِكْ لِهَذَا إِمَامٍ فِي مَا رَزَقْتَهُ إِمَامًا وَاعْفِ إِرْلَهُ إِمَامًا وَارْحِمَهُ إِمَامًا"

"اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي وَأَسْقِ مَنْ أَسْقَانِي"

[illegible]

فَإِذَا طَعِمْتُ مَفَانٌ تَشْرُوا وَلَمْ سَسْتَأْنِسِينَ لِحَدِيثٍ