



Attar's Forty Hadith

Forty hadiths handwritten by
the Amir of Ahl al-Sunnah



اَلْحَمْدُ لِلّٰهِ This booklet includes pieces of writing penned
around 34 years ago (at the time of this publishing)

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آربعین عطار

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This booklet was originally written in Urdu by the Amir of Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar Qadiri. **Dawat-e-Islami's Translation Department** has translated it into English. If you find any mistake in translation or composition, please inform the Translation Department on the following postal or email address with the intention of earning reward.

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An English translation of *Arbaʿīn-i-ʿAṭṭār*



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Duʿā for reading this book

Recite the following duʿā (supplication) before you read a religious book or Islamic lesson. You will remember whatever you study **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

O Allah! Open the doors of knowledge and wisdom for us, and have mercy on us! O You Who is most glorious and honourable!

(Al-Mustatraf, vol. 1, pp. 40)

Note:

Recite *ṣ alāt* upon the Prophet ﷺ once before and after this duʿā.

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Attar's prayer

O Lord of the Prophet! Whoever reads or listens to the 27-page booklet *Attar's Forty Hadith*, confer upon them the blessings of hadith! Forgive them, their parents, and their entire family without accountability!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Kindly read this first

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared:

Whoever memorises forty hadith regarding religion so he may convey them to my nation, Allah shall raise him like a scholar on the Day of Judgement, and on that Day, I shall be his intercessor and witness.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ *Shu'ab al-Īmān*: 1726

This means conveying forty hadith to people, even if one has not memorised them.¹ الْحَمْدُ لِلَّهِ This virtue shall even be attained by whoever prints, reads out or by any means presents forty hadith to others. *Attar's Forty Hadith* was compiled with this intention.

Forty hadith handwritten by the Amir of Ahl al-Sunnah Mawlana Ilyas Attar al-Qadiri, are gathered in this booklet. His writing style is most delightful. He begins with the name of Allah, followed by a hadith, and then his distinctive signature reminding the onlooker of the Green Dome atop Masjid al-Nabawi.

الْحَمْدُ لِلَّهِ The original Arabic of each hadith is also included, so those who wish to memorise them may do so easily. Commentary is necessary for understanding, so most of them include additional explanatory notes. The hadith on pages 30 and 34 were written by the Amir of Ahl al-Sunnah thirty years ago, whilst the hadith on page 31 was written thirty-four years ago.

May Allah accept this effort. As for whoever helped in compiling this, we ask Him to grant them the blessings of hadith.

One who yearns for Madīnah, al-Baqī', and forgiveness: Abu Muhammad Tahir Attari Madani.

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¹ *Ashi' at al-Lam' at*, vol. 1, p. 186

1. Eighty years of sin forgiven

الصَّلَاةُ عَلَيَّ نُورٌ عَلَى الصِّرَاطِ وَمَنْ صَلَّى عَلَيَّ يَوْمَ الْجُمُعَةِ ثَمَانِينَ مَرَّةً غُفِرَ لَهُ ذُنُوبُ
ثَمَانِينَ عَامًا¹

Ṣalāt upon me is light on the Bridge of Ṣirāṭ, and whoever sends ṣalāt upon me eighty times on Friday is forgiven for eighty years of sin.

Commentary: The reward of reciting ṣalāt upon the Prophet is light for its reciter, which shall illuminate for them as they cross the Bridge of Ṣirāṭ. The sins mentioned to be forgiven in this narration refer to minor sins.²

2. The most beloved

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ عِنْدَهُ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ³

None of you are true believers until I am more beloved to him than himself.

Commentary: To love the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ more than everyone else means to accept Islam, follow his sunnah, revere him and place his happiness above that of oneself, children, parents, relatives, wealth and possessions.⁴

¹ Musnad al-Firdaws, vol. 2, p. 408, hadith 3814

² Al-Sirāj al-Munīr Sharḥ al-Jāmi' al-Ṣāghīr, vol. 3, p. 283

³ Musnad Imām Aḥmad: 18069

⁴ Ashi'at al-Lam'āt, vol. 1, p. 50

3. Speak good or remain silent

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ¹

Whoever believes in Allah and the Last Day should speak good or remain silent.

Commentary: When one wishes to speak, he should ponder whether what he intends to say will result in reward or not. If it is rewardable, he should speak, or he should remain silent if otherwise. If it will neither result in reward nor sin, but it is still permissible to say, one should remain silent. This is so that the habit of speaking without reason does not eventually lead to sin.

Imam al-Shāfiʿī رَحِمَهُ اللَّهُ عَلَيْهِ elucidates: A person should reflect when intending to speak. He should only speak if it is clear his speech is not harmful to himself. If the harm of speaking is clear to him or he has doubt about it, he should desist.²

4. First food of the People of Paradise

وَأَمَّا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ فَيَزَادُهُ كَبِدَ الْحُوتِ³

As for the first food the People of Paradise will consume, it shall be the caudate lobe of fish liver.

¹ *Ṣaḥīḥ al-Bukhārī*: 6018

² *Sharḥ Muslim li al-Nawawī*, vol. 2, p. 19

³ *Ṣaḥīḥ al-Bukhārī*: 3938

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Commentary: This part of the fish's liver is the most delicious. It is also said about this fish that it is the very same fish by which the Earth is supported.¹

5. Recompense of doing good

مَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتِ يَوْمِ الْقِيَامَةِ²

Whoever removes the difficulty of a believer, Allah will remove from him a difficulty from the difficulties of the Day of Judgement.

Commentary: سُبْحَانَ اللَّهِ What a beautiful promise! If you aid your Muslim brother and fulfil his need, Allah will aid you and fulfil your need.

This also highlights how a person can fulfil the needs of another or ease their difficulties, and this is not polytheism (*shirk*).³ Removing a difficulty means eliminating a problem that befalls a person or diminishing it. Aiding a poor person financially, arranging a doctor or medicine for an unwell person and freeing someone from oppression, all fall within this.

6. A sign of complete faith

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِإِخِيهِ مَا يُحِبُّ لِنَفْسِهِ⁴

¹ *Mirqāt al-Mafātiḥ*, vol. 10, p. 189, *hadith* 5870

² *Ṣaḥīḥ al-Bukhārī*: 2442

³ *Mirāt al-Manājīḥ*, vol. 6, p. 551

⁴ *Ṣaḥīḥ al-Bukhārī*, vol. 1, p. 16, *hadith* 13

None of you believes until he loves for his brother what he loves for himself.

Commentary: “None of you believes” entails one shall not possess **complete** faith until they love for their brother what they love for themselves.

This hadith also necessitates a person disliking for his brother what he dislikes for himself. A person favours that he lives happily in peace, with honour, and is not belittled or harmed by another. He should also want the same for his brother and not desire the contrary.

If everyone adopted this trait, society would become harmonious, and life would become tranquil for all.

Conflict begins from the narrow thinking of a person wanting everything for himself whilst others are deprived. This hadith eloquently encourages humility, respect, mutual assistance, and good conduct with others.¹

7. The complete Muslim

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ²

A Muslim is he from whose tongue and hand other Muslims are safe.

¹ *Nuzhat al-Qārī*, vol.1, p. 314

² *Ṣaḥīḥ Bukhārī*, vol. 1, p. 16, *hadith 10*

Commentary: A complete Muslim, is a Muslim in the literal and Islamic sense, as well as from absolutely every other aspect. A believer (*mu'min*) is he who does not swear, backbite, taunt, tell tales, strike or write hurtful words against another Muslim. This hadith describes good character to perfection. ¹

8. The cloak of fire

إِنَّ الشَّلَّةَ لَتَلْتَهُمْ عَلَيْهِ نَارٌ أَخَذَهَا مِنَ الْعَنَائِمِ يَوْمَ خَيْبَرَ كَمْ تَصْبُهَا الْبَقَاسِمُ، قَالَ:
فَفَزِعَ النَّاسُ، فَجَاءَ رَجُلٌ بِشِرَاكِ أَوْ شِرَاكِينِ فَقَالَ: يَا رَسُولَ اللَّهِ، أَصَبْتُ يَوْمَ خَيْبَرَ،
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: شِرَاكِ مِنْ نَارٍ أَوْ شِرَاكِانِ مِنْ نَارٍ ²

“Indeed, the cloak which he (a servant) took from the assets acquired on the Day of Khaybar before they were distributed, is burning as fire upon him.”

When people heard this, an individual came forth with a single sandal-strap or two (which he took before goods had been distributed after the Battle of Khaybar). He said, “O Messenger of Allah, I found these on the Day of Khaybar.” The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ exclaimed, “A sandal-strap of fire, or two sandal-straps of fire!”

¹ *Mirāt al-Manājīh*, vol. 1, p. 29

² *Ṣaḥīḥ Muslim*, p. 69, *hadīth* 310

9. The reward of fajr and 'ishā' salah in congregation

مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ، وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ
فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ¹

Whoever offered 'ishā' in congregation, it is as though he stood (in worship for) half the night. And whoever offered fajr in congregation, it is as though he stood the entire night (spent the entire night worshipping Allah).

Commentary: There are two possible meanings here:

1) The reward of offering 'ishā' in congregation is equal to spending half the night in worship, whilst offering fajr in congregation is equal to the reward of worshipping through the remaining half of the night. Whoever offers both these prayers in congregation attains the reward of worshipping through the entire night.

2) The reward of offering 'ishā' in congregation is equal to worshipping for half the night. Yet, the reward of offering fajr in congregation is equal to the reward of worshipping through the **entire** night, as the fajr prayer in congregation is more burdensome on the carnal self (*nafs*).

The first opinion is stronger. The meaning of congregation is joining in with the opening takbīr, as some scholars have mentioned.¹

¹ *Ṣaḥīḥ Muslim*, p. 258, *hadith 1491*

10. Guiding towards good

مَنْ دَلَّ عَلَى خَيْرٍ، فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ²

Whoever guides toward good, his reward is the same as the doer of good.

Commentary: The doer of good, he who led to it, he who told others of it, and he who advised others to perform good; these are all deserving of reward.³

11. The soft heart

مَنْ يُحْرَمِ الرِّفْقَ، يُحْرَمِ الْخَيْرَ⁴

Whoever is deprived of gentleness is deprived of all good.

Commentary: Allah grants a soft heart to whoever He is gracious upon. Whoever He is angered with, He causes their heart to become hard. Nobody's words can positively affect a hard-hearted person.⁵

12. Avoiding that which contains doubt

¹ *Mirāt al-Manājīh*, vol. 1, p. 396

² *Ṣaḥīḥ Muslim*, p. 809, *hadith* 4899

³ *Mirāt al-Manājīh*, vol. 1, p. 194

⁴ *Ṣaḥīḥ Muslim*, p. 1072, *hadith* 6598

⁵ *Mirāt al-Manājīh*, vol. 6, p. 636

دَعْ مَا يُرِيْبُكَ إِلَى مَا لَا يُرِيْبُكَ¹

Leave what causes you doubt for that which does not cause you doubt.

Commentary: Whichever matter one is doubtful of in terms of it being good, bad, permissible, or impermissible, one should leave this. He should instead choose that in which there is no doubt and has certainty in it being permissible.² The purport of this narration is that a person should make certainty the basis of his actions.³

13. The virtues of charity

إِنَّ الصَّدَقَةَ تَطْفِئُ غَضَبَ الرَّبِّ وَتَدْفَعُ مِيتَةَ الشَّوْءِ⁴

Indeed, charity extinguishes the wrath of Allah and repels an evil death.

Commentary: Worldly calamities do not generally befall generous people. If problems do occur as a test, they are granted peace of heart by Allah and rewarded for their patience.

In short, calamity does not incur sin for them, but brings forgiveness. The calamity which brings about sin is a sign of

¹ Jāmi' Tirmidhī, vol. 4, p. 232, hadith 2526

² Fayḍ al-Qadīr, vol. 3, p. 706

³ Mirqāt al-Mafātīḥ, vol. 6, p. 24

⁴ Jāmi' Tirmidhī, vol. 2, p. 146, hadith 664

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Allah's wrath, and the calamity which results in forgiveness is a sign of His mercy.¹

14. Make dua profusely

مَنْ سَرَّهُ أَنْ يَسْتَجِيبَ اللَّهُ لَهُ عِنْدَ الشَّدَائِدِ وَالْكَرْبِ فَلْيُكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ²

Whoever desires for Allah to accept his du'ās at the onset of calamities and distress, should make du'a profusely in times of ease.

Commentary: The reason for this is obvious. Only asking from Allah during calamities and being heedless of Him in easier times is self-interest, which He dislikes. Making du'a always is servitude to Allah, which He likes.³

15. Do not humiliate others

مَنْ عَيَّرَ أَخَاهُ بِذَنْبٍ لَمْ يَيْتُ حَتَّى يَغْفِرْهُ⁴

Whoever shames his brother for a sin 'he has repented for' will not die until he commits it himself.

Commentary: "Sin" here connotes a sin someone has repented for, an old sin people have forgotten of, or a hidden sin nobody

¹ *Mirāt al-Manājīh*, vol. 3, p. 103

² *Jāmi' Tirmidhī*, vol. 5, p. 248, hadith 3393

³ *Mirāt al-Manājīh*, vol. 3, p. 297

⁴ *Jāmi' Tirmidhī*, vol. 4, p. 226, hadith 2513

knows of. In terms of shaming the other, this entails not mentioning their sin to encourage them to repent, but doing so out of anger or heightened fury. These conditions should be borne in mind. The shamer himself will become embroiled in that sin and be shamed by it, as Allah will punish the oppressor for their oppression.¹

16. Leaders of the youth of Paradise

الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ²

Ḥasan and Ḥusayn are the leaders of the youth of Paradise.

Commentary: Imams Ḥasan and Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا will be the leaders of those who passed away in their youth. Otherwise, everyone shall be young in Paradise.³

17. The greatest Companion

أَنْتَ صَاحِبِي عَلَى الْخَوْضِ وَ صَاحِبِي فِي الْغَارِ⁴

You are my companion at the Fountain and my companion in the cave.

¹ *Mirāt al-Manājīh*, vol. 6, p. 473

² *Jāmi' Tirmidhi*, vol. 5, p. 426, hadith 3793

³ *Mirāt al-Manājīh*, vol. 8, p. 475

⁴ *Jāmi' Tirmidhi*, vol. 5, p. 378, hadith 3690

Commentary: This hadith refers to the first Caliph of Islam, our master Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. He is the foremost Companion of the Prophet in this world and the Hereafter. He will even be with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the Fountain of Kawthar.¹ His accompanying of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the Cave of Thawr is a unique distinction not granted to anyone else.²

18. Garments of honour

مَا مِنْ مُؤْمِنٍ يُعْزَى أَخَاهُ بِصَيْبَةٍ إِلَّا كَسَاهُ اللَّهُ مِنْ حُلَلِ الْكَرَامَةِ يَوْمَ الْقِيَامَةِ³

There is not a Muslim who consoles his Muslim brother upon a calamity, except Allah will clothe him in garments of honour on the Day of Judgement.

Commentary: Consoling others is an emphasised sunnah (*sunnah mu'akkada*), and it is not specific to death. Offering condolences upon someone's death is recommended (*mustahab*), even if performed before the burial or after.⁴

19. Crying as one recites the Quran

فَإِذَا قُرِئْتُ سُورَةٌ فَأَبْكُوا، فَإِنْ لَمْ تَبْكُوا فَاتَّبِعُوا⁵

1

² Lam' āt al-Tanqīh, vol. 9, p. 601, hadith 6028

³ Ibn Mājah, vol. 2, p. 268, hadith 1601

⁴ Al-Taysīr bi-sharḥ al-Jamī' al-Ṣaghīr, vol. 2, p. 366

⁵ Ibn Mājah, vol. 2, p. 129, hadith 1337

So cry as you recite 'the Quran'. If you cannot cry, make an expression as if you are.

Commentary: Reciting in a state of sorrow, such that tears flow from one's eyes, moves the reciter's heart and allows him to gain proximity to Allah.¹

The Proof of Islam, Imam Muḥammad al-Ghazālī رَحْمَةُ اللَّهِ عَلَيْهِ explains:

Crying when reciting the Quran means to reflect upon what it contains, such as mention of punishment, divine promises, and stipulations. One must also look at what the Quran allows or forbids, then consider one's shortcoming in acting upon this. If this is done, sorrow will build, and tears will flow from the eyes. If a person is not moved to tears, the way people of clean hearts are, he should cry at both his lack of grief and tears, as this is the greatest calamity.²

20. For every need

مَاءُ زَمْزَمَ لِبِاسٍ لَهُ³

The water of Zamzam is for that which it is drunk.

¹ Ḥāshiyat Sindhī 'alā Sunan Ibn Mājah, vol.1, p. 402

² Iḥyā al-ʿUlūm, vol. 1, pp. 836-837

³ Ibn Mājah, vol. 3, p. 490, hadith 3062

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Commentary: Zamzam is the most superior and honoured of all waters. It is also the most beloved to people, as Allah sent it to quench the thirst and fulfil the needs of Prophet Ibrāhīm's son, Prophet Ismā'il عَلَيْهِ السَّلَام. The quality this water holds of fulfilling needs is something it still maintains to this day. Whoever drinks it with sincerity attains his objective. Many scholars drank it for the acquisition of their aims and attained them.¹

21. Planting greenery

مَنْ بَنَى بُيُوتًا مِنْ غَيْرِ ظُلْمٍ وَلَا اعْتِدَاءٍ أَوْ عَرَّسَ عَرْسًا فِي غَيْرِ ظُلْمٍ وَلَا اعْتِدَاءٍ كَانَ لَهُ أَجْرٌ
جَارٍ مَا انْتَفَعَّ بِهِ مِنْ خَلْقِ اللَّهِ تَبَارَكَ وَتَعَالَى²

Whoever constructed a building without oppression and infringement of rights, or planted a plant without oppression and infringement of rights, continues to receive reward as long as even one of the creation of Allah benefits from it.

Commentary: Undertaking an action that benefits what Allah has created is permissible, as long as there is no form of oppression or infringement of rights in it.³

22. Five Before five

¹ *Fayḍ al-Qadīr*, vol. 7, p. 273

² *Musnad Imām Aḥmad*, vol. 5, p. 309, *hadith* 15616

³ *Sharḥ Mushkil al-Āthār*, vol. 2, p. 416, *hadith* 957

اِغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ: شَبَابَكَ قَبْلَ هَرَمِكَ، وَصِحَّتَكَ قَبْلَ سَقَمِكَ، وَغِنَاءَكَ قَبْلَ فَقْرِكَ، وَقَرَأَتَكَ قَبْلَ شُغْلِكَ، وَحَيَاتَكَ قَبْلَ مَوْتِكَ¹

Take advantage of five before five: your youth before your old age, your health before your sickness, your prosperity before your poverty, your free time before your preoccupation, and your life before your death.

Commentary: The intelligent person reaches the evening yet does not wait for morning, and vice-versa. He is always alert to the possibility of death coming at any time. Valuing the days of his well-being, he performs good deeds that will avail him after death.²

23. Love for the Arabs

أَحِبُّوا الْعَرَبَ لِثَلَاثِ أَلْفِ عَرَبِيٍّ وَالْقُرْآنُ عَرَبِيٌّ وَلِسَانُ أَهْلِ الْجَنَّةِ عَرَبِيَّةٌ³

Love the Arabs for three 'reasons'. Indeed, I am Arab, the Quran is in Arabic and the people of Paradise shall speak Arabic.

Commentary: The Arabs mentioned refer to Arab Muslims. They are beloved to us as they live near the Prophet ﷺ. In *Mirqāt*, it is explained how the Prophet ﷺ is an Arab,

¹ Mustadrak, vol. 5, p. 435, hadith 7916

² Irshad al-Sārī, vol. 13, p. 486, hadith 6416

³ Mustadrak, vol. 5, p. 117, hadith 7081

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the Quran is in Arabic, the language of the people of Paradise is Arabic. Even the questions asked in the grave shall be in this language, and it is the most eloquent and concise of all.

We also learn the people of Hellfire shall not speak Arabic. As the Quran was revealed in this language, any translation of it is not considered Quran itself and cannot be recited in salah. Reinforcing this is the fact the Quran relayed by Archangel Jibril صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to the final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was all in Arabic.

When people die, some scholars say their language becomes Arabic, and that is why all affairs of the Hereafter will be in this language. Either way, the language of the people of Paradise remains Arabic.¹

24. Forbidden upon Hellfire

مَنْ صَلَّى أَرْبَعَ رَكَعَاتٍ قَبْلَ الْعَصْرِ حَرَّمَ اللَّهُ بَدَنَهُ عَلَى النَّارِ²

Whoever offers four units of salah before ‘aṣr, Allah forbids their body from Hellfire.

Commentary: In two other hadith, the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made du‘ā asking for mercy for whoever offers these four units, and mentioned their body is forbidden upon Hellfire.³

¹ *Mirāt al-Manājīh*, vol. 8, p. 333

² *Mu‘ jam Kabīr*, vol. 23, p. 281, *hadith* 611

³ *Al-Faṭḥ al-Rabbānī*, vol. 4, p. 204

25. Iron nails

لَا أَنْ يُطْعَنَ فِي رَأْسِ أَحَدِكُمْ بِسُخَيْطٍ مِنْ حَدِيدٍ خَيْرٌ لَهُ مِنْ أَنْ يَمَسَّ امْرَأَةً لَا تَحِلُّ لَهُ¹

One of you having an iron nail thrust into their head is better for him than touching a woman unlawful for him.

Commentary: In the Hadith, an iron nail or needle etc. has been mentioned, as this causes greater pain in comparison to other things. If this is the punishment of just touching a non-mahram female, then what of the person that goes beyond this and commits acts of indecency with her?²

26. A good deed loved by Allah

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ بَعْدَ الْفَرَائِضِ إِدْخَالُ السُّمُوِّ رِ عَلَى الْمُسْلِمِ³

The action most loved by Allah after the obligations, is to make a Muslim happy.

27. The hidden blessing in calamities

الْبُصِيَّةُ تُبَيِّضُ وَجْهَ صَاحِبِهَا يَوْمَ تَسْوَدُّ الْوُجُوهُ⁴

¹ Mu' jam Kabir, vol. 20, p. 211, hadith 486

² Al-Taysir bi-sharh al-Jami' al-Saghir, vol. 2, p. 208

³ Mu' jam Kabir, vol. 11, p. 59, hadith 11079

⁴ Mu' jam Awsat, vol. 3, p. 290, hadith 4622

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Calamity shall enlighten the face of the one who is afflicted, on the day when faces shall be dark.

Commentary: The face of the person who was struck by calamity will be bright on the Day of Judgement, and the faces of the people of falsehood will be dark and engulfed by darkness from all angles.¹

28. Visiting the graves of parents

مَنْ زَارَ قَبْرَ أَبِيهِ أَوْ إِحْدَاهُمَا فِي كُلِّ جُمُعَةٍ غُفِرَ لَهُ وَكُتِبَ بِرًا²

Whoever visits the graves of his parents or one of them every Friday, will be granted forgiveness and recorded as being pious.

Commentary: “Friday” here either means specifically the day of Friday itself or the whole week. It is better to visit the graves of one’s parents every Friday. If it is not possible to visit them, one should convey reward to them.³

29. When sleep becomes an act of worship

نَوْمُ الصَّائِمِ عِبَادَةٌ، وَسُكُوتُهُ تَسْبِيحٌ، وَدُعَاؤُهُ مُسْتَجَابٌ، وَعَمَلُهُ مُتَقَبَّلٌ⁴

¹ *Fayḍ al-Qadīr*, vol. 6, p. 354, *hadith* 9218

² *Shu‘ab al-Īmān*, vol. 6, p. 201, *hadith* 7901

³ *Mirāt al-Manājīh*, vol. 2, p. 526

⁴ *Shu‘ab al-Īmān*, vol. 3, p. 415, *hadith* 3938

The sleep of a fasting person is worship, his silence is *tasbīḥ*,
his duʿā is answered and his action is accepted.

Commentary: A fasting person's sleep is an act of worship, whether the fast is obligatory or voluntary. His silence is like *tasbīḥ* (glorification of Allah). His duʿās and actions are accepted. This virtue is for he who does not ruin his fast through sins, such as backbiting, etc.¹

30. Worldly speech in the masjid

يَأْتِي عَلَى النَّاسِ زَمَانٌ يَكُونُ حَدِيثُهُمْ فِي مَسَاجِدِهِمْ فِي أَمْرِ دُنْيَاهُمْ، فَلَا تُجَالِسُوهُمْ،
فَلَيْسَ لِلَّهِ فِيهِمْ حَاجَةٌ²

A time will come upon people when their speech in the masjid will be regarding their worldly affairs. Do not sit with them, as Allah does not need them.

Commentary: This means Allah does not grant them His grace and blessings. Allah does not need anyone; He is free from dependency.³

31. The true warrior

¹ *Al-Taysīr bi-sharḥ al-Jamī' al-Ṣaghīr*, vol. 2, p. 462

² *Shu'ab al-Īmān*, vol. 3, p. 86, *hadith* 2962

³ *Mirāt al-Manājīḥ*, vol. 1, p. 457

الْبُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ¹

The warrior is the one who strives against his self.

Commentary: This means struggling against the lower self, which normally encourages a person to sin. One must incline his lower self towards good actions which please Allah, and keep it away from transgression. This is the primary struggle.²

32. Halal sustenance for a year

مَنْ جَاءَ أَوْ اِحْتَاجَ فَكَتَبَهُ النَّاسُ كَانَ حَقًّا عَلَى اللَّهِ عَزَّوَجَلَّ أَنْ يَرْزُقَهُ رِزْقَ سَنَةٍ مِنْ حَلَالٍ³

If a hungry or needy person hides their need from people, Allah shall grant him a year's worth of lawful provision.

Commentary: In this context, hunger means that which is endurable and will not lead to death. Concealing it and working to fulfil one's needs is better. If hunger places a person's life at risk, it is obligatory to make it apparent and take something from others sufficient for the need. If one conceals this and dies due to it, he dies a haram death.⁴

¹ *Shu'ab al-Īmān*, vol. 7, p. 499, *hadith* 11123

² *Al-Taysīr bi-sharḥ al-Jamī' al-Ṣaghīr*, vol. 2, p. 454

³ *Shu'ab al-Īmān*, vol. 7, p. 215, *hadith* 10054

⁴ *Mirāt al-Manājīḥ*, vol. 7, p. 84

33. Entry to Paradise

أَعْبُدُوا الرَّحْمَنَ، وَأَطْعِمُوا الطَّعَامَ، وَأَقْسُوا السَّلَامَ، تَدْخُلُوا الْجَنَّةَ¹

Worship the Most Merciful, feed others food, spread salam,
and enter Paradise.

Commentary: Spreading salam means to make it widespread and make it common practice. Previously, people did not greet one another with this, and it was Islam that taught people to greet by saying *السلام عليكم*. Feeding people means giving food to guests, the poor, and orphans. Some people have said the meaning is to raise the voice in greeting with salam, such that the recipient hears, and feeding one's children. Yet, the first meaning is stronger.

If one acts upon these matters, he gains salvation from punishment and deprivation, and he reaches Paradise in well-being. Thereupon, he will receive salam from Allah and the angels.²

34. What causes a dead heart?

الضَّحْكُ فِي الْمَسْجِدِ ظُلُمَةٌ فِي الْقَبْرِ³

Laughter in the masjid causes darkness in the grave.

¹ *Al-Adab al-Mufrad*, hadith 981, p. 255

² *Mirāt al-Manājih*, vol. 3, p. 102

³ *Musnad al-Firdaws*, vol. 2, p. 431, hadith 3891

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Commentary: Laughing in the masjid causes 'spiritual' death of the heart and causes one to forget their death. These preceding two factors lead to darkness in the grave.

For this reason, it is said the laughter of worldly people causes the heart to die, whilst the smiling of Allah's servants causes them to glow.¹

35. A pleasing book of deeds

مَنْ أَحَبَّ أَنْ تَسْمُرَ صَحِيفَتُهُ فَلْيُكْثِرْ فِيهَا مِنَ الْإِسْتِغْفَارِ²

Whoever likes for their book of deeds to please him, should fill it with an abundance of *istighfār* (seeking forgiveness from Allah).

Commentary: If a person wishes to be pleased with his book of deeds on the Day of Judgement, he should seek forgiveness profusely. This will cause his book of deeds to shine.³

36. Lead-filled ears

مَنْ قَعَدَ إِلَى قَيِّنَةٍ يَسْتَبِيعُ مِنْهَا صَبَّ اللَّهُ فِي أُذُنَيْهِ الْإِنِّكَ يَوْمَ الْقِيَامَةِ⁴

Whoever sits by a female singer and listens to her attentively, Allah will pour molten lead into his ears on the Day of Judgement.

¹ *Fayḍ al-Qadīr*, vol. 4, p. 341, *hadith* 5231

² *Majma' al-Zawa'id*, vol. 10, p. 347, *hadith* 17579

³ *Fayḍ al-Qadīr*, vol. 6, p. 43

⁴ *Tarīkh Ibn 'Asākir*, vol. 51, p. 263, *hadith* 10884

37. Humility and concentration in salah

إِذَا صَلَّى أَحَدُكُمْ فَلْيُضِلَّ صَلَاةَ مُودِّعٍ صَلَاةً مَنْ لَا يَظُنُّ أَنَّه يَرْجِعُ إِلَيْهَا أَبَدًا¹

When one of you offers salah, do so like you are a departing person who knows he shall never return to it again.

Commentary: When a person offers salah, he should turn his full attention to worshipping Allah and leave all else. The final Prophet ﷺ utilised the example of a ‘departing person’; this refers to someone who believes he shall never be able to offer salah again after his last.

When such a thought is recalled, one’s mind will encourage him to sever connection with all distractions. It will spur him to concentrate and attain humility, which is the spirit of salah.²

38. Good intention

النِّيَّةُ الْحَسَنَةُ تُدْخِلُ صَاحِبَهَا الْجَنَّةَ³

A good intention will cause a person to enter Paradise.

Commentary: It is stated in another hadith: “A sincere intention is suspended from the ‘Arsh. When a person makes a sincere intention, the ‘Arsh begins to move and that person is forgiven.”¹

¹ Jāmi ‘ Şaghîr, p. 50, hadith 716

² Al-Taysîr bi-sharḥ al-Jāmi’ al-Şaghîr, vol. 1, p. 110

³ Jāmi’ Şaghîr, p. 557, hadith 9326

39. Use the miswak

إِسْتَاكُوا إِسْتَاكُوا لَا تَأْتُونِي قُلُوحًا²

Use miswak! Use miswak! Do not approach me with yellow teeth.

40. Special intercession

مَنْ صَلَّى عَلَيَّ يَوْمَ الْجُمُعَةِ كَانَتْ شَفَاعَتُهُ لِي عِنْدِي يَوْمَ الْقِيَامَةِ³

Whoever sends ṣalāt upon me on Friday, I will intercede for him on the Day of Judgement.

Commentary: There is special intercession for he who recites ṣalāt upon the Prophet on Friday. One of the reasons for this connection is that Friday is the chief of all days, and the Prophet ﷺ is the leader of all creation. This makes the virtue of sending ṣalāt on this day greater than others.⁴

¹ *Al-Taysīr bi-sharḥ al-Jamī' al-Ṣaghīr*, vol. 2, p. 464

² *Jām 'al-Jawami'*, vol. 1, p. 389, *hadith* 2875

³ *Ibid*, vol. 7, p. 199, *hadith* 22353

⁴ *Fayḍ al-Qadīr*, vol. 2, p. 111, *hadith* 1405

Hādīth

The beloved Prophet ﷺ said,
"Whosoever preserves forty Aḥādīth for my
ummah from the affairs of its religion,
Allah will raise him on the Day of
Judgement as a jurist and a scholar."

(Sharḥ al-Arbaʿīn al-Nawawīyyah li Ibn Daqīq al-ʿĪd, p.16)

Here, **حَفِظَ** means 'conveys' [forty Aḥādīth],
even if he does not memorise
them or understand their meaning,
as the Muslims benefit
through this onward transmission.



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