

# Beautiful Characteristics

THE ADVICE OF WAHB BIN MUNABBIH



Our Salaf & Advice ~ eBook Series

الأسابقون  
المكاتب  
AS-SAABIQOON  
PUBLICATIONS

Published by: As-Saabiqoon Publications &  
Daily Islamic Benefits (com)  
www.DailyIslamicBenefits.com  
Twitter: @DailyIslamicBen

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# The Advice of Wahb Bin Munabbih Beautiful Characteristics.

*Wahb bin Munabbih*<sup>1</sup> said:

“When you want to do some actions of obedience to Allaah - the Mighty and Glorious - then strive hard in being sincere to Him, and in being upon correct knowledge. For indeed the action will not be accepted from the one who does not have the required sincerity, and indeed sincerity towards Allaah - the Mighty and Glorious - is not complete without obedience to Allaah. It is just like the delicious fruit - its fragrance is good and its taste is pleasing. And so is the example of obedience to Allaah: Sincerity is its fragrance and [good] deeds are its taste.

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<sup>1</sup> Wahb bin Munabbih bin Kaamil al-Yamaanee as-Sin'aanee was one of the trustworthy *Taabi'oon* - his biography is found in *Tahdheeb at-Tahdheeb* (11/166), and *Hilyah al-Awliyaa* (4/23).

Then you should beautify your obedience to Allaah with Knowledge, Forbearance and Understanding.

Then honour yourself by rejecting the characteristics of the fools, and instead subject yourselves to the characteristics of the scholars. And accustom yourself to the actions of the gentle, patient ones and forbid yourself from the actions of the wretched, and make it compulsory upon yourself that you follow the behaviour of the scholars, and separate yourself from the ways of the wicked people.

And whatever you have that is not needed, then leave it free to those worse off than you. And if something is lacking in he who is worse off than you, then support and assist him in that matter until you attain it with him, for indeed the wise person collects whatever he has as a surplus and then gives it to whoever is worse of than him and then he looks into what is still lacking in that one who is worse off, and then rectifies those things and pushes them back until he has succeeded:

- If he was a person of understanding, he would endure the one who had no understanding, if he thought that he wanted his friendship and help,
- And if he had wealth, he would give it to those who have none,
- And if he was a peace-maker, he would ask Allaah to pardon the guilty sinner if he had hope that he would repent,
- And if he was a Muhsin, he would be good and charitable towards the one who behaved in an evil manner towards him, and he would deserve reward as a result of that.
- And he would not be deceived by a saying unless an action came with it, and he would not wish [for the fruits of] obeying Allaah, while not having acted accordingly.

So if he acted upon obeying Allaah in a matter, he would praise Allaah and ask for that which he did not act upon. And whenever he comes to learn of some

wisdom, he is not satisfied with himself until he learns what he has not acted upon.

And when he remembers his faults and sins, he hides them from the people, and he asks for pardon from Allaah, the One Who has the power to forgive those sins.

And he does not seek assistance against anything through lies, for indeed lies in speech is like the rotting piece of the wood, which looks good on the outside, but is rotting inside. And so being deceived by it, someone may think that it can be used to carry things, until it is broken by what it is carrying, and the one who was fooled by it, is killed. And such is the case of deceitful speech - its companion continues to be deceived by it and thinks it will help him in obtaining his need, so he likes using it more and more until that becomes known from him, and his deception becomes clear to anyone who has intelligence, and the scholars discover that which used to be hidden from them. So when they become aware of this from him, and it becomes clear to them, they deny his reports and extirpate his testification, and they doubt

his truthfulness and they despise his kind and hate sitting with him and their secret thoughts are hidden from him and they curb his speech and they turn away from him their trusts. They remove their concern from him and they assess him accordingly to their religion and their way of life and they do not supply him anything of their speakers and they do not trust him with any of their secrets and they do not appoint him as a judge concerning anything that happens between them.”<sup>2</sup>

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<sup>2</sup> Related by Aboo Nu’aym in *al-Hilyah* (4/36-7).