

CHAPTER

IV

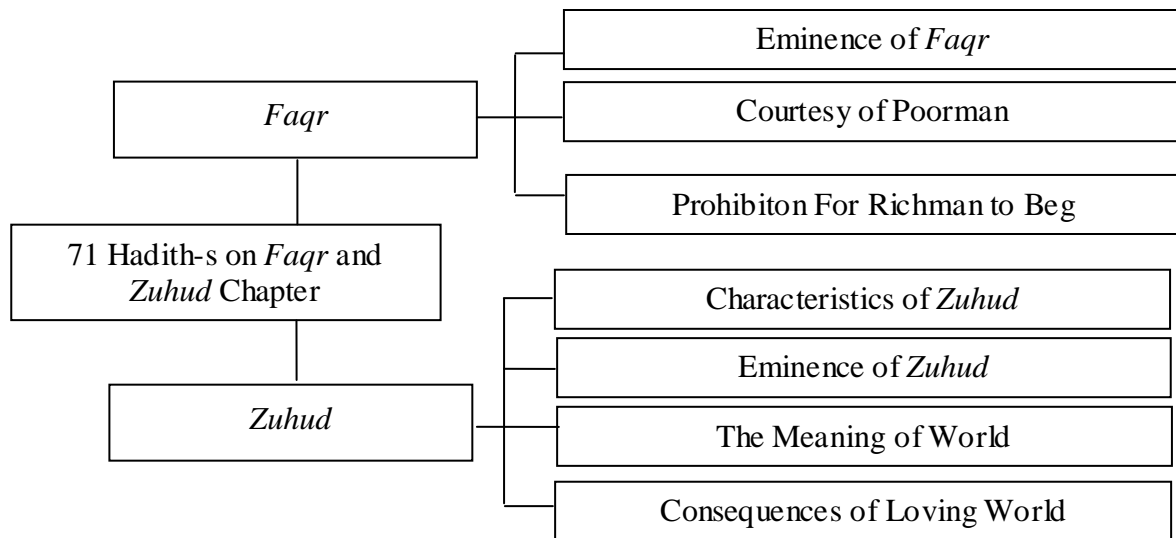
ḤADĪTH* COMPREHENSION ON CHAPTER OF CONSIDERATING *FAQR* AND *ZUHUD* ON *SIYAR AL-SĀLIKĪN

A. *Ḥadīth* Comprehension On Chapter Of Considering *Faqr* And *Zuhud* On *Siyar Al-Sālikīn*

On this chapter, the writer would like to explain a *ḥadīth* comprehension by *shaikh* ‘Abd Al-Ṣamad Al-Falimbānī on delivering *ḥadīth*-s on his book, titled by “*Siyar Al-Sālikīn*” on *Zuhud* and *Faqr* considering chapter. Like before, the writer told on the previous chapter, “*Siyar Al-Sālikīn*” is a translation book form “*Iḥyā’ ‘Ulūm Al-Dīn*” by *Imām* Al-Ghazālī. On this book, Al-Falimbānī translated *Iḥyā’ ‘Ulūm Al-Dīn* that written on Arabic language to Arabic Malayan language, for the people of Nusantara Malayan could to understand and learn on his era. Beside translation, he also explained somethings that he thought he need to explain more deeply and generally.

Beside explaining about *ḥadīth* comprehension told by *shaikh* Al-Falimbānī, the writer also will gives some comments that the writer thinks need to explain as an analysis from him for the comprehension he told. To make this research easier, would explain Al-Falimbānī’s comprehension with grouping 72

ḥadīth-s on *Faqr* and *Zuhud* chapter to some sub-chapters based on their themes (Thematical). The *ḥadīth* sub theme table based on their themes is below:



1. *Faqr*

On *Faqr* and *Zuhud* chapter on this *Siyar Al-Sālikīn*, divided in two main sub-themes, there are *Faqr* and *Zuhud*. Because of that dividing, the writer would to discuss it with divide it to that two main sub-themes too. Firstly, would discuss in here is *Faqr*.

This *Faqr* theme has sub-themes. After the writer read and saw it generally, and the writer understands the meanings contain in the *ḥadīth* globally, the writer divides the sub-themes into three themes, there are eminence of *Faqr*, courtesy of poorman, and prohibition for richman to begging with someone else.

a. **Eminence of *Faqr***

In this part, the writer collected *ḥadīth*-s those contain eminence of *Faqr* in life.

1) The Best Human is a Poorman give to others and really in religious service to Allah Swt

أَيُّ النَّاسِ خَيْرٌ؟ فَقَالُوا: مُوسِرٌ مِّنَ الْمَالِ يُعْطِي حَقَّ اللَّهِ فِي نَفْسِهِ وَ مَالِهِ . فَقَالَ نِعَمَ الرَّجُلُ هَذَا وَلَيْسَ بِهِ . قَالُوا فَمَنْ خَيْرُ النَّاسِ يَا رَسُولَ اللَّهِ؟ قَالَ: فَقَيِّرٌ يُعْطِي جُهْدَهُ.¹

Shaikh Al-Falimbānī said:

أرثيث سياف مانسى يعتزله بايك ايت مك سمبه مريكت اورعيع كاي مميركن اى اكن
حق الله ددالم ديريث دان دالم هرتا مك سبدا نى ρ انيله يع سبايك بايك لاكى
لاكى دان بوكن دعندى اورعيع اكو تاياكن درفدا ايت مك سمبه فول مريكت سياف
يعتزله بايك درفد مانسى ايت يا رسول الله مك سبدا اورعيع ترله بايك درفد مانسى
ايت يا رسول الله مك سبدا اورعيع ترله بايك درفد مانسى ايت يائت اورعيع فقير
مميركن سعوه سعوه ددالم برواة عبادة.²

Meaning: “Who is the best man?” Then they replied: “That is a rich man who gives the right of Allah from him and his property.” The prophet Muhammad Saw said: “It is a good man, but I do not mean him.” Then they ask: Who's the best man O Messenger of Allah?” The Prophet replied: “The most well human is poor people who give to others utmostly and sincerely in the act of worship.”

Shaikh Al-Falimbānī defined a word “his true” (جُهْدُهُ) from the *ḥadīth*

above to an effort to give to someone else what he can do and really in religious

¹ ‘Abd Al-Ṣamad Al-Falimbānī, *Siyar Al-Sālikīn fī Ṭarīqah Al-Sādāt Al-Ṣūfiyyah* (next will be written: Al-Falimbānī, *Siyar Al-Sālikīn*), (Cairo: Dār Al-Kutub Al-Islāmī, 1372 H/1953 M), II, 54. See also Al-Ghazālī, *Iḥyā’ ‘Ulūm Al-Dīn* (Next will be written: Al-Ghazālī, *Iḥyā’ ‘Ulūm Al-Dīn*), (Semarang: Karya Putra, n.y), IV, 189.

² Al-Falimbānī, *Siyar Al-Sālikīn*, II, 54-55.

service. From a word “his seriousness”, he explained that with a long explanation, in a poorman act, gives something he had to someone else that more need of it and he also had a seriousness in religious service to Allah Swt. This explanation give a line of the meaning of seriousness in that *ḥadīth*, so the meaning of seriousness is not become wider.

2) Allah Swt will meet the Poormen

إِلْقَ اللَّهُ فَقِيرًا وَلَا تَلْقَهُ غَنِيًّا.³

Shaikh Al-Falimbānī said:

أَرْتِيث دَافَتِي أَوْلَهُمُو أَكْنَ اللهُ تَعَالَى ائْتِ فَدِحَالِ أَعْكَو ائْتِ فَفَقِيرِ دَانَ جَاعِنِ أَعْكَو دَافَتِي
أَكْنَ اللهُ تَعَالَى ائْتِ فَدِحَالِ أَعْكَو ائْتِ كَاي.⁴

Meaning: “Meet Allah when you are in a poor state and do not meet Allah when you are rich.”

Ḥadīth above explained clearly by Al-Falimbānī. Word keys in the *ḥadīth* are word “*Faqr*” (فَقِيرًا) and “rich” (غَنِيًّا). That two words are adverbs explain some one condition, so they had that promised condition with what the *ḥadīth* said.

3) Allah Swt love a poorman doesn’t begging and has children

إِنَّ اللَّهَ تَعَالَى يُحِبُّ الْفَقِيرَ الْمُتَعَفِّفَ أَبَا الْعِيَالِ.⁵

³ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 55. Al-Ghazālī, *Iḥyā` ‘Ulūm Al-Dīn*, 189.

⁴ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 55.

⁵ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 55. Al-Ghazālī, *Iḥyā` ‘Ulūm Al-Dīn*, 189.

Shaikh Al-Falimbānī said:

أرتيث بهواست الله تعالى ايت كاسيه اكن اورعيم فقير يعتياد منتأ منتأ كفد أروع لاكى يايق
أنقت.⁶

Meaning: "Allah loves the poor were not begging to others and he has a lot of children."

Shaikh Al-Falimbānī explain *ḥadīth* above clearly and fit with it's external meaning.

4) Poorman comes in the Paradise before than Richman

يَدْخُلُ فُقَرَاءُ أُمَّيِّ الْجَنَّةِ قَبْلَ أَغْنِيَاءِهِمْ بِخَمْسِمِائَةِ عَامٍ.⁷

Shaikh Al-Falimbānī said:

أرتث ماسوق سكل فقير امتكو ايت كدالم شرك دهولو درفد أروع كاي مريكت دعن
ليم راتوس تاهن.⁸

Meaning: "Enter all the poor of my people to Heaven firstly from the wealthy for five hundred years."

Ḥadīth above explained clearly by *Al-Falimbānī*.

5) Love *Faqr* is love The Messenger Saw

إِنَّ لِي حِرْفَتَيْنِ اثْنَتَيْنِ ، فَمَنْ أَحَبَّهُمَا فَقَدْ أَحَبَّنِي وَمَنْ أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي الْفَقْرُ وَ
الْجِهَادُ.⁹

⁶ *Al-Falimbānī, Siyar Al-Sālikīn, II, 55.*

⁷ *Al-Falimbānī, Siyar Al-Sālikīn, II, 55. Al-Ghazālī, Iḥyā' 'Ulūm Al-Dīn, 189.*

⁸ *Al-Falimbānī, Siyar Al-Sālikīn, II, 55.*

Shaikh Al-Falimbānī said:

أرتيٲ بهواست أءاله باكيكو ايت ءواكفنداين مك برعسياف كاسيه اكن كءواث ايت
مك سعكوٲ كاسيه اى اكنءاكو ءان برعسياف بنحى اى اكن كءواث مك سعكوهن
تله بنحى اى اكنءاكو يائت فقير ءان فرش سبيل الله.¹⁰

Meaning: “In fact, I have two intelligences, then who love both of them, so he really love me. And who hate both of them, then indeed he hates me, it is the poor and the war in the way of Allah.”

A word “Seriousness” (الجهادُ) translated by Al-Falimbānī with “War in Allah Swt Path”. This is a translation limit by Al-Falimbānī so the word “seriousness” doesn’t come with missunderstand or has a more wider meaning.

6) Worldly is A Transitory

أَنَّ جِبْرِيلَ ۞ نَزَلَ عَلَى رَسُولِ اللَّهِ ۞ فَقَالَ: يَا مُحَمَّدُ إِنَّ اللَّهَ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ
لَكَ أَتُحِبُّ أَنْ يَجْعَلَ اللَّهُ لَكَ هَذِهِ الْجِنَالَ ذَهَبًا وَ تَكُونُ مَعَكَ حَيْثُ مَا كُنْتَ، فَأَطْرَقَ رَسُولُ
اللَّهِ ۞ سَاعَةً ثُمَّ قَالَ: يَا جِبْرِيلُ إِنَّ الدُّنْيَا دَارٌ مَنْ لَا دَارَ لَهُ، وَ مَالٌ مَنْ لَا مَالَ لَهُ، وَ
يَجْمَعُهَا مَنْ لَا عَقْلَ لَهُ. فَقَالَ جِبْرِيلُ ۞: تَبَّتْكَ اللَّهُ بِالْقَوْلِ الثَّابِتِ.¹¹

Al-Falimbānī said:

أرتيٲ اين ساتو ءءيٲ يعءروايتكن أوله ببراف علماء بهواست جبريل عليه السلام تورن
كفء رسول الله ۞ مك بركات اى يا محمد بهواست الله تعالى بركيريم اتسمو سلام ءان
برفرمان باكيمو أءاكه أءكو كاسيه بهوا منءاءيكن الله تعالى باكيمو اكن بوكية اين اكن

⁹ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 55. Al-Ghazālī, *Iḥyā` ‘Ulūm Al-Dīn*, 190.

¹⁰ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 55.

¹¹ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 55. Al-Ghazālī, *Iḥyā` ‘Ulūm Al-Dīn*, 190.

امس دان اداله ای سرتا موسکیرا کیرا بارع کمان ادامومک تندوق رسول الله ﷺ ساتو
 ساعة کمدين مک ای برسبدا یا جبریل بهوا دنیا این یائت نکری باکی اورع یعتیاد باکیث
 نکری دان هرتا یعددا لم دنیا این یائت هرتا باکی اورع تیاد ممفویای اکن هرتا دان
 مفهمفونکن اکندی اوله اورع تیاد ممفویای عقل باکیث مک کات جبریل علیه السلام
 یا محمد تله منتفکن الله تعالی اکندیکو دعن فرکتائن یع منتفکن ایمان.¹²

Meaning: In fact, Gabriel down to the Messenger of Allah respectfully, and then he said: "O Muhammad! Allah ta'ala sent greetings and said to me: Did you like if Allah made this hill into gold for you and give everythings to be for you?" The Prophet pondered a moment, and he said: "O Gabriel, the real of this world is the foreign country for who does not exist for him, and the treasures that exist in this world is for those who do not own properties, and those who collect them are people who have no sense." Gabriel then said: "O Muhammad! May Allah set your heart with the words that define the faith."

Hadīth above explained by Al-Falimbānī clearly. *Shaikh* Al-Falimbānī

only gave the contain "with the decided speech" (بِالْقَوْلِ الثَّابِتِ) with the meaning is

"with the decided speech of faith". The word "the decided" (الثَّابِتِ) meant as a

deciding of faith of someone in his hearth.

7) Poorman and Needy are the first who come in to Heaven

خَيْرُ هَذِهِ الْأُمَّةِ فُقْرَاؤُهَا، وَأَسْرَعُهَا تَضَجُّعًا فِي الْجَنَّةِ ضِعْفَاؤُهَا.¹³

Al-Falimbānī said:

¹² Al-Falimbānī, *Siyar Al-Sālikīn*, II, 55.

¹³ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 55. Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*, 190.

أرثيث برمولى يعتزله بايك اومتكو ايت سكل فقيرث دان يعتزله سكرامعميل تمفة تيدور
ددام شركا ايت أورعيع ساعة ضعيف درفدات.¹⁴

Meaning: "The best of my people are the poor people, and most of them who firstly taking place in Heaven are the weakest of them."

Hadīth above explained by Al-Falimbānī clearly.

8) Majority of People of Heaven are Poormen

أطلعتُ في الجنة فرأيتُ أكثرَ أهلها الفقراءَ، وأطلعتُ في النارِ فوجدتُ أكثرَ أهلها الأغنياءَ
والنساءَ.¹⁵

Al-Falimbānī said:

أرثيث تله اكو ليهة ددام شركا مك ليهة اكن كبايقكن ايسيث ايت أورعيع فقير دان اكو
ليهة ددام نراك مك اكو ليهة اكن كبايقكن ايسيث ايت يائت اورعيع كاي دان
فرمفوان.¹⁶

Meaning: "I have seen in heaven, and I saw most of the people who inhabit it are poor, and I saw in hell, then I saw that most people who inhabit it are rich and women."

Shaikh Al-Falimbānī explained *hadīth* above clearly and agree with the real meaning.

9) The Poorman sincerity will give them a rewards

يَا مَعْشَرَ الْفُقَرَاءِ! أُعْطُوا اللَّهَ الرَّضَا مِنْ قُلُوبِكُمْ تَنْظَرُوا بِثَوَابِ فَقْرِكُمْ، وَ إِلَّا فَلَا.¹⁷

¹⁴ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 55.

¹⁵ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 55. Al-Ghazālī, *Ihyā' 'Ulūm Al-Dīn*, 191.

¹⁶ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 55-56.

Al-Falimbānī said:

أرتيٲ هى سكل أورعيػ فقير برى أولهمو اكن حق الله تعالى أكن رضا درفد هاتى كامو سفای دافة دعن فهلا فقير كامو ايت جكلو تياػ كامو رضاكن فقير كامو ايت نسحاى تياػ كامو دافة فهلا فقير كامو ايت.¹⁸

Meaning: "Hi all poor people! Give the good pleasure from your hearts as a right of Allah, that you may get the rewards that you are indigent. If you are not pleased for Faqr, then you will not get the reward."

Hadīth above explained clearly by Al-Falimbānī.

10) Poorman has a right to give *shafā'āt* (1)

أَكْثَرُوا مِنْ مَعْرِفَةِ الْفُقَرَاءِ وَ اتَّخَذُوا عِنْدَهُمْ الْأَيَادِي، فَإِنَّ لَهُمْ دَوْلَةً يَوْمَ الْقِيَامَةِ. فَقَالُوا يَا رَسُولَ اللَّهِ! وَمَا دَوْلَتُهُمْ؟ قَالَ: إِذَا كَانَ يَوْمَ الْقِيَامَةِ قِيلَ لَهُمْ: انظُرُوا مَنْ أَطْعَمَكُمْ كِسْرَةً أَوْ سَقَاكُمْ شُرْبَةً مَاءٍ أَوْ كَسَاكُمْ ثَوْبًا فَخُذُوا بِيَدِهِ ثُمَّ امضُوا بِهِ إِلَى الْجَنَّةِ.¹⁹

Shaikh Al-Falimbānī said:

أرتيٲ بايقن بركنل كنلن دعن أورعيػ فقير ايت ػان جاديكن اولهمو اكن سكل تاػن كامو ايت برفكػ كفػ مريكت مك كارن بهوا أػاله باكى مريكت كراجانن ػالم هارى قيامة مك سمبه مريكت صحابه نبى ايت دعن كتاٲ يا رسول الله اف كراجانن مريكت مك سبػا نبى ρ افبيل اػ ػػالم هارى قيامة مك ػكات باكى مريكت تبليك اولهكامو كفػ اورعيػ ممبرى اكن كامو ساتو فحه درفػ روتى اتو اورعيػ ممبرى ممينوم تكوق اير اكن

¹⁷ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 56.

¹⁸ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 56.

¹⁹ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 56. Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*, 192.

ڪامو اتو اورعيع مٿاڪي اڪن ڪامو فڪاين ساتو ڪاين مڪ امبيل اولهيو دڪن تاڪنث ايت
ڪمدين مڪ لالوڪامو دڪندي ڪدام شرڪا.²⁰

Meaning: "Multiply acquainted with people who are poor and keep them, because they have a kingdom when the Doomsday happens." Then ṣaḥābāt said to the Prophet: "O Messenger of Allah! What are their kingdoms?" The prophet said: "If Doomsday happens, it is said to them: peek at the person who gave you a piece of bread or a person who gave you a sip of water, or the person who put you one outfit, then catch their hands then go with him into heaven."

Al-Falimbānī explained *ḥadīth* above clearly.

11) Poorman has a right to give *shafā'āt* (2)

يُوتَى بِالْعَبْدِ يَوْمَ الْقِيَامَةِ فَيَعْتَدِرُ اللَّهُ تَعَالَى عَزَّوَجَلَّ إِلَيْهِ كَمَا يَعْتَدِرُ الرَّجُلُ لِلرَّجُلِ فِي الدُّنْيَا
فَيَقُولُ: وَ عِزِّي وَ جَلَالِي مَا زَوَيْتُ الدُّنْيَا عَنْكَ هُوَانِكَ عَلَيَّ، وَلَكِنْ لِمَا أَعْدَدْتَ لَكَ مِنَ
الْكَرَامَةِ وَ الْفَضِيلَةِ. أُخْرِجْ يَا عَبْدِي إِلَى هَذِهِ الصُّفُوفِ! فَمَنْ أَطْعَمَكَ فِيَّ أَوْ سَقَاكَ فِيَّ أَوْ
كَسَاكَ فِيَّ يُرِيدُ بِذَلِكَ وَجْهِي فَخُذْ بِيَدِهِ فَهُوَ لَكَ. وَ النَّاسُ يَوْمَئِذٍ قَدْ أَلْجَمَهُمُ الْعَرَقُ،
فَيَتَخَلَّلُ الصُّفُوفَ وَيَنْظُرُ مَنْ فَعَلَ ذَلِكَ بِهِ فَيَأْخُذُ بِيَدِهِ وَ يَدْخُلُهُ الْجَنَّةَ.²¹

Al-Falimbānī said:

أرثيت دداتڪن دڪن سؤرع همبا الله ددام هاري قيامة مڪ منتأ عذر الله تعالى ڪفدات
سفرت منتأ عذر سؤرع لاکي لاکي ڪفد سؤرع لاکي لاکي يعلاين ددام دنيا مڪ فرمان
الله تعالى دمي ڪملياڻڪو دان دمي ڪبسارنڪو تيا د اڪو جاوهڪن دنيا درفدامو ڪارن
ڪهيناڻمو اتسڪو تتافي اداله يعدمڪين ايت ڪارن سوات يع اڪو سدياڪن باڪيمو درفد
ڪرامة دان ڪلبهين ددام هاري قيامة ڪلوار اعڪوهي همباڪو ڪفد بيراف اورعيع برهمفون
ددام فادع محشر ايت مڪ تيليك اولهيو اڪن مريڪت مڪ منڪال اعڪو دافة اورعيع

²⁰ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 56.

²¹ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 56. Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*, 192.

ممبری ماکن اکندیکو کارناکو اتو أعکو دافة اکن أورعیع ممبری مینوم اکندیکو کارن
برکهندق ای دغن یعدمکین ایت اکن موکاکو مک أمبیل أولهمو دغن تاغنت مک یائت
باکیمو ممبری شفاعة اکندی دان اداله سکلین مانسی فدهاری ایت تله برندم اتو برنع
ددام ایر فلوه مریکت مک تردندیع سکل صف ایت دغن ایر فلوه ایت مک منبلیک ای
اکن أرعیع ممبری ماکن اکندی ایت اتو یع ممبری مینوم اکندی ایت اتو یع ممبری فکاین
اکندی ایت مک معمبیل ای اکن تاغن مریکت دان ماسوقکن ای اکندی کدالم
شُرکا.²²

Meaning: "Brought in by a servant of Allah in the Day of Judgment then asked him senile like asking a senile of man to an other man in the world." Then Allah says: "For the sake of my glory and majesty. I will not keep the world from you because of disgrace to me, but so it is for something that I prepared for you from the glory and excess when the doomsday. O servant then went out to a few people gathered in the field of mahsyar, then have a peek at them, if you find someone who gave you food because of me or you find someone who gave a drink because of me or you find people who gave clothes because he wanted me to, then catch it and give her intercessions. And all men on the day it sank and swam in their sweat that then hold on all rows with the sweat water. Then he peered person who gave him food, drink, and clothes so he grabbed them and he put him into the heaven."

Hadīth above explained by Al-Falimbānī clearly.

12) Consequences of hate the poorman

وَرُوِي عَنْ عَلِيٍّ كَرَّمَ اللَّهُ وَجْهَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا أَبْعَضَ النَّاسُ فُقَرَاءَهُمْ وَأَطْهَرُوا
عِمَارَةَ الدُّنْيَا وَتَكَالَبُوا عَلَى جَمْعِ الدَّرَاهِمِ رَمَاهُمْ اللَّهُ بِأَرْبَعِ خِصَالٍ: بِالْقَحْطِ مِنَ الزَّمَانِ، وَ
الْجُورِ مِنَ السُّلْطَانِ، وَ الْحِيَانَةِ مِنْ وُلَاةِ الْأَحْكَامِ، وَ الشُّوْكَةِ مِنَ الْأَعْدَاءِ.²³

Al-Falimbānī said:

²² Al-Falimbānī, *Siyar Al-Sālikīn*, II, 56-57.

²³ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 57. Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*, 194.

أرتيٰث اين سوات حديث يعدروايتكن اوله جمهور علماء درفد سيدنا على بن ابي طالب
 كرم الله وجهه بهواست رسول الله ﷺ برسبدا اى افبيل بنحى مانسى ايت اكن اورعيع
 فقير مريكت دان منظاهركن مركت اكن ممبايقن دنيا دان ساعة لوبا مريكت اتس
 مهمفونكن دنيا مريكت دان لوبا مريكت اتس مهمفونكن دراهم نسحاى ملونتركن اوله
 الله تعالى اكن مريكت دعن امفة فركارا (فرتام) دكورعكن هوجن درفد ماس ايت هعك
 جادى ماهل سكلين مكانن فد ماس ايت (كدوا) ظالم درفد راج ددالم نكرى ايت هعك
 مياكىتى اى اكن سكل رعية يعددالم نكرى ايت (كتيك) خيانة درفد اورعيع محكمكن
 اورع ددالم تمفة ايت (كأمفة) دعن اورعيع ساعة كرس يع ميتروى اكندى.²⁴

Meaning: Narrated from ‘Alī ibn Abī Ṭālib karramallahu wajhah that the Prophet said: “If people hate poor people and they clarify to think the world nice, and they are very comfortable in the collecting world, and they are convenient to collect the treasure then Allah will punish them with four cases: First, the deductible raining at the time to treasure the food to be expensive. Second, the king of the land be unjust that he hurt all people. Third, who ruled in the place of treason, and fourth, enemy they againts them, become very hard.”

Ḥadīth above explained by Al-Falimbānī clearly. He also explained the first and second matters with a little add of consequences of those two matters.

The first matter is “with a dry season in that time” (بِالْفَحْطِ مِنَ الزَّمَانِ), he explained

it with an add “till all foods be expensive” (هعك جادى ماهل سكلين مكانن). The

second matter is “and the tyranny of their government” (وَ الْجَوْرِ مِنَ السُّلْطَانِ), he

explained it with an add “till they hurt all of the people in that country” (هعك)

(مياكىتى اى اكن سكل رعية يعددالم نكرى ايت).

²⁴ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 57.

13) A Key of The Heaven is loving the patient poorman

إِنَّ لِكُلِّ شَيْءٍ مِفْتَاحًا، وَمِفْتَاحُ الْجَنَّةِ حُبُّ الْمَسَاكِينِ وَالْفُقَرَاءِ لِصَبْرِهِمْ. هُمْ جُلَسَاءُ اللَّهِ
تَعَالَى يَوْمَ الْقِيَامَةِ.²⁵

Shaikh Al-Falimbānī said:

آرتیٹ اَدالہ باکی تیف تیف سسوات ایت انق کونحی دان اَدالہ انق کونحی شرکا ایت
یائت کاسیہ اکن اورعیع مسکین دان اورعیع فقیر کارن صبر کریکتت برمول مربکتت له
یع دودق دهدافن حضرۃ اللہ فد ہاری قیامۃ.²⁶

Meaning: For every things there is a key and the key to heaven is love to the poor and the poor patients over it. They are the ones who sit before Allah on Judgement Day.

Al-Falimbānī explained the above *ḥadīth* clearly.

14) Rewards for the sincerely poorman with his *Faqr*

يَا مَعْشَرَ الْفُقَرَاءِ أَعْطُوا الرِّضَا مِنْ قُلُوبِكُمْ تَطَفَّرُوا بِشَوَابِ فَقْرِكُمْ، وَإِلَّا فَلَا.²⁷

Al-Falimbānī said:

آرتیٹ ہی سکل اُورعیع فقیر بری اولہکامو اکن رضا ددالم ہاتیمو ایت نسحای کامو
دافۃ اکن فہلا فقیر کامو ایت جکلو تیاد رضا کامو اکن اللہ تعالیٰ دعن کففان کامو ایت
نسحای تیادالہ کامو دافۃ فہلا کففان کامو ایت.²⁸

²⁵ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 57. Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*, 195.

²⁶ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 57.

²⁷ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 57. Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*, 195.

²⁸ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 57.

Meaning: “Hi all indigent people! Give pleasure to the heart, surely you can take rewards for your faqr. If you are not pleased with the Almighty Allah about that you destitution, surely you will not be able to offer the rewards of your faqr.”

The *ḥadīth* above explained by Al-Falimbānī clearly.

15) The Sincerely poorman is the best man

لَا أَحَدَ أَفْضَلَ مِنَ الْفَقِيرِ إِذَا كَانَ رَاضِيًا.²⁹

Shaikh Al-Falimbānī said:

أرثيث تباد سؤرع تربه افضل درفد أورعيع فقير أفبيل رضا أى اكن الله تعالى دعن كففأان
ايت.³⁰

Meaning: “No one is more important than the poor when he pleased Allah by his faqr.”

The *ḥadīth* above explained by Al-Falimbānī clearly.

16) The Moderate man in his life is the finest man

طُوبَى لِمَنْ هُدِيَ إِلَى الْإِسْلَامِ وَكَانَ عَيْشُهُ كَفَافًا وَقَنَّعَ بِهِ.³¹

Al-Falimbānī said:

أرثيث برمولى يعترله بابك سؤرع يعدتنجوقكن باكى أكام اسلام دان أداله مكانث ددالم
كهيدفنت منحوكفى أكندى دان ممدائى دعن سديكية رزق يعد بهاكيكن الله تعالى
أكندى.³²

²⁹ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 58. Al-Ghazālī, *Iḥyā` ‘Ulūm Al-Dīn*, 195.

³⁰ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 58.

³¹ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 58. Al-Ghazālī, *Iḥyā` ‘Ulūm Al-Dīn*, 195.

Meaning: “Which is especially good for someone who is impelled to Islam and his food in his life with and enough with little sustenances that Allah gave to him.”

The *ḥadīth* above explained by Al-Falimbānī clearly. The meaning of “his life” (عَيْشُهُ) in that *ḥadīth*, he translated it with “make his consumptions enough for support his entire life” (أَكْنَدِي أَدَالَه مَكَانَتْ دَدَا لَمْ كَهَيْدَفَنْتْ مَنْحُوكَفِي).

17) Allah Swt loves very much to who lives humbly.

أَحَبُّ الْعِبَادِ إِلَى اللَّهِ تَعَالَى الْفَقِيرُ الْقَانِعُ بِرِزْقِهِ الرَّاضِي عَنِ اللَّهِ عَزَّوَجَلَّ.³³

Shaikh Al-Falimbānī said:

أَرْتِيث بَرْمُول يِعْتَرَلِبَه كَاسِيَه دَرَفْد بِيَرَا ف هَمْبَا اللَّهُ تَعَالَى كَفَد اللَّهُ تَعَالَى آيْت يَأْتت أَوْرَعِيَع
فَقِير يِع مَمَادئِي دَعْن سَدِيكِيَه رَزْقِيْت يِعْد بِهَآكِيَكْن اللَّهُ تَعَالَى دَان لَآكِي رَضَا دَرَفْد اللَّهُ
تَعَالَى عَز وَ جَل.³⁴

Meaning: “The first love of a few servants of Allah Al-Mighty to Allah, are poor man who has enough to have shared a little sustenance more pleased Allah, and Allah the Exalted and Glorious.”

This *ḥadīth* explained by Al-Falimbānī clearly.

18) The Prophet Muhammad Saw is a humble man

اللَّهُمَّ اجْعَلْ قُوتَ آلِ مُحَمَّدٍ كَفَافًا.³⁵

³² Al-Falimbānī, *Siyar Al-Sālikīn*, II, 58.

³³ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 58. Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*, 195.

³⁴ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 58.

Al-Falimbānī said:

³⁶ أرتيث هي توهنكو جاديكن أولهمو أكن مكانن كلوركا محمد ايت يع ممدای أكندى.

Meaning: "O Allah! Make the family of Muhammad's foods enough for them"

The *ḥadīth* explained by Al-Falimbānī clearly. The *ḥadīth* explained that Muḥammad Saw himself always prayed to Allah Swt so his family could have a humble life and no live in luxury.

19) Wealth in the World will be remained on the Judgement Day

³⁷ مَا مِنْ أَحَدٍ غَنِيٍّ أَوْ فَقِيرٍ إِلَّا وَدَّ يَوْمَ الْقِيَامَةِ أَنَّهُ كَانَ أُوتِيَ قُوتًا فِي الدُّنْيَا.

Shaikh Al-Falimbānī said:

³⁸ أرتيث تياد سؤرع كای دان تياد سؤرع يع فقير اين مليكن معنع معنع أى ددالم هاری قيامة أين أكن بهوا أداى دبرى ددالم دنيا أكن رزق مكانن يع ممدای أكندى جوا.

Meaning: "No rich and no poor person but recall it in the Day of Judgement will be that if they provide to the provisions of adequate food for him whatsoever."

The *ḥadīth* above explained cleary by Al-Falimbānī.

³⁵ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 58. Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*, 195.

³⁶ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 58.

³⁷ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 58. Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*, 195.

³⁸ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 58-59.

20) The humble poorman with his only wealth is the Allah's Swt choice.

يَقُولُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ أَيْنَ صَفْوَتِي مِنْ خَلْقِي؟ فَتَقُولُ الْمَلَائِكَةُ: مَنْ هُمْ يَا رَبَّنَا؟
فَيَقُولُ: فُقَرَاءُ الْمُسْلِمِينَ، الْقَانِعُونَ بِعَطَائِي، الرَّاضُونَ بِقَدْرِي، أَدْخَلُوهُمْ الْجَنَّةَ. فَيَدْخُلُونَهَا
وَيَأْكُلُونَ وَيشْرَبُونَ وَ النَّاسُ فِي الْحِسَابِ يَتَرَدَّدُونَ.³⁹

Shaikh Al-Falimbānī said:

أرتيٹ برمول فرمان الله تعالى ددالم هاری قیامة مان أورعیع فیلیهنکو درفد سکل مخلوقکو
مک سمبه سکل ملائكة سیاف مریکمت هی توهن کامی مک فرمان الله تعالى یائت سکل
أورعیع مسلمین یع فقیر یع ممدائی مریکمت سسوات رزق یع اکو بهاکیکن باکی مریکمت
لاکی رضا مریکمت اکن قضاکو دان قدرکو مک ماسوقکن أولهکامو اکن مریکمت کدالم
شرکا مک ماسوقله مریکمت کدالم شرکا ایت دان ماکن مریکمت دان مینوم مریکمت دالم
شرکا ایت دان سکل مانسی یعلاین درفد مریکمت لاکی تیعلکل ددالم برأولع اولع
مریکمت دالم حساب.⁴⁰

Meaning: "Allah said on the Day of Resurrection: "Where are the choices people of all My creations! Then the Angels said: "Who are they, O our Lord?" Then Allah said: "Every moslems were poor and had enough to share some of the things and they were pleased with my faiths before and after. Then they will enter to the Heaven and they eat and drink and all others of people have to stay in the day of hisāb repeatly.

The *ḥadīth* above explained by Al-Falimbānī clearly.

21) Three Principals of Rewards for The Poorman who never accepted by The Richman

³⁹ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 59. Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*, 195.

⁴⁰ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 59.

بَعَثَ الْفُقَرَاءُ رَسُولًا إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ إِنِّي رَسُولُ الْفُقَرَاءِ إِلَيْكَ. فَقَالَ: مَرْحَبًا بِكَ وَمِمَّنْ جِئْتَ مِنْ عِنْدِهِمْ، قَوْمٌ أَحَبُّهُمْ. قَالَ قَالُوا: يَا رَسُولَ اللَّهِ! إِنَّ الْأَعْيَاءَ ذَهَبُوا بِالْحَيْرِ، يَحْجُونَ وَلَا نَقْدِرُ عَلَيْهِ وَيَعْتَمِرُونَ وَلَا نَقْدِرُ عَلَيْهِ، وَإِذَا مَرَضُوا بَعَثُوا بِفَضْلِ أَمْوَالِهِمْ دَخِيرَةً لَهُمْ. فَقَالَ النَّبِيُّ ﷺ: بَلِّغْ عَنِّي الْفُقَرَاءَ أَنَّ لِمَنْ صَبَرَ وَاحْتَسَبَ مِنْكُمْ ثَلَاثَةَ حِصَالٍ لَيْسَتْ لِلْأَعْيَاءِ. أَمَّا حِصْلَةٌ وَاحِدَةٌ فَإِنَّ فِي الْجَنَّةِ عُزْفًا يَنْظُرُ إِلَيْهَا أَهْلُ الْجَنَّةِ كَمَا يَنْظُرُ أَهْلُ الْأَرْضِ إِلَى بُحُومِ السَّمَاءِ لَا يَدْخُلُهَا إِلَّا نَبِيٌّ فَقِيرٌ أَوْ شَهِيدٌ فَقِيرٌ أَوْ مُؤْمِنٌ فَقِيرٌ. وَالثَّانِيَةُ يَدْخُلُ الْفُقَرَاءُ الْجَنَّةَ قَبْلَ الْأَعْيَاءِ بِنِصْفِ يَوْمٍ وَهُوَ خَمْسُمِائَةِ عَامٍ. وَالثَّلَاثَةُ إِذَا قَالَ الْعَبْدُ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللهُ أَكْبَرُ وَقَالَ الْفَقِيرُ مِثْلَ ذَلِكَ لَمْ يَلْحَقِ الْعَبْدُ بِالْفَقِيرِ وَلَوْ أَنْفَقَ فِيهَا عَشْرَةَ آلَافٍ دِرْهَمٍ، وَكَذَلِكَ أَعْمَالُ الْبِرِّ كُلُّهَا. فَرَجَعَ إِلَيْهِمْ فَأَخْبَرَهُمْ بِمَا قَالَ رَسُولُ اللَّهِ ﷺ فَقَالُوا رَضِينَا.⁴¹

Shaikh Al-Falimbānī said:

أرتيت ميوره سكل أورعيع فقير اكن ساتو سورهن كفد رسول الله ﷺ مك برسبه أى بهوا همبا سورهن سكل فقير كفدامو مك سبداث مرحبا بك و بمن جئت من عندهم قوم أحبهم يعنى لواصله كسوكائن دان كرضائن دعنديكو دان دعن أورعيع داتع اعكو درفد مريكتت قوم يع اكو ماسيهى مك سمبه سورهن ايت يا رسول الله تله بركات مريكتت بهواست أداله سكل أورعيع كاي ايت تله لالو مريكتت كدالم شركا فدحال مريكتت نايك حج دان أداله كامى تباد كواس أتست دان معرجاكن مريكتت عمرة دان أداله كامى تباد كواس أتست دان أفبيل ساكيه مريكتت مك ميوره كيريمكن مريكتت دعن يع لبه درفد هرتا مريكتت اكن فرتاروهن باكى بكل مريكتت مك سبدا نبي ﷺ باكى سورهن سكل أورعيع فقير سمفيكن أولهمو درفد اكو كفد مريكتت اكن سلامكو بهواست أداله دبريكن أوله الله تعالى باكى سكل أورعيع فقير يع صبر دعن كففأنت ايت دان منتوة أى أكن فهلا آخرة درفد كامو ايت تيك فركارا يع تباد دبريكن اكن أورعيع كاي . أدفون فركارا يع ساتو يعفرتام ايت مك ياتت بهواست أداله ددالم شركا ايت مهليكى يع امة تيعكى سكيواكيرا مليهة كفدات ايت أوله أورعيع ددالم شركا سفرت مليهة أورعيع ددالم بومى

⁴¹ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 63. Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*, 197.

كفد بينتع يعدلاعية ايت فدحال تباد ماسوق كدالمث ايت ملينكن نبي يع فقير اتو أورعيع
ماتی شهيد يع فقير اتو أورعيع مؤمن يع فقير . فرکارا يعكدوا ايت بهواست ماسوق سكل
أورعيع فقير ايت كدالم شرکا دهولو درفد أورعيع کای ايت ستعه هاری دان يائت ليم
راتوس تاهن . دان فرکارا يعکتیک أفبيل معات سكل أورعيع کای ايت سبحان الله و
الحمد لله و لا إله إلا الله و الله أكبر دان معات فول أورعيع فقير ايت اکن سؤمفام
يعدمکين ايت نسحای تياد أي مندافة أورعيع کای ايت اکن فرلاث دعن يعدبريکن کفد
أورعيع فقير ايت دان جکلو مبلنجاکن أوله أورعيع کای ايت سرتاٹ سفوله ريپودرهم
سکاليفون تياد ميمائی اکن فهلا يعدبريکن کفد فهلا أورعيع فقير ايت دان سفرت
يعدمکين ايت سكل عمل يع کبجيکن سکلينٹ مک يائت ترلبه فهلا أورعيع فقير ايت
کفد مريکنت درفد أورعيع کای مک معخبرکن أي کفد مريکنت سفرت يعدخبرکن أوله
رسول الله ﷺ ايت مک برکات مريکنت سکلين رضاله کامی اکن يعدمکين ايت.⁴²

Meaning: the poor people Sent to a servant to The Messenger Saw then spoke with him (spoke with tawāḍḍu') that he is a servant of the poor people to you, so he said: Expand the joyiness and pleasure with you and with people who sent you.. They are the people that I love.

Then the messenger said: O Messenger of Allah! They have said that all rich people have earned their will is all good, even they are pilgrimage and we are have no power to do it, and they do the umrah and we are powerless to do it, and when they are sick they asked to cure it with their provisions as a bet. Then the Prophet said to him: Delivers by you from me to them my greetings. That is given by Allah for all the poor people who are patient with the needy and he will give them the reward of the hereafter with three things that will not be haven by the rich.

The first thing, that is in the heaven, there is a very high mansions, sees to it by those who are in heaven like seeing people on the earth to the stars in the sky when there are no entrance into it unless the poor prophets, or martyrs of the poor, or the needy believers .

The second is that in all the poor people to the heaven than the rich before the half-time and that is five hundred years.

And the third thing, when the rich people said Subḥānallāh wal ḥamdulillāh wa Lā ilāha illallāh wallāhu akbar and the poor say it too, will certainly the rich no get the rewards as those given to the poor, and if spending by the rich people with ten thousand dirhams though, that is nothing like the reward of the rich man will reward given to the poor

⁴² Al-Falimbānī, Siyar Al-Sālikīn, II, 63.

people. And as this is all good deeds over them all then that is a poor rewards more than the rewards of rich. Then the servant said it to them, as what the Prophet said, so they said: We will be sincere thereby.

The *ḥadīth* explained by Al-Falimbānī clearly.

Next, after we explained *faqr* eminence, is the *ḥadīth* themed with courtesy of who lives in *faqr* or a poorman.

b. The Courtesy of Who Lives in *Faqr*

1) Sincere with The Faith from Allah Swt

يَا مَعْشَرَ الْفُقَرَاءِ ! أَعْطُوا اللَّهَ الرَّضَا مِنْ قُلُوبِكُمْ تَنْظُرُوا بِثَوَابِ فَقْرِكُمْ، وَإِلَّا فَلَا. ⁴³

Al-Falimbānī said:

يعنى هى أورهى فقير برى اوله كامو اكن الله تعالى ايت اكن رضا درفد هاتى كامو ايت
سفاى كامو دافة فهلا كففانث كامو ايت. ⁴⁴

Meaning: O you poor! Give by you to Allah the sincerity of your heart so you can get rewards of your faqr, and if you are not pleased you will not be rewarded.

The *ḥadīth* explained by Al-Falimbānī clearly.

2) No humiliated self (1)

إِنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى يُجِبُّ الْفَقِيرَ الْمُتَعَفِّفَ أَبَا الْعِيَالِ. ⁴⁵

Shaikh Al-Falimbānī said:

⁴³ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 64. Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*, 201

⁴⁴ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 64.

⁴⁵ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 67. Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*, 201

ارتیث بھواست اللہ I کاسیہ اکن اورعیع فقیر یع مملیہرا اکن دیریث درفد کھینان لاکی
باقی ای ممفویای أنق.⁴⁶

Meaning: That Allah loves the poor people who keep himself from further humiliation and he has many children.

The *ḥadīth* explained by Al-Falimbānī clearly.

3) No humiliated self (2)

مَنْ تَوَاضَعَ لِعَبِيٍّ لِأَجْلِ غِنَائِهِ ذَهَبَ ثُلُثَا دِينِهِ.⁴⁷

Al-Falimbānī said:

ارتیث برعسیاف مرندھکندیریث باکی اورعیع کای کارن ککیانث ایت نسحای هیلع دوا
ثلث اکماث.⁴⁸

Meaning: Who humiliate himself front the rich because his rich so it makes his two of three his religions.

The *ḥadīth* above explained by Al-Falimbānī clearly.

4) Keep giving to other

دِرْهَمٌ مِنَ الصَّدَقَةِ أَفْضَلُ عِنْدَ اللَّهِ مِنْ مِائَةِ أَلْفٍ دِرْهَمٍ! قِيلَ وَكَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ:
أَخْرَجَ رَجُلٌ مِنْ عَرَضِ مَالِهِ مِائَةَ أَلْفٍ دِرْهَمٍ فَتَصَدَّقَ بِهَا. وَ أَخْرَجَ رَجُلٌ دِرْهَمًا مِنْ دِرْهَمَيْنِ لَا
يَمْلِكُ غَيْرَهُمَا، طَيِّبَةً بِهِ نَفْسُهُ. فَصَارَ صَاحِبُ الدَّرْهَمِ أَفْضَلَ مِنْ صَاحِبِ مِائَةِ أَلْفٍ.⁴⁹

Shaikh Al-Falimbānī said:

⁴⁶ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 67.

⁴⁷ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 67.

⁴⁸ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 67.

⁴⁹ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 68. Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*, 201.

أرثيث تركادع ساتو درهم درفد درهم صدقة ايت تربه أفضل فد الله تعالى درفد سراتوس ريبو درهم مك سمبه صحابة دان بتاف يعدمكين ايت يا رسول الله برسبدا اى تله معلواركن سؤرع لاکى لاکى اكن ساتو درفد هرتا يعدوادرهم فدحال اى تياد ممليكى اكن يعلاين درفدات سرت سوک هاتيث دعن مبرى صدقة ايت مك جاديله أورعيع ممفويای ساتو درهم ايت تربه افضل درفد أورعيع برصدقة سراتوس ريبو درهم درفد ايت.⁵⁰

Meaning: Sometimes a dirham of charity more important by Allah than one hundred thousand dirhams! Then ṣaḥābāt said: And so this is how the Messenger of Allah? Then he said: A rich has released one hundred thousand dirhams from his much properties and he gave alms with it. And has alms a poor man with one dirham of the two dirhams and no he has to be other than that two dirhams, as well as his love by giving charity, then who give a dirham is more important than the rich who give one hundred thousand dirhams.

The *ḥadīth* above explained by Al-Falimbānī clearly.

5) Use his wealth humbly

فَقَدْ أُهْدِيَ إِلَى رَسُولِ اللَّهِ ﷺ سَمْنٌ وَأَقِطٌ وَكَبْشٌ، فَغَبِلَ السَّمْنَ وَالْأَقِطَ، وَرَدَّ الْكَبْشَ.⁵¹

Al-Falimbānī said:

أرثيث مك سعوکوھت تله دبری هدیه کفد نبی ﷺ اکن مبيق دان سوسو يع کريع ايت دان منولقکن ای اکن کبش.⁵²

Meaning: Than surely has given gifts to The Prophet those are oil, dried milk, and goat kibash then he received oil and dried milk and didn't receive the goat kibash.

The *ḥadīth* explained by Al-Falimbānī clearly.

⁵⁰ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 68.

⁵¹ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 69. Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*, 202.

⁵² Al-Falimbānī, *Siyar Al-Sālikīn*, II, 69.

6) Accept some wealth only from someone knew

وَكَانَ ﷺ يَقْبَلُ مِنْ بَعْضِ النَّاسِ وَيُرُدُّ عَلَى بَعْضٍ وَقَالَ: لَقَدْ هَمَمْتُ أَنْ لَا أَتَّهَبَ إِلَّا مِنْ قُرَيْشٍ أَوْ أَنْصَارٍ أَوْ ثَقَفِيٍّ أَوْ دَوْسِيٍّ.⁵³

Al-Falimbānī said:

أرثيث أداله نبی ﷺ منريم اکن هدیة درفد ستعه مانسی دان منولقکن ای اکندی اتس ستعه دان فول ای سعکوهث تله کوبر حیثا حیثا بهوا اکو تیاد معمبیل اکن فمبرین ملیکن درفد فریش اتو درفد انصاری اتو درفد ثقفی اتو درفد دوسی.⁵⁴

Meaning: He is The Prophet was going to receive half of all gifts from people and pushed away the half others, and He said: I have desired that I do not take gifts but from Quraysh, the Anṣār, or from Thaqaḫfī, or Dūsī.

The *ḥadīth* explained by Al-Falimbānī clearly.

7) Accept some wealth that necessary only

مَا الْمُعْطِي مِنْ سَعَةٍ بِأَعْظَمِ أَجْرًا مِنَ الْآخِذِ إِذَا كَانَ مُحْتَاجًا.⁵⁵

Shaikh Al-Falimbānī said:

أرثيث تیاد اورعیع ممبری درفد کلواسنث ایت ترلبة فهلات درفد اورعیع معمبیل اکن فمبرینث افبیل اد اورعیع مقمبیل ایت ساعة برکهندق اکندی.⁵⁶

Meaning: No one who give from his wealths get more rewards than who take that gifts, if the one who take it very desired to have it.

⁵³ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 69. Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*, 202.

⁵⁴ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 69-70.

⁵⁵ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 71. Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*, 203.

⁵⁶ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 71.

The *ḥadīth* above explained by Al-Falimbānī clearly.

8) Accept some unpredected wealth because that is from Allah

Swt

مَنْ أَتَاهُ شَيْءٌ مِنْ هَذَا الْمَالِ مِنْ غَيْرِ مَسْئَلَةٍ وَلَا اسْتِشْرَافٍ فَإِنَّمَا رِزْقٌ سَافَهُ اللَّهُ إِلَيْهِ. وَفِي لَفْظِ آخَرَ: فَلَا يَرْدُهُ.⁵⁷

Shaikh Al-Falimbānī said:

أرتيٹ برعسياف داتع اكندى سسوات درفد هرتا ايت دعن تباد ممتا اكندى دان تباد مليهه اى اكندى مك هياست اداله يائت رزقى يعدداتعن اكندى اوله الله تعالى كفدات دان فدساتو لفظ حديث يعلاين مك جاعن دتولقكن اكندى.⁵⁸

Meaning: Anyone who comes to him with something of some properties and he doesn't ask it and he doesn't see it either, then it is comes from Allah to him. And on the other ḥadīth narration: So do not push away it.

The *ḥadīth* explained by Al-Falimbānī clearly.

9) Accept and have some wealth that needed only

لَا حَقَّ لِابْنِ آدَمَ إِلَّا فِي ثَلَاثٍ، طَعَامٍ يُقِيمُ صُلْبَهُ، وَثَوْبٍ يُوَارِي عَوْرَتَهُ، وَبَيْتٍ يَسْكُنُهُ. فَمَا زَادَ فَهُوَ حِسَابٌ.⁵⁹

Shaikh Al-Falimbānī said:

⁵⁷ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 71. Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*, 203.

⁵⁸ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 71.

⁵⁹ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 72. Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*, 204.

أرثيث تباد حق باکی انق آدم ایت ملیکن تیک فرکارا فرتام مکانن یع مندیریکن فیعکعن
 ددالم برهواة عبادة دان کدوا کاین یع منوتفی اکن عورتث دان کتیک رومه تمفة برناوع
 دعندی درفد کنا فانس دان کنا سجوق مک لاین درفد یعدمکین ایت ممبایقکن حساب
 ددالم آخرة.⁶⁰

Meaning: No rights for children of Ādam, except in three things. The first, foods that built up his waist in doing the religious activity, and the second cloths those drape his body. And the third, his shelter home that protect him from get hot and cold. Then other than that are increase hisāb in the hereafter.

The *ḥadīth* above contains three matters those become rights for a moslem in the world. Al-Falimbānī added some explanations to the first and the third matters. On the first matter, Al-Falimbānī added “in religious activity” (ددالم برهواة). Some while, on the third matter, Al-Falimbānī added “from get burned and get cold” (درفد کنا فانس دان کنا سجوق).

10) Better to pray to Allah Swt for asking some wealth

وَكَانَ ρ يَأْمُرُ كَثِيرًا بِالتَّعَفُّفِ عَنِ السُّؤَالِ، وَيَقُولُ: مَنْ سَأَلْنَا أَعْطَيْنَاهُ، وَمَنْ اسْتَعَىٰ أَعْنَاهُ
 اللَّهُ تَعَالَىٰ. وَ قَالَ: مَنْ لَمْ يَسْأَلْنَا فَهُوَ أَحَبُّ إِلَيْنَا.⁶¹

Shaikh Al-Falimbānī said:

⁶⁰ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 72.

⁶¹ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 74.

أرتيث دان اداله نبي ρ كبايقكن أى مشوره اكن سؤرع دغن ممليه اكن أى درفد ممتأ كفد مانسى دان اداله برسبدا برعسياف ممتأ اكن كامى نسحاى كامى برى اكندى دان برعسياف منتوة كاي اى اكن كامى نسحاى معكياكن الله تعالى اكندى دان برسبدا نبي ρ برعسياف تياى اى ممتأ اكن كامى مك يائت يعترلبه كاسيه كفد كامى.⁶²

Meaning: And the Prophet orders to the people many times to keep them selves from begging to others, and He said: Who beg to us, we surely will give him. And who begging to be rich, so Allah will certainly enrich him. And the Prophet said: Who does not beg to us, he is the first love to us.

The *hadīth* above explained by Al-Falimbānī clearly.

11) Better to pray to Allah Swt for asking some wealth

إِسْتَعْفُوا عَنِ النَّاسِ. وَمَا قَلَّ مِنَ السُّؤَالِ فَهُوَ خَيْرٌ. قَالُوا: وَمِنْكَ يَا رَسُولَ اللَّهِ؟ قَالَ: وَ مَيِّ.⁶³

Shaikh Al-Falimbānī said:

أرتيث فليهاكن اكنديرمو ايت درفد ممتأ كفد مانسى دان برعسياف سديكية هرتا فدحال كامو ممليه اكن درفد ممتأ ايت يائت ترلبه بايك درفد هرتا يعبايق يعدافة درفد ممتأ ايت مك سمبه صحابة ايت جاعن ممتأ درفدامو يارسول الله مك سبداث دان جكلو درفدكو سكاليفون.⁶⁴

Meaning: Take care of yourself from begging to humans and who has little wealth, and he take care of himself from begging, that is better than has a lot of wealths got from begging. Then his ṣaḥābāt said: Including do not beg to you O Messenger, so he said: And if from me though.

⁶² Al-Falimbānī, *Siyar Al-Sālikīn*, II, 74.

⁶³ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 74. Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*, 206.

⁶⁴ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 74.

The *ḥadīth* above explained by Al-Falimbānī with added some explanation

یائت تریبه بایک درفد هرتا یعیایق ("better than a lot of wealth those got from begging")

(یعدافه درفد ممتتأ ایت

12) May to ask only for getting enough in daily necessity

65 *اِسْتَعْنُوا بِعَنِّي اللَّهُ تَعَالَى عَنْ غَيْرِهِ! قَالُوا: وَمَا هُوَ؟ قَالَ: عَدَاءُ يَوْمٍ وَعَشَاءُ لَيْلَةٍ.*

Shaikh Al-Falimbānī said:

أرتیت تنتوة أولهكاموا اكن ككیان الله تعالى درفد لاینث مك سمبه صحبة أف قدر كای
ایت مك سبداث یائت أورعیع ممفویائی مكانن سهاری دان مكانن سمالم. 66

Meaning: Ask by you of the wealths of Allah from others. So ṣaḥābāt said: What is the rate of the rich? So the Prophet said: Some of those who have food meals a day and night.

The *ḥadīth* above explained by Al-Falimbānī clearly with added some long explanation. Al-Falimbānī said:

دان أداله حدیث یع مننحوقکن اكن قدر أورعیع كای یع حرام ممتتأ ایت یائت یع
ممفویائی هرتا سقدر ممدای سهاری سمالم جوا تتافی دتکوعکن أوله امام الغزالی رحمه الله
تعالی سفرت یعلاکی أکنداتع حدیث این فد أورعیع موره رزقیث ایت ددالم تیف تیف
هاری اتو ددالم تیف تیف ماس مك اكن مندافه سفرت یعدمکین ایت مك جكلو تیاد
موره رزقیث ددالم تیف تیف هاری اتو ددالم تیف تیف ماس مك هارف ای ممتتأ دان
جكلو ادای ممفویائی یع لبه درفد بلنجا سهاری سمالم ایت هعك بلنجا امغه فوله هاری

⁶⁵ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 77. Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*, 206.

⁶⁶ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 77-78.

اتو هعك ستاهون دان منكال موده مندافة فد تيف تيف ماس مك حرام أى ممنتأ قدر يع
 لبه درفد حاجتت ايت دان سبب أنيله برسلاهن قدر أورعيع كای يع حرام ممنتأ ايت.⁶⁷

The text above is an explanation from Al-Falimbānī. In that explanation, Al-Falimbānī explained that on the *ḥadīth*, said that the measurement of some one called a richman is he has a enough wealth for his food in a day. But, Al-Falimbānī then added that the *ḥadīth* delayed by *Imām* Al-Ghazālī, because on the next *ḥadīth* after that *ḥadīth* would be explained that a richman is a person who has some wealth for his food in couple days. So if his wealth less than a couple days, he can to beg. This could be happened with a condition that he already had a difficulty condition in working. If that person still strong and can do work, so its forbid for him to begging.

13) Always work totally on Goodness

السَّاعِي فِي الْخَيْرِ كَفَاعِلِهِ.⁶⁸

Shaikh Al-Falimbānī said:

أرتيث برمول أورع معأوسهأى اكن سوات ددالم بربوة كبا جيكن ايت أداله فهلات سفرت
 فهلا أورعيع بربوة كبا جيكن ايت.⁶⁹

Meaning: The person who will do somethings good, he will get rewards as many as the doers.

⁶⁷ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 78.

⁶⁸ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 82.

⁶⁹ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 82-83.

The *ḥadīth* above explained by Al-Falimbānī clearly. Need to know that the *ḥadīth* above put on by Al-Falimbānī for his book, and the writer doesn't find the *ḥadīth* in ‘Ihyā’ ‘Ulūm Al-Dīn’.

The next subtheme that will be discussed is Prohibition for the richman to begging.

c. Prohibition for the Richman to Begging

1) If a rich man begs, so he increases fires in Hell

إِعْلَمَ أَنَّ الْأَخْبَارَ دَلَّتْ عَلَى تَحْرِيمِ السُّؤَالِ. فَمِنْهَا قَوْلُهُ ρ: مَنْ سَأَلَ عَن ظَهْرِ غِيٍّ فَإِنَّمَا يَسْتَكْبِرُ مِنْ جَمْرِ جَهَنَّمَ.⁷⁰

Al-Falimbānī said:

أرتیت کتھی اولھمو بھواسٹ بېراف بايق حديث نبی ρ يع مننحوقکن ای اتس حرام ممتأ
 أّس أّورع کای أیت مک ستعة درفدات سبدا نبی ρ برعسیاف ممتأ کفد سؤرع فدحال
 دی أّورع کای مک هات سعکوهٹ منتتوة ای ممبايقکن بارا درفد ائی نراک جهنم.⁷¹

Meaning: Know by you that how many ḥadīth-s of the Prophet which its showed the illicit of the rich man who begging. Then half of the Prophet's ḥadīth-s said: Who begs to others and he is actually a rich man, he is actually begs for increasing coal fire in Hell Jahannam.

The *ḥadīth* above explained by Al-Falimbānī with added explanation

“Begging for that rich man” (ممتأ أّس أّورع کای أیت).

2) If the rich man begs, so he beg for his fires in Hell (1)

⁷⁰ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 74. Al-Ghazālī, *Ihyā’ ‘Ulūm Al-Dīn*, 209.

⁷¹ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 74.

مَنْ سَأَلَ عَنْ ظَهْرِ غَنِيِّ فَإِنَّمَا يَسْأَلُ جَمْرًا فَلْيَسْتَقِلَّ مِنْهُ أَوْ لِيَسْتَكْثِرْ.⁷²

Shaikh Al-Falimbānī said:

أرثيث برعسیاف ممتناً أکن سؤرع درفد دیری أورع کای مک هاث أداله أی ممتناً أکن بارا
افی ددالم نراک مک منسدیکیتکن درفدات اتو ممبایقکن درفدات.⁷³

Meaning: Anyone who beg to someone and he is a rich man, so he is only begging for coals in the fire of Hell, so shall he lessens or increases of it.

The *ḥadīth* above explained by Al-Falimbānī with added “in the Hell”

(ددالم نراک). Therefore the condition of fire became more clear.

3) If the richman begs, his face will look like a skull

مَنْ سَأَلَ وَلَهُ مَا يُغْنِيهِ جَاءَ يَوْمَ الْقِيَامَةِ وَوَجْهُهُ عَظْمٌ يَتَّعَقِعُ وَ لَيْسَ عَلَيْهِ لَحْمٌ.⁷⁴

Shaikh Al-Falimbānī said:

أرثيث برعسیاف ممتناً دان اد باکیث هرتا یع معکیاکن أکندی نسحای داتع فد هاری
قیامة فدحال موکاث ایت توالع یعبرکرق کرق فدحال تیاد أتسث ایت داکیع.⁷⁵

Meaning: Whoever begs and he has some wealths those make him rich, undoubtedly he will come on the Day of Resurrection and his face is just moving skull, and there is no meat.

The *ḥadīth* above explained by Al-Falimbānī clearly.

⁷² Al-Falimbānī, *Siyar Al-Sālikīn*, II, 77. Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*, 209.

⁷³ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 77.

⁷⁴ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 74.

⁷⁵ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 74.

4) If the richman begs, so he beg for his fires in Hell (2)

مَنْ سَأَلَ عَنْ ظَهْرِ غِيٍّ فَإِنَّمَا يَسْتَكْتِرُ مِنْ جَمْرِ جَهَنَّمَ.⁷⁶

Al-Falimbānī said:

أرتیث برعسیاف ممتاً کفد سؤرع فدحال دی أورع کای مک هات سعکوهت منتتوة أی
مبایقکن بارا درفد افی نراک جهنم.⁷⁷

Meaning: Anyone who begs and he is a rich man, so he just begs to increase the embers of the fire of hell Jahannam.

The *ḥadīth* above found twice in *Siyar Al-Sālikīn*, Al-Falimbānī explained the *ḥadīth* clearly.

5) Someone who has 40 or 50 dirham, so he is a richman

مَنْ سَأَلَ وَلَهُ خَمْسُونَ دِرْهَمًا أَوْ عِدْلُهَا مِنَ الذَّهَبِ فَقَدْ سَأَلَ الْخَافًا وَوَرَدَ فِي لَفْظِ آخَرَ
"أَنْ يُعُونَ دِرْهَمًا".⁷⁸

Shaikh Al-Falimbānī said:

ارتیث برعسیاف ممتاً دان ادباکیث ممفویائی لیم فوله درهم اتو ممفویائی سؤمفمات ایت
درفد أمس مک سعکوهت ممتاً أی اکن یع حرام دان فد ساتو لفظ حدیث یعلاین
ممفویائی امفة فوله درهم.⁷⁹

⁷⁶ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 74.

⁷⁷ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 77.

⁷⁸ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 78. Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*, 209.

⁷⁹ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 78.

Meaning: Anyone who begs and he had fifty dirhams or he had golds as much as fifty dirhams then surely he begs for something forbidden. And at another ḥadīth narration: Had forty dirhams.

The ḥadīth above explained by Al-Falimbānī clearly. The ḥadīth explained that if someone who has some wealths at least fifty or forty dirham, so he is forbidden to begging. From that ḥadīth could be concluded that someone called a richman if he has at least or more than fifty or forty dirham.

After discussed *faqr*, next will be discussed *Zuhud*.

2. *Zuhud*

After we discuss 39 ḥadīth-s about *faqr*, now we will discuss 33 ḥadīth-s about *Zuhud*.

a. Characteristics of *Zuhud*

1) Silence from an unworthy words

إِذَا رَأَيْتُمُ الْعَبْدَ قَدْ أُعْطِيَ صَمْتًا وَرُهِدًا فِي الدُّنْيَا فَافْتَرَبُوا مِنْهُ، فَإِنَّهُ يُلْقَى الْحِكْمَةَ.⁸⁰

Shaikh Al-Falimbānī said:

أرتيٹ أفبيل كامو ليهة اكن سسورع همبا الله تعالى تله دبري اكندي دم درفد بركات اكن
يع سيا سيا دان دبري اكندي زهد ددالم دنيا اين يقني تياد كاسيه اكن سسوات يعدادلم
دنيا مك همفيركن أولهمكامو درفدات مك بهواست تله جاتوهكن ددالم هاتيٹ اكن علم
حكمة سفرت فرمان الله تعالى (و من يؤت الحكمة فقد خير كثيرا) أرتيٹ دان برعسياف

⁸⁰ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 85.

دبری اکندی علم حکمة یعنی علم طریقه دان حقیقه مکسات تله دبیری اکندی کبجیکن
يعترله بايق.⁸¹

Meaning: If you see a servant of Allah gave to him silence from saying unworthy words and gave to him zuhud in this world, it is no felling love on somethings in world so you must to approach him, so that was dropped on in his heart the knowledge of wisdom, and who was given to him the knowledge of wisdom, it is knowledge of tariqāt and truth, so it was given to him many more charities.

The *ḥadīth* above explained by Al-Falimbānī clearly. He also added that the meaning of silence in the *ḥadīth* is silence “from saying any unworthy words” (درفد برکات اکن يع سيا سيا) . He also added the meaning of *Zuhud* on the *ḥadīth* is (تيا د کاسيه اکن سسوات يعددالم دنيا) “hatred everything about worldly”.

2) Hatred with worldly and always ready for face the death

يَا رَسُولَ اللَّهِ! وَ هَلْ لِدَلِكْ مِنْ عَلامَةٍ؟ قَالَ: نَعَمْ، التَّجَافِي عَنْ دَارِ الْعُرُورِ، وَ الْإِنَابَةُ إِلَى دَارِ الْخُلُودِ، وَ الْإِسْتِعْدَادُ لِلْمَوْتِ قَبْلَ نُزُولِهِ.⁸²

Shaikh Al-Falimbānī said:

أرتيث يا رسول الله أداكه باكى دمكين ايت درفد علامة مك سبداث بهكن أداله علامة ايت يائت بنحى اى درفد دنيا نكرى يع فنا دان كمبالى اى كفد آخرة نكرى يع ككل دان منسدياكن أى بكل يعدباوا كمدين درفد ماتى دهولو درفد تورن ماتى.⁸³

⁸¹ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 85.

⁸² Al-Falimbānī, *Siyar Al-Sālikīn*, II, 86.

⁸³ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 86.

Meaning: O Messenger of Allah! Is there any sign for that? And he said: Indeed! The sign is he hates this world, this transient world, and he returns to the enduring afterlife and he provides provisions for carrying it after his dead before it comes.

The *hadīth* above explained by Al-Falimbānī clearly.

3) Can say “Lā Ilāha Illa Allāh” (Tahlīl) when face the death

حَطَبْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: مَنْ جَاءَ بِإِلَهِ إِلَّا اللَّهُ، لَا يَخْلُطُ بِهَا غَيْرَهَا وَجَبَتْ لَهُ الْجَنَّةُ. فَقَامَ إِلَيْهِ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ مَا لَا يَخْلُطُ مَعَهَا غَيْرَهَا، صِفْهُ لَنَا، فَسَرَّهُ لَنَا. فَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: حُبُّ الدُّنْيَا طَلَبًا لَهَا وَاتِّبَاعًا لَهَا. وَ قَوْمٌ يَقُولُونَ قَوْلَ الْأَنْبِيَاءِ وَ يَعْمَلُونَ عَمَلِ الْجَبَابِرَةِ. فَمَنْ جَاءَ بِإِلَهِ إِلَّا اللَّهُ لَيْسَ فِيهَا شَيْءٌ مِنْ هَذَا وَجَبَتْ لَهُ الْجَنَّةُ. ⁸⁴

Shaikh Al-Falimbānī said:

أرتيٹ ممباج خطبه اکن کامی رسول الله ﷺ فدحال ای برکات برعسیاف داتع ای دعن لا إله الا الله فدحال تیاد منجمفوری ای سرتاٹ اکن یعلاین درفداٹ ایت نسحای واجب باکیٹ شرکا بردیری ای کفداٹ سیدنا علی رضی الله عنه برسمبه ای باکیٹ دمی بفأکو دان ابیوکو أعکو یا رسول الله بتاف تیاد ای منجمفوری سرتاٹ اوله یعلاین درفداٹ مک صفتکن أولهمو اکندی باکی کامی دان تفسیرکن أولهمو اکندی باکی کامی مک سبدا نبی ﷺ ارتيٹ منجمفور اکندی اوله یعلاین درفداٹ ایت یائت کاسیه ای اکن دنیا فدحال ای مننتوة باکیٹ دان معیکوة ای باکیٹ دان لاکی أداله ستعه قوم برکات مریکمت اکن عمل مریکمت اکن عمل أورعیع کاکه کاکه یع ممبسرنکندیری مریکمت مک برعسیاف داتع دعن لا إله الا الله فدحال تیاد ای منجمفور ددالمٹ ایت اوله سسوات درفد یعترسبوة ایت نسحای واجب باکیٹ شرکا. ⁸⁵

⁸⁴ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 86.

⁸⁵ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 86-87.

Meaning: The Prophet sermoned to us and he said: 'Who comes with "lā ilāha illallāh" and he didn't dilute it with other, will certainly incumbent upon him for the Heaven. Then Ali stood in front of him and he said to the Prophet: By my father and my mother's sake O Messenger of Allah! How is he didn't dilute it eith other from it? So please describe and interpret it for us. So the Prophet said: The meaning of he meddled it by others is he loved the world but he also begging for zuhud and followed zuhud for him self. And yet some people said somethings like how the Prophets said and their deeds are deeds of that valiant, strong, self-aggrandizement. So whoever came up with "lā ilāha illallāh" and he didn't dilute it with something others like what certainly before, so it is absolutely for him the Heaven.

The *ḥadīth* Above explained by Al-Falimbānī clearly.

4) Believe with the will of Allah Swt

السَّخَاءُ مِنَ الْيَقِينِ ، وَ لَا يَدْخُلُ النَّارَ مُؤَقِّنٌ. وَ الْبُخْلُ مِنَ الشَّكِّ، وَ لَا يَدْخُلُ الْجَنَّةَ مَنْ شَكَّ. ⁸⁶

Shaikh Al-Falimbānī said:

أرثيث برمول اورعيع مورہ ایت ستعه درفد اورعيع يقين بهواست الله تعالى ایت ممبری اکندی رزق دان تیاد ماسوق ای کدالم نراک سؤرع یع يقين ایت دان اورعيع کیکیر ایت ستعه درفد اورعيع شک بهوا الله تعالى ایت تیاد ممبری اکندی رزق دان تیاد ماسوق ای کدالم شرکا اورعيع شک ایت. ⁸⁷

Meaning: someone who generous is someone who has a half of believing that Allah always give sustenances to him. And he is never going to Hell because of his faith. And someone who miserly is someone who has a half of doubt that Allah always give him sustances. And he is never going to Heaven because of his doubt.

⁸⁶ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 87.

⁸⁷ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 87.

The *ḥadīth* above explained by Al-Falimbānī with added the meaning of what believed and hesitated in the *ḥadīth*, that is Allah *Ta'ālā* gave livelihoods to him. So if someone believe that Allah Swt always gives his livelihoods to him, he will not go in to the Hell (بهواست الله تعالى ایت ممبری اکندی رزق دان تیاد ماسوق ای (کدالم نراک سورع یع یقین ایت). The other way, if he doubted that Allah Swt gives him his livelihood, so he will never go in the Heaven (بهوا الله تعالى ایت تیاد ممبری اکندی (رزق دان تیاد ماسوق ای کدالم شرکا اورعبع شک ایت).

5) Four Principals should be meanly efforded

وَيُرْوَى عَنْ نَبِيِّنَا وَ عَنِ الْمَسِيحِ عَلَيْهِ وَ عَلَى نَبِيِّنَا أَفْضَلُ الصَّلَاةِ وَ السَّلَامِ: أَرْبَعٌ لَا يُدْرِكُنَّ إِلَّا بِتَعَبٍ. الصُّمْتُ وَ هُوَ أَوْلُ عِبَادَةٍ وَ التَّوَاضُّعُ وَ كَثْرَةُ الذِّكْرِ وَ قِلَّةُ الشَّيْءِ.⁸⁸

Al-Falimbānī said:

أرثيث دروايتكن درفدني كيت دان نبي عيسى عليه و على نبينا أفضل الصلاة و السلام برمول أمفة فركارا تياد دافة اکندی مليكن دعن برسوسه سوسه (فرتام) ديم درفد برتوتر اكن كجهاتن دان اكن يع سياسيا دان يائت فرمولائن درفد سكل عبادة (كدوا) مرندهكن ديرى (كتيك) ممبايقكن ذكر الله (كامفة) سديكية ممفويأى اكن سسوات درفد دنيا.⁸⁹

⁸⁸ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 87.

⁸⁹ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 87.

Meaning: Narrated from our Prophet and Isa: Four things couldn't get them except by misery. The first, be silent from speaking somethings evil and vain, and that is the beginning of all worships. The second, low self-esteem. The third, augment the remembrance of Allah. The fourth, has few of somethings worldly.

The *ḥadīth* above explained by Al-Falimbānī and added some explanations on the first and the fourth principals. On the first principals, he explained the meaning of silence is “silence from say any bad things and unwhorthy words” (درفد)

(درفد دنيا) “from worldly” something is something (برتوتر اکن کجهاتن دان اکن يع سياسيا). In the fourth principal, the meaning of

6) Eat and drink prosperously

كَانَتْ تَأْتِي عَلَيْنَا أَرْبَعُونَ لَيْلَةً وَمَا يُوقَدُ فِي بَيْتِ رَسُولِ اللَّهِ ρ مِصْبَاحٌ وَلَا نَارٌ. قِيلَ لَهَا: فِيمَ كُنْتُمْ تَعِيشُونَ؟ قَالَتْ: بِالْأَسْوَدَيْنِ، التَّمْرُ وَالْمَاءُ.⁹⁰

Al-Falimbānī said:

أرْبَعُونَ أَدَالَه دَاتِع اَتَس كَامِي اَمْفَةَ فَوَلَه هَارِي دَان تِيَاد دَبَاكِر دَدَا لِم رُومَه رَسُولِ اللّٰهِ ρ اَيْت فَلَيتَا دَان تِيَاد اُنِي دَدَا لِم دَا فُور دَان دَتَا ث اَوَلَه سُوْرِع بَا كِي سَتْنَا عَاثِشَةَ رَضِيَ اللّٰهُ عَنْهَا اَيْت دَعْن اِف كَامُو مَا كُن اَكُن مَكَانِن مَك مَنجَوَاب اَي اَدَالَه كَامِي دَدَا لِم مَاس يَعدِمَكِين اَيْت دَعْن مَا كُن اَكُن دُوا فَرَكَارَا يَيع هَيْتَم يَا ت خَرْمَا دَان اَيْر جُوا دَان تِيَاد سِرْتَا ث دَا كِيَع دَان تِيَاد سِرْتَا ث سَسُوَات لَا وِء.⁹¹

⁹⁰ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 90.

⁹¹ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 90.

Meaning: There is a time that in forty days no lamp being turn on in the Prophet's house and nothing some fire in the kitchen. And someone asked to 'Aishah: So by what do you live? So she said: When we were in that conditions, we wil eat foods of two black foods, there are dates and water.

The *hadīth* above explained by Al-Falimbānī cleary.

7) The Messenger Saw eats and sit down like a servant of Allah

Swt

وَ كَانَ رَسُولُ اللَّهِ ﷺ يَرْكَبُ الْحِمَارَ، وَيَلْبَسُ الصُّوفَ، وَ يَتَنَعَّلُ الْمَخْصُوفَ، وَ يَلْعُقُ أَصَابِعَهُ، وَ يَأْكُلُ عَلَى الْأَرْضِ، وَ يَقُولُ: أَنَا عَبْدٌ أَكُلُ كَمَا يَأْكُلُ الْعَبْدُ، وَ أَجْلِسُ كَمَا يَجْلِسُ الْعَبْدُ.⁹²

Al-Falimbānī said:

أرثيث أداله رسول الله ﷺ منوعكع اكن كلدى دان مماكى أى اكن كاين بولو دان مماكى
أى اكن كاموس يعبرتمفل دان منجيلة أى اكن سكل انق جارث كمدين درفد ماكن دان
مماكن أى داتس بومى دان برسبدا اى هياسث اكو همبا الله تعالى فدحال اكو ماكن
سفرت كلاكواث همبا يع ماكن دان فدحال اكو دودق سفرت دودق همبا.⁹³

Meaning: The Messenger rides a donkey and he wears a cloth made of wool and he wears a patched sandals and he licks his fingers after eating and he eats on the floor and he said: I'm just a servant of Allah and I eat like a servant eats, and I sit like a servant sits.

The *hadīth* above explained by Al-Falimbānī clearly.

8) Doesn't eat untill full

⁹² Al-Falimbānī, *Siyar Al-Sālikīn*, II, 90.

⁹³ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 90.

مَا شَبِعَ رَسُولُ اللَّهِ ﷺ مِنْذُ قَدِمَ الْمَدِينَةَ ثَلَاثَةَ أَيَّامٍ مِنْ خُبْزِ الْبُرِّ.⁹⁴

Al-Falimbānī said:

أرثيث تباد كيع رسول الله ﷺ ددالم ماس أى داتع كنعرى مدينة ددالم تيك هارى درفد روتى كندوم.⁹⁵

Meaning: The Messenger of Allah never got fullness since he came to Madinah in three days just eat a breed made of wheat.

The *ḥadīth* above explained by Al-Falimbānī clearly.

9) Use a common cloths.

أَخْرَجَتْ لَنَا عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا كِسَاءً مُلَبَّدًا وَإِرَارًا عَلِيظًا فَقَالَتْ: قُبِضَ رَسُولُ اللَّهِ ﷺ فِي هَذَيْنِ.⁹⁶

Shaikh Al-Falimbānī said:

أرثيث معلواركن باكى كامى ستنا عائشة رضى الله عنها كاين سليندع يع برتمفل تمفل دان كاين سفر فيعكع يعكاسر مك بركات أى تله وافة رسول الله ﷺ ددالم دوا كاين اين.⁹⁷

Meaning: 'Āishah came out and brought for us a patched cloth scarf and a rough cloth from waist to foot, then she said: The Prophet dead in these two cloths.

The *ḥadīth* explained by Al-Falimbānī clearly.

10) Buy some no expensive cloths

⁹⁴ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 90.

⁹⁵ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 90.

⁹⁶ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 91.

⁹⁷ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 91.

وَ اشْتَرَى رَسُولُ اللَّهِ ﷺ ثَوْبًا بِأَرْبَعَةِ دَرَاهِمٍ.⁹⁸

Shaikh Al-Falimbānī said:

أَرْتَيْتَ تَلَّهُ مِمْبَلَى رَسُولِ اللَّهِ ﷺ فَكَايِن دَعَن هَرَكَا أَمْفَةَ دَرَاهِمٍ.⁹⁹

Meaning: The Messenger of Allah bought a cloth for four dirhams.

The *ḥadīth* above explained by Al-Falimbānī clearly.

11) Simply in taking cloths

وَكَانَ قِيَمَةُ ثَوْبِهِ عَشْرَةَ دَرَاهِمٍ، وَكَانَ إِزَارُهُ أَرْبَعَةَ أَرْبَعٍ وَنِصْفًا، وَاشْتَرَى سَرَاوِيلَ بِثَلَاثَةِ دَرَاهِمٍ.¹⁰⁰

Shaikh Al-Falimbānī said:

أَرْتَيْتَ دَانَ أَدَالِهِ هَرَكِ كَايِن رَسُولِ اللَّهِ ﷺ سَفُولَهُ دَرَاهِمٍ دَانَ أَدَالِهِ كَايِنْتِ سَفَرِ فَيَعْكَاعَنْتِ
اَيْتِ فَنَجَعْتِ أَمْفَةَ هَسْتَا دَانَ سَتْعَةَ أَدَالِهِ نَبِي ﷺ مِمْبَلَى أَكْنَ سَرَوَالِ دَعَن هَرَكِ تِيكَ
دَرَاهِمٍ.¹⁰¹

Meaning: And the price of the Prophet's cloth is ten dirhams, and the length of the cloth from waist to foot is four cubits and a half. And the Prophet bought a trouser for three dirhams.

The *ḥadīth* above explained by Al-Falimbānī clearly.

12) Humbly in taking cloths

⁹⁸ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 92.

⁹⁹ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 92.

¹⁰⁰ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 92.

¹⁰¹ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 92.

وَكَانَ يَلْبَسُ شَمْلَتَيْنِ بَيْضَاوَيْنِ مِنْ صُوفٍ، وَكَانَتْ تُسَمَّى حُلَّةً، لِأَنَّهُمَا تَوْبَانِ مِنْ جَنْسٍ
وَاحِدٍ، وَرُبَّمَا كَانَ يَلْبَسُ بُرْدَيْنِ يَمَانِيَيْنِ أَوْ سُحُولِيَيْنِ مِنْ هَذِهِ الْغِلَاطِ.¹⁰²

Shaikh Al-Falimbānī said:

آرتیٹ دان اداله رسول الله ﷺ ترکادع ماکى اى اکن دوا شمله يع کدوات ایت درفد بولو
کمیعی دان اداله دنماکن اکندی ایت حله کارن بهواست کدوات ایت دوا کاین درفد
جنس یعیساتو دان ترکادع اد ای ماکى دوا کاین برد یعی درفد نکری یمن اتو دبعاکن کفد
دوسن سحولیه درفد کاین یعی کاسر یبعث ایت.¹⁰³

Meaning: And The Messenger of Allah wear two shawls, both of them made of goat hair. And its named by hullah because both of it made from same kind. And sometime he wear two shawls made in Yemen or made by people in Suhuliyah Hamlet those are coarse linen of that cloth.

The *ḥadīth* above explained by Al-Falimbānī clearly.

13) Doesn't sit near a richman

وَ أَوْصَى رَسُولُ اللَّهِ ﷺ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا خَاصَّةً وَقَالَ إِنَّ أَرْدَتِ اللَّحُوقَ بِي فَيَاكَ
وَمُجَالَسَةَ الْأَعْنِيَاءِ، وَلَا تَنْزِعِي تَوْبًا حَتَّى تَرْفَعِيهِ.¹⁰⁴

Al-Falimbānī said:

آرتیٹ دان فسن رسول الله ﷺ اکن ستنا عائشة رضی الله عنها یعترنتو دان برسبدا ای
باکیث جکلو اعکو ترکهندق مندافتکن دعن داکو مک تاکوتی اکندیریمو برسام سام

¹⁰² Al-Falimbānī, *Siyar Al-Sālikīn*, II, 92.

¹⁰³ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 92.

¹⁰⁴ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 92.

دودق دعن اورعيع كای دان جاعن اعكو تعكلكن كاينمو ايت هعك اعكو تمفل
اكندى.¹⁰⁵

Meaning: And instructed by the Prophet to 'Āishah with a certain orders. So he said for her: If you want to get with me (fast to see me) then fear of yourself to being sitting together with the rich and do not you remove your cloth until you patch it.

Al-Falimbānī explained the *ḥadīth* that the meaning of “got me (the Prophet Saw)” (اللُّحُوقُ بِي) from the *ḥadīth* is “meet me” (مندافتن دعن داکو).

14) Use the trousers above the ankle

إِزْرَةُ الْمُؤْمِنِ إِلَى أَنْصَافِ سَاقَيْهِ، وَلَا جُنَاحَ عَلَيْهِ فِيمَا بَيْنَهُ وَبَيْنَ الْكَعْبَيْنِ، وَمَا أَسْفَلَ مِنْ
ذَلِكَ فِي النَّارِ. وَلَا يَنْظُرُ اللَّهُ يَوْمَ الْقِيَامَةِ إِلَى مَنْ حَرَّ إِزْرَهُ بَطْرًا.¹⁰⁶

Shaikh Al-Falimbānī said:

أرتيٹ برمول كاين اورعيع مؤمن يع كامل ايت يائت سمفي كفد فرتعاهن بتيسث دان تياد
معاف اتسث ددالم برعيع انتاراث دان انتارا دوا مات كاكيث دان أدفون يعتركبواوه درفد
يعدمكين اين مك فكاين اورعيع ددالم نراك دان تياد كميليك الله تعالى دعن تيليك رحمة
فد هاري قيامة كفد برعسياف معهيلا اكن كاينث ايت فدحال اي ممسرکن اكنديريث اتو
كارن اي برمكه مكه.¹⁰⁷

Meaning: Cloth of the people who perfectly believe is to the middle of their leg. And it is no problem in of it or between their two ankles. And if there is more down than that limit so that cloth will be in Hell. And Allah will never see with an all-loving sight at the Judgement day to whoever

¹⁰⁵ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 92.

¹⁰⁶ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 93.

¹⁰⁷ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 93.

would let out the cloth and he would arrogant or make him looks magnificent.

The *ḥadīth* above explained by Al-Falimbānī clearly.

15) Build the house humbly

كُلُّ بِنَاءٍ وَبَالٌ عَلَى صَاحِبِهِ يَوْمَ الْقِيَامَةِ، إِلَّا مَا أَكَّنَّ مِنْ حَرٍّ أَوْ بَرْدٍ.¹⁰⁸

Shaikh Al-Falimbānī said:

آرتیٹ برمول تیف تیف ممبواة رومه کدیامن ایت یائت ممبساکن آتس اورعیع ممفویای
 آکندی ایت ددالم هاری قیامة ملیکن تمفة کدیامن یع ملیندوعی ای درفد فانس دان
 سحوق مک یائت تیاد ممبساکن آکندی.¹⁰⁹

Meaning: Every buildings are destroyers for who have them in the Judgement Day, except a place that protect the owner from heat and cool, so it is will never destroy him.

The *ḥadīth* above explained by Al-Falimbānī and added an explanation that the humble house, more important to covering from heat and cold, “so that house doesn’t wiped out occupants of the house in the Judgement day” (مک یائت)

(تیاد ممبساکن آکندی).

16) Has a little house

كُنْتُ إِذَا دَخَلْتُ بُيُوتَ رَسُولِ اللَّهِ ﷺ ضَرَنْتُ بِيَدِي إِلَى السَّقْفِ.¹¹⁰

¹⁰⁸ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 94.

¹⁰⁹ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 94.

¹¹⁰ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 95.

Shaikh Al-Falimbānī said:

أرثيث أداله اكو افيل ماسوق كرومه نبي ρ مك دافة كوجابة دعن تاغنكو كند اتف رومهت ايت.¹¹¹

Meaning: There is when I come to The Prophet's house do I can grab (touch) with my hand to the roof.

The *hadīth* above explained by Al-Falimbānī clearly.

17) Has a humble bed (1)

وَرُوِيَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ دَخَلَ عَلَى رَسُولِ اللَّهِ ρ وَهُوَ نَائِمٌ عَلَى سَرِيرٍ مَرْمُولٍ بِشَرِيطٍ، فَجَلَسَ فَرَأَى أَنَّ الشَّرِيطَ فِي جَنْبِهِ ρ فَدَمَعَتْ عَيْنَا عُمَرَ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ النَّبِيُّ ρ: مَا الَّذِي أَبْكَأَكَ يَا ابْنَ الْخَطَّابِ؟ فَقَالَ: ذَكَرْتُ كِسْرَى وَقَيْصَرَ وَمَا هُمَا فِيهِ مِنَ الْمُلْكِ، وَذَكَرْتُكَ وَأَنْتَ رَسُولُ اللَّهِ ρ وَحَبِيبُهُ وَصَفِيُّهُ نَائِمٌ عَلَى سَرِيرٍ مَرْمُولٍ بِالشَّرِيطِ. فَقَالَ ρ: أَمَا تَرْضَى يَا عُمَرُ أَنْ يَكُونَ هُمَا الدُّنْيَا وَلَنَا الْأَخِرَةُ! فَقَالَ: بَلَى يَا رَسُولَ اللَّهِ قَالَ: فَذَلِكَ كَذَلِكَ.¹¹²

Shaikh Al-Falimbānī said:

أرثيث دان دروايتكن أوله ستعه علماء بهواست سيدنا عمر بن الخطاب رضي الله عنه ماسوق أى كند رسول الله ρ فدحال أداله نبي تيدور داتس فراتس يع أد تاليت ايت دأيم دعن تالى يعدفرواة درفد داون خرما اتو داون لنتر اتو بارعسباكيث مك باعون دودق رسول الله ρ مك كليهة سيدنا عمر ايت اكن بكس تالى فراتس ايت دبلاقع نبي مك اريية اير مات سيدنا عمر ايت مك برسيدا نبي ρ اف يع مناعيسكن اكنديكو هي انق خطاب مك برسبمه أى تله اكو ايعه اكن راج كسرى ددالم نكرى فارس دان قيصر ددالم نكرى روم دان باريع ددالم كدواث درفد ببراف كراجان كدواث ايت دان اكو ايعه

¹¹¹ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 95.

¹¹² Al-Falimbānī, *Siyar Al-Sālikīn*, II, 96.

اكنديكو دان اداله اعكو رسول الله ﷺ دان اعكو ككاسيهث دان فيليهنت فدحال تيدور
 أعكو داتس فراتس يعدفرواة تاليث دعن تالی داون خرما اتو لاینث مک سبدا نبی ﷺ
 باکی سیدنا عمر ایت تیاد اکه اعکو رضای بھوا اداله باکی کدوات دنیا یع هینا دان
 اداله باکی کامی آخره یعتزلبه ملیا مک برسببه سیدنا عمر بھکن یا رسول الله رضاله کامی
 اکن آخره یع ملیا ایت مک سبدا نبی ﷺ مک سفرت دمکینله.¹¹³

Meaning: And narrated by some scholars that ‘Umar ibn Khaṭṭāb came to the Messenger of Allah and he slept on the sleeping pad that its rope is made from palm leaves or other goods. So woke up the Prophet and Umar ibn Khaṭṭāb saw the trace of the sleeping pad on the Prophet’s back. Then rised ‘Umar ibn Khaṭṭāb’s tears. The Prophet said: What does make you cry, O son of Khaṭṭāb? Then he said: I remembered King Kisra of Persia and King Qaishar of the Rome and the goods things in both of those kingdoms, and I remember you and you are the Messenger of Allah, His lover, and His choice and you slept on a sleeping pad made of ropes made of palm leaves or others. So the Prophet said: to ‘Umar ibn Khaṭṭāb: Didn’t you sincere that for both of them is this abject world and for us is the most noble life in the afterlife? So ‘Umar ibn Khaṭṭāb said: Indeed O Mesesenger of Allah, we are sincere for the noble Afterlif. So the Prophet said: So just so like it.

Al-Falimbānī explained the *ḥadīth* clearly. The other way, there are some words in the *ḥadīth* explained more by Al-Falimbānī. Firstly, is the word “dates leaf” (الشَّرِيطِ), Al-Falimbānī added “or any other things same as that dates leaf” (اتو داون لنتر اتو بارعسباکیث). Secondly, is words “Kisrā” (کسری), and “Qaishar” (قیصر), he added their ruled regions of both of them, there are Farsi or Persia (فارسی), and Rom or Rome (روم). Last, is the word “Balā” or “of course” (بَلَى), he

¹¹³ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 96.

explained what is the ask from that answer, that is “we are accept with all of your hearth for the noble hereafter” (رضاله کامی اکن آخرة يع مليايت).

18) Has a humble bed (2)

فَرَشَتْ لَهُ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا ذَاتَ لَيْلَةٍ فِرَاشًا جَدِيدًا، وَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يَنَامُ عَلَى عِبَاءَةٍ مَشْنِيَّةٍ، فَمَا زَالَ يَتَقَلَّبُ لَيْلَتَهُ. فَلَمَّا أَصْبَحَ قَالَ لَهَا أَعْمِدِي الْعِبَاءَةَ الْخَلِيقَةَ وَنَحِّيْ هَذَا الْفِرَاشَ عَنِّي، قَدْ أَسَهَرَنِي اللَّيْلَةُ.¹¹⁴

Shaikh Al-Falimbānī said:

أرثيت دان معهمفرکن باکی رسول الله ﷺ أوله ستنا عائشة رضی الله عنها فد مالم اکن تيلم يع بهارو دان أداله فد عادة نبي ﷺ ايت تيدور داتس کمفلی يعترليفة مک تتکال اد نبي ﷺ بربرايع داتس تيلم يع بهارو ايت مک سنتياس اى براليق باليق ددالمث ايت فدحال تياد اى دافة تيدور مک تتکال برفاکی فاکی برسبدا اى باکی ستا عائشة ايت کمباليکن أولهمو کمفلی يع بورق ايت کفة تمفة تيدورکواين دان جاوهکن أولهمو اکن تيلم يع بهارو اين درفد أکو سعکوهث أداله اى ممفرجاکاکن أکنداکو سمالم مالم.¹¹⁵

Meaning: And 'Āishah spreaded out a new mattress for the Messenger of Allah at some night. And usually the Prophet slept on a cloak folded two. Then when the Prophet lied down on the new mattress, he rolled continuously on it and couldn't slepp. So during the morning he said to Aishah: Put back a bad cloak to my bed. And move over that new mattress from me. Actually it made me awake all night.

The *ḥadīth* above explained by Al-Falimbānī clearly. He only gave an explanation why the Prophet Saw didn't sleep well, that is “lied down on the new bed so he was being” (بربرايع داتس تيلم يع بهارو ايت مک سنتياس).

¹¹⁴ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 97.

¹¹⁵ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 97.

b. Superiorities of *Zuhud*

1) Loved by Allah Swt

إِذَا أَرَدْتَ أَنْ يُحِبُّكَ اللَّهُ فَارْهَدْ فِي الدُّنْيَا.¹¹⁶

Shaikh Al-Falimbānī said:

أرتيث أفبيل أعكو مهندق بهوا كاسيه اكنديكو أوله الله تعالى مك بنجى أولهمو اكن
سسوات يعددالم دنيا.¹¹⁷

Meaning: If you want to be loved by Allah so hate by you every things in the world.

The *ḥadīth* above explained by *Al-Falimbānī* with added an explanation of the meaning of “*Zuhud*” (فَارْهَدْ) from the *ḥadīth*, tha is “hate every things in this world” (بنجى أولهمو اكن سسوات يعددالم دنيا).

2) Protected by Allah Swt

مَنْ أَصْبَحَ وَهَمُّهُ الدُّنْيَا شَتَّتَ اللَّهُ عَلَيْهِ أَمْرَهُ، وَفَرَّقَ عَلَيْهِ ضَيْعَتَهُ، وَجَعَلَ فِقْرَهُ بَيْنَ عَيْنَيْهِ، وَ لَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ لَهُ. وَ مَنْ أَصْبَحَ وَهَمُّهُ الْآخِرَةُ جَمَعَ اللَّهُ لَهُ هَمَّهُ، وَحَفِظَ عَلَيْهِ ضَيْعَتَهُ، وَجَعَلَ غِنَاهُ فِي قَلْبِهِ، وَ أَتَتْهُ الدُّنْيَا وَ هِيَ رَاغِمَةٌ.¹¹⁸

Shaikh Al-Falimbānī said:

¹¹⁶ *Al-Falimbānī, Siyar Al-Sālikīn, II, 85. Al-Ghazālī, Iḥyā` 'Ulūm Al-Dīn, 215.*

¹¹⁷ *Al-Falimbānī, Siyar Al-Sālikīn, II, 85.*

¹¹⁸ *Al-Falimbānī, Siyar Al-Sālikīn, II, 85. Al-Ghazālī, Iḥyā` 'Ulūm Al-Dīn, 215.*

أرتیث برعسیاف برفاکی فاکی أداله جیتا جیتا اکن دنیا یعنی اکن سسوات یع ممبری
 منفعة ددالم دنیا نسجای منجرای جرابکن الله تعالی اتست فکرجأنت دان منجرای
 جرابکن اکنوی أتست اکن مات بنداث دان منجادیکن کففأنت انتارات دوا متاث دان
 تیاد منداتعکن الله تعالی اکندی درفد دنیا ملینکن برعیع تله میورتکن ای باکیث دان
 برعسیاف برفاکی فاکی أداله جیتا جیتا اکن آخرة یعنی اکن بریوأة عبادة یع ممبری
 منفعة ددالم آخرة نسجای معهمفونکن الله تعالی اکن فرهمفوننت دان مملیهر اکن ای
 اتست اکن مات بنداث دان منجادیکت ای اکن کیکأنت ددالم هاتیث دان داتع اکندی
 دنیا فدحال ای ترکاکه.¹¹⁹

Meaning: Whoever wake up early and he wants the world, which is every things those give advantages on the world certainly Allah will break up on his work and break up his things, and make his faqr between his both eyes, and Allah won't make the world come to him except the things those He wrote for him. And whoever wake up early and he want the hereafter, which is doing worships those give him advantages on the afterlife, certainly Allah will realize his desires and keep his things in the world, and make him good fortunes in his hearth and the world will come to him but he bow of it.

The *ḥadīth* above explained by Al-Falimbānī with added the meaning of the word “world” (دنیا), “The hereafter” (آخرة), and “desired” (رأغمة). He said that the meaning of “world” from the *ḥadīth* is “every usefull things for the world” (اکن
 اکن بریوأة عبادة یع ممبری منفعة ددالم دنیا). The other way, the word “the hereafter” is “every usefull religious workship for the hereafter” (اکن بریوأة عبادة یع ممبری منفعة ددالم
 ترکاکه). the word “desired” is “submit” or “longing (آخرة).

¹¹⁹ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 85.

3) *Zuhud* is the truth of faith

لَمَّا قَالَ حَارِثَةُ لِرَسُولِ اللَّهِ ﷺ: أَنَا مُؤْمِنٌ حَقًّا. قَالَ وَمَا حَقِيقَةُ إِيمَانِكَ؟ قَالَ: عَرَفْتُ نَفْسِي عَنِ الدُّنْيَا فَاسْتَوَى عِنْدِي حَجْرُهَا وَذَهَبُهَا، وَكَأَيُّ بِالْجَنَّةِ وَ النَّارِ، وَكَأَيُّ بِعَرْشِ رَبِّي بَارِزًا. فَقَالَ ﷺ: عَرَفْتَ فَالْزَمْ، عَبْدٌ نَوَّرَ اللَّهُ قَلْبَهُ بِالْإِيمَانِ.¹²⁰

Shaikh Al-Falimbānī said:

دان تتكال برسمبه حارثه رضی الله عنه باکی رسول الله ﷺ دعن کتات (أنا مؤمن حقا) یعنی أداله اکو مؤمن سبئر بنرت مک سبدا نبی ﷺ (و ما حقيقة إيمانك) یعنی أف حقيقة إيمان أعکو یع سبئر بنر ایت مک برسمبه ای (عرفت نفسي عن الدنيا فاستوى عندي حجرها وذهبها و كأني بالجنة و النار و كأني بعرش ربي بارز) أرتیث بنجی دیریکو درفد سسوات دالم دنیا این مک برسمائن فداکو اکن باتوث دان أمست دان سؤله و له اکو برسرت دعن شرکا دان نراک دان سؤله اکو برسرت دعن عرش توهنکو یع یات ای مک سبدا نبی ﷺ باکیث (عرفت فالزم عبد نور الله بالإيمان قلبه) أرتیث تله أعکو کتهوی اکن حقيقة إيمان ایت یا حارثه مک لازمکن أولهمو یعدمکین ایت یائتله سبئر بنر همبا الله تعالی یع تله دتراعی أوله الله تعالی اکن هاتیث ایت دعن ایمان.¹²¹

Meaning: And when Harithah ibn Malik to the Messenger of Allah said: I am a perfect believer. So the Prophet said: What is your really truth of faith? So he said: hate by myself from every things in this world, so with me is the rock and the gold, and it was like I was with Heaven and Hell, and it was like I was with My God's throne. So the Prophet said to him: You have been known the reality of faith O Harithah! So make it usual for you. He is the really servant of Allah, who was been enlightened by Allah to his hearth with faith.

The *ḥadīth* above explained by Al-Falimbānī and added some extra explanations for some words from the *ḥadīth*, there are the word “world” (الدنيا)

¹²⁰ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 86.

¹²¹ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 86.

and “ you know” (عرفت). According to Al-Falimbānī, the meaning of “world” from the *ḥadīth* is “everything on this world” (سوات دالم دنيا اين). the second word, what is “known” by Hārithah Ra on the *ḥadīth* is “of the truth of faith” (اكن). (حقیقة ایمان ایت).

4) Wanted by Allah Swt

122 إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا زَهَّدَهُ فِي الدُّنْيَا، وَرَعَّبَهُ فِي الْآخِرَةِ، وَبَصَّرَهُ بِعُيُوبِ نَفْسِهِ.

Shaikh Al-Falimbānī said:

أرثيث أفبيل دكهندقكى الله تعالى دعن همبات ایت كبحيكن نسجای ممبرى الله اكندى برصفة دعن زهد ددالم دنيا دان معكمركن اكندى ددالم آخرة دان مليهتكن الله اكندى دعن عيب ديريث ایت.¹²³

Meaning: If Allah wants his servant about goodness certainly Allah will give him with zuhud in the world and make him happy in the hereafter, and Allah will make him look to his self disgraces.

Al-Falimbānī explained that the meaning of the word “He will make him Zuhud” (زَهَّدَهُ) from the *ḥadīth* is “Allah *Ta’ālā* gave him an attribute of Zuhud” (ممبرى الله اكندى برصفة دعن زهد).

¹²² Al-Falimbānī, *Siyar Al-Sālikīn*, II, 87. Al-Ghazālī, *Iḥyā` ‘Ulūm Al-Dīn*, 219.

¹²³ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 87.

5) Loved by Allah Swt (1)

أَزْهَدُ فِي الدُّنْيَا يُحِبُّكَ اللَّهُ، وَ أَزْهَدُ فِيمَا فِي أَيْدِي النَّاسِ يُحِبُّكَ النَّاسُ.¹²⁴

Shaikh Al-Falimbānī said:

أرثيث بنجى أولهمو اكن سسوات بعددالم دنيا نسجاي كاسيه اكنديكو أوله الله تعالى
دان بنجى أولهمو اكن سسوات بعددالم تاعن مانسى اكنديكو.¹²⁵

Meaning: Hate by you of something in the world so loved you by Allah and hate by you of something in the hands of humans by you.

The *ḥadīth* above explained by Al-Falimbānī clearly.

6) Got guidances and knowledges

مَنْ أَرَادَ أَنْ يُؤْتِيَهُ اللَّهُ تَعَالَى عِلْمًا بَعَيْرِ تَعَلُّمٍ وَ هُدًى بَعَيْرِ هِدَايَةٍ، فَلْيَزْهَدْ فِي الدُّنْيَا.¹²⁶

Shaikh Al-Falimbānī said:

أرثيث برعسياف بركهندق دبرى أوله الله تعالى اكن علم دعن تياد برلاجر دان دبرى هداية
دعن تياد يع منجوقكى اكندى مك هندقله أى بنجى اكن سسوات يع ددالم دنيا
ايت.¹²⁷

Meaning: Whoever wants to be given by Allah the knowledges without learning, given guidances without guiding to it, so he should be hate somethings in the world.

The *ḥadīth* above explained by Al-Falimbānī clearly.

¹²⁴ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 87. Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*, 219.

¹²⁵ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 87.

¹²⁶ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 87. Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*, 219.

¹²⁷ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 87.

7) Loved by Allah Swt (2)

إِنَّ اللَّهَ تَعَالَى يُحِبُّ الْمُتَبَدِّلَ الَّذِي لَا يُبَالِي مَا يَلْبَسُ.¹²⁸

Shaikh Al-Falimbānī said:

أرتيٹ بھواست اللہ تعالیٰ کاسیہ اکن اورعیع ممالی کاین یع بورق بورق یعتیاد ہیرو ای اکن بارغیغ دفاکیٹ اکندی.¹²⁹

Meaning: That Allah loves someone who wears a bad cloth and he ignored what he wears.

The *hadīth* above explained by Al-Falimbānī clearly.

8) Get great rewards and Allah's Swt Sincerity

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلَ رَسُولُ اللَّهِ رَسُولُ اللَّهِ ﷺ عَلَى فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا وَهِيَ تَطْحَنُ بِالرَّحَا، وَعَلَيْهَا كِسَاءٌ مِنْ وَبَرِ الْإِبِلِ. فَلَمَّا نَظَرَ إِلَيْهَا بَكَى. وَقَالَ: يَا فَاطِمَةُ! تَجَرَّعِي مَرَارَةَ الدُّنْيَا لِئَعِيْمَ الْأَبَدِ. فَأَنْزَلَ اللَّهُ تَعَالَى: وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى.¹³⁰

Shaikh Al-Falimbānī said:

ارتیٹ دان روایة درفد جابر رضی اللہ عنہ فدحال ای برکات ادالہ ساتو ماس ماسوق رسول اللہ ﷺ کفد ستنا فاطمة رضی اللہ عنہا دان ادالہ ای معکیلیع کندوم دعن فعکیلیع دان ادالہ داتس توہت ایت فکاین کاین سلیندع درفد کاین بولو اونتا مک تتکال ملیہة رسول اللہ ﷺ اکن ستنا فاطمة مک مناعیس ای دان برسبدا ای ہی فاطمة تله اعکو راس فاهیة دنیا این کارن اعکو برکھندق نعمة یعددا لم آخرة یع ککل سلاما

¹²⁸ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 91.

¹²⁹ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 91.

¹³⁰ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 92.

لامات دان منورنکن الله تعالى اکن فرمانت (وَ لَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى) یعنی دان
لاکی اکن ممبری اکندیکو اوله توهنمو اکن ببراف نعمة يع أمة بسر ددالم آخرة مك
رضاله اعكو دعدنى. ¹³¹

Meaning: And narrated by Jābir and he said: Once upon a time, the Messenger of Allah came into Fāṭimah's house and she rolled a wheat with a roll and she was wearing a shawl and a wool cloth from camel, so when the Messenger of Allah saw Fāṭimah he cried and said to Fāṭimah: O Fāṭimah you have felt the bitter of world because you want the graces of the hereafter which is an eternal life and Allah said: And soon will thy Guardian-Lord give thee (that wherewith) thou shalt be well-pleased. It means and will give to you by your God some huge graces in the afterlife so you will sincere of it.

The *ḥadīth* above explained by Al-Falimbānī clearly. Al-Falimbānī just added an explanation for the verb “roll” (معكيلع) with what the thing is rolled on the *ḥadīth*, that is “wheat” (کندوم).

9) Had a half of the perfect faith in his hearth

وَفِي الْحَبْرِ الْبَزَارَةُ مِنَ الْإِيمَانِ. ¹³²

Shaikh Al-Falimbānī said:

أرثيث دان ترسبوة ددالم حديث نبى ρ برمولى مامكى كايين يع بورق بورق يع لوسة لوسة
كارن أى مرندهكنديريت ايت ستعة درفد ايمان يع كامل. ¹³³

Meaning: And said on a hadith of the Prophet that wearing a bad and faded cloth because he make himself humble is a half of the perfect faith.

¹³¹ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 92.

¹³² Al-Falimbānī, *Siyar Al-Sālikīn*, II, 93.

¹³³ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 93.

Al-Falimbānī explained the *ḥadīth* above and added explanations of two words, there are the word “put an bad and faded cloth on” (فِي الْخَبْرِ الْبَزَارَةُ) and “the faith” (الْإِيمَانِ). Al-Falimbānī added the reason of putting an old and faded cloth on, that is “because he make him self humble” (كارن اى مرندهكنديريث), and explained the meaning of “faith” on the *ḥadīth* is “the perfect” (يع كامل).

10) Put a cloth made of silk when live in the Heaven

وَفِي الْخَبْرِ: مَنْ تَرَكَ تَوْبَ جَمَالٍ وَهُوَ يَقْدِرُ عَلَيْهِ تَوَاضَعًا لِلَّهِ تَعَالَى وَابْتِعَاءً لِرُؤُوسِهِ كَانَ حَقًّا
عَلَى اللَّهِ أَنْ يَدْخِرَ لَهُ مِنْ عَبَقَرِيِّ الْجَنَّةِ فِي تَحَاتِ الْيَأْقُوتِ.¹³⁴

Shaikh Al-Falimbānī said:

أرثيث دان ترسبوة ددالم حديث نبى ρ برعسياف منعكلكن كاين يع ايلوق فدهال
اى كواس مماكى اكندى كارن اى مرندهكنديريث باكى الله تعالى دان كارن بركهندق
باكى ذات الله تعالى يع كريم نسجاي اداله حق اتس الله تعالى بهوا مناروهكن باكيث
دردف كاين سترا يع امة ايلوق ددالم شركا ددالم مهليكى مانىكن.¹³⁵

Meaning: And there is said in hadith of the Prophet that whoever leaves beautiful clothes and he able to wearing it because he make him self humble in front of Allah and because ha wants to meet Allah the All Mighty, certainly Allah has a right to give him a cloth made of silk that very beautiful in the Heaven in the throne of jewel.

¹³⁴ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 93.

¹³⁵ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 93.

The *ḥadīth* above explained by Al-Falimbānī clearly, but when explaining the word “for His face” (لِوَجْهِهِ), Al-Falimbānī translated face of Allah Swt to “substance” of The Greatness Allah Swt (باکی ذات الله تعالى يع کریم).

11) Get a lot of rewards in the world and the Hereafter

وَفِي الْحَبْرِ: كُلُّ نَفَقَةٍ لِعَبْدٍ يُؤَجِّرُ عَلَيْهَا إِلَّا مَا أَنْفَقَهُ فِي الْمَاءِ وَالطِّينِ.¹³⁶

Shaikh Al-Falimbānī said:

أرثیت دان ترسبوة ددالم حدیث نبی ρ سکلین هرتا یعدبلنجاکن اکندی اوله سؤرع همبا
الله تعالی ایت مک یائت دبری فهلا أتست ملیکن هرتا یعدبلنجاکن اکندی ددالم ایر
دان تانه یعدفربوأة رومه یعلبه درفد حاجتث.¹³⁷

Meaning: And narrated on hadith of the Prophet that every wealths those used for buying some things by a servant of Allah, so he will be given by rewards for the wealths those he bought for his water supply and land for building a house for him according to what he need.

The *ḥadīth* above explained by Al-Falimbānī and added an explanation of “dirt” (الطِّينِ) from the *ḥadīth*. Al-Falimbānī added “and built a house bigger than he need” (دان تانه یعدفربوأة رومه یعلبه درفد حاجتث).

c. The Meaning of World

1) World is a carcass

¹³⁶ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 94.

¹³⁷ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 94.

الدُّنْيَا جِيفَةٌ قَدِرَةٌ.¹³⁸

Shaikh Al-Falimbānī said:

أرثيث برمول دنيا ايت سفرت بعكى أتو سفرت تاهى.¹³⁹

Meaning: The world is like a corpse or it is like an excrement.

Al-Falimbānī explained the *ḥadīth* and added the word “look like” (سفرت)

at explaining “carcass” (بعكى) and “waste” (تاهى). We should know that the writer

doesn't found it in “*Iḥyā' 'Ulūm Al-Dīn*”.

2) World is cruel

إِنَّ مِنْ شِرَارِ أُمَّتِي الَّذِينَ عُدُوا بِالنَّعِيمِ، يَطْلُبُونَ أَلْوَانَ الطَّعَامِ وَ أَلْوَانَ الثِّيَابِ وَيَتَشَدَّدُونَ فِي
الكلام.¹⁴⁰

Shaikh Al-Falimbānī said:

أرثيث برمول يعتزله جاهة امتكو ايت يائت بع ماكن دعن مكانن بع سدف سدف بع
مننتوة مريكمت أكن بيراف ورنا درفد مكانن مريكمت دان مماكى مريكمت أكن بيراف ورنا
درفد فكاين دان ممفهياسى مريكمت فركتان مريكمت سفای دكات اوله مانسى اكندى
فصيح.¹⁴¹

¹³⁸ *Al-Falimbānī, Siyar Al-Sālikīn*, II, 88.

¹³⁹ *Al-Falimbānī, Siyar Al-Sālikīn*, II, 88.

¹⁴⁰ *Al-Falimbānī, Siyar Al-Sālikīn*, II, 93.

¹⁴¹ *Al-Falimbānī, Siyar Al-Sālikīn*, II, 93.

Meaning: The cruelest man in my people is someone who eats many good foods, who wants many foods with variety colors, and who wears many cloths with many colors, and make his voice and word from his mouth good and fluently, so many people will say that he is very good and beautiful in speaking.

Al-Falimbānī explained that the meaning of “they decorate their words”

(سفاى دكات) (يَتَشَدُّوْنَ فِي الْكَلَامِ), is “so people say his words is beautiful and fluent”

(اوله مانسى اكندى فصيح).

d. Consequences of Loving World

1) Bring his reminds of world to Hell

مَنْ بَنَى فَوْقَ مَا يَكْفِيهِ كُفِّفَ أَنْ يَحْمِلَهُ يَوْمَ الْقِيَامَةِ.¹⁴²

Shaikh Al-Falimbānī said:

أرثيث برعسياف برواة رومه يعلبه درفد تمفة كديامن يع ممدای اكندى ايت نسجای
دبراتی الله تعالى اكندى بهوا منعكوع اى اكندى ددالم هاری قیامة.¹⁴³

Meaning: Whoever build his house more than what is enough for him to stay, certainly Allah will make heavy on him when bringing his excess in the day of Judgement.

The *ḥadīth* above explained by Al-Falimbānī clearly. He also explained who does make it heavy from the word “heavied” on the *ḥadīth*, is “Allah *Ta’ālā*”

(الله تعالى).

¹⁴² Al-Falimbānī, *Siyar Al-Sālikīn*, II, 94.

¹⁴³ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 94.

2) Allah Swt and The Prophet Saw doesn't like him

وَقَدِمَ رَسُولُ اللَّهِ ﷺ مِنْ سَفَرٍ فَدَخَلَ عَلَى فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا فَرَأَى عَلَى بَابِ مَنْزِلِهَا سِتْرًا، وَفِي يَدَيْهَا قَلْبَيْنِ مِنْ فِضَّةٍ، فَرَجَعَ. فَدَخَلَ عَلَيْهَا أَبُو رَافِعٍ وَهِيَ تَبْكِي، فَأَخْبَرَتْهُ رُجُوعَ رَسُولِ اللَّهِ ﷺ فَسَأَلَهُ أَبُو رَافِعٍ فَقَالَ: مِنْ أَجْلِ السِّتْرِ وَالسَّوَارِينِ. فَأَرْسَلَتْ بِهِمَا بِإِلَافٍ إِلَى رَسُولِ اللَّهِ ﷺ وَقَالَتْ: قَدْ تَصَدَّقْتُ بِهِمَا فَضَعُهُمَا حَيْثُ تَرَى. فَقَالَ: اذْهَبِي فِعْهُ وَادْفَعِيهِ إِلَى أَهْلِ الصُّفَّةِ فَبَاعَ الْقَلْبَيْنِ بِدِرْهَمَيْنِ وَ نَصَفَ وَتَصَدَّقَ بِهِمَا عَلَيْهِمْ. فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ ﷺ فَقَالَ: يَا بِنْتِ أُمَّي، قَدْ أَحْسَنْتِ.¹⁴⁴

Shaikh Al-Falimbānī said:

أرثيث دان داتع رسول الله ﷺ درفد مسافر مك ماسوق أى كفد ستنا فاطمة رضى الله عنهما مك دليهتث أى داتس فنتو تمفة كديامنت اكن تيراي دان فد تاغنت ايت دوا كلع درفد فيرق مك كمبالى أى كرومهت فدحال تياد أى ماسوق كرومه ستنا فاطمة ايت مك ماسوق كفد ستنا فاطمة ايت أبو رافع دان أداله ستنا فاطمة ايت مناعيس مك بركات أبو رافع ايت اكن ستنا فاطمة اف سبب أى مناعيس ايت مك معخبركن ستنا فاطمة ايت سبب مناعيس ايت يائت سبب كمبالى رسول الله ﷺ درفدات مك برتات أبو رافع ايت اكن رسول الله ﷺ اف سبب كمبالى درفد ستنا فاطمة ايت مك سبدا اى سبب دفنتوت ايت تيراي دان فد كدوا تاغنت كلع فيرق مك تتكال مندعر ستنا فاطمة اكن يعدمكين ايت مك ميوره أى اكن بلال دغن ممباوا دوا كلغ ايت كفد رسول الله ﷺ فدحال أى بركات تله أكو صدقهكن دوا كلع اين اكن رسول الله ﷺ مك تاروه أولهمو كدوات ايت بارع اف بيارات مك تتكال سمفى بلال ايت كفد رسول الله ﷺ مك برسبدا اى باكى بلال فركى جوال أولهمو اكن كدوا كلع اين دان بريكن أولهمو هركات ايت كفد أهل الصفة يعنى كفد صحابة نبى يع دودق درومه رسول الله ﷺ مك منجوال بلال ايت اكن كدوا كلع ايت مك لاكو أى دغن هركا دوا درهم ستعه مك دصدقهكنث أى دغن هركات كفد أهل الصفة ايت مك ماسوق ﷺ كمدين درفد ايت كفد ستنا فاطمة دان برسبدا اى باكى

¹⁴⁴ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 97. Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*, 232.

ستنا فاطمة ایت دمى بفأكو أعكو دان دمى ایوکو أعکو سعکوهث تله بايك فربواتن
ایت. 145

Meaning: And The Messenger of Allah came from travelling and he want to go into the Fāṭimah's house then he saw on the door of the house a curtain and in her hands are two bracelets made of silver. So he returned back to his house and didn't come in to Fāṭimah's house, so Abū Rafī' come in Fāṭimah's house and he saw she cried. And he asked to Fāṭimah what is the reason she cried? So she told why is she cried, that the Prophet Saw returned behind her. So Abu Rafī' asked to the Messenger: what is the reason of the return of the Prophet from her house? So he said: Because on the dorr of her house is a curtain and in her two hands are silver bracelets.

Then when Fāṭimah listened about that, she ordered Bilal to bring that two bracelets to The Messenger of Allah and she give a messege: I have give these as alms to you O Messenger of Allah so put these for what ever you want. And when Bilal came to The Prophet so he said to Bilal: Go and sell these bracelets and give the money to Ahl Suffah, they are sahabat of the Prophet who sit on The Messenger's house. So Bilal sold it with two dirhams and a half so he gave it as alms to the Ahl Suffah. So The Prophet came in after that to Fāṭimah's house and he said for her: By my father, you, and my mother, you did well actually.

The *ḥadīth* above explained by Al-Falimbānī clearly. Al-Falimbānī added him explanations in two words, there are “so come back” (فَرَجَعُ), and “The Suffah” (أَهْلُ الصُّفَّةِ). After the word “so come back”, Al-Falimbānī explained “so The Prophet Saw come back to his home even without come in to Fāṭimah's house” (مك كمبالى أى كرومهت فدحال تباد أى ماسوق كرومه ستنا فاطمة ایت). For the second word, “The Suffah”, Al-Falimbānī explained who are the Suffah on the

¹⁴⁵ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 97.

ḥadīth, they are “friends of The Prophet Saw who live in his house” (كنف صحابة)

(ﷺ). (يع دودق درومه رسول الله

After we discuss how is the explanation of Al-Falimbānī at the chapter of *faqr* and *Zuhud*, next we will discuss about the characteristics and the methods of Al-Falimbānī in explaining *ḥadīth*.

B. Characteristics And Methods Of *Ḥadīth* Comprehension Of Shaikh ‘Abd Al-Ṣamad Al-Falimbānī

After research and give some comments for the explanation of Al-Falimbānī about the *ḥadīth*-s on the chapter of *faqr* and *zuhud* in his book, “*Siyar Al-Sālikīn*”. The book said it is a translation of the book “*Iḥyā’ ‘Ulūm Al-Dīn*”, the writer would arrange and give some opinions from the writer’s self on researching the comprehension he applied on the *ḥadīth* comprehension.

Globally, the writer would say that the “*Siyar Al-Sālikīn*” is not only a translation of “*Iḥyā’ ‘Ulūm Al-Dīn*”. This thing also confirmed the ‘*Ulamā’*’ opinions before that concluded this book is a translation of “*Iḥyā’ ‘Ulūm Al-Dīn*” and contained also some adds from Al-Falimbānī himself. As example, what *Kiyai Fahmi Zamzam* said in his book, that edited “*Siyar Al-Sālikīn*” from Malayan Arabic writing to Malayan writing, that the book is a translation and addition from Al-Falimbānī.

Below, the writer would explain the characteristics and methods widely and step by step. First, we will explain about the Al-Falimbānī steps in comprehended the *ḥadīth*-s.

1. Methods in *Ḥadīth* Comprehension

In explaining *ḥadīth*, Al-Falimbānī started it with writing the *ḥadīth*, and translated it to Malayan language. The explanation he did mostly used the “*Ijmālī*” Method. It is the method that the ‘*Ulamā*’ explained the *ḥadīth* word by word globally.

From the explained *ḥadīth* by Al-Falimbānī in the chapter, mostly of the *ḥadīth* explained clearly and fit to the meaning and the translation. From 71 *ḥadīth*-s in the chapter, there is 43 *ḥadīth*-s explained by its meanings and translations.

Al-Falimbānī gived addition explanations from some words from some of the *ḥadīth*-s. That explanations could be a definitions, information of the subjects, the objects, the reason why it must be done, and others informations. Next we will discuss one by one about the kinds of the explanations.

a. Explanations about the definition

For example, in additional explanation that explaining the definitions or the meaning from a word or many from *ḥadīth* in his book, is on the *ḥadīth* about the superoirities of *faqr*, it is the best man in a poorman give to others who also need it and being seriousness on religious service to Allah Swt. Al-Falimbānī

explained the *ḥadīth* according to the translation and the meaning, and explained more on the word “his seriousness”.

b. Explanations about the subject

Al-Falimbānī give some additional explanations about the subject on the *ḥadīth* that we didn't know exactly who is do something. This thing because the verb on the *ḥadīth* used the third form of verb that didn't know who is the subject. Like on the *ḥadīth* about the consequences of loving world, it is about someone who loved the worldly things, he will bring his remains of his wealth on the world to Hell. On the *ḥadīth*, there is a word “heavied”, Al-Falimbānī explained that who is make it heavy, it is Allah Swt.

c. Explanations about the object

There is a *ḥadīth* has a verb but it is not clear for whom. As example, is the *ḥadīth* about the superiorities of *Zuhud*, it is get a great rewards and the sincerity from Allah Swt. On the *ḥadīth*, there is a word “roll” and there is no explanation what is rolled. Al-Falimbānī added that the flour is rolled on the *ḥadīth*.

d. Explanations about the reason

Some of the *ḥadīth*-s on the chapter explained by Al-Falimbānī for the reason of things those contained on the *ḥadīth*. As example, is the *ḥadīth* about the principals of *faqr*, it is the consequences of hatred the poorman. On the *ḥadīth*, there are two phrases explained by Al-Falimbānī. The first phrase it “with a dry

season in that time”, he explained the reason is “till all foods be expensive”. The second phrase is “and the tyranny of their government”, he explained the reason is “till they hurt their people in that country”.

e. Explanations about the place

The explained *ḥadīth* by Al-Falimbānī with some addition of information of place is the *ḥadīth* about the prohibition for a richman to begging on *faqr* chapter. If someone rich begs, so he actually was begging for the fire on Hell. Al-Falimbānī added “in Hell” on the *ḥadīth*.

There are also some *ḥadīth*-s that contain the explanations of Al-Falimbānī about definitions, place, and reason. Like what he said at explaining *ḥadīth* about the characteristics of *Zuhud*, it is about some one who is *zuhud*, is who has a humble bed.

Like what explained above, most of 71 *ḥadīth*-s on the chapter explained by global method (*Ijmālī*). Otherwise, there is one *ḥadīth* explained by global method, then added with a long explanation by Al-Falimbānī. It is a *ḥadīth* about “the courtesy of who lives in *faqr*”, which is a *ḥadīth* about a permission for a poorman to begging but for only what he need in daily life.

To become clearer, below the writer will explain the kinds of explanation of Al-Falimbānī on the *ḥadīth*-s, with the *ḥadīth* that explained with that method:

No	Kind of Explanation	<i>Ḥadīth</i> Sum	Number of <i>Ḥadīth</i>

1.	Explanation of definitions	18	[1. (a. 1), (a. 5), (a. 6), (a. 16), (b. 9), (b. 11), (c. 1)] [2. (a. 1), (a. 4), (a. 5), (a. 13), (b. 1), (b. 2), (b. 3), (b. 4), (b. 10), (c. 1), (d. 2)]
2.	Explanation of subjects	1	[2. (d. 1)]
3.	Explanations of Objects	1	[2. (b. 8)]
4.	Explanation of reasons	5	[1. (a. 12)] [2. (a. 15), (a. 18), (b. 11), (c. 2)]
5.	Explanations of Place	1	[1. (c. 2)]
6.	Explanations of Definition, and Place	1	[2. (a. 17)]
7.	Explanations of Definition, and Reason	1	[2. (b. 9)]
8.	<i>Ḥadīth</i> with a long explanation	1	[1. (b. 12)]
9.	<i>Ḥadīth</i> -s without an additional explanations	43	[1. (a. 2), (a. 3), (a. 4), (a. 7), (a. 8), (a. 9), (a. 10), (a. 11), (a. 13), (a. 14), (a. 15),

			(a. 17), (a. 18), (a. 19), (a. 20), (a. 21), (b. 1), (b. 2), (b. 3), (b. 4), (b. 5), (b. 6), (b. 7), (b. 8), (b. 10), (b. 13), (c. 3), (c. 4), (c. 5)] [2. (a. 2), (a. 3), (a. 6), (a. 7), (a. 8), (a. 9), (a. 10), (a. 11), (a. 12), (a. 14), (a. 16), (b. 5), (b. 6), (b. 7)]
	Sum of <i>Ḥadīth</i>-s	72	

After discussing of the methods and kinds of explanations of Al-Falimbānī at explaining *ḥadīth* on the chapter of *faqr* and *zuhud* on his book, “*Siyar Al-Sālikīn*”, next the writer will explain about characteristics those influence Al-Falimbānī on comprehended *ḥadīth*.

2. Al-Falimbānī Characteristics on *Ḥadīth* Comprehension

After we discussed how does Al-Falimbānī explained the *ḥadīth*-s one by one, the writer found many things, and one of them is about what is characteristics those influence Al-Falimbānī on explaining *ḥadīth*.

a. Taṣawwuf Characteristic

Lot of *ḥadīth*-s are *ṭasawwuf* characteristic indeed. Eventually, there are *ḥadīth*-s contain with *Ṭasawwuf*. If we see the advantages using the book, one of them is as an explanation of a translation of “*Iḥyā’ ‘Ulūm Al-Dīn*” by *Imām Al-Ghazali*, so it is not surprised that there are many influences from Ghazalian *ṭasawwuf* on the explanations of *Al-Falimbānī*. This matter also supported by former ‘*Ulamā*’ and scholars who researched about *Al-Falimbānī*. As example, is what *Azyumardi Azra*, a professor of History on State Islamic University Syarif Hidayatullah Jakarta, said.

He said that, two masterpieces of *Al-Falimbānī*, “*Hidāyah Al-Sālikīn*” and “*Siyar Al-Sālikīn*”, are adapted translations of *Al-Ghazālī*’s writings. Both of the books explained principals of faith in Islam and the obligations of religious service of Islam those must be obeyed and being a commitments of every followers of islamic sufism. *Al-Falimbānī* believed that mercifull of Allah Swt could be taken trough the right faith to believing in one, Allah Swt, and totally obedience for *sharī’āt* principals. The presuring on the sufism is more on the purifying of mind and moral behavior than descriptions of speculative and philosophical sufism.¹⁴⁶

This opinion is similar with the opinion from *Hasni Noor* in his Thesis for fulfill his graduate degree. He concluded that *Al-Falimbānī* want to make an integration between two roles model of *ṭasawwuf*, *akhlaqī* and *falsafī*.

¹⁴⁶ *Azyumardi Azra*, *Jaringan Global dan Lokal Islam Nusantara* (Bandung: Mizan, 2002), cet. I, 130.

After studied the ḥadīth-s above, the writer found a similar model of explanations between Al-Falimbānī and Al-Ghazālī. Al-Ghazālī, as the role model of *akhlāqī ṭasawwuf*, write many ḥadīth-s those explained and used to make people do activities in their daily life with a kindness activities (*Akhlāq Maḥmūdah*).

Al-Falimbānī also explained the ḥadīth-s to make people do the kindness activities, for example, when Al-Falimbānī explained the ḥadīth about *infaq*:

وَفِي الْحَبْرِ: كُلُّ نَفَقَةٍ لِعَبْدٍ يُؤَجِّرُ عَلَيْهَا إِلَّا مَا أَنْفَقَهُ فِي الْمَاءِ وَالطِّينِ.¹⁴⁷

Shaikh Al-Falimbānī said:

أرثيت دان ترسبوة ددالم حديث نبي ﷺ سكلين هرتا يعدبلنجاكن أكندى أوله سؤرع همبا
الله تعالى ايت مك يائت دبرى فهلا أتست مليكن هرتا يعدبلنجاكن أكندى ددالم اير
دان تانه يعدفربوأة رومه يعلبه درفد حاجتث.¹⁴⁸

Meaning: And narrated on hadith of the Prophet that every wealths those used for buying some things by a servant of Allah, so he will be given by rewards for the wealths those he bought for his water supply and land for building a house for him according to what he need.

The ḥadīth above explained by Al-Falimbānī and added an explanation of “dirt” (الطِّين) from the ḥadīth. Al-Falimbānī added “and built a house bigger than

he need” (دان تانه يعدفربوأة رومه يعلبه درفد حاجتث).

¹⁴⁷ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 94.

¹⁴⁸ Al-Falimbānī, *Siyar Al-Sālikīn*, II, 94.

When he explained “dirt”, he explained it is “built a house bigger than he need”. Dirt from the ḥadīth translate to built house, and built is a verb that explaining something sould do with it.

According to this opinion so the writer conclude that characteristic ṭasawwuf of Al-Falimbānī is a Ghazalian ṭasawwuf.

This is the end of the fourth chapter of this research. Next is the closure of research.