The Revival of the Sunna and Destruction of Innovation

by

Shehu Uthman Dan Fuduye`
Ihya'u as-Sunna wa Ikhmad al-Bid`a

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Introduction & Translation by
Abu Alfa Umar MUHAMMAD SHAREEF bin Farid
The Messenger of Allah, may Allah bless him and grant him peace said, as related on the authority of Abu Raafi‘i,

“Hold to my sunna and the sunna of the rightly guided khalifs after me - hold to it stubbornly. Beware of invented matters, for every invented matter is a bid‘a, every bid‘a is an error, and every error is in the Fire.”
Folio 1 Manuscript A: the *Ihya as-Sunna al-Muhammadiyya wa Ikhmad al-Bida` as-Sahytaniyya* of Shehu Uthman ibn Fuduye’ Muhammad ibn Uthman ibn Saalih ibn Harun
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ACKNOWLEDGMENT

The Messenger of Allah, may Allah bless him and grant him peace is reported to have said on the authority of Usama ibn Zayd, "The most grateful of people in the sight of Allah are those who are most grateful to people." ¹

In the name of Allah the Beneficent the Merciful. All praises are due to Allah the Lord of the worlds. All praises are due to Allah to the number of His creation, to the beauty of His throne, to the contentment He has with Himself, to the boundlessness of His words, to the endlessness of His knowledge, to the number of all things which He has willed, created and originated. He is the knower of the unseen worlds and the witnessed worlds. He is the universally Compassionate and the individually Merciful, the King, the Holy, the Mighty and the Wise. I bear witness that there is no deity except Allah, the Singular who has no partner. To Him belongs the kingdom and the praise. He alone gives life and death because He is the Living who will never die. In His hands is every good and He has power over all things.

I bear witness that Muhammad, may Allah bless him and grant him peace, is His slave and messenger, His beloved, His bosom friend, His sincere confidant, His repository of intimate discourse and His chosen above all the creation. He sent him with the guidance and the religion Truth in order to make it prevail over all other religions even though the idolaters may hate it.

It is in retrospect that I realize that the relationship between me and the author of this great work has been the result of many coincidences destined by Allah ta’ala. I initially saw my encounter with Shehu Uthman Dan Fuduye’ as a chance coincidence. It is now after twenty-five years of increased and frequent engagement with the Shehu, that I have become conscious of his baraka which Allah ta’ala has allowed to persist. My first acquaintance with the ‘Shehu’, as he was and is still affectionately referred to throughout Africa, was when I was eleven years old, in 1972. My elder brother, Willard (Walid) was assigned to do a book report on the excellent work of the life of the ‘Shehu’ called The Sword of Truth by Mervyn Hiskett. Before my brother could return the book to the Hartford Public Library, I had the opportunity to read it. To this day I, as a young African American boy, cannot accurately describe the profound effect which the person of Uthman Dan Fuduye’ had upon me. The riots which ravaged the streets of Hartford, Connecticut a year earlier by the African and Hispanic communities was still etched upon my young memory. The Nation of Islam had just begun to be recognized as the vanguard of the African American liberation struggle. My hero, Muhammad Ali, had returned to the fighting ring as a Muslim champion and had waylaid every challenger with the style and beauty of a mythic hero. It was a good time for me as a young African American boy who considered himself to be Muslim. That winter reading of the Sword of Truth opened up my perspective and self image of the spiritual and political potential of the African Muslim which I have never lost. For this I am eternally grateful to Allah ta’ala for His primordial wisdom and mercy. I did not realize it then but this would be the first of a series of ordained encounters with the Shehu I would experience throughout my life.

The most significant encounter between the Shehu and I was on his birthday, December 15, 1985. I traveled to the town of Maiurno, located on the western bank of the Blue Nile. There I met my shaykh, the Imam Muhammad al-Amin ibn Adam Karagh. He initiated me in the turuq of Shehu Uthman Dan Fuduye’ which he took from his father, Shaykh Adam Karagh. He in turn took it from his teacher, Shaykh Musa, who took it from the Imam of the Sokoto mosque, Shaykh Ali ibn Abu Bakr. He took it from Shehu Uthman Dan Fuduye’. He instructed me in the methodology and system of the Shehu. I read with him many of the works of the Shehu. He also gave me license (ijaaza) to transmit all...

¹ Ahmad ibn Hanbal in his Musnad on the authority of al-Ash’ath ibn Qays and at-Tabarani in his al-Kabir on the authority of Usama ibn Zayd on the authority of Abdallah ibn Mas’ud.
that I had learned from him. One of the first books he gave me to translate for our brothers in America was this present work the Ihya 's-Sunna wa Ilkhmad 'l-Bid`a. I also took the oath of allegiance (bay`a) from the sixteenth Khalifa of the Sokoto Emirate - Amir 'l-Mu'mineen al-Hajj Abu Bakr ibn Muhammad Taahir ibn Muhammad Bello ibn Muhammad Attahiru ibn Ahmad ibn Abu Bakr Attiku ibn Shehu Uthman Dan Fuduye'. He gave me written license (ijaaza) to collect the works of the Fodiawa clan and to translate them into English. Thus, I was able to be connected to Shehu Uthman both outwardly through the bay`a and inwardly through the talqeen. Out of this union was born the Sankore' Institute of Islamic African Studies for the express purpose of disseminating the Islamic heritage which emerged out of the governments and societies of Islamic Africa. That was more than twelve years ago. Since that time Allah ta`ala has blessed me to translate many of the works of the Shehu, the works of his many supporters and many Muslims have taken on the baraka of the Shehu by taking his tareeqa and giving the oath of allegiance to his khalifa and jama`at in the Sudan and the numbers are steady growing. All this is due to the baraka of the Shehu.

The translation of the Ihya 's-Sunna wa Ilkhmad 'l-Bid`a took twelve years to complete. There were many reasons for this. Among them being my own ignorance and want of good deeds. However, Allah ta`ala decreed that this work be accomplished by assisting me with many of His protected friends. To them I am grateful based upon what the Messenger of Allah, may Allah bless him and grant him peace, said, "The most grateful of people to Allah are those who are most grateful to people." I am grateful to my brother for not returning books on time to the library. To my mother, Amina Irma Sue, for having the insight to send me to my father when she saw that I was out of control. To my father, Farid, for being a tireless F.O.I. soldier and offering the discipline which I so badly needed. To the humble and erudite principal of the Sister Clara Muhammad Elementary and Secondary School in Springfield, Mass., Imam Abdul Kareem Shakur (Director George) for bringing out the best in me. To our history teacher, Brother Myron, for teaching us true Islamic African history and the knowledge of self. To Imam Warith Deen Muhammad for giving the shahada to nearly one million people on one sunny Sunday afternoon in 1975. To the owners of the Aquarian Age book store in Houston for having the funds to purchase the Handbook on Islam, Iman and Ihsan of Shehu Uthman dan Fuduye’ in 1978. To Sidi Ibrahim Haqq for selling the book to the bookstore. To Shaykh Fadlallah Hairi for introducing me to the path of gratitude and praise. To Shaykh Abdulqadir al-Murabit for inducting me into the duty of Islamic struggle and delineating the African roots of Islamic education. To that unknown Muslim employee at the Library of Congress for copying for me Dr. Fathi el-Masri's English translation of the Bayan Wujub al-Hijra `Ala 'l-Ibaad of Shehu Uthman Dan Fuduye' in 1980. It was this book which prepared me to make the hijra from the lands of the disbelievers. To Dr. Umar Abdallah who made me see the difference. To Dr. Umar Bello and his wife Dr. Sa`ida Bello for overlooking my obvious sins and for letting me see the remaining erudition and dignity of the descendants of the Shehu in Nigeria. To Shaykh Muhammad an-Najib Brima for his prayer of istikhara for success in my hijra to Africa. To Amir Hayatudeen of Zaria and Sidi Bashiru for the seriousness of their struggles and dedication to learning.

Thanks to the greatest poet and praiser of the Prophet, may Allah bless him and grant him peace, the knower of Allah, Shaykh Abd `r-Rahim al-Buraa`i, for curing me and purifying me of the many sicknesses of the west. To his sons, Shaykh Hashim, Shaykh Muhammad Gharibullah and especially Shaykh Muhammad al-Fath for inducting me into the baraka of the Samaniyya Tariqa. To my long time friend and traveling companion, the friend of Allah, Sidi Muhammad Abd `l-`Alim for teaching with his actions before his words how to endure tribulations. Special gratitude to Allah for my children Abd’r-Rahman, Alfa Umar, Modibo Muhammad, Ahmad Maazin Shehu Uthman, Nana Tasneem, Fatumma Mo’inna and Musa Jokolli. I pray that Allah will make them inheritors of the sciences
and stations of the Shehu and give them good in this life and the next. May Allah reward their mothers with the best that He gives to our children and honor them in this life and the next for their patience and loving care.

Thanks to Shaykh Muhammad of `Ish'ish, my teacher of the al-Muwatta, the al-`Ashmawiyya and al-`Akhdari who informed me about the existence of the descendants of the Shehu on the Blue Nile in Maiurno. To Dr. Fathi el-Masri at the Arabic Literature Department of Omdurman Ahliyya Univeristy for teaching me the fundamentals of translations and the many stories concerning his friendship with al-Hajj Malik el-Shabazz (Malcolm X). To Dr. Uthman Bugaje for showing me how to combine scholarship with Islamic activism. To Dr. al-Amin Abu Manga for allowing me to borrow from his library and for teaching me about the nature envy and pulaaku. To my best friend and comrade Ahmad Abideen, a true descendant of the Shehu through his erudite daughter Nana Asma, for the many nights we spent developing the ways to disseminate the teachings of the Shehu. To my father of meaning, my support, my light, my path and guide on the journey to Allah, the Imam of the central mosque of Maiurno - Shaykh Muhammad al-Amin ibn Adam for initiating me and teaching me the Way of the Shehu and for giving me license to teach and transmit it. I am grateful for him for giving me my first copy of this present work and giving me the permission to translate it into English for our brothers and sisters in the west. I thank him for his continuous spiritual force (himma) which he directs towards me in all my endeavors. To the Amir `l-Mu'mineen, Khalifat `l-Muslimeneen, Sultan `s-Sudan, Sultan Maiurno - AL-HAJJ ABU BAKR ibn Muhammad at-Taahir ibn Muhammad Bello Maiurno ibn Muhammad at-Taahiru ibn Ahmad Zaruku ibn Abu Bakr Ateeku ibn Shehu Uthman Dan Fuduye’, for accepting my hand in the oath of allegiance (al-bay’a), for accepting me in the jam’at of the Shehu and for giving me license to collect, edit and translate all the great works of the Fodiawa clan. I am thankful for him unloosing the chains of 400 years of slavery from my neck and for making me a freedman (mawla) of the Fodiawa. I am grateful for the flag of victory which he has given me. All praises are due to Allah! I still have the flag! It has not touched the ground!

To Shaykh Umar Ahmad Zaruuq of Maiurno for the many sessions of eschatological history of the Fodiawa. To Shaykh Bello ibn Abd'r-Raaziq ibn Abd'l-Qaadir Dan Tafa for opening the treasures of the secrets of the Fodiawa. To Shaykh Muhammad Ibrahim for the many nights in itikaaaf studying the Noble Qur'an together. To the ascetic, reclusive knower of Allah Shaykh Abu Bakr Busambu, for teaching me the virtues of silence, solitude and excellent character. To Faki Hamza, Shaykh Bello, Shaykh Saalih, Shaykh Bashir ibn Adam Kariangha, Shaykh Faruq ibn Shaykh Muhammad al-Amin ibn Adam and all the descendants of the Shehu on the Blue Nile of Maiurno, for honoring a wayfarer and taking care of a stranger. The kindness which they showed to me will not go unremembered on the Day when mankind will be ushered forth for Judgment. May Allah extend His divine protection to every inhabitant of the town of Maiurno and may He fulfil the vision which the Shehu foretold about its people.

To the entire jama’at of the Shehu in Northern Nigeria, Niger, Burkina Faso, and Mali – the present Sultan of Sokoto, the late Waziri Junayd (rahmatullah `alayhi); the present Waziri Sambu Junaydu and all of their supporters and patrons. To the scholars of Timbuktu - Sidi Ahmad Bidoji, Mulay Ahmad Babeer and Alfa Hashim. To the scholars of the Arwan in Mali - Shaykh Modibo Muhammad Kane' and Shaykh bul-Khayr. To the Amir of southern Niger, Sultan Dawud Abu Bakr. To Shaykh Hassan Muhammad al-Fatih Gharibullah, Shaykh Abu Saalih, Shaykh Uthman Khajim, Shaykh Ahmad Shingiti of Mabruka, Shaykh Abd'r-Rahman and all of his sons. To the baraka of the lands of Eritrea, Shaykh Muhammad Abu Bakr ibn al-Hajj Muhammad for enlisting me under the banner of the Salaat 'l-'Adheemiyyaa of the Tareeqa Idrisiyya in the sacred city of Medina in the blessed Rawda of the Prophet, may Allah bless him and grant him peace and for his constant prayers of protection and
victory for us in these lands of the disbelievers. To Shaykh Abd’l-Qaadir al-Jilli ibn Shaykh Muhammad al-Bukhari the Qutb of Hajj. To the young Lion of the Banu Hashim, Habib Ali Zayn‘l-‘Abideen al-Jiffri and our teacher and guide who transforms with words Shaykh Habib Umar ibn Muhammad ibn Saalim ibn Hafidh. And finally, to our shaykh, the son of the Abdal, Shaykh Muhammad al-Ya’qoubi ibn as-Sayyid Ibrahim al-Ya’qoubi al-Idrisi al-Hassani.

To my friends and comrades in the United States - Sidi Hamza Yusef for being a close friend like a blood brother (ar-rafeeq kamathihi sh-shaqeeq), in spite of our disagreements about the political direction that the Muslim national minorities in the west must take, still I am indebted to him for his friendship and his desire to avoid the personality cult worship which has become the megatrend among Muslims in the west. But, more importantly, gratitude is due to him for making it possible for so many Muslims in the west to have access to the traditional scholars again. To Shaykh Khatri ‘l-Mauritani for his patience with our ignorance and lack of adab towards him in America. He revived the hearts of many and resuscitated the deen for us here in California. To his nephew Shaykh Muhammad Abdullahi for unraveling the ar-Risaalat of Ibn Abi Zayd and the ‘amal of the People of Medina for us in these regions. To Shaykh Saalik for his constant spiritual and legal advice. To Dr. Yusef N. Kly for making the teachings of al-Hajj Malik el-Shabazz relevant for the electronic age and for the hours of advice concerning our peoples rights for self determination. To Sifu Amir Bomani Abd’l-Hamid Mugharibi; Yazid Mahdi; Amir Muhammad Abd’r-Rashid, Amir Uthman; Amir Mukhtar Ka; Imam Muhammad Abdullah; Amir Khalil Taqee and his jama‘at; Amir Ibrahim Snow and the jama‘at in Vacaville. To Isa Muhammad at-Timbukti, Sabir ‘l-Mahdi, Askari Abd’l-Waahid, Amir Attahiru Abdullahi, Amir Tariq, Amir Abu Ja’far Luqman Abd’s-Salaam, Amir Dawud, Amir Ali, Kareem, Isa, Shaheed, Qaa’id, Saadiq, Amir Yusef, Yusef Cortez, Luqman Jijon, Elias Medina, Hassan, Abd’r-Rahim, Sidi Hamza Perez, Amir Abd’r-Rashid as-Sudi, and Abdullahi. To all the families that have made the sacrifices and emigrated from their homes to Pittsburgh. To Hatim al-Bazi’an and the staff of al-Qalim. To Yushua Rabah and his efforts in archiving our Islamic heritage in Amerikkka. To the Saabiquun Movement and the comrades of the Masjid ’l-Islam in East Oakland; Sidi Sadat Ahmad and comrade Dhameera Ahmad. To all the brothers and sisters of Masjid ’l-Sabuur in Sacramento. Special thanks goes to those who broke their oath of allegiance and set up counterfeit fictitious mirror organizations and have plagiarized and retranslated the work of S.I.I.A.S.I. for a small price such as TEF, Nurazaman Publishing and those in Atlanta. I thank you especially, because you all made it clear why it is that the Sankore’ Institute refuses to ‘pimp’ the legacy of our African Islamic culture for the price of fame, renown, money or a place in the hearts of the people. Millions of African Muslims were sold once on the ‘slave blocks’; there is absolutely no need to replace them back on the ‘slave auction’ by marketing the Islamic cultural legacy that they fought, suffered and died for.

Special love and thanks to the entire Muslim population of the California Medical Facility - Amir Jamal Mandela and the entire majlis, fiqh committee and I.H.R.A.A.M. staff. To Fodio, Hamza, Azeez, Suluuki, Rasheed, Ahmad...Keep up the struggle. To the entire Muslim population in the California State Prison/Solano on all facilities - the Amir Zakkee, Sudan, Basal, Asadullah, Khalifa, Jihad, Mujahid, Aswad, Bilal, Shareef Muhammad and the entire jama‘at on yards I, II, III & IV. To Sahnun, Amir Zakkee and their comrades at Soledad Prison. To Abd’s-Salaam and Wali at San Luis Obispo and all the soldiers at Susanville, Pelican Bay, San Quentin, Chino, Old and New Folsom and Mule Creek. Remember the words of Allah, "And We desired to favor those who were oppressed in the land. And to make them leaders and inheritors. And to show Pharaoh, Hamaan and their forces among the collaborators what they feared most." Be patient and outdo them in patience and stand firm as if you were in a military fortress. Strengthen yourselves with dhikr, fikr and riyaada because most of the people outside have become soft. To Jihad Abd ‘l-Mumit, Sekou Abdullahi Odinga and
their comrades in the struggle. To the leaders of MANA: Amir and Imam Siraj Wahhaj of Masjid Taqwa; Imam Talib Abd’r-Rashid of the MIB; Prof. Amir al-Islam; Imam Ihsan Bagby; comrade Bilal Suni Ali; Imam Muttawwaf and all the brothers and sisters of the IRM; Imam Asim and the entire Jama’at under the leadership of Imam Jamil al-Amin; Imam Luqman Abd’l-Haqq; Imam Anwar; Imam Antar; and Imam Abdallah Hakim Quick. Finally to all members of the Sankore’ Institute of Islamic-African Studies International, past and present for helping revive Islamic-African civilization and making it viable for the electronic age. Over these many years of trials and tribulations to finish this book, I came to recognize certain key coincidences which were strategically placed to help me to complete this task. This was nothing more than the enduring baraka of the Light of the Age, the Renewer of the Deen, the Reviver of the Sunna - Shehu Uthman Dan Fuduye’. I am grateful to Allah and I praise Him for all the ‘coincidental’ people and events which He marshaled together due to the baraka of the Shehu in accomplishing this work. I can only say what the author of this blessed book said, “If mistakes, delusions, shortcomings, heedlessness, forgetfulness, ignorance and offense appear in this text, then it is from my nafs and from Satan. This is because mankind is susceptible to that and even more; which only testifies that Allah and His Messenger spoke truthfully. However, if good appears from it, then it is from the bounty of Allah and His mercy.”

O Allah send the reward of this work to the spirit of Shehu Uthman Dan Fuduye’. O Allah be pleased with the spirit of Shehu Uthman Dan Fuduye’. O Allah make us live the way You made Shehu Uthman Dan Fuduye’ live and cause us to die the way You caused Shehu Uthman Dan Fuduye’ to die! O Allah send Your abundant blessings and most perfect peace upon our master Muhammad, his family and companions and give them peace! O Allah be merciful to the entire community of Muhammad! O Allah be merciful to Your entire creation and provide for them where they are unable! And the last of our prayer is ‘All praises are due to Allah the Lord of the worlds!"
Origin and Place of Birth

He was Shehu Abu Muhammad Uthman Dan Fuduye’ of the Turudbe Fulani clan. He was born in the town of Marrata on Sunday the last day of Safar, 1168 (December 15, 1754). His brother Abdullahi Dan Fuduye’ said about his father, “He was Muhammad surnamed Fuduye’...which means in our language ‘the jurist’. He was the son of Uthman ibn Saalih ibn Harun ibn Muhammad (surnamed) Gurd. He (Muhammad Gurd) was the one who held the authority in our tribe from what we have heard. His father was Jubba ibn Muhammad Sanbu ibn Ayyub ibn Maasirani ibn Buba Baba ibn Musa Jokoli... From what we have heard, this Musa, was the one who came with our tribe from the lands of the west called Futa Toro. He was their leader until he arrived with them in the land of Konni. They were the first to inhabit the region before the Hausa and the Tuareg until they eventually diffused throughout Hausaland. They were the original tribe of the Fulani and their language was Fulfulbe. According to what we have heard, they preceded the remainder of the Fulani in Hausaland by seven years. Their origin according to what we have heard, was from the Christians of Rum, to whom came the armies of the Companions. Their king accepted the faith and married his daughter to the warrior Uqba ibn Aamir the Companion of the Prophet, the Amir of the west.” 2

Shaykh Waziri Junayd ibn Muhammad, may Allah be merciful to him said, “The Bani Musa then became divided into five groups: the house of Aal, the house of Belari, the house of Renaru and the house of Birnighu...The house of Aal was the most numerous of the children of Musa. It was a house famous for piety, good and knowledge, the memorization of the Quran, the learning of various sciences and acquaintance with its mysteries. This was a mystical secret passed among them from generation to generation until it became outwardly manifest with Shaykh Muhammad who was known as Fuduye’, may Allah be pleased with him.” 3

The mother of Shehu Uthman was Hawa, the daughter of Muhammad ibn Fatima bint Muhammad ibn Abd’s-Samad ibn Ahmad as-Shareef ibn Ali al-Yanbu’i ibn Abd’r-Razaaq ibn as-Saalih ibn al-Mubaarak ibn Ahmad ibn Abi ’l-Hassan as-Shadhili ibn Abdallah ibn Abd ‘l-Jabaar ibn Yusuf ibn Yushua ibn Wardi Bataal ibn Ahmad ibn Muhammad ibn Isa ibn Muhammad ibn al-Hassan as-Sibt ibn Ali ibn Abi Taalib and Fatima az-Zahra al-Batuul the daughter of Muhammad ibn Abdallah, the seal of the prophets and the master of the Messengers, may Allah bless and them and grant them peace. 4 His mother, Hawa, was a learned modibe responsible for leading the women’s educational guild called Yan Taru. She herself inherited this prestigious position from her mother, Ruqayya, also a learned descendent of the Prophet, may Allah bless him and grant him peace.

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Upbringing

The son of the Shehu, Sultan Muhammad Bello, may Allah be merciful to him said, "The protected friends of Allah foretold of him before his actual appearance. . .From this is what was narrated from a reliable source on the authority of the righteous woman and protected friend of Allah - Umm Hani 'l-Fulani. She said, 'There will appear in these regions of the Blacklands a waliy from among the awliyya of Allah. He will renew the deem, revive the sunna and establish the milla. The people of success will follow him and his renown will spread throughout all the horizons. The common people as well as the elite will obey his commands and those associated with him will be called the jama` at. Among their signs is that they will not heard cattle as is the custom of the Fulani. Whoever encounters that time should follow him'.'\(^5\) In his poem called Yimre' Tanasabuje' (The Song of Comparison) the Shehu said,

"Let me say it, in gratitude to Allah and also to tell the Muslims what favors I have received. Muhammad's coming was prophesied even before he came; I thank Allah, thus too was my coming prophesied."\(^6\)

The secretary of the Shehu, Waziri Gidadu ibn Laima, may Allah be merciful to him said, "Among his miracles as a young boy was that his father, Fuduye', once sent him to Marnona from Degel (which was a days journey between them). At the time his father was heading for the mosque in order to pray the dhuhr prayer. Uthman went on foot and when he arrived (in Marnona), he took the book and returned (to Degel). He noticed that his father had not yet returned from the mosque. When his father returned, he said to him, 'Did I not send you to Marnona? He replied, 'I have just returned.' He then asked, 'Where is the book?' He then gave the book to his father who asked, 'Did you send a jinn?!' He replied, 'On the contrary, I exerted every effort.' His father then sent another young boy to investigate what had actually occurred. He returned and informed him that Uthman came to Marnona and found his mother making ablution after which she gave him some water. She then gave him the book and he returned on foot. The people were amazed when they heard that."\(^7\) Muhammad Bello said, "Realize that this shaykh was reared from the time he was young to invite people to Allah. Allah ta`ala reinforced him with the lights of overflowing and drew him to His presence. He revealed to him the presence of His divine actions, names and attributes. Allah ta`ala made him witness the secrets of His essence. By the praises of Allah, he developed into one of the protected friends of Allah and sipped from the cups of His nearness. Allah dressed him in the attire of gnosis and divine love. The Lord of Truth then invested him with the crown of His divine assistance and guidance. He made him suitable to invite people to Him and fit to be a guide to the common people as well as the elite."\(^8\) Waziri Junayd said

"Realize that our Shehu Uthman
May his Lord be pleased with him eternally,
Grew up firmly established in the deem of Allah.
By means of his vast character he was a servant of Allah.
He showed respect towards the old and the young
He showed them compassion, his character was that of a protector.
One of his brothers was once asked,
By what means did that man surpass

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5 Muhammad Bello, Infaq 'l-Maysuur Fi Taarikh Bilad 't-Takruur, ed. Abu Bakr Gummi, p. 57.
6 Uthman Dan Fuduye', Yimre' Tanasabuje', trans. Prof. Ibrahim Makoshy, p.? This poem was hand copied from Dr. Abu Manga al-Amin.
7 Gidadu ibn Laima, Rawd'l-Jinaan, unpublished manuscript in the possession of the translator, pp. 2-3.
8 Muhammad Bello, Infaq 'l-Maysuur, p. 57.
All other men? And the answer to that was
He did not surpass them with acts of worship, however
I saw from him character which was unparalleled
by anyone nor was there any resemblance to his excellence.
Except the Prophet, for he is more excellent
Than all beings and possesses every sublime state.
Uthman said that he never confronted
A person with evil nor with what he disliked.
He was patient with the evils of people
Those antagonistic to him and those who agreed with him."
jurisprudential center for the whole of the region. With its destruction the region slipped back into what my friend Dr. Usman M. Bucaje called

"... interstate warfare with its effect on security, commerce and learning. The resulting chaotic and desperate situation gave a receding paganism a chance to resurface leading to syncretism, stagnation and in the absence of the *sharia*, oppression by the rulers. . .In Hausa-land the situation in the 17th and 18th century appear to be even worse. The Hausa states were plunged into inter-state internecine warfare with its devastating effects on the economy and learning. Pagan beliefs and practices in the face of a growing ignorance was fostering syncretism and weakening the moral fiber of the society. In the circumstances the rulers found it easy to trample upon the *sharia* and impose all sort of taxes and unleash a reign of terror."

Many African Muslim scholars are of the opinion that the European slave trade would have never reached the magnitude that it reached had it not been for the destruction of the Songhay Caliphate resulting in the desecration of scholarship and the stagnation of the intellectual traditions which welded the entire region into a homogeneous whole. The upside of the downfall of Songhay is that the Islamic scholars who fled throughout the regions of *bilad’s-sudan* took up the banner of *jihad* and *tajdeed* (reformation) in order to reform the general spread of corruption. This period of insecurity witnessed the emergence of scholar warriors such as Shaykh Muhammad al-Barnawi of Kanem-Bornu; Shaykh Ibrahim Karamaku Alfa Ba of Futa Jallon; Imam Malik Sy of Bundu; Imam Sulayman Bal of Futa Toro; Shaykh Waldeedi of Baghirma; Shaykh Dan Masina of Katsina - and many others who lit the flames of reform and Islamic resurgence. This was the period in which Shehu Uthman Dan Fuduye’ appeared.

**Education and Teachers**

Abdullah Dan Fuduye’ said, "The Shehu studied the Quran with his father, Muhammad. He learnt *al-`Ishriniyat*\(^{12}\) and similar works from his Shaykh Uthman, who was known as Biddu 'l-Kabawi. He learnt syntax (*al-`irab*) and all the related sciences of grammar (*an-nahwa*) from the *al-Khulasa*\(^{13}\) and other works from our Shaykh Abd'r-Rahman ibn Hamada. He read the *al-Mukhtasar*\(^{14}\) with our paternal and maternal uncle, Uthman, who was known as Bidduri ibn 'l-Amin ibn Uthman ibn Hamm ibn Aal. This *shaykh* of his was learned and pious. He was well known for righteousness, commanding the good, forbidding evil and being engaged with what concerned him. He is the one whom our Shehu Uthman imitated in spiritual states and in actions. He accompanied him for nearly two years, molding himself according to his character in piety, commanding the good and forbidding evil. Shehu Uthman use to inform me that our maternal uncle, Muhammad Sanbu ibn Shaykh Abdullahi ibn Shaykh Muhammad ibn Sa’d, the erudite grandfather of our mother, used to attend his reading of the *al-Mukhtasar*. He was extremely learned, having memorized most of what he read and it was he who read to them the commentary of al-Karashi. Whenever Shehu Uthman made a mistake, or let something slip, this maternal uncle of ours would correct it for him without looking in the book. This was due to the fact that he had memorized the entire commentary of al-Karashi. He then traveled to the land of the two Holy Places, made the pilgrimage and resided there for ten years. He then returned and reached the town of Agades. It was there that he died, may Allah be merciful to him. . . Then Shehu Uthman went


\(^{12}\) *al-Ishriniyat* of Abd'r-Rahman ibn Yakhlaftan 'l-Fazazii (d. 1230 C.E.).

\(^{13}\) *al-Khulasa* 'l-Alfiyat of Jamal 'd-Deen Muhammad ibn Abdullahi 't-Ta'i 'l-Jayani (1203-1273 C.E.).

\(^{14}\) *al-Mukhtasar* of Diya 'd-Deen Khalil ibn Ishaq 'l-Jundi, (d. 1365 C.E.).
to seek knowledge from our Shaykh Jibril ibn Umar. He accompanied him for almost a year, learning from him until he came with him to the town of Agades. Then Shaykh Jibril returned him to his father and went on the pilgrimage (hajj). This was because Uthman's father had not given him permission to go on hajj. Now Shehu Uthman informed me that he learnt tafsir (exegesis) of the Quran from the son of our maternal and paternal uncle Ahmad ibn Muhammad ibn 'l-Amin. He was also present at the lectures of Hashim 'z-Zanfari and heard from him the tafsir of the Quran from the beginning to the end. I was with him at that time, but I was not occupied with the science of tafsir. He took the science of hadeeth (prophetic traditions) from our maternal and paternal uncle al-Hajj Muhammad ibn Raj ibn Modibo ibn 'Aal, studying with him the entire Saheeh of al-Bukhari, while I listened. Then he gave us license (ijaaza) to transmit all the narrations which he received from his Shaykh Abu 'l-Hassan Ali 'l-Madini, who was originally from Sind. In short, the teachers of Shaykh Uthman were many. Some of them I knew and others I did not know."

Abdullahi continued, "The virtues of this Amir'l-Mu'mineen are renown. Horsemen have brought news of his renown from east and west. . .My father left me in his hands after reading the Quran and I was at that time 13 years of age. I read with him al-'Ishriniyat, al-Witriyat and the six poets. I also learned from him the science of tawheed from the books of Sanusi with their commentaries and other books on this subject. It was rare that a book on the science of tawheed reached our land, while I knew about it and did not copy it down from him. I learned the science of syntax (al-'irab) from the al-Ajurrumia, al-Mulhi, al-Qatr and similar works and their commentaries from him. I learnt from him also the science of spiritual purification (tasawwuf) that part related to forming good character (takhalluq) and that part related to spiritual realization (tahaqquq) - which made me independent of other than Allah, if He wills. I took from him certain books concerning fiqh, from which one learns that which is individually obligatory (fard 'l-kifaaya) - such as al-Akhdariyya, al-'Ashmawiyya, the ar-Risaala of Ibn Abi Zayd and other works. I studied with him the science of tafsir of Quran from the beginning of al-Fatiha to the end of the Quran, more times than I can say. I learned from him the science of hadeeth which comes by texts, such as al-Iraqi and that which comes by way of transmission, such as al-Bukhari which trained me to study other works. I learnt from him the science of arithmetic (al-hisaab), that which is difficult and that which is easy. By the praise of Allah I began to have insight (baseera) in the religion by means of the abundance of the lights of this shaykh, through his beneficial writings both Arabic and ajami. He never composed a work from his first composition until the present time, except that I was the first to copy it down from him. I accompanied him at home and abroad. I did not leave him from the time I was a youth, until my present age of almost 50 years. All praises are due to Allah for that."

\[15\] In addition to receiving ijaaza for Saheeh al-Bukhari and Saheeh Muslim from Sh. Muhammad ibn RAj, he also received 15 extra ijaazas in 32 different collections of prophetic traditions.
\[16\] Abdullahi Dan Fuduye', Idaa' n-Nusuukh, pp. 7-10.
\[17\] al-Ajurrumiyya of Abu Abdallah Muhammad ibn Dawud 's-Sanhaji, (d.1323 C.E.).
\[18\] al-Qatr 'n-Nada wa Ball 's-Sada of Ibn Hisham.
\[20\] al-Ashmawiyya of Abd 'l-Bari 'r-Rifa`i 'l-Ashmawi, (d. 16th century).
\[21\] This is the ar-Risaalat of Abdullah ibn Abi Zayd al-Qayrawani, [d. 996 C.E.].
\[22\] This refers any African language which is written using the Arabic alphabet. The Shehu wrote is Fulfulbe and Hausa.
\[23\] Ibid., pp. 3-5.
Throughout the years of study with the scholars of central *bilad 's-sudan*, the *Shehu* was given 34 *ijaazas* in the science of prophetic traditions, which included all of the six sound collections, all of the *sunan* collections and all of the *musnad* collections. There were at least seven scholars from whom it is known he took *ijaaza*. They were *Shaykh Abd'r-Rahman ibn Hamada*, *Shaykh Muhammad Bu'tu*, *Shaykh Muhammad ibn Raji*, *Shaykh Muhammad ibn'l-Hajj*, *Shaykh Jibril ibn Umar* and *Shaykh Umar ibn Jibril*. The *ijaazas* included the sciences of jurisprudence, its roots and branches, the sciences of Quran, its recitation, exegesis and legal judgments, the science of prophetic traditions, the sciences of *tawheed* and theology, and the sciences of *tasawwuf*, regarding character transformation (*takhalluq*) and spiritual realization (*tahaqquq*). *Waziri* Gidadu ibn Laima listed more than 88 scholars from whom the *Shehu* took knowledge from as far as the present lands of northern Mali in the west to Dar Fur in present day western Sudan in the east.

**Early Mission**

The mission of *Shehu* Uthman began at the age of twenty in 1774, when his teacher *Shaykh* Jibril went on the pilgrimage to Mecca. Although the *Shehu* yearned to accompany his teacher on the *hajj*, he was not allowed due to the fact that his father, Fuduye' Muhammad, had not given him permission to go. This event had profound effect upon the spiritual development and direction of the *Shehu*. In fact, you can say that the inability to make the *hajj* and the resultant yearning which this caused, became the dialectical moment for the *Shehu* and it lit a fire in his heart which would thereafter never extinguish. This fire was a burning desire to be near Prophet Muhammad, may Allah bless him and grant him peace. Since he could not be near him physically, the *Shehu* was resolved to be near him spiritually and metaphysically. The Prophet, may Allah bless him and grant him peace once said, "The mercy of Allah is with my *khalifs*." It was said, "Whom are your *khalifs*?" He said, "Those who revive my *sunna* and teach it to the people. Whoever revives my *sunna*, has given life to me. Whoever gives life to me, will be with me in Paradise." This occasion which caused the *Shehu* to produce his first composition in Arabic which marked the beginning of his mission of calling people to Allah. He said yearning for the presence of the Prophet,

"Is there for me a way to travel swiftly towards *Tayba*,
To visit the tomb of the Hashimi Muhammad?
That which has spread its fragrance under his protection
Has caused the pilgrims to convulse in the direction of Muhammad
I went away bathed in tears, tears falling like a down pour,
Yearning towards that Prophet Muhammad
I swear by the *Rahman*, I possess not a single excellent trait,
I am only totally encompassed in the love of Prophet Muhammad
I give a description of the affliction of my longing for him which is plain to see
Truly for me there are no pleasures and joys in life without Muhammad.
I have become exhausted yearning to hasten to his grave
For me there are no enjoyments without visiting that Master
He is the sun of illumination, crown of guidance, the sea of generosity.

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25 Ibid., p. 3.
26 *Rawdat 'I-Janaan*, pp. 76-81.
27 This tradition was related by al-Isbahani on the authority of Anas ibn Malik.
Indeed there is no good except in following Muhammad. He is the downpour whose blessings encompass all creatures. Rather, the entire creation of Allah is less than Muhammad. If I had traveled to Tayba I would have obtained the object of my desires, Being completely covered in the dust of the sandals of Muhammad. The grave of Ahmad is plastered with fragrances I am strengthened with the scent of the musk, the merits of Muhammad. The sun is nothing nor is the eclipse which distorts it, There is no eclipsing the light of that Master. The desire of my heart is to visit his house, My tears overflows from the absence of that guide. My tears pour forth when I remember his demise, For I am consumed in the love of Prophet Muhammad. If it is said to me 'Who fills you with longing among mankind?' Then I will say, 'I am passionately in love with Muhammad.' Completely destroyed is the one who refuses to follow his path, His torment will be prolonged here and likewise in the next life. Arise with us and let us run to the sun of guidance, Let us swiftly traverse the open dessert to visit the grave of Muhammad. Lets fasten our saddles tight towards the beauty of the Day of Standing, Let us role ourselves in the dust of that mosque in Tayba. The fires of passion moves freely between our breast, I am snatched away towards him with love and longing. We have been sealed with his honor between the two worlds, We are completely dissolved from devotion to Prophet Muhammad. His swords have cut the necks of the idolaters' Who can contest the perfections of Muhammad? There is no intimacy except in visiting his grave, There is no abundance except in proximity to Muhammad. The height of the stars have set by means of his elevation, Who can reach the exalted ranks of Muhammad? We tower above all creatures by means of his eminence, We have become chieftains among them by the power of Ahmad. How many straying in darkness have been guided by him? For his illuminations reside in the heart of every unifier. The withdrawing of our tears have overflowed by his love, The sins of our disobedience is wiped out by Muhammad. No person has come with the likeness of his character, Who can encompass the miracles of Ahmad? Who can establish the amount of his signs, Like the grains of sands are the number of the miracles of Muhammad. The Throne of the Lord of the worlds are apart of his forces, There is no created being like the Prophet Muhammad."

28 Uthman Dan Fuduye’, Hal Li Maseerun, unpublished manuscript in the possession of the translator, pp. 1-3.
25

The Shehu continued to pour out eloquent verses in praise of the Messenger of Allah, may Allah bless him and grant him peace which demonstrated his intense love and yearning to be in his presence. At the age of twenty the Shehu declared his awareness of the stations of the Perfect Man and his longing to attain the lights of this sublime position. He composed the poem in sixty-three verses, each verse representing a year of the life of Prophet Muhammad, may Allah bless him and grant him peace, until he said at the end,

"With the help of the Lord of the worlds, I have completed it,
And made its number like the years of Muhammad.
In the year qaf, shin after nun, jeem - so understand!"

From the hijra of the best guide the Prophet Muhammad."\(^{29}\)

Abdullahi Dan Fuduye’ said, "He who knows the date of the hijra in this poem of his, knows that the start of his affair was in calling the people to religion, which was about 1188 A.H. (1774 C.E.) . . . Then we rose up with the Shehu helping him in his mission for the cause of the deen. He traveled for that purpose to the east and the west, inviting people to the religion of Allah by his preaching and his ajami poems, destroying the customs contrary to the shari`a. Some of the people from the surrounding lands came to him and entered his jama`at in his place called Degel and which had become famous because of him . . . until we journeyed with him to the country of Kebbi. There he invited them to correct their Iman, Islam and Ihsan and to leave the customs which had abased them. As a result many people made repentance at his hands and journeyed to him when he returned to his homeland in Degel. Large groups listened to his sermons and Allah opened their hearts to accept him for the first time. Then he traveled throughout the country until his jama`at increased and spread. The Shehu was not in the habit of visiting the rulers nor having anything to do with them. When his jama`at grew around him and his affair became well known to the rulers and others - he then realized that it was necessary to travel to them. He then visited Bawa, the ruler of Gobir and explained to him what sound Islam was, ordered him to adhere to it and to establish justice in his country. He then returned to his own land being empowered to call the people to the religion. This was due to the fact that those who did not fear Allah, feared rejecting his call because of his affiliation with the ruler. This continued until we emigrated to the lands of Zamfara to invite its people to the religion. We remained there nearly five years. Zamfara was a land whose people were completely overcome with ignorance having not whiffed the scent of Islam. They used to attend the Shehu's lectures mixing with their women. He separated then, teaching them that mixing together was forbidden. This was after he had taught them the laws of Islam. . .In fact the committing of the lesser of the two sins is incumbent, regarding the religion and worldly issues. The five universal necessities are five: the religion (deen); the reason (`aql); wealth (maal); lineage (nasab); and honor (`ird). When there is a opposition between them, then religion comes first and the other evils are endured patiently. This is because they are less serious than an offense against religion. . . the evil of leaving women in ignorance, not knowing what is incumbent upon them. Rather, they not knowing Islam at all is a greater evil than their mixing with men. This is because the first evil relates back to religion, such as iman, islam and ihsan, while the second evil relates back to lineage\(^{31}\)

The Shehu used to go to the places where the common people gathered in the various cities he visited in order to invite them to reformation and repentance. He would compose Fulfulbe’ and Hausa songs designed to awaken the common people to their responsibilities to Allah and His Messenger. The themes of the Shehu's songs dealt with condemnation of [1] holding the deen of Islam lightly; [2] the

\(^{29}\) The letters qaf, shin, nun and jeem = 1188 in the science of letters (abjadi).

\(^{30}\) Ibid, p. 6.

\(^{31}\) Abdullahi Dan Fuduye’, Tazyeen `l-Waraqaat, unpublished manuscript in the possession of the translator, pp. 3-10.

> "Boneji lesdi Hausa dì‘i he dudi
> The troubles in Hausaland are many
> Goddi ngi’e goddi nane he noppi
> Some are seen, some are only heard
> Wodbe mbolwi njabora salaneki
> Some spoke out, were received coldly and not supported

> Di mbanngudi wona yo düm ko sudü
> They are exposed and nothing is hidden
> Komoye modibbo da’yi ko nyuppi
> Each scholar has done the best of his ability
> Na fa yo kowa riskoya jabaneki
> Not everybody is received with cooperation.

**His Spiritual Achievements and the Station of Mujaddid**

The *Shehu* traveled for many years learning from the scholars and teaching what he had learned from them. He also intensified his private worship. In 1790 he experienced what was to be the first of a series of mystical experiences which would affirm his station as an inheritor of the *haqiqat ‘l-muhammadiyaa* (the reality of Muhammad). He described this experience in his *Lama Balagtu*, "When I attained the age of thirty-six Allah removed the cloak from my eyes, the burden from my hearing and smell, the dullness from my taste, the thickness from my hands and the heaviness from my feet. I could see the far like the near and hear the far like the near. I could smell those who worshipped Allah with the sweetness of their scent and the stench of those disobedient with the foulness of their odor. I could recognize the *halal* by taste before it reached my throat and I could recognize the *haraam* in the same manner. I could then take with my two hands what was far from me while remaining in my place. I could walk with my two feet the distance which a fleet horse could not travel in years. This was a favor from Allah which He gives to whom He wills. I was then made familiar with my entire physiognomy; every organ, bone, nerve, muscle, and hair follicle. I was made to understand each of these from their distinctive grade and function."  

This was a reflection of the experience which every true protected friend (*waliy*) undergoes when he attains the love of Allah ta’ala. He says to him, "My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. When he ask Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it."  

The *wazir* and scribe of the *Shehu*, Gidadu ibn Laima, may Allah be merciful to him said about this in his *Rawdat ‘l-Janaan*, "Because of this miraculous achievement the *Shehu* began to invite the people to Allah and deliver the issues of the *deen* which he was obligated to convey. As a result his affair became constrained with the governmental authorities until the ruler of Gobir, Bawa became infuriated with him. . .Bawa then sent for the *Shehu* and all of the scholars under his region, ordering them to assemble (at Faara) in the beginning of the month of *Dhu’l-Hijja*. His aim was to kill the *Shehu* along with some of his comrades. When the *Shehu* arrived (at Faara) the ruler came out to the *Eid* prayer. The *Shehu* came out accompanied by the Muslim *jama‘at*. When the associates and subjects of

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33 This tradition is related by *Imam* al-Bukhari on the authority of Abu Hurayra.
the tyrant saw the Shehu, they all inclined towards him and left the side of the tyrant. The tyrant Bawa saw all of this with his own eyes. After the Eid prayer was completed the tyrant Bawa sat with his servants and entourage, thinking in his heart what he should do against the Shehu. All the while the Shehu sat with the scholars of the time whose number exceeded one-thousand. The tyrant Bawa sat for some time not speaking until one of his trusted assistance stood and said to him, '...no one except Allah ta’ala will be able to do to this jama’at what you are thinking about!' Then the tyrant Bawa ordered that five-hundred mithqaals of gold be given over to the Shehu and his comrades. The Shehu then said, 'I nor those who listens to my words desire this gold. However, I desire five 'cloaks'. The tyrant was informed of what the Shehu requested and said, 'What are they?' The Shehu said, 'The first 'cloak' is that you leave me alone to call the people of your land to Allah. The second is that you not prevent anyone who desires to answer my call. The Shehu then said, 'I have acquiesced'.

According to the account of the Shehu's brother Abdullahi Dan Fuduye', "The ruler replied to him, 'I give you what you ask and consent to all that you desire to do in our land'. The Shehu praised Allah for that and we returned to establish the religion, while the remainder of the scholars returned with their ill gained wealth.'

The Shehu continued for many years under intense spiritual exercise and disciplining of the soul until in 1794 he experienced his second major vision. Out of deep yearning to be in the presence of the Prophet, may Allah bless him and grant him peace he made a vow of silence for a complete year. Waziri Gidadu, may Allah be merciful to him said about this, "When the Shehu's yearning for Allah and Messenger Muhammad, may Allah bless him and grant him peace intensified, he made a vow to Allah ta’ala that he would adhere to the prayer upon the Prophet (salaat ‘ala ‘n-nabiyy), may Allah bless him and grant him peace from the commencement of Rabi` ‘l-Awwal, not speaking to anyone until the beginning of Rabi` ‘l-Awwal of the next year. He adhered to that until the commencement of the next year. At the completion of his vow the following year, he was miraculously drawn into the presence of the master of existence, may Allah bless him and grant him peace who said to him, 'O Uthman! I am your imam and you will never go astray!'... Then the master of existence, may Allah bless him and grant him peace said, 'I will place you in the spiritual retreat (khalwa) of al-‘Ash’ari, which is fifteen days, not the retreat of al-Junayd, which was forty days.' Then he gave him a specific form of remembrance (dhikr) and said, 'Do not eat anything except to allay your hunger during this period.' The Shehu did this until the time was completed. At this time the master of existence, may Allah bless him and grant him peace presented him in the presence of the Merciful Creator. The Angels of the Merciful Creator were all present along with the shaykh and qutb Sidi Mukhtar 'l-Kunti... then Shaykh Abd ‘l-Qaadir 'l-Jaylani took him by his hand, sat him in front of him and said, 'This man belongs to me!'... Then the Shehu was given three matters: [1] the ability to invite people to Allah; [2] the vicegerency of government (khilaafa); and [3] military struggle (jihaad). Then an Angel stood and looked upon the east, the west, the north and the south and said, 'Answer the caller to Allah!'... It was then said to the Shehu, 'You have been appointed over the best of the lands of three classes: [1] the Fulani; [2] the Blacks; and [3] the Tuaregs.'

The Shehu, may Allah be merciful to him narrated the story of this major vision in his Lama Balagtu. He said, "When I reached the age of forty-one, five months and a few days, Allah attracted me into His presence. I found there the master of men and jinn, our master Muhammad, may Allah bless..."

34 Gidadu ibn Laima, Rawd'l-Jinaan, pp. 33-35.
35 Abdullahi Dan Fuduye', Tazveen 'l-Waraqaat, p. 15.
him and grant him peace and with him were the Companions, the Prophets and the protected friends of Allah (awliyya). They then welcomed me and sat me in the middle of their gathering. Then the savior of men and jinn, my master Abd 'l-Qaadir 'l-Jaylani came with a green cloak trimmed with the statement Laa ila ha illa Allah Muhammadun rasuulullah, and a white turban designed with the verse, 'Say He Allah is One.' He gave these to the Messenger of Allah, may Allah bless him and grant him peace, who placed them on his breast for a while. He then gave them over to Abu Bakr 's-Sidiq, then to Umar 'l-Farruq, then to Uthman Dhu 'n-Nurayn, then to Ali (may Allah ennobles his face!) and then to Prophet Yusef, upon him be peace. Yusef then returned them to my master Abd 'l-Qaadir 'l-Jaylani, who then dressed me in them with their permission. They said to him, 'Dress him and tie the turban on him and name him with the name which is special to him.' He sat me down, dressed me, tied the turban on me and called me by the name Imam 'l-Awliyya. He commanded me to do good and forbade me from indecency. He then girded me with the Sword of Truth and commanded me to unleash it against the enemies of Allah."

This vision had great influence upon the direction the Shehu would take in the following years. The Shehu saw this spiritual vision as an affirmation of his resemblance to the Messenger of Allah, may Allah bless him and grant him peace. It is well known that at the same age of 41 and some months the Prophet was given his first revelation and made the Imam 'l-Mursaleen. The Shehu highlighted this blessing of resemblance to the Messenger of Allah in his Fulani song called Yimre' Tanasabuje' (The Song of Comparison). He said that it was at the age of 41 that he had been given the spiritual gift of resemblance to the Prophet.

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Hurayra, may Allah be pleased with him that the Prophet, may Allah bless him and grant him peace, said, "Verily Allah will raise for this Ummma at the head of every century one who will renew the affairs of the deen for it." The preservers of prophetic tradition are agreed that this tradition is sound. According to Imam as-Suyuti, "The meaning of renewal (tajdeed) is reviving by the Book and the sunna what has been destroyed from knowledge and ordering it to be established. For religious renewal (tajdeed) will not occur until after the effacement of religious knowledge."

Thus the Ihya 's-Sunna wa Ikhmad 'l-Bid`a marked the turning point of the Shehu's spiritual and intellectual career. This text propelled him above all the scholars of his time, earning him the title of mujjadid (renewer) of the twelfth Islamic century. The Ihya became the handbook for most of the revolutionaries of Bilad-Sudan and was his largest work, covering all aspects of theology and law. It must be pointed out here that the Muslims believed at that time that there had been eleven mujjadids (renewer) whose job was to revive the sunna of Prophet Muhammad and give life to his religion. These were foretold to come at the head of every century. These 12 mujjadids were:

1. Umar ibn Abd'l-Aziz;
2. Imam Muhammad ibn Idris;
3. Imam Abu'l-Hassan'l-Ash'ari;
4. Shaykh Muhammad ibn at-Tayyib al-Baqillani;
5. Imam Abu Hamid Muhammad al-Ghazzali;
6. Imam Fakr ad-Din ar-Razi;
7. Imam Ibn Daqeeq;
8. Imam Siraj'l-Deen Umar ibn Rasin al-Balqini;
9. Shaykh Jalal'l-Deen Abd'l-Rahman al-Suyutu;
10. Imam Nur'l-Deen Ali ibn Muhammad al-Ujhuri;
11. Shaykh Ahmadu Baba al-Timbuuki (Ahmadu Baba claimed that his teacher Modibo Muhammad Baghyugu was the mujaddid of the eleventh century);

The scholars disagreed concerning the concept of mujaddid based upon the different narrations of this sublime office from the traditions of the Prophet, may Allah bless him and grant him peace. However, the Shehu fulfilled the conditions of mujaddid by joining in his person the qualities and prerequisites which these different narrations indicate. Some of the scholars make it a condition that the mujaddid be simply a scholar based upon what Abu Ja`far an-Nahas said in his an-Naasikh wa'l-Mansuukh, "Sufyan ibn 'Ayayna informed me that there will appear in every century after the death of Muhammad, may Allah bless him and grant him peace a man from among the scholars by whom Allah will strengthen the religion." Some of the scholars made it a prerequisite that the mujaddid be a scholar from among the Quraysh. This is grounded upon what Ahmad ibn Hanbal said, "It has been narrated on the Prophet, may Allah bless him and grant him peace, "A scholar from the Quraysh will fill the earth with knowledge."

Some of the scholars say that the mujaddid must be from the family of the Prophet, may Allah bless him and grant him peace. This is based upon what Ahmad ibn Hanbal said, "It has been narrated upon the Prophet, may Allah bless him and grant him peace, ‘Verily Allah will favor the people of His religion at the head of every century a man from the people of my house who will correct the affairs of their religion for them.’ And another narration by Ibn Asaakir by way of Abdallah ibn Ahmad ibn Hanbal who said, ‘I heard my father say, ‘It has been narrated on the Prophet, may Allah bless him and grant him peace that he said, ‘Verily Allah will send at the head of every century a man from the people of my house who will teach my community the religion.‘ It is well known that Shehu Uthman fulfilled everyone of the above prerequisites. He was a descendant of

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38 Abd'r-Rahman as-Suyuti, Kitaab ‘l-Mujaddideen, unpublished manuscript in translators possession, p. 1.
41 Ibid., p. 1.
42 Ibid., p. 1.
43 Ibid., p. 2.
the Prophet, may Allah bless him and grant him peace from his mother Sayyidatu Hawwa and his maternal grandmother, Sayyidatu Ruqayya. He was a descendent of the Quraysh from his father Fuduye’ Muhammad whose clan traced its origin back to Uqba ibn Aamir, the Companion of Muhammad and conqueror of North Africa. The Shehu was an imam in every religious science and none shared his level of learning during his life time. He joined within his person the sciences of the shar’ia and haqeeqa (spiritual realities), the branches and the roots, logic and syntax, details and rights, knowledge and action. Imam as-Suyuti said, “No one can claim to be mujaddid except that he be knowledgeable of the sciences of the religion, its outward and inner sciences. He must give victory to the sunna of the Prophet, may Allah bless him and grant him peace and refute heretical innovations.”

The Shehu himself elaborated on the concept and purpose of the mujaddid in his Siraaj ‘l-Ikhwaan, when he said, “It is related that at the head of every century Allah will raise a scholar for the people to renew the religion. The traits of this scholar in every century is that he will command the good and forbid indecency. He will rectify the affairs of the people and judge between them with justice. He assist the truth against falsehood and help the oppressed against their oppressors. He will be completely opposite the other learned men of his time.”

The great waliy and gathered qutb of the time Shaykh Mukhtar ‘l-Kunti, may Allah be merciful to him said about the Shehu during this time, "The perfected awliyya of this age are three. One is an Arab who resides beyond Syria. His light is the light of Laa ilaha illa Allah. The other is a Fulani in the lands of the Blacks, Uthman Dan Fuduye’. His light is the light of the seal of the Messenger of Allah, may Allah bless him and grant him peace, which was on his left shoulder. As for the last one, his light is the light of the heart of the Messenger of Allah, may Allah bless him and grant him peace.” This statement by the qutb Mukhtar ‘l-Kunti indicates that the Shehu had attained the station of direct inheritor of the haqiqat ‘l-muhammadiyya (the spiritual reality of Muhammad). The Shehu had become united in the haqiqat ‘l-muhammadiyya and was now in his image, a radiation of the prophetic reality in his age and a representative (khalifa) of the Prophet on the plane of manifestation. Some twenty years prior to this sublime event, the Shehu, may Allah be merciful to him described this station of annihilation and persistence in the haqiqat ‘l-muhammadiyya when he said,

“The fires of passion moves freely between our breast,
I am snatched away towards him with love and longing.
We have been sealed with his honor between the two worlds,
We are completely dissolved from devotion to Prophet Muhammad.
His swords have cut the necks of the idolaters
Who can traverse the perfections of Muhammad?”

Muhammad Bello, may Allah be merciful to him said, "Then the Lord of Truth returned him back from his vision to the place of cognizance in order to grant him the mantle of direction and guidance. . . He then established what the Lord of Truth entrusted him with. He was made deserving of the title Invitée to Allah and he became a proof directing creation to Him . . .He took a covenant with Allah that he would endure the evil behavior of harshness, rejection and mockery from the people. He continued to make strenuous effort in speaking to them in accordance with their intellects and treating them with courtesy. He would always meet those who were harsh towards him in a fashion which few people could describe until Allah decreed that the most successful sought him out and a group from

46 Uthman Dan Fuduye’, Hal Li Maseerun, p. 2.
among the believers began to listen to him. He was thus made a means by which the people were firmly established with the Lord of Truth and a clear sign by which the Path to Him was made plain.”

Abdullahi Dan Fuduye’, may Allah be merciful to him said in his Tazyeen 'l-Waraqaat in praise of the work of the Shehu,

"Uthman who has come to us in darkness has removed from us every intense obscurity!
He invited to thedeen of Allah and in that did not fear the criticism of the criticiser or scandalmonger.
Mankind answered him when his voice was raised, and distinction rose up for him above the stations of the moon.
Glad tidings to the community of Ahmad in our land,
the land of the Blacks in this joyous time.
Many sunnan have you revived,
And many an error extinguished while it was a live coal blazing.
You rose up in a land whose customs had become excessive and contravened the sunna of the joyous Prophet.
Its people considered themselves great and considered themselves to be lions
They shut the door of entry in the face of religion.
Its small birds considered themselves eagles and its rats considered themselves tigers - they pretended to cast a long spear.
He who yearns for thedeen of Allah wipes out their false might,
You (Uthman) subdued them as a strong man subdues, like a stallion.
You broke them with the bright swords of His verses, And with the spears of the sunna of the dark-eyed Prophet.
May Allah bless him as long as the east wind blows, shaking the tips of branches in faraway pleasant gardens.
For every tyrannous Pharaoh, a Moses assails him,
for every difficult legal judgment, an Ali springs up.
The face of thedeen has become illuminated after its decline, the face of disbelief has become gloomy after dawning bright.
Thedeen is mighty and on a straight path, disbelief is in disgrace and in worn-out clothing.
The radiant sunna is like a bright morning displayed, and pitch-dark heretical innovation is like a darkened night.”

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47 Muhamad Bello, Infaq 'l-Maysuur, p. 58.
Teaching Methodology

Muhammad Bello, may Allah be merciful to him said, "Whenever I saw him about to go out to the people, he would stop in a corner of his house for a while saying something. He would then go out to the people. I once asked him about that and he said, 'I renew my intention and make a pledge to Allah to be sincere in what comes out and I ask Him to make those present understand what I say.' . . . When he arrived at his lecture, he would give a general greeting of peace which would be heard by all present. He would then sit in his chair and give general salutations three times with a happy mien, cheerful face and excellent character. Then the people would become silent. The Shehu was never annoyed, showed disdain or aversion towards the people, even though most times he was afflicted with the common people who possessed evil qualities. They were the type of people that when you asked them to be quiet, they would continue speaking. When you prevented them from asking question they would not cease. He would then address them in a raised voice not directing his words to any particular person. He was never timid with those present although there were among them great shaykhs and envious scholars. Rather, he would address the entire group with whatever would benefit. Sometimes he encountered questions while in the middle of speaking. He would then stop talking in order to answer their question. The Shehu was solid in religion and did not fear concerning Allah the criticism of the criticiser. He gave judgment with parity and justice even against his nearest of kin. He was not affected by the anger of ignorance. Rather, he never verged from the truth. This is just a small bit of his noble good qualities and his splendid character. I posted them in order to teach the ignorant and as a reminder to the heedless scholar." 49 Muhammad Bello, may Allah be merciful to him further described his method, "He used to go out every Thursday to give sermons to the people. . . Many people used to attend his lectures. . . He would go out in some of the night after `isha prayer persistently conveying the sciences of the deen and extraordinary wisdom. He used to go out after the `asr prayer to give instructions in the sciences of tafsir of Quran, hadeeth, jurisprudence (fiqh) and spiritual purification (tasawwuf)." 50 Waziri Junayd, may Allah be merciful to him said about the Shehu in his Tuhfat `l-Ikhwaan.

"He removed the obscurities and errors from the servants and helped them obtain spiritual states. He illuminated the most remote regions and clarified the paths of guidance for people and elucidated them. He stood up with the Truth and corrected perceptions until falsehood found that it had no traces. The mysterious sciences step by step he disseminated it in a magnificent manner. He was an imam in the transmitted sciences and realize he was a complete slave and ascetic, so be astute!” 51

49 Ibid., p. 67.
50 Muhammad Bello, Infaq `l-Maysuur, pp. 94-95.
51 Waziri Junayd ibn Muhammad al-Bukhari, Tuhfat `l-Ikhwaan Bi Ba’d Maa Li Shaykhinaa Uthmaan, unpublished manuscript in the possession of the translator, p. 8.
**Teaching Curriculum**

Muhammad Bello, may Allah be merciful to him said, "Realize that the sum of what the Shehu taught in his lectures were divided into five divisions: The first division concerned teaching what the shari' a had made obligatory to know from the foundation of the deen (iman) and the branches of the deen, both its outward (islam) and inward (ihsan). . .The second division concerned spurring the people to adhere to the sunna of the Messenger of Allah, may Allah bless him and grant him peace. The third division concerned: [a] refuting the delusions which some students had concocted . . .and spread among the people claiming that whoever was not preoccupied with the study of tawheed in the manner which they had studied, then he was a disbeliever. [b] Refuting some of the students who read certain books of jurisprudence and had not been guided to their soundness. These same students gave legal decisions based on the obscure and improbable rulings they found in them. [c] Refuting a group which had spread in the lands falsely claiming spiritual unveiling, although they had not yet withdrawn themselves from the sway of the devil, the influence of their corrupt passions and were ignorant of what was incumbent to know from the individual obligations. They were yet preoccupied with some of the books of the sufis, trying to compress themselves into their raiment of dignity and asceticism, all the while craving worldly things and chasing after its rubble. . .Some of them knew nothing, and only feigned asceticism in order to avail themselves of worldly frills and its vanities. . .The fourth division concerned destroying satanic innovations and refuting destructive customs. The fifth division concerned: [a] disseminating the sciences of the shari' a; [b] clarifying the problematic issues in them; and [c] deriving benefit from the oddities and uncommon issues from the sciences."

**Division of the Sciences of Islam**

In his Umdat'l-`Ulama the Shehu, may Allah be merciful to him divides the sciences into three divisions. He says, "Realize that the deen which Muhammad, may Allah bless him and grant him peace came with has its foundation (usul) and its branches (fur' u). As for its foundation, it is iman and the science which verifies iman is usul 'd-deen (the foundation of the religion). As for its branches, they are divided into two: an outward branch and an inward branch. As for its outward branch it is islam and the science which verifies islam is the science of the shari' a. As for the inward branch it is ihsan and the science which verifies ihsan is the science of haqiqa. Thus, iman, islam and ihsan are a gathering of the whole of the deen."

The Shehu, may Allah be merciful to him said further in his Fat'hu 'l-Basaa'ir regarding the division of the sciences, "Realize that the science of divine unity (fann't-tawheed) is divided into two divisions: [1] the foundations of the religion (usul'd-deen); and [2] the science of scholastic theology (`ilm'l-kalaam). Usul 'd-deen is apart of the individual obligations (furud'd-`ayaan) while the science of scholastic theology (`ilm'l-kalaam) is apart of the collective obligations (furud'd-kifaaya). . .Strictly speaking, the second division is not called usul 'd-deen. It is named the science of scholastic theology (`ilm'l-kalaam). When the first division (usul 'd-deen) is united with the establishment of rational proofs (nabu'l-adalat'l-`aqiyyat) along with the elucidating the variants of the teachings of the people of innovation (aqwaal ahli'l-bid`a) and the philosophers - then that is also scholastic theology. If not, then the science of the foundations of the religion (usul 'd-deen), its divine, its prophetic and its after-life are well established in the Mighty Qur'an. It has also been established by the Prophet, may Allah bless him and grant him peace, in his sunna as we have clearly demonstrated in our books called Mirat 't-Tulaab and Umdat l-`Ulama. Whoever desires can go back an examine these two books. . .As for the science of jurisprudence (al-fiqh), it is also divided into two divisions: [1] that related to
worship (‘ibaadaat); and [2] that related to judgment (ahkaam). The division related to worship includes the prayer (as-salaat), zakaat, fasting (as-siyaaam), pilgrimage (al-hajji) and others. All of these are individual obligations (furuud ‘l-‘ayaan). . .As for the judgments established in judicial issues (al-agdiya), the judgment concerning homicides (ahkaam ‘d-dimaa), the legal decisions and most of what has been discussed in the Tuhfat ‘l-Hukaam of Abu Bakr ibn ‘Aasim al-Qaysi - these are all among the collective obligations (furuud ‘l-kifaaaya). . .As for the science of spiritual purification (‘ilm ‘t-tasawwuf), it is also divided into two divisions: [1] The first division is related to the reformation of character (at-takhalluq) which is the abandonment (at-takhall) of every blameworthy trait from the heart - like conceit (‘ujb), pride (kibr), unjust anger (ghadab bi’l-baatil), envy (hasad), greed (bukhl), showing off (riya’u), the love of rank (hubb’l-jaah), the love of wealth (hubb’l-maal) in order to boast, false hope (amal), and having an evil opinion of the Muslims (isa’at d-dhann). It also includes the acquisition (at-tahalli) in the heart of every praiseworthy characteristic - like repentance (tawba), sincerity (ikhlaas), fearful awareness (taqwa), patience (sabr), doing without (zuhd), reliance (tawakkul), leaving matters over to Allah (tafweed), contentment (ridaa), fear (khawf), and hope (rajaa). This division is apart of the individual obligations (furuud ‘l-‘ayaan) as-al-Ghazali explained in is Ihya ‘Uluum ‘d-Deen and as Ab’d-’Rahman as-Suyuti explained in his Itmaam ‘d-Dirayya Sharh an-Niqaaaya. . .The second division of the science of tasawwuf is related to spiritual certitude (tahaqqiq) and includes the knowledge (ma’rifah) of the spiritual states (ahwaal) of the disciples (murids), the permanent spiritual stations (maqaamaat) of the protected friends (awliyya), the knowledge of the self manifestation (tajalli) of the Acts, the knowledge of the Divine Names and the self manifestation of the Divine Essence (tajalli ad-dhaat). This division is not only among the collective obligations (furuud ‘l-kifaaaya), but part of this science is established specifically for the awliyya - without dispute."54

In chapter three of the same text the Shehu said, "Realize that the science of tawheed and tasawwuf will not have its judgment in this world’s life. Its judgment by consensus of opinion will be in the Hereafter. It is the science of fiqih which is judged by the affairs of this world’s life. An example of that is what Imam al-Ghazali said in his al-Ihya, ‘This is apparent in four instances: [1] in the words of the shahada; [2] the prayer; [3] the zakat; and [4] in the issues of what is halaal and haraam. As for the words of the shahada, the science of fiqih judges the soundness of one’s Islam by the mere pronunciation of it underneath the threat of the sword, although he knows that the sword cannot remove his doubt nor can it remove the veil of ignorance which covers his heart. This is merely the pronouncement with the tongue which protects his neck and his wealth as long as he has a neck and wealth. This is the judgment in this world’s life. As for the Hereafter, the pronouncement by words will be of no benefit. Rather it is the lights of the heart, its secrets and its noble character which will benefit him. This is outside the range of the science of fiqih, but is inclusive in the foundation of the religion (usuul ‘d-deen) and in the inward branch (al-faruq ‘l-baatina) . . .As for the prayer, it is the science of fiqih which judges its soundness when the one praying performs its outer form along with its apparent prerequisites. This is regardless if he is heedless during the entire prayer from its beginning to its completion. This is because his performing it in this manner achieves for him compliance with the external aspect of the command and suspends from him being killed. Now as for humility is concerned and the presence of his heart which are the actions of the Hereafter and by which outward actions gain advantage - the science of fiqih has no regard for it. This is because humility and the presence of the heart falls under the jurisdiction of the inward branch of the religion. . . . As for zakat, it is the science of fiqih which determines what is to be extracted for the needs of the government authority. This is to the extent that if the one who possesses wealth refuses to turn over his zakat, then

54 Uthman Dan Fuduye’, Fat’hu ‘l-Basa’ir, unpublished manuscript in the possession of the translator, pp. 20-25.
the Muslim ruler can seize it by force of the judgment of fiqh.”

The Shehu pointed out that all the issues of haram and halaal falls under the same judgment of fiqh.

**His Views On the Madhaahib and Differences of Opinion**

The Shehu, may Allah be merciful to him said in his Tawfiq 'l-Muslimeen, "There is unanimous agreement among the consensus of the scholars of the sunna (may Allah be pleased with all of them) that all of the schools of thought (madhaahib) of the Muslims are upon the truth. . .It has been mentioned in the al-Kawkab 's-Saati`i' of Abd 'r-Rahmaan 's-Suyuuti,

'Maalik, as-Shaafi`i and al-Handhali -that is Isbaaq, an-Nu` maan and Ibin Hanbali
Ibn `Ayaina along with at-Thawri -Ibn Jareer along with al-'Awzaa`i
at-Thaahiri and the rest of the Imams -Are on the guidance and mercy of their Lord.'

. . The sunni scholars, may Allah be pleased with all of them, are unanimously agreed that one who follows (man qallada) a school of thought from among the schools of thought of the mujtahiduun will meet Allah secure and that particular school of thought will gain him Paradise. . .Withdrawning completely (al-khuruuj) from following the schools of thought is forbidden (haraam), rather it is sinful (fisq) because it is exceeding the limits of the consensus (kharg 'l-iijmaa `a). It has been mentioned in the as-Shaafiya of Muhammad at-Taghuugi,

"Following a single scholar is appropriate - dislike of all the scholars is sinful ."56

The Shehu, may Allah be merciful to him said in his Fat'hu 'l-Basaa'ir, "Realize that the summation of the teachings of the scholars in which their is disagreement, amounts to four: [1] the well known (al-mash'huur) which most of the proponents hold to; [2] the preferable (raajih) which has the strongest evidence; [3] the unusual (shaadh) which few of the proponents hold to; [4] the least accepted (majuuh) which has the weakest evidence. As for the legal judgments (ahkaam) of the scholars, realize that it is not obligatory upon the Umma to follow them. Rather it is permissible (yajuuz) for them to act in accordance with all of them or to single out a legal decision (al-fatwa) to follow when it is based upon what is well known (mash'huur) and preferable (raajih) only. It is not permissible to follow the legal decision which is based upon the unusual (shaadh) and the least preferable (marjuuh) - according to consensus. . ."As for the essence of the science of jurisprudence, realize O brothers that Allah `azza wa jalla has not made anyone responsible for an action except in accordance with his own understanding. He has never made anyone responsible for what others understand. Verily Allah has only made His servants responsible for what is explicitly mentioned in the shari`a. It is incumbent upon humanity to act in accordance with what has been explicitly related in the Book and the Sunna, and it is not incumbent to act by that which has been extracted through legal judgments (istinbaatan). For all extractions by legal judgments are not apart of the infallible shari`a of Allah ta`ala. They are simply the laws laid out by His servants and for that reason there has occurred in them differences of opinion. Allah ta`ala says, 'If it were from any other than Allah, they would have found in it many a discrepancy.' This is because of the difference in their temperaments and constitutions. What is intended here in this verse is His knowledge because it is the explicit shari`a of Allah ta`ala - since it is this knowledge which the servant will be questioned about in the Hereafter.

In gathering and learning this knowledge there is no harm nor hardship for anyone. Neither does he need to expend a life time nor to overcome many obstacles in attaining knowledge of this, as is well known.’

He also said in his ar-Risaalah 'l-Mubaarakat, 'If humanity were to leave the teachings of every one except the Messenger of Allah, may Allah bless him and grant him peace, and not act in accordance with anything from them, there would be no harm to him in this world nor the Hereafter. Realize that

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56 Uthman Dan Fuduye’, *Tawfiq 'l-Muslimeen*, unpublished manuscript in the possession of the translator, p. 3-15.
all the teachings of the scholars are not free of three conditions: [1] either it is in conformity with the explicit transmitted sunna, (in this case) the religion is the sunna and the mujtahid is like its narrator; [2] or it is in contradiction to the explicit sunna, thus it should be left alone and the sunna should be followed; or [3] it is not clear whether it is in conformity or in contradiction to the sunna, (in this case) the best situation is that doing it and leaving it becomes equal. The exception to this is if the ideas of the scholar encourages one to take precaution in the deen - like the prohibition of utilizing hashish, narcotics and the remainder of things which anesthetize and intoxicate. In this case acting in accordance with the words of the scholar is more preferable, even when the shari`a has not given an explicit judgment concerning that thing. So understand and make accommodation for the Umma, just as the Messenger of Allah, may Allah bless him and grant him peace, made accommodations for them. Further, you should believe that if humanity were to restrict themselves to what is explicitly promulgated in the shari`a and if they were to leave acting by everything which was produced by the scholars - there is no harm to them nor criticism except when it is an issue which there is unanimous consensus about. In that case it becomes forbidden to deviate from it just as it is forbidden to deviate from the whole of the sunna.'

Professor Ahmed Kani said in his excellent work on the study of the intellectual origins of the jihad of the Shehu:

“The (Shehu’s) main purpose is to advise people to emulate the prophet and his companions by adopting the easiest method of performing their religious duties in regard to those issues on which the shari`a has no clear statement. He further confirms that difference of opinions is a healthy attitude and that it is permissible for someone to work with the less common view of his madh`hab. Also, it is permissible for someone to work with the opinion of madh`hab other than his own when he does not find an answer in his own madh`hab. . .In his approach to an interpretation of what the madhaahib are about, Ibn Fudi was ahead of his time. The issue of the reconciliation of the different schools of law has only been recently been introduced in the field of Islamic jurisprudence . . .In sum, ‘Dan Fodio considers as equally sound and authoritative all Sunni schools of law and all the different views of scholars within these schools, indeed all views expressed by the entire [body of] Sunni scholars in the history of Islam.’”

57 Uthman Dan Fuduye’, Farhu ’l-Basaa'ir, pp. 30-49.
Classification of the Levels of Scholarship

The Shehu, may Allah be merciful to him said in his Fat’hu ‘l-Basaa’ir, "Realize that the division of the Muslims in this Community of Muhammad with regard to their rank in researched insight (tabasara) are six: [1] the mujtahid of the principles; [2] the mujtahid of the branches; [3] the mujtahid of the more weighty opinion; [4] the scholar (al-‘aalim); [5] the intermediate (al-mutawassit) between the scholar and the common person; [6] the common person (al-‘ama). And for each of them there are designated characteristics which distinguish each from the other...Ahmed az-Zarruq said in his ‘Umdat’l-Murid as-Saadiq after mentioning the words of Allah ta’ala; "Say: this is My way, I call to Allah by way of insight; I and those who follow me..." this is an explanation that insight through investigation and research (tabassura) in the deen is a firm foundation from among the foundations of the deen. Whoever takes the matters of the deen from his on ignorant opinion (raiyihi fi `amaaya) is not a follower of the Lawgiver. However, people are three kinds, (meaning after the mujtahids). [1] The scholar (‘aalim) who is well established in his researched insight from taking issues by seeking after the proofs, (that is if he is not a mujtahid). [2] The intermediate (al-mutawassit) between the scholar and the common person. It is not correct to follow him except for the one who has researched insight into his affair (tabassura fi shaanihi). It is also binding upon him to make known from the shari’a that which he is following. Further, one cannot take from him whose knowledge from the fundamental principles of the shari’a is vague (yaabaahu). This is because it is not permissible for anyone to overstep his own knowledge (yata`addaa `ilmahu) and do not depend upon one whose knowledge is not known. [3] The common person (‘aamiyun), it is only appropriate for him to stop with that in which there is no doubt concerning its reality (maa laa yashuku fi haqeeqatihi) from the commands of Allah and His remembrance. He should behave earnestly in that about which he has no doubt. If he is not like this, then he is merely one who makes jest and trifles with his religion. So realize!"

When the writings of the Shehu are examined throughout his forty years of erudition, it is clear to see that he began as a muqallid of Imam Malik and the `amal of the People of Medina, and then he became as his grandson, Shaykh Abd’l-Qaadir ibn al-Mustafa, may Allah be merciful to him described him:

“He had attained in that the status of mujtahid and was accurate in his ijtihad. Thus, in that his preeminence, supremacy of his rank and emergence of his station above all the scholars of his time became apparent. The sign of mahdiyya also became clear for him due to this because it has been narrated concerning the description of the Mahdi that he will oppose the scholars in the majority of their decisions.”

That is to say that the Shehu had acquired all of the sciences essential for ijtihad. He mastered the Quranic sciences, like gira’at (recitation), sabab ‘n-nuzuul (the causative factor for the descent of the verse), an-naasikh wa ‘l-mansuukh (the abrogating and abrogated verses), and tafseer (Quranic exegesis). The Shehu was proficient in the science of the prophetic traditions like: ‘ilm ‘r-rijaal ar-rawaat (the science of the men of narrations), the science of sabab ‘l-hadeeth (the causative factor surrounding the traditions), the science of how to distinguish between the sound, good, weak and discarded traditions, and all the other sciences surrounding this science. The Shehu was skilled in the linguistic sciences like: nahyi (grammar), ‘uruud (prosody), sirf (conjugation), bayaan (rhetoric) and balaagha (eloquence). He was thoroughly familiar with the ‘ijma consensus of the mujtahid imams and the differences of opinion and the textual sources of these differences. His intellectual achievements

59 Fat’hu ‘l-Basaa’ir, pp. 3-10.
60 Abd’l-Qaadir ibn ‘l-Mustafa, Kitaab Masaa’il ‘l-Khilaaf, unpublished manuscript in the possession of the translator, p. 8.
were coupled with his deep piety and fear of Allah and resulted in him attaining the status of mujtahid. Allah ta’ala says, “Fear Allah and Allah will teach you.”

The Mystical Knowledge of the Shehu and His Spiritual Disciples

Waziri Junayd, may Allah be merciful to him said in his Tuhfat ‘l-Ikhwaan, “As for the sciences of the Shehu, by that I mean the inward sciences, his gnosis (ma’arifa) and his blessed knowledge of tasting (‘ilm ad-dhawq) - they were many. Among them was the knowledge of spiritual realities (‘ilm ‘l-haqeeqa). Included in this was a quintessential mastering of the book Insan ‘l-Kaamil. He said that Allah had given him piercing comprehension of the entire work. In certain parts of this text he enjoyed it from the knowledge of tasting. He also arranged the secrets of the teachings of the Imam Muhammad ibn ‘l-Arabi regarding the meaning of the Book of Allah. . .He was a crown of guidance accompanied with spiritual instruction and discipline. The Shehu guided people to Allah and in summoning them to Him he was raised to distinction…The answering of his call filled the horizons and his Lord made him strenuous, able to bear the responsibility. Sometimes Allah submerged him in the lights of majesty (anwaar ‘l-jalaal) and would then seize him with the lights of beauty (anwaar ‘l-jamaal). Allah expanded the breast of the Shehu and then filled it. He was made one of the people of fixation, like a spiritual mountain, he attained certainty. Allah ennobled the Shehu with visions of the Prophet, may Allah bless him and grant him peace, where he saw him twice in the waking state. . .Know for a certainty that the station of Qutb was attained by the Shehu. . . and all praises are due to Allah for this tremendous fortune.”


62 Gidadu ibn Laima, Rawdat ‘l-Janaan, pp. 74-75.
Each of these men and women had attained mastery of their souls and their lower desires by means of diligent spiritual exercise. They took the hand of the Shehu and he then assisted them on the path of spiritual illumination. They mastered the knowledge of tawheed, fiqh, and tasawwuf. They were established in repentance, doing without and seclusion. They took up the sword of dhikr in the war against Satan and won the jihad against the nafs by means of the spear of taqwa. They were fortified with reliance upon Allah and contentment with the decrees of Allah. Allah then made them earn His love by means of their patience with affliction and He relieved their hearts by means of leaving matters over to Him. Their fear of creation was annihilated in their awe and fear of His punishment. And their hope and craving from creatures became meaningless in the face of their hope and craving for His mercy. Allah then deposited in their hearts sincerity as a secret from Him which negated all hidden idolatry, showing-off and pretension. Then Allah deposited in their hearts the treasures of recognition of His endless favors which negated all sense of conciet, arrogance and self-importance. Allah ta’ala finally made them free gnastics and placed them on the open space of praise and gratitude for His blessings which are infinite. The result was that these disciples became the core colleagues in calling the people of central bilad ‘s-sudan to the door of Allah. By means of them the teachings of tajdeed (revival) grew at an exponential rate. Shaykh Abdullahi Dan Fuduye’ said about them;”

"Praise and gratitude to Him who has singled us out to be in their time and to have their love, that is my aim. The times became joyous because of them and its good also increased. By the rank of he whose intercession will find contentment with Allah tomorrow he is the refuge of all creatures, for he is the greatest of havens and sanctuaries. By means of their love, I hope for forgivenes s of my sins. He is the one named Ahmad and Muhammad, I have no subsistence besides my yearning for him. May Allah bless him as long as the east winds diffuse the fragrances of gardens enlivened with violets. And the Companions, all of them along with those who follow them with spiritual excellence until the Day of Resurrection.”

The Conflict With the Rulers and the Hijra

Muhammad Bello said, "The Shehu continued to disperse the knowledge of the individual obligations to the common people and propagated the variety of sciences to the spiritually elite. He instructed the disciples (murideen) and those on the spiritual journey (saalikeen) and guided them in the courtesies of being in the presence of Allah. He persisted in this until the common people became knowledgeable of their individual obligations and were accustomed to acting in accordance with them. The students of his time became rightly guided scholars by means of him and the disciples and those on the spiritual journey attained their spiritual goals. When he had achieved these accomplishments and his following among the scholars and the common people became considerable. . .worldly people and the rulers of the lands then began to manifest their enmity towards him. This was after they had shown him honor and esteem and had gained baraka by means of his supplications. Along with that he used to direct them and show courtesy towards them. The Shehu never attempted to come between them and what they craved after, nor did he place any hindrance upon them. They were simply exasperated because of what they had observed from the manifestation of the deen and from what had been established by his instructions of the attributes of certainty. They saw the dwindling of the splendor of what they possessed because of their own lapses, falsehood and misjudgments. Along with the fact that
their authority had been built on foundations which were contrary to the shari’ā. Most of their politics deviated from the true path of politics. Thus when the Shehu clarified the path, guided the successful and cleared the road for the travelers, the worldly people from among the evil scholars and rulers blindly continued in their repression. They only feared the demise of their system, the loss of their markets and their deterioration in the eyes of those who were guided. Consequently, these rulers and scholars began to harm the Shehu’s jama’at by seizing their wealth. The simple-minded among them endangered the lives of the Muslims and began to cut off the way of earning their living. They used to hinder everyone who had some relationship with the Shehu, although the followers of the Shehu did not raise any objection to them. It never crossed the oppressors’ minds that they were doing any wrong to the Muslims because the majority of the followers of the Shehu were from among the most powerless of people who had never known true political honor or social respect. Anyone who possessed any authority among the rulers of these lands persistently made effort to put out this blaze which the Shehu had lit. They used to conspire against the Shehu and his jama’at, plot and scheme for his and their extermination. . .When they conceived that the Shehu would not cease his mission, that he increased daily in distinction and discretion and the common people continued to enter thedeen of Allah in large numbers - the rulers began to fear him regarding their own affairs. This was because their affairs were diametrically opposed to what the Shehu was trying to implement in most issues. Indeed their authority was contrary to the rules of the shari’ā…The system of rule which they implemented was a system they had accumulated from their ancestors who openly pronounced Islam but did not act on it themselves. The majority of their governmental authority conflicted with the Book, the sunna and the consensus of the Muslim community as is well known. In addition to this they were deceived by ideas and actions which only emerged from those who disbelieve. So of course the manifestation of the deen and the establishment of the shari’ā was not in keeping with their aims and objectives. For this reason they mustered their schemes in order to instigate war between them and the Shehu and his jama’at. They were convinced that the government belonged to them since they saw that the supporters of the Shehu were too oppressed to fight them. After deliberation they all agreed to penalize the disciples of the Shehu who invited others to Allah by preventing them from giving sermons. The rulers ordered everyone to return back to the pagan religion of his father and grandfather. Nothing frightened us except the sanctions of the ruler of Gobir, Nafata, which amounted to three: [1] no one was to preach to the people except the Shehu; [2] no one was to adhere to the religion of Islam except those who had inherited the religion from their fathers. Those who did not inherit Islam were to return to the religion of their fathers and grandfathers. And [3] no one was to wear the turban, and finally women were forbidden from covering their breast with their head wraps. These sanctions were posted in all the markets places. These were apart of the steps which the ruler took in punishing us. However Allah sufficed us against his plots and schemes by bringing about his death soon after that. However, when the authority was given to his son, Yunfa, he rallied all of his forces in order to execute these sanctions.

Abdullahi Dan Fuduye’, may Allah be merciful to him said, “Then our shaykh, Shehu Uthman…began to motivate the jama’at to collect weapons, saying to them, ‘Verily the making ready of weapons is a sunna’. Thus we began preparing weapons while he started making supplication to Allah that He should show him the rule of Islam in these lands of the Blacks.”

Waziri Gidadu ibn Laimi described the miracle which occurred to the Shehu at this time announcing the impending hijra from under the jurisdiction of the lands of the disbelievers, “Many times the disciples of Qadiriyya brotherhood continued to visit him in his place at Degel bringing news from Shaykh Abd’l-Qaadir al-Jaylani from the realm of the barzarkh. Once one of them came to the home of the Shehu’s brother,
Abdullahi. He came with him to the Shehu. During this time however, the Shehu, made the inner plan to make the hijra to Innaame'. The mystic informed him that Shaykh Abd’l-Qaadir orders him to wait until the proper time of the hijra. Thus, the Shehu waited for some time then after that the mystic returned to him and said, ‘Verily the Shehu Abd’l-Qaadir sent me to instruct you that the time of hijra has come.’ Thus, the Shehu and his jama’at made the hijra to the country of Gudu.’

This was the inner causative factor for the hijra from the jurisdiction of the disbelievers. And just as all things have an inner and outward causative factor. There was also an outward factor which led to the famous hijra of the Shehu and his jama’at as Abdullahi dan Fuduye’ said, ‘When the rulers and their supporters saw the Shehu's community preparing weapons, they feared that. Further the growth of the jama’at and their withdrawing themselves from under the jurisdiction of the rulers enraged them. . .Some of the jama’at feared their threats, namely the people of our colleague Abd’s-Salam, who emigrated before us to a place in Kebbi called Gimbana. The ruler of Gobir dispatched word to them to return and they refused. The ruler of Gobir then sent word for the Shehu summoning him to his court. . .His intention was to kill us, but Allah did not give him the power over us. We were three when we went into his presence at his palace: the Shehu; myself and the Shehu’s friend Umar 'l-Kammawi. The ruler then fired his firearm . . .but the fire turned back on him and nearly burnt him while we watched. Neither of us flinched, but he ran away hastily. He eventually came back . . .and said, Realize that I have no enemy on the earth like you!' He made his enmity very apparent, but we made it clear to him that we did not fear him because Allah did not give him power over us. . .We then returned to our land and the ruler of Gobir sent a military detachment against the community of Abd’s-Salaam to attack them. Some of the Muslims were killed, some taken prison and the rest were scattered throughout the land of Kebbi. . .Eventually the ruler sent word to the Shehu that he should leave his land. The Shehu refused and we all made the hijra to a place on the border of his land in the dessert called Gudu.’

The hijra of the Shehu and his jama’at occurred on Thursday, the 12th of Dhu'l-Qa’da 1218, (February 23rd, 1804).65 Allah ta’ala blessed the Shehu to make the hijra at the same age in which the Messenger of Allah, may Allah bless him and grant him peace made his hijra. The Messenger of Allah, may Allah bless him and grant him peace made his hijra in the year 622 when he was 52 years old. This was the same age in which the Shehu was blessed to make his famous hijra. The Shehu said about that in his Fulani song Yimre’ Tanasabuje’ (The Song of Comparison),

"Unddiri deena waniyiyu di’ayir ufurnaa, Meetee Allah duuduun duutuyaami
He (Muhammad) called for the deen, it appeared, then he was forced to make hijra;
I thank Allah that so did they come out against me.
Sabaaba firu la tujay firbi iwuu’aymu, Meetee Allah dun’eer iwranaami
He was forced to emigrate and so was saved from wars;
I thank Allah thus too was I saved.
Gha’uu firnaabu subaayri u’ayni, Meetee Allah tuun’ayri aynaami
Eastwards and northwards he guarded the faith;
I thank Allah thus too was I saved.
Ufirnaa maa uhisnaami li hunn’iayfuu, Meetee Allah tuun’ayri kisniraami
At the beginning of his sixth decade was he made to emigrate;
I thank Allah, then was I too made to emigrate."

65 Rawdat ’l-Janaan, pp. 10-11.
68 Waziri Junayd, Dabt’l-Multaqataat, p. 20.
The Legal Rulings for the Hijra

The legal ruling for the hijra was outlined by the Shehu and his brother, Abdullah, in many of their works composed during this period. Among the most important of these works was the one written by the Shehu called Bayan Wujub 'l-Hijra `Ala `l-`Ibaad. "Hijra from the lands of the disbelievers is an obligation according to the Book, the sunna and the Consensus. The Qur'an: As for the Book, there is the words of Allah ta'ala, 'Surely those whom the Angels cause to die, while they are wrongdoing themselves, (to them), the Angels will say, 'In what circumstances were you'? They will say, 'We were oppressed in the land.' (the Angels will say), 'But was not Allah's earth wide enough so that you might have made the hijra in it'? As for such, their refuge shall be Hell. - an evil ending. Al-Baydawi said that in this verse is a conclusive proof of the obligation for hijra from a locality wherein it is not possible for a man to establish his religion. And in the Takmila (of as-Suyuti) it is said, 'His words, 'wronging themselves' means by remaining among the disbelievers and failing to make hijra."

And al-Khazin said in his al-Lubbab, "His words, 'wronging themselves', means idolatry and it is said by remaining in the lands of idolatry". . . The Sunna: As for the sunna, there is the words of the Prophet, may Allah bless him and grant him peace, "Verily Allah is free of a Muslim who dwells among the idolaters." And by his words, "The fires of a believer should not be within sight of each other." The above traditions were related by Mukhtar al-Kunti in his an-Nasiha al-Kafia. And there is his words, may Allah bless him and grant him peace, "He who mixes or lives with a disbeliever is just like them." This was related by Abu Dawud on the authority of Samura. The Jima' (Consensus): As for the consensus, al-Wansharisi_ has said in his al-Mi`yar, "Consensus upholds the obligation of hijra." . . Verily the hijra from the lands of disbelief is an obligation upon every Muslim. No two scholars differ in that. And there can be no excuse for anyone to neglect it except the oppressed. Allah ta'ala says, 'Except the oppressed among men, women and children who are unable to find a means, i.e. they have no strength to make the hijra nor the financial means, 'Nor are they guided to a way,' i.e. a path to the lands of hijra as it was stated in the at-Takmila, the tafsir of Abd 'r-Rahman as-Suyuti. . . Hijra is obligatory upon you O brother from the lands of disbelief to the lands of Islam in order that you may earn Paradise and be the companion of your father Abraham and your Prophet, Muhammad. This is in accordance with his words upon him be peace, 'Whoever flees with his deen from land to another, even if it is the length of a hand span, has necessitated for himself Paradise. He will then be the companion of Abraham and his Prophet Muhammad blessings of Allah and peace be upon them.' . . Al-Qastalani said in his al-Irshaad the commentary upon al-Bukhari, 'As long as there is exist a land of disbelief in this world, then hijra from that land is obligatory. . . The legal judgment persists as long as the conditions persist. This is proven by the words of the Prophet, upon him be peace, 'Hijra will not cease until repentance ceases. Repentance will not cease until the sun rises from the west. This was related by Abu Dawud on the authority of Mu`awiya. Ibn Abd ‘s-Salaam said, ‘Hijra is obligatory in the end of time just as it was obligatory in the beginning of Islam.’ . . . If you were to ask if the profession of al-islam of somebody who embraced it in the lands of disbelief, but did not make hijra, was valid or not. I would say, that the answer is as was given by an-Nafrawi, "If disbelievers become Muslim, it is obligatory upon them to make hijra from the disbelievers, if they are in a place where they come under the governmental authority of the disbelievers. For if they do not make hijra, they will then be disobedient to Allah and His Messenger. Although their Islam will be valid.‘ Just as no two scholars differ that residing in the lands of war by choice is disobedience to Allah and His messenger, likewise no two scholars differ that his testimony (shahaada) it not
permissible. It says in the al-Mi`yaar, ‘Neither the testimony of the Dujana nor their legal judgments are permissible. This is because they are content to be under the authority of the Christians.’

Muhammad Bello, may Allah be merciful to him said, “Then when the ruler saw that the people were insistent on the hijra, he then wrote to the Shehu ordering him to return to his place in Degel. . . The Shehu wrote back to him saying that he would never return there until the ruler made repentance and acted sincere in his religion as is required. The Shehu demanded that the ruler and the Muslims concur on one religion and that he must establish equity and justice. The ruler must also return everything which his people seized from the Shehu’s jama’at and free those whom they have taken as slaves, so that the people will feel safe from him. Then and only then will he return to his place at Degel. . . When the Shehu’s letter was read to the ruler, Yunfa, he gathered all of his civil servants as well as his evil scholars. They unanimously began to disavow the Shehu and his jama’at and painted them as mere scoundrels. The evil scholars who were in the court of the rulers gave him a legal decision saying, ‘You are right and the Shehu and his jama’at are wrong!’ . . . Then Yunfa said to the messenger of the Shehu, ‘Go . . . and when Allah causes you to reach the Shehu inform him that I am preparing my military and equipping them for the journey, so be ready to encounter me!’ The messenger left . . . and arrived at the Shehu’s encampment and informed him of everything which had happened.”

The Obligation of appointing an Amir and Establishing the Jihad

Shaykh Abdullahi dan Fuduye’ said, “Then the affair came to the point where they were sending armies against us, and we gathered together when that became serious, and appointed the Shehu in order that he may put our affairs in order. Prior to that he was our imam and amir. I was with the evil scholars who were in the court of the rulers gave him a legal decision saying, ‘You are right and the Shehu and his jama’at are wrong!’ . . . Then Yunfa said to the messenger of the Shehu, ‘Go . . . and when Allah causes you to reach the Shehu inform him that I am preparing my military and equipping them for the journey, so be ready to encounter me!’ The messenger left . . . and arrived at the Shehu’s encampment and informed him of everything which had happened.”

This appointment was significant because the new dispensation was based upon the belief that Shehu Uthman Dan Fuduye’ was the eleventh of the 12 righteous Caliphs that Prophet Muhammad foretold about. There are two Prophetic traditions narrated in Sahih Muslim which deals with this subject. The first one was related from Jabir ibn Samr, who said; "My father and I once visited the Prophet when we heard him say, ‘This affair (i.e. the glory of the religion and rectifying the condition
of the Muslims) will not cease until there has come twelve Caliphs.' He then said something which I
did not hear. I asked my father what he said. He replied, 'He said, ‘All of them will be from the
Quraysh’. "74 The second tradition is similar, except now the 12 Caliphs are connected to governance
(wilayat). It was related by the above mentioned Jabir ibn Samr, that he heard the Prophet say on the
Friday evening that al-Aslami was stoned; "The religion will continue firm and unflinching until the
coming of the Hour, or until there is appointed over you twelve Caliphs. Each of them will be from the
Quraysh." 75

According to Abdullahi Dan Fuduye’76, Muhammad Bello77 and many of the Fulani historians,
the Torodbe’ clan of the Fulani were descended from the Companion of Prophet Muhammad, Uqba ibn
Nafi’, who conquered North Africa and came with his army as far as Massina in the bilad’s-sudan. 78
He allegedly married a Fulani girl named Ba`ajo Mang’a, and fathered the Torodbe’ clan of the Fulani.
The point being made here is that those who gave the oath of allegiance to Shehu Uthman Dan Fuduye’,
did so with the belief that he was from among the Quraysh, allowing them to also believe that he was
among the twelve righteous caliphs mentioned above. These Caliphs included Abu Bakr as-Sadiq (632-
634), Umar al-Faruq (634-644), Uthman ibn Afan (644-656), Ali ibn Abi Talib (656-661), al-Hassan
ibn Ali (661-661), Mu’awiyya ibn Sufyan (661-680), Abdallah ibn az-Zubayr (683-692), Umar ibn
Abd’l-Aziz (717-720), al-Muhtadi Bi’amrillah (869-870), At-Thaahir Billah (1225-1226), and Shehu
Uthman Dan Fuduye’ (1803-1817). Each of these men were responsible for establishing justice, equity
and reviving the religion.

Shaykh Abdullah continued delineating the events after the Shehu was appointed Amir’l-
Mu’mineen, “We then dug trenches for a fortress. After that we began to gain victory against those who
raided us by raiding them. Allah blessed us to conquer the fortress of Matankari, then the fortress of the
ruler of Birnin Konni. Then the ruler of Gobir, Yunfa, came against us. They had gathered an army of
Nubians, Tuaregs and the Fulani who followed him. The number was such as no one knows except Allah.
Then the Amir’l Mu’mineen (the Shehu) dispatched for us an army against him. He appointed me as its
amir. We encountered Yunfa and his armies in a place called Qurdam which was near a pool of water
called Kwotto. Allah destroyed his armies by means of His favor and bounty. To Him is the praise and
the thanks for that. We seized booty from their property, killed them and drove them away.” 79 The
Shehu said about that in his Fulani song Yimre’ Tanasabuje’ (The Song of Comparison),

“Yubaawu firulay uhuddiranaa jihaadi, Meetee Allah nuun ‘ayri ihheetanaami

Not long after the hijra it was ordained that he (Muhammad) should wage war.
I thank Allah, likewise was it decided for me.

Himi ‘ay haaram ufuddunuyaa jihaadi, Meetee Allah duunuayri fuddanaami
It was in Safar that his jihad started,
I thank Allah it was then that mine was started.

Uhuri juwiwurnay teenu’aymu duugharaayi, Meetee Allah kanjibu limtanaami
He fought five battles and those who drove him out could not reach him
I thank Allah, mine reached the same total.

Kunuuj yiweeji deenfu yunasruyaadi, Meetee Allah meehaybu fa nasranaami
All these five battles were won,

75 Ibid., pp.121-122.
77 Muhammad Bello, Infaq, p.21.
79 Tazyeen ’l-Waraqaat, p. 44-45.
I thank Allah, I too was granted victory in the early five.

Ararkabay wartinu’aybmu laabi’ayri ghuughaa, Meetee Allah duumbiru laabnanaami

The first battles against those who drove him out made the truth plain,

I thank Allah, thus too was my position made plain.”

Muhammad Bello compared the battle of Tabkin Kwotto to the celebrated battle of Badr in which the forces of Prophet Muhammad completely defeated the disbelievers of Mecca. This battle manifestly improved the chances of success for the *jama`aat* of the *Shehu*, strengthened their morale immensely and sapped that of their enemies. Because the Muslims had the disadvantage of numbers and equipment, the victory at Tabkin Kwotto was seen as due to Allah's intervention on the side of the Muslims. Abdullahi Dan Fuduye’ describes the joy and confidence which the Muslims enjoyed as a result of their victory over the forces of Yunfa.

"And there was nothing, except I saw that their waterless cloud

   Had cleared away from the sun of Islam which was shining

   By the help of Him who helped the Prophet against the foe
   At Badr, with an army of angels gathered together.

   And many a great man our hands flung down,
   And axes cleft his head, spilt asunder.

   And many a brave warrior did our arrows strike down,
   And our swords; birds and hyenas cover him;

   And we are an army victorious in Islam,
   And we are proud of nothing but that.

Tribes of Islam - and Turudbe is our clan
   Our Fulani and our Hausa all united;

And among us other than these, certain tribes joined together
   For the help of Allah's religion - made up the union.

None can destroy what the hand of Allah has built.
   None can turn back the command of Allah when it comes.

Allah's promise has been completed and the victory of His religion:
   There remains nothing but thanks to Him, and humble prayer."}

80 Muhammad Bello, p.77.
81 Abdullahi Dan Fuduye’, pp.110-111.
A Declaration of Independence: ‘the Wathiqat Ila Jami’ Ahl ‘s-Sudan

Shehu Uthman composed his manifesto called Wathiqat ila Jami’ Ahl’s-Sudan (A Letter to All the People of the Blacklands). This treatise summed up what had been detailed in the Masa’il and it was written to the rulers as well as his supporters. It was written in the form of a 'declaration of independence', summarizing in thirty-nine points, all the fundamental aspects of the hijra-jihad theme. The following is a summation of the first twenty-three arguments of the 'declaration of independence' outlined in the Wathiqat. "I say, and success is with Allah, realize O brothers!: [1] that commanding the good is obligatory by consensus (of the Qur'an, the sunna and the agreement of the scholars); [2] that forbidding indecency is obligatory by consensus; [3] that emigration (hijra) from the lands of the disbelievers is obligatory by consensus; [4] that taking the believers as protecting friends is obligatory by consensus; [5] that appointing and amir'l-mu'mineen (commander of the believers) is obligatory by consensus; [6] that obedience to him and his representatives (nuwwaab) is obligatory by consensus; [7] that jihad (struggle) is obligatory by consensus; [8] that appointing amirs (governors) over the countries is obligatory by consensus; [9] that appointing judges (qudaa) is obligatory by consensus; [10] that they (the judiciary) discharge and implement the precepts of the shari`a is obligatory by consensus; [11] that the judgment of a country is based upon the judgment of its ruler (this is by consensus) - if its ruler is Muslim then the country is a land of Islam - if its ruler is a disbeliever then the country is a land of disbelief which makes it obligatory to emigrate (hijra) from it; [12] that fighting the disbelieving ruler who has never said La ilaha illa Allah (there is no deity except Allah) is obligatory by consensus; [13] that taking the government from him is obligatory by consensus; [14] that fighting the disbelieving ruler who has never said La ilaha illa Allah because of the custom of his land nor has he claimed Islam is obligatory by consensus; [15] that taking the government from him is obligatory by consensus; [16] that fighting the apostate ruler who has left the religion of Islam for the religion of disbelief is obligatory by consensus; [17] that taking the government from him is obligatory by consensus; [18] that fighting the apostate ruler who has not left the religion of Islam because he outwardly claims Islam, but he mixes the acts of Islam with the acts of disbelief (like most of the rulers of Hausaland) is obligatory by consensus; [19] that taking the government from him is obligatory by consensus; [20] that fighting the Muslims who keep to themselves without entering under the oath of allegiance to an amir from the amirs of the believers when they have been invited to the oath of allegiance and they refuse is obligatory by consensus; [21] that declaring a Muslim to be disbeliever because of acts of innovation (bid`a) is forbidden by consensus; [22] that declaring a Muslim to be disbeliever because of acts of disobedience (ma`aasi) is forbidden by consensus; [23] that remaining in the lands of war is forbidden by consensus."

From 1804 to 1808 Shehu Uthman was able to bring under his jurisdiction all the regions of the central bilad ‘s-sudan, creating a just Islamic Caliphate. For the first time in the history of the central bilad ‘s-sudan the seven Hausa city-states: Zazak; Bornu; Kano; Daura; Katsina; Birni; and Gobir had been welded together into a cohesive empire. In addition to these the seven Banza (bastard) city-states: Zanfara; Yauri; Nupe; Yoruba; Bargu and Gurma had also been brought under the centralized unitary empire of the Sokoto Caliphate. Shaykh Dan Tafa said in his Rawdat ‘l-Afkaar, “Allah helped the Muslims to victory, triumph and established them over all the authority of the disbelievers of the lands of Hausa. Allah caused many of their rulers to repent and others became his fervent supporters. The Shehu established Islam in the lands and brought tranquillity and peace to all its regions. To Allah belongs the praise and thanks in this.”

His main generals in these wars were his brother Abdullahi and his son Muhammad Bello. They were apart of the wuzara (chief ministers) which also included Umar al-Kammawi and his cousin Sa’ dare’. The other generals were: Muhammad ibn Abdullahi; Ali ibn Jedo; Muhammad Mo’ iji; Muhammad Namoda; and Muhammad Waare’. The Shehu appointed regional amirs over all the regions which he conquered. Among these there were 19 principal Emirates: Muhammad Mo’iji was appointed amir of Kebbi; Abu Hamid was appointed amir of Zamfara; Umar Dullaji was appointed amir of Katsina; Ishaq was appointed amir of Daura; the learned Musa was appointed amir of Zakzaki; Sulayman was appointed amir of Kano; Ibrahim Zaki was appointed amir of Katagum; Muhammad Sanbu Darnima was appointed amir of Hadijia; Lerlima was appointed amir of Marmar; Muhammad Manga was appointed amir of Missau; Muhammad Ne’ma was appointed amir of the Bedouin Arabs; Muhammad Wabi was appointed amir of Jamaari; Buba Yero was appointed amir of Gombe’; Ya’qub was appointed amir of Bauche’; Muhammad al-Jaylani was appointed amir of Ahir; Muhammad ‘l-Hajj al-Amin was appointed amir of Baghirmi; Modibo Adam was appointed amir of Fombina Yola also known as Adamawa; Alfa Salih was appointed amir of Nupe’ and later the sacred Yoruba lands called Oyo, which was renamed Ilorin; and Ahmadu Lobo was appointed amir of Masina in the lands of Timbuktu and its vicinities.

Over the judiciary (al-quda’at) the Shehu appointed eight judges responsible for checking the limits of the executive rulers, establishing the shari`a in all the regions and arbitrating between litigants and acting on behalf of the oppressed. The chief judge (qaadi ‘l-qudaa’) responsible for reviewing and scrutinizing the judgments of the Shehu was none other than his uncle, the learned judge Muhammad Sanbu. Under him were seven regional judges responsible for exacting Islamic justice throughout the Sokoto Caliphate: Qadi Shu’ayb; Qadi Muhammad Bandawi; Qadi Sanbu Ganbindu; Qadi Muhammad ibn Bandawi; Qadi Dhaky Mukarede’; Qadi Ladan Rami; and Qadi Aal. The office of muhtasib (inspector) responsible for inspecting the markets, commanding the good and forbidding evil was an autonomous judge Qadi Muhammad Julde’.

The Shehu also appointed the office of treasury/scribe responsible for recording governmental transactions, court transactions, government correspondence and copying rare Arabic texts. The personnel scribe of the Shehu and thus the chief scribe were non other than Malam al-Mustafa, his son-in-law and his other son-in-law Gidadu ibn Laimi. Under him were Sulayman Wude’; Dendu Hamal; Ibrahim the flag bearer; Muhammad Dittu; Muhammad Jaale’; Daghome’; Bello; Umar al-Maghribi; al-’Azahasu; Bawlu; Muhammad Ahmad Male’; Salaa Hassan Nubaadiku; Sanbu; Muhammad Ghaani; Muhammad al-Maghribi; Isma’i; Muhammad Nagiru; Muhammad Kulle’; Muhammad Ghaabidu; Sa’id; and Banduwu. These different post were essential in the establishment of Islamic government. The Shehu said in his famous Bayan Wujub ‘l-Hiira, “Realize that the pillars of government are four. They are the four pillars of authority by which the kingdom cannot be rectified except by them just as a chair cannot stand except with four legs. The first of its pillars is a truthful wazir to the government who wakes the ruler when he sleeps, makes him see when he is blind and reminds him when he forgets... The second of its pillars is a Qadi (judge) who because of Allah does not fear the criticism of the criticizer... He is responsible for ten things: [1] judging between two litigants... [2] nullifying oppressors from unlawful extortion and infringements against the law; [3] establishing the penal punishments (huduud) and executing the rights of Allah; [4] examining all homicide and assault cases; [5] investigating the wealth

85 Rawdat ‘l-Janaan, p. 75.
86 Ibid, pp. 75-76.
87 Ibid., p. 70.
88 Ibid., p.71.
of the orphans and the insane and appointing guardians over their estates; [6] overseeing all those imprisoned; [7] executing inherited estates; [8] acting as legal guardian for women who have no guardians or when the guardians unlawfully refuse them the right to marry; [9] supervising the public roads of the Muslims and overseeing their upkeep. And [10] commanding all that is good and obligatory and forbidding all that is indecent and prohibited (even in the face of the rulers). …The third of the pillars of the kingdom is the saahib ‘s-shurtta (chief of police) who sees that the rights of the weak are taken from the strong. The fourth of the pillars is the saahib ‘l-kharaaj (chief of tariffs) who demands it from the people without being oppressive or unjust to the subjects.”


The Consolidation of Islamic Government

From 1810 to 1815 the Shehu moved to Sifawa from Gwandu, where he amplified his lectures and teachings. His stay in Sifawa was the most intellectually productive period for the Caliphate. While there, the Shehu would hold lectures every morning and evening. Some days he would lecture on the Quranic interpretation, Quranic recitation, the circumstances surrounding the revelation of certain verses, and the jurisprudence of the Qur’an. He would lecture on the science of Prophetic traditions, discussing the whole range of the six sound collections of traditions, and the methodology of drawing out judgments from these. On appropriate days the Shehu would lecture on the circumstances of death, life in the graves, the resurrection and Day of Judgment, and the hell fires and Paradise. Some days he would teach on the corruption that would fill the world and the injustice which would lead to the appearance of the Mahdi, the Anti-Christ, the return of Jesus ibn Maryum, and the conditions of the Last Days. Some days were singled out for the study of the science of the purification of the soul (tasawwuf) and the methodologies of spiritual advancement. Other days the Shehu would entertain questions on jurisprudence and pass legal judgments. On Thursday nights the Shehu would teach against injustices and oppression in the Caliphate, against extortion from the poor and against the corruption of government officials. While in Sifawa, Shehu Uthman composed eleven of his most thought provoking and revolutionary works. In these latter works the Shehu delineated the eschatological beliefs and cosmogony necessary to imbue the Caliphate with a sense of 'manifest destiny' and placed it above all the existing governments of the world. The Sokoto Caliphate saw itself as the primary example of the Prophetic model created by Prophet Muhammad centuries earlier. One of the key books which the Shehu composed during his last years was his Najm’l-Ikhwaan. In it the Shehu outlined the distinguishing marks of the Sokoto Caliphate and essential of any true Islamic society:

"As for what will clarify what Allah ta’ala has conferred upon us in these times of religious and worldly blessings, so that the people of these times can be grateful for them. This will make us and them worthy of increase, because Allah ta’ala says, 'If you are grateful, will increase in blessings.' We also clarify these blessings so that every person of insight may know that we are following in

89 Bayan Wujub ‘l-Hijra, pp. 34-35.
90 Ibid., p. 36.
91 Murray Last, p.58.
the footsteps of Muhammad the Chosen Prophet, in all affairs. Realize, O Brothers! that Allah ta’ala, has conferred upon us in these times: [1] a clear explanation of what is to be believed in (‘aqeeda) from the religion of Allah; [2] a clear explanation of what is to be done (‘amal) from the religion of Allah; [3] a clear explanation of what is to be avoided (tark) from the religion of Allah; [4] a clear understanding of what is highly recommended (mubaah) from the religion of Allah; [5] He has conferred upon us the removal of obscurities (shubuhat) from the religion of Allah; [6] He has conferred upon us the favor of commanding what all that is good (amri bi’l-ma’ruf); [7] forbidding indecency (nahyi ‘an ’l-munkar); [8] frightening the people to cause them to leave disobedience of Allah; [9] giving good tidings to the people to urge them to the worship of Allah; Then He conferred on us [10] the favor of making the emigration (hijra); [11] the nominating of an Amir’l-Mu’mineen; [12] the taking up of the instruments of jihad which are cavalry horses, arrows, longbows, spears, swords, shields, armor, belts, helmets and other military equipment. He then conferred on us [13] the favor of making the jihad with them; [14] the appointing of prime ministers (wazir); [15] appointing the amirs of the armies; [16] the establishment of the public treasury (khaazin); [17] the appointing of regional amirs; [18] the appointing of government secretaries (kaatib); [19] the appointing of ambassadors (rusul) to foreign kingdoms; [20] taking civil servants (khudaam) for domestic affairs; [21] appointing of the judiciary (qudaa); [22] appointing of the amirs responsible for executing legal punishments (hudud); and [23] the appointing of the Amir of pilgrimage (hajj). Thus, these 23 characteristics are the fundamental rites of Islam. And there number is like the number of years of the mission (risaala) of Muhammad, may Allah bless him and grant him peace. We are grateful to Allah who has favored us with the manifestation of these fundamental Islamic rites during the Last Days.”

This cohesive self-image of the Sokoto Caliphate, connected as it was to the primary model of Muhammad, (may Allah bless him and grant him peace) and his early Caliphate, constituted the most steadfast and most impervious shield of cultural security against cultural aggression and internal disintegration. This historical conscience, and the historical continuity which it created, helped to revitalize the Caliphate during its long history of development and consolidation. These twenty-three characteristics so connected as they were to the reality of Muhammad, demonstrated that the Shehu had not only given life to the sunna of the Prophet, but he had revived the very primordial reality of the Prophet as well.

92 _Uthman Dan Fuduye’, Najm’l-Ikhwaan, manus., ff. 9-10._
Whenever he would give a flag to an amir he would also give him a copy of the *Ihya ‘s-Sunna wa ‘l-Ikhmad ‘l-Bid’ā*. The reason that the Shehu utilized this book as the ideological cement of the Sokoto Caliphate was in order to guarantee permanence for his government. The Prophet, may Allah bless him and grant him peace once said, "The mercy of Allah is with my khalifs." It was said, "Whom are your khalifs?" He said, "Those who revive my sunna and teach it to the people. Whoever revives my sunna, has given life to me. Whoever gives life to me, will be with me in Paradise." Thus the khilafa of the Shehu was based upon tajdeed (renewal) and *ihya* (revival) of the inner and outward reality of the Perfect Man, may Allah bless him and grant him peace.

**The Arrangement of the *Ihya ‘s-Sunna***

The secret of the *Ihya ‘s-Sunna* is in the manner in which the Shehu divided the text. He divided the *Ihya ‘s-Sunna* into thirty-three chapters. Each of these chapters were divided into two sections. Allah ta’ala says: “Glory be to Him who has created paired opposites of everything, from what the earth produces, from themselves and from what they are unawares.” Thus, the thirty-three chapters were divided into sixty-six sub-chapters. This number is equivalent to the numerical value of the name Allah ta’ala. In the science of abjadiyya: the *alif* = 1; the first *laam* = 30; the second *laam* = 30; and the *ha* = 5. Thus, the total letters when added equals 66. This integration of the elemental sciences (*`ulumm ‘l-awaa’il*) was a constant feature of Shehu Uthman throughout his literary career. In his *Bayan Wujub ‘l-Hijra*, he said, “I have placed within this book sixty-three chapters like the number of years of the Prophet, upon him be blessings and peace. It is a book which will prove of benefit, Allah willing, to those who rely upon in it in this age.” We noted earlier that the poem *ad-Daaliyya* which inaugurated the career of the Shehu was arranged in the same fashion based upon the science of abjadiyya. He said,

> "With the help of the Lord of the worlds, I have completed it,
> And made its number like the years of Muhammad.
> In the year qaf, shin after nun, jeem - so understand!
> From the hijra of the best guide the Prophet Muhammad”.

Thus in the *Ihya ‘s-Sunna* the Shehu clarified in sixty-six sub-chapters the paired opposites which underline the salvation and destruction of the individual as well as the society. They are the *Sunna* of Muhammad and *Satanic Innovation*. Prof. Ismail Balogun demonstrated in his excellent critic of the *Ihya ‘s-Sunna* that in every chapter the Shehu starts by explaining that the way to achieve the *sunna* of Muhammad in the issue of the mentioned chapter is by adhering to what the Prophet, may Allah bless him and grant him peace did in that respect.93 For example the Shehu says, “As for the path of the *sunna* of Muhammad concerning wudu; it is that the one performing wudu, must perform wudu the way the Prophet, may Allah bless him and grant him peace, used to perform wudu.” The Shehu also introduces each *sunna* practice by saying, “From the path (tareeq) of his *sunna*, may Allah bless him and grant him peace, concerning...is...”. Clearly here the Shehu demonstrates that the *sunna* practices of the Prophet, may Allah bless him and grant him peace a tareeqa (way) or spiritual path. This is significant here because it gives evidence of the life long desire of the Shehu to have gnosis of his Lord by making the *sunna* of Muhammad, the tareeqa of Muhammad and the haqeeqa of Muhammad as a mirror in front of him. He persisted in following the Prophet, may Allah bless him and grant him peace and only sought to have direct witnessing of his Lord in the mirror of the *sunna* or tareeqa of Muhammad. He placed his feet firmly upon his footsteps, upon him be peace, seeking by that to be among the people of exalted degrees, having perfect witnessing in the station of servitude.

In each issue the Shehu mostly cites the prophetic traditions narrated in Jam‘i ‘s-Saheeh of Imam al-Bukhari. In his Sawq ‘l-Umma, the Shehu explains the reason for citing the traditions of the Imam al-Bukhari when he said, “I have only cited in this book the traditions of the two authentic collections of al-Bukhari and Muslim because of the consensus of the Muslim community (‘ijma’l-umma) regarding their soundness. However, the wording of the narrations of al-Bukhari is more prominent in this book than those from Muslim, even though both contribute to what is largely desired meaning. The reason for this is because al-Bukhari is considered more authentic than Muslim in the view held by the majority of the scholars. Another reason is that I have license (ijaaza) to transmit al-Bukhari by direct transmission (sama’an), unlike the narrations of Muslim, although I also have license to transmit it.”

After the Shehu delineates the tareeqa of the sunna in a given issue, he then ends with a common conclusion followed by a supplication (which we will discuss later, Allah willing). He says, “Here ends the explanation of the path (tareeqa) of the sunna of Muhammad concerning...by way of reminding the intelligent and not by way of comprehension. The Shehu then begins the sub-chapters regarding innovation by saying: “As for what the people have invented of Satanic innovation in this issue...” This statement is an indication (ishaara) to what Sufyan ‘t-Thawri said, “Innovation (bid’aa) is more beloved to Iblis than disobedience. This is because one can repent from disobedience.” The Shehu delineates the dangerous innovations which people have introduced in a given issue of the religion by quoting from the consensus of the scholars of the sunna. One of the key sources for the Shehu in these sub-chapters on innovation is the al-Madkhal s-Shar i-‘s-Shareef of Shaykh Muhammad ibn Muhammad ibn ‘l-Hajj. This text was the leading text on the definition of innovation and what the people have invented in every issue of the religion of Satanic innovation. He ends each sub-section on innovation, “Here ends the explanation of what the people have invented from Satanic innovation in the issue of...We have mentioned only a few examples by way of alerting the intelligent, not by way of comprehensiveness.”

Finally the Shehu ended every sub-chapter and major chapter with an all encompassing supplication, which acts as a litany for the reader and establishes that the Shehu considered it permissible to take the rank and standing of Muhammad, may Allah bless him and grant him peace as means to Allah ta’ala.

“O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.” This supplication is repeated in every chapter twice: once at the completion of the subchapter on the Sunna and once at the ending of the subchapter on heretical innovation, making it a total of sixty-six times. The supplication comprises the core secret of the text. This supplication is the qutb (axis) around which the sub-chapters of the sunna and the sub-chapters of

94 Uthman Dan Fuduye’, Sawq ‘l-Umma Ila Itibaa’i ‘s-Sunna, (Sankore’ Institute, 1994, 14-15. As for the asnaad of the Shehu in as-Saheeh of Imam al-Bukhari: Shehu Uthman Dan Fuduye’ took the ijaaza to transmit the as-Saheeh of Imam al-Bukhari from his maternal and paternal uncle al-Hajj Muhammad ibn Raj in the town of Zanfara. He took it on the authority of Shaykh Abu'l-Hassan as-Sindi in the town of Medina ‘l-Munawara. He in turn took it on the authority of ShaykhHayah on the authority of Shaykh Muhammad ibn Salim; on the authority of Shaykh Muhammad ibn Salim; on the authority of Shaykh Muhammad al-Balbalai-Misri; on the authority of Shaykh Salim ibn Muhammad as-Sanouri; on the authority of Shaykh Muhammad al-Qayti; on the authority of Shaykh Zakariyya al-Ansari; on the authority of Shaykh Ahmad ibn Ali al-Asqalani the author of famous commentary upon the al-Saheeh of al-Bukhari called Fath’l-Bari; on the authority of Shaykh Ibrahim at-tanukhi; on the authority of Shaykh Ahmad al-Hajar; on the authority of Shaykh Zubayd; on the authority of Shaykh Abd’l-Awwal; on the authority of Shaykh Abd’r-Rahman ibn Muhammad ad-Dawudi; on the authority of Shaykh Thaahir ibn Ahmad as-Sarakhshi; on the authority of Shaykh Muhammad ibn Yusef al-Farabri; on the authority of the ‘perfumed one’ Shaykh Muhammad al-Bukhari, may Allah be pleased with all of them.
innovation revolve. It also acts as the qutb around which the major chapters revolve. It is as though the Shehu says that there is no hope of arrival at the door of Allah except in following the Messenger of Allah, may Allah bless him and grant him peace. I believe that the number sixty-six in an indication of the number of times this supplication can be recited on a daily basis as a litany of the spiritual Path that is unique to the Shehu. In my opinion this supplication is the greatest of the supplications because it ask for everything a creature needs by means of everything a creature needs in this life and the Next.

The repetition of this supplication sixty-six times is an indication that the Goal and the means to that Goal are One. The Goal is Allah ta`ala and the means is Muhammad, may Allah bless him and grant him peace. The Goal cannot be reached except with the means. The means cannot be attained except through following it. Following the means cannot be done except through success. Success in following cannot be achieved except by the primordial rank given it. The primordial rank was given before Endless Time. Thus the Path begins with Allah and ends with Allah, just as the supplication begins with Allah and ends with what is with Him. The beginning and the end cannot be realized except through the rank of Muhammad, may Allah bless him and grant him peace. The primordial rank of Muhammad, may Allah bless him and grant him peace cannot be attained except in following the Living Sunna of Muhammad, may Allah bless him and grant him peace. Following the Living Sunna cannot be done except by means of the success from Allah ta`ala. Thus, the spiritual Path is the Living Sunna. The Shaykh on that Path is Muhammad, may Allah bless him and grant him peace. The highest station in that Path is the rank which Allah ta`ala preordained for Muhammad, may Allah bless him and grant him peace before endless time. O Allah give us success in attaining it by means of it.

**The Path of Tasawwuf**

The Shehu completed the suluk (spiritual journey) at the hands of many guides and had become the master of more than five branches of the Turuq 's-Sufiyya: the Mahmudiyya, the Shadhiliyya, the Khalwatiyya, the Nawawiyya and the key tareeqa in which he received his spiritual training, the Qaadiriyya. One of the secrets of the Ihya 's-Sunna wa Ikhmaad 'l-Bida` is that he concluded it with the chapter on the science of tasawwuf. This is an indication of what Imam al-Ghazali said, “This science is the goal of all sciences”. In this last chapter of the Ihya 's-Sunna the Shehu clarifies the true path of tasawwuf devoid of the many innovations which people have invented in this noble path. It is in the area of tasawwuf that the Ihya 's-Sunna proves to be most necessary. This is because there is no other science in Islam which is more misunderstood and misused than the science of tasawwuf.

The Shehu begins by defining the path of tasawwuf by citing its foundation from the sunna. He said: “As for the path of the sunna of Muhammad concerning spiritual excellence (ihsaan) which is spiritual purification (tasawwuf); it is that everyone must follow what the Prophet, may Allah bless him and grant him peace did regarding that. From the path of his sunna, may Allah bless him and grant him peace, is the lack of heedlessness (`adama ghafla) in all levels of worship until he becomes as though he sees his Lord. This is in accordance with his words, may Allah bless him and grant him peace, as related in Saheeh al-Bukhari in answer to the question: "What is spiritual excellence (ihsaan)?"; "It is that you worship Allah as though you see Him. Then if you do not see Him, for He sees you." From the path of his sunna, may Allah bless him and grant him peace, is to be in a state of attentive watchful expectation of Allah (muraaqabatu Allahi) by doing the obligatory acts of worship (faraa'id) and the supererogatory acts of worship (nawaafil). It is related in the Saheeh al-Bukhari that Allah said on the tongue of the Messenger of Allah, may Allah bless him and grant him peace: "Whoever makes war with My protected friend (waliyy) makes war with Me. Whoever makes war with Me should be prepared to be seized. Nothing draws my servant nearer to Me than him performing what I have obligated upon him. My servant continues to draw near Me with supererogatory acts of worship until I love him. When
I have loved him, I become the hearing by which he hears, the sight by which he sees, the hand by which he strikes, and the feet by which he walks. If he ask Me, I will grant it to him. When he seeks refuge with Me, I will give him refuge."...From the path of his sunna, may Allah bless him and grant him peace, is the the servant’s lack of conviction (‘adama ‘itiqaad) that he is better than anyone (khayrun min ‘ahadin) due to the fact that he can never know what his ending will be even when he knows that he maybe better than him from the outward. It is related in the Saheeh of al-Bukhari: "Verily one of you may do actions of the people of Paradise until there only remains between him and Paradise an arms length. Then the book of decree outstrips him and he does an act of the people of Hell Fires and then enters the Fire. Verily one of you may does actions of the people of Hell Fires until there only remains between him and the Hell Fires an arms length. Then the book of decree outstrips him and he does an act of the people of Paradise and thus enters into Paradise."
The Shehu defines the path of *tasawwuf* as being synonymous with *ihsaan* (spiritual excellence) which is to worship Allah as if you see Him and if you do not see, He sees you. He establishes that arrival at the door of Allah and traveling the path to Allah is built upon the servant adhering to the obligations and performing the supererogatory acts of worship until he earns the love of Allah ta’ala. However more important than the above is that the person dedicated to the path of *tasawwuf* must have the inner conviction that he/she is not better than any Muslim, neither inwardly or outwardly. This is because of the overwhelming fear which the servant has of his Lord and his knowledge of the swiftness and exactness of His justice.

After delineating the path of the *sunna* regarding this science, he then characterized five heretical innovations which the people have invented in this science. These innovations emerged from two groups: those who are ignorant and make false claims to the path of *tasawwuf*, and those who reject the science of *tasawwuf* altogether. In his *Mirat ‘t-Tullaab*, the Shehu describes the character aberrations of the two groups. He says: “The scholars have said that whoever does not have a share of this science of *tasawwuf*, it is feared for him and evil ending. And the least share a person should have from it is acceptance of it and surrendering its knowledge to its people. Whoever has two traits will never receive opening into this science: heretical innovation (*bid‘a*) and arrogance (*kibr*). It is said that whoever is a companion of this world’s life and is persistent in following his corrupt passions will never realize this science.”

These two groups have become prevalent during these times. The first group, the ignorant *sufis* and charlatan *shaykhs*, have been responsible for all of the misrepresentation which revolves around the people of *tasawwuf*. It is because of them that the second group, the *munkiruun* (rejecters) have emerged slandering the people of this science and condemning their noble path. Among the innovations which the first group has invented has been: [1] tying iron or rope around their bodies; and burning their bodies with fire, all in order to demonstrate spiritual strength (*tashdeed*); [2] seeking after obscurity by circumstances which are not pleasing to Allah; [3] listening to prohibited musical instruments for the purpose of spiritual audition; [4] falsely claiming miracles for themselves when they are unqualified for them; [5] searching in the books of the people of unveiling (*ahl‘l-kashf*) by those who cannot distinguish between a gnat and an elephant in the religion; [6] acting in accordance with inner inclinations, inspirations (*al-‘ilhaamaat*) and with what one hears from so-called invisible voices (*al-hawaatif*) and unveilings, without first evaluating them from the Book of Allah ta’ala, the *Sunna* of His Messenger, may Allah bless him and grant him peace, and the principles of the *Salaf*, may Allah be pleased with them; and finally [7] falsely claiming that a protected friend (*waliy*) has attained a spiritual station (*maqaam*) where the religious responsibilities (*takleef*) of outward behavior have been nullified for him. These ignorant *sufis* and charlatan *shaykhs* adorn the clothing of the righteous and the protected friends of Allah in order to pounce on the wealth and property of the common believers. They are like rapacious wolves in sheep clothing whose sole aim in this path of *tasawwuf* is position, fame and worldly rubble.

Another key difference between the *tasawwuf* which the Shehu championed and the innovations which many have invented in the name of this science is the practice of doing *dhikr* in congregation and in unison. The Shehu like all the true Maliki scholars considered this practice a reprehensible innovation. The Shehu says: “There is disagreement regarding the Qur’anic *hizb* (which is recited in a circle with one voice), doing *dhikr* in gatherings in a loud voice, and performing supplication in the same manner. There are, however, some Prophetic traditions which incite to that, but there is no mention of the *Salaf* doing it, nor is there any mention of how it was done. Shafi‘i says about that: "It is

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95 Uthman Dan Fuduye’, *Mirat ‘t-Tullaab Fi Mustanidi Abwaab Li Deen ‘l-Wahaab*, unpublished manuscript is possession of translator, pp. 96-97.
"a sunna." Malik said about that, "It is a reprehensible innovation because of the existence of ambiguity (shubhat)." Again the Shehu said: "Malik said: 'It is an innovation because they did not leave it except because of an order for them to do so. They were the most desirous of people for doing good and the most knowledgeable of people concerning the sunna. This is in accordance with the words of Ibn Mas'ud, may Allah be pleased with him, when he said to some people whom he saw doing the remembrance of Allah in a group (jamaa'at), "By Allah! You all have either come with a dark innovation, or you have superseded the Companions of Muhammad in knowledge?"

Qadi Abu'l-Fadl 'Iyad ibn Musa mentioned in the Tarteeb 'l-Mudaarik: “At-Tanisi once said: ‘We were with Malik and his companions were sitting with him, when a man from the people of Nasibeen said, ‘We have a people who are called sufiyya. Among their practices is that they eat huge meals and then start singing stanzas (qasaa'id). They then stand and start dancing (yargasuun).’ Imam Malik said, ‘Are they children?’ The man said, ‘No.’ The Imam said: ‘Are they insane?’ The man said, ‘No. Some of the people are elders and others are considered prudent and discerning men.’ Imam Malik said: ‘I have not heard of any of the people of Islam doing that.’ Then the man said: ‘Rather, they eat large meals then stand and dance assiduously. Some of them strike their heads and some strike their faces.’ Then Imam Malik laughed and stood up and entered his home. Then the companions of Imam Malik said to the man, ‘You so-and-so! You are an ill-omen to all of us! We have sat with him for some thirty years and we have never seen him laugh except this day!’"96 Further proof of the reprehensible nature of this practice is what Shaykh Ahmad ibn Idris, may Allah be merciful to him, said in his letter to Ibrahim ibn Ahmad al-Zamzami: “As for your statement that they sway and dance (al-raqs), we know of no one who sways like a drunkard and dances, for in the ceremony of the remembrance of Allah, one is drawn away from foolishness, since the believer is ashamed before his Lord that He should see him in a state with which He is not pleased. We do not advocate it (i.e. dancing).”

The second group are the rejecters (munkiruun) of the science of tasawwuf based upon their arrogance and ignorance of the principles of this noble science. The Shehu said that they have made innovation with regard to denying the miracles of the protected friends (karaamaaat 'l-awliyya). He said, “This is a forbidden innovation by consensus. The scholars say, ‘It is feared for the one who denies these an evil ending.’” Shaykh Isma‘il 'l-Gharbaani said in his Nafas 'r-Rahmaan: "The miracles of the protected friends (karaamat 'l-awliyya) are well established in the Book and the Sunna. It is not permissible for anyone to deny them. The scholars say the one who denies the existence of miracles is a corrupt innovator (jaasiq mubtadi‘) because its proofs are conclusive.”97 In addition to this, these munkiruun are permeated with the destructive blameworthy traits of arrogance, conceit, self righteousness and having evil opinions of the Muslims. They feel that they have a right upon Allah and that their ‘righteousness’ is a result of their own actions. Allah ta‘ala says about them: “I will turn away from My signs those who are arrogant in the earth without knowledge.”98 Thus, their rejection of the stations of the protected friends of Allah (awliyya) and their lack of respect towards the righteous is the evidence of their arrogant blindness.

In his Usuul 'l-Wilaayat, the Shehu defines the science of tasawwuf and then cites the opinions of the teachers and guides of the path of tasawwuf. He said, “Realize my brother that the foundations for becoming a protected friend of Allah (usuul 'l-wilaayat) and the preconditions are built upon: [1] adherence to the Book and the Sunna; [2] avoiding corrupt passions and heretical innovation (bid‘a);

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97 Shaykh Isma‘il 'l-Gharbaani, Nafas 'r-Rahmaan Fima Li Ahbaab Allahi Min 'Uluwwi 's-Shaan, unpublished manuscript is possession of translator, pp. p. 144.
98 Qur’an - 7:146.
[3] elevating the sanctity of the *shaykhs*; [4] examining destructive character; [5] persistence in the litanies; and [6] avoiding compromise. Abu 'l-Qasim al-Junayd, may Allah be pleased with him said: ‘All the spiritual paths (*at-turuq*) have been closed except following the footprints of the Messenger, may Allah bless him and grant him peace.’ Sahl ibn Abdallah, may Allah be pleased with him said: ‘Our foundations (for *tasawwuf*) are six: [1] the Book of Allah and the *sunna* of His Messenger; [2] eating what is *halaal*; [3] refraining from insults; [4] avoiding sins; [5] repentance; and [6] discharging obligations.’ Abu Hamza al-Baghdadi, may Allah be pleased with him said, ‘Whoever knows the path of the Lord of Truth, (*tar*) There is no guide to the path of Allah ta`ala (*tareeq Allah*) except by following the Beloved, may Allah bless him and grant him peace. Whoever adjoins himself to the conduct of the *sunna*, Allah will illuminate his heart with the lights of inward knowledge. There is no spiritual station more noble than following the Beloved, may Allah bless him and grant him peace, in his commands, deeds, words and character. ’eeq (*l-haqq*), traveling it is made easier for him.’ He also said, Shaykh as-Shayban was once asked, ‘What is *tasawwuf*?’ He responded, ‘It is imitation and following the Messenger of Allah, may Allah bless him and grant him peace’. It is clear that the Shehu’s approach to the path of *tasawwuf* was simply adherence to the *sunna* of the Prophet, may Allah bless him and grant him peace, both outwardly and inwardly. As we mentioned previously the Shehu arrived at the spiritual rank which he attained through adherence to the *sunna* of the Prophet, may Allah bless him and grant him peace, patient perseverance of the evil treatment from others and persistence in doing the prayer upon the Prophet, may Allah bless him and grant him peace. Shaykh Abdullahi Dan Fuduye’ clarified the principles of the *tareeqa* in his famous, Bayaan al-Arkaan wa Shuruut at-Tareeqa as-Sufiyya. In it he said, ‘As for the principles of the *tareeqa*, they are four: [1] genuine repentance (*tas'heeh at-tawba*) by having regret for what has passed of sins, relinquishing all present sins, resolve not to repeat pass sins, performing the obligations, restoring acts of injustice, keeping company with knowledge, adhering to good action, sincerity in returning to Allah, constancy in resorting to Allah, close examination of the corrupt soul, and being in a state of intense wariness of the corrupt soul. [2] Fearful awareness (*taqwa*) by being constant in following the commands of Allah and avoiding prohibited and dubious acts. [3] Uprightness (*al-istiqaama*) by adhering to perfect courtesy (*adab*), seizing the moments and avoiding people under all circumstances. [4] Elevated resolution (*irtifa‘a ‘l-himma*) for the spiritual realities and divine secrets by means of piercing inner vision and flourishing illumination.

As for the prerequisites of the *tareeqa* they are seven: [1] Hunger by choice by not exceeding in one’s meals more than a third of the stomach. This may be difficult for the novice except by him first fasting until his soul becomes used to that and until its desires are broken. [2] Avoiding people except during times of necessity, like seeking knowledge, buying and selling and the like. [3] Silence outwardly and inwardly, except from the remembrance of Allah ta’ala. [4] Sleeplessness for the purpose of remembrance of Allah and contemplation. The least amount of sleeplessness which one should master is from the last third of the night until sun rise. [5] Adherence to the *dhikr* which the *shaykh* instructed and transmitted. [6] The *Shaykh* who has completed the journey (*suluuk*) on the Path of the People (*tareeq ‘l-qawm*), who has attained arrival at knowledge of the Lord of Truth and who knows all that the *tareeqa* (the spiritual path) consist of. [7] Adhering to perfect courtesy by elevating his *shaykh* outwardly and inwardly, by not denying him in anything, by guarding his sanctity in his absence just as he would in his presence, by perceiving him in his heart in all circumstances whether traveling or resident - this is order that the *baraka* of the *shaykh* can pervade him. He must also

consider that every baraka and blessings, religious or worldly, which he obtains comes to him by means of the baraka of his shaykh.”

In the path of tasawwuf there was no shaykh who had greater influence upon the Shehu than Shaykh Abd’l-Qaadir al-Jaylani, may Allah be merciful to him. Although the Shehu had entered into the chains of many spiritual paths and had mastered them, the path (tareeqa) which he adhered to for spiritual training and discipline (tarbiyya) was the Qaadiriyya Tareeqa. It is the first known organized sufi brotherhood in the history of Islam and is still the one with the most numerous followers. Shaykh Yusef ibn Abd’l-Hadi says in his Bad’-Ulqaa, “Shaykh Ibn Taymiyya once said, ‘I have worn the sufi cloak of a number of Shaykhs belonging to various taruuq (pl. for tareeqa), among them the Shaykh Abd ‘l-Qaadir al-Jili whose tareeqa is the greatest of the well known ones.” The reason that the tareeqa of Shaykh Abd’l-Qaadir al-Jaylani was so popular especially among Muslim reformers is that its foundations as Waziri Gidadu ibn Laima said in his Kashf ‘l-Hijaab, “. . .are four: [1] the unification of time and state; [2] the unification of words and deeds; [3] establishment with Allah in all conditions; and [4] adapting to the decrees of Allah by means of the Lord of Truth, for the sake of the Lord of Truth in the way of the Lord of Truth.” Waziri Abd’l-Qaadir ibn Gidadu ibn Laima said in his al-Muwaahib ‘r-Rabbaani, “Allah ta’ala favored us with three blessings: [1] the establishment of jihaaad which is the highest pinnacle of the religion; [2] our entering under the oath of allegiance (baya’at) to the Amir ‘l-Mu’mineen, by which worldly and religious equilibrium is maintained; and [3] our taking care to travel the Qaadiriyya Tareeqa which is the best of the sufi paths since it is based upon thankfulness for Allah’s blessings and recognition of Allah’s favors. It is the spiritual path which the Companions, may Allah be pleased with adhered to by the consensus of the scholars of the sunna and the righteous ancestors.”

Although, the Shehu was disciplined by the tarbiyya (training) of the Qaadiriyya and other brotherhoods, all the evidence shows that he developed a distinct path (tareeqa) to gnosis of his Lord which was based solely upon union (fana) and assimilation (tamtheel) with the light (nuur), character (akhlaaq) and sunna of Muhammad, may Allah bless him and grant him peace. This tareeqa which many in Northern Nigeria and Niger today call Fudiawa took its source from the actual behavior and writings of the Shehu which revolved around a complete intoxicating love and yearning for the presence of the Prophet, may Allah bless him and grant him peace. This entailed outward adherence to the sunna, assimilation of the Prophet’s inner character and constant repetition of the tashliyya (the prayer upon the Prophet) until as Abu’l-Baqa’l-‘Ajami said, “. . .the tashliyya overwhelms your heart and permeates your soul, so that you quiver when you hear him mentioned and the vision of him takes hold of your heart and you see his form before your inner eye . . .Finally you will see him awake.” One of the key works which the Shehu composed which delineated his particular method of gnosis and spiritual discipline was his famous Lama Balaghtu or sometimes called Kitaab ‘l-Wird.

100 Abdullahi Dan Fuduye’. Bayaan al-Arkaan wa ‘s-Shuruut Li ‘t-Tareeqa as-Sufiyya, unpublished manuscript is possession of translator, pp. 1-2.

101 Gidadu ibn Laima, Kashf ‘l-Hijaab wa Raf’u ‘n-Niqaab, unpublished manuscript is possession of translator, p. 2.

102 Abd’l-Qaadir ibn Gidadu ibn Laima, al-Muwaahib ‘r-Rabbaaniyya Fi Tahqeeq at-Tareeqa al-Qaadiriyya, unpublished manuscript is possession of translator, pp. 1.

The Kitaab ‘l-Wird

The Shehu disseminated many awraad (litanies) to his disciples, all of them were transmitted through unbroken chains of transmission. At the age of 40 and some months the Shehu received a wurd which reflected his personal spiritual attainments and connected his followers to the light which he had received directly from the Prophet, may Allah bless him and grant him peace. This spiritual experience which the Shehu described as jadhah (divine attraction) was resonant of the spiritual ascent of the Prophet, may Allah bless him and grant him peace, when he was taken from Mecca to Jerusalem and from there through the seven heavens into the very presence of Allah ta‘ala. The Shehu said, “He is our Imam, we will never go astray, the year I was made a branch of him (Muhammad); thus was I made to resemble him.”

In his Kitaab ‘l-Wird he said describing this event,

“I then found written on my fifth rib on the right side of my body, written with the pen of the decree of Allah,

الحمد لله رب العالمين
اللهم صلى على سيدنا محمد وعلى آل سيدينا محمد وسلم

استغفر الله العظيم

al-hamdu lillahi rabbi ‘l-`aalameen (‘All praises are due to Allah, the Lord of the Worlds’) ten times; allahumma salli `ala sayyidinaa muhammadin wa `ala aali sayyidinaa muhammadin wa sallim (‘O Allah bless our master Muhammad and the family of our master Muhammad’) ten times; and astaghfiru Allah ‘l-adheem (I seek forgiveness of Allah the Mighty) ten times. I was amazed at this. Consequently, when I had attained the age of forty years, five months and some days, Allah gave me divine attraction into His presence (jadhabanii Allahu ilayhi) . . I was girded with the Sword of Truth and ordered to unleash it against the enemies of Allah. I was ordered to do what I was ordered. I was also given permission to disseminate this wurd which was inscribed to my rib and I was guaranteed that for whoever adhered to it that Allah would intercede for him in all of his desires.

1. It is necessary for us to praise Allah to the extent which is befitting. His praises as an incumbent obligation without limit. Since inability, laziness and listlessness is established upon us, the praises befitting Allah has been reduced for us and there remains for us only to praise Him ten times. Five of these are for the purpose of extolling Him. That is we praise Him for five eternal blessings:

[1] We praise Him for creating us when we were nothing;

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104 We will include some of the asaaneed (chains of transmission) of the Shehu in the appendices, Allah willing.
105 The statement, ‘I was ordered to do what I was ordered’, is a semblance of what was said to the Prophet, may Allah bless him and grant him peace when he was taken on his spiritual ascent to the very presence of his Lord and He said, ‘And He revealed to His slave what He revealed to him’. [53:10].
106 This delimiting the amount of praises required in the wurd is resonant of the delimiting of the amount obligatory prayers which Allah commanded Prophet Muhammad, may Allah bless him and grant him peace and his community to perform every day. The original command was fifty prayers daily and then they were reduced to five prayers daily out of mercy to the community of Muhammad, may Allah bless him and grant him peace.
[2] We praise Him for making us among the children of Adam as a particularized blessings over most of His creation;
[3] We praise Him for making us Muslims as a distinct blessings for us;
[4] We praise Him for making us among the umma of Muhammad, may Allah bless him and grant him peace, as a preferred blessing for us;
[5] We praise Him for giving us success in these times of reviving (tajdeed) His religion as a select blessing for us.

After that we praise Allah showing gratitude for five all embracing blessings:

[6] We praise Him showing gratitude for subjecting our limbs to us;
[7] We praise Him showing gratitude for subjecting to us what is in the heavens and the earth;
[8] We praise Him showing gratitude for making the Angels responsible to us in rectifying our affairs;
[9] We praise Him showing gratitude for arranging the uniformity of His blessings to us;
[10] We praise Him showing gratitude for keeping us fearfully aware of Him and protecting us every year, every month, every day and night, every hour and every moment from the attacks of Iblis and the devils.

We seek refuge with Allah from the rejected Satan since he said, ‘I will come at them from their front, from their back, from their right and their left, and You will not find most of them grateful.’

He said ‘from our front’, i.e. in front of us, because he busies us from the remembrance of Allah and from being thankful for what has passed from our years . . . He said ‘from our back’ because he busies us from the remembrance of Allah and from being thankful for what remains of our life. He also said, ‘from our right’ because he makes us avoid good deeds. He also said ‘from our left’ because he embellishes evil, disobedience and innovation (bid’a) in our hearts. We ask Allah to save us by His favor and generosity from the tricks of Satan. O Allah Amen.

II. Then there is the prayer upon the Prophet, may Allah bless him and grant him peace. It is obligatory upon us as an incumbent necessity continuously without enumeration. However because inabilty, laziness and listlessness has been established in us, we have come with ten required prayers upon the Prophet, may Allah bless him and grant him peace arranged in accordance with the ten verses upon which the entire religion of Islam is built.

[1] We pray upon him, upon him be blessings and peace, for his delivering to us the message of Allah that he is the Messenger of Allah when Allah said on his tongue, may Allah bless him and grant him peace:

107 Qur’an - 7:17
Say. O mankind verily I am the messenger of Allah to you all, the messenger of the One to whom belongs the kingdom of the heavens and the earth. There is no deity except Him. He alone gives life and death. So believe in Allah and His messenger, the unlettered prophet who believes in Allah and His words. So follow him so that you may be guided.”

Thus, we learn that his messengership was foretold in the Torah, the Injeel and all of the Heavenly Books in which his description is given. Thus we have come to believe in him.

We pray upon him, upon him be blessings and peace, for his delivering the second message of Allah which He revealed on the tongue of the generous messenger:

“Say: Call upon Allah or call upon ar-Rahman. By whichever (name) you call, to Him belongs the Most Beautiful Names. Do not raise your voices in your prayers nor lower them but follow a way between that. And say: All praises are due to Allah who has not taken a son nor a partner in the kingdom, nor does He have an assistant in humiliation. So extol Him with much exaltation.”

We pray upon him, upon him be blessings and peace, for his delivering the third message of Allah which negates from Him all deficiencies and establishes for Him every perfection, by His words on the tongue of His messenger:

“Say: He Allah is One. Allah is eternally self-subsistent. He does not procreate nor is He procreated. There is nothing equal to Him.”

We pray upon him, upon him be blessings and peace, for his delivering the fourth message of Allah which teaches us the prohibitions and by which the religion of Islam is established, by His words on the tongue of His messenger, may Allah bless him and grant him peace:

"Qur’an - 7:107-108.
Qur’an - 17:110-111
Say: Come and I will relate to you what your Lord has forbidden you. That you do not associate anything with Him. That you treat your parents well and not kill your children (fearing) from poverty. We provide for you and them. And do not come close to corruption that which is apparent and that which is hidden. And do not kill a soul which Allah has prohibited except lawfully. That is what you have been commanded so that you may be reasonable. And do not come close to the wealth of the orphan except with what is better, that is until they attain full strength. And make the weights and scales exact. We do not burden a soul except with what it can bear. And when you speak, be just, even if they be the nearest of kin. And fulfill the contracts of Allah. This is what you have been commanded so that you may be reminded. Verily that is My strait path so follow it, and do not follow divergent paths or you will be separated from My Way. That is what you have been commanded so that you may have fearful awareness.

By means of these four above verses that gnosis (ma`arifa) of Allah and His messenger is established.

We pray upon him, upon him be blessings and peace, for his delivering the fifth message of Allah which gives yearning and desire for the religion of Allah by His words on the tongue of His messenger, may Allah bless him and grant him peace:

"O you who believe, shall I guide you to a commerce that will save you from severe punishment? It is that you believe in Allah and His messenger and struggle in the Way of Allah with your wealth and your souls. That is best for you if you but knew. He will forgive you of your sins and enter you into Gardens underneath which rivers flow and goodly homes Gardens of Ease. That is the Supreme Achievement.

We pray upon him, upon him be blessings and peace, for his delivering to us the sixth message of the commands of Allah, and the first being the command of prayer in the following verses. Allah ta’ala says:

111 Qur’an - 6:151
112 Qur’an - 61:12
“Preserve the prayers and the middle prayer and stand in prayer to Allah humbly.”\(^{113}\) Allah ta’ala says:

"And will there be the thing (the prayer) which He has sent down and you will keep back from it? Haste to it and warn (your fellowbelievers) that perhaps you will be (of the类) the guided ones. And keep it secret and perform it with modesty and keep it straight.\(^{114}\) Allah ta’ala says:

"When you travel through the earth there is no harm on you if you shorten the prayers when you fear that those who disbelieve will attack you. Verily the disbelievers are clear enemies to you. When you are among them then establish the prayer among them. A group who are with you should stand with you and they should take their weapons at the ready. When they have made the prostration then they should move behind you. Then let the other group who have not prayed, then pray with you taking their precaution and their weapons. The disbelievers hope that you were heedless of your weapons and your provisions so that they could attack you in a single rush. But there is no harm on you if you put away your weapons because of the inconvenience of rain when you are sick. However take your precautions. Allah has prepared for the disbelievers a humiliating punishment. When you

\(^{113}\) Qur’an - 2:238.
\(^{114}\) Qur’an - 4:43.
have finished the prayer, then remember Allah standing, sitting or on your sides. Then when you are safe then establish the prayer, for the prayer is a timed ordinance for the believers.”

Allah ta’ala says:

“O you who believe when you stand for the prayer, then wash your faces and your hands to the elbows. Wipe your heads and (wash) your feet to the ankles. If you are sick, on a journey or coming from relieving yourselves or from fondling women, and you can not find water - then strike high dry pure earth. Wipe your faces and your arms from it. Allah does not desire harm for you, He only desires to purify you and complete his blessings upon you so that you may be grateful.”

[7] We pray upon him, upon him be blessings and peace, for his delivering to us the seventh message which is the commands of fasting by the words of Allah ta’ala on the tongue of His messenger, may Allah bless him and grant him peace:

“O you who believe fasting has been prescribed for you just as it was prescribed for those before you so that you may have fearful awareness.”

This verse is followed by five successive verses which deal with the same subject.

[8] We pray upon him, upon him be blessings and peace, for his delivering to us the eighth message which is the command of alms (az-zakaat) by the words of Allah ta’ala on the tongue of His messenger, may Allah bless him and grant him peace:

“He it is who has produced cultivated area with trellises and some without trellises, and fields with produce of all varieties, olives and pomegranates, similar and different. Consume of their fruit in their season, but give the

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115 Qur’an - 4:102-103.
117 Qur’an - 2:183.
due which are proper on the day of harvest. And do not squander it for Allah does not love the squanderers. Of the cattle are some which are used for transporting and others for mats and furnishing. Therefore consume from what Allah has provided for you. And do not follow the footsteps of Satan, verily he is a clear enemy to you.”

[9] We pray upon him, upon him be blessings and peace, for his delivering to us the ninth message concerning the command of pilgrimage (al-hajj) and the lesser pilgrimage (al-`umra) by His words on the tongue of His messenger, may Allah bless him and grant him peace:

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And complete the pilgrimage or lesser pilgrimage for Allah. However if you are prevented , then send an offering for sacrifice which is available. Do not shave your heads until the offering reaches the place of sacrifice. If any of you are sick or there is an ailment in his scalp, then he should make compensation by fasting or by giving charity or by making an offering. When you are safe if you wish to continue the lesser pilgrimage on the greater pilgrimage, then he should make an offering of sacrifice which he can afford. If he cannot afford it, then he should fast three days during the pilgrimage and fast seven days on his return, making it ten days in total. This is for those whose families are not in the precincts of the Sacred Mosque. And have fearful awareness of Allah and know that Allah is severe in punishment.”
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[10] We pray upon him, upon him be blessings and peace, for his delivering to us the tenth message concerning the command of military struggle (al-jihaad) by His words on the tongue of His messenger, may Allah bless him and grant him peace:

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Fighting has been prescribed for you while you dislike it. But perhaps you dislike a thing which is good for you and you love a thing which is harmful to you. Allah knows and you do not know.”
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The proof for the obligation of doing the prayer upon the Prophet, may Allah bless him and grant him peace is by His words:

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118 Qur’an - 6:141-142.
119 Qur’an - 2: 196.
120 Qur’an - 2:216.
Verily Allah and His Angels pray upon the Prophet. O you who believe pray upon him and give him much peace.”

**III.** As for seeking forgiveness it is obligatory upon us as an incumbent duty because of vast amount of disobedience, errors and heedlessness we have committed in every moment. However because inability, laziness and listlessness has been established in us, we have been pardoned for most of this and there remains for us ten times for ten things.

[1] We seek forgiveness of Allah for gazing at what is prohibited.
[2] We seek forgiveness of Allah for listening to what is immoral.
[4] We seek forgiveness of Allah for the destructive sentiments of the heart.
[5] We seek forgiveness of Allah for the crimes committed with the two hands.
[6] We seek forgiveness of Allah for what is comprised in the stomach.
[7] We seek forgiveness of Allah for the illicit sex of the private parts.
[8] We seek forgiveness of Allah for where the feet have rushed towards.
[9] We seek forgiveness of Allah for what we have been silent about whether in sleep or while awake.
[10] We seek forgiveness of Allah for our worship of Allah devoid of attentiveness.

All praises are due to Allah the Lord of the worlds. And peace and blessings be upon our master Muhammad his family and all his companions. It is necessary for the one who hears or receives this *wird* (litany) that he enters into it. This is because it is the lightest of all litanies (*awraad*). Allah will give *baraka* in all the endeavors for everyone who loves this litany, examines it, hears it and who transmits it until the Day of Judgment. Here ends the *Kitaab 'l-Wird* with the praise of Allah and best of His assistance and help.”

This *wird* which the *Shehu* transmitted comprised the entire foundations of the religion of Islam. The *wird* when studied and reflected upon forces the adherent to be in a state of contemplation (*fikr*) and gnosis (*ma`arifa*) while his tongue is busy in remembrance (*dhikr*) of Allah ta’ala. Shaykh Ahmad ibn `Ajiba said, “Reflection (*fikr*) is the traveling of the heart to the presence of the Lord. This reflection is divided into two divisions: [1] the reflection of acceptance and belief (*tasdeeq wa imaan*); and [2] the reflection of direct awareness (*shuhiud*) and eyewitniness (*`ayaan*).”

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121 Qur’an - 33:56.
established that there is nothing more beneficial for the heart than *dhikr* (remembrance) accompanied by *fikr* (reflection). For there is no benefit nor advantage to *dhikr* which is devoid of reflection and there is no stimulation to *fikr* which is devoid of remembrance of Allah. The two: *dhikr* and *fikr*, are twins which helps the servant arrive at gnosis of his Lord.

It begins with praising Allah ta’ala with the best form of praises because it is the expression by which Allah ta’ala opens His divine revelation, “*All praises are due to Allah, the Lord of the worlds.*”

It is also the last supplication which the People of Paradise will utter before Allah engulfs them in His mercy. Allah ta’ala says, “*And the last of their supplications will be ‘All praises are due to Allah the Lord of the worlds.’*”

Muhammad Bello said in his *at-Tanbeehaat ‘l-Waadehaat*, “In this expression is gratitude to Allah ta’ala for every blessing and it is showing recognition for them. The expression also combines in it leaving affairs over to Him since all actions worthy of praise belongs to Him alone. The expression, ‘*All praises are due to Allah*’, is an expression which requires extolling Allah with what he deserves from majesty, exaltedness, unicity, might, bountifulness, knowledge, power, wisdom and the remainder of the divine attributes. In fact the expression combines in itself the meaning of all His ninety-nine divine names. The expression, ‘*All praises are due to Allah*’, requires extolling Him and showing gratitude to Him for every blessing bestowed and for every mercy provided to the entire creation from the first to the last...Sufficient for you in this is that Allah has made this expression the first statement of His divine revelation and the last supplication of the People of Paradise.”

The center of the *wird* of the Shehu revolves around the *tasliyya* (the prayer upon the Prophet, may Allah bless him and grant him peace). As we have demonstrated above that there was no *dhikr* which was more central to the life of the Shehu than the *tasliyya*. It too is a form of showing gratitude to Allah ta’ala because apart of gratitude to Allah is by showing gratitude to the secondary causes (asbaab) of His blessings and mercy and having recognition of the means (waseela) by which these blessings descended. It has been related on the authority of Usaama ibn Zayd that the Messenger of Allah, may Allah bless him and grant him peace, may Allah bless him and grant him peace once said, “*The most grateful of people to Allah is the most grateful of them towards people.*”

For there is nothing in creation, nor in all the worlds which is a greater means than our master Muhammad, may Allah bless him and grant him peace. Just as saying, “*All praises are due to Allah the Lord of the worlds*”, is the first and last of the praise of Allah ta’ala - likewise the *tasliyya* is recognition that Muhammad, may Allah bless him and grant him peace is the first and last of the means and causative factors of Allah’s blessings to creation. Allah says that He is the “*Lord of all the worlds*”, and He has sent Muhammad, “*as a mercy to all the worlds*”. It has been related by ad-Daylami, Abu Nu`aym and Ibn Abi Haatim on the authority of Abu Hurayra, that the Messenger of Allah, may Allah bless him and grant him peace said, “*I was the first of the Prophets in existence and the last of them to be sent.*”

Qadi `Iyad said, “Realize that the prayer upon the Prophet, may Allah bless him and grant him peace is an absolute obligation and it is not limited by a specific time because of the command of Allah ta’ala to pray upon him. The *imams* and scholars have taken the position that the prayer upon the Prophet is an obligation and they are unanimous in their agreement on this.”

This clarifies the importance of the *tasliyya* to Shehu Uthman and the emphasis which he placed upon it in arrival at gnosis of his Lord. However, the importance of the

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123 Qur’an - 1:1.
124 Qur’an - 10:10.
125 Muhammad Bello, *at-Tanbeehaat ‘l-Waadihaat Fimaa Jaa Fi ‘l-Baaqiyaat as-Saalihaat*, unpublished manuscript is possession of translator, pp. 11-12.
tasliyya in the wîrd of the Shehu is underlined by a tradition related by Fadala ibn `Ubayd that the Messenger of Allah, may Allah bless him and grant him peace heard a man supplicating in his prayers, but he did not pray upon the Prophet, may Allah bless him and grant him peace. Then the Prophet, may Allah bless him and grant him peace said, “That’s rushing”. He then called the man and said to him and others, “When one of you supplicates he should begin by praising Allah and extolling Him. Then he should pray upon the Prophet, may Allah bless him and grant him peace. Then he should supplicate after that with whatever he wishes.” Based upon this tradition the wîrd of the Shehu is in complete conformity with the sunna of the Prophet, may Allah bless him and grant him peace.

The Shehu ends his wîrd with the best supplication which one can make for himself which is the istighfaar (seeking forgiveness of Allah ta’ala). Allah ta’ala says, “Whoever does evil or is unjust to his own soul and then seeks forgiveness, will find Allah Forgiving Merciful.” Ibn Jareer and Ibn al-Mundhir related that Ali ibn Abi Talib said, “Here in this verse Allah is informing His servants of His tolerance, pardon, generosity and the vastness of His mercy and forgiveness. For whoever commits a sin, whether small or big and then seeks forgiveness will find Allah Forgiving and Merciful. This is regardless if his sins were as great as the heavens and the mountains.” It has been related by ad-Daylami in his Musnad ‘l-Firdaws on the authority of Hudhayfa that the messenger of Allah, may Allah bless him and grant him peace said, “Seeking forgiveness wipes away sins.” Allah ta’ala says; “Allah will not destroy them while you are with them. Allah will not destroy them as long as they are seeking forgiveness.” It has been related by at-Tirmidhi on the authority of Abu Musa al-‘Ash’ari that the Prophet, may Allah bless him and grant him peace said, “Allah ta’ala has sent down two protections for my umma ‘Allah will not destroy them while you are with them. Allah will not destroy them as long as they are seeking forgiveness’. For when I am gone I have left among you the seeking of forgiveness.” Shaykh Abu’l-Hassan as-Shadhili said, “The strongest fortified fortress against the befalling of affliction upon those who are disobedient is their seeking forgiveness (al-istighfaar). Allah ta’ala says, ‘And Allah will not destroy them as long as they are seeking forgiveness’.”

The development of a exclusive wîrd and the purifying of the path of tasawwuf from heretical innovation, demonstrates that the Shehu had emerged with a system of spiritual purification which was unique to his time and age. It is for this reason that today his system is distinguished from the other branches of the Qaadiriyya, the Shadhiliyya and the Khalwatiyya by the name Fudiawwa.
The Qaadiriyya or Tijaaniyya?

There emerged just after the time of the Shehu, students and novices, who falsely claimed that the Shehu, his brother Abdullahi Dan Fuduye’ and his son Amir ‘l-Mu’mineen Muhammad Bello had given up their adherence to the Qaadiriyya and had taken up the path of the Tijaaniyya. The fact is that the time of Shaykh Ahmad at-Tijaani and Shehu Uthman Dan Fuduye’ were one. If it were true that any of these shaykhs had taken the *wird* (litany) of the Tijaaniyya, it would have been recorded in their *asaaneed* (chains of authorities) which are well known and extensive. However this is not the case. Evidence both textual and oral shows that the Tijaaniyya Tareeqa became popularized in the bilad ‘s-sudan by the great waliyy of Allah, Shaykh al-Hajj Umar Taal ibn Sa’id. This was decades after the death of the Shehu Uthman. It is also well known that al-Hajj Umar settled in Sokoto on his way to his pilgrimage to Mecca in 1826. While there he was treated with the respect given to visiting scholars and especially those on their way to the pilgrimage to Mecca by the then Amir ‘l-Mu’mineen Muhammad Bello ibn Shehu Uthman. He resided there for seven months.

It was during this stay that al-Hajj Umar became highly influenced by the writings of the leaders of the Sokoto Caliphate. Their personal careers as well as their successes at establishing *tajdeed*, *jihad* and *khilafa* had profound effect on the mind of this young pilgrim. Al-Hajj Umar eventually arrived at Mecca in the year 1828 where he met Shaykh Muhammad al-Ghaali, the *khalifa* of Shaykh Ahmad at-Tijaani. There he renewed his *wird* with the *shaykh* and was appointed as the *khalifa* of the Tijaaniyya Tareeqa for the whole of the western *bilad*-s-sudan. In 1831 al-Hajj Umar arrived in the kingdom of Kanem-Bornu where he was almost assassinated by the ruler of that kingdom, Shaykh Muhammad al-Amin. The reason for this was the fact that al-Hajj Umar had inducted one of the royal family of the Sefawa into the Tijaaniyya Tareeqa. Shaykh Muhammad al-Amin saw this act as an attempt to subvert his authority and control over the Sefawa dynasty. After this encounter, al-Hajj Umar directed set out in his return trip to Sokoto.

On his return to Sokoto al-Hajj Umar was inducted into the judiciary of the court of appeals and participated with the armies of the empire in their wars against the disbelievers. It was during this hiatus that he stayed the longest period under the political, intellectual and spiritual influence of the Qaadiriyya leaders of the empire. Al-Hajj Umar was treated so well by Amir ‘l-Mu’mineen Muhammad Bello that he was given one of the *khalifa*’s daughter, Habiba’s hand in marriage. Al-Hajj Umar resided in Sokoto for seven years. What is interesting is that in all the writings of Amir ‘l-Mu’mineen Muhammad Bello, there is no single evidence of him becoming a member of the Tijaaniyya at the hands of al-Hajj Umar. However, when one examines the writings of al-Hajj Umar, evidence shows that he was highly influenced by the political and spiritual writings of Shehu Uthman, Abdullahi Dan Fuduye’ and Muhammad Bello. This is verified by the frequent references to their works in his writings. Throughout his writings constant reference is made to Shehu Uthman’s *Bayaan Wujuub*, *Siraaj ‘l-Ikhwaan* and *Najm ‘l-Ikhwaan*, to Abdullah Dan Fuduye’s *Diya ‘t-Ta’weel* and *Diya ‘s-Sultan*, and to Muhammad Bello’s *Miftaah ‘s-Sadaad*. All these works are concerning government and the

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135 Umar al-Naqar, *The Pilgrimage Tradition of West Africa*, (Khartoum, 1972), p. 76. The historian responsible for first positing this false claim was al-Hajj Sa’id at-Tijani in his *Tarikh Sokoto*. He was a Tijaani who lived on Sokoto when al-Hajj Umar returned there from Mecca. He allegedly took the *tareeqa* from him and became his chief prosolityzer in that region.

136 Umar al-Naqar, p.69.

137 Ibid., p. 75.

138 Ibid., p. 71.

139 Ibid., p. 74.

140 According to Sultan Bello’s own account Habeeba was one of [see manuscript lineage on Habeeba bint Sultan Muhammad Bello]
jurisprudential matters. In his Bayaan, al-Hajj Umar said about Amir ’l-Mu’mineen Muhammad Bello, "There is no scholar in these times of ours with the exception of Imam Muhammad ibn Shehu Uthman. For he has knowledge of tasting (dhawq) from the Book and the sunna and his knowledge of these is a divine gift which predisposes itself to him." This indicates that Shehu Uthman and his Qaadiriyya colleagues had influence on al-Umar Taal and not the reverse.

The most revealing evidence which discloses the fallacy that any of the Qaadiriyya leaders of the Sokoto Caliphate becoming Tijaaniyya is in the writings of the wuzara (the first ministers of the empire). This office was the best documented administrative position after that of the Amir ’l-Mu’mineen. The wazir had executive and delegated authority. They were responsible for supervising regional amirs acting as senior councilor in their appointments. They were also responsible for the appointment of regional judges overseeing their legal education. The promotion of the Quran schools was also under their jurisdiction along with taking care of the appeals of the strangers, destitute, orphans and widows through the control of the public treasury (bayt’-maal). This responsibility included the collection and distribution of the alms. Probably the most important job of the wazir was the building and refurbishing of mosques throughout the empire. The result is that the responsibility of the wuzara was immense. Thus, any change in the system of government or the spiritual direction of its leaders would have been noted by them. Consequently it is to their writings that we turn to see any evidence of the Shehu or his son, Amir ’l-Mu’mineen Muhammad Bello entering under the wirt of the Tijaaniyya.

The first of the wazirs was Waziri Gidadu ibn Sanbu Laima ibn Gabinda. His Arabic name was Uthman ibn Abu Bakr ibn Umar ibn Ahmad. He was born in 1776 and joined the jama’at of the Shehu prior to the jihad. He was one of the leading students of the Shehu and acted as his scribe who recorded many of the Shehu’s works for him. He later married the famous erudite daughter of the Shehu, Nana Asma’u. He accompanied the Shehu from the earliest days of his teaching and preaching tours, through the jihad period and the consolidation of the empire, until the death of the Shehu. Thus, he of all people was intimately familiar with Shehu Uthman and his son Amir ’l-Mu’mineen Muhammad Bello. In his book Khashf ’l-Hijaab, written one year after the death of Muhammad Bello, Gidadu refutes the false claims of the Tijaaniyya conversion. He says, "As for what you mentioned about the circumstances of Amir ’l-Mu’mineen Muhammad Bello…transferring from the Qaadiriyya to the Tijaaniyya, realize that this is not true nor has that ever been established with us. I myself resided with him in Wurno during the last two years of his life and I found him during this time firmly established on the covenant of the Shadhiliyya- Qaadiriyya by way of spiritual descent which we took from the bountiful and noble shareef Al-Hajj Abdullah al-Mekki. We also took it from the moonbeam and praiseworthy of the religion Ibn al-Hindi. Then Muhammad Bello gave me license in this tareeqa and gave me permission to instruct others in it and to give license for it. I also took from him before that time the chain of authority of the sufi tareeqa regarding the wearing of the sufi cloak and the chain of authority of the office of shaykh, just as he it took from the teacher Jibril ibn Umar from al-Martada al-Husayni al-Waasiti. Likewise I took from Muhammad Bello the chain of authority of the instruction of the noble word (Laa ilaha illa Allah) by way of al-Hajj Ali al-Maghribi. All of these chains of authorities are Qaadiriyya as is well known by the elite and common people. The most significant evidence against the falsity of what was mentioned is that Muhammad Bello, may Allah be pleased with him never ceased to visit the grave of his father, Shehu Uthman, may Allah be pleased with him, until his death. In fact, Muhammad Bello resided in the burial sepulcher of his father for three nights in the last part of the month of Shawwal. He only lived some nine months after this. It is well

141 Umar ibn Sa’id, Bayaan Ma Waqa’a Baynanaa wa Bayna Amir Masina, unpublished manuscript in possession of translator, p. 8.
known that the *Tijaaniyya Tareeqa* does not permit those who have taken their spiritual path to visit the graves of the awliyya. And this is considered the bulwark of the prerequisites of their *tareeqa* as it is mentioned in the book *Jawaahir *l-Ma`aani Fi ar-Rawdat al-Ghaani Fi Manaaqib at-Tijaani* . If *Amir *l-Mu`mineen* Muhammad Bello had taken the spiritual training of the *Tijaaniyya Tareeqa* as they falsely claim, or if anyone from our *jama`at* had taken it, I would have been the first to know of it (Allah willing). On the contrary, I read to him the above mentioned book *Jawaahir *l-Ma`aani* and he then had two copies made. He then gave me one copy and kept the other. We mentioned what was in it of the marvels of Ahmad at-Tijaani, but he never instructed me to take his *tareeqa* as a means of spiritual training nor did he indicate for me to take on any of the *Tijaaniyya* values. On the contrary, after reading their book, he fortified me with an order to adhere to the *Qaadiriyya Tareeqa* and to be persistent in its conditions which are four: [1] the unification of time and state; [2] the unification of words and deeds; [3] establishment with Allah in all conditions; and [4] adapting to the decrees of Allah by means of the Lord of Truth, for the sake of the Lord of Truth in the way of the Lord of Truth. So! how is it possible for *Amir *l-Mu`mineen* Muhammad Bello to have left the *Qaadiriyya Tareeqa* and took spiritual training in any other after knowing the vast spiritual station of *Shaykh* Abd’l-Qaadir al-Jaylani?! And after knowing the unanimous agreement of the scholars of this *Umma* as well as biggest of the awliyya concerning his sainthood?!”

The second wazir was the son of Gidadu. His name was *Waziri* Abd’l-Qaadir ibn Gidadu. In his *al-Muwaahib `r-Rabbaani*, he said, “Our *shaykh* the *mujaddid* and light of the age, *Shehu* Uthman ibn Fuduye*, may Allah be pleased with him continued steadfast with the strongest of determinations in this *Qaadiriyya Tareeqa*. He was completely relentless in adhering to it and by it he specifically trained and disciplined his disciples. The believers who followed him adhered to the *Qaadiriyya Tareeqa* in general. This is verified by his Arabic publication and his non-Arabic poems as is well known and famous concerning him in the east and the west. Students came to receive the *Qaadiriyya Tareeqa* from him from every distant region of the *bilad ‘s-sudan*. This *tareeqa* became the methodology for the spiritual supports in every country, like the two Sacred Places, Egypt, Iraq and the rest of the regions of the Muslims. Every person who lived during the time of the *Shehu* and were present in his lectures and sermons, from among the scholars and the righteous all entered on the spiritual journey of this *tareeqa* and took the blessings from its *baraka* until they took a large portion from the Lights of this *Tareeqa*…The *Shehu* was completely baptized, immersed and transformed by means of the *Qaadiriyya Tareeqa*. Likewise did his blood brother, the premier scholar of the Blacklands, Abdullahi dan Fuduye’ adhere to the *Qaadiriyya Tareeqa* with the strongest adherence and he formulated its principles in the most precise manner possible. He produced numerous publications which have spread in all the regions and have been transmitted by students in all the cities. Likewise *Amir *l-Mu`mineen* Muhammad Bello, the son of *Shehu* Uthman, may Allah be merciful to him, who specified the principles of this *tareeqa* in his teachings and precisely formulated it in his beneficial and remarkable publications. He composed works explaining its ways, its litanies (*awraad*) and the prerequisites necessary for those desiring to travel its path, like his *ad-Durar *z-Zaahiriyya* and others. For these three are our exemplars in this *tareeqa*. They, may Allah be pleased with them, remained steadfast on it until they passed to the mercy of Allah ta’ala. And we, Allah willing, are following them in that until we meet our Lord and He forgives us of our errors by means of their *baraka*. Thus, if you have examined what we have cited, you know with absolute certainty the fallacy of the claims of the ignorant among the novices who falsely attribute *Amir *l-Mu`mineen* Muhammad Bello ibn Uthman, may Allah be merciful to him with taking the *Tijaaniyya Tareeqa*. For these novices have no knowledge of any of the spiritual paths…Nothing has urged them to make these outlandish claims except the seduction of their corrupt souls and the

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142 *Khashf *l-Hijaab*, pp. 1-2.
enticements of Satan. We seek refuge with Allah from deficiency of knowledge and ignorance of the realm of the shaykhs. In this, I am not objecting to the Tijaaniyya Tareeqa. On the contrary, I am convinced of the sainthood of Ahmad at-Tijaani and I take blessings from his baraka. For we, Allah willing, will not enter into the ranks of the rejecters (munkirun) of any of the people of Allah, since falling into conflict with them necessitates the anger of Allah, we seek refuge with Allah from His anger and wrath! “

As was mentioned above Shaykh Ahmad at-Tijaani was contemporary with Shehu Uthman Dan Fuduye’. However the Shehu received from Allah ta’ala what Shaykh Ahmad at-Tijaani, may Allah be merciful to him, did not receive. Just as Allah ta’ala made certain prophets superior to others in rank, likewise has Allah ta’ala made certain of his awliyya supersede others in rank and spiritual station. Waziri Gidadu said in his Majmu’ Khisaal as-Shaykh Uthman, “Realize that the praiseworthy characteristics of the Shehu are many…the most important of them are these ten…[1] He instructed people by means of his spiritual resolution and his spiritual state before teaching them with his words. [2] Allah blessed him to be an invitee to Him by means of his words. [3] He was successful at spreading beneficial knowledge. [4] He was given an excellent manner in inviting to the door of Allah ta’ala. [5] He was given excellent discretion and tact when dealing with people. [6] By means of his baraka Allah gathered together those necessary for nation building like: erudite scholars, manufacturers, professional guilds and military specialist. [7] By means of his baraka Allah united many diverse communities of Islam. [8] He was given a potent and vigorous heart. [9] He was given a strenuous physique able to endure illness. [10] He was given success at defending the rights of the oppressed. Then Allah dressed him in three robes of honor: [1] He dressed him in the robe of sainthood; [2] He dressed him in the robe of scholarship and knowledge; and [3] He dressed him in the robe of governmental authority. As for the first robe of honor the elite among the awliyya testified to his station among them. As for the second robe of honor the scholars and all those who followed them and the students testified to his erudition. As for the third robe of honor the worldly people from among the rulers and all their subjects testified to his authority.”

The Mahdiyya and the Seal of the Muhammadan Awliyya

The concept of the mahdiyya has its roots with the early community of Islam and the personage of al-Mahdi and his mission has played a major role in tajdeed movements throughout the Muslim world. As for the source of al-Mahdi from the Book of Allah, there is the words of Allah ta’ala: “And We have raised up among them twelve chiefs.” Al-Haafidh ’Imaad ‘d-Deen Ibn Katheer said in his tafseer concerning this verse, “It has been related in the Saheeh of Imam Muslim on the authority of Jaabir ibn Samr who said, “My father and I once visited the Prophet when we heard him say, ‘This affair (i.e. the glory of the religion and the rectifying the condition of the Muslims) will not cease until there has come twelve Khalifs.’” He then said something which I did not hear. I asked my father what he said. He replied, ‘He said, ‘All of them will be from the Quraysh’.” The meaning of this tradition is a foretelling of the existence of twelve righteous Khalifs who will establish the truth and enact justice among them. It is not necessary for them to be successive or for their times to be consecutive. Rather, four among them existed in one successive line. They were the four Khalifs: Abu Bakr; Umar; Uthman and Ali. Counted among them also was Umar ibn Abd ‘l-Azeez without doubt among the imams of the religion. And some of them were from the Bani ‘l-‘Abass. There is no doubt

143 al-Muwaahib ‘r-Rabbaaniyya, pp. 2-3.
144 Gidadu ibn Laima, Majmu’ Khisaal as-Shaykh Uthman, p. 1.
145 Qur’an - 5:12.
146 Muslim ibn al-Hajjaj ‘n-Naysaburi, as-Saheeh, Cairo, 1962, Vol 2, p. 121.
that the Hour will not be established until their governments are established. Clearly al-Mahdi is included among them. He is the one foretold in the traditions which have been narrated mentioning that his name will be consistent with the name of the Prophet, may Allah bless him and grant him peace. The name of his father will be like the name of his father upon him be peace. He will fill the earth with justice and equity as it will have been filled with oppression and injustice.”

As for the prophetic traditions which have been narrated concerning the existence of al-Mahdi they are many. There have been more than twenty of the Companions of Muhammad, may Allah bless him and grant him peace who narrated traditions going back to the Prophet about the existence of al-Mahdi. These traditions were narrated in more than sixteen sound seminal works on prophetic traditions. More than five seminal text were written specifically about the person of al-Mahdi. The scholars of Islam and the scholars of prophetic traditions agree that the traditions concerning al-Mahdi are sound (saheeh) good (hassan) and unanimously unbroken narrations (muttawwatir). Among these traditions is what was related by Ahmad ibn Hanbal in his al-Musnad on the authority of Abu Sa`id ‘l-Khudri who said that the Messenger of Allah, may Allah bless him and grant him peace said, “I bring you good news of al-Mahdi who will be raised up in my umma during a time of strife among mankind and convulsions. He will then fill the earth with equity and justice just as it will have been filled with oppression and injustice. Those who reside in the heavens and those who reside on earth will be pleased with him. He will divide wealth soundly.” A man said to him, “What is soundly?” He said, “Equally among the people.”

In another narration related by al-Qurtubi in his at-Tadhkira on the authority of Ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace said, “There will appear in the end of time a man from among my children. His name will be like my name and his honorific name (kunya) will be like my honorific name. He will fill the earth with justice just as it will have been filled with oppression. That man is al-Mahdi.”

The scholars of the sunna are agreed that belief in the appearance of the al-Mahdi is obligatory. This belief is apart of the beliefs (`aqaa'id) of the people of the sunna and the jama`at. No one denies this except the one ignorant of the sunna and the one who makes heretical innovation in the beliefs (al-`aqeeda). The concept of al-Mahdi spread throughout the world wherever there were Muslims. Africa and the bilad ’s-sudan was no exception. Along with the spread of the news of al-Mahdi there also emerged localized eschatological beliefs surrounding the personage of al-Mahdi and the signs of the end of time. One such belief is what was believed concerning the collapse of the Songhay Empire and the sacking of the sacred learning center of Timbuktu, “Oh, people of Timbuktu, if it should come to pass by Allah’s decree that you should be driven out of this town, whereby it will be destroyed and some of its people will die in chains, after having dispersed from it, prepare you then for meeting your Lord with evidence of good deeds, for that is one of the signs of the end of the world.”

This event which took place in 1591 marked the end of the political, social and economic security for the entire region of the bilad ’s-sudan. Prior to this event the Muslim scholars/clergy of Africa held an advisory role to existing African Muslim kingdoms. They held the positions of judiciary, inspectors of the markets and administrators of professional guilds. This period witnessed relative political security, economic growth and intellectual and cultural expansion. It was the demand for free labor on Spanish, Portuguese and English sugar plantations of the ‘new world’ and the demand
to control the gold and salt trade by the Arabs which prompted the sacking of Timbuktu and the invasion of the Songhay Empire. This cataclysmic event prompted the scholar/notables of Timbuktu, especially those of Fulani, Soninke and Manlinke origins to scatter throughout the regions of the bilad ‘s-sudan. With this exodus the scholars brought learning and erudition wherever they settled. In addition to learning and religious reform, the scholar/notables took up the spearhead (harba) of military activism. This was no doubt due to the general belief among the scholar/notables of the bilad ‘s-sudan that the sacking of the Timbuktu and the taking of its notables as slaves was a major sign of the end of the world. Thus the scholar/notables were transformed into scholar/warriors who with the sword and the pen set out to prepare the way for the appearance of the expected al-Mahdi and the establishment of the just Islamic society. From the sixteenth century to the eighteenth century scholars took up the sword in defense of Islam against paganism, ignorance and injustice. Among the more popular scholar/warriors of this period were men like Ibrahim Karamoko Alfa Ba of Futa Jallon who waged jihad and tajdeed in 1725. There was Cherno Abd ‘I-Qaadir who opened the door of jihad in 1775 among the people of Futa Toro. Prior to him in the same region was the famous erudite scholar Cherno Sulayman Bal. Thus, the eighteenth and nineteenth centuries were times wherein scholar/warriors utilized the pen and sword to command the good and forbid evil in preparation for the just society foretold by the Prophet, may Allah bless him and grant him peace. The entire Turudbe/Fullani clan of the Shehu were deeply involved with this tajdeed/jihad movement throughout the bilad ‘s-sudan. This is what prompted one of the palace singers among the Bornu Hausa rulers to say:

“Verily a cloud has settled on Allah’s earth
A cloud so dense that escape from it is impossible.
Everywhere between Kordofan and Gobir
And the cities of the Kindin (Tuareg)
Are the settlements of the dogs of the Fellata
Serving Allah in all their dwelling places . . .
In reforming all the districts and provinces
Ready for the future bliss
So in this year of 1214 they are following their beneficent theories
As though it were time to set the world in order by preaching.”

It was during this period of tajdeed that the belief in the imminent appearance of al-Mahdi reemerged on the tongue of the scholars. In fact many of the scholars of the central bilad ‘s-sudan who had witnessed the conversion of thousands of pagan Africans at the hand of the Shehu and his lieutenants and had seen the revival of Islamic learning among the elite as well as the common people, began to intimate that the Shehu was indeed the Awaited al-Mahdi. The Shehu denied that he was al-Mahdi by composing more than twelve books on the personage of al-Mahdi and the signs of the end of time. However, the Shehu did teach that he was the eleventh mujaddid and the eleventh righteous Khalif who would herald in the time of the coming of al-Mahdi. Muhammad Bello said in his Infaq ‘I-Maysuur, “I informed them as he (the Shehu) informed me that the time of the appearance of al-Mahdi was near. And that the jama’at of the Shehu are the vanguard and the precursors of the armies of al-Mahdi. He said that this jihad will not end, Allah willing, until it reaches al-Mahdi.” The Shehu said in 1811 in his Nasechat Ahl ‘z-Zamaan,

151 This date was 1799, the very climax of the period of tajdeed initiated by Shehu Uthman.
152 The Sokoto Caliphate, p. 11.
“It is mentioned in the Sunan of Ibn Maja in the section concerning following the sunna of the righteous rightly guided khalifs, on the authority of al-`Irbaad ibn Saariya, may Allah be pleased with him that the Messenger of Allah, may Allah bless him and grant him peace said, ‘Obligatory upon you is fearful awareness of Allah, hearing and obeying. Even if there is appointed over you an Abyssinian slave. You will see after me severe dissension so therefore obligatory upon you is my sunna and the sunna of the righteous rightly guided khalifs after me.’ They are twelve and Muhammad al-Mahdi will be the last of them. He is the one meant whenever the term al-Mahdi is used unconditionally. A prophetic tradition is mentioned in the Tareekh ‘l-Khulafa of Abd ‘r-Rahman as-Suyuti, ‘This umma will not be destroyed until there appears twelve khalifs. Each of them will behave with true guidance and the religion of truth.’ Abd ‘r-Rahman as-Suyuti said after relating this tradition in the forementioned book, ‘There has appeared from among these twelve the four khalifs, then al-Hassan, Mu’awiyya, Abdallah ibn ‘z-Zubayr and Umar ibn Abd’l-`Azeez. These were eight. Then included with them is al-Muhtadi Billahi from among the Abassiyya because he acted among them like acted among the Banu Umayya. Then there was at-Thaahir Billahi because of what Allah gave him from justice. There only remains two awaited khalifs. One of them is al-Mahdi.’ I say: I hope that I will be the first of these two and that the Promised al-Mahdi will be the last.”

Here the Shehu presents the idea that he is the forerunner of al-Mahdi and that Allah has dressed him in the mantle of mahdiyya. The Shehu composed twelve works concerning the signs of the end of time and the description of al-Mahdi. In these the Shehu delineates utilizing sound prophetic traditions that al-Mahdi is: [1] from the family of the Prophet; [2] that he is one of the major signs of the end of time; [3] that he will first appear in the west; [4] that the bay’ a (allegiance) will be given to him in the Hijaz in Mecca between the rukun and the maqam (i.e. between the door of the Ka’aba and the Black Stone at the multazim); [5] that he will appear during the corruption of mankind, the spread of disbelief and oppression; [6] that he will fill the earth with justice and equity just as it had been previously filled with oppression and injustice; [7] that he will govern the entire world; [8] that mankind will submit to him sometimes willfully and sometimes by force; [9] that he will govern the earth for seven years; and [10] that Jesus the son of Mary will descend after him and kill the Dajaal or he will descend during his time and assist him to kill the Dajaal at the gate of Ludda in the land of Palestine. In his famous Fulfulbe’ poem called Yimre’ Tanasabuje’ the Shehu gives thanks to Allah for making him resemble the Awaited al-Mahdi. The Shehu says

“Muakkaamaa munaasaba bu mumahdi, Meetee Allah duudum du’aykuraami
I have also been granted attributes like those of the Mahdi
I thank Allah for what I have been granted.

Miba’atuudum hanam yutayghu Allah, wunaagham simbudinghu kukabataami
Let me declare them in gratitude to Allah, not because of any power of mine have I attained what has been assigned.

Usi’ayniruyaama kunkunbu yi’aysuugharki, Meetee Allah meembu di’ayssayniraami
He too was prophesied in prophecy before his coming

\[154\] Uthman Dan Fuduye’, Naseehat Ahl ‘z-Zamaan, unpublished manuscript in possession of translator, p. 36-37.
I thank Allah that my coming too was prophesied.

\[ \text{Zamaan ma`ayni yudum zahunuu muma} \]dhu, Meetee Allah duununayna ghadduyaami

Our time is a time of a mahdi
I thank Allah at this time too have I been sent.

\[ \text{Lateefu ghu} \]taydu mahdi naki`ayju burnaa, Meetee Allah kanjum burnuyaami

With many-sided nobility is Mahdi clothed
I thank Allah that with this am I too clothed.

\[ \text{Ulammi} \]ataa maa fitinaaji banghiy, Meetee Allah duununni lamminaami

He will only be appointed when disorder prevails
I thank Allah that at such a time have I been appointed.

\[ \text{Uwurtinataaki maa tuu} \]naju`yji duudee, Meetee Allah duununni lamminaami

He will only be sent when oppressors abound
I thank Allah that at such a time have I been sent.

\[ \text{Jidi`ayri fataraa mudeena} \] U’amminu`aytee, Meetee Allah duumbu umminaami

At a time of religious decline will he be raised up
I thank Allah that at such a time have I been raised up . .

\[ \text{A mark of Mahdi is the purifying of learning} \]
I thank Allah that by me also has learning been purified.

\[ \text{Kumahdi andaa buwuu Faatimmiyi, Meetee Allah kanjum filanaami} \]

A mark of Mahdi, again, is his descent from Fatima
I thank Allah that this has been reported of me . .

\[ \text{Kumahdi andiraa laa baneeghu anddal, Meetee Allah meembu di laab} \]nannaami

A mark of Mahdi is the overthrow of traditional magic practices
I thank Allah for what has been overthrown for me.

\[ \text{Kumahdi andiraa dugheeghu dunyaa, Meetee Allah meemdi`ay dughinaami} \]

A mark of Mahdi is the suppression of innovation
I thank Allah for what has been suppressed through me. . .

\[ \text{Kumahdi andiraa} \]

A concern of Mahdi is that the Qur’an should be studied
I thank Allah that with this too am I concerned.

\[ \text{Kumahdi andiraa} \]

A mark of Mahdi is the reviving of the sunna
I thank Allah for what has been revived through me. . .

\[ \text{Kumahdi andiraa} \]

A mark of Mahdi is the justness of his judgments
I thank Allah that this has been the mark of my judgments.

\[ \text{Kumahdi andiraa} \]

A mark of Mahdi is his gentle disposition
I thank Allah that I too have been given such a disposition.

\[ \text{Kumahdi andiraa} \]

A mark of Mahdi is his being the source of joy to Muslims
I thank Allah that I too have been a source of their joy.

\[ \text{Kumahdi andiraa} \]

A concern of Mahdi is the dignity he brings to Muslims
I thank Allah that they have been given dignity through me.

\[ \text{Kumahdi andiraa} \]

A mark of Mahdi is his being appointed Amir ‘l-Mu’mineen
I thank Allah that for this have I too been appointed.

*Kumahdi andiraa*
A mark of *Mahdi* is his slaughter of those who reject the faith
I thank Allah also for those who have been slaughtered.

*Kumahdi andiraa*
A mark of *Mahdi* is the overthrow of highway robbers
I thank Allah also for having those overthrown.

*Kumahdi andiraa*
A mark of *Mahdi* is that he will wage *jihad*
I thank Allah for with this have I been charged.

*Kumahdi andiraa*
A mark of *Mahdi* is being clothed with victory
I thank Allah that with victory have I too been clothed.

*Kumahdi andiraa*
A mark of *Mahdi* is being accompanied by flags
I thank Allah towards this have I too been led.

What is inscribed on them is *Laa ilaha illa Allah*
I thank Allah that this is inscribed on mine too. . .

A mark of *Mahdi* is easing the lot of the Muslims
I thank Allah that by me too has their lot been eased.

A mark of *Mahdi* is the answering of his prayers
I thank Allah that my prayers too have been answered.

I am not the Awaited *Mahdi*
It is his mantle with which I have been clothed.
I do not deny that I am a *mahdi* for this time
I thank Allah that I have been granted this privilege.

Every epoch has a *mahdi* allotted to it
Openly or secretly, so I have been taught.
I am certain that there will be an Awaited *Mahdi*, that is why I have been
Made to know him whom I have been made to resemble.
I thank Allah for this poem of comparison, It has been completed
in the year 1224 of the *hijra* of Muhammed the *Imam.*

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155 I am grateful to Dr. al-Amin Abu Manga for allowing me to copy this poem which had been translated by his uncle Dr. Ibrahim Makoshy.
The Nur ‘l-Muhammadiyya and the Revival of the Sunna

Shaykh ‘l-Akbar, may Allah be merciful to him said, “Do not place your feet where you have not seen the footprints of your Prophet, may Allah bless him and grant him peace. You should only place your feet upon his footprints if indeed you desire to be among the people of the highest spiritual ranks and to have perfect witnessing in the stations of intimacy with Allah.” Imam Abu’l-Hassan as-Shadili, may Allah be merciful to him said, “There is no greater miracle than the miracle of belief (imaan) and following the sunna. Whoever is given these two and then yearns for anything else, then he is an arrogant liar.” It is clear from the citation that the Qaadiriyya Tareeqa was founded upon the soundness adherence to the Book of Allah and the sunna of His Messenger. Its goal is to take the servant into the very presence of the Prophet, may Allah bless him and grant him peace until the light of Muhammad (nuur ‘l-Muhammadiyya) pervades his entire being. The Shehu described this profound station in his Fulfule’ poem,

“My friends, I began my praise in order to comfort my loneliness,
Into my heart he keeps coming in,
I am longing to see him, the Most Excellent of the prophets,
Muhammad, Ahmad, for he excels them all.
In my heart I sing his praises.”

What the Shehu describes here was the causative factor in producing his Ihya s’- Sunna. He was permeated with a passion and yearning to be in the presence of the Prophet, may Allah bless him and grant him peace, until he became annihilated in his sunna. Thus, to the Shehu, adherence to the sunna of Muhammad, may Allah bless him and grant him peace, both inwardly and outwardly was the sole means by which one could arrive at the door of direct knowledge and witnessing of the Lord of Truth. He felt that the Way of Muhammad (Tareeq ‘l-Muhammadiyya) and adherence to his sunna was the most perfect path to Allah and the sole means of obtaining the divine mercy of Allah ta’ala. The Shehu says

“With my body, everyday truly,
I long to see Muhammad, highly placed indeed,
And my spirit, its food is praising him in truth,
When I drink the waters of his praise, truly,
I feel nothing but love for him.”

Allah ta’ala says in His Infallible Qur’an, “Obey the Messenger so that you may receive mercy.” This entails absolute annihilation and assimilation into the sunna of Muhammad, may Allah bless him and grant him peace. It is for this reason that Shaykh al-Junayd al-Baghdadi, may Allah be merciful to him said, “We have learned this lofty science by means of the Book and the sunna.” Shaykh ad-Darqawi, may Allah be merciful to him said, “If you want to be purified of doubts and illusions, then always be strengthened by the sunna of the Prophet, may Allah bless him and grant him peace.” He also said,

“There is no doubt that your safety, my safety, and the safety of everyone lies in following the people of the sunna of Muhammad. They are the jama`at about which the tradition of the Prophet, may Allah bless him and grant him peace, has come down, ‘The hand of Allah is with the jama`at’, since there is no doubt that they follow the agreement of Allah. If there are few people in it, still they are many. The jama`at can consist of one man if

157 Ibid.
158 Que’an - 24:56.
his foot is firm in the sunna of the Messenger of Allah, may Allah bless him and grant him peace, outwardly and inwardly. A jama’at of many people is not a jama’at if it is not based upon the sunna of the Messenger of Allah, may Allah bless him and grant him peace.”

The Messenger of Allah, may Allah bless him and grant him peace is the very source of mercy and the means of Allah’s mercy impacting the worlds. Allah ta’ala says, “We have not sent you except as a mercy to all the worlds.”159 This is evidence that the Way of Muhammad, may Allah bless him and grant him peace comprises the sole way in which the servants of Allah can attain the highest stations of nearness to Allah ta’ala. The Shehu says,

“Whenever I go out, in whatever direction I turn my eyes, It is as if I see, and hear him speak.”160

The unique nature of the Shehu’s love for the Prophet, may Allah bless him and grant him peace was demonstrated by diligence in adherence to his sunna and his annihilation and assimilation into his inner states and character. This is validated by the words of the Shehu’s master, Shaykh Abd ‘l-Qaadir al-Jaylani, may Allah be merciful to him when he said in his Fat’hu ‘r-Rabbaani, “Woe on to you! You who claim to be sufi, but still remain disturbed and confused in your soul. The true sufi is one whose inner and outer have been purified by following the Book of Allah and the sunna of His Messenger. The more his purity increases, the more he emerges from the ocean of his own existence. He comes to abandon his own will, choice and volition - all because of the purity of his heart. The foundation of uprightness is following the Prophet, may Allah bless him and grant him peace, in his words and deeds. The more the servant’s heart is purified, the more he will see the Prophet, may Allah bless him and grant him peace, in his sleep, commanding him to do something and forbidding him to do something else...He comes to be with the prophet, may Allah bless him and grant him peace, as far as his inner content is concerned. His heart then becomes trained and disciplined with the Prophet and in is presence, upon him be blessings and peace. His hand comes to be in his hands. The Prophet, may Allah bless him and grant him peace, then becomes the one to be consulted concerning Allah, as the doorkeeper before Allah’s presence.”161

Thus, the outward revival of the sunna of the Prophet, may Allah bless him and grant him peace in all its aspects opens the door to the inner encounter with the light (nuur) and spiritual reality (haqeeqa) of the Perfect Man. In order to maintain this direct experiential knowledge of the Prophet, may Allah bless him and grant him peace the Shehu prescribed the prayer upon the Prophet as the key component of the inward journey. He said in his Usuul ‘l-Wilaayat, “As for the adhkaar (means of remembrance) by which the people of tasawwuf utilize in arriving at their goals they are many...among them are those whose form of remembrance is the prayer upon the Prophet, may Allah bless him and grant him peace. This is the most beneficial of the forms of dhikr for strengthening the soul. This is because the prayer upon the Prophet, may Allah bless him and grant him peace, is like cool water which revives the soul after its spiritual lethargy...Verily the prayer upon the Prophet, may Allah bless him and grant him peace, makes the servant arrive at his Lord and it takes the place of the teaching shaykh when he fails to find one, all by means of the baraka of the Prophet, may Allah bless him and grant him peace.”162

159 Qur’an - 21:107
160 Mervyn Hiskett, p. 55.
161 Shaykh Abd’l-Qaadir al-Jaylani, Fat’hu ‘r-Rabbaani, unpublished manuscript is possession of translator, pp. 111-112.
162 Usuul ‘l-Wilaayat, pp.32-33.
In his *Infaq 'l-Maysuur*, Muhammad Bello, may Allah be merciful to him describes the spiritual station which the *Shehu* received by adhering to the prayer upon the Prophet, may Allah bless him and grant him peace. He said, "He (the *Shehu*) informed me of the time when he obtained the divine attraction by means of the *baraka* of the prayer upon the Prophet (*as-salaat `ala 'n-nabiyy)*, may Allah bless him and grant him peace. He was persistent with this without boredom, laziness nor laxity. Allah assisted him with the overflowing of illumination (*fayd 'l-anwaar*) by means of Shaykh Abd 'l-Qaadir 'l-Jayli, may Allah be pleased with him, and his grandfather the Messenger of Allah, may Allah bless him and grant him peace. He then witnessed the astounding things of the unseen kingdoms (*`ajaa'ib 'l-malakuut*) and realized the mysteries of the kingdom of power (*garaa'ib 'l-jabaruut*). He witnessed the phenomena of the Divine Attributes, Names and Essence. He became acquainted with the Guarded Tablet (*al-lawh 'l-mahfuudh*) and untied its remarkable secrets. The Lord of Truth gave him to drink the sweetness of inviting people to Him and crowned him with the crown of direction and guidance to Him."\(^{163}\)

The *Shehu* advised in his *Usuul 'l-Wilaayat*, “One of the foundations by which one can cure the sickness of the soul… is by being persistent in the prayer upon the Chosen Prophet, may Allah bless him and grant him peace.”\(^{164}\) *Amir 'l-Mu'mineen* Abu Bakr Ateeku ibn *Shehu* Uthman Dan Fuduye’ was the second *khalif* of the Sokoto Caliphate and became distinguished due to the fact that his father, the *Shehu*, disclosed to him 150 mystical secrets. Among these secrets is what Abu Bakr Ateeku said, “One day the *Amir 'l-Mu'mineen* Uthman Dan Fuduye’ informed me saying, ‘Whoever does the prayer upon the Prophet, may Allah bless him and grant him peace, five thousand times everyday Allah will grant him ten things. Five will be granted in this world’s life and five will be granted in the Hereafter. As for the five blessings in this world’s life: [1] Allah will provide for his daily sustenance along with his family; [2] Allah will alleviate his sins and cover them as well as those of his family; [3] Allah will furnish him with those who will serve him and assist him in every affair which causes him difficult; [4] Wherever he resides Allah will provide him with a *jama`at* who will rotate around him; and [5] When he speaks among people his words will be accepted even with the most important ruler in this world. As for the five blessings in the Hereafter: [1] Allah will protect him from what remains of his sins; [2] When he dies he will find all of his supplications accepted; [3] When his appointed time comes Allah will strengthen his *imaan* and Satan will not be able to encompass him; [4] When his spirit is raised up to the heavens the spirits of the believers will surround his spirit due to the contentment which Allah will have with it; and [5] When he is resurrected on the Day of Judgment he will be resurrected underneath the banner of the Prophet, may Allah bless him and grant him peace.”\(^{165}\)

“When we have mounted and are setting out to fight for the *sunna*,
It is as if he and I are together, and great is my joy,
Wait! For I have seen many things throughout my life,
It is as if I sit and look upon his face,
When I am silent my heart is not tardy,
In all my thoughts I desire to see him,
Whenever I exchange greetings, it is as if he and I exchanged them,
It is as if I take his hand in mine.”\(^{166}\)

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\(^{165}\) Unnamed manuscript in possession of the translator.

\(^{166}\) Mervyn Hiskett, p. 55.
This refrain from the tongue of the Shehu sums up the essence of the Ihya s-Sunna wa Ikhmad ‘l-Bid’a. It describes the inner intoxication and sober reflection of a slave completely annihilated in the sunna of the Messenger of Allah, may Allah bless him and grant him peace. This spiritual assimilation is evidenced by the outward adherence to the sunna and inward perfection of character as a result of the prayer upon the Prophet, may Allah bless him and grant him peace.

The Ihya ‘s-Sunna wa Ikhmad ‘l-Bid’a

Allah ta’ala says, “There has come to you a Messenger from among yourselves, who grieves over your discomforts, full of concern for you, and to the believers compassionate and merciful.”167 Allah ta’ala says, “Whoever obeys the Messenger has obeyed Allah.”168 Abdullah Dan Fuduye’ said about this verse in his Ta’leem al-Anaam, “Allah knew of the weakness of mankind in obeying Him of their own volition, thus He set up between Him and them a created being from among their own species. He ta’ala invested this created being with some of His own attributes of compassion (ar-ra’afa) and mercy (rahma). He then made obedience to him like obedience to Himself.”169 Thus the initial encounter with the sunna of the Prophet, may Allah bless him and grant him peace, is one of compassion and mercy. These two concepts should not be underestimated. It means that the sunna of the Prophet, may Allah bless him and grant him peace cannot be used as a whip to beat people into submission. In fact the reality of the sunna is diametrically opposed to harshness, rudeness and being overly strict towards others. It is for this reason that the Shehu opens this great book by saying, “My intention in writing this book is neither to bring shame upon people nor to engage in finding faults with them.” The Shehu says this to let the reader know that the essence of deep personal and profound social transformation lies within the folds of compassion and mercy. Mercy is the purpose of the adherence to the sunna because Allah ta’ala says, “We have not sent you except as a mercy to all the worlds.”170

Abdullahi Dan Fuduye’ continues, “Therefore whoever is touched by any aspect of the mercy of Muhammad is redeemed and saved in the two worlds. Muhammad, may Allah bless him and grant him peace is a mercy to all the worlds, meaning the jinn and mankind. He is a mercy to the believers by guiding them with his sunna. He is a mercy to the hypocrites by granting them security from being killed. He is a mercy to the disbelievers by deferring their punishment.”171 Thus when the sunna of the Prophet, may Allah bless him and grant him peace is revived within the individual or by the society it acts as guidance, protection and deferment of punishment. It is for this reason that Allah ta’ala says, “We will not punish them as long as you (Muhammad) are with them.” Some of the scholars have said that this verse means that as long as the sunna of Muhammad is alive among humanity then Allah ta’ala will not destroy them. The sunna thus becomes the safest fortress from the descent of punishment for disbelief, disobedience and innovation. The Shehu built his entire tajdeed movement upon compassionate renewal of the sunna of the Prophet, may Allah bless him and grant him peace. From that perspective he was a TRUE SALAFI completely opposite to those who claim the name in these times. He says quotation as-Sulami, “Among the faults of the self (nafs) is being preoccupied with the faults of people and being blind to one’s own faults.” If the people who claim to be salafi would approach humanity in such a fashion, the effect which they would have would be the same effect which

167 Quran - 3:164.
168 Quran - 4:80.
169 Abdullahi Dan Fuduye’, Ta’leem al-Anaam Ta’adheem Allah Li Nabiyynaa Afdal as-Salaat wa ‘s-Salaam, unpublished manuscript is possession of translator, p. 3.
171 Ta’leem, p.5.
the Messenger of Allah, may Allah bless him and grant him peace had. Allah would give them victory and he would remove the humiliation which is on their heads. The Messenger of Allah, may Allah bless him and grant him peace once said, “I have not been sent except to perfect good character.” The inner character of Muhammad, may Allah bless him and grant him peace is the most important element of the primordial sunna which must be adhered to and revived in these times. This is what caused the Shehu to say, “Ibn Zaydan said, ‘I saw some people who had many faults, as a result they were quiet concerning the faults of other people. Thus Allah covered their faults and wiped them out. Then I saw some people who did not have faults but were preoccupied with the faults of people, as a result many faults befell them.” This is the methodology of the Shehu in calling to the revival and renewal of the sunna. Waziri Junayd, may Allah be merciful to him said, “One of the Shehu’s brothers was asked, ‘By what means did the Shehu surpass all other men?’ He replied, ‘He did not surpass them in acts of outward worship, but because of his excellence I saw from him character which was not matched by anyone except the Prophet, may Allah bless him and grant him peace.” The Shehu said that the reason he had surpassed people was because, “I never faced a person with evil or with what that person disliked. I was patient with the evils of people. With those who were my enemies and those who accepted me.” Thus, covering the faults of others and not being preoccupied with other peoples faults is the first element of individual transformation and social reform.

The second element in the methodology of social change which the Shehu was successful at was that he posited the idea that there should be no objection (inkaar) in Islam except in those areas where there is unanimous agreement concerning its obligation or prohibition. If something is obligatory by unanimous agreement, then it is obligatory to command that others do it. If something is forbidden by unanimous agreement then it is obligatory to prohibit others from doing it. However, in the areas where there is disagreement among the scholars of ijtihad, then it is not permissible to either object to it being done nor to object to it not being done. The Shehu said in his Najm ‘l-Ikhwaan, “Realize brothers that argumentation without knowledge causes the loss of much good and leads the ones arguing to invalidate a path from one of the paths of the shari`a… We have taken an oath that we would not open the door of argumentation without knowledge with anyone. Acting in that by the words of the Prophet, ‘No one argues about the religion except an infidel or an apostate in the religion.’ We qualified the blameworthiness of argumentation by our words, ‘without knowledge’ in order to exclude those who argue with knowledge about the religion of Allah `azza wa jalla. For that type of argumentation is obligatory. However, no servant attains the rank of knowledge and is called someone who can argue with knowledge except if he knows all of the paths of the shari`a. It says in the prophetic tradition, ‘Verily the shari`a came in three-hundred and thirteen paths. There is not a single path from among them which a servants takes except that by means of it his Lord will enter him into Paradise.’ this has been related by at-Tabrani and others. For if a person knows all of these paths and he sees a path which contradicts these paths, then he has the right to argue concerning it. However, if he is ignorant of even a single path, then it is not possible for him to enter into dispute or perhaps he will invalidate by his arguments one of the paths of the shari`a; or perhaps he refuses to act by it and loses much good. As a result he becomes counted among those who reject the shari`a.”172 This point is inestimable because it demands from us a sense of tolerance and apprehension before entering into the path of rejection and denunciation of another Muslim. This idea of the Shehu is a cure in these times of the wanton fanaticism among the people of the madh’hab and especially by those who refuse to follow the madh`hab. We witness people with little are no knowledge of the foundations of the shari`a, not to speak of the foundations of a particular madh’hab, openly condemning the likes of Imam Malik, Imam as-Shafi` and the remainder of the mujtahid imams. They impute faults to these great scholars when

they themselves cannot even distinguish between an elephant and gnat in Islamic knowledge! In fact they actually violate the consensus of the Umma of Muhammad, may Allah bless him and grant him peace because the consensus upholds the veracity of the madhahabs of the mujtahid imams. The Shehu said in his Tawfiq 'l-Muslimeen, "There is unanimous agreement among the consensus of the scholars of the sunna (may Allah be pleased with all of them) that all of the schools of thought (madhaahib) of the Muslims are upon the truth...It has been mentioned in the al-Kawkab 's-Saati`i of Abd 'r-Rahmaan ’s-Suyuuti,

‘Maalik, as-Shaafi`i and al-Handhali -that is Ishaaq, an-Nu’maan and Ibn Hanbali
Ibn `Ayaina along with at-Thawri -Ibn Jareer along with al-‘Awzaa’i
at-Thaahiri and the rest of the Imams -Are on the guidance and mercy their Lord’.”

This idea is very important for the one who desires to revive the sunna of the Prophet, may Allah bless him and grant him peace because this will enable him to have a good opinion of the Muslims (husn 'ld-dhan bi 'l-muslimeen), which is the foundation of inviting people to Allah’s door.

The third, and perhaps to most important methodology which the Shehu introduces to the reader is the concept that the people of laa ilaha illa Allah are to be respected, honored and shown genuine love. This is regardless if the Muslim is a open sinner disobedient to the commands of Allah or not. The Shehu says that regardless of what a Muslim does. If he were to come with sins the size of a mountain and he has not associated any deity besides Allah, then Allah can come with forgiveness which is greater and more enormous than their sins. Allah is the Forgiving the Merciful. The superb analyst of the Sokoto Caliphate, Prof. Ibrahim Sulayman said, “A social movement is judged not by the number of good people it is able to attract to itself, but by the extent to which it is able to lift sinners from the abyss of darkness to light; and the extent to which it is able to transform society from moral decadence to honor and justice.”

The unique element about the tajdeed (reform) movement of the Shehu as outlined in the Ihya ‘s-Sunnah is that the reformation of the society is not based upon condemnation and censure of Muslims. This approach is a far cry from the so-called ‘modernist reform’ movements which have emerged in this century from between the horns of Satan in the Middle East, which maintain a rigid and strident approach to beliefs and the practice of the law. They look upon the common believers with contempt and assume that anyone who is not in conformity with their view to be disbelievers. It is about them that the Shehu said, “This is a time of tribulation and trials and there is no way of objecting to the affairs of the masses of the people by force and rough treatment, for that will lead to injury and destruction. Therefore, let the prominent scholars go there own way. If they are correct, then it is to their advantage; and if they are wrong, they will suffer the consequences. Whoever acquires knowledge in order to judge people by it with force and rough treatment will not rest, nor will people rest with him; and whoever acquires knowledge for its own sake, and in order to judge people by it with kindness and mercy, will rest and people will rest with him.” It is no wonder that you see people fleeing from their circles. The agitation which their should reflect is transmitted to those who sit with them and they are known for toxic nature of their address towards the Muslims.

The Shehu’s tajdeed movement as delineated in the Ihya ‘s-Sunnah was based upon pragmatism and practicality. He said, “Most of the people are ignorant of the shari’a. Thus, it is incumbent that there be in every mosque and quarter in the town, a faqih teaching the people their deen. Likewise in every village it is incumbent for every faqih who has completed his individual obligations (fard ‘ain) and is now devoted to the study of his collective obligations (fard kifaya) that he go out to the people neighboring on his town in order to teach them their deen and the obligations of their shari’a.”

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was the true tablighi movement because it upholds the teaching of those individual obligations which every responsible person is obligated to know and do.

In addition to this knowledge the Shehu said, “Realize that all types of learning are available with the scholars, but what is missing at these times is the knowledge of the sunna and innovation, except with a few of them. If you come across one of them in these times, then cling to him because today he is like a precious stone.” The Shehu posited the idea that knowledge of the sunna and the heretical innovations which the people have invented in the religion is a rare knowledge which is essential in reforming the individual and the society. The Shehu divided innovation into four divisions, namely: [1] those which must be eliminated;[2] those which are unobjectionable (mandub); [3] those which are allowable (mubaah); and [4] those which are forbidden (muharram). He said, “You are at liberty to object to everything which is known to be harmful, but if its objection leads to that which is more reprehensible than it, then keep away from it - not because of itself but because of what it will lead to.”

The Shehu demonstrates in the Ihya ‘s-Sunna that the common Muslim and the scholars among the Muslims have the same responsibility of reviving the sunna of the Prophet and of destroying heretical innovation. However, he felt the scholars had a greater responsibility than the common Muslim. His view in this is unique and demonstrates a comprehensive reform movement which effects the entire society, the intellectual elite as well as the common citizen. He says, “Every common person who knows the conditions (shuruut) of the prayer must teach it to others. If he does not, then he shares in the sin. It is well known that mankind is not born knowledgeable of the shari`a, therefore the responsibility of propagating it falls upon the scholars. Whoever has studied a single problem is one of the learned ones in it. Thus it is incumbent upon him to teach it to others if it is one of the individually obligatory duties. Otherwise, he will have a share in the sin. But the sin of the fuqaha is greater because their ability to propagate knowledge is more obvious and it is a duty more appropriate to them. For if professionals were to leave their profession, their means of livelihood will become of no avail. This is because they have taken upon themselves an affair which is essential for the betterment of mankind. The concern and profession of the faqih is the propagation of what he has learned from the Messenger of Allah, may Allah bless him and grant him peace - for the scholars are the inheritors of the Prophets.”

The tajdeed movement of the Shehu began with the individual and moved outward to the rest of the world. The first level was the transformation of the self by being busy with one’s own faults and ignoring the faults of others. This entailed looking inward into the fundamental beliefs of the soul and rectifying them in accordance with the `aqeeda of the sunna. This also meant ridding oneself of innovations which have creeped into the inner core of beliefs. Then the individual should move outward from most simple act of relieving oneself to the advanced collective action of government. All acts had to be measured by the sunna of the Prophet, may Allah bless him and grant him peace and placed in sync with it. Tajdeed to the Shehu was persistent and continuos until the End of Time. He said in the Ihya ‘s-Sunna, “It is therefore the duty of every Muslim to begin with himself and to get used to practicing the obligatory duties and avoiding forbidden practices. He should then teach that to his wives and relatives. He should then proceed to his neighbors, then to the people of his quarter, the inhabitants of his town, the surrounding suburbs of his city, and so on to the furthest part of the world. If a near one undertakes this duty, it falls off those who are furthest away. Otherwise everyone who is able to do so should go out - be he near are far away. This is the foremost concern to he whom the matter of his deen is important.” What is noticeable here is that the Shehu unlike the “tablighis” of these times was concerned about non-Muslims entering into the realm of Laa ilaha illa Allah.
Thus, perpetual ta’alim (learning), perpetual tajdeed (reform), perpetual hijra (emigration), perpetual jihad (struggle) and perpetual khilaafa were the hall marks of the social reform established by Shehu Uthman Dan Fuduye’ and the Khilaafa Uthmaniyya Sokotiyya empire which he and his comrades established. He said as advice to the entire Muslim world, “Realize that what saved the Umma from discord was the Messenger of Allah, may Allah bless him and grant him peace, being among them. And nothing will save them from its appearance after him except the revival of his sunna. Therefore, the revival and adherence to his sunna is obligatory upon you forever.” The Prophet, may Allah bless him and grant him peace once said, “The mercy of Allah is with my khalifs.” It was said, “Whom are your khalifs?” He said, “Those who revive my sunna and teach it to the people. Whoever revives my sunna, has given life to me. Whoever gives life to me, will be with me in Paradise.”

The Shehu said in his, Naseehat Ahl ‘z-Zamaan, “We praise Allah izza wa jalla for what He has favored us with from worldly and religious good in these times of ours. And we praise Him for the present and past evils which He has saved us from. It is out of praise and gratitude to Allah ta’ala that the following verses emerge from my tongue:

“We praise Allah that I our time is a time of illumination,
A time of the removal of darkness from over the worlds.

We praise Allah that I our time is a time of revival,
Of the Way of the master of all the Messengers.

We praise Allah that our time is a time of victory,
A time of humiliation of the mob of the disbelievers.

We praise Allah that our time is a time of honor,
A time of true joy for the assembly of the Muslims.”

My Methodology in Publishing the Text of the Ihya ‘s-Sunna

I have tried my best to stay true to the original text by using two original manuscripts digitized from the archives of the Waziri Junaid History Bureau, and the Center for Islamic Studies at the University of Shaykh Usuman Danfodio, both in Sokoto Nigeria; as well as the published copy of the text by al-Hajj Abdullahi al-Yasaar at-Tijani with permission of the late Sardauna of Sokoto, al-Hajj Sir Ahmadu Bello. Although the translation is in English; I have necessarily placed all the Quranic verses and prophetic traditions in Arabic, so that the scholar can have the actual reference from the Quran and Living Sunna for their legal decision and extractions. It also essential for the students to have the Arabic sources for these two so that he or she can have researched insight (tabassur) into their religion. But more importantly, by placing the Arabic of these two sources, the People of Allah can have the elements through which they can attain direct experiential knowledge of Allah ta’ala.

Shaykh Abd’l-Qaadir ibn Mustafa said in his Ma’arifaat al-Haqq: “The direct experiential knowledge (ma’arifa) attained through the Qur’an is the same as that attained through the Sunna. There is no distinction between them since their source is One, which is divine revelation (al-wahyi). All the previously mentioned paths of attaining knowledge of Allah have there foundations in intellect (al-`aql). Thus, whenever the analysis of the intellect correspond with the Qur’an and the Sunna we take hold of them all together. However, when the assessments of reason contradict these Two then we put forward the shari’a and discard our reason since Allah and His messenger know best. It is for this reason that the school of thought of the early ancestors (madh’hab as-salaf) was to retain the allegorical verses and statements (al-mutashaabibaat) on their original meaning without interpolating them (‘idama ta’weeluhaa) in accordance with what agrees with the inferences of reason (al-`aql an-nadhari). Realize that direct knowledge attained from the shari’a is the most valuable form of direct

174 Naseehat, p. 4.
knowledge (anfas’l-ma’arif) and is superior to knowledge attained through reason (al-ma’arifa al-‘aqliya) because it is the source from which Allah ta’ala informs us regarding Himself. It brings benefit in three areas. The first is that it establishes the existence of the Creator (as-Saani`) and His Divine Attributes in the same manner that intellectual knowledge does. The second benefit is the additional attributes that impede the intellect from outwardly grasping their meanings although it has come down to us in revelation (qad jaa bihaa ‘l-wahyi). Our legal right in this issue is that we affirm it, believe in it and entrust its authenticity (mufawwuda haqeeqatihaa) to the One who said it (qaa’ilihaa). This refers to those verses and prophetic sayings in which references is made to the Hand of Allah, the two Hands, the Hands (plural), the Face of Allah, Allah’s contentment, anger, intimate conservation, laughter, smiling and descending to the lower heavens and the like. It is obligatory upon us to have firm belief in these and affirm them because the revelation has come to us stating this even when reason finds it inconceivable. So understand! The third benefit is the methodology of worship (kayfiyat ‘ibaada) of Allah, the clarification of the Path by which the servant can attain His pleasure, as well as the terrors of the human After Life. This variety of knowledge is obligatory to believe in its outward meaning based upon what has come from the shari’a. It is not permissible to interpret it with any form of intellectual interpretation (at-ta’weel ‘l-‘aqliyya). This is because it leads to denying the Lord of Truth in what His most truthful messenger informed us about Him. Thus, whoever inclines toward interpretation in this category, especially with regard to the Paradise, and the Fire, we declare him disbeliever by consensus (kafarnaahu ijmaa’an). If he inclines towards interpretation in the remainder of the matters of the After-Life like the questioning, the Scale, the Reckoning, the Pond, the Intercession, the Bridge and the like, we declare him a heretical innovator (bada’anaahu). This is the summation of the benefits from direct knowledge attained from the Qur’an and the Sunna. Whoever believes in it (a’taqiduhaa) based upon how it has come down to us has achieved Eternal Success (faaza faawzu’l-abadiy) and attained Everlasting Joy (sa’ada sa’aadat’l-abadiy).”

Subsequently, by placing in the Quranic verses and prophetic traditions as the Shehu narrated them in the original Arabic, not only does it give the reader certainty in the veracity of the text and the solidity of the Shehu’s arguments, but in addition it opens the Two Primordial Doors through which the People of Allah attain their gnosis and direct experiential knowledge of their Lord – the Book and the Living Sunna. Imam Wang Tai-yu, the great Muslim sage of China called these Two Sources the ‘Fountainhead of Clear Virtue’ (ming-te chih yuan). He gave an elaboration of the quality of the crystalline gnosis which results from these Two Sources whose adherent will never go astray by his words: “When the Lord and the servant are clearly separated and the Real One (Allah) and the Numerical One (Muhammad) are established, then only can the Fountainhead of Clear Virtue (Qur’an and Sunna) be known. When the Fountainhead of Clear Virtue is known, the clear virtue will be clarified. When the clear virtue is clarified, there will be real knowledge (in Arabic ma’arif, in Classical Mandarin chen chih). When there is real knowledge, the self will be known. When the self is known, the heart will be made true. When the heart is made true, intention will be made sincere. When intentions are sincere, words will be firm. When words are firm, the body will be cultivated. When the body is cultivated, the family will be regulated. When the family is regulated, the country will be governed...If the Fountainhead of Clear Virtue (the Qur’an and Sunna) is not known, it is because the Real One (Allah) is not discriminated from the Numerical One (Muhammad). If the Real One is not discriminated from the Numerical One, it is because the principle of the utmost greatness of the Lord

175 Abd’l-Qaadir ibn Mustafa, Ma’arifaat al-Haqq, manuscript in possession of author, folios 11-12. For a complete translation of this text see our forthcoming publication from the Sankore’ Institute of Islamic-African Studies International archives online at www.siiasi.org.

176 Sachiko Murata, Chinese Gleams of Sufi Light, Suny, 2000, p.65.
and Chief Servant (shahadatayn) has not become clear. When the principle of the utmost greatness of the Lord and Chief Servant (shahadatayn) has not become clear, then ten thousand good deeds may be done, but they are not worth a mention! Why? When the taproot of the deed is not pure, its branches and twigs cannot be pure.”

Thus, by making the Arabic from the ‘Fountainhead of Clear Virtue’ of the Ihya as-Sunna available in this translation, hopefully, those whose inner eyes have been awakened can drink from the clear source and not be clouded by the seas of different and diverse opinions.

I have provided some commentary on the text where needed in accordance with what I received from my teachers. However, in the area of the Sunnan practices where the Shehu gives the proof for it from the prophetic traditions, I will provide, Allah willing, a much more extensive commentary in my annotation, translation and explanation of Shehu Uthman ibn Fuduye’s Sawq al-Umma Illa ‘Itibaa’ as-Sunna and his ‘Umdat ‘l-‘Ulama’. At the end of this translation, I have provided several appendices which outline the chains of authority, the spiritual and intellectual sources of the Shehu back to the Saheeh of Imam al-Bukhari, the Muwatta of Imam Malik, the Golden Chain of the Awliyya through Shaykh Abd’l-Qaadir al-Jaylani; and finally the two lines of authority which demonstrates the continuity of the spiritual, political and social authority of the Shehu. And finally, to make research, cross checking and referencing easier for the readers I have provided a thorough bibliography of all the sources upon which the Shehu relied in composing the text as well as the Arabic and English sources I used in my introductory remarks and commentary.

Conclusion

The S.I.I.A.S.I. presents this famous revival work to the reader in order to share in the baraka of its author as well as give evidence of the high Islamic civilization which the Shehu engendered throughout the Bilad as-Sudan. Whenever the Shehu would appoint an amir over a region which he conquered he would give him a green flag of victory and a copy of the Ihya ‘s-Sunna wa Ikhmad ‘l-Bid’a. On the very birth date of the Shehu, December 15, 1985, the present Amir ‘l-Mu’mineen and Sultan ‘s-Sudan al-Hajj Abu Bakr ibn Muhammad at-Taahir ibn Muhammad Bello Mai Wurno ibn Muhammad Attahiru ibn Ahmad Zaruku ibn Abu Bakr Ateeku ibn UTHMAN DAN FUDUYE’ and his wazir the Imam of the central mosque of the god-fearing town of Maiurno, my shaykh Imam Muhammad al-Amin ibn Adam presented this work to us to translate into English for our people in the western hemisphere. This work took some twelve years to complete. To Allah ta’ala belongs the praise and thanks for its completion. There is no power nor might except with Him.

The reader should note that this seminal text is an example of the Islamic traditions which have emerged from the bilad ‘s-sudan for 14 centuries. Too long has the contributions which Islamic-Africa has given to the world been overlooked and distorted. Africa and its people were the first to assist Prophet Muhammad, may Allah bless him and grant him peace, when his people in Mecca were driving him out. Africa was the first daar ‘l-hijra (land of emigration). African soil was made fertile for the potent seed of Islam and produced 14 centuries of uninterrupted Islamic high-civilization. Even during the turmoil of Christian European and Jewish colonialism, when the Muslims of North Africa,
the Middle east and the sub-continent of India had capitulated intellectually, politically, economically and morally - it was the Muslim scholar/warriors of Africa who upheld the banner of jihad, tajdeed and Islamic sovereignty. More importantly, Africa has produced the last of the great mujaddids for the Islamic Umma, just before the onset of the wretched ‘Hour of the Christians’ (Zaman ‘n-Nasaara) foretold by the Shehu.

The Ihya ’s-Sunna wa Ikhmad ‘l-Bid’a is the final necessary ideological link between the series of reformers raised up to revive and advance the Islamic spirit and that ‘Great Reformation’ of the Coming Man – Imam al-Mahdi. The Ihya as-Sunna is the essential refuge for the Muslims during this ‘dark age’ in which Islam is being attacked, undermined, deconstructed and maligned by the political and academic forces of the disbelievers and the collaborative and cowardly forces of the hypocrites. The Ihya as-Sunna is also the firm rope of the People of Allah through which they can attain direct knowledge of their Lord, and the grid by which they can know and recognize the TRUE teaching Shaykh who can help them arrive at their spiritual goals. The Living Sunna is the shaykh and whoever embodies it is the ‘vicegerent’ (khalifa) and ‘vanguard’ (muqaddam) of the Shaykh, which utterly abolishes the ‘cult of saint worship’ which the Path of Tasawwuf has morphed into in this age. The Living Sunna places clear gnosis and crystalline mysticism back in the hands of the unlettered man (al-ummi) where it began, and does away with the ‘mercant/priesthood’ who now pose as ‘guiding shaykhs’ debarring people from the Door of Direct Experiential Knowledge of Allah. The Ihya as-Sunna places Muhammad, may Allah bless him and grant him peace back on the seat of authority where he belongs as the life giving bringer of Good News and and Mercy to all the worlds.

The Shehu said himself in the final paragraphs of this great work. “Realize that what saved the Umma from discord was the Messenger of Allah, may Allah bless him and grant him peace, being among them. And nothing will save them from its appearance after him except the revival of his sunna. Therefore, the revival and adherence to his sunna is obligatory upon you forever.” This is the unknown and oftimes overlooked gift of Africa to the world. Africa first gave a place for the mercy of Muhammad, may Allah bless him and grant him peace to refuge and finally Africa has given the complete picture of this ‘mercy’ in its full, spiritual, political and social splendor. The Ihya as-Sunna was Ikhmad al-Bid’a is one of the fruits of this gift. However, the sickness of intellectual apartheid, racism and arrogance has caused many Muslims around the world to miss the redemptive qualities which the sacred traditions of Islamic-Africa offer. Perhaps the best advice which can be given to our Muslims brothers throughout the world is from the words of the last of the great African Muslim scholar/warriors - Shaykh Ahmadu Bamba, in a poem he composed when he was merely fifteen years old called Masaalik al-Janaan,

“Do not be prevented throughout the ages
From taking from me just because I am from the Blacks.
Since the most noble of the servants of Allah
Are those who possess the most taqwa without question.
For the blackness of skin does not necessarily mean
Obtuseness in legal decisions nor lack of comprehension.”

The Ihya’s-Sunna wa Ikhmad ‘l-Bid’a is one of Allah’s sublime gifts of Islamic-Africa to the world. This work is what Nkrumah called the ‘dialectical moment’ which when deposited in an environment changes its negatives into positives and its darkness into light. This work is for every Muslim activist and worker trying to give victory to the religion of Allah in this age. It is for every Muslim who invites people to the door of Allah in this age. It is for every Muslim leader responsible for preserving the limits of Allah in this age. It is for every Muslim scholar responsible for teaching the

shari’a of Allah in this age. It is for every Muslim traveling the spiritual journey from the darkness of his soul to the Light of Allah in this age. But more importantly, this work by Islamic-Africa’s foremost scholar/warrior, reformer and nation builder, Shehu Uthman Dan Fuduye’, is for every African in the United States, the Caribbean, Central and South America and those in the metropoles of Europe. This work is for you, the descendants of enslaved African Muslims. This is your inheritance and your birthright. This work is the answer to the prayers of millions of your Muslim ancestors who died in the most horrendous conditions in the lands of disbelief. We present this formidable work to you as a flag of victory, so that on the Day of Judgment you can say to your fathers, WE HAVE THE FLAG! WE HAVE THE FLAG! IT DID NOT TOUCH THE GROUND!

أبو ألفا عمر محمد شريف بن فرید
Abu Alfa Umar MUHAMMAD SHAREEF bin Farid
Ramadhan, 16, 1418/ January 14, 1998

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Ihya 's-Sunna wa Ikhmad 'l-Bid`a

The Revival of the Sunna
and Destruction of Innovation
The Author's Preface

In the name of Allah the Beneficent the Merciful, may peace and blessings be upon our master Muhammad and upon his Family and Companions. Says the poor slave in need of the mercy of his Lord - Uthman ibn Muhammad ibn Uthman - famous as Dan Fuduye, (may Allah engulf him in His mercy - Amen).^{180}

All praises are due to Allah: who raised the supports of the Sunna and exalted its lamps; who diminished the existence of innovation (al-bid`a) and eclipsed its lights; who elucidated the evidences of truth (al-haqiqa) and revealed its secrets; who laid bare the path of falsehood and wiped out its traces; who clarified the procedures of the spiritual realities (al-haqa'iq) and constructed its mysteries; and who commanded us to follow the Sunna and to adhere to its traditions. May the best prayers and most abundant peace be upon our master Muhammad and upon his family and Companions - all of them. May Allah be pleased with the best of the Followers (Taabi`een), the right-acting scholars, the four Imams who exercised independent judgment, and those who follow them until the Day of Judgment. This is the book called:

The Revival of the Sunna and the Destruction of Innovation

It will be of benefit, if Allah wills, to whomever relies on it for his beliefs and behavior. It has been arranged into chapters so that each chapter could stand alone with regard to its meanings and what may be sought from it. This will make it easy for comprehension and to facilitate those who may desire to examine a particular issue according to its subject. If mistakes, delusions, shortcomings, heedlessness, forgetfulness, ignorance and offense appear in this text, then it is from my nafs and from Satan. This is because creation is susceptible to that and even more; which only testifies that Allah and His Messenger spoke truthfully. However, if good appears from it, then it is from the bounty of Allah and His mercy.

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^{180} The term dan in the language of Hausa means 'the son of . . .', while the term Fodio is a title from the language of Fulfulde and it means 'the jurist'. Thus Dan Fodio means 'the son of the jurist'. The author and his brothers were famous under this agnomen. The title fodio was given to his father, Muhammad ibn Uthman because he merged as the leading scholar of Hausaland during the 18th century and the head of the Alibawa Turudbe clan. The full lineage of the Shehu is as follows: he was Shehu Uthman ibn Muhammad ibn Uthman ibn Saalih ibn Haarun ibn Muhammad Ghrudu ibn Jobba ibn Muhammad Sanbu ibn Ayyub ibn Maysiran ibn Buba Baba ibn Musa Jakuli at-Turude' l-Maaliki l-Qadiri.
We ask Allah the Mighty, the Lord of the Tremendous Throne, that He make this book sincerely for His Generous sake and that He makes it a proof for us and not against us. We ask that He show us his blessings on the Day of Standing before Him and when human beings decompose in their graves. We ask Him that He cause this book to be of benefit to everyone who examines it, is spurred on by it, acquires it, writes it down, studies it, and contemplates its meanings -- openly and secretly. We ask Him for forgiveness, mercy, pardon, concealment of our faults; and the sealing of supplication for us, our parents, our Shaykhs, their Shaykhs, those who taught us, those who benefited us and for all the Muslims. Amen...O Lord of the Worlds.
Introduction

Let the critic of this book know that my aim in it, Allah willing, is the revival of the Sunna of Muhammad and the destruction of satanic innovation. My intention in it is neither to bring shame upon people nor to engage in finding faults with them. Whoever aims to revive the Sunna of Muhammad and to remove satanic innovation for the purpose of offering sincere advice to the Muslims, Allah will be responsible in aiding him. However, he whose aim is to bring shame upon people and be preoccupied with their faults, Allah will question him and reckon with him. For whoever pursues the faults of his brother, Allah will pursue his faults until he exposes him, even if he be in the recesses of his home. Believers ask for excuses while hypocrites pursue the faults of others and Allah helps a person as long as he helps his brother. It is related in the Muwatta

“Do not examine the faults of people as if you were a Lord, but rather examine your own faults as though you were a slave.”

As-Sulami said in his Kitaab ’Uyuub ’n-Nafs, “Among the faults of the self (nafs) is being preoccupied with the faults of people and being blind to one's own faults.” Muhammad ibn Abdullah ibn Shaadan said, “I heard Ibn Zaydan say, ‘I saw some of the people who had many faults, as a result they were quiet concerning the faults of other people. Thus Allah covered their faults and wiped them out. Then I saw some of the people who did not have faults but were preoccupied with the faults of other people, as a result many faults befell them.’”

If you have realized the liability in bringing shame upon people and being preoccupied with their faults is a grave deed and a tremendous sin - then know also that the excuse for objecting (al-inkaar) to anyone is difficult. Rather, those to whom one objects are excused. This is so based upon what Shaykh Izza ’d-Deen ibn Abd as-Salaam said, “Objection (inkaar) can only pertain to that about which there is agreement concerning its obligation (’ijaab) or its prohibition (tahreem). Whoever avoids doing that which there is a difference of opinion concerning its obligation; or performs an act in which there is a difference of opinion concerning its prohibition (while following the scholars in that) -

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181 He was Imam Abu Abdallah Malik ibn Anas ibn Malik ‘l-’Asbahî, [710-795], the famous jurist and traditionalists of Madina known as Imam Dar ‘l-Hijra (‘the Imam of the land of emigration’). He was the author of the the first collection of Prophetic traditions called Kitaab ‘l-Muwatta which comprised the behavior and social practice of the people of Madina (’amal ahl ‘l-madina).

182 The entire prophetic tradition as it is related in the al-Muwatta is as follows: Imam Muhammad ibn al-Hassan said that Malik informed us saying: ‘It has reached me that Isra ibn Maryum upon him be peace said: Do not increase in speech without the remembrance of Allah, or your hearts will be hardened. The hard heart is far from Allah ta’ala, however you are unaware. Do not examine the faults of people as if you were a Lord, but rather examine your own faults as though you were a slave. For verily people are either suffering affliction or experiencing well-being. So be merciful to the people of affliction and praise Allah ta’ala for well-being.’ And what he means by: “Do not examine the faults of people as if you were a Lord”, do not look down on those afflicted with sins with the look of disapproval in the same manner that the Real Lord looks upon His servants. His saying: “but rather examine your own faults as though you were slaves”; means so that you can attain true dread and fear of Allah ta’ala. A similar prophetic tradition was related by at-Tirmidhi on the authority of Abdallîh ibn Umar who said that the Messenger of Allah, may Allah bless him and grant him peace said: “Do not speak much without the remembrance of Allah. For verily much speech devoid of the remembrance of Allah hardens the heart and the furthest of people from Allah is a hard heart.”

183 He was Imam Abu Abd ’r-Rahman Muhammad ibn al-Husayn as-Sulami, [941-1021], jurists and accomplished sufi scholar who authored several important works on sufism. His most important work was the Kitaab ’Uyuub ’n-Nafs which comprised the science of spiritual discipline and curing the sickness of the soul.

184 He was Abd ’l-`Azeez ibn Ali ibn Zaydan [d. 624/1227], scholar, poet and traditionalists. He was one of the prominent sufi companions of Shaykh Muhyî ’d-Deen ibn al-Arabi.

185 He was al-Qadi Izza ’d-Deen ibn Abd ’s-Salaam, [577-660], a judge and jurists of the Shafi’ jurisprudence, a sufi known for his sober and conservative views.
then there is no objection against him. There can only be objection to him if he is following the scholar in an issue whose legal judgment has been repealed (yunqudu). If he is ignorant of that, there is no objection against him. However, there is no harm in guiding him to what is more correct. There is no objection to him because he is not committing something clearly forbidden. This is because it is not incumbent upon him to follow the one who says it is forbidden (at-tahreem) nor is it incumbent upon him to follow the one who says it is an obligation (al-ijaab).” In the Takhlees al-Ikhwaan, it says, “There is no harm in guiding the common person to that which is the most well known (al-ahwatt) in his deen. However, he is not to be guided by the theories of the mujtahid. This is in order that he can be returned to the more acceptable proofs. The disagreements of the scholars is a mercy. Based upon that, objection is not permitted except for him who knows that the action which he is prohibiting, there is absolute agreement concerning its prohibition - and the action which he is commanding, there is absolute agreement concerning its obligation. What we mean by objection in this context is the prohibited objection, because if it can be objected to - then the proof upon which it depends can also be objected to. Further, if it can be commanded - then that commanding should be done with sincerity and guidance, which is giving good advice and excellent deeds.” Ibn al-Hindi said, “Do not oppose everyone who passes judgment concerning a problem from the issues of the branches of the deen, except when you are certain that his judgment contradicts the Qur'an or the Sunna. If you are not certain of that, then do not raise objection to his judgment. Even when you realize that his judgment contradicts the Mudawwana or other books of jurisprudence.” In the at-Taqveed, it says, "Whoever follows a particular madhhab, then it is incumbent upon him to choose the legal decisions of whomever he wishes from the scholars of that particular madhhab. This is because he is an uncritical adherent (qallada) of a madhhab." Al-Ghazali said, may Allah be merciful to him, "It is the duty of the common to be occupied with his worship and his livelihood, and to leave knowledge to the scholars.” I say: what he intended by that is that the common person should leave knowledge to the scholars regarding discussion and disputes, but not with regard to seeking knowledge. Al-Ishbili said in his commentary of the al-Arbaeen of an-Nawawi, "Truly commanding and forbidding is only incumbent upon the one who is knowledgeable of that in which he is commanding and forbidding. If it is from the matters of the outward, like the prayer, fasting, fornication and adultery, drinking intoxicants, and the like - every Muslim is knowledgeable of these. However, when it is from the details of actions and words, and what is included in the realm of independent judgment (al-ijtihaad) - then there is no way for the common person to enter into any discussion concerning that, nor is there anyway for them to object to it. That is only fitting for the scholars to do, since the scholars only object to that in which they are agreed upon (ma ajma`a `alaihi). As for that in which there is disagreement (al-mukhtalaf), there is no objection concerning it." He then said after a few words, "However, (the

186 The author of the Takhlees l-Ikhwaan is Shaykh Muhammad at-Taghuughi.
187 The mujtahid is a scholar who has reached the rank where he/she can give ijtihad (independent judgement). According to Shehu Uthman Dan Fodio's Fat'hu 'l-Baa'ir, the mujtahid must have mastered more than twenty-six sciences and disciplines.
188 He was Abd 's-Salaam ibn Sa`id 't-Tanukhi, known as Sahun, [d. 854 C.E.], Maliki scholar and author of the al-Mudawwana the most important collection of the legal decisions and judgements of Imam Maliki ibn Anas.
189 This the Taqveed 'l-Muhammad of Abu Ali al-Husayn ibn Muhammad al-Ghasaani al-Jayani [d 427 hijra].
190 He was Imam Abu Hamid Muhammad ibn Muhammad al-Ghasaani, [450-505 C.E.], Shafi`i scholar, known as the 'Proof of Islam' (Hujjat l-Islam) and the mujajid of the 5th century hijra. A leading proponent of the science of sufism and the author of the famous Ihya l-`Uloom `d-Deen.
191 He was Abu Umar Ahmad ibn Abd al-Malik 'l-Ishbili, [d. 1010].
192 He was Haafidh Abu Zakariya Yahya ibn Sharaf Muhyi 'd-Deen ’n-Nawawi, [631-676], Shafi`i scholar, haafidh of the prophetic traditions and noted sufi. He is the author of many famous books, among them being Riyad 's-Saaliheen.
scholar) should be willing, out of sincerity, to emerge from differences, because that is better, more accepted and highly recommended for his own actions and others. This should be encouraged by way of gentleness. The scholars are unanimously agreed (muttafiquun) to eventually emerge from differences of opinion. In the ad-Durari it says, "Whoever is strict, Allah will be strict with him. What Allah ta’ala desires from this umma when disagreements occur among them is that ease may result. It is for this reason that Allah revealed to them an Arabic book, since Arabic language is sufficiently vast and is capable of embracing diverse meanings."

I say: Consensus (al-ijma’) upholds that the various opinions of all the mujtahids are paths which lead to Paradise and are roads which lead to blessings. Thus whoever takes a path from among them, will in effect arrive at what they arrived at. Whoever digresses from their paths, it will be said to him, 'Away with you'. It is therefore permissible (vajujuz) to imitate them in all of their opinions, except when it contradicts the letter of the Qur'an, the letter of the Prophetic traditions, the fundamental principles (al-gawah‘id), consensus (al-ijma’), or clear analogy (al-qiyas al-jalli). So understand! Therefore, if you have understood what we have put forward concerning [1] the liability of bringing shame to others; [2] that being preoccupied with their faults is indeed a grave deed and tremendous sin; [3] that the excuse for objecting to them is a very difficult; and [4] that they are indeed excused - then know also that it is not permitted (laa vajujuz) for you to hate the sinful (al-faasiquun) from among the people of Laa ilaha illa Allahu for any reason, not to speak of the pious among them. Rather, you should hate their sinfulness (fisq), and love them for their Islam. This is because their sinfulness does not take them out of the realm of Laa ilaha illa Allahu. Ibn Ata‘i Allah said as a warning and an admonition in his al-Misbaah, "Beware of having enmity of the people of Laa ilaha illa Allahu, for they indeed possess general friendship (al-wilaayat’l-‘aamat) from Allah, for they are the saints of Allah (awliya Allah). If they were to make mistakes or if they were to come with errors as near in size to the earth, while they have not associated anything with Allah, then Allah will meet them with its like in forgiveness. Whoever has the friendship of Allah established for him, then it is forbidden to make war against him. For whoever makes war with him, has declared war against Allah. Whoever makes war against Allah, Allah has declared that He will repay him in this world and the next. Therefore, whenever it is not clear whether a person is the enemy of Allah - by Allah! never take him as your enemy! The least of your states when you are ignorant of him is to be slow at drawing conclusions about his affair. However, when you are aware that he is indeed the enemy of Allah and that he is associating partners with Allah, then stay clear of him in the same manner which Ibrahim the Friend (upon him be peace) did with regard to his father Azara. Allah taala says,

"But when it became clear to him that he was an enemy of Allah, then he stayed clear of him." Further in the Takhlees 'l-Ikhwaan it says after the words of Ibn Ata‘i Allah, "In this is enough for the one whom Allah has singled out for his forgiveness. This is because whoever finds someone who can

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193 This is the ad-Durari ‘I-Jawhariya of Muhammad Abd’r-Ra’uf al-Minowi al-Misri al-Halibi and is a commentary upon the al-Hikam al’Ataa’iya of Ibn Ata’allah.

194 The ‘ijma’ (consensus) means the consensus of agreement of the scholars of the Sunna. For a detailed understanding of the legal importance of ‘ijma’ see chapter one of this work.

195 The concept of qiyas (anology) is the principle by which the legal judgements of the Qur'an and the sunna are employed in circumstances not explicitly covered by these two sources, but whose legal scope runs parallel to them.

196 He was Taj ’d-Deen Abul-Faadl Ahmad ibn Muhammad al-Iskandar, known as Ibn Ata‘illah, [d. 709] a Maliki scholar and sufi Shaykh of the Shadhiliyya Tariqa, author of the famous Hikam.

197 Quran - 9:114.
remove from him the commitment of having enmity towards a Muslim, has profited greatly. Whoever imitates (qallada) a scholar will meet Allah secure, without doubt."

If you were to say, "What is an example of hating the sinful (al-faasiquun) for their sinfulness and loving them for their Islam?" Then I would answer with what al-Ghazali said about that in his al-Ihya... concerning the one who had a beautiful wife who was corrupt (faajira), "He loves her from one respect and he hates her from another respect." Abu'l-Hassan as-Shadhili... said, "Show respect to the believers even if they be disobedient sinners (`usaat mudhnibeen), establish the legal punishment (al-huduud) upon them, then avoid them as a mercy towards them and do not console them." Ahmad Zaruuq... said, "What is intended by these words of Abu'l-Hassan as-Shadhili is that everyone who has an apparent connection with Allah ta'ala, whether that connection be perfect or deficient, truthful or insincere - it is incumbent to esteem him and show him respect. It is obligatory to honor him and extol him in accordance with his spiritual state without showing scorn or disregard for him. Never follow anyone except he whose knowledge is sound, whose piety is sound and whose penetrating inner-vision is sound. Verily affinity with Allah is a tremendous thing and affiliation with Him can only occur by His assistance."

O Allah! make us successful at following the Sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his standing with You!

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198 This is the famous Ihya 'Ulum 'd-Deen one of the most widely known text of Imam al-Ghazali.
199 He was Abu 'l-Hassan Ali ibn Abdallah as-Shaadhili, [593-656], Maliki scholar and founder of the famous Shadhiliyya Tariqa.
200 In the Ihya Shehu Uthman ibn Fuduye' refers to him as Ahmad az-Zaruq, however this is incorrect according to the sources. He was Ahmad ibn Ahmad ibn Muhammad Zaruuq, [846-899] a Maliki scholar, traditionist, jurist and renown author of many illuminating texts concerning jurisprudence and the Shadhiliyya Tariqa.
Chapter One

An Explanation of the Scope of the Book, the Sunna, and the Consensus (al-ijma’) and the Proofs of the Obligation to Follow Them

The Scope of the Book:

As for the scope of the Book it is as Abd'r-Rahmaan as-Suyuti\(^{201}\) said in his an-Niqaya,\(^{202}\) "It is the heavenly speech which was revealed to Muhammad, may Allah bless him and grant him peace, in the form of chapters as a wondrous miracle from Him."

The Scope of the Sunna:

The scope of the Sunna is as Ahmed ibn Ali ibn Abd'r-Rahmaan al-Manjuri said in his commentary upon the Minhaj 'l-Muntakhib, "The sunna linguistically means a way (at-tareeqa) and a custom (al-`aadat). The sunna technically is a word which is a combination of a form of worship (al-`ibaadat) and a form of proof (al-adaalat). The sunna with regard to worship are the supererogatory acts which the Prophet, may Allah bless him and grant him peace, practiced constantly, or it was understood by it that it was to be done continuously, even when its cause was not recurrent - like the eclipse prayer (salaat 'l-khusuuf). And some of the Companions added: and it was publicly demonstrated to be done in congregation (jama`at). The sunna with regard to proof is meant here everything which proceeded from the Prophet, may Allah bless him and grant him peace, (other than the Qur'an) pertaining to words, deeds or decisions. It is in accordance with this meaning that the realized ones (al-muhaqqiqeen) explained it. In the Minhaj al-Muntakhib it says, "That about which Muhammad, the master of mankind, was silent, his words, his deeds which were done always, or that in which he had made a decision - that is the sunna."

The Scope of the Consensus (al-ijma’):

The scope of the consensus, it is as Abd'r-Rahmaan as-Suyuti said in his an-Niqaya, "It is the unanimous agreement of the fuqaha of the time. That means its mujtahids who pass legal judgments upon new occurrences which occur in any time;" In the al-Kawkab as-Saati\(^{203}\) it says, "(Consensus) is the agreement which comes from the mujtahids of our umma after the death of Ahmed, may Allah give him peace, who give legal decisions on new issues in any time as it occurs. This is the boundary of excellent proficiency."

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201 He was Abu 'l-Fadl Abd'r-Rahman ibn Abu Bakr ibn Muhammad 's-Suyuti, [849-911 A.H.] a Shafi’i jurist, the other of many works and was considered by many to be the mujaddid of the 9th century hijra.

202 This text by as-Suyuti is a work on the division of the sciences in Islam called an-Niqaya. He later composed a commentary upon it called Irnaam 'd-Diraaya.

203 This text is a versification and commentary upon the Jaami 'l-Jawaami' of Abd'l-Wahaab ibn Ali ibn as-Subki as-Shafi’ on the foundations of the jurisprudence.
The Proofs of the Obligation to Follow the Book:

As for the proofs of the obligation to follow the Book, the Sunna, and the Consensus, realize, and may Allah give you and us success, that following the Book is an obligation in accordance with the Book. Allah ta’ala says,

{ٌﻌُوﻩُ ﻮَﻫَـذَا ﻜِﺘَﺎبٌ أَﻨزَﻝْﻨَﺎﻩُ ﻤُﺒَﺎرَكٌ ﻓَﺎﺘ}

"This is a blessed scripture which We have revealed: so follow it." Following the Book is obligatory in accordance with the Sunna by the words of the Messenger of Allah, may Allah bless him and grant him peace,

{ِﻬِﻤَﺎ ﺑَﻌْدُ اﻝْﻤَوْتُ : إِﻨَﺎطِقُ ﻫُوَ اﻝْﻘُرْآنُ، وَاﻝﺼَﺎﻤِتُ ﻤِن ﺒَﻌْدِي، ﻋَﻀَرْ ﻭَﻤْﻨَاهُ ﻋَﻠَى ﻤَن ﻴُﺸَﺎﻗِقُ اﻝر}  

"Verily I have left for you two admonitions. They will never mislead the one who takes hold of them. They are plain speech and silence. For plain speech is the Qur'an and silence is death." Following the Book is obligatory in accordance with the Consensus because consensus upholds that.

The Proofs of the Obligation of Following the Sunna:

Likewise, following the sunna is obligatory according to the Book by the words of Allah ta’ala,

{وَمَآ ﺍﺕﺄكَمَ ﺍﻝﺭﺳُولُ ﻒَﺨْذُوهُ وَوَمَآ ﻥِﻬَﺎكَمَ ﻋَﻠَهُ ﻓَﺎﺋِهِرًا}

"Whatever the Messenger gives you, take it. And whatever he forbids you, abstain from it." Following the sunna is obligatory in accordance with the sunna by the words of the Messenger of Allah, may Allah bless him and grant him peace,

{ُﻠْ ipad constituency وَﺴَالة اﻝُهُلُا ﻃَأَ ﺑَنَ أُ ﻋَﻠَى ﻤَن ﻴُﺸَﺎﻗِقِ اﻝر}  

"Take hold of my sunna and the sunna of the Khalifs after me. Hold on to them stubbornly." Following the sunna is obligatory in accordance with the Consensus because consensus upholds its obligation.

The Proofs of the Obligation of Following the Consensus (al-ijma‘):

Likewise, following the Consensus is obligatory in accordance with the Book by the words of Allah ta’ala,

{وَمَآ ﺍﺕﺄكَمَ ﺍﻝﺭﺳُولُ ﻓَﺨْذُوهُ وَوَمَآ ﻥِﻬَﺎكَمَ ﻋَﻠَهُ ﻓَﺎﺋِهِرًا}

"Those who oppose the Messenger after the guidance has been made clear unto him and then follows other than the way of the believers: We shall appoint him to that unto which he himself has turned, and expose him to Hell - an evil destiny."

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204 Quran - 6:155.
205 Quran - 59:7.
206 The meaning of the word khalif (vicegerent) here refers not only to the four Righteous Khalifs after the Prophet, but to everyone who is referred to in the following prophetic tradition related by Isbahaani on the authority of Anas ibn Malik, "The mercy of Allah is with my khalifs." It was said, "Who are your khalifs?" He said, "Those who give life to my sunna and teach it to the people. Whoever gives life to my sunna, has given life to me. Whoever gives life to me, will be with me in Paradise."
207 Quran - 4:115.
Following the consensus is obligatory in accordance with the *sunna* by the words of the Messenger of Allah, may Allah bless him and grant him peace,

وَالْجَمَاعَةَ قَدْ خَلَعَ فَقْدَ خَلَعَ رِيقَةَ الإِسْلامِ ﻣِنْ عَنقِهِ

"My *umma* cannot agree upon an error. Take hold of the great majority. For whoever separates himself from the community even the length of a hands span, then has removed the noose of *Islam* from his neck."

If you have realized the obligation of following the Book, the *Sunna*, and the Consensus based upon what we have mentioned here, then let the weight of your actions conform with them. Question those who act by them concerning all that you desire to do. If that action is in accord with the *sunna*, then do it; if not then leave it. Here ends the explanation of the boundaries of the Book, the *Sunna* and the Consensus; and the proofs of the obligation to follow them.

O Allah! make us successful at following the *Sunna* of Your Prophet Muhammad, may Allah bless him and grant him peace, by his standing with You!
Chapter Two
An Explanation of the Scope of Innovation and the Proofs of the Obligation to Avoid It; Its Divisions, What is Acceptable From It and What is Unacceptable

The Scope of Innovation (al-bid‘a):

The scope of innovation, is as Abū'l-Hassan as-Saḥir208 said, "It is that which deviates from the Book, the sunna and the Consensus." Al-Faakening209 said, "Strictly speaking, it is invented matters in the deen which appear as though it is from the deen, but it is not in actuality from it.” Ahmad Zaruq said in his Umdat 'l-Murid as-Saadiq, "The reality of innovation according to the shari‘a are invented matters in the deen that resemble the deen and look like they are from it, but are actually not from it. This is regardless if this resemblance to the deen is by form (bi 'l-suura) or by meaning (bi 'l-haqiqa). This is in accordance with the words of the Messenger of Allah, may Allah bless him and grant him peace, 'Every invented thing is an innovation, and every innovation is an error.’210 The scholars, may Allah be pleased with them, have explained that the meaning of the above mentioned tradition refers to the altering of the judgment (of the shari‘a) based on the conviction that which is not in reality within the realm of the deen, to consider it as apart of it. However, this does not include all invented matters in general, especially when the shari‘a encompasses it within its principles. In that case it is attributed to the shari‘a.” The realized ones (al-muhaqqiquun) have said, “Some innovation has been included among the branches of the shari‘a, with regard to invented matters in general and as far as language is concerned. Pertaining to this is the words of Umar ibn al-Khattab,211 may Allah be pleased with him, regarding the matter of the supererogatory night prayers of Ramadhan (at-taraaweeh),

“This innovation is a benefit.”212 He called it an innovation (al-bid‘a’) with respect to the form in which it had been established. Otherwise it is a sunna owing to the fact that the Prophet, may Allah bless him and grant him peace, ‘Every invented thing is an innovation, and every innovation is error and its doer shall be in the Fire.’

Truly I was afraid that you would make it obligatory upon yourselves.”213 Thus he indicated the occasion in order that the permanence of the judgment would be known at the time of the lifting of the judgment, as was established by Umar, may Allah be pleased with him, with the consensus from the Companions in accepting it."

If you were to say, "How can reprehensible innovation (al-bid‘a ‘l-makruuh) be an error (dalaala) when reprehensible actions from one respect is permissible (al-jaa'iz); seeing that the

208 He was Abu'l-Hassan Ali ibn Muhammad ibn Abd 'l-Haqq 's-Saḥir, [d. 1203 C.E.].
209 He was Umar ibn Ali ibn Saalim ibn Sadiqa 'l-Lakhami 'l-Faakening, [d. 1334 C.E.].
210 This tradition is related by Imam Muslim on the authority of Jabir ibn Abdallah that the Messenger of Allah, may Allah bless him and grant him peace, "Verily the most excellent speech is the Book of Allah and the best of guidance is the guidance of Muhammad, may Allah bless him and grant him peace. The worst of matters is invented matters. Every invented thing is an innovation. Every innovation is error and every error and its doer shall be in the Fire."
211 He was Amir 'l-Mu'mineen Abu Hafs Umar ibn 'l-Khattab ibn Nufayl 'l-Quarayshi [ 584 - 644 C.E.], the greatest of the Companions of Muhammad, one of the two human wazirs (advisors) to the Prophet, and the second Khalif after the Prophet, may Allah bless him and grant him peace.
212 This tradition is related in the Saheeh of al-Bukhari on the authority of Abu Hurayra.
213 This tradition is related in the Saheeh of al-Bukhari on the authority of Ursa.
Prophet, may Allah bless him and grant him peace, had delivered a judgment that every innovation is an error?" I say, that Ahmad Zaruuq said in his Umdat 'l-Murid as-Saadiq, "It is possible to do reprehensible deeds, while inventing it is forbidden because it amounts to making legal decisions against the decisions of the Lawgiver and going beyond what he has established."

The Proofs of the Obligation of Avoiding Innovation:

As for the proofs of the obligation of avoiding innovation, realize, and may Allah make you and us successful, that the proofs of the obligation of avoiding innovation are the same proofs for the obligation of following the sunna. This is because the ordering of a thing in effect prohibits its opposite. That which will suffice in that is the words of Allah ta'ala,

"This is my straight path, so follow it. And do not follow other divergent ways, lest you be parted from His way."214 Ibn Mas'ud, may Allah be pleased with him,215 said, "The Messenger of Allah, may Allah bless him and grant him peace, one day drew a line in front of us. He then drew some lines on his right and some lines on his left. He then said,

(هَذَا سَيِّبٌ وَهَذَا سَيِّبٌ، وَعَلَى كُلٍّ سَيِّبٍ مِّنْهَا شِيْطَانٌ يَدْعُو إِلَيْهِ)

'This is my path and these are divergent ways. And upon everyone of these ways there is a devil who calls to them.' I believe he said, 'From among mankind.' He meant by that 'from the people of innovation' (ahlu 'l-bid`a'). Then he recited this verse, 'This is my straight path', meaning the single line, 'so follow it. And do not follow other divergent ways', meaning the lines on his right and left, 'lest you be parted from His way'.216 Al-Mujahid and Zaid ibn Aslam217 said, "His straight path is Islam and the sunna; and the divergent ways are innovation and corrupt passions."

That which will also suffice you in that is the words of the Prophet, may Allah bless him and grant him peace,

(مَن أَحْدَثُ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهَا فَهُوَ رَدُّ)218

"Whoever introduces into this matter of ours that which is not from it, will be rejected." This was related by al-Bukhari219 and Muslim220. Al-Ishbili221 said in his commentary upon the al-Arba`een an-Nawawiyya, (which for the most part discusses the meaning of the above tradition), "This tradition is an important principle (qaa`ida) from the fundamentals of the deen. It is also from among the comprehensive speech (jawaami`i kalim) of the Chosen Prophet which he was given, may Allah bless him and grant him peace. That is, that it is straightforward in its rejection of every innovation and invention which is not in accordance with the fundamental principles of the shari`a." He then said,

214 Quran - 6:153.
215 He was Abu Abd'r-Rahman Abdallah ibn Mas'ud ibn Ghaful ibn Habib, [d. 653 C.E.].
216 This tradition is related ny at-Tirmidhi, Ahmad, Nasa'i and Darimi.
217 They were respectively: Abu 'l-Hajjaj al-Mujahid ibn Jabr, [642 - 722 C.E.], the leading scholar, jurist, and Quranic exegesis of Mekka during the generation after the Companions; Abu Usama Zayd ibn Aslam, [d. 754 C.E.], a leading jurist and scholar of Medina during the generation after the Companions (at-Taabi`un); and.
218 This tradition is related on the authority of Ai`sha, may Allah be pleased with her.
219 He was Imam Abu Abdallah Muhammad ibn Isma`il ibn Ibrahim ibn Mughira, [810 - 870 C.E.], the greatest of the scholars of prophetic traditions and compiler of the soundest of the six sound collections of prophetic traditions called Jami` 's-Saheeh.
220 He was Imam Abu 'l-Husayn Muslim ibn 'l-Hajjaj ibn Muslim 'l-Qushayri 'n-Naysaburi, [820 - 875 C.E.], the second greatest compiler of prophetic traditions in the world. He compiled what is today known as Saheen Muslim.
221 He was Shaykh Abu'l-'Abass Ahmad ibn Farh al-Ishbili [d. 699 hijra].
"The author (meaning an-Nawawi) mentioned that in Muslim there is an additional tradition which is considered good (hassan) meaning by that the words of the Messenger of Allah, may Allah bless him and grant him peace,

(مَن عَمَلَ عَمَلاً لَّيْنَ عَلَيْهِ أَمْرًا فَهُوَ رَدّ)

"Whoever does an act which is not in accordance with our matter, then it is rejected."222  That is, that some of the perpetrators might cling stubbornly to an innovation which others had invented before them, and this tradition is brought as a proof against them. Meaning by that the words of the Messenger of Allah, may Allah bless him and grant him peace, "Whoever invents something in this matter of ours which is not from it, will be rejected."  Then the perpetrators might say, "I have not invented anything."  Then the other additional narration which is related in Muslim should be brought as a proof against them. And it is the words of the Messenger of Allah, may Allah bless him and grant him peace, "Whoever does an act which is not in accordance with our matter, then it is rejected."  For that is the clearest way to answer every person who invents matters in the deen - regardless if he be the inventor himself or if someone invented it before him."  He then said, "It is necessary for you to memorize this tradition, circulate it and utilize it in thwarting reprehensible actions."

The author of al-Ifsaah223 said concerning the above tradition, "It is understood in this from a jurisprudential point of view that whoever invents something in the deen which is not from it, is then rejected; meaning it is returned to him and not accepted from him." And his saying, "... that which is not from it...", means that which is disapproved from it. As for the derivatives of the foundations (ta'fre’ l-usul) which emerge from it, they are not included in the things to be rejected - like [1] the writing down of the Qur'an in book form, [2] the madh'habs which have been established upon the best reflection of the fuqaha224 who exercise independent judgment (mujtahid) by tracing their branches back to the sayings of the Messenger of Allah, may Allah bless him and grant him peace; [3] the composed books on the subject of grammar, arithmetic, the obligations and other than these from the sciences which find its origin and are built upon the teachings and orders of the Messenger of Allah, may Allah bless him and grant him peace. For none of the above sciences are included among the things which the above tradition rejects. His saying, "Whoever does an act which is not in accordance with our matter. . .", this means our judgments and our permission, "... then it is rejected", meaning it shall be returned back to him and it will not be rewarded."

222 This tradition is related on the authority of Ai'sha, may Allah be pleased with her.
223 The full name of the text is al-Ifsaah ‘An Sharh Ma’ana as-Suhaah by Abu’l-Mudhafir Yahya ibn Muhammad ibn Hajeer al-Waziri [d 560 hijra].
224 The term fuqaha (jurists) is plural for faqih. Its etymological root meant the desert Arab's ability to look at his camels and determine by sight which are male and female; of the male camels which one is the predominant; of the female camels which are pregnant; of those female camels pregnant which will give birth sooner or later. Thus, the term originally meant the ability to discriminate and distinguish and draw out particularized decisions from the integral whole. Its meaning from the Quran and the sunna took on a comprehensive and more technical meaning. Allah ta’ala says, "And the believers should not all go out to fight. Of every troop of them, a party only should go forth, that they may gain sound knowledge in religion (yatafaqqahuu fii ‘d-deen), and that they may warn their folk when they return to them, so that they may beware."[9:122]. It is related in the Saheeh that the Prophet, may Allah bless him and grant him peace said, "When Allah desires good for a person, He gives him understanding in the religion (yafaqqahu fii ‘d-deen)."
The Divisions of Innovation:

As for the divisions of innovation, al-Qiraafi\textsuperscript{225} said, "It is in five divisions.

The first division is that which is obligatory (\textit{waajib}) according to consensus.\textsuperscript{226} It is that which encompasses the fundamental principles of obligation and takes its proofs from the \textit{shari`a} - like the recording of the Qur'an and the principles of the \textit{shari`a} out of fear that these would be lost. Verily delivering the above to those who will come after us is an obligation according to consensus. And neglecting to do so is forbidden according to consensus. In this type of innovation there is no way that there can be disagreement concerning its obligation.

The second division is that which is forbidden (\textit{muharram}) according to consensus.\textsuperscript{227} It is that which encompasses the fundamental principles of prohibition and takes its proofs from the \textit{shari`a} - like taxes, giving preference of those who are ignorant over those who are scholars, and appointing religious post to those who are not suitable for them by means of inheritance, and making the support for that the fact that it was the place of his father, while he himself is not qualified for that.

The third division is that which is recommended (\textit{manduub}).\textsuperscript{228} It is what encompasses the fundamental principles of recommendation and takes its proofs from the \textit{shari`a} - like the \textit{taraaweeh} prayer, the establishment of the distinctive stature of the \textit{Imams}, judges and those who possess authority - although this was contrary to what the Companions, may Allah be pleased with them, did. The reason for this being that the aim and the welfare of the \textit{deen} cannot occur except by establishing the pre-eminence of the government in the hearts of the people. People during the time of the Companions, may Allah be pleased with them, had innate magnitude and this magnitude was the \textit{deen}. This continued until the proper order of government became defective and the generation of the Companions passed away. Then a generation appeared that did not attach greatness to government except by outward appearance. So emphasizing the outward appearance became incumbent, in order that the overall welfare could be maintained.

The fourth division is that which is reprehensible (\textit{makruuh}).\textsuperscript{229} It is what encompasses the fundamental principles of reprehensibility and takes its proofs from the \textit{shari`a} - like specifying certain days for blessings and others with certain kinds of worship. From that category is the increase in the fixed recommended acts; like the invocations of \textit{Sub'hanna Allahi} thirty-three times, \textit{Al-hamdu lillahi} thirty-three times, and \textit{Allahu akbar} thirty-three times at the end of every obligatory prayer. He then does more than the limit which was established by the Lawgiver. This is reprehensible because of what is in it regarding going beyond what the Lawgiver prescribed and showing lack of correct courtesy (\textit{adab}) towards him. The condition of holding something in importance is when a thing is prescribed - to stop with it, while to revert to leaving its limits is lack of correct courtesy (\textit{qillatu adab}).

The fifth division is that which is permitted (\textit{mubaah}).\textsuperscript{230} It is that which encompasses the fundamental principles of permissibility and takes its proofs from the \textit{shari`a} - like the utilization of sieves and agricultural tools for the improvement of livelihood, the wearing of beautiful clothing, the adopting of nice homes and other things.

The author of the al-Isttifa'u said, "Innovation is that which did not exist during the time of the Prophet, may Allah bless him and grant him peace." Ibn Abd's-Salaam\textsuperscript{231} said, "Among these

\textsuperscript{225} He was Shihab `d-Deen Abi 'l-Abbas Ahmad ibn Idris ibn Abd 'r-Rahman 'l-Qaraafi [d. 1285 C.E.].
\textsuperscript{226} \textit{Waajib} means acts and beliefs which are legally incumbent upon every mature male and female.
\textsuperscript{227} \textit{Muharram} means acts and beliefs which are legally forbidden for every mature male and female.
\textsuperscript{228} \textit{Manduub} means acts and beliefs which are legally recommended.
\textsuperscript{229} \textit{Makruuh} means acts and beliefs which are legally reprehensible and disliked.
\textsuperscript{230} \textit{Mubaah} means acts and beliefs which are legally permissible and allowed.
\textsuperscript{231} He was Izzadeen Abd 'l-Azeez ibn Abd 's-Salaam ibn Abi 'l-Quasim as-Sulami, [d. 1262].
innovations are those which are obligatory (waajibat) like the preliminary sciences to understanding the Book of Allah and the sunna of His Messenger - such as grammar (nahwa), eloquence (bayaan) and the like. This is because the preservation of the shari`a cannot be achieved except by these. An obligation which cannot be achieved except by something, makes that thing also obligatory. Among these innovations are those which are forbidden (muharramat) like the sect of the Jabriyya who say that created things have no power at all; or the sect of the Murjiyya who say eternal punishment is for the disbelievers only. Opposing them by guarding the shari`a from their heretical innovation is a collective obligation (fard kifaya). Among these innovations are those which are highly recommended (manduuba) like the taraaweeh prayers, the building of military garrisons (ribaats), and the doctrines regarding the minute details of the science of sufism. Among these innovations are those which are allowable (mubaaha) like shaking hands after the subh and asr prayers, taking delight in the most delicious of foods, drinks, clothing and homes; and the widening of the sleeves of the garments.

What is Unacceptable and What is Acceptable in Innovation:

As for that in which there is disapproval (al-inkaar) and that in which there is approval (laa yunkar) from innovation, realize and may Allah make us and you successful - that it is like what Shaykh Izzadeen ibn Abd's-Salaam said, "Disapproval or objection is related to that in which there is unanimous agreement concerning its obligation or prohibition. Whoever leaves that in which there is a difference of opinion concerning its obligation or performs and act in which there is a difference of opinion concerning its prohibition, (while he is following some of the scholars in that), then there is no objection to that, except if he is following him in an issue whose legal judgment has been repealed."

I say, it is based upon this that it is not permissible for you to disapprove of the innovation of anyone except if you are aware that the action is from among those innovations which are forbidden by consensus of opinion. What we mean by objection in this context is the prohibited objection. Further, if it can be objected to - then that objection should be done with sincerity and guidance which is simply giving good advice and excellent deeds.

The exact wording of the reply of Izzadeen ibn Abd's-Salaam concerning the divisions of innovation is, "All praises are due to Allah, realize that innovations are different varieties. The first variety are those which the shari`a has proved to be highly recommended (manduub), or obligatory (waajib) - but which had not been done during the first era. This variety is approved innovation (bid`a`tu hassana). The second variety are those which the shari`a has proved to be forbidden (tahreem), or reprehensible (karaahat), along with it not being previously done during the first era. This variety is abominable innovation (bid`a`tu qabeeha). The third variety are those which the shari`a has proven to be allowable (ibaahat) along with it not being previously done during the first era. This variety is allowable innovation (bid`a`tu mubaahat)." It is mentioned in the Takhlees 'l-Ikhwaan, "Take close notice, my brothers, and may Allah guide you - of the above reply and behave in accordance with it. Be watchful of your Lord, do not enter into matters except by Him or for Him and make your desires subservient to the shari`a. The Messenger of Allah, may Allah bless him and grant him peace, said, 'Neither one of you truly believes until his desires are subservient to what I have came with.' If you do not intend by your actions the continence of Allah, you will exhaust yourselves and exhaust others." Also in the Takhlees 'l-Ikhwaan just before the above words it says, "O my brother! May Allah guide you - be in opposition to heretical innovation and make a distinction between that which is abominable (in order to object to it) and between that which is approved (in order not to object to it). This is so that you may be safe with your Lord from being associated with objectionable things by only objecting to that which is clearly objectionable. For whoever objects to that which it is not permissible to object to, it is as though he had done the same objectionable act he was attempting to
prohibit or even worse. For this reason I have tried to relate in this book the differences of opinion in order that you may avoid objecting to that in which there is a difference of opinion. This is because objecting to that is also objectionable and is not permissible. I have cautioned you about this because some of you have claimed that you are only prohibiting against innovation and reprehensible deeds. For this reason I wished to clearly stipulate that to you, so that the most knowledgeable among you can change. Also in the Takhlees 'l-Ikhwaan just before the above words it says, "So take notice, may Allah be merciful to you, of the divisions of innovation and preserve it carefully in your memory that you may realize not every innovation is objectionable. Rather, it is as you have seen. There are those which are highly recommended (mustahaba) in which there is reward for it. There are those which are allowable (mubaaha) in which there is neither reward or punishment. There are those which are obligatory (waajiba) in which there is reward for discharging it and punishment for it being neglected. There are those which are reprehensible (markup) in which there is reward for leaving it and there is no punishment for doing it."

If you were to say, "Keeping away from the companion of forbidden innovation (al-bid'a al-muharrama) is unanimously agreed upon. Is it then permitted to keep away from the companion of reprehensible innovation (al-bid'a al-makru'uh) as well?" I say: that the reply is as it is said in the Takhlees 'l-Ikhwaan, "The most obvious meaning of the message is fleeing from perpetrating it. This is made clear by his words, 'The keeping away which is permissible is the keeping away from the heretical innovator'." Abu'l-Hassan al-Maliki says in his Tahqiq'l-Mubaani narrating from al-Faakihani; "There is a difference of opinion regarding what the Shaykh intended here. It is said that he meant forbidden innovation (bid'a muharrama) and it is said he meant that which is reprehensible (makruuh)." Then he said, "Al-Faakihani said, 'In keeping away from the person who commits reprehensible innovation, I have a view: Is it permissible to keep away from the perpetrator or not?'" Here ends the explanation of the boundaries of innovation and the proofs of the obligation to avoid it, its divisions, what is objectionable from it and what is not objectionable.

O Allah! make us successful at following the Sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his standing with You!
Chapter Three

An Explanation of What Has Been Narrated By the Companions, the Taabi`uun and the Taabu`at-Taabi`een On Their Extent in Following the Sunna and Avoiding Innovation

The Reports of the Companions Concerning Adhering to the Sunna:

Abu Bakr as-Sadiq\textsuperscript{232}, may Allah be pleased with him, said,

"I have never left anything that the Messenger of Allah, may Allah bless him and grant him peace, used to do except that I have done it; being afraid that if I left anything from his commands that I would go astray." Umar, may Allah be pleased with him, prayed two rakats at Dhi Hulayfa. After he completed them he said,

أَصْنَعُ كَمَا رَأَيْتُ رَسُولَ اللَّهِ ﻋَلَيْهِ ﻭَسَلَّمْ

"I only do what I saw the Messenger of Allah, may bless him and grant him peace, do." When the Quraysh gave permission for Uthman, may Allah be pleased with him\textsuperscript{233}, to make the tawaaf\textsuperscript{234} around the House of Allah, at the time that the Prophet, may Allah bless him and grant him peace, dispatched him there concerning a litigation; he refused and said,

ما كَتَبَ لَأَفْعَلَ حَتَّى يَطُوفَ ﻋَلَى ﻤَنْ أَرَادَ ﻝِقَاءً ﻣَنْ أَرَادَ

"I will not be among those who perform the tawaaf until the Messenger of Allah is able to performs the tawaaf." Ali, may Allah be pleased with him\textsuperscript{235}, once said,

لَمْ أَكُنْ أَدْعَ ﺑِسْنَاءِ رَسُولَ اللَّهِ ﻋَلَيْهِ ﻭَسَلَّمْ

"I will never leave the sunna of the Messenger of Allah for the opinion of any man from among the people." Ibn `Abaas, may Allah be pleased with him\textsuperscript{236}, once said regarding a man of the sunna who calls to the sunna and forbids innovation, "Leaving innovation is better than doing sunna acts of worship." Abdallah ibn Umar, may Allah be pleased with both of them\textsuperscript{237}, was seen riding his she-camel in place around a tree. When asked about that, he replied, "I really do not know. Verily I saw the Messenger of Allah, may Allah bless him and grant him peace, do it, so I did it." Ibn Mas'ud, may Allah be pleased with him used to say, "Intention to perform the sunna is better than exerting effort in performing innovation."

\textsuperscript{232} He was Abu Bakr Abdallah ibn Uthman ibn Amir, [573 - 634 C.E.], the first khalif after the Prophet and one of his leading companions and closest friends.

\textsuperscript{233} He was Amir 'l-Mu'mineen Dhu 'n-Nurayn Uthman ibn Affan, [577 - 656], the third khalif after the Prophet, his son-n-law and leading Companion.

\textsuperscript{234} The term tawaaf means 'to go around' or circumambulate. It is among the obligations of hajj and umra.

\textsuperscript{235} He was Amir 'l-Mu'mineen Abu'l-Hassan Ali ibn Abi Taalib ibn Abd 'l-Muttalib, [600 - 661 C.E.], the cousin and Companion of the Prophet, his son-in-law and his fourth khalif.

\textsuperscript{236} He was Abdallah ibn Abbas ibn Abd 'l-Muttalib, [619 - 687 C.E.], the cousin and Companion of the Prophet. He was one of the most learned of the Companions in Quranic exegesis.

\textsuperscript{237} He was Abu Abd'r-Rahman Abdallah ibn Umar ibn 'l-Khattab, [613 - 692 C.E.], one of the leading Companions and a scholar in the science of prophetic tradition and jurisprudence.
The Reports of the Taabi`uun Concerning Adhering to the Sunna:

Uwais al-Qarani238 said by way of advice to `Izzu ibn Hayyan, may Allah be merciful to both of them, "Take care not to separate from the community (jama`at), that is the community which follows the sunna and avoids innovation, lest you be separated from your deen while you are unawares and enter into the Fire among the first of those who enter there on the Day of Standing." Umar ibn Abd `l-`Azeez, may Allah bless him and grant him peace, made a sunna. And those who possessed the authority after him made a sunna. Taking hold of them is: [1] acceptance of the Book of Allah; [2] exerting one's self in the obedience of Allah and [3] courage concerning the deen of Allah. It is not for anyone to change or alter it and do not look into the opinions of those who contradict them. Whoever imitates them is guided and whoever assist them is victorious. Whoever contradicts them and follows other than the way of the believers; Allah will turn him towards that which he has turned and expose him to Hell - an evil destiny.240"

One of the government officials of Umar ibn Abd `l-`Azeez wrote to him, may Allah be merciful to him, concerning the state of his country and regarding the fact that among them were many robbers. He said, "Shall I admonish them by my own opinion or should I induce them by means of the Clear Evidence (the Qur'an) and by what the sunna has established?" Umar then wrote back to him, "Admonish them by means of the Clear Evidence and by what the sunna has established. For if they will not be corrected by the truth, then Allah will not correct them."

The Reports of the Taabi` at-Taabi`een Concerning Adherence to the Sunna:

Malik once stopped at the fountain of Zemzem and called out saying, "O people! Whoever knows me knows me, and whoever does not know me; for I am Malik ibn Anas. I am a warner to anyone who makes pilgrimage to this House while he is an innovator that misconduct will be easy for him.

And some of what Malik, may Allah be merciful to him, used to recite:

"The best of matters in the deen is what is from the sunna.
And the worst of matters is invented heretical innovation."

As-Shafi`i, may Allah be merciful to him241, said, "There is nothing left of the sunna except to follow it." Abu Hanifa, may Allah be merciful to him242, once said, "Take hold of the traditions and

238 He was Uways ibn `Amr ibn Malik ibn Amr ibn Sa`d ibn `Amr ibn `Adwar ibn Harari ibn Madar ibn Najiya ibn Marad ibn Malik Mudd’haj ibn Adar ibn Zayd ibn Yashjan ibn Qahtan ibn `Abir ibn Shalih ibn Fakhashasha ibn Sam ibn Nuuh, the leader of the Taabi`uun because he never met the Messenger of Allah, may Allah bless him and grant him peace personally, although they encountered one another in the Unseen. He, upon him be blessings and peace foretold of the appearance of Uways as al-Bayjaqi related on the authority of Umar who said: “There will be among the Taabi`uun a man from the village of Qaran whose name will be Uways ibn `Amr.” He upon him be peace also informed Umar and Ali to give Uways the greetings when they met him. The encounter between Uways `l-Qarani and Umar accompanied by Ali was during the khilafa of Umar. During the khilafa of Ali, he made the hijra to Kufa and fought by the side of Ali. Because he never met the Prophet, may Allah bless him and grant him peace in person, he is not considered a Companions, but a Tabi`i.

239 He was Amir `l-Mu'mineen Umar ibn `Abd `l-Azeez, [d. 720 C.E.] the eighth ruler of the Bani Umayya. He was considered by his generation to be a just ruler and a scholar. He returned the rights which were usurped from the Banu Hashim and other dispossessed Muslims under Umayyad rule. Imam Ahmad ibn Hanbal said that the consensus upholds him as being the eighth Righteous Khalif and the first Mujaddid who revived the religion for the Muslims.

240 Quran - 4:115.

241 He was Imam Muhammad ibn Idris `s-Shafi`i, [767 - 820 C.E.] after whom the Shafi`i madh’haab is named. He was the student of Imam Malik ibn Anas and of the main students of Imam Abu Haneea. He was responsible for systematizing the science of jurisprudence building on the methodologies of the earlier Imams. Consensus upholds that he was the mujaddid of the second century after the Prophet, may Allah bless him and grant him peace.
the road of the early community (as-salaf)." It is related that Ahmad ibn Hanbal said,\(^\text{243}\) "One day I was with a gathering who were removing all their clothes and entering into the water. Then I employed the prophetic tradition,

\[
\text{'Whoever believes in Allah and the Last Day, let him not enter into the bath except with a wrapper.'}
\]

And I did not remove my clothes. Then I heard a voice that night saying, 'O Ahmad! Rejoice for verily Allah has forgiven you because of your making use of the sunna and He has made you an Imam to be followed.' I then said, 'Who are you?' He said, 'Jibril'."

I say: it is in this way - meaning going to the very limit in adhering to the sunna and avoiding innovation - that all of the Companions, the Taabi`een and the Taabi` at-Taabi`een, may Allah be pleased with all of them, adhered to. They are the ones whom the Messenger of Allah, may Allah bless him and grant him peace, testified to with moral excellence and virtue by his saying,

\[
\text{The best generations are my generation, then those who follow them, and then those who follow them.}"^{244}\]

As for the first generation, Allah favored them with an exclusive quality which leaves no way for anyone to even reach the dust of anyone of them, let alone to outstrip their sublime deeds. This is because Allah `izza wa jalla singled then out with seeing their Prophet, may Allah bless him and grant him peace, with witnessing him, and with witnessing the descent of the Qur'an upon them fresh and brand-new. They took it directly from the mouth of the Prophet, may Allah bless him and grant him peace, at the same time he took it from the mouth of Jibril, upon him be peace. Allah also favored them with fighting along side the Prophet, may Allah bless him and grant him peace; assisting him and protecting him; with degrading disbelief and destroying it; and with elevating the light of Islam and exalting it. He `ala singled them out with memorizing the Qur'an, which descended from the heavens little by little. Allah thus made them suitable for memorizing it until they left nothing of it, not even a single letter. They then gathered the Qur'an together and made it easy for those who would come after them. They conquered the lands and regions on behalf of the Muslims and prepared the way for them.

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\(^{242}\) He was Imam Abu Haneefa 'I-Nu’man ibn Thabit ibn Zuta, [700 - 767 C.E.], after whom the Hanifi madh'haab is named.

\(^{243}\) He was Imam Ahmad ibn Hanbal, [780 - 855 C.E.], one of the most important compiler of prophetic traditions after whom the Hanbali madh'haab is named. He defended the religion from the heresies which emerged during his time and made the prophetic traditions the cornerstone of his legal decisions.

\(^{244}\) This tradition is related by al-Bukhari in his Sahheeh, on the authority of Zahdam bin Mudrab who said, "I heard Imran ibn Husayn saying, 'The Prophet, may Allah bless him and grant him peace said, 'The best people are those living in my generation, then those coming after them, and then those coming after them..' Imran then said 'I do not know whether the Prophet mentioned two or three generations after your present generation'. The Prophet added, 'There will be some people after you, who will be dishonest and will not be trustworthy and will give witness without being asked to give witness, and will vow but will not fulfill their vows, and fatness will appear among them.'"

\(^{245}\) The author of the al-Madkhal was Muhammad ibn Muhammad ibn Muhammad ibn 'l-Hajj, [d. 1336 C.E.], and the text is Mudkhal 's-Shar'i 's-Shareef.
They also memorized the traditions of their Prophet in their hearts and authenticated them from what was sure to come of colloquial Arabic, mistakes, forgetfulness and heedlessness."²⁴⁶ He continued saying, "After their virtuous path had elapsed they were succeeded by the Taabi`uun, may Allah be pleased with them. This generation began to investigate into those Prophetic traditions which had become scattered. Some of them traveled through the lands for months seeking the sources of a single tradition which dealt with a particular issue. Thus, they were able to delineate the matter of the shari`a meticulously and precisely. They also took legal judgments and the explanations directly from the mouths of the Companions, may Allah be pleased with them, like Ali ibn Abi Taalib and Ibn `Abbaas, may Allah be pleased with both of them. Ali ibn Abi Taalib used to say, "Question me as long as I am amongst you. For verily I am aware of the passageways of the heavens, just as I am aware of the passageways of earth." The Prophet, may Allah bless him and grant him peace said concerning Ibn `Abbaas,

"He is the interpreter of the Qur'an." What would then be the condition of the knowledge, spiritual states and actions of the one fortunate enough to meet and encounter the like of these two? For in establishing this deen they attained an abundant share of the Qur'an along with seeing those who saw with their own eyes the one entrusted with the shari`a, peace and blessings be upon him. And it is for these two reasons that the Taabi`uun are better than those who came after them.

Then they were succeeded by those who followed them. They were the Taabi`u `t-Taabi`een, may Allah be pleased with them. It was from among them that the fuqaha emerged who were followed and sought after concerning legal actions and judicial cases; who investigated into the difficulties of the deen. All praises are due to Allah, they found that the Qur'an had already been gathered and made easy and fluid; they also found the traditions had already been meticulously verified and safeguarded. They then gathered together what had been dispersed from the above and searched into the jurisprudence of the Qur'an and the traditions in accordance with the requirements of the fundamental principles of the shari`a. As a result they were able to draw out the principles of the Qur'an and the traditions; extract from it its benefits; pronounced judgments; maintained the requirements of the roots (usuul); recorded the body of laws; and facilitated the shari`a on behalf of the people. They were able to remove the difficult questions by drawing out the legal branches (al-furu`) from the roots (al-usuul); by tracing the branches back to their roots; and by distinguishing the root from the branch. Consequently, by means of them the situation was put in order and the matter of the deen of the Umma of Muhammad was consolidated. As a result there also occurred for them a special distinction because of their establishment of the deen resulting from their meeting with the opinions of those who took their opinions from the one who possessed Infallibility, may Allah bless him and grant him peace. Because of that there is no need for those who come after them to establish anything from the principles of the shari`a. On the contrary, everyone who comes after them are bound to their tradition (muqallad) for the most part and are followers of them. Thus if there emerges a fiqh other than their fiqh or if there emerges a utility other than their utility, then all of that will be rejected. This means if anyone adds a legal judgment from the judgments which have been decided or decreases anything from it, then it is rejected by consensus of opinion. As for what was extracted by those who came after them of the religious utility which was not related to legal judgments, then this is accepted. This is in accordance

²⁴⁶ The superiority of the Companions of Muhammad over all preceding and succeeding human generations is also established in the prophetic tradition related by al-Bukhari in his Sahi on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said, "I have been sent in the best of all the generations of Adam's offspring since the time of their creation."
with the words of the Prophet, may Allah bless him and grant him peace concerning the Qur’an, "The miracles of the Qur’an shall never cease and it will not be debilitated as a result of much usage." For the miracles of the Qur’an and the traditions will never cease until the Day of Judgment. Each generation must take the plentiful utilities which Allah has assigned to them and they must reap its benefits, so that the blessings of this *Umma* can be continuous until the establishment of the Hour. The Prophet, may Allah bless him and grant him peace, said,

"The likeness of my *Umma* is like the rain. It is not known which part is most beneficial, the first part are the last." This means it is not known which generation is most useful in blessings, good works, calling people to Allah ta’ala, and the clarification of legal judgments. They should never invent new legal judgments, except in rare cases in which it did not occur in the times of those before them who had no way of mentioning it by deed, words or explanation. For this reason it is obligatory for legal judgments to be ruled in accordance with their principles regarding their well established legal judgments which were established by them clearly and uncontaminated. If legal judgments are ruled in conformity with their roots, then they are to be accepted. Eventually their pure way did elapse, there then came those after them. However, there could not be found in this *deen* a task which could be allotted to them in order for them to undertake. On the contrary, they found the matter in the most perfect of conditions. There was nothing for them, except to preserve the legal decisions the earlier generations had recorded, extracted, drawn out for them and informed them. Consequently, the establishment and consolidation of this *deen* had been singled out for the three generations mentioned in the tradition, and none other. For this reason they are better than those who come after them. For those who come after these generations whose excellence has been vouched for, cannot attain excellence except in following and adhering to those whom the possessor of Infallibility, may Allah bless him and grant him peace, testified to for their excellence. Thus all those who come after them must hold to their method and act in accordance with their good deeds. This clarifies what the Prophet, may Allah bless him and grant him peace meant when he said,

"The best generations are my generation, then those who follow them, then those who follow them." If this is established and known, then whoever comes after them saying about any innovation that it is acceptable and he comes with evidence which is outside of their foundations (*usuul*), then it is rejected and unacceptable. Actually he should first know their attitudes concerning innovation, how they were with it, how they used to deal with their legal foundations with relationship with innovation, and how cautious they were with regard to their legal foundations. An example for that is what happened with the root and support of the *deen*, - the Qur’an - how they collected it, and the reasons given concerning the need to do that, and their fear to omit anything while collecting it. For if they had not collected it, this *deen* would have perished. So examine the many disagreements which occurred concerning the explanations while collecting the Qur’an and authenticating it. Had it not been for that, there would be disagreement in the foundation of the recitation of the Qur’an, and that is disbelief (*al-kufr*). However, Allah subhana wa ta’ala safeguarded that from occurring.

If you have understood all of this, then realize, that it is incumbent upon you to adhere to the Book, the *sunna* of the Messenger of Allah - may Allah bless him and grant him peace, what the Companions, the *Taabi’un* and the *Taabu’ at-Taabi’een* used to do in their lofty condition and their praiseworthy lives. They were the ones whose virtue the Prophet, may Allah bless him and grant him peace, testified to. Therefore, whatever they did, we will do; and whatever they avoided, we will avoid. For it is obligatory (*yajibu*) upon everyone who desires to pursue the way of salvation (*tariq
an-najaat) that he search into their lives and conditions, examine their sayings and deeds, and focus his attention on them, urge his nafs to earnestly behave in accordance with what they were upon, keeping away from what others have invented after them without turning aside towards it; but saying if he sees anything invented after them - "If it were good, they would have done it before us." Whoever follows their path will certainly reach where they have reached, and whoever deviates from it, it will be said to him –

((ٍسُحْﻘًﺎ ﺴُﺣْﻘًﺎ))

"Away, away with you!" Al-Faakihaani, may Allah be merciful to him, said, "In these words is sufficient eloquence for he whom Allah has illuminated his inner vision. We have understood from this that the Prophet, may Allah bless him and grant him peace, did not depart except after preparing the way for the deen and clarifying it; after laying the foundation of its principles and fundamentals; and after making plain what was needed from the five legal judgments (al-ahkaam 'l-khamsa). Therefore, strive after the Book of Allah ta’ala, then after the sunna of the Prophet, may Allah bless him and grant him peace, then after the sunna of his Companions, may Allah be pleased with all of them. Everything which is in the Book of Allah ta’ala and the sunna of His Prophet, may Allah bless him and grant him peace; or everything that his Companions did (may Allah be pleased with all of them), and those who follow them in excellent deeds until the Day of Judgment - that is the deen of Allah which we are required to adhere to. And whatever contradicts that is heretical innovation (bid`a) and error (dalaala) which will be cast back at its perpetrator without being accepted. For if there had been good in that, then the Prophet, may Allah bless him and grant him peace, would have called our attention to it. This is so because he was extremely eager and desirous of guiding his Umma and desiring the good for them. May Allah reward him with the best of what He has rewarded a Prophet on behalf of his Umma. And He has made us among his Umma following his sunna, being counted among his group by His bounty and favor.” The above is very excellent instruction and in it is enough for anyone who possesses guidance.

If you were to say, "If there is something which draws its proof from the shari`a, but it was not utilized by the early community (as-salaf), is it a sunna or an innovation?" I say: that Ahmad Zaruuq said in his Umdat'l-Murid 's-Saadiq, "Malik said, 'It is an innovation because they did not leave it except because of an order for them to do so. They were the most desirous of people for doing good and the most knowledgeable of people concerning the sunna. This is in accordance with the words of Ibn Mas`ud, may Allah be pleased with him, when he said to some people whom he saw doing the remembrance of Allah in a group (jamaa`at), "By Allah! You all have come with a dark innovation. Do you think that you have superseded the Companions of Muhammad in knowledge?" This was mentioned by Ibn al-Hajj in his al-Madkhal, so examine that. As-Shafi’i, may Allah be pleased with him said, "Not everything which does not have its foundation from the shari`a, is to be considered an innovation, even if the early community (as-salaf) did not do it. Their leaving doing that action could have been for some excuse which existed at that time, or they may have left it for something better than it. Perhaps had that action reached all of them, it could have been utilized. This was because these legal judgments were taken from the shari`a and was verified by it." There is disagreement also concerning that which has not been narrated from the sunna whether it is disapproved or approved, if it is innovation or not. Malik said about that, "Is it not an innovation?" Shafi’i said it was approved based upon the following tradition,
"What I have passed over then it is an exemption." This was mentioned by Ibn al-Hajj in the section on the remembrance of Allah. Based upon that there is disagreement regarding the Qur'anic hizb (which is recited in a circle with one voice), doing dhikr in gatherings in a loud voice, and performing supplication in the same manner. There are, however, some Prophetic traditions which incite to that, but there is no mention of the Salaf doing it, nor is there any mention of how it was done. Shafi’i says about that, "It is a sunna." Malik said about that, "It is a reprehensible innovation because of the existence of ambiguity (shubhat)." A mujtahid should not be considered an innovator in the eyes of other mujtahids who have an opposing opinion. This is because he only judges according to what his ijtihad has led him to; which he should not exceed. Further, it is not proper for one mujtahid to say that an opposing opinion is invalid, because that other opinion has supporting evidence to back it up. If this is said, it will lead some to consider the whole Muslim umma to be innovators. For every ijtihad there is an opposing opinion. It is well known that the judgment of Allah regarding the mujtahid in the branches of the deen is that he should follow what his ijtihad leads him to; regardless if we say that the correct opinion is one are many. In this same line, the Messenger of Allah once said to his Companions,  

"None of you should pray al-`asr prayer until he reaches the Banu Quraytha." Thus the asr prayer caught them while they were on the road. Some of them said, "He was only telling us to hurry." So they prayed while on the road. Others said, "He commanded us to pray only there." He, may Allah bless him and grant him peace, did not censure either one of the groups. This is a proof of the soundness of actions done based upon what is understood from the Lawgiver, may Allah bless him and grant him peace, that is as long as it is not done following one's passions and whims. Success is with Allah.

Here ends what Ahmad Zaruuq said in his `Umdat ‘l-Murid as-Saadig, and with its end we end the explanation of what was recorded from the Companions, the Taabi`uun and the Taabi`u at-Taabi`een concerning the extent they had gone in adhering to the sunna and avoiding innovation.

O Allah! make us successful at following the Sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his standing with You!
Chapter Four
On The Explanation of the Path of the Muhammadan Sunna Concerning Iman and an Explanation of What the People Have Invented in it of Satanic Innovation

The Path of the Sunna Regarding Iman (Beliefs):
As for the path of the sunna of Muhammad regarding beliefs (iman), it is that every believer must take his creed from the mighty Qur'an, since Allah ta'ala has established all of the principles of beliefs (qawa'id 'l-iman) in the Qur'an, for the Qur'an is a definitive unbroken evidence.

The Principles of Iman:
The principles of Iman have been established by Allah's words.

"But righteousness is that you believe in Allah, the Last Day, the Angels, the Books and the Prophets." He ta'ala has established the decree (al-qadar) by His words,

"Verily We have created everything with a decree." Allah ta'ala has established all of the foundations of the deen (usuul ad-deen) in the Qur'an: its divine ('ilahiyyaat), prophetic (nabawiyyaat) and the after-life (sam'iyyaat). For there can be no explanation after the explanation of Allah.

Divinity (ilahiyyaat):
Allah ta'ala has established the creation of the universe by his words,

"Allah is the Creator of everything." He has established that His existence is necessary (waajib 'l-wujuud) by His words,

"Is there any doubt that Allah is the Originator of the heavens and the earth?" He has established that His existence is pre-existent before time (qadeem) by His words,

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248 The principles of faith are belief in Allah, His Angels, His Books, His Messengers, the Hereafter, the Decree and the remainder of the affairs of the unseen.
249 Quran - 2:177.
250 Quran - 54:59.
251 The grandson of the author, Shaykh Abd'l-Qaadir Dan Tafa said in his Kitab 'l-`Uhuud wa'l-Mawaatheeq, "I have taken an oath and vow that I would establish my aqeeda upon the verses of the Quran and not upon rational proofs nor the theories of the theologians. Regarding this, I am an uncritical imitator and my source of imitation is the Infallible Quran. If I were asked, for example, for the proof of the creation of the universe, I would not say, 'The creation of the prerequisite non-essential qualities was due to the creation of the essences', - nor any other answer from the postulates of the theologians. On the contrary, I would say, 'Allah ta'ala says, 'Allah is the Creator of everything.' [39:62] I would declare it being absolutely certain in the truth of the Quran and nothing else. What reason would I provide rational arguments when rational postulates and logical demonstrations can never decipher the reality of Allah? Rather, the most that anybody can say concerning the proofs of the existence of Allah is demonstrated by His Attribute so-and-so, for no one will ever be able to pry open Allah's uniqueness. As for the Quran, it emanated from Allah by means of Jibril to the heart of His Messenger Muhammad. The Quran is by itself conclusive. So understand!"
252 Quran - 13:16. This proves that the universe did not come into existence by itself or by anything other than Allah ta'ala.
253 Quran - 14:10. This proves that non-existence (`adam) is impossible to Him.
"He is the first."²⁵⁴ He has established that His existence is eternally continuous after time (baaqi) by His words,

\[\text{وَتَوْكَلُّ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ} \]

"And rely upon the Living who will never die."²⁵⁵ He has established that His existence is unlike in-time creation (mukhaalif li'l-khalqihi) by His words,

\[\text{إِنِّي كَرِيمٌ شَٰهِدٌ} \]

"There is nothing like Him."²⁵⁶ He has established that His existence is independent (ghaniy) by His words,

\[\text{وَاللَّهُ أَنْفَعِي} \]

"Allah is the Independently Rich."²⁵⁷ He has established that His existence is One (waahid) by His words,

\[\text{قَلْ هُوَ الْلَّهُ أُحَدٌ} \]

"Say: He Allah is One."²⁵⁸ He has established that His existence is omnipotent (qaadir) by His words,

\[\text{إِنّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ} \]

"Verily Allah has power over all things."²⁵⁹ He has established that He is possess Omnipotent Volition (mureed) by His words,

\[\text{فَعَلَّمَ لَمَّا شَرَّدَ} \]

"He does whatever He wills."²⁶⁰ He has established that He is knowing (‘Aalim) by His words,

\[\text{إِنّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ} \]

"Verily Allah has knowledge of all things."²⁶¹ He has established that He is living (hayy) by His words,

\[\text{هُوَ الْحَيُّ} \]

"He is the Living."²⁶² He has established that He is hearing (sami`) and seeing (baseer) by His words,

\[\text{أَسْمَعُ وَاَرَايِ} \]

"I hear and I see."²⁶³ He has established that He is speaking (mutakallam) by his words,

\[\text{وَكَتَّابَ الْلَّهُ مُوسى تَكْلِيمًا} \]

²⁵⁴ Quran - 57:3. This proves that coming forth in time (huduuth) is impossible to Him.
²⁵⁵ Quran - 25:58. This proves that extinction (fanaa’) is impossible to Him.
²⁵⁶ Quran - 42:11. This proves that resemblance to creation (mamaathala) is impossible to Him.
²⁵⁷ Quran - 47:38. This proves that being in need (iftiqaar) is impossible to Him.
²⁵⁸ Quran - 112:1. This proves that plurality (ta’addad) is impossible to Him.
²⁵⁹ Quran - 2:20. This proves that incapacity (‘ajz) is impossible to Him.
²⁶⁰ Quran - 11:107. This proves that being compelled (mukrah) is impossible to Him.
²⁶¹ Quran - 2:231. This proves that ignorance (jahil) is impossible to Him.
²⁶² Quran - 40:65. This proves that death (mawt) is impossible to Him.
²⁶³ Quran - 20:46. This proves that deafness (samam) and blindness (‘amaa) is impossible to Him.
"Allah spoke directly to Musa." He has established that He has complete choice (mukhtaar) in doing a thing and leaving it undone by His words,

\[
\text{وَزَوَّدْهُ بِخَلْقِ مَا يَشَاءُ وَيَخْتَازُ}
\]

"And your Lord creates what He wills and He chooses."

Prophetic (nabawivaat):

Allah ta`ala has established the divine mission of the Messengers (risaalat 'r-rusul) by His words,

\[
\text{وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رَجُلًا تُوْحِي إِلَيْهِ مِن أَهْلِ الْفُرْيَ}
\]

"We have not sent before you but men from among the people of the towns, to whom We sent revelations." He has established the messengership of Muhammad, may Allah bless him and grant him peace, by His words,

\[
\text{مَحْمُودٌ رَسُولٌ الْلَّهِ}
\]

"Muhammad is the Messenger of Allah." He has established that Muhammad is the last of the Prophets to be sent by His words,

\[
\text{بِخَاتِمِ الْبُيَانِينِ}
\]

"And he is the seal of the Prophets." He has established the truthfulness (sidq) of the messengers by His words,

\[
\text{وُصِدَقنَ الْمُرْسَلُونَ}
\]

"And the messengers told the truth." He has established their trust-worthiness (amaana) by His words regarding their statement,

\[
\text{إِنَّى لَكُمْ رَسُولٌ أَمِينٌ}
\]

"Verily I am to you a trustworthy messenger." He has established that they have delivered the message (tableegh r-risaala) by His words,

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264 Quran - 4:164. This proves that dumbness (bakam) is impossible to Him.
265 Quran - 28:68. This proves that being obligated (muujib) is impossible to Him.
266 Quran - 12:109.
268 Quran - 33:40. This proves that there will be no Prophet or Messenger after Muhammad ibn Abdullah, may Allah bless him and grant him peace. A Prophet (nabiyy) is a male whom Allah ta`ala has chosen and to whom He communicates with. He is sometimes sent (ba`ath) to a family, a village, a town or nation. Sometimes He is not sent to anyone. A Messenger (rusul), on the other hand, is a Prophet to whom Allah ta`ala reveals a divine revelation or heavenly book to be delivered to mankind. This revelation contains news of the unseen, threats, promises, laws and injunctions which are an obligation for mankind to believe and adhere to. Thus, every Messenger is of necessity a Prophet, but not every Prophet is a Messenger. Consequently, when Allah ta`ala says Muhammad is the seal of the Prophets, it also means that he is the seal of the Messengers. This is a proof against those heretical sects who follow the doctrine of Elijah Muhammad, who claim out of their ignorance and error that Elijah Muhammad was ‘a messenger’ but not ‘a prophet’. In order for him to have been ‘a messenger’ he would have to have already been a Prophet. And this is untenable based upon the above. Shehu Uthman cited in his Fat'hu 'l-Basaa'ir, “It has been related in the as-Saheeh that the Messenger of Allah, may Allah bless him and grant him peace said to Hudhayfa, may Allah be pleased with him, ‘Verily prophecy (an-nabuwwa) and messengership (ar-risaalat) has ceased. There will be no Prophet after me and no Messenger after me.’”
269 Quran - 36:52. This proves that lieing (kadhiba) is impossible to the Messengers.
270 Quran - 26:107. This proves that treachery (khiyaana) is impossible to the Messengers.
"Those who deliver the messages of Allah." \(^{271}\) He has established that they marry by His words,

"We have made for them wives and descendants." \(^{272}\) He has established that they eat food, buy and sell in the markets by His words,

"They eat food and go through the markets." \(^{273}\)

The After-Life (sam`iyyaat):

Allah ta`ala has established death at its appointed time (mawt bi `l-ajli) by His words,

"When their appointed time comes, they can neither postpone the hour nor put it off." \(^{274}\) He has established the supporting of the believers during the questioning of the graves (su'aal `l-qabr) by his words,

"Allah will support those who believe with a well established pronouncement." \(^{275}\) He has established the punishment of the grave (`adhaab `l-qabr) by His words,

"Come out of the punishment if you can! This Day is the reward of disgrace!" \(^{276}\) He has established the blessings of the grave (na`im `l-qabr) by His words,

"Then if he be among those who are brought near, then for him will be refreshments, fragrance and Gardens of ease. And if he is from among the people of the right-hand, then 'Peace!' for the people of the right-hand." \(^{277}\) He has established the resurrection (ba`ath) by His words,

"And that the Hour is approaching, there can be no doubt: then Allah will resurrect those who are in the graves." \(^{278}\) He has established the giving of Books (ita'u `l-kutub) by His words,

"We will definitely round them up all together, and we will not abandon one of them." \(^{279}\) This means that not one of them will be left. He has established the giving of Books (ita'u `l-kutub) by His words,

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\(^{271}\) Quran - 33:39. This proves that concealing (kitmaan) the message is impossible to the Messengers.

\(^{272}\) Quran - 13:38.

\(^{273}\) Quran - 25:20.

\(^{274}\) Quran - 7:34.

\(^{275}\) Quran - 14:27.

\(^{276}\) Quran - 6:93.

\(^{277}\) Quran - 56:88-9.

\(^{278}\) Quran - 22:7.

\(^{279}\) Quran - 18:47.
"As for him who will be given his book in his right hand," regarding the believers. And by His words,

"As for him who will be given his book in his left hand," regarding the disbelievers. He has established the weighing of actions (wazn 'l-`amaal) by His words,

"We will set up the just balance on the Day of Standing, so no soul shall be dealt with unjustly in the least." He has established the reckoning (al-hisaab) by His words,

"Our Lord! grant me protection and my parents and the believers on the day when the reckoning shall come to pass!" He has established the bridge (siraat) by His words,

"So usher them to the bridge of Hell." He has established the Fire (an-naar) by His words,

"Verily We have prepared the Fire for the unjust." He has established the fountain called al-Kawthar by His words,

"Verily We have given you the kawthar." He has established the Paradise (al-janna) by His words,

"And they have been rewarded gardens and silk for what they were patient." He has established the vision of the believers of Allah ta`ala in the Hereafter by His words,

"Their faces on that Day will be delightfully gazing upon their Lord." These are the foundations of the deen (usuul 'd-deen): its divine (ilahiyyaat); prophetic (nabawiyyaat); and after-life (sam`iyyaat). Allah has established all of them in the Mighty Qur'an. It is obligatory (yajibu) upon every responsible person (mukallaf) to believe in them as they came to us.

280 Quran - 69:19.
281 Quran - 69:25.
283 Quran - 14:41.
284 Quran - 37:23.
287 Quran - 76:12.
288 Quran - 75:22.
289 The mukallaf (responsible person) is every male and female who has reached maturity. Maturity for the male is when there is sperm, pubic hair, facial hair or the age of eighteen. Maturity for the female is when menstrual blood transpires.
290 According to Hajji Khalifa in his Kashif 'g=Ghunnu `An Usaami'l-Kutub wa'l-Qurun this text by Shaykh `Izzadeen was composed on the branches of jurisprudence.
common people in all these roots becomes, in the case of the elite, knowledge. This is because of the difficulty the common people have in understanding proofs. By reason of this difficulty Allah has excused them. Thus, the Messenger of Allah, may Allah bless him and grant him peace, did not make those who became Muslim delve into these things. Instead he would make them firm since it was known that they would be separated from him. This was the way with the rightly-guided khalifs, and the guided scholars continue to establish them in this way because of their awareness that the common have not attained to the truth of this nor have they been guided to it. They applied the judgment of Islam upon them with regard to the permissibility of marriage, inheritance, praying upon them at death, washing them, binding them in the burial cloth, carrying them, and burying them in the graves. Had not Allah sub’hannahu wa ta’ala allowed that and excused them, then the judgment of Islam would not have been applied to them by the consensus of the Muslims."

I say: As for those who are among the people of inner sight (ahl ’l-baseera), they must reflect on these foundations in order to abandon blind following (taqleed) and in order to be upon insight regarding their beliefs. This is because the deen is built upon insight and research for those who possess inner sight. This is particularly true for the one who reaches the station of calling others to Him. Allah ta’ala says,

قُلْ هَذِهِ سِبِيلِي أَدْعُو إِلَى الْلَّهِ عَلَى بِصْرَةٍ أَنَاْ وَمَنْ آتَيْنِي

"Say: This is my way. I invite to Allah with inner sight, I and those who follow me."

If you were to say, "It has been mentioned in the words of `Izzadeen, 'that the belief of the common people becomes, in the case of the elite, knowledge; because of the difficulty the common people have in understanding proofs. For reason of this difficulty Allah has excused them...had not Allah sub’hannahu wa ta’ala allowed that and excused them, then the consensus of the Muslims upholds that the judgment of Islam would not have been applied to them.' His words are sound regarding the teachings of those who say that philosophical speculation (an-nadhr) is not a prerequisite for the soundness of ones faith (al-iman). Do these judgments apply to them in the light of the words of those who say that philosophical speculation (an-nadhr) is a prerequisite for the soundness of faith?"

I say: Yes, because the judgments of one's faith is built upon the outward in this world in accordance with the Book, the sunna and the Consensus. Allah ta’ala says,

ِﻲ ﻋَﻠَﻰ ﺒَﺼِيرَةٍ أَﻨَﺎْ وَﻤَنِ اﺘُقْلِيدْ ﻟَوْ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓَﺈِذَا ﻓَﻌَﻠُواْ أُﻤِرْتُ أَن أُقَﺎتُ ﻋَلَى اﻝﻨَّﺎسِ وَﻴُوﺘُواْ اﻝزَّوْرَةَ إِﻝَى اﻝﻨَّﺎسِ وَأَمْوَاءُهُ وَأَمْوَاءُهُ ﻓَﺈِذَا فَﻌَلُواْ ذَٰلِكَ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓَﺈِذَا ﻓَﻌَلُواْ ذَٰلِكَ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓَﺈِذَا ﻓَﻌَلُواْ ذَٰلِكَ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓَﺈِذَا ﻓَﻌَلُواْ ذَٰلِكَ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓَﺀُذًا ﻓَﻉَلُواْ ذَٰلِكَ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓَﺀُذًا ﻓَﻉَلُواْ ذَٰلِكَ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓَﺀُذًا ﻓَﻉَلُواْ ذَٰلِкَ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓَﺀُذًا ﻓَﻉَلُواْ ذَٰلِكَ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓَﺀُذًا ﻓَﻉَلُواْ ذَٰلِكَ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓَﺀُذًا ﻓَﻉَلُواْ ذَٰلِكَ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓَﺀُذًا ﻓَﻉَلُواْ ذَٰلِكَ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓَﺀُذًا ﻓَﻉَلُواْ ذَٰلِكَ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓَﺀُذًا ﻓَﻉَلُواْ ذَٰلِكَ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓَﺀُذًا ﻓَﻉَلُواْ ذَٰلِكَ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓَﺀُذًا ﻓَﻉَلُواْ ذَٰلِكَ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓَﺀُذًا ﻓَﻉَلُواْ ذَٰلِكَ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓَﺀُذًا ﻓَﻉَلُواْ ذَٰلِكَ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓَﺀُذًا ﻓَﻉَلُواْ ذَٰلِكَ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓَﺀُذًا ﻓَﻉَلُواْ ذَٰلِكَ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓَﺀُذًا ﻓَﻉَلُواْ ذَٰلِكَ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓَﺀُذًا ﻓَﻉَلُواْ ذَٰلِكَ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓَﺀُذًا ﻓَﻉَلُواْ ذَٰلِكَ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓَﺀُذًا ﻓَﻉَلُواْ ذَٰلِكَ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓَﺀُذًا ﻓَﻉَلُواْ ذَٰلِكَ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓَﺀُذًا ﻓَﻉَلُواْ ذَٰلِكَ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓَﺀُذًا ﻓَﻉَلُواْ ذَٰلِكَ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓَﺀُذًا ﻓَﻉَلُواْ ذَٰلِكَ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓَﺀُذًا ﻓَﻉَلُواْ ذَٰلِكَ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓَﺀُذًا ﻓَﻉَلُواْ ذَٰلِكَ ﻏَرَاءُهُ وَأَمْوَاءُهُ ﻓ*
graveyard of the Muslims. For this reason `Abd's-Salaam ibn Ibrahim 'l-Laqaani\(^{294}\) said in his commentary upon the Jawhara at-Tawheed\(^{295}\) "The iman which is sufficient in this world is the pronouncement (of the shahadatayn) only. For whoever makes the pronouncement, the judgment of Islam applies to him in the deen. And he is never to be judged as a disbeliever except when he becomes associated with a condition which demonstrates disbelief; like making prostration to idols and the like."

Shaykh as-Sanusi\(^{296}\) said in his al-Kubra, "Verily the above things will not rescue him in the Hereafter (although it is sufficient in this life)." He also said in his commentary included in the above words in the al-Umdat and its commentary, "As for this world, its judgments are based upon the outward." Based upon this, he also said in his commentary called al-Wusta, "Verily a human is well aware of his own soul, no one other than himself will be asked about it. As for others, a person's share is only ignorance of the condition of the souls of others and he can never be certain concerning them with regard to their inward state. The exception to this was only when the Lawgiver, peace and blessings be upon him, testified concerning someone with something, then he was then judged by that. For only Allah and His Messenger knows best." He then said, "There is no way for us to have an evil opinion of the iman of anyone of the Muslims, whether he be among the common or not. This is because the place of knowledge is the heart. The only exception is when there manifest upon the tongue of a person that which gives evidence of what he conceals of corrupt beliefs. Then in that case it is obligatory to be kind towards him by teaching him and assisting him as much as possible."

If you were to say: "This is the aspect which is obligatory upon the responsible person to know according to those who say that it is obligatory. Is it to be known in the way of the common people or the theologians?" I say: It is to be known in the way of the common people, not the way of the theologians. Shaykh as-Sanusi said in his Nur 'l-Sa`ada, "The precondition for knowledge of philosophical speculation is in the way of the theologians." In the commentary of the al-Kawkab of as-Suyuuti it says, "Shaykh Diya'd-Deen al-Qarni had a long beard which reached down to his feet. When he would ride, his beard would divide into two parts. Thus whenever some of the common people saw him, they would say, 'Sub'haan 'l-khaaliq!' (Glory be to the Creator!)' He would then say, 'I bear witness that the common people are believers by inner sight, because by means of creation they draw conclusions about the Creator.'"

Here ends the explanation of the way of the sunna of Muhammad concerning the issue of Iman with regard to the foundations, not with respect to the branches.

O Allah give us success in adhering to the sunna of Your Prophet, may Allah bless him and grant him peace, by his rank with You.

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\(^{294}\) He was Shams 'd-Deen \(\text{Abd} 's-Salaam ibn Ibrahim 'l-Laqaani \([d. 935 \text{ A.H./1528 C.E.]}\).  

\(^{295}\) The Jawhara at-Tawheed is the famous versification of the science of scholastic theology (\(\text{`ilm} \text{'}l-kalaam\)) by Shaykh Ibrahim ibn al-Laqaani al-Maliki, who later composed three commentaries referred to as the 'large one', the 'intermediate one' and the 'small one'. The 'intermediate one' was the most famous of the three and is called Talkhees at-Tajreed li 'Umdat 'l-Mureed. As mentioned above his son, \(\text{Abd} 's-Salaam composed a commentary upon it called Irshad 'l-Mureed which became famous in West Africa, and later composed a commentary called Ittihaf al-Mureed replying to specific questions put to him by his many students from West Africa.  

\(^{296}\) He was Muhammad ibn Yunus ibn Umar 'l-Hassani 's-Sanusi, \([d. 1486]\). He composed three works on the subject of tawheed (divine unity). The most extensive is the work referred to above called al-Kubra ('the Extensive One') \(\text{`Aqeedat Ahl 'l-Tawheed} \text{'l-Kubra also as Umm al-Burhaneen fi l-'Aqa'id.}\)  

\(^{297}\) The name of this texts is al-Jumal 'l-Murshida.
The Innovation Concerning the Issue of Iman:

As for what the people have invented in the issue of Iman from Satanic innovations are the following:

Among these innovations is fanaticism (ta’assub) in the deen. This is a forbidden innovation (bid’a muharrama) according to consensus.\(^{298}\)

Among these innovations is the common people entering into obscure disputes (shuhuhaat 'l-jidaal) concerning the unseen. This is a forbidden innovation according to consensus.\(^{299}\)

Among these innovations is corrupting the beliefs of the Muslims ('ifsaad 'aqaa'id 'l-muslimeen). This is a forbidden innovation according to consensus.

Among these innovations is searching into what is useless from the ambiguous ideas of the philosophers (ghawaamid 'l-mutafalsifeen). This is a forbidden innovation according to consensus.

Regarding these innovation, particularly in the opinion of those who maintain that the study of scholastic theology is blameworthy - Shaykh as-Sanusi said in his commentary on the al-Qaseeda al-Jazaa'iriya, relating the words of al-Taftaazaaani, "Everything which was related from the early community concerning their defamation of the science of scholastic theology ('ilm 'l-kalaam) was done against those who were fanatical in the deen, those who were unable to gain certainty, against those whose aim was the corruption of the beliefs ('aqeeeda) of the Muslims, and against those who plunged needlessly into the obscurities of the philosophers. Other than that how is it possible to defame that which is the foundation of the obligations and the basis of the law?"\(^{300}\) Shaykh as-Sanusi also said in his al-'Umdat, which is his commentary of the al-Kubaar, "Delusion confuses the reasoning in what it understands. And falsehood resembles the truth in its investigation. For this reason among the People of Truth there were very few who were able to delve into what exceeds the necessity of this science, except certain individuals from among the erudite."

I say: Among those who commend the science of speculative theology, they only commend this science with respect to another science. It is done to verify and certify the science of tawheed and to protect it; to disclose the spiritual realities (al-haqa'iq) and the sources of its knowledge to those endowed with inner sight along with making them safe from the above mentioned innovations.

\(^{298}\) The Shehu said in his Najm 'l-Ikhwaan, "That which will clarify that the deen is lenient is what Allah ta'ala says, 'Allah desires ease for you. He does not want hardship for you.' Allah ta'ala says, 'Allah has not made the deen a constraint for you.' The Messenger of Allah, upon him be peace and blessings said, 'The deen is easy. No one is strict in the deen except that he is overcome. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by worshipping in the mornings and the nights.' This is related by al-Bukhari in his Saheeh.

\(^{299}\) The Shehu said in his Najm 'l-Ikhwaan, "Realize brothers that arguing without knowledge causes the loss of much good, and by means of argument the one who does this is led to refute a path from among the paths of the shari'a. Thus he will be included among those who make objection to the Lawgiver. This is because the shari'a has come in three-hundred and thirteen paths. Abd 'l-Wahaab 's-Sha'raani said in his al-Bahr 'l-Mawruud Fi 'l-Mawaathiq wa 'l-'Uhuud, 'We took an oath that we would not give a chance for any of our companions by opening the door of argumentation without knowledge with anyone. Behaving in that by his words, may Allah bless him and grant him peace, 'No one argues regarding the deen except an infidel or one who apostates from his deen.' We restricted the evils of argumentation by our words 'without knowledge' in order to make an exception for those who argue with knowledge concerning the deen of Allah 'azza wa jalla. For this type of argumentation is an obligation. A servant cannot attain the rank of knowledge and be named disputant with knowledge except when he knows all of the the paths of the shari'a. In the prophetic tradition, 'The shari'a has come in three-hundred and thirteen paths. There is no path from among them that the servant takes to meet his Lord except that he will enter Paradise.' This is related by at-Tabrani and others. Whoever is acquainted with all of these paths and he sees a path which is contrary to these, then he must dispute it. If he is ignorant of them, even if it is a single path, then it is not possible for him to enter into dispute concerning it."

\(^{300}\) The name of the text is Mandhuumat 'l-Jazaa'iriyya Fi 'l-Tawheed by Ahmad ubn Abdallah 'l-Jazaa'iri, [d 1497 C.E.]. The commentary upon this text by as-Sanusi is called al-'Iqd 'l-Fareed Fri Mushkilaat 'l-Tawheed.
result of this is that the science of speculative theology is blameworthy from one respect and praiseworthy from another respect. For this reason to say that this science is blameworthy in every respect or to say that it is praiseworthy in every respect without qualification is an error. Then the scholars disagree whether or not the falsehood of speculative theology should be rejected by the truth only, or should it be rejected by any means possible? Those who prohibit the study of the speculative theology hold the first opinion, while those who permit its study hold the second.

I say: That those who are of the illusion that the attainment of inward knowledge (al-ma`arifa) of Allah is ascertained by the path of the theologians has reached the greatest limit of ignorance. Shaykh Hilulu said, "Ibn Rushd and others have stipulated that the attainment of inward knowledge of Allah is not ascertained by the path of the theologians. Whoever believes that is ignorant." Ibn `Abbad said, "Everyone with the least reflection according to his state and with what Allah has facilitated him with, can leave blind following. For benefit can be attained from the verses of the Qur'an, from the wonders of creation, from examining the practices of the early community (as-salaf) and from sitting with the People of Certitude (ahl 'l-yaqiin).

Qadi Ibn'l-`Arabi said concerning the divine unity (at-tawheed): "Some of the people make it a burden on mankind and cause them to give up hope concerning it. There is nothing greater in worth than at-tawheed and nothing nearer in ease than it. Allah is content with the least amount of understanding of at-tawheed and He has facilitated it for His servants, when He says:

وأَنْفِعْنَا اللَّهَ وَلَا تَشْرَكْنَا بِهِ شِئَالَا

'Therefore, worship Allah and do not associate anything with Him' Ibn Hajr says, "The words of Allah ta`ala:

فَأْقِمْ وَجِهْكَ لِلْدِينِ حَنِينًا فَطَرَتُ اللَّهُ الْغَيْبَ الْأَقْرَاءَ عَلَٰهُ

'And establish your face upon the religion uprightly, the Divine original nature which Allah has created mankind upon' and the prophetic tradition:

كلَّ مُولُودٍ مَّوْلُودٌ عَلَى الْفِطْرَةُ

'Every child is born upon the natural dispensation'; are two apparent proofs which examine this issue.”

Here ends the explanation of what the people have invented from Satanic innovation in the issue of Iman. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of the innovations.

O Allah! Give us success in following the Sunna of your Prophet Muhammad, may Allah bless him and grant him peace, by his standing with You
Chapter Five

An Explanation of the Path of the *Sunna* of Muhammad Concerning Relieving Ones Self and an Explanation of What the People Have Invented in it From Satanic Innovation

The Path of the *Sunna* Concerning Relieving Ones Self

As for the path of the *sunna* of Muhammad concerning relieving oneself (*qaadiy 'l-haaja*), it is that one must behave in relieving oneself in the manner that the *sunna* of the Messenger of Allah, may Allah bless him and grant him peace, demands in that, and they are many.

From the path of the *sunna* of the Prophet, may Allah bless him and grant him peace, is that one should not face the *qibla* during that and not give ones back to it. It is related in the *Saheeh* of al-Bukhari that the Messenger of Allah, may Allah bless him and grant him peace, said,

\[
\text{"If you enter the toilet, you should not face the direction of the *qibla*."
}^{305}
\]

From the path of the *sunna* of the Prophet, may Allah bless him and grant him peace, is saying the established invocation (*dhikr*) before entering to relieve oneself, as was related in the two *Saheeh* collections and others from the words of the Messenger of Allah, may Allah bless him and grant him peace,

\[
\text{"When one of you enters into the toilet, he should say: Allahumma inni 'audhu bika mina 'l-khubuth wa 'l-khaba'ith - ( O Allah! I seek refuge with You from malicious and malignant spirits.)}^{306}
\]

From the path of the *sunna* of the Messenger of Allah, may Allah bless him and grant him peace, is saying the established invocation after the completion of relieving oneself. Like the saying of the Messenger of Allah, may Allah bless him and grant him peace,

\[
\text{"It is Your forgiveness I seek. All praises are due to Allah who has made good things permissible to me and who has removed from me uncleanness."
}^{307}
\]

In another narration he said:

\[
\text{"All praises are due to Allah who has provided me with His pleasure, removed from me His anger, and who has allowed His strength to remain in me."
}^{308}
\]

From the path of the *sunna* of the Messenger of Allah, may Allah bless him and grant him peace, is not removing the garment until one is close to the ground. It has been mentioned by al-Kharshi,

\[
\text{"This is done if he is not fearful for his garment. If he is fearful that his garments will become soiled, then he can raise his garments before that as long as he is not seen by anyone. If he can be seen, then screening himself is obligatory."
}^{309}
\]

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305 This prophetic tradition was related on the authority of Abu Ayyub 'l-Ansari.
306 This prophetic tradition was related on the authority of Anas ibn Malik, [612 - 712 C.E.].
307 This tradition is related by Abu Dawud on the authority of A’isha bint Abu Bakr.
308 He was Abu Abdallah Muhammad ibn Abdahal al-Kharshi [d. 1102 hijra] who composed the famous commentary upon the *Mukhtasar* of Khaleel ibn Is’haq, simply known as al-Kharshi ‘l-Kabeer.
From the path of the *sunna* of the Messenger of Allah, may Allah bless him and grant him peace, is the obligation of ridding filth from the penis and the anus. It is mentioned in the Mukhtasar of Khalil ibn Ishaq ibn Musa 'l-Jundi, [d. 1374] and the text the Mukhtasar is the most widely studied treatise on Malike jurisprudence.

310 This tradition was related on the authority of Ibn Abbas.

311 Quran - 9:108.

312 This is the ar-Risaala of Abdallah ibn Abi Zayd Abd'r-Rahman al-Qayrawani [d. 996].

309 From the path of the *sunna* of the Messenger of Allah, may Allah bless him and grant him peace, is the obligation of ridding filth from the penis and the anus. It is mentioned in the Mukhtasar of Khalil ibn Ishaq ibn Musa 'l-Jundi, [d. 1374] and the text the Mukhtasar is the most widely studied treatise on Malike jurisprudence.

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311 Quran - 9:108.

312 This is the ar-Risaala of Abdallah ibn Abi Zayd Abd'r-Rahman al-Qayrawani [d. 996].

Here ends the explanation of the path of the *sunna* of Muhammad concerning relieving oneself. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of the innovations.

O Allah! Give us success in following the *Sunna* of your Prophet Muhammad, may Allah bless him and grant him peace, by his standing with You.

**The Innovation Concerning Relieving Oneself**

As for what the people have invented of Satanic innovation concerning relieving oneself (*qadaa' l-haaja*):

Among these innovations is relieving oneself while being completely naked (`uryaan) without anything covering oneself. This is a forbidden innovation by consensus, because people can see him. If not, then it is a reprehensible innovation (*bid'a markup*).

Among these innovations is relieving oneself in the places of worship of the disbelievers and in their churches. This is a forbidden innovation by consensus. This is because it can result in them doing the same thing in our mosques. It is said in the al-Madkhal, "That is forbidden just as it is forbidden to..."
abuse the false deities which they call upon besides Allah `izza wa jalla, in order that they may not abuse Allah ta`ala."

Among these innovations is squeezing the penis violently (yasluta dhakarhu bi quwwa) when trying to remove traces of urine. This is a forbidden innovation by consensus because it causes danger to oneself. Further because it is like squeezing a cows udder. Each time it is pulled it causes more moisture to come. This is the primary cause for being unable to be cleaned of urine and because it makes the bladder loose which is the locus of the urine.

Among these innovations is coming out before people in order to free oneself of filth while holding the penis in ones hand, even if he holds it under his garment. This is a reprehensible innovation. This is because it is a perversion and sinful as mentioned in the al-Madkhal, "That is something which many of the people are doing, even though it has been prohibited. However if he has a necessity in the gathering of the people, he should place over his private parts a cloth tied tight around it. When he finishes with his necessity, he should then go out and clean himself of urine and feces."

Among these innovations is being excessive by washing the inward parts of the anus by entering ones fingers in the anus while freeing oneself. This is a reprehensible innovation and it is among the actions of the corrupt among the people, as related in the al-Madkhal. I say: That which is connected to this type of innovation is freeing oneself after breaking wind. It is related in the tradition,

\[
\text{(لَيسَ مِنْ مَنْ إِسْتَنْجَى مِنْ رِيحٍ)}
\]

"He is not from among us, who makes istinja' when breaking wind." That is, 'he is not a follower of our sunna'. Al-Kharshi says, "Examine! Is the prohibition by way of reprehensibility (which is what is clear), or is it by way of disallowance? The answer is that the wind of intestinal gas is in itself pure, as it was explained by al-Baaji."

Here ends the explanation of what the people have invented from Satanic innovation concerning relieving oneself. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

\[
\text{إِنَّهُ وَقَدْ قِيلَ لِإِتَّباعُ سَنَةَ نَبِيٍّ ﻤُحْمَدٍ صَلَّى ﻋَلَيْهِ وَسَلَّمُ ﺑِجَاحِ عَدْنَانَ}
\]

O Allah! Give us success in following the Sunna of your Prophet Muhammad, may Allah bless him and grant him peace, by his standing with You

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313 He was Sulayman ibn Khalif ibn Sa`id ibn Ayyub 'l-Baaji, [d. 1081 C.E.].
Chapter Six
An Explanation of the Sunna of Muhammad Concerning the Complete Bath (al-ghusl) and an Explanation of What the People Invented in It From Satanic Innovation

The Path of the Sunna Regarding Ghusl

As for the path of the sunna of Muhammad concerning ghusl, it is that one must make ghusl from ritual impurity the way that the Prophet, may Allah bless him and grant him peace, made the ghusl. It is related in the Saheeh of al-Bukhari on the authority of A’isha, the wife of the Prophet, may Allah bless him and grant him peace, said:

"When the Prophet, may Allah bless him and grant him peace used to make ghusl, he used to begin with washing his hands. He would then do ablution (wudu’u) like the ablution for prayer. He would then enter his fingers in the water and then rub them through the roots of his hair. He would then pour three handfuls of water over his head. He would then run or spread water over his entire body."

It is also related in Saheeh of al-Bukhari that Maymuna said314,

"I placed water for the Prophet, may Allah bless him and grant him peace, to make ghusl. He began by pouring water upon his hands and washed them two to three times. He then poured water with his right hand upon his left hand and washed his private parts and then rubbed his hands with dirt. He then rinsed his mouth and sniffed water in his nose and blew it out. He then washed his face and arms. He then washed his head three times. He then poured water over his entire body. He then moved from the place he was standing and washed his feet."

From the path of the sunna of the Prophet, may Allah bless him and grant him peace, concerning the ghusl is the necessity of starting with the right side of the body. It has also been related in the Saheeh of al-Bukhari that Maymuna said,

"Whenever one of us became ritually impure (janaaba), she would take three handfuls of water and pour it over her head. Then she would run water and her hand over the right portion of her body, and with the other hand over the left portion of her body."

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314 She was Maymuna bint al-Harith, [d. 681 C.E.], the last wife of the Prophet, may Allah bless him and grant him peace. He married her in the year 7 of the hijra and she survived all the wives of the Prophet.
From the path of the *sunna* of the Prophet, may Allah bless him and grant him peace, concerning the *ghusl* is the necessity of speed while washing. It is related in the *Saheeh* of al-Bukhari on the authority of Abu Hurayra, who said, "One day the prayer was established, and people stood up to straighten the lines. Then the Messenger of Allah, may Allah bless him and grant him peace, came out to us to pray. When he had taken his place in the prayer, he remembered that he was in a state of ritual impurity (*junuban*). He then said, 'Stay in your places.' He returned to his home and made the *ghusl*. He then returned to us and his head was dripping with water. He then said the *takbir* and we prayed with him."

It says in the *Umdat'l-Murid as-Saadiq*, "Notice that he did not order them to repeat the *iqaaama*." The author of the al-Madkhal says, "In the above tradition is an answer to those who are overcome by whispering, and that the *sunna* is in moderation and easy with regard to purification.

Here ends the explanation of the path of the *sunna* of Muhammad concerning *ghusl*. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

O Allah! Give us success in following the *Sunna* of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.

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The Innovation in the *Ghusl*

As for what the people have invented in the section of *ghusl* from Satanic innovation is as follows:

Among these innovations is the pouring of too much water (*sabba 'l-maa'i*). This is a reprehensible innovation (*bid'a muharama*) by consensus for him who believes with his false opinion that that is upstanding *deen* and a perfection from his actions. However if he does not think that, then it is a reprehensible innovation (*bid'a markup*).

Among these innovations is undoing braided hair (*naqdu 's-sh`ar*) wherever it is loose in order to allow water to enter within it, but wherever the braid is not loose, then it is not necessary to undo it. As for the untying of loose braids, it is a forbidden innovation by consensus for him who believes with his false opinion that that is upstanding *deen* and a perfection from his actions. However if he does not think that, then it is a reprehensible innovation (*bid'a markup*).

Among these innovations is too much dilly-dallying (*at-ta'kheer 'l-katheer*) in performing the *ghusl* because of Satanic delusion. This is a forbidden innovation by consensus for him who believes with his false opinion that that is upstanding *deen* and a perfection from his actions. However if he does not think that, then it is a reprehensible innovation (*bid'a markup*).

Among these innovations is pouring water in the auditory meatus of the ears (*sabbu 'l-maa'i fi simaakh 'udhnayhi*) during the *ghusl*. This is a forbidden innovation by consensus, because it endangers the self and it can also lead to deafness. It says in the *Umdat l'-Murid as-Saadiq*, "The overall principle in this and its like (in purification) is that you realize that Allah sub'haannahu only requires from us that..."

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315 He was Abu Hurayra Abd'r-Rahman ibn Sakhr, [600 - 678 C.E.], he was a Companion and one of the leading transmitters of traditions of the Prophet.
which we know to be sound or by what is most conceivable. He does not order us with the obtaining of those things hidden in His knowledge, when there is no way for us to arrive at that." Here ends what he says.

And with its ending is the end of the explanation of what the people have invented in the section of ghusl from Satanic innovation. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.
Chapter Seven

An Explanation of the Sunna of Muhammad Concerning Ablution (wudu) and an Explanation of What the People Have Invented in It From Satanic Innovation

The Path of the Sunna Regarding Wudu

As for the path of the sunna of Muhammad concerning wudu; it is that the one performing wudu, must perform wudu the way the Prophet, may Allah bless him and grant him peace, used to perform wudu.

It is related in the Saheeh of al-Bukhari on the authority of Hamran the client of Uthman ibn 'Afan,

"He saw Uthman call for water for the wudu. He began by pouring water from the container on his hands and washed them three times. He then entered his right hand into the container for the wudu, and rinsed his mouth, sniffed water up his nose and blew it out. He then washed his face three times and his arms to the elbows. He then wiped his head and then washed his feet - each foot he washed three times. He then said, 'I saw the Messenger of Allah, may Allah bless him and grant him peace, perform the wudu the way I just performed my wudu. He, may Allah bless him and grant him peace, said, 'Whoever performs wudu the way I have just performed wudu, then prays two rakats and does not allow his nafs to invent anything in them - Allah will forgive what he had done before of sins'."

It is related in the Saheeh of al-Bukhari on the authority of 'Umara ibn Abi Hassan:

"Once he asked Abdallah ibn Zayd about the wudu of the Prophet, may Allah bless him and grant him peace. He (Abdallah) poured water from the container upon his hands and washed them three times. He then put his hand in the container then rinsed out his mouth and rinsed his nose by sniffing water in it and then blowing it out. He did this with three handfuls of water. Again he put his hand in the container and washed his face three times. He then washed his arms twice up to the elbows. He then put his hands in the water and then wiped his head by bringing them to the front and then to the back of the head once. He then washed his feet with his two hands up to the ankles".

316 He was Abdallah ibn Zayd ibn 'Aasim T-Ansaari, [612 - 682 C.E.].
From the path of his *sunna*, may Allah bless him and grant him peace, concerning *wudu* is the permissibility of starting with the right side first (*at-tayaamumu*) - rather this should be done in all matters. It is related in the *Saheeh* of al-Bukhari on the authority of A`isha who said,

\[\text{"The Messenger of Allah, may Allah bless him and grant him peace, liked to start with his right in handing things over, in walking, in his purification, and in all matters."} \]

This is related by al-Bukhari in the section on starting with one's right during wudu and *ghusl*.

Here ends the explanation of the path of the *sunna* of Muhammad concerning *wudu* in order to remind those who have reason and not to enumerate these innovations.

O Allah give us success in following the *sunna* of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.

**The Innovation Concerning Wudu**

As for what the people have invented in the *wudu* from Satanic innovation are the following:

Among these innovations is pouring a lot of water upon the limbs (*sabbu 'l-maa'i `ala 'l-`udwi*). This is a forbidden innovation (*bid`a muharrama*) by consensus for him who believes with his false opinion that that is upstanding *deen* and a perfection from his actions. However if he does not think that, then it is a reprehensible innovation (*bid`a markup*) as was previously established in the chapter on *ghusl*. It says in the *ar-Risaala*, "Little water together with the judgment of *ghusl* is apart of the *sunna*. And waste in it is extravagance and innovation." Ahmad Zaruuq says in his *'Umdat 'l-Murid as-Saadiq*, "This means for him who thinks that that is upstanding *deen* and a perfection from his actions."

Among these innovations is exceeding more than three times during the washing or wiping (*az-ziyaada `ala 't-thalaath*). This is a forbidden or reprehensible innovation. It is related in the *Saheeh* of al-Bukhari concerning the interpretation of the book of *wudu*, "Abu Abdallah said,

\[\text{"The Prophet, may Allah bless him and grant him peace explained that the obligation of *wudu* is the washing done one time. But, he made *wudu* by washing his limbs twice and sometimes three times. However, he never exceeded three times'. The people of knowledge dislike excessiveness in the *wudu* and that one exceeds the actions of the Prophet, may Allah bless him and grant him peace."} \]

It says in the *Mukhtasar* of Khalil, "Is doing it four times disliked (*tukrahu*) or forbidden (*tumn`au*)? In that there is disagreement of opinion."

Among these innovations is making gargling noises (*sawt majju 'l-maa'i*) while rinsing the mouth. This is a reprehensible innovation (*bid`a markup*). It says in the *al-Madkhal*, "Do not make noises by gargling the water during the rinsing of *wudu*. That is a reprehensible innovation (*bid`a markup*)."

Among these innovations is following ones delusions (*al-waswasa*) in reassuring the self from the tricks of Satan. This is a forbidden innovation by consensus for him who believes with his false opinion that that is upstanding *deen* and a perfection from his actions. However if he does not think

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317 He was Abu Abdallah Salman 'l-'Agri 'l-Madini.
that, then it is a reprehensible innovation (bid’a markup) as was previously established in the chapter on ghusl. It is related in the Saheeh of al-Bukhari on the authority of ‘Abaad ibn Tamim\(^{318}\) on the authority of his uncle,

\[
\text{أَنْذَرَهُ شَكَّا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ الرَّجُلُ الْذِّي يَخْرُجُ إِلَى أَنْذَرَهُ بِجَدٍّ}
\]

"That a man came to the Messenger of Allah, may Allah bless him and grant him peace, having doubt which made him imagine that he did something (like break wind) in the prayer. He, may Allah bless him and grant him peace, said, 'Do not turn away and leave the prayer until you hear a sound or smell an odor.'"

Some of the scholars have said, "Whispering is an innovation. Its foundation is that it is either ignorance of the sunna or mental disorder in one's reason." Some of the doctors of law have said, "Satan comes to the son of Adam from the direction of disobedience. If he defends himself against that, he comes to him from the direction of giving advice (an-naseeha) in order to lure him to destruction. He will never desists from coming at him until he makes him fall into innovation. If he defends himself against him, he then commands him to restraint (at-taharraj) and strictness (at-tashdeed), in order that he may make forbidden what is permissible and make permissible what is forbidden. If he is able to ward him off in that, he comes to him from the direction of the wudu. Thus, he makes him have doubt concerning his wudu, his prayer, and his fasting until he joins with his corrupt passions in a matter which causes him to stray from the way and to give up knowledge." If Satan is able to overcome him in any of that, he withdraws leaving something between the servant and his worship (al-‘ibaada), his austerity (az-zuhd), standing in prayer at night (qiyaam al-layl), charity (as-sadaqa), and every deed of righteousness, until he begins to have disdain for all of that. And perhaps Satan conspires against him by making him recalcitrant and rebellious. For Iblis says to him then, "Leave him and do not obstruct him from what he desires. For he is acting by my command."

Among these innovations is exaggeration (almubaaligha) in wiping the ears. This is a reprehensible innovation. This is because wiping is built upon moderation (takhfeef). In the ‘Umdat ‘l-Murid as-Saadiq it says, "Ibn Habib\(^{319}\) stipulated that it is reprehensible to exaggerate in wiping the ears." He continues, "Some of the people stick their fingers in their ears until blood is drawn. As for washing the feet, it is rare that the pious worshipper be safe from whispering concerning what kind of filth which gets upon them, and what is on them from wrinkles and cracks- especially about the threat which has been narrated concerning that."

With the end of his words, ends the explanation of what the people have invented in the wudu from Satanic innovation. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

\[
\text{وَفِي ذَلِكَ لَوْلَا إِبْتِبَاعُ سَلَةُ نَبِيَّ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ بِجَاحٍ عَلَيْكَ}
\]

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.

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\(^{318}\) He was ‘Ibaad ibn Tamim ibn Ghazwiya ‘l-Ansaari, who took traditions from his uncle Abdallah ibn Zayd.

\(^{319}\) He was Abd ‘l-Malik ibn Habib ibn Sulayman [d. 853 C.E.].
Chapter Eight
An Explanation of the Path of the Sunna of Muhammad Concerning Tayammum, and an Explanation of What the People Have Invented in that From Satanic Innovation

The Path of the Sunna Regarding Tayammum

As for the path of the sunna of Muhammad concerning tayammum, it is that everyone must imitate the Prophet, may Allah bless him and grant him peace, in what he did. That is, he should not make tayammum except out of necessity of the shari`a. Further, he must make tayammum in accordance with description of the tayammum of the Prophet, may Allah bless him and grant him peace. It is related in the Saheeh of al-Bukhari concerning the story of Ammar who said:

"The Prophet, may Allah bless him and grant him peace, struck the earth with his palms, then wiped his face and hands.'

From the path of the sunna of the Prophet, may Allah bless him and grant him peace, is to make tayammum at the existence of a necessity by the shari`a: like the fear of death, sickness or thirst. Then it is obligatory to make tayammum. It is related in the Saheeh of al-Bukhari,

"Amr ibn al-`Aas became ritually impure during a very cold night. He then made tayammum, (out of fear of death or sickness). He then recited, 'Do not kill yourselves. Verily Allah is compassionate to you.' This was mentioned to the Prophet, may Allah bless him and grant him peace, and he did not censured him."

From the path of the sunna of the Prophet, may Allah bless him and grant him peace, is to make tayammum in the absence of water, even when one is ritually impure (junuban). It is related in the Saheeh of al-Bukhari on the authority of `Umran ibn Hussien al-Khaazaa`

"The Messenger of Allah saw a man keeping apart from praying with the people. He then said, "O so-and-so. What keeps you from praying with the people?" He said, "O Messenger of Allah! I have become ritually impure and there is no water." He said, "Take to high dry earth, it will be sufficient for you."

Here ends the explanation of the path of the sunna of Muhammad concerning tayammum. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

O Allah! Give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant peace, by his rank with You.

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320 He was Ammar ibn Yasir 'l-Qurayshi 'l-Muhaajiri, [565 - 658 C.E.], one of the earliest men to except Islam and leading Companion of the Prophet. He was an Arab of African origin.
321 He was Amr ibn 'l-`Aas 's-Sahmi 'l-Qurayshi, [573 - 663 C.E.].
322 Quran - 4:29.
323 He was Umran ibn Husayn, [d. 672 C.E.] originally from Basra.
The Innovation in Tayammum

As for what the people have invented in the section of tayammum from Satanic innovation are the following:

Among these innovations is to neglect performing the tayammum in order to feign performing the wudu, even though there exist a lawful necessity to do tayammum: like the fear of death; sickness; or thirst. This is a forbidden innovation by consensus, because it amounts to endangering oneself.

Among these innovations is to neglect performing the tayammum while one is in a state of ritual impurity and there is no water, until the time of prayer departs. This is a forbidden innovation by consensus, especially when one postpones doing it until the necessary time (waqt 'd-daruuri) has gone. However, it is well known that this is the same to postpone doing it until the chosen time (waqt 'l-mukhttaar) has passed, let alone the necessary time.

Among these innovations is performing the tayammum without any lawful necessity: like the absence of water; and the inability to perform it. This is a forbidden innovation by consensus. The prayer of the one who does that is invalid (baatila) by consensus. Further, he is not be counted among those who pray. Even if the people are deluded by the outward form of his prayer that he is among them. On the contrary, all that is seen from him like the form of the prayer is not to be included among prayer, nor is to be called praying. This is because of the non-existence of one of its prerequisites (shart), which is purification (at-tahaara). This is because deficiency in a something lawful (al-ma`duum shar`an) is the same as the defect of lacking one of the senses (al-ma`duum). Rather, the prayer which he prays is forbidden by consensus. Some of the scholars have said that among the things which make one an apostate (ar-riddat) is doing the prayer without purification. However, the majority of the scholars are of the opinion that the one who prays without wudu only causes sins to befall himself. It says in al-Kharshi’s al-Kabir in the section on the wudu, "The wudu is divided into four divisions: it is obligatory for every act of worship to make a prerequisite of purification. Like making tawaf around the House of Allah, the prayers - whether obligatory or supererogatory - whether individually or collectively obligatory, and for the prostration of reciting the Qur'an. For whoever does anyone of those without being in purification, causes sins to befall himself - by unanimous agreement and consensus, as related by an-Nawawi." He then said, "In the as-Sa`adi of at-Taftaazani, the commentary of the al-`Aqaa'id says, 'Apart of apostasy (ar-riddat) is doing the prayer without being in purification.'" I say: That preference should be given to the majority of the scholars in that.

Among these innovations is to repeat the wiping of the limbs (takraar mas'hi 'l-`ada'a) after having previously performed the wiping. This is a reprehensible innovation.

Here ends the explanation of what the people have invented in the section of tayammum from Satanic innovation. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.
The Path of the Sunna Concerning Menstruation, Its Duration and Lochia

As for the sunna of Muhammad concerning menstruation (al-haid), its duration (al-istihaada) and lochia (an-nifaas); it is the genuine effort women must make in behaving in accordance with what has been related from the Prophet, may Allah bless him and grant him peace, concerning what is incumbent upon them in that; and the genuine effort their husbands must make in behaving with what he, may Allah bless him and grant him peace, related concerning what is incumbent upon them in that.

From the path of his sunna, may Allah bless him and grant him peace, which is incumbent upon women, is obligation for them to avoid doing the prayer and fasting during the days of their menstruation, besides the days of its duration for the one in menstruation. It is related in the Saheeh of al-Bukhari on the authority of Abu Sa`id al-Khudri, who said:

"The Messenger of Allah, may Allah bless him and grant him peace, went out to pray the Eid prayer of either Eid'l-Adha or Eid 'l-Fitra. When he passed by the women, he said, "O company of women! Give alms, for I have seen that you all are the majority of the people of the Fire." They said, "For what reason, O Messenger of Allah?" He said, "Because you frequently curse and you deny good companionship. I have not seen anyone more deficient in intellect and in the deen than you. Anyone of you could cause a cautious man to lose his reason." They said, "What is the deficiency of our deen and in our intellect, O Messenger of Allah?" He replied, "Is not the witness of a woman one-half that of the witness of a man?" They said, "Indeed." He then said, "That is the deficiency in her intellect. Is it not so that when she is in menstruation that she not pray nor fast?" They said, "Indeed". He said, "That is the deficiency in her deen."

It is related in the Saheeh of al-Bukhari also, but on the authority of A`isha, who said,

"Fatima bint Abi Hubaysh once said to the Messenger of Allah, may Allah bless him and grant him peace, "I do not become clean from bleeding. Shall I give up the prayer?" The Messenger of Allah, may Allah bless him and grant him peace, said, "No, because it is from a blood vessel and not from the menstruation. So when the real menstruation begins give up your prayers. When it has completed, wash the blood off your body and offer the prayers."

324 He was Abu Sa`id Sa`d 'l-Khudri ibn Malik ibn Sinan 'l-Khazraji 'l-Ansaari, [613 - 693 C.E.]
From the path of the sunna of the Prophet, may Allah bless him and grant him peace for women, is the prohibition of having sexual intercourse by entering the private parts and taking enjoyment from what is beneath the waist wrap during the days of menstruation. This is in accordance with the tradition of Abu Dawud\textsuperscript{325} 

آَنَّهُ صَلِّى اللهُ عَلَیْهِ وَسَلَّمُ سَنَّةً عَمَّا يَنْهَيْ لِلرَّجُلِ مِن أَمْرَاتهُ وَهُوَ خَائِفُ فَقَالَ: (اًما فَوْقُ الأَنْزَارِ)

He, may Allah bless him and grant him peace was asked about what is permissible for a man from his wife when she is in menstruation. He responded, "What is above the waist wrap."\textsuperscript{326}

From the path of the sunna of Muhammad, may Allah bless him and grant him peace for the husbands, is the prohibition of divorcing a woman during the days she is in menstruation. This is based upon a sound narration\textsuperscript{327} that, 

أَنَّ ابْنَ عُمَرَ لَمْ أَطْلَقَ امْرَأَتَهُ خَائَفًا أَمْرَةً صَلِّى اللهُ عَلَیْهِ وَسَلَّمُ بِالرَّجُلَةَ وَهُوَ سِبْبُ نَزُولٍ: لِيَا أَلْسِئَلُ إِذَا طَلَقَهُنَّ النساءَ فَطَلَقُوهُنَّ لِعَدْتِهِنَّ

"Ibn Umar once divorced his wife while she was in menstruation. He, may Allah bless him and grant him peace, ordered him to take her back. And this occasion was the reason for the revelation of the verse; "O Prophet! If you divorce your wives, then divorce them during their waiting periods."\textsuperscript{328}

From the path of the sunna of Muhammad, may Allah bless him and grant him peace which is highly recommended (nadban) for women after the completion of their menstruation is that each one of them should take some cotton or some other cloth and place upon it something like musk or in the absence of musk any other perfume, even if only a little. She then gently places the cotton inside her (vagina) and leaves it there until she thinks what is in her vagina is on the cotton. She should do this three times. It is related in the Saheeh al-Bukhari on the authority of A`isha, may Allah be pleased with her, 

أَنَّ امْرَأَةً سَأَلَتْ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمُ عَنْ غَسْلِهَا فَأَمَرَهَا كَيْفَ تَغْسِلْ فَقَالَ: (قَلَبُ الْحَيْضِ رَضِيَ اللَّهُ عَنْهَا) فَقَالَتْ: كَيْفَ؟ فَقَالَ: (قَلْبُ الْخَلَازِيّ يَبْهَا) فَقَالَتْ: كَيْفَ؟ فَقَالَ: (قَلْبُ اللهِ تَطْهِرُهُ يَبْهَا) فَقَالَتْ: كَيْفَ؟ فَقَالَتْ: (قَلْبُ اللهِ تَطْهِرُهُ يَبْهَا) فَقَالَتْ: كَيْفَ؟ فَقَالَ: (قَلْبُ اللهِ تَطْهِرُهُ يَبْهَا) فَقَالَتْ: كَيْفَ؟ فَقَالَتْ: (قَلْبُ اللهِ تَطْهِرُهُ يَبْهَا) فَقَالَتْ: كَيْفَ؟ فَقَالَتْ: (قَلْبُ اللهِ تَطْهِرُهُ يَبْهَا) فَقَالَتْ: كَيْفَ؟ فَقَالَتْ: (قَلْبُ اللهِ تَطْهِرُهُ يَبْهَا) فَقَالَتْ: كَيْفَ؟ فَقَالَتْ: (قَلْبُ اللهِ تَطْهِرُهُ يَبْهَا) فَقَالَتْ: كَيْفَ؟ فَقَالَتْ: (قَلْبُ اللهِ تَطْهِرُهُ يَبْهَا) فَقَالَتْ: كَيْفَ؟ فَقَالَتْ: (قَلْبُ اللهِ تَطْهِرُهُ يَبْهَا) فَقَالَتْ: كَيْفَ؟ فَقَالَتْ: (قَلْبُ اللهِ تَطْهِرُهُ يَبْهَا) فَقَالَتْ: كَيْفَ؟ فَقَالَتْ: (قَلْبُ اللهِ تَطْهِرُهُ يَبْهَا) فَقَالَتْ: كَيْفَ؟ فَقَالَتْ: (قَلْبُ اللهِ تَطْهِرُهُ يَبْهَا) فَقَالَتْ: كَيْفَ؟ فَقَالَتْ: (قَلْبُ اللهِ تَطْهِرُهُ يَبْهَا) فَقَالَتْ: كَيْفَ؟ فَقَالَتْ: (قَلْبُ اللهِ تَطْهِرُهُ يَبْهَا)

A woman asked the Prophet, may Allah bless him and grant him peace, about taking the ghul after the menstruation. He ordered her how to wash herself by saying, "Take a piece of cotton with musk on it, and purify yourself with it." She said, "How should I purify myself with it?" He said, "Purify yourself with it." She said, "How?" He said, "Glory be to Allah! Purify yourself with it!" She said, "But, how?" He said, "Glory be to Allah! Purify yourself with it!" A`isha then said, "I pulled her towards me and said to her, 'Follow the traces of the blood with the cotton.'" I say: The judgment of lochia is like the judgment of menstruation in everything which we previously mentioned.

Here ends the explanation of the path of the sunna of Muhammad concerning menstruation, its duration and lochia. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

\textsuperscript{325} He was \textit{Imam} Abu Dawud Sulayman ibn `l-Ash'ab ibn Ishaq ibn Bashr, [817 - 889 C.E.].

\textsuperscript{326} This tradition was related on the authority of Abdallah ibn Sa`d `l-Ansaari.

\textsuperscript{327} This tradition was related by Ibn Mardawayhi by way of Abu`z-Zubayr on the authority of Ibn Umar.

\textsuperscript{328} Quran - 65:1.
O Allah! Give us success in following the *sunna* of Your Prophet Muhammad, may Allah bless him and grant peace, by his rank with You.

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The Innovation Concerning Menstruation, Its Duration and Lochia

As for what women have invented in this section from Satanic innovation concerning menstruation, its duration and lochia are the following:

Among these innovations is fasting during the days of menstruation. This is a forbidden innovation by consensus. It says in the *al-Madkhal*, "Among the women are those who fast during menstruation and they make up for the fast after the menstruation is complete. The one who does that commits a sin by fasting during the menstruation, while she is agreement with the Lord of Truth by making up the fast after the menstruation. And among women are those who do not fast during menstruation, but simply does not eat anything and then break the fast with dates or the like. She claims that in that is some reward from Allah. All of that is nothing but innovation and she is committing sins in practicing the *deen* that way. The condition of women in menstruation during *Ramadan* is the same as their condition in another month." I say: Performing the prayer while in menstruation is also a forbidden innovation by consensus, just like fasting during that time.

Among these innovations is neglecting doing the prayer during the days when menstruation has reached its duration for the one who was menstruating. This is a forbidden innovation by consensus. It is related the *Saheeh* of al-Bukhari.

Once Fatima bint Abu Hubaysh said to the Messenger of Allah, may Allah bless him and grant him peace, "I do not become clean from bleeding. Shall I give up the prayer?" The Messenger of Allah, may Allah bless him and grant him peace, said, "No, because it is from a blood vessel and not from the menstruation. So when the real menstruation begins give up your prayers. When it has completed, wash the blood off your body and offer the prayers." We have mentioned this tradition previously.

Among these innovations is the woman entering the fingers of her hands into her vagina in order to clean out its interior after the completion of the blood of menstruation. This is a forbidden innovation by consensus, because that it harmful to herself. It is also harmful to her husband because when water enters the interior of the vagina along with her fingers, it causes it to become flaccid, cold and wide. The *sunna* with regard to that is that she should purify herself in the same way that a virgin purifies herself. She should not exceed that. We have previously mentioned how to remove the odor of menstruation. It says in the *al-Madkhal*: "The cause for these types of innovation is the lack of reasoning and lack of understanding the import of the traditions of Messenger of Allah, may Allah bless him and grant him peace."

Among these innovations is a woman sitting after the completion of the blood of menstruation without doing the prayers until she has washed her clothes. This is a forbidden innovation by consensus. It says in the *al-Madkhal*: "You should beware of the forbidden innovation which some women do, which is sitting after the completion of the blood of menstruation without praying until she washes her clothes. Some of them even do worse than that, when they neglect praying and making up for what they missed after the completion of the blood of menstruation and before she takes the *ghusl*. For every body knows about the judgment of one who neglects doing the prayer willfully."
Among these innovations is what some women claim, that the blood of lochia continues for forty days without her taking the ghusl nor praying; even when the blood has ceased flowing - that is a forbidden innovation by consensus. The author of the al-Madkhal warned against that because the blood of lochia when it stops, even on the same day of giving birth, she is to wash herself. And even if the blood continues to flow for two months.

Here ends the explanation of what women have invented of Satanic innovation in the section of menstruation, its duration and lochia. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.
Chapter Ten
An Explanation of the Path of the Sunna of Muhammad Concerning the Times of Prayer (awqaat as-salaat) and An Explanation of What People Have Invented In It of Satanic Innovation

The Path of the Sunna Concerning the Times of Prayer

As for the path of the Sunna of Muhammad concerning the times of prayer (awqaat as-salaat), it is that everyone must stop with what the Prophet, may Allah bless him and grant him peace, delineated concerning these times - without going ahead of the time nor postponing it.

It is related in the Saheeh of al-Bukhari on the authority of Jabir ibn Abdallah, may Allah bless him and grant him peace, that the Prophet used to pray the dhuhr prayer just after midday, the asr prayer when the sun was still bright, the maghrib prayer at sunset its set time, and `isha prayer at variable times. Whenever he saw the people assembled, he would pray earlier and when the people delayed, he would delay the prayer. And the subh prayer, the Companions or the Prophet, may Allah bless him and grant him peace, used to pray it during the darkness just before daybreak.

It i.e. related in the Saheeh of al-Bukhari on the authority of Abu Sa`id that the Messenger of Allah, may Allah bless him and grant him peace, said, 

(أَبْرِدُواْ بَالظُّهَرِ فَإِنْ هَذَا الْحَرُّ مِنْ فَيْحٍ جَهِيمٍ)

"Delay the dhuhr prayer until it gets cooler, for scorching heat is a part of the blast of Jahannam." It is related in the Saheeh of al-Bukhari on the authority of Abu Dharr al-Ghifari, who said, 

(أَبْرِدْ) (أَبْرِدْ) مَثْلَ أَنْ يُؤُذِّنَ فَقَالَ لَهُ ((أَبْرِدْ)) 

"We were with the Prophet, may Allah bless him and grant him peace, during a journey. The muezzin (caller to prayer) desired to make the adhaan for the dhuhr prayer. The Prophet, may Allah bless him and grant him peace said, "Let it cool off." After a while, he desired to make the adhaan again. And he, may Allah bless him and grant him peace said, "Let it cool off." He said this until we can see the afternoon shadow of the hills.

It is related in the Saheeh of al-Bukhari on the authority of Raaf`i ibn Khudayj, who said,

(أَبْرِدْ) (أَبْرِدْ) مَثْلَ أَنْ يُؤُذِّنَ فَقَالَ لَهُ ((أَبْرِدْ)) حَتَّى رَأَيْنَا فِي ةَلْوَلَه

"We were with the Prophet, may Allah bless him and grant him peace, when one of us would get up to leave the prayer, we could still see the place where he shot his arrows.'

Here ends the explanation of the path of the Sunna of Muhammad concerning the times of prayer. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

329 He was Abu Abdallah Jaabir ibn Abdallah ibn Amr ibn Haram 'l-Khazraji 'l-Ansaari, [607 - 697 C.E.].
330 He was Abu Dharr Jundub ibn Junadah 'l-Ghifaari, [d. 654 C.E.].
331 He was Abu Abdallah Raaf`i ibn Khudayj 'l-Haarithi 'l-Ansaari, [d. 693 C.E.].
O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.

The Innovation Concerning the Times of Prayer

As for what the people have invented in the section of the times of prayer from Satanic innovation are the following: Among these innovations is praying based on assumption. This is a forbidden innovation by consensus, because if he prays before the arrival of the proper time then his prayer is invalid (baatil). This is because it is not permissible (yajuz) for anyone to pray except after the arrival of its proper time has been verified. Whoever prays while he is doubtful of the correct time, then his prayer is invalid, even if he did it in its time by accident. For this reason he should postpone the prayer during cloudy periods until he can verify when the time arrives.

It says in the Mukhtasar of Khalil; "When a person prays while he is in doubt concerning whether the proper time has arrived, his prayer is not permissible, even if by accident he meets the time." Ibn Farhuun said, "What the fuqaha mean by doubt (shakk), in as much as they are able to apply it, is absolute indecision and wavering (muttlaq at-taraddud)."

Al-Kharshi said; "The implications of assumption (ad-dhann) and conjecture (al-wahma) is something which the Maliki school surmounts. For there is no arrival of the time of prayer except by verification (at-tahqeeq), thus, being overcome by assumption will not suffice. However the author of the al-Irshaad holds a contrary opinion." He continues, "Knowledge of the time is a collective obligation (fard kifaaya) in the opinion of al-Qiraafi. It is permissible to follow (taqlid) someone else's opinion in that. The author of the al-Madkhal is of the opinion that it is an individual obligation (fard `ain). The balance between these two can be had by supporting the words of the author of the al-Madkhal; which is that, "It is not permissible (laa yajuz) for a person to enter the prayer until he has verified the advent of its proper time."

Among these innovations is reliance on the lunar phases (al-manaaziil) concerning the arrival of the times of prayer by way of authoritative assertion- that is a forbidden innovation by consensus. It is related on the authority of Ibn al-'Arabi, al-Qiraafi and others, "No one can rely on the lunar phases in determining the time of fajr prayer. The Lawgiver, may Allah bless him and grant him peace, delineated it as a means of determining the apparent times of prayer on behalf of the learned as well as the ignorant. The use of the lunar phases was only prescribed in order to know the approach of dawn, (not the exact time of prayer)."

Among these innovations is postponing the prayer until its time passes - that is a forbidden innovation by consensus. Some say that this means the necessary time (al-waqt ad-daruuri), while the most common opinion is that it means the chosen time of prayer (al-waqt 'l-mukhtar). It says in the Takhlees 'l-Ikhwaan, "As for the one who postpones the prayer until the last part of its time, has not committed a sin." In another place the same author says, "Ibn Battaal reported that the Consensus has agreed that whoever postpones the prayer until the last part of its time, there is no sin upon him." That alone is enough as a proof of the lack of objection ('adami 'l-inkaar) in this matter. The author says in another part of the text, "How can the intelligent person object to the postponing of the prayer, when every prayer has two times (chosen time and necessary time); regardless if these two times came as a result of unanimous agreement or disagreement?"

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332 He was Ibrahim ibn Ali ibn Farhuun.
Here ends the explanation of what people have invented in the section of the times of prayer from satanic innovation. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

اللّهُمَّ وَقَفِّنا لِإِتِّيَاحِ سَنّةِ نَبِيّكَ ﺍٍلَّهُ ﺍٍلَّهُ ﺍٍلَّهُ، صلى اللّهُ عَلَيْهِ وَسَلَّمَ بِحَجَأٍ عِنَّاكَ

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.
Chapter Eleven

An Explanation of the Path of the Sunna of Muhammad Concerning the Affairs of the Mosques and An Explanation of What People Have Invented in That From Satanic Innovation

The Path of the Sunna Concerning the Affairs of the Mosque

As for the path of the sunna of Muhammad concerning the affairs of the mosques, it is that no one should be preoccupied with anything in them except that of worship (al-`ibaada): like the prayer (as-salaat); teaching knowledge and learning it; and the remembrance of Allah (ad-dhikr). Allah ta`ala says:

"Those who build and maintain the mosques of Allah should only be those who believe in Allah, the Hereafter, establish the prayer, give the alms and who only fear Allah. Perhaps these are those who will be guided."  

And Allah ta`ala says,

"In Houses which Allah has permitted His name to be exalted and remembered in them. In them He is glorified morning and evening; by men whom neither merchandise nor selling diverts them from the remembrance of Allah and establishing the prayer and giving the alms. And who fear a Day when hearts and eyes will be overturned."

I say: The mosques are the houses of Allah, it is necessary for the servants to be preoccupied with nothing in them except worship. It is related in a tradition;

"Whoever sits in the mosque, has visited Allah ta`ala. It is the right of the One being visited to honor the one who visits Him."  This is narrated by Ibn al-Hajj in his al-Madkhal.

From the path of the sunna in entering the mosques is the one entering to let his right foot precede and his left foot should be delayed. It says in the al-Madkhal, "A person should intend to follow the sunna in entering the mosques, by letting the right foot precede and delaying the left foot. He should also remove the shoes of the left foot first, then the right foot. Thus, two sunnans are established in one. The way this is done is by first removing the left shoe and placing his left foot on top of it. He then removes his right foot and enters it into the mosque and then enters his left foot after that. Thus, he gathers together two sunnan; which are removing the left shoe first and entering the right foot in the mosque first. He should wipe his shoes off at the door before entering and examine the soles of his shoes. If there is anything on them, he should remove it. If not, he enters. He said it is narrated that whoever does this the Angels will say to him, "Enter for you have been forgiven." Also in another place in the al-Madkhal it says: "Along with that, one should intend imitating the sunna by not placing his shoes in the direction of the qibla, nor on his right side, nor behind him. This is because if they are behind him, they will disturb his prayer and the most minimal thing is that he gathers all his thoughts in the prayer. If they are on his right, then the sunna is that the right side is for those things which are pure (at-taahiraat). Thus, there only remains for him to place them on his left side."  He

333 Quran - 9:18.
334 Quran - 24:36.
then mentions after a bit, "By Allah! as long as there is no one on his left side. If so he should not do that, because his shoes will then be on the right side of someone else. In that case, he should place them directly in front of him, so when he makes prostration they will be between his chin and neck. He should be careful not to move them during the prayer, so that he may not touch them during the prayer." In another place in the al-Madkhal it says, "He should intend to wait for the prayer concerning what has come down concerning that, which is that he is like the person in the ribaat. He should also intend to sit in the place he will pray because of what has come down concerning that, from the Prophet, may Allah bless him and grant him peace, (The Angels pray upon you, as long as you are in the place of prayer by their saying; "O Allah! forgive him. O Allah! be merciful to him." In another place in the al-Madkhal it says, "One should intend to imitate the sunna in walking to the mosques by walking with tranquillity and dignity, based on what is narrated by the Prophet, may Allah bless him and grant him peace,) "When you come to the mosque do not come running, but come to it with tranquillity. One should intend to imitate the sunna in entering the mosque by making the supplication which has been narrated concerning that. That is that one should say, "Bismillahi (In the name of Allah)." He then does the prayer on the Prophet, may Allah bless him and grant him peace, and then says, "Allahumma aghfir li dhunuubii wa aftah lii abwaab rahmatika." (O Allah! Forgive me of my sins and open for me the doors of Your mercy.). One should intend to imitate the sunna in leaving the mosque by preceding the left foot and delaying the right foot. He should intend to imitate the sunna by making the supplication which has been narrated concerning that. That is that one should say, "Bismillahi." He then does the prayer upon the Prophet, may Allah bless him and grant him peace, and the say; "Allahumma aghfir lii dhunuubi wa aftah lii abwaab fadlika." (O Allah! Forgive me of my sins and open for the doors of Your bounty.)."

With the end of his quote, we end the explanation of the path of the Sunna of Muhammad concerning the affairs of the mosques. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.

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335 This prophetic traditions was related by Imam Ahmad ibn Hanbal in his Musnad, Ibn Maja, at-Tabarani in his al-Kabir on the authority of Fatimah az-Zahra, the daughter of the Messenger of Allah, may Allah bless him and grant him peace.
The Innovation Concerning the Mosque

As for what the people have invented in the affairs of the mosque are the following:

Among these innovations is having many mosque in one area. This is a reprehensible innovation (bid‘a makruha) by consensus. It says in the al-Madkhal, "It is narrated, 'That among the sign of the Hour will be an increase in mosques and few people praying in them.'" Imam Abu Taalib al-Makki336, may Allah ta’ala be merciful to him, says in his book, "Having many mosque in one place used to be reprehensible."

It is related that Anas ibn Malik337, may Allah be merciful to him, entered the city of Basra, and every two steps he took he saw a mosque. He then said, "What is this innovation? I bear witness that there used to be one mosque for the whole tribe. And the people of this tribe used to frequent a single mosque in an area of town." It says in the al-Madkhal, "There is a difference of opinion concerning which of them to pray in, if you find two mosque situated in one area? Some of the scholars say the prayer should be done in the oldest one. Anas ibn Malik, may Allah be merciful to him, and others from among the Companions, may Allah be pleased with him, followed this opinion. Imam Malik said, "The people of Madina used to pass by the new mosque to go to the older mosues"."

In the commentary of the al-’Aqeeda it mentions, "Sahnun338 said, ‘It is all right to have a second mosque in a village which has many people and buildings among them. However, if the people are few and it is feared that the first mosque will become unused, then they should prevent the second being built. This is because it will cause obvious harm. Ibn Rushd said, 'If the second mosque transcends the congregation of the first; and it is established that the objective of building it was to cause disadvantage, it should be demolished and left as a place for garbage. If that has not been established, then it is to be left alone as long as there is no need for it because of many people.'"

Among these innovations is spreading carpets in the mosque. This is a reprehensible innovation (bid‘a makruha) by consensus. Al-Kharshi said; "It is disliked (yukrahu) for people to utilize carpets in the mosque in order to sit on. This is because it banishes submissiveness and humility in the mosque."

Among these innovations is placing fans in the mosque. This is a reprehensible innovation. It says in the al-Madkhal, "Prohibit the use of fans, for utilizing them in the mosque is an innovation."

Among these innovations is transcribing the Qur'an and books of knowledge in the mosques. This is a reprehensible innovation. It says in the al-Madkhal, "Our scholars, may Allah be merciful to them, have prohibited the transcribing of knowledge in the mosque and transcribing the Qur'an. Although there is a good reason to do this, so what do you think about other than this?"

Among these innovations is teaching children and infants in the mosque - that is a reprehensible innovation. Al-Kharshi said, "Teaching infants the Qur'an and other sciences in the mosque is disliked (yukrahu) even if they do not play or if they stop when they are told. Otherwise they should be forbidden from entering the mosque."

Among these innovations is raising one's voice in the mosque, even when teaching knowledge - that is a reprehensible innovation, by Allah! except when it is done to reach people who cannot hear.

Among these innovations is telling tales and stories (qissas 'l-qussaas) in the mosque - that is a reprehensible innovation. It says in the Kitaab'l-Jaam'i of Shaykh Muhammad ibn Abi Zayd, may Allah be merciful to him, "Malik, may Allah be merciful to him, objected to telling tales and stories in the mosque.” It says in the al-Madkhal, "Malik, may Allah be merciful to him, was asked about sitting with story tellers (al-qussaas). He said, 'I have not seen anyone of the people of Madina sitting with them. For telling tales is an innovation.'"] Ibn Rushd, may Allah be merciful to him, said, "It has

336 He was Abu Talib Muhammad ibn Ali ibn Atiyya 'l-Harithi 'l-Makki, [d. 996 C.E.].
337 He was Anas ibn Malik ibn Nadar 'l-Khazraji 'l-Ansaari, [612 - 712 C.E.].
338 He was Abd 's-Salaam ibn Sa’id ibn Habib 't-Tanukhi who was famous as Sahnun, [d 854 C.E.].

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been narrated by Yahya ibn Yahya who said, 'A young man with us from Tripoli to Madina. We did not stop at any stopping place except that he would give us a sermon - i.e. with stories and tales - until we reached Madina. For we were impressed with what we saw from him. However, when we reached Madina, the young man wanted to do with them what he had done among us. For I saw him in the middle of men given to toughness. He was standing among them speaking to them, while they were ignoring him and children were throwing pebbles at him saying, 'Shut up, ignorant one!'. I stood there amazed at what I saw. Then we entered into Malik, may Allah be merciful to him, and the first thing we asked him about after given him the greetings of peace is what we had seen from this young man. Malik said, 'The men were correct when they ignored him, and the children were correct when they rejected him for his wrong doing'. The saying of Malik, may Allah be merciful to him: 'The men were correct when they ignored him, and the children were correct when they rejected him for his wrong doing.'; what made the action of the men correct was that the children had sufficed them from the burden of changing what they saw. If the children had not stood to change what they saw, then the men would have had to change it." It says in another place in the al-Madkhal, 'Our scholars, may Allah be pleased with them have said, 'No one told tales during the time of the Prophet, may Allah bless him and grant him peace, nor in the time of Abu Bakr and Umar, may Allah be pleased with him. It was this way until the great affliction (al-fitna) appeared, then the story tellers emerged. Thus, when Ali, may Allah be pleased with him, entered the mosque of Basra, he drove out the story tellers, and said, 'There should be no story telling in the mosque.' He did this until he came to al-Hassan al-Basri, who was speaking to the people on the sciences of the behavior. He stopped and listened to him and then went on without objecting to him." Al-Ghazzali says in his Ihya 'l-Uluum ad-Deen, 'The recounting of praiseworthy reminders was lawful throughout the times, up until what was seen from some of the preachers in these times who assiduously utilized it when telling stories. This is an innovation. It has been related that the early generations (as-salaf) prohibited sitting with story tellers. They used to say, 'That did not happen during the time of the Prophet, may Allah bless him and grant him peace, nor in the time of Abu Bakr and Umar, may Allah be pleased with them. This went on until the great affliction appeared, then the story tellers emerged. It has been related that Ibn Umar, may Allah be pleased with him, came out of the mosque, and said, 'Nothing has driven me out of the mosque except the story teller. If it were not for him, I would not have left the mosque.' Damra once said to at-Thawri, 'Shall we turn our faces towards the story tellers?' He said, 'Show the innovators your backs.' Ibn Umar said, 'I entered on Ibn Sireen, and he said, 'What good has happened today?' I said, 'The Amir prohibited the story tellers from telling tales in the mosque.' Al-A`mash entered the Friday mosque of Basra and saw a story teller relating tales saying, 'Al-A`mash related to us so-and-so.' Then al-A`mash entered into the center of the gathering and grabbed a tuft of the man's hair of his arms. The story teller then said, 'Are you not ashamed?!' He then said, 'Am I not upon the sunna and you are upon heretical innovation?!

I am al-A`mash and I have never related anything to you!' Ahmad ibn Hanbal said, "The majority of the liars are the story tellers and beggars." Ali ibn Abi Taalib, may Allah be pleased with him had the story tellers driven out of the mosques in Basra. When he heard the

339 He was Abu Muhammad Yahya ibn Yahya ibn Abi Issal-Laythi, [d. 849 C.E.].
340 The 'great tribulation' (fitna) refers to the killing of Uthman and the subsequent wars which took place among the early community such as the 'Battle of the Camel'; the 'Battle of Siffin'; the emergence of the Khawaarij and the killing of the family of the Prophet, may Allah bless him and grant him peace.
341 He was Abu Sa`id Hassan ibn Yasar 'l-Basri, [642 - 728 C.E.].
342 He was Abu Abdallah Sufyan ibn Sa`id ibn Masruq ibn Habib 't-Thawri, [716 - 778 C.E.].
343 He was Abu Bakr Muhammad ibn Sireen 'l-Basri, [d. 728 C.E.].
344 He was Sulayman ibn Mihran 'l-A`mash, [681 - 762 C.E.].
preaching of al-Hassan al-Basri he did not drive him out because he preached concerning the knowledge of the Hereafter; remembrance of death; admonition concerning the faults of the nafs; destructive deeds; Satanic inspiration and the means to avoid it. He would also preach on the benefits and blessings of Allah; the deficiency of the servants in showing gratitude to Allah; knowledge of the wretchedness of this world's life, its faults, its harshness and the paucity of its pledges; and the danger of the Hereafter and its conditions."

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These are the lawful praiseworthy methodologies of instructions which are drawn out of the prophetic tradition of Abu Dharr when the Prophet, may Allah bless him and grant him peace said;

".Hosting an assembly of knowledge is better than visiting a thousand sick people. Hosting an assembly of knowledge is better than attending a thousand funerals." It was said to him; "O Messenger of Allah! Is it better than recitation of the Qur'an?" He said,

"Can the recitation of the Qur'an be of any benefit without knowledge?" He, may Allah bless him and grant him peace said,

"The assemblies of remembrance (or knowledge) expiates for a thousand assemblies of the assemblies of sport and play."

The falsely inflated ones have taken these prophetic traditions as a proof (hujjat) for praising themselves. They falsely shift the meaning of remembrance and reminder (tadhkeer) to their fables. They also overlook the true path of praiseworthy remembrance and become preoccupied with telling stories which are influenced by differences of opinion, augmentation and deficiency. They deviate from the narrated stories in the Qur'an and even falsely add to these. Among certain stories there is some benefit in listening to them and in some there is harm in listening to them, even if there is truth in them. For whoever opens to himself the door of narrating tales automatically falls into mixing truth with falsehood and benefit with harm. It is for this reason it has been prohibited. However, when these narrations are taken from the tales of the Prophets concerning what is related to the affairs of their religion and the narrations are sound (saheeh), then there is no objection seen in that. He should beware of lying and narratives which imply transgressions regarding the ranks of the Prophets. This is due to the fact that the common person could rely upon that in his own transgressions, making it easily accessible for his nafs as an excuse in that. He believes that this is required due to the fact that such-and-such was related on the authority of one of the shaykhs or one of the notable scholars. He says, "No wonder I am disobeying Allah, for one more noble than me also disobeyed Allah in that." That will cause him to boldly oppose Allah unknowingly. However, after taking precaution from these two dangers, then there is no objection to narrating tales. (qassas). Even in that, praiseworthy story telling should be referenced back to what the Qur'an comprises and in what has been verified in the sound books of traditions.

Among the people there are those who permit the recording of those stories which incite to obedience, claiming by that that the aim is simply to invite people to the Lord of Truth. This and what

345 This prophetic tradition is mentioned by Imam al-Ghazali in the al-Ihya in the chapter On the Merits of Seeking Knowledge, however al-Iraq said in his Takhreej: "Ibn al-Jawzi mentined in his al-Mawdu`aat that it is from the traditions related by Umar and it cannot be found to be by way of Abu Dharr."
they claim are among the instigation of Satan, for truth is the only alternative to lies. In what Allah ta’ala and His Messenger have mentioned stands completely independent of contrivance in preaching. "Imam al-Ghazali also says in another place in the Ihya: "If you were to say, 'Mention the path which is necessary for the preacher to follow in his speaking to people?' Realize that that is extensive. It is not possible to examine this in detail, however, we will indicate some useful varieties in dissolving detrimental problems and prompting people to avoid sins. They are in four varieties:

1. [1] that mention be made of what is in the Qur'an of verses which incite fear and of what in the traditions of the Messenger of Allah, may Allah bless him and grant him peace.

2. [2] that mention be made of what has been occurred to the Prophets from affliction in order to teach people the greatness of Allah ta’ala's independence.

3. [3] that people be made to value that the hastening of punishment in this world results from persistence in sins.

4. [4] mentioning what has been narrated concerning the punishment resulting from the legal correction for crimes like fornication, adultery and theft."

He says in another place in the Ihya, "If you were to say, 'If the preacher is speaking during the Friday congregational prayer, after the normal congregational prayers, or when someone whose spiritual state is not known ask him to preach to him. How should he do that?' Realize that the path in that is to lecture with that which will be sufficient for the needs of every person."

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If you were to say: "What is the meaning of reminder (tadhkeer) and preaching (wa`adh)?" I say that Imam Ghazali says in his al-Risaala: "The meaning of reminder is that the servant remembers the Fire of the Hereafter and remembrance of the inability of the nafs in serving the Creator. It means to reflect upon his past years which he lost in things not concerning him. It means to reflect on what is in front of him of punishment like: [1] the safety of his faith at his final ending; [2] how his condition will be during the taking of his spirit by the Angel of Death; [3] will be able to answer the questioning of Munkar and Nakeer; [4] the extreme strain of his condition during the Judgment and all of its obstacles; [5] will he safely traverse the Bridge (siraat) or fall into Hell; and [6] persistence in remembrance of the Fires of Hell. The contemplating of these above mentioned trials is called reminder (tadhkeer). Teaching people and authenticating these things to them; admonishing them of their deficiencies and excesses; giving them insight into the faults of the nafs so that the heat of the Fires can impress the people of the assembly; making them internalize these torments so that they could to the best of their ability to recall the past years and to be grieved over the licentious years spent in other than the obedience of Allah ta’ala - whoever has embodied these characteristics in this way is named preacher (waa`idh)."

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Imam al-Ghazali then says after that, "It is necessary for you to utilize your entire determination and imagination to call people from: [1] the deceptions of this world to the Hereafter; [2] from disobedience to obedience; [3] from stockpiling worldly things to doing-without; [4] from stinginess to generosity; and [5] from self-deception to fearful awareness. You should make the Hereafter beloved to them and make this world's life hateful to them. You should teach them the sciences of worship and doing-without because most of their nature inclines them to stray from the methodology of the divine law, to rush into what Allah is not pleased with and being filled with destructive characteristics. Therefore, fix terror in their hearts and warn them against what they will face from dread. This is in
order that their inner traits can transform and their outer behavior can be changed. Thus, craving for obedience and reverting from disobedience will become apparent upon them. This is the path of preaching and giving sincere advice. Every sermon which is not done in such manner is disastrous for the one speaking and the one listening. Rather, he is a demon and devil who drives people from the way of Allah and destroys them. It is obligatory upon the people to flee from him because he with his words corrupts their religion in ways which Satan is unable. Whoever has authority and strength it is incumbent upon him to remove the story teller from his place among the Muslims and prevent them from listening to him. To do so is included among commanded what is good and forbidding what is evil." It says in the Ihya, "It is necessary for preaching to be assigned to one whose outward is piety and whose attitude while speaking is tranquil (sakeena), dignified (waqaar) and his dress be that of the righteous. If not then the people will not be increased by him except in persistence in error. It is also obligatory to place between men and women a screen (haa'il) which prevents gazing."

I say: "It has become apparent from what we have mentioned that story telling which is not related to the Qur'an nor verified by traditions is an innovation whether it is done in the mosque or else where. Realize that reminding and preaching is among the best of the ways to draw near to Allah ta`ala, when it is done in the way described."

Here ends the explanation of what people have invented in the section of the affairs of the mosque from Satanic innovation. We have mentioned only a few examples by way of alerting those of intellect, not by way of enumerating all of them.

O Allah give us success in following the *sunna* of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.
Chapter Twelve
An Explanation of the Path of the Sunna of Muhammad Concerning the Adhaan and the Iqaama
and An Explanation of What People Have Invented Concerning It From Satanic Innovation

The Path of the Sunna Concerning the Adhaan and the Iqaama

As for the path of the sunna of Muhammad in the issue of the adhaan and the iqaama, it is that everyone should stop with the expressions which the Prophet, may Allah bless him and grant him peace, came with concerning them. This should be done without adding anything or taking anything away. It is related in the Saheeh of al-Bukhari on the authority of Anas, who said,

"أَمْرُ بِذَلِكَ أَنْ يُسْتَقَعَ الْآذَانُ وَيَوْتَرَ الإِقَامَةُ"

"Bilal was ordered to double the adhaan and to recite the iqaama once."

From the path of the sunna in the adhaan is the story concerning the words of the mu`adhin. It is related in the Saheeh of al-Bukhari on the authority of Abu Sa`id al-Khudri that the Messenger of Allah, may Allah bless him and grant him peace, said,

"إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُواْ مَثْلَ مَا يُقُولُ الْمُؤَذِّنُ"

"When you hear the words of the mu`adhin, then say the same as what the mu`adhin says."

From the path of the sunna in the adhaan is the recitation of the supplication which has been narrated when the adhaan is heard. It is narrated in the Saheeh of al-Bukhari on the authority of Jabir ibn Abdallah that the Messenger of Allah, may Allah bless him and grant him peace, said,

"إِنْ قَالَ حَيْنَ يَسْمَعُ النَّاسُ اللَّهُمَّ رَبَّ هَذِهِ الدُّعَاءِ النَّافِعَةِ وَالصِّلَاءِ القَانِثَةِ أَتِ مُحَمَّدًا الْوَسْبِيلَةَ وَالْفَضِيلَةَ وَالْدِرَجَةَ الرَّفِيعَةَ وَبَعْثْهُ مَقَامًَ مَحْمُودًا الَّذِي وَعَدْتَهُ خَلَافَةً لِّيَوْمَ الْقِيَامَةِ"

"Whoever hears the caller (to prayer) and then says, 'Allahumma rabbi hadhihi ad-da`awat 't-taamat, wa as-salaat 'l-qaa'ima, aati Muhammadan al-waseelat wa'l-fadeelat wa 'd-darajat 'l-rafi`a, wa ab`athahu maqaaman mahmuudan alladhii wa`adtahu.' (O Allah! the Lord of this perfect call and this established prayer; give Muhammad the means and the exalted rank, and raise him up to the station of Mahmud which You have promised him). Whoever says it my intercession will lawful for him on the Day of Judgment."

Here ends the explanation of the path of the Sunna of Muhammad concerning the adhaan and the iqaama. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

"وَفِي نَهْجِ الْحَقِّ إِلَّا أَنْ يَسْتَكْبِلَ الْحَقَّ وَيَفْعَلَ فِيْهِ أَنَا بِاللَّهِ وَهُوَ الْمُبْتَهِلُ الْحَقَّ الْمَيْتُ بِاللَّهِ وَهُوَ الْمُبْطَهِلُ وَهُوَ الْمُتَّقُونِ"
The Innovation Concerning the Adhaan and the Iqaama

As for what people have invented in the adhaan and the iqaama from Satanic innovation, it is as follows:

Among these innovations is all the mu'adhins in a town calling the people to prayer simultaneously with one voice - that is a reprehensible innovation. It says in the al-Madkhal, "Their calling the people simultaneously with one voice is a reprehensible innovation which contradicts the sunna of the by-gone community."

Among these innovations is chanting are singing (at-tattreeb) while doing the adhaan - that is a reprehensible innovation, as long as it is not done excessively. However, when it is done excessively, that is a forbidden innovation by consensus. Al-Kharshi said, "It is highly recommended (yundabu) that the muezzin's be loud-voiced, i.e. that he has a nice voice that is resounding, without it being done with singing. For that is reprehensible because it roots out humility and dignity." Ibn Rushd said, "This is like the adhaans called in Egypt. It is disliked (al-karaaha) as long as it is not done excessively, for then it becomes forbidden (yahrumu)." Al-Tatai'yi said, "Let us examine what are the limits of excessiveness (at-tafaahush)? Its apparent meaning reverts back the people of knowledge for chanting and singing it is the interruption of sound and its vibrating and shivering." It says in the al-Madkhal, "Concerning the adhaan of the congregation prayer which is chanted melodiously, it resembles singing (al-ghinaa'), until nothing is recognized from what is said from the expressions of the adhaan, except voices which ring out then diminishes. This is a rejected innovation which has been adopted recently, invented by some of the Amirs some of the schools which were built. It then diffused to other places. This type of adhaan is in use in these times in Syria, and it is a corrupt innovation. Since the objective of the adhaan is to call people to the prayer, it is necessary that its expressions be understood by those who hear it. However, nothing is understood these adhaans because its expressions resembles music and singing. It has related in a tradition on the authority of the Messenger of Allah, may Allah bless him and grant him peace, "Whoever invents anything in this matter of ours which not from it, will be rejected." It has been related by Ibn Jurayj on the authority of `Ata ibn Abaas who said that the Messenger of Allah, may Allah bless him and grant him peace said, "Verily the adhaan should be easily and unemotionally (sahlan samhan). If your adhaan is easy and unemotional, then give the adhaan, other-wise do not give the adhaan." This was narrated by ad-Daaruqutnii in his Sunnan. Imam Abu Taalib al-Makki, may Allah be merciful to him said in his book, "Among the things which have been invented is chanting melodiously (at-talheen) in the adhaan. This is from those things which are a clear infringement and outrage in it. One a man said to Ibn Umar, "Truly, I love you for the sake of Allah." He replied, "But I hate you for the sake of Allah." He said, "Why for, O Abu Abdallah?" He said, "Because you sing while making the adhaan."

Among these innovations is calling to the prayer using other than the expressions of the adhaan - like expressions encouraging preparation, participation and glorification - that is a reprehensible innovation.

348 He was Ubayd ibn Jurayj, the freedman of the Banu at-Taymi 'l-Medini.
349 He was Abu 'l-Hassan Ali ibn Umar ibn Ahmad ibn Mahdi 'd-Daraqutni, [919 - 995 C.E.].
innovation; or others say it is an approved innovation (mustahsana). It says in the al-Minhaj 'l-Muntakhib:

"Is supplicating for the adhaan at night and calling
To it in other than its expressions and what has occurred
From their saying, "Wake up and praise Allah!",
Approved? No. Indeed, believe that
Out of testimony to the shari'a, because in the expression
Is a prescription, so cure your nafs by it."

Ahmad ibn Ali ibn Abd'r-Rahman al-Manjuri said in explanation of the above verses in his commentary upon the al-Minhaj 'l-Muntakhib, "There is disagreement concerning the supplication done by the muezzin at night, and in calling to the prayer with other than the expression of the adhaan; like expressions encouraging preparation, participation and waking up. It is like the muezzin saying at the appearance of the dawn, 'Wake up, for to Allah is the praise'. Is it an approved innovation (bid'a mustahsana)? It is said no, and it is said yes. The latter is what is sound and reliance is taken on that. The expressions encouraging preparation is like the muezzin saying, "Prepare for the prayer!" And expressions encouraging participation is like his saying, "Be present at the prayer!" or, "The prayer is ready!". Imam al-Barzuli mentioned that there was a difference of opinion concerning the third type of expressions. He selected it as being approved and it is this opinion that the author follows. And Allah knows best. Al-Barzuli said, 'It is disliked also, (by Umar ar-Rajraji), calling to the obligatory prayers (salaat 'l-fard) with other than the expressions of the adhaan. For in this way the actions of the people have proceeded in all the metropoles and regions.

Imam Abu Abdallah al-Ubay said concerning the words of the Prophet, may Allah bless him and grant him peace, "Whoever invents in this matter of ours that which is not from it, will be rejected." He said, "That which is not from its matter, is that which he did not establish as sunna, nor did the consideration of the shari'a confirm it. For these fall under those prohibited things (manhiyyat) and innovations (bid'a) which the consideration of the shari'a has not confirmed. As for those which the shari'a has confirmed regarding its foundations, for they are permissible (ja'a'iza). And they are from among the approved innovations (bid'a mustahsana) of the matters of the deen, like the congregational prayer of Ramadhan and like the expressions encouraging preparation, participation and waking up for the prayer. This is because the considerations of shari'a confirms the similarity of its benefits. For the adhaan has been established for the benefit of notification of the beginning of time of prayer. And the expressions encouraging preparation, participation and waking up for the prayer are from that kind, because in all three of them there is the benefit of notification of the approach of the beginning of the time of prayer."

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I say: The author of the al-Madkhal was of the opinion that all the above is forbidden (nahyi), because in it he said, "The muezzin is to be prohibited from doing what they have invented, such as standing at the door of the mosque and saying, "The prayer! May Allah be merciful to you! The time of prayer has come! The prayer! O people of prayer!'; and the like from the expressions which they used to say. This is because the Lawgiver, may Allah bless him and grant him peace, had decided for the responsible person (mukallafl) to attend the prayer by hearing the adhaan. Therefore, making and addition to that is an innovation. This is one view. The second view is that if he does that then the legal adhaan will persists without any real meaning. This is because if the people become acquainted with that, they will depend upon the mu'adhin stopping at the door of the mosque or upon the words mentioned previously. If it like that then when the people hear the lawful adhaan they will not hasten to the mosque. This is because they have become reliant upon what we have described. All of that is
meh. invention in the religion. Abdallah ibn Umar, may Allah be pleased with both of them, was once walking in one of the streets of Basra when he heard the adhaan. He then entered the mosque in which the obligatory prayer is done and prayed two rak`ats. While he was praying the mu`adhin stopped at the door of the mosque and said: "The prayer is ready. May Allah be merciful to you." When he had finished praying he went and took his shoes and left the mosque saying; "By Allah! I will not pray in a mosque in which there is innovation!"

Among these innovations is seeking forgiveness before the iqaama. It is the mu`adhin saying three times before the iqaama: "I seek forgiveness of Allah." This is a reprehensible innovation (bid`a makruha) because it from secondary innovations (bid`a idaafiyy). It says in the Umdat 'l-Murid 's-Saadiq: "Secondary innovation (al-bid`a 'l-idaafiyya) are those which are connected to an issue that if they were clear of them it would not be correct to disregard it because it is by itself apart of the sunna or not an innovation in itself. This is the type of innovation which has become predominate in these times. Among this type is the mu`adhin saying three times before the iqaama: "I seek forgiveness of Allah"."

Here ends the explanation of what people have invented in the section of the adhaan and iqaama from Satanic innovation. We have mentioned only a few examples by way of alerting those of intellect, not by way of enumerating all of them.

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.
Chapter Thirteen
An Explanation of the Path of the Sunna of Muhammad Concerning Prayer And An Explanation of What the People Have Invented In It From Satanic Innovation

The Path of the Sunna Concerning the Prayer:

As for the path of the Sunna concerning the prayer, it is that everyone must pray as the Prophet, may Allah bless him and grant him peace prayed.

It is related in the Saheeh of al-Bukhari that the Prophet, may Allah bless him and grant him peace said,

(صَلَّى ﷺ رَأَيْتُوْنَ)

"Pray as you have seen me pray."

It is related in the Saheeh of al-Bukhari also that Abu Humayd as-Saa`idi said,

لاْ قُبْصِيْمَا وَاسْتَبْتِ بِأَطْرَافِ أَصَابُ العَلَّمِيْنِ ﻓَإِذَا جَلَسَ فِي الْرُّكْعَةِ ﻓَإِذَا جَلَسَ ﻓِي الْسَّجْدَةِ وَقَعَدَ ﻋَلَى ﻣَذَابِيْنِ جَلَسَ ﻋَلَى رَكَبَتِيْنِ ﻓَإِذَا رَكَعَ أَنَّى ﺗُصَلِّي ﻻِبَّانِيْنِ ٍ

"I was the best of you in remembering the prayer of the Messenger of Allah, may Allah bless him and grant him peace. I saw him when he made the takbir he placed his hands parallel with his shoulders. When he made ruku` he placed his hands firmly upon his knees and then bend his back. When he raised his head, he would straighten up until his whole spine returned to its place. when he made sajdah, he would place his hands without them being spread out nor clutching them and the tips of his toes should face the qibla.  When he sat in the second raka`at he would sit upon is left foot and raise his right foot.  When he sat in the last raka`at, he would extend his left foot, raise his right foot and sit upon his hip."

It is related in Saheeh of al-Bukhari also on the authority of Abu Hurayra:

أَنَّ النَّبِيَّ صَلَّى ﷺ عَلَى الْبُصْرَةِ فَلَمْ يَفْعَلْ قُرْنَانَهُ ﻓَلاَتْلِكَ ﻓِي صَلَاةِ ﻓَيْرُ الرَّبِّ ﺗَعْمِلُ لَهُ ﺑِنَأْيَـٰٰرَةً ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ ﻓَيْرُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ ﻓَيْرُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ قُرْنَانَهُ، ﻓَلَمْ يَفْعَلْ Q

"Once the Prophet, may Allah bless him and grant him peace, entered the mosque; then a man entered and prayed. He then came to the Prophet, may Allah bless him and grant him peace, and gave him the salaams. The Prophet, may Allah bless him and grant him peace, returned the salaams and said, "Return and pray over again, for you have not prayed." Then he prayed again and came and gave the gave the Prophet, may Allah bless him and grant him peace, the salaams, who then said: "Return and pray over again, for you have not prayed." This happened three times and he, may Allah bless him and

350 He was Abu Humayd Abd'r-Rahman ibn Sa'd ibn 'l-Mundhir 's-Saa`idi `l-Ansaari. He died during the final years of the rule of Mu`awiyah.
grant him peace, repeated the command three times. The man then said, "By the One who sent you as a Messenger, I cannot do any better than that, so teach me." The Prophet, may Allah bless him and grant him peace, said, "When you stand for the prayer, make the takbir. Then read what is easy for you from the Qur'an. Then make the ruku` until you become composed in it. Then stand up until you are standing erect. Then make the sajda until you become composed in it. Then rise up until you become composed in sitting. Then make the sajda until you become composed in it. Then do that in the whole of your prayer."

It is related in the Saheeh of al-Bukhari on the authority of Ibn Abaas, may Allah be pleased with both of them that the Prophet, may Allah bless him and grant him peace, said,

أُﻤِرْﻨَﺎ أَن ﻤَﺴِﺠَدَ عَﻠَﻰ سَبْعَةِ أَعْظُمٍ وَلَا ﻴَنْسَجُدُ وَلَا يُكَفُّ ﺗَوْبَةً وَلَا شَعرًا

"We have been commanded to make the sajda upon seven bones and not to tuck up our garments nor our hair." It is related in the Saheeh of al Bukhari on the authority of Abdallah ibn Maalik ibn Buhayna

كان إذا صلى فَرَجَ بَيْنَ يَدِيهِ ﻫَيْنَ ﺗَبْنُوُيَ بِياضٍ إِبْطَى ﻋِلَى

The Prophet, may Allah bless him and grant him peace, when he used to pray, he used to separate his arms until the fairness of his armpits would show." It is related in the Saheeh of al-Bukhari on the authority of Anas who said,

كان ﺗَبْنَوُيَ الْصَدْلَةَ وَيَكْمِلُها

"The Prophet, may Allah bless him and grant him peace, used to make his prayers succinct and perfect." It is related in the Saheeh of al-Bukhari on the authority of Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said,

إِذَا صلى أَحَدُكمْ بِالْدَّارِ فَلْيَخْفِفْ إِنَّ فِيهِمُ الصَعِيبُ وَالْمُفَتَّحُ وَذِلِكَ الحَاجَةُ وَالكِبْرِإِذَا صلى أَحَدُكمْ لَنْفَسِهِ فَلْيَطْوُلْ مَا شَاءَ

"When anyone of you prays in front of the people, he should decrease the prayer. Because there may be among them those who are infirm, sick, those who have business, and the elderly. When anyone of you prays by himself, he can lengthen it as much as he likes."

It is related in the Saheeh of al-Bukhari on the authority of Abu Hurayra the Prophet, may Allah bless him and grant him peace, said,

إِذَا يَخْفَى أَحَدُكمْ إِذَا رَفَعَ رَأسَهُ إِلَى الإِمَامِ أَن يَجْعَلَ اَلدَّةَ وَإِذَا رَفَعَ رَأسَهُ إِلَى الإِمَامِ أَن يَجْعَلَ مَوْسِعَةً صَوْرَةً حَمَارٍ إِذَا رَفَعَ رَأسَهُ إِلَى الإِمَامِ أَن يَجْعَلَ مَوْسِعَةً صَوْرَةً حَمَارٍ

"Do you not fear that when one of you raises his head before the imams, that Allah will change his head into the head of donkey, or Allah will make his form into the form of a donkey?"

It is related in the Saheeh of al-Bukhari on the authority of al-Bara'a who said,

كان رَسُولُ اللّه ﺿَلَى اللّهِ عَلَيْهِ وَسَلَّمَ إِذَا قَالَ سَمِعَ اللّهُ لِمَن حَمَدَهُ لَمْ يَخْرِجْ أَحَدٌ مِّنَ الْمَعْلُومِ ﺿَلَى اللّهِ عَلَيْهِ وَسَلَّمَ إِذَا قَالَ سَمِعَ اللّهُ لِمَن حَمَدَهُ لَمْ يَخْرِجْ أَحَدٌ مِّنَ الْمَعْلُومِ ﺿَلَى اللّهِ عَلَيْهِ وَسَلَّمَ إِذَا قَالَ سَمِعَ اللّهُ لِمَن حَمَدَهُ لَمْ يَخْرِجْ أَحَدٌ مِّنَ الْمَعْلُومِ

"When the Messenger of Allah, may Allah bless him and grant him peace, used to say, 'Sami`a Allahu liman hamidahu - Allah listens to those who praise him', no one from among us would move his back until the Prophet, may Allah bless him and grant him peace, had gone into sajda. Then we would go into sajda after him."

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351 He was Abdallah ibn Malik, also known as Jundub ibn Fadla'l-Azdi and was famous as Ibn Buhayna.
352 He was Abu 'Amaara 'l-Bara' ibn 'Aazib ibn 'l-Haarith ibn 'Adiy 'l-Awsi 'l-Haarithi, also known as Abu Umar and Abu Fudayl, [d. 694 C.E.].
Here ends the explanation of the path of the Sunna of Muhammad concerning the prayer. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.

The Innovation Concerning the Prayer:

As for what the people have invented in the prayer, they are the following:

Among these innovations is neglecting to straighten the lines. This is a reprehensible innovation. It says in the al-Madkhal, "One should be careful of these innovations which some of the Imams do by not designating someone responsible for straightening up the lines. The Imam only rotates to his left and right and says, "Istawuu yarhamkum Allah - Straighten yourselves, may Allah be merciful to you." Then one of the followers say, "Kabbir! raddiya Allahu `anAA wa `anka - Say the takbir, may Allah be pleased with us and you." All of the is nothing but invented innovation fabricated after the Early Community (as-salaf), may Allah be pleased with them." The Imams among the Salaf, may Allah be pleased with them, used to designate men who were responsible for keeping the lines straight. Then they would not say the takbir until those responsible for keeping the lines straight came and informed them that the lines were straight. Only then would they say the takbir. For it has come to us in a tradition from the Prophet, peace and blessings be upon him, saying, "Allah will cause your hearts to differ." It has been narrated from the Salaf, may Allah be pleased with them, that their shirts used to be torn from the shoulders first off because of the force of their pressing together in the prayer.

Among these innovations is using prayer mats (as-sajaada) - that is a reprehensible innovation. It says in the al-Madkhal, "Prayer rugs are originally reprehensible in the shari`a accept out of necessity." I say: It is says in the commentary upon the al-Manhaj `l-Muntakhab of Ahmad ibn Ali ibn Abd'r-Rahmaan al-Manjuuri, "Umar ar-Rajraaji mentioned about Tunis during his travels to Hajj when he resided their, that he objected (ankara) to some of the affairs of its people. And he mentioned among them is that they prayed their prayers upon prayer rugs." It says in the al-Madkhal, "Using prayer rugs is among the innovations which have been fabricated." Many among the Salaf, may Allah be pleased with them, used not to interpose any impediment between their faces and the earth, neither mats nor anything else. They only did this following the sunna of their Prophet, may Allah bless him and grant him peace. Have you not noticed that the Companions of the Messenger of Allah, may Allah bless him and grant him peace. Have you not noticed what has been narrated about wiping the pebbles from the forehead with only one wipe, and that leaving it is better than red camels? However, the tradition concerning the khamra is not an answer to the above, because the khamra is subject to severe pain which one finds at that time, contrary to the pain that the skin has to endure. In that there is no license. The khamra is palm leaves braided small enough for the one praying to place his forehead and hands upon it when he prostrates. Umar ibn `Abd 'l-`Azeez, may Allah be merciful to him, used to prostrate without placing anything between his face and the earth, out of humility and his desire to follow the sunna. It says in the al-Madkhal in another place, "The prayer is a link between the servant and his Lord. For when there is a link, then from its conditions it that there be much humility and rubbing the face in the earth. When
that is possible, it is better and more sublime. If that is impossible, then he should prostrate upon rough palm leaf mats." The *madh'hab* of Imam Malik, may Allah be merciful to him, is that the prayer done upon linen clothes without necessity is reprehensible if there is palm leaf mats available. And in this regard, praying upon cotton clothes is reprehensible if linen is available. And praying upon wool clothes is reprehensible if cotton is available. In short, the highest level is prostrating directly upon the earth, then under that thick palm leaf mats, then palm mats which or thinner, then thick linen, then thick cotton, then wool. The objective in all this is that the place of prostration is a place of humility, submissiveness, meekness and self-restraint.

I say: That upon which the legal decision concurs is that prostrating upon palm leaf mats is permissible (*jaaz*īz) not reprehensible, but leaving prostrating upon it is better. It says in the *Mukhtasar* of Khalil, "It is reprehensible to prostrate upon clothes not palm leaf mats and leaving it is better." Al-Kharshi said explaining that, "It is reprehensible when the earth is not hot, cold nor rough for any person, (even a woman), praying placing the forehead upon separate clothes made of cotton or the like from anything which brings convenience. Al-Kaffaan followed this same opinion. However, this is different from making *sujuud* upon palm leaf mats, leather or the like - it is not reprehensible. Although, it is better to leave making prostration upon them."

If you were to say: “What is the source for praying upon the *khamra* and palm leaf mat?” I would say: The source for that is in the *Sahih* of al-Bukhari. In it, it states that Maymuna said, "The Prophet may Allah bless him and grant him peace used to pray upon palm leaf mats." In the same collection it has been related on the authority of Anas ibn Malik:

"An *jadidah* miliyika zahutta *rasoolullah* sali *la* *la* salam tafjamuna leh Five times that he said: (womahu al-`asalah luqum)

قال أنس: ففتمت إلى حصيرة لنا قد استؤد من طول ما ليس ففتمت بتئام ففتمت لنا رأسولا لله صلى الله عليه وسلم وقصفنا و.parentNode وزارنا وعجر من وزارنا فسقنا لنا رسول الله صلى الله عليه وسلم ركعتين ثم الصرف

That his grandmother, Malika, invited the Messenger of Allah, may Allah bless him and grant him peace, to a meal which she had prepared for him. He ate with them and then said, "Stand, and I will pray with you." Anas said, "I stood and brought a palm leaf mat of ours which had become black from much usage. I then sprinkled water upon it. Then the Messenger of Allah, may Allah bless him and grant him peace, lined the orphan and myself up behind him, and the old woman behind us. Then the Messenger of Allah, may Allah bless him and grant him peace, prayed two *rakats* with us and left."

Among these innovations is bundling up for the prayer. These is a reprehensible innovation. It says in the *Umdat l-Murid as-Saadiq*, "Bundling up for the prayer is reprehensible according to the scholars. For following that thinking it is praiseworthy is a reprehensible innovation."

Among these innovations is saying the intention (*niyyat*) out loud. This is a reprehensible innovation. This was the view held by the author of the *al-Madkhal*. However, there is disagreement (*khilaaf*) concerning whether expressing it on the tongue is an innovation or not? The most famous view is that it is not an innovation. It says in the *Mukhtasar* of Khalil, "Expressing it on the tongue has a far reaching meaning." Al-Kharshi said in his commentary upon that, "That statement is from the verbal noun *lufdh* being connected to its doer. Meaning by that the expression of the one making the intention or the one praying has far reaching meaning. For he must not express his intention by saying, "I intend the obligation of the time", for example. This is because the heart is the locus of intention, and the tongue has no entry in that. If he does express it then he has overstepped the limits, and he has contradicted the first opinion."
Among these innovation is specifying particular *surats* for recitation during the prayer. This is a reprehensible innovation. It says in the *Umdat'l-Murid* as-Saadiq, "This is because using a single *surat* is founded upon philosophy. Applying specific *surats* necessitates that which there is no benefit in that because three matters:

1. it is contrary to the *sunna* which is agreed upon - for it limits that which is normally unrestricted;
2. it is an infringement of the *sunna* which demands elongating the recitation in certain conditions; and
3. it deprives one of the benefit to be gained from reciting a variety of *surats*.

Among these innovations is the entire congregation saying the *takbeer* together in one voice for every movement of the prayer. This is a reprehensible innovation. It says in the *al-Madkhal*, "Our scholars, may Allah be merciful to them, have disagreed concerning the soundness of the prayer of one appointed to listen and notify the congregation and the prayer of those following him, and whether their prayer is invalid or not. Their disagreement are summed up into four opinions:

1. the prayer is sound;
2. the prayer is not sound;
3. the difference between the *Imam* giving permission for that, then it is sound; an not giving permission, then it is not sound.
4. the difference between the *Imam*'s voice reaching the people, then it is not sound; and his voice not reaching the people, then it is sound.

If this is the case concerning a single person vocally notifying the congregation of the movement of the *Imam*, then what do you think of the entire congregation making the *takbeeraat* in one voice for each movement? I say: that which the *al-Futuuh* is in agreement is the permissibility of appointing one who listens for the *Imam* and the permissibility of that person being followed. It says in the Mukhtasar of Khalil, "It is permissible to appoint one who listens to the *Imam* and then notifies the congregation. It is also permissible to follow the one who is appointed to do this. It is even permissible to follow the movements of the *Imam* by sight even if the person is in his home." Al-Kharshi said commenting on that, "That is, the prayer of the one appointed to listen to the *Imam* and notify the congregation of his movements is permissible, as well as the prayer of those who follow this person. However, it is better that the *Imam* raise his voice loud enough to not be in need of someone to listen and notify the congregation. This is apart of the responsibilities of the *Imam*." It says in the *Sharh 'l-Minhaj 'l-Muntakhib* of Ahmad ibn Ali ibn Abd 'r-Rahman 'l-Manjuri, "The scholars have six opinions concerning the validity of the prayer with the one who listens. However, the procedure of the majority of the scholars is that it is permissible." He continued after a little, "They take their conclusions for this from the tradition where Abu Bakr was praying with the Prophet, may Allah bless him and grant him peace and the people were following Abu Bakr in his words and actions." he continued, "The summation is that which the predecessors and their subsequent scholars hold to is the permissibility of such actions. This is far-reaching proof against those who oppose them, then what of those who accuse them of being sinful, innovators or of being in error?! These oppositions and objections are contrary to the consensus of the community. In fact, these accusations are more appropriate for them or at least some of them. Or they are arrogant to all eyes or simply ignorant of real knowledge and have little intelligence.

Among these innovations is exceeding the limits in doing the *tasbeeh*, *tahmeed*, and the *takbir* thirty-three times each. This is a reprehensible innovation. It says in the *al-Madkhal*, "It happened to

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The term *sura* in Arabic means 'a wall' or 'an enclosure'. It technical meaning is the 114 separate chapters of the Quran.
one of the prominent scholars one day when he heard the tradition related on the authority of the Prophet, may Allah bless him and grant him peace:

'Whoever says at the end of every prayer sub’hanna Allah (glory be to Allah) thirty-three times, al-hamdulillahi (All praises are due to Allah) thirty-three times, and Allahu akbar (Allah is the greatest) thirty-three times; and seal the one-hundredth with: Laa ilaha illa Allah wахdahu laa shareeka lahu lahu’l-mulk wa lahu’l-hamd wa huwa ’ala kulli shay’in qadeer. (There is no deity except Allah the One without partner. To Him belongs the kingdom and to Him is the praise. And He has power over all things). Allah will forgive him his sins even if they were like the foams of the sea.' Then that scholar said, 'I will do one hundred for each one.' So he continued in this for some time until he saw in his sleep that the Day of Judgment had occurred and the people had been gathered into the place of gathering. The people were in a dreadful state and then a caller called out, 'Where are those who made mention of Allah at the end of every prayer?' Then some of the people from among them stood up and I stood up with them. We went to a place wherein Angels were giving the people reward for that. I was milling about among them while they were being given their rewards. However, I was not given anything. I remained in that condition until they all received their rewards. Then I went and asked them for my reward. They said, 'You have nothing with us!' I then said, 'Then why did you give them rewards!?' They said, 'Those used to do dhikr of Allah and say sub’hanna Allah, and Allahu akbar thirty-three times and seal it with Laa ilaha illa Allah wахdahu laa shareeka lahu lahu’l-mulk wa lahu’l-hamd wa huwa ’ala kulli shay’in qadeer.' I then said to them, 'I used to do one-hundred of each'. They said, 'That is not what the author of the shari`a, may Allah bless him and grant him peace ordered. On the contrary, he ordered it to be done thirty-three times. You have nothing with us!.' I then woke up very afraid and repented to Allah ta’ala that I would never increase on what the shari`a had established'."

Among these innovations is the supplications made after every salaat in a fixed manner with the Imam supplicating and the people following him. It is a reprehensible innovation according to the mad'haab of Imam Malik. It says in the `Umdat’l-Murid as-Saadiq, "Some of the scholars have said that it is a good innovation (bid`a mustahsana). Some say that it is a highly recommended innovation (bid`a mustahabba). The original opinion concerning that is that each person should supplicate for himself. Perhaps those who say that it is permissible use as proof the tradition of Ibn Maslama, may Allah be pleased with him, who said, the Messenger of Allah, may Allah bless him and grant him peace said,"

"No Muslim people gather where some of them supplicate and others follow, except that Allah answers there supplication." This is related by al-Haakim in accordance with the condition established by Imam Muslim."
He then said, "Among the innovations also is raising the hands during supplication. This has been objected to by some of the scholars, while others have permitted it." The Shaykh 'I-Islam Ibn Hajar\(^{356}\) singled out this issue into a part in which he gathered together some nine prophetic traditions. He said at the end of that, "The bottom line is that these prophetic traditions agree that (the raising of the hands) is lawful \((mashruu\)'\)." And among the weak prophetic traditions \((ahaadith di`aaf)\) is wiping the face during supplication, however acting with weak prophetic traditions in the like of that is admissible \((masmuuh)\) with the scholars.

Al-Barzuuli\(^{357}\) said in his commentary upon the al-Minhaj of Ahmad ibn Ali ibn 'Abd 'r-Rahman 'l-Manjuuri, "The Prophet, may Allah bless him and grant him peace left gathering the people together in the \(taraaweeh\) prayer, saying,

\[
\text{(Walei Khishit An Tufroos Ulilkum)}
\]

"I feared that it would become an obligation for you." Thus, when the Prophet, upon him be blessings and peace died, this became a ban \((maani`u)\). Then Umar reformulated it, transforming a ban into a requirement \((muqatda)\). Likewise, in the supplication in these specific forms which have not been clearly narrated. For when the Prophet, upon him be blessings and peace died, making supplication in a specific form became a disallowance, out of fear that it would be considered apart of the scope of the prayer as our shaykh the Imam, may Allah be merciful to him informed us. This is dismissal of the reason and its opposite. For whenever the disallowance is established, then its legal judgment is also disallowed. Likewise, whenever something is established, then its legal judgment is also established. This is sound with regard to the legal actions to be taken concerning it." It says in the \(Manhaj 'l-Muntakhab\):

"Realize that concerning the supplication which has been narrated at the end of the prayer it has been established by consensus. It is said, when it subjoins the prayer then it is disallowed and it has been heard to be good if it is not subjoined to it."

Al-Barzuuli said, "Among those things which are also considered reprehensible by ar-Rajraaji is making supplication at the end of the prayer, either absolutely or in the specific manner which the people are doing now." Then al-Barzuuli says in the \(Hiilat\) of an-Nawawi, "The prophetic tradition on supplication at the end of the prayer in itself are many." He then said, "As for objecting to the specific practice of supplication, 'Izza d'-Deen was asked about the supplication after the \(salaam\) of the prayer - was it highly recommended for the Imam in every prayer or not? He answered, 'The Prophet, may Allah bless him and grant him peace, used to perform the lawful remembrance \((adhkaar mashruu`at)\) after the \(salaam\) of the prayer, then seek forgiveness three times and then depart." It was related that he used to say,

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\text{Rabbi qinii 'adhaabaka yawma tab'atuu 'ibaadaka (My Lord! save me from Your punishment on the Day that You resurrect Your slaves.)}.\]

Thus, all good is in following the Messenger, may Allah bless him and grant him peace.

Al-Barzuuli says in his commentary of the \(Manhaj 'l-Muntakhab\) of Ahmad ibn Ali ibn 'Abd 'r-Rahman 'l-Manjuuri that one of the writers of Tunisia questioned him. The text of his question was, "What do you say about making supplication at the end of every prayer while the people behind him say

\[
\text{Zub' Qalli 'Adabaka Yeom 'Tab'atuu 'Ibaadaka}
\]

356 He was \(Shaykh 'I-Islam, Shihaab 'd-Deen Imam\) Abu 'l-Abbas Ahmad ibn Muhammad ibn Ali ibn Hajr, [1504 - 1567 C.E.].

357 He was \(Abu'l-Qasim ibn Abd'n-Nuur al-Barzuuli al-Maliki.\)
Ameen - as is the custom of the people in these lands, and also extending the palms in supplication - is it sunna or exemplary innovation (bid'at mustahsana)? He answered, "Making supplication after the prayer in the manner which you described is an innovation." Al-Barzuuli says, "He did not answer the entire question, because he did not clarify whether it was a exemplary innovation or not?" Al-Barzuuli says in commentary upon the above, "There was an Imam who customarily avoided making supplication after the prayer with the well known social practice which was done throughout the lands. That is that the Imam supplicates while those present says Ameen and those who can hear listens to it. When this Imam made the sallaam from the prayer, he would then stand and go to a corner among the corners of the mosque or go and carry out some of his needs. He considered that behavior of the people as an invented innovation which was not necessary to do. Rather, whoever desired would supplicate at that time by himself without following the social practice with the people had invented."

Thus, al-Barzuuli objects to that and says, "What is correct is what the scholars have specified as sufficient. For when the above decision of rejecting the supplication after the prayer reached the Shaykh and Professor Abu Sa'id ibn Lubbi, he vehemently objected the leaving of making supplication and ascribed that Imam among those who say, 'There is no benefit nor advantage in making supplication.' This caused the Shaykh to compose a work called Lisan 'l-Adhkaar wa 'd-Dawwaat Mimma Shuri`a Fi Adbaar 's-Salawaat, (the Mouthpiece of Remembrances and Supplications Which Have Been Made Lawful After the Completion of the Prayers). In it he integrates many legal proofs for the soundness of making supplication in accordance with the accepted practice. Even though it is true that it was not among the practices of the early community, yet avoiding it was not the legal motive in them leaving that thing. They left it only to establish the permissibility of leaving it and because of the absence of any specific restriction in it. As for prohibition or reprehensibility, there is none, especially in that which has an obvious foundation in the religion like supplication. Even though it is sound that the early community did not practice that, however the early community did practice that which was not done before them which is now considered permissible. Among these are:

[1] the gathering together of the Qur'an;
[2] the placing of diacritical points and vowel markings;
[3] delineating the verses;
[4] the symbols which indicate the beginning and the conclusion of the Qur'anic chapters;
[5] the reciting of the Qur'an in the mosque;
[6] the repeating of the mu'adhin of the takbir of the Imam;
[7] placing straw mats in the mosque in exchange of the hard ground;
[8] hanging chandeliers in the mosque; and
[9] engraving the Book of Allah with gold and silver."

Umar ibn 'Abd 'l-`Azeez said, "Legal rulings (aqdiyya) are produced for the people to the extent that they produce corruption. Likewise, legal rulings are generated for the people to the extent that they develop indifference." It has been said that indifference is among the destructive traits of the slave. It is said in the Qur'an,

{وَتَعاوَنُواْ عَلَى الْبَرِّ وَالْعَفَاوَنِ وَلَا تَعاوَنُواْ عَلَىِّ الْإِثْمِ وَالعُدُوْنَ}

"Help one another to righteousness and fearful awareness and do not help one another to sin and enmity."  

358 Quran - 5:2.

Then Al-Barzuuli mentions, "Truly in these specific practices of making supplication together there are advantages. Among them being that:

[1] most people do not know what to supplicate for;"
[2] they supplicate for that which is not permissible;  
[3] they make ungrammatical errors in their supplications; and  
[4] these problems extended to many people.  
Thus, when they joined together for the supplication it eliminated the causes of the above objections. Further, there has come to us many prophetic traditions on the supplication at the end of the prayer. Thus, any words of the early community and the scholars on the standing up of the Imam from his sitting place at the end of the prayer, must be interpreted. There are many diverse views regarding this issue.

Al-Qiraafi says in the last page of his al-Qawaa`id, "Imam Malik considered that reprehensible making as an excuse for that what could befall the soul of the Imam of self-exaltation." Abu 'Abdullah ibn 'Arafa was asked about the Imam of the prayer when he finishes does he supplicate while the those following say Ameen or not? This has continued as reprehensible in the lands of Morocco in certain of its districts, when an Imam of a place would pray and he would not supplicate which caused the hearts of those following him to have aversion for him. Therefore, explain to us the legal judgment in that and if possible remove this problem from us." He answered, "The behavior of those who are followed in knowledge and religion from among the Imams is in accordance with making supplication at the end of the narrated remembrance at the completion of the obligatory prayer. I have not heard anyone who objects to that except the ignorant one who is not to be followed."

Abu Mahdi Issa said, "The correct answer is that it is permissible to make supplication at the end of the prayer in accordance with the well known practice as long as it is not believed that the supplication is a part of the sunna of the prayer, its merits (fadaa'il) or its obligations. This is the same with the forms of dhikr done after it in accordance with well known practice, like reciting the beautiful names of Allah followed by the prayer upon the Prophet, may Allah bless him and grant him peace, and then asking for the contentment of Allah with the Companions, may Allah be pleased with them - and the like from the diverse forms of remembrances (adhkaar)" Among those who prohibit that are the two Shaykhs and Imams of knowledge. The first of them was Abu Zayd and the second one was Abu Musa, the two sons of Imam Malik, may Allah be pleased with them.

There was a mosque in Tilmisan which discontinued this practice for a time, then devotion to it over came them. The people began to denounce any attempt to discontinue it. The result was that it became a firmly established custom. This issue occurred in the city of Fez which caused the shaykhs of the city to disagree. Abu Ishaq as-Shaati said, "It is an innovation to always adhere to making supplication at the end of the prayers in accordance with social practice. It had reached one of those who adhered to this practice that to leave it necessitated him to be killed!"

Qadi Abu l-Khataab ibn Khalil relates a story from Abu 'Abdallah ibn Mujaahid l-`Aabid, "A man from among the notables of the government and the people of rank who was normally described with intense cockiness and greed, disembarked in the neighborhood of Ibn Mujaahid. He prayed behind him in his mosque he used to lead the people in. He used not to supplicate at the end of the prayers being staunch in the madh'hab of Imam Malik, since this was disliked (makruuh) in his madh'hab since he guarded the practices of his madh'hab. This particular man disliked that he neglected making supplication and commanded him to supplicate. Ibn Mujaahid refused and continued his custom of not supplicating at the end of the prayer. When a third of the night had passed the man prayed the evening prayer (`utmat) in the mosque. When he had completed the prayer and then went to leave for his home, he said to the people of the mosque who were present, "I said to that man to make supplication after the prayers and he refused. When tomorrow morning comes I will strike his neck with this sword!" He then pointed to the sword which was in his hand. The people became

359 He was Abu Abdallah Muhammad ibn Arafa, [d. 1400 C.E.].
fearful for Ibn Mujaahid 'l-`Aabid because of what the man had said and what was known about him. A
large group then returned to the house of Ibn Mujaahid. He came out to them and said, "What is the
problem with you?" They said, "By Allah! we fear for you from that man. His anger has now
become intensive against you for leaving the supplication!" He said, "I will not abandon my custom!"
They then informed him what the man said. He then said while smiling, "Depart and do not be afraid.
For he is the one whose neck will be struck by that very sword tomorrow morning, by the power of
Allah!" He then entered his home. The people departed terrified from the words of that man. When
the dawn came some people from his rank arrived at the mans house accompanied by some slaves.
They then seized him angrily and carried him to the palace of the governor. Some of the people of the
mosque and those who knew what had happened the previous night followed behind them until they
reached the door which faced Seville. There the command was given to strike his neck. He was killed
with his own sword as a testimony of the answer and the miracles of the Ibn Mujaahid."

I say, the outcome of what we have mentioned in this issues are three positions concerning
making supplication after the prayer:

[1] the absolute position that it is a good innovation;
[2] the absolute position that it is a repulsive innovation; and
[3] the detailed and minute position on the both positions.

It says in the al-Madkhal, "It has not been narrated that the Prophet, may Allah bless him and
grant him peace prayed a prayer and then made the salaam from it and then extended his hands making
supplication while those who followed him said Ameen after his supplication. This is the same with the
rightly guided Khalifs after him, may Allah be pleased with them and likewise with the remainder of
the Companions, may Allah be pleased with all of them. A thing which the Prophet, may Allah bless
him and grant him peace, did not do- nor anyone from among his Companions, there can be no doubt
that leaving it is better than doing it. Rather, it is an innovation."

Among these innovations is shaking hands (musaafaha) after the subha prayer, the `asr prayer,
the juma`a prayer, or after all the five prayers. This is a reprehensible innovation. Some say that it is
permissible (jaa'iza). It says in the al-Madkhal, "It is necessary for the Imam to forbid what has been
invented from shaking hands after the subha prayer, the `asr prayer, the juma`a prayer. Rather, some
have exceeded that by doing it after all the five prayers. All of these are innovations. The designated
place for shaking hands is when a Muslim meets his fellow Muslim, not after the five prayers. Thus,
wherever the divine law imposes something, we also impose it. The one who does that should be
prohibited and rebuked because of what he does contrary to the sunna."

Among these innovations is the prayer done on the fifth of the month of Rajab, the night of the
fifteenth of Sha`baan, the night of the twenty-seventh of Rajab, the prayer of farewell to Ramadhan,
the prayer of the days of `Ashuura, the prayer of the grave, the prayer for one's parents and the prayer of
the week. All of these are reprehensible innovations. It says in the 'Umdat 'l-Murid s-Saadig, "All of
these are false, that is, they are lies falsely imputed to the Messenger of Allah, may Allah bless him and
grant him peace."

Here ends the explanation of what people have invented in the section of the prayer from Satanic
innovation. We have mentioned only a few examples by way of alerting those of intellect, not by way
of enumerating all of them.

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and
grant him peace, by his rank with You.
Chapter Fourteen
An Explanation of the Path of the Sunna of Muhammad Concerning Making up for What Has Been Missed From the Prayer and Forgetfulness and An Explanation of What the People have Invented In It From Satanic Innovation

The Path of the Sunna Concerning Making Up and Forgetfulness in the Prayer

As for the path of the Sunna of Muhammad concerning making up for what has been missed (qada’i ‘l-fawaa’it) and forgetfulness (as-sahwi) in the prayer - it is that everyone must follow what the Prophet, may Allah bless him and grant him peace, did concerning that. It is related in the Saheeh of al-Bukhari in the chapter of making up for missed prayers on the authority of Anas ibn Malik that the Prophet, may Allah bless him and grant him peace said,

"Whoever forgets a prayer, should pray it when he remembers. There is no atonement for it except that.

And establish the prayer for My remembrance."

It is also related in the Saheeh of al-Bukhari on the authority of Umar ibn al-Khataab, may Allah be pleased with him came on the Day of the Trench after the sun had set and he was cursing the disbelievers of Quraysh. He then said,

"O Messenger of Allah, I almost did not pray the `asr prayer until the sun had almost set." The Messenger of Allah, may Allah bless him and grant him peace, said, "By Allah! I have not prayed it!"

We then stood in the trench. He made the wudu for the salaat and we made wudu for it. We then prayed the `asr prayer after the sun had set, then we prayed the maghrib after it."

It is related in the Saheeh of al-Bukhari on the authority of Abdullah ibn Abi Qataada on the authority of his father who said,

We traveled with the Prophet, may Allah bless him and grant him peace, one night and one of the people said, 'I will make you get up.' So all slept and Bilal rested his back against his female riding camel. His eyes were soon overwhelmed (by sleep) and slept. The Prophet then awoke when the edge of the sun had risen and said, 'O Bilal! What about your statement?' He replied, 'I have never slept such a sleep.' The Prophet said, 'Allah captured your soul when He wished, and released them when He wished. O Bilal! Get up and pronounce the call to prayer.' The Prophet performed ablution and when the sun came up and became bright, he stood up and prayed.

360 Quran - 20:14.
361 He was Abu Qataada `l-Harith `l-Ansaari, [ 606 - 676 C.E.], the calvary leader of the Prophet, may Allah bless him and grant him peace. Some say his name was an-Nu’maan, while others say his name was Amr.
It is related in the *Saheeh* of al-Bukhari in the chapter of forgetfulness (*sahwi*) on the authority of Abdallah ibn Buhayna who said,

"The Messenger of Allah, may Allah bless him and grant him peace, prayed two *rak`ats* with us from one of the prayers. He stood up in the second *rak`at* without sitting. The people stood up with him. When he had finished the prayer, we waited for him to give the *salaam*. He then made the *takbir* before the *salaam* and made two prostrations while sitting. He then made the *salaam*.

It is related in the *Saheeh* of al-Bukhari on the authority of Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, got up from the prayer after two *rak`ats*. Then Dhu 'l-Yadayn said,

"Have you reduced the prayer or have you forgotten, O Messenger of Allah?" The Messenger of Allah, may Allah bless him and grant him peace said, "Has Dhu 'l-Yadayn spoken truthfully?" The people said, "Yes." The Messenger of Allah, may Allah bless him and grant him peace, then stood and prayed two additional *rak`ats* and then made the *salaam*. He then made the *takbir* and made prostration like he normally does or a little longer."

It is related in the *Saheeh* of al-Bukhari in another narration on the authority of Abu Hurayra who said,

"The Prophet, may Allah bless him and grant him peace, prayed two *rak`ats* in the *dhuhr* prayer. It was then said to him, 'You have only prayed two *rak`ats*.' He then stood and prayed two *rak`ats* and made the *salaam*. He then made two prostrations."

Here ends the explanation of the path of the *Sunna* of Muhammad concerning the making up missed prayers and forgetfulness. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

O Allah give us success in following the *sunna* of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.
The Innovation in Making Up Missed Prayers and Forgetfulness

As for what the people have invented in this issue of making up missed prayers and forgetfulness; they are the following:

Among these innovations is neglecting to make up for missed prayers, relying on the belief that the supererogatory prayers (*nawaafil*) will defray (*tasuddu*) the discharge of the missed obligations (*faraa'id*). This is a forbidden innovation according to the most prominent opinion. Among these innovations is the prayer which is prayed in the last *jumu`a* of Ramadhan. They claim that whoever prays it absolves him from having to make up missed prayers. This is a forbidden innovation.

Among these innovations is avoiding correcting the prayer (*targee'u 's-salaat*) in which forgetfulness has occurred. This is a reprehensible innovation. It says in the Takhlees 'l-Ikhwaan, "The prayer which is not corrected is only complete in the outward to those overcome by self-delusion, while correcting the prayer is apart of the *sunna*." Imam al-Qiraafi, may Allah be merciful to him, said, "Drawing near to Allah by means of corrected prayers which have been amended, when doubt occurs in it is foremost than avoiding to correct the prayers." Sidi Ahmad ibn Saalim said, "Some of the scholars have said, 'Whoever avoids correcting the prayer, his prayer will continue to be his liability until he performs the correction of the prayer. This is because he is contravening the *sunna* of the Chosen One, may Allah bless him and grant him peace, since apart of his *sunna* is not shunning making correction of the prayer and attempting to do other acts of worship. Further, being content with the prayer after making the corrections is foremost than repeating the prayer, since that was the methodology (*minhaaj*) of the Prophet, may the best blessings and most perfect peace be upon him, and the methodology of his companions and the righteous ancestors after them. For all good is in imitation and all evil is in innovation (*al-khayr kulluhu fi 'l-'ittibaa`i wa s'-sharru kulluhu fi 'l-'ibtidaa`i*)."

Here ends the explanation of what people have invented in the section of the making up missed prayers and forgetfulness from Satanic innovation. We have mentioned only a few examples by way of alerting those of intellect, not by way of enumerating all of them.

O Allah give us success in following the *sunna* of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.
Chapter Fifteen
An Explanation of the Path of the Sunna of Muhammad Concerning the Travel Prayer and the Friday Prayer and An Explanation of What the People have Invented In It From Satanic Innovation

The Path of the Sunna in the Issue of the Travel Prayer and the Friday Prayer

As for the path of the sunna of Muhammad concerning the issue of the travel prayer (salaat 'l-musaafir) and the Friday prayer (al-jumu`a) - it is that everyone must follow what the Prophet, may Allah bless him and grant him peace, did concerning that.

From the path of the sunna in the travel prayer (salaat 'l-musaafir) is shortening the prayer (taqseer). It is related in the Saheeh of al-Bukhari in the chapter on what has been related about shortening the prayer on the authority of Anas ibn Malik who said,

"We went out with the Prophet, may Allah bless him and grant him peace, from Madina to Mecca, and he prayed two rak`ats until he returned to Madina." It is also related in the Saheeh of al-Bukhari on the authority of `A'isha who said,

"At first the prayer was made obligatory to pray two rak`ats. Then the travel prayer remained as it was and the prayer of the one not traveling was increased."

From the path of the sunna in the travel prayer (salaat 'l-musaafir) is joining the prayers (al-jam`u). It is also related in the Saheeh of al-Bukhari in the chapter on the Friday prayer on the authority of Ibn `Abaa who said,

"The Messenger of Allah, may Allah bless him and grant him peace, used to join together the dhuhr prayer and the `asr prayer when he was in the midst of travel. He used to also join between the maghrib and the isha prayers."

From the path of the sunna in the travel prayer (salaat 'l-musaafir) is not making supererogatory prayers (`adama 't-tanaffuli) at the end of the five prayers or after them. It is also related in the Saheeh of al-Bukhari on the authority of Ibn `Umar who said,

"I used to accompany the Prophet, may Allah bless him and grant him peace, and I did not see him make optional prayers (yusabbihu) during a journey."

From the path of the sunna in the travel prayer (salaat 'l-musaafir) is making supererogatory acts of worship in other than the end of the prayer and before it. It is also related in the Saheeh of al-Bukhari,

"The Prophet, may Allah bless him and grant him peace used to make the two rak`ats of fajr while on a journey."

362 She was Umm Hani' Fakhita bint Abi Taalib, the sister of Ali ibn Abi Taalib.
"On the day that the Prophet, may Allah bless him and grant him peace, conquered Mecca, he took the ritual bath in her house and prayed eight rak`ats. I have not seen him pray any prayer as moderate as them, except that he perfected its bowing and prostration."

It is also related in the Saheeh of al-Bukhari on the authority of Ibn Umar who said, "The Messenger of Allah, may Allah bless him and grant him peace used to pray the jumu`a prayer with us when the sun had begun to decline."

From the path of the sunna of the Messenger of Allah, may Allah bless him and grant him peace, concerning the jumu`a prayer is the obligation of making the ritual bath (al-ghusl wujuuban). It is also related in the Saheeh of al-Bukhari on the authority of Abu Sa`id `l-Khu dri, may Allah be pleased with him, "The ritual bath of the day of jumu`a prayer is an obligation upon every sexually mature person (muhtalim)." I say, and Allah knows best, that what he intended here by obligation is the obligation of the sunna.

From the path of the sunna of the Messenger of Allah, may Allah bless him and grant him peace, concerning the jumu`a prayer is the obligation of making the sermon (al-khutba wujuuban). It is also related in the Saheeh of al-Bukhari on the authority of Ibn Umar, may Allah be pleased with him,
"The Messenger of Allah, may Allah bless him and grant him peace used to make the sermon while he was standing. He would then sit down and then stand up the way we do today."

From the path of the *summa* of the Messenger of Allah, may Allah bless him and grant him peace, concerning the *jumu`a* prayer is the obligation of listening to the sermon (*al-insaat li 'l-khutba wujuuban*). It is also related in the *Saheeh* of al-Bukhari on the authority of Salman\(^{363}\) that the Prophet, may Allah bless him and grant him peace said,

\[
(ِبُصِّتَ إِذَا تَكَلَّمَ الإِمَامُ)
\]

"Listen when the Imam is speaking."

From the path of the *summa* of the Messenger of Allah, may Allah bless him and grant him peace, concerning the *jumu`a* prayer is the utilizing oils (*ad-duhn*) and perfumes (*at-tayb*) being highly recommended (*nadban*). It is also related in the *Saheeh* of al-Bukhari on the authority of Salman al-Farisi who said,

\[
(ِأَنْ تَأْسِفِنَّ يُؤُمَّمُ الجَمْعَةِ، وَتَطُهْرَ بِمَا أَسْتَطَعْ مِنْ طِهْرٍ، وَمَّنْ أَدْخَلَ أَوْ يُمْسِلِ مِنْ طِيبٍ، وَمَّنْ رَأَى فَلِمْ يَفْرُقْ بَيْنَ اثنَيْنِ،
\]

"The Prophet, may Allah bless him and grant him peace, said, "A man does not take the ritual bath on the day of *jumu`a*, purify what he is able to purify, oils his hair and utilizes perfumes on himself, goes out to the mosque without stepping between two people, prays what is written for him and listens to the speech of the Imam - except that Allah will forgive him for what is between this *jumu`a* and the next *jumu`a*."

Here ends the explanation of the path of the *Sunna* of Muhammad concerning the travel prayers and the *jumu`a* prayer. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

O Allah give us success in following the *summa* of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.

The Innovation in the Travel Prayer and the *Jumu`a* Prayer

As for what the people have invented in this issue of the travel prayers (*salaat 'l-musaafir*) and the *jumu`a* prayer from Satanic innovation are the following:

Among these innovations in the travel prayer is neglecting shortening the prayer (*tarku qasr 's-salaat*). This is a forbidden innovation for those who say shortening the prayer is obligatory and a reprehensible innovation for those who say that it is a *sunna*. It says in the *Umdat 'l-Murid 's-Saadiq*,

"The majority of the scholars believe that shortening the prayer is a *sunna*, even to the point where Ibn Umar, may Allah be pleased with him said, 'The travel prayer is two rak`ats. Whoever acts contrary to the *sunna* has disbelieved.' He means here, 'if you have verified it'. This is because he shows disdain for it."

It says in the *as-Shifa* of Qadi Iyad\(^{364}\). "A man from among the Bani Khalid ibn Usayd asked Abdallah ibn Umar saying, "O Abu 'Abd `r-Rahman, we find the fear prayer and the prayer of one not

\[\text{\footnotesize\(^{363}\) He was Abu Abdallah Salman 'l-Farisi, [d. 656 C.E.], a leading Companion of the Prophet originally from Persia.}\]

\[\text{\footnotesize\(^{364}\) He was Qadi Abu 'l-Fadl 'Iyad ibn Musa ibn 'Iyad 'l-Yahsubi. [d. 544 A.H.], the judge of Granada and Marrakesh during the rule of the al-Muraabitun. He authored one of the greatest text concerning the biography and prophetic mission}\]
traveling in the Qur'an. However, we do not find the travel prayer in it." Ibn Umar said, "O son of my brother! Allah sent to us Muhammad, may Allah bless him and grant him peace, when we knew nothing. For we do what we saw him do." It has been related in a prophetic tradition, "The best of among my community are those who when they commit a sin they seek forgiveness and when they travel they break fast and shorten the prayer." This was narrated by Ahmad Zaruuq in his Umdat 'l-Murid 's-Saadig. He said, "What corroborates that also is what has been verified as sound from the saying of the Prophet, upon him be blessings and peace,

((إِنَّ اللَّهَ يُحْبَّ أنْ تَوَّمَّى رَحْصًا))

"Truly Allah loves that you perform His concessions." It says in the Miftaah 's-Sadaad which is the commentary upon the Irshaad 's-Salik, "There is disagreement concerning the legal judgment of shortening of the prayer during travel. Abu Umar said, 'According to the Maliki madh'hab it is a sunna. Ibn Rushd said, 'The opinion of the madh'hab of Imam Malik and all of its adherence is that it is a sunna. It is also said that it is obligatory (waajib). This latter opinion was narrated by al-Lakhmi on the authority of Sahnun. The judge narrated it on the authority of a group from the scholars of Bagdaad."

Among these innovations in the jumu'a prayer is numerous central mosques (jawaami') in a single village. This is a forbidden innovation based upon the well-known opinion. Ibn Yunis said that Abu Muhammad said, "If there exists two central mosque in a land, then the jumu'a prayer is to be done in the oldest mosque." Ibn 'Abd l-Hakam said, "The exception is if the town is a large metropolis (al-imsaar l-'idhaam), like Cairo or Baghdad. This was done because the people were extremely populous. Thus no one among the scholars there objected to that." It says in the al-Miyaar of al-Wansharisi, "It is not permissible according to the well-known opinion to institute another jumu'a prayer in a village until the distance which divides them is equal to three miles."

It says in the Sharh 'l-Mufeeda, "It is not permissible to institute the jumu'a prayer in a village which is close enough to another to be considered one locale. The jumu'a should not be instituted in two central mosques in a single village except if it is a large metropolis." I say, some of the scholars have said that if the metropolis has two subdivisions or many subdivisions and there lies between the subdivisions a river or the like which would cause difficulty if they were cut off from one another - then it is permissible. If this is not the case then it should be treated as a small village. This is the case also if two fortresses whose population grows until they are at least three miles apart. Both Ibn Bashir and Ibn 'l-Haajib followed this view in contradiction to the foregoing view on the large metropolis.

Among these innovations in the jumu'a prayer is building extremely tall minarets. This is a forbidden innovation by consensus if vanity (fakhr) is aimed by that. If not, then it is a reprehensible
innovation. It says in the al-Madkhal, "As for what has been invented in these days from the building of extremely tall minarets, it is prohibited from many perspectives:

[1] it is contrary to the early community (as-salaf), may Allah be pleased with them;
[2] it allows the exposing of the private quarters of the Muslims;
[3] it causes the voice of the caller to be too far from the people beneath, since the call is for their sake.

Some of the rulers of Morocco built a minaret which was so tall that the mu'adhin when he called to prayer no one beneath him heard his voice."

Among these innovations in the jumu' a prayer is raising the voice extremely loud during the sermon (raf‘u 's-sawt haal 'l-khutba). This is a forbidden innovation by consensus. It says in the al-Madkhal, "It is necessary for the Imam to prevent the raising of voices in the mosques during the sermon or any other time. This is because raising of the voices in the mosques is an innovation."

Among these innovations in the jumu' a prayer is making supererogatory prayers (tanaffulu) after the jumu' a prayer in the mosque. This is an innovation unless the person leaves to his home and prays there."

Here ends the explanation of what people have invented in the section of the travel prayer and the jumu 'a prayer from Satanic innovation. We have mentioned only a few examples by way of alerting those of intellect, not by way of enumerating all of them.

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.
Chapter Sixteen
An Explanation of the Path of the Sunna of Muhammad Concerning the Two Eid Prayers and An Explanation of What the People Have Invented In It From Satanic Innovation

The Path of the Sunna Concerning the Section of the Two Eid Prayers

As for the path of the sunna of Muhammad concerning the issue of the two Eid prayers - it is that everyone must follow what the Prophet, may Allah bless him and grant him peace, did concerning that.

From the path of the sunna of the Prophet, may Allah bless him and grant him peace, is the meal on the day of the breaking of the fast (al-'aklu yawma 'l-fitri) before leaving the house, being highly recommended (nadban). It is related in the Sahih of al-Bukhari on the authority of Anas ibn Malik who said,

"The Messenger of Allah, may Allah bless him and grant him peace, did not go out early in the morning on the Day of Fitr to the prayer until he had eaten some dates." It is also related in the Sahih of al-Bukhari also on the authority of Anas ibn Malik who said,

"He used the eat an odd number." I say, as for the sunna of the Prophet, may Allah bless him and grant him peace, concerning the Eid of the sacrifice (an-nahr), postponing the breakfast is highly recommended. This is in order that the first meal that would be eaten would be the meat from the sacrifice (udhiyya).

From the path of the sunna of the Prophet, may Allah bless him and grant him peace, is making glorification of Allah (takbeer) during the Eid being unobjectionable. It is related in the Sahih of al-Bukhari in the chapter concerning glorifying Allah on the way to the Eid prayer on the authority of Abdallah ibn Bishr370,

"When we had completed the Eid prayer in this hour, it was the time that the people began to make glorification."

370 He was Abdallah ibn Bishr 't-Taaliqaani.
From the path of the *sunna* of the Prophet, may Allah bless him and grant him peace, is the obligation of avoiding carrying weapons to the prayer of the two *Eids*. It is related in the *Saheeh* of al-Bukhari on the authority of al-Hassan\(^{371}\) who said,

"The people were forbidden from carrying weapons to the prayer on the day of the *Eid* except when they feared enemies." It is related in the *Saheeh* of al-Bukhari on the authority of Ibn Ishaq ibn Sa`id ibn Amr ibn 'l-`Aas on the authority of his father\(^{372}\), who said,

"Al-Hajjaaj entered upon Ibn Umar while I was with him and said to me, 'How is he?' He said, 'Sound.' He then said to Ibn Umar, 'Who has attacked you?!' He said, 'I was attacked by (al-Hajjaaj) the one who ordered the carrying of weapons on a day which it is not permissible to carry them!!'."

From the path of the *sunna* of the Prophet, may Allah bless him and grant him peace, it is being unobjectionable of taking a different road (mukhaalafatu 't-tareeq) in returning from the prayer on the day of the *Eid*. It is related in the *Saheeh* of al-Bukhari on the authority of Jaabir ibn `Abd Allah who said,

"The Prophet, may Allah bless him and grant him peace, used to return through a different road from that by which he went on the day of the *Eid*." From the path of the *sunna* of the Prophet, may Allah bless him and grant him peace, is the obligation of beginning with the prayer (al-bad'u bi 's-salaat) on the day of the *Eid* of sacrifice before the sacrifice is made. It is related in the *Saheeh* of al-Bukhari on the authority of al-Barra'\(^{373}\) who said,

"I heard the Messenger of Allah, may Allah bless him and grant him peace say in a sermon. 'The first thing which we begin with in this day of ours is that we pray and then return and make our sacrifices. Whoever does this has performed our *sunna*.'"

From the path of the *sunna* of the Prophet, may Allah bless him and grant him peace, it is being unobjectionable of making glorification (takbeer) on the days of Mina after every prayer. It is related in the *Saheeh* of al-Bukhari,

"Ibn Umar, may Allah be pleased with him, used to make glorification of Allah during these days at Mina at the end of every prayer, upon his bed, in his tent, in his assemblies, while walking - during the all the days of Mina." "Maymuna used to glorify Allah on the day of sacrifice. The women used to make glorification of Allah behind Abaan ibn Uthman and Umar ibn `Abd 'l-`Azeez with the men in the mosque on the three nights of radiance (layaaliya 't-tashreeq) after the *Eid* of the sacrifice."

\(^{371}\) He was Abu Abdallah al-Hassan ibn Ali ibn Abi Taalib, [625 - 674 C.E.].

\(^{372}\) In the *Saheeh* of al-Bukhari he is identified as Sa`id ibn Amr ibn Sa`id ibn 'l-Aas.

\(^{373}\) He was Abu `Amaara al-Barra' ibn `Aazib ibn 'l-Haarith ibn `Adiy 'l-Awsi 'l-Haarithi, [691 C.E.]
Here ends the explanation of the path of the Sunna of Muhammad concerning the travel prayers and the jumu’a prayer. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.

The Innovation Concerning the Prayer of the Two Eids

As for what the people have invented in this issue of the prayer of the two Eids from Satanic innovation are the following:

Among these innovations is the gathering of the people at the door of the house of the Imam on the day of the Eid prayer before going out to the place of prayer. This is a reprehensible innovation. It says in the al-Madkhal, "Among the things which the people have invented in this issue is that the people gather around the door of the Imam before the prayer of the morning."

Among these innovations is exaggeration of the voice in glorification (‘ifraat ‘s-sawt bi ‘t-takbeer) until the point where the throat becomes hoarse (ya`qiru ’l-halqa). This is a reprehensible innovation." It says in the al-Madkhal, "The sunna which has predated is that the glorification on the day of the Eid used to be said aloud where a person could hear himself and a person next to him could hear him also. When the people gather and the Imam comes out, they increase and raise their voices until their throats become hoarse, is among the innovations. This is because this has not been narrated from the Prophet, may Allah bless him and grant him peace, except as we have mentioned. Raising the voice in that way takes a person from the bounds of good bearing and dignity. There is no difference in that - meaning the glorification - whether he be an Imam, mu’adhin or any other. For the glorification which is lawful (at-takbeer mashru`un) with regard to all of them is as we described previously, except for the women. It is incumbent upon a woman that she hears herself and that no one else hears her. This is in contrary to what some of the people today are doing. It is as though making glorification has been ordained for the mu’adhins only and no one else. For you find the mu’adhins raising their voices while making the glorification as we previously described, while the majority of the people listens to them without making glorification themselves. They continue in this gazing at the mu’adhins as though making glorification was ordained for them only. This is nothing but an invented innovation (bid`atun muhdathatun)."

Among these innovations is proceeding to the prayer while making the glorification in one voice (‘ala sawtin waahidin). This is an innovation because the law has ordained that each person should make glorification for himself and not in harmony with the voice of anyone else.

Among these innovations is postponing the prayer of the two Eids until the sun becomes sweltering (tastahirru s-shams). This is a reprehensible innovation especially when the time extends to the descent of the sun (muntaddan ila ‘z-zawaal). It says in the al-Madkhal, "Some of the Imams do this by postponing the prayer until the sun becomes very hot. This is a reprehensible innovation which is contrary to the sunna because the sunna which has been narrated regarding going out to the prayer is that one hurries in returning home to one’s family. During the Eid ’l-Adha he will be able to make his sacrifice, if he is among those to make sacrifice so that he can eat breakfast from his sacrifice. During the Eid ’l-Fitri they will be able to take the meal with him, since the majority of the people have families and children. If they have to wait for him, this creates difficulties for them."

Among these innovations is making construction (albinaa’u) in the place of prayer of the Eid. This is a reprehensible innovation because what is feared that this construction will be utilized as a place of refuge (ma’waan) for those whom it is not appropriate among the highway robbers, thieves and
others who cause corruption in the land. It says in the al-Madkhal, "The locale - meaning the place of prayer of the Eid- is the place of worship. Therefore it is necessary to eradicate all of these possibilities from that land by leaving it exposed without any constructions upon it."

Among these innovations is making supplication (du`aa`) when meeting someone (`inda `l-liqa`i`) during the Eid. This is a reprehensible innovation, while some say it is permissible (jaa`i`za) or unobjectionable (manduuba). It says in the al-Madkhal, "The scholars, may Allah be merciful to them, have disagreed concerning a man who says to his brother on the day of Eid, "Taqabbala Allahu minnaa wa minka, wa ghafara lanaa wa laka." (May Allah accept from us and from you and may He forgive us and you.). Their opinions concerning this is divided into four views: [1] permissible (jaa`iz) because it is good speech; [2] reprehensible (makruuh) because it is among the actions of the Jews; [3] unobjectionable (manduub) because it is supplication. The supplication of a believer for his brother is highly recommended (mustahhab); and [4] he should not initiate it, but if someone says it to him, he should return the like to him. Since the scholars differed about this good supplication along with it being as mentioned previously invented, then what about the words of him who says, 'Eidun Mubaarakun' (Blessed Eid) which is free of the above words, along with the fact that it was invented in these latter times? From that perspective it is more important to consider it reprehensible."

Among these innovations is making the glorification in harmony with others at the end of the five prayers during the three days of Eid. It says in the al-Madkhal, "What has happened in the past from the sunna is that the people of achievement used to make glorification at the end of every prayer of the five prayers during the days of pilgrimage when the people were at Mina. When the Imam made the salaams from an obligatory prayer during these days, he would glorify Allah in such a manner where he could hear himself and someone close to him could also hear him. Those who were present in the mosque would also glorify Allah, each one by himself without doing it in harmony with someone else. What has been described here of a person being able to hear himself along with the people near him - this is the sunna. As for what some of the people today are doing, when the Imam makes the salaams from his prayer, the mu`adhins make glorification in one voice in accordance with what is known from their yelling during the call to prayer. They prolong this while the people listen without anyone else making glorification. Or one of the people makes glorification of Allah while the rest of the people make it in harmony with his voice. All of the foregoing is apart of invented innovations. This is because it has not been recounted that the Prophet, may Allah bless him and grant him peace ever did that, nor did anyone from among the rightly-guided Khalifs after him. In this is a sundering of the sacredness of the mosques by raising the voices in it and it is a disturbance for those who are praying and those who studying and making recitation."

Here ends the explanation of what people have invented in the section of the prayer of the two Eids from Satanic innovation. We have mentioned only a few examples by way of alerting those of intellect, not by way of enumerating all of them.

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.
Chapter Seventeen
An Explanation of the Path of the Sunna of Muhammad Concerning the Funeral Prayer and the Graves and An Explanation of What the People Have Invented In It From Satanic Innovation

The Path of the Sunna Concerning the Issue of the Funeral Prayers and the Graves

As for the path of the sunna of Muhammad concerning the issue of the funeral prayer (jana'iz) and the graves (maqaabir) - it is that everyone must follow what the Prophet, may Allah bless him and grant him peace, did concerning that.

From the path of the sunna of the Prophet, may Allah bless him and grant him peace, is it being acceptable to prompt those who are dying (talqeen 'l-mayyit) to say the words of the shahada (laa ilaha illa Allah, Muhammadun rasuulallahi) at the point of death. This is in accordance with the prophetic tradition,

((وَمَنْ كَانَ أَخْرَجَ كَلَامَهُ ﻻَ إِلدَ إِلدَ ﷲَءَ ...)) وَقَبِيلَ لُوْهَ ﺑُنْ مَنْيَةِ: أَيْنَسْ ﻻَ إِلدَ إِلدَ ﷲَءَ مَقْفَاهُ ﺑِمَاءِ؟ ﻓُقالَ: ﺑَنَيَّةً، ﻣَنْيَةً أَمْرً، وَلَكَنْ نَيْسُ مَقْفَاهُ إِلدَ إِلدَ أَسْنَانُ، ﻓَإِنْ جَبْتَ بِمَقْفَاءِ ﺑِمَاءِ أَسْنَانُ ﻓَيْنَدَنَّ لَكُوَيْلَ ﻓَيْنَدَنَّ لَكَُ؟

"He whose last words are Laa ilaha illa Allah (There is no deity except Allah) will enter Paradise." 374

The advantage of prompting him to say it is so that these would be his last words spoken and in order to avert the devils who are present with him inviting him to change from his religion. We seek refuge with Allah. It is related in the Saheeh of al-Bukhari in the book concerning the funeral prayer,

374 This tradition was related by Imam Muslim and Imam at-Tirmidhi on the authority of Abu Sa`id `l-Khudri. Imam Abd `l-Haqq said that the tradition is good and sound.

375 According to Imam Ib Hajr al-`Asqalani in his Fath ‘l-Baari This tradition is an indication of what was related by Abu Dawud and al-Hakim by way of Kathir ibn Murra al-Hadrmi on the authority of Mu`adh ibn Jabal who said that the Messenger of Allah, may Allah bless him and grant him peace said: "He whose last words is LAIHA ILAHA ILAHA ALLAH will enter Paradise."

376 She was Umm 'Atiyya Nusayba bint Ka`b 'l-Ansaari, one of the most prominent women Companions of the Prophet, may Allah bless him and grant him peace. She participated in many of the military expeditions of the Muslims.
"The Messenger of Allah, may Allah bless him and grant him peace, entered upon us while we were washing the body of his daughter. He said, 'Wash her body three, five or more times with water and lotus plants. Then mix camphor or something made from camphor in the last washing. When you have finally finished call me.' When we had finished we called him. He then threw us his waist wrap and said, "Shroud her it that." Ayyub377 said, "Hafsa informed me similar to what Muhammad related in his tradition. In the tradition of Hafsa378, it added, "Wash her an odd number of times: three, five or seven times." Further it also said, "Begin with her right side and the places of ablution." Finally, it is mentioned that Umm `Attiyya said, "We wrapped her three times."

From the path of the sunna of the Prophet, may Allah bless him and grant him peace, is it being acceptable for the shroud for the deceased (kafnu `l-mayyit) being white. It is related in the Saheeh of al-Bukhari on the authority of `A'isha, may Allah be pleased with her,  

\[\text{An رسول الله صلى الله عليه وسلم كَفَّنَ في ثلاثة أثواب يَمَانيَّةً بيُغِي سَحْوَلَٰیَةً من كَرْسِف.}\]

"The Messenger of Allah, may Allah bless him and grant him peace, was wrapped in three short white Yemeni garments made from cotton."379

From the path of the sunna of the Prophet, may Allah bless him and grant him peace, is it being acceptable that those carrying the deceased walk swiftly to the place of burial (sur`atu `l-haamileen li `l-janaaza). It is related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, may Allah be pleased with him from the Prophet, may Allah bless him and grant him peace who said,  

\[\text{أَسْرُوا بِالجِنْزَازَةِ، فَإِنْ تَكُ صَائِلَةً فَخَيْرٌ تُقَدُّمُونَهَا إِلَيْهِ، إِنَّ يَخْتَوْنَ ذَلِكَ فَضُرِّ تَضَعُّونَهَا عَن رِفاقِكُم.}\]

"Hurry to the burial places. For if the person being carried was among the righteous then it is better to send him forward. However, if he is other than that, then evil comes from carrying him upon your necks." Al-Kharshi said, 'That does not rule out what has been related from the Prophet, upon him be blessings and peace when he said380,  

\[\text{عَلَيْكُم بِالسَّكِّيَةِ...)}\]

'You must walk calmly.' Meaning you must go with purpose while walking with your deceased because what is meant by swiftly (al-`isra`i) is that which is slightly below a multi-stepped trot. This is what is meant by walking with purpose. Walking swiftly here does not include jogging because jogging negates the prophetic tradition, 'You must walk calmly.' This is because in that there is danger to the deceased and to those carrying the deceased."

From the path of the sunna of the Prophet, may Allah bless him and grant him peace, is it being acceptable to make lines during the funeral prayer (as-saffu fi salaati `l-janaaza). It is related in the

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377 He was Abu Bakr Ayyub ibn Abi Tumayma Kaysan `s-Sakhtiyaani, [688 - 753 C.E.].
378 She was Umm `l-Mu'mineen Hafsa bint Umar ibn `l-Khattab, [605 - 663 C.E.], one of the wives of the Prophet, may Allah bless him and grant him peace and daughter of Umar.
379 The wording of the tradition related by al-Bukhari in his Saheeh is different from what the author narrated. The narration in the Saheeh of al-Bukhari on the authority of Urwa on A`isha, may Allah be pleased with her who said: “The Prophet, may Allah bless him and grant him peace was shrouded in three white cotton shrouds. None of them were garments or turban.”
380 This narration was related by al-Bukhari on the authority of Abu Hurayra on the Prophet, may Allah bless him and grant him peace who said: “When you hear the iqama then go immediately to the prayer, but you must go calmly and with dignity and do not rush, because whatever you catch from the prayer pray it and what you have missed simply complete it.” Although this prophetic tradition addresses the obligatory prayers, the courtesy of hurrying to the prayers but going calmly and with dignity also embraces the prayer of the deceased.
Saheeh of al-Bukhari on the authority of `Atta381 that he heard Jabir ibn Abdallah say that the Prophet, may Allah bless him and grant him peace, said,

((إِذَا تَوَفَّى الْبَيْطُ رَجُلٍ صَالِحٍ مِنَ الْجَهَّاَنَّ فَقُلُوْا عَلَيْهِ)) قَالَ قَصِيبَانِ فَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ

وَنَحْنُ صَفُّوْنَا قَالَ أَبُو الزَّرَقَةُ عِنْ جَابِرٍ كَذَا فِي الصَّفِّ الثَّانِي.

"Today a righteous man from Abyssinia has died.382 Come and let's pray upon him." We then arranged ourselves in lines and the Prophet, may Allah bless him and grant him peace with us prayed in lines. Abu'z-Zubayr383 said on the authority of Jabir who said, "I was in the second rank.

It is related also on the authority of Saheeh al-Bukhari on the authority of as-Shaybaani on the authority of as-Sha`abi who said,

أَحْدَّنِي مِنْ شَهِيْدِ اللَّهِ صَالِحٍ مِنَ الْجَهَّاَنَّ فَقُلْتُمُ صَلَاً وَسَلَّ مَعَنَا.

"Someone who had seen the Prophet, may Allah bless him and grant him peace, said that he came to a neglected grave and arranged some people in lines. Then he made the takbeer four times." I said, "Who was it that informed you of this?" He said, "Ibn `Abass."

I say, Imam Malik approved of the supplication of Abu Hurayra, may Allah be pleased with him in the funeral prayer. It comprised of praising and extolling Allah and doing the blessings upon the Prophet, may Allah bless him and grant him peace; then saying:

اللَّهُ إِنَّهُ عِبَادُكَ وَأَبْنَاهُ عِبَادُكَ وَأَبْنَاهُ اَميْتَاهُ عِبَادُكَ وَأَنْحَاءُ عِبَادُكَ وَرَسُولُكَ وَلَيْسُوا مِنَ النَّاسِ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ، إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ بِهِمْ إِنَّمَا أَنتَ اَعْلَمُ B

(O Allah! Verily he is Your servant, the son of Your servant and the son of Your maid servant. He used to testify that there is no deity except You the One who has no partner and that Muhammad is Your servant and messenger. You are most knowledgeable of him than we are. O Allah! If he was virtuous, then increase him in virtue. If he was sinful, then disregard his evil. O Allah! Do not forbid us his reward and do not afflict us after him.)

From the path of the sunna of the Prophet, may Allah bless him and grant him peace, is it being acceptable to make the grave convex (ja'alu 'l-qabri musannaman). It is related in the Saheeh of al-Bukhari on the authority of Abu Bakr ibn `Ayyaash on the authority of Sufyaan 't-Tammaar, who said,

أَنْتَ رَأَى قَبْرَ اللَّهِ صَالِحٍ مِنَ الْجَهَّاَنَّ فَقُلْتُمُ صَلَاً وَسَلَّ مَعَنَا.

"He saw the grave of the Prophet, may Allah bless him and grant him peace and it was convex." It says in the Mukhtasar of Khalil, "The raising of the height of the grave is called convex." It has been mentioned by al-Kharshi commenting upon the above, "It means that you make the middle of the grave like the shape of a camel. This is highly recommended (istuhibba) in order that the grave can be recognized. If its height is increased higher than that then there is no objection to that. However, Imam Malik considered reprehensible the projection to be dependent upon erecting a building, but not the rising of the mound from the earth in a convex. This is the way that Qadi Iyad interpreted it

381 He was Qadi Abu Muhammad `Atta ibn Yasaar l-Hilaali l-Madini, [631 - 715 C.E.].
382 Here reference is made to the Negus Nagasti (the king of kings) Muhammad Ahmad `n-Najaashi, the Monophysite Christian king of Ethiopia who protected the Companions of the Prophet during the early years of persecution in Makka. His shrine is located 38 miles south of Adigrat in a town called Agroo, on the border of present day Ethiopia and Eritrea..
383 He was Abu `z-Zubayr Muhammad ibn Muslim ibn Tadris `l-Asadi `l-Makki, [d. 750 C.E.].
because the grave of the Prophet, may Allah bless him and grant him peace, was convex - as has been related by al-Bukhari. This was the same with the graves of Abu Bakr and Umar. This is more legally established than leveling the graves because leveling the graves (ra'yu) is a custom of the People of the Book and the custom of the Rafidites.

Al-Lakhmi understood from the al-Mudawwana that making the graves convex was reprehensible (karaaha). However, Qadi Iyad showed that this opinion was weak because it is well known that our madh'hab upholds the permissibility of erecting convex mounds (jawaazu 't-tasneem), rather that it is sunna. Further, the converse opinion has never been established in the fundamental books of jurisprudence.

From the path of the sunna of the Prophet, may Allah bless him and grant him peace, is it being acceptable to give solace and consolation (ta`ziya). Among the types of expressions of solace is as what is related in the Saheeh of al-Bukhari that the Prophet, may Allah bless him and grant him peace, said,

\[
(إنّ لله مَا أَخذَ وَلَهُ مَا أَطَعَى وَكَلَّمَ اِلَيْ أَجِلٍ مَّعْمَى فَتَصَبَّرْ وَتَتَحْسِبْ)
\]

"Verily taking belongs to Allah and giving belongs to Him. Everything with Him has an appointed time. So be patient and resign yourself to Allah."

From the path of the sunna of the Prophet, may Allah bless him and grant him peace, is it being obligatory to avoid reviling the deceased (tarku sabbi 'l-amwaat). It is related in the Saheeh al-Bukhari on the authority of `A'isha who said that the Prophet, may Allah bless him and grant him peace said,

\[
(لاَ تُسَبِّوا الأَمْوَاتِ فَإِنَّهُمْ قدْ أَفْضَأا إِلَى ما أَفْضَأا)
\]

"Do not revile the deceased. For verily they have attained what they sent forward."

Here ends the explanation of the path of the Sunna of Muhammad concerning the travel prayers and the jumu`a prayer. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.

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384 This tradition was related on the authority of Usama ibn Zayd who said: “One of the sons of the daughters of the Prophet, may Allah bless him and grant him peace passed away. She then sent for him to come to her, but instead he told them to tell her: ‘Verily taking belongs to Allah and giving belongs to Him. Everything with Him has an appointed time. So be patient and resign yourself to Allah’. She again sent for him to come to her, this time swearing by Allah that he must come. Then the Messenger of Allah, may Allah bless him and grant him peace stood and Mu`adh ibn Jabal, Ubayy ibn Ka`b and Ubaadat ibn as-Saanit stood with him and entered upon her. Then they gave the child to the Messenger of Allah, may Allah bless him and grant him peace. The breathing of the child was faltering in its breast. I thought I heard him say: ‘It as if it is being attacked’. Then the Messenger of Allah, may Allah bless him and grant him peace starting weeping. Sa`d ibn Ubaada then said: ‘Are you weeping?’ He then replied: ‘Verily Allah shows compassion to those servants of His who are among the compassionate’.”
The Innovation Concerning the Funeral Prayer and Graves

As for what the people have invented in this issue of the funeral prayer (al-jana'a'iz) and the graves (al-maqabir) from Satanic innovation are the following:

Among these innovations is the saying of the one who prompts the one dying (yulaqqinu 'l-mayyit), "Say: Laa ilaha illa Allah!" This is a reprehensible innovation. It says in the al-Madkhal, "The word of the divine unity should be prompted with gentleness (bi rifqin). This is by the person simply saying aloud, "Laa ilaha illa Allah, Muhammadun rasuulu Allah." He should then be silent for a moment and then say it again the same way. This should continued until the decease expires. It is not necessary for him to say, "Say: Laa ilaha illa Allah."; or even to urgency insists upon the one dying to say it."

Among these innovations is making remembrance (dhikr) while washing the deceased (ghasl 'l-mayyit). This is a reprehensible innovation. It says in the al-Madkhal, "Beware of these other innovations which most of them do, which is the one washing the body, when he initiates the washing of the deceased he makes remembrance and makes various remembrances for each of the limbs he washed."

Among these innovations is placing cotton ('idkhaal 'l-qutn) in the anus of the deceased (dubur 'l-mayyit), and placing it his nose (anfu) and throat (halqu). This is a forbidden innovation by consensus ('ijma`an) because it violates the sanctity of the deceased (kharqun li hurmati 'l-mayyit). It says in the al-Madkhal, "Beware of this reprehensible innovation, rather - the doing of which is forbidden. It is that which some of them do in these times, violating the sanctity of the deceased, by pushing cotton in his anus and the likewise in his throat and nose."

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Among these innovations is specifying a particular side (ta'yeenu naahiyatin) to begin the carrying of the bier (haml 'n-na`sh). This is a reprehensible innovation. It says in the Mukhtasar of Khalil, "Commence with any side. However, specifying (al-mu`ayyin) is innovation." Al-Kharshi said commenting on the above, "It is permissible in the carrying of the bier for the funeral procession to begin with any side it wishes, whether, right, left, front or back. The word 'specifying' (al-mu`ayyin) refers to the side (jihat). This is like the ideas of Ibn Habib that one should begin with front right side of the deceased which is the front left side of the funeral bed (sareer). Or like the ideas of Ash'hab that one should begin with the front right side of the funeral bed, then with the bottom, then the front middle of the bed, then bottom middle, then the front left side then finally the bottom left side. All of these ideas are blameworthy innovations as Imam Malik said in the al-Muqaddama."

Among these innovations is wailing while crying (sayhat bi 'l-bukaa'i) while the deceased is being brought out to the grave. This is a forbidden innovation by consensus. It says in the al-Madkhal, "Beware in that what most of the people are doing which is when the deceased is brought out, women and men start making an alarming cry while mixing with one another for the most part. They call this custom 'saying farewell to the deceased' (wadaa'an li'l-mayyit) and showing the deceased its rights. This is but lies and fabrications which they have imputed to the immaculate sunna."

Among these innovations is the funeral procession jogging to the place of burial (khababu 'l-haamileen li 'l-janaaza). This is a forbidden innovation by consensus because it endangers the deceased and those carrying it. It says in the al-Madkhal, "Rushing which leads to endangering the deceased and those walking with it has been prohibited." It has also been prohibited to walk slowly (al-mashyi bi'l-huwayna) in accordance with the prophetic tradition.

385 He was Abu Umar Ashhab ibn Abd l-`Azeez ibn Dawuud l-Qaysi, [d. 814 C.E.].
"Do not creep slowly like the slow procession of the Jews." Our scholars, may Allah be merciful to them have said, "The *sunna* regarding the funeral procession should be done like a young man who walks swiftly to take care of his needs. This is what has been ordered in this, which is the middle way between what was first done by slow creeping and lastly by rushing to the point of causing harm. "*Between these two is the most correct way*"\(^{386}\).

Among these innovations is making remembrance while carrying the deceased. This is a reprehensible innovation. It says in the *Takhlees 'l-Ikhwan*, "Among those things which are rejected in remembrance of Allah is at the time of carrying the funeral bier (*janaaza*). The distinguished scholars have rejected that all together. It says in the *al-Madkhal*, "Beware of this other innovation which has cut off so many when large groups of people called 'the poor ones who remember Allah' (*fuqara dhaakireen*) gather in front of the deceased making remembrance in one voice. They do this in a pretentious manner for prolonged times."

Among these innovations is making remembrance while carrying the deceased. This is a reprehensible innovation. It says in the *Takhlees 'l-Ikhwan*, "Some of the scholars have accepted (*astahsana*) the scriptures which is written upon and they call them 'a covenant' (*al-`ahad*). They place these upon the chest of the deceased in the grave."

I say; This necessitates what was mentioned previously that the part of the deceased where the scripture is placed will smudge it while in it are verses of the Qur'an, names of Allah, names of the Prophets, or the names of protected friends which are inviolable. The correct answer is that if the scriptures can be made secure from being smudged - like digging in the eastern wall of the grave some distance from the deceased and placing it inside that hole - as some of the scholars have said. This is a lesser evil, however it does not secure the one who does it even in that pretext because it is an innovation. And all good is in following the Messenger of Allah, may Allah bless him and grant him peace.

Among these innovations is washing the limbs (*ghaslu 'l-atraaf*) of the traces of the deceased after burying him prior to entering the house. This is a reprehensible innovation. It says in the *al-Madkhal*, "Likewise, beware of what some of the people have invented when they return to their homes from burying their deceased, they do not enter their homes without first washing their limbs. Likewise, beware of what some of them have invented where they throw away all the water that was in the house when the deceased died."

Among these innovations is specifying certain days for mourning (*takhees ayyaam 't-ta'ziya*) and the like. This is a reprehensible innovation. However, when it was not done on these specific days then it becomes forbidden to mourn in any other time. This then becomes a forbidden innovation. I

\(^{386}\) *Qur'an*: 25: 67.
say, some of the people do these types of innovation during the visiting of the sick (‘iyaadat ‘l-mareed). They say that one should not visit during Saturdays. It says in the al-Madkhal, "This is contrary to the immaculate sunna. Some of them mention that the source of this innovation was from a Jewish doctor of a particular king. One day this king became extremely ill and the Jew never left his side. When Friday came the Jew wanted to observe his sabbath but he feared that his blood would be spilt if he left the side of the king. So he contrived a plan saying, 'Verily the sick should have no one enter upon them on Saturdays.' Thus, he was able to leave the king until his sabbath was completed. After that this innovation spread among the people."

Among these innovations is gathering people for making redemption (fida’). This is a reprehensible innovation. It says in the al-Madkhal, "Likewise beware of what some of the people have invented of performing the saying of Laa ilaha illa Allah (tahleel) for their deceased. They gather together large numbers of people for that reason, as we have mentioned, and they sit and perform in groups (jamaa’atan) and aloud (jahran). They justify doing that by what one of the Shaykhs in the latter times saw in his dream. He saw one of his deceased in the punishment and he said for him Laa ilaha illa Allah, seventy thousand times. He then presented these as a redemption for him. He later saw the same person in his sleep and he condition was excellent. He asked him about that and he informed him that he had been forgiven because of the reward of the redemption of the seventy thousand. This, however, does not amount to a proof from two perspectives: [1] the man was sleep and legal judgment cannot apply to one sleeping; [2] the man did it by himself within his soul and presented it as a redemptive reward for the man. He did not gather together large numbers of people the way it is being done in these times which has become well-known. Until it has become an affair which is a established custom. However, if someone was to do this alone and silently and then present the reward to whomever he wills, there is no prohibition in that. On the contrary, he has done an excellent deed (qad fa’ala khayran)."

Among these innovations is the meal which the people prepare (at-ta’aam alladhi yasna’uhu ahlu ‘l-mayyit). They then gather large numbers of people to eat from this. This is a reprehensible innovation. It says in the commentary upon the Fat’hi ‘l-Jaleel of Shaykh Muhammad ibn Ahmad ibn Muhammad al-Madyuuni387, "The building of tents for the people to spend the night in the home of the deceased is simply among the affairs of the days of ignorance." Likewise, the meal which the people of the deceased prepare on the seventh day after the death. They gather large numbers of people to feed them desiring by that to draw the deceased nearer to Allah and to bring mercy to him. This is an invention which has no foundation in the earlier times nor is it among the things which the scholars, may Allah be pleased with them have praised." I say, the charity (sadaqa) which is done in such fashion brings no benefit to the deceased. It says in the Risalaat of Abu Muhammad ibn Yusef ibn Saalim ibn Ibrahim, "It is the best of charity which benefits the deceased all together. However, it must be in conformity to the sunna." Also in the ar-Risala of Abu Muhammad, "There is no word, no action and no intention except if they be in conformity with the sunna."

Among these innovations is constructing buildings upon the graves (al-banaa’u ‘ala ‘l-qabr). This is a reprehensible innovation if by that one does not intend vanity (fakhr). If so then it is a forbidden innovation. It says in the Mukhtasar of Khalil, "Constructing a building upon the grave or making an enclosure (tahweez) for it, especially when it is ornamented, is forbidden." Al-Kharshi has said commenting on the above, "This means he considered reprehensible constructing upon graves itself. The enclosure is when the construction connects around the grave. This is when the objective is not for vanity or the height of its walls does not reach a level where the corrupt people can use it as a

387 He was Muhammad ibn Ahmad ibn Muhammad ibn Jahni, [d. 1001 C.E.].
place refuge. When the aim in what has been mentioned is for vanity and the walls rise to such a height where the corrupt can take it as a place of refuge, then that is forbidden." It says in the al-Madkhal, "Imam Malik considered it reprehensible to pile up rocks and earth upon the graves, even constructing upon them with clay or stones."

I say, this is different from placing a stone at the head of the deceased for an indicator, for this is sunna. It says in the al-Madkhal, "It is highly recommended (yustahhabu) that recognition be given by placing a stone at the head. The foundation for this is in what had been related by Abu Dawuud in his chain going back to the Prophet, may Allah bless him and grant him peace.

When Uthman ibn Madh`uun was buried, he ordered a man to bring a stone, but he was unable to carry it. The Prophet, may Allah bless him and grant him peace, then stood up and laid bare his forearm, lifted up and placed it at the head of the deceased. He then said, 'In this way the grave of our brother can be known and also bury here with him those who may die from my family.'

Among these innovations is growing vegetation (zar`u shajaratin) around the graves as a testimonials (li l-`alaamat). This is a reprehensible innovation. It says in the al-Madkhal, Likewise, one should beware of cultivating vegetation around the graves."

Among these innovations is seeking blessings (tabarruku) by making prayer at the graves (bi 's-salaat `ala 'l-qabr). This is a reprehensible innovation. It says in the 'Umdat 'l-Murid 's-Saadiq, "Do not pray upon the graves and do not construct mosques upon them for blessings. The Messenger of Allah, may Allah bless him and grant him peace, said,

(I implore Allah! Do not make my grave into an idol which is worshipped! The severest anger of Allah is upon a people who take the graves of their Prophets as mosques.' In another narration,)

They are the worst of creation who when a righteous man among them dies, they build upon his grave a mosque."

It says in the Takhlees 'l-Ikhwaan, "Among those things which are rejected is making prayer at the graves of the righteous. As for building a mosque near them, there is a difference of opinion in that." Al-Ubbi said in his commentary of the Saheeh of Imam Muslim, "One of the Shaafi` scholars once said that the Jews and the Christians make prostration at the graves of the Prophets, upon them be blessings and peace. They make them into qiblas to which they face to make prostration. For they have

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388 This tradition was related by Imam Malik on the authority of Zayd ibn Aslam on the authority of Ata ibn Yasaar on the authority of Abu Sa`id al-Khudri, as well as by Abd`r-Razaqaq in a mursal tradition on the authority of Mu`amir on the authority of Zayd ibn Aslam. In a similar narration on the authority of al-Aqili from Abu Hurarya that the Prophet, may Allah bless him and grant him peace said: "I implore Alla! Do not make my grave into an idol. Allah curses a people who takes the graves of their Prophets as masaajid".

389 This narration was related by al-Bukhari, Muslims and an-Nasai on the authority of A`isha that Umma Habiba and Umm Salama both mentioned that there was a church that they saw in Abyssinia in which were many pictures and statues. They both mentioned this to the Prophet, may Allah bless him and grant him peace, and he said a similar statement to the above mentioned tradition.

390 He was Abu Abdallah Muhammad ibn Khalifa al-Washtani al-Ubbi al-Maliki (d. 827 hijra). The name of his commentary is called Ikmaal Ikmaal al-Mua`allim originally in four volumes in which he included the opinions of the four earlier commentators on the Saheeh Muslim; [1] al-Maaziri; [2] Iyad; [3] al-Qurtubi; and [4] an-Nawwawi; as well as what he took by transmission from his teacher, Shaykh Abu Abdallah Muhammad ibn Arafa.
taken these as idols. The Muslims were prevented from doing that with a clear prohibition. However, as for he who wants to establish a mosque near to a righteous man or wants to pray in a graveyard with the aim of taking blessings from it or the desire of the acceptance of his supplication - then there is no harm. The evidence which necessitates this is that the grave of Ibrahim, upon him be peace in the sacred mosque is located in the demolished area which is the area of the place of prayer."

I say, the evidence he drew for taking blessings by praying upon the grave because was because the grave of Ibrahim, upon him be peace is in the mosque near the demolished area. Now that area being place of prayer is speculative because the grave of Ibrahim, upon him be blessings and peace is not located inside of the sacred mosque. This is based on what Ibn 'l-Hajj says in the al-Madkhal in the section on the merits of pilgrimage, "It is necessary for, meaning the pilgrim, that he intends when he leaves the ennobled Madina, may the best of blessings and peace be upon the one who resides there, to travel to the mosque al-Aqsa, with the intention of praying in it and visiting al-Khalil, upon him be blessings and peace. This is just as he did before when leaving from Mecca to Madina. He must make intention to visit the Prophet, may Allah bless him and grant him peace in his mosque. Then there is no place that is known with certainty after our Prophet, may Allah bless him and grant him peace, except the place of al-Khalil, upon him be blessings and peace. This means there is no land which has a constructed building. For it is verified that he is inside of it.

Some of the scholars have related, "The Prophet of Allah - Sulayman, upon him be blessings and peace - that it was said to him in his sleep, 'Build upon the grave of my bosom friend (khalili) a building by which he can be recognized.' When he had awakened in the morning he searched but did not recognize the place which was mentioned to him to build upon. A second night the same thing was said to him. Then the third night, he said, 'O my Lord! I do not know the place in which he is located.' It was said to him, 'When you leave search in the place from where ascends a light to the heavens, then build there.' When Sulayman had awakened that morning, he searched and there was a light which had been mentioned to him that had become apparent in that area. He then placed something to mark it and then had the Jinn to construct a building upon it. It is for this reason that you notice that every rock in the area, the least number of men it takes to carry one of them is ten or even more"

If the grave of Ibrahim, upon him be blessings and peace, is clearly located there - as Ibn al-Hajj said; therefore how is it possible that some of the Shaafi`i scholars can use that as evidence for taking blessings by praying upon graves believing that the grave of Ibrahim, upon him be blessings and peace, is located in the sacred mosque near the demolition? Then that place is the actual location for a place of prayer."

Among these innovations is touching or wiping the graves (tamassuhu bi 'l-qabri). This is a reprehensible innovation. It says in the `Umdat 'l-Murid 's-Saadiq, "Do not touch or wipe the graves because this is among the actions of the Christians. Do not anoint them with the water which is there. Do not try and throw monetary recompense in them because they are obstructed. The way to seek blessings at the graves is by visiting them only."

Among these innovations is making recitation and remembrance (qiraa'at wa dhikr) at the graves. This is a reprehensible innovation. It says in the Takhlees 'l-Ikhwaan, "Among those things which are rejected is making recitation of the Qur'an and remembrance at the graves." It says in the at-Tawdeeh, "The madh'hab of Imam Malik considers reprehensible the recitation of Qur'an at the graves." It says in the al-Madkhal, "Perhaps the recitation of the Qur'an at the grave can be a reason for the deceased being punished or him being increased in punishment. This is because each time the reciter reaches a verse which the deceased did act in accordance with, then it is said to him, 'Did you not recite that? Did you not hear that? How could you have acted contrary to it?' Or he is increased

Khaleel ibn Is'haaq, at-Tawdeeh
in punishment because he acted contrary to it. Just as it was related that someone like whom was described was seen in a dream while he was in severe torment. It was said to him, 'Did you not benefit from the recitation which was done for you night and day?!' He said, 'It was the sole cause for the increase of my torment. He then mentioned the above. I heard my master, Abu Muhammad, may Allah be merciful to him say, 'Verily the recitation of the Qur'an at the graves is an innovation. It is not sunna. The madhhab of Imam Malik considers it reprehensible.'

I say: Some of the scholars make it highly recommended (astahhabba) the recitation from what is sound from the vision of the declaration of good tidings when he reaches them. He must, however avoid at all cost the verses of torment, commands and prohibition so that they not be proofs against the deceased.” It says in the al-Ihya, "There is no objection to reciting at the graves." It says in the Kitaab 'l-Barakat, "What has been enacted has been the posting at the graves after the burial people who are employed to recite the Qur'an and do remembrance in order to entertain the deceased while the sacrificial camel is being slaughtered and his meat divided." I say, the correct opinion is as what preceded that it is considered reprehensible in the madhhab of Imam Malik.

Among these innovations is placing the scriptures (wad’u ‘l-mas’hai) at the graves for blessings. This is a reprehensible innovation or some say good innovation (mustahsana). It says in the Muwaddih 'l-Maqaalat Fi Sharhi ‘r-Risaalat, "Placing the scriptures at the graves is a good innovation (bid‘atun mustahsanatun) with the scholars because of what is in it of benefit to the deceased. It has been related that the deceased has the punishment lightened for him when the Qur'an is recited and when a copy of the scriptures is placed there.” I say, the correct opinion is that all of that should be avoided because all good is in following the Messenger of Allah, may Allah bless him and grant him peace.

Here ends the explanation of what people have invented in the section of the funeral prayer and graves from Satanic innovation. We have mentioned only a few examples by way of alerting those of intellect, not by way of enumerating all of them.

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.
Chapter Eighteen
An Explanation of the Path of the Sunna of Muhammad Concerning the Alms and An Explanation of What the People Have Invented In It From Satanic Innovation

The Path of the Sunna Concerning the Alms
As for the path of the sunna of Muhammad concerning the issue of alms (zakaat), it is that each person must give his alms just as the Prophet, may Allah bless him and grant him peace ordered.

It is related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, may Allah be pleased with him, who said that the Messenger of Allah, may Allah bless him and grant him peace said,

"Whoever Allah gives wealth and he fails to give his alms, on the Day of Judgment Allah will produce for him a huge ball headed snake which has two spots over its eyes, which will encircle his neck. It will then seize him by the jawbones and shout, 'I am your wealth! I am your treasure!' (He then recited), 'Let not those who are stingy with what Allah has given them think that it is good for them'."

From the path of the sunna of the Messenger of Allah, may Allah bless him and grant him peace, concerning the alms is the obligation of not taking the alms (tark 'akhadhi 's-sadaqa) from wealth which is less than the minimum amount (nisaaab). It is related in the Saheeh of al-Bukhari on the authority of Abu Sa`id 'l-Khudri that the Messenger of Allah, may Allah bless him and grant him peace said,

"What is less than five awsuq [on dates] there are no alms. What is less than five awaqaq [on coins] there are no alms. What is less than five head [of camels] there are no alms."

It is also related in the Saheeh of al-Bukhari in the letter of Abu Bakr to Anas, "If the grazing livestock of a man is less than forty sheep, then there is no charity (sadaqa) in that." It is also related in the Saheeh of al-Bukhari in the letter of Abu Bakr to Anas

"If the sheep are deficient and less than forty in number, then there are no alms to be paid upon them."

From the path of the sunna of the Messenger of Allah, may Allah bless him and grant him peace, is the obligation of avoiding joining property (tarku 'l-jam`i) and splitting it (al-iftiraaq) for fear of sadaqa. It is also related in the Saheeh of al-Bukhari in the letter of Abu Bakr to Anas in another tradition

"If the sheep are deficient and less than forty in number, then there are no alms to be paid upon them."

392 Quran - 3:180.
393 The words in brackets are an addition to what was narrated n the Ihya, however these words are apart of the original narration as Imam al-Buhari narrated it. Five awsuq equal 609.84 kilograms. Five awaqaq equal 40 dirhams of silver which equals approximately 8 mithqals of gold.
"Do not join together property of different people nor split joint property for fear of giving more or receiving less sadaqa."

From the path of the sunna of the Messenger of Allah, may Allah bless him and grant him peace, is the obligation of combining payment equally on property equally owned by two people. It is also related in the Saheeh of al-Bukhari also in the letter of Abu Bakr to Anas,

"As for property equally owned by two parties, they are to join and pay equally."

From the path of the sunna of the Messenger of Allah, may Allah bless him and grant him peace, is to avoid taking alms on old or defected livestock (al-harima wa 'l-`awraa‘) and male goats (at-tays). It is related in the Saheeh of al-Bukhari also in the letter of Abu Bakr to Anas,

"Do not withdraw as alms old livestock, nor defective livestock, nor male goats except when the one collecting them accepts them."

From the path of the sunna of the Messenger of Allah, may Allah bless him and grant him peace, is the necessity of withdrawing and expending the alms of the end of the fast (zakaat 'l-fitr) before going out to the Eid prayer. It is related in the Saheeh of al-Bukhari on the authority of Ibn Umar that the Prophet, may Allah bless him and grant him peace ordered the people to give the alms of the end of fasting before the people went out to the prayer.394

From the path of the sunna of the Messenger of Allah, may Allah bless him and grant him peace, is the obligation of the ruler taking the alms from the wealthy (al-agniyaa’) and conveying it to the poor (al-fuqara) wherever they may be. It is related in the Saheeh of al-Bukhari on the authority of Ibn `Abbaas who said that the Messenger of Allah, may Allah bless him and grant him peace said to Mu’adh ibn Jabal395 when he dispatched him to govern Yemen,

"You are going to a community from among the people of the Book. When you reach them, invite them to testify that there is no deity except Allah and that Muhammad is the Messenger of Allah. If they obey you in that, then inform them that Allah `izza wa jalla has obligated upon them five prayers throughout every day and night. If they obey you in that then inform them that Allah has obligated upon them to give alms. It should be taken from the wealthy among them and conveyed to the poor among them. If they obey you in that, then avoid the best of their wealth and be fearfully aware of Allah regarding the supplication of the oppressed. For there is no barrier between his supplication and Allah."

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394 This is based upon the tradition related in the Saheeh of al-Bukhari on the authority of Ibn Umar, who said, “The Messenger of Allah, may Allah bless him and grant him peace, made the zakaat ‘l-fitr obligatory. It was either four double-hand scoops of barley or dates upon the slave, free man, male, female, child or adult among the Muslims; and ordered it to be given before the people went to the prayer.”

395 He was Abu Abd ‘r-Rahman Mu’adh ibn Jabal ’l-Khazrajij, [603 - 639 C.E.].
Here ends the explanation of the path of the *Sunna* of Muhammad concerning obligatory alms. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

O Allah give us success in following the *sunna* of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.

The Innovation Concerning the Giving of Alms

As for what the people have invented in this issue of the obligatory alms (az-zakaat) from Satanic innovation are the following:

Among these innovations is postponing expending it (ta'kheer 'itaa'ihaa) after its obligatory time until the ten days of Ashuura. This is a forbidden innovation according to consensus because it is obligatory upon every one to give out his alms at the end of the year. It says in the al-Madkhal, "It is obligatory upon some of them to expend their alms during for example the months of Safar or Rabi' or any other month. However, they postpone expending what is obligatory upon them until the days of Ashuura.

Among these innovations is to store away the alms ('idkhaaruhaa) in order to feed guest. This is a forbidden innovation according to consensus from two perspectives:

1. it is postponing giving the alms to those deserving at the obligatory time;
2. perhaps some of his guest are not among those who deserve the alms.

Among these innovations is giving the alms to the *Imam* of the taraaweeh prayer as compensation for his leading the prayer (ala 'imaamatihi). This is a forbidden innovation according to consensus. This will not suffice even if the *Imam* is among those who are deserving of the alms, due to the fact that it is given to him as a payment or compensation for work.

Among these innovations is the possessor of property (rabbi 'l-maal) giving the alms to the nearest relatives (qareebihi) whom one is not responsible to provide for (laa talzamuhu nafaqatuhu) more than he gives to others. This is a reprehensible innovation. Al-Kharshi said, "It is disliked for the possessor of property to single out for his alms his nearest of kin whom he is not responsible to provide for. However, if he gives the like to others along with his nearest of kin, then this is not reprehensible."

Among these innovations is the civil servant responsible for collecting alms (an-naa'ib) singling out for alms the nearest relatives of the possessor of property or their love ones. This is a reprehensible innovation. Al-Kharshi said, "It is disliked for the deputy when he has been appointed to single out for alms the nearest kin of the possessors of property and likewise their loved ones. As for giving them the same as what is giving to others, there is no dislike of that when they are deserving of alms. It is obligatory for the deputy to take the alms and give it to those deserving equitably."

Among these innovations is making increase (ziyyuuda) in the alms of the *Eid l-Fitr* more than two handfuls (sa'a). This is a reprehensible innovation. An example for that is what one of the scholars said, "It is that the person exceeds more than two handfuls with an additional two handfuls. This excess is nothing but showing pretentiousness over and above the law giver, may Allah bless him and grant him peace, and having lack of courtesy towards him."
Here ends the explanation of what people have invented in the section of obligatory alms from Satanic innovation. We have mentioned only a few examples by way of alerting those of intellect, not by way of enumerating all of them.

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.
Chapter Nineteen
An Explanation of the Path of the Sunna of Muhammad Concerning Fasting and An Explanation of What the People Have Invented In It From Satanic Innovation

The Path of the Sunna Concerning Fasting

As for the path of the sunna of Muhammad concerning the issue of fasting (sawm), it is that each person must fast just as the Prophet, may Allah bless him and grant him peace performed the fast.

It is related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, may Allah be pleased with him who said that the Prophet, may Allah bless him and grant him peace said,

((صُوْمُوا لِرُؤُيْتِهِ، وَأَفْطِرُوا لِرُؤُيْتِهِ، فَإِنْ غَمُّ عَلَيْكُمْ فَأُكْلِمُوا عَدَدًا شَعْبِانِ ثَلَاثِينِ))

"Fast by sighting (the new moon) and stop fasting by sighting (the new moon). If it is concealed from you then complete the number of the month Sha'baan with thirty days." It is also related in the Saheeh of al-Bukhari on the authority of Ammar ibn Yaasir who said,

"Whoever fast on the day of doubt has disobeyed Abu'l-Qaasim, may Allah bless him and grant him peace."

From the path of the sunna of the Messenger of Allah, may Allah bless him and grant him peace, during Ramadan is it being acceptable to stand in prayer (al-qiyaam) during the nights of Ramadan. It is related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, may Allah be pleased with him that the Prophet, may Allah bless him and grant him peace said,

((مَنْ قَامَ رَمَضَانَ إِيْمَانًا وَاِحْتَسَابًا غَفُرَ لَهُ ﻣَا تَقَدَّمَ مِنْ ذَٰلِكِ))

"Whoever stands in prayer with true faith and with self reckoning during the nights of Ramadan will have all his previous sins forgiven him."

From the path of the sunna of the Messenger of Allah, may Allah bless him and grant him peace, during Ramadan is it being acceptable of hurrying to break the fast (ta`jeel `l-fitr). It is related in the Saheeh of al-Bukhari on the authority of Sahl ibn Sa`d that the Messenger of Allah, may Allah bless him and grant him peace said,

((لَا يَزَالُ النَّاسُ بَخْيَرَ ﻣَعَ الْفَطْرُ))

"The people will continue doing good as long as they hurry to break the fast."

From the path of the sunna of the Messenger of Allah, may Allah bless him and grant him peace, during Ramadan is it being acceptable of postponing the dawn meal (ta'kheer 's-sahuur). It is related in the Saheeh of al-Bukhari on the authority of Sahl ibn Sa`d who said,

"I used to take the dawn meal with my family. I would then rush to catch the prostration with the Messenger of Allah, may Allah bless him and grant him peace." It is also related in the Saheeh of al-Bukhari on the authority of Anas on the authority of Zayd ibn Thaabit who said,

(ksamhuna mu' al-nabi صلى الله عليه وسلم، ثُمَّ قَامَ إِلَى الصَّلاةَ، فَقُلْتُ: ۙ أَرَادْتَ اِذْنَاءً وَالسُّحُورَ؟ فَقَلَّ: قَدْ فَطَرْنَا عِنْدَ اللَّهِ صلى الله عليه وسلم، ثُمَّ قَامَ إِلَى الصَّلاةَ)
"We took the dawn meal with the Prophet, may Allah bless him and grant him peace and he then stood to establish the prayer." I then said, "How long should it be between the call to prayer and the dawn meal?" He said, "The space of (time it takes to recite) fifty verse."

From the path of the sunna of the Messenger of Allah, may Allah bless him and grant him peace, during Ramadan it is being acceptable to magnify good deeds (ziyadatu 'l-khayr). It is related in the Saheeh of al-Bukhari on the authority of Ibn 'Abbas, "The Messenger of Allah, may Allah bless him and grant him peace was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramadan when Jibril met him. Jibril used to meet him every night of Ramadan to teach him the Qur'an. Allah's Apostle was the most generous person, even more generous than the strong irrepressible wind (in readiness and haste to do charitable deeds)."

From the path of the sunna of the Messenger of Allah, may Allah bless him and grant him peace, during Ramadan it is being acceptable to search (iltimaas) for the night of power (laylat 'l-qadr) during the last ten odd nights of the month. It is related in the Saheeh of al-Bukhari on the authority of 'Aisha that the Messenger of Allah, nay Allah bless him and grant him peace said, "Search for the Night of Qadr in the odd nights of the last ten days of Ramadan."

Here ends the explanation of the path of the Sunna of Muhammad concerning fasting. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.

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The Innovation Concerning Fasting

As for what the people have invented in this issue of fasting (as-sawm) from Satanic innovation are the following:

Among these innovations is fasting the day of doubt (yawm 's-shakk) out of precaution considering it to be apart of Ramadan. This is a forbidden innovation. It is related in the Saheeh of al-Bukhari on the authority of Ammar ibn Yaasir said, "Whoever fast on the day of doubt has disobeyed Abul-Qasim." It says in the ar-Risaala of Ibn Abi Zayd, "Do not fast the day of doubt out of precaution considering it to be apart of Ramadan. Whoever fast accordingly, the fast will not count even if the day turns out to be apart of Ramadan. However, if someone wants to fast voluntarily on that day, he may do so. Whoever, wakes up and has not eaten or drank and then it becomes clear to him
that the day is apart of *Ramadan*, his abstention does not count as a fast. He should continue to abstain from food and drink the remainder of the day and then make up that day after the fast is over.

Among these innovations is making remembrance of Allah (*dhikr*) after every two *salaams* during the *taraaweeh* prayer. This is a reprehensible innovation. It says in the *al-Madkhal*, "It is necessary to avoid what the people have invented from making remembrance of Allah after every two *salaams* during the *taraaweeh* prayer. The people amplifying of their voices and preceding in a single voice are all innovations. Likewise, it is prohibited for the *mu'adhin* to say after the remembrance done after every two *salaams*, "*as-Salaat! Rahimukumu Allah!*" (The prayer! May Allah be merciful to you!)."

Among these innovations is the practices called *tas'heer* utilized to inform the people of the times of the dawn meal. This is a reprehensible innovation. It says in the *al-Madkhal*, "This was not a practice during the time of the Prophet, may Allah bless him and grant him peace, nor did he order it to be done. It was neither among the practices of those who have passed. All good is in following." He continued after a little, "The issue of *tas'heer* there is no requirement constituted to perform it since the author of the *shari`a*, peace of Allah be upon him enacted the first *adhaan* in order to signal the permissibility of eating and drinking and the second *adhaan* to indicate the prohibition of eating and drinking. Thus, there only remains that what the people are doing in excess to that is mere reprehensible innovation. This is because when the *mu`adins* make the call to prayer they do it twice as mentioned previously in order to certify the exact time, thus the time of *sahuur* is known."

In the *al-Madkhal* it also says in another place, "If someone says, 'What you have mentioned of course certifies the exact times of the central mosques and their surroundings. As for those who are far away they cannot hear the *mu'adhins* and thus cannot know in which part of the night they are in.' The answer is that mosques have increased to the point where there is no place except within its vicinity there is a mosque are many mosque. Thus, in each mosque two *adhaan* should be performed." he continued, "Realize that the practice of *tas'heer* has no foundation to it from the noble *shari`a*. It is mainly for this reason that the custom of each region varies. Have you not noticed the practice of *tas'heer* in the lands of Egypt and Nubia in the central mosques? the *ma`adhins* there say, "Eat your dawn meals! Eat and drink!", and the like of what is well known from their practices. They also recite the Qur'anic verses from the chapter of *Baqara*: "O you who believe. Fasting has been prescribed for you just as it had been prescribed for those before you, so that you may be fearfully aware of Allah."399 They repeat this a considerable number of times. They then continue in their pretensions by reciting the Qur'anic chapter which begins with, "*Has there come to mankind a time when he was a thing unremembered?*"400 They recite from the verse: "Verily the righteous will be given to drink from cups whose mixture will be from camphor.", up until the verse, "Verily We have sent down the Qur'an to you as a revealed revelation."401 It is extremely necessary to distance the recitation of the Qur'an from situations of innovation. They then recite at the end of these verses certain related poetry which encourage the people to righteousness. They also have the practice of dispatching some of the students who are from the town quarter and others to knock on the doors of the homes of the quarters. This is a custom which has long been practiced and all of these are mere innovations. As for the people of Alexandria, the people of Yemen and some of the people of the Maghrib, they have the practice of *tas'heer* where they knock on the doors of the people's homes and call out them, saying; "Wake up! Eat and drink!" This is another variety of innovation similar to what was mentioned above. As for the people of Syria they have the practice of *tas'heer* where they beat upon tambourines, play reed flutes,
singing, play horns, dance, play and amusement. This is a very repulsive and abominable practice! This is during the month of Ramadan in which the law giver, upon him be peace has made it a time of fasting, recitation of Qur'an, and standing in prayer in the night - they then enter it with what is diametrically opposed to the honor and respect which due this sacred month. Verily we belong to Allah and to Him is our final return! As for some of the people of the Maghrib they also do similar to what the people of Syria do. When the time of the dawn meals approach they stand in the minarets and blow in trumpets seven times. After this they blow bugles seven or five times. When they eventually stop, then to them it is prohibited to eat. Then more strange than that, they blow their trumpets and bugles in a rejoicing fashion through the streets. When they pass close to the mosques, they fall silent and demand everyone else to be silent. They say to one another, "Respect the house of Allah!" They say this until they pass it and then return to what they were doing!

When the month of Ramadan commences, which is the month of fasting, standing in the night, repentance and returning to Allah ta'ala from every contemptible and depraved deeds - these people then take their bugles and trumpets and blow in them in their minarets during this noble month and they enter into it with what is diametrically opposed to what is due it. This is clear evidence that the practices of tas'heer is nothing but innovation without any doubt nor question. If this contemptible practice is a traditionally lawful practice then it would be done in well known form without any variations in the different countries as we have mentioned. It thus becomes incumbent upon every Muslim who is able to change these practices. It is especially obligatory upon the mu`adhins and the Imams to stop it. Each one should try and change what is being done in his own region if he has the ability. If he is unable then he should stop it in his own town. If he is unable then he should stop it in his mosque."

Counsel
Beware of being enticed or inclining towards any part of innovation by reason of past customs and beware of being habituated to them. There are few people who are saved from the destruction which innovation brings. I once met one of the people of Maghrib, a land in which the practice of tas'heer is performed with trumpets and bugles, who said when he heard those who perform the tas'heer in his land saying, 'Wake up for the dawn meal! Eat and Drink!'; he said, 'What is this innovation?!' He objected to this custom because he too could become conditioned to practicing it. He realized that becoming accustomed to such practice is a more repulsive, atrocious and nearer to what is prohibited than him making objection to it." Some of the scholars say that the practice of tas'heer is permissible (ja'izun) even when it is done with horns. Among those scholars who make it permissible were Ibn `Abd 's-Salaam ibn `Arafa, and al-Gabreeni Abu 'l-Qaasim. It was to the latter that Shaykh al-Burzuli inclined in his opinions. It says in the commentary of the al-Manhaj 'l-Mantakhab of Shaykh Ahmad ibn Ali ibn `Abd 'r-Rahman 'l-Manjuri, "The likeness of this issue in which there is a difference of opinion regarding permissibility (al-jiwaaz) or reprehensibility (al-karaaha), is it is not necessary that a person settle with the differences opinion of any particular group in that."

I say: What he means by differences of opinion is showing opposition to them by way of strictness not by way of giving sound advice. This is because the scholars are agreed to eventually withdraw from differences of opinion. If this is clear to you then you know that the correct thing is to avoid the practice of tas'heer, since the first and second adhaan is sufficient in informing people about the times of the dawn meals as the author of the al-Madkhal clarified.
Among these innovations is the caretakers of the sunna who are responsible for recording it doing this during the last Friday of Ramadan. This is a reprehensible innovation. It says in the 'Umdat 'l-Murid 's-Sadiq, "Ibn l-Hajj objected to the caretakers of the sunna who record it in the last Friday of Ramadan. He expressed his views in the most eloquent terms in which others have come to rely upon."

Among these innovations is the gathering of people in order to complete the Qur'an during the twenty-seventh night of Ramadan. This is a forbidden innovation according to what the people have become accustomed to in these times from the mixing of women and men, the unethical enjoyments during Qur'anic recitation and the discord which usually occurs concerning its permissibility. If the gathering is free of all of these objectionable actions, then it is a reprehensible innovation or some say it is permissible. It says in the commentary upon the al-Mufeeda, "Beware of what some of the people do during twenty-seventh night of Ramadaan. It is that a man prays in his house, with the women praying behind him. Some of these women are his legal muhrima and some are not. He recites so fast that he cuts the words of the Qur'an. Whenever he completes the Qur'an the women behind him make a noisy uproar with shrill cries of joy. He competes with his neighbor who, like him, is trying to complete the Qur'an before he does. Because he is racing he does not consider anything of the many of the Qur'anic verses except to complete it. Whenever he completes the Qur'an in this impatience and hurried manner where his contemplation is not present - the women then make their shrill cries. These actions (we seek refuge with Allah!) are forbidden from many perspectives! Notice how he prohibited his own soul from the tremendous reward of seeking after the Night of Power, due to his actions. This night is better than a thousand months, yet he turned this time of immense good into sins and errors. We seek refuge with Allah from the ignorance which destroys a person. If only this ignorant person had slept that whole night it would have been safer for him and better than these forbidden innovations. If only Allah had made him successful in praying alone in a state of fearfulness and dignity, even if this had been prevented in the mosque - it would have been a lesson to these women whom he led astray in error and who were prohibited by means of his forbidden actions. He could have said to them, "Each one of you should pray with the chapter of Fatiha and an extra chapter during this night and that will suffice you."

It says in the al-Madkhal, "It is necessary for you to avoid what the people have invented from innovations in the rules of completing the Qur'an. They make announcements that, "So-and-so has completed the Qur'an on this night, and so-and-so completed it on this night." That thus display this to one another and make this accomplishment some sought of duty which they alternate amongst them from the middle of the month of Ramadan until the end of the month. Therefore, they should beware of that themselves and they should forbid others from doing so, since this practice of completing the Qur'an was not a practice of the Muslims of the past. However, if a person desires to complete the Qur'an in whatever time he wants, this is a part of the sunna. He can gather together his family in order that the mercy can inundate all of them. This is because the mercy of Allah descends with the completing of the Noble Qur'an. This is permissible.

If you were to say, "Can supplication after the completion of the Qur'an be made out loud while the people listen or no?" I say: Shaykh al-Jaleel Abu l-Waleed Abu Bakr who is famous as at-Tartushi\(^402\), may Allah be merciful to him gave the answer to that when he said, "If it is done in such manner where it is free of shouting and lamentation. There should only be men or the men and women each separately listen to the supplication. However, even this is considered reprehensible by Imam Malik, may Allah be merciful to him. If, on the other hand, it is done in the fashion which it happens in these times with the free mixing of men and women and the examples where there is corruption and uproar - then this is not among the behavior of people of Madina. On the authority of Abu'l-Qasim

\(^{402}\) He was Abu Bakr Muhammad ibn 'l-Waleed ibn Muhammad 't-Tartushi, [d. 1126 C.E.].
who said that Imam Malik was asked about those who recite the Qur'an, complete it and then make supplication. Imam Malik said, 'I have not heard that anyone used to make supplication after the completion of the Qur'an. This is not among the behavior of the people of Madina'."

It says in the al-Madkhal, "Imam Malik said, 'There is no objection to people gathering together for the recitation of the Qur'an where they listen to one who recites or each one recites a part individually.' It is reprehensible to make supplication after they finish." He continued after a little, "If you have designated this to be from the school of thought of Imam Malik, may Allah be merciful to him, then know that what is considered reprehensible (al-karaaha) in the above is based solely upon making supplication out loud and raising the voices in a group. As for making supplication silently, this is permissible (jaa'iz) or allowed (manduub) based upon the situation. It is this manner that the early community (as-Salaf) and the latter community proceeded, may Allah be pleased with them.

Among these innovations is bringing containers of water in the mosques during the completion of the Qur'an. This is a reprehensible innovation. It says in the al-Madkhal, "It is necessary for each individual to avoid and prevent others from doing what some of the people have invented in bringing small clay jugs (keezaan) of water into the mosques during the completion of the Qur'an. When the reciter completes it the people drink from that water and then return home with some of it to give to drink those who may desire from their families as a form of blessing (tabarruk). This is an innovation which has never been reported from anyone among the early community, may Allah be pleased with them. This practice is not only done specifically during the nights of completion of the Qur'an, but is done generally every night in which the Qur'an is recited."

If you were to say, "What is the legal judgment of recitation and remembrance of Allah in a group in one voice?" I say: The answer is that is a reprehensible innovation. It says in the al-Madkhal, "There is disagreement in the teachings of Imam Malik, may Allah be merciful to him concerning the recitation and remembrance done together in a group that this is a reprehensible innovation according to what was reported in detail and clearly from Ibn Rushd. That is if they perform the recitation and remembrance in one voice."

I say: As for the people gathering to study the Qur'an, either by means of oral instruction, the wood boards (al-alwaah), using the actual scriptures or any other means - where a group gathers to recite where each individual recites in the place he is trying to memorize for purposes of learning; there is no objection to that as was clarified in the al-Madkhal. Likewise, the gathering of the people for purposes of remembrance where each person makes remembrance to himself. There is also no objection to that. Rather, it is a sunna because the Companions, may Allah be pleased with them used to gather in the mosque after the subh and `asr prayers for remembrance of Allah. Each one of them used to make remembrance to himself without raising their voices. For this reason it was heard that their humming resembled the buzzing of bees. This is clarified in the al-Madkhal.

If you were to say, "Is it permissible (hal yajuuz) to recite in a group to the shaykh in one momentum?" I say: It says in the al-Madkhal, "There is a difference of opinion in the teachings of Imam Malik, may Allah be merciful to him concerning a group who gather to recite to a shaykh and there is not enough time for them to recite one after another. Can two or three at a time recite from a single part (hizb) because of the shortage of time - or are they only to recite one after the other? He said one time that it was permissible out of motives of necessity (li 'd-daruura 'd-daa`iya). This is because if they were to recite one after another, some of them would not have a chance to recite due to the number and the constraint in time. Another time he said that it is not permissible (laa yajuuz) because that was never reported to have been done by those in the past. This was based upon what Ibn Rushd reported in detail and clearly, may Allah be merciful to him."
If you were to say, "What is the legal judgment of the reciting of the directed hizb in the mornings and evenings?" I say: Ahmad Zarruq said in his ʿUmdat ʿl-Murid ʿs-Saadiq, "There is disagreement also concerning that which is the reciting of the directed hizb in the mornings and evenings. Imam Malik said, 'Of course it is an innovation.' Imam as-Shaafiʿi said, 'It is not an innovation.' This is founded upon the prophetic tradition,

(ما تركت لكم فهو عفو)

What I have neglected to give you, then it is a mercy.' This is what Ibn ʿl-Hajj mentioned in the chapter of remembrance of Allah. Allah know best.

Based upon that there is disagreement among the scholars concerning the reciting of the directed hizb morning and evening (hizb ʿl-idaara), doing remembrance of Allah aloud and in a group, and making supplication the same way. Whenever a reported tradition provokes the performance of an action but there is no report that the early community (as-Salaf) did it; nor is there a report as to how it was done - then Imam as-Shaafiʿi said it is a sunna while Imam Malik said it is a reprehensible innovation because of the institution of that which is an uncertainty (li qiyaam ʿs-shubha).

If you were to say, "What is the legal judgment concerning what the people do during the month of Rabiʿ ʿl-Awwal on the day of Prophet's birthday (al-mawlid) or on the seventh day of the mawlid where people gather together for remembrance of Allah (dhikr) and the food which is prepared for that purpose?" I say: That is a reprehensible innovation if it is free of every disobedience (maʿsiyya). It is said that the answer is that the practice of the Mawlid of the noble Prophet, may Allah bless him and grant him peace is a highly recommended good innovation (bidʿa hasana manduuba) when it is free of every disobedience. As for what the people have made a habit in these times where men and women mix freely, Allah forbid that any scholar would make that permissible.

It says in the al-Madkhal, "Generally what the people have invented from innovation is their false belief to be among the momentous acts of worship (akbar ʿl-ʿibaadaat) and manifesting the rites of Islam is what they do during the month of Rabiʿ ʿl-Awwal from the Mawlid of the Prophet, may Allah bless him and grant hi peace. This has been included among the innovations (bidʿa) and the forbidden things (muharramaat)." He continued, "It is necessary that when this noble month comes that it be honored, ennobled and respect it with deserving respect. This is by following the Prophet, may Allah bless him and grant him peace in that he used to single out times of blessing by increasing in performing acts of righteousness and generosity."

If you were to say, "What is the legal judgment concerning those who prepare food only on the day of the mawlid. He intends by that the recognition of the mawlid and invites his Muslim brothers to eat along with that being free of every disobedience?"

I say, This is a reprehensible innovation or an allowed innovation. The latter is the preferred decision (al-mukhtaar). The former decision was the opinion of the author of the al-Madkhal because he said, "If food is prepared only and one intends by that to recognize the Mawlid and the Muslim brothers are then invited even when it is free of every disobedience - it is still an innovation because of the intention only. This is because that is making increase in the religion and it is not among the behavior of the early community (as-Salaf). For following in the footsteps of the Salaf is paramount. No, rather it is obligatory.

If you were to say, "What is the legal judgment of preparing food for the days of ʿAshura?" I say, it is highly recommended (mustahab) if it is done in order to be generous towards the family, the

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403 What is meant here by the hizb al-idaara is the custom established by some of the people of tasawwuf to sit in a group in the mornings and evenings, directed by a leader (muqaddim) or the shaykh himself, and they recite together a portion of the remembrance of Allah, supplication and the like in one voice.
near of kin, and the orphans when it is free of affectation and pretentiousness (takalluf). There is no objection to it as long as it is not taking as a sunna. However, it is taken as a sunna, or done with affectation and pretentiousness, then it is reprehensible especially for the one who is taken as an example.

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If you were to say, "What is the legal judgment of preparing food on the day of Eid 'l-Fitr?" I say, This is a sunna when it is done free of affectation and pretentiousness. It says in the al-Madkhal, "The sunna of the Eid 'l-Fitr is to prepare ample food for the family with any type foodstuff, since the shari'a has not stipulated any known thing concerning that. Whoever, is exceedingly generous towards his family is in imitation of the sunna. It is permissible for him to have well known foods prepared if those foods are allowed. However, this is conditioned by it being done devoid of affectation and pretentiousness. It is also conditioned by the fact that you do not make these dinners a sunna which others follow where people believe that by acting contrary that they will be acting contrary to the sunna, or will be committing a grave sin (kabeera). If the situation reaches to that level then doing it becomes an innovation by reason of affixing to the sunna which is not from it.

If you were to say, "What is the legal judgment of preparing food for the Eid 'l-Adhaa?" I say, I have not come across any legal judgment concerning that. However, supposition (ad-dhann) postulates that it is permissible (jaa'izun) if it is free of constraint and sanctimony and that it not be prepared before the prayer of Eid or the killing of the sacrifice (dhabh 'l-ud'hiyya). If not then it is reprehensible. The sunna which well known with us is that on that day one must commence with the prayer of the Eid, then perform the sacrifice after that. This is in accordance with the words of the Prophet, may Allah bless him and grant him peace, as related in the Saheeh of al-Bukhari.

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\text{(إن أول ما نبدأ به في يوم هذا أن نصلى ثم نرجع فتنحر، فمن فعل ذلك فقد أصاب سنننا)}
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"Verily the first thing we begin with on this day of ours is that we pray. We then return to our homes and then make our sacrifices. Whoever does this has concurred with our sunna." Also according to his words, may Allah bless him and grant him peace, "There are no actions among the humans of the behavior of this day better than the spilling of the blood of the sacrifice."

Ibn 'l-Hajj says this in his al-Madkhal. He mentioned in it also, "Some of the people prepare food during the night until when the time of the Eid prayer is over they will find it much easier. They then eat and those who choose can eat with them. Then after that they slaughter their sacrifices. However, some of them make the sacrifice in the night in order to prepare this with the food. All of this is the perpetrating of innovation and contradiction of the majestic sunna of the Prophet, may Allah bless him and grant him peace."

He continued, "Have you not noticed the practice of the sunna on that day and what the Prophet, may Allah bless him and grant him peace did. When he had departed from the Eid prayer he would slaughter his sacrifice by his noble hands. He would then order that extra liver be brought and prepared for him and he would eat breakfast with that."

It also says in the al-Madkhal, "Some of the people neglect making sacrifice, but purchase meat and have all types of food prepared which resemble the legal foods of sacrifice with some of the wealth which they normally expend. The reality is that Iblis, the cursed, prevents them from enjoying these tremendous blessings and excellent benefits connected to the sacrifice, by means of his cursed seduction and forgeries.

404 This prophetic tradition was previously mentioned in the section on the sunnan practices of the two Eid prayers and it was related in the authority of al-Bara ibn Azib ibn al-Harith al-Ansari, whose honorific name was Abu 'Amaara.
Here ends the explanation of what people have invented in the section of fasting from Satanic innovation. We have mentioned only a few examples by way of alerting those of intellect, not by way of enumerating all of them.

لَنْ يَكُونَ فِي صَدَقَةٍ شَرَاءٌ وَلَا شُرَابٌ مَّخَّةٌ وَلَا شُرْبٌ مَّغْرَمٌ وَلَا دُهْرُ بِأَيْضَانٍ

O Allah give us success in following the *sunna* of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.
Chapter Twenty
An Explanation of the Path of the Sunna of Muhammad Concerning the Pilgrimage and An Explanation of What the People Have Invented In It From Satanic Innovation

The Path of the Sunna Concerning Pilgrimage

As for the path of the sunna of Muhammad concerning the issue of pilgrimage (al-hajj), it is that each person must make pilgrimage just as the Prophet, may Allah bless him and grant him peace performed the pilgrimage. It is related in the Saheeh of al-Bukhari on the authority of Abu Hurayra who said,

"I heard the Prophet, may Allah bless him and grant him peace say, 'Whoever makes pilgrimage and does not behave obscenely nor act corruptly, will return like the day his mother gave birth to him.'"

From the path of the sunna of the Messenger of Allah, may Allah bless him and grant him peace, concerning pilgrimage is the obligation of the people putting upon the pilgrim garment (ihraam) at the rendezvous (mawaaqeeet) which the Prophet, may Allah bless him and grant him peace designated. It is related in the Saheeh of al-Bukhari on the authority of Ibn `Abbas:

That the Prophet, may Allah bless him and grant him peace, made Dhu 'l-Haleefa the rendezvous for the people of Madina, al-Juhfa for the people of Syria, Yalamlama for the people of Yemen and Qarna 'l-Manaazil for the people of Najd. These rendezvous are for them and for those who come to them from other than people for those who desire to make the pilgrimage or the lesser pilgrimage (al-'umra). Those other than these should put on the pilgrimage garment from his people. Even the people of Mecca should undertake it from there."

From the path of the sunna of the Messenger of Allah, may Allah bless him and grant him peace, concerning pilgrimage is being acceptable to enter Mecca from the high mountain pass (min at-thaniyya 'l-ulya) and to depart from Mecca from the low mountain pass (min at-thaniyya 's-sufla). It is related in the Saheeh of al-Bukhari on the authority of Abdallah ibn Umar, may Allah be pleased with both of them who said,

"The Messenger of Allah, may Allah bless him and grant him peace used to enter Mecca from the high mountain pass and to depart from Mecca from the low mountain pass."
From the path of the *sunna* of the Messenger of Allah, may Allah bless him and grant him peace, concerning pilgrimage is being acceptable on returning from pilgrimage to make glorification of Allah (at-takbeer) three times at every elevation of the ground (sharafin min 'l-'ardi). It is related in the *Saheeh* of al-Bukhari on the authority of Abdallah ibn Umar,

"Whenever Allah's Apostle returned from a military raid (ghazwa), pilgrimage or 'Umra, he used to say Takbir three time at every elevation of the ground and then would say: (None has the right to be worshipped but Allah; He is One and has no partner. All the kingdoms is for Him, and all the praises are for Him, and He is Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept up His promise and made His slave victorious, and He Alone defeated all the disbelieving clans)."

Here ends the explanation of the path of the *Sunna* of Muhammad concerning pilgrimage. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

O Allah give us success in following the *sunna* of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.

The Innovation Concerning Pilgrimage

As for what the people have invented in this issue of pilgrimage (al-hajj) from Satanic innovation are the following:

Among these innovations is making smacking noises (bi't-tasweet) while kissing the Black Stone (taqbeel 'l-hajara 'l-aswad). This is a reprehensible innovation as the scholars have clarified.

Among these innovations is placing the hands and the forehead upon the Black Stone. This is a reprehensible innovation. It says in the at-Taqyeed, "Imam Malik considered reprehensible ('ankara) the placing of the two hands and the forehead upon the black stone."

Among these innovations is wiping (at-tamassuhu) the walls (jidaar) of the Ka'aba or the walls of the mosque. This is a reprehensible innovation. It says in the Takhlees 'l-Ikhwaan, "The scholars consider it reprehensible the wiping of the walls of the Ka'aba or the walls of the mosque."

Among these innovations is everyone making the talbiya in a single voice ('ala sawtin waahidin). This is a reprehensible innovation. It says in the al-Madkhal, "Each person must make the labayk for himself. As for people preceding in a single voice, this is a reprehensible innovation."

Among these innovations is singling out special places (takhsees 'l-amaakin) for special supplications (bi 'l-ad`iya 'l-makhsuusa). This is a reprehensible innovation. It says in the al-Madkhal, "Imam Malik, may Allah be merciful to him, was asked about a group of people who say, 'Imaanan bika wa tasdeeqan bi kitaabika' - (Believing in You and accepting Your book.), he said, 'That is an innovation. There has not been any specific limit which has been delineated from any special words or supplication. Rather they should supplicate Allah with what is easiest for them.' This is completely in contradiction to what the people these times are doing. Some of them have people who accompany them at every ceremonial place of the pilgrimage. And most of them are preoccupied with: "Say this
particular thing when you sight the House; and when you enter Mecca say this particular thing; at the Black Stone say this particular thing; at the door of the House say this particular thing; at the Multazam say this particular thing; at the Yemeni corner say this particular thing; if you enter the House say this particular thing; at the maqam Ibrahim say this particular thing; at Safa say this particular thing; at Marwa say this particular thing; during the running (sa`ayi) say this particular thing; at Mina say this particular thing and at `Arafa say this particular thing.' And the like of that where they become preoccupied in the roads with trying to memorize these special supplications (al-'ad`iyya) and they neglect what is necessary for them to know concerning their pilgrimage those things which invalidates (mufsidaat) or corrects (musahhihaat) the pilgrimage.

Among these innovations is walking backwards (mashyu 'l-qahqara) when leaving the mosque of Mecca. This is a reprehensible innovation. Likewise is doing the same thing in the mosque of the Prophet, may Allah bless him and grant him peace, when they make the fair well greetings to him. They falsely claim that this is correct courtesy (al-'adab). This is nothing but reprehensible innovation which has no foundation in the noble shari`a, nor has anyone from the by gone early community (as-Salaf) ever did that. The Salaf were the most exacting people desirous in following the sunna of the Prophet, may Allah bless him and grant him peace and may Allah be pleased with them. Then this same innovation which the people have falsely invented and indulge in has afflicted them to when they visit their shaykhs, notables and the graves where they leave them walking backwards out of respect and esteem for them. They falsely claim that this is good courtesy (al-'adab)."

I say, Similar to the above innovation is what some of the people do by making circumambulation of the grave of the Prophet, may Allah bless him and grant him peace. It says in the Manaasik of Khalil and in the al-Madkhal, "You should beware of what some of the people do by making circumambulation of the grave of the Prophet, upon him be peace. Likewise their wiping the building, throwing their handkerchiefs or clothing in the are of the grave. All of this is innovation because taking blessings (tabarruk) is by following in the footsteps of the Prophet, may Allah bless him and grant him peace. The worship of the idols during the time of Jahiliyya was done in the same fashion.

Here ends the explanation of what people have invented in the section of pilgrimage from Satanic innovation. We have mentioned only a few examples by way of alerting those of intellect, not by way of enumerating all of them.

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.
Chapter Twenty-One

An Explanation of the Path of the Sunna of Muhammad Concerning Slaughtered and Sacrificed Meats and An Explanation of What the People Have Invented In It From Satanic Innovation

The Path of the Sunna Concerning the Issue of Slaughtered and Sacrificed Meats

As for the path of the sunna of Muhammad concerning slaughtered meats (ad-dhakaat) it is that each person must imitate what has been related from the Prophet, may Allah bless him and grant him peace regarding that.

From the path of his sunna, may Allah bless him and grant him peace concerning slaughtering is the parity of males and females (istiwa'a' u d-dhukuur wa l-unaathi) being allowed to consume those meats which are slaughtered (dhabahuu), killed (naharuw) or hunted (saaduu) when the conditions are met. It is related in the Saheeh of al-Bukhari on the authority of Ibn Ka'b ibn Malik405 on the authority of his father,

"Once a woman slaughtered a sheep with a stone and the Prophet, may Allah bless him and grant him peace, was asked about that. He said, "Order her to eat it."406

From the path of his sunna, may Allah bless him and grant him peace, concerning slaughtering is the parity of freemen (al-'ahraar) and others, such as captive men (al-`abeed) and women (al-'imaa'), being allowed to consume those meats which are slaughtered (dhabahuu), killed (naharuw) or hunted (saaduu) when the conditions are met. It is related in the Saheeh of al-Bukhari on the authority of a man from among the Ansaar, on the authority of Mu`adh ibn Sa`d407, who informed him,

"Once a captive girl of Ka`b ibn Malik408 was grazing sheep at Sala'. She saw one of the sheep dying so she broke a stone and slaughtered the sheep with it. The Prophet, may Allah bless him and grant him peace was asked about it and he said, "Eat from it."

From the path of his sunna, may Allah bless him and grant him peace, concerning slaughtering is consuming what has been slaughtered by Bedouin Arab Muslims, even when they are recent converts from paganism (wa law kaanuu hadeethi `ahdin bi kufri). It is related in the Saheeh of al-Bukhari in the 'book of the slaughtered meats of the Bedouin Arabs and their sacrifices', on the authority of Ai`sha, may Allah be pleased with her,

Ankumun al-`asaar, ani qooma ya`asoo la al-lahu "We had some sheep which used to graze at Sala'. One of our slavegirls saw a sheep dying and she broke a stone and slaughtered the sheep with it. My father said to the people, "Don't eat it till I ask the Prophet about it." So, he asked or sent somebody to ask the Prophet, and the Prophet permitted him to eat it. 'Ubaydallah said, "I admire that girl, for though she was a slave-girl, she dared to slaughter the sheep."

He was Abdallah ibn Ka`b ibn Malik.

405 He was Mu`adh ibn Sa`d and was listed among the anonymous or unknown Companions. He was also known as Sa`d ibn Mu`adh.

406 He was Abu Abdallah Ka`b ibn Malik ibn Abi Ka`b l-Ansaari, [595 - 672 C.E.]. He was also known as Amr ibn al-Qayn.

407 He was Abdallah ibn Ka`b ibn Malik.

408 Another text of the tradition was related by Abdallah ibn Ka`b ibn Malik, "We had some sheep which used to graze at Sala'. One of our slavegirls saw a sheep dying and she broke a stone and slaughtered the sheep with it. My father said to the people, "Don't eat it till I ask the Prophet about it." So, he asked or sent somebody to ask the Prophet, and the Prophet permitted him to eat it. 'Ubaydallah said, "I admire that girl, for though she was a slave-girl, she dared to slaughter the sheep."

409 He was Mu`adh ibn Sa`d and was listed among the anonymous or unknown Companions. He was also known as Sa`d ibn Mu`adh.
"Some people said to the Prophet, may Allah bless him and grant him peace, "Some people bring us meat and we are unawares if they have mentioned the name of Allah when slaughtering the animal." He said, "Mention the name of Allah on it and eat." Those people had recently embraced Islam.

From the path of his sunna, may Allah bless him and grant him peace, concerning slaughtering is the parity in consuming ('istiwaa’ bi akli) that which has been killed by causing the blood to gush out except when slaughtered with a talon (ad-dhufr) or tooth (as-sin). It is related in the Saheeh of al-Bukhari on the authority of Raafi` ibn Khudayj who said,

يَا رَسُولَ اللهِ إِنَّ اِلْمَوْتُ وَالْأَحْيَاءٌ وَلَيْسَ مَعْنا مَذْدَىٰ قَالُوا: ((إِعْجِلْ أَوْ أَرِنَّمَا أَنْهَرَ اِلْدَمُّ وَذُكُرَ اَسْمُ اللَّهِ فَكُلُّ لَحْمٍ ﺍِلْسَنَّ ﻭَالْطَّفْلُ)) وَسَأَذْهَبْ نَكَّ أَمَأَمْ ﺍِلْسَنِّ ﻰ عَظَمٍ وَأَمَأَمْ ﺍِلْطَّفْلِ ﻰ عَظَمٍ ﻰ نَحْبَةٍ

"O Messenger of Allah! We are going to face the enemy tomorrow and we do not have knives." He said, "Hurry up (in killing the animal). If the killing tool causes blood to flow out, and if the name of Allah is mentioned, then eat of it. But do not slaughter with a tooth or a talon.” I will tell you why: As for the tooth, it is a bone; and as for the talon, it is the knife of Ethiopians.

From the path of his sunna, may Allah bless him and grant him peace, concerning slaughtering is the allowance of placing the feet on the sides of the animal being sacrificed (wad`a `lqadami `ala safhati `d-dhabeehat). It is related in the Saheeh of al-Bukhari on the authority of Anas ibn Malik, may Allah be pleased with him.

أنَّ النُّبِيَّ صَلَّى الله عليه وسلم كان يَضْحَى بِكِتَابَيْنَ أَلْحَيْنَ أَفْرَنَى، وَوَضَعَ رَجَلَهُ عَلَى صَفَاحِهِما، وَيَذْهَبْهُما بَيْدُهُ

"The Prophet, may Allah bless him and grant him peace, used to offer as sacrifices, two horned rams, black and white in color, and used to put his foot on their sides and slaughter them with his own hands."

From the path of his sunna, may Allah bless him and grant him peace, concerning slaughtering is the allowance of making glorification of Allah during the sacrifice (at-takbeer `inda `d-dhabhi). It is related in the Saheeh of al-Bukhari on the authority of Anas ibn Malik, may Allah be pleased with him,

ضَحْيَيْنِ أَلْحَيْنَ أَفْرَنَى، وَوَضَعَ رَجَلَهُ عَلَى صَفَاحِهِما، وَيَذْهَبْهُما بَيْدُهُ، وَيَذْهَبْهُما بَيْدُهُ

"The Prophet, may Allah bless him and grant him peace, offered as sacrifices, two horned rams, black and white in color. He slaughtered them with his own hands and mentioned the name of Allah over them and said 'Allahu Akbar', and placed his foot on their sides."

Here ends the explanation of the path of the Sunna of Muhammad concerning slaughtered and sacrificed meats. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

اللَّهُمَّ وَفَقْنَانَا إِلَيْتَابَ سُبْحَةٍ بِذَيَّبٍ مَسْحُوْرَ صَلَّى الله عليه وسلم بِجَاهِدِ عَلَّدَكَ

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.

\[\text{\textsuperscript{409} That is he said bismillahi (in the name of Allah).}\]
The Innovation Concerning Slaughtered and Sacrificed Meats

As for what the people have invented from Satanic innovation concerning the issue of slaughtered and sacrificed meats are the following.

Among these innovations is neglecting to properly appoint someone who can slaughter the meats for the markets. This is a forbidden innovation by consensus. Among these innovations is designating some of the chapters of the Qur'an which one learns to make sacrifice for that for reasons of gratitude not for reasons of idolatry. This is a reprehensible innovation. However, if no specification is given, then it is not blameworthy. Rather, it is praiseworthy. It says in the al-Madkhal, "Umar ibn l-Khataab, may Allah be pleased with him, learned the chapter called al-Baqara after about ten years. When he had memorized it he sacrificed a camel out of gratitude to Allah ta'ala."

Among these innovations is inwardly expecting recompense concerning the distribution of the meat of the sacrifice (tafriqa lahmi 'l-uddhiya). This is a forbidden innovation by consensus because sacrificed meats cannot be compensated for, unlike any other meats which are given as a gift. It is permissible to take recompense for it as long as it meets the conditions of being a gift.

It says in the al-Madkhal, "Similar to that (meaning by that the prohibition of selling the skin of sacrificed animals) is what some people do in distributing the sacrificed meats. They bequeath this meat to their neighbors and others, however, some of them expect to be recompensed for that. Then the neighbor and others often reimburse him for that with either less than, equal or more than what was given. Thus, the giver and the taker, each considers what the other has given or repaid. They thus become pleased with that or dislike that. This is contrary to the rules of given gifts. The reason for this is that there is expectation of compensation, since there is no compensation for sacrificed meats. This is converse to giving gifts for which compensation is permissible with this condition.

Among these innovations is gathering people for the occasion of the naming celebration (aqeeqa). This is a reprehensible innovation. It says in the al-Madkhal, "Malik, may Allah be pleased with him was asked about people being assembled for the occasion of naming celebrations. He considered that reprehensible and said, 'It resembles wedding parties (walaa'im). However, they can eat from the slaughtered meats feed them to people and send some to the neighbors.'"

If you were to say: "What is the legal judgment of the coming of women with loud shrills during the finishing of giving birth?" I say: It is a forbidden innovation based upon what has been confirmed. This is because the voices of the women are considered as a private part, based upon the well-known opinion. It says in the al-Madkhal, "When this blessing manifest itself, (meaning by that the blessing of the completion of childbirth) - the women come with loud shrills, raising their voices during that for long periods. This is the most disgusting of repulsive things."

If you were to say, "What is the judgment concerning what some women do by placing the knife used to cut the umbilical cord upon the head of the new born child?" I say: This is a reprehensible innovation. It says in the al-Madkhal, "Likewise, warning should be taken concerning what some women have invented by placing the knife used to cut the umbilical cord upon the head of the new born child. This is done all the time the mother is sitting with the child. When the mother is able to stand and carry the child, it is also done for some forty days. They do this offering as a pretext that nothing from the jinn would adversely affect the child. Likewise, warning should be taken concerning what some of the women have invented when the mother has to be absent from the new born child for some domestic necessity and there is no one else to sit with the baby - they place near the baby a special cup of water and something made of iron."

If you were to say, "What is the judgment of the meals prepared of childbirth which is brought to the mother of the newborn from the day the child is born until the day of the naming celebration?" I say: It is permissible if it is clear of pretense and ostentatiousness. If not then it is a forbidden
innovation by consensus. It says in the al-Madkhal, "When this blessing manifest itself, (meaning by that the blessing of the completion of childbirth) - the women come with loud shrills, raising their voices during that." He then said after a little, "They do this along with being flamboyant with what they produce of inordinate food based upon their abilities. They then assemble all types of worldly people, while excluding the destitute, the impoverished and the needy who stand looking in yearning and desire."

If you were to say, "What is the proper time for the naming of the newborn?" I say: At the time of the sacrificing of the animal for the naming celebration. It says in the al-Madkhal, 'If the newborn is to have the `aqeeqa, then he should not be named until after the slaughtering of the animal. And the seventh day is selected for this. However, if the newborn is among those for whom the `aqeeqa cannot be performed due to poverty or the like, then he can be named at any time the parents wish.

If you were to say, "What is the judgment concerning naming the child with these honorific names which have newly emerged which no one in the past had done - which are so-and-so of thedeen. Like: Zakiya'd-Deen; Muhya'd-Deen; Alama'd-Deen and the like?" I say: This is not permissible according to the opinion of Ibn 'l-Hajj in the al-Madkhal. This is because he said, "It is incumbent to guard against this innovation which has become a general misfortune, which few are safe from whether elderly or young. It is what they deem proper in naming themselves with these recent names which no one from the past used, which are a negation of the shari`a. These names such as so-and-so of thedeen and the like. If these names were admissible then the foremost of those to take these names would have been the Companions of the Messenger of Allah, may Allah bless him and grant him peace. Have you not seen how when the Messenger, may Allah bless him and grant him peace entered upon Umm 'l-Mu'mineen Zaynab, may Allah be pleased with her, he said to her, 'What is your name?' She answered, 'Barra, (the reverent woman).' He disliked that name and said, 'Do not praise yourselves'. This was due to the fact that the etymological root of the name was from the word al-birra (righteousness). He thus restored her original name, Zaynab. He, upon him be peace, did the same with Umm 'l-Mu'mineen Juwayriyya. He found her name to be as was previously mentioned, and he then named her Juwayriyya, with the name Jaariyya (girl or servant girl) by forming it into a diminutive noun Juwayriyya.411

If a person were to say: 'These names are permitted and it is of no consequence if someone names a person with them. These names have become like proper names until a person is only known by them. For this reason these names have been taken out of the category of praising oneself and have become proper names like al-`Abbas and Ali.' The answer is that this is attributed to what we now witness in existence. That is when a person among us whose lawful name is al-Abbas or Ali, confusion results for those who normally call him with these other names. Further, he directs his anger at the one who calls him by his lawful name. This is clear that what is intended from these names is the praising of oneself. Even if there were no fabrication nor self-praise involved in these names, they would still be prohibited because the Prophet, may Allah bless and grant him peace forbade resembling the foreigners. These names have not appeared except from their direction. He then said, "Have you not seen how the imam and haafidh an-Nawawi, may Allah be merciful to him, one of the leading scholars of the lattermost generations was in no way contented with the honorific name people have give him of Muhy 'd-Deen? Based upon what has been narrated and verified about him, he used to intensely dislike that. It was recorded in some books attributed to him, may Allah be merciful to him that he said, "I have not

410 This tradition was narrated by Imam Muslim and Abu Dawud on the authority of Muhammad ibn Amr ibn Ata. She was Umm 'l-Mu'mineen Zaynab bint Jahsh al-Asadi.
411 This tradition was narrated by way of Sha'ba on the authority of Muhammad ibn Abd'r-Rahman, the freedman of family of Talha, on the authority of Ibn Abass. She was Umm 'l-Mu'mineen Juwayriyya bint al-Harith ibn Abi Daraar ibn Habib ibn Judhayma al-Mustalaqiyya.
given anyone the liberty to name me Muhy 'd-Deen, nor has anyone else from among the scholars who act by their knowledge. I have seen one of the notable Shaafi’i scholars who was among the people of excellence and righteousness, whenever he narrated anything from an-Nawawi, may Allah be merciful to him, he would only say, "Yahya 'n-Nawawi said . . ." I asked him about that and he said, "I dislike to call him with a name which he himself hated when he was alive." Due to this it is clear that these sought of names are erroneously given to them, however, they are actually exonerated that." He then said after a little, "Then examine, may Allah be merciful to you, the tricks of Satan and how these types of names causes one to be the target of his poisonous arrows. Have you not seen how the majority of the scholars agree that the proper names which are lawful are those which have the names of Allah in them, the names of the Prophets, upon them be peace or the names of the Companions, may Allah be pleased with them. It has been narrated in the prophetic traditions on the authority of Ali, may Allah be pleased with him that the Prophet, may Allah bless him and grant him peace said,

'.embedding((More text here))' There is not a single house in which there is the name of a prophet except that Allah tabaarak wa ta’ala sends to them an Angel who sanctifies them in the morning and the evening.' It has been related on the authority of al-Hassan ‘l-Basri that he said, 'Verily on the Day of Standing Allah will stop in front of Him the servant whose name was Ahmad or Muhammad. Allah ta’ala will say, 'My servant! Were you not ashamed while you were in disobedience and your name was the name of My beloved Muhammad?!' The servant will then lower his head out of shame and say, 'O Allah! Truly I have done these things!' Then Allah ‘azza wa jalla will say, 'O Jibril! take the hand of My servant and enter him into the Paradise. For I am ashamed to punish with the Fire those who are named with the name of My Beloved'.'

If this tremendous assistance comes as a result of a name from the names of the Prophets, then what of a name of the names of Allah ‘azza wa jalla?! It is sufficient as a cause of baraka that when ever their names are pronounced that one of the names of Allah ta’ala, the names of the Prophets or the names of the Companions is also pronounced. This causes the baraka of the named to return back to them. Thus when Satan saw this tremendous baraka and how it had spread, he desired to remove it from the servants by introducing his blameworthy customs and devilish attack. For it was not possible for him to remove this from them by his culpable worship except by something which brings the opposite of baraka. Thus, he inspired them to utilize names which would cause the opposite of baraka to return back to them. For Satan never comes at a person except in a guise which he knows that will be accepted. As a result of this, some of the people of the east were overcome with the love of vanity and leadership, thus Satan substituted for them these blessed names and what is in them of baraka for names like 'Izza 'd-Deen, Shams 'd-Deen, and other similar names which are well known. Thus self-praise took the place of these blessed names (of Allah, the prophets and Companions). And when Satan noticed that the people of the west were overcome with humility and avoiding vanity and conceit, he then came to some of them in a guise in which he knew they would accept him. He caused them to succumb to these prohibited nicknames which have been forbidden by the very text of the Book of Allah ta’ala. They would say Hamuu for the name Muhammad, Handuusu for the name Ahmad, Yasuu for the name Yusef, Rahuu for the name Abd'r-Rahman and other than this which is well-known, this is permissible eventhough the scholars considered this reprehensible from the perspective of the shari`a. No one takes on these honorific titles as proper names or cognomens except if that person is overcome with pride, vanity, conceit and self-importance.

412 There is a similar prophetic tradition in the as-Shifaa Bi Ta’reef Huquuq 'l-Mustafa of Qadi Abul-Fadl ‘Iyad ibn Musa.

413 Among these names are Jamal ‘d-Deen, Jalal ‘d-Deen, Qamr ‘d-Deen, Warith ‘d-Deen, Shishaab ‘d-Deen and Salaah ‘d-Deen. These names and those like them are not permissible to utilize as proper names. However, as cited above these names have been accorded to many Muslim scholars and leaders as honorific titles. This is permissible eventhough the scholars considered this reprehensible from the perspective of the shari‘a. No one takes on these honorific titles as proper names or cognomens except if that person is overcome with pride, vanity, conceit and self-importance.
recognized and admitted among them. Thus, Satan was able to come to each region of the earth with something he knew they would accept from him.

If you were to say, "Is it permissible to call a scholar or a prominent person by his name?" I say: It says in the commentary of Imam an-Nawawi's al-'Arba`een called Fat`hu 'l-Mubeen Sharh l-'Arba`een of the unique erudite of his age and unparalleled scholar of his time, Imam Shihaab ‘d-Deen Ahmad ibn Hajr 'l-Haytami, commenting on the tradition where Jibril, upon him be peace calls the Prophet, may Allah bless him and grant him peace by saying, 'O Muhammad!' "In this is permissibility in calling the scholar or the prominent person by his name, even if the person calling him is his student or disciple, that is if the person does not dislike that. If not then it is a way of reducing his status and it is being contrary to what he is accustomed to from these lofty appellations." Some of the scholars say, "Calling those who deserve respect by their given names is not forbidden unless it is harmful to them. Then it should be forbidden." This is contrary to the first decision.

If you were to say, "Inform us concerning the lawful agnomen (al-kunaa 's-shari`a)\textsuperscript{414}" I say: It says in the al-Madkhal, "The lawful agnomen is that the man should take on the agnomen (yukannaa) of his child or the child of another. Likewise with the woman, she should take on the agnomen (tukannaa) of her child or the child of another. This is in accordance with what was narrated on the authority of the Prophet, upon him be peace in a tradition concerning A’isha, may Allah be pleased with her when she became saddened due to the fact that she had no offspring in order to take on an agnomen (tukanna bihi). He, upon him be peace, said to her,

\textit{(كِتابَيْ بَابِنِ أَخَلَكِ)}

"You should take on the agnomen of the son of your sister." Meaning by that Abdallah ibn 'z-Zubayr\textsuperscript{415}, may Allah be pleased with him. Further, it is permissible to take on an agnomen of a condition by which a person is described, like Abu Turaab, Abu Hurayra and the like. Imam Malik, may Allah be merciful to him was asked, "Can young children be given a kunya?" He said, "There is no harm in that." It was then said to him, "Did you give the kunya Abu 'l-Qaasim to your son?" He said, "As for me, I do not do that, but it is the people of the house who call him by that kunya. And I see no harm in that." Ibn Rushd, may Allah be merciful to him said, "The saying of Imam Malik concerning the giving of the kunya to a young child, 'There is no harm in that', is a proof that avoiding that is better in his opinion. It is for this reason he said regarding the giving of the kunya to his son, 'As for me, I do not do that, but it is the people of the house who call him by that kunya.'" He felt that avoiding this practice is better because of what is apparently in it of transmitting lies, since young children do not have children.

If you were to say, "What is the judgment concerning naming someone with names of the Angels, like Jibril, Mikaa'il and the like?" I say: That is reprehensible according to the opinion of our Imam Malik. If you were to say, "Is the name Malik included among these reprehensible names, since Malik is also a name of one of the Angels?" I say: It is not included because the name is not earmarked just for Angels. If you were to say, "What is the judgment of naming someone with inauspicious names?" I say: That is reprehensible. It says in the al-Madkhal, "The Prophet, may Allah bless him and grant him peace used to dislike inauspicious names like Harb ('war'), Murra ('sour') and Handhala ('a very poisonous fruit').

\textsuperscript{414} The term kunya (pl. kunan) means an agnomen or surname consisting of abu (the father of) or umm (the mother of) followed by the name of the oldest child; for example Abu Alfa Umar Muhammad (the father of Alfa Umar's Muhammad).

\textsuperscript{415} He was Amir 'l-Mu'mineen Abdallah ibn 'z-Zubayr ibn 'l-Awaam ibn Khuwaylid ibn Asad 'l-Makki. His mother was Asma bint Abu Bakr 's-Siddiq. He was the first Muslim child born in Medina at least ten months after the hijra in 622 C.E. The oath of allegiance was given to him in 686 C.E. He then conquered the Hijaz, Iraq, Yemen, Egypt and most of Syria for nine years. He was famous for his bravery and eloquence. He was considered by the African scholars as the seventh Righteous Khalif.
Here ends the explanation of what people have invented concerning the issue of slaughtered and sacrificed meats from Satanic innovation. We have mentioned only a few examples by way of alerting those of intellect, not by way of enumerating all of them.

لا تقبلوا من الاختلاف إلا ما أثبت من الحق. 

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.
Chapter Twenty-Two
An Explanation of the Path of the *Sunna* of Muhammad Concerning Swearing and Solemn Vows
and An Explanation of What the People Have Invented In It From Satanic Innovation

The Path of the *Sunna* Concerning Swearing and Solemn Vows

As for the path of the *sunna* of Muhammad concerning the issue of swearing (al-'aymaan) and solemn vows (an-nudhuur), it is that each person must make follow what the Prophet, may Allah bless him and grant him peace used to do in that.

From the path of the *sunna* of the Messenger of Allah, may Allah bless him and grant him peace, concerning swearing (al-'aymaan) is that no one is to oath (yahlifa) except by Allah. It is related in the *Saheeh* of al-Bukhari on the authority of Abdallah ibn Umar, may Allah be pleased with both of them that the Messenger of Allah, may Allah bless him and grant him peace came across Umar, may Allah be pleased with him and he was with a group of camel riders swearing by his father's name. He said,

Lo! Allah has prohibited you from swearing by your fathers. So whoever has to take an oath, he should swear by Allah or keep quiet!

From the path of the *sunna* of the Messenger of Allah, may Allah bless him and grant him peace, concerning swearing (al-'aymaan) is breaking the oath (tahneeth) when one sees something better than it and then making expiation (yukaffaru) for that. It is related in the *Saheeh* of al-Bukhari on the authority of 'Abd'r-Rahman ibn Samura: The Prophet said,

O 'Abd'r-Rahman ibn Samura! Do not ask for authority (imaara), because if you are given authority as a result of asking, then you will be held responsible for it, but if you are given it without asking for it, then you will be helped in it. Whenever you take an oath to do something and later you find that something else is better than the first, then do the better one and make expiation for your oath.

From the path of the *sunna* of the Messenger of Allah, may Allah bless him and grant him peace, concerning swearing (al-'aymaan) is not breaking the oath when an exception is found. It is related in the *Saheeh* of al-Bukhari that Taawus416 said that Abu Hurayra, may Allah be pleased with him heard the Prophet, may Allah bless him and grant him peace say,

"Solomon, upon him be peace said, 'Tonight I will sleep with (my) ninety wives, each of whom will get a male child who will fight for Allah's Cause.' On that, his companion (meaning an angel) said to him, 'Say, 'Solomon, upon him be peace said, 'Tonight I will sleep with (my) ninety wives, each of whom will get a male child who will fight for Allah's Cause.'" On that, his companion (meaning an angel) said to him, 'Say, Solomon, upon him be peace said, 'Tonight I will sleep with (my) ninety wives, each of whom will get a male child who will fight for Allah's Cause.' On that, his companion (meaning an angel) said to him, 'Solomon, upon him be peace said, 'Tonight I will sleep with (my) ninety wives, each of whom will get a male child who will fight for Allah's Cause.'"

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416 He was Abu Abd'r-Rahman Taawus ibn Kaysan 'l-Yamaani 'l-Himeeri, [d. 724 C.E.].
unsuccessful in his action, and would have attained what he had desired." Once Abu Hurayra added: Allah apostle said, "If he had only made an exception." Abu za-Zinad narrated a prophetic tradition on the authority of al-'Araj similar to the one narrated by Abu Hurayra.

From the path of the sunna of the Messenger of Allah, may Allah bless him and grant him peace, concerning vows (an-nadhar) is the obligation of fulfilling it (al-wafaa'u bihi) if it is for obedience (taa'at) and not fulfilling it if it is for disobedience (ma`asiya). It is related in the Saheeh of al-Bukhari on the authority of `A'isha, may Allah be pleased with her that the Prophet, may Allah bless him and grant him peace said,

"Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever made a vow that he will disobey Allah, should not disobey Him."

From the path of the sunna of the Messenger of Allah, may Allah bless him and grant him peace, concerning vows (an-nadhar) is the dislike of being depended upon it (karaahat'l-mu`allaqi minhu). It is related in the Saheeh of al-Bukhari on the authority of 'Abdullah ibn `Umar, may Allah be pleased with both of them, who said:

"The Prophet prohibited the making of vows and said, "Vows do not prevent anything, but the property of a miser is spent with it." It is also related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, may Allah be pleased with him, who said that the Prophet, may Allah bless him and grant him peace said,

'The vow, does not bring about for the son of Adam anything which is not decreed for him, but his vow may happen to coincide with what has been decreed for him, and by this way Allah causes a miser to spend of his wealth. So he is given for the fulfillment of what has been decreed what he would not have been give before but for his vow."

From the path of the sunna of the Messenger of Allah, may Allah bless him and grant him peace, concerning vows (an-nadhar) is not making it a requirement ('adama luzuumihi) in what a person does not control or in what is not close at hand. It is related in the Saheeh of al-Bukhari on the authority of Ibn `Abbas, may Allah be pleased with both of them, who said:

"While the Prophet, may Allah bless him and grant him peace was delivering a sermon, he saw a man standing, so he asked about that man. They said, "It is Abu Isra'eel who has vowed that he will stand and never sit down, and he will never come in the shade, nor speak to anybody, and will fast." The Prophet said, "Order him to come in the shade, to speak, sit down, but let him complete his fast." Here ends the explanation of the path of the Sunna of Muhammad concerning swearing and solemn vows. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.
The Innovation Concerning the Issue of Swearing and the Solemn Vow

As for what the people have invented in this issue of swearing (al-'aymaan) and the solemn vow (an-nudhuur) from Satanic innovation are the following:

Among these innovations is swearing by the Prophet, the Ka`aba and the like. This is a forbidden innovation as is well known or it is reprehensible. It says in the commentary upon the al-Mufeeda, "It is not permissible to swear by other than Allah or His attributes. It says in the at-Tawdeeh, 'It is the most apparent of the prohibitions according to what is in the al-Muwatta and the two Saheeh collections on the authority of Umar, may Allah be pleased with him who said that the Messenger of Allah, may Allah bless him and grant him peace said, 'Verily Allah prohibits you to swear by your fathers.' It adds in the narration of the al-Muwatta and the Saheeh of Muslim," . . . If you must swear then swear by Allah or be silent."

Among these innovations is embarking on making expiation (kafaara) by fasting for three days when he has the ability to free a slave (tahreer raqaba), providing clothing (kiswa) for ten destitute people or providing food for them ('it`aamihim). This is a forbidden innovation according to the consensus. This is because Allah ta`ala has not ordered that one fast three days as expiation for swearing except after the inability (al-`ajz) to perform the above three things.

Among these innovations is making repeated vows (an-nadhr 'l-mukarraru). This is a reprehensible innovation. It says in the Mukhtasar of Khalil, "It is reprehensible to make repeated vows." Al-Kharshi said in commentary upon that, "This means that repeated vows is reprehensible, like taking a vow to fast every Thursday or every Monday. This is because perhaps it will be done out of laziness or perhaps it is feared that it will be neglected by his death." It is related in the Saheeh of Muslim, that the Messenger of Allah, may Allah bless him and grant him peace, prohibited singling out the day of Friday for fasting or its night for standing in prayer. 417

Among these innovations concerning vows is being dependent upon them (al-mu`allaq). This is a reprehensible innovation or permissible. It says in the Mukhtasar of Khalil, "In being dependent there is some indecision and wavering (taraddudu)." Al-Kharshi said in commentary upon that, "As for making a vow which is dependent on something liked (bi mahbuub), like for example saying, 'If Allah cures my sickness I will obligate upon myself to give as alms so-and-so'. Or like for example your saying, 'If Allah provides me with so-and-so, I will obligate on myself to go to Mecca.' Or the like from those things which are probable. This is reprehensible because if it happens he will have resistance in fulfilling the oath. Or perhaps he may fear out of his own ignorant delusion that after attaining his desire that he will not have the ability to do it, thus he begins to waiver.

Among these innovations is the vow of exemption (nadhr 't-tabarriy). This is a reprehensible innovation. Al-Kharshi said, "Among the things which are reprehensible is making a vow of exemption like the vow to free a slave who is a discomfort and inconvenience to you due to the little benefit he brings. This is done in order to be released and removed from any responsibility for him.

Among these innovations is the vow of difficulty (nadhr 't-taharruj). This is a reprehensible innovation if it is from among those things which can be endured (yuteequ). If it cannot be endured then it is a forbidden innovation according to consensus. Al-Kharshi said, "Among the things which are reprehensible is making a vow which is difficult like the vow to much of a thing which would be impossible (yashuqqu) for you. As for that which he cannot endure then making that vow is forbidden.

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417 This prohibition was narrated by Imam Muslim on the authority of Jabir ibn Abdallah and in another narration on the authority of Abu Hurayra.
Here ends the explanation of what people have invented in the section of swearing and solemn vows from Satanic innovation. We have mentioned only a few examples by way of alerting those of intellect, not by way of enumerating all of them.

اِنْتِ مُبَارَكٌ مُّبَارَكٌ اِنْتِ مُبَارَكٌ وَإِنَّكَ لَعِلْيَةٌ صَلِّي اللَّهُ عَلَيْهِ وَسَلَّمُ بِجَاهِلَ عَنْدَكَ

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.
Chapter Twenty-Three
An Explanation of the Path of the Sunna of Muhammad Regarding the Issue of Marriage and an Explanation of What the People Have Invented in It of Satanic Innovation

The Path of the Sunna Regarding Marriage

As for the path of the Sunna of Muhammad regarding the issue of marriage (an-nikaah), it is that each person who desires marriage that he desires to revive the Sunna of Muhammad, may Allah bless him and grant him peace.

From the path of his Sunna, may Allah bless him and grant him peace regarding marriage is that it is recommended that he who is able to, should marry. This is in accordance with his words, may Allah bless him and grant him peace, as related in that Saheeh of al-Bukhari418,

"O gathering of young men, whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty."419 It is also related in the Saheeh of al-Bukhari that the Messenger of Allah, may Allah bless him and grant him peace, said,

"...Verily I sleep and awake. I fast and break fast and marry women. Whoever dislikes my sunna is not from among me."420

From the path of his sunna, may Allah bless him and grant him peace regarding marriage is that it is recommended to seek after a woman who possesses religion. This is in accordance with his words, may Allah bless him and grant him peace as related in the Saheeh of al-Bukhari,

"You should choose someone who possesses religion, then you will prosper."421

From the path of his Sunna of Muhammad, may Allah bless him and grant him peace, regarding marriage is that it is obligatory for a man to avoid from making engagement to a woman whom his brother has previously made engagement. This is in accordance with what was related in the Saheeh of al-Bukhari that Ibn Umar used to say,

"مَنْ رَغِبَ عَنْ ﺳَﻨَﻨِي ﺑُصِبْرٌ..."
"The Messenger of Allah, may Allah bless him and grant him peace, prohibited you from undercutting one another in business and that a man should not become engaged to a woman that his brother has become engaged to."

From the path of his sunna of Muhammad, may Allah bless him and grant him peace, regarding marriage is that it is obligatory for a person who is the guardian to avoid preventing a woman from marrying. This is in accordance with what was related in the Saheeh of al-Bukhari, that this verse, meaning His words,

أَن ﻴَﻨﻜِﺤْنَ ﻓَﻼَ ﺘَﻌْﻀُﻠُوﻫُن أَزْوَاﺠَﻬُن

'Do not prevent them from remarrying'\(^{422}\); was not revealed except concerning Ma'qul who prevented his sister from remarrying.\(^{423}\)

From the path of his sunna of Muhammad, may Allah bless him and grant him peace, regarding marriage is that it is recommended to have a wedding feast (al-walima). This is in accordance with his words, may Allah bless him and grant him peace, to 'Abdu'r-Rahman ibn 'Awf\(^{424}\) as is related in the Saheeh of al-Bukhari,

"You should have a wedding feast even if it is just with a sheep."

Here ends the explanation of the path of the Sunna of Muhammad concerning marriage. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.

The Innovations Regarding Marriage

As for what the people have invented from Satanic innovation in the issue of marriage (an-nikaah), are the following: Among this is the relatives of the woman taking her dowry (as-sadaqa) for themselves. This is a forbidden innovation (bid`a muhaarimat) by consensus. It says in the Takhlees 'l-Ikhwaan, "Among the customs which is practice among us is that the relatives of the woman straightaway taking her dowry for themselves. This is a forbidden innovation. It is obligatory to rejects such practice and to make repentance from that.

Among this is the wedding party (al-waleema) connected to that which is immoral (al-maqruna bi 'l-mafaasid). This is a forbidden innovation according to consensus. It says in the commentary of the al-Mufeeda, "There is no ambiguity concerning the prohibition of that and its hideousness. We seek refuge with Allah from errors and shortcomings! You see a man (we seek refuge from disobedience and lack of modesty!) the first manner in which he commences with in his marriage and that upon which he builds his relationship is this dreadful transgression which no one who has the least amount of Islamic modesty would be content with, let alone the one who has some amount of religion in his soul. This man invites the most contemptible riffraff and shows them honor. The women beautify themselves and the female relatives of this unfortunate depraved husband come even more

\(^{422}\) Quran - 2:232.

\(^{423}\) This tradition was related on the authority of al-Hassan ibn Ali ibn Abi Taalib, [625-670 C.E.], the grandson of the Prophet, may Allah bless him and grant him peace on the authority of Ma`aqil ibn Yasaar al-Mazani.. 

\(^{424}\) He was Abu Muhammad Abd'r-Rahman ibn Awf ibn Abd Awf`l-Qurayshi 'z-Zuhri, [577-652 C.E.].
beautified. They then mix freely with the above mentioned riffraff and men and women from every quarter of the town mix freely." He continued, "It is no doubt that the wedding (al-`ursa) which is performed in such a manner is misfortunate and has no blessings at all nor good. Woe to the husband and to those who assists him in that even if they helped him to ignite aflame of fire. In reality he is not to be answered, meaning whoever is invited, when he invites people to his wedding party." It says in the al-Madkhal, "He should mentioned to the messenger who comes to invite him that the only things which prevents him from going is that it is not permissible from the shari`a, since it is not permissible to be present at a place of wrongdoing (mahalla `l-munkar). However, you should not assume that this is an objection to holding wedding parties. On the contrary, the wedding party is sunna from the perspective of the shari`a."

Among this is the woman taking some money from her husband for the rights to sleep with her in bed (li haqq `l-firaash). This is definitely a forbidden innovation by consensus of opinion. It says in the al-Madkhal, "You should beware of these later innovations which some of the people do. These are clearly detestable innovations which has no good at all in them. It is that the wife, when she goes to the bed of her husband she takes some money which her husband is obliged to give her, based upon his and her financial condition. This money, as she claims, is for the rights to sleep with her in the bed. This is obvious transgression. This has occurred in the city of Fez where they have falsely invented the custom wherein a man when he desires to enter to sleep with his wife, he gives her some silver at the point of removing her panties! When the news of this reached the ears of the scholars they said, "That resembles adultery!" So they prohibited that. This is what happened during the first night together. What do you think happened every other night?"

I say: Whoever desires blessings (baraka) in his marriage let him act according to the behavior of the right-acting scholars in seeking after that. It is when a man desires to enter the bed of his wife, he first goes and makes purification (tahaara) and mentions the name of Allah (yusamma Allaha) and then ask for the good of this life and the good of the Hereafter. He should then pray two rak`ats. In the first rak`at he should recite the chapter called al-Ikhlaas and in the second the two al-Mu`awadhatayn. He should then praise and thank Allah, then make the prayer upon the Prophet, may Allah bless him and grant him peace. When his wife enters upon him, he should do what the Prophet, may Allah bless him and grant him peace said:

\\( \text{إِذَا تَرُوِّجُ أَحَدُكُمُ اﻝْﻤَرْأَةَ أَوْ اﺸْﺘَرَى اﻝْﺠَﺎرِﻴَﺔَ ﻓَﻠْﻴَﺄْﺨُذْ ﺒَرَﻜَﺔَ}\\)

"When one of you gets married to a woman or obtains a female captive, he should place his hands on her forelock and supplicate for blessings (baraka)." as related in the al-Muwatta. He should then say:

\\( \text{ِﺎﻝْ ﺗَأْسَأَﻠُكَ ﺦَﻴْرَﻫَا وَخَﻴْرَ ﻤَﺎ ﺞَﺒَﻠْﻨَﻬَﺎ ﻋَﻠَﻴْﻫَا}\\)

(O Allah verily I ask You for her excellence and for the excellence which You have created her with. And I seek refuge with You from her detriment and from the detriment which You have created with her.)

It has been related in the Saheeh of al-Bukhari that the Messenger of Allah, may Allah bless him and grant him peace said:

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425 Quran - 112.
426 Quran - 113 & 114.
427 This tradition is related on the authority of Abu Usama Zayd ibn Aslam, [d. 753 C.E.].
428 This supplication was narrated by Abu Dawud on the authority of Abdallah ibn `Amr ibn al-Aas.
429 This tradition is related on the authority of Ibn Abbas.
When one of you desires to sleep with his wife, he should say: ‘In the name of Allah. O Allah keep Satan away from us. And keep Satan away from what You give us with.’ Then if Allah decrees that a child should come from that union, Satan will never harm it.”

Here ends the explanation of what people have invented in the section of marriage from Satanic innovation. We have mentioned only a few examples by way of alerting those of intellect, not by way of enumerating all of them.

O Allah give us success in following the *sunna* of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.

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430 In addition to the above innovations Shehu Uthman mentioned seven additional heretical innovations which the people have invented in the issue of marriage in his book called *Bayan 'l-Bid`a 's-Shaytaaniyya*. 

1. Among these innovations is having intercourse while the eyes are looking at the private parts. This is a forbidden innovation because the private parts should be concealed.

2. Among these innovations is to enter the wife while she is heedless without first making foreplay and amusement with her. This is a reprehensible innovation.

3. Among these innovations is making obscene grunts and vile speech during intercourse. This is a reprehensible innovation.

4. Among these innovations is entering the woman in her anus. This is a forbidden innovation which is well known.

5. Among these innovations is the husband and the wife being completely naked during intercourse. This is a reprehensible innovation.

6. Among these innovations is a person picturing in his mind another woman during intercourse with his wife as if he were having intercourse with this imagined woman. This is a forbidden innovation which is well known. The legal judgement of that is the same for the wife who pictures another man while having intercourse with her husband as if she were actually having intercourse with that imagined man.

7. Among these innovations is a man informing other men about what occurs between him and his wife during intercourse. This a reprehensible innovation because it causes attraction to be placed in the hearts of these men for the woman. Likewise the wife informing other women about what occurs between her and her husband.
Chapter Twenty-Four
An Explanation of the Path of the Sunna of Muhammad Concerning Commerce and An Explanation of What the People Have Invented In It From Satanic Innovation

The Path of the Sunna Concerning Commerce

As for the path of the Sunna of Muhammad regarding the issue of commerce (al-buyu‘) is that each person must imitate what the Prophet, may Allah bless him and grant him peace, used to do concerning commerce (al-buyu‘), selling (as-shara‘), paying debts (al-qada‘) and asking for debts to be paid (al-iqtida‘).

From the path of his Sunna, may Allah bless him and grant him peace regarding commerce is encouragement of leniency and generosity in buying (al-buyu‘), selling (as-shara‘) and asking for debts to be paid (al-iqtida‘). It is related in the Saheeh of al-Bukhari on the authority of Jabir ibn Abdallah that the Messenger of Allah, may Allah bless him and grant him peace said,

"May Allah be merciful to he who is lenient in his buying, selling, and in demanding back a debt."

From the path of his Sunna, may Allah bless him and grant him peace regarding commerce is paying back debts in an excellent manner (husnu l-qada‘). It is related in the Saheeh of al-Bukhari on the authority of Jabir ibn Abdallah who said,

"I came to the Prophet, may Allah bless him and grant him peace, (Mas'ar thinks, that Jabir said 'during the forenoon'.) The Prophet said, 'Pray two rak`ats.' He owed me a debt which he then repaid and increased me with an extra amount."

From the path of his Sunna, may Allah bless him and grant him peace regarding commerce is giving time to the rich ('intidhaar 'l-musir) and deducting part from the poor (at-tajaawuz `an 'l-ma`sir). It is related in the Saheeh of al-Bukhari on the authority of Hudhayfa 431 who said, the Prophet, may Allah bless him and grant him peace, said,

"The Angels met the spirit of a man among the people before you and said to him, 'Have you done any good?' He replied, 'I was a businessman and used to give time to the rich to repay his debt and deduct part of the debt of the poor.' So he was forgiven."

From the path of his Sunna, may Allah bless him and grant him peace regarding commerce is the obligation of abandoning undermining the business transactions of another. It is related in the Saheeh of al-Bukhari on the authority of Abdallah ibn Umar who said that the Messenger of Allah, may Allah bless him and grant him peace said,

"Do not undermine the business transactions of your brother."

From the path of his Sunna, may Allah bless him and grant him peace regarding commerce is the obligation of avoiding fraudulent business practices (al-khilaaba). It is related in the Saheeh of al-Bukhari on the authority of Abdallah ibn Umar,

431 He was Hudhayfa ibn 'l-Yamaani. He died during the khilaafa of Umar.
A man came to the Prophet and told him that he was always betrayed in purchasing. The Prophet told him to say at the time of buying, "No cheating." Then he used to say this.

Here ends the explanation of the path of the Sunna of Muhammad concerning commerce. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.

The Innovation Concerning Commerce

As for what the people have invented from Satanic innovation in the issue of commerce (al-buyu’u) of Satanic innovation are the following:

Among these innovations is allowing the ignorant person (jaahil) in the market places to sell for himself. This is a forbidden innovation by consensus. It says in the al-Madkhal, "Umar, may Allah be pleased with him used to strike with his whip those who engaged in that while being ignorant (of the legal rulings of commerce)."

Among these innovations is appointing ignorant people (tawkeel ’l-jaahil) as agents to buy and sell in the markets. This is a forbidden innovation by consensus. This is because this person does not know what is permissible (yajuuz) and what is prohibited (yumna’u). Having indifference to the limits of Allah (huduud Allahi) and His shari’ah is not permissible. It says in the Sharh ’l-Mufeeeda, "It is obligatory for everyone who has the ability to speak out regarding the expulsion of these ignorant people from the market places, to speak out."

Among these innovations is men sitting in their homes while the women go out to the market places crowding themselves around men. This is a forbidden innovation by consensus. This is further showing resemblance to the Europeans and we have been prohibited from resembling the Europeans. It says in the al-Madkhal, "It is necessary for the man when his wife has a requirement of buying clothing, jewelry or the like, that he assign himself to do that, if he is deserving of that. Or he should assign someone in his place to that who can speak with knowledge. This is well known. For it is not possible for the women to leave the homes at all concerning this, since this could lead to clear objectionable acts which many of the women do openly. This refers to their sitting with the cloth merchants, the jewelers and others. These women and merchants whisper to one another and smile back and forth and there befalls other things between them. Perhaps this could be the cause for the occurrence of greater corruption. Have you not noticed the words of the Prophet, upon him be peace, 'Make distance between the breadth of men and the breadth of women.' And his words, 'If the sweat of the woman were in the east and the sweat of the man were in the west, still they would find some way to meet one another.' If this is the case, then what of direct contact, direct communication and joking with them?! Verily we belong to Allah and to Him is our final return due to the lack of shame from sins!" He then said after a little, "All of these sinful acts occur as a result of women leaving their homes based upon their capacities in knowledge of the legal ruling of the shari’ah concerning buying, selling, bartering, the various methods for the procuring of profits, and the like. Therefore how is it possible for them to give
judgment concerning these when they are ignorant of all of that?! Rather, even the majority of the men are ignorant of that as well. It is related in a prophetic tradition⁴³²,

(الغيرة من الإيمان)

'Jealousy is apart of belief.' Whoever is described with these attributes there has occurred between him and Europeans resemblance. This is because their women go out to buy and sell in the markets, while their men sit at home."

If you were to say, "What is the judgment concerning women leaving their homes to and moving freely among those who sell cotton cloth and the like among the villages?" I say: This is forbidden by consensus. It says in the al-Madkhal, "Since it is not permissible for a woman to leave the home except with her husband or some other male who is mahram."⁴³³ He continued in another place, "The rights of the seller is that he be conditioned with not committing what some of the roving traders do in these times where they sell to women in places where no one can pass in the streets and see them. The women leave their homes to buy from him. This is prohibited when the woman is by herself. This is because that is considered being alone (khalwa) with a strange woman (imra’at ajnabiyya). This is forbidden even when being alone is unintentional.⁴³⁴ As for the seller entering into the home to sell to a woman, this is also forbidden, even when she gives him permission to enter and even if the woman is in her on enclosure (hawz). Then it is incumbent upon the seller, if he is free of what we have mentioned to lower his glance when selling to women. He should only look at his on feet or the merchandise."

All that we have mentioned previously is concerning the rights of those traders who travel about and what is incumbent upon them regarding selling their goods to women. He then said after a little, "Precaution should be taken from what some of the people have invented in these times. The like of this is those who roam about selling cotton cloth. Sometimes they find themselves alone with a woman. This is forbidden as we have mentioned previously. Sometimes the woman and other women come to him and they all gather about him, and there transpires as a result of these gatherings and conversations with him certain things which have been prohibited by the noble shari‘a. This is due to the fact that many among the women leave their homes without proper coverings (hijaab). Some of them even go out wearing thin closely fitting dresses by which the body can be portrayed, seen or both. Sometimes the woman goes out in short dresses without undergarments and other practices which are well known to occur from them in these times."

In another place in the al-Madkhal, he says, "It is necessary for the seller when a woman comes to him to purchase goods from him that he examine her affair. If the woman is:

[1] wearing thin, close fitting garments;
[2] wearing clothing where the hidden parts of body and beauties are showing; or
[3] speaks in a soft and delicate manner

- he should avoid selling to her and evade her until she leaves without incident. This is because some women whenever they perceive in these times that some men may act scrupulous in avoiding unlawful mixing with them, they overcome him with her harmful speech, obscene tongue and offensive nicknames. These are the types of appalling afflictions which have occurred in these times. You find

⁴³² This prophetic traditions was related by al-Bizaar, al-Bayhaqi, ad-Daylami on the authority of Abu Sa`id al-Khudri; as well as by al-Bayhaqi on the authority of Zayd ibn Aslam as a mursal tradition.

⁴³³ The term mahram (taboo) means those male family members who are forbidden for a woman to marry: her father, brothers, son, grandsons, maternal and paternal uncles, and maternal and paternal nephews.

⁴³⁴ The term ajnabiyya (strange) here refers to both men and women who are not considered mahram and whom a person can marry. These include every male other than the mahram and all male in-laws and cousins.
the stores of the cloth merchants most times full of women or being frequented by women with thin clothing, make-up, jewelry and beautification. In some cases you find these women accompanied by their husbands or her mahram as is known concerning their habits in that. It is related that the Prophet, upon him be peace said:

'yaa`un wa bii'n fannas al-nassim wa fannas al-rijaal')

'Place distance between the breathes of women and men.' Then some women add to that an additional blameworthy custom, which is a woman comes with her husband to purchase what she needs. She then sits in the store while her husband goes to another place leaving her there. This is a misdeed and a temptation because when a woman sits by herself in a store it becomes the cause of dreadful enticement. If there are additional women with her, the enticement increases and multiplies and the wrong increases and compounds, especially if the proprietor of the store is a young man. They, then behave with him using all types of maneuvers and tricks especially if he is not married, then the temptation heightens. There are few men who could escape their snares. And even if he escapes their snares, there is still a moment where he commits an evil either by his eyes, ears, tongue, hands or in his heart. The Prophet, upon him be peace said,

'wenn ha cca al-ameeniy l-yesk an yuq fihe'))

"...whoever dallies around the prohibited, it is feared he will fall into it." Even some women go as far as asking the proprietor of the store, "Do you have a wife?" "Do you have a servant girl?" When they notice from him modesty and restraint they utilize their wiles in what they desire from him of money or the like. When they are unable to entice him with their tricks they withdraw scoffing him. They impute faults to his goodness and integrity. They accuse him regarding his deen and charge him with being thick blooded. They say, "He is not true to what he is pretending. Rather he does that to be seen and renown among people." And they do many other things like that. Their conspiracy in this and the like is endless until many people become at a loss because of them. Especially in their behavior with their husbands. Some people lose their deen, some their lives and others their wealth due to the wiles of these women.

If you were to say, "Is it permissible for a young woman to leave the home to the markets in order to buy and sell, when she is covered and there is no occurrence of being alone with men in the store nor anything which the shari'a considers reprehensible?" I say: That is permissible. However, it says in the al-Madkhal, "All of this is permissible if there is no one like a husband or mahram that she can send in her place. If she does find someone to do that then it is not permissible for her to leave to the markets, because her going out is a temptation. If she is not the type of woman which causes temptation, then her going out is reprehensible. This is because the prohibition of going out encompasses all women except the woman past child-bearing age (mutajaalla) whom men have no desire for. Allah ta'ala says,

{waan ya'stanfeen khair li-nneh}

435 Imam al-Qari mentioned that this is not a well established prophetic tradition. It was only mentioned by Ibn al-Hajj in his al-Madhkhal regarding the prayer of the two Eids, as well as Ibn Jama'at in his Manasik regarding the circumambulation of women. Both scholars gave no chain of authority for the tradition. The expression as it is related from them is: “Place distance between the breathes of men and women.” They mention it as a proof of their assertions that women should not come close to the Sacred House during the circumambulation if it is feared that they will intermix needlessly with men. However, there is no solid verifiable proof for this other than what they gave.

436 This prophetic traditions from an-Nu'maan ibn Bashir is among those traditions about which there is unanimous agreement regarding its soundness, although its wording is different from that related by Imam al-Bukhari.
"But to refrain is better for them." If a woman cannot find someone from the above mentioned people to take her place, then she should send in her place a woman who is past child-bearing whom men do not gaze at nor do they desire her, nor does her shape or speech engender temptation. If she could is unable to find that, then she should avoid wearing make-up and jewelry. This is best with her Lord and it has more reward.

If she is able to find someone from those mentioned to take her place, then they must also have the prerequisites of knowledge of the legal judgments of interest (ribā), rates of exchange (sarf) and how to extricate the blameworthiness and problematic issues from business transactions. If she cannot find someone who is knowledgeable of this then it is not permissible for her to send anyone. This is the same judgment if she were to take on the responsibility for herself or if she were to send her husband or mahram.

If someone said, "Most women in these times have no knowledge of these business issues. And in most cases there is no person knowledgeable of jurisprudence whom she can send in her place." The answer to that is it is incumbent upon her to act on procuring knowledge of these transactions. Just as it is obligatory upon her to know the affairs of her deen; like wudu (ablution), ghusl (complete bath), salaat (the prayer), sawm (fasting) - it is also obligatory for her to know the judgment of buying and purchasing commodities for her needs. Just as going out of the home in order to fulfill her necessities, it is also incumbent upon her to question the people of knowledge before embarking upon that. After she has obtained the knowledge through her inquiry, she then sets out to fulfill her needs in accordance with what has been explained previously. This is an easy issue. This is what was intended by his words, upon him be peace,

"Seeking knowledge is obligatory upon every Muslim." Here ends the explanation of what people have invented in the section of commerce from Satanic innovation. We have mentioned only a few examples by way of alerting those of intellect, not by way of enumerating all of them.

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.
Chapter Twenty-Five
An Explanation of the Path of the Sunna of Muhammad Concerning Punitive Punishment and the Judiciary and An Explanation of What the People Have Invented in It From Satanic Innovation

The Path of the Sunna of the in the Issue of Punitive Punishments and the Judiciary

As for the path of the Sunna of Muhammad regarding the issue of punitive punishment (al-hudud) and the judiciary (al-'aqdiya), it is that each person must do as the Prophet, may Allah bless him and grant him peace did in that.

From the path of the Sunna of the Messenger of Allah, may Allah bless him and grant him peace, concerning punitive punishment is the obligation of enacting it for the sanctity of Allah 'azza wa jalla. It is related in the Saheeh of al-Bukhari in the chapter on 'Enacting the Punitive Punishments and Legal Retribution for the Sake of Allah'; on the authority of A'isha, may Allah be pleased with her, who said,

ما خَبَرُ النَّبِيُّ صلى الله عليه وسلم بِشِئْنِ أَمْرٍيَنِ إِلَّا أَخَذَ أَبْعَدْهَمَا، مَنْ لَمْ يَأْتِهِ، فَإِذَا كَانَ الإِلَهُ كَانَ أَبْعَدْهُمَا مُنَاهُ، وَاللَّهُ مَا أَنْقَمَ لِفَتْحِهِ فِي شَئْنِ يُؤْتَى إِلَيْهِ قَطُّ، حَتَّى تَنْتَهِكَ حُرُمَاتِ الله، فَيَنْقَمُ اللَّهُ "The Prophet, may Allah bless him and grant him peace, never had to make a choice between two things except that he chose the easiest of the two as long as there was no misdeed in it. If there were any misdeed connected to it, he was the furthest of people from it. By Allah! He never took revenge for himself for anything done against him until the sanctity of Allah was violated. Then he would take revenge for the sake of Allah."

From the path of the Sunna of the Messenger of Allah, may Allah bless him and grant him peace, concerning punitive punishment is the obligation of implementing the punishment against the noble (as-shareef) as well as the poor (al-wadee'). It is related in the Saheeh of al-Bukhari on the authority of A'isha, may Allah be pleased with her, who said that Usama spoke to the Prophet, may Allah be pleased with him, who said that Usama spoke to the Prophet, may Allah bless him and grant him peace (on behalf of a female thief from among the noble women). He said,

((إِذَا هَلَكَ مِنْ كَانَ فَيَكُلُّ مَنْ كَانَ يُفَقِّهُنَّ الْحَدَّ عَلَى الْوَضَعِ، وَيُبْرَكُونَ الشِّرْفَ، وَالَّذِي نَفْسِي بِيَدِهَا قَطَعْتُهَا فَقُطَعْتُ ذَلِكَ إِلَى فَطَعْتُ يِدَهَا))

"What destroyed the nations preceding you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allah's legal punishment on him. By Allah, if Fatima, the daughter of Muhammad stole, I would cut off her hand."

439 He was Usama ibn Zayd ibn Haritha ibn Sharaaheel 'l-Kalbi, [613 - 673 C.E.].
From the path of the sunna of the Messenger of Allah, may Allah bless him and grant him peace, concerning judicial judgment is that judgment are to discharged according to the outward ("ijraa'uhaa `ala d-dhawaahir). It is related in the Saheeh of al-Bukhari on the authority of Saalim on his father,

"The Prophet, may Allah bless him and grant him peace, dispatched Khalid ibn 'l-Waleed to the Banu Judhayma who could not express themselves by saying, 'Aslamnaa' (We have surrendered to Islam). They said instead, 'Saba'anaa' (We have given up our old religion). Khalid then started killing some of them and taking some captive. He gave a captive to everyone of us and commanded us to kill our captive. I said, 'By Allah! I will not kill my captive nor will any of my companions!' We then went and informed the Prophet, may Allah bless him and grant him peace about that. He repeated twice, "O Allah! I am innocent of the actions of Khalid ibn 'l-Waleed!" It is related in the Saheeh of al-Bukhari on the authority Urwa ibn az-Zubayr that Zaynab bint Abi Salama informed him that Umm Salama, the wife of the Prophet, may Allah bless him and grant him peace, informed her that the Messenger of Allah, may Allah bless him and grant him peace listened to disputes at the door of his room. The Messenger of Allah, may Allah bless him and grant him peace came out to listen and said,

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\text{"Verily I am a human being. When disputes are brought to me, perhaps some of you are more eloquent than others. Thus, I may consider him truthful and give judgment in his behalf in that. Whoever I have given judgment to where he takes the rights of a Muslim has taken a piece of the Fire. He can then take it a leave it."}
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440 He was Abu Umar Saalim ibn Abdallah ibn Umar ibn 'l-Khattab, [d. 724 C.E.], one of the seven jurists and imams of Medina.

441 He was Abu Sufyaan Khalid ibn 'l-Waleed ibn 'l-Mughira ibn Abdallah ibn Umar 'l-Makhzumi, [d. 641 C.E.], the Sword of Allah.

442 He was Abu Abdallah 'Urwa ibn 'z-Zubayr ibn 'l-'Awaam 'l-Asadi, [d. 710 C.E.].

443 She was Umm Abu Ubayda Zaynab bint Abi Salama Abdallah ibn Abd 'l-Asad 'l-Makhzumi, [d. 692 C.E.].

444 She was Umm 'l-Mu'mineen Umm Salama Hind bint Abi Umaya 'l-Makhzumi, [d. 678 C.E.].
From the path of the *sunna* of the Messenger of Allah, may Allah bless him and grant him peace, concerning judicial judgment is the obligation to refrain from anger (*kaffu 'l-ghadbaan*) while giving judgment. It is related in the *Saheeh* of al-Bukhari on the authority of ‘Abd'r-Rahman ibn Abi Bakra who said,

"Abu Bakra wrote to his son who was in Sijistaan, 'Do not give judgment between people while you are angry. For verily I heard the Prophet, may Allah bless him and grant him peace say, 'The governor should not judge between two people while he is angry'."

Here ends the explanation of the path of the *Sunna* of Muhammad concerning marriage. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

O Allah give us success in following the *sunna* of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.

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The Innovation Concerning Punitive Punishments and Judicial Judgment

As for what the people have invented from Satanic innovation in the issue of punitive punishment (*al-huduud*) and judicial judgment (*al-'aqdiya*), are the following:

Among these innovations concerning punitive punishment is to rescind most judgments (*rafdu katheer*) like rescinding the stoning and flogging for the punishments of adultery and fornication (*az-zinaa*), by making monetary payment compensate and the judiciary craving for this compensation. This is a forbidden innovation according to consensus. It says in the *as-Shifa'* of Qadi 'Iyaad in the section on 'The Signs of the Love of the Prophet, may Allah bless him and grant him peace', "Among these signs is to hate whom Allah and His Messenger hate, to have enmity for the one who has enmity to Allah and His Messenger, to avoid whoever contradicts his *sunna* and innovates in his religion."

About his saying, "... to avoid whoever contradicts his *sunna* and innovates in his religion.", the author of the *al-'Istifaa'* said about that, 'it means those who manifest in it innovations which are not in conformity with his proper practice and contradicts his fundamental principles. An example of that is like rescinding the stoning and flogging for the punishments of adultery and fornication (*az-zinaa*), by making monetary payment compensate and the judiciary craving for this compensation."

Among these innovations concerning judicial judgment (*al-'aqdiya*) is to put forward ignorant people (*taqdeem 'l-juhaal*) before the scholars and appointing (*tawliya*) to the *shari`a* post based upon family inheritance to those who do not deserve them (*liman laa yasluhu lahaa*). This is a forbidden innovation according to consensus. It says in the commentary on the *al-Minhaj 'l-Muntakhab* of Ahmad ibn Ali ibn Abd'r-Rahman al-Manjuuri concerning the divisions of innovations, "As for the second division it is prohibited (*muharram*). It is every innovation which encompasses the fundamental principles of prohibition and takes its proofs from the *shari`a* - like taxes, giving preference of those who are ignorant over the scholars, and appointing religious post to those who are not suitable for them.

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445 He was Abu Bakr ibn Abd'r-Rahman ibn 'l-Haarith ibn Hishaam 'l-Makhzumi, [d. 693 C.E.], one of the seven jurists of Medina.
by means of inheritance, and making the support for that the fact that it was the place of his father, while he himself is not qualified for that."

Among these innovations concerning judicial judgment (al-'aqdiya) is giving judgment based upon ignorance (al-hukm `ala 'l-jahl). This is a forbidden innovation according to consensus because ignorance is not to be followed in the religion.

Among these innovations concerning judicial judgment (al-'aqdiya) is giving judgment based upon bribery (`ala 'r-rashwa). This is a forbidden innovation according to consensus.

Here ends the explanation of what people have invented in the section of swearing and solemn vows from Satanic innovation. We have mentioned only a few examples by way of alerting those of intellect, not by way of enumerating all of them.

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.
Chapter Twenty-Six

An Explanation of the Path of the Sunna of Muhammad Concerning Inheritance and An Explanation of What the People Have Invented In It From Satanic Innovation

The Path of the Sunna Concerning the Issue of Inheritance

As for the path of the sunna of Muhammad in the issue of inheritance (al-‘irth), it is that each person must divide (al-mawaareeth) as the Prophet, may Allah bless him and grant him peace used to divided it.

From the path of his sunna, may Allah bless him and grant him peace, is the obligation of not circulating the inheritance of what the Prophet, may Allah bless him and grant him peace has left because it is alms (sadaqa). It is related in the Saheeh of al-Bukhari on the authority of ‘A’isha, may Allah be pleased with her, that the Prophet, may Allah bless him and grant him peace said,

(لا نورث ما تركنا صدقة)

"We (the prophets) are not inherited from. What we leave behind is alms."

From the path of his sunna, may Allah bless him and grant him peace, is the obligation of connecting the obligatory wealth to the immediate family and awarding what remains from it to the paternal relations (al-‘asaba). It is related in the Saheeh of al-Bukhari on the authority of Ibn Abbas, may Allah be pleased with them both that the Prophet, may Allah bless him and grant him peace said,

(الحقوق الفضائض بأهلها ، فما تركت الفضائض فلا أولى رجل ذكر)

"Give the shares of the inheritance (al-faraa'id) to those who are entitled to receive it. Then whatever remains, should be given to the closest male relative of the deceased."

It is related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, may Allah be pleased with him that the Prophet, may Allah bless him and grant him peace said,

(أنا أولى بالمؤمنين من أنفسهم ، فمن مات وعلى يدين ، ولم يترك وفاء ، فاعلبنا قضاءه ، ومن ترك ما لا قلوNeillه)

"I am more closer to the believers than their own selves, so whoever (of them) dies while being in debt and leaves nothing for its repayment, then we are to pay his debts on his behalf and whoever (among the believers) dies leaving some property, then that property is for his heirs."

From the path of his sunna, may Allah bless him and grant him peace, is the obligation of there being no inheritance between the believers and the disbelievers. It is related in the Saheeh of al-Bukhari on the authority of Usama ibn Zayd, may Allah be pleased with both of them, that the Prophet, may Allah bless him and grant him peace said,

(لا يرث المسلم الكافر ، ولا الكافر المسلم)

"The Muslim does not inherit from the disbeliever nor does the believer inherit from the Muslim."

Here ends the explanation of the path of the sunna of Muhammad in the issue of inheritance. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.

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The Innovation Concerning Inheritance

As for what the people have invented from Satanic innovation in the issue of inheritance (al-`irrah), are the following:

Among these innovations concerning inheritance is the authorities (al-`urafa`) seizing what the deceased left as inheritance. This is a forbidden innovation. It says in the Takhlees 'l-Ikhwaan, "The custom which prevails among us is that when someone dies the authority of the country seizes the wealth left by the deceased. This custom has preponderated among the authorities as far as they take the inheritance of every deceased in the country. This is a forbidden innovation by consensus which is obligatory to object to and to make repentance from."

Among these innovations concerning inheritance is appointing the eldest over the inheritance (`isteelaa'u kabeer `l-waratha) of all the wealth left by the deceased. They say, "This is the inherited property of my brothers and sisters, and I am like their father." They then expend this inherited wealth however the wish and no one dares challenge him in that as long as he is alive. This goes on until he dies and the strongest of them then seizes what is left. This is a forbidden innovation by consensus. Muhammad ibn `Abd `l-Kareem446 says, "As for those who appoint from among them the eldest over the rest of them, who then says; "This is the inherited property of my brothers and sisters, and I am like their father responsible for their protection and upbringing." He should be ordered to make repentance."

Among these innovations concerning inheritance is the uncles and elder nephews inheriting all the property which has been left even though there are other heirs who receive nothing. This is a forbidden innovation by consensus. Muhammad ibn `Abd `l-Kareem says, "The people who have made it their business not to inherit according to the Book and the sunna and allow their uncles and elder nephews to inherit all the property they should be ordered to make repentance."

Among these innovations concerning inheritance is not giving the inheritance to the wives and women heirs. This is a forbidden innovation by consensus. Muhammad ibn `Abd `l-Kareem says, "As for those who do not allow their wives or any of the women to inherit, He should be ordered to make repentance."

Here ends the explanation of what people have invented in the section of swearing and solemn vows from Satanic innovation. We have mentioned only a few examples by way of alerting those of intellect, not by way of enumerating all of them.

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.

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446 He was Shaykh Muhammad ibn Abd'l-Kareem ibn Muhammad l-Maghili 't-Tilimsani, [d. 1505 C.E.]. He was considered by many of the African scholars to be the mujaddid of the ninth century after the hijra, while some say both he and Imam Abd'r-Rahman 's-Suyuti shared the title of mujaddid.
Chapter Twenty-Seven
An Explanation of the Path of the Sunna of Muhammad Concerning Circumcision and What Has Been Ordered Concerning the Hair of the Head, the Beard, the Mustache, the Armpits, and the Pubic Area and What Has Been Prohibited in This and an Explanation of What the People Have Invented In It From Satanic Innovation

The Path of the Sunna Concerning Circumcision, the Hair of the Head, the Beard, the Mustache, the Armpits, and the Pubic Area

As for the path of the sunna of Muhammad concerning circumcision and what has been ordered concerning the hair of the head, beard, mustache, armpits and pubic areas; it is that everyone must follow what the Prophet, may Allah bless him and grant him peace, did in that. It is related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, may Allah be pleased with him, on the authority of the Prophet who said, (الطرة خمسة أَوْ خَمسٌ مِّنَ الْفِطْرَةِ)الْفِطْرَةُ خَمسٌ

"The natural constitution (al-fitra) are five (or there are five things from the natural constitution): [1] circumcision; [2] shaving the pubic hairs; [3] plucking the hairs of the armpits; [4] clipping the fingernails; and [5] trimming the mustache."

From the path of his sunna, may Allah bless him and grant him peace, is parting the hair of the head being approved. It is related in the Saheeh of al-Bukhari on the authority of Ibn Abaas, may Allah be pleased with him, who said,

"The Prophet, may Allah bless him and grant him peace, used to like to conform to the people of the Book in that which there was no clear order. The people of the Book used to let their hair hang down. The idolaters used to part the hair of their heads. Then the Prophet, may Allah bless him and grant him peace, used to let hair of his forelock hang and then parted what was behind that."

From the path of his sunna, may Allah bless him and grant him peace, concerning the hair of the head is the allowance of hair locks (ad-dhawaa'ib). It is related in the Saheeh of al-Bukhari on the authority of Ibn Abaas, may Allah be pleased with him, who said:

I once stayed over with my aunt Maymuna bint 'l-Haaarith. The Messenger of Allah, may Allah bless him and grant him peace, was with her as it was her turn. The Messenger of Allah, may Allah bless him and grant him peace got up to offer the night prayer. I stood on his left but he took hold of my two locks of hair and made me stand on his right."

From the path of his sunna, may Allah bless him and grant him peace, is the prohibition of cutting part of the hair and leaving a part (al-qaz`i). It is related in the Saheeh of al-Bukhari on the authority of Ibn Jurayj who said that Ubaydullah ibn Hafs informed him that Umar ibn Naafi` informed him on the authority of Naa`f the freedman of Abdullah ibn Umar447 that he once heard Ibn Umar, may Allah be pleased with him who say:

447 He was Abu Abdallah Naafi` ibn Sirjas 'd-Daylami, [d. 735 C.E.], the freedman of Abdallah ibn Umar.
I heard the Messenger of Allah, may Allah bless him and grant him peace, forbidding al-qaz`i." 'Ubaydallah said, "What is al-qaz`i?" 'Ubaydallah pointed (towards his head) to show us and added, 'Naafi' said, 'It is when a boy has his head shaved leaving a tuft of hair here and a tuft of hair there.' Ubaydullah pointed towards his forehead and the sides of his head. "Ubaydullah was asked, "Does this apply to both girls and boys?" He said, "I don't know, but Naafi' said, 'The boy.'" 'Ubaydullah added, 'I asked Naafi' again, and he said, 'As for leaving hair on the temples and the back part of the boy's head, there is no harm, but al-qaz`i is to leave a tuft of hair on his forehead unshaved while there is no hair on the rest of his head, and also to leave hair on either side of his head.'

From the path of his sunna, may Allah bless him and grant him peace, is the prohibition of artificially lengthening the hair (al-wasli fi 's-sha`ri). It is related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, may Allah be pleased with him that the Prophet, may Allah bless him and grant him peace said, "Allah has cursed those women who practice tattooing or get it done for themselves, and those who remove hair from their faces, and those who create spaces between their teeth artificially to look beautiful, such ladies have change the features created by Allah. Why then shall I not curse those whom the Messenger of Allah, may Allah bless him and grant him peace has cursed and who are cursed in Allah's Book too?" By His words,

"What the Messenger gives take it and what he forbids you avoid it."448

From the path of his sunna, may Allah bless him and grant him peace, is the obligation of leaving the beard (i`ifaa'u 'l-lahya). It is related in the Saheeh of al-Bukhari on the authority of Ibn Umar, may Allah be pleased with him that the Messenger of Allah, may Allah bless him and grant him peace said, "Cut the mustache short and leave the beard (as it is)."

From the path of his sunna, may Allah bless him and grant him peace, is it being acceptable to dye the hair (khidaab 's-sha`ri). It is related in the Saheeh of al-Bukhari on the authority of Uthman bin 'Abdullah bin Mawhab who said,

Quran - 59:7.
I entered upon Umm Salama and she brought out for us some of the dyed hair of the Prophet. It is also related in the Sahih of al-Bukhari on the authority of Abu Hurayra, may Allah be pleased with him that the Messenger of Allah, may Allah bless him and grant him peace said,

(إن اليهود والنصارى لا يصبغون فخالوفهم)

"Verily the Jews and Christians do not dye their hair so you should do the opposite of what they do."

Here ends the explanation of the path of the sunna of Muhammad in the issue of circumcision and what has been ordered concerning the hair of the head, the beard, the mustache, the armpits, and the pubic area and what has been prohibited concerning that. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

أَلْهُم وَقَطَنَا إِبْتِاعًا سَبْعَةً نَبِيّٖ مُحَمَّدٌ صَلِّي الله عليه وسلم بِحَاجَةٍ عَدْنَاك

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.

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The Innovation Concerning The Above

As for what the people have invented from Satanic innovation in the issue of circumcision (khitaan) and what has been ordered concerning the hair of the head, the beard (lahya), the mustache (shaarib), the armpits (ibti), and the pubic area (aana) and what has been prohibited (yunhaa) concerning that, are the following:

Among these innovations concerning circumcision (al-khitaan) is postponing it until the child reaches puberty (ta'kheeruhu 'ila 'l-buluugh). This is a forbidden innovation by consensus. It says in the al-Madkhal, "This is because uncovering his private parts after he has attained the age of puberty is forbidden by consensus." He said a little before the above statement, "As for the circumcision is was the practice of the early community (as-Salaf) that they would purify their children by circumcision when they were nearing puberty."

I say: Among the things which are reprehensible is to circumcise the newborn on the seventh day. It says in the Mukhtasar of Khalil, "And circumcise him during his days." Al-Kharshi said commenting upon that, "It means that it is reprehensible to circumcise the newborn on the seventh day, and likewise on the day of birth. This is because this is among the actions of the Jews not the behavior of the people of Madina."

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The scope of circumcision is from the time that the boy is ordered to make the prayer at the age of the seven years to ten. The legal judgment of circumcision is that it is a sunna for male boys. It is the cutting of the skin which conceals the penis. As for girls it is recommended and it is called al-khifaad. It is the incising of the lower part of the skin which is at the highest part of the vagina. However the young girl is not be mutilated! This is in conformity with what Umm `Atiyya said,

ةَ جِلَّةُ إِلَى أَسْتَرَى لَلْوَجْهِ وَأَحْطَيْ عَدَدُ الْرَّجْح

"Scratch her do not mutilate her. This is the more valid course and more enjoyable when with the husband." This means do not over do it when making the incision. What she meant by "the more valid course" is that the skin is incised length wise without separating the skin from the vagina. What she meant by "more enjoyable" is more pleasurable during intercourse. This is because the skin (over the clitoris), like the penis, becomes taut just at her climax. The sensual passions strengthens due to that.
If it is not like that then the effect will be reverse. It says in the al-Madkhal, "The sunna in circumcising males is to expose (the penis), while with women it is to conceal (the clitoris)." There is a difference of opinion with regard to women. Should this apply to all woman as a whole or should there be a distinction between the methods of the east the west. For the women of the east are expected to undergo circumcision in the belief that their clitoris is unusually large by nature, while the women of the west are not expected to undergo circumcision.

It says in the al-Madkhal, "There is a disagreement if a person is born circumcised is there a need to circumcise him or not. There are to opinions. The first is there are those who say that this is a hardship which Allah has spared him from, thus there is no need to perform it. Furthermore, exposing the private parts whether the person is young or old is forbidden except for some legal necessity. In such case the necessity is non-existent, which is the case here. On the other hand others say, the knife must be passed over the penis, in order to discharge the tradition.

Among these innovations concerning circumcision (al-khitaan) is intimidating the children not to cry during the circumcision. This is a forbidden innovation by consensus. It says in the ar-Risaala of Muhammad ibn Yusef ibn Saalim ibn Ibrahim, 'The groaning of the sick is being immersed in the glorification of Allah, his outcries is saying, 'laa ilaha illa Allahu', his heavy breathing is alms, his sleep is worship and his turning from side to side is struggle in the way of Allah ta'ala. The rewards which are recorded for him are better than what was recorded for him when he was healthy.' He continued, "Likewise the small children should be left alone to cry during their circumcisions. Their crying during circumcision is a tremendous reward and a mighty recompense. As for those who threaten them that if they show fear they will strike or even kill them, these people are human devils who are in error. Whoever ridicules or criticizes children for their crying during circumcision has committed a grave sin which necessitate him making repentance and seek forgiveness of that."

Among these innovations concerning circumcision (al-khitaan) is making the child who has attained the age to be circumcised wait until other children have attained that age in order to circumcise them together in one day. This is a forbidden innovation by consensus if the waiting amounts to postponing the circumcision until to the child attains the age of mature responsibility (takleef). If not then it is a reprehensible innovation. It says in the ar-Risaala of Muhammad ibn Yusef ibn Saalim ibn Ibrahim, "Making the child which has attained the age to be circumcised to wait until other children attain the age to be circumcised in order to perform it together in one day is a forbidden innovation." I say: The proper judgment of the above is that it is prohibited. He also added, "When more than one child reaches the age of circumcision simultaneously, it is permissible to circumcise them at the same time. It is also permissible to perform this at the same location. However, they should be separated after circumcision such as one would sleep with his mother and the other with his father. This is preferable for it protects one from the consequences of innovation.

Among these innovations concerning circumcision (al-khitaan) is gathering the children to be circumcised in the desserts (as-sahraa'). This is a forbidden innovation by consensus as it is devoid of safety and causes the fear of destruction in the hearts of the children. If this is not the case then it is a reprehensible innovation. It says in the ar-Risaala of Muhammad ibn Yusef ibn Saalim ibn Ibrahim, "Their being gathered, (meaning by that the children), during their circumcisions in the desserts, this is a forbidden innovation." I say: The condition of it prohibition has already been discussed.

Among these innovations concerning circumcision (al-khitaan) is the gathering of women ('ijtimaa' u 'n-nisaa') in a single house and their amusing themselves with entertainment which is not allowed (yal'abna 'indahunna la'iban ghayr mubaah) like their singing, their dancing where they move their anklets and swing their dresses. This is a forbidden innovation by consensus. It says in the ar-
Risaala of Muhammad ibn Yusef ibn Saalim ibn Ibrahim, "As for what some of the devils among mankind do in gathering women during the female circumcision (khifaad) in a single house; their making amusement or what they do during the recovery of the young girls - from entertainment and diversion, there is no need to speak about that." I say: Like that also is what some of the devils among mankind do in making amusement and diversion resulting from the meals served for circumcision along with the gathering together of men and women. This is a forbidden innovation by consensus of opinion. However, as for feeding these meals without it being coupled with these reprehensible customs, then that is allowable.

Among these innovations concerning the hair of the head (sha`r `r-ra`as) is shaving the head completely (halqahu). This is a reprehensible innovation. Qadi Abu Bakr said, "The hair of the head is apart of the natural beauty. Leaving it is apart of the sunna. Shaving it is an innovation and a blameworthy state." Imam al-Burzuli said, "As for shaving the hair of the head without necessity, the apparent opinion of the madh'hab is that it is allowable." Among these innovations concerning the hair of the head (sha`r `r-ra`as) is shaving part and leaving part (al-qaz`u). This is a reprehensible innovation as previously mentioned that the Prophet, may Allah bless him and grant him peace prohibited al-qaz`u, which is leaving hair on the front part of the head and no other hair on the remainder of the head. Likewise with cutting the hair in one part and another, as was explained previously. The scholars hold to the prohibition of these customs over reprehensibility.

Among these innovations concerning the hair of the head (sha`r `r-ra`as) is shaving the head during repentance (halqahu `inda `t-tawba). This is a reprehensible innovation. It says in the Takhlees 'l-Ikhwaan, "This is because there has been nothing narrated from the Prophet, may Allah bless him and grant him peace that he ordered anyone to do that. However, there are some scholars who allow it, using the analogy (qaasuhu) that the hair of the head that it is the hair of sins and that it is necessary to remove it." I say: The correct answer is that should be avoided because it is an innovation. Since all good is in following the Messenger of Allah, may Allah bless him and grant him peace.

Here ends the explanation of what people have invented in the section of circumcision and what has been ordered concerning the hair of the head, the beard, the mustache, the armpits, and the pubic area and what has been prohibited concerning that from Satanic innovation. We have mentioned only a few examples by way of alerting those of intellect, not by way of enumerating all of them.

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.
Chapter Twenty-Eight

An Explanation of the Path of the Sunna of Muhammad Concerning Clothing and An Explanation of What the People Have Invented In It From Satanic Innovation

The Path of the Sunna Concerning Attire

As for the path of his sunna, may Allah bless him and grant him peace, concerning attire is that everyone wears what he happens on because that is the sunna of the Prophet, may Allah bless him and grant him peace.

From the path of his sunna, may Allah bless him and grant him peace, concerning attire is wearing white garments. It is related in the Saheeh of al-Bukhari on the authority of Abu 'l-Aswad ad-Dawli that Abu Dharr spoke to him one day saying,

"I came to the Prophet, may Allah bless him and grant him peace, while he was sleep and he had on a white garment. I then came to him again and he had awakened. He said to me, 'There is no servant who says - laa ilaha illa Allah - and then dies on that except that he will enter Paradise'."

From the path of his sunna, may Allah bless him and grant him peace, concerning attire is the obligation of not letting the garment drag. It is related in the Saheeh of al-Bukhari on the authority of Umar, may Allah be pleased with him that the Messenger of Allah, may Allah bless him and grant him peace said,

"Allah ta`ala does not look at the person whose garments drag haughtily." In it is also related on the authority of Abu Hurayra, may Allah be pleased with him, that the Prophet, may Allah bless him and grant him peace said,

"Whatever is lower than the calf from the loin cloth wrap will be in the fire." In it is also related on the authority of Saalim ibn Abdallah who said that the Messenger of Allah informed them,

"Once there was a man walking haughtily where his lower garment was dragging, when he was made to plummet into the earth. He is now sinking into the earth until the Day of Judgment."

From the path of his sunna, may Allah bless him and grant him peace, concerning attire is the one wearing new attire making supplication and that old clothes being allowed to become worn. It is

449 Abu 'l-Aswad 'd-Dawli was one of the chief students and disciples of Amir 'l-Mu'mineen Ali ibn Abi Taalib. He was the first to delineate the science of Arabic grammar after learning its fundamentals from Ali.

450 This prophetic tradition is probably the most important narration in the Ihya because it swings the door of repentance wide open to every Muslim, in spite of their state and regardless of the extent of their sins. This tradition constitutes the 'Giood News'. After receiving the 'good news' from the Messenger of Allah, may Allah bless him and grant him peace about the efficacy of the shahadatayn, Abu Dharr continued: 'I then said: 'Even if he commits elicit sex and steals?' And he, may Allah bless him and grant him peace said: 'Even if he commits elicit sex and steals.' I said again: 'Even if he commits elicit sex and steals?!' He, may Allah bless him and grant him peace reiterated: 'Even if he commits elicit sex and steals.' I then repeated my question a third time: 'Even if he commits elicit sex and steals?!' He, may Allah bless him and grant him peace said reassuringly: 'Even if he commits elicit sex and steals to spite the nose of Abu Dharr'!" I bearwitness that there is no deity worthy of worship except Allah and that Muhammad is His servant and messenger, to the number of created things, to the number of breaths and to the extent of every nano-second.
related in the Saheeh of al-Bukhari on the authority of Umm Khalid bint Khalid who said, The Prophet, may Allah bless him and grant him peace was given some clothes including a decorated black long shirt. He then said,

"To whom shall we give this to wear?" The people kept silent whereupon he said, "Fetch Umm Khalid for me." I was brought to the Prophet, may Allah bless him and grant him peace and he dressed me in it with his own hands and said twice, "May you live so long that your dress will wear out and you will mend it many times." He then kept looking at the designs on the dress and he pointed his hand at me and said, 'O Umm Khalid! This is sanaa (which means the language of the Ethiopians 'beautiful')."

In another narration in the Saheeh of al-Bukhari also she said,

"...She was brought being carried. He then took the dress in his hands, dressed her in it and said, "May you live so long that your dress will wear out and you will mend it many times." On the dress there were some green or pale designs. He then said, 'O Umm Khalid! This is sanaa.' Umm Khalid said, 'The word sanaa in Ethiopian means 'beautiful'."

From the path of his sunna, may Allah bless him and grant him peace, concerning attire is the obligation of avoiding wrapping the sanmaa' and ihtibaa'. It is related in the Saheeh of al-Bukhari that Abu Sa'id 'l-Khudri said,

"The Messenger of Allah, may Allah bless him and grant him peace forbade two ways of wearing clothes and two kinds of business dealings. He forbade the business dealings of touching (mulaamasa) and throwing (munaabadha). In the mulaamasa transaction the buyer just touches the garment he wants to buy at night or by daytime, and that touch would oblige him to buy it. In the munaabadha, one man throws his garment at another and the latter throws his at the former and the barter is complete and valid without examining the two objects or being satisfied with them. The two ways of wearing clothes were wrapping the sanmaa', i.e., to cover one's shoulder with one's garment and leave the other bare; and the other way was to wrap oneself with a garment while one was sitting in such a way that nothing of that garment would cover one's private part."
From the path of his sunna, may Allah bless him and grant him peace, concerning attire is the prohibition of men wearing silk and sleeping upon it (tahreem lubi 'l-hareer wa iftiraashuhu). It is related in the Sahih of al-Bukhari on the authority of Abu Uthman 'n-Nahdi, who said:

"While we were at Adharbijan, 'Umar wrote to us saying, 'The Messenger of Allah, may Allah bless him and grant him peace, forbade wearing silk except this much. Then he, may Allah bless him and grant him peace approximated his two fingers to us." Zuhayr raised up his middle and index fingers.

From the path of his sunna, may Allah bless him and grant him peace, concerning attire is wearing shoes of tanned leather (an-nu`aal 's-sabtiyya). It is related in the Sahih of al-Bukhari on the authority of `Ubayd ibn Jurayj who said, 'I once said to 'Abdallah ibn 'Umar, 'O Abu 'Abdur-Rahman! I saw you doing four things which I never saw being done by anyone of you companions!' 'Abdallah bin 'Umar said, 'What are those, O Ibn Juraij?' I said, 'I never saw you touching any corner of the Ka'ba except the two facing south and I saw you wearing shoes made of tanned leather and dyeing your hair with henna. I also noticed that whenever you were in Mecca, the people assume ihraam on seeing the new moon crescent. However, you did not assume the ihlaal till the day of tarwiya.' 'Abdallah replied, 'Regarding the corners of Ka'ba, I never saw the Messenger of Allah, may Allah bless him and grant him peace touching any except those facing south and regarding the tanned leather shoes, no doubt I saw the Messenger of Allah, may Allah bless him and grant him peace wearing non-hairy shoes and he used to perform ablution when he was wearing those shoes. So I love to wear similar shoes. And about the dyeing of hair with heena; no doubt I saw the Messenger of Allah, may Allah bless him and grant him peace dyeing his hair with it and that is why I like to dye my hair with it. Regarding ihlaal, I did not see the Messenger of Allah, may Allah bless him and grant him peace assuming ihlaal until he set out for hajj (on the 8th of Dhul-Hijja)."

Here ends the explanation of the path of the sunna of Muhammad in the issue of dress. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.
O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.

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The Innovation Concerning Attire

As for what the people have invented from Satanic innovation in the issue of attire are the following:

Among these innovations is wearing long and broad sleeves. This is a reprehensible innovation. It says in the al-Madhkhul, "It is necessary also to protect oneself by actions and those who keep one's company by words from those innovations which many of the people who profess knowledge do concerning the cut of their garments where the sleeves are excessively long, wide and having considerable amount of cloth. This is unheard of and is outside the practice of the people."

He then said after a bit, "It is related by Imam Malik in the al-Muwatta, "The Messenger of Allah, may Allah bless him and grant him peace, said,"

``The lower garment of the believer should reach to the middle of his calves. There is no harm in what is between that and the ankles. What is lower than that is in the Fire. On the Day of Rising, Allah will not look at a person who trails his lower garment in arrogance."

This is unambiguous evidence that he upon him be peace did not permit a person to increase his garments more than what was needed. This he prohibited for men but allowed that for women. It is necessary for the woman to let her head covering to trail behind her at least a hand span or an arm's length as necessity demands. This practice is considered covering and being very serious about that, since the entire body of a woman is her private part except what has been excluded. However, this is opposite for men. Imam Malik disliked for a man to wear extensively wide and long shirts.

This was mentioned by Ibn Yunus. Imam Abu Bakr ibn Muhammad l-Waleed l-Fihri l-Tartuushi, may Allah be merciful to him, narrated in his book called Siraj l-Muluuk wa l-Khulafaa, "Once when Muhammad ibn Waasi`, the master of the worshippers of his age entered upon Bilal ibn Abu Burda, the amir of Basra, he was wearing clothes which were half way done his shin. Bilal said to him, 'What is this notorious thing O Ibn Waasi`?!' Ibn Waasi` said to him, 'It is you all which have become notorious to us. This is the manner of dress of those who have passed. It is you all who have lengthened the hems of your garments. Thus, the sunna has become a notorious thing and an innovation in your eyes!' The widening and enlarging of the garments, and the broadening and expanding of the sleeves is not a necessity for men. Some of the scholars say that not only is the elongation and widening of the sleeves a permissible innovation, but it is unobjectionable in these times especially for the imams, the judges and those who possess the authority.

It says in the commentary upon the al-Manhaji l-Muntakhab of Ahmad ibn Ali ibn Abd'r-Rahman l-Manjuri concerning the divisions of innovations, "The third type of innovation is that which is unobjectionable (manduub). It is what encompasses the fundamental principles of admissibility and takes its proofs from the shari'a - like the taraweeh prayer, the establishment of the distinctive stature of the Imams, judges and those who possess authority - although this was contrary to what the
Companions, may Allah be pleased with them, did. The reason for this being that the aim and the welfare of the *deen* cannot occur except by establishing the pre-eminence of the government in the hearts of the people. People during the time of the Companions, may Allah be pleased with them, had innate magnitude and this magnitude was the *deen*. This continued until the proper order of government became defective and the generation of the Companions passed away. Then a generation appeared that did not attach greatness to government except by outward appearance. So emphasizing the outward appearance became incumbent, in order that the overall welfare could be maintained."

Umar, may Allah be pleased with him used to eat rough barley bread and salt and would allocate to his officials a half of a sheep every day. This was because of his knowledge that the spiritual state which he was on if anyone else acted on that, then that person would be diminished in the hearts of the people and they would not respect him. And they would be insolent and bold with their antagonism towards him. For this reason there was the need for him to make for the other officials another distinctive stature in order to preserve the harmony of government. It was for this reason also that when Umar went to Syria and found that Mu`awiyya ibn Abu Sufyan had taken to utilizing screens, fine horses, luxurious clothing and behaving with the behavior of kings - he asked him about that. He said to him, "I am in a land in which we are in need of such things," Umar said to him, "I will not order you nor prohibit you." This meant that you are more knowledgeable of your situations. You know whether you need these things - in which case they are good; or whether you are not in need of these things in which case it is not good. This legal precedence from Umar and others proves that the condition of the *imams* and those who possess authority differ in accordance with the difference of regions, times, generations and circumstances. For this reason they may need to renew their official outfit and utilize diplomacy which is completely new. Perhaps in certain circumstances this renewal becomes obligatory.

I say: It is in accordance with this that the words of Imam Abu Haneefa must be understood when he said, "Enhance your turbans and broaden your sleeves, you will give honor to your religion." However, that which is most proper is to avoid all of that because all good is in following the Messenger of Allah, may Allah bless him and grant him peace.

Among these innovations is not extending the turban (*iqti`aat `l-amaa'im*) which is that a man ties the turban in such a fashion where a portion does not go under the chin (*hanak*). This is a reprehensible innovation. *Al-Qadi* Abu `l-Waleed said, "Malik, may Allah be merciful to him disliked this because it was a contradiction of the actions of the righteous predecessors (*as-salaf `s-saalihi*), may Allah be pleased with them."

*Imam* Abu Bakr `t-Tartushi said, "Not extending the turban is a reprehensible innovation which has pervaded the lands of Islam." Once Mujahid, may Allah be merciful to him, saw a man who was wearing a turban but did not extend it under his chin and said, "Will you leave it unextended like Satan!? That is the manner in which Satan wears his turban. It was the manner in which the people of Lot and the people of Mu'tafikaat wore their turbans."

Abd `l-Malik ibn Habib, may Allah be merciful to him said in his Kitab *l-Waadihat*, "There is no harm in a man praying in his home with a turban which does not extend under the jawbone. As for in congregation or in the mosque, then it is not possible to neglect extending the turban under the

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457 He was *Amir `l-Mu'mineen* Mu`awiyya ibn Abu Sufyan Sakhr ibn Harb `l-Umayya `l-Qurayshi, [597-679 C.E.].

458 Allah says about them in the Qur'an, "Has not the news reached them of those who came before them; the people of Nuuh, `Ad, Thamuud, the people of Ibrahim, the companions of Madyan and the overthrown cities (al-mu'tafikaat)." [9:70] The Mu'tafikat were the cities of the plain of Sodom and Gomorrah. Thus they were also associated with the people of Lot.
jawbone. If it is neglected then that is from the vestige of the manner of tying the turban of the people of Lot."

The author of the al-Jawaahir said, "It says in the al-Mukhtasar, 'Ibn Wahab\(^{459}\) narrated on the authority of Malik, may Allah be pleased with him that he was asked about the turban of the man who ties it but does not place it under his neck. He said it was reprehensible. He then said, 'It is from the behavior of the Coptics.' It was then said to him, 'What if he prays like that?' He said, 'There is no harm, but it is not the behavior of the people of Madina except when the turban is too small to reach under the chin.' Ash'hab, may Allah be merciful to him, said, 'Malik, may Allah be pleased with him, used to tie his turban by placing a portion of it beneath his chin and extending its end between his shoulder blades.'"

Al-Qadi Abu Muhammad Abd 'l-Wahaab, may Allah ta`ala be merciful to him\(^{460}\) said in his Kitab 'l-Ma`uuna,\(^{461}\) "Among those things which are reprehensible is that which is counter to the attire of the Arabs and resembles the attire of the non-Arabs, like the tying of the turban without extending part under the chin." He continued, "It has been related that this is the manner of the turban of Satan." It says in the al-Madkhal, "Some of the scholars say that the sunna concerning the turban is that if one likes the ends can be extended in front of him or if he likes behind his back between the shoulder blades. However, it is necessary for him to place part of it under his chin in both cases."

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As for the legal judgment of the ends of the turban, it has been mentioned previously of the preference of the scholars in extending it if he likes in front of him or between his shoulder blades. It is related by Imam Muslim, Abu Dawud and an-Nasaa'i\(^{462}\) on the authority of the Prophet, upon him be peace,\(^{463}\)

\[
\text{فَيْهِ هُ أَرْخَﻰ طَرَفَهَا ﺑَﻴْنَ ﻚَتَنٌ ﻛَتَنٌ}
\]

"He used to let the ends down between his shoulder blades," Imam Malik, may Allah be merciful to him said, "I have not seen anyone from the people I have taken from in Madina who let the hindmost part down between his shoulder blade. However, they let it hang in front of them." The most astonishing of the ideas of the later community is their saying, "Placing the hindmost part of the turban in front is an innovation, while there exist these unambiguous sound precedence from the former Imams of the predecessors. He thinks he has hit on the sunna and they have made mistakes and created innovation! I ask Allah for safety by means of His favor. Al-Qiraafi, may Allah be merciful to him said, "Imam Malik did not sit down to give legal decisions until forty men with turbans under their chins gave him license to do so." What al-Qiraafi, may Allah be merciful to him, related concerning Malik, may Allah be merciful to him, not giving legal decisions until forty men with turbans tied under their chins gave him license - is a proof that the hindmost parts of the turban without a portion placed under the chin removes it from the judgment of reprehensibility. This is because the scholars being described with having the turbans tied under their chins is a proof that they monopolized this fashion of tying the turban to the exclusion of others. If this was not the case then there would have been no benefit in him describing them with tying the turbans under their chins, since all the people would have been united in that. Sidi Abu Muhammad, may Allah be merciful to him used to say, "Among the reprehensible things

\(^{459}\) He was Abdallah ibn Wahb, [d. 813], the foremost traditionist of Egypt.

\(^{460}\) He was Qadi Abu Muhammad Abd'l-Wahaab ibn Ali al-Maliki, known as Ibn at-Tuufa [d. 422 hijra].

\(^{461}\) This text is a commentary upon the ar-Risaalat of Ibn Abi Zayd.

\(^{462}\) He was Abu Abd'r-Rahman Ahmad ibn Ali ibn Shuayb ibn Ali ibn Sinan ibn Bahr ibn Dinur 'n-Nasaa'i, [830-915 C.E.]. A collector of one of the six great collections of traditions called as-Sunan.

\(^{463}\) Imam Muslim and Abu Dawud narrated this prophetic tradition on the authority of `Amr ibn Harith ibn `Amr al-Qurayshi al-Makhzumi; while an-Nasaa'i narrated it in the authority of Abu Umaya `Amr ibn Umaya ibn Khuwaylid ad-Damari.
is the turban which neither has its end extended nor is placed under the chin, nor is it tied with either one of these. However, when both are joined together, then this is perfection in following the *sunna*. If one is utilized then this removes it from the judgment of reprehensibility. And Allah knows best.

I say: Some of the scholars of the later period say that the turban without extending the ends and without being placed under the chin is permissible and is not reprehensible. However, the most sound opinion is what has preceded that it is reprehensible. Malik, may Allah be merciful to him has narrated that the people of Madina used to wear the turban until the ascendancy of the constellation Pleiades. That means that when the Pleiades ascended then it was the hot season. Then they would remove the turbans from their heads.

Among these innovations is enlarging the size of the turbans (*takbeer l-`amaa'im*) until they reach a bulk which is ugly and repulsive. This is a reprehensible innovation. Abu Muhammad Abd'l-'Azeez ibn Abd's-Salaam, may Allah be merciful to him was asked, "Is the wearing of these wide outer garments and huge turbans detrimental or an innovation which will be followed by rebuke and reprimand on the Day of Standing? And the exaggeration in beautification with embroidery is this harmful for the people of scrupulous piety or not?" He, may Allah be merciful to him answered with the following saying, "The foremost thing for people to do is imitate the Messenger of Allah, may Allah bless him and grant him peace in being moderate in attire."

I say: the saying of Abu Muhammad Abd'l-'Azeez ibn Abd's-Salaam is correct. Qadi `Iyad also confirmed what he said in his *as-Shifa* when he said, "Vanity regarding attire and embellishing oneself conceitedly is not among the traits of nobility and refinement for men. It is from the intrinsic traits of women. The praiseworthy traits of attire and dress for men are: [1] purity of clothing; [2] being moderate in the style of dress; [3] he should wear clothing which exemplifies his station as long it does not detract from the dignity of his class. And as long as it does not lead to notoriety from the two extreme of extravagance or because the *sharia* has censored those two.

If you were to ask, "What is the limit of the length of the turban?" I say: It says in the *al-Madkhal*, "The turban should be seven arm lengths and the like. This includes the part which goes under the chin, the hindmost end which dangles to the front with the remainder being for the turban based upon what *Imam* at-Tabrani, may Allah be merciful to him disclosed in his book."

If you were to ask, "What is the limit of the width of the turban?" I say: It says in the *al-Madkhal*, "The limit of its width is one arm length based upon what was narrated when A`isha, may Allah be pleased with her said, Kitab al-`Izz (781)\footnote{I.e., with some missing pages in the text.}

\begin{quote}
"His turban, may Allah bless him and grant him peace when he went on a journey was white. Its length was seven arm lengths and one arm length in width. The hindmost part which dangles was not included in the length of turban. When he was resident his turban, may Allah bless him and grant him peace was black made from wool. Its length was seven arms length and its width was one arm length and the hindmost part which dangles was included in the length of the turban."
\end{quote}

I say: what has been narrated in the above prophetic tradition above concerning his turban was white, may Allah bless him and grant him peace when he went on a journey. Its length was seven arm lengths and one arm length in width. The hindmost part which dangles was not included in the length of the turban. When he was resident his turban, may Allah bless him and grant him peace was black made from wool. Its length was seven arms length and its width was one arm length and the hindmost part
which dangles was included in the length of the turban. I say: its not necessary for the turban to be in exact conformity with the sunna to be seven arms lengths. rather what is sufficient in obtaining the sunna is that the turban be white without question, i.e., whether when resident or traveling and it be black without question, i.e., while resident or traveling. What is sufficient in obtaining the sunna is that the turban be either above seven arm lengths or less. However, gross excess or deficiency should be vigilantly avoided because the best of affairs is the middle.

If you were to ask, "What is the amount of the turban which is to be suspended?" I say: It has been recorded in the Saheeh of al-Bukhari, Muslim, and in the Saheeh of Ibn Hibaan464 in the book of attire by way of Ata ibn Abi Rabaah465 who said, "I heard a man from Basra ask Abdallah ibn Umar about allowing the end of the turban to hang down behind the back. Ibn Umar said, "

"I will inform you about that where you will know, if Allah wills. I was the tenth of ten groups of the companions of the Messenger of Allah, may Allah bless him and grant him peace in his mosque. Among them was Abu Bakr and Umar, may Allah be pleased with them. Then a young man from among the Ansaar came to visit. He gave the greetings of peace to the Messenger of Allah, may Allah bless him and grant him peace, and then sat down and said, "O Messenger of Allah, which Muslim is superior?" He said, "The one who has the best character." This is a lengthy prophetic tradition in which the Prophet, may Allah bless him and grant him peace ordered Abd'r-Rahman ibn `Awf to prepare himself for the female captive which he sent to him. So it happened that `Abd 'r-Rahman had put on a course black cotton turban (karaabees sauda). The Messenger of Allah, may Allah bless him and grant him peace, approached him and undid the turban. He then retied the turban and hung at least four fingers length of the end of the turban behind his back. He then said,

This is the way O Ibn `Awf, that you should tie on the turban. It is the best and the most well known method." That is, it is included among the demeanors of the Arabs. The word karaabees is the plural of the word karbaas which is unbleached course cotton material." When he said, "...behind his back", Shaykh 'l-Islam Ibn Hajr, may Allah be merciful to him said in his Fat'hi 'l-Baari, "This statement here restricts it to being placed behind, meaning placed between the shoulder blades. This is a proof that hanging the end of the turban behind the bake is paramount over hanging it over either of the front shoulders. It is also an indication that either one of the issues are permissible."

I say: In achieving the practice of the sunna in wearing the turban it is also not necessary to hang the end of the turban four fingers length. This is in accordance with the words of Ibn 'l-Hajj in his al-Madkhal. "They only allowed a little to hang down from the turban, like an arms length, more or less." It also mentions in the al-Madkhal, "The Messenger of Allah, may Allah bless him and grant him peace, used to tie the turban and let the ends of the turban hang down between his shoulders. It is related on the authority of Ali that he said,
The Messenger of Allah, may Allah bless him and grant him peace tied a turban upon me and allowed the end of the turban to hang along my side. He then said, 'The turban is the partition between the Muslims and the idolaters'.

If you were to ask: "What is the judgment concerning caps (qalaanis)? Are they a sunna or an innovation? I say: It is a sunna. It says in the al-Madkhal, "The Messenger of Allah, may Allah bless him and grant him peace used to wear the cap underneath his turban. Sometimes he would wear it without the turban and sometimes the turban without the cap. He would wear a cap which had ear protectors during war." It also says in the al-Madkhal in another place, "Ibn Rushd, may Allah be merciful to him said, 'The cap is that which has a height above the head in any style possible.'"

If you were to ask: "What is the amount of the length of the long shirt (al-qamees) for men?" I say: Abd'r-Rahman ibn 'l-Husayni said in his Alfiyyati 's-Siyar in poetic verse,

"The long shirt and the loin cloth should not hang down
Rather, these two should be shortened to just above the ankles.
Nay, perhaps they should fall to half of the shin
Out of humility to his Lord the Creator of creation."

Imam al-Ujhuuri⁴ sixty-six said in his commentary upon these two poetic verses, "In short, he made it recommendable for a man to shorten the clothes to half the shin and made it permissible to the ankles. Whatever is more than that is forbidden if he intends by that arrogance. If not, then what exceeds the ankles is only reprehensible."

If you were to ask, "Is the robe (rida') a sunna or an innovation?" I say: It is a sunna. It says in the al-Madkhal, "It has been narrated that it is a sunna." If you were to ask, "What is the amount of its size?" I say: It says in the al-Madkhal, "Its size is four arms length and a half or the like."

If you were to ask, "What is the judgment concerning hooded cloaks (baraanis), is it a sunna or an innovation?" I say: It is a sunna as it is related in the Saheeh of al-Bukhari on the authority of Mu'tamir who said,

"I heard my father say, 'I saw upon Anas ibn Malik a yellow burnus.' This is also confirmed by what is in the al-Madkhal, "Abdallah ibn Mas'ud used to have a burnus."

If you were to ask, "What is the amount of the length of the loin cloth (izaar)?" I say: Ibn Hajr said it is narrated by ad-Damyaati that the loin cloth of the Messenger of Allah, may Allah bless him and grant him peace, was four arms spans in length and one arms span and a hand span in width."

If you were to ask, "What is the judgment for the pants (as-saraaweel), is it a sunna or an innovation?" I say: It is a sunna. However the wearing of the loin cloth is better based upon what is related in the Saheeh of al-Bukhari in the chapter concerning pants (as-saraaweel), when the Messenger of Allah, may Allah bless him and grant him peace said,

"Whoever cannot find a loin cloth should wear pants."⁴ sixty-seven The wearing of pants is also confirmed by what is in the as-Shifa, "Abu Hurayra, may Allah be pleased with him said, 'I entered into the market with the Prophet, may Allah bless him and grant him peace, and he purchased a pair of pants.'" Abu

⁴ sixty-six He was Shaykh Abd'r-Rahman 'l-Ujhuuri 'l-Misri 'l-Maaliki, [d. 1553 C.E.].
⁴ sixty-seven This tradition is related on the authority of Abdallah ibn Abbas.
Hurayra continued, "I took hold of the pants in order to carry them and the Prophet, may Allah bless him and grant him peace said,

("صاحبـ الشيء أحق بِишьـتـه أن يحملـه")

'The owner of the things has a greater right to carry it'."

If you were to ask, "Is the tanned hairless sandals (ni`aal sibtiyya) better for men or other types a part of the sunna?" I say: The tanned hairless sandals are better based upon what is related in the Saheeh of al-Bukhari, that the Messenger of Allah, may Allah bless him and grant him peace, used to wear tanned hairless sandals.468

Among these innovations is the veiling of the faces of men (qinaa` `r-rajul). This is a reprehensible innovation. It says in the al-Madkhal, "As for the veiling of men, it is that a man covers his head with his cloak and then throws one of the ends over one of his shoulders. This is reprehensible because this is a specific dressing trait for women except during times of excessive heat or cold."

Among these innovations is failing to remove clothing during sleep ('adamu `t-tajreed mina `t-thiyaab `inda `n-nawm). This is a reprehensible innovation. It says in the al-Madkhal, "Likewise the people should beware of this innovation which some have made into a habit where they go to sleep in their clothing. The sunna of bedtime is to remove clothing, as long as the person is not over forty.

Among these innovations is a woman sitting in the home with her husband in the most unsightly clothing. When she desires to leave the home she looks for the most beautiful clothing she has and jewelry. She then dresses in these and leaves the home. This is a forbidden innovation by consensus of opinion.

It says in the al-Madkhal, "The woman sitting in her home as is well known from their habits in the most unbecoming of attire, leaving beautifying and adorning herself and her hair hanging over her forehead and elsewhere, bathed in dirt and sweat. Consequently, if a strange man was to see her in that state he would by nature flee from the sight of her. Then what of the husband who is intimate to her!? Then when one of these women desires to leave the home, she cleans and beautifies herself and looks into the best of what she has of attire and jewelry. She then dresses in these and leaves her home as if she were a bride going to be married!!"

Here ends the explanation of what people have invented in the section of food and drink from Satanic innovation. We have mentioned only a few examples by way of alerting those of intellect, not by way of enumerating all of them.

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.

468 This tradition is related on the authority of Abu Sa`id Sa`id ibn Kaysaan 'l-Maqburi, [d. 750 C.E.] on the authority of Ubayd ibn Jurayj al-Yemeni al-Medini, on the authority of Abdallah ibn Umar ibn al-Khataab.
Chapter Twenty-Nine
An Explanation of the Path of the Sunna of Muhammad Concerning Food and Drink and An Explanation of What the People Have Invented In It From Satanic Innovation

The Path of the Sunna Concerning Food and Drink

As for the path of his Sunna, may Allah bless him and grant him peace, concerning food (at-ta’aam) and drink (as-sharaab) it is that each person must imitate what the Prophet, may Allah bless him and grant him peace did in that.

From the path of his Sunna, may Allah bless him and grant him peace, is it being recommended to offer one or two handfuls to the servant when he brings food. This is in accordance with the words of the Messenger of Allah, may Allah bless him and grant him peace as related in the Sahih of al-Bukhari,

((إذا أتي أحذك خادمك بطعامه، فإن لم يجلس معه فلبتناولة أكثرين أو أكثرين، أو فرضت أو فرضتين، فإنه ولى حواء وعلاجته)

"When your servant brings your food to you, if you do not ask him to join you, then at least ask him to take one or two handfuls, or one or two mouthfuls; for he has suffered from its heat (while cooking it) and has taken pains to cook it nicely."

469

From the path of his Sunna, may Allah bless him and grant him peace, concerning food is it being recommended to eat from what is near. This is in accordance with what the Prophet, may Allah bless him and grant him peace ordered those eating with him to do, as is related in the Sahih of al-Bukhari.

470

From the path of his Sunna, may Allah bless him and grant him peace, concerning drink is it being obligatory to pass drink to the one on your rights side (’itaa’u man bi ’l-yameen). This is because the Prophet, may Allah bless him and grant him peace drank some milk, while on his left side was Abu Bakr and on his right was a Bedouin Arab. He passed what was left from the milk to the Bedouin Arab and said,

((الأيمن فالأيمن)

"From the right, then to the right."

471

From the path of his Sunna, may Allah bless him and grant him peace, concerning drink is it being recommended not to breathe (’adamu ’t-tanaffusi) inside of the container (fi ’l-inaa’). This is in accordance with the words of the Messenger of Allah, may Allah bless him and grant him peace, as related in the Sahih of al-Bukhari,

((إذا شرب أحذك فلا يتنفس في الإناء)

"When you drink (water), do not breathe in the vessel; and when you urinate, do not touch your penis with your right hand. And when you cleanse yourself after defecation, do not use your right hand."

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From the path of his Sunna, may Allah bless him and grant him peace, is rinsing the mouth (at-tamadmud) after drinking milk. This is because the Messenger of Allah, may Allah bless him and grant

469 This tradition was related by Abu Hurayra.
470 Umar ibn Abi Salama said, "I was a boy under the care of the Messenger of Allah, may Allah bless him and grant him peace and my hand used to go around the dish while I was eating. So the Messenger of Allah, may Allah bless him and grant him peace said to me, 'O boy! Mention the name of Allah, eat with your right hand, and eat of the dish what is nearer to you. Since then I have applied those instructions when eating."
471 This tradition was related by Anas ibn Malik.
472 This tradition was related by Abu Qatada.
him peace used to drink milk and then rinse his mouth and say, "Allah's Apostle drank milk, rinsed his mouth and said,

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\text{"It has fat."} 473
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From the path of his sunna, may Allah bless him and grant him peace, is not leaning (`adamu `l-`ikaa`i) while eating. This is in accordance with the words of the Messenger of Allah, may Allah bless him and grant him peace, as related in the Saheeh of al-Bukhari,

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\text{"I do not take my meals while reclining."} 474
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From the path of his sunna, may Allah bless him and grant him peace, concerning eating and drinking is covering drinking and eating utensils (taghtiyatu `inaa`ihimaa) as related in the Saheeh of al-Bukhari on the authority of Jabir ibn Abdallah, that the Messenger of Allah, may Allah bless him and grant him peace said:

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\text{"Extinguish the lamps when you go to bed; close your doors; tie the mouths of your water skins, and cover the food and drinks." I think he added, "...even with a stick you place across the container."}
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From the path of his sunna, may Allah bless him and grant him peace, is avoiding drinking from the neck of water skins (`afwaahi `l-ashqiya). This is in accordance with what is related in the Saheeh of al-Bukhari on the authority of Abaydullah ibn Abdallah who said he heard Abu Sa`id `l-Khudri say,

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\text{I heard the Messenger of Allah, may Allah bless him and grant him peace, forbid the bending of the mouths of water skins. Abdallah said that Mu`ammar or someone else said, "For the sake of drinking from them."}
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Here ends the explanation of the path of the sunna of Muhammad in the issue of eating and drinking. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.


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473 This tradition was related on the authority of Abdallah ibn Abass.
474 This tradition was related by Abu Juhayfa and the full text of the tradition is, "While I was with the Prophet he said to a man who was with him, 'I do not take my meals while leaning'."
The Innovation Concerning Eating and Drinking

As for what the people have invented from Satanic innovation in the issue of eating and drinking are the following:

Among these innovations is a man taking his own dish of food or utilizing his own glass. This is a forbidden innovation by consensus, if he intends by means of that to be arrogant. It is reprehensible if it is a usual custom which dictates that and he does not intend to be arrogant by means of it. It says in the al-Madkhal, "One should be careful of these innovations which have been invented where a man has his own dish of food which he alone eats from, or his own bowls or glasses which he alone utilizes. Have you not grasped the prophetic tradition related by A‘isha, may Allah be pleased with her who said,

"I used to drink from a container and the Messenger of Allah, may Allah bless him and grant him peace would take it and place his lips on the very place where I had placed mine."\(^{475}\)

This is legal authorization from the Prophet, upon him be peace, in order that his Umma can obtain benefit from each other. Examine his words, upon him be peace,

((سُؤُرُ الْمُؤْمِنِ ﺷِﻔَاءٌ))

"The leftovers (from food or drink) of a believer is medicinal."\(^{476}\)

Thus, this pathetic person forbids himself this baraka due to the heretical innovation which he has invented. Examine also the words of the Prophet, upon him be peace,

((الْمُؤْمِنُ يَأْكُلُ بِشَهْوَةٍ عَيْنَاءِ))

"The believer eats in accordance with the desire and fulfillment of his dependents."\(^{477}\)

Consequently, when a person eats separately, he is then eating in accordance with his own desires. How then can a scholar do this when he is the Imam of the people and their model? These are mere intrigues from the intrigues of Iblis by which he is able to plot against the believers by way of some women. This is because these women find the opportunity when their men eat special foods, to select magical potions and the like to feed them. These women have become the traps of Satan and their jealousy spurs them to do this due to the deficiency of their reason and religion. If these men were to participate with the women in taking their meals, then Iblis would not find the opportunity to open this door. Examine, may Allah be merciful to us and you, the ugliness of heretical innovation, how it leads to that which is

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\(^{475}\) The complete text of this tradition was related by Muslim in his Sahheeh on the authority of A‘isha, who said, "I would drink when I was menstruating, then I would hand the vessel to the Messenger of Allah, peace be upon him, and he would put his mouth where mine had been, and drink, and I would eat flesh from a bone when I was menstruating, then hand it over to the Messenger of Allah, peace be upon him, and he would put his mouth where mine had been."

\(^{476}\) This statement as well as a similar prophetic tradition: "The saliva of a believer is medicinal"; are not a prophetic traditions which have been narrated from the Prophet, may Allah bless him and grant him peace, although they are sound with regard to their meanings. It has been narrated by the two shaykhs: Imam al-Bukhari and Muslim on the authority of A‘isha that the Prophet, may Allah bless him and grant him peace whenever a person would complain to him about some sickness, wound or injury, he would say while placing his index finger in the earth, raise it to them saying: "Bismillah, the dust of our earth mixed with the saliva of some of us is a cure for our ailments by the permission of our Lord." My master Shaykh Abd’l-Qadir al-Jayli ibn Shaykh Muhammad al-Bukhari, the leader of the Quadiriya in Medina and the Qutb of Hajj told me that the meaning of this prophetic tradition is that the ‘dust’ referred to here is that of Medina al-Munawara, and the ‘saliva of some of us’ refers to the saliva of the Prophet, the awliyya and the believers who reside in the neighborhood of the Medina, as Imam an-Nawwwawi said. Although many scholars say that the earth referred to here is the entire earth, but particularly the native soil from which a person comes from.

\(^{477}\) This tradition was related by ad-Daylami on the authority of Abu Amama. It continues, ". . ., and the hypocrites eat in accordance with his own desires and fulfillments."
prohibited. The least of what occurs to the person who does this is that he takes on the attributes of the arrogant. The scholar, on the other hand, should be the foremost of the people of humility, following the sunna and hastening to it.

Among these innovations is eating with spoons (al-'aklu bi 'l-malaa‘iq) and other utensils. This is a reprehensible innovation. It says in the al-Madkhal, "It is necessary that a person not eat with spoons or other utensils. This is for three reasons. [1] The first reason is that it is a contradiction of the way of the Salaf. [2] The second reason is that the person enters the utensil in his mouth and then returns it into the food, thus spreading germs, as was mentioned previously concerning prohibited tools. [3] The third reason is that utilizing utensils is a sort of extravagant luxury, except when there is an excuse. The people of excuses have specific judgments which are well, known.

Among these innovations is taking a morsel of food into the mouth before swallowing what is before it. This is a reprehensible innovation. It says in the al-Madkhal, "It is imperative not to take a morsel of food in the mouth before swallowing what is before it. When food is taken in the mouth before swallowing it is detrimental and an innovation.

Among these innovations is cutting the bread with a knife (takseer 'l-khubz bi 's-sikkeen), biting it and tearing it with the teeth (adduhu wa nakhshuhu bi 'l-'isnaan). This is a reprehensible innovation. It says in the al-Madkhal, "Cutting the bread with a knife is an innovation. This is the same with biting the bread are tearing it with the teeth before serving it. This is opposite with regard to meat because sunna of Muhammad has made a clear distinction between eating bread and eating meat. The sunna requires biting and tearing with teeth for meat and not bread. Some of the people try to make it easy in this matter by cutting the meat with a knife when its time to eat and they do the same with the bread. However, there is nothing which necessitates that.

Among these innovations is joking and making jest while eating (al-mizaah fii 'l-'akli). This is a reprehensible innovation. It says in the al-Madkhal, "It is necessary not to joke and jest while eating out of the fear that he or others may choke.

Among these innovations is talking extensively during the meal (taktheer 'l-hadeeth 'ala 'l-ta'aaam) or not to talk at all. This is reprehensible innovation. It says in the al-Madkhal, "It is necessary not to leave conversation all together during the meal. If conversation is avoided during the meals then this is an innovation. And excessive conversation is also an innovation.

Among these innovations is eating without presence of water (al-'aklu bi ghayri huduur 'l-maa'). This is a reprehensible innovation. It says in the al-Madkhal, "It is necessary for anyone not to eat until water is present because eating without the presence of water is an innovation. This is because it is contrary to the sunna also if someone chokes from a morsel of food nothing can be found which would permit him to swallow. This would be the cause of someone destroying themselves.

Among these innovations is eating food which is too hot ('aklu 'l-haarr). This is a reprehensible innovation. It says in the al-Madkhal, "It is necessary not to rush to eating when the food is very hot. This is in accordance with what was related in the prophetic tradition, "The blessings are removed from three types of food: [1] hot food; [2] expensive food; and [3] food which the name of Allah has not been mentioned over." And in accordance with his words, upon him be peace,

"إنَّ الله لَمْ يَطعمنا نارًا ((إِنَّ الله لَمَّا بَعْدَ أَنَّهُ نَازَى))"

"Verily Allah does not feed us the fire."478

Among these innovations is making noises while chewing (tasweet 'l-madghi). This is a reprehensible innovation. It says in the al-Madkhal, "It is necessary not to make noises while chewing food. This is a reprehensible innovation."

478 His prophetic tradition was related by at-Tabarani on the authority of Abu Hirayra.
Among these innovations is gulping while drinking water (‘abbu ‘l-maa‘). This is a reprehensible innovation. It is related by al-Bayhaqi that the Messenger of Allah, may Allah bless him and grant him peace said,

"When one of you drinks he should take small sips and not gulp." It says in the al-Madkhal, "As for milk it should be gulped." He then said after a bit, "Drinks other than water or milk, there is a choice between gulping and sipping."

Among these innovations is some women consuming what causes her to be obese and plump. This is a forbidden innovation by consensus. The reason for that is dropping one of the obligations of Allah. Or the reason for that is it endangers oneself. If not then it is only a reprehensible innovation. It says in the al-Madkhal, "There are five vices in what some women do in consuming what will cause obesity: [1] it contradicts the noble shari`a; [2] the squandering of wealth; [3] praying while impure; [4] the revealing of the private parts without a legal necessity; and [5] which is worst than what went before is it causes the loss of an obligation from among the obligations of prayer, which standing during the prayer (qiyaam). This is because some of these women are not able to stand during the prayer, likewise with bowing (ruku`). And in most cases she has to pray in a sitting position (jaalisa), while she is the sole cause of that.

Among these innovations is going beyond one's resources in providing food for the guest (at-takalluf li'd-dayf). It says in the al-Madkhal, "One should beware of going beyond one's resources while serving food to guest. Going beyond one's resources here means the person puts himself in debt and has not the means to discharge his debt. Further, the person that loans it to him is unwilling to give it to him, along with the fact that the one taking the debt finds it hard to show his face while asking for the loan, and the like. This type of going beyond one's resources is prohibited. However, if the person loaning is happy about that, and the one taking the loan is happy because he knows that discharging the debt is easy - then this is not going beyond one's resources. Actually in this way the debt is reinforced if it is sincerely for Allah."

Here ends the explanation of what people have invented in the section of food and drink from Satanic innovation. We have mentioned only a few examples by way of alerting those of intellect, not by way of enumerating all of them.

اللَّهُمَّ وَفَنِّي لِإِيَادِي سَنكَةً نَبِيَّةً مُحْمَّدًا صَلَّي الله عَلَيْهِ وَسَلَّمُ بِجَاهِلِ عَلَيْكَ

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.
Chapter Thirty

An Explanation of the Path of the Sunna of Muhammad Concerning Giving the Greetings and Seeking Permission and An Explanation of What the People Have Invented In It From Satanic Innovation

The Path of the Sunna Concerning the Issue the Greetings and Seeking Permission

As for the path of his sunna, may Allah bless him and grant him peace, concerning greetings (as-salaam) and seeking permission (al-'isti'dhaan) is that everyone should follow what the Prophet, may Allah bless him and grant him peace did concerning that.

From the path of his sunna, may Allah bless him and grant him peace, is the acceptability of conveying the greetings of peace ('ifsha'u 's-salaam) to those you know and to those you do not know. It is related in the Saheeh of al-Bukhari on the authority of `Abdallah ibn Umar, may Allah be pleased with him who said,

أن رجلا سألا اللّٰه صلى الله عليه وسلم أي الإسلام خير قال: (بسطم الطعام، ونظر السلام على من غرفت ومن لم تعرف)

"A man came to the Prophet, may Allah bless him and grant him peace and asked, 'Which is the best Islam?' he said, 'Feeding food to others and giving the greetings of peace to those you know and to those you do not know.'"

From the path of his sunna, may Allah bless him and grant him peace, is the acceptability of the young initiating the greetings to those who are older (tasleem 's-sagheer `ala 'l-kabeer). It is related in the Saheeh of al-Bukhari on the authority of Abu Hurayra, may Allah be pleased with him that the Prophet, may Allah bless him and grant him peace said,

((إِسْلَمُ الصُّغِيرُ عَلَى الْكَبِيرِ، وَالْمَأْمَزِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ))

"The young should initiate the greetings of peace to those who are older. Those walking should initiate the greetings of peace to those sitting and the few should initiate the greetings to the many."

From the path of his sunna, may Allah bless him and grant him peace, is the acceptability of the one riding initiating the greetings of peace to those who are walking (tasleem 'r-raakib `ala 'l-maashi). It is related in the Saheeh of al-Bukhari on the authority of Thaabit479 the freedman of `Abd'r-Rahman ibn Zayd480 that he heard Abu Hurayra, may Allah be pleased with him say that he heard the Messenger of Allah, may Allah bless him and grant him peace say,

((إِسْلَمُ الرَّاكِبِ عَلَى الْمَأْمَزِي، وَالْمَأْمَزِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ))

"The one riding should initiate the greetings of peace to the one walking; the one walking to the one sitting; and the few to the many."

From the path of his sunna, may Allah bless him and grant him peace, is the acceptability of shaking hands (al-musaafaha). It is related in the Saheeh of al-Bukhari on the authority of Qatada who said, "I said to Anas ibn Malik, 'Was shaking hands a practice among the Companions of the Messenger of Allah, may Allah bless him and grant him peace?' He said, 'Yes.'" It is also related in the Saheeh of al-Bukhari on the authority of Abdallah ibn Hisham481 who said,

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479 He was Thaabit ibn Aslam 'l-Bunani, who died during the 7 century C.E.
480 He was the son of Abu Usama Zayd ibn Aslam, [d. 753 C.E.].
481 He was the son of Zaynab bint Humayd. The complete text of the tradition is as follows: We were with the Prophet and he was holding the hand of 'Umar bin Al-Khattab. 'Umar said to Him, "O Allah's Apostle! You are dearer to me than everything except my own self." The Prophet said, "No, by Him in Whose Hand my soul is, (you will not have complete..."
"We were with the Prophet, may Allah bless him and grant him peace, and he took hold of the hand of Umar ibn al-Khattaab."

From the path of his *sunna*, may Allah bless him and grant him peace, is the acceptability of presenting one's name to the one giving the greetings of peace, and not saying, "Me", to the one who ask, "Who are you?". It is related in the *Saheeh* of al-Bukhari on the authority of Muhammad ibn al-Munkadir who said, "I heard Jabir ibn `Abdallah, may Allah be please with him say,

أَثَبَنَّ النَّبِيَّ صَلَِّي اﷲ ﻋِلِيَه وَسَلَّمُ فِي ذِئْنِ كَانَ عَلَى أَيْبٍ فَدَقَقَتْ الْبَابُ فَقَالَ: ((مَنْ ذَٰٰٔ؟)) فَقَالَ: أَنَا، فَقَالَ: (أَنَا أَنَا أَنَا)

'I came to the Prophet, may Allah bless him and grant him peace concerning a debt which was on my father. I knocked upon the door and he said, 'Who are you?' I said, 'Me'. He said, 'Me! Me!', showing that he disliked that."

From the path of his *sunna*, may Allah bless him and grant him peace, is the obligation of seeking permission (*al-`isti'dhaan*) in order to guard the sight (*al-basar*). It is related in the *Saheeh* of al-Bukhari on the authority of Sahl ibn Sa’d who said, "A man peeped into the house of the Prophet through a hole while the Prophet was scratching his head with a certain kind of comb (*midray*). On that the Prophet said,

الَّذِي أَذْكَرَ أَنَّهُ تَنْظُرُ لِتَسْطِعَتْ بِهِ فِي عَيْبٍ، إِنَّمَا جَعَلَ الْإِسْتِثْمَادُ مِنْ أَجْلِ الْبُصْرِ

"If I had known you had been looking, then I would have pierced your eye with that instrument, because the asking of permission has been ordained so that one would not see things unlawfully." It is also related in the *Saheeh* of al-Bukhari on the authority of Anas ibn Malik, may Allah be pleased with him, who said,

أَنَّ رَجَالًا طَلَعَ مِنْ بَعْضِ حُجَّرِ النَّبِيَّ صَلَِّي اﷲ ﻋِلِيَه وَسَلَّمُ فَقَامَ إِلَيْهِ النَّبِيَّ صَلَِّي اﷲ ﻋِلِيَه وَسَلَّمُ بِمَسْقَصٍ، أَوْ بِمَسْقَصٍ، فَكَأْنَى أَنْظُرَ إِلَيْهِ يَحْتَلُّ الزَّوْجَ لِتَسْطِعَتْ

"A man peeped into a room of the Prophet. The Prophet stood up, holding an arrow head. It is as if I am just looking at him, trying to stab the man." It is also related in the *Saheeh* of al-Bukhari on the authority of Abu Sa’id ‘l-Khudri, may Allah be pleased with him who said, "While I was present in one of the gatherings of the Ansar, Abu Musa came as if he was scared, and said, "I asked permission to enter upon 'Umar three times, but I was not given the permission, so I returned." (When 'Umar came to know about it) he said to Abu Musa, "What prevented you?" Abu Musa replied, "I asked permission three times, and I was not given it, so I returned, for Allah's Apostle said,

إِذَا أَسْتَأذَنَ أَحَدُكُمْ أَحَدَّكُمْ أَفْلَمْ يُؤَذَّنَ لَهُ فَلْيُدْخِلْنَهُ فَلْيُنَجِّي

'(If anyone of you asks the permission to enter three times, and the permission is not given, then he should return.' "'Umar said, "By Allah! We will ask Abu Musa to bring witnesses for it." (Abu Musa went to a gathering of the Ansar and said). "Did anyone of you hear this from the Prophet, may Allah
bless him and grant him peace?" Ubayy bin Ka'b[^484] said, "By Allah, none will go with you but the youngest of the people." I was the youngest of them, so I went with Abu Musa and informed 'Umar that the Prophet, may Allah bless him and grant him peace had said so."

Here ends the explanation of the path of the *sunna* of Muhammad in the issue of giving greetings and seeking permission. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

O Allah give us success in following the *sunna* of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.

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The Innovation Concerning Giving Greetings and Seeking Permission

As for what the people have invented from Satanic innovation in the issue of giving greetings (*as-salaam*) and seeking permission (*isti’dhaan*) are the following:

Among these innovations in giving greetings (*as-salaam*) is swearing by Allah (*alhalfu billahi*) during that. This is a reprehensible innovation, due to the fact that the early community (*as-Salaf*) used to dislike swearing too much. Swearing often without necessity in an invented innovation (*al-bida’ *l-*haaditha*) which emerged after them. Thus taking oath in this situation is not necessary.

Among these innovations in giving greetings (*as-salaam*) is making supplication (*ad-du`a*). This is a reprehensible innovation. It is mentioned in the *al-Madkhal*, "Verily among the things which have befallen us in giving greetings (in these times) is our saying, 'Sabbahaka Allahu bi ‘l-khayr' (May Allah wake you up with good), 'Massaaka Allahu bi’l-khayr' (May Allah make your evening good), 'Yawmun mubaarakun' (Blessed day), or 'Laylatun mubaarakatun' (Blessed evening). All of this is innovations and inventions."

Among these innovations in giving greetings (*as-salaam*) is bowing down (*al-‘inhinau*) during that. This is a forbidden innovation by consensus of opinion if it is confirmed that he made the *ruku* which is prescribed by the *shari`a*. If not then it is only a reprehensible innovation. It is mentioned in the *al-Madkhal*, "At-Tirmidhi[^485] has related on the authority of Anas who said, "I heard a man say to the Messenger of Allah, may Allah bless him and grant him peace, 'O Messenger of Allah! Should a man, when he meets his fellow brother or friend, bow to him?' He said, 'No.'" Abu'l-Hassan 'l-Maaliki mentioned in his *Tahqeeq 'l-Mabaani*, "What is clear from this prophetic tradition is that there is absolute prohibition in bowing the head, especially when it has been confirmed that he made the *ruku* which the is prescribed by the *shari’a*. However, some of the scholars allow this." It is mentioned in the *Takhlees 'l-Ikhwaan*, "Likewise, the scholars consider bowing (during giving greetings) reprehensible, a practice which many of the *fuqara*[^486] in our times do. It says in the

[^484]: He was Abu 'l-Mundhir Ubayy ibn Ka’b ‘l-Ansaa’r ‘l-Khazraaji, [d. 653 C.E.].

[^485]: He was Abu ‘Isa Muhammad ibn ‘Isa ibn Sura ibn Musa 't-Tirmidhi, [824-892 C.E.] the collector of a major collection of prophetic traditions called *al-Jami` ‘l-Kabeer* or *Saheeh ‘t-Tirmidhi*.

[^486]: The term *fuqara* (the poor) is the plural for *faqeer* and it is synonymous with the term *tullaab* (students) or *mureeduun* (disciples). It is taken from the Qur'anic verses, "O Mankind! you are poor (*al-fuqara*) with regard to Allah and Allah is Absolutely Independent and Praiseworthy."[35:15]; "Whoever is stingy, he is only stingy to his own soul. Allah is Independently Rich and you are the poor (*al-fuqara*)."[47:38]; and "If they are poor (*fuqara*) Allah will enrich them from His bounty. Allah is All Encompassing All Knowing."[24:32]. In the *Bilad’s- Sudan* the term has two meanings: [1] those disciples (*mureed*) who are connected with the many Sufic brotherhoods; and [2] the students (*tullaab*) of the Qur'an who...
"Umdat 'l-Mureed 's-Saadiq, "As for lowering the forehead is concerned, Ibn 'l-Hajj stipulated in his al-Madkhal that it was forbidden and said, 'It is prostration! Or it resembles prostration. Likewise with the bowing of the head which Egyptians and many others do!'"

Among these innovations in giving greetings (as-salaam) is the standing (al-qiyaam) which some of us customarily do for others in our assemblies and gatherings. This is a reprehensible innovation. Some say that it is a permitted innovation (bid`atun jaa'izatun). However, the correct opinion is that it is reprehensible. It mentions in the 'Umdat 'l-Mureed 's-Saadiq of Ahmad Zaruuq, "As for standing, what is sound is that it is prohibited, although a group among the scholars say it is permissible." It says in the al-Madkhal, "It is necessary for one to be on guard in his soul with acts and on guard in his words with those who sit with him from these innovations whose afflictions have become prevalent. These afflictions are occurring increasingly among the common and the influential amongst us, from those who possess knowledge and those who do not (which are the majority), except those whom Allah has made successful and they are few. This affliction is the standing which some of us customarily do for others in our assemblies and gatherings. This is because it was not the practice of those who have passed. For all good is in following them in actions and words, movements and stillness, especially in the assemblies of knowledge. It is here that the dislike of such action is the strongest."

I say: what resembles this standing which is reprehensible is the standing for the Qur'anic scriptures (al-mus'haaf). This is a reprehensible innovation. It says in the Takhlees 'l-Ikhwaan, "Showing esteem for the scriptures is by reciting it and acting in accordance with what is in it. Not by kissing it or standing up for it as some of us in these times are doing." Some of the scholars say that standing for the scriptures is highly recommended (mustahhab). It says in another place in the Takhlees 'l-Ikhwaan, "Some of the scholars consider it highly befitting to stand for the scriptures." I say: The proper view is what preceded which is that it is reprehensible. For all good is in following the Messenger of Allah, may Allah bless him and grant him peace.

Among these innovations in giving greetings (as-salaam) is waving with the fingers (al-'ishaarat bi 'l-'asaabi`) or the palms of the hands (al-'akuffa). This is a reprehensible innovation. It says in the al-Madkhal, "It is related by at-Tirmidhi on the authority of Amr ibn Shu`ayb on the authority of his father, on the authority of his grandfather, who said, 'The Messenger of Allah, may Allah bless him and grant him peace, travel from their homelands and reside near their shaykhs. The contexts which the author uses the term indicates those students and disciples who are connected to the sufic brotherhoods throughout the Bilad's-Sudan."

487 He was Abu Ibrahim Amr ibn Shu`ayb ibn Muhammad ibn Abdallah ibn Amr ibn 'l-'Aas 's-Sahmi, [d. 736 C.E.].
"He does not belong to us who imitates other people. Do not imitate the Jews or the Christians, for the Jews' salutation is to make a gesture with the fingers and the Christians' salutation is to make a gesture with the palms of the hands." This is a reprehensible innovation.

Among these innovations is seeking permission to enter (al-'isti'dhaani) by making glorification of Allah (at-tas'beeh). This is a reprehensible innovation. It says in the 'Umdat 'l-Mureed 's-Saadiq, "This is when someone says, 'Subhaana Allah' (Glory be to Allah), three times. If he is giving permission to enter, he does. If not, he returns." He then said after a little, "The Sunna which has been narrated concerning seeking permission is saying, 'Salaamun 'alaykun. Shall I enter'. This should be said three times. If he is given permission, he enters. If not he returns. Thus, this practice and other than it should be disregarded. This is due to the fact that invocation (dhikr) is obvious innovation when it is placed in situation of an obvious sunna practice."

Here ends the explanation of what people have invented in the section of giving the greetings of peace and seeking permission vows from Satanic innovation. We have mentioned only a few examples by way of alerting those of intellect, not by way of enumerating all of them.

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.

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488 Imam at-Tirmidhi said that the chain of authority (asnaad) for this tradition is weak although the tradition itself is sound.
Chapter Thirty-One
An Explanation of the Path of the Sunna of Muhammad Concerning Cures and Remedies and An Explanation of What the People Have Invented In It From Satanic Innovation

The Path of the Sunna Concerning the Issue of Cures and Remedies

As for the path of his sunna, may Allah bless him and grant him peace, concerning cures (at-ta’ala‘uluj) and remedies (ar-ruqya) is that everyone should follow what the Prophet, may Allah bless him and grant him peace did concerning that.

From the path of his sunna, may Allah bless him and grant him peace, concerning cures and remedies is healing by the Book of Allah (at-tadaawi bi kitaab ’l-Allah). It is related in the Saheeh of al-Bukhari on the authority of Abu Sa’id ’l-Khudri, may Allah be pleased with him who said, "Some of the companions of the Prophet came across a tribe amongst the tribes of the Arabs, and that tribe did not entertain them. While they were in that state, the chief of that tribe was bitten by a snake (or stung by a scorpion). They said, "Have you got any medicine with you or anybody who can treat with remedies?" They said, "You refuse to entertain us, so we will not treat him unless you pay us for it." So they agreed to pay them a flock of sheep. One of them started reciting the umm ’l-qur'an and spitting on the snake-bite. The patient got cured and his people presented the sheep to them, but they said, "We will not take it unless we ask the Prophet about it." When they asked him, he smiled and said,

"How did you come to know that it is a remedy? Take it as payment and assign a share for me."

From the path of his sunna, may Allah bless him and grant him peace, concerning cures and remedies also is healing with the remedies of the Prophet, may Allah bless him and grant him peace. It is related in the Saheeh of al-Bukhari on the authority of ’Abd ’l-‘Azeez489 who said, "I and Thabit entered upon Anas ibn Malik. Thabit said, 'O Abu Hamza! I am sick.' Anas said, 'Shall I treat you with the remedy of the Prophet, may Allah bless him and grant him peace?' Thabit said, 'Yes, indeed.' Anas recited:

O Allah! The Lord of mankind, the Remover of trouble! Bring Your cure, for You are the Healer. None brings about healing but You; a healing that will leave behind no ailment."

From the path of his sunna, may Allah bless him and grant him peace, concerning cures and remedies also is healing with honey (at-tadaawi bi’l-asal). It is related in the Saheeh of al-Bukhari on the authority of Abu Sa’id ’l-Khudri, "A man came to the Prophet and said, "My brother has some abdominal trouble." The Prophet said to him

"Let him drink honey." The man came for the second time and the Prophet said to him,

"Let him drink honey." He came for the third time and the Prophet said, "Let him drink honey." He returned again and said, "I have done that. The Prophet then said,

489 He was Abd ’l-‘Azeez ibn Suhayb ’l-Bunani, [d. 748 C.E.].
"Allah has said the truth, but your brother's abdomen has told a lie. Let him drink honey." So he made him drink honey and he was cured.

From the path of his sunna, may Allah bless him and grant him peace, concerning cures and remedies also is healing with cupping (al-'ihtijaam) and sniffing medicine up the nose (as-su`ut). It is related in the Saheeh of al-Bukhari on the authority of Ibn 'Abbas who said,

"The Prophet, may Allah bless him and grant him peace was cupped and he paid the wages to the one who had cupped him and then took sniffed medicine up the nose."

It is also related in the Saheeh of al-Bukhari also on the authority of Ibn 'Abbas who said that the Prophet, may Allah bless him and grant him peace said,

"Healing is in three things: cupping, drinking honey and cauterization with fire. However I have forbidden my community to use cauterization."

I say: This prohibition, and Allah knows best, is dependent upon that type of cauterization which is considered reprehensible. It says in the al-Madkhal, "The scholars, may Allah be merciful to them have said that this prohibition is dependent upon the utilization of a type of cauterization which is reprehensible based upon the evidence that the Prophet, may Allah bless him and grant him peace cauterized Ubayy on the Day of the Confederates upon his eyes when he was struck with an arrow.

It has been related that the Messenger of Allah, may Allah bless him and grant him peace cauterized himself. This was narrated by at-Tabarani and al-Hulaymi. It is also related that Sa`d ibn Mu`adh, the one for whom the Throne of the Merciful shook for also was cauterized. Likewise Imraan ibn Haseen cauterized himself.

Here ends the explanation of the path of the sunna of Muhammad in the issue of dreams and visions. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

The Innovation Concerning the Issue of Cures and Remedies
As for what the people have invented from Satanic innovation in the issue of cures and remedies (at-ta`aaluj wa `r-ruqya) are the following:

Among these innovations is healing with impure things (at-tadaawi bi `n-najaasa). This is a forbidden innovation by consensus especially when it is applied to the body internally. However, the famous opinion is that this applies if it is utilized externally also. It says in the al-Madkhal, "The scholars, may Allah be merciful to them, prohibited healing with a small amount of intoxicants. This is the same when healing with impure things or the like. The Messenger of Allah, may Allah bless him and grant him peace said,

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\text{إِنَّ اللَّهُ لَمْ يَجعلُ تَفَآءَكُمْ مِقْمَاتَ حَرَّمَ (إِنَّ اللَّهُ لَمْ يَجََّلُ شَفَافَكُمْ فيما حَرَّمَ) (1)}
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490 He was Abu'l-Qaasim Sulayman ibn Ahmad ibn Ayyub ibn Mutayr 't-Tabarani, [873-971 C.E.], the collector of many works on prophetic traditions, the largest being al-Mu`jam 'l-Kabir.
"Medicinal cures for my community have not been made in those things which are forbidden."^{491}

Among these innovations is healing with foreign speech which is not known (**kalaam a`aajami laa yu`rafu**). This is a forbidden innovation according to the **madh'hab** of **Imam Malik**. It says in the al-Madkhal, "Among these is what some of the people do in this issue, when one of them are bitten by a snake or scorpion he takes a knife and places it upon the place where the poison has affected. This process is known as 'stinging' where the knife is passed over the place where the bite took place. Then some foreign words which are unknown are spoken over that spot."

It also says in the al-Madkhal in another place, "Likewise all medicinal applications which resemble that, like anything unknown that is written on paper, painted or engraved upon ceilings or walls. They claim that these writings ward off magic, the evil eye, bedbugs, fleas, ants, snakes, scorpions, rats and the like. Even if we assess that there is some benefit in this, it is still prohibited by the **shari`a**. It is not permissible to utilize it even when the benefit in it has been verified."

Among these innovations is healing with knots (**at-tadaawi bi `l-`uqadi**). This is a reprehensible innovation. It is mentioned in the al-Madkhal, "**Imam Malik**, may Allah be merciful to him, used to spit when applying remedies to himself. He used to dislike making remedies with iron, salt, knots and with that which is written the seal of Solomon. He had the sternest dislike for knots because of what is in it of resemblance to magic.

Here ends the explanation of what people have invented in the section of swearing and solemn vows from Satanic innovation. We have mentioned only a few examples by way of alerting those of intellect, not by way of enumerating all of them.

اللهم وَفَقَّنَا لِتَأْتَى سَلَةَ نَبِيَّكُ مُحَمَّدٍ صَلِّي اللَّهُ عَلَيْهِ وَسَلَّمُ بِجَاهٍ عَدَانَ

O Allah give us success in following the **sunna** of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.

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^{491} This tradition was related by **Imam Ahmad** ibn Hanbal on the authority of Abdallah ibn Mas'ud.
Chapter Thirty-Two
An Explanation of the Path of the Sunna of Muhammad Concerning Visions and Dreams
and An Explanation of What the People Have Invented In It From Satanic Innovation

The Path of the Sunna Concerning Visions and Dreams

As for the path of his sunna, may Allah bless him and grant him peace, concerning dreams (ar-ru'ya) is that everyone should follow what the Prophet, may Allah bless him and grant him peace did concerning that.

From the path of his sunna, may Allah bless him and grant him peace, is interpreting dreams ('itibaar 'r-ru'ya).  It is related in the Saheeh of al-Bukhari on the authority of Samura ibn Jundub who said, The Messenger of Allah, may Allah bless him and grant him peace used to say often to his Companions, ((؟رُؤْﻴَﺎ ﻫَلْ رَأَى أَﺤَدٌ ﻤِﻨْﻜُمْ ﻤِنْ رَؤْﻴَﺎ))

"Has any of you had dreams?"  Then whomever Allah had willed would relate to him his dream,"

From the path of his sunna, may Allah bless him and grant him peace, is the belief (al-`itiqaad) that Satan cannot take the form of the Prophet, may Allah bless him and grant him peace.  It is related in the Saheeh of al-Bukhari on the authority of Anas ibn Malik, may Allah be pleased with him who said the Prophet, may Allah bless him and grant him peace said, ((، وَرُؤْﻴَﺎ اﻝْﻤُؤْﻤِنِ ﺠُزْءٌ ﻤِنْ ﺴِﺘ))

"Whoever has seen me in his sleep has actually seen me, because Satan cannot resemble me. The vision of the believer is forty-six parts of prophecy."

From the path of his sunna, may Allah bless him and grant him peace, is praising Allah ta'ala for good visions and informing others of it (ar-ru'ya 'l-hasana wa 't-tahaddath bihaa) and seeking refuge from the evils of harmful visions (at-ta`awwudh min sharr r-ru'ya 's-sayy'a) and not informing others about them. It is related in the Saheeh of al-Bukhari on the authority of Abu Sa`id 'l-Khudri, may Allah be pleased that he heard the Messenger of Allah, may Allah bless him and grant him peace say, ((، ﻓَﺈِﻨ ﻤِنْ ﺴِﺘ))

"When one of you sees a vision which he loves, then it is from Allah.  He should praise Allah for it and inform others of it.  However if he sees other than that from which he dislikes, then it is from Satan. He should seek refuge with Allah from its evil and not mention it to anyone.  In that case it will not harm him."  Concerning that also is what is related in the Saheeh of al-Bukhari on the authority of Abu Qatada, may Allah be pleased with him who used to say,

((، ﻓَﺈِﻨ))

"I never saw a vision which I was pleased with until I heard the Prophet, may Allah bless him and grant him peace say, 'The good dream is from Allah. Whenever one of you sees that which he loves he should inform the one he loves about it.  However whenever he sees that which he dislikes he should seek refuge with Allah from its evil and the evil of Satan.  He should do that three times and he should not inform anyone about it.  Then it will not harm him.'"
From the path of his *sunna*, may Allah bless him and grant him peace, is the immensity of lying about dreams (*ta`adheem `l-kadhab fi `r-ru`ya*). It is related in the *Saheeh* of al-Bukhari on the authority of Ibn Umar, may Allah be pleased with him said that the Prophet, may Allah bless him and grant him peace said,

"The worst lie is that a person claims to have seen a dream which he has not seen." It is also related in the *Saheeh* of al-Bukhari on the authority of Ibn Abass, may Allah be pleased with him that the Prophet, may Allah bless him and grant him peace said,

"Whoever claims to have seen a dream which he did not see, will be ordered to make a knot between two barley grains which he will not be able to do. If somebody listens to the talk of some people who do not like him (to listen) or they run away from him, then molten lead will be poured into his ears on the Day of Resurrection. Whoever makes a picture, will be punished on the Day of Resurrection and will be ordered to put a soul in that picture, which he will not be able to do."

Here ends the explanation of the path of the *sunna* of Muhammad in the issue of dreams and visions. We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

O Allah give us success in following the *sunna* of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.

The Innovation Concerning Dreams

As for what the people have invented from Satanic innovation in the issue of dreams are the following: Among these innovations is a person undertaking to do an action or leaving an action based merely upon what is seen during sleep (*bi mujarradi `l-manaam*), without referring that to the Book of Allah ta`ala, the *sunna* of the Messenger of Allah, may Allah bless him and grant him peace and the fundamental principles (*qawaa`id*) of the early community (*as-Salaf*), may Allah be pleased with them.

This is a forbidden innovation by consensus. It says in the *al-Madkhal*, "Beware of what has occurred among the people in these times where some see the Prophet, may Allah bless him and grant him peace during his sleep, commanding something or forbidding something. This person then rises from his sleep and undertakes doing that thing or leaving that thing based merely upon what he saw during his sleep, without referring it to the Book of Allah ta`ala, the *sunna* of the Messenger of Allah, may Allah bless him and grant him peace and the fundamental principles of the *Salaf*, may Allah be pleased with them. Allah ta`ala says in His Mighty Book,

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\text{If you dispute about anything then refer it back to Allah and the Messenger.}^{492}
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The meaning here of, '... refer it back to Allah...', means back to the Book of Allah. The meaning of, '... and the Messenger...', that is to the Messenger during his life and to his *sunna* after his death based upon what

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492 Qur'an, 4:59.
the scholars, may Allah be merciful to them have said. The vision of the Prophet, may Allah bless him and grant him peace is true and there is doubt in it based upon his words, upon him be peace,

'Whoever has seen me then he has seen me. Satan cannot take my form.' This is based upon the difference in the narrations of this tradition. However, Allah ta’ala has not made His slaves responsible for anything which occurs in their sleep.

Among these innovations is reliance in seeking the good in an action (al-`istikhara) upon what is seen during sleep, or based upon what someone else sees. This is a reprehensible innovation. It says in the al-Madkhal, "Beware of what some of the people are doing where they chose for themselves a type of `istikhara which is contrary to the `istikhara related from the Messenger, may Allah bless him and grant him peace. Some of them chose this legal `istikhara but suspends acting upon it until he sees in his sleep what is understood for him to act upon or to leave from what he has chosen; or based upon what someone else has seen. There is nothing to this because the one who is infallible (saahib `l-`ismat), may Allah bless him and grant him peace has commanded us to make al-`istikhara and seeking signs (al-`istishaara) not by what one sees in his sleep, nor can this legal `istikhara be assigned to someone else to perform. This is because this is an innovation and it is feared that due to this innovation actions will not succeed nor reach perfection.

Here ends the explanation of what people have invented in the issue of dreams and visions from Satanic innovation. We have mentioned only a few examples by way of alerting those of intellect, not by way of enumerating all of them.

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.

493 Imam al-Bukhari narrated on the authority of Abu Qatada, "A good dream is from Allah, and a bad dream is from Satan. So whoever has seen (in a dream) something he dislikes, he should spit without saliva, thrice on his left and seek refuge with Allah from Satan, for it will not harm him, and Satan cannot appear in my shape." Imam Muslim narrated on the authority of Jabir ibn Abdallah, "He who saw me in sleep in fact saw me, for it is not possible for Satan to appear in my form."

494 In the Saheeh of al-Bukhari on the authority of Anas ibn Malik, who said the Prophet, may Allah bless him and grant him peace said, "The vision of the believer is forty-six parts of prophecy."

495 Istikhara means to ask Allah to guide one to the right sort of action concerning any job or deed.
Chapter Thirty-Three
An Explanation of the Path of the Sunna of Muhammad Concerning Spiritual Excellence and An Explanation of What the People Have Invented In It From Satanic Innovation

The Path of the Sunna Regarding Spiritual Purification (tasawwuf)

As for the path of the sunna of Muhammad concerning spiritual excellence (ihsaan) which is spiritual purification (tasawwuf); it is that everyone must follow what the Prophet, may Allah bless him and grant him peace did regarding that. From the path of his sunna, may Allah bless him and grant him peace, is the lack of heedlessness (‘adama ghafla) in all levels of worship until it becomes as though he sees his Lord. This is in accordance with his words, may Allah bless him and grant him peace, as related in Saheeh al-Bukhari in answer to the question, "What is spiritual excellence (ihsaan)?";

(496)

"It is that you worship Allah as though you see Him. Then if you do not see Him, for He sees you."496

From the path of his sunna, may Allah bless him and grant him peace, is to be in a state of attentive watchful expectation of Allah (muraaqabatu Allahi) by doing the obligatory acts of worship (faraa'id) and the supererogatory acts of worship (nawaafil). It is related in the Saheeh al-Bukhari that Allah said on the tongue of the Messenger of Allah, may Allah bless him and grant him peace;

(497)

"Nothing draws my servant nearer to Me than him performing what I have obligated upon him. My servant continues to draw near Me with supererogatory acts of worship until I love him. When I have loved him, I become the hearing by which he hears, the sight by which he sees, the hand by which he strikes, and the feet by which he walks. If he ask Me, I will grant to him. When he seeks refuge with Me, I give him refuge."497

From the path of his sunna, may Allah bless him and grant him peace, is lack of conviction (‘adama ‘itiqaad) of the servant that he is better than anyone (khayrun min ‘ahadin) due to the fact that

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496 This tradition is related on the authority of Umar ibn ‘l-Khattab.
497 This tradition is related on the authority of Abu Hurayra.
he can never know what his ending will be even if he knew from the outward that he was better than him. It is related in the Saheeh of al-Bukhari:

"Verily one of you may do actions of the people of Paradise until there only remains between him and Paradise an arms length. Then the book of decree outstrips him and he does an act of the people of Hell Fires and then enters the Fire. Verily one of you may does actions of the people of Hell Fires until there only remains between him and the Hell Fires an arms length. Then the book of decree outstrips him and he does an act of the people of Paradise and thus enters into Paradise."

498

From the path of his sunna, may Allah bless him and grant him peace, is behaving (takhalluq) in accordance with all of the manifestations of faith (shu`ab 'l-imaan) which exceeds sixty categories. It is related in the Saheeh al-Bukhari on the authority of Abu Hurayra that the Prophet, may Allah bless him and grant him peace said:

"Faith has sixty plus a few qualities. Modesty is one of the qualities of faith." Shaykh Abd'r-Rahmaan as-Suyuuti says in his Itmaam 'd-Daraaya Sharhi 'n-Niqaaya; "A group among the scholars took the trouble to enumerate the various temperaments of faith by way of independent established means of research (ijtihaad). The one who came nearest to enumerating them was Ibn Habbaan where he mentioned every character trait which has been recognized in the Book and the sunna as a manifestation of faith (imaan). This view has been confirmed by Shaykh 'l-Islam Abu'l-Fadl Ibn Hajr in his commentary upon the Saheeh al-Bukhari, where he said, We decided to follow these two scholars these two scholars in enumerating them', (meaning in his an-Niqaaya.)

Here ends the explanation of the path of the Sunna of Muhammad concerning spiritual excellence (ihsaan) which is spiritual purification (tasawwuf). We have mentioned only a few examples by way of alerting the intelligent, not by way of enumerating all of them.

O Allah give us success in following the sunna of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.

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The Innovation in Tasawwuf

As for what the people have falsely invented in this issue which is spiritual purification (tasawwuf) are the following: Among these innovations is what some of them do by tying iron or rope around their bodies; and burning their bodies with fire, all in order to demonstrate strength (tashdeed). This is a forbidden innovation (bid`a muharrama) according to consensus because it is an endangerment to the self. Ahmad Zaruuq says in his Umdat'l-Murid as-Saadiq; "Some people go to the extreme in that - meaning in the exercise of the nafs - until what is known that they tie iron to their bodies and burn them with fire and other extreme exercises like that - which is mere ignorance in reality and in form and is only a sign of sincerity for someone who has no knowledge.
Among these innovations is seeking after that which is obscure by states which are not pleasing to Allah. This is what is prohibited (muharram) by unanimous agreement. This is a forbidden innovation in accordance with that which is reliable. Ahmad Zaruuq says in the seventeenth chapter of his commentary on the Hikam of Ibn `Ata'i Allah al-Askandari; "Just as it is not correct to bury seed in earth which is ruined, likewise it is not correct to seek after what is obscure by states which are not pleasing to Allah. This is what is agreed upon concerning its prohibition. This is because that which is darkness in its essence (bi'd-dhaat) it is not possible for it to be the source of light (`bi'l-arad) for others. An example of this is the case of prohibited analogy of wine with someone who had a morsel of food stuck in his throat and he cannot find anything to remove that except with a gulp of wine. This is not valid because a forbidden substance cannot be permitted (laa yubaah) to be used to avoid something reprehensible (makruuh). He does this saying; "Although this would cause the loss of this transitory life, that would cause the loss of the everlasting life. I reject that because that will be the cause in killing myself." The answer to this is that the eternal life would have been lost with the loss he obtains from using wine. If he survives then he would have lost the perfection of his life."

I say: "It is permissible to seek after the obscure by means of a permissible thing to remove what is venal custom or something reprehensible. Ahmad Zaruuq says also in the seventeenth chapter of his commentary on the Hikam; "People are three types: [1] a man whom self analysis has overcome him where the recognition of his merit is hidden by the recognition of his essential deficiencies. This is in view of the fact that all true perfection belongs to the Lord of Truth subhaanahu and the slave is not worthy of anything regarding his essence except deficiency. He therefore, raises all perfections to his Master, acting in that by Allah ta`ala's words;

وَﻝَوْﻻَ ﻓَﻀْلُ نْ أَﺤَدٍ أَﺒَداً  ﻪِ ﻋَﻠَﻴْﻜُمْ وَرَﺤْﻤَﺘُﻪُ ما زَﻜَا مَنَّ ﻤُ ﺛَأَرَادَ أَبَداً

"If it were not for the favor and mercy of Allah upon you, not one of you would ever purify himself."

[2] A man whom spiritual success has assisted him, where the good of his soul is hidden by recognition of his faults. He becomes completely self-absorbed in his faults until he views his good as being less comparable. He recognizes the reality of his pretensions and thus the good of his soul slips in his eyes from one respect and thereafter he never again sees it other than being deficient. [3] A man whose soul has become too indulgent where his self-delusion overcomes his intelligence until he sees what he thinks is the souls' good fortune. He witnesses his soul's observance. Consequently, he has the need to negate that by that which would normally nullify it from permitted ugly acts and reprehensible acts which are not prohibited. He does this as a defense against the false claims of his souls and by it he flees from his souls' affliction. He should not conceal this from people because concealment from them is actually showing esteem for them."

Among these innovations is listening to prohibited musical instruments (mutribaat muharrimaat) according to the majority of the scholars is a forbidden innovation as is well known. Shaykh `Izzudeen says in his Qawai'id 'l-Ahkaam; "The people of tasawwuf are divided into ranks regarding audition (samaa`u):

[1] the one whom gnosic (ma aarif) and its states (ahwaalihaa) are procured by listening to the Qur'an. These are the best of the people of audition.

[2] The second rank are those to whom gnosic and spiritual states are procured by means of preaching (wa`adhi) and reminders (tadhkeer). This is the second level of audition.

[3] The third rank are those to whom gnosic and spiritual states are procured by listening to animated songs (hidaa'i) and hymns (nasheed). This is the third level of audition because it brings pleasure to the

499 Qur'an, 24:21.
souls and enjoyment is obtained by listening to the harmonies of hymns and poetry. In that there is some deficiency based upon what is in it of giving pleasure to the lower soul (hadh an-nafs).

[4] The fourth level are those who obtain gnosis and spiritual states resulting from listening to musical instruments in which there is disagreement concerning their permissibility, like listening to tambourines and young woman singing. If he believes that this is forbidden then he does evil by listening to it, although it may be good what he gains from gnosis and spiritual states. However, if he believes that it is permissible following in that the scholars who say that it is permissible, is neglecting true piety by listening to it, although it may be good from what he obtains from gnosis and spiritual states which spring from that.

[5] The fifth level are those to whom gnosis and spiritual states are procured by listening to prohibited musical instruments according to the majority of the scholars; like listening to string instruments (awtaar) and flutes (mizmar). This is committing prohibited acts. He merely brings pleasure to himself by indulging in what is forbidden. If as a result he is able to procure gnosis and spiritual states connected to what is forbidden, then he has simply mixed good with evil and benefit with harm. He thus acquires both beneficial aspects and harmful aspects and perhaps his good states cancel out his bad states. If he follows one who allows that, then there is no objection. If looking at the musician which is not permissible is added to all that then he has increased his misfortune and disobedience.

These are the various ranks of those to whom gnosis and spiritual states are procured by means of audition. Those who make audition with the Qur’an are the best of them. This is because the causative factor of their attaining spiritual states is the best of causes. They are then followed by those who make audition by means of preaching (wa`adh) and reminders (tadhkeer) since there is no selfish interest for the nafs acquired by the measures of musical instruments. They are then followed by those who procure audition by listening to animated songs (hidaa`i) and poetry (al-`ash`aar) due to what share the nafs gains from the delight of listening to the harmony of speech. For the believer as well as the disbeliever and the righteous as well as the corrupt derive delight and pleasure from this. The pleasure which the nafs derive from this is not in any way apart of the affairs of the deen. They are then followed by those who procure audition by means of listening to prohibited musical instruments in which there is some disagreement concerning their prohibition. This is due to the fact that is disagreement concerning the offensiveness of the causative factor. They are then followed by those who procure audition by what the majority of the scholars consider forbidden. This is because this is the most detrimental of all the conditions mentioned previously. Audition procured by listening to animated songs (hidaa`i) and poetic hymns (nasheed `l-`ash`aar) is an innovation in which there is no objection in some of them. As for audition by listening to prohibited musical instruments this is clear error from those ignorant blind following cohorts who act boldly with Lord of the Worlds. If these things were a means to draw near to Allah, as they claim, then the Prophets would not have neglected to do it and this would have been known by their followers and their partisans. However, this has not been reported by anyone from the Prophets, nor from the notables among the protected friends of Allah (al-awliyya). Nor has any of the revealed books made any indication that this was their practice. Allah `azza wa jalla has said,

{الَيْلَيْلَ أَكْمَلْتُ ﻟَكُمْ دِينَكُمُ} {500}

"This day have I perfected for you your deen." For if audition procured by listening to amusing musical instruments were apart of the deen, then the Messenger of the Lord of the Worlds would have clarified this for us. He, peace be upon him said,} 501

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500 Qur’an, 5:3.
501 This tradition was related by an-Nisaai on the authority of Abdallah ibn Mas’ud, although with a different expression.
"By the One in whose hands is my soul, I have not left anything which would draw you near to Paradise or make you far from the Hell-Fires except that I have commanded you to it. And I have not left anything which would draw you near to the Fire and make you far from the Paradise except that I have prohibited you from it."

Among these innovations is denying the miracles of the protected friends (karaamaat 'l-awliyya). This is a forbidden innovation by consensus. The scholars say, "It is feared for the one who denies these an evil ending. We seek refuge with Allah! Among these innovations is people falsely claiming these miracles for themselves when they are unqualified for them. This is a forbidden innovation by consensus. The scholars say, "It is feared for the one who falsely claims these while he is not fitted for it, an evil ending. We seek refuge with Allah! We ask Allah for safety and well being.

Among these innovations is searching in the books of the people of unveiling (ahl'l-kashf) by those who cannot tell the difference between a gnat and an elephant. This is a forbidden innovation. Searching and examining the books of the people of unveiling is not permissible except for the scholar who knows the Book of Allah and the Sunna of His Messenger, may Allah bless him and grant him peace. He should take from these books that which clarify his guidance and he should leave what it is not clear. He should surrender to what is not clear, but not act in accordance with it. This should be done not because of any deficiency in its words, but because of his knowledge has not reached to it. This is because no person is held responsible for that which his knowledge does not encompass. On the contrary, it is not permissible for him to follow it,

"Do not follow that which you have no knowledge."

Among these innovations is acting in accordance with inner inclinations and inspirations (al-'ilhaamaat) and with what one hears from so-called invisible voices (al-hawaatif) and unveilings, without first evaluating them from the Book of Allah ta'ala, the Sunna of His Messenger, may Allah bless him and grant him peace, and the principles of the Salaf, may Allah be pleased with them. This is a forbidden innovation by consensus. Among these innovations is falsely claiming that a protected friend (waliy) has attained a spiritual station (maqaam) where the religious responsibilities (takleef) of outward behavior have been nullified. This is a forbidden innovation by consensus.

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502 Isma'il 'l-Gharbaani said in his Nafas 'r-Rahmaan, "The miracles of the protected friends (karaamat 'l-awliyya) are well established in the Book and the Sunna. It is not permissible for anyone to deny them. The scholars say the one who denies the existence of miracles is a corrupt innovator (faasiq mubtadi`) because its proofs are conclusive. The fundamental principle which the scholars are agreed upon about this is: that which permits prophetic miracles (mu`jiza) for a Prophet, permits miracles (karaama) for a protected friend (waliy). This is because the Creator of the mu`jiza is the Creator of the karaamaat. These miracles are from Allah as confirmation for what the prophet or waliy claims and as a proof against those who deny them. The One who honors the Prophet with prophetic miracles is the One who honors the waliy with karaamaat as a token to the servants of what He has in store for His loved ones from high stations and bounty to the point where He breaks creational norms which the remainder of creation are unable to perform."

503 Qur'an, 17:36. The brother of the author, Shaykh Abdullahi Dan Fodio said in his Diya'u 's-Siyaasa, "When the knower of Allah speaks from knowledge, his words should be viewed from the perspective of its source from the Book of Allah, the sunna of His Messenger and the traditions of the Salaf; because knowledge is interpreted based upon its foundation. When the knower of Allah speaks from his spiritual states, its meaning should be surrendered to the understanding of the one who has had the same experience. However, he is not to be followed because of the lack of universal application of his judgement except by the one who has attained the same spiritual experience. The one who possesses spiritual states is not to be followed in that."
Here ends the explanation of what people have invented in the issue of spiritual purification from Satanic innovation. We have mentioned only a few examples by way of alerting those of intellect, not by way of enumerating all of them.

اللَّهُمَّ وَفِتْقًا لِإِتِّبَاعِ سَنَةِ نَبِيٍّ ﻋَلَيْهِ ﻭَسَلَّمُ بَيْنَ يَدَائِكَ وَأَوْلَادِكَ

O Allah give us success in following the *sunna* of Your Prophet Muhammad, may Allah bless him and grant him peace, by his rank with You.
First: Realize, my brothers, that I am not qualified to be the author of the book, because of the little I can offer: but having drunk deep in the seas of the Shaykhs, and having walked in their footsteps, I hoped to do something with Allah's help so that Allah could forgive me and be merciful to me, in order to assist this religion of Muhammad.

Second: Realize that my aim in this book is the revival of the sunna of Muhammad and the destruction of satanic innovation. It is not my aim to bring shame upon people, for whoever occupies himself with the faults of his brother, Allah will pursue his faults until He exposes him even if he is the recesses of his home. The believer ask for excuses while the hypocrite occupies himself with others faults.

Third: Realize that the types of innovation are:

1. those which must be eliminated;
2. those which are unobjectionable (manduub);
3. those which are allowable (mubaah); and
4. those which are forbidden (muharram).

You are at liberty to object to everything which is known to be harmful, but if its objection leads to that which is more reprehensible than it, then keep away from it - not because of itself but because of what it will lead to. This is a time of tribulation and trials and there is no way of objecting to the affairs of the masses of the people by force and rough treatment, for that will lead to injury and destruction. Therefore, let the prominent scholars go their own way. If they are correct, then it is to their advantage; and if they are wrong, they will suffer the consequences. Whoever acquires knowledge in order to judge people by it with force and rough treatment will not rest, nor will people rest with him; and whoever acquires knowledge for its own sake, and in order to judge people by it with kindness and mercy, will rest and people will rest with him.

Fourth: Realize that all the things we have objected to from among the innovations was done in accordance with our learning and in agreement with what we have understood from the sayings of our Imams. If, in that, we met with the truth, then it is from the blessings which are innumerable. And if we differed from it with error, misunderstanding and deviation, then it should be cast back at us. We seek forgiveness from Allah because of it, being that infallibility is not within our right and faults should be warded off and rejected. Complete and total comprehension is very difficult, even impossible; and man can only do his best to achieve his objectives.

Fifth: Realize that all types of learning are available with the scholars, but what is missing at these times is the knowledge of the sunna and innovation, except with a few of them. If you come across one of them in these times, then cling to him because today he is like a precious stone.

Sixth: Realize that it is incumbent upon every scholar not to remain silent in these times because innovations have appeared and spread. In the Prophetic tradition it says,

((إِذَا ظَﻬَرَتِ اﻝْﻔِﺘَنُ وَﺴَﻜَتَ اﻝْﻌَﺎﻝِمُ ﻓَﻌَﻠَﻴْﻪِ ﻝَﻌْﻨَﺔُ اﷲِ))

"When trials and tribulations become manifest and the scholar remains silent, then on him is the curse of Allah." Everyone who remains at home these days or wherever he may be, is not free from reprehensible deeds by being unconcerned in guiding the people, teaching them, and urging them to do the good. Most of the people are ignorant of the shari`a. Thus, it is incumbent that there be in every mosque and quarter in the town, a faqih teaching the people their deen. Likewise in every village it is incumbent for every faqih who has completed his individual obligations (fard `ain) and is now devoted to the study of his collective obligations (fard kifaya) that he go out to the people neighboring on his town in order to teach them their deen and the obligations of their shari`a. He should take along with
him provision which he will eat, and should not eat from their food because most of it is doubtful (shubahat). If one person does this, then the sin falls off the remaining people; otherwise all of them will carry the burden of the sin. As for the scholar the fault comes from not going out and as for the ignorant their fault comes from not seeking knowledge. Every common person who knows the conditions (shuruut) of the prayer must teach it to others. If he does not, then he shares in the sin. It is well known that mankind is not born knowledgeable of the shari`a, therefore the responsibility of propagating it falls upon the scholars. Whoever has studied a single problem is one of the learned ones in it. Thus it is incumbent upon him to teach it to others if it is one of the individually obligatory duties. Otherwise, he will have a share in the sin. But the sin of the fuqaha is greater because their ability to propagate knowledge is more obvious and it is a duty more appropriate to them. For if professionals were to leave their profession, their means of livelihood will become of no avail. This is because they have taken upon themselves an affair which is essential for the betterment of mankind. The concern and profession of the faqih is the propagation of what he has learned from the Messenger of Allah, may Allah bless him and grant him peace - for the scholars are the inheritors of the Prophets. It is not permissible for anyone who is capable of changing a detestable practice among the people to ignore that by sitting at home; rather he should go out. If he is unable to change some practices which he is trying to avoid, but can change another it is incumbent then upon him to go out. His going out to change what he can will not harm him if he witnesses that which he cannot change. Going out to witness a reprehensible practice without a sound reason should be avoided. It is therefore the duty of every Muslim to begin with himself and to get used to practicing the obligatory duties and avoiding forbidden practices. He should then teach that to his wives and relatives. He should then proceed to his neighbors, then to the people of his quarter, the inhabitants of his town, the surrounding suburbs of his city, and so on to the furthest part of the world. If a near one undertakes this duty, it falls off those who are furthest away. Otherwise everyone who is able to do so should go out - be he near or far away. This is the foremost concern to he whom the matter of his deen is important.

Seventh: Realize that what saved the Umma from discord was the Messenger of Allah, may Allah bless him and grant him peace, being among them. And nothing will save them from its appearance after him except the revival of his sunna. Therefore, the revival and adherence to his sunna is obligatory upon you forever. And you should avoid innovation because all good is contained in adherence, while all evil is contained in innovation.

Abu'l-`Abaas 'l-Abyani, one of the Andulusians once said, "There are three things which would find enough space were they to be written on a fingernail, and in them is contained the good of the world and the Hereafter. They are:

'Adhere, do not innovate.
Be humble, do not be arrogant.
Be cautious, do not be too accommodating'."

Here ends what he says, may Allah be merciful to him. And with its ending so also is the ending of the book Ihya' as-Sunna al-Muhammadiyaa wa Ikhmaad 'l-Bid'a as-Shaytaniyya (The Revival of the Sunna of Muhammad and the Destruction of Satanic Innovation).
All praises are due to Allah: who raised the supports of the Sunna and exalted its lamps; who diminished the existence of innovation (al-bid`a) and eclipsed its lights; who elucidated the evidences of the reality (al-haqiqa) and revealed its secrets; who laid bare the path of falsehood and wiped out its traces; who made plain the procedures of the realities (al-haqa`iq) and constructed its mysteries; and who commanded to follow the Sunna and to adhere to its traditions.

The best prayers and most abundant peace be upon our master Muhammad and upon his family and Companions - all of them. And may Allah be pleased with the best of the Followers (Taabi`een), the right-acting scholars, the four Imams who exercised independent judgment, and those who follow them until the Day of Judgment. Amen.
Appendices
Appendix I

The Isnaad (Chain of Authority) of the al-Jam`i `s-Saheeh of Imam Muhammad al-Bukhari

Shehu Uthman Dan Fuduye’

al-Hajj Muhammad ibn Raj

Abu’l-Hassan as-Sindi

Muhammad Hayah

Muhammad ibn Salim

Muhammad al-Balbili ‘l-Misri

Salim ibn Muhammad ‘s-Sanhuri

Muhammad ‘l-Qayti

Zakariyya ‘l-Ansaari

Ahmad ibn Ali ‘l-Asqalaani

Ibrahim ‘t-Tanuukhi

Ahmad ‘l-Hajjar

Shaykh Zubayd

Shaykh Abd ‘l-Awwal

Abd ’r-Rahman ibn Muhammad ‘d-Dawuudi

Thaahir ibn Ahmad ‘s-Sarakhsi

Muhammad ibn Yusef ‘l-Farabri

al-Haafidh al-Imam Muhammad ibn Isma’il al-Bukhari
Appendix II
The Isnaad (Chain of Authority) of the Muwatta of Imam Malik ibn Anas and the Maliki Madhab

Shehu Uthman Dan Fuduye

Muhammad ibn Khaleel ibn Muhammad ‘t-Tarabli

Muhammad ibn Muhammad al-Amin ‘l-Maliki ‘l-Azhari

Ali ‘s-Sa’idi

Sidi Muhammad ‘s-Salmuni Abdallah ‘l-Banaani

Shaykh al-Kharaashi Abd ‘l-Baqi ‘z-Zarqaani

Ali ‘l-Ujhuuri

al-Qadi Badr ‘d-Deen ‘l-Qaraafi

Shaykh Abd ‘r-Rahman

as-Shams ‘l-Laqaani

Ali ‘s-Sanhuuri

Muhammad ‘l-Bustaami Taahir ‘n-Nuwayri

Shaykh Bihraam Hassan ibn Ali

Shaykh Khaleel Ahmad ibn ‘l-Hilaal ‘r-Ruba’i

Abdallah ‘l-Manuufi Fakhr ‘d-Deen ibn ‘l-Mukhlat

Zayn ‘d-Deen ‘l-Qaweem Abu Hafs ‘l-Kindi

Abd ‘l-Kareem ibn ‘Ata’i Allah ‘l-Askandari

at-Tartuushi

Makki ibn Abu Taalib

Ibn Abi Zayd ‘l-Qayrawaani

Ibn ‘l-Lubaad

Yahya ibn Umar ‘l-Hfriqi

Sahnun Abd ‘s-Salaam

Ibn ‘l-Qasim

Najm ‘l-Milla ‘Aalim ‘l-Madina Imam Daar ‘l-Hijra

Abu Abdallah Malik ibn Anas
# Appendix III
The Genealogical Table of the Sokoto Khalifs and Sultans (in the West and East)


* (appointed by the British) *(made the hijra to the Nilotic Sudan)*
Appendix IV
The Isnaad (Chain of Authority) of the Qaadiriyya - Kuntiyya

ALLAH
The Angel Jibril
SAYYIDINA ABU’L-QASIM MUHAMMAD
SIDI ABU’L-HASSAN ALI IBN ABI TALIB
Sidi al-Hassan ibn Abu’l-Hassan al-Basri
Sidi Abu Mahfuz Ma’ruf ibn Firuz ‘l-Kharatki
Sidi Abu’l-Hassan Sari ibn Muhgalis ‘s-Saqqi
Sidi Abu’l-Qasim ‘l-Junayd ibn Muhammad ‘l-Baghdadi
Sidi Abu Bakr Dulafl ibn Jahdar ‘s-Shibli
Sidi Abu Muhammed ‘s-Shanbaki
Sidi Abu ’l-Uafa’i

SIDI ABD’L-QAADIR ‘L-JAYLANI
Sidi Ali ibn Haita
Sidi Abu Najib ‘s-Shahruzdi
Sidi Muhammad ‘d-Deen ibn Muhammad ibn Ali al-Arabi al-Hatimi

SIDI ABD’S-SALAM IBN MASHISH
SIDI ABU’L-HASSAN ALI ‘S-SHADHILI
Sidi Abu Hamud Muhammad ibn Muhammad al-Ghazali
Sidi Nasar ‘d-Deen Abu Musa Umran ibn Musa ‘l-Mushadhal

Sidi Muhammad ibn Ahmad ‘t-Tujibi
Sidi Muhammad ibn Abdullah ibn Muhammad

SIDI ABD’R-RAHMAN ‘S-SUYUTI
SIDI MUHAMMAD IBN ABD’L-KAREEM ‘L-MAGHILI
Sidi Umar ‘s-Shaykh ibn Ahmad ‘l-Bakka’i
Sidi Ahmad ‘l-Fairim ibn Umar

Sidi Muhammad ‘r-Raqqadi ibn Ahmad
Sidi Ahmad ‘l-Khalifa ibn Amur ibn Ahmad
Sidi al-Amin Abu Naqab ibn Ahmad ibn Muhammad
Sidi Ali ibn ‘n-Najib ibn Muhammad

SIDI AL-MUHTAR AL-KUNTI AL-KABIR
SIDI SHEHU UTHMAN IBN MUHAMMAD FUDUYE
Sidi Ali ibn Abu Bakr al-Imam
Sidi Musa al-Muhajjir

Sidi Adam Kari’angha ibn Muhammad Tukur ibn Muhammad Sanbu
SIDI MUHAMMAD AL-AMIN IBN ADAM ‘L-KHATEEB
Abu Alla Muhammad Shareef bin Farid
Appendix V
The Salaasil 'd-Dhahabiyya (Golden Chain) of the Quadiriyya - Fudawwa

ALLAH TA'ALA
Israfeel alayhi 's-salaam
Mika'eel alayhi 's-salaam
Jibreel alayhi 's-salaam
Sayyidinaa MUHAMMAD alayhi 's-salaat wa 's-salaam
Sidi Ali ibn Abi Talib
al-Hassan 'l-Basri
Habib 'l-Ajami
Dawud 't-Ta'i
Ma'ruf 't-Karkhi
Sari 's-Saqti
Abu'l-Qasim 'l-Junayd 'l-Baghdadi
Abu Bakr 's-Shibli
Abd 'r-Rahman 't-Tamimi
Abu'l-Farj 't-Tartuusi
Abu'l-Hassan 'l-Hakaari
Abu Sa'id 'l-Muharrami 'l-Muhrimi
Shaykh ABD'L-QAADIR 'L-JAYLAANI
Abd'r-Raaziq ibn 'l-Jaylaani
Ahmad ibn Abd'r-Raaziq
Ali ibn Ahmad
Rajab ibn Ali
Ali ibn Rajab
Muhammad ibn Ali
Faraj Allah ibn Muhammad
Mahmud ibn Faraj Allah
Abd 'r-Raaziq ibn Mahmud
Abd 'l-Qaadir ibn Abd 'r-Raaziq
Faraj Allah ibn Abd'l-Qaadir
Ali ibn Faraj Allah
Fayd Allah ibn Faraj Allah
Shaykh Mahmud
al-Hajj Ali
Abd'r-Rahman ibn Fayd Allah
Shaykh Ali al-Hajj 'l-Maghribi
Nur 'z-Zaamaan wa Mujaddid 'd-Deen wa Amir 'l-Mu'mineen wa Imam 'l-Awliyya wa Sayf 'l-Haqq
UTHMAN DAN FUDUYE'
ra'diya Allahu anhum ajma'een
Sidi Ali ibn Abu bakr
Sidi Musa 'l-Muhajir
Sidi Adam 'l-Karagh
al-Imam MUHAMMAD AL-AMIN IBN ADAM al-Khateeb
Abu Alfa Muhammad Shareef bin Farid
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al-Hikam al'Ata'iya of Ibn Ata'allah
al-Ifsaah, Abu'l-Mudhafir Yahya ibn Muhammad ibn Hajeer al-Waziri [d 560 hijra].
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Itmaam 'd-Daraaya Sharhi 'n-Niqaaya as-Suyuti
Jawhara at-Tawheed, *Shaykh* Ibrahim ibn al-Laqaani al-Maliki
Al-Kharshi al-Kabir, Abu Abdallah Muhammad ibn Abdaahu al-Kharshi [d. 1102 hijra]
al-Kawkab as-Saatii', Abd'l-Waahab ibn Ali ibn as-Subksi as-Shafi'i
Kitaab'il-Jaam'I, *Shaykh* Muhammad ibn Abi Zayd
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al-Risaala, al-Ghazali
as-Sa'adi, at-Taftaazani
Saheeh, Al-Bukhari
Saheeh, Muslim
Sharh al-Arba'een, Abu 'Umar Ahmad ibn Abd 'l-Malik 'l-Ishbili, [d. 1010]
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SHEHU UTHMAN DAN FUDUYE’

al-Amr bi’l-ma’ruf wa’l-nahy ’an ‘l-munkar
Asaanid ‘d-da’eef ‘l-mustashaffi’ bi’il-mushaffa Ahmad ‘s-Shareef
Asaanid l-faqeer ‘l-mu’tarif bi’il-aiz wa’il-taqseer
Bayaan ‘l-bida’ as-shaytaaniyya
Bayaan wujuub ‘l-hijra ’ala ‘l-‘ibaad
Hidaayat ‘t-tullaab
I’daa ‘d-daa’i ila deen Allah

Ihya ‘s-sunnah wa’l ikhmaad ‘l-bid’a

Irshaad ‘l-ikhwaan ila akkaam khuruuj ‘n-niswaan
al-Khabar ‘l-haadi ila umuur al-imaam ‘l-mahdi
Kitaab ‘l-farq bayn wilaayat ahl ‘l-islam wa bayn wilaayat ahl ‘l-kufr
Kitaab ‘l-mahduurat min ‘alamaat khuruuj ‘l-mahdi
Kitaab muddat ‘d-dunya
Lama balaghtu
Masaa’il muhimma
Mir’aat ‘t-tullaab
Najm ‘l-ikhwaan
Naaseehat ahl ‘z-zamaan
Nur ‘l-albaab
as-Salaasil ‘d-dhahabiyya
Sawq ‘l-umma
Siraa’l-ikhwaan
Tahdheer ‘l-ikhwaan
Ta’leem ‘l-ikhwaan
Talibhees alsaar kalaam al-Mahaasibi
Tamyeetz ahl ‘s-sunna
Tanbeeh ‘l-ghaasifleen
Tanbeeh ‘l-ikhwaan ‘ala ahwaal ard ‘s-sudaan
Tanbeeh ‘l-ikhwaan ‘ala jawaaz ittihaadh al-majlis li-ajl ta’leem ‘n-niswaan
Tanbeeh ‘l-talaba ‘ala anna Allah ma’ruuf bi ‘l-fitra
Tanbeeh ‘l-umma ‘ala qurb hujjum ashraat ‘s-saa’a
Tawfeeq ‘l-muslimeen ‘ala hukm madhaahib ‘l-mujtahideen
Tareeq ‘l-janna
‘Uluum ‘l-mu’aamala
‘Umdat ‘l-bayaan fi ‘l-‘uluum allati wajabat ‘ala ‘l-a’yaan
‘Umdat ‘l-mutta’abideen wa’il-muhtareefen

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`Umdat ‘l-`ubbaad
`Umdat ‘l-`ulamaa
ABDULLAHI DAN FUDUYE’
`Alaamat ‘l-muttabi’een
Bayaan ‘l-arkaan wa ‘s-shurut li’t-tareeqa ‘s-suufiyya
Dawaa ‘l-waswaas
Divaa’ ahl ‘l-iltisaaab `ala tareeqat ‘l-sunna wa ‘s-sawaab
Divaa’ ahl ‘r-rashaad fi ahkaam al-hijza wa’l-jihaad
Divaa’ ‘l-hukkaam
Divaa’ ‘t-ta’weel fi ma`ana ‘t-tanzeel
Divaa’ uuli ‘l-amr wa’l-mujaahideen
Faraa’id ‘l-jaleela wasaa’it ‘l-qawaa’id ‘l-jameela
‘Idaa’ ‘n-nusuukh
Kitaab ‘n-nasab
Mativyat ‘z-zaad ila ‘l-ma’aad
Nayl ‘l-maraam min shiyam ‘l-kiraam
an-Nasaa’ih fi ahamm ‘l-masaalih
Qawaa’id ‘s-salaah ma’a fawaa’id ‘l-falaah
Sabeel ‘n-najaat
Sabeel ‘s-salaah
Siraaaj Jamee’ ‘l-bukhaari
Ta’leem ‘l-anaam
Tagreeb daruuri ‘d-deen
Tazveen ‘l-waraqaat
Tareeq ‘s-saaaliheen

MUHAMMAD BELLO IBN SHEHU UTHMAN
ad-Durar ‘z-zaahiriyya fi’s-salaasil ‘l-qaadiriyya
Infaaq ‘l-maysuur
Jalaa’ ‘s-suduur
Risaalat ‘li’il-amraad shaafiiyya
Tanbeeh ahl ‘l-fuhuum
Tanbeeh ahli ‘l-`arqaam shaafiiyya
Tanbeeh ‘r-raaqiq
Tanbeeh ‘s-saahib `ala ahkaam ‘l-makaasib
‘Ujaalat ‘r-raakib fi’t-tibb ‘s-saa’ib
Usuul ‘s-siyaasa

ABD ‘L-QAADIR IBN GIDADU
al-Mawaahib,’r-rabbaaniyya

ABD ‘L-QAADIR IBN ‘L-MUSTAFA
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Masaa’il ‘l-khilaaf
Rawdat ‘l-afkaar
‘Uhuud wa’l-mawaathheeq
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`Alamaat khuruuj ‘l-mahdi

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Majmuu’ khsaal ‘s-shaykh uthman 1254/1838
Rawd ‘l-jinaan

JUNAYD IBN MUHAMMAD ‘L-BUKHARI
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Dabt ‘l-multaqataat
an-Nathat ‘z-zakiyya
an-Nudhbat tarteeb ‘r-rihla
Rawaa’ihih ‘l-azhaar
Tafreeh ‘n-nafs
Tansheet ‘z-zaa’ rireen
Ta’lecem ‘l-khwaaan bi dhikr man ta’alamtu minhum lughat ‘l-fulaan
‘Urf ‘r-rayhaan

SA`ID IBN MUHAMMAD BELLO IBN SHEHU
Irshaad ‘l-aabid ila hadrat ‘l-ma buud

UMAR IBN SA`ID ‘L-FUTI
Rimaah hizb ‘r-raheem `ala nuhuur hizb ‘r-rajeem
Bayaan Ma Waqa’a Baynanaa wa Bayna Amir Masina

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The English sources are divided into three divisions. The first division are a selected list of travellers' journals. Second is a list of unpublished university dissertations. Third are general English sources.

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