

[1] Narrated by Muslim (Iman) from Abu Sa'id al-Khudri.

[2] Muslim, Ahmad, and others.

[3] Narrated by Tirmidhi (hasan sahih gharib).

[4] Muhammad Saeed al-Qahtani, *al-Wala' wa al-bara'* according to the 'Aqeedah of the Salaf (London: al-Firdous Ltd., 1993) p. 99.

[5] Narrated in Bukhari.

[6] al-Ghazali, *Ihya`ulum al-din* (beginning), trans. Nuh Keller in *Reliance of the Traveller* p. 824.

[7] al-Tabata'i, *al-Mizan: An Exegesis of the Qur'an*, 3rd edition. Surah II, Verses 47-48, vol. 1, pp 221-262.

[8] See *Lisan al-'Arab* under *shafa`a*.

[9] See Bukhari, *Istiqrad* Ch. 18.

[10] al-Ghazali, *Ihya`ulum al-din* (beginning), trans. Nuh Keller in *Reliance of the Traveller* p. 824.

[11] Ibn Hajar, *Fath al-bari Riqaq* ch. 51 (1989 ed.) 11:522.

[12] Bukhari: *Tafsir* 17:5; Muslim, *Zuhd* 14; Tirmidhi, *Qiyamat* 10; Ahmad 2:436.

[13] Tirmidhi, *Qiyamat* 11; Abu Dawud, *Sunna* 31; Ibn Majah, *Zuhd* 37; Ahmad 3:213; and others. See previous mention of this hadith.

[14] Muslim, *Iman* 306; Bukhari, *Riqaq* 56; Ibn Majah, *Zuhd* 37; Ahmad 3:79.

[15] Muhammad Abul Quasem, *Salvation of the Soul and Islamic Devotions* (Kegan Paul Intrnl. 1981) p. 44.

[16] Ahmad, *Musnad* 3:98 (#11947).

[17] Ahmad Zayni Dahlan, *Khulasat al-kalam fi umara' al-balad al-haram* (The summation concerning the leaders of the sacrosanct country) 2:245.

[18] Ibn Qayyim al-Jawziyya, *Bada'i` al-fawa'id* (Alexandria: dar al-da`wa, 1412/1992) p. 63.

[19] See also al-Khatib (11:173) and Suyuti in *al-Durr al-manthur* (4:153). al-Haythami cites it in *Majma` al-zawa'id* as narrated from the Companion "Abu al-Hamra' (Hilal ibn al-Harith) the servant of the Prophet," rather than Anas, and says: "Its chain contains `Amr ibn Thabit, and his narrations are abandoned (matruk)." This is different from `Amr ibn Thabit al-Tabi'i (the student of `Abd Allah ibn `Umar), who is trustworthy (thiqa).

[20] Also al-Khatib in *Tarikh Baghdad* (10:264) and Suyuti in *al-Durr al-manthur* (4:153) without the mention of the three caliphs.

[21]al-Haythami said in Majma` al-zawa'id: "From Ibn `Umar: The Prophet said: "When I was taken up to heaven I did not pass a heaven except I saw in it my name written: muhammadun rasulullah abu bakr al-siddiq." Its chain contains `Abd Allah ibn Ibrahim al-Ghifari who is weak."

[22]al-Haythami in Majma` al-zawa'id narrates it with the addition: `ali akhu al-nabi sallallahu `alayhi wa sallama qabla an yakhlūqa al-khalq (in another version: qabla an yakhlūqa al-samawati wa al-ard) bi alfay sanatīn. Haythami says: "Tabarani narrated it in al-Awsat and its chain contains al-Ash`ath ibn `Amm al-Hasan ibn Salih who is weak, and I don't know him."

[23]al-Haythami in Majma` al-zawa'id says: "In Tabarani from Ibn `Abbas: The Prophet said: "There is a tree in Paradise" -- or: "There is no tree in Paradise," the narrator `Ali ibn Jumayl was unsure -- "except all of its leaves are inscribed:

la ilaha illallah muhammadun rasulullah

abu bakr al-siddiq `umar al-faruq

`uthman dhu al-nurayn.

Tabarani narrates it and its chain contains `Ali ibn Jumayl who is weak."

[24]No doubt this is other than `Amr ibn Aws al-Thaqafi the great Tabi`i whose narrations are found in Bukhari and Muslim.

[25]Ibn Kathir, al-Bidaya wa al-nihaya 7:92.

[26]Ibn Hajar, Fath al-bari, Book of istisqa ch. 3 (Beirut: Dar al-kutub al-`ilmiyya, 1410/1989) 2:629-630.

[27]Ibn Hajar, al-Isaba 6:164 #8350.

[28]Fath al-bari 2:630n.

[29]Narrated by al-Samhudi in Khulast al-wafa' (Madina, 1972) p. 123, by Shaykh al-Islam Ibn Hajar al-Haytami in his Jawhar al-munazzam (Cairo: Dar jawami` al-kalim, 1992) p. 126-127, and others.

[30]Muhammad Zubayr Siddiqi, Hadith Literature: Its Origin, Development & Special Features (Islamic Texts Society, 1993) p. 51.

[31] Narrated by Ahmad in the Musnad, Abu Dawud, and al-Nasa'i in their Sunan. al-Dhahabi said: "Its chain is good" (isnaduhu salih). See Dhahabi, Mu`jam al-shuyukh (Ta'if: maktabat al-siddiq, 1408/1988) 2:420 (#1028).

[32]Ibn Taymiyya, `Aqida wasitiyya (Salafiyya edition) p. 36.

[33]That is: this is a sound (sahih) hadith.

[34]al-Haytami, al-Khayrat al-hisan (Cairo: al-Halabi, n.d.) p. 63. It is also related that Imam Ahmad made tawassul through Imam Shafi`i to the point that his son `Abd Allah expressed his surprise, and Ahmad replied: "al-Shafi`i is like the sun for the people and like health for the body."

When Imam Shafi'i heard that the people of al-Maghrib made tawassul to Allah through Imam Malik, he did not object to it.

[35]al-Khatib al-Baghdadi, Tarikh Baghdad 13:344.

[36]Suyuti, Tabyid al-sahifa (1413/1992 ed.) p. 161.

[37]Suyuti, Jami` al-ahadith 496 #2694. Haythami in Majma` al-zawa'id: "Tabarani related it and its men are those of sound hadith except Ibn Luhay`a who is fair (hasan).

[38]Bukhari and Muslim.

[39]Ibn `Alawi al-Maliki, Mafahim yajib an tusahhah (Dubai: Hashr Dalmuk, 1985) p. 69.

[40]The Qur'anic translation used for this section is that of Yusuf Ali (Revised King Fahd edition) unless marked by a "P" which indicates that of Muhammad Marmaduke Pickthall.

[41]In addition to the hadiths we have already mentioned, these evidences can be perused in Jalaluddin al-Suyuti's Anba' al-adhkiya' fi hayat al-anbiya (The reports of the enlightened ones concerning the lives of Prophets) in al-Rasa'il al-`ashr (The ten treatises) (Beirut: Dar al-kutub al-`ilmiyya, 1409/1989) p. 197-211, also included in his Hawi li al-Fatawi; and Abu Bakr Ahmad ibn al-Husayn al-Bayhaqi, Kitab ma warada fi hayat al-anbiya'i ba`da wafatihim (What has been said concerning the lives of Prophets after their demise) (Beirut: Mu'assassat Nader, 1410/1990).

[42]See for example below, the section on Ziyara.

[43]This is a reference to the hadith of `Umar: "When Adam made his mistake..." that concerns Adam's seeking forgiveness for the sake of the Prophet Muhammad. This hadith is accepted as authentic by some scholars and rejected as inauthentic by others.

[44]Narrated by Tirmidhi (#3546 -- hasan sahih gharib), Nasa'i, Ibn Hibban, and al-Hakim. Bayhaqi also cites it in Shu`ab al-iman (2:213 #1565-1566).

[45]al-Baydawi, Anwar al-tanzil in Majma` al- tafasir 6:34.

[46]See Ibn al-`Arabi's commentary on Tirmidhi's Chapter on the Description of salat on the Prophet in Tuhfat al-ahwadhi and Tirmidhi's words to that effect (2:268, 2:271).

[47]Narrated by Muslim, Abu Dawud, Tirmidhi (hasan sahih), Nasa'i, Ibn Hibban, Tabarani (sahih), and others.

[48]al-Sakhawi, al-Qawl al-badi` p. 132.

[49]al-Sakhawi, al-Qawl al-badi` p. 107.

[50]Ibn al-`Arabi, Tuhfat al-ahwadhi 2:273-274.

[51]Related by Ibn Majah with a sound chain through Abu al-Darda'. Also related with a sound chain from Aws ibn Aws al-Thaqafi by Ahmad, Ibn Abi Shayba, Abu Dawud, al-Nasa'i, Ibn Majah, al-Darimi, Ibn Khuzayma, Ibn Hibban, al-Hakim (sahih, confirmed by Dhahabi), Tabarani in his Kabir, and Bayhaqi in many places, some with the initial addition of the following: "The best of your

days is Friday, for in it Adam was created, and in it his soul was taken back, and in it is the Blowing of the horn, and in it is the universal Seizure, therefore invoke blessings upon me abundantly on Friday," etc.

The first part (concerning the order to invoke more salat on Friday and the disclosure of this invocation to the Prophet) is related by Bayhaqi in *Shu`ab al-Iman* through Abi Umama, Anas, and Abu Mas`ud al-Ansari, and by al-Hakim in his *Mustadrak* from the latter. Shafi`i in his *Musnad* relates the first part only ("Invoke blessings upon me abundantly on Friday") *mursal* from Safwan ibn Salim.

[52]These are Mujahid's glosses as related by Bukhari in his *Sahih* (Riqaq ch. 43).

[53]Narrated by Tirmidhi (Qiyama 23 -- *hasan sahih*), Ahmad (5:136, 2:527), Abu Dawud (2041), al-Hakim (*sahih*), and al-Bazzar through various chains. al-Dhahabi narrates it from one of his shaykhs, Tahir ibn `Abd Allah al-`Ajami, in *Mu`jam al-shuyukh: al-mu`jam al-kabir* (Ta'if: maktabat al-siddiq, 1408/1988) 1:311 (#342).

[54]al-Haytami, *Fatawa hadithiyya* p. 18.

[55]Narrated from Ibn `Umar by Tabarani with a "soft" chain *bi sanadin layyin* according to Ibn Hajar in *Fath al-bari* (Beirut, 1989 ed. 11:161, #6329), i.e. the narrations of one or more of the narrators, although retained, need investigation. Cf. the definition of *layyin* in *Muqaddimat Ibn al-Salah* (p. 239 of the 1974 Egyptian ed.) and Nawawi's *Taqrib* (p. 51 of the 1987 Beirut ed.). However, Ibn Hajar considers this hadith authentic (11:177, #6345). Also narrated by Bukhari in his *Tarikh* (2:115), Abu Nu`aym in *al-Tarhib* (1337), Ibn `Abd al-Barr in *al-Tamhid* (6:46), and Bayhaqi in *Shu`ab al-Iman* (1:413-414 #573-574). Also narrated from Abu Sa`id by Tirmidhi (last hadith of *Thawab al-Qur'an* #2926, *hasan gharib*) with the wording "Whoever is occupied by the Qur'an and My remembrance..."

[56]al-Sakhawi, *al-Qawl al-badi`* p. 133.

[57]Tirmidhi (*hasan gharib*), Ibn Hibban in his *Sahih*, al-Bukhari in his *Tarikh al-kabir*, Ibn Bashkuwal, Ibn Abi `Asim, Abu Nu`aym, al-Sakhawi in *al-Maqasid al-hasana* (#268) and *al-Qawl al-badi`* (p. 125), and Bayhaqi in *Shu`ab al-Iman* (2:212-213 #1563-1564).

[58]Narrated from Abu Hurayra and Abu Sa`id al-Khudri by Ahmad, Tirmidhi (*hasan sahih*) in the beginning of the *Book of Da`awat*, Ibn Hibban in his *Sahih*, Ibn Majah in his *Sunan*, Ibn al-Sani in *`Amal al-yawm wa al-layla* p. 443, and by al-Hakim in the *Mustadrak* (1:496) who said it is *sahih*.

[59]al-Sakhawi, *al-Qawl al-badi`* p. 98.

[60]See the relevant section in Ibn Kathir's history *al-Bidaya wa al-nihaya*.

[61]English *Sahih Bukhari*, Volume 5, Book 58, Number 262. *al-Mufassal* is a name for the last part of the Qur'an beginning with *al-Hujurat*, or *Qaf*, or *al-A`la*.

[62]Bu`ithtu ila al-nasi `ammatan / kaffatan. Narrated by Ahmad (3:304), Bayhaqi in the *Sunan* (2:433), Ibn Kathir in his *Tafsir* (2:112, 281, 3:389, 4:397, 6:101, 506, 512), Tabarani in the *Kabir* (12:413), and others. al-Haythami said in *Majma` al-zawa'id* (8:259-261): "The narrators in Ahmad's chain are trustworthy."

[63] Narrated by Muslim in his Sahih: innama bu`ithtu rahmatun wa lam ub`athu `adhaban.

[64] M. Nasir al-Din al-Albani, Tawassul: Its Types and Its Rulings, trans. Dawud Burbank (Birmingham: al-Hidaayah, 1995).

[65] Albani, Tawassul p. 38.

[66] Bukhari, Muslim, Abu Dawud, and Ahmad.

[67] Ibn Hajar, al-Isaba 4:220 #5427.

[68] Nawawi, al-Adhkar (Ta'if: Maktabat al-mu'ayyad, 1408/1988) p. 239 #562.

[69] Imam Malik said to al-Mansur inside the Prophet's Mosque in Madina: "Face him [the Prophet] and ask for his intercession (istashfi` bihi)." It is cited by al-Qadi `Iyad in al-Shifa (2:92-93) with a sound (sahih) chain, and also cited by al-Samhudi in Khulasat al-Wafa, Subki in Shifa' al-siqam, Qastallani in al-Mawahib al-laduniyya, Ibn Jama`a in Hidayat al-salik, and Haytami in al-Jawhar al-munazzam and Tuhfat al-zuwwar. See also Ibn `Abd al-Hadi in al-Sarim al-munki p. 244. Ibn Jama`a says in Hidayat al-salik (3:1381): "It is related by the two hafiz Ibn Bashkuwal and al-Qadi `Iyad in al-Shifa' after him, and no attention is paid to the words of those who claim that it is forged purely on the basis of his idle desires."

[70] Imam Shafi`i in his Diwan declared his reliance on tawassul through the Prophet's family, and he also made tawassul through Imam Abu Hanifa, as related by al-Haytami respectively in al-Sawa`iq al-muhriqa in many places and al-Khayrat al-hisan p. 63.

[71] As reported by `Ala' al-Din al-Mardawi in his book al-insaf fi ma`rifat al-rajih min al-khilaf `ala madhhab al-Imam al-mubajjal Ahmad ibn Hanbal (3:456). [See above]

[72] Ibn al-Jawzi, al-Wafa (Beirut: dar al-kutub al-`ilmiyya, 1408/1988), p. 365.

[73] Both quoted in The Reliance of the Traveller p. 935-940.

[74] `Abd Allah ibn Muhammad ibn al-Siddiq al-Ghumari, a muhaddith and Sufi shaykh from Morocco and the shaykh of Hasan `Ali al-Saqqaf.

[75] Related by Bukhari. Cf. Nawawi's Forty hadiths #16.

[76] Haythami says in Majma` al-zawa'id (9:24 #91): "al-Bazzar relates it and its sub-narrators are all sound (rijaluhu rijal al-sahih)." Qadi `Iyad cites it in al-Shifa (1:56 of the Amman edition). Suyuti said in his Manahil al-safa fi takhrij ahadith al-shifa (Beirut 1988/1408) p. 31 (#8): "Ibn Abi Usama cites it in his Musnad from the hadith of Bakr ibn `Abd Allah al-Muzani, and al-Bazzar from the hadith of Ibn Mas`ud with a sound (sahih) chain." Ibn al-Jawzi mentions it through Bakr and then again through Anas ibn Malik in the penultimate chapter of the penultimate section of al-Wafa, and also mentions the version through Aws ibn Aws with a sound chain: "The actions of human beings are shown to me every Thursday on the night of (i.e. preceding) Friday." See also Fath al-bari 10:415, al-Mundhiri's al-Tarhib wa al-Tarhib 3:343, and Musnad Ahmad 4:484.

[77] Ibn Sa`d, Tabaqat 5:12.

[78]Abu Ya`la al-Khalil ibn `Abd Allah al-Khalili al-Qazwini, Kitab al-irshad fi ma`rifat `ulama' al-hadith, ed. Muhammad Said ibn Umar Idris, 1st ed., 3 vols. (Riyad : Maktabat al-Rushd, 1989), as quoted in `Abd Allah al-Ghumari, Irgham al-mubtadi` al-ghabi bi jawaz al-tawassul bi al-nabi, ed. Hasan `Ali al-Saqqaf, 2nd ed. (`Amman: Dar al-imam al-Nawawi, 1412/1992) p. 9.

[79]Ibn Hajar, al-Isaba (Calcutta 1853 ed.) 6:164 #8350.

[80] Saqqaf then mentions the above references. See his preface to al-Ghumari, Irgham al-mubtadi` p. 7-9.

[81]Nawawi, al-Adhkar (Ta'if ed.) p. 262.

[82]Nawawi, al-Idah fi manasik al-hajj (Damascus: Dar ibn Khaldun, n.d.) p. 144. See also a similar passage in Nawawi's Majmu` (8:212f.).

[83]Narrated by Ibn Hajar in al-Isaba fi tamyiz al-sahaba (Calcutta, 1853) 1:72 under "Anas ibn Malik."

[84]Ibn Abi Zayd, al-Jami` fi al-sunan (1982 ed.) p. 227.

[85]Trans. `A'isha Bewley in Muhammad the Messenger of Allah: ash-Shifa of Qadi `Iyad p. 248.

[86]Ahmad, Musnad 3:98 (#11947).

[87]Narrated by Malik in al-Muwatta', Book 50, Number 50.4.10.

[88]al-Qastallani, al-Mawahib al-laduniyya (Beirut, 1996 ed.) 1:429.

[89]All in al-Qastallani, al-Mawahib al-laduniyya 2:174.

[90]All quoted in al-Sayyid Hashim al-Rifa'i, Adilla p. 101.

[91]Maulana Muhammad Zakariyya Kandhelwi, ed. and trans. of Tirmidhi, al-Shama'il al-muhammadiyya, 2nd ed. (Ghaziabad, India: New Era Publishers, 1994 ) p. 72-73.