

## Live Notes

**Al-Hidayah 2009**

**Lectures**

**By**

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*Note: These live notes are brief rough notes written during the lecture and are incomplete and may contain some deficiencies. They have only been uploaded to serve as an aid to those who used the live notes during the lectures.*

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### **Lecture One: Introduction to Fiqh and Usul-ul-Fiqh/Islamic Law**

Allama Ibn Taymiyyah says in Minhaj-us-Sunnah v 7 p37:

“Isnad are the exclusive blessings on the ummah...that the knowledge given by the Prophet SAW is carried on by the way of protected chains of authorities...”

Imam Tabari, Hadith No.5832

Abdullah bin Abbas:

“O Allah bless our khulafa, it was asked who are the khulafa, the Prophet SAW said: those who will come after me and narrate my hadith and transmit them to the ummah...”

intro to fiqh and usul ul fiqh:

5 terms in shariah

all have different meanings to each other but non contradict each other

shariah means path- complete code of life- Islam, Iman ,Ihsan

All 3 mentioned in hadith Gibraeel-  
reported by imam Bukhari and Imam Muslim

Iman- theology: basic tenants of faith. This leads to the science of Aqidah

‘Islam’ contains the subjects of the acts of the commandments of Shariah

Islam -> fiqh

Iman-> theology

Ihsan- spiritual excellence/perfection of iman and islam

beginning = islam

middle= iman

end= ihsan

Islam-> outward life

Iman-> firmness of Islam in your heart

Quran: “you cannot say we have believed just say we have embraced Islam...”

when obedience enters the heart we get Iman- so Islam is included in Iman  
every mumin is a Muslim, but every Muslim is not a mumin

Islam: to declare submission

Iman: when this submission becomes a condition of the heart and the spirit

muslim ->beginner

mumin-> traveller

Islam achieves perfection → iman  
so how does iman achieve perfection  
that is ihsan

2 types of Ihsan

muraqabah-

mushahadah- witnessing the beauty of your Lord

tasawwuf is the science that discusses Ihsan in detail

ilm ul aqeedah is based on Iman

ilm ul fiqh is based on Islam

tasawwuf is based on Ihsan

shariah includes all 3

Fiqh- laws

Usul ul fiqh- basic principles of fiqh

Hukm- subject of fiqh:

Body of rules of human conduct

Rules:

Mandatory

Directory

Declaratory

All divinely revealed

Hukm= law

Hukm has to be based on divine communication

Hukm is not the words of revelation but are the values established from the divine revelation

Expressed revelation = Quran

Implied revelation= Sunnah/Hadith

Legislation that are not directly based on quran and sunnah= are known as law (qanoon)

No difference on the definition of law among the 4 schools of fiqh

Western concept of law is totally different:

Law in west has always been in discussion

3rd century- St Thomas

Robson WA Civilisation ..

'law is ....

All have given different definitions

Law is a body of principles recognised by the state....

Sydney: law is set of rules set up by state

Many questions arise from each definition

So who gives the criterion on how to define it

Robson WA: 'difficult to define law in a satisfactory manner, it is difficult to find the origins of law'

The reason being their views change as values change

In Islam there has never been a difference of opinion in defining law

Definition of Law in Islam: rule established through divine communication

Hukm has 3 forms:

Either processes a demand

Or based on some discretion

A declaration

4 ingredients of law:

1. law
2. law giver
3. objectives-acts rights obligations

#### 4. subjects of law-people

communication through the Prophet SAW

scope is vast: religious, also secular

deals with: worship, family issues, civil matters, penal matters, state matters, municipal laws, judicial laws-substantive/procedural law, ...international laws, minority laws, fiscal laws...etc

Islamic law deals with all aspects of life-scope

law giver: primarily in Allah SWT  
also in the prophet SAW- as representative of Allah

Allah never communicates to the people directly

Messenger is the spokesperson and representative of Allah

Prophet is the mediation between Allah and the people

Which is why the Prophet SAW also has the position of 'law giver'

Saying only Allah is law giver is wrong

Realistic: Allah  
Manifestative: Prophet

Nobody disagrees with the authority of Allah SWT

The confusion is on the 2<sup>nd</sup> issue

The Prophet SAW is sovereign in his representative capacity

Sunnah is also known as wahy- revelation

Imam Ahmad, Musnad:  
Miqdan bin Mahdi :  
"I have been given Quran and its similar (sunnah).."

Tirmidhi:  
"anything forbidden by the Prophet SAW is same as the prohibition by Allah SWT

hadith: 2 kinds of revelations sent to me

hadith: jibraeel came with 2 forms of wahy- quran and hadith

in quran:Najam: Prophet does not speak on his own will but what ever he utters is the revelation of Allah

quran: ‘...you did not throw the stones when you through them but Allah through them...’

tauba: Allah and his messenger deserves to be pleased, if you are a mumin.

Tauba: It was better for them if they were pleased with what Allah and the Prophet SAW has given to them.

Quran: Allah and Prophet will bless them from his treasure.

Quran: al Hujarat

Loyalty pledge:

Anfaal: ‘whoever obeys Prophet SAW obeys allah SWT

Quran:  
“those who wage war on Allah and the Prophet...”

Prophet SAW exercises the will, command, pleasure of Allah on His SWT behalf

So whatever is ordered, commanded, preferred, by Prophet SAW is in fact the act of Allah SWT

Allah SWT- Hakim al Haqiqi  
Prophet SAW- hakim in representative sense

22 verses of combined obedience of Allah and Prophet SAW

20 verses- only obedience to the prophet SAW, no mention of obedience of Allah

the legislative authority of Prophet SAW:

quran: ... they cannot be believers unless they make you the final authority for their decisions.

Verse: sura 59:7  
‘whatever the messenger gives you take it... forbids you abstain from that...’

quran: ‘...obey allah, obey prophet, and men in authority... any disputes arises then refer to Allah and to Prophet ...’

3 authorities:  
Allah SWT  
prophet saw  
imams/rulers

obedience to Prophet SAW is permanent and unchallengeable like the obedience of Allah

anyone who does not accept the commandment of Prophet SAW cannot be a Muslim

for obedience you need a visible and perceptible model  
Allah SWT is not that is why Allah SWT sent the Prophet SAW

anyone who denies the authority of prophet saw he directly denies the authority of Allah SWT

ibn tamiyyah: salim al maslul:

‘Allah has appointed the prophet SAW in His own place, in case of commands of commissions, omissions... in these 4 matters the prophet saw enjoys same status as Allah’

In a verse, Allah uses the same indicative to refer to Himself and the Prophet SAW:

verse: ‘Allah and his Prophet HAS a greater right that HE is pleased’

this signifies the sense of ‘one’

sura an-nisa v 61

practical form: where do companions go when Allah says refer to ‘Allah and His messenger’

so it means going to the prophet saw- is going to both Allah SWT and Prophet SAW

nisa 61:

‘when it is said to them accept the authority of revealed verses and accept authority of the messenger, you will see the hypocrites, they will reject you...’

ahzab 36

more than 100 verses express law giving authority of prophet saw

1. interpretative
2. original

Specification of General:

Quran said leave a will. Prophet specified it that it cannot not be more than a third of your property

mutlaq- absolute

Prophet SAW qualified the absolute

quran: punishment of theft  
no mention of extent of theft- prophet saw qualified it

mujmal- implicit

quran: establish prayer- no detail in quran

it is not possible to pray a single prayer if only referring to the quran alone

no commandments of quran/deen can become practicable, enforced without accepting authority of prophet saw

quran: animals which die a natural death, are haram

fish?

Prophet saw made it halal for his ummah

Hadith: 'all dead animals are haram except for 2'

Punitive legislation-

Original legislation by the prophet saw- not mentioned in quran:

Punishment for drinking alcohol

Murderers are denied to become legal heirs by hadith not by quran

Expiative:

60 fasts solution is not given in quran but hadith

bukhari hadith: 1834/5

silk/gold forbidden for men- not in quran but by prophet saw

tirmidhi:

Allah has made him an absolute legislator

Tirmidhi: 1341

Companion: Suraqah

Lawgiver is Allah, but this authority is exercised by the prophet saw

Both have equal binding authority

Quran has higher rank to hadith

Fardh can be established from hadith mutawatir

Hukm/law:

2 kinds

no law has a wider scope like Islamic law

hukm taqlifi-  
wadi'i- declaratory law

## **Lecture Two**

### **Part 1: Spiritual Traveller in the path of Allah SWT**

Verse: whosoever leaves his house with the intention of going to Allah and His prophet, ... if he dies on the way, even then he will get his full reward and meet his complete aim and objective.

Because his intention was pure and act was pure

Verse: the nafs-lower self orders evil/sin

Nafs al-ammarah- lower self/ego

Ruh-spirit/soul

Al-hijrah ila-Allah war-Rasul: migration towards Allah SWT and the Prophet Muhammad SAW

Verse: satan: I will lead astray all people...

Verse: we created man as the best of creation

Verse: those who struggle in our path we open our doors of ways for them

Sh Abdul Qadir al Jilani mentions

Abu nadra:

Abu saeed al khudri ra- his eyes were filled with tears when he mentioned al-mujahida

Al-Mujahidah- sacred struggle

Mushahidah- witnessing the Almighty

Imam shafai:

Sy fudhail b ayyaz:

Sy dawood as: "o Allah please be kind and pleased with my son in the same way as you are pleased with me.."

Allah revealed to him: O Dawood tell your son to be with me as you are with me.  
Then I will be with him as I am with you.

Sy = sayyedena

Sy ibrahim bin adham,

Al-ghunya-sh abdul qadir jilani:

“sign of the true traveller is that he opens 4 things for himself and locks out 4 things...lock the door of comfort and open door of struggle...

lock door of sleep and open door of remaining awake

lock door of dignity and arrogance and open humility and humbleness

lock lust of wealth and open poverty

lock door of hope for the world and prepare for death

lock door of plenty and open door of hardship

lock door of rukhsah and open door of azeemah

imam hasan al-hazzaz:

“do not eat unless you really need it..”

“do not sleep unless sleep overwhelms you”

“do not speak unless in response to a need, or speak for good or piety”

imam Muhammad bin fadhl al-balkhy:

“true comfort is freedom of the self from the desires of the nafs/ego...”

mukhlas: hire status of mukhlis

imam mansur b Abdullah:

“spiritual damage is caused by 2 things:

sickness of body

habitual custom

imam hasan al-basri said before you make a friendship you should assess  
whether it will be useful in hereafter

bad company

sickness of body: eat habitually

loving customs/habits that take you away from Allah swt

bad company: following your nafs is the worst company

sh abu madyan al-maghrabi:

“spirituality is not just following spirituality physically but to have spirituality in  
your heart...

generosity of spirit...

if these are not fulfilled then one will be grazing in the gardens of satan and lust”

“5 basic signs/ conditions to be fulfilled by the spiritual traveller:

1. restrain his/her lusts
2. .
3. weep over sins of the past
4. distance him/herself from sins of zahir and batin
5. seek Allah’s protection from the terror of the day of judgement

zahir= outer

batin= inner

imam azam abu hanifah

sh abdul qadir jilani

imam muhammad ja’afar al-qattani

verse: He does not sleep ...

## **Part 2: Seerah/sirah**

Verse: we have not sent you (Prophet saw) but as a mercy for all the worlds

Bukhari, Muslim:

Ibn hazzal: about maiz bin malik.

“my father asked me to take maiz to the prophet saw so that he can receive the punishment for his crime. Maiz went to the prophet saw and said I have committed this crime so carry out the prescribed punishment on me. The prophet saw turned away and ignored him. Maiz repeated the same again. The prophet saw turned away again and ignored his request. It happened again a 3<sup>rd</sup> time.

Maiz again requested a 4<sup>th</sup> time. Only then the prophet saw said you have confessed and asked questions about the crime.

The prophet saw asked many questions. But he kept confessing to everything. The prophet saw then sent some companions to his family to find out whether he is mentally ill or not. They returned to say he is not mentally ill. Then the prophet saw was forced to carry out the prescribed punishment for the crime.

Same by: imam ahmad in musnad

Ibn abi shayba

Dawood

Nasai

When the punishment was executed, the prophet saw was grieved and sat with the companions in silence, he said to them: why didn’t you leave him, why didn’t you conceal his sin, why didn’t you let him repent, Allah may have forgiven him

Punishment are not from primary law but come under declaratory laws

Same hadith:

Prophet saw said: o ibn hazel, you brought maiz to me and got him executed, if you had hidden his crime that would have been better, as Allah would have forgiven him

Killing of combatants?:

Bukhari: hadith no 24/25

Abdullah b umar:

“ a woman combatant was found killed in a battlefield...when prophet saw was informed, he announced that women and children, even if they are combatants, cannot be killed in battle...”

So how can innocent people be blown up in their homes/ churches/ markets!

Imam muslim, kitab al ashribah:

Anas bin malik ra:

“there was a Persian neighbour of prophet saw, he arranged dinner for the prophet saw and went to the prophet saw’s home to invite him saw. Sy Ayesha RA was sitting next to the prophet saw. He invited prophet saw but didn’t mention sy ayesha. The prophet SAW said what about her (sy ayesha), he replied no. prophet saw said if you say no then my answer to your invitation is no. he asked again the same happened. Same happened a third time. Then when the neighbour realised that the prophet saw will not come without his wife, then he invited her too. Then both of them went to his house for dinner

some imams say this event took place before the verse of hijab. Questions is even if that is the case what has this event got to do with the verse of hijab.

Bukhari: kitab-ul-hibbah

“when prophet saw used to travel, he SAW used to draw a lot, and the one who was chosen used to travel with the prophet saw...”

the prophet SAW involved his family in the work of islam

sahl bin sa’ad as-saidi- bukhari kitab ul masakat:

“a bowl of milk was given to the prophet saw and he drank from it, on his right a child was sitting and on the left sy Abu Bakr and other senior companions. The prophet saw asked the boy: do you allow me to give this bowl to the senior sahabah 1<sup>st</sup>. the boy replied: no because your lips have touched the bowl and I want it first

abu dawud, sunnan and others:

sy ayesha reports: I was with the prophet saw on a journey...

imam shafai in kitab ul umm

bukhari:

bukari/muslim:

kitab eidayn

sy Ayesha:

abu qatadah reports related by bukhari and muslim:

“prophet saw used to pray at home, he used to pick up his grand daughter sy zainab, and when he prostrated he used to put her down, and when he stood up he picked her up”

abu baqrah: same happened with both grandsons of the prophet saw, hasan and husayn. They used to climb on his back during prostration and he used to prolong his prostration for them

hadith: many times I start the fardh prayer, I wish to read a long surah but all of a sudden I hear a child crying,..., if I do not finish the prayer the mother cannot take care of the child, so I recite a shorter chapter.

Aswad bin sareer

Imam ahmad bin hambal:

“we were in a battle with the prophet saw, during the battle some people from the companions killed some child combatants. When the prophet saw was informed, he said this is very sad, do not kill children. He was told that they were children of mushrikeen. Prophet saw said even if they are mushrikeen they are better than muslim adults.

Muslim, kitab ul birr:

“the one who has been deprived from kindness of heart, he has been deprived of all the good and piety

hadith: bukhari, muslim:

“Allah loves the attitude of mildness and kindness, every act should demonstrate this behaviour

sy abu hurairah: bukhari/muslim

kitab badu' khalq:

“a lady died and she went to hell. Because she killed a cat. By keeping it locked up without food and water.”

Abu hurairah:

Bukhari kitab anbiya:

“ a person in bani israeel, sinful man, he was thirsty and saw a well and drank water from it. He saw a very thirsty dog, he went and got water for the dog. Because of this act, although he was very sinful, he was sent to heaven for this act only.

Sarraz b auz- muslim

Kitab sail waz zawair

“allah has made the act of generosity compulsory. Even in a battle you cannot kill a combatant through torture.”

Adab ul mufrad-bukhari

Musanaf abdurazzaq

Imam tayalsi, imam bazar

Abu baqrah:ahmad hanbal, dawud, nasai

Prophet saw said: ‘ if anyone killed a non muslim citizen in your country, he will be forbidden from paradise.’

Abdullah bin amr: prophet saw said: whoever kills a non muslim citizen in your land, he will never even smell the fragrance of paradise- ahmad b hanbal

Islam was never spread through the sword but through strength of character, piety, spirituality, love.

Professor Hitty-History of the Arabs

No other system on the world today provides the mercy and compassion for mankind than that is given by Islam

Verse: All praise to Allah who is the Lord of all the worlds/universe

Hadith: o people I have been raised for the whole of mankind

Lecture Three: Taubah (Repentance)

Taubah - repentance

Taharah - purity

Al wara

Zuhd- renunciation

Taqwah – God gearing

Tawadu’ – humility

Al-khashu’ – humbleness

Al-ikhlas – sincerity

Al-istiqamah- steadfastness

Al-mahabbah- love

Adab- curtousy

Al-qurb- nearness

Al-mushahadah : witnessing the beauty of Lord

Taubah:

Al-yakzah – awakening

Taubah- turn away from sins

In tariqah/tasawwuf, taubah is to turn away from everything that displeases Allah

And turn toward everything that pleases Allah

In haqiqah is to turn away from yourself towards Allah

Turning away from desires to the will of Allah

Taubah of beginner is from sinful acts

Intermediate taubah is from thoughts

Advanced taubah is from consciousness of your own existence towards existence of the absolute being

Reality of taubah is remorse

Hadith: remorse is taubah

Precondition of taubah is regret for the disobedience

In tariqah 3 levels:

Tauba khauf- fear of punishment of hereafter dominates heart

Tauba tur-Rajaa- desire for mercy of Allah ceases your heart and it becomes obvious that these favours cannot be achieved through evil acts

Tauba tul-istihya – desire of divine favour becomes the motivation

At-taaib – one who repents through shame

Al-muneeb- through hope

Al-awwab- through blessings

Hadith: one who repents is like someone who has no sins at all

Perfection of taubah:

1. ru'ya tuz zanb: to see own sins
2. riaya tul irada: intend towards repentance
3. muhasaba tun nafs: self examination
4. muraqaba tul haal: meditation

6 stages of taubah

1. tauba of sinful people
2. tauba of abideen/pious
3. tauba of zahideen/renouncers- turn away from inward desires except Allah
4. taubah of muhibbeen/lovers- turn away from detachment to the presence of Allah
5. taubah of arifeen/ Gnostics-don't see their own good deeds
6. taubah of muwahhideen/people of tauhid- they enter into the valley of fanaa/extinction, then from there to baqaa/existence

tree of heedlessness drinks water of ignorance

tree of repentance drinks water of remorse and regret

tree of knowledge drinks from meditation

tree of love drinks from conformity/obedience

tree of sinfulness drinks from the well of our lower self/nafs ul ammarah

tree of ma'arifa from spring of zuhd/renunciation

tree of nearness drinks from spring of worship

tree of greatness drinks from humility and humbleness

tree of miraculous favours of Allah drinks from steadfastness

mureed- one who intends towards Allah/seeker/talib

muraad- the one who is sought/matlub

seeker is an existent in the path of Allah

sought is non existent

seeker: has a niyyah/intention

sought: his acts are taken care of by Allah

seeker sees with the light of Allah

sought sees what Allah wants him to see

seeker stands at Allah's command

sought stands with the will of Allah

hadith of bukhari mentions this.

Seeker opposes his own passions/desires

Sought is made free from desires

Seeker draws nearer to Allah

Sought is taken nearer

Seeker is mukhlis

Sought is mukhlas

Seeker is in the process

Sought has arrived at the 'station'

Pledge of loyalty was taken for prophet Muhammad saw in alam al arwah

Sura al-imran v 81:

Recall the time when Allah took a firm covenant/oath from the prophets: when I give you the book and then the messenger will come to you who validates the books that you have, then you shall believe in him...

Hadith:Sy Ali/ Abdullah bin abbas:

“there was not a single prophet that Allah SWT took a covenant for, except for prophet Muhammad saw...”

al-araf v57:

“... the people who follow the messenger with the title of ummi...”

verse: baqarah 89:

when the quran came to them, ... before this they used to pray for victory through the prophet's intercession

irbas bin zariyah: imam ahmad bin hanbal:

“I was declared as the last prophet even when adam was being created

hadith: ahmad in musnad, hakim, zahbi

bukhari in tarikh al kabeer, tabrani, abu nuaim:

“prophet was asked: when were you made a prophet, prophet saw said: when adam was in the stages of physical constitution”

hadith: when were you appointed as prophet. He SAW said when adam was being created

prophethood was not just for a specific group of people but for whole of mankind

hadith: bukhari:

every prophet was sent to a specific nation, I was sent to every white and black person

muslim:

I have 6 superiorities over other prophets:

Quran: we have sent you for whole of mankind

Punishment not to be sent to his SAW's ummah

Quran: I will not punish them till you are in the world

Book has been divinely protected

Verse: we have revealed the zikr and we will protect it

Deen is perfected

Allah swears on the life of the prophet SAW

Quran: I swear by your life...

Abu ya'la, tabari, baihaqqi, haithami:

“Allah has never sworn by the life of any prophet, except for the prophet Muhammad saw”

Allah swears by his SAW city of birth

Sura balad: I swear by this city-makkah- because you are present in it

Allah swears 40 times for the prophet saw in the quran

Sura ad-Dhuha

Sura Nun

Sura Qalam

Sura yasin

Allah never addresses the prophet SAW by using his name

When Allah mentions messengers he mentions the prophet Muhammad SAW first

Allah refers to him SAW as nur

Isra and Mi'raj

Sura najm

When prophets were accused or abused the prophets themselves used to reply

For prophet Muhammad SAW Allah replied for him

Sura lahab

Hadith: bazaar, haithami, ibn kathir in badaya:

“my life is better for you, my demise is better for you as after my passing away all your acts will be placed before me...”

everyone is asked 3 questions in the grave. 3<sup>rd</sup> question is about the prophet saw

this is unique for the prophet saw

tabarani in mu'jam:

“send salah on me as on that day all the greetings are presented to me...”

abu dawood:

“allah has prohibited the earth to eat the body of the prophets”

abu dawood:

“anyone who sends salah on me, Allah has returned my spirit/soul, so I answer the salah of everyone”

abu dawood:

“send salah on me because your salah arrives to me directly”

aby ya'la in musnad:

“your salam reaches me where ever you are”

abu ya'la, tabrani in mujam:

“... your salah reaches me directly...”

why appoint angels?

Angels are appointed for protocol. Just like Allah has direct knowledge but angels still present the records

Tirmidhi, ibn maja:

“ I see many things with my eyes that you cannot see...”

hadith: I see from behind as I see from in front

muslim, tirmidhi:

“Allah has placed the East and the West in front of me, and I have seen both the East and the West. 70 thousand angels come everyday to the grave of the prophet SAW...”

darmi hadith no 94:

“70,000 angels come every evening...”

granted with al-muqam al-mahmud

1 meaning is shafa'ah- intercession

tabrabi, mujam al kabir v 12, h 12474:

Allah will make prophet saw sit on the Arsh...”

Tabari:

“the prophet saw will be sat on a chair on the arsh”

70,000 people from the ummah will enter paradise without being questioned

bukhari:

“70,000 people from my ummah will go to paradise or 700,000...”

Tirmidhi: “... another 70,000 will go with every one of those 1000...”

Ahmad bin hanbal:

“... I asked my Lord to increase this number, Allah said, now another 70,000 will go with every single one of them 70,000...”

#### **Lecture Four: Dars of kitab ur riqqah wal buqaa**

Book: kitab ur riqqah wal buqaa

by

Imam muwaffik ud din Abdullah bin Ahmad ibn Qudamah al-maqdasi al-hanbali

Famous student of Sh Abdul qadir al Jilani

He was a mureed of a shaykh

He is great grand shaykh of Allama Ibn Taymiyyah

Author of:  
Ar-raudah fi usul fiqh  
Al-kaafi  
Al-mizan

Had title of Shaykh-ul-Islam  
Born 541 AH

Kitab ur Riqqah wal Buqa:

imam Abdullah b mubarak said:  
when ever the imam abdul aziz al Makki gave lectures, tears could be seen on his face

Imam ibn qudamah:

Verse: sura tahreem v 6:  
“O believers you should save yourself and your family from the hellfire...”

saluk = tasawwuf = sufism

tasawwuf is not an innovation

ibn Qudamah- known as a ‘salafi’ imam, but was a sufi and an authentic imam of  
hadith and fiqh

wajd- state of ecstasy

a boy was in a state of ecstasy on hearing this verse. The prophet saw put his own  
hand on his heart... and said: say La ilaha illallah, prophet said ‘look at him he will  
definitely go to Jannah

companions said, he is still alive and you have guaranteed him jannah

prophet saw said have you not herd the verse in reference to those who fear Allah, and  
this boy had fear which is why he fell down in ecstasy

ibn qudama: imam Muhammad bin Hashim:

verse: some people and some stones will be the fuel of Hell Fire

Ibn Qudama: a young person was sitting next to the prophet saw, all of a sudden he  
raised his voice and became unconscious...prophet saw put his head in his own  
lap...when he opened his eyes and saw his head was in the prophet’s lap... he again  
went into a state of ecstasy... prophet saw said control your condition as what has  
happened to you is enough.

Imam Hasan a-Basri:

Hudaifah: a youngster used to cry on hearing the remembrance of hell...he locked  
himself in a room so he can cry...prophet saw was told about him, he SAW went to

his house...when the boy saw the prophet saw and embraced him, then he fell down and died.

Prophet SAW read his funeral and put him in the grave himself. He SAW said this was the person who asked Allah SWT for refuge and Allah gave it to him

Hadith:sahabah went to enquire about a young person, while they were sitting with him he died. 'We told his mum', she said has my son died...she prayed to Allah ... O Allah if he dies then who will help me...

she then removed the blanket from his face, he got up and said I am alive. He sat and had dinner with us.

Imam yusuf b wasti

Imam fadl b rabi:

Haroon Rashid went on hajj, certain scholars were with him, after performing hajj he asked me.

Imam sufyan bin Uyainah. Haroon Rashid asked the imam for some advise. Haroon asked him have you any debt to pay, he replied yes I have. Haroon gave him some money for his debt.

Then haroon went to imam abdurazaq sanami. He asked him about debt. He gave him money too.

Then haroon went to Sy Fudail b Ayyaz. He was on pray mat. He finished prayer and opened the door...he let them in and turned the light off...

Hadith: shall I tell you of the best amongst you... the best of you are those that if you see them you remember Allah.

...we sat there... we could hear each other but not see, haroon shook hands with Fudail bin Ayyaz, then he said: how soft are these hands, I don't know if they will be saved from the hellfire.

Imam said when your predecessor was caliph he invited slim b Abdullah bin umar al khattab, imam raja...they were his advisors. Umar b Aziz asked them for advise. ' If you want salvation on the day of judgement then keep a fast in your life and break your fast with your death'

'everyone who is older than you consider them like your father; same age- brother; younger- like your children'

'like for others what you like for yourself, dislike for others what you dislike for your self, if you do this then you can die whenever you want, you will get salvation

Fudail bin Ayyaz: if you had these kind of advisors then you should continue as ruler, if you don't then you should consider what will happen to you in hereafter. Haroon fell down and became unconscious. Then at the end of the sitting he asked if imam had any debt. He said yes but you cant pay it, it is debt to Allah.

Sy Ibraheem bin Adham was travelling in a ship, a storm came and everyone was crying. People saw that 1 man is not scared. So they came to him and asked him why he was not scared. They found out who he was and asked him to pray for them. Imam

said only those people will get salvation, those who are upset with regards to hereafter like these people are upset about this.

Ibn Qudama:

Sy Ibrahim b adham: describing virtues of Awliyah on a mountain

To his students. He said if a wali/saint of Allah was to say to a mountain: move from here, the mountain would move. Then the mountain they were on started to move, imam stepped on the mountain and said ‘o mountain I am not ordering you but just telling a story to my students’.

Ibn Qudama: there was a neighbour of Imam Ahmad bin Hanbal. Neighbour’s mum was ill for last 20 years. 1 day she said to her son, go and ask imam to pray for me. Son went to the imam’s house. He asked who is it, son said his mum has sent him to ask you to pray for her. Imam replied in an angry way: we ourselves are in need of asking you and other people for dua, why are you asking me.

Imam ahmad hanbal then sat down and prayed for her. The son went to knock his own door, his own mum who was paralysed opened the door.

Imam Abdullah bin Mubarak:

I went to Makkah and stayed with Fudail bin Ayyaz. There was no rain in makkah for the last few years. There was prayer for rain. Nothing happened. Imam Abdullah b mubarak said saw a black slave, he came and he stood next to the door, he prayed. He prayed: O allah our sins are many wick havestopped the rain. But I ask from your generosity and kindness. Don’t look at our sins look at your kindness. Imam says all of a sudden clouds appeared and it started raining.

I followed him. I told the story to Fudail b Ayyaz and Sufyan Sori.

...Imam Abdullah bin Mubarak took that slave... the boy asked why did you get me, imam replied I have got you to earn barakah/blessings from you. Boy said did you see me yesterday...he prayed to Allah saying I had a secret relationship with you, now you have exposed me, so I no longer want to remain in this world. He cried fell down and died.

Imam Muhammad bin Muqtadir:

Allama ibn Jawzi- shaykh of imam ibn qudama

Ibn Qudama: went to study under allama ibn jawzi when Gauth ul Azam passed away

Sifa tus safwa by ibn jawzi:

Imam Muqtadir: I was in Masjid Nabawi, praying for rain, but no result...the young black boy prayed all night. On the next night the boy came again. Worshipped all night. I followed him home...third night, he did not come to the mosque. I went to his home and asked about him. They said after you left he took all his luggage and left, because he said Allah has exposed him.

Hatim al asam:

Mihaj ul Amal

Salah on prophet SAW 100

Istighfar 100  
Kalima 100 times  
Fast on every Monday  
Pray tahajjad 2-8 nafil  
Read Quran-English translation Irfan ul Quran  
Minhaj-us-Sawiyy

Nisbah muhammadiyah  
Book: al fayuzat al muhammadiyah by Shaykh-ul-Islam  
Ch 4 p 177  
20 stages of this wadhifah

Ya Ahmad, Ya Muhammad, Ya Rasulallah 100 times

Darud- 100 times  
This will enable you to see prophet SAW in a dream