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Institute of Islamic - African Studies International

The Revival of the Sunna and Destruction of Innovation

by

Shehu Uthman Dan Fuduye`

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Ihya'u as-Sunna wa Ikhmad al-Bid`a

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by

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The Messenger of Allah, may Allah bless him and grant him peace said, as related on the authority of Abu Raafi`i,

فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الخُلَفَاءِ الرَّشِدِينَ المَهْدِيِّنَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ، فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلاَلَةٌ وَكُلُّ ضَلاَلَةٍ فِي النَّارِ."

"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."

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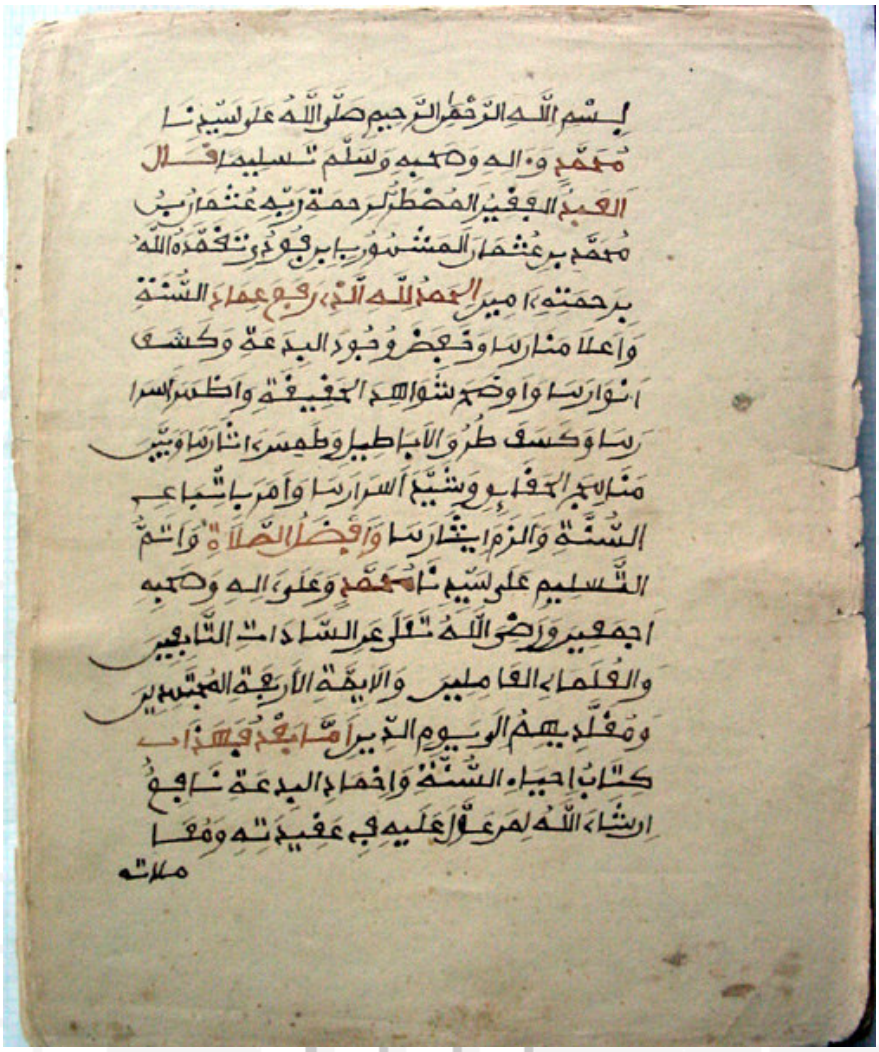

بسم الله الرحمن الرحيم صلى الله على سيدنا
محمد وآله وصحبه وسلم تسليما قال
العبد الفقير المضطر لرحمة ربه عثمان بن
محمد بن عثمان المشهور بابن فودي تغمده الله
برحمته آمين الحمد لله الذي رفع عماد السنة
وأعلا منارها وخفض وجود البدعة وكشف
أنوارها وأوضح شواهد الحقيقة وأظهر أسرا
رها وكسف طرق الأباطيل وطمس آثارها وبين
مناهج الحق وشيع أسرارها وأمر باتباع
السنة والزم آثارها وأفضل الصلاة وأتم
التسليم على سيدنا محمد وعلى آله وصحبه
أجمعين ورضي الله تعالى عن السادات التابعين
والعلماء العاملين والأئمة الأربعة المجتهدين
ومقلديهم إلى يوم الدين أما بعد فهذا
كتاب إحياء السنة وإخماد البدعة نافع
إن شاء الله لمن عول عليه في عقيدته ومقا
صلاته

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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Folio 2 Manuscript B: 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 Ikhmad '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*.

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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-Muslimeen*, *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!

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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

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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!

Institute of Islamic-African Studies International

Introduction

The Life of Uthman Dan Fuduye'

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) Gurdu. He (Muhammad Gurdu) 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 Yusef 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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[2] Abdullahi ibn Fuduye', Idaa` 'n-Nusuukh Man Akhadhtu Min 's-Shuyuukh, unpublished manuscript in the possession of the translator, pp., pp. 1-3.

[3] Waziri Junayd, Dabt'l-Multaqataat Minna 'l-Akhbar 'l-Muftaraqat Fi 'l-Mu'alifaat, unpublished manuscript in the possession of the translator, pp. 12-13.

[4] at-Taahir ibn Abd 's-Salaam al-Hayuwi, Hissan 's-Salaam Bayna Awlaad Mulay Abd 's-Salaam, (Dar 't-Thaqaafa, Bayda), 1978, p. 436. See also Murray Last, The Sokoto Caliphate, (Longman, London), 1977, p. 4.

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 *deen*, 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 *deen* 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 Bilaad '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] Muhamad 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."[9]

The Times and Condition of the *Bilad 's-Sudan*

According to his son, *Sultan* Muhammad Bello, "He (the *Shehu*) found among the people of these lands all types of shocking disbelief, corruption, disobedience and repulsive conditions which had spread and permeated the lands (of central *bilad 's-sudan*). To the point where there was hardly anyone who could be found whose *iman* was sound and whose worship was correct. The majority of its people were ignorant of *tawheed*, and illiterate of how to properly perform the ablution, prayer, alms, fasting or the remainder of acts of worship. Among them were those who were: [1] pure disbelievers who worshipped stones and the *jinn* and who openly committed acts of disbelief. They did not pray, fast nor give alms. They denounced Allah and said things about Allah which were not deserving of His exalted rank. These included the majority of the common people of the Blacklands, like the Magandawaa, the insolent Fulani and Tuaregs. [2] Among them were those who pronounced *tawheed* with their tongues, prayed, fasted and gave alms without completing the prerequisites of these acts. Rather, they performed only the outer forms and gestures of *Islam* while at the same time they mixed these acts with open acts of disbelief which they had inherited from their fathers and their grandfathers. . .The majority of the rulers of these lands, their civil servants, medicine men and scholars were from this group. [3] Among them were those who pronounced with their tongues *tawheed*, prayed, fasted and gave the alms without completing the prerequisites of these acts of worship, along with the fact that they were firmly established in blameworthy customs and satanic innovations. [4] Among them were those who were firmly fixed in ignorant disobedience, accustomed to it as if it were permissible as though there were no prohibition concerning it. This group were many and included many of the common people of the Fulani and some of the so-called Muslims of the Blacklands. In fact many of them were originally disbelievers while some of them intermixed belief with disbelief. [5] Among them were those who properly believed and were correctly aware of *tawheed*, performed the ablution, prayer and alms properly in accordance with what is proper. However this group were few in number. . .It was then that the Shehu began to invite them to Allah, giving good advice to the worshippers concerning the religion of Allah, demolishing these blameworthy customs, destroying satanic innovation and reviving the *sunna* of Muhammad. He taught them the individual obligations, directed them to Allah, guided them to His obedience and removed from them the darkness of ignorance and the problematic issues of the religion."[10] This time was a time of general insecurity in the entire *bilad's-sudan*. This was due to the destruction resulting from the Moroccan/Portuguese sacking of the sacred town of Timbuktu and the Songhay Caliphate. The Songhay Caliphate was the political counterbalance of the entire region of western and central *bilad's-sudan* and the metropolis of Timbuktu was Songhay's judicial and

[9] Waziri Junayd, Tuhfat 'l-Ikhwaan Bi Ba`d Maa Li Shaykhinaa Uthmaan, unpublished manuscript in the possession of the translator, pp. 5-6.

[10] Muhammad Bello, Infaq 'l-Maysuur, pp. 58-61.

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."[11]

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

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[11] Usman M. Bucaje, "*Major Phases in the Spread of Islam in West Africa 800-1900 C.E.*", Dirasaat Ifriqiyya, Issue No. 5, October, 1989, pp. 16-17.

[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 Hamm ibn `Aal, studying with him the entire Saheeh of al-Bukhari, while I listened[15]. 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."[16]

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[17], al-Mulhi, al-Qatr[18] 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[19], al-`Ashmawiyya[20], the ar-Risaala of Ibn Abi Zayd[21] 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*[22]. 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."[23]

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[15] In addition to recieving *ijaaza* for Saheeh al-Bukhari and Saheeh Muslim from Sh. Muhammad ibn RAj, he also recieved 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.

[19] al-Akhdari of Abd'r-Rahman ibn Muhammd 's-Sagir 'l-Akhdari 'l-Buntyasi 'l-Maliki, (1512-1585 C.E.).

[20] al-Ashmawiyya of Abd 'l-Bari 'r-Rifa`i 'l-Ashmawi, (d. 16th century).

[21] This is the ar-Risaalat of Abdallah ibn Abi Zayd al-Qayrawaani, [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.[24] 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.[25] 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 presents lands of northern Mali in the west to Dar Fur in present day western Sudan in the east.[26]

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."[27] It was 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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[24] Umar al-Nagar, "The Asaaneed of Shehu Dan Fuduye': How Far Are They a Contirbution to His Biography?", paper presented at the seminar Islam in Africa: The Changing Role of the `Ulama, Northwestern University, Evanston, Ill., March 1984 (unpublished), pp. 1-8.

[25] Ibid., p. 3.

[26] Rawdat 'l-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,
Lets 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]

[28] Uthman Dan Fuduye', Hal Lii Maseerun, unpublished manuscript in the possession of the translator, pp. 1-3.

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![29]
From the *hijra* of the best guide the Prophet Muhammad."[30]

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

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[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.

established customs which contradicted the *sunna* of the Prophet; [3] the corrupt marriage conventions; [4] intermingling of men and women at ceremonial occasions; [5] fornication and adultery; [6] illegal enslavement; [7] women's indecent clothing; [8] gossip and lies; [9] lust and craving for wealth and position; [10] fetishism, magic practices, incantations, soothsaying and witchcraft; [11] Muslims conspiring with non-Muslims against the general welfare of the Muslims; and [12] thinking that Islam was a '*fulani*' or a 'Black thing'. The *Shehu* said in his famous Fulfulbe' song called *Boneji Lesdi Hausa* (The Troubles of Hausaland):

"Boneji lesdi Hausa di'i he dudi — *Di mbanngudi wona yo dum ko sudi*
The troubles in Hausaland are many — They are exposed and nothing is hidden
Goddi ngi'e goddi nane he noppi — *Komoye modibbo da'yi ko nyuppi*
Some are seen, some are only heard — Each scholar has done the best of his ability
Wodbe mbolwi njabora salaneki — *Na fa yo kowa riskoya jabaneki*
Some spoke out, were received coldly and not supported
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-muhammadiyya* (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."[32] 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."[33]

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

[32] Uthman Dan Fuduye', Lama Balagtu, unpublished manuscript in the possession of the translator, p. 1.
[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 third is that you show respect to everyone who wears the scull cap and turban. The fourth is that you free all those in your prisons. And the fifth is that you not take unjust taxes from your subjects.' The tyrant Bawa said, 'I have acquiesced'."[34] 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."[35]

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'."[36]

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

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[34] Gidadu ibn Laima, Rawd'l-Jinaan, pp. 33-35.

[35] Abdullahi Dan Fuduye', Tazyeen 'l-Waraqaat, p. 15.

[36] Gidadu ibn Laima, Rawd'l-Jinaan, pp. 30-31.

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 ilaha 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 ennoble 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."[37] 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.

"*Muhammadu jawtataaki sifaaji muudum, manaasab urdi ma`kuni meen uraami*
The attributes of Muhammad cannot be achieved in their entirety; the support
which he received, with its scent have I been scented.
Umuwaawrdee wunaa immajjuyaybi, hitaadi ghutaami nuunyay nandinaami
He is our *Imam*, we will never go astray, the year I was made a branch of him;
thus was I made to resemble him."

The second verse means that the *Shehu* was given the spiritual stations of *imam 'l-awliyya* (leader of the protected friends), *sayf 'l-Haqq* (the sword of the Lord of Truth), *da`aa'i ila Allah* (invitee to Allah), *nuur 'z-Zamaan* (the light of the Age) and *mujaddid 'd--Deen* (renewer of the life-transaction) at the same age in which the Messenger of Allah, may Allah bless him and grant him peace was given his sublime stations. Thus, in this way the *Shehu* was made to resemble the spiritual stations of the Perfect Man (*al-Insaan 'l-Kaamal*). From this point onward Allah would show His gratitude to the *Shehu* by making him resemble the inward and outward states of the Best of Creation, may Allah bless him and grant him peace throughout the remainder of his life.

It was during this same period that the *Shehu* composed his Ihya 's-Sunna wa Ikhmad 'l-Bid`a. This work was his *magnus opus* and delineated twenty-one years of scholarship and teaching. In it he clarified for mankind the reality and boundaries of the *sunna* and marked the exact limits of heretical innovation. The composition of this great text was the culmination of years of spiritual exercise and erudition with the sole desire to annihilate himself into the outward character and behavior and inner states of the Messenger of Allah, may Allah bless him and grant him peace. Allah favored the *Shehu* with composing this work at the same age that the Messenger of Allah, may Allah bless him and grant him peace was given the Final Divine Revelation. The scholars of his age were unanimous that the Ihya 's-Sunna distinguished the *Shehu* as the *mujaddid* (reformer) of the twelfth century after the *hijra* of the Prophet. It has been related by al-Bayhaqi in the al-Madkhal by way of Sa`id ibn Abi Ayyub on the authority of Sharahil ibn Yazid al-Ma`arifi on the authority of Abi Alqama on the authority of Abi

[37] Uthman Dan Fuduye', Lama Balagtu, pp. 1-2.

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 Umma 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.[38] 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's-Sudan* and was his largest work, covering all aspects of theology and law.[39] 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 as-Suyuti (some of the African scholars say Muhammad ibn Abd'l-Kareem al-Maghili was the *mujaddid* of the ninth century); and [10] Nur'l-Deen Ali ibn Muhammad al-Ujhuri; [11] *Shaykh* Ahmadu Baba al-Timbukti (Ahmadu Baba claimed that his teacher *Modibo* Muhammad Baghyugu was the *mujaddid* of the eleventh century); and then [12] SHEHU UTHMAN DAN FUDUYE'.

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."[40] Some of the scholars made it a prerequisite that the *mujjadid* 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*."[41] 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*."[42] 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*."[43] 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, unpublidhed manuscript in translators possession, p. 1.

[39] F.H. el-Misri, ed., Bayan Wujub'l-Hijra`Ala'l-`Ibaad of Shehu Uthman Dan Fodio, (Khartoum University Press, Khartoum), 1978, p.23.

[40] Kitaab 'l-Mujaddideen, 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."[44] 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."[45]

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?"[46]

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 Invitee 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

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[44] Ibid., p.14.
[45] Uthman Dan Fuduye', Siraaj 'l-Ikhwaan, unpublidhed manuscript in translators possession, p.7.
[46] Uthman Dan Fuduye', Hal Lii 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."[47]

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 the *deen* 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 the *deen* 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 the *deen* has become illuminated after its decline,
the face of disbelief has become gloomy after dawning bright.
The *deen* 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."[48]

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[47] Muhamad Bello, Infaq 'l-Maysuur, p. 58.
[48] Abdullahi Dan Fuduye', Tazyeen 'l-Waraqaat, pp. 20-21.

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 *tafseer* 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]

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[49] Ibid., p. 67.

[50] Muhamad 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."[52]

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*."[53]

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 (*usuul'd-deen*); and [2] the science of scholastic theology (*`ilm'l-kalaam*). *Usul 'd-deen* is apart of the individual obligations (*furuud'l-`ayaan*) while the science of scholastic theology (*`ilm'l-kalaam*) is apart of the collective obligations (*furuud'l-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 (*nasbu'l-adaalat'l-`aqliyyat*) 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

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[52] Ibid., pp. 68-72.

[53] Uthman Dan Fuduye', Umdat 'l-`Ulama, unpublished manuscript in the possession of the translator, p 3.

worship (*`ibaadaat*); and [2] that related to judgment (*ahkaam*). The division related to worship includes the prayer (*as-salaat*), *zakaat*, fasting (*as-siyaam*), pilgrimage (*al-hajj*) and others. All of these are individual obligations (*furuud 'l-`ayaan*). . .As for the judgments established in judicial issues (*al-aqdiya*), 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-kifaaya*). . .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-takhalli*) 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 Abd 'r-Rahman as-Suyuti explained in his Itmaam 'd-Diraaya Sharh an-Niqaaya. . .The second division of the science of *tasawwuf* is related to spiritual certitude (*tahaqquq*) and includes the knowledge (*ma`rifa*) 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-kifaaya*), 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 *fiqh* 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 *fiqh* 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 *fiqh*, but is inclusive in the foundation of the religion (*usuul 'd-deen*) and in the inward branch (*al-furu` 'l-baatina*) . . .As for the prayer, it is the science of *fiqh* 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 *fiqh* 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 *fiqh* 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-Basaa'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*."[55] 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 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 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. . .Withdrawing 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 (*kharq 'l-ijmaa`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-Risaalat '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

[55] Ibid., pp. 13-15.

[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'*."[57]

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."[58]

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[57] Uthman Dan Fuduye', Fat'hu 'l-Basaa'ir, pp. 30-49.

[58] Ahmed Mohammed Kani, The Intellectual Origins of Islamic Jihad in Nigeria, (Al-Hoda, London) , 1988, pp. 89-90.

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-`aama*). 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 (*tabassara 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!"[59] 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 *ijtihaad*. 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."[60]

That is to say that the *Shehu* had aquired all of the sciences essential for *ijtihaad*. He mastered the Quranic sciences, like *qira`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-ruwaat* (the science of the men of narrations), the science of *sabbab '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 inttellectual achievements

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[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."[61]

Waziri Gidadu ibn Laima, may Allah be merciful to him said in his Rawdat 'l-Janaan, "As for the spiritual disciples (*murideen*) which the *Shehu* gave spiritual instruction and training until they were able to reach their spiritual goals - they were fifty. They were: [1] his best friend and companion Umar al-Kammawwi; [2] the *Shehu's* brother Abdullahi; [3] his sons - [4] Muhammad Sa`d, [5] Muhammad Bello and [6] the ascetic recluse, Muhammad Sanbu; [7] the *Shehu's* scribe al-Mustafa (the father of Dan Tafa); [8] the scholarly Shaykh Abdullahi Mujani; [9] the learned Shaykh Habibullah the Sudanese; [10] the scholarly Shaykh Muhammad Dittu; [11] the learned Shaykh Mahmud and [12] his son al-Badawi Wode'; [13] the learned ascetic and scrupulous worshipper Shaykh Muhammad Zanghu; [14] the *majdhuub* Shaykh Muhammad Kiraagh; [15] Shaykh Umar Ghanbuuru; [16] Shaykh Umar Fareej; [17] Shaykh Uthman Jaawa; [18] the learned Shaykh Abu Bakr who had married two women from the *jinn* and two women from the humans; [19] the scholarly Shaykh Mahmud Gardima; [20] the learned Shaykh Kabeeju; [21] the erudite Shaykh Mujja the uncle of Hamma Rababa; [22] the learned scholar and scrupulous ascetic Ishaaq ibn Umar; [23] the scholarly Shaykh Abaana; [24] the erudite Shaykh Umar Ghurba and [25] his nephew the ascetic scholar and scrupulous worshipper Khaleel ibn Abdalllah; [26] the scholarly Shaykh Maanu; [27] the ascetic scholar and scrupulous worshipper the learned Ali ibn Abu Bakr; [28] the scrupulous ascetic slave Abdullahi at-Tanbariyyu; [29] the scrupulous ascetic slave Shaykh Uthman; [30] Shaykh Umar Dullaji ibn Mudi Siru; [31] the judge Shaykh Datuu Bukar and [32] his brother Abdullahi 'l-Kanawiyyu; [33] the judge Shaykh Baringhim Bukar; the *Shehu's* wives [34] Maymuna, [35] A`isha, [36] Hawwa and [37] Khadija; the *Shehu's* daughters [38] Khadija, and [39] A`isha; [40] the wife of the *Imam* Malamu; [41] Hafsa the aunt of the *Imam* Muhammad Sanbu; [42] Habiba the wife of the scholar *Imam* Muhammad Zanghu; [43] Amina Bi'ade'; [44] Amina Lubaalu; [45] Wajude' Kawuure'; [46] Abu Bakr Sasulebe'; [47] Muhammad ibn 'l-Bukhari known as Muhammad Kashfuji; [48] Abdullahi Naal Ghamartu; [49] the learned Uthman Jawandu; and [50] Ibrahim Yaanu Sureke'."[62]

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[61] Tuhfat 'l-Ikhwaan, pp. 12-15.

[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 gnostics 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
And by means of their love, I hope for forgiveness of my sins.
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.
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."[63]

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

[63] Tazyeen 'l-Waraqaat, pp. 72-73.

their authority had been built on foundations which were contrary to the *shari`a*. 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 lost 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 the *deen* 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`a*…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`a* 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."[64] 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."[65] *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 Qaadiriyya 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,

[64] Muhamad Bello, Infaq 'l-Maysuur, pp. 94-97.

[65] Abdullahi Dan Fuduye', Tazyeen 'l-Waraqaat, p. 37.

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."[66] 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."[67] The *hijra* of the *Shehu* and his *jama`at* occurred on Thursday, the 12th of *Dhu'l-Qa`da* 1218, (February 23rd, 1804).[68] 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 wanqiyyu di'aayr ufirnaa, 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
Aran saffuuray sitteena ufirnaa, Meetee Allah duun'iayri firnuyaami
At the beginning of his sixth decade was he made to emigrate;
I thank Allah, then was I too made to emigrate."[69]

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[66] Rawdat 'l-Janaan, pp. 10-11.
[67] Abdullahi Dan Fuduye', Tazyeen 'l-Waraqaat, pp. 37-38.
[68] Waziri Junayd, Dabt'l-Multaqataat, p. 20.
[69] Uthman Dan Fuduye', Yimre' Tanasabuje', p. 2.

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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 wronging 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 Ijma` (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 *tafseer* 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'."[70]

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."[71]

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 praises to Allah the first to give the oath of allegiance (*bay`at*) to him, in accordance with the Book of Allah and the *sunna* of His Messenger."[72] In 1803, the *Shehu* composed his Masa'il'l-Muhimma pointing out among many issues: the obligation of all Muslims taken the oath of allegiance to an *Amir*. He demonstrated in this work that it was not permissible for any Muslim to be left alone without being under the oath of allegiance to an *Amir* or Caliph. The precedence which he relied upon were the Qur'an, the *sunna* and the consensus of opinion of the scholars. He said: "I say, and success is with Allah, that entering under the oath of allegiance (*bay`at*) to an *amir'l-mu'mineen* is an obligation upon every Muslim, if he finds one. Muhammad ibn Abd'l-Karim al-Maghili said in his Ajwiba where he replied to the inquiries of the *Askia* (Muhammad Toure'); 'It is not permissible (*laa yahilu*) for a group (*ta'ifa*) among the Muslims that they be left to themselves. Allah ta`ala says; *'Hold firm to the rope of Allah all together, and do not become disunited*.' It has been related in the Sahih of *Imam* Muslim on the authority of Ibn Umar, that the Messenger of Allah (P.B.U.H.) said, *'Whoever removes his hand from obedience, will meet Allah on the Day of Judgment without any proof. And whoever dies and the oath of allegiance is not over his neck, has died the death of jahiliyya* (disbelief)'."[73]

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

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[70] Uthman Dan Fuduye', Bayan Wujub 'l-Hijra `Ala 'l-`Ibaad, trans. F.H. al-Masri, (Khartoum, 1976), pp. 12-19. The term *dujana* means a Muslim makes the *hijra* to the lands of disbelief for worldly reasons and resides there without any valid reason.

[71] Infaq 'l-Maysur, pp. 96-98.

[72] Tazyeen 'l-Waraqaat, p. 44.

[73] Uthman Dan Fuduye', Masaa'il'l-Muhimma, manus., ff.2-3.

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 Bello[77] 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 Manga, 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 non 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'iayri liheetanaami*
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.
Kunuuji juweeji deenfu yunasruyaadi, Meetee Allah meehaybu fa nasranaami
All these five battles were won,

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74 Muslim ibn Al-Hajjaj al-Nisaburi, as-Sahih, (Isa al-Babi al-Halbi Publishers, Cairo), 1962, Vol.2. p.121.
75 Ibid., pp.121-122.
76 Abdullahi Dan Fuduye', Tazyin'l-Waraqaat, trans. M. Hiskett, (Ibadan University Press, Ibadan), 1963, p.97.
77 Muhammad Bello, Infaq, p.21.
78 John R. Willis, ed., Studies in West African Islamic History, (Frank Cass, London), Vol.1, pp.114-115.
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 duunbiru 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.[80] 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."[81]

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[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 Wathiqa 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.[82] The following is a summation of the first twenty-three arguments of the 'declaration of independence' outlined in the Wathiqa. "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 ila 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." [83]

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; Birmi; and Gobir had been welded together into a cohesive empire. In addition to these the seven *Banza* (bastard) city-states: Zanfara; Kebbi; 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."[84]

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82 F.H. el-Misri, p.24.

83 Uthman Dan Fuduye', Wathiqat'l-Ikhwaan, manus., ff.1-2.

84 Abd'l-Qaadir ibn 'l-Mustafa, Rawdat 'l-Afkaar, unpublished manuscript in the possession of the translator, p. 24.

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'.[85] 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 **Illorin**; and Ahmadu Lobo was appointed *amir* of **Masina** in the lands of Timbuktu and its vicinities.[86].

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'.[87]

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-n-law and his other son-n-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'; Salaah Hassan Nubaadiku; Sanbu; Muhammad Ghaani; Muhammad al-Maghribi; Isma`il; Muhammad Nagiru; Muhammad Kulle'; Muhammad Ghaabidu; Sa`id; and Banduwu.[88]

These different post were essential in the establishment of Islamic government. The *Shehu* said in his famous Bayan Wujub 'l-Hijra, "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-shurta* (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."[89] The *Shehu* continued: "Realize that the division of the government according to the *shari`a*…is divided into twenty governmental divisions: [1] the overall *khilaafa*; [2] the ministry (*wuzara*); [3] the judiciary; [4] penal punishment; [5] litigations; [6] military; [7] the spoils of war; [8] tribute; [9] the secretariat; [10] sanctuaries; [11] the poll tax (*jizya*) for non-Muslims; [12] tariffs; [13] disciplinary wars; [14] the prayer and mosques; [15] the obligatory alms and voluntary charity; [16] pilgrimage; [17] public duties (*hisba*); [18] trade unions; [19] land grants; and [20] unused and uncultivated lands."[90]

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.[91] 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 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 (*huduud*); 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."[92]

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.

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[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`a**. 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 footprints, upon him be peace, seeking by that to be among the people of exalted degrees, having perfect witnessing in the station of servitude.

[93] Ismail Balogun, The Life and Works of `Uthman Dan Fodio, (Lagos, 1975), p.60.

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."[94]

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`a*) 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-Shari` 's-Shareef of Shaykh Muhammad ibn 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..

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

"*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 Shaykh Hayah on the authority of Shaykh Muhammad ibn Salim; on the authority of Shaykh Muhammad ibn Salim; on the authority of Shaykh Muhammad al-Balbali al-Misri; on the authority of Shaykh Salim ibn Muhammad as-Sanhuri; 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-Hajjar; 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-Sarakhsi; 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. Followiing 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 *suluuk* (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.*"

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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."[95]

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

[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 (*yarqasuun*).' *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 (*karaamaat '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 (*faasiq mubtadi`i*) 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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96 `Iyad ibn Musa, Tarteeb 'l-Madaarik wa Taqreeb 'l-Masaalik Li Ma`arifati A`alaam Madh'hab Maalik, (Fez, 1983) Vol. II, pp. 53-54.

97 Shaykh Ishma'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-Qaasim 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'."[99] 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 strictly through outward 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

[99] Uthman Dan Fuduye', Usuul 'l-Wilaayat, unpublished manuscript is possession of translator, pp. 1-2.

consider that every *baraka* and blessings, religious or worldly, which he obtains comes to him by means of the *baraka* of his *shaykh*."[100]

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`'-Ulqa, "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."[101] *Waziri* Abd'l-Qaadir ibn Gidadu said in his al-Muwaahib 'r-Rabbaani, "Allah ta`ala favored us with three blessings: [1] the establishment of *jihaad* 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."[102]

Although, the *Shehu* was disciplined by the *turbiyya* (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 adherance to the *sunna*, assimilation of the Prophet's inner character and constant repetition of the *tasliyya* (the prayer upon the Prophet) until as Abu'l-Baqa al-`Ajami said, ". . .the *tasliyya* 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."[103] 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.

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[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.

[103] Muhammad ibn Ali as-Sanuusi, Majmuu` Ahzaab wa Awraad Tareeqa 's-Saada 's-Sanuusiyya,Cairo, 1969. pp. 49-50.

The *Kitaab 'l-Wird*_

The *Shehu* disseminated many *awraad* (litanies) to his disciples, all of them were transmitted through unbroken chains of transmission.[104] At the age of 40 and some months the *Shehu* recieved a *wird* 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 *jadhab* (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,

الحَمْدُ لِلَّهِ رَبِّ العَالَمِينَ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى أَلِ سَيِّدِنَا مُحَمَّدٍ وَسَلِّمْ

اَسْتَغْفِرُ اللّهَ العَظِيمَ

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 was I was ordered[105]. I was also given permission to disseminate this *wird* 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.

I. 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.[106] 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 *wird* 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 rectifyin 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*.'[107] 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 inability, 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

" قُلْ يَاأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا اَلَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ لاَ إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ، فَأَمِنُواْ بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الأُمِّيِّ اَلَّذِي يُؤمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ."

"*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.*"[108] 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.

[2] 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:

" قُل اَدْعُواْ اللَّهَ أَوْ ادْعُواْ الرَّحْمَنَ أَيًّا ماً تَدْعُواْ فَلَهُ الأَسْمآءُ الحُسْنَى، وَلاَ تَجْهَرْ بِصَلاَتِكَ وَلاَ تَخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلاً، وَقُلِ الحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي المُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيرًا."

"*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..*"[109]

[3] 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:

" قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَلِدْ وَلَمْ يُولَدْ. وَلَمْ يَكُن لَّهُ كُفُوًا اَحَدٌ."

"*Say: He Allah is One. Allah is eternally self-subsistent. He does not procreate nor is He procreated. There is nothing equal to Him.*"[110]

[4] 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:

" قُلْ تَعَالَوَاْ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمُ، أَن لَّا تُشْرِكُواْ بِهِ شَيْئًا، وَبِالْوَالِدَيْنِ إِحْسَانًا، وَلاَ تَقْتُلُواْ أَوْلَادَكُم مِّن اِمْلاقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ، وَلاَ تَقْرَبُواْ الفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا

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108 Qur'an - 7:107-108.
109 Qur'an - 17:110-111
110 Qur'an - 112: 1-4.

بَطَنَ، وَلاَ تَقْتُلُواْ النَّفْسَ اَلَّتِي حَرَّمَ اَللَّهُ إِلَّا بِالْحَقِّ، ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ، وَلاَ تَقْرَبُواْ مَالَ اَلْيَتِيمِ إِلَّا بِالَّتِي هِىَ أَحْسَنُ حَتَّى يَبْلُغُ أَشُدَّهُ، وَأَوْفُواْ الكَيْلَ وَالمِيزَانِ بِالْقِسْطِ، لاَنُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَا، وَإِذَا قُلْتُمْ فَاعْدِلُواْ وَلَوْ كَانَ ذَا قُرْبَى، وَبِعَهْدِ اللَّهِ أَوْفُواْ. ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ. وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوه، وَلاَ تَتَّبِعُواْ السُّبُلَ، فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ. ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ۝."

"*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.*"[111]

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

[5] 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:

" يَاأَيُّهَاالَّذِينَ أَمَنُواْ هَلَ اَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُم مِّنْ عَذَابٍ اَلِيم، تُؤمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ. يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّتٍ تِجْرِي مِنْ تِحْتِهَا الاَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ذَلِكَ الْفَوْزُ العَظِيمُ."

"*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.*"[112]

[6] 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:

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111 Qur'an - 6:151

112 Qur'an - 61:12

" حَافِظُواْ عَلَى الصَّلَوَاتِ وَالصَّلاَةِ الوُسْطَى وَقُومُواْ لِلَّهِ قَانِتِينَ."

"*Preserve the prayers and the middle prayer and stand in prayer to Allah humbly*."[113] Allah ta`ala says:

" يَاأَيُّهَا اَلَّذِينَ أَمَنُواْ لاَ تَقْرَبُواْ الصَّلَوَةَ وَأَنْتُمْ سُكَرَى حَتَّى تَعْلَمُواْ مَا تَقُولُونَ وَلاَ جُنُبًا اِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُواْ وَإِن كُنْتُم مَّرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَآءَ اَحَدٌ مِّنْكُم مِّنَ الْغَآئِطِ أَوْ لَمَسْتُمُ النِّسآءَ فَلَمْ تَجْدُواْ مآءً فَتَيَمَّمُواْ صَعِيدًا طَيِّبًا وَاَمْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيَكُمُ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا."

"*O you who believe do not come near to the prayer while you are intoxicated until you are able to know what you are saying nor in a state of ritual impurity except when traveling on the road until you bath. If you are sick, traveling or one of you have come from relieving yourselves or you have fondled women and you cannot find water, then strike high dry pure earth. Wipe your faces and your arms. Verily Allah is Pardoning Forgiving*." [114] Allah ta`ala says:

وَإِذَا ضَرَبْتُمْ فِي الاَرْضِ فَلَيْسَ عَلَيْكُمْ جَنَاحٌ أَنْ تَقْصُرُواْ مِنَ الصَّلَوَةِ إِنْ خِفْتُمْ أَنْ يَّفْتِنَكُمُ اَلَّذِينَ كَفَرُواْ إِنَّ الكَافِرِينَ كَانُواْ لَكُمْ عَدُوًّا مُّبِينًا. وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَوَةَ فَلْتَقُمْ طآئِفَةٌ مِّنْهُم مَّعَكَ وَلْيَاخُذُواْ أَسْلِحَتَهُمْ فَإِذَا سَجَدُواْ فَلْيَكُونُواْ مِن وَّرآئِكُمْ وَلْتَاتِ طآئِفَةٌ اَخْرَى لَمْ يُصَلُّواْ فَلْيُصَلُّواْ مَعَكَ وَلْيَاخُذُواْ حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ اَلَّذِينَ كَفَرُواْ لَو تَغْفُلُونَ عَن اَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُم مَّيْلَةً وَاحِدَةً وَلاَ جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمُ أَذًى مِّن مَّطَرٍ اَوْ كُنْتُم مَّرْضَى أَن تَضَعُواْ أَسْلِحَتَكُمْ وَخُذُواْ حِذْرَكُمْ إِنَّ اللَّهَ أَعدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا. فَإِذَا قَضَيْتُمُ الصَّلَوَةَ فَاذْكُرُواْ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِكُمْ. فَإِذَا اَطْمَأْنَنْتُمْ فَأَقِيمُواْ الصَّلَوةَ، إِنَّ الصَّلَوَةَ كَانَتْ عَلَى اَلْمُؤمِنِينَ كِتَابًا مَّوْقُوتًا."

"*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." [115] Allah ta`ala says:

" يَاأَيُّهَا الَّذِينَ آمَنُواْ إِذَا قُمْتُم إِلَى الصَّلَوَةِ فَاغْسِلُواْ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُواْ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِن كُنْتُم مَّرْضَى أَوْ عَلَى سَفَرٍ اَوْ جَآءَ اَحَدٌ مِّنْكُم مِّنَ الْغَآئِطِ أَوْ لَمَسْتُمُ النِّسآءَ فَلَمْ تَجِدُواْ مآءً فَتَيَمَّمُواْ صَعِيدًا طَيِّبًا وَامْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيَكُمْ مِّنْهُ، مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُم مِّن حَرَجٍ وَلَكِنْ يُّرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَكُمْ تَسْكُرُونَ."

"*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*."[116]

[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:

" يَاأَيُّهَا الَّذِينَ آمَنُواْ كُتِبَ عَلَيْكُم الصِّيَامَ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ."

"*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*."[117] 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:

" وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَّعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا اَكْلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ، كُلُواْ مِن ثَمَرِهِ إِذَا أَثْمَرَ وَأَتُواْ حَقَّهُ يَوْمَ حِصَادِهِ وَلاَ تُسْرِفُواْ إِنَّهُ لاَ يُحِبُّ المُسْرِفِينَ. وَمِنَ الاَنْعَامِ حَمُولَةً وَفَرْشًا كُلُواْ مِمَّا رَزَقَكُمُ اللَّهُ وَلاَ تَتَّبِعُواْ خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُم عَدُوٌّ مُّبِينٌ. "

"*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*

115 Qur'an - 4:102-103.
116 Qur'an - 5:6.
117 Qur'an - 2:183.

dues 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." [118]

[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:

" وَأَتِمُواْ الحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِن اَحْصِرْتُمْ فَمَا اَسْتَيْسَرَ مِنَ اَلْهَدْيِ وَلاَ تَحْلِقُواْ رُؤُسَكُم حَتَّى يَبْلُغَ اَلْهَدْىُ مَحِلَّهُ فَمَنْ كَانَ مِنْكُم مَّرِيضًا اَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ اَوْ صَدَقَةٍ اَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمِرَةِ إِلَى الحَجِّ فَمَا اَسْتَيْسَرَ مِنَ اَلْهَدْيِ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلاَثَةَ أَيَّامٍ فِي الحَجِّ وَسَبْعَةٍ اِذَا رَجَعْتُمْ، تِلْكَ عَشْرَةٌ كَامِلَةٌ. ذَلِكَ لِمَن لَّمْ يَكُنَ اَهْلُهُ حَاضِرِي المَسْجِدِ الحَرَامِ، وَاتَّقُواْ اللَّهَ وَاعْلَمُواْ أَنَّ اللَّهَ شَدِيدُ العِقَابِ."

"*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 totla. 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.*"[119]

[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:

" كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَى أَنْ تَكْرَهُواْ شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَن تُحِبُّواْ شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لاَ تَعْلَمُونَ."

"*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.*"[120]

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.

" إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَاأَيُّهَا الَّذِينَ آمَنُواْ صَلُّواْ عَلَيْهِ وَسَلِّمُواْ تَسْلِيمًا."

"*Verily Allah and His Angels pray upon the Prophet. O you who believe pray upon him and give him much peace.*"[121]

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.
[3] We seek forgiveness of Allah for speech devoid of the remembrance of Allah.
[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 (*shuhuud*) and eyewitnessing (*`ayaan*)."[122] The *Shehu*

[121] Qur'an - 33:56.
[122] Ahmad ibn `Ajiba, Ieqaadh 'l-Himam Fi Sharh 'l-Hikam, Beirut, 1982, p.38.

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*."[123] 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*."[124] 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."[125]

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 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 praises 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*."[126] *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."[127] 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.

[126] Abd 'r-Rahman ibn al-Jawzi, al-Wafaa bi Ahwaal 'l-Mustafa, Cairo, 1956, p. 355.

[127] `Iyad ibn Musa, as-Shifa Bi Ta`reef Huquuq 'l-Mustafa, Beirut, 1978, vol. 2, p.61.

tasliyya in the *wird* 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, "*Thats 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*."[128] Based upon this tradition the *wird* 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 *wird* 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*."[129] 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."[130] 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*." [131] Allah ta`la says; "*Allah will not destroy them while you are with them. Allah will not destroy them as long as they are seeking forgiveness*."[132] 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*."[133] Shaykh Abu'l-Hassan as-Shadhili said, "The strongest fortified fortresse 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*'."[134]

The development of a exclusive *wird* and the purifiying 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*.

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128 Ibid., p. 65.
129 Qur'an - 4:110.
130 Muhammad Bello, Risaalat Li 'l-Amraad, unpublished manuscript is possession of translator, pp. 7-9.
131 Ibid., p. 8.
132 Qur'an -8:33.
133 Risaalat Li 'l-Amraad, pp. 9-10.
134 Ibid., p. 11.

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*.[135] 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.[136]

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.[137] 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*.[138] 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 directly set out in his return trip to Sokoto.[139]

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[140]. 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]

jurispurdential 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."[141] 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 *wird* 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 Abdullahi 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 manusript 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?!"[142]

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

[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 (*munkiruun*) 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! "[143]

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."[144]

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*."[145] 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*'.'[146] 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 sucessive 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 's-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."[147]

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*."[148] 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*."[149]

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 whereever 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."[150]

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

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147 Muhammad Habib Allah ibn Maayaaba, Risaalat 'l-Jawaab 'l-Maqna`u 'l-Maharrar, Jedda, 1981, p.16.

148 Ahmad ibn Hanbal, al-Musnad, Beirut, 1991, Vol. 3, p. 37.

149 Muhammad al-Qurtubi, at-Tadhkira, Cairo, 1985, p. 204.

150 Elias Saad, The Social History of Timbuktu, Cambridge, 1983, p. 211.

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 'l-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[151] they are following their beneficent theories
> As though it were time to set the world in order by preaching."[152]

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 'l-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*."[153] The *Shehu* said in 1811 in his Naseehat Ahl 'z-Zamaan,

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151 This date was 1799, the very climax of the period of *tajdeed* initiated by *Shehu* Uthman.

152 The Sokoto Caliphate, p. 11.

153 Infaq 'l-Maysuur, p. 105.

> "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."[154]

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 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 manusript in possession of translator, p. 36-37.

I thank Allah that my coming too was prophesied.
Zamaan ma`ayni yudum zahunuu mumahdi, Meetee Allah duununayna ghadduyaami
Our time is a time of a *mahdi*
I thank Allah at this time too have I been sent.
Lateefu ghutaydu 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.
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.
Uwurtinataaki maa tuu janffa'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.
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. . .
A mark of *Mahdi* is the purifying of learning
I thank Allah that by me also has learning been purified.
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. . .
Kumahdi andiraa laa baneeghu anddal, Meetee Allah meembu di laabnannaami
A mark of *Mahdi* is the overthrow of traditional magic practices
I thank Allah for what has been overthrown for me.
Kumahdi andiraa dugheeghu dunyaa, Meetee Allah meemdi'ay dughinaami
A mark of *Mahdi* is the is the suppression of innovation
I thank Allah for what has been suppressed through me. . .
Kumahdi andiraa
A concern of *Mahdi* is that the Qur'an should be studied
I thank Allah that with this too am I concerned.
Kumahdi andiraa
A mark of *Mahdi* is the reviving of the *sunna*
I thank Allah for what has been revived through me. . .
Kumahdi andiraa
A mark of *Mahdi* is the justness of his judgments
I thank Allah that this has been the mark of my judgments.
Kumahdi andiraa
A mark of *Mahdi* is his gentle disposition
I thank Allah that I too have been given such a disposition.
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.
Kumahdi andiraa
A concern of *Mahdi* is the dignity he brings to Muslims
I thank Allah that they have been given dignity through me.
Kumahdi andiraa
A mark of *Mahdi* is his being appointed *Amir 'l-Mu'mineen*

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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* alloted 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 Muhammad the *Imam*."[155]

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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-Shadhili, 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 Fulfulbe' 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."[156]

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."[157]

Allah ta`ala says in His Infallible Qur'an, "*Obey the Messenger so that you may receive mercy*."[158] 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

156 Mervyn Hiskett, The Swoord of Truth: the Life and Times of Shehu Usuman Dan Fodio, (New York, 1973), p. 55.
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]

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[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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163 Muhamad Bello, Infaq 'l-Maysuur, p. 57.
164 Usuul 'l-Wilaayat, pp. 12-13.
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 adherance 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 quoting 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

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[167] Quran - 3:164.
[168] Quran - 4:80.
[169] Abdullahi Dan Fuduye`, Ta`leem al-Anaam Ta`adheem Allah Li Nabiyyinaa Afdal as-Salaat wa 's-Salaam, unpublished manuscript is possession of translator, p. 3.
[170] Quran - 21:107.
[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'habs* and especially by those who refuse to follow the *madhaahib*. 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

[172] Uthman Dan Fuduye', Najm 'l-Ikhwaan, pp. 13-14.

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."[173]

The unique element about the *tajdeed* (reform) movement of the *Shehu* as outlined in the Ihya 's-Sunna 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-Sunna 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*." This

[173] Ibraheem Sualaiman, A Revolution in History: The Jihad of Usman Dan Fodio, (Mansell, London), 1988, p.65.

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 (*manduub*); [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 sinc 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."[174]

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 decisiosn 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-mutashaabihaat*) 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`aarif*) 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 fawzu'l-abadiy*) and attained Everlasting Joy (*sa`ada sa`aadat'l-abadiy*)."[175]

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*)[176] 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 etstablished, then only can the Fountainhead of Clear Virtue (*Quran* 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`arifa,* 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 *Quran* 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."[177] 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 'Ittibaa` as-Sunna and his `Umdat 'l-`Ulama.[178] 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, poltical and social authority of the *Shehu*. And finally, to make research, cross checking and referencing easier for the readers I have provided a thourough 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,

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[177] Ibid, p.85; I paraprahsed and added to the orginal translation of Murata, based upon my understanding of the original Mandarin text that I read with *Imam* Wang 'Izzadeen' Yuan, the *Imam* of the Madian Qiao *Masjid* in north central Beijing. I am deeply grateful to this *Imam* and modern Chinese sage for making me have a renewed look at the concept of the Primordial Opposites as exemplified in the *Quran* and *Sunna*. I can say now with some certainty that it was the *baraka* of the *Shehu* which guided me to this *Imam*. It has been my encounter with this Chinese Muslim sage which has helped me to unravel, clarify and simplify the *mihaaj* of the *Shehu*. Now I understand the wisdom behind that questionable prophetic tradition related by Abu `Aatika on the authority of Anas ibn Malik: "Seek knowledge even in China."

[178] For an examination of these two texts go to www.siiasi.org where the ongoing commentary on the Sawq and `Umdat is given.

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 wrethched '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 'mercgant/priesthood' who now pose as 'guiding *shaykh*s' 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, poltical and social splendor. The Ihya as-Sunna was Ikmad 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."[179]

The Ihya 's-Sunna wa Ikhmaad '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

[179] Shaykh Ahmadu Bamba, Masaalik 'l-Janaan Fi Jam`i Maa Farraqahu ad-Daymaan, (Dakar, 1995), p.4.

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 اَلْفَاَ عمر محمد شريف بن فريـــد

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

Institute of Islamic-African Studies International

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.

[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 becase 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 Ghurdu ibn Jobba ibn Muhammad Sanbu ibn Ayyub ibn Maysiran ibn Buba Baba ibn Musa Jakuli at-Turude' 'l-Maaliki 'l-Qaadiri.

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.

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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[181],

((لاَ تَنظُرُوا فِي ذُنُوبِ النَّاسِ كَأَنَّكُم أَرْبَابٌ وانظُرُوا فِي ذُنُوبِكُمْ كَأَنَّكُمْ عِبِيدٌ))

"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."[182] As-Sulami[183] 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[184] 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[185] said, "Objection (*inkaar*) can only pertain to that about which there is agreement concerning its obligation (*i'jaab*) 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-'Asbahi, [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 Isa 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 unawares. 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 Abdallh 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 accomplised sufi scholar who authored several important works on sufism. His most important work was the Kitaab `Uyub '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 Muhyi '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[186] 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*.[187] 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[188] or other books of jurisprudence." In the at-Taqyeed[189] 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[190] 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[191] said in his commentary of the al-Arba`een of an-Nawawi[192], "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

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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 *ijtihaad* (independent judgement). According to Shehu Uthman Dan Fodio's Fat'hu 'l-Basaa'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 Sahnun, [d. 854 C.E.], Maliki scholar and author of the al-Mudawwanna,the most important collection of the legal decisions and judgements of *Imam* Malik ibn Anas.

189 This the Taqyeed 'l-Muhammal of Abu Ali al-Husayn ibn Muhammad al-Ghasaani al-Jayani [d 427 *hijra*].

190 He was *Imam* Abu Hamid Muhammad ibn Muhammad al-Ghazali, [450-505 C.E.], *Shafi`* scholar, known as the 'Proof of Islam' (*Hujjat 'l-Islam*) and the *mujjadid* of the 5th century *hijra*. A leading proponent of the science of *sufism* and the author of the famous Ihya 'l-`Uluum 'd-Deen.

191 He was Abu Umar Ahmad ibn Abd 'l-Malik 'l-Ishbili, [d. 1010].

192 He was *Hafidh* Abu Zakariya Yahya ibn Sharaf *Muhyi 'd-Deen* 'n-Nawawi, [631-676], Shaf`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[193] 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`*)[194] 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 (*yajuuz*) 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-qawaa`id*), consensus (*al-ijma`*), or clear analogy (*al-qiyaas al-jalli*).[195] 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 yajuuz*) 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[196] 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 ta`ala says,

{فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلّهِ تَبَرَّأَ مِنْهُ}

"*But when it became clear to him that he was an enemy of Allah, then he stayed clear of him*."[197] 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 'l-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 *qiyaas* (anology) is the principle by which the legal judgements of the Quran 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* Abu'l-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'[198] 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[199] 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[200] 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."

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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!

[198] This is the famous Ihya `Uluum '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-Zaruuq, however this is incorrect according to the sources .He was Ahmad ibn Ahmad ibn Muhammad Zarruq, [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` 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 Itmaam '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,

{وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ}

"*This is a blessed scripture which We have revealed: so follow it*."[204] 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,

((إِنِّي تَرَكْتُ فِيكُمْ وَاعِظَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا: نَاطِقٌ وَصَامِتٌ، فالنَّاطِقُ هُوَ الْقُرْآنُ، وَالصَّامِتُ الْمَوْتُ))

"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,

{وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا}

"*Whatever the Messenger gives you, take it. And whatever he forbids you, abstain from it*."[205] 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,

((عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ مِن بَعْدِي، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ))

"Take hold of my *sunna* and the *sunna* of the *Khalifs*[206] 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,

{وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ وَسَاءتْ مَصِيراً}

"*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*."[207]

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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 refered 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,

((لاَ تَجْتَمِعُ أُمَّتِي عَلَى ضَلاَلَةٍ، عَلَيْكُمْ بِالسَّوَادِ الأَعظَمِ، مَنْ فَارَقَ الْجَمَاعَةَ قَدرَ شبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الإِسْلاَمِ مِنْ عُنُقِهِ))

"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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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!

Institute of Islamic-African Studies International

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 Abu'l-Hassan as-Saghir[208] said, "It is that which deviates from the Book, the *sunna* and the Consensus." Al-Faakihaani[209] 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 Zaruuq 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*),

نِعْمَتِ الْبِدْعَةُ هَذِهِ

"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, did it three nights in *Ramadhan* during his life-time. Its performance was established by the words of the Messenger of Allah, may Allah bless him and grant him peace,

((وَإِنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ))

"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

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208 He was Abu 'l-Hassan Ali ibn Muhammad ibn Abd 'l-Haqq 's-Saghir, [d. 1203 C.E.].

209 He was Umar ibn Ali ibn Saalim ibn Sadiqa 'l-Lakhmi 'l-Faakihaani, [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 said, "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,

{قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللّهِ عَلَى بَصِيرَةٍ أَنَاْ وَمَنِ اتَّبَعَنِي}

"*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 سَبِيلِي وَهَذَا سُبُلٌ، وَعَلَى كُلِّ سَبِيلٍ مِنْهَا شَيْطَانٌ 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 Aslam[217] 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 مِنْهُ فَهُوَ رَدٌّ))

"Whoever introduces into this matter of ours that which is not from it, will be rejected."[218] This was related by al-Bukhari[219] and Muslim[220]. Al-Ishbili[221] 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,

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214 Quran - 6:153.

215 He was Abu Abd'r-Rahman Abdallah ibn Mas`ud ibn Ghafil 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`uun*); 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 عَمِلَ عَمَلاً لَّيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ))

"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-Ifsaah[223] 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 (*tafree` 'l-usuul*) 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 *fuqaha*[224] 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."

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[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 discrimate 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 (*yafaqqahahu fii 'd-deen*)."

The Divisions of Innovation:

As for the divisions of innovation, al-Qiraafi[225] said, " It is in five divisions.

The first division is that which is obligatory (*waajib*) according to consensus.[226] It is that which encompasses the fundamental principles of obligation and takes its proofs from the *shari`a* - like the recording of the Qur'an and the principles of the *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 (*muharram*) according to consensus.[227] It is that 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 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 (*manduub*).[228] It is what encompasses the fundamental principles of recommendation and takes its proofs from the *shari`a* - like the *taraaweeh* 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.

The fourth division is that which is reprehensible (*makruuh*).[229] It is what encompasses the fundamental principles of reprehensibility and takes its proofs from the *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 **Sub'hanna Allahi** thirty-three times, **Al-hamdu lillahi** thirty-three times, and **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 (*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 (*qillatu adab*).

The fifth division is that which is permitted (*mubaah*).[230] It is that which encompasses the fundamental principles of permissibility and takes its proofs from the *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[231] said, "Among these

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225 He was *Shihab 'd-Deen* Abu 'l-Abbas Ahmad ibn Idris ibn Abd 'r-Rahman 'l-Qaraafi [d. 1285 C.E.].

226 *Waajib* means acts and beliefs which are legally incumbent upon every mature male and female.

227 *Muharram* means acts and beliefs which are legally forbidden for every mature male and female.

228 *Manduub* means acts and beliefs which are legally recommended.

229 *Makruuh* means acts and beliefs which are legally reprehensible and disliked.

230 *Mubaah* means acts and beliefs which are legally permissible and allowed.

231 He was Izzadeen Abd ‘l-Azeez ibn Abd ‘s-Salaam ibn Abi ‘l-Qaasim 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 as 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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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!

Institute of Islamic-African Studies International

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[232], may Allah be pleased with him, said,

لَسْتُ تَارِكاً شَيْئاً كَانَ رَسُولُ الله صَلَّى الله عَلَيْهِ وَسَلَّمَ يَعْمَلُ بِهِ إلاَّ عَمِلْتُ بِهِ، إِنِّي أَخْشَى إِنْ تَرَكْتُ شَيْئاً مِنْ أَمْرِهِ أَنْ أَزِيغَ

"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 الله الله صَلَّى الله عَلَيْهِ وَسَلَّمَ يَصْنَعُ

"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[233], to make the *tawaaf*[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,

مَا كُنْتُ لِأَفْعَلَ حَتَّى يَطُوفَ بِهِ رَسُولُ الله الله صَلَّى الله عَلَيْهِ وَسَلَّمَ

"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[235], once said,

لَمْ أَكُنْ أَدَعَ سُنَّةَ رَسُولِ الله الله صَلَّى الله عَلَيْهِ وَسَلَّمَ لِقَوْلِ أَحَدٍ مِنَ النَّاسِ

"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[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[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."

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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.

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.

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

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*.

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.

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-Qarani[238] 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 be merciful to him,[239] said, "The Messenger of Allah, 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 him[241], said, "There is nothing left of the *sunna* except to follow it." Abu Hanifa, may Allah be merciful to him[242], once said, "Take hold of the traditions and

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[238] He was Uways ibn `Amr ibn Malik ibn `Amr ibn Sa`d ibn `Amr ibn `Adwan ibn Harari ibn Madar ibn Najiya ibn Marad ibn Malik Mudh'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 dispossesed Muslims under Umayyad rule. *Imam* Ahmad ibn Hanbal said that the consensus upholds him as being the eighth Righteous *Khalif* and the first *Mujjaddid* 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 Haneefa. 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[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,

((مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيوَمِ الآخِرِ فَلاَ يَدْخُلِ الْحَمَّامَ إِلاَّ بِمِئْزَرٍ))

'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,

((خَيْرُ الْقُرُونِ قَرْنِي ثُمَّ الَّذِينَ يُلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ))

"The best generations are my generation, then those who follow them, and then those who follow them."[244] In the al-Madkhal[245] it says, "Notice the wisdom of the Lawgiver, may Allah bless him and grant him peace, concerning these three generations how he singled them out with excellent virtues over an above all others. Even though many other generations possessed much *baraka* and good. However, these three generations were favored with superiority and excellence which no other generation had inherited. It is that Allah `izza wa jalla chose them in order to establish His *deen* and to raise up His word.

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 ta`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 'l-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 cornestone of his legal decisions.

[244] This tradition is related by al-Bukhari in his Saheeh, 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 `Abaas, 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 `Abaas,

((تُرْجُمَانِ القُرْآنِ))

"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-furuu`*) 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 Saheeh 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,

((مَثَلُ أُمَّتِي مَثَلُ الْمَطَرِ لاَ يُدْرِي أَيُّهُ أَنْفَعُ: أَوَّلُهُ أَوْ آخِرُهُ))

"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,

((خَيْرُ الْقُرُونِ قَرْنِي ثُمَّ الَّذِينَ يُلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ))

"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 sub'hanna 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`uun* 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*).[247] 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,

[247] This means what is *waajib* (obligatory), *haraam* (forbidden), *manduub* (recommended), *mubaah* (allowable) and *makruuh* (reprehensible).

((مَا تَرَكْتُهُ لَكُمْ فَهُوَ عَفْوٌ))

"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,

((لاَ يُصَلِّيَنَّ أَحَدُكُمْ العَصْرَ إِلاَّ فِي بَنِي قُرَيْظَةَ))

"*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-Saadiq, 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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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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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*)[248] 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.

{وَلَكِنَ البِرُّ مَنَ أَمَنَ بِاللَّهِ وَاليَوْمِ الآخِرِ وَالمَلاَئِكَةِ وَالكُتُبِ والنَّبِيئِينَ}

"*But righteousness is that you believe in Allah, the Last Day, the Angels, the Books and the Prophets*."[249] He ta`ala has established the decree (*al-qadar*) by His words,

{إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ}

"*Verily We have created everything with a decree*."[250] 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.[251]

Divinity (*'ilahiyyaat*):

Allah ta`ala has established the creation of the universe by his words,

{اللَّهُ خَالِقُ كُلِّ شَيْءٍ}

"*Allah is the Creator of everything*".[252] He has established that His existence is necessary (*waajib 'l-wujuud*) by His words,

{أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالأَرْضِ}

"*Is there any doubt that Allah is the Originator of the heavens and the earth*?"[253] 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.

{هُوَ الأَوَّلُ}

"*He is the first*."[254] He has established that His existence is eternally continuous after time (*baaqi*) by His words,

{وَتَوَكَّلْ عَلَى اَلْحَيِّ اَلَّذِي لاَ 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,

{لَيْسَ كَمِثْلِهِ شَيْءٌ}

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

{وَاللَّهُ اَلْغَنِيُّ}

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

{قُلْ هُوَ اللَّهُ أَحَدٌ}

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

{إِنَّ 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,

{فَعَّالٌ لِّمَا يُرِيدُ}

"*He does whatever He wills*."[260] He has established that He is knowing (*`Aalim*) by His words,

{إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ}

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

{هُوَ اَلْحَيُّ}

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

{اَسْمَعُ وَاَرَى}

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

{وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيماً}

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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 (*jahl*) 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*."[264] He has established that He has complete choice (*mukhtaar*) in doing a thing and leaving it undone by His words,

{وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ}

"*And your Lord creates what He wills and He chooses*."[265]

Prophetic (*nabawiyyaat*):

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

{وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلاَّ رِجَالاً نُّوحِيَ إِلَيْهِم مِّن أَهْلِ الْقُرَى}

"*We have not sent before you but men from among the people of the towns, to whom We sent revelations*."[266] He has established the messengership of Muhammad, may Allah bless him and grant him peace, by His words,

{مُّحَمَّدٌ رَّسُولُ اللَّهِ}

"*Muhammad is the Messenger of Allah*."[267] He has established that Muhammad is the last of the Prophets to be sent by His words,

{وَخَاتَمَ النَّبِيِّينَ}

"*And he is the seal of the Prophets*."[268] He has established the truthfulness (*sidq*) of the messengers by His words,

{وَصَدَّقَ الْمُرْسَلُونَ}

"*And the messengers told the truth*."[269] He has established their trust-worthiness (*amaana*) by His words regarding their statement,

{إِنِّى لَكُمْ رَّسُولٌ اَمِينٌ}

"*Verily I am to you a trustworthy messenger*."[270] 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.

267 Quran - 48:29.

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.

{اَلَّذِينَ يُبَلِّغُونَ رِسَالآتِ اِللَّهِ}

"*Those who deliver the messages of Allah*."[271] He has established that they marry by His words,

{وَجَعَلْنَا لَهُمُ أَزْوَاجاً وَذُرِّيَّةً}

"*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,

{يَأكُلُونَ اَلطَّعَامَ وَيَمْشُونَ فِي اِلأسْوَاقِ}

"*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,

{فَإِذَا جَآءَ اَجَلُهُمْ لآ يَسْتَأخِرُونَ سَاعَةً وَلاَ يَسْتَقْدِمُونَ}

"*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,

{يُثَبِّتُ اَللَّهُ اَلَّذِينَ أَمَنُواْ بِالْقَوْلِ اِلثَّابِتِ فِي الْحَيَوةِ الدُّنْيَا والآخِرَةِ}

"*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,

{أَخْرِجُواْ أَنفُسَكُمُ اَلْيَوْمَ تُجْزَوْنَ عَذَابَ اَلْهُونَ}

"*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,

{فَأَمَّا إِن كَانَ مِنَ اَلْمُقَرَّبِينَ * فَرَوْحٌ وَرَيْحَانٌ وَجَنَّةُ نَعِيمٍ * وَأَمَّآ إِن كَانَ مِنَ أَصْحَابِ اِلْيَمِينِ * فَسَلاَمٌ لَّكَ مِنَ أَصْحَابِ اِلْيَمِينِ *}

"*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,

{إِنَّ اِلسَّاعَةَ أَتِيَةٌ لَّا رَيْبَ فِيهَا وَأَنَّ اَللَّهَ يَبْعَثُ مَن فِي اِلْقُبُورِ}

"*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 gathering of the bodies (*hashr 'l-ajsaad*) by His words,

{وَحَشَرْنَهُمْ فَلَمْ نُغَادِرْ مِنْهُمُ أَحَداً}

"*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.

{فَأَمَّا مَن أُوتِىَ كِتَابَهُ بِيَمِينِهِ}

"*As for him who will be given his book in his right hand*"[280]; regarding the believers. And by His words,

{وَأَمَّآ مَن أُوتِىَ كِتَابَهُ بِشِمَالِهِ}

"*As for him who will be given his book in his left hand*"[281]; regarding the disbelievers. He has established the weighing of actions (*wazn 'l-`amaal*) by His words,

{وَنَضَعُ الْمَزَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَّامَةِ}

"*We will set up the just balance on the Day of Standing, so no soul shall be dealt with unjustly in the least*."[282] He has established the reckoning (*al-hisaab*) by His words,

{يَوْمَ يَقُومُ الْحِسَابُ}

"*Our Lord! grant me protection and my parents and the believers on the day when the reckoning shall come to pass*!"[283] He has established the bridge (*siraat*) by His words,

{فَأَهْدُوهُمْ إِلَى صِرَاطِ اِلْجَحِيمِ}

"*So usher them to the bridge of Hell*."[284] He has established the Fire (*an-naar*) by His words,

{إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَاراً}

"*Verily We have prepared the Fire for the unjust*."[285] He has established the fountain called *al-Kawthar* by His words,

{إِنَّا أَعْطَيْنَاكَ اَلْكَوْثَرَ}

"*Verily We have given you the* ***kawthar***."[286] He has established the Paradise (*al-janna*) by His words,

{وَجَزَائهُمْ بِمَا صَبَرُواْ جَنَّةً وَحَرِيرا}

"*And they have been rewarded gardens and silk for what they were patient*."[287] He has established the vision of the believers of Allah ta`ala in the Hereafter by His words,

{وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ * إِلَى رَبِّهَا نَاظِرَةٌ *}

"*Their faces on that Day will be delightfully gazing upon their Lord*."[288]

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.[289] It says in the Qawaa`id 'l-Ahkaam fi Islaah 'l-Anaam of *Shaykh* `Izzadeen[290], "The beliefs of the

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280 Quran - 69:19.
281 Quran - 69:25.
282 Quran - 21:48.
283 Quran - 14:41.
284 Quran - 37:23.
285 Quran - 18:29.
286 Quran - 108:1.
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 menstral blood transpires.
290 According to Hajji Khalifa in his Kashif ‘g=Ghunuun `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 سَبِيلِي أَدْعُو إِلَى اللّهِ عَلَى بَصِيرَةٍ أَنَاْ وَمَنِ اتَّبَعَنِي}

"*Say: This is my way. I invite to Allah with inner sight, I and those who follow me*."[291]

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,

{وَلاَ تَقُولُواْ لِمَنَ اَلْقَى إِلَيْكُمُ السَّلَمَ لَسْتَ مُؤمِنًا}

"*Do not say to those who give you the greetings of peace; 'You are not a believer*'.[292]" The Messenger of Allah, may Allah bless him and grant him peace, said as related in the Saheeh of al-Bukhari,

{أُمِرْتُ أَن أُقَاتِلَ النَّاسَ حتَّى يَشْهَدُواْ أَن لَّا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَّسُولَ اللَّهِ وَيُقِيمُواْ الصَّلاَةَ وَيُوتُواْ الزَّكَوَةَ فَإِذَا فَعَلُواْ ذَلِكَ عَصَمُواْ مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُم اِلَّا بِحَقِّ الإِسْلاَمِ وَحِسَابُهُمْ عَلَى اللَّهِ}

"I have been commanded to fight the people until they testify to: **Laa ilaha illa Allahu wa anna Muhammadar rasuulu Allahi** (There is no deity except Allah and Muhammad is the Messenger of Allah); establish the prayer and give the alms. For if they do this, then their blood and their wealth are protected from me except by the rights of *Islam*. And their final reckoning is with Allah."[293]

The Consensus is agreed concerning whoever pronounces the *shahadatayn*, then the judgment of *Islam* applies to him. He can then to be married, he can lead in prayer, his slaughtered meats are to be eaten, the Muslims inherit from him and he inherits from them, and he is to be buried in the

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[291] Quran - 12:108.

[292] Quran - 4:94.

[293] This tradition was related by Abdallah ibn Umar.

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 *shahadatain*) 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."[297]

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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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* Abd 's-Salaam ibn Ibrahim 'l-Laqaani [d. 935 A.H./1528 C.E.].

295 The Jawhara at-Tawheed is the famous versification of the science of scholastic theology (*`ilm 'l-kalaam*) by *Shaykh* Ibrahim ibn al-Laqaani al-Maliki, who later composed three commentaries referred to as the 'large oone', the 'intermediate one' and the 'small one'. The 'intermediate one' was the most famous of thr three and is called Talkhees at-Tajreed li `Umdat 'l-Mureed. As mentioned above his son, Abd's-Salaam composed a commemtary 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 refered to above called al-Kubra ('the Extensive One') `Aqeedat Ahl 't-Tawheed 'l-Kubra also as Umm al-Burhaneen fi'l-`Aqaa'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 (*shubuhaat '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-Taftaazaani, "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 (*`aqeeda*) 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-Kubra, "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. The

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[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-Mawaatheeq 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 aquainted 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 Fii 't-Tawheed by Ahmad ubn Abdallah 'l-Jazaa'iri, [d 1497 C.E.]. The commentary upon this text by as-Sanusi is called al-`Iqd 'f-Fareed Fii Hall Mushkilaat 't-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 to 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."[301] 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[302] 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:

{وَأَعْبُدُواْ اللَّهَ وَلاَ تُشْرِكُواْ بِهِ شَيْئًا}

'*Therefore, worship Allah and do not associate anything with Him*'[303]." Ibn Hajr says, "The words of Allah ta`ala:

{فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا}

'*And establish your face upon the religion uprightly, the Divine original nature which Allah has created mankind upon*'[304]; and the prophetic tradition:

{كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ}

'*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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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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301 He was Abu'l-Walid Muhammad ibn Ahmad ibn Muhammad Ibn Rushd, [1126-1198 C.E.].

302 He was *Qadi* Abu Bakr Muhammad ibn Abdallah ibn Muhammad ibn 'l-`Arabi, [d. 1148 C.E.]

303 Quran - 4:36.

304 Quran - 30-30.

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 ones self (*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,

((إِذَا أَتَى أَحَدُكُمُ الْغَائِطَ فَلاَ يَسْتَقْبِلِ الْقِبْلَةَ وَلاَ يُوَلِّهَا ظَهْرَهُ))

"When one of you goes to relieve himself, he should not face the direction of the *qibla* nor should he turn his back to it."[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,

((إِذَا أَرَادَ أَنْ يَدْخُلَ الْخَلاَءَ فَلْيَقُلْ: اللَّهُمَّ إِنِّي اَعُوذُ بِكَ مِنَ الخُبُوثِ وَالْخَبَائِثِ))

"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:

((غُفْرَانَكَ وَالحَمْدُ لِلَّهِ اَلَّذِي سَوَّغَنِيهِ طَيِّبًا وَأَخْرَجَهُ عَنِّي خَبِيثًا))

"**Gufraanaka, wa'l-hamdulillahi alladhi sawwaganeehi tayyiban wa akhrajahu annii khabeethan**." - (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:

((اَلْحَمْدُ لِلَّهِ اَلَّذِي رَزَقَنِي لَذَّتَهُ وَأَخْرَجَ مَشَقَّتَهُ وَأَبْقَى فِي جِسْمِهِ قُوَّتَهُ))

"**Al-hamdulillahi alladhi razaqanii laddhatahu wa akhraja mashaqqatahu, wa abqaa fii jismii quwwatahu**." - (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.).

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,[308] "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."

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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 Abdaahu 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[309], "It is obligatory to free oneself by getting rid of refuse, along with gently squeezing the penis and freeing it of light drops of urine." I say: Neglecting freeing oneself of filth is among the causes of the punishment of the grave, as is related in the Saheeh of al-Bukhari, "The Prophet, may Allah bless him and grant him peace, once passed by two graves and said;

((إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِى كَبِيرٍ أَمَّا أَحَدُهُمَا فَكَانَ لاَ يَسْتَتِرُ مِنَ الْبَوْلِ، وَأَمَّا الآخَرُ فَكَانَ يَمْشِى بِالنَّمِيمَةِ))

'Verily these two are being punished but they are not being punished for major sins. As for the first he used to never free himself of urine. And as for the second he used to go among the people spreading slanderous rumors'."[310]

From the path of the *sunna* of the Messenger of Allah, may Allah bless him and grant him peace, is freeing oneself of impurities by utilizing water and stone, because the people of Quba used to join these two together. This resulted in Allah praising them by His saying,

{فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُواْ}

"*In it are men who love purification*."[311] However if one desires to limit it to one of the two, then water is better than just utilizing stone. Limiting it to just stone is partial and contradicts what is best.

From the path of the *sunna* of the Messenger of Allah, may Allah bless him and grant him peace, is that he relaxes a little and takes his time in making the *astinja* because it is permissible to do so. It is mentioned in the ar-Risaala; "It is permissible for him to relax a little while doing the *astinja*."[312]

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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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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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 (*`uryaanan*) 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

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309 He was 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-Risaalat of Abdallah ibn Abi Zayd Abd'r-Rahman al-Qayrawaani [d. 996].

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 dhakarahu 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,

((لَيْسَ مِنَّا مَنِ اسْتَنْجَى 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[313]."

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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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;

أَنَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَ اغْتَسَلَ مِنَ الْجَنَابَةِ بَدَأَ بِغَسَلِ يَدَيْهِ ثُمَّ يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلاَةِ ثُمَّ يُدْخِلُ أَصَابِعَهُ فِي الْمَآءِ فَيُخَلِّلُ بِهَا اُصُولَ شَعْرِهِ ثُمَّ يَصُبُّ عَلَى رَأْسِهِ الْمَآءَ ثَلاَثَ غَرَفَاتٍ بِيَدَيْهِ ثُمَّ يُفِيضُ الْمَآءَ عَلَى جِلْدِهِ كُلِّه

"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 (*wuduu'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 said[314],

وَضَعْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَاءً لِلْغُسْلِ فَغَسَلَ يَدَيْهِ مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ أَفْرَغَ عَلَى شِمَالِهِ فَغَسَلَ مَذَاكِيرَهُ ثُمَّ مَسَحَ يَدَهُ بِالْأَرْضِ ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ وَغَسَلَ وَجْهَهُ وَيَدَيْهِ ثُمَّ أَفَاضَ عَلَى جَسَدِهِ ثُمَّ تَحَوَّلَ مِنْ مَكَانِهِ فَغَسَلَ قَدَمَيْهِ

"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 on the authority of A`isha, who said,

كُنَّآ إِذَآ أَصَابَتْ إِحْدَانَا جَنَابَةً أَخَذَتْ بِيَدَيْهَا ثَلاَثاً فَوْقَ رَأْسِهَا، ثُمَّ تَأْخُذُ بِيَدِهَا عَلَي شِقِّهَا اَلأَيْمَنِ، وَبِيَدِهَا اَلأُخْرَى عَلَي شِقِّهَا اَلأَيْسَرِ

"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[315],

أُقِيمَتْ الصَّلَاةُ وَعُدِّلَتْ الصُّفُوفُ قِيَامًا فَخَرَجَ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا قَامَ فِي مُصَلَّاهُ ذَكَرَ أَنَّهُ جُنُبٌ فَقَالَ لَنَا: ((مَكَانَكُمْ)) ثُمَّ رَجَعَ فَاغْتَسَلَ ثُمَّ خَرَجَ إِلَيْنَا وَرَأْسُهُ يَقْطُرُ فَكَبَّرَ فَصَلَّيْنَا مَعَهُ

"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 *iqaama*." 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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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

[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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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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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,

دَعَا بِوَضُوءٍ فَأَفْرَغَ عَلَى يَدَيْهِ مِنْ إِنَائِهِ فَغَسَلَهُمَا ثَلَاثَ مَرَّاتٍ ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْوَضُوءِ ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ وَاسْتَنْثَرَ ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا ثُمَّ مَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ كُلَّ رِجْلٍ ثَلَاثًا ثُمَّ قَالَ: "رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ نَحْوَ وُضُوئِي هَذَا وَقَالَ: ((مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ))

"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:

أَنَّهُ سَأَلَ عَبْدَ اللَّهِ بْنِ زَيْدٍ عَن وُضُوءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَا بِتَوْرٍ مِن مَّاءٍ فَتَوَضَّأَ لَهُمْ وُضُوءَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَكْفَأَ عَلَي يَدِهِ مِنَ التَّوْرِ فَغَسَلَ يَدَيْهِ ثَلاَثًا ثُمَّ أَدْخَلَ يَدَهُ فِي التَّوْرِ فَمَضْمَضَ وَاسْتَنشَقَ وَاسْتَنثَرَ ثَلاَثَ غَرَفَاتٍ ثُمَّ أَدْخَلَ يَدَهُ فَغَسَلَ وَجْهَهُ ثَلاَثًا ثُمَّ اَدْخَلَ يَدَهُ فَغَسَلَ يَدَيْهِ مَرَّتَيْنِ إِلَى الْمَرْفِقَيْنِ ثُمَّ اَدْخَلَ يَدَهُ فَمَسَحَ رَأْسَهُ فَأَقْبَلَ بِهِمَا وَادْبَرَ مَرَّةً وَاحِدَةً ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ.

"Once he asked Abdallah ibn Zayd[316] 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 'l-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-tayaamunu*) - 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,

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْجِبُهُ التَّيَمُّنُ فِي تَنَعُّلِهِ وَتَرَجُّلِهِ وَطُهُورِهِ وَفِي شَأْنِهِ كُلِّهِ

"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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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 *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[317] said,

وَبَيَّنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ فَرْضَ الْوُضُوءِ مَرَّةً مَرَّةً وَتَوَضَّأَ أَيْضًا مَرَّتَيْنِ وَثَلَاثًا وَلَمْ يَزِدْ عَلَى ثَلَاثٍ وَكَرِهَ أَهْلُ الْعِلْمِ الْإِسْرَافَ فِيهِ وَأَنْ يُجَاوِزُوا فِعْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"'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

[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,

أَنَّهُ شَكَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّجُلُ الَّذِي يُخَيَّلُ إِلَيْهِ أَنَّهُ يَجِدُ الشَّيْءَ فِي الصَّلَاةِ فَقَالَ: ((لَا يَنْفَتِلْ أَوْ لَا يَنْصَرِفْ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا))

"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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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[320],

فَضَرَبَ النَّبِيُّ صَلَّى اللهَّث عَلَيْهِ وَسَلَّمَ بِيَدِهِ اَلأَرْضَ فَمَسَحَ وَجْهَهُ وَكَفَّيْهِ

"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 *tayammun*. It is related in the Saheeh of al-Bukhari,

أَنَّ عَمْرَو بْنَ الْعَاصِ أَجْنَبَ فِي لَيْلَةٍ بَارِدَةٍ فَتَيَمَّمَ وَتَلَا: {وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا} فَذَكَرَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يُعَنِّفْ

"`Amr ibn al-`Aas became ritually impure during a very cold night. He then made *tayammum*, (out of fear of death or sickness).[321] He then recited, '*Do not kill yourselves. Verily Allah is compassionate to you*'.[322] This was mentioned to the Prophet, may Allah bless him and grant him peace, and he did not censure 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-Khazaa'i[323],

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَءَي رَجُلاً مُعْتَزِلاً لَمْ يُصَلِّ فِي الْقَوْمِ فَقَالَ ((يَا فُلاَنُ مَا يَمْنَعُكَ أَن تُصَلِّي فِي الْقَوْمِ)) فَقَالَ يَا رَسُولُ اللَّهِ أَصَابَتْنِي جَنَابَةٌ وَلاَ مَاءَ قَالَ ((عَلَيْكَ بِالصَّعِيدِ فَإِنَّهُ يَكْفِيكَ))

"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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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.

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The Innovation in *Tayammum*

As for what the people have invented in the section of *tayammun* 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-mukhtaar*) 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-`aada'*) 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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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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Chapter Nine
An Explanation of the Path of the *Sunna* of Muhammad Concerning Menstruation and Its Duration, and Lochia and an Explanation of What People Have Invented in it of Satanic Innovation

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[324],

خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَضْحَى أَوْ فِطْرٍ إِلَى الْمُصَلَّى فَمَرَّ عَلَى النِّسَاءِ فَقَالَ: ((يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ فَإِنِّي أُرِيتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ)) فَقُلْنَ وَبِمَ يَا رَسُولَ اللَّهِ قَالَ: ((تُكْثِرْنَ اللَّعْنَ وَتَكْفُرْنَ الْعَشِيرَ مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَذْهَبَ لِلُبِّ الرَّجُلِ الْحَازِمِ مِنْ إِحْدَاكُنَّ)) قُلْنَ وَمَا نُقْصَانُ دِينِنَا وَعَقْلِنَا يَا رَسُولَ اللَّهِ؟ قَالَ: ((أَلَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلَ نِصْفِ شَهَادَةِ الرَّجُلِ؟)) قُلْنَ بَلَى قَالَ: ((فَذَلِكِ مِنْ نُقْصَانِ عَقْلِهَا أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ؟)) قُلْنَ بَلَى قَالَ: ((فَذَلِكِ مِنْ نُقْصَانِ دِينِهَا))

"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,

قَالَتْ فَاطِمَةُ إِبْنَةُ أَبِي حُبَيْشٍ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولُ اللَّهِ إِنِّي لاَ أَطْهُرُ أَفَأَدَعُ الصَّلاَةَ؟، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((لاَ إِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَ بِالْحَيْضَةِ فَإِذَا اَقْبَلَتِ الْحَيْضَةُ فَاتْرُكِي الصَّلاَةَ فَإِذَا ذَهَبَ قَدْرُهَا فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي.))

"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."

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[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 Dawuud[325]

أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَمَّا يَحِلُّ لِلرَّجُلِ مِن أَمْرَأَتِهِ وَهِيَ خَائِضٌ فَقَال: ((مَا فَوْقَ الإِزَارِ))

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."[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[327] that,

أَنَّ ابْنَ عُمَرَ لَمَا طَلَّقَ امْرَأَتَهُ حَائِضًا أَمَرَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالرَّجْعَةِ وَهُوَ سَبَبُ نُزُولِ: {يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاء فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ}

"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*."[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 اَمْرَأَةً سَأَلَتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ غَسْلِهَا مِنَ الْحَيْضِ فَأَمَرَهَا كَيْفَ تَغْتَسِلُ، قَالَ: ((خُذِي فِرْصَةً مِّن مِّسْكٍ فَتَطَهَّرِي بِهَا))، قَالَتْ: كَيْفَ أَتَطَهَّرُ بِهَا؟، قَالَ: ((تَطَهَّرِي بِهَا))، قَالَتْ: كَيْفَ؟، قَالَ: ((سُبْحَانَ اللَّهِ تَطَهَّرِي بِهَا))، قَالَتْ: كَيْفَ؟، قَالَ: ((سُبْحَانَ اللَّهِ تَطَهَّرِي بِهَا))، قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: فَاجْتَذَبْتُهَا إِلَيَّ فَقُلْتُ: تَتَبَّعِي بِهَا أَثَرَ الدَّمِّ

A woman asked the Prophet, may Allah bless him and grant him peace, about taking the *ghusl* 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.

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325 He was *Imam* Abu Dawuud Sulayman ibn 'l-Ash'ab ibn Ishaq ibn Bashr, [817 - 889 C.E.].

326 This tradition was related on the authority of Abdallah ibn Sa`d 'l-Ansaari.

327 This tradition was related by Ibn Mardawayhi by way of Abu'z-Zubayr on the authority of Ibn Umar.

328 Quran - 65:1.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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,

قَالَتْ فَاطِمَةُ إِبْنَةُ أَبِي حُبَيْشٍ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولُ اللَّهِ إِنِّي لاَ أَطْهُرُ أَفَأَدَعُ الصَّلاَةَ؟، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((لاَ إِنَّمَا ذَلِكِ عِرْقٌ وَلَيْسَ بِالْحَيْضَةِ فَإِذَا اَقْبَلَتِ الْحَيْضَةُ فَاتْرُكِي الصَّلاَةَ فَإِذَا ذَهَبَ قَدْرُهَا فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي.))

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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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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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[329],

كَانَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ وَالْعَصْرِ وَالشَّمْسُ نَقِيَّةٌ وَالْمَغْرِبَ إِذَا وَجَبَتْ وَالْعِشَاءَ اَحْيَانًا وَاَحْيَانًا إِذَا رَءَاهُمْ اِجْتَمَعُواْ عَجَّلَ وَإِذَا رَءَاهُمْ اَبْطَئُو اَخَّرَ وَالصُّبْحَ كَانُواْ أَوْ كَانَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيهَا بِغَلَسٍ

"The Prophet, may Allah bless him and grant him peace, used to pray the *dhuhr* prayer just after mid-day, 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 بِالظُّهْرِ فَإِنَّ شِدَّةَ الحَرِّ مِن قَيْحِ جَهَنَّمَ))

"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[330], who said,

كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَرَادَ الْمُؤَذِّنُ أَنْ يُؤَذِّنَ لِلظُّهْرِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ((أَبْرِدْ)) ثُمَّ أَرَادَ أَنْ يُؤَذِّنَ فَقَالَ لَهُ: ((أَبْرِدْ)) حَتَّى رَأَيْنَا فَيْءَ التُّلُولِ

"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 after-noon shadow of the hills.

It is related in the Saheeh of al-Bukhari on the authority of Raaf`i ibn Khudayj[331], who said,

كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَنْصَرِفُ أَحَدُنَا وَإِنَّهُ لَيُبْصِرُ مَوَاقِعَ نَبْلِهِ

"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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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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.

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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*)."[332]

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 yajuuz*) 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-manaazil*) 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.?"

[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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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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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;

{إِنَّمَا يَعْمُرُ مَسَاجِدَ اللّهِ مَنْ آمَنَ بِاللّهِ وَالْيَوْمِ الآخِرِ وَأَقَامَ الصَّلاَةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلاَّ اللّهَ فَعَسَى أُوْلَئِكَ أَن يَكُونُواْ مِنَ الْمُهْتَدِينَ}

"*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.*"[333] And Allah ta`ala says,

{فِي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ * رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاء الزَّكَاةِ}

"*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*"[334]

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;

((وَحَقًّا عَلَى الْمَزُورِ إِكْرَامُ زَائِرِهِ))

"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,

((المَلاَئِكَةُ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مَصَلاَّهُ اَلَّذِي صَلَّى فِيهِ تَقُولُ: اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ارْحَمْهُ))

"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,

((إِذَا أَتَيْتُمُ الصَّلاَةَ فَلاَ تَأْتُوهَا وَأَنْتُمْ تَسْعُونَ وَأْتُوهَا وَعَلَيْكُمُ السَّكِينَةُ))

"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.[335] That is that one should say, بِسْمِ اللَّهِ "**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,

"اللّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ "

"Allahumma aghfir lii 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,

اللَّهُمَّ اَغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي اَبْوَابَ فَضْلِكَ

"**Allahumma aghfir lii dhunuubii 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 he 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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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-Makki[336], 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 Malik[337], 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, "Sahnun[338] 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

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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.].

been narrated by Yahya ibn Yahya[339] 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.[340] 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,[341] 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[342], 'Shall we turn our faces towards the story tellers?' He said, 'Show the innovators your backs.' Ibn Umar said, 'I entered on Ibn Sireen[343], 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[344] entered the Friday mosque of Basra and saw a story teller relating tails 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

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339 He was Abu Muhammad Yahya ibn Yahya ibn Abi Issa 'l-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[345] when the Prophet, may Allah bless him and grant him peace said;

((حُضُورُ مَجْلِسِ عِلْمٍ أَفْضَلُ مِنْ عِيَادَةِ أَلْفِ مَرِيضٍ وَحُضُورُ مَجْلِسِ عِلْمٍ أَفْضَلُ مِن شُهُودِ أَلْفِ جَنَازَةٌ))

"Attending the assemblies of knowledge is better than visiting a thousand sick people. Attending the assemblies 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,

((هَلْ يَنْفَعُ قِرَاءَةُ الْقُرْآمِ إلاَّ بِالْعِلْمِ؟))

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

((مَجْلِسُ ذِكْرٍ يُكَفِّرُ سَبْعِينَ مَجْلِسًا مِنْ مَجَالِسِ اللَّهْوِ))

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

[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;[346] "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 he 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

[346] The Risaalat here refers to al-Ghazaali's ar-Risaalat 'l-Mustashadiya.

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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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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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,

أُمِرَ بِلاَلٌ أَنَّ يَّشْفَعَ الأَذَانَ وَيُوتِرَ الإِقَامَةَ

"Bilal[347] 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 المُؤَذِّنَ فَقُولُواْ مِثْلَ مَا يَقُولُ 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,

((مَن قَالَ حِينَ يَسْمَعُ النِّدَاءَ اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلاَةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَالدَّرَجَةَ الرَّفِيعَةَ وَابْعَثْهُ مَقَامًا مَّحْمُودًا اَلَّذِي وَعَدتَّهُ حَلَّتْ لَهُ شِفَاعَتِي يَوْمَ 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 *Mahmuud* 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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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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[347] He was Abu Abdallah Bilal ibn Rabah 'l-Habashi, [d. 641 C.E.], the *muadhin* of the Prophet, may Allah bless him and grant him peace and the secretary of the Muslim treasury.

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*)." At-Tataai'y 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[348] 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.[349]" *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 doing many *adhaans* one after another in a single mosque, after the appearance of dawn - that is a reprehensible innovation. It says in the Ihya `Uluum ad-Deen, "Among those things which are also reprehensible (*al-makruuhaat*) is doing many *adhaans* one after another in a single mosque after the appearance of dawn in different consecutive times. This is regardless if it is done singularly are together. There is no benefit to be had in that, as long as there remains no one sleeping in the mosque and the voice is not loud enough to awaken those who are outside the mosque. All of that is from among those things which are reprehensible and contradict the *sunna* of the Companions and the Early Community."

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

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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-Muntakhab:

"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-Rajraaji), 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 (*manhiyyaat*) 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 (*jaa'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 (*mukallaf*) 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

mere 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 makruuha*) because it from secondary innovations (*bid`a idaafiy*). 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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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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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,

((صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي))

"Pray as you have seen me pray."

It is related in the Saheeh of al-Bukhari also that Abu Humayd as-Saa`idi[350] said,

أَنا كُنْتُ أَحْفَظُكُمْ لِصَلاَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُهُ إِذَا كَبَّرَ جَعَلَ يَدَيْهِ حِذَاءَ مَنكِبَيْهِ وَإِذَا رَكَعَ أَمْكَنَ يَدَيْهِ مِن رُكْبَتَيْهِ ثُمَّ هَصَرَ ظَهْرَهُ فَإِذَا رَفَعَ رَأْسَهُ اِسْتَوَى حَتَّى يَعُودَ كُلُّ فِقَارٍ مَكَانَهُ فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرِشٍ وَلاَ قَابِضِهِمَا وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ رِجْلَيْهِ الْقِبْلَةَ فَإِذَا جَلَسَ فِي الرَّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ اليُسْرَى وَنَصَبَ الْيُمْنَى وَإِذَا جَلَسَ فِي الرَّكْعَةِ الآَخِرَةِ قَدَّمَ رِجْلَهُ الْيُسْرَى وَنَصَبَ الأُخْرَى وَقَعَدَ عَلَى مَقْعَدَتِهِ

"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 *sajda*, 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 اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَدَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ السَّلاَمَ فَقَالَ: ((ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ)) فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ((ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ)) ثَلاَثًا فَقَالَ: "وَالَّذِي بَعَثَكَ بِالْحَقِّ فَمَا أُحْسِنُ غَيْرَهُ فَعَلِّمْنِي" قَالَ: ((إِذَا قُمْتَ إِلَى الصَّلاَةِ فَكَبِّرْ ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنْ الْقُرْآنِ ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ثُمَّ افْعَلْ ذَلِكَ فِي صَلاَتِكَ كُلِّهَا))

"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`awiyya.

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 نَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ وَلاَ يَكُفَّ ثَوْبًا وَلاَ شَعْرًا))

"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[351]

كَانَ إِذَا صَلَّى فَرَّجَ بَيْنَ يَدَيْهِ حَتَّى يَبْدُو بَيَاضُ إِبْطَيْهِ

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,

كَانَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوجِزُ الصَّلاَةَ وَيُكَمِّلُهَا

"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 صَلَّى اَحَدُكُمْ بِالنَّاسِ فَلْيُخَفِّفْ فَإِنَّ فِيهِمُ الضَّعِيفَ والسَّقِيمَ وَذَا الْحَاجَةِ وَالْكَبِيرَ وَإِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّلْ 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,

((اَمَّا يَخْشَى أَحَدُكُمْ إِذَا رَفَعَ رَأْسَهُ قَبْلَ الإِمَامِ أَن يَّجْعَلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ أَوْ يَجْعَلَ اللَّهُ صُورَتَهُ صُورَةَ حِمَارٍ))

"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-Bara'a[352] who said,

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَالَ سَمِعَ اللَّهُ لِمَن حَمِدَهُ لَمْ يَحْنِ أَحَدٌ مِّنَّا ظَهْرَهُ حَتَّى يَقَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَاجِدًا ثُمَّ نَقَعَ سُجُودًا.

"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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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 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 yarhamkumu Allahu** - Straighten yourselves, may Allah be merciful to you." Then one of the followers say, "**Kabbir! raddiya Allahu `annaa 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,

((لَتُسَوُّنَّ صُفُوفَكُمْ أَوْ لَيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ))

"You should keep your lines straight, or 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, when they complained to him about the pain which they found in prostrating on the earth, he did not resolve their complaints? This means that he did not remove their complaint. 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 (*jaa'iz*) 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 Saheeh of al-Bukhari. In it, it states that Maymuna said,

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم يُصَلِّي عَلَى الْخُمْرَةِ

"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:

أَنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِطَعَامٍ صَنَعَتْهُ لَهُ فَأَكَلَ مِنْهُ ثُمَّ قَالَ: ((قُومُوا فَلِأُصَلِّ لَكُمْ))

قَالَ أَنَسٌ: فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدْ اسْوَدَّ مِنْ طُولِ مَا لُبِسَ فَنَضَحْتُهُ بِمَاءٍ فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَصَفَفْتُ وَالْيَتِيمَ وَرَاءَهُ وَالْعَجُوزُ مِنْ وَرَائِنَا فَصَلَّى لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ ثُمَّ انْصَرَفَ

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*[353] 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

[353] The term *sura* in Arabic means 'a wall' or 'an enclosure'. It technical meaning is the 114 seperate 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[354],

مَنْ سَبَّحَ الله فِي دُبُرِ كُلِّ صَلاَةٍ ثَلاَثاً وَثَلاَثِينَ، وَحَمِدَ الله ثَلاَثاً وَثَلاَثِينَ، وَكَبَّرَ الله ثَلاَثاً وَثَلاَثِينَ، فَتِلْكَ تِسْعَةٌ وَتِسْعُونَ، وَقَالَ تَمَامَ الْمَائَةِ: لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ

'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 wahdahu laa shareeka lahu lahu'l-mulk wa lahu'l-hamdu 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 Allahu**, **al-hamdulillahi**, and **Allahu akbar** thirty-three times and seal it with **Laa ilaha illa Allah wahdahu 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,

((لاَ يَجْتَمِعُ قَوْمٌ مُسْلِمُونَ فَتَدْعُو بَعْضُهُمْ وَيُؤَمِّنُ بَعْضُهُمْ إِلاَّ اسْتَجَابَ اللَّهُ دُعَاءَهُمْ))

"No Muslim people gather where some of them supplicate and others follow, except that Allah answers there supplication." This is related by al-Haakim[355] in accordance with the condition established by *Imam* Muslim."

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[354] This tradition was related by *Imam* Ahmad ibn Hanbal in his Musnad, *Imam* Muslim in his Saheeh, an-Nasai and al-Bayhaqi on the authority of Abu Hurayra.

[355] He was Abu Abdallah Muhammad ibn Abdallah ibn Hamdawayh ibn Na`im 'l-Haakim 'n-Naysaburi, [933 - 1014 C.E.], one of the leading scholars of prophetic traditions in his time. He composed the famous Mustadrak `Ala 's-Sahihayn.

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 'l-Islam* Ibn Hajr[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,

((وَإِنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ))

"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,

رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

"**Rabbi qinii `adhaabaka yawma tab`athu `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

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[356] He was *Shaykh 'l-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 Lisaan 'l-Adhkaar wa 'd-Da`awaat 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 (*aqdiiya*) 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,

{وَتَعَاوَنُواْ عَلَى الْبرِّ وَالتَّقْوَى وَلاَ تَعَاوَنُواْ عَلَى الإِثْمِ وَالْعُدْوَانِ}

"*Help one another to righteousness and fearful awareness and do not help one another to sin and enmity*."[358]

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;

[358] Quran - 5:2.

[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[359] 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 *sunnan* 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 Tilimsan 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-Saadiq, "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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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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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 (*qadaa'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,

((مَن نَسِيَ صَلاَةً فَلْيُصَلِّ إِذَا ذَكَرَهَا لاَ كَفَّارَةَ لَهَا إِلَّا ذَلِكَ {وَأَقِمِ الصَّلاَةَ لِذِكْرِيَ}))

"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*'[360]." 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,

يَا رَسُولَ اللَّهِ مَا كِدْتُ أُصَلِّي الْعَصْرَ حَتَّى كَادَتْ الشَّمْسُ تَغْرُبُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((وَاللَّهِ مَا صَلَّيْتُهَا)) فَقُمْنَا إِلَى بُطْحَانَ فَتَوَضَّأَ لِلصَّلَاةِ وَتَوَضَّأْنَا لَهَا فَصَلَّى الْعَصْرَ بَعْدَ مَا غَرَبَتْ الشَّمْسُ ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ

"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 Abdallah ibn Abi Qatada on the authority of his father[361] who said,

سِرْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً فَقَالَ بَعْضُ الْقَوْمِ لَوْ عَرَّسْتَ بِنَا يَا رَسُولَ اللَّهِ قَالَ أَخَافُ أَنْ تَنَامُوا عَنْ الصَّلَاةِ قَالَ بِلَالٌ أَنَا أُوقِظُكُمْ فَاضْطَجَعُوا وَأَسْنَدَ بِلَالٌ ظَهْرَهُ إِلَى رَاحِلَتِهِ فَغَلَبَتْهُ عَيْنَاهُ فَنَامَ فَاسْتَيْقَظَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ طَلَعَ حَاجِبُ الشَّمْسِ فَقَالَ: ((يَا بِلَالُ أَيْنَ مَا قُلْتَ)) قَالَ مَا أُلْقِيَتْ عَلَيَّ نَوْمَةٌ مِثْلُهَا قَطُّ، قَالَ: ((إِنَّ اللَّهَ قَبَضَ أَرْوَاحَكُمْ حِينَ شَاءَ وَرَدَّهَا عَلَيْكُمْ حِينَ شَاءَ يَا بِلَالُ قُمْ فَأَذِّنْ بِالنَّاسِ بِالصَّلَاةِ)) فَتَوَضَّأَ فَلَمَّا ارْتَفَعَتْ الشَّمْسُ وَابْيَاضَّتْ قَامَ فَصَلَّى

"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 souls 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."

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[360] Quran - 20:14.

[361] He was Abu Qatada '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,

صَلَّى لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ مِن بَعْضِ الصَّلَوَاتِ ثُمَّ قَامَ فَلَمْ يَجْلِسْ فَقَامَ النَّاسُ مَعَهُ، فَلَمَّا قَضَى صَلاَتَهُ وَنَظَرْنَا تَسْلِيمَهُ كَبَّرَ قَبْلَ التَّسْلِيمِ فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ ثُمَّ سَلَّمَ

"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,

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْصَرَفَ مِنْ اثْنَتَيْنِ فَقَالَ لَهُ ذُو الْيَدَيْنِ أَقَصُرَتْ الصَّلَاةُ أَمْ نَسِيتَ يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((أَصَدَقَ ذُو الْيَدَيْنِ؟)) فَقَالَ النَّاسُ نَعَمْ فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى اثْنَتَيْنِ أُخْرَيَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ

"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,

صَلِّي النَبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلّمَ الظُّهْرَ رَكْعَتَيْنِ، فَقِيلَ: صَلَيْتَ رَكْعَتَيْنِ، فَصَلَّي رَكْعَيْتَيْنِ ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْنِ.

"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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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 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 (*tarqee`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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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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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,

خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ المَدِينَةِ إِلَى مَكَّةَ فَكَانَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ حَتَّى رَجَعْنَا إِلَى الْمَدِينَةِ

"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,

الصَّلَاةُ أَوَّلُ مَا فُرِضَتْ رَكْعَتَيْنِ فَأُقِرَّتْ صَلَاةُ السَّفَرِ وَأُتِمَّتْ صَلَاةُ الْحَضَرِ

"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 `Abaas who said,

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْمَعُ بَيْنَ صَلاَتَيِ الظُّهْرِ وَالْعَصْرِ إِذَا كَانَ عَلَى ظَهْرِ سَيْرٍ وَيَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشآءِ

"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,

صَحِبْتُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وسَلَّمَ فَلَمْ أَرَهُ يُسَبِّحُ فِي السَفَرِ

"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,

رَكَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيِّ الْفَجْرِ فِي السَّفَرِ

"The Prophet, may Allah bless him and grant him peace used to make the two *rak`ats* of *fajr* while on a journey." It is also related in the Saheeh of al-Bukhari on the authority of Umm Hani[362] that she mentioned,

[362] She was Umm Hani' Fakhita bint Abi Taalib, the sister of Ali ibn Abi Taalib.

أَنَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وِسَلَّمَ يَوْمَ فَتْحَ مَكَّةَ إِغْتَسَلَ فِي بَيْتِهَا وَصَلَّى ثَمَانَ رَكَعَاتٍ فَمَا رَأَيْتُهُ صَلَّى صَلاَةً أَخَفَّ مِنْهَا غَيْرَ أَنَّهُ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ

"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,

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسَبِّحُ عَلَى الرَّاحِلَةِ قِبْلَ أَيِّ وَجْهٍ تَوَجَّهَ وَيُوتِرُ عَلَيْهَا غَيْرَ أَنَّهُ لاَ يُصَلِّي عَلَيْهَا الْمَكْتُوبَةَ

"The Messenger of Allah, may Allah bless him and grant him peace used to pray optional prayers upon his female camel facing in which direction it faced and he used to perform the *witr* prayer upon it. However, he never prayed any of the prescribed prayers upon his mount." It is also related in the Saheeh of al-Bukhari on the authority of Ibn Umar,

وَلَا يُسَبِّحُ بَعْدَ الْعِشَاءِ (يعني في السفر) حَتَّى يَقُومَ مِنْ جَوْفِ اللَّيْلِ

"The Prophet, may Allah bless him and grant him peace, did not pray optional prayers (meaning during a journey), until he would stand in the middle of the night."

It is also related in the Saheeh of al-Bukhari in the chapter on the *jumu`a* prayer on the authority of Abu Hurayra that he heard the Messenger of Allah, may Allah bless him and grant him peace say,

((نَحْنُ الآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ بَيدَ أَنَّهُمْ أُوتُواْ الَ ْكِتَابِ مِن قَبْلِنَا ثُمَّ هَذَا يَوْمُهُمْ اَلَّذِي فَرَضَ اللَّهُ عَلَيْهِم فَاخْتَلَفُواْ فِيهِ فَهَدَانَا اللَّهُ لَهُ فَالْنَّاسُ لَنَا فِيهِ تَبَعٌ الْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ غَدٍ.))

"We are the last community and the foremost on the Day of Judgment, although they were given the Scriptures before us. Then, this was their day (Friday) which Allah made obligatory for them, but they differed about it. Then Allah guided us to it, thus the people are behind us in that. The Jews day is tomorrow and the Christians is the day after tomorrow." It is also related in the Saheeh of al-Bukhari in the chapter on the *jumu`a* prayer on the authority of Anas ibn Malik, may Allah be pleased with him,

أَنَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّى الْجُمْعَةَ حِينَ تَمِيلُ الشَّمْسُ

"The Prophet, may Allah bless him and grant him peace used to pray the *jumu`a* prayer with us when the sun had began 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-ghuslu wujuuban*). 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 that the Messenger of Allah, may Allah bless him and grant him peace said,

غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ

"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,

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ قَائِمًا ثُمَّ يَقْعُدُ ثُمَّ يَقُومُ كَمَا تَفْعَلُونَ اِلأَنَ

"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 *sunna* 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,

((يُنصَتَ إِذَا تَكَلَّمَ الإِمَامُ))

"Listen when the Imam is speaking."

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 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,

((مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ، وَتَطَهَّرَ بِمَا اسْتَطَاعَ مِنْ طُهْرٍ، ثُمَّ ادَّهَنَ أَوْ يَمَسَّ مِنْ طِيبٍ، ثُمَّ رَاحَ فَلَمْ يُفَرِّقْ بَيْنَ اثْنَيْنِ، فَصَلَّى مَا كُتِبَ لَهُ، ثُمَّ إِذَا خَرَجَ الإِمَامُ أَنْصَتَ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الأُخْرَى))

"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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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 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

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363 He was Abu Abdallah Salman 'l-Farisi, [d. 656 C.E.], a leading Companion of the Prophet originally from Persia.

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,

((خِيَارِ أُمَّتِي اَلَّذِينَ إِذَا أَسَاؤُوا اسْتَغْفَرُوا وَإِذَا سَافَرُوا أَفْطَرُوا وَقَصَّرُوا))

"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-Saadiq. 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 يُحِبُّ أَنْ تُؤْتَى رُخْصَتُهُ))

"Truly Allah loves that you perform His concessions." It says in the Miftaah 's-Sadaad which is the commentary upon the Irshaad 's-Saalik, "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[365] 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`u*) in a single village. This is a forbidden innovation based upon the well-known opinion. Ibn Yunis[366] 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-Miy`aar of al-Wansharisi,[367] "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[368] and Ibn 'l-Haajib[369] 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

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of Prophet Muhammad, may Allah bless him and grant him peace, called as-Shifa Bi Ta`reef Huquuq 'l-Mustafa. This text was one of the most important books of study in the educational curriculum throughout Islamic Africa.

365 He was Abu'l-Hassan Ali ibn Muhammad 'r-Rab`i 'l-Lahkmi, [d. 1085 C.E.].

366 He was Muhammad ibn Abdallah ibn Yunis 's-Siqilli, [d. 1059 C.E.].

367 He was Ahmad ibn Yahya ibn Muhammad ibn Abd 'l-Waahid ibn Ali 't-Tilimsani 'l-Wansharisi, [d. 1508 C.E.] and the compiler of one of the greatest work concerning the legal decisions of the Maliki scholars of Andalusia, Morrocco and West Africa called al-Mi`yar 'l-Mughrib `An Fataawi `Ulama Ifriqiyya wa 'l-Andalus wa 'l-Maghrib.

368 He was Abu 't-Tahir Ibrahim ibn Abd 's-Samad ibn Bashir [d. 1131 C.E.].

369 He was Uthman ibn Umar ibn Abu Bakr ibn Yusef ibn 'l-Haajib 'l-Kurdi [d. 1249 C.E.].

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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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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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 Saheeh of al-Bukhari on the authority of Anas ibn Malik who said,

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لاَ يَغْدُو يَوْمَ الْفِطْرِ حَتَّى يَأْكُلَ تَمَرَاتٍ

"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 Saheeh of al-Bukhari also on the authority of Anas ibn Malik who said,

وَيَأْكُلُهُنَّ وِتْراً

"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 Saheeh of al-Bukhari in the chapter concerning glorifying Allah on the way to the *Eid* prayer on the authority of Abdallah ibn Bishr[370],

إِنْ كُنَّا فَرَغْنَا فِى هَذِهِ السَّاعَةِ، وَذَلِكَ حِينَ التَّسْبِيحِ

"When we had completed the *Eid* prayer in this hour, it was the time that the people began to make glorification."

From the path of the *sunna* of the Prophet, may Allah bless him and grant him peace, is it being unobjectionable to go out to the place of prayer (*musalla*) in the empty spaces (*fadaa'*) and the deserts (*sahra'*) on the days of the *Eid 'l-Fitri* and the *Eid 'l-Adha* for those not living in the city of Mecca. It is related in the Saheeh of al-Bukhari on the authority of Abu Sa'id 'l-Khudri who said,

كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَخْرُجُ يَوْمَ الْفِطْرِ وَالأَضْحَى إِلَى الْمُصَلَّى

"The Messenger of Allah, may Allah bless him and grant him peace, used to go out of the city to the place of prayer on the days of the *Eid 'l-Fitri* and the *Eid 'l-Adha*."

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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,

نُهُوا أَنْ يَحْمِلُوا السِّلاَحَ يَوْمَ عِيدٍ إِلاَّ أَنْ يَخَافُوا عَدُوًّا

"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 Ishaaq ibn Sa`id ibn Amr ibn 'l-`Aas on the authority of his father[372], who said,

دَخَلَ الْحَجَّاجُ عَلَى ابْنِ عُمَرَ وَأَنَا عِنْدَهُ فَقَالَ: كَيْفَ هُوَ؟ فَقَالَ: صَالِحٌ فَقَالَ: مَنْ أَصَابَكَ؟ قَالَ: أَصَابَنِي مَنْ أَمَرَ بِحَمْلِ السِّلَاحِ فِي يَوْمٍ لَا يَحِلُّ فِيهِ حَمْلُهُ!

"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, is it 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 `Abdallah who said,

كَانَ النَّبِىُّ صلى الله عليه وسلم إِذَا كَانَ يَوْمُ عِيدٍ خَالَفَ الطَّرِيقَ

"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,

((إِنَّ أَوَّلَ مَا نَبْدَأُ بِهِ فِى يَوْمِنَا هَذَا أَنْ نُصَلِّىَ ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ سُنَّتَنَا))

" 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, is it being unobjectionable of making glorification (*takbeer*) on the days of Mina after every prayer. It is related in the Saheeh of al-Bukhari,

وَكَانَ ابْنُ عُمَرَ يُكَبِّرُ بِمِنًى تِلْكَ الأَيَّامَ وَخَلْفَ الصَّلَوَاتِ، وَعَلَى فِرَاشِهِ وَفِى فُسْطَاطِهِ، وَمَجْلِسِهِ وَمَمْشَاهُ تِلْكَ الأَيَّامَ جَمِيعاً. وَكَانَتْ مَيْمُونَةُ تُكَبِّرُ يَوْمَ النَّحْرِ. وَكُنَّ النِّسَاءُ يُكَبِّرْنَ خَلْفَ أَبَانَ بْنِ عُثْمَانَ وَعُمَرَ بْنِ عَبْدِ الْعَزِيزِ لَيَالِىَ التَّشْرِيقِ مَعَ الرِّجَالِ فِى الْمَسْجِدِ

"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."

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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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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 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 the to 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 mashruu`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 (*mumtaddan 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'u*) when meeting someone (*`inda 'l-liqaa'i*) during the *Eid*. This is a reprehensible innovation, while some say it is permissible (*jaa'iza*) 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 (*mustahab*); 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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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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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 (*janaa'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 rasuuluallahi**) at the point of death. This is in accordance with the prophetic tradition,

((لَقِّنُوا مَوْتَاكُمْ لاَ إِلَهَ إِلاَّ اللَّهُ))

"Prompt those among you who are dying to say, '**Laa ilaha illa Allah**' (There is no deity except Allah.)."[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,

((وَمَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ...)) وَقِيلَ لِوَهْبِ بْنِ مُنَبِّهٍ: "أَلَيْسَ لَا إِلَهَ إِلَّا اللَّهُ مِفْتَاحُ الْجَنَّةِ؟" قَالَ: "بَلَى وَلَكِنْ لَيْسَ مِفْتَاحٌ إِلَّا لَهُ أَسْنَانٌ فَإِنْ جِئْتَ بِمِفْتَاحٍ لَهُ أَسْنَانٌ فُتِحَ لَكَ وَإِلَّا لَمْ يُفْتَحْ لَكَ"

"He whose last words are **Laa ilaha illa Allah** (There is no deity except Allah) will enter Paradise."[375] It was said to Wahab ibn Munabbah, "Is not **Laa ilaha illa Allah** (There is no deity except Allah) the keys to Paradise?" He said, "Indeed! However, every key must have teeth. When you come with a key which has teeth, then it will be opened to you. If not, then it will not be opened to you."

From the path of the *sunna* of the Prophet, may Allah bless him and grant him peace, is it being acceptable to ritually wash the dead body (*ghusl 'l-mayyit*) an odd number of times. It is related in the Saheeh of al-Bukhari on the authority of Umm `Atiyya[376] who said,

دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَنَحْنُ نَغْسِلُ ابْنَتَهُ فَقَالَ ((اغْسِلْنَهَا ثَلَاثاً أَوْ خَمْساً أَوْ أَكْثَرَ مِنْ ذَلِكَ بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَ فِى الآخِرَةِ كَافُوراً، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِى)) . فَلَمَّا فَرَغْنَا آذَنَّاهُ، فَأَلْقَى إِلَيْنَا حِقْوَهُ فَقَالَ ((أَشْعِرْنَهَا إِيَّاهُ))، فَقَالَ أَيُّوبُ: وَحَدَّثَتْنِي حَفْصَةُ بِمِثْلِ حَدِيثِ مُحَمَّدٍ وَكَانَ فِي حَدِيثِ حَفْصَةَ: ((اغْسِلْنَهَا وِتْرًا)) وَكَانَ فِيهِ ثَلَاثًا أَوْ خَمْسًا أَوْ سَبْعًا وَكَانَ فِيهِ أَنَّهُ قَالَ: ((ابْدَءُوا بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا)) وَكَانَ فِيهِ أَنَّ أُمَّ عَطِيَّةَ قَالَتْ: وَمَشَطْنَاهَا ثَلَاثَةَ قُرُونٍ.

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[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-Hadrami 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 lase words is **LAA ILAHA ILLA ALLAH** will enter Paradise.".

[376] She was Umm `Atiyya Nusayba bint Ka`b 'l-Ansaari, one of the most prominant 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." Ayyub[377] said, "Hafsa informed me similar to what Muhammad related in his tradition. In the tradition of Hafsa[378], 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,

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ وَسَلَّمَ كُفِّنَ فِي ثَلاَثَةِ أَثْوَابٍ يَمَانِيَّةٍ بَيْضٍ سُحُولِيَّةٍ مِنْ كُرْسُفٍ

"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,

((أَسْرِعُوا بِالْجِنَازَةِ، فَإِنْ تَكُ صَالِحَةً فَخَيْرٌ تُقَدِّمُونَهَا إِلَيْهِ، وَإِنْ يَكُ سِوَى ذَلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ))

"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 said[380],

((...عَلَيْكُمْ بِالسَّكِينَةِ...))

'You must walk calmly.' Meaning you must go with purpose while walking with your deceased because what is meant by swiftly (*al-'israa`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 *iqaama* 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 diginity also embraces the prayer of the decease.

Saheeh of al-Bukhari on the authority of `Atta[381] that he heard Jabir ibn Abdallah say that the Prophet, may Allah bless him and grant him peace, said,

((قَدْ تُوُفِّىَ الْيَوْمَ رَجُلٌ صَالِحٌ مِنَ الْحَبَشِ فَهَلُمَّ فَصَلُّوا عَلَيْهِ))، قَالَ فَصَفَفْنَا فَصَلَّى النَّبِىُّ صلى الله عليه وسلم عَلَيْهِ وَنَحْنُ صُفُوفٌ، قَالَ أَبُو الزُّبَيْرِ عَنْ جَابِرٍ كُنْتُ فِى الصَّفِّ الثَّانِى.

"Today a righteous man from Abbyssinia has died.[382] Come and lets 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-Zubayr[383] 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,

أَخْبَرَنِى مَنْ شَهِدَ النَّبِىَّ صلى الله عليه وسلم أَنَّهُ أَتَى عَلَى قَبْرٍ مَنْبُوذٍ فَصَفَّهُمْ وَكَبَّرَ أَرْبَعاً، قُلْتُ مَنْ حَدَّثَكَ قَالَ ابْنُ عَبَّاسٍ رضى الله عنهما.

"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:

اللَّهُمَّ إِنَّهُ عَبْدُكَ وَأَبْنُ عَبْدِكَ وَأَبْنُ أَمَتِكَ، كَانَ يَشْهَدُ أَنْ لاَ إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لاَ شَرِيكَ لَكَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ، وَأَنْتَ اَعْلَمُ بِهِ مِنَّا. اَللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ، وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْ سَيِّئَاتِهِ، اَللَّهُمَّ لاَ تَحْرِمْنَا أَجْرَهُ وَلاَ تَفْتِنَّا بَعْدَهُ

(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,

أَنَّهُ رَأَى قَبْرَ النَّبِىِّ صلى الله عليه وسلم مُسَنَّماً

"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

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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 Eriitrea..

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,[384]

((إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أَعْطَى وَكُلٌّ إِلَى أَجَلٍ مُسَمًّى فَلْتَصْبِرْ وَلْتَحْتَسِبْ))

"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 تَسُبُّوا الأَمْوَتَ فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا))

"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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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-janaa'iz*) and the graves (*al-maqaabir*) 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 (*'ijmaa`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."

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[385] 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,

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[385] He was Abu Umar Ash'hab ibn Abd 'l-`Azeez ibn Dawuud 'l-Qaysi, [d. 814 C.E.].

((لاَ تَدِبُّوا كَدَبِيبِ الْيَهُودِ))

"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-Ikhwaan, "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 is in a pretentious manner for prolonged times."

Among these innovations is carrying the deceased (*tashyee`u 'l-mayyit*) to the grave with the recitation of the Qur'an. This is a reprehensible innovation. It says in the al-Madkhal, "Beware of what many of the people do in assembling the Qur'an reciters (*qurraa'*) during that times. They spread straw mats for them in the streets, or carpets or both together. The Qur'an reciters sit upon these and recite for the deceased while he is being prepared and carried to the grave."

Among these innovations is the scriptures (*saheefa*) which is fastened to the deceased (*tu`allaqu*) which has verses from the Qur'an, names of Allah, names of the Prophets, names of the protected friends of Allah (*awliyaa Allah*) or the like which is sacred - written in them. This is a forbidden innovation according to what is well known because the part of the deceased which has the scriptures attached becomes smudged although verse of the Qur'an, names of Allah, the prophets, the protected friends of Allah or the like which has inviolability can be effected by this impurity. It says in the Takhlees 'l-Ikhwaan, "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 (*takhsees 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-Madyuuni[387], "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 Risaalat 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-Risaala 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 Jahmi, [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 (*yustahabbu*) 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.

لَمَّا دُفِنَ عُثْمَانُ بْنُ مَظْعُومٍ أَمَرَ رَجُلاً أَنْ يَأْتِيَهُ بِحَجَرٍ فَلَمْ يَسْتَطِخْ حَمْلَهُ فَقَامَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَسَرَ عَنْ ذِرَاعِيهِ ثُمَّ حَمَلَهُ فَوَضَعَهُ عِنْدَ رَأْسِهِ وَقَالَ: أَعْلَمُ بِهِ قَبْرَ أَخِي، وأَدْفُنُ إِلَيْهِ مَنْ مَاتَ مِنْ أَهْلِي

"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,

((اللَّهُمَّ لاَ تَجْعَلْ قَبْرِي وَثَناً يُعْبَدُ اشْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ))[388]

'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,[389]

((أُولَئِكَ شِرَارُ الْخَلْقِ كَانُوا إِذَا مَاتَ فِيهِمُ الرَّجُلُ الصَّالِحُ بَنَوْا عَلَى قَبْرِهِ مَسْجِداً))

'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,[390] "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-Razaaq 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 stautues. They both mentoned this to the Prophet, may Allah bless him and grant him peace, and he said a similar statement to the above mentoned 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."[391] 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

[391] 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 *madh'hab* of *Imam* Malik considers it reprehensible."

I say: Some of the scholars make it highly recommended (*astahabba*) 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 *madh'hab* of *Imam* Malik.

Among these innovations is placing the scriptures (*wad`u 'l-mas'hafi*) 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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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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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,

((مَنْ آتَاهُ اللَّهُ مَالاً، فَلَمْ يُؤَدِّ زَكَاتَهُ مُثِّلَ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعاً أَقْرَعَ، لَهُ زَبِيبَتَانِ، يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ، ثُمَّ يَأْخُذُ بِلِهْزِمَتَيْهِ يَعْنِى شِدْقَيْهِ، ثُمَّ يَقُولُ: أَنَا مَالُكَ، أَنَا كَنْزُكَ، ثُمَّ تَلاَ {لاَ يَحْسِبَنَّ الَّذِينَ يَبْخَلُونَ بِمَآ أَتَاهُمُ اللَّهُ مِن فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخِلُواْ بِهِ يَوْمَ الْقِيَامَةِ}))

"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 from His bounty think that it is good for them*'.[392]"

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 (*nisaab*). 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,

((لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ [مِنَ التَّمْرِ] صَدَقَةٌ ، وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ [مِنَ الْوَرِقِ] صَدَقَةٌ ، وَلَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ [مِنَ الإِبِلِ] صَدَقَةٌ))

"What is less than five *awsuq* [on dates] there are no alms. What is less than five *awaaq* [on coins] there are no alms. What is less than five head [of camels] there are no alms."[393] 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

فَإِذَا كَانَتْ سَائِمَةُ الرَّجُلِ نَاقِصَةً مِنْ أَرْبَعِينَ شَاةً وَاحِدَةً فَلَيْسَ فِيهَا صَدَقَةٌ

"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

وَلاَ يُجْمَعُ بَيْنَ مُتَفَرِّقٍ وَلاَ يُفَرَّقُ بَيْنَ مُجْتَمِعٍ مَخَافَةَ الصَّدَقَةِ

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[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 *awsaq* equal 609.84 kilograms. Five *awaaq* 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,

وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ

"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'i*) and male goats (*at-tays*). It is related in the Saheeh of al-Bukhari also in the letter of Abu Bakr to Anas,

وَلاَ يُخْرَجُ فِى الصَّدَقَةِ هَرِمَةٌ، وَلاَ ذَاتُ عَوَارٍ، وَلاَ تَيْسٌ، إِلاَّ مَا شَاءَ الْمُصَدِّقُ

"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 `Abaas who said that the Messenger of Allah, may Allah bless him and grant him peace said to Mu`adh ibn Jabal[395] when he dispatched him to govern Yemen,

((سَتَأْتِي قَوْمًا أَهْلَ كِتَابٍ فَإِذَا جِئْتَهُمْ فَادْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَإِنْ [هُمْ] أَطَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ [هُمْ] أَطَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِمْ، فَإِنْ [هُمْ] أَطَاعُوا لَكَ بِذَلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهُ لَيْسَ بَيْنَهُ وَبَيْنَ اللَّهِ حِجَابٌ))

"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, freeman, 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-Khazraji, [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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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 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`u* 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 near 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 (*ziyyaada*) in the alms of the *Eid 'l-Fitr* more than two handfuls (*sa`a*). This is a reprehensible innovation. An example for that is like 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."

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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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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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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,

((صُومُوا لِرُؤْيَتِهِ، وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ غُمَّ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلاَثِينَ))

"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,

مَنْ صَامَ يَوْمَ الشَّكِّ فَقَدْ عَصَى أَبَا الْقَاسِمِ صلى الله عليه وسلم

"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 إِيمَاناً وَاحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ))

"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[396] that the Messenger of Allah, may Allah bless him and grant him peace said,

((لاَ يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ))

"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,

كُنْتُ أَتَسَحَّرُ فِى أَهْلِى، ثُمَّ تَكُونُ سُرْعَتِى أَنْ أُدْرِكَ السُّجُودَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم

"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[397] who said,

تَسَحَّرْنَا مَعَ النَّبِىِّ صلى الله عليه وسلم ثُمَّ قَامَ إِلَى الصَّلاَةِ، قُلْتُ: كَمْ كَانَ بَيْنَ الأَذَانِ وَالسَّحُورِ؟ قَالَ: قَدْرُ خَمْسِينَ آيَةً

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396 He was Sahl ibn Sa`d ibn Malik ibn Khaalid 'l-Ansaari 's-Saa`idi 'l-Madini, [610 - 710 C.E.].

397 He was Abu Sa`id Zayd ibn Thaabit ibn 'd-Duhaak ibn Ludhaan ibn Amr ibn Abd 'l-`Awf ibn Ghanam ibn Malik, [d. 667 C.E.].

"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* is it being acceptable to magnify good deeds (*ziyaadatu 'l-khayr*). It is related in the Saheeh of al-Bukhari on the authority of Ibn 'Abbas,

كَانَ النَّبِىُّ صلى الله عليه وسلم أَجْوَدَ النَّاسِ بِالْخَيْرِ، وَكَانَ أَجْوَدُ مَا يَكُونُ فِى رَمَضَانَ، حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ جِبْرِيلُ عَلَيْهِ السَّلاَمُ يَلْقَاهُ كُلَّ لَيْلَةٍ فِى رَمَضَانَ حَتَّى يَنْسَلِخَ، يَعْرِضُ عَلَيْهِ النَّبِىُّ صلى الله عليه وسلم الْقُرْآنَ، فَإِذَا لَقِيَهُ جِبْرِيلُ عَلَيْهِ السَّلاَمُ كَانَ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

"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* is it 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,

((تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِى الْوِتْرِ مِنَ الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ))

"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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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 Abu'l-Qasim".[398] 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

[398] The Arabic texts of this saying from Amaar was narrated above in the section on the *sunnan* practices in fasting.

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`dhins* 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,

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399 Quran - 2:183.

400 Quran - 76:1.

401 Quran - 76:5/23.

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 (*jaa'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 fasts 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-Qaasim

[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?"[403] I say: Ahmad Zarruq said in his `Umdat 'l-Murid 's-Saadiq, "There is disagreement also concerning that in which there is no reported clear remonstration (*mu`aarid*) nor confirmation (*muthbit*), is it an innovation? *Imam* Malik said, 'Of course it is an innovation.' *Imam* as-Shaaf`i said, 'It is not an innovation." This is founded upon the prophetic tradition,

((مَا تَرَكْتُهُ لَكُمْ فَهُوَ عَفْوٌ))

'What I have neglected to give you, then it is a mercy.' This is what Ibn 'l-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 'l-'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-Shaafi` 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 's-shubha*).

If you were to say, "What is the legal judgment concerning what the people do during the month of *Rabi` 'l-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 (*ma`siyya*). 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 (*bid`a 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 'l-`ibaadaat*) and manifesting the rites of *Islam* is what they do during the month of *Rabi` 'l-Awwal* from the *Mawlid* of the Prophet, may Allah bless him and grant hi peace. This has been included among the innovations (*bid`a*) 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 *`Ashura*?" I say, it is highly recommended (*mustahab*) if it is done in order to be generous towards the family, the

[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 pretensiousness (*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 affecatation and pretensiousness, 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 pretensiousness. 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 pretensiousness. 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* that 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,[404]

((إِنَّ أَوَّلَ مَا نَبْدَأُ بِهِ فِى يَوْمِنَا هَذَا أَنْ نُصَلِّىَ ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ سُنَّتَنَا))

"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.

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[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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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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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,

سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ: ((مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ))

"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 (*mawaaqeet*) 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:

أَنَّ النَّبِيَّ صلى الله عليه وسلم وَقَّتَ لأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلأَهْلِ الشَّأْمِ الْجُحْفَةَ، وَلأَهْلِ الْيَمَنِ يَلَمْلَمَ، وَلأَهْلِ نَجْدٍ قَرْناً ، فَهُنَّ لَهُنَّ وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ، مِمَّنْ كَانَ يُرِيدُ الْحَجَّ وَالْعُمْرَةَ

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,

كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدْخُلُ مِنَ الثَّنِيَّةِ الْعُلْيَا، وَيَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلَى

"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."

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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,

أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ إِذَا قَفَلَ مِنْ غَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ يُكَبِّرُ عَلَى كُلِّ شَرَفٍ مِنَ الأَرْضِ ثَلاَثَ تَكْبِيرَاتٍ، ثُمَّ يَقُولُ ((لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ، آيِبُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الأَحْزَابَ وَحْدَهُ)).

"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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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 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 *maqaam* 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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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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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 (*'istiwaa'u 'd-dhukuur wa 'l-'unaathi*) being allowed to consume those meats which are slaughtered (*dhabahuu*), killed (*naharuu*) 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 Malik[405] on the authority of his father,

أَنَّ امْرَأَةً ذَبَحَتْ شَاةً بِحَجَرٍ فَسُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ فَأَمَرَ بِأَكْلِهَا

"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 (*naharuu*) 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`d[407], who informed him,

أَنَّ جَارِيَةً لِكَعْبِ بْنِ مَالِكٍ كَانَتْ تَرْعَى غَنَمًا بِسَلْعٍ فَأُصِيبَتْ شَاةٌ مِنْهَا فَأَدْرَكَتْهَا فَذَبَحَتْهَا بِحَجَرٍ فَسُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ((كُلُوهَا))

"Once a captive girl of Ka`b ibn Malik[408] 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 hadeethii `ahdin bi kufrin*). 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,

أَنَّ قَوْمًا قَالُوا يَا رَسُولَ اللَّهِ إِنَّ قَوْمًا يَأْتُونَنَا بِاللَّحْمِ لَا نَدْرِي أَذَكَرُوا اسْمَ اللَّهِ عَلَيْهِ أَمْ لَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمُّوا اللَّهَ عَلَيْهِ وَكُلُوهُ

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405 He was Abdallah ibn Ka`b ibn Malik.

406 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."

407 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.

408 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.

"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 اللَّهِ إِنَّا لَاقُو الْعَدُوِّ غَدًا وَلَيْسَتْ مَعَنَا مُدًى فَقَالَ: ((اعْجَلْ أَوْ أَرِنْ مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ فَكُلْ لَيْسَ السِّنَّ وَالظُّفُرَ)) وَسَأُحَدِّثُكَ أَمَّا السِّنُّ فَعَظْمٌ وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشَةِ

"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`u '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,

أَنَّ النَّبِىَّ صلى الله عليه وسلم كَانَ يُضَحِّى بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ ، وَوَضَعَ رِجْلَهُ عَلَى صَفْحَتِهِمَا ، وَيَذْبَحُهُمَا بِيَدِهِ

"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,

ضَحَّى النَّبِىُّ صلى الله عليه وسلم بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ ، ذَبَحَهُمَا بِيَدِهِ ، وَسَمَّى وَكَبَّرَ وَوَضَعَ رِجْلَهُ عَلَى صِفَاحِهِمَا

"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[409] 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 وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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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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-Madhkal, "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 the *deen*. 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 the *deen* 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.[410] 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'nineen* 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,

((مَا مِن أَهْلِ بَيْتٍ فِيهِ اسْمُ نَبِيٍّ إِلاَّ بَعَثَ اللَّهُ تَبَارَكَ وَتَعَالَى إِلَيْهِمْ مَلَكًا يُقَدِّسُهُمْ بِالْغَدَاةِ وَالْعَشِيِّ))

'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'.[412]"

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.[413] 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 conciet, 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,

[412] There is a similar prophetic tradition in the as-Shifaa Bi Ta`reef Huquuq 'l-Mustafa of *Qadi* Abu'l-Fadl `Iyad ibn Musa.

[413] Among these names are *Jamal 'd-Deen*, *Jalal 'd-Deen*, *Qamr 'd-Deen*, *Warith 'd-Deen*, *Shihaab '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, conciet 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*)[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 (*tukannaa bihi*). He, upon him be peace, said to her,

((تَكَنَّيْ بِابْنِ أُخْتِكِ))

"You should take on the agnomen of the son of your sister." Meaning by that Abdallah ibn 'z-Zubayr[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').

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[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*' Muhammad).

[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 atleast 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 *Hijaaz*, 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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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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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,

((أَلاَ إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ ، فَمَنْ كَانَ حَالِفاً فَلْيَحْلِفْ بِاللَّهِ ، وَإِلاَّ فَلْيَصْمُتْ))

"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,

((يَا عَبْدَ الرَّحْمَنِ بْنَ سَمُرَةَ لاَ تَسْأَلِ الإِمَارَةَ ، فَإِنَّكَ إِنْ أُوتِيتَهَا عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيْهَا ، وَإِنْ أُوتِيتَهَا مِنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا ، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْراً مِنْهَا ، فَكَفِّرْ عَنْ يَمِينِكَ ، وَأْتِ الَّذِى هُوَ خَيْرٌ))

"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 Taawus[416] said that Abu Hurayra, may Allah be pleased with him heard the Prophet, may Allah bless him and grant him peace say,

((قَالَ سُلَيْمَانُ: "لأَطُوفَنَّ اللَّيْلَةَ عَلَى تِسْعِينَ امْرَأَةً، كُلٌّ تَلِدُ غُلاَماً يُقَاتِلُ فِى سَبِيلِ اللَّهِ!"، فَقَالَ لَهُ صَاحِبُهُ قَالَ سُفْيَانُ يَعْنِى الْمَلَكَ: "قُلْ إِنْ شَاءَ اللَّهُ"، فَنَسِىَ، فَطَافَ بِهِنَّ، فَلَمْ تَأْتِ امْرَأَةٌ مِنْهُنَّ بِوَلَدٍ، إِلاَّ وَاحِدَةٌ بِشِقِّ غُلاَمٍ))، فَقَالَ أَبُو هُرَيْرَةَ يَرْوِيهِ قَالَ: ((لَوْ قَالَ إِنْ شَاءَ اللَّهُ، لَمْ يَحْنَثْ وَكَانَ دَرَكاً فِى حَاجَتِهِ))، وَقَالَ مَرَّةً قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: ((لَوِ اسْتَثْنَى))

"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, **إن شاء الله** - '**Insha'a Allahu** (If Allah wills).' But Solomon forgot (to say it). He slept with all his wives, but none of the women gave birth to a child, except one who gave birth to a half-boy." Abu Hurayra added: The Prophet said, "If Solomon had said, "If Allah will", he would not have been

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,

((مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعْهُ ، وَمَنْ نَذَرَ أَنْ يَعْصِيَهُ فَلاَ يَعْصِهِ))

"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,

نَهَى النَّبِىُّ صلى الله عليه وسلم عَنِ النَّذْرِ وَقَالَ: ((إِنَّهُ لاَ يَرُدُّ شَيْئاً ، وَلَكِنَّهُ يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ))

"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,

((لاَ يَأْتِى ابْنَ آدَمَ النَّذْرُ بِشَىْءٍ لَمْ يَكُنْ قُدِّرَ لَهُ، وَلَكِنْ يُلْقِيهِ النَّذْرُ إِلَى الْقَدَرِ قَدْ قُدِّرَ لَهُ، فَيَسْتَخْرِجُ اللَّهُ بِهِ مِنَ الْبَخِيلِ، فَيُؤْتِى عَلَيْهِ مَا لَمْ يَكُنْ يُؤْتِى عَلَيْهِ مِنْ قَبْلُ))

'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:

بَيْنَا النَّبِىُّ صلى الله عليه وسلم يَخْطُبُ إِذَا هُوَ بِرَجُلٍ قَائِمٍ فَسَأَلَ عَنْهُ فَقَالُوا أَبُو إِسْرَائِيلَ نَذَرَ أَنْ يَقُومَ وَلاَ يَقْعُدَ وَلاَ يَسْتَظِلَّ وَلاَ يَتَكَلَّمَ وَيَصُومَ، فَقَالَ النَّبِىُّ صلى الله عليه وسلم: ((مُرْهُ فَلْيَتَكَلَّمْ وَلْيَسْتَظِلَّ وَلْيَقْعُدْ وَلْيُتِمَّ صَوْمَهُ))

"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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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 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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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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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-Bukhari[418],

((يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ، وَأَحْصَنُ لِلْفَرْجِ))

"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,

((..فإِنِّى أَنَامُ وَأَقُومُ، وَأَصُومُ وَ ُأُفْطِرُ وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِى فَلَيْسَ مِنِّى))

"…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 the his *sunna*, may Allah bless him and grant him peace regarding marriage is that it is recommended to seek after a women 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,

((فَعَلَيْكَ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ))

"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,

كَانَ يَقُولُ نَهَى النَّبِىُّ صلى الله عليه وسلم أَنْ يَبِيعَ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَلاَ يَخْطُبَ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ

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[418] This prophetic tradition was related on the authority of Abdallahi ibn Mas`ud, who said: "We were once with the Prophet, may Allah bless him and grant him peace and some of the young men who were idle with no wealth.; when he, may Allah bless him and grant him peace said:…".

[419] This prophetic tradition is related on the authority of Abdallah ibn Umar. The completion of the tradition is as follows, ". . . and whoever is not able to marry, should fast, as fasting diminishes his sexual power.."

[420] This tradition is related on the authority of Anas ibn Malik, however the above expression of the tradition related in the Ihya cannot been found in the Saheeh of al-Bukhari or in any of the Six Canonical Collections. The text if the traditions as related in the Saheeh al-Bukhari is: "You are the ones who said so-and-so; as for me, I swear by Allah that I am the fearful of Allah than you and I am the most conscious of by duty to Him than you, yet I fast and I eat; I pray and I sleep, and I marry women. For whoever dislikes my *sunna* is not from among me."

[421] This tradition is related on the authority of Abu Hurayra, however the wording of the prophetic tradition in the Saheeh al-Bukhari is different from what is narrated in the Ihya. The text of the traditions related *Imam* al-Bukhari on Abu Hurayra says: "So achieve someone who possesses religion, then you will prosper." The wording of the tradition in the Ihya was narrated by *Imam* Muslim, at-Tirmidhi, and an-Nisaai on the authority of Jabir ibn Abdallah; *Imam* Ahmad on the authority of A`isha; and *Imam* ad-Daarimi on the authority of Abu Hurayra.

"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,

{فَلاَ تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَاجَهُنَّ}

'*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,

((أَوْلِمْ وَلَوْ بِشَاةٍ))

"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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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 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 straight-away 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-maqruuna 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*[425] and in the second the two *al-Mu`awadhatayn*[426]. 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:

((إِذَا تَزَوَّجَ أَحَدُكُمُ الْمَرْأَةَ أَوِ اشْتَرَى الْجَارِيَةَ فَلْيَأْخُذْ بِنَاصِيَتِهَا وَلْيَدْعُ بِالْبَرَكَةِ))

"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,[427] He should then say:

((اللَّهُمَّ إِنِي اَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا 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.)[428]

It has been related in the Saheeh of al-Bukhari that the Messenger of Allah, may Allah bless him and grant him peace said[429],

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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.

((لَوْ أَنَّ أَحَدَهُمْ إِذَا أَرَادَ أَنْ يَأْتِىَ أَهْلَهُ قَالَ بِاسْمِ اللَّهِ ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا ، فَإِنَّهُ إِنْ يُقَدَّرْ بَيْنَهُمَا وَلَدٌ فِى ذَلِكَ ، لَمْ يَضُرَّهُ شَيْطَانٌ أَبَداً))

"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."[430]

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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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.

[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 (*al-`awra*) 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-sharaa'*), paying debts (*al-qadaa'*) and asking for debts to be paid (*al-'iqtidaa'*).

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-shiraa'*) and asking for debts to be paid (*al-'iqtidaa`*). 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,

((رَحِمَ اللَّهُ رَجُلاً سَمْحاً إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى))

"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-qadaa'*). It is related in the Saheeh of al-Bukhari on the authority of Jabir ibn Abdallah who said,

أَتَيْتُ النَّبِىَّ صلى الله عليه وسلم وَهْوَ فِى الْمَسْجِدِ (قَالَ مِسْعَرٌ أُرَاهُ قَالَ) ضُحًى، فَقَالَ: ((صَلِّ رَكْعَتَيْنِ))، وَكَانَ لِى عَلَيْهِ دَيْنٌ فَقَضَانِى وَزَادَنِى

"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,

((تَلَقَّتِ الْمَلاَئِكَةُ رُوحَ رَجُلٍ مِمَّنْ كَانَ قَبْلَكُمْ قَالُوا أَعَمِلْتَ مِنَ الْخَيْرِ شَيْئاً قَالَ كُنْتُ آمُرُ فِتْيَانِى أَنْ يُنْظِرُوا وَيَتَجَاوَزُوا عَنِ الْمُوسِرِ قَالَ قَالَ فَتَجَاوَزُوا عَنْهُ))

"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,

((لاَ يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ أَخِيهِ))

"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,

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431 He was Hudhayfa ibn 'l-Yamaani. He died during the *khilaafa* of Umar.

كَانَ رَجُلٌ يُخْدَعُ فِى الْبَيْعِ فَقَالَ لَهُ النَّبِىُّ صلى الله عليه وسلم: ((إِذَا بَايَعْتَ فَقُلْ لاَ خِلاَبَةَ))، فَكَانَ يَقُولُهُ

"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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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 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`a* is not permissible. It says in the Sharh 'l-Mufeeda, "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`a* 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 tradition[432],

((الْغِيْرَةُ مِنَ الإِيْمَانِ))

'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

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[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[435],

((بَاعِدُوا بَيْنَ أَنفَاسِ النِّساسء وَأَنفَاسِ الرِّجَالِ))

'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,

((وَمَن حَامَ حَوْلَ الْحِمَى يُوشِكُ أَنْ يَقَعُ فِيهِ))

". . .whoever dallies around the prohibited, it is feared he will fall into it."[436] 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,

{وَأَن يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ}

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[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 prrof 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 ts wording is different from that related by *Imam* al-Bukhari.

"*But to refrain is better for them.*"[437] 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 (*ribaa*), 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,

((طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ))

"Seeking knowledge is obligatory upon every Muslim."[438]

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.

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[437] Quran - 24:60.

[438] This tradition is related by Ibn Maja and Ibn Abd 'l-Barr on the authority of Anas ibn Malik..

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-huduud*) 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,

مَا خُيِّرَ النَّبِىُّ صلى الله عليه وسلم بَيْنَ أَمْرَيْنِ إِلاَّ اخْتَارَ أَيْسَرَهُمَا، مَا لَمْ يَأْثَمْ، فَإِذَا كَانَ الإِثْمُ كَانَ أَبْعَدَهُمَا مِنْهُ، وَاللَّهِ مَا انْتَقَمَ لِنَفْسِهِ فِى شَىْءٍ يُؤْتَى إِلَيْهِ قَطُّ، حَتَّى تُنْتَهَكَ حُرُمَاتُ اللَّهِ، فَيَنْتَقِمُ لِلَّهِ

"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[439] 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,

((إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ أَنَّهُمْ كَانُوا يُقِيمُونَ الْحَدَّ عَلَى الْوَضِيعِ، وَيَتْرُكُونَ الشَّرِيفَ، وَالَّذِى نَفْسِى بِيَدِهِ لَوْ فَاطِمَةُ فَعَلَتْ ذَلِكَ لَقَطَعْتُ يَدَهَا))

"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."

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[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[440] on his father,

بَعَثَ النَّبِىُّ صلى الله عليه وسلم خَالِداً ح وَحَدَّثَنِى نُعَيْمٌ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِىِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ بَعَثَ النَّبِىُّ صلى الله عليه وسلم خَالِدَ بْنَ الْوَلِيدِ إِلَى بَنِى جَذِيمَةَ فَلَمْ يُحْسِنُوا أَنْ يَقُولُوا أَسْلَمْنَا، فَقَالُوا صَبَأْنَا صَبَأْنَا، فَجَعَلَ خَالِدٌ يَقْتُلُ وَيَأْسِرُ، وَدَفَعَ إِلَى كُلِّ رَجُلٌ مِنَّا أَسِيرَهُ، فَأَمَرَ كُلَّ رَجُلٍ مِنَّا أَنْ يَقْتُلَ أَسِيرَهُ، فَقُلْتُ: وَاللَّهِ لاَ أَقْتُلُ أَسِيرِى وَلاَ يَقْتُلُ رَجُلٌ مِنْ أَصْحَابِى أَسِيرَهُ، فَذَكَرْنَا ذَلِكَ لِلنَّبِىِّ صلى الله عليه وسلم فَقَالَ: ((اللَّهُمَّ إِنِّى أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدُ بْنُ الْوَلِيدِ!))، مَرَّتَيْنِ.

"The Prophet, may Allah bless him and grant him peace, dispatched Khalid ibn 'l-Waleed[441] 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[442] that Zaynab bint Abi Salama[443] informed him that Umm Salama, the wife of the Prophet[444], 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,

((إِنَّمَا أَنَا بَشَرٌ، وَإِنَّهُ يَأْتِينِى الْخَصْمُ، فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ، فَأَحْسِبُ أَنَّهُ صَادِقٌ فَأَقْضِى لَهُ بِذَلِكَ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ، فَإِنَّمَا هِىَ قِطْعَةٌ مِنَ النَّارِ، فَلْيَأْخُذْهَا أَوْ لِيَتْرُكْهَا))

"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,

كَتَبَ أَبُو بَكْرَةَ إِلَى ابْنِهِ وَكَانَ بِسِجِسْتَانَ بِأَنْ لاَ تَقْضِىَ بَيْنَ اثْنَيْنِ وَأَنْتَ غَضْبَانُ، فَإِنِّى سَمِعْتُ النَّبِىَّ صلى الله عليه وسلم يَقُولُ: ((لاَ يَقْضِيَنَّ حَكَمٌ بَيْنَ اثْنَيْنِ وَهْوَ غَضْبَانُ))

"Abu Bakra[445] 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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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

[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 as a way of offering protection (*al-hukm `ala 'l-hamiyya*) following one's whims and passions. This is a forbidden innovation because passions are 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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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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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,

((لاَ نُورَثُ مَا تَرَكْنَا صَدَقَةٌ))

"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,

((أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا ، فَمَا تَرَكَتِ الْفَرَائِضُ فَلأَوْلَى رَجُلٍ ذَكَرٍ))

"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,

((أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَنْ مَاتَ وَعَلَيْهِ دَيْنٌ، وَلَمْ يَتْرُكْ وَفَاءً، فَعَلَيْنَا قَضَاؤُهُ، وَمَنْ تَرَكَ مَالاً فَلِوَرَثَتِهِ))

"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,

((لاَ يَرِثُ الْمُسْلِمُ الْكَافِرَ، وَلاَ الْكَافِرُ الْمُسْلِمَ))

"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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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-'irth*), 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 them taken 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-Kareem[446] 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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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,

((الْفِطْرَةُ خَمْسٌ (أَوْ خَمْسٌ مِنَ الْفِطْرَةِ) الْخِتَانُ، وَالاِسْتِحْدَادُ، وَنَتْفُ الإِبْطِ، وَتَقْلِيمُ الأَظْفَارِ، وَقَصُّ الشَّارِبِ))

"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,

كَانَ النَّبِىُّ صلى الله عليه وسلم يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ فِيهِ، وَكَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَ أَشْعَارَهُمْ، وَكَانَ الْمُشْرِكُونَ يَفْرُقُونَ رُءُوسَهُمْ، فَسَدَلَ النَّبِىُّ صلى الله عليه وسلم نَاصِيَتَهُ، ثُمَّ فَرَقَ بَعْدُ

"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 the let hair of his forelock hang and then part 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:

بِتُّ لَيْلَةً عِنْدَ مَيْمُونَةَ بِنْتِ الْحَارِثِ خَالَتِى، وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم عِنْدَهَا فِى لَيْلَتِهَا قَالَ: فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّى مِنَ اللَّيْلِ، فَقُمْتُ عَنْ يَسَارِهِ قَالَ: فَأَخَذَ بِذُؤَابَتِى فَجَعَلَنِى عَنْ يَمِينِهِ

I once stayed over with my aunt Maymuna bint 'l-Haarith. 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 Naaf`i the freedman of Abdallah ibn Umar[447] 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.

سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَنْهَى عَنِ الْقَزَعِ، قَالَ عُبَيْدُ اللَّهِ قُلْتُ: وَمَا الْقَزَعُ؟ فَأَشَارَ لَنَا عُبَيْدُ اللَّهِ قَالَ: إِذَا حَلَقَ الصَّبِيَّ وَتَرَكَ هَا هُنَا شَعَرَةً وَهَا هُنَا وَهَا هُنَا، فَأَشَارَ لَنَا عُبَيْدُ اللَّهِ إِلَى نَاصِيَتِهِ وَجَانِبَىْ رَأْسِهِ، قِيلَ لِعُبَيْدِ اللَّهِ فَالْجَارِيَةُ وَالْغُلاَمُ؟ قَالَ: لاَ أَدْرِى، هَكَذَا قَالَ الصَّبِيِّ، قَالَ عُبَيْدُ اللَّهِ وَعَاوَدْتُهُ فَقَالَ أَمَّا الْقُصَّةُ وَالْقَفَا لِلْغُلاَمِ فَلاَ بَأْسَ بِهِمَا وَلَكِنَّ الْقَزَعَ أَنْ يُتْرَكَ بِنَاصِيَتِهِ شَعَرٌ، وَلَيْسَ فِى رَأْسِهِ غَيْرُهُ، وَكَذَلِكَ شَقُّ رَأْسِهِ هَذَا وَهَذَا

"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,

((لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ، وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ))

"Allah has cursed the lady who lengthens hair artificially and the one who gets her hair lengthened, and also the lady who tattoos and the one who gets herself tattooed." It is also related in the Saheeh of al-Bukhari on the authority of Ibn Mas`ud, may Allah be pleased with him who said,

لَعَنَ اللَّهُ الْوَاشِمَاتِ، وَالْمُسْتَوْشِمَاتِ، وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ، الْمُغَيِّرَاتِ خَلْقَ اللَّهِ، مَا لِى لاَ أَلْعَنُ مَنْ لَعَنَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهْوَ فِى كِتَابِ اللَّهِ؟!

"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,

{وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا}

"*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,

((انْهَكُوا الشَّوَارِبَ، وَأَعْفُوا اللِّحَى))

"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,

448 Quran - 59:7.

دَخَلْتُ عَلَى أُمِّ سَلَمَةَ فَأَخْرَجَتْ إِلَيْنَا شَعَراً مِنْ شَعَرِ النَّبِيِّ صلى الله عليه وسلم مَخْضُوباً

"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 Saheeh 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,

((إِنَّ الْيَهُودَ وَالنَّصَارَى لاَ يَصْبُغُونَ فَخَالِفُوهُمْ))

"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.

اللَّهُمَّ وَفِّقْنَا لإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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,

اخْفِضِي وَلاَ تُنْهِكِي، فَإِنَّهُ أَسْرَى لِلْوَجْهِ وأَحْظَى عِنْدَ الزَّوْجِ

"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 is th 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 inasmuch 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 (*halquhu*). 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 (*halquhu `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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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.

Institute of Islamic-African Studies International

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[449] that Abu Dharr spoke to him one day saying,

أَتَيْتُ النَّبِىَّ صلى الله عليه وسلم وَعَلَيْهِ ثَوْبٌ أَبْيَضُ وَهْوَ نَائِمٌ، ثُمَّ أَتَيْتُهُ وَقَدِ اسْتَيْقَظَ فَقَالَ: ((مَا مِنْ عَبْدٍ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ،ثُمَّ مَاتَ عَلَى ذَلِكَ، إِلاَّ دَخَلَ الْجَنَّةَ))

"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'."[450]

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,

((لاَ يَنْظُرُ اللَّهُ إِلَى مَنْ جَرَّ ثَوْبَهُ خُيَلاَءَ))

"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,

((مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الإِزَارِ فَفِى النَّارِ))

"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,

((بَيْنَمَا رَجُلٌ يَجُرُّ إِزَارَهُ مِنَ الْخُيَلاَءِ خُسِفَ بِهِ، فَهْوَ يَتَجَلْجَلُ فِى الأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ))

"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

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[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 elicite sex and steals?' And he, may Allah bless him and grant him peace said: 'Even if he commits elicite sex and steals.' I said again: 'Even if he commits eleicit sex and steals?!' He, may Allah bless him and grant him peace reiterated: 'Even if he commits elicite sex and steals.' I then repeated my question a third time: 'Even if he commits elixite sex and steals?!' He, may Allah bless him and grant him peace said reassuringly: 'Even if he commits eleicite 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,

((مَنْ تَرَوْنَ نَكْسُو هَذِهِ؟))، فَسَكَتَ الْقَوْمُ قَالَ: ((ائْتُونِى بِأُمِّ خَالِدٍ))، فَأُتِىَ بِهَا تُحْمَلُ فَأَخَذَ الْخَمِيصَةَ بِيَدِهِ فَأَلْبَسَهَا، وَقَالَ: ((أَبْلِى وَأَخْلِقِى))، وَكَانَ فِيهَا عَلَمٌ أَخْضَرُ أَوْ أَصْفَرُ، فَقَالَ: ((يَا أُمَّ خَالِدٍ هَذَا سَنَاهْ))، وَسَنَاهْ بِالْحَبَشِيَّةِ حَسَنٌ

"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,

فَأُتِىَ بِهَا تُحْمَلُ فَأَخَذَ الْخَمِيصَةَ بِيَدِهِ فَأَلْبَسَهَا وَقَالَ: ((أَبْلِى وَأَخْلِقِى))، وَكَانَ فِيهَا عَلَمٌ أَخْضَرُ أَوْ أَصْفَرُ فَقَالَ: ((يَا أُمَّ خَالِدٍ هَذَا سَنَاهْ))

". . .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 *sammaa'* and *ihtibaa'*. It is related in the Saheeh of al-Bukhari that Abu Sa`id 'l-Khudri said,

نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ لِبْسَتَيْنِ وَعَنْ بَيْعَتَيْنِ، نَهَى عَنِ الْمُلاَمَسَةِ وَالْمُنَابَذَةِ فِى الْبَيْعِ، وَالْمُلاَمَسَةُ لَمْسُ الرَّجُلِ ثَوْبَ الآخَرِ بِيَدِهِ بِاللَّيْلِ أَوْ بِالنَّهَارِ، وَلاَ يُقَلِّبُهُ إِلاَّ بِذَلِكَ، وَالْمُنَابَذَةُ أَنْ يَنْبِذَ الرَّجُلُ إِلَى الرَّجُلِ بِثَوْبِهِ، وَيَنْبِذَ الآخَرُ ثَوْبَهُ، وَيَكُونَ ذَلِكَ بَيْعَهُمَا، عَنْ غَيْرِ نَظَرٍ وَلاَ تَرَاضٍ، وَاللِّبْسَتَيْنِ اشْتِمَالُ الصَّمَّاءِ، وَالصَّمَّاءُ أَنْ يَجْعَلَ ثَوْبَهُ عَلَى أَحَدِ عَاتِقَيْهِ، فَيَبْدُو أَحَدُ شِقَّيْهِ لَيْسَ عَلَيْهِ ثَوْبٌ، وَاللِّبْسَةُ الأُخْرَى احْتِبَاؤُهُ بِثَوْبِهِ وَهُوَ جَالِسٌ، لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَىْءٌ

"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 *sammaa',* 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."

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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 Saheeh of al-Bukhari on the authority of Abu Uthman 'n-Nahdi[451], who said:

أَتَانَا كِتَابُ عُمَرَ وَنَحْنُ مَعَ عُتْبَةَ بْنِ فَرْقَدٍ بِأَذْرَبِيجَانَ: أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ الْحَرِيرِ، إِلاَّ هَكَذَا، وَأَشَارَ بِإِصْبَعَيْهِ اللَّتَيْنِ تَلِيَانِ الإِبْهَامَ

"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 Saheeh of al-Bukhari on the authority of `Ubayd ibn Jurayj who said, "I once said to 'Abdallah ibn 'Umar,

رَأَيْتُكَ تَصْنَعُ أَرْبَعاً لَمْ أَرَ أَحَداً مِنْ أَصْحَابِكَ يَصْنَعُهَا، قَالَ: مَا هِىَ يَا ابْنَ جُرَيْجٍ؟ قَالَ: رَأَيْتُكَ لاَ تَمَسُّ مِنَ الأَرْكَانِ إِلاَّ الْيَمَانِيَيْنِ، وَرَأَيْتُكَ تَلْبَسُ النِّعَالَ السِّبْتِيَّةَ، وَرَأَيْتُكَ تَصْبُغُ بِالصُّفْرَةِ، وَرَأَيْتُكَ إِذَا كُنْتَ بِمَكَّةَ أَهَلَّ النَّاسُ إِذَا رَأَوُا الْهِلاَلَ، وَلَمْ تُهِلَّ أَنْتَ حَتَّى كَانَ يَوْمَ التَّرْوِيَةِ، فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ عُمَرَ: أَمَّا الأَرْكَانُ فَإِنِّى لَمْ أَرَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَمَسُّ إِلاَّ الْيَمَانِيَيْنِ، وَأَمَّا النِّعَالُ السِّبْتِيَّةُ فَإِنِّى رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَلْبَسُ النِّعَالَ الَّتِى لَيْسَ فِيهَا شَعَرٌ وَيَتَوَضَّأُ فِيهَا فَأَنَا أُحِبُّ أَنْ أَلْبَسَهَا، وَأَمَّا الصُّفْرَةُ فَإِنِّى رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَصْبُغُ بِهَا، فَأَنَا أُحِبُّ أَنْ أَصْبُغَ بِهَا وَأَمَّا الإِهْلاَلُ فَإِنِّى لَمْ أَرَ رَسُولَ اللَّهِ صلى الله عليه وسلم يُهِلُّ حَتَّى تَنْبَعِثَ بِهِ رَاحِلَتُهُ

'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*[452] till the day of *tarwiya*[453]." '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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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451 He was Abu Uthman Abd'r-Rahman 'n-Nahdi, [613- 714 C.E.].

452 *Ihram* is also called *ihlaal* which means 'Loud calling' because a person in *ihram* has to recite *talbiya* aloud when assuming the state of *ihram*.

453 This is the 8th of *Dhu' l-Hijja*

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-Madkhal, "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,[454]

((إِزْرَةُ الْمُؤْمِنِ إِلَى أَنْصَافِ سَاقَيْهِ لاَ جُنَاحَ عَلَيْهِ فِيمَا بَيْنَهُ وَبَيْنَ الْكَعْبَيْنِ مَا أَسْفَلَ مِنْ ذَلِكَ فَفِى النَّارِ مَا أَسْفَلَ مِنْ ذَلِكَ فَفِى النَّارِ لاَ يَنْظُرُ اللَّهُ يَوْمَ الْقِيَامَةِ إِلَى مَنْ جَرَّ إِزَارَهُ بَطَراً))

"'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. 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.'[455] "

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 arms 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 't-Tartuushi, may Allah be merciful to him,[456] narrated in his book called Siraaj 'l-Muluuk wa 'l-Khulafaa'i, "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 halve 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 *taraaweeh* prayer, the establishment of the distinctive stature of the *Imams*, judges and those who possess authority - although this was contrary to what the

[454] This tradition was related on the authority of Abu Sa`id Sa`d ibn Malik ibn Sanaan al-Khudri.

[455] This tradition is related on the authority of Abu Sa`id 'l-Khudri.

[456] He was Abu Bakr ibn Muhammad 'l-Waleed 'l-Fihri 't-Tartuushi, [451-520 *hijra*].

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[457] 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-saalih*), 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*[458] 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 Abi Sufyan Sakhr ibn Harb 'l-Umaya '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'tafikaat* were the cities of the plain of Sodom and Gomorah. 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 Dawuud and an-Nasaa'i[462] on the authority of the Prophet, upon him be peace,[463]

أَنَّهُ أَرْخَى طَرَفَهَا بَيْنَ كَتِفَيْهِ

"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

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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 Dinar '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-Nasaai 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 arms length based upon what was narrated when A`isha, may Allah be pleased with her said,

كَانَتْ عِمَامَتُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرِهِ بَيْضَاءَ طُولُهَا سَبْعَةُ أَذْرُعٍ فِي عَرْضِ ذِرَاعٍ، والْعَذْبَةُ مِنْ غَيْرِ الْعِمَامَةِ، وَفِي الْحَضَرِ كَانَتْ عِمَامَتُهُ صَلَّى اللَّهُ وَسَلَّمَ سَوْدَاءَ مِنْ صُوفٍ، طُولُهَا سَبْعَةُ أَذْرُعٍ، وَعَرْضُهَا ذِرَاعٌ وَالْعَذْبَةُ مِنَ الْعِمَامَةِ

"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."

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 Hibaan[464] in the book of attire by way of Ata ibn Abi Rabaah[465] 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,

سَأُخْبِرُكَ بِذَلِكَ إِنْ شَاءَ الله تعالى: كُنْتُ عَاشِرَ عَشَرَةِ رَهْطٍ مِنْ أَصْحَابِ رَسُولِ الله صَلَّى الله عَلَيْهِ وَسَلَّمَ فِي مَسْجِدِهِ، مِنْهُمْ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ الله عَنْهُمَا، إِذَا أَقْبَلَ فَتَى مِنَ الأَنْصَارِ، فَسَلَّمَ عَلَى رَسُولِ الله صَلَّى الله عَلَيْهِ وَسَلَّمَ ثُمَّ جَلَسَ فَقَال: يَا رَسُولَ الله أَيُّ الْمُؤْمِنِينَ أَفْضَلُ؟ فقَال: ((أَحْسَنُهُمْ خُلُقًا))

"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,

((هَكَذَا يَابْنَ عَوْفٍ فَاعْتَمَّ، فَإِنَّهُ أَحْسَنُ وَأَعْرَفُ))

"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,

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464 He was Abu Hatim Muhammad ibn Hibaan ibn Ahmad ibn Hibaan ibn Mu``adh ibn Ma`bad 't-Tamimi 'l-Busti, [d. 965 C.E.].

465 He was a widely sought after *mufti* and the foremost expert in the *hajj* ceremonies of his time. He was an ex-slave who died in 732 C.E..

عَمَّمَنِي رَسُولُ الله صَلَّى الله عَلَيْهِ وَسَلَّمَ بِعِمَامَةٍ وَسَدَلَ طَرَفَهَا عَلَى مَنْكِبَيَّ، وَقَالَ: ((إِنَّ الْعِمَامَةَ حَاجِزٌ بَيْنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ))

'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-Ujhuuri[466] said in his commentary upon these two poetic verses, "In short, he made it recommendable for a man to shorten the clothes to half of 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,

سَمِعْتُ أَبِى قَالَ رَأَيْتُ عَلَى أَنَسٍ بُرْنُساً أَصْفَرَ

"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,

((مَنْ لَمْ يَجِدْ إِزَاراً فَلْيَلْبَسْ سَرَاوِيلَ))

"Whoever cannot find a loin cloth should wear pants."[467] 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

466 He was *Shaykh* Abd'r-Rahman 'l-Ujhuuri 'l-Misri 'l-Maaliki, [d. 1553 C.E.].

467 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,

((صَاحِبُ الشَّيْءِ أَحَقُّ بِشَيْئِهِ أَنْ يَحْمِلَهُ))

'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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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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[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 Saheeh of al-Bukhari,

((إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ، فَإِنْ لَمْ يُجْلِسْهُ مَعَهُ فَلْيُنَاوِلْهُ أُكْلَةً أَوْ أُكْلَتَيْنِ، أَوْ لُقْمَةً أَوْ لُقْمَتَيْنِ، فَإِنَّهُ وَلِىَ حَرَّهُ وَعِلاَجَهُ))

"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 Saheeh 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,

((الأَيْمَنَ فَالأَيْمَنَ))

"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 (*fii '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 Saheeh of al-Bukhari,

((إِذَا شَرِبَ أَحَدُكُمْ فَلاَ يَتَنَفَّسْ فِى الإِنَاءِ))

"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."[472]

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

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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,

((إِنَّ لَهُ دَسَماً))

"It has fat."[473]

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,

((إِنِّي لاَ آكُلُ مُتَكِئًا))

"I do not take my meals while reclining."[474]

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:

((أَطْفِئُوا الْمَصَابِيحَ إِذَا رَقَدْتُمْ، وَغَلِّقُوا الأَبْوَابَ، وَأَوْكُوا الأَسْقِيَةَ، وَخَمِّرُوا الطَّعَامَ وَالشَّرَابَ (وَأَحْسِبُهُ قَالَ)، وَلَوْ بِعُودٍ تَعْرُضُهُ عَلَيْهِ))

"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."

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,

سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَنْهَى عَنِ اخْتِنَاثِ الأَسْقِيَةِ، قَالَ عَبْدُ اللَّهِ: قَالَ مَعْمَرٌ: أَوْ غَيْرُهُ: هُوَ الشُّرْبُ مِنْ أَفْوَاهِهَا

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.'

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.

اللَّهُمَّ وَفِّقْنَا لإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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,

كُنْتُ أَشْرَبُ مِنَ الإِنَاءِ فَيَأْخُذُهُ رَسُولُ الله صَلَّى الله عَلَيْهِ وَسَلَّمَ فَيَشْرِبُ مِنْهُ، فَيَضَعُ فَاهُ مَوْضِعَ فِيَّ

"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,

((سُؤرُ 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,

((المُؤْمِنُ يَأكُلُ بِشَهْوَةِ عِيَالِهِ))

"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 Saheeh 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 *Qaadiriya* in Medina and the *Qutb* of *Hajj* told me that the meaning of this prophetic tradition is that the 'dust' refered 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-Nawwawi said. Although many scholars say that the earth refered 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 eats 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 in the mouth. 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 nahshuhu 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 't-ta`aam*) 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,

((إِنَّ اللهَ لَمْ يُطْعِمْنَا نَارًا))

"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."

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[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,

((إِذَا شَرِبَ أَحَدُكُمْ فَلْيَمُصَّ الْمَاءَ مَصاً وَلاَ يَعُبُّهُ عَبّاً))

"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 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 وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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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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,

أَنَّ رَجُلاً سَأَلَ النَّبِيَّ صلى الله عليه وسلم أَىُّ الإِسْلاَمِ خَيْرٌ قَالَ: ((تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلاَمَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ))

"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,

((يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَارُّ 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 Thaabit[479] the freedman of `Abd'r-Rahman ibn Zayd[480] 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,

((يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِى، وَالْمَاشِى 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 Hisham[481] 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

كُنَّا مَعَ النَّبِيِّ صَلَى الله عَلَيْهِ وَسَلَّمَ وَهُوَ آحذٌ بِيَدِ عُمَرَ بْنِ الْخَطَّابِ

"We were with the Prophet, may Allah bless him and grant him peace, and he took hold of the hand of Umar ibn al-Khataab."

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 Muhammad ibn al-Munkadir[482] who said, "I heard Jabir ibn `Abdallah, may Allah be please with him say,

أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فِى دَيْنٍ كَانَ عَلَى أَبِى فَدَقَقْتُ الْبَابَ فَقَالَ: ((مَنْ ذَا؟)) فَقُلْتُ: أَنَا، فَقَالَ: ((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,

((لَوْ أَعْلَمُ أَنَّكَ تَنْظُرُ لَطَعَنْتُ بِهِ فِى عَيْنِكَ، إِنَّمَا جُعِلَ الاِسْتِئْذَانُ مِنْ أَجْلِ الْبَصَرِ))

"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 رَجُلاً اطَّلَعَ مِنْ بَعْضِ حُجَرِ النَّبِيِّ صلى الله عليه وسلم فَقَامَ إِلَيْهِ النَّبِيُّ صلى الله عليه وسلم بِمِشْقَصٍ، أَوْ بِمَشَاقِصَ، فَكَأَنِّى أَنْظُرُ إِلَيْهِ يَخْتِلُ الرَّجُلَ لِيَطْعُنَهُ

"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[483] 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 اسْتَأْذَنَ أَحَدُكُمْ ثَلاصاً فَلَمْ يُؤْذِنَ لَهُ فَلْيَرْجِعْ))

'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

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faith) till I am dearer to you than your own self." Then 'Umar said to him, "However, now, by Allah, you are dearer to me than my own self." The Prophet said, "Now, O 'Umar, (now you are a believer)."

482 He was Muhammad ibn 'l-Munkadir ibn Abdallah ibn 'l-Hudayr, [d. 748 C.E.].

483 He was Abu Musa Abdallah ibn Qays ibn Salim 'l-Ash`ari, [611-672 C.E.].

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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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-'inhinaa'u*) 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,

يَا رَسُولَ اللَّهِ الرَّجُلُ مِنَّا يَلْقَى أَخَاهُ أَوْ صَدِيقَهُ أَيَنْحَنِى لَهُ قَالَ: ((لاَ))

'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

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484 He was Abu 'l-Mundhir Ubayy ibn Ka`b 'l-Ansaari '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 assembles 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 (*mustahab*). 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 shaking hands (*al-musaafahat*) with the tips of the fingers (*bi atraafi 'l-'asaabi`i*). This is a reprehensible innovation. It says in the `Umdat 'l-Mureed 's-Saadiq, "As for the tips of the fingers in handshaking, this is contrary to the *Sunna*. This is because the practice of the *Sunna* is taking hold of the hands firmly as evidence of support and unqualified affection in all respects. This (affection) is inasmuch as it is allowable and permissible not prohibited and disliked. And Allah knows best."

Among these innovations in giving greetings (*as-salaam*) is removing the cap (*kashf 'l-qalnasawa*) and the turban (*al-`amaama*) during that. This is a reprehensible innovation. It says in the `Umdat 'l-Mureed 's-Saadiq, "As for removal of the cap and the turban, is well known that this resembles showing esteem to the foreigners and falls under adorning oneself with their attire. And Allah knows best." I say: the removal of the cap also falls under the meaning of his words for the one who would think about it.

Among these innovations in giving greetings (*as-salaam*) is waving with the fingers (*al-'ishaarat bi 'l-asaabi`i*) 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[487] 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, said,

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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.].

لَيْسَ مِنَّا مَنْ تَشَبَّهَ بِغَيْرِنَا لاَ تَشَبَّهُوا بِالْيَهُودِ وَلاَ بِالنَّصَارَى فَإِنَّ تَسْلِيمَ الْيَهُودِ الإِشَارَةُ بِالأَصَابِعِ وَتَسْلِيمَ النَّصَارَى الإِشَارَةُ بِالأَكُفِّ))

"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."[488] 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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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`aaluj*) 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 gathering his saliva 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,

((وَمَا أَدْرَاكَ أَنَّهَا رُقْيَةٌ، خُذُوهَا، وَاضْرِبُوا لِى بِسَهْمٍ))

"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-`Azeez[489] 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:

اللَّهُمَّ رَبِّ النَّاسِ، مُذْهِبَ النَّاسِ، إِشْفِ أَنْتَ الشَّافِي لاَ شَافِيَ إِلَّا أَنْتَ، شِفَاءٌ لاَ يُغَادِرُ سُقمًا

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

((اسْقِهِ عَسلاً))

"Let him drink honey." The man came for the second time and the Prophet said to him,

((اسْقِهِ عَسلاً))

'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,

((صَدَقَ اللَّهُ، وَكَذَبَ بَطْنُ أَخِيكَ، اسْقِهِ عَسَلاً))

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,

النَّبِيِّ صلى الله عليه وسلم احْتَجَمَ وَأَعْطَى الْحَجَّامَ أَجْرَهُ وَاسْتَعَطَ

"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,

((الشِّفَاءُ فِى ثَلاَثَةٍ شَرْطَةِ مِحْجَمٍ، أَوْ شَرْبَةِ عَسَلٍ، أَوْ كَيَّةٍ بِنَارٍ، وَأَنْهَى أُمَّتِى عَنِ الْكَىِّ))

"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[490] 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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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 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,

((إِنَّ اللَّهَ لَمْ يَجْعَلْ شِفَاءَكُمْ فِيمَا حَرَّمَ))

[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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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,

((هَلْ رَأَى أَحَدٌ مِنْكُمْ مِنْ رُؤْيَا؟))

'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,

((مَنْ رَآنِى فِى الْمَنَامِ فَقَدْ رَآنِى، فَإِنَّ الشَّيْطَانَ لاَ يَتَمَثَّلُ بِى، وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ))

"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 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,

((إِذَا رَأَى أَحَدُكُمُ الرُّؤْيَا يُحِبُّهَا، فَإِنَّهَا مِنَ اللَّهِ، فَلْيَحْمَدِ اللَّهَ عَلَيْهَا، وَلْيُحَدِّثْ بِهَا، وَإِذَا رَأَى غَيْرَ ذَلِكَ مِمَّا يَكْرَهُ، فَإِنَّمَا هِىَ مِنَ الشَّيْطَانِ، فَلْيَسْتَعِذْ مِنْ شَرِّهَا، وَلاَ يَذْكُرْهَا لأَحَدٍ، فَإِنَّهَا لَنْ تَضُرَّهُ))

"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,

وَأَنَا كُنْتُ لأَرَى الرُّؤْيَا تُمْرِضُنِى، حَتَّى سَمِعْتُ النَّبِىَّ صلى الله عليه وسلم يَقُولُ: ((الرُّؤْيَا الْحَسَنَةُ مِنَ اللَّهِ، فَإِذَا رَأَى أَحَدُكُمْ مَا يُحِبُّ فَلاَ يُحَدِّثْ بِهِ إِلاَّ مَنْ يُحِبُّ، وَإِذَا رَأَى مَا يَكْرَهُ فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا، وَمِنْ شَرِّ الشَّيْطَانِ وَلْيَتْفِلْ ثَلاَثاً وَلاَ يُحَدِّثْ بِهَا أَحَداً فَإِنَّهَا لَنْ تَضُرَّهُ))

"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,

((مِنْ أَفْرَى الْفِرَى أَنْ يُرِىَ عَيْنَيْهِ مَا لَمْ تَرَ))

"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,

((مَنْ تَحَلَّمَ بِحُلُمٍ لَمْ يَرَهُ، كُلِّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ، وَلَنْ يَفْعَلَ، وَمَنِ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ أَوْ يَفِرُّونَ مِنْهُ، صُبَّ فِى أُذُنِهِ الآنُكُ يَوْمَ الْقِيَامَةِ، وَمَنْ صَوَّرَ صُورَةً، عُذِّبَ وَكُلِّفَ أَنْ يَنْفُخَ فِيهَا، وَلَيْسَ بِنَافِخٍ))

"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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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,

{فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللّهِ وَالرَّسُولِ}

'*If you dispute about anything then refer it back to Allah and the Messenger*.'[492] 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

[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,

((وَمَن رَآنِي فَقَدْ رَآنِي، فَإِنَّ الشَّيْطَانَ لاَ يَتَصَوَّرُ بِصُورَتِي))

'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.[493] However, Allah ta`ala has not made His slaves responsible for anything which occurs in their sleep."

Among these innovations is not regarding dreams at all (*`adama 'r-ru'ya 'aslan*). This is a forbidden innovation by consensus because dreams are not to be completely ignored. This is due to the fact that dreams and visions are a part of prophecy as it is related in the Saheeh of al-Bukhari.[494]

Among these innovations is reliance in seeking the good in an action (*al-'istikhara*)[495] 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.

اللَّهُمَّ وَفِّقْنَا لإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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*)?";

((أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ))

"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;

((وَمَا تَقَرَّبَ إِلَىَّ عَبْدِى بِشَىْءٍ أَحَبَّ إِلَىَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِى يَتَقَرَّبُ إِلَىَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِى يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِى يُبْصِرُ بِهِ، وَيَدَهُ الَّتِى يَبْطُشُ بِهَا وَرِجْلَهُ الَّتِى يَمْشِى بِهَا، وَإِنْ سَأَلَنِى لأُعْطِيَنَّهُ، وَلَئِنِ اسْتَعَاذَنِى لأُعِيذَنَّهُ))

"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 to be in a state of attentive watchful expectation of Allah (*muraaqabatu Allahi*) by avoiding the prohibitions (*muharramaat*), large and small; and avoiding undesirable acts (*makruuhaat*). His attention should be stronger in avoiding forbidden things than in performing the commands. This is because the first involves abstention (*kaff*) which is easier than performance. Among the fundamental principles of the divine law is that averting corruption (*dar'a 'l-mafaasid*) is more important than procuring advantage (*jalba 'l-madaalih*). For this reason it is said; "If you do not worship Allah, then do not disobey Him." It is related in the Saheeh al-Bukhari from the traditions related by Abu Hurayra;

((ما نَهَيْتُكُمْ عَنْهُ فاجْتَنِبُوهُ، وَما أَمَرْتُكُمْ بِهِ فافْعَلُوا مِنْهُ ما اسْتَطَعْتُمْ))

"What I have forbidden you, then avoid it. What I have commanded you to do, then do what you are able." In this tradition performing the commands is conditional to ability but not prohibitions due to the ease in avoiding them.

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

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;

((فَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، حَتَّى لاَ يَكُونُ بَيْنَهَا وَبَيْنَهُ إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُ النَّارَ، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، حَتَّى مَا يَكُونُ بَيْنَهَا وَبَيْنَهُ إِلاَّ ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ عَمَلَ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا))

"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'

((الإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً، وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ))

"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.

اللَّهُمَّ وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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 *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.

[498] This tradition is related on the authority of Abdallah ibn Mas`ud.

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 undesirable (*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;

{وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنكُم مِّنْ أَحَدٍ أَبَداً}

"*If it were not for the favor and mercy of Allah upon you, not one of you would ever purify himself.*"[499]
[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 gnosis (*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 gnosis and spiritual states are procured by means of preaching (*wa`adh*) and reminders (*tadhkeer*). This is the second level of audition.
[3] The third rank are those to whom gnosis 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 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,

{الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ}

"*This day have I perfected for you your deen*."[500] 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.

((وَالَّذِي نَفْسِي بِيَدِهِ مَا تَرَكْتُ شَيئًا يُقَرِّبُكُمْ إِلَى الْجَنَّةِ وَيُبَاعِدُكُمْ مِنَ النَّارِ إِلاَّ أَمَرْتُكمْ بِهِ، وَمَا تَرَكْتُ شَيئًا يُقَرِّبُكُمْ إِلَى النَّارِ وَيُبَاعِدُكُمْ مِنَ الْجَنَّةِ إِلاَّ نَهَيْتُكُمْ عَنْهُ))

"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![502] 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,

{وَلاَ تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ}

"*Do not follow that which you have no knowledge*."[503]

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`i*) 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 *al-mu`jiza* is the Creator of the *karaamat*. 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 *karaamat* 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 وَفِّقْنَا لِإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَاهِ عِنْدَكَ

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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Annotation

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 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.

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 innumerous. 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 اللهِ))

"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 are 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-Muhammadiyya wa Ikhmaad 'l-Bid`a as-Shaytaniyya** (The Revival of the *Sunna* of Muhammad and the Destruction of Satanic Innovation).

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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.

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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**

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Appendix II

The *Isnaad* (Chain of Authority) of the Muwatta of *Imam* Malik ibn Anas and the Maliki *Madh'hab*

***Shehu* Uthman Dan Fuduye'**
*
Muhammad ibn Khaleel ibn Muhammad 't-Tarablisi
*
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-Baaqi '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
*
***Shaykh* Bihraam**
*
***Shaykh* Khaleel**
*
Abdallah 'l-Manuufi
*
Zayn 'd-Deen 'l-Qaweem
*
Taahir 'n-Nuwayri
*
Hassan ibn Ali
*
Ahmad ibn 'l-Hilaal 'r-Ruba`i
*
Fakhr 'd-Deen ibn 'l-Mukhlat
*
Abu Hafs 'l-Kindi
****
*
Abd 'l-Kareem ibn `Ata'i Allah 'l-Askandari
*
at-Tartuushi
al-Baaji
Makki ibn Abu Taalib
*
Ibn Abi Zayd 'l-Qayrawaani
*
Ibn 'l-Lubaad
Yahya ibn Umar 'l-Ifriqi
*
Sahnun Abd 's-Salaam
*
Ibn 'l-Qaasim
*
Najm 'l-Milla `Aalim 'l-Madina Imam Daar 'l-Hijra
Abu Abdallah Malik ibn Anas

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Appendix III

The Genealogical Table of the Sokoto Khalifs and Sultans (in the West and East)

Shehu **Uthman Dan Fuduye' 1804-1817**
*
Muhammad Bello ibn *Shehu* 1817-1837
*
Abu Bakr Atiku ibn *Shehu* 1837-1842
*
Aliyu Baba ibn Muhammad Bello 1842-1859
*
Ahmad Zaruku ibn Abu Bakr Atiku 1859-1866
*
Aliyu Karami ibn Muhammad Bello 1866-1867
*
Ahmad Rufa`i ibn *Shehu* 1867-1873
*
Abu Bakr Atiku ibn Muhammad Bello 1873-1877
*
Mu`adh ibn Muhammad Bello 1877-1881
*
Umaru ibn Aliyu Baba ibn Muhammad Bello 1881-1891
*
Abd'r-Rahman ibn Abu Bakr Atiku 1891-1902
*
Muhammad Attahiru ibn Ahmad Zaruku ibn Abu Bakr Atiku 1902-1903
*
****
*
*
(appointed by the British) (made the *hijra* to the Nilotic Sudan)
Muhammad Attahiru ibn Aliyu Baba 1903-1915 MUHAMMAD BELLO MAI WURNO 1903-1939
*
*
Muhammad Maiturare' 1915-? MUHAMMAD AT-TAAHIR 1939-1970
*
*
***Sultan* Tambbariyu MUHAMMAD BELLO 1970-1971**
*
*
***Sultan* Hassan *AMIR'L-MU'MINEEN* ABU BAKR IBN AT-TAAHIR**
*
1971-present
(under Independent Nigeria)
***Sultan* Abu Bakr**
*
***Sultan* Ibrahim Dasuki (deposed)**
*
***Sultan* Muhammad Machido**
*
***Sultan* Mohammed Sada Abubakar**

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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-Kharkhi
Sidi Abu'l-Hassan Sari ibn Muhgalis 's-Saqti
Sidi Abu'l-Qasim 'l-Junayd ibn Muhammad 'l-Baghdadi
Sidi Abu Bakr Dulaf ibn Jahdar 's-Shibli
Sidi Abu Muhammad '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-SALAAM 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-Mushadhali
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 Amar ibn Ahmad
Sidi al-Amin Abu Naqab ibn Ahmad ibn Muhammad
Sidi Ali ibn 'n-Najib ibn Muhammad
SIDI AL-MUKHTAR AL-KUNTI AL-KABIR
SIDI SHEHU UTHMAN IBN MUHAMMAD FUDUYE
Sidi Ali ibn Abu Bakr al-Imam
Sidi Musa al-Muhajir
Sidi Adam Kari`angha ibn Muhammad Tukur ibn Muhammad Sanbu
SIDI MUHAMMAD AL-AMIN IBN ADAM 'L-KHATEEB
Abu Alfa Muhammad Shareef bin Farid

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Appendix V

The *Salaasil 'd-Dhahabiyya* (Golden Chain) of the *Qaadiriyya - Fudiawwa*

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 Taalib
al-Hassan 'l-Basri
Habib 'l-Ajami
Dawuud 't-Ta'i
Ma`ruf 'l-Karkhi
Sari 's-Saqti
Abu'l-Qaasim '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-Mubaarik '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-Zamaan wa Mujaddid 'd-Deen wa Amir 'l-Mu'mineen wa I mam 'lAwliyya wa Sayf 'l-Haqq
UTHMAN DAN FUDUYE'
radiya 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-Arba`een, *Hafidh* Abu Zakariya Yahya ibn Sharaf *Muhyi 'd-Deen* 'n-Nawawi, [631-676]
Alfiyyati 's-Siyar, Abd'r-Rahman ibn 'l-Husayni
ad-Durari 'l-Jawhariya of Muhammad Abd'r-Ra'uf al-Minowi al-Misri al-Halibi
Fat'hi 'l-Jaleel, Muhammad ibn Ahmad ibn Muhammad ibn Jahmi, [d. 1001 C.E.]
Fat'hu 'l-Mubeen Sharh 'l-'Arba`een, *Shihaab 'd-Deen* Ahmad ibn Hajr 'l-Haytam
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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-Saati`, Abd'l-Wahaab ibn Ali ibn as-Subki as-Shafi`
Kitaab'l-Jaam`I, *Shaykh* Muhammad ibn Abi Zayd
Kitab 'l-Ma`uuna, *Al-Qadi* Abu Muhammad Abd 'l-Wahaab
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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'l-mushaffa Ahmad 's-Shareef
Asaanid'l-faqeer 'l-mu`tarif bi'l-`ajz wa'l-taqseer 1213/1798
Bayaan 'l-bida` as-shaytaaniyya
Bayaan wujuub 'l-hijra `ala 'l-`ibaad 1221/1806
Hidaayat 't-tullaab
I`daad 'd-daa`i ila deen Allah
Ihya 's-sunna wa ikhmaad 'l-bid`a 1210/1795
Irshaad 'l-ikhwaan ila ahkaam 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 1217/1802
Mir'aat 't-tullaab
Najm 'l-ikhwaan 1227/1812
Naaseehat ahl 'z-zamaan 1226/1811
Nur 'l-albaab
as-Salaasil 'd-dhahabiyya
Sawq 'l-umma
Siraaj'l-Ikhwaan 1226/1811
Tahdheer 'l-ikhwaan 1229/1814
Ta`leem 'l-ikhwaan 1228/1813
Talkhees asraar kalaam al-Mahaasibi
Tamyeez ahl 's-sunna
Tanbeeh 'l-ghaafileen
Tanbeeh'l-ikhwaan `ala ahwaal ard 's-sudaan 1226/1811
Tanbeeh 'l-ikhwaan `ala jawaaz ittikhaadh al-majlis li-ajl ta`leem 'n-niswaan
Tanbeeh 't-talaba `ala anna Allah ma`ruuf bi 'l-fitra 1217/1802
Tanbeeh 'l-umma `ala qurb hujuum ashraat 's-saa`a
Tawfeeq 'l-muslimeen `ala hukm madhaahib 'l-mujtahideen 1228/1813
Tareeq 'l-janna
`Uluum 'l-mu`aamala
`Umdat 'l-bayaan fi'l-`uluum allati wajabat `ala 'l-a`yaan
`Umdat 'l-mutta`abideen wa'l-muhtarifeen

`Umdat ‘l-`ubbaad
`Umdat ‘l-`ulamaa
ABDULLAHI DAN FUDUYE’
`Alaamat ‘l-muttabi’een
Bayaan ‘l-arkaan wa ‘s-shuruut li’t-tareeqa ‘s-suufiyya
Dawaa ‘l-waswaas
Diyaa’ ahl ‘l-ihtisaab `ala tareeqat ‘l-sunna wa ‘s-sawaab
Diyaa’ ahl ‘r-rashaad fi ahkaam al-hijra wa’l-jihaad
Diyaa’ ‘l-hukkaam 1221/1806
Diyaa’ ‘t-ta’weel fi ma`ana ‘t-tanzeel 1223/1808
Diyaa’ uuli ‘l-amr wa’l-mujaahideen 1225/1810
Faraa’id ‘l-jaleela wasaa’it ‘l-qawaa`id ‘l-jameela 1211/1796
‘Idaa’ ‘n-nusuukh 1227/1812
Kitaab ‘n-nasab
Matiyyat ‘z-zaad ila ‘l-ma`aad 1233/1818
Nayl ‘l-maraam min shiyam ‘l-kiraam 1242/1827
an-Nasaa’ih fi ahamm ‘l-masaalih 1242/1827
Qawaa’id ‘s-salaah ma`a fawaa’id ‘l-falaah
Sabeel ‘n-najaat
Sabeel ‘s-salaah
Siraaj jamee` ‘l-bukhaari 1212/1797
Ta`leem ‘l-anaam 1240/1825
Taqreeb daruuri ‘d-deen
Tazyeen ‘l-waraqaat 1228/1813
Tareeq ‘s-saaliheen

MUHAMMAD BELLO IBN *SHEHU* UTHMAN
ad-Durar ‘z-zaahiriyya fi’s-salaasil ‘l-qaadiriyya
Infaaq ‘l-maysuur 1227/1812
Jalaa’ ‘s-suduur 1229/1814
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Usuul ‘s-siyaasa

ABD ‘L-QAADIR IBN GIDADU
al-Mawaahib,’r-rabbaaniyya 1272/1855

ABD ‘L-QAADIR IBN ‘L-MUSTAFA
Khashf ‘l-ghitaa wa ‘r-rayb fi dhikr anwaa` mafaatih ‘l-ghayb
Masaa’il ‘l-khilaaf
Rawdat ‘l-afkaar
`Uhuud wa’l-mawaatheeq

AHMAD ‘R-RUFAA`I IBN *SHEHU* UTHMAN
`Alamaat khuruuj ‘l-mahdi

GIDADU IBN LAIMA
Khashf ‘l-hijaab wa raf` ‘n-niqaab 1254/1838
Majmuu` khisaal ‘s-shaykh uthman 1254/1838
Rawd ‘l-jinaan

JUNAYD IBN MUHAMMAD ‘L-BUKHARI
Awfaru ridwaan fi ba`di karaamaat ‘s-shaykh uthmaan
Dabt ‘l-multaqataat
an-Nathat ‘z-zakiyya
an-Nubdhat tarteeb ‘r-rihla
Rawaa’ih ‘l-azhaar
Tafreeh ‘n-nafs
Tansheet ‘z-zaa’rireen
Ta`leem ‘l-khwaan 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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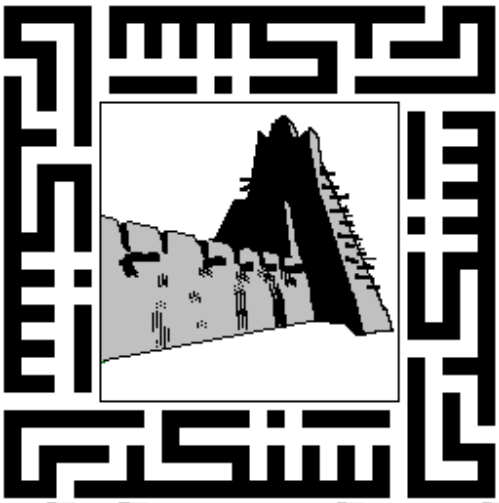

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