

IRSHAD AL ASEDI



AHADITH ON
TASAWWUF

SHAIKH MIR ASEDULLAH QUADRI

Ahadith on Tasawwuf (أحاديث في التصوف)

Translated, and Explained

By

SHAIKH MIR ASEDULLAH QUADRI

Sahih Iman Publication

Copyright © SAHIH IMAN 2022

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted, in any form or by any means without the prior written permission of the publisher, nor be otherwise circulated in any form of binding or cover other than that in which it is published and without a similar condition being imposed on the subsequent purchaser.

Disclaimer

Utmost care has been taken in the presentation of Ahadith, their translations and explanations. However, if any typographical error or otherwise is noticed in both English and Arabic, please contact us at 'contact@sahihiman.com'. Thanks.

Table of Contents

1. INTRODUCTION.....	1
2. AHADITH ON TASAWWUF (أحاديث في التصوف).....	2



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام
على سيدنا محمد وعلى آله وصحبه أجمعين

INTRODUCTION

Shaikh Abu Abdur Rahman As-Sulami (رحمته الله عليه) (937-1021) was a famous scholar of Khurasan who has written hundreds of books. One of his most famous books is titled, 'Generations of Sufi Shuyookh' (طبقات الصوفية - Tabaqat As-Sufia) which contains biographies of 103 Sufi Shuyook of Ihsan.

He has collected 40 Ahadith on Tasawwuf with his chain of transmitters going back to the Prophet (صلى الله عليه و آله وسلم), Sahabah and Taba'een. This book contains English translation and explanations of these Ahadith. Some Ahadith have been removed from his selection in view of some issues with their narrators. In their place, authentic Ahadith related to Tasawwuf have been added. It is hoped that readers will benefit from them.

AHADITH ON TASAWWUF (أحاديث في التصوف)

Chapter (1)

باب الدليل على أن الصوفية هم رفقاء رسول الله صلى الله عليه وسلم

Proof that Sufis will be among the people who will be with the Apostle of Allah (صلى الله عليه وآله وسلم) on the Day of Judgement.

Hadith # 1

أخبرنا محمد بن محمد بن سعيد الأنماطي حدثنا الحسن بن علي بن يحيى بن سلام حدثنا محمد بن علي الترمذي حدثنا سعيد بن حاتم البلخي حدثنا سهل بن أسلم عن خالد بن محمد عن أبي حمزة السكري عن يزيد النحوي عن عكرمة عن ابن عباس رضي الله عنهما قال وقف رسول الله صلى الله عليه وسلم يوماً على أصحاب الصفة فرأى فقرهم وجهدهم وطيب قلوبهم -[2]- فقال أبشروا يا أصحاب الصفة من بقي من أمتي على النعت الذي أنتم عليه راضياً بما فيه فإنه من رفقائي يوم القيامة

Ikrima, on the authority of Ibn Abbas (رضي الله تعالى عنه) narrated that one day the Apostle of Allah (صلى الله عليه وآله وسلم) stood in front of the people of As-Suffah, and seeing their indigence, strain, and goodness of their hearts said, 'rejoice, O People of al-Suffah! Whosoever of my Ummah remains in the state you are in and is content with it, will be among the people who will be with me on the Day of Resurrection.'

Explanation

Almost all books of Ahadith contain several Ahadith about As-habus Suffa.

As-habus-Suffah were very destitute. Abu Huraira (رضي الله تعالى عنه) said, 'I saw seventy of Ashab-us-Suffah in such a condition that none of them had a dress to wear. Each one had one sheet of cloth that he tied up with his neck. Some of them had their sheets reach to their ankles but others' sheets reached just below their knees. They used to hold the sheet of their cloth with their hands. Prominent among As-habus Suffa were, (i) Abu Huraira, (ii) Abu Dhar al-Ghifari, (iii) Ka'ab ibn Malik, (iv) Salman al-Farsi, (v) Hanzalah bin Abi Amr, (vi) Hudhaifah bin Yaman, (vii) Abdullah bin Mas'ood, etc., (رضي الله تعالى عنه). (عنهم اجمعين).

It is in Hadith Bukhari, Abu Uthman narrated that Abdur Rahman bin Abi Bakr (رضي الله عنه) said, 'the Suffa Companions were poor people and the Prophet (صلى الله عليه وآله وسلم) said, 'whoever has food for two persons should take a third one from them. And whosoever has food for four persons he should take one or two from them. Abu Bakr (رضي الله تعالى عنه) took three men, and the Prophet (صلى الله عليه وآله وسلم) took ten of them.' (Bukhari).

Chapter (2)

باب في صفة الفقراء

The mannerism of Allah's mendicants.

Hadith # 2

أخبرنا أبو القاسم عبد الرحمن بن أحمد بن متوية البلخي حدثنا فهد بن جسنسفة حدثنا محمد بن إسماعيل الأحمسي حدثنا عثمان بن عبد الرحمن الحراني حدثنا الوازع بن نافع عن أبي سلمة عن ثوبان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: حوضي ما بين عدن إلى عمان شرابه أبيض من اللبن وأحلى من العسل من شرب منه شربة لا يظمأ بعدها أبداً وأول من يردده صعاليك المهاجرين قلنا ومن هم يا رسول الله قال الدنس الثياب الشعث الرؤوس الذين لا تفتح لهم أبواب السدد ولا يزوجون المنعمات الذين يعطون ما عليهم ولا يعطون ما لهم وليأتين أقوام فيقولون أنا فلان بن فلان ولأقولن إنكم بدلتم بعدي

Abu Salama narrated on the authority of Thawban (رضي الله تعالى عنه) that 'the Apostle of Allah (صلى الله عليه وآله وسلم) said, 'my cistern (حوض الكوثر) spans the distance between Aden and Amman. Its drink is whiter than milk and sweeter than honey. Whoever drinks a single draught from it, will never feel thirsty again. The first to arrive at it are the destitute immigrants.' We asked, 'who are they, O Apostle of Allah (صلى الله عليه وآله وسلم)?' He said, those with dingy clothing and dusty unkempt hair, for whom gates are not opened and who are not given special women in marriage; those who fulfill their duties and do not receive their due. (In addition), ten people will appear who will say, 'I am so-and-so, son of so-and so', and I will say, 'you have altered matters after me.

Explanation

This Hadith is narrated in Tirmidhi, Ibn Majah, Ahmad. Bayhaqi narrated it in al-Ba'th, and Hakim in al-Mustadrak, and saod it has a sound chain of narrators. Muslim also narrated it in a different context.

Chapter (3)

باب استعمال الخلق ولو مع الكفار

Maintaining Good Conduct Even with Disbelievers.

Hadith # 3

أخبرنا زاهر بن أحمد الفقيه حدثنا علي بن محمد بن الفرج الأهوازي حدثنا سليمان بن الربيع الخزاز حدثنا كادح بن رحمة الله عن أبي أمية بن يعلى عن سعيد بن أبي سعيد , عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: أوحى الله سبحانه وتعالى إلى إبراهيم عليه السلام إنك خليلي حسن خلقك ولو مع الكفار تدخل مدخل الأبرار فإن كلمتي سبقت لمن حسن خلقه أظله تحت عرشي وأسكنه حظيرة قدسي وأدنيه من جواري

Sa'id ibn Abu Sa'id narrated on the authority of Abu Hurairah (رضي الله تعالى عنه) that the Apostle of Allah (صلى الله عليه و آله وسلم) said, Allah (عَزَّ وَجَلَّ) revealed to Ibrahim (عليه السلام), 'you are my beloved friend. Make good your conduct even with disbelievers and you will enter the abodes of the humble (Paradise), for I have already decreed that whosoever behaves with good conduct, I shall shade him under My throne, settle him in My sacred enclosure, and bring him close to My proximity.'

Chapter (4)

باب فيمن تخلى من جميع ماله ثقة بالله عز وجل

Those who give up all their wealth trusting in Allah (عَزَّ وَجَلَّ).

Hadith # 4

أخبرنا أبو الحسن محمد [بن محمد بن الحسن] بن الحارث الكارزي أخبرنا علي بن عبد العزيز حدثنا أبو نعيم الفضل بن دكين حدثنا هشام بن سعد عن زيد بن أسلم عن أبيه قال: سمعت عمر يقول أمرنا رسول الله صلى الله عليه وسلم أن نتصدق فوافق ذلك ما لا كان عندي فقلت اليوم أسبق أبا بكر إن سبقته فجئت بنصف مالي فقال رسول الله صلى الله عليه وسلم: ماذا أبقيت لأهلك قلت مثله وأتى أبا بكر بكل ما عنده فقال يا أبا بكر ماذا أبقيت لأهلك قال الله ورسوله قلت لا أسألك إلى شيء أبدا

Hisham ibn Saad narrated on the authority of Zayd bin Aslam (رضي الله تعالى عنه), on the authority of his father that he heard Umar (رضي الله تعالى عنه) say, the Apostle of Allah (صلى الله عليه وآله وسلم) ordered us to give in charity at a time when I had wealth in my possession. I said to myself, 'if I am going to surpass Abu Bakr (رضي الله تعالى عنه), it will be today.' So, I came with half of my wealth and the Apostle of Allah (صلى الله عليه وآله وسلم) asked, 'what did you leave for your family?' I said, 'it's equivalent.' Then Abu Bakr (رضي الله تعالى عنه) came with everything in his possession, and the Apostle of Allah (صلى الله عليه وآله وسلم) asked, 'O Abu Bakr (رضي الله تعالى عنه), what did you leave for your family?' He replied, 'Allah and His Apostle (صلى الله عليه وآله وسلم).' I said, 'I will never compete with you for anything.'

Explanation

This Hadith is also narrated by Abu Dawud, Tirmidhi and Hakim in his al-Mustadrak.

Chapter (5)

باب في جواز الكرامات للأولياء

The prove of marvels (الكرامات) on the part of Awliya Allah.

Hadith # 5

أخبرنا محمد بن محمد بن يعقوب الحافظ حدثنا أحمد بن عبد الوارث بن جرير العسال بمصر أخبرنا الحارث بن مسكين أخبرنا ابن وهب أخبرني يحيى بن أيوب عن ابن عجلان عن نافع عن ابن عمر أن عمر رضي الله عنه بعث جيشا فأمر عليهم رجلا يدعى سارية فبينما عمر يخطب فجعل يصيح يا سارية الجبل يا سارية الجبل فقدم رسول من الجيش فقال يا أمير المؤمنين لقينا عدونا فهزمونا فإذا صائح يصيح يا سارية الجبل فأسندنا ظهورنا إلى الجبل فهزمهم الله تعالى فقلنا لعمر كنت تصيح بذلك-

قال ابن عجلان وحدثني إياس بن معاوية بن قرّة - أخبرنا عمر بن أحمد بن عثمان بن شاهين حدثنا عبد الله بن سليمان بن الأشعث حدثنا أيوب بن محمد الوزان حدثنا خطاب بن سلمة الموصلي حدثنا عمر بن أبي الأزهر عن مالك بن أنس عن نافع عن ابن عمر أن عمر رضي الله عنه خطب يوما بالمدينة فقال يا سارية الجبل من استرعى الذئب فقد ظلمه فقيل يذكر السارية والسارية بالعراق فقال الناس لعلي رضي الله عنه ما سمعت عمر يقول يا سارية وهو يخطب على المنبر فقال ويحكم يدعو عمر فإنه ما دخل في شيء إلا خرج منه فلم يلبث إلا يسيرا حتى قدم سارية فقال سمعت صوت عمر فصعدت الجبل

Ibn Wahb narrated that Yahya ibn Ayyub said on the authority of Ibn Ajlan, on the authority of Nafi', on the authority of Ibn Umar (رضي الله تعالى عنه) that Umar (رضي الله تعالى عنه) dispatched an army and put in-charge of it a man known as 'Sariya'. Later, while delivering a sermon, Umar (رضي الله تعالى عنه) shouted, 'O Sariya, the mountain. O Sariya, the mountain! Later, an emissary from that army arrived and said, 'O Commander of the Faithful, we faced our enemy and they (almost) defeated us when, all of a sudden, a voice was heard, 'O Sariya, the mountain!', so we backed ourselves against the mountain and Allah (عَزَّ وَجَلَّ), defeated them.' We said to Umar (رضي الله تعالى عنه), 'you were shouting it.

Ibn Ajlan further said, Iyas ibn Mu'awiyah ibn Qurra narrated that Umar Ibn Abu al-Azhar narrated on the authority of Malik Ibn Anas (رضي الله تعالى عنه), on the authority of Nafi', on the authority of Ibn Umar (رضي الله تعالى عنه) that Umar (رضي الله تعالى عنه) delivered a sermon in Medina one day and said, 'O Sariya, the mountain! Whosoever places a wolf in charge of a flock has wronged it'. Someone noted, he mentions about Sariya while Sariya was in Iraq (fighting the enemy).' People told Ali (رضي الله تعالى عنه), 'did you not hear of the one who said 'O Sariya' while delivering a sermon on the pulpit?' He said, 'woe unto you, leave Umar (رضي الله تعالى عنه) alone, for he does not get himself into something without getting himself out of it.' Only a short period of time passed when Sariya arrived (from the battlefield) and informed, 'I heard Umar's (رضي الله تعالى عنه) voice and then climbed the mountain.'

Explanation

Other versions of this Hadith are available in many books of Ahadith. Bayhaqi narrated this Hadith in Dala'il An-Nubuwwa. As-Sakhawi said, this Hadith has good chain of narrators.

If a wolf is made in-charge of a flock, it cannot bear the burden to handle it, because it cannot resist attacking the flock to satiate its hunger. The 'wolf' referred in the Hadith is, the enemy army. Umar (رضي الله تعالى عنه) warned Sariya against giving the enemy an easy victory because they would attack the Muslim army on the open ground, as a wolf attacks an unsafe flock. Sariya was cautioned about it and was guided to climb the mountain. Sariya heard Umar's (رضي الله تعالى عنه) voice hundreds of miles away on the battlefield and the Muslim army climbed over the Mountain to safeguard themselves. They eventually won this war.

Chapter (6)

باب استعمال مكارم والحث على الإنفاق كراهية الإدخار والوقوف عند الشبهات

The use of noble manners, encouragement of spending, the blameworthiness of hoarding, and avoiding questionable issues.

Hadith # 6

أخبرنا إبراهيم بن أحمد بن محمد بن رجاء حدثنا أبو الطيب الزرادي المنبجي حدثنا هلال بن العلاء حدثنا عمر بن حفص حدثنا حوشب ومطر عن الحسن بن عمران بن حصين قال أخذ رسول الله صلى الله عليه وسلم بطرف عمامي من ورائي , ثم قال: يا عمران إن الله يحب الإنفاق ويبغض الإقتار فكل وأطعم ولا تصره صرا فيعسر عليك الطلب واعلم أن الله يحب البصر النافذ عند مجيء الشبهات والعقل الكامل عند نزول الشهوات ويحب السماحة ولو على تمرات ويحب الشجاعة ولو على قتل حية

Al-Hasan narrated on the authority of Imran bin Hussain (رضي الله تعالى عنه) that the Apostle of Allah (صلى الله عليه وآله وسلم) grasped the tail of my turban from behind me and said, ‘O Imran (رضي الله تعالى عنه), verily, Allah loves spending and hates stinginess; so, eat, feed (others), and do not hoard wealth greedily lest its acquisition becomes difficult for you. And know that Allah loves the penetrating vision at the onset of questionable issues and a perfect mind at the descent of lusts. He loves generosity even if it is with a few dates, and He loves bravery even while killing a serpent.

Chapter (7)

باب في صفة المؤمنين وصفة العلماء

The attributes of believers and scholars.

Hadith # 7

أخبرنا أحمد بن محمد القحطبي التاجر حدثنا محمد بن أحمد بن ثوبان حدثنا محمد بن إسماعيل الصائغ حدثنا أبو الصلت الهروي حدثنا يوسف بن عطية عن قتادة عن الحسن بن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: ليس الإيمان بالتمني ولا بالتحلي ولكن ما قر في القلب وصدقه العمل والعلم علمان علم باللسان وعلم بالقلب فعلم القلب النافع وعلم اللسان حجة الله على ابن آدم

Al-Hasan narrated on the authority of Anas (رضي الله تعالى عنه) that the Apostle of Allah (صلى الله عليه وآله وسلم) said, 'Iman is not through wishes and superfluities, rather, it is that which settles in the heart and is ratified by action. And knowledge is of two types, the knowledge of the heart and the knowledge of the tongue. Knowledge of the heart is what is beneficial, whereas knowledge of the tongue is Allah's argument against the son of Adam (عليه السلام).

Explanation

This Hadith was narrated by Hakeem At-Tirmidhi (not Abu Isa At-Tirmidhi) in Nawadir Al-Usool with the omission of the name of the companion. As-Sakhawi said, the chain of its narrators is authentic.

Chapter (8)

باب في الاكتفاء من الدنيا بأقل القليل وكرهية مخالطة الأغنياء

Being satisfied with the bare minimum in worldly matters and the reprehensibility of mingling with the affluent.

Hadith # 8

Urwa narrated on the authority of Ummul Momineen Aisha (رضي الله تعالى عنها) that the Apostle of Allah (صلى الله عليه وآله وسلم) said, 'if you desire to keep close to me, then let the provision of a rider suffice you, and beware of mingling with the affluent.'

Chapter (9)

باب في صدقة

Charity

Hadith # 9

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: "كُلُّ سَلَامَةٍ مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلُّ يَوْمٍ تَطَّلَعُ فِيهِ الشَّمْسُ تُعَدُّ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتُمِيطُ الْأَدَى عَنِ الطَّرِيقِ صَدَقَةٌ".

Abu Hurairah (ru) narrated that the Apostle of Allah (صلى الله عليه وآله وسلم) said, 'every joint of a person must perform a charity each day that the sun rises: to judge justly between two people is a charity. To help a man with his mount, lifting him onto it or hoisting up his belongings onto it, is a charity. And the good word is a charity. And every step that you take towards the prayer is a charity and removing a harmful object from the road is a charity.'

Explanation

This Hadith is narrated in many books of Ahadith, like Bukhari, Muslim, etc.

Chapter (10)

باب في طلب المدعين بصحة دعواهم

Asking claimants to support their claims

Hadith # 10

أخبرنا علي بن الفضل بن محمد بن عقيل حدثنا محمد بن عبد الله بن سليمان الحضرمي حدثنا محمد بن العلاء حدثنا زيد حدثنا ابن لهيعة حدثنا خالد بن يزيد السكسكي عن سعيد بن أبي هلال عن محمد بن أبي الجهم عن الحارث بن مالك رضي الله عنه أنه مر برسول الله صلى الله عليه وسلم فقال له كيف أصبحت يا حارثة فقال أصبحت مؤمنا حقا فقال انظر ما تقول إن لكل حق حقيقة فما حقيقة إيمانك قال عزفت نفسي عن الدنيا وكأني أنظر إلى أهل الجنة يتزاورون وكأني أنظر إلى أهل النار يتضاغون فقال يا حارثة عرفت فالزم _ قالها ثلاثا

Muhammad ibn Abu Al-Jahm narrated on the authority of Al-Harith ibn Malik (رضي الله تعالى عنه) that he passed by the Apostle of Allah (صلى الله عليه وآله وسلم) and the Apostle (صلى الله عليه وآله وسلم) asked him, 'how are you this morning, O Haritha (رضي الله تعالى عنه)? He said, 'I woke up a true believer.' The Prophet (صلى الله عليه وآله وسلم) said, 'be careful of what you say. Every truth has a reality, so what is the reality of your belief?' He said, 'I have become averse to this world. It is, as if I am witnessing the inhabitants of Paradise visiting one another and witnessing the inhabitants of the Fire bewailing one another.' He said, 'O Haritha (رضي الله تعالى عنه), you have realized, so adhere to it.' The Prophet (صلى الله عليه وآله وسلم) said it thrice.

Chapter (11)

باب المجاهدة في استواء السر مع الظاهر

Striving to make one's innermost secret match with
one's outward appearance

Hadith # 11

أخبرنا أبو عمرو محمد بن محمد بن أحمد الرازي حدثنا علي بن سعيد العسكري حدثنا عباد بن الوليد حدثنا أبو شيبان كثير بن قال ابن عمر رضي الله عنهما قال رسول الله صلى الله عليه وسلم: أشد الناس: شيبان حدثنا الربيع بن بدر عن راشد بن محمد قال عذابا يوم القيامة من يرى الناس فيه خيرا ولا خير فيه

Rashid ibn Muhammad narrated on the authority of Ibn Umar (رضي الله تعالى عنه) that the Apostle of Allah (صلى الله عليه وآله وسلم) said, 'the most severely punished person on the Day of Resurrection is the one in whom people see good while there is no good in him.'

Chapter (12)

باب المواظبة على الذكر والشكر والصبر

Persistence in the Zikr of Allah, gratitude, and patience

Hadith # 12

أخبرنا أبو عمرو محمد بن جعفر بن مطر حدثنا آدم بن موسى الولاهنجي حدثنا محمود بن غيلان حدثنا المؤمل حدثنا حماد بن سلمة عن طلق بن حبيب عن ابن عباس رضي الله عنها قال: قال رسول الله صلى الله عليه وسلم: أربع من أعطيهن فقد أعطي خير الدنيا والآخرة قلبا شاكرا ولسانا ذاكرا ونفسا على البلاء صابرا وثقة بما تكفل الله

Talq ibn Habib narrated on the authority of Ibn Abbas (رضي الله تعالى عنه) that the Apostle of Allah (صلى الله عليه وآله وسلم) said, 'four matters are such that whoever is given them is given the good of this world and the Hereafter. These are (i) a grateful heart, (ii) a tongue busy with the Zikr of Allah, a body patient in trial, and (iv) an Iman in that which Allah has guaranteed.'

Explanation

Abu Nua'im narrates this Hadith in Hilyat al-Awliya and in his collection of 40 Ahadith on Sufism with a different fourth item. Al-Sakhawi said, this Hadith is authentic.

Imam Ahmad recorded a Hadith. A person asked, 'O Apostle of Allah (صلى الله عليه وآله وسلم), the laws of Islam are too much for us. Teach me something that I can adhere to.' The Prophet (صلى الله عليه وآله وسلم) said, 'keep your tongue moist with the remembrance of Allah.

Abu Dawood narrated a Hadith. Ibn Abbas said, to raise the voice for Zikr of Allah after the people had finished their obligatory prayer was the practice during the time of the Apostle of Allah (صلى الله عليه وآله وسلم). Ibn Abbas said, by this Zikr, I used to know when they have finished the prayer and would listen to the Zikr of Allah.

Tirmidhi narrated a Hadith. Anas bin Malik (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه وآله وسلم) said, 'when you pass by the gardens of Paradise, then feast.' They said, 'and what are the gardens of Paradise?' He said, 'the circles of Zikr (of Sufi Shuyookh of Ihsan).'

Chapter (13)

باب في سبيل المنقطعين إلى الله تعالى

The path of those devoted to Allah (تعالى)

Hadith # 13

أخبرنا أبو الحسن محمد بن أبي الحسن بن منصور حدثنا إسحاق ابن أبي حسان الأنماطي حدثنا محمد بن علي بن الحسن بن شقيق حدثنا إبراهيم بن الأشعث حدثنا فضيل بن عياض عن هشام عن الحسن بن عمران -[7]- بن حصين رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: من انقطع إلى الله كفاه الله كل مؤنة ورزقه من حيث لا يحتسب ومن انقطع إلى الدنيا وكله الله عز وجل إليها

Fudail ibn Iyad narrated on the authority of Hisham, on the authority of Al-Hasan, on the authority of Imran ibn Husain (رضي الله تعالى عنه) that the Apostle of Allah (صلى الله عليه وآله وسلم) said, 'whoever devotes himself to Allah, Allah spares him every burden and provides for him from whence he did not expect; but whoever devotes himself to this world, Allah (عز وجل) consigns him to it.

Chapter (14)

باب ترطهم الدنيا وإعراضهم عنها

Abandonment of this world and turning away from it

Hadith # 14

أخبرنا علي بن عبد الحميد الغضائري حدثنا عبد الله بن معاوية الجمحي حدثنا ثابت بن يزيد عن هلال بن خباب عن عكرمة عن ابن عباس رضي الله عنهما أن عمر بن الخطاب رضي الله عنه دخل على رسول الله صلى الله عليه وسلم وهو على حصير قد أثر في جنبه فقال يا رسول الله لو اتخذت فراشا أليين من هذا فقال ما لي وللدنيا أو ما للدنيا ولي إنما مثلي ومثل الدنيا كراكب سار في يوم صائف حتى أتى شجرة فاستظل في ظلها ساعة ثم راح وتركها

Ikrima narrated on the authority of Ibn Abbas (رضي الله تعالى عنه) that Umar bin Al-Khatab (رضي الله تعالى عنه) came to the Apostle of Allah (صلى الله عليه وآله وسلم) while he was on a straw-mat that had marked up his side. Umar (رضي الله تعالى عنه) said, ‘O Apostle of Allah (صلى الله عليه وآله وسلم), if you would only make use of a finer sheet?’ The Prophet (صلى الله عليه وآله وسلم) said, ‘what has this world to do with me?’ Or he said, ‘what do I have to do with this world?’ My likeness in this world is but like a rider who traveled during a hot day until he reached a tree, and, having taken shade under it for some time, departed and abandoned it.

Explanation

This Hadith is also narrated with different wordings, Bukhari, Muslim, Tirmidhi, Ibn Hibban in his Sahih and Al-Hakim in Mustadrak.

Chapter (15)

باب في حب الفقراء والفقير وسؤال رسول الله صلى الله عليه وسلم إياه

Love of the needy and neediness and the Apostle of Allah (صلى الله عليه وآله وسلم) wishing for it.

Hadith # 15

أخبرنا الحسين بن علي التميمي حدثنا أبو قريش محمد بن جمعة حدثنا أبو سعيد الأشج حدثنا أبو خالد الأحمر عن يزيد بن سنان عن ابن المبارك عن عطاء بن أبي رباح عن أبي سعيد الخدري رضي الله عنه , قال أحب المساكين فأني سمعت رسول الله صلى الله عليه وسلم يقول اللهم أحيني مسكيناً وأمتي مسكيناً واحشرنى في زمرة المساكين

Ata ibn Abu Rabah narrated on the authority of Abu Sa'id al-Khudri (رضي الله تعالى عنه) who said I love the needy, for I truly heard the Apostle of Allah (صلى الله عليه و آله وسلم) say, 'O Allah, endow me with life in neediness, cause me to die in neediness, and gather me (on the Day of Judgement) among the group of the needy.

Explanation

This Hadith is also narrated by al-Hakim in al-Mustadrak who said, it has an authentic chain of narrators.

Chapter (16)

مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ
كُرْبِ يَوْمِ الْقِيَامَةِ

Whoever removes a worldly grief from a believer, Allah will remove from him one of the griefs of the Day of Resurrection

Hadith # 16

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ بَسَرَ عَلَى مُعْسِرٍ، بَسَرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَذَكَّرُونَ فِيهَا بَيِّنَاتٍ مِنْ بَيِّنَاتِ اللَّهِ، وَإِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمْ اللَّهُ فِيمَنْ عِنْدَهُ، وَاللَّهُ فِي مَنِّ عِنْدَهُ، وَمَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرَعْ بِهِ نَسْبُهُ"

Abu Hurairah () narrated that the Apostle of Allah () said, 'whoever removes a worldly grief from a believer, Allah will remove from him one of the griefs of the Day of Resurrection. And whoever alleviates the need of a needy person, Allah will alleviate his needs in this world and the Hereafter. Whoever shields (or hides the misdeeds of) a Muslim, Allah will shield him in this world and the Hereafter. And Allah will aid His servant as long as he aids his brother. And whoever follows a path to seek knowledge therein, Allah will make easy for him a path to Paradise. No people gather together in one of the Houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquility descends upon them, and Mercy envelops them, and the angels

surround them, and Allah mentions them amongst those who are with Him. And whoever is slowed down by his actions, will not be hastened forward by his lineage.

Explanation

This Hadith has been narrated by Muslim.

Chapter (17)

باب في كتمانهم المصائب

Concealing their difficulties

Hadith # 17

أخبرنا أبو علي حامد بن محمد الرفاء حدثنا محمد بن صالح حدثنا عبد الله بن عبد العزيز حدثني أبي عن نافع عن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: إن من كنوز البر كتمان المصائب

Nafi narrated on the authority of Ibn Umar (رضي الله تعالى عنه) that the Apostle of Allah (صلى الله عليه) said, 'truly, concealing difficulties is one of the treasures of piety.'

Explanation

There are various Ahadith on this topic in many books of Ahadith with different wordings.

Chapter (18)

باب في أحوال الاستقامة

The Status of Uprightness

Hadith # 18

أخبرنا محمد بن عبد الله بن إبراهيم بن عبله حدثنا إبراهيم بن علي حدثنا يحيى بن يحيى أخبرنا عبد الرحمن بن أبي الزناد عن أبيه عن عروة رضي الله عنه قال: قال سفيان بن عبد الله الثقفي للنبي صلى الله عليه وسلم قل لي في الإسلام قولاً لا أسأل أحداً بعدك قال قل آمنتم بالله ثم استقم

Urwa narrated that Sufyan ibn Abdullah At-Ta'qaf (رضي الله تعالى عنه) said to the Prophet (صلى الله عليه وآله وسلم), 'tell me something of Islam that I cannot ask of anyone else.' He said, 'say, 'I believe in Allah', then remain steadfast.

Explanation

Similar Ahadith are narrated in Muslim, Nasa'i and many other books of Ahadith with authentic chains.

Chapter (19)

باب في لبس البذلة من الثياب

Wearing common clothing

Hadith # 19

أخبرنا محمد بن أحمد بن حمدان وأبو بكر محمد بن عبد الله بن قريش وجماعة قالوا أخبرنا الحسن بن سفيان حدثنا ابن أبي الحواري حدثنا أبو الفقير عبد العزيز بن عمير من أهل خراسان نزيل دمشق حدثنا زيد بن أبي الزرقاء حدثنا جعفر بن برقان عن ميمون بن مهران عن يزيد بن الأصم عن عمر رضي الله عنه قال نظر النبي صلى الله عليه وسلم إلى مصعب بن عمير مقبلاً عليه إهاب كبش قد تنطق به فقال النبي صلى الله عليه وسلم انظروا إلى هذا الذي نزل الله قلبه رأيته بين أبوين يغذوانه بأطيب الطعام والشراب ولقد رأيت عليه حلة اشتراها أو شريته بمائتي درهم فدعاه حب الله وحب رسوله إلى ما ترون

Yazid ibn al-Asamm narrated on the authority of Umar (رضي الله تعالى عنه) that the Prophet (صلى الله عليه وآله وسلم) looked at Mus'ab ibn Umayr (رضي الله تعالى عنه) as he approached while wearing raw hide from a ram wrapped around his waist. The Prophet (صلى الله عليه وآله وسلم) said, 'look at the one in whose heart Allah has settled. I saw him with parents who fed him the finest food and drink, and I truly saw him wearing an outfit that he bought, or that was bought for 200 dirhams, but the love of Allah and the love of His Apostle (صلى الله عليه وآله وسلم) led him to what you see.

Explanation

In another Hadith, it is reported that the Prophet (صلى الله عليه و آله وسلم) said, 'look at the one whose heart has been illuminated by Allah. As-Sakhawi said, the narrators of this Hadith are well known. There are many Ahadith in which Sahabah are described to wear lesser clothing as they could not afford full dresses.

Chapter (20)

باب الدليل على أن الله في الأرض أولياء وبدلاء

Proof that Allah has Awliya and Abdaal on Earth

Hadith # 20

حدثنا محمد بن جعفر بن مطر حدثنا أحمد بن عيسى بن هارون حدثنا عمرو بن يحيى حدثنا العلاء بن زيد عن أنس رضي الله عنه عن النبي صلى الله عليه وسلم قال بدلاء أمتي أربعون رجلا اثنان وعشرون بالشام وثمانية عشر بالعراق كلما مات منهم واحد أبدل الله مكانه آخر إذا جاء الأمر قبضوا

Ala ibn Zaydal narrated on the authority of Anas (رضي الله تعالى عنه) that the Prophet (صلى الله عليه و آله وسلم) said, 'the Abdaal of my Ummah are 40 men, 22 in the region of Greater Syria and 18 in Iraq. Whenever one of them dies, Allah substitutes another in his place. When the Judgment Day arrives, they will be collected (for exclusive rewards).

Explanation

There are many Ahadith the confirm the presence of Awliya Allah in the world. A few of them are give below.

(i) It is in Hadith - Tabarani wrote in his Mu'jam al-Awsat - that Anas (رضي الله تعالى عنه) said that the Prophet (صلى الله عليه و آله وسلم) said: "The earth will never lack forty men similar to the Friend of the Merciful (Prophet Ibrahim - عليه السلام) and through them people receive rain and are given help. None of them dies except Allah (عَزَّ وَجَلَّ) substitutes (Abdaal) another in his place."

The above Hadith confirms the existence of Abdaal (and of course other categories of Awliya Allah) all the time in the world, till Qiyamah. Commenting on the above Hadith, Qatada said: "We do not doubt that Al-Hasan al-Basri is one of them (abdaal)."

Ibn Hibban also narrated this Hadith in al-Tarikh through Abu Huraira (رضي الله تعالى عنه) as: "The earth will never lack forty men similar to Ibrahim (عليه السلام) the Friend of the Merciful (ابراهيم خليل الله), and through whom you are helped, receive your sustenance, and receive rain."

(ii) It is in Hadith - It is reported that Prophet Mohammad (صلى الله عليه وآله وسلم) once said after the Salah: 'O' people! Listen to this, understand it and know it. Allah (عَزَّ وَجَلَّ) has servants who are neither prophets nor martyrs and whom they prophets and martyrs yearn to be like, due to their seat and proximity in relation to Allah (عَزَّ وَجَلَّ). One of the Bedouin Arabs who came from among the most isolated of people twisted his hand towards the Prophet (صلى الله عليه وآله وسلم) and said: O'Apostle of Allah (صلى الله عليه وآله وسلم)! People from humankind who are neither prophets nor martyrs and yet the prophets and martyrs yearn to be like them due to their seat and proximity in relation to Allah (عَزَّ وَجَلَّ)! Describe them for us!"

'The Prophet's (صلى الله عليه وآله وسلم) face showed delight at the Bedouin's question and he said:'. "They are of the strangers from this and that place. They frequent this or that tribe without belonging to them. They do not have family connections among themselves. They love one another for Allah's (عَزَّ وَجَلَّ) sake. They are of pure intent towards one another. On the Day of Resurrection Allah (عَزَّ وَجَلَّ) will place for them pedestals of light upon which He will make them sit and He will turn their faces and clothes into light. On the Day of Resurrection, the people will be terrified but not those. They are Allah's (عَزَّ وَجَلَّ) friends (Awliya), upon whom fear comes not, nor do they grieve".

References - The above Hadith is related through several chains by (a) Abu Dawood, (b) Ahmad, (c) Baghawi in Sharh al-Sunna, (d) Hakim in the Mustadrak, (e) Ibn 'Asakir, (f) Ibn Abi al-Dunya in Kitab al-Ikhwān, (g) Ibn Jarir al-Tabari, (h) Ibn Abi Hatim, (i) Ibn Mardawayh, and others. (j) Haythami in Majma' al-Zawa'id says: 'Ahmad relates it, and (k) Tabrani relates something similar, and the men in its chain of transmission have been declared trustworthy".

(iii) It is in Hadith - Imam Ahmad narrated a Hadith in his Musnad (5:322) through Ibn Ata: The Prophet (صلى الله عليه وآله وسلم) said: "The Substitutes (Abdaal) in this Community are thirty like Ibrahim (عليه السلام) the Friend of the Merciful (ابراهيم خليل الله). Every time one of them dies, Allah (عَزَّ وَجَلَّ) substitutes another one in his place."

References - Tirmidhi cites the above Hadith in Nawadir al-Usul and Imam Ahmad's student, Al-Khallal has mentioned this Hadith in his book Karamat al-Awliya'.

(iv) It is in Hadith - narrated by Anas (رضي الله تعالى عنه). The Prophet (صلى الله عليه وآله وسلم) said: "The similitude of my Community (Ummah) is as the rain, it is not known whether its greater good lies in its beginning or in its ending".

References - The above Hadith is in Sunan (book of Amthal), Ibn Hibban in his Sahih from `Ammar ibn Yasir (#2307), Ahmad in his Musnad in several places (3:143, 4:319), Baghawi in Sharh al-Sunna (1:405), Tabarani in his Kabir, Ibn Kathir in his Tafsir (7:493), al-Khatib in Tarikh Baghdad (11:114), Abu Ya`la, al-Daraqutni, al-Bazzar, and Ibn `Abd al-Barr".

Chapter (21)

باب في السخاء بالطعام ووضع المائدة دائما

Constant generosity in feeding and presenting a table spread with food

Hadith # 21

أخبرنا محمد بن أحمد بن حمدان حدثنا الحسن بن سفيان حدثنا إبراهيم بن سعيد حدثنا أبو نعيم حدثنا مندل عن عبد الله بن يسار لا تزال الملائكة تصلي: مولى عائشة بنت طلحة عن عائشة أم المؤمنين رضي الله عنها قالت قال رسول الله صلى الله عليه وسلم على أحدكم ما دامت مائدته موضوعة

Abdullah ibn Yasar, the freed slave of Aisha bin Talha (رضي الله تعالى عنها) narrated on the authority of Ummul Momineen Aisha (رضي الله تعالى عنها) that the Apostle of Allah (صلى الله عليه وآله وسلم) said, 'the angels remain praying for one of you as long as his table (with food) is spread out (for feeding of poor).

Explanation

There are many Ahadith on the importance of charity and feeding the poor in almost all books of Ahadith.

Chapter (22)

باب الدليل على أن اليد العليا هي المتعفة عن السؤال

Proof that the upper hand is that which is restrained from begging

Hadith # 22

أخبرنا محمد بن محمد بن أحمد بن إسحاق الحافظ حدثنا صالح بن محمد بن يونس حدثنا الحسين بن عبد الرحمن الخراساني حدثنا قال رسول : محمد بن يوسف حدثنا موسى بن طارق عن موسى بن عقبة عن عبد الله بن دينار عن ابن عمر رضي الله عنهما قال الله صلى الله عليه وسلم: اليد العليا المتعففة واليد السفلى السائلة

Abdullah ibn Dinar narrated on the authority of Ibn Umar (رضي الله تعالى عنه) that the Apostle of Allah (صلى الله عليه وآله وسلم) said, 'the upper hand is the one that is restrained, and the lower hand is the one that begs.'

Chapter (23)

اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ

Beware of the believer's intuition, for indeed he sees with Allah's Light

Hadith # 23

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَحْمَدُ بْنُ أَبِي الطَّيِّبِ، حَدَّثَنَا مُصْعَبُ بْنُ سَلَامٍ، عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ " . ثُمَّ قَرَأَ : إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْمُتَوَسِّمِينَ . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ عَنْ بَعْضِ أَهْلِ الْعِلْمِ فِي تَفْسِيرِ هَذِهِ الْآيَةِ : إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْمُتَوَسِّمِينَ قَالَ لِّلْمُتَقَرِّبِينَ

Abu Sa'id Al-Khudri (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه وآله وسلم) said, 'beware of the believer's intuition, for indeed he sees with Allah's Light.' Then he recited - [Indeed in that, there are signs for those who discern.] (Al-Hijr - 75).

Explanation

Imam Tirmidhi said, as this Hadith is Gharib as we do not know of it except through this route. It has been related that some of the people of knowledge and interpretation of this verse said, 'surely in this are signs for those who see'; it is, for the insightful.

Chapter (24)

باب في القناعة والورع والشفقة على المسلمين وحسن المجاورة وقلة الضحك

Contentment, scrupulousness, compassion towards Muslims, being a Good Companion, and Laughing Little

Hadith # 24

أخبرنا محمد بن زيد بن محمد حدثنا أحمد بن العباس بن حزم حدثنا محمد بن إسماعيل حدثنا المحاربي عن أبي رجاء الخراساني قال لي رسول الله صلى الله عليه وسلم: قال, عن برد بن سنان عن مكحول عن واثلة بن الأسقع, عن أبي هريرة رضي الله عنه يا أبا هريرة كن ورعا تكن أعبد الناس وكن قنعا تكن أشكر الناس وأحب للناس ما تحب لنفسك تكن مؤمنا وأحسن مجاورة من جاورك تكن مسلما وأقل الضحك فإن كثرة الضحك تميت لقلب.

Wathila ibn al-Asqa narrated on the authority of Abu Huraira (رضي الله تعالى عنه) that the Apostle of Allah (صلى الله عليه وآله وسلم) said, ‘O Abu Huraira (رضي الله تعالى عنه), be scrupulous and you will be the most devoted of people; be content and you will be the most grateful of people; love for people what you love for yourself and you will be a believer; be a good companion to those in your company and you will be a Muslim; and decrease laughter, for truly, a lot of laughter kills the heart.’

Explanation

Ibn Majah narrated this Hadith with good chain of narrators.

Chapter (25)

باب في اختيار الفقر على الغنا

Choosing poverty over Affluence

Hadith # 25

أخبرنا سليمان بن محمد بن ناجية المدني حدثنا أبو عمرو أحمد بن المبارك المستملي حدثنا أبو خالد الفراء حدثنا عبد الله بن قال رسول: أمانة رضي الله عنه قال المبارك عن يحيى بن أيوب عن عبيد الله بن زحر عن علي بن يزيد عن القاسم عن أبي

الله صلى الله عليه وسلم: عرض علي ربي أن يجعل لي بطحاء مكة ذهباً فقلت لا يا رب ولكن أشبع يوماً وأجوع يوماً فإذا جعت
تضرعت إليك وإذا شبعتم حمدتك وذكرتك

Al-Qasim, on the authority of Abu Umama (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه وآله وسلم) said, ‘my Lord offered to turn the riverbed of Makka into gold for me, so I said, ‘no, my Lord, let me eat my full one day and go hungry the next, so that when I am hungry, I might humble myself before You, and when I am full, I might praise You and mention You in remembrance.

Chapter (26)

باب في الابتداء بتعهد الفقراء دون الأهل والعيال

Supporting the poor before one’s family and dependents

Hadith # 26

أخبرنا محمد بن نصر بن أشكيب الزعفراني البخاري حدثنا حامد بن سهل حدثنا ابن أبي عمر حدثنا سفيان عن عطاء بن السائب عن أبيه عن علي رضي الله عنه أن النبي صلى الله عليه وسلم قال لفاطمة لا أعطيكم وأدع أهل الصفة تطوى بطونهم من أخبرنا إسماعيل بن أحمد الجرجاني أخبرنا محمد بن الحسن بن قتيبة العسقلاني حدثنا حامد بن يحيى حدثنا سفيان بمثله الجوع.

Ata ibn al-Sa’ib narrated on the authority of his father, on the authority of Ali (رضي الله تعالى عنه) that the Apostle of Allah (صلى الله عليه وآله وسلم) told Sayyida Fatima (رضي الله تعالى عنها) that ‘I will not give you and leave the People of al-Sufah with their bellies wrenching in hunger.’ Hamid ibn Yahya also related that Sufyan narrated the same.

Explanation

Imam Ahmad also narrated the above Hadith. As-Sakhawi said the chain of the narrators of this Hadith is authentic.

Chapter (27)

قَالَ اللَّهُ تَعَالَى: "يَا ابْنَ آدَمَ! إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ

The Statement of Allah (تَعَالَى) - 'O Son of Adam (عليه السلام), as long as you invoke Me and ask of Me, I shall forgive you

Hadith # 27

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: قَالَ اللَّهُ تَعَالَى: "يَا ابْنَ آدَمَ! إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أَبَالِي، يَا ابْنَ آدَمَ! لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ، يَا ابْنَ آدَمَ! إِنَّكَ لَوْ أَتَيْتَنِي بِفُرَابِ الْأَرْضِ خَطَايَا تَمْ لَفَيْتَنِي لَا تُشْرِكُ بِي شَيْئًا لَا تَتِيكَ بِفُرَابِهَا مَغْفِرَةٌ"

Anas (رضي الله تعالى عنه) narrated, 'I heard the Apostle of Allah (صلى الله عليه وآله وسلم) say, 'Allah the Almighty has said, 'O Son of Adam (عليه السلام), as long as you invoke Me and ask of Me, I shall forgive you for what you have done, and I shall not mind, O Son of Adam (عليه السلام), were your sins to reach the clouds of the sky and you then asked forgiveness from Me, I would forgive you. O Son of Adam (عليه السلام), were you to come to Me with sins nearly as great as the Earth, and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it too.'

Explanation

The above Hadith has been narrated in Tirmidhi.

Chapter (28)

بَابِ اسْتَغْفِرُوا لِأَخِيكُمْ

Seeking forgiveness for the brothers

Hadith # 28

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَى النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، خَرَجَ إِلَى الْمُصَلَّى، فَصَفَّ بِهِمْ وَكَبَّرَ أَرْبَعًا.

Abu Huraira (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه وآله وسلم) informed (the people) about the death of An-Najashi (رضي الله تعالى عنه) on the very day he died. He went towards the Musalla and the people stood behind him in rows. He said four Takbirs (offered the Funeral prayer).

Explanation

This Hadith has been narrated in Bukhari, Muslim, and many other books of Ahadith.

Chapter (29)

باب في اتخاذ المرقعة ولبسها

Adopting patched clothing and wearing it

Hadith # 29

أخبرنا علي بن بندار بن الحسين الصوفي حدثنا محمد بن علي بن سعيد المركب حدثنا محمد بن عبد الله المخزومي حدثنا محمد بن حفص حدثنا ورقاء عن أبي إسحاق عن يحيى عن أم الحصين قالت كنت في بيت عائشة رضي الله عنه وهي ترقع قميصا لها بألوان من رفاع بعضها بياض وبعضها سواد وبعضها غير ذلك فدخل النبي صلى الله عليه وسلم فقال ما هذا يا عائشة قالت قميص لي أرقعها فقال أحسنت لا تضعي ثوبا حتى ترقعيه فإنه لا جديد لمن لا خلق له

Yahya narrated on the authority of Umm al-Hussain (رضي الله تعالى عنها) that she was in Ummul Momineen Aisha's (رضي الله تعالى عنها) residence while she was patching a tunic of hers with different colored patches; some white, some black, and some other than that. The Prophet (صلى الله عليه وآله وسلم) entered and said, 'what is this, O Aisha?' She said, 'a tunic of mine that I am patching.' He said, 'well done. Do not abandon a garment until you have patched it, for there is nothing new to someone who does not have anything shabby.'

Explanation

As-Sakhawi said the narrators of this Hadith are reliable.

Chapter (30)

باب وَضْعِ الْمَاءِ عِنْدَ الْخَلَاءِ

Providing water at lavatories (for washing after answering the call of nature)

Hadith # 30

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، قَالَ حَدَّثَنَا وَرْقَاءُ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْخَلَاءَ، فَوَضَعْتُ لَهُ وَضُوءًا قَالَ " مَنْ وَضَعَ هَذَا " . فَأُخْبِرَ فَقَالَ " اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ

Ibn Abbas (رضى الله تعالى عنه) narrated that once the Prophet (صلى الله عليه وآله وسلم) entered a lavatory and I placed water for his ablution. He asked, 'who placed it?' He was informed accordingly and so he said, 'O Allah! Make him (Ibn Abbas) a learned scholar in religion (Islam).

Explanation

This Hadith has been mentioned in Bukhari, Muslim, and many other books of Ahadith.

Chapter (31)

باب السنة في الاجتماع على الطعام وكراهية الأكل فرادى

The Sunnah of gathering over food and the reprehensibility of eating individually

Hadith # 31

أخبرنا إسماعيل بن أحمد الجرجاني أخبرنا محمد بن الحسن بن قتيبة حدثنا أحمد بن عبد العزيز الواسطي حدثنا الوليد بن مسلم حدثنا وحشي بن -[13]- حرب بن وحشي عن أبيه عن جده أن رجلا قال يا رسول الله إنا نأكل فلا نشبع فقال لعلكم تفترون على طعامكم اجتمعوا عليه واذكروا اسم الله عز وجل يبارك لكم فيه

Wahshi Ibn Harb bin Wahshi narrated on the authority of his father, on the authority of his grandfather, that a man said, ‘O Apostle of Allah (صلى الله عليه و آله وسلم), truly we eat but do not feel full.’ He said, ‘perhaps you split up when eating. Gather over it and mention the name of Allah (تعالى) and you will be blessed therein.’

Explanation

This Hadith is also narrated by Abu Dawud, Ibn Majah, al-Hakim and Ibn Hibban in their Sahih collections.

Chapter (32)

باب إباحة الكلام في باطن العلم وحقيقته

The permissibility of speaking about esoteric knowledge and its reality

Hadith # 32

أخبرنا حامد بن عبد الله الهروي حدثنا نصر بن محمد بن الحارث البوزجاني حدثنا عبد السلام بن صالح حدثنا سفيان بن عيينة عن ابن جريج عن عطاء , عن أبي هريرة رضي الله عنه , أن رسول الله صلى الله عليه وسلم قال إن من العلم كهيئة المكنون لا يعرفه إلا العلماء بالله عز وجل فإذا نطقوا به لا ينكره إلا أهل الغرة بالله تعالى

Sufyan ibn Uyayna narrated on the authority of Ibn Jurayj, on the authority of Ata, on the authority of Abu Hurayra (رضي الله تعالى عنه) that the Apostle of Allah (صلى الله عليه و آله وسلم) said, ‘truly some knowledge is like a concealed form: no one knows it except for those with knowledge of Allah (تعالى) and, when they speak of it, no one disapproves of it except for those heedless of Allah (تعالى).

Explanation

About the esoteric knowledge about Allah, the Quran says the following.

Abu al-Bakhtari narrated that we visited Salman al-Farsi in al-Mada'in. He brought us bread and fish and said, 'eat. The Apostle of Allah (صلى الله عليه وآله وسلم) disallowed extravagance, and were it not for this, I would have certainly made extravagant preparations for you.'

Explanation

Al-Hakim narrated a similar Hadith in al-Mustadrak and said, 'it has an authentic chain of narrators. There are many Ahadith about avoiding extravagance and keeping moderation in all aspects of day-to-day life.'

Chapter (34)

باب في ترك التنعم

Avoiding Luxury

Hadith # 34

أخبرنا محمد بن محمد بن يعقوب الحافظ حدثنا سعيد بن عبد العزيز حدثنا ابن مصفى حدثنا بقية حدثنا السري بن ينعم عن مريح اليمن قال إياك والتنعم فإن عباد بن مسروق الهوزني عن معاذ بن جبل رضي الله عنه أن النبي صلى الله عليه وسلم لما بعثه إلى الله ليسوا بالمتنعمين

Murayh ibn Masrouq al-Hawzani narrated on the authority of Muadh ibn Jabal (رضي الله تعالى عنه) that when the Prophet (صلى الله عليه وآله وسلم) sent him to Yemen, he said, 'beware of luxury, for the slaves of Allah are not men of luxury.'

Explanation

Abu Nua'im narrates this in his collection of 40 Ahadith on Tasawwuf. As-Sakhawi said the narrators of this Hadith are reliable. There are many Ahadith related to Muadh Ibn Jabal's (رضي الله تعالى عنه) travel to Yemen on the order of the Prophet (صلى الله عليه وآله وسلم) and while he was departing, the Prophet (صلى الله عليه وآله وسلم) cautioned him on many things.

Chapter (35)

أي المؤمنين أكيس

Which of the Believers are the most intelligent?

Hadith # 35

حدثنا علي بن حمشاذ العدل ، حدثنا أبو الجماهر محمد بن عثمان الدمشقي ، حدثني الهيثم بن حميد ، أخبرني أبو معبد حفص بن غيلان، عن عطاء بن أبي رباح ، قال : كنت مع عبد الله بن عمر فأتاه فتى يسأله عن إسدال العمامة ، فقال ابن عمر : سأخبرك عن ذلك بعلم إن شاء الله تعالى ، قال : كنت عاشر عشرة في مسجد رسول الله صلى الله عليه وسلم : أبو بكر ، وعمر ، وعثمان ، وعلي ، وابن مسعود ، وحذيفة ، وابن عوف ، وأبو سعيد الخدري رضي الله عنهم ، فجاء فتى من الأنصار فسلم على رسول الله صلى الله عليه وسلم ثم جلس ، فقال : يا رسول الله أي المؤمنين أفضل ؟ قال : أحسنهم خلقا قال : فأبي المؤمنين أكيس ؟ قال : أكثرهم للموت ذكرا وأحسنهم له استعدادا قبل أن ينزل بهم أولئك من الأكياس

Ata narrated that a person from Ansar asked the Apostle of Allah (صلى الله عليه وآله وسلم), 'which of the believers are the most intelligent? The Prophet (صلى الله عليه وآله وسلم) replied, 'those who remember death the most frequently and those who prepare for death in the best manner, before they pass away. These are from the intelligent ones.'

Explanation

This Hadith has been narrated by Al-Hakim. Ibn Maja also narrated this Hadith with different wordings. This Hadith has been added to the list of '40 Ahadith on Tasawwuf' by removing the Hadith at # 35.

Chapter (36)

باب استجلاب محبة الله تعالى بالمداومة على خدمته

Attaining the love of Allah (تعالى) by constantly serving Him

Hadith # 36

أخبرنا أحمد بن محمد بن عبدوس الطرائفي حدثنا عثمان بن سعيد الدارمي حدثنا سعيد بن أبي مريم حدثنا يحيى بن أيوب أخبرنا قال الله تبارك وتعالى: ابن زحر عن علي بن يزيد عن القاسم عن أبي أمامة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال فأكون سمعه الذي يسمع به وبصره الذي يبصر به ولسانه الذي ينطق [فإذا أحببته] ما زال العبد يتقرب إلي بالنوافل حتى أحبه به وقلبه الذي يعقل به فإذا دعاني أحبته وإذا سألتني أعطيته

Al-Qasim narrated on the authority of Abu Umama (رضي الله تعالى عنه) that the Apostle of Allah (صلى الله عليه و آله وسلم) said, ‘Allah said, the servant continues to draw closer to Me by supererogatory prayers until I love him. When I love him, I am his hearing with which he hears, his sight with which he sees, his tongue with which he speaks, and his heart with which he comprehends. If he then invokes Me, I will respond to him, and if he asks of Me, I will bestow upon him.

Explanation

This Hadith is also narrated by Bukhari.

Chapter (37)

باب كراهية جمع المال لئلا يرغب العبد في الدنيا

The reprehensibility of amassing wealth for the fear
that the servant may start craving for this world

Hadith # 37

أخبرنا أبو عمرو بن مطر حدثنا أبو خليفة حدثنا الرمادي حدثنا ابن عيينة عن الأعمش عن شمر بن عطية عن المغيرة بن سعد قال رسول الله صلى الله عليه وسلم: لا تتخذوا الضيعة فترغبوا في الدنيا: بن الأخرم عن أبيه عن عبد الله رضي الله عنه قال

Mughira ibn Saad ibn al-Akhram narrated on the authority of his father, on the authority of Abdullah (رضي الله تعالى عنه) that the Apostle of Allah (صلى الله عليه و آله وسلم) said, ‘do not become pre-occupied with earnings lest you covet this world.

Explanation

This Hadith is also reported by Tirmidhi and Ibn Hibban.

Chapter (38)

باب مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ

Whosoever shows enmity to a Wali (Sufi Shaikh of Ihsan) of Mine, then I have declared war against him

Hadith # 38

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَعَالَى قَالَ: "مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَلَنْ أَسْأَلَنِي لِأَعْطِيَنَّهُ، وَلَنْ أَسْتَعَاذَنِي لِأُعِيَنَّهُ"

Abu Hurairah (رضي الله تعالى عنه) narrated that the Apostle of Allah (صلى الله عليه وآله وسلم) said, 'verily Allah (تعالى) said, 'whoever shows enmity to a Wali (friend) of Mine, then I have declared war against him. And My servant does not draw near to Me with anything more loved to Me than the religious duties I have obligated upon him. And My servant continues to draw near to me with Nafil (supererogatory) deeds until I Love him. When I Love him, I am his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks. Were he to ask (something) of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge?'

Explanation

This Hadith has been narrated by Bukhari.

Chapter (39)

باب في إباحة السماع

The permissibility of singing and listening

Hadith # 39

أخبرنا محمد بن محمد بن يعقوب الحافظ حدثنا محمد بن عبد الله بن يوسف الهروي بدمشق حدثنا سعيد بن محمد بن زريق الرسعني حدثنا عبد العزيز الأويسي حدثنا إبراهيم بن سعد عن محمد بن إسحاق عن عثمان بن عروة , عن أبيه , عن عائشة , قالت دخل رسول الله صلى الله عليه وسلم في أيام التشريق وعندي جاريتان لعبد الله بن سلام تضربان بدفين لهما وتغنيان فلما دخل رسول الله صلى الله عليه وسلم قلت أمسكا فتنحى رسول الله صلى الله عليه وسلم إلى سرير في البيت فاضطجع وسجي بثوبه فقلت ليحلن اليوم الغناء أو ليحرمن قالت فأشرت إليهما أن خذا قالت فأخذتا فوالله ما نسيت ذلك أن دخل أبو بكر وكان رجلا مطارا يعني حديثا وهو يقول أمزامير الشيطان في بيت رسول الله صلى الله عليه وسلم فكشف رسول الله صلى الله عليه وسلم رأسه وقال يا أبا بكر لكل قوم عيد وهذا أيام عيدنا

Uthman Ibn Urwa narrated on the authority of his father, on the authority of Ummul Momineen Aisha (رضي الله تعالى عنها), that the Apostle of Allah (صلى الله عليه وآله وسلم) came over during the days of Tashriq when I had two of Abdullah ibn Salam's girls with me, striking their tambourines and singing. When the Apostle of Allah (صلى الله عليه وآله وسلم) entered, I said, 'stop.' The Apostle of Allah (صلى الله عليه وآله وسلم) withdrew to a bed, lay down on his side, and covered himself with his garment. I said, 'today, singing will most certainly be made permissible or forbidden.' She said, 'I indicated to them to commence.' She said, 'so they commenced, and by Allah, I did not forget this, Abu Bakr (رضي الله تعالى عنه) entered, and he was a marching man (by which he meant stern), saying, 'are the flutes of Satan in the house of the Apostle of Allah (صلى الله عليه وآله وسلم). The Prophet (صلى الله عليه وآله وسلم) said, Abu Bakr (رضي الله تعالى عنه), every nation has Eid and these are our days of Eid.

Explanation

This Hadith is also narrated in Bukhari, Muslim, and other books of Ahadith. Playing of Tambourine (Daf) and flute, and dancing in joy was allowed and liked by Prophet Mohammad (صلى الله عليه وآله وسلم). There are many Ahadith in this context in various books of Ahadith. A few of them are given below.

(i) It is in Hadith – Ummul Momineen Aisha (رضي الله تعالى عنها) narrated that the Apostle (صلى الله عليه وآله وسلم) said 'make announcement for the marriage ceremony and perform the ceremony at Mosque and play on the tambourine (Daf)'. (Tirmidhi).

(ii) It is in Hadith – It is narrated by Mohammad Bin Haatib (رضي الله تعالى عنه), and he narrates it from Prophet Mohammad (صلى الله عليه وآله وسلم) who said that the difference between lawful

(halal) and unlawful (Haram) is that in marriages singing and drum beating is performed. (Ahmad, Tirmidhi, Nasai and Ibn Maja).

(iii) It is in Hadith – Ummul Momineen Aisha (رضى الله تعالى عنها) narrates that when one Ansari's bride was sent to her groom's house in her bridal attire, the Prophet (صلى الله عليه و آله وسلم) said 'don't you have some play and fun because the Ansar's like fun'. (Bukhari).

(iv) It is in Hadith – Ummul Momineen Aisha (رضى الله تعالى عنها) narrated, 'I swear to Allah (عز وجل) I saw the Prophet (صلى الله عليه و آله وسلم), and the Habashis (a tribe of Madina) are playing (dancing) with spears and the Prophet (صلى الله عليه و آله وسلم) hides me with his coverlet so that I could see their play from between his ear and shoulder. Then he stays for me until I myself will return back'. (Bukhari, Muslim).

(v) It is in Hadith – It is narrated by Abu Musa (رضى الله تعالى عنه) that the Prophet (صلى الله عليه و آله وسلم) said, O'Musa (رضى الله تعالى عنه), you have been given a flute of the People of Dawood (عليه السلام). (Tirmizi).

(vi) It is in Hadith – Ummul Momineen Aisha (رضى الله تعالى عنها) narrates that Abu Bakr (رضى الله تعالى عنه) came to our home when two girls were clapping and playing on the tambourine (Daf) during 'Mana', and in another narration (the girls were) singing such couplets which were recited by Ansar during the war of Ba'as. When Abu Bakr (رضى الله تعالى عنه) chided these girls, the Prophet (صلى الله عليه و آله وسلم) took out the (bed) sheet from his face and said O'Abu Bakr (رضى الله تعالى عنه), leave them, as this is festival time. And in one narration (it is said) O' Abu Bakr (رضى الله تعالى عنه), every nation has festival, and this is our festival.' (Bukhari, Muslim).

Chapter (40)

باب زيارة القبور

Visiting the graves

Hadith # 40

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَيَحْيَى بْنُ أَبِي أُيُوبَ، وَقُنَيْبَةُ بْنُ سَعِيدٍ، قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا وَقَالَ الْأَخْرَانِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ شَرِيكِ، - وَهُوَ ابْنُ أَبِي نَمْرٍ - عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كُلَّمَا كَانَ لَيْلَتُهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَخْرُجُ مِنْ آخِرِ اللَّيْلِ إِلَى الْبَقِيعِ فَيَقُولُ " السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَأَتَاكُمْ مَا تُوعَدُونَ عَدَا مُؤَجَّلُونَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاجِفُونَ اللَّهُمَّ اغْفِرْ لِأَهْلِ الْبَقِيعِ الْعَرْفِدِ " . وَلَمْ يَقُمْ قُنَيْبَةُ قَوْلَهُ " وَأَتَاكُمْ " .

Ummul Momineen A'isha (رضي الله تعالى عنها) narrated that whenever the Prophet (صلى الله عليه وآله وسلم) was with her in the apartment, he would go out towards the end of the night to al-Baqi graveyard' and say, 'peace be upon you, abode of a people who are believers. What you were promised would come to you tomorrow, you receive it after some delay; and Allah willing we shall join you. O Allah, grant forgiveness to the inhabitants of Baqi al-Gharqad. Qutaiba did not mention the words, 'would come to you'.

Explanation

This Hadith is narrated in Muslim. There are many Ahadith emphasizing the need to visit the graves of Awliya Allah and Muslims. A few of them are provided below.

(1) It is in Hadith - Narrated by al-Hakim that Abu Ayyub al-Ansari (رضي الله تعالى عنه) placed his forehead on the grave of Prophet Mohammad (صلى الله عليه وآله وسلم). Marwan Ibn al-Hakam saw him and held his neck. Abu Ayyub (رضي الله تعالى عنه) said I did not come to the Stone. I came to the Apostle of Allah (صلى الله عليه وآله وسلم). I heard the Apostle of Allah (صلى الله عليه وآله وسلم) say, 'do not weep for Islam if the qualified people were in-charge, but weep for it, if it was under the charge of unqualified. (Al-Hakim related this Hadith in Mustadrak and said it is Sahih. Ad-Dhahabi agreed to his authentication.

(2) It is in Hadith - Dawud ibn Salih (رضي الله تعالى عنه) said: '(The governor of Madina) Marwan ibn al-Hakam one day saw a man placing his face on top of the grave of the Prophet (صلى الله عليه وآله وسلم). He said, do you know what you are doing?' When he came near him, he realized it was Abu Ayyub al-Ansari (رضي الله تعالى عنه). Abu Ayyub al-Ansari - رضي الله عنه said, 'yes; I came to the Prophet (صلى الله عليه وآله وسلم), not to a stone.'

The above Hadith is mentioned in (i) Ibn Hibban in his Sahih, (ii) Ahmad, (iii) At-Tabarani in his Mu'jam al-Kabir and his Awsat (iv) According to Haythami in al-Zawa'id (5:245 and 5:441 #5845 Book of Hajj, "Section on the honoring of the dwellers of Madina, chapter on placing one's face against the grave of our Prophet (صلى الله عليه وآله وسلم)" and # 9252 Book of Khilafa, 'Chapter on the leadership of those unworthy of it', (v) al-Hakim in his Mustadrak (4:515); (vi) ad-Dhahabi said it was Sahih, (vii) as-Subki in Shifa' al-Siqam (p. 126) and (viii) Salafi scholar Ibn Taymiyya in al-Muntaqa (2:261).

(3) It is in Hadith - Narrated by Ibn Majah, Ahmad, at-Tabarani, As-Subki and Ibn Asakir that : Mu`adh Ibn Jabal (رضي الله تعالى عنه) and Bilal (رضي الله تعالى عنه) came to the Grave of the Prophet (صلى الله عليه وآله وسلم) and sat weeping and Bilal (رضي الله تعالى عنه) rubbed his face against the Grave of Prophet (صلى الله عليه وآله وسلم). (Ibn Majah 2:1320, Ahmad, al-Tabarani, al-Subki, and Ibn Asakir).

The above Hadith confirms the fact that kissing of Graves and placing your head on the Graves is the tradition of Sahabah (رضي الله تعالى عنهم اجمعين).

(4) It is in Hadith - Muhammad bin Nu'man (رضي الله تعالى عنه) narrates that Rasoolullah (صلى الله عليه وآله وسلم) said, 'whoever visits his parents' graves or visits one of their graves every Friday, he will be forgiven and will be written as being one of the pious' (Mishkat).

(5) It is in Hadith - Prophet Mohammad (صلى الله عليه وآله وسلم) said, 'the Prophets are alive and they pray in their graves.' It is narrated by al-Mundhiri and al-Baihaqi who classified it as authentic (Sahih). Bayhaqi, Hayat ul-Anbiyah, Page 3. Abu Ya'la in his Musnad with Sahih Isnaad Vol 6: No. 3425. Haythami after this Hadith said: Abu Ya'la and Bazzar narrated it and all the narrators of Abu Ya'la are "Thiqa" (Majma az Zawaid Volume 8, Page No. 387, Hadith No. 13812).

(6) It is in Hadith - The Prophet (صلى الله عليه وآله وسلم) told Mu'adh Ibn Jabal (رضي الله تعالى عنه) to visit his Grave whenever he would return from Yemen. And he (صلى الله عليه وآله وسلم) promised his intercession to those who would do so. (Musnad Ahmad with two sound chains as stated by al-Haythami, al-Bazzar, al-Tabarani in al-Kabir and Musnad al-Shamiyeen. Ibn Abi Asim in al-Ahad wal-Mathani and as-Sunna. Ibn Hibban in his Sahih, Bayhaqi in al-Sunan al-Kubra).

(7) It is in Hadith - It is narrated by Abdullah Bin Abi Malkia (رضي الله تعالى عنه) : 'Once Ummul Momineen Aisha (رضي الله تعالى عنها) returned after visiting the graveyard. I asked "O' Mother of Believers, 'where have you been?' She said: 'I went to visit the grave of my brother Abdur Rahman (رضي الله تعالى عنه).' I asked her: ' Didn't the Apostle of Allah (صلى الله عليه وآله وسلم) prohibit visiting graves?' She said: 'Yes, he did forbid visiting graves during the early days but later on he ordered us to visit them.' " (Ibn Majah).

(8) It is in Hadith - Ummul Momineen A'isha (رضي الله تعالى عنها) reported that 'the Prophet (صلى الله عليه وآله وسلم) had given permission (to women) to visit graves.' (Bayhaqi).

(9) It is in Hadith - Prophet Muhammad (صلى الله عليه وآله وسلم) used to go (along with many Sahabah) to the graves of the martyrs of Uhad once a year and also recite the verses of the Holy Quran on excellence of patience. The Prophet (صلى الله عليه وآله وسلم) used to pray for them (martyrs of Uhad). After Prophet (صلى الله عليه وآله وسلم) death, Khulfa-e-Rashidoon, Abu-Bakr (رضي الله تعالى عنه), Umar (رضي الله تعالى عنه) and Othman (رضي الله تعالى عنه) continued this prophetic tradition. (Bukhari, Muslim, and others).

This Hadith is also mentioned in (i) Tafseer-e-Tabari, (ii) Tafseer Ibn Kathir - Sura Ar-Rad, Verse 20 عَزَّ وَجَلَّ - الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْفُضُونَ الْمِيثَاقَ [Those who fulfill the promise of Allah and do not break the covenant], (iii) Tafseer-e-Qurtabi by Imam Tabari - commentary of Sura Ar-Rad, Verse 20, (iv) Shaami quotes this Hadith in ' Ziyaratil Quboor' Volume (1).